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ARCHÆOLOGICAL SURVEY OF INDIA.

(NEW IMPERIAL SERIES.)

VOLUME XIV.

EPIGRAPHIA INDICA.

VOLUME II.

ARCHÆOLOGICAL SURVEY OF INDIA.

EPIGRAPHIA INDICA:

A COLLECTION OF INSCRIPTIONS

SUPPLEMENTARY TO

THE CORPUS INSCRIPTIONUM INDICARUM

OF THE

ARCHÆOLOGICAL SURVEY,

TRANSLATED BY ORIENTAL SCHOLARS.

EDITED BY

JAS. BURGES, C.I.E., LL.D., F.R.S.E.

HON. A.B.I.B.A.; F.R.G.S.; M.E.A.S.; M. SOC. AS. PARIS;

HON.-COR MEM. BERLIN SOC. OF ANTHROPOLOGY, ETC.; AND OF BATAVIAN SOC. OF ARTS AND SCIENCES; FELLOW OF UNIVERSITY OF BOMBAY, ETC.,
LATE DIRECTOR-GENERAL OF THE ARCHÆOLOGICAL SURVEY OF INDIA;

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ARCHÆOLOGICAL SURVEYOR, NORTH-WESTERN PROVINCES AND OUDH.

VOLUME II.

MOTILAL BANARSIDASS

DELHI :: PATNA :: VARANASI

MOTILAL BANARSIDASS
BUNGALOW ROAD, JAWAHAR NAGAR, DELHI-7
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ASHOK RAJPATH, BANKIPORE, PATNA-4, (BIHAR)

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PREFACE.

AS remarked in the Preface to the former volume, this is properly to be regarded as one of the series of the *Corpus Inscriptionum Indicarum*, and practically may stand as the fifth volume of that publication : indeed, but that I had hoped the series of the *Corpus* would be resumed at an early date, these two "supplementary" volumes would also have borne the title chosen by the late General Sir A. Cunningham.

This volume completes what I had undertaken and closes my work in connexion with Indian Epigraphy. Among other papers, it contains a new and corrected edition of the Harsha inscription, first published by the Rev. Dr. Mill nearly sixty years ago, now edited by Professor Kielhorn from excellent impressions obtained for me by Colonel S. S. Jacob, C.I.E. The Badâl pillar inscription first published by Sir Charles Wilkins in 1788 has also been anew translated by the same scholar, from Mr. H. B. W. Garrick's fresh impressions. The Pillar and Rock Edicts of Aśoka have been finally revised by Professor Bühler, who has also continued the very important series of short epigraphs discovered by Dr. Führer at Mathura, along with the extensive collection of votive inscriptions made by the same scholar at Sânci.

The very early Bauddha inscriptions discovered by Alex. Rea, Esq., of the Madras Archæological Survey, in the brick remains of a Stûpa at Bhattiprolu in the Kṛishṇâ district, have also been edited by the same able scholar. This important discovery was reported to the Madras Government by Mr. Rea on 22nd February, 1892, and his letter was printed in G. O. of 22nd April, 1892, No. 270. It will be interesting in connexion with the epigraphs to give some details of the discovery here. Mr. R. Sewell (*Lists of Antiquarian Remains in Madras Presidency*, p. 77) states that this Stûpa "was greatly demolished a few years ago" (*i.e.* before 1882) for the "purpose of making a road ; and some of the marble sculptures were utilized in building a sluice on the Kṛishṇâ canal close by, where the road to Vellatûru crosses the canal. I have it direct from the officer chiefly concerned in the demolition that the mound was between 30 and 40 feet high, of a circular shape like a dome, but ruined at the top ; that there was a marble pillar standing erect, and sculpture here and there in marble . . . He found inside the dome a casket made of six small slabs of stone dove-tailed into one another measuring about 2½ feet by 1½ feet by 1 foot. Inside this was a common clay *châtî*, and inside the *châtî* a neat casket made of 'soap-stone,' which contained a crystal phial. In the phial was a pearl, a few bits of gold-leaf and some ashes. Wishing to remove his discoveries, the stone casket was accidentally broken and the remains were left at Bhattiprolu. The *châtî* was also broken. The

'soap-stone' casket was smashed during a voyage to England and the fragments thrown away. The crystal phial was presented to Dr. Burnell."

. . . "The villagers of Bhaṭṭiprolu told me that they remember some railing or wall, which they described as about four feet high, surrounding the tope."*

Mr. Rea found that the building had been of solid brick work throughout, and that a portion of the base of the dome and the wall of the procession-path at the south-east quadrant, were intact. From these he made out that the dome must have had a diameter of 132 feet and the base of 148 feet,—being thus about ten feet larger than the Amarâvatî stûpa. Outside the basement, and 8 feet below the present surface, he found a brick floor about 12 feet broad, at the outer edge of which were fragments of marble,—probably of the great enclosing rail.

"I learned," he says, in his very instructive report, "that the casket had been found just above the summit of the remaining portion of the brick dome. I ascertained this point to be 15 feet above the level of the floor of the procession-path which surrounds the building. Although this casket had been found, I considered that, as the principal deposit is usually placed down in the centre near the foundation, or at the level of the procession-path, there was a great probability of there being another. After having found the centre of the circular brick-work, which, through the demolition, is not now in the middle of the mound but considerably towards the north, I saw that the bricks there had not been touched. In the centre was a narrow well, $9\frac{1}{2}$ inches in diameter, filled with earth. This hole, it appears, was open when the top of the stûpa was removed, and was then sounded with a rope to a depth of about 15 feet from the present surface. Around it were courses of eight bricks radiating from the centre to a diameter of 3 feet. These bricks I removed to a depth of 14 feet 6 inches.

"At that depth I came on a large, irregular, triangular slab of black stone laid on the outside of the excavated shaft. The two inner sides of the stone radiated from the centre, its outer side was curved concentric with the brick-work, and extended a foot into the wall of the shaft. It would have lain clear, had another ring of brick-work been removed, making the shaft 5 feet in diameter, but I did not expect to find more than one casket, in the centre. On removing it, I found a rectangular cutting on the under surface of the stone measuring 11 inches by 8 inches and $\frac{1}{2}$ inch deep: the length was placed east and west. Below it was another similar but thicker stone with a raised rectangular rim on its upper surface cut to fit into the hollow in the upper stone. The inner sides of this rectangle slope down into a circular cavity 5 inches deep. The

* *Conf Inu Ant.* vol I, pp 153, 374, vol III, p 124; *Madras G O* 1st Nov 1878, No 1620, pp 33, 34.

upper surface of the lower stone is smooth, and cut on it, round the four sides of the casket chamber, are two lines of an inscription in characters similar to those of the Aśoka inscriptions" (see Nos. i and ii, pp. 326, 327)

In the cavity, was a small globular black stone relic-casket. Around the casket, and mixed with some earth which filled the cavity, were the following objects:—2 small hemispherical hollow copper or bell-metal (?) cups, $1\frac{1}{8}$ inches in diameter: they fit into each other, and one bears traces of some sort of resin having been inside; on the apex of one is a gold bead, $\frac{3}{16}$ inch in diameter; the other has had a gold bead also, which was found in the earth alongside; 1 copper finger ring and several bits of copper; 1 small bead; 2 double pearls; and the following articles in gold, weighing collectively $\frac{3}{4}$ tola and 13 grains (*i.e.*, 148 grains) *viz.*, 1 single and 1 double gold bead; 7 small triangular pieces; 4 lotus flowers in thin sheets with eight bent petals, each $1\frac{3}{16}$ inches across; 2 *triśūlas* in thin plates each $1\frac{3}{16}$ inches by 1 inch; 1 hexagonal crystal with slightly convex sides, $2\frac{9}{16}$ inches by $\frac{1}{8}$ inch, pierced with a hole through its axis. On each of the sides of the prism is lightly traced an inscription in the same character as that on the stone (see No. x, p. 329).

"The two hemispherical vessels lay on the west side of the casket; the crystal prism; gold flowers and other articles on the east. The relic-casket is $4\frac{1}{2}$ inches in diameter by $4\frac{1}{2}$ inches in height. The lid fits by a groove into the lower portion. Inside was a cylindrical crystal phial $2\frac{1}{2}$ inches in diameter by $1\frac{1}{2}$ inches in height. It is moulded on the sides, flat on the top and bottom, and has its lid fitted in the same manner as the stone receptacle. Inside is a flat piece of bone, half an inch across, smooth on the one side and celled on the other: it seems to be a piece of a skull box

"In the stone casket, below the phial were,—9 small lotus flowers in gold-leaf; 6 gold beads over an eighth of an inch in diameter, and 8 smaller; 4 small lotus flowers in thin copper; 19 small pierced pearls; 1 slightly blue coloured amethyst bead; and 24 small coins or tokens of a light coloured metal, somewhat resembling bell-metal. They are plain on the reverse: and on the obverse have lotus flowers, *triśūlas*, feet with a snake coiled round, and other emblems more or less legible. They were laid on the bottom of the casket—with the smooth sides down—in the form of a *svastika*, and had become fixed to the stone by oxidation. In the *svastika*, nine of the coins were in the central rectangle; three on each of the four arms, and the other three over the centre. The flowers and beads seem also to have been originally arranged symmetrically. An example of this symbolical use of the *svastika* was found in the centre of the stūpa at Pedda Ganjām.

“ At a depth of 17 feet, was another black stone, on the north side of the well, and, like the first, sunk a foot into the wall. It is roughly triangular in form, with rounded corners, and measures about 2 feet across, by 10 inches thick. On the top is a circle, $7\frac{1}{2}$ inches in diameter, raised half an inch. The under-side is smooth with a circular hollow 12 inches in diameter and half an inch deep. The circle is filled in with an inscription in 18 lines (No. iii, p. 327), while around it, are two others in two lines (Nos. iv and v, p. 328). All had the letters filled in with white. Below it was a stone, roughly rectangular, with rounded corners. In it is a circular cavity $6\frac{1}{4}$ inches deep, $7\frac{1}{2}$ inches in diameter at the top and 4 at the bottom. Round the top is a raised rim $1\frac{1}{2}$ inches broad; and on the upper surface, round the hole, are inscriptions in two lines (Nos. vi and vii, p. 328). The characters are the same as those of the inscription first described. The letters were filled with *chunam*, evidently that they might show distinctly in the black stone. The cavity was nearly filled with earth and had no inner stone casket. In it was a crystal phial $1\frac{1}{8}$ inches in diameter by $2\frac{3}{4}$ inches high. Its lid is moulded like a *dāgaba*. The top and bottom were lying separate and filled with earth. There was no sign of a relic inside. Mixed with the earth in the stone cavity were,—164 lotus leaves and buds, 2 circular flowers, a *trisūla*, and a three-armed figure like a *svastika*,—all in gold leaf; 2 gold stems for the lotus flowers—one of them attached; 6 gold beads; and 1 small coiled gold ring. The lotus leaves (or petals) are of different sizes, having been fitted inside each other as in the flower itself. The beads represent the opening buds. These articles weigh collectively close on $1\frac{3}{4}$ tolas (315 grs.). Also, two pearls; 1 garnet; six coral beads and one bit of the same material; 1 slightly blue, flat, oval, crystal bead; one pointed, oval, white crystal bead; and two green tinged, flat, hexagonal beryl drops: one is $\frac{1}{16}$ and the other $\frac{3}{8}$ inch in length; a number of bits of corroded copper leaf, including lotus flowers, stems, a miniature umbrella, and one or more thin sheets of silver folded flat into about eight thicknesses. The metal of the latter is much corroded and extremely brittle: it will be impossible to unfold the sheets. One side is broken but the fragments remain. The largest piece measures 2 inches by $1\frac{3}{8}$ inches, and shows some letters or symbols pricked on with a metal point.

“ At a depth of 18 feet another black stone lay sunk a foot into the wall on the east side of the shaft. It is an irregular circular stone measuring about 2 feet 3 inches across, by 10 inches thick. On its under-surface is a circular space sunk half an inch with an inscription in eight lines (No. viii, p. 328). The letters were whitened. This stone lay on the top of another, roughly square in shape, and measuring 2 feet 5 inches by 2 feet 3 inches by 11 inches thick. On the upper side is a circular cavity $5\frac{3}{4}$ inches deep

7½ inches broad at the top and 5 inches at the bottom. On the top is a rim 2¼ inches broad which fits into the hollow in the upper stone. On the upper surface of the stone, round the rim, is an inscription in one line, with letters whitened (No. ix, p. 329).

“The cavity was nearly filled with earth. In it were : 1 crystal phial of the shape of that found inside the second stone receptacle but slightly larger. It measures 2½ inches in diameter by 3 inches high. The two pieces were filled with earth and lay apart.

“Close to the phial, was found the actual relic casket with the relics inside. It is made of a large beryl measuring $\frac{7}{8}$ inch in length, by $\frac{1}{2}$ inch, by $\frac{3}{4}$ inch. A cylindrical hole, $\frac{3}{8}$ inch in diameter, is drilled in its axis, in which are the relics,—three small pieces of bone. The hole is closed by a small white crystal stopper with hexagonal bulbous top. The necking is covered with gold leaf, and another sheet of the same material is fixed outside on the bottom. This unique casket had been originally placed inside the crystal phial, but had been displaced probably by shaking of the stone when it was laid. There was also in the cavity :—1 amethyst bead $\frac{5}{8}$ inch long ; another smaller ; and 1 yellow coloured crystal bead ; 1 small hexagonal crystal drop of a slightly yellowish colour, and another flat one of white crystal ; 1 bone bead ; 6 pearls, and 32 seed pearls, all pierced ; 30 lotus flowers, a bent two-armed figure, and a quatre-foil in gold leaf ; a piece of seemingly decomposed quartz having the appearance of salt but insoluble in water ; a few bits of copper, and an iron (?) cinder.

“The inscriptions are of importance, as, being found in connection with the relics, they must be contemporaneous with the foundation of the stûpa, and shew it to have been an early one.”

This report by Mr. Rea is a model of accurate and careful detail such as is seldom met with in such papers, and throws all the light possible in the circumstances on the discovery of these early Bauddha inscriptions. The whole of the objects found have been delivered by Mr. Rea to the Central Museum at Madras.

The volume concludes with a paper supplementary to that given in the previous one by Professor H. Jacobi of Bonn University, completing his ingenious method of computing accurately Hindu dates found in ancient documents. The table of contents will show the list of other papers and the names of the respective contributors : to all of them my best thanks are tendered. To Dr. A. Führer, Ph.D., as assistant editor, I am deeply indebted for much valuable assistance in many ways, ever readily rendered.

JAS. BURGESS.

22, SETON PLACE, EDINBURGH :

August, 1894.

EPIGRAPHIA INDICA.

I.—JABALPUR COPPER-PLATE INSCRIPTION OF YASAḤKARNADEVA. [A. D. 1122.]

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

This inscription, of which I am unable to say where¹ or by whom it was discovered, was engraved on two plates. Both plates were deposited in the Nāgpur Museum, where a Devanāgarī transcript of the whole inscription was made which seems to exist still and which will be referred to below. Subsequently the second of the two plates was either lost or stolen. But the first plate is still in the Museum; and, since the inscription even in its fragmentary state is of some importance, being the only one of the Chedi king Yaśaḥkarnaḍeva hitherto discovered, I edit it now from five rubbings and impressions which during the last two or three years have been kindly supplied to me by Dr. Burgess, Mr. Fleet, and Colonel J. A. Temple.²

The plate is inscribed on one side only, and measures about 1' 6½" broad by 1' high. At the bottom it has a round hole, about ⅝" in diameter, for a ring which has probably disappeared together with the missing plate. The writing has suffered a good deal from corrosion, and there are in consequence several *aksharas* which cannot be read with absolute certainty. But, fortunately, everything of historical importance is clear and distinct, and there is no doubt about the purport of any part of the inscription. The size of the letters is between ⅜" and ⅞". The characters are Nāgarī, and the language is Sanskrit. Excepting the introductory *om om namo Vrahmaṇe* and a few words at the end, the inscription is in verse. The total number of verses is 24, of which 16 occur also in the Kumbhī copper-plate inscription of Gosaladevī.³ As regards orthography, the letter *b*

¹ I call the plate the Jabalpur plate, because it is so called by Sir A. Cunningham. The district of 'Jāvalipattana or Jāuli-patan' was apparently mentioned in the lost portion of the inscription. See the references in note 2, below.

² See Grant's *Gazetteer of the Central Provinces*, 2nd edition, Introduction, pp. li and lii; and Sir A. Cunningham's *Archaeological Survey of India*, vol. IX, pp. 87 and 88. Several of the statements which have been made regarding this inscription, on the basis of the Nāgpur Museum transcript, are very incorrect. Thus, according to one account, the inscription is one of Karṇadeva, according to another it belongs to Gayakarna, and the transcript is said to read *Srī-maheśa-Karṇa*; but there can be no doubt that the inscription belongs to Yaśaḥkarna and that, what the copyist had before him in the now lost plate, was *Srīmad-Yaśaḥkarna*. Karṇadeva is said to have built a fort named Karṇa Meru from which flowed the river Karṇavati; in reality Karṇa built a temple at Banāras, which the poet describes as Karṇa's Meru, and he founded the town of Karṇavati. The same Karṇa is said to have conquered Bhīmeśvara, king of Andhra, who is identified with Bhiṣa II, one of the eastern Chālukyas. What the inscription really says is, that Yaśaḥkarna defeated the king of Andhra, and that he subsequently presented the holy Bhīmeśvara (or Śiva) with many ornaments. [See page 7, note 48.—E. H.]

³ Edited and translated in the *Journal Asiatic Society of Bengal*, vol. VIII, pp. 483—495; and re-edited by Dr. F. E. Hall, *ib.*, vol. XXXI, pp. 116—123. It will be seen that the present inscription, in verses 3, 5, 8, 12, 14, and 20, furnishes decidedly better readings than those given by Dr. Hall, and that in verse 21 it supplies certain words which have been either omitted or given quite wrongly in the published versions of the Kumbhī inscription.

is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal; besides, *ś* is used for *s* in the word *śārdham*, in line 21, and *j* for *y* in *trijāmā*, in line 15.

The metrical portion of the inscription, after mentioning, like the Kumbhī and other Chedi inscriptions, a number of divine and semi-divine beings, gives the usual genealogy of the Kalachuri (or Chedi) kings of Tripurī, from Yuvarājadeva down to the reigning king Yaśaḥkarnadeva (Yuvarājadeva; Kokalla; Gāṅgeyadeva, also called Vikramāditya; Karnadeva, who married the Hūṇa princess Āvalladevī; and Yaśaḥkarnadeva). And, in addition to the well-known facts that Gāṅgeyadeva with his hundred wives obtained final salvation at Prayāga, and that Karnadeva founded the town of Karnāvātī, it only records (in verse 13) that Karṇa also built a magnificent temple at Kāśi or Benares, where evidently verse 13 was composed; and (in verse 23) that Yaśaḥkarṇa defeated the ruler of Andhra, in the vicinity of the river Godāvarī.

Of the prose portion of the inscription only a few words remain. But from these words—‘and this...*Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Parameśvara*, who [meditates on] the feet of the illustrious Vāmadeva,’⁴—it is clear that the inscription must have recorded a grant made by, or during the reign of, the king who in the metrical portion is mentioned last, *i.e.*, Yaśaḥkarnadeva. And it is fortunate that the Nāgpur Museum transcript, inaccurate as it is in other respects, enables us to ascertain the time when this grant was made, in my opinion, with certainty. We know that Yaśaḥkarṇa was succeeded by his son Gayakarṇadeva, and we possess an inscription of this Gayakarṇa⁵ which must have been put up towards the end of his reign and which bears a date corresponding to the 17th June, A. D. 1151. Yaśaḥkarṇa would therefore have ceased to reign some time before, and probably at such a distance from, A. D. 1151, as would suit the relation to each other of father and son. Now according to the Nāgpur Museum transcript of the present inscription⁶ the grant recorded in it was made ‘at the time of the Makara-samkrānti, on Monday, the 10th of the waning moon of Māgha.’ And during the sixty years preceding A. D. 1151, the only year which fulfils these conditions is A. D. 1122. For in that year⁷ the 10th of the dark half of Māgha fell by the *pūrṇimānta* scheme on Monday, the 25th December, when the 10th *tithi* of the dark half ended 8 *h.* 39 *m.* after mean sunrise; and in the same year the Makara-samkrānti took place 15 minutes before mean sunrise of, or for religious purposes on, the same Monday. And I have no doubt that Monday, the 25th December A. D. 1122, corresponding, with my epoch of the Chedi era, to Māgha-badi 10 of Chedi-samvat 874, is the true date of the grant, and that this is a reliable date for Yaśaḥkarnadeva, whose reign probably ended shortly afterwards.

⁴ Compare *Indian Antiquary*, vol. XVII, p. 225.

⁵ See *ib.*, vol. XVIII, p. 210.

⁶ See Sir A. Cunningham's *Archæological Survey of India*, vol. IX, p. 88.

⁷ See *Indian Antiquary*, vol. XVII, p. 218. After I had made the necessary calculations regarding the above date for my paper on the epoch of the Chedi era and found the above result, I learnt from Mr. Fleet that, according to Mr. Sh. B. Dikshit's calculations, in the century Śaka-samvat 1000 to 1100 (A. D. 1078—1178) the only year in which the Makara-samkrānti occurred on a Monday, which was the 10th lunar or solar day of the month Māgha, was Śaka-samvat 1044 expired (A. D. 1122—23).

- Lt 10. मिच्छन्नकु[च्छ]ल[:][कुं स्वजि?]तां व(व)भार ।(॥)²⁰—[11].
 प्राप्ते प्रयागवटमूलनिवेश(श)व(व)न्धौ सार्द्धं शतेन गृहिणीभिरमुत्र मुक्तिं ।
 पुत्रीऽस्य खड्गदलि[तारि]करीन्द्रकुम्भमुक्ताफलैः
11. स्म²¹ककुभोच्चति कर्णदेवः ॥²²—[12].
 कनकसि(शि)खरवेङ्गद्वैजयन्तीसमीरग्लपितग[ग]नखेलत्वेचरोचक्रखे[द]: ॥(1)
 किमपरमिह कास्यां(श्यां) य[स्य] दुग्धाब्धि(ब्धि)वीचीवल[यव(व)?]-
12. हल[कीर्त्तेः] कीर्त्तनं कर्णमेतः ॥²³—[13].
 अग्रं धाम स्त्रे(त्रे)यसो वेदविद्यावल्लीकंदः स्वःस्रवन्त्याः किरीटं [1*]
 ब्र(ब्र)ह्मस्तंभो येन कर्णावतीति प्रत्य[ष्ठापि] क्षातलब्र(ब्र)ह्मलो[कः]
13. ॥²⁴—[14].
 अजनि कलचुरीणां स्वामिना तेन ह्यणान्वयजलनिधिलक्ष्मणां श्रीमदावल्लदेव्यां ॥(1)
 शशभृदुदयस(श)ङ्गाक्षुब्ध(ब्ध)दुग्धाब्धि(ब्धि)वेलासहचरितयस(श):श्रीः श्रीयस(श):कर्ण-
14. देवः ॥²⁵—[15].
 [चंद्रार्कदीप]वति पर्वतराजपूर्णकुम्भावभासिनि महा[ब्धि(ब्धि)]चतुष्कमध्ये[1*]
 चक्रे पुरोहितपुर[स्कृ]तिपूत[कर्मा] धर्मात्मनोऽस्य हि पितैव महाभिषेकं ॥²⁶—[16].
 न
15. खलु स[मदगो]ष्ठीपक्षपातस्य पात्रं ।²⁷न खलु कलुषचर्याकज्जलो[ज्ञावकश्च?] ॥(1)
 कलयति कलिनामन्युद्गमं यस्त्रिजा(या)मातमसि जयति जम्बू(म्बू)द्वीपरत्नप्रदीपः ॥²⁸—[17].
 चिन्ता-
16. मणि[क्षण?]सु(श)क्तियु[ग्म]क्रोडे स्याद्यदि कामधेनुदुग्धं [1*]
 दृश्ये(श्ये)त दृशोस्तस्य दातुः सादृश्यं(श्यं) [ध]वलारुणेक्षणस्य । (॥)²⁹—[18].
 यः ककुष्कुञ्जरालानस्तंभसत्र(ब्र)ह्मचारिणः ।
17. [आसा(शा)न्ते]षु जयस्तम्भानुदस्तंभयदुच्चकैः ॥³⁰—[19].
 यो ब्र(ब्र)ह्मणां पाणिषु पंचषाणि दाता³¹निधत्ते पयसः पृषन्ति [1*]
 तैरेव तृष्णामवधूय ते च रत्नाकरेपि प्रथयन्त्यव[ज्ञां ॥]³²—[20].
18. महीभर्ता महादानैस्त्रैस्तुलापुरुषादिभिः [1]
 गरिष्णा [मे]रुत्थर्यं क्तार्थयति योर्थिनः । (॥)³³—[21].
 स्वर्गराजगजदन्तरुचीनि क्षीरनीरनिधिसं(शं)खसु(श)चीनि ।
 सा(शा)ङ्गि-
19. [वेष?]फणिकंचुकभांसि स्फोततां दधति यस्य यसां(शां)सि ॥³⁴—[22].
 अन्ध्राधीस(श)म्बरन्ध्रदोर्विलसितं स्वच्छन्दमुच्छिन्दता
 येनाभ्यर्चयत भूरिभिः स भगवान्भीमैस्व(श्व)रो

²⁰ Metre, Upajāti.

²¹ This word is quite clear in the rubbings.

²² Metre, Vasantatilakā.

²³ Metre, Mālinī.

²⁴ Metre, Śālinī.

²⁵ Metre, Mālinī.

²⁶ Metre, Vasantatilakā.

²⁷ This sign of punctuation is superfluous.

²⁸ Metre, Mālinī.

²⁹ Metre, Bhadravirāj. The third Pāda wants one short syllable, between *driṣos* and *tasya*. I would suggest reading *tadāśya*.

³⁰ Metre, Śloka (Anuṣṭubh).

³¹ This is quite clear in the rubbings.

³² Metre, Indravajrā.

³³ Metre, Śloka (Anuṣṭubh).

³⁴ Metre, Svāgatā.

L. 20.

[भूष]णैः ॥(1)

यस्या[व]र्ण[यदात्त?]नृत्वलहरीद्रुवलिगोदावरी

[वीर्याणु?]न्दहंसनादमधुरैः स्रोतःस्वरैः सप्तभिः ।(॥)³⁵—[23].

कुर्वनाहीं ब्रा(ब्रा)ह्मणसा-

21.

दरिचत्रनिव(व)र्हणः [1*]

शा(सा)र्ह परसु(शु)रामेण यः स्र्दामधिरोहति ॥³⁶—[24].

स च परमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रस्त्रीवामदेवपा-

.

TRANSLATION.

Om!

Om! Adoration to Brahman!

(Verse 1.) Glorious is (*the god*) whose navel is a lotus, glorious is the lotus which is his navel, (*and*) glorious is (*the god*) born from that lotus! Glorious also is his offspring Atri, and glorious is the friend of the ocean who took his birth from Atri's eye!³⁷

(2.) Now the king³⁸ who is the swan in the lake of the expanse of heaven begat as his offspring Bodhana, the son of (*that*) primeval king (*and*) son-in-law in the house of the friend of lotuses.

(3.) This son of the god³⁹ who is the elixir produced from the seven seas obtained, as the son of his own body, Purûravas, who had both Urvasî and the earth here for his faithful wives, to be enjoyed by him with their hundreds of unrivalled blessings.

(4.) In this family forsooth was born Bharata, whose pure fame is proclaimed by the Yamunâ, hemmed in by more than hundred posts of horse-sacrifices (*offered by him*),—Bharata, who delighted in the welfare of the earth, made lovely, as by a pearl-ornament, by the girdle of the seven seas.

(5.) Highly glorious is in his family that Kârtavîrya who, though he had no need of them, wielded with ease every weapon, (*and*) who allowed the title of king⁴⁰ only to the Moon, the ancestor of the family of these Haihaya princes.

(6.) Resembling the Himâlaya, the lord of mountains, that lord of princes begat the Kalachuri race which is purified by rulers of spotless conduct, as with pure round pearls.

(7.) In this family was a prince, foremost of the prudent, who purified the town of Tripurî so that it was like Indra's city,—Yuvarâjâdeva, who destroyed the lords of princes blinded by passion, as a young lion does powerful infuriated elephants.

(8.) The chief ministers of that ruler of the earth placed on the throne his son Kokalla, a lion-like prince, the progress of whose armies, comprising elephants, chariots, horsemen and soldiers on foot,⁴¹ was checked (*only*) by their encountering the masses of waves of the four oceans.

³⁵ Metre, Śârdûlavikrîḍita.

³⁶ Metre, Śloka (Anushtubh).

³⁷ This first verse glorifies the god Vishnu, his navel, the god Brahman, Atri, and the Moon. Further on we are told that the Moon's son Bodhana (or Budha, *i.e.*, Mercury) married (Īlâ or Idâ) a daughter of the Sun (or Mitra-Varuna), and that their son was Purûravas. 'The friend of the ocean' is the moon; 'the friend of lotuses,' the sun.

³⁸ *i.e.*, the moon.

³⁹ *i.e.*, again the moon, under the name of Soma confounded with the Soma plant.

⁴⁰ For the same idea, compare *ante*, vol. I, p. 313, verse 16. Dr. F. E. Hall's reading *chakrame* in the Kumbhî copper-plate (instead of *chakshame*) yields no sense.

⁴¹ The original has only the word *chaturanga*.

(V. 9.) That lord having gone far away, his fame shows like a forsaken woman; deriding white sandal, it reproves the lustre of the moon, and is a reproach to a string of pearls.

(10.) His son was Gāṅgeyadeva, a thunderbolt falling on the heads of enemies (*and*) the lord of the fortune of heroes, with a chest broad like an emerald tablet, (*and*) with smiling eyes, (*and*) with his two arms surpassing the length of a city bar.

(11.) The crest-jewel of crowned heads, he has become famous under the name of Vikramāditya; for, striving after final beatitude (*and*) free from wicked deceit, he ruled the earth which he had himself conquered all of a sudden.

(12.) When, fond of residing at the foot of the holy fig tree of Prayāga, he had found salvation there together with his hundred wives, his son Karṇadeva honoured the quarters with the pearls from the frontal globes of the majestic elephants of his enemies, cleft by his sword.

(13.) Of him whose great fame is like the circle of waves of the milky ocean, need we say more than that here, at Kāśī, there is a temple (*erected by him*), Karṇa's *Meru*,⁴² (*so lofty*) that the wind of the flags which wave from its golden spires lessens the fatigue of the damsels of heaven, when playing in the sky?

(14.) He set up the pillar of piety, called Karṇāvati, the foremost abode of bliss, the root of the creeping plant—knowledge of the Vedas, the diadem of the stream of heaven, the world of Brahman on the surface of the earth.

(15.) That lord of the Kalachuris begat on the illustrious Âvalladevî, (*another*) goddess of fortune produced from the ocean of the Hûṇa family, the illustrious Yaśaḥkarnadeva, the glory of whose fame is co-extensive with the billows of the milky ocean which rose (*when he arose*), mistaking him to be the rising moon.

(16.) Of this law-abiding (*son*) the father, whose acts were purified by the respect which he paid to the family priests, performed himself the great inauguration ceremony in the midst of the four great oceans, made resplendent, as by a full jar, by the king of mountains, and illumined by the moon and the sun.⁴³

(17.) Glorious is that jewel-lamp⁴⁴ of Jambūdvîpa which sends forth its rays in the darkness of night of the Kali age, never filled with partiality for the assemblies of the arrogant, and never displaying the lampblack—base conduct.

(18.) If the milk of the cow of plenty were (*put*) within the two black shells of the gem which grants every desire, then there would be seen a likeness with the eyes of that bountiful (*king*) whose eyes are both white and red.⁴⁵

(19.) He erected high pillars of victory near the confines of the regions, as companions of the posts to which the elephants of the quarters are fastened.

(20.) This bountiful (*lord*) puts five or six drops of water into the hands of the

⁴² *Meru* denotes a particular kind of temple (hexagonal, with twelve stories, variegated windows, and four entrances; *Bṛihatsaṃhitā*, lvi, 20), and the word is chosen here because it is also the name of the well-known fabulous mountain of enormous height, the summit of which is the residence of Brahman. A similar temple is said to have been built by Gāṅgeyadeva; see v. 9 of the next inscription.

⁴³ At an ordinary *abhisheka* water from all the oceans, golden jars, etc., should be used. To show the magnificence of Yaśaḥkarnā's *abhisheka*, the poet says that the ceremony here was performed in the midst of the four oceans, and that the Himālaya took the place of the ordinary golden jars, etc.; and he implies that Y. was inaugurated in the sovereignty of the whole earth, bounded by the oceans.

⁴⁴ *i.e.*, a lamp in which jewels give out light. Jambūdvîpa is the central division of the world, including India.

⁴⁵ The general meaning of this verse is that the king possesses the properties of both the fabulous cow of plenty and the gem which grants every desire.

Brāhmans⁴⁶; and they with these already quench their thirst, and afterwards show their contempt even for the ocean.⁴⁷

(V. 21.) In weight (*like the mountain*) Meru, this ruler of the earth exceedingly gratifies suppliants by bestowing on them (*gold*) equal to his own weight and by other great gifts.

(22.) Bright like the tusks of the elephant of the king of heaven, pure like the shells of the ocean of milk, (*and*) lustrous like the snake's skin in which Vishṇu is clad, his fame has become superabundant.

(23.) Extirpating with ease the ruler of Andhra (*even though*) the play of (*that king's*) arms disclosed no flaw, he revered the holy Bhīmeśvara⁴⁸ with many ornaments. The Godāvarī, with her waves, trees and creeping plants dancing, has sung his deeds of valour with the seven notes of her stream, sweet like the cries of the intoxicated flamingo.

(24.) Crushing the power of his enemies and making over the earth to the Brāhmans, he engages in a course of rivalry with Paraśurāma.

And this . . . the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Parameśvara*, who [meditates on] the feet of the illustrious Vāmadeva

II.—BHERA-GHAT STONE INSCRIPTION OF THE QUEEN ALHANADEVĪ.

THE [CHEDI] YEAR 907.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone which bears this inscription was procured by Dr. F. E. Hall, in 1857, at Bhera-Ghāt on the Narmadā, in the Jabalpur district of the Central Provinces, and subsequently presented by him to the American Oriental Society in whose Cabinet, at New Haven, it is now deposited. It is a plain block of greenstone, of a soft texture and easily cut, 2' 9½" broad by 1' 10½" high.¹ The inscription was first edited, with an English translation and notes, by Dr. Hall in the *Journal Am. Or. Soc.*, vol. VI, pp. 499-532; and Dr. Hall's text was afterwards reprinted in Roman characters, with a photozincograph of the inscription, in Dr. Burgess' *Memoranda, Archæol. Survey of Western India*, No. 10, pp. 107-9; and his translation in Sir A. Cunningham's *Archæol. Survey of India*, vol. IX, pp. 91-94. I now re-edit the inscription from two excellent impressions and a rubbing kindly prepared for me, at Professor Lanman's request, by Mr. Herbert C. Tohwan, of Yale University, New Haven.²

The inscription contains 29 lines of writing which cover a space of about 2' 7½" broad by 1' 9" high. With the exception of two *aksharas* each at the end of lines 11 and 12, which are almost entirely broken away, and about half a dozen other damaged *aksharas*,

⁴⁶ viz., at the time when he is making donations to them.

⁴⁷ The word translated by 'ocean' means originally 'a mine of precious stones.'

⁴⁸ i.e., the god Jīva. [I take this to refer to the Bhīmeśvara temple at Drāksharāma in the Godāvarī district.—E. H.]

¹ See the *Journal Am. Or. Soc.*, vol. VI, pp. 499 and 534; and C. Grant's *Gazetteer of the Central Provinces*, 2nd ed., p. 73.

² It is hardly necessary to say that Dr. Hall's text and translation were prepared with his usual care and scholarship. Nevertheless, a few slight errors of his were pointed out already by the Committee of Publication of the American Oriental Society while his paper was passing through the press; and I have had occasion to differ still further from Dr. Hall, as regards both the text and the translation.

the writing is well preserved and may be read with certainty throughout. The size of the letters is between $\frac{9}{16}$ and $\frac{11}{16}$. The characters are Nāgarī, carefully drawn and engraved; and they include the sign of the *jihvāmūliya* in *mahīpālah=Karṇṇah*, in line 9, and that of the *upadhmanīya* in *Hūṇah=praharshari*, in line 10. The language is Sanskrit, and excepting the introductory *om om namaḥ Śivāya* and the date at the end, the inscription is in verse.³ The language is not quite free from mistakes.⁴ For, in line 10, we find the perfect form *chakape*, instead of *chakampe* (which would not have suited the metre), and, in line 25, the imperative *vyadhattām*, possibly an error of the writer or engraver, instead of *vidhattām* which would suit the metre equally well. Besides we have, in line 9, the wrong abstract noun *chaṇḍimatā*, and, in line 2, the adjective *talgu*, used in the sense of the participle *talgat*. And the rules of *saṁdhi* have not been observed in *kim=ṛā*, line 2, and in *yushmán=śarīraiḥ*, line 3. As regards orthography, the consonant *b* is seven times denoted by its own proper sign, but just as often by the sign for *v*. Thus, in lines 7 and 10 we read *bibhrat*, but in line 6 *vibhrat*; in line 16 *buddher*, but in line 1 *vuddhim*, &c. The sibilants are generally employed each in its proper place; but in line 14 we have *śaṭāla*, instead of *saṭāla* as the word is correctly written in line 27. Instead of the sign of *anustāra* the dental *n* has been wrongly employed in the word *sinha* (in the proper names *Vairisinka*, *Vijayasinha*, &c., in lines 16, 17, 21-23, and 29), in *raṅśa*, line 20, and in *eudhānsuh*, line 18 (properly written *sv-dhāmsu* in line 4); and even at the end of a word before an initial sibilant, in *sansatsu*, line 5, and *etān=sūriḥ*, line 28. And, generally, it may be noted that out of about 60 cases where the use of the *anustāra* would have been optional, at the end of a word before a following initial consonant, and where it would now be usually employed throughout, it has been actually employed only about 25 times, while in the rest of the cases the nasal of the class to which the following consonant belongs has been used instead; and that the sign of *anustāra* never occurs, instead of the sign for *m*, at the end of a verse or half-verse.

The inscription was composed by Śaśidhara, a younger son of Dharaṇidhara⁵ and grandson of Maheśvara, of the Mauna *gotra*; written on the stone by his elder brother Prithvidhara; and engraved by Mahidhara, a son of the artizan Bālasimha (verses 32-35 and 37). And its object is, to record that the queen Alhaṇadevi, the wife (or rather, widow) of the king Gayakarnadeva, and mother of the reigning king Narasimhadēva and his younger brother Jaṅgasimhadēva, founded a Śiva temple, with a *maṭha* or cloister, a hall of study, and gardens attached to it; that, probably for the maintenance of these buildings and their occupants, she assigned the income from the two villages of Nāmaūṇḍī, in the Jāulī *pattalā*, and of Makarapāṭaka, on the right bank of the Narmadā in the land adjoining the hills; and that the management of the whole establishment, thus founded by the queen, was entrusted in the first instance to a Pāsupata ascetic, named Rudrarāśi, of Lāṭa lineage (vv. 27-31). The inscription also records (in verse 36) that all the buildings, etc., aforesaid, at one of which the inscription may be supposed to have been put up, were designed or executed by the architect Pīthe.

³ The second half of verse 20 grossly offends against a well-known metrical rule.

⁴ Similar mistakes are found in other Chedi inscriptions of the same period.

⁵ Dharaṇidhara, Prithvidhara and Mahidhara are mentioned also in the Tewar stone inscription of Gayakarnadeva, of the Chedi year 902. Compare *Indian Antiquary*, vol. XVIII, p. 216, note 2

By way of introduction the inscription, after the words " om om, adoration to Śiva !", and six verses invoking the blessings of Śiva, Gaṇeśa, and Sarasvatī, furnishes the following meagre account of the royal family into which Alhanadevī had married, and of her own descent:—

From a prince of the lunar family, named Arjuna (or Sahasrārjuna, v. 7), was descended the king Kokalladeva (v. 8). From him sprang Gāṅgeyadeva (vv. 9-10); and his son was king Karṇa who is represented as having held in check the Pāṇḍyas, Muralas, Kuṅgas, Vaṅgas, Kalingas, Kīras, and Hūṇas (vv. 11-13). Karṇa's son was Yaśaḥkarṇa, said to have become famous by devastating Champāraṇya (v. 14); and his son again was Gayakarṇa (vv. 15-16). Gayakarṇa married Alhanadevī, a daughter of the king Vijayasimha (a son of Vairisimha who was a son of the prince Hamsapāla, a descendant of the son of Gobhila or Gobhilaputra,) and his wife Śyāmaladevī, a daughter of the king Udayāditya of Mālava (vv. 17-23). And Alhanadevī bore to Gayakarṇa two sons, Narasimhadeva, who in the inscription is represented as the reigning king, and his younger brother Jayasimhadeva (vv. 24-26). Nearly all this is stated also in the Karanbel stone inscription of Jayasimhadeva, and I may therefore, for the present, refer the reader to my remarks on that inscription, in the *Indian Antiquary*, vol. XVIII, p. 215.

Our inscription is dated, at the end of the last line, in the year 907, on Sunday, the 11th of the bright half of Mārgaśīrsha,—a date which must of course be referred to the Kalachuri or Chedi era. When writing on the epoch of that era, in the *Indian Antiquary*, vol. XVII, p. 216, I felt inclined to accept Mr. Fleet's suggestion, based on an examination of the photozincograph of this inscription in No. 10 of the *Archæol. Survey of Western India* which alone was then available, that the figures for the day of this date were intended to be 10 (and not 11). But now my excellent impressions have shown me that the figures after all are 11, and that they are quite distinct and cannot be read in any other way. And accordingly the probabilities regarding the corresponding European date are as follows. With my epoch of the Kalachuri era, as to the general correctness of which there can now be hardly any doubt, and according to the way in which the other Kalachuri dates yield satisfactory results, our date should fall in A.D. 1155. But in A.D. 1155 the 11th *tithi* of the bright half of Mārgaśīrsha commenced 2 h. 12 m. after mean sunrise of Sunday, the 6th November, and ended 0 h. 43 m. after mean sunrise of Monday, the 7th November, apparently causing sudi 11 to correspond, civilly, to the Monday. In the following year, A.D. 1156, on the other hand, the same 11th *tithi* of the bright half of Mārgaśīrsha ended 1 h. 46 m. after mean sunrise of Sunday, the 25th November, and consequently, in that year, sudi 11 was, civilly, really a Sunday. Now, that the day intended by the original date is either Sunday, the 6th November A.D. 1155, or Sunday, the 25th November A.D. 1156, appears to me certain; but I am not at present prepared to say confidently which of these two Sundays is the true date. Supposing all the other Kalachuri dates to cite current years, the present date might be taken to quote, exceptionally, an expired year, and in that case its equivalent would be Sunday, the 25th November A.D. 1156. But a more careful examination of the practice of other eras has shown that it is rather the *current* years which are quoted exceptionally. And assuming that, what is true of other eras, must hold good also of the Kalachuri era, one would rather be inclined to look upon Sunday, the 6th November A.D. 1155, as the proper equivalent of the date, and to assume that the *tithi*, in this instance,

was joined with the weekday on which it commenced, and which was almost entirely filled by it.

The two villages Nāmaūṇḍī and Makarapāṭaka, mentioned in the inscription, I am unable to identify. The Jāulī *pattalā*, which apparently was mentioned also in the lost portion of Yaśahkarna's copper-plate,⁶ must have been the country around Jabalpur.

TEXT.⁷

L. 1 श्रीं⁹[॥^x] श्रीं नमः शिवाय ॥

कल्याणितामविकलां भवतां तनोतु भाले कलानिधिकला शशिशेखरस्य ॥(1)

एकैव या प्रमथसार्थगतां द्वितीयावु(बु)द्विभ्रदोपविरहेपि करोति नित्यम् ॥⁹—[1].

2 किं मालाः कुमुदस्य किं शशिकलाः किन्धर्मकर्मकराः¹⁰

किम्बा¹¹कञ्चुकिकञ्चुकाः किमथवा भूत्युहमा भान्त्यमी ।

इत्यन्नाकिवितकिताः शिवशिरःसञ्चारिनाकापगा-

रिङ्गद्वल्युतरङ्गभङ्गिततयः पुण्यप्र-

3. पाः पान्तु वः ॥¹²—[2].

भूतं सद्भिभु यद्भिभाति भुवनं यद्भिभ्रमाद्यज्जग-

न्नेत्रानन्दकरं धराश्रयरसाद्यन्यत्वहेतुञ्च यत् ।

यद्दन्धोद्भुरधाम यच्च यजते शीतं यदेकान्ततः

सस्त्रयं यदरूपमेभिरवताद्युष्मान्ग(ञ्च)रीरैः

4. शिवः ॥ —[3].

शक्तिहेतिपरप्रीतिहेतुश्चन्द्रकचर्चितः ।

ताण्डवाडंब(व)रः कुर्यान्नीलकण्ठः प्रियाणि वः ॥¹³—[4].

विघ्नौघसन्तमससंहरणाय शक्तं मुक्तं कलंककलया शकलं सुधांशोः ।

कुन्दावदाततरदन्तमिषाद्घा-

5. नः श्रेयः परन्दिशतु वः सदयं द्विपास्यः ॥¹⁴—[5].

रूपैरनेकैर्व्यवहारजातमातन्वती पातु सरस्वती वः ।

यज्ञेशलालित्यलवादपि स्यात्सन्सत्सु¹⁵पुंसाङ्गरिमा गरीयान् [॥^x]¹⁶—[6],

गोत्रे रात्रिकरस्य भूपति-

6. रभूद्वि(द्वि)भ्रत्सहस्रं करा-

न्प्रत्येकन्त्रिजगन्मनोविनयने रात्रिन्दिवं जागृद्विः ।

तेजोभिर्जगतीभृताम्परिभवी नाम्नार्जुनः मंस्रते-

र्यस्याद्याप्यधिगम्यते वसु गतन्नीतं च चाराश्वरम् ॥¹⁷—[7].

तस्या-

7. न्वये समभवत्प्रथितः पृथिव्या नाथः कथाद्भुततमापि वृथा न यस्य ।

कोकिलदेव इति बिभ्रदु[दार]रूपनाम त्रिलोकसुखसंजननैकधाम ॥¹⁸—[8].

निर्जित्योर्जितगर्वपर्वतभृतः प्रत्यर्थिपृथ्वी-

⁶ See Sir A. Cunningham's *Archaeol. Survey of India*, vol. IX, p. 88.

⁷ From the impressions.

⁹ Expressed by a symbol.

¹⁰ Metre, Vasantatilakâ.

¹¹ The sign of *anusvâra* in the last word is very faint, but it is there.

¹² Read किं वा.

¹³ Metre of verses 2 and 3, Śârdûlavikrîdite.

¹⁴ Metre, Śloka (Anushṭubh)

¹⁵ Metre, Vasantatilakâ.

¹⁶ Read स्यात्संसत्सु.

¹⁷ Metre, Indravajrâ.

¹⁸ Metre, Śârdûlavikrîdite.

¹⁹ Metre, Vasantatilakâ.

L. 8.

भुजः

प्राप्तानन्तयशा वभूव नृपतिर्गाङ्गेयदेवस्ततः
पृथ्वी दीन विधाय मेरुमतुलं कल्पद्रुमेण[रि]थनां
स्वर्गाद्रुद्धमधःस्थितापि विबुधाधारे [स?]मापादिता ॥¹⁹—[9].
पुण्यामृतेन संसिक्ता शुद्धसचप्रवर्द्धि-

9.

[त]ा ।

यत्कीर्त्तिव्रततिः सर्व्व व्याप ब्र(ब्र)ह्माण्डमण्डपम(म्) ॥²⁰—[10].
तेनाजनि महीपालङ्कर्णः स्वर्णेन कुर्व्वता ।
पूर्णतृष्णाण्णवानर्थिसार्थानर्थितकीर्त्तिना ॥ —[11].
पाण्ड्यश्चण्डिमताम्भुमीच सुरलस्तत्याज गर्व्व[ग्र]हं²¹

10.

[कु]ङ्कः²² सन्नतिमाजगाम चकपे²³वङ्गः कलिङ्गैः सह ।
कीरः कीरवदास पञ्चरगृहे ह्यण्णप्रहर्षे जहौ
यस्मिन्नाजनि शौर्यविभ्रसभरं विभ्रत्यपूर्व्वप्रभे ॥²⁴—[12].
अस्मद्भृत्पराभवेन सकला-

11.

भुङ्क्ते [सुवं] यामसौ

तामेतान्तनवासहै तनुतराकारान्तितीव स्त्रियः ।
यत्प्रत्यर्थिमहीभुजान्नयनजैर्वाप्यैः पयोधीन्वप्रधुः
स्फारान्नमहोर्मिभिः पुनरमी तं वर्द्ध[याच्च]-²⁵

12.

क्रिरे ॥ —[13].

चम्पारखविदारणोद्धतयशःशुभ्रांशुना भासय-
न्नाशाचक्रमवक्रभावहृदयः क्षमापालचूडामणिः ।
तस्माज्जन्म समाससाद विशदं श्रीमान्यशःकरणं इ-
त्यौदार्याच्च[निकी]-²⁶

13.

चकार विबुधान्यः प्रेक्ष्य सर्व्वानपि ॥ —[14].

तस्मादशेषगुणरत्ननिधेरगाधाङ्गवत्तमः समभवद्भयकर्णदेवः ।
यस्य प्रतापतपनोप्यरिसुन्दरीणां शोकाण्णवोदयनिदानपदं प्रपेदे ॥²⁷—[15].

14

द्युतिजितहरितालः श्रीलताकल्पशालः पृथुतरगुणमालः शत्रुवर्गेककालः ।
विमलितरणमालः कान्तकीर्त्या श(स)टालः शिततरकरवालः सोभवद्भूमिपालः ॥²⁸—[16].
अस्ति

¹⁹ Metre, Śārdūlavikrīḍita. The *akshara* put in brackets in the last line of this verse is almost entirely broken away.

²⁰ Metre of verses 10 and 11, Śloka (Anuṣṭubh).

²¹ Of the *akshara* in brackets only the consonant *r* is absolutely certain. What the author meant to say, was probably गर्वाग्रहं.

²² The *akshara* in brackets is so much damaged that only part of the letter *k* remains. Compare *Indian Antiquary*, vol. xviii, p. 217, line 10.

²³ This reading is absolutely certain. चकपे is grammatically incorrect, for चकप्ये.

²⁴ Metre of verses 12-14, Śārdūlavikrīḍita.

²⁵ The word तं of this line is quite certain. Of the *aksharas* in brackets only the first is partly visible.

²⁶ Of the *aksharas* in these brackets only the vowel *i* of the first remains; the rest had been already supplied by Dr. Hall.

²⁷ Metre, Vasantatilakā.

²⁸ Metre, Mālinī.

- L. 15. प्रसिद्धमिह गोभिलपुत्रगोतन्त्राजनिष्ट नृपतिः किल हंसपालः ।
शौर्यावसज्जितनिरर्गलसैन्यसंघनस्त्रीकृताखिलमिलद्रिपुचक्रवालः ॥²⁹—[17].
तस्याभवत्तनुभवः प्र-
16. एमत्समस्तसामन्तशेखरशिरोमणिरञ्जिताङ्गेः³⁰ ।
श्रीवैरिसिंहवसुधाधिपतिर्विशुद्धवृद्धेर्निधिर्न परमर्थिजनस्य चोच्चैः ॥—[18].
स श्रीवैरिसिंहोप्यनयद्रिपूणां कुलानि गम्भीरगुहागट-
17. हाणि ।
स्वयञ्च तेषामधिश्य चक्रे पुराणि दूरावजितालकानि ॥³²—[19].
तस्मादजायत समस्तजनाभिवन्द्यसौन्दर्यशौर्यभरभङ्गुरिताहितश्रीः ।
पृथ्वीपतिर्विजयसिंह³³ इति
18. प्रवर्द्धमानः सदा जगति यस्य यशःसुधान्शुः³⁴ ॥³⁵—[20].
तस्याभवन्मालवमण्डलाधिनाथोदयादित्यसुता सुरूपा ।
शृङ्गारिणी श्यामलदेव्युदारचरित्रचिन्तामणिरर्चितश्रीः ॥³⁶—[21].
19. मेनायामिव शंकरप्रणयिनी चोणीभृताद्रायका-
हीरिण्यामिव शुभ्रभानुवनिता दक्षात्प्रजानां सृजः ।
तस्मादल्लहणदेव्यजायत जगद्रक्षाचमाङ्गुपते-
रेतस्यान्निज-
20. श्रीदीर्घवन्शविशदप्रंखत्पताकाकृतिः ॥³⁷—[22].
विवाहविधिमाधाय गयकर्णनरेखरः ।
चक्रे प्रीतिम्परामस्यां शिवायामिव शंकरः ॥³⁹—[23].
शृङ्गारशाला कलशी कलानां लावण्यमाला गु-
21. णपण्यभूमिः ।
असूत पुत्रद्वयकर्णभूपादसौ नरेश्वरसिंहदेवम्⁴⁰ ॥⁴¹—[24].
अस्य श्रीनरसिंहदेवनृपतेः⁴² प्रोद्यन्त्यश्वन्द्रमा
दिग्भिन्तीर्विदधातु व(व)न्धुरसुधासम्भारगर्भा इव ।
भूर्भर्तारम-
22. वाप्य चैनसुचितं प्रीतिस्तथा प्राप्नुया-
त्पूर्वेषाम् यथा मनागपि महाचोणीभृतां ध्यायति ॥⁴³—[25].
अस्यानुजो विजयतां जयसिंहदेवः⁴⁴ सौमित्रिवत्प्रथमजेद्भुतरूपसेवः ।
यो मेघनादव(व)हु-
23. मायमहातिकायसैन्यं द्विषामभिभवन्नह[ह] प्रहस्तः ॥⁴⁵—[26].
अकारयन्मन्दिरमिन्दुमौलेरिदमठेनाद्भुतभूमिकेन ।

²⁹ Metre of verses 17 and 18, Vasantatilakā.

³⁰ Originally °द्विः or द्विः, but altered to °द्वैः. At the commencement of the next line read श्रीवैरिसिंह°.

³¹ Read वैरिसिंहो.

³² Metre, Upendravajrā.

³³ Read °सिंह.

³⁴ Read °सुधांशुः.

³⁵ Metre, Vasantatilakā.

³⁶ Metre, Upajāti.

³⁷ Read दीर्घवन्श°.

³⁸ Metre, Śārdūlavikrīḍita.

³⁹ Metre, Śloka (Anuṣṭubh).

⁴⁰ Read °सिंहदेवम्.

⁴¹ Metre, Upajāti.

⁴² Read श्रीनरसिंह°.

⁴³ Metre, Śārdūlavikrīḍita.

⁴⁴ Read जयसिंह°.

⁴⁵ Metre, Vasantatilakā.

सहामुना श्रीनरसिंहदेवप्रसूरसावल्लणदेव्युदारा⁴⁶ ॥⁴⁷—[27].

व्याख्यानशा-

L. 24. लामुद्यानमालामविकलाममूम(म्) ।

अकारयत्स्रयं शम्भुप्रोसादालीद्वयन्त्रिजैः ॥⁴⁸—[28].

देवायाम्नै वैद्यनाथाभिधाय प्रादाद्देवी जाडलीपत्तलायाम् ।

ग्रामन्नाम्ना नामउण्डीति सर्वादायैः⁴⁹स्त्रा-

25. ई चारुचर्चाप्रसिद्धै ॥⁵⁰—[29].

नर्मदादक्षिणे कूले पर्वतोपत्यकाश्रये ।

तथापरमदाद्रामन्नाम्ना मकरपाटकम् ॥⁵¹—[30].

लाटान्वयः पाशुपतस्तपस्वी श्रीरुद्रराशिर्विधिवद्दत्ताम्⁵² ।

स्थानस्य रक्षावि-

26. धिमस्य तावद्यावन्मिमीते भुवनानि शम्भुः ॥⁵³—[31].

मौन्या(ना)न्वये⁵⁴भार्गववैतहव्यसावैतसेतिप्रवरत्रयाद्ये ।

महेश्वराख्याद्वरणोधरोभून्नाम्ना गरिम्णा यशसा श्रिया च ॥⁵⁵—[32].

कोमल-

27. कान्तिसटालिनोच्चैःस्नेहातिभारभरितेन ।

दीर्घमनोज्ञदशेन त्रिभुवनदीपायितं येन ॥⁵⁶—[33].

पृथ्वीधरस्तस्य सुतः समस्तगभीरशास्त्रार्णवपारदृशा ।

प्रशस्तिमेतामलिखद्यदीयैर्हि-

28. ड्मण्डली शिष्यगणैर्विजिग्ये ॥⁵⁷—[34].

एतस्यावरजस्तर्कनिष्ठातोद्भुतनैपुणः⁵⁸ ।

प्रशस्तिमकरोदेतान्मूरिः⁵⁹शशिधराभिधः ॥⁶⁰—[35].

⁶¹असूत्रयदिदं सर्व्वं विश्वकर्म्मविधानवित् ।

पीथिसमभिधः सूत्र-

29. धारः पृथ्वीमृधुर्यथा ॥ —[36].

सूत्रधाराग्रणीवा(वा)लसिंहसूनुर्महीधरः⁶² ।

शिलान्तथाकरोद्वर्णैर्नभस्तारकितं यथा ॥ —[37].

संवत् ८०७ मांगसुदि ११⁶³रवौ ॥ ❀ ॥ ❀ ॥

⁴⁶ Read श्रीनरसिंह°.

⁴⁷ Metre, Upendravajrā.

⁴⁸ Metre, Śloka (Anushtubh).

⁴⁹ This sign of *visarga* is superfluous.

⁵⁰ Metre, Śālinī.

⁵¹ Metre, Śloka (Anushtubh).

⁵² The correct form would of course be विधत्ताम्.

⁵³ Metre, Indravajrā.

⁵⁴ The correction may have been made already in the original.

⁵⁵ Metre, Upajāti.

⁵⁶ Metre, Āryā.

⁵⁷ Metre, Upajāti.

⁵⁸ Of the *akshara* तो the superscript line which turns *á* into *o* is rather faint, but it undoubtedly is there.

⁵⁹ Read °तां सूरिः .

⁶⁰ Metre of verses 35-37, Śloka (Anushtubh).

⁶¹ Originally चाम्°, altered to चम्°.

⁶² Read °वालसिंह°.

⁶³ There is no doubt whatever about these figures.

TRANSLATION.

Om!

Om! Adoration to Śiva!

(Verse 1.) May the moon's digit on the forehead of the Moon-crested (*god*) provide for you unstinted bliss,—(*that digit*) which, only one (*and the first*), ever makes the troop of Śiva's attendants, even in the absence of the evening-twilight, think it to be (*joined by*) the second (*digit*)!⁶¹

(2.) May those founts of holiness, the lines of the creeping and leaping⁶⁵ tortuous waves of the river of heaven, meandering on Śiva's head, guard you,—(*those waves*) about which the celestials are doubting whether they be lotus-garlands, or lunar digits, or sprouts of righteous deeds, or serpents' skins, or (*the god's*) majesty bursting into view!

(3.) (*That body*) which, being a gross element, is all-pervading; (*that*) by whose revolution the world comes to light; (*that*) which gladdens the eyes of the creatures; and (*that*) which causes the diversity of savour and other (*qualities*) residing in earth; (*that*) which is the vast substratum of odour; (*that*) which sacrifices; (*that*) which is characterized by cold; (*and that*) which, colourless, is sensible to the feel;—may Śiva with these (*eight*) bodies⁶⁶ (*of his*) protect you!

(4.) May Nīlakaṇṭha, who fills with delight men eager to wield spear and missile, when decorated with the young moon he exults in his dance, grant whatever is dear to you!⁶⁷

(5.) May the Elephant-faced (*god*) in his mercy bestow on you supreme felicity,—who, under the guise of a tusk whiter than jasmine, bears the piece of the moon which is freed from the dark digit, able to dispel the profound darkness of crowds of obstacles!

(6.) May Sarasvatī guard you,—who by manifold forms (*of speech*) brings about all intercourse (*of men, and*) by partaking of even a small portion of whose elegance in trifles (*even*), men may secure greater weight in assemblies!—

(7.) In the Moon's family was a prince with thousand hands, day and night watching to guide one by one the minds of (*the dwellers in*) the three worlds, (*and*) by his splendour eclipsing the rulers of the world,—(*a prince*) named Arjuna, by the (*mere*) remembrance of whom⁶⁸ is recovered even now what has been lost and carried off by thieves long ago.

(8.) In his lineage was born a renowned ruler of the earth of whom even the most marvellous tale is not untrue, bearing the name Kokalladeva, an illustrious name, eminently fit to give pleasure to the three worlds.

(9.) From him sprang the prince Gāṅgeyadeva who, by vanquishing hostile rulers

⁶¹ *Viz*, because the first lunar digit, by itself, is altogether invisible. The noun *kalyānitā* is not given by the dictionaries.

⁶⁵ *Valgu*, ordinarily 'handsome, beautiful', is here used in the sense of the participle *valgat*, opposed to *riṅgat*.

⁶⁶ These eight bodies of Śiva are the ether, the sun, the moon, fire, the earth, the sacrificing priest, water, and air. It will be sufficient to refer the reader to the opening verse of Kālidāsa's *Sakuntalā*.

⁶⁷ The two compounds of the first half of the verse would be applicable also to the dancing peacock (*nīlakaṇṭha*) which causes great delight to him whose weapon is a spear (*i.e.*, to the god Kārttikeya or Skanda, also called Śaktidhara 'the spear-bearer', to whom the peacock is sacred), and the tail of which is covered with spots similar to the moon. Compare the very similar verse No. 1737 of Vallabhadeva's *Subhāshitāvalī*, which will show that the translation of the word *chandraka* by 'the young (or small) moon' is correct.

⁶⁸ Dr. Hall quotes a verse found by him in an extract from the *Brahmāṇḍapurāṇa*, which expresses the same idea.

supporting huge mountains of pride, secured endless fame; a tree of paradise to suppliants, who made the earth, though resting below, rise beyond the heavens up to the abode of the gods, by raising (*on it*) a *Meru*⁶⁹ without equal.

(V. 10.) The creeping-plant of his fame, sprinkled with the nectar of his religious merit and made to grow by his stainless character, overspread the whole bower of the universe.

(11.) He who, seeking good renown, so behaved to the crowds of suppliants that the ocean of their desires became replenished with gold, begat the prince Karna.

(12.) While this king, of unprecedented lustre, gave full play to his heroism, the Pândya relinquished violence,⁷⁰ the Murala gave up his arrogant bearing,⁷¹ the Kuṅga entered the path of the good, the Vaṅga trembled with the Kaliṅga, the Kîra staid at home like a parrot in the cage, (*and*) the Hûṅa left off being merry.

(13.) When the wives of hostile princes enlarged the seas with the tears streaming from their eyes, intending as it were to reduce the size of the earth, because he had it all subjected to his rule by the defeat of their husbands, those same seas again did homage to him with large waves of precious stones.

(14.) From him took his spotless birth the illustrious Yaśahkarna, a crest-jewel of rulers, with a heart free from guile, who illuminated the circle of the regions with the moon of his fame which had risen from the devastation of Champâranya, (*and*) who in his generosity enriched all the learned without exception, as soon as he set eyes on them.

(15.) From him, an unfathomable ocean of all excellencies, was born the favourite of the earth, Gayakarnadeva. In his case even the sun,—the sun of his prowess,—took upon itself the function⁷² of causing the rising of the sea,—the sea of sorrow of the wives of his adversaries.

(16.) That prince surpassed by his lustre yellow orpiment,⁷³ was a tree of paradise for the creeping-plant fortune, wore a broad garland of noble qualities, was the one god of death to the host of the enemies, adorned the van of battle, abounded in pleasing renown, (*and*) wielded indeed a sharp sword.—

(17.) Well known on the earth is the family of the son of Gobhila. Therein was born forsooth the prince Hamisapâla, who with the host of his valorous irresistible troops humbled the circle of all his foes combined.

(18.) He, whose feet were irradiated by the crest-jewels of the diadems of all the tributary chiefs prostrating themselves (*before him*), had a son, the lord of the earth, the illustrious Vairisimha, a treasure-house not merely of purified understanding, but also, eminently, (*one*) for suppliants.

(19.) That Vairisimha, too, drove the clans of his foes to seek the shelter of deep caverns, while he himself, occupying their towns, made these far surpass the residence of Kuvera.⁷⁴

⁶⁹ See note 42 of the preceding inscription.

⁷⁰ The abstract noun *chandimatâ* of the original is incorrect; the correct form of the word is *chandiman*.

⁷¹ Properly 'his inclination to arrogance.'

⁷² This function belongs properly to the moon.

⁷³ This is described as the seed or seminal energy of Vishnu, *Haror-viryam*, (see M. Williams' *Dictionary*); and the poet, who immediately afterwards has the word *Sri*, undoubtedly was thinking of the god Hari or Vishnu. A proper rendering of this verse in which everything depends on the sound of the words employed is impossible, at least, to myself.

⁷⁴ Literally 'Alaka' (the residence of Kuvera, the god of riches)

(V. 20.) From him was born the lord of the earth Vijayasimha, whose beauty was justly celebrated by all men, who by the vigour of his heroism made his adversaries' fortunes totter, (and) the moon of whose fame (accordingly) was always waxing in the world.

(21.) His loving wife was the handsome daughter of Udayāditya, the ruler of the realm of Mâlava,—Śyāmaladevî, a gem granting the desires of the nobly-conducted, (and herself) a votary of Fortune.

(22.) As Menâ bore to the chief of mountains the beloved of Śaṅkara, (and) Vîrîṅî to Daksha, the creator of beings, the wife of the Moon, so she bore to that prince, able to protect the world, Alhaṇadevî, in appearance the unsullied fluttering pennon of her long pedigree.⁷⁵

(23.) Having wedded her with due rites, the king Gayakarna bestowed on her the most ardent affection, as Śaṅkara did on Śivâ.

(24.) And she, a mansion of amorous passion, a beaker (brimful) of accomplishments, a garland of the graces, a store-house of excellent qualities, bore to king Gayakarna a son, the prince Narasimhadeva.

(25.) May the rising moon of the fame of this illustrious king Narasimhadeva richly saturate as it were the walls of the quarters with a pleasing whitewash; and may the earth, having secured in him a suitable lord, experience such delight as never to think, however little, of its former great rulers!

(26.) May victory attend his younger brother Jayasimhadeva, who in marvellous ways serves the first-born as Sumitrâ's son⁷⁶ (did Râma); who, behold!, when he lifts his hand, overpowers the enemies' most gigantic host, though it roars like thunderclouds⁷⁷ and practises many wiles!—

(27.) That noble Alhaṇadevî, the mother of the illustrious Narasimhadeva, ordered this temple of the Moon-crested (god) to be built, together with that cloister with wonderful floors.

(28.) She too made her people construct that hall of study, (and) lay out that long line of gardens, in two ranges (adjoining) Śambhu's temple.

(29.) To make known her good report, the queen gave to this god, styled Vaidyanâtha, the village named Nâmaüṇḍî together with every income (thereof), in the Jâulî pattalâ.

(30.) And on the right bank of the Narmadâ, in the land adjoining the hills, she gave to him another village, named Makarapâṭaka.

(31.) May the Pâsupata ascetic, the holy Rudrasîva of Lâṭa lineage, arrange conformably to rule for the management of this place, so long as Śiva pervades⁷⁸ the worlds!—

(32.) In the Mauna lineage, possessed of the triple pravara Bhârgava, Vaitahavya, and Sâvetasa,⁷⁹ there was born from one named Maheśvara Dharaṇîdhara, (a mountain)⁸⁰ by name; by weight, by fame, and by fortune.

⁷⁵ Or, 'of a lofty flag-staff (vamśa)'.

⁷⁶ I.e., Lakshmana.

⁷⁷ Meghanâda and Atikâya are also the names of two sons of the demon Râvana; and Prahasta was one of Râvana's generals.

⁷⁸ Or rather, 'is coextensive with'.

⁷⁹ Compare the *Āśvalâyana-srautasûtra*, Calcutta ed., p. 872.

⁸⁰ The word *dharaṇîdhara* has this meaning.

(V. 33.) Who, shedding a pleasing lustre, filled to overflowing with kindness, long enjoying a gratifying position, acted the part of a lamp⁸¹ to the three worlds.

(34.) His son Prithvīdhara, who has seen the further shores of all the deep oceans of learning, (and) by whose crowds of disciples the circle of the regions has been conquered, wrote this eulogy.

(35.) Of him the younger brother, the sage named Śaśīdhara, well versed in logic and wondrously clever, composed this eulogy.

(36.) The architect named Pīthe, who knows the rules of Viśvaakarman,⁸² planned all this, as Prithu did the earth.

(37.) Mahīdhara, a son of the chief of artizans Bālasimha, so wrought this stone with letters that it is like the star-covered sky.

The year 907, on Sunday the 11th of the bright half of Mārgaśīrsha.

III.—TEWAR STONE INSCRIPTION OF THE REIGN OF JAYASIMHADEVA.

THE [CHEDI] YEAR 928.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone which bears this short inscription was procured by Dr. F. E. Hall at Tewar, a village about six miles to the west of Jabalpur, in the Central Provinces, and presented by him to the American Oriental Society in whose Cabinet, at New Haven, it is now deposited.¹ It is said to be of like character with that of Alhanadevī's inscription.² Dr. Hall also first edited the inscription, with a translation, in the *Journal Am. Or. Soc.*, vol. VI, pp. 512-13; and his text was subsequently reprinted in Roman characters, with a photozincograph of the inscription, in Dr. Burgess' *Memoranda, Archæol. Survey of Western India*, No. 10, p. 110, and his translation in Sir A. Cunningham's *Archæol. Survey of India*, vol. IX, pp. 95-96. I now re-edit³ the inscription from an impression and a rubbing, kindly prepared for me by Mr. Herbert C. Tohwan, of Yale University, New Haven.

The inscription contains 9 lines of writing, the last of which is engraved along the proper left margin, and which together cover a space of 11" broad by 7" high. The writing is on the whole well preserved, but it is somewhat roughly and irregularly cut, and there are several *aksharas* in line 5 and one at the end of line 8, the true reading of which cannot be made out with absolute certainty. The size of the letters is between $\frac{1}{2}$ and $\frac{3}{4}$ ". The characters are Nāgarī, and the language is Sanskrit. Excepting the symbol for *om* at the commencement of line 1, lines 1-6 are in verse; the rest of the inscription is in prose. As regards orthography, *ḷ* is denoted by the sign for *ṽ* in *vrahma Brahmudi*-(the only words in which *ḷ* would occur), in line 1; and the dental sibilant is

⁸¹ The adjectives of this verse would of course be also applicable to a lamp; *sneha* also means 'oil', and *dasā* 'the wick of a lamp'.

⁸² The architect of the gods. The adjective would also mean 'who knows how to execute every kind of work'.

¹ See *Journal Am. Or. Soc.*, vol. VI, pp. 499 and 536; and C. Grant's *Gazetteer of the Central Provinces*, 2nd ed., p. 487.

² *Ante*, No. II.

³ I merely have had to verify Dr. Hall's text, which, so far as one may speak with confidence, is substantially correct.

used instead of the palatal in *naresvaraḥ*, line 3, *Kesavaḥ* and *aivaram*, line 6, and *Kesavaḥ*, line 8; and *n* instead of *anusāra* in *Jayasinha-*, line 4, (but not in *Narasimha-*, line 3). Besides, the text twice offends against the rules of *sandhi*.

The inscription, which opens with a verse in honour of Mahādeva (Śiva), records the erection of a Śiva temple by the *nāyaka* Keśava (the son of the Brāhman Āladeva, named Astaka (?)), a member of the Kātyāyana *gotra* and resident of the village Sīkhā in Mā[la]vaka; during the reign of the king Jayasimhadēva, a younger brother of the king Narasimhadēva whom he had succeeded, and son of the king Gayākarna. And it is dated in the year 928, on Sunday the 6th of the bright half of Śrāvāṇa, while the moon was in the *nakshatra* Hasta. Referring this date again, to the Kalachuri or Chedi era, the corresponding European date would be expected to fall in A.D. 1177. In that year, the month Śrāvāṇa was intercalary, for the solar Śrāvāṇa lasted from the 26th June, 12 h. 32 m., to the 27th July, 23 h. 20 m. after mean sunrise, and there were new moons on the 27th June, 18 h. 30 m., and on the 27th July, 2 h. 8 m. after mean sunrise. Now, the 6th of the bright half of the first lunar Śrāvāṇa corresponded to Sunday the 3rd July, when the 6th *tithi* ended 7 h. 35 m. and the moon was in the *nakshatra* Hasta up to 16 h. 25 m. after mean sunrise; and the 6th of the bright half of the second Śrāvāṇa corresponded to Monday the 1st August, when the 6th *tithi* ended 18 h. 12 m. after mean sunrise and the moon entered the *nakshatra* Svātī about sunrise. And, accordingly, there can be no doubt that the true equivalent of the date is Sunday the 3rd July, A.D. 1177, and that the bright half of Śrāvāṇa, put down in the date, belonged to the first (or intercalated) Śrāvāṇa.⁴

The village Sīkhā which, if the adopted reading is correct, was situated in Mālavaka or Mālava, I am unable to identify.

TEXT.⁵

- L. 1. श्रीं [॥⁶] ज्ञानानंदं परं ब्र(ब्र)ह्म ब्र(ब्र)ह्मादिसुरसंवितं । वंदेम-
2. हि महादेवं देवदेवं जगद्गुरुम् ॥ श्रीमद्भयाक-
3. ण्णनृपस्य⁷ सूनुर्ररेख(ख)रः श्रीनरसिंहदेवो⁸ । जिग्ये धरि-
4. त्रीमनुजोस्य सम्राट्¹⁰ जीयाच्चिरं श्रीजयसिंहदेवः¹¹ ॥
5. ¹²वि[प्रो योस्त]¹³कना[माभू]दालदेवस्तदात्मजः ।
6. केस(श)वः कारयामास प्रासादममुमैख(ख)रम् ॥
7. सम्वत्¹⁴ ९२८ आवणसुदि ६ रवौ हस्ते ॥
8. नायककेस(श)वस्य गोत्रं कात्यायनं स्थानं मा[ल?]-¹⁵
9. वके सीखाग्रामः ॥¹⁶

⁴ For two similar dates compare the *Indian Antiquary*, vol. XVIII, p. 212, and vol. XIX, p. 36, No. 62.

⁵ From the impressions.

⁶ Expressed by a symbol.

⁷ Metre, Śloka (Anushtubh).

⁸ Metre, Upajāti.

⁹ Read °देवः.

¹⁰ Read सम्राट्.

¹¹ Read °सिंहदेवः.

¹² Metre, Śloka (Anushtubh).

¹³ The reading of the *aksharas* in these and the following brackets is not quite certain, because some of them look as if they had been partly erased and recut. The intended reading may possibly be विप्रस्यास्तकनामोद्भूदा°.

¹⁴ Read संवत्.

¹⁵ The *akshara* in these brackets is so peculiarly shaped that it is impossible to say what it is meant to represent. I adopt Dr. Hall's reading of it, but am not certain of its being correct.

¹⁶ This line is on the proper left margin.

TRANSLATION.

Om!

(Line 1.) Let us adore (*him*¹⁷ *who is*) knowledge and bliss, the supreme Brahma, waited upon by Brahmâ and the other gods,—Mahâdeva, the god of gods, the parent of the world!

The son of the illustrious king Gayâkarṇa, the illustrious lord of men Narasiṃhadeva, conquered the earth: may his younger brother, the sovereign lord, the illustrious Jayasiṃhadeva, long be victorious!

(5.) Keśava, the son of the late Brâhman Âladeva, named Astaka (?)¹⁸, caused that temple of Ísvara to be built.

The year 928, on Sunday the 6th of the bright half of Śrâvana, (*the moon being*) in (*the nakshatra*) Hasta.

(8.) The *nâyaka* Keśava's *gotra* is that of Kâtyâyana, his place of residence the village of Sîkhâ in Mâ[la?]vaka.

IV.—THREE LAND-GRANTS FROM SANKHEDA.

BY H. H. DHRUVA, B.A., LL.B.

The Subâ of the Baroda or Central Division of the Gaikavâd's State has sent me for decipherment three detached copper-plates, two of which belong to the Gurjaras of Bharoch, and one to an unknown line of kings. The two former are only second plates of the grants, and therefore do not contain genealogical and other personal details, while the last is a first plate and contains no information as to the date, donee, object of the grant, officers, &c.

No. I.—A Gurjara grant of Samvat 346.

This document is written on a plate, measuring about 8 inches by 3 $\frac{3}{8}$, and is well preserved. It contains ten lines giving the usual injunctions and quotations from the *Smṛiti* regarding the inviolability of grants. The plate does not contain the name of the king or of the donee, nor a description of the object granted. But we have sufficient materials to identify the donor. The writer is the *sâmdhivigrahika* Â ditya-Bhogika. *Bhogika*, Dr. Bühler informs me, is “a small man not more than a Thâkur of one or a few villages; for *bhogika* occurs frequently in the list of the persons to whom commands are addressed, e. g. in the Kâvî grant of Jayabhata (*Ind. Ant.*, vol. V, p. 110). In the *Desîkosha* its Prâkrit equivalent *bhoio* is explained by *grâma-pradhâna*.¹

¹⁷ *I.e.*, Mahâdeva or Śiva to whom all these epithets are applied.

¹⁸ Or possibly: ‘The Brâhman, named Astaka, had (a son) Âladeva; his son Keśava.’ See note 13, above.

¹ Dr. Bühler's *Pânyalacchhînânamâlâ*, v. 104 (*gâmanî bhoio ya gâmanî*, p. 32). Dr. Bühler translates it in the glossary as “headman or lord of a village,” and quotes *bhogika* from inscriptions. The Gujarâti for *bhogika* or *bhoic* is *bhiyo*, and *grâmapati* or *gâmanî* is *gâmetâ*. The word *bhoga*, from which *bhogika* is derived, means *pâlana* or “protection,”—see *Amara*, III, 23, and Maheśvara's commentary on it, also *Viśvakosha*, v. 268; *Medinikosha*, v. 15 of words ending in *ga*; and *Trikânḍaśeshakosha*, III, 120 (पालनं ऽवदहारं च निवेशे पश्यीषितां । भोगः सुखे धने चाहः शरीरकषयोरपि । Thus भोगिक according to these authorities would be an equivalent of पालक or “protector;” as an official term it may have subsequently acquired a technical meaning.

Of course such a man cannot be a great ruler." If there were nothing else to connect this grant with the Gurjaras, the title *bhogika* of the minister for war and peace Âditya would be sufficient; for this appellation of an officer is not known to have been employed by any other line of kings. Again, the characters of this grant so closely resemble those of No. II, an admitted Gurjara grant, and other published grants of the family, that there can be no doubt about it.

The date is given in words as well as figures. It is "three hundred years exceeded by forty-six" and 346. The figures are not written in the usual manner, with the symbols for three hundred, forty, and six, but as they would be now, *i.e.* with the symbols for three, four and six. As the later Gurjara kings used the Chedi era, Samvat 346 probably corresponds with A.D. 595-96. This date exactly agrees with that of Dadda III. circiter 580 A.D., as given by Dr. Bühler.² Hitherto we had no copper-plate grant or any other inscription of that monarch, which renders this plate an interesting find.

TRANSCRIPT.

- L. 1. आचन्द्रार्काणवर्चित्स्थितिसमकालीनं पुत्रपौत्रान्वयभोज्यमुदकातिसर्गेण
 2. प्रतिपादितं मातापित्रोरात्मनश्च पुण्ययशोभिद्वये अतोस्य ब्रह्मदेयस्थित्या ३ क्लिषत × करि-
 3. षापयती⁴ वा न कैश्चिद्द्वयाषेधे वर्तितव्यमागामिराजभिरस्मद्दुर्गैर्वा⁵ सामान्यं भूमि-
 4. दानफलमवेत्यायमस्मदायोनुमन्तव्यः पालयितव्यश्चेत्युक्तं च भगवता व्या-
 5. सेन ॥ बहुभिर्वसुधा भुक्ता राजभिः सागरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य
 6. तदा फलं ॥ षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः आच्छेत्ता चानुमन्ता च तान्ये-
 7. व नरके वसे⁷ ॥ विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः कृष्णसर्पा भिजायन्ते⁸
 8. ब्रह्मदेयापहारका[:]⁹ ॥ यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्म्मार्थ्यशस्कराणि निर्मा-
 9. ल्यवान्तप्रतिमानि तानि को नाम साधु × पुनराददीत ॥ लिखितं चात्र सान्धिविग्रहिकेना-
 10. दित्यभोगिकेन संवत्सरशतत्रयं¹⁰ षट्चत्वारिंशोत्तरके¹⁰ ॥ ३४६

No. II.—*A grant of Raṇagraha, dated Sam. 391.*

The plate measures 9½ inches by 4¼ and contains ten lines of well preserved Gurjara characters, resembling those of the Umetâ, Ilâo and Bagumrâ grants. There are two holes at the top, showing where the rings originally were. The language of the grant is faulty Sanskrit.

The donee of the grant (l. 1) is the Brâhmaṇa Adityaśarma (*sic*), the *dâtaka* (l. 9) the *bhogika* Pâlakatujñâna, and the writer (l. 10) the *samdhivigrahâdhikrita* Mâtribhata. According to ll. 9-10 the donor appears to be a son of Vîtarâg called Raṇagraha, who is characterised as a worshipper of the sun (*Dinakarakiraṇâbhyar-chanarata*) and as "the close relative of the illustrious Dadda" (*śrî-Dadda-pâdântar-jñâti*); for it is his sign-manual which was attached to the grant. The date is (l. 8) Sam. 391, *Vaiśākha bahula* 15, *i. e.* the new moon of Vaiśākha.

² *Ind. Ant.* vol. XVII, p. 191.

³ Read क्लिषतः.

⁴ Correctly कर्षयती.

⁵ Read ०शैरनैर्वा.

⁹ Read सगरादिभिः.

⁷ Read वसेत्.

⁸ Read हि जायन्ते.

⁹ Read ०चये.

¹⁰ Read ०रिंशदुत्तरके.

Though the details about the family of the donor have been lost, the last two statements permit us to recognise that the document was issued during the reign of Dadda IV.—Prašāntarāga II.¹¹ and that the donor was the brother of the latter; for, as the two Khedā grants of Dadda IV. were issued in Sam. 380 and 385,¹² it follows from the new date, Sam. 391, that the same person must be meant here by the expression “the illustrious Dadda.” Further, as Raṇagraha is called both a son of Vītarāga and a relative of Dadda, and as the latter was a son of Jayabhaṭa II.—Vītarāga II., Raṇagraha must have been Dadda’s brother or cousin. Our grant shows, therefore, that the reign of Dadda IV. lasted at least until Sam. 391, or, as the Gurjaras used the Chedi era of A.D. 249, until A.D. 640.

TRANSCRIPT.

- L. 1. ब्राह्मणादित्यशर्माया¹³ उदकातिसर्गेणोच्छ्रितं¹⁴ यतोस्यासहस्रैरन्यैर्वागामिभोगपतिभि अय-¹⁵
 2. ¹⁶मस्मादायोनुमन्तव्य¹⁷ पालयितव्यश्च यो वाञ्छनतिमिरपटला¹⁸त्रितराच्छिन्द्यादाच्छिन्द्यमान¹⁹ वा-
 3. नुमोदेत स पञ्चभिर्महापातकैः²⁰ संयुक्तः²⁰ स्यात् इत्युक्तञ्च भगवता वेदव्यासेन व्यासेन षष्टिवरिष-
 4. सहस्राणि²¹ स्वर्गे मोदति भूमिदा²² आच्छेत्ता चानुमन्ता च तान्येव नरके वसे²³ विन्ध्याटवीष्व-
 तोयासु शुष्क-
 5. कोटरवासिनः²⁴ त्रिणाहयो हि जायन्ते भूमिदानापहारकाः²⁵ यानीह दत्तानि पुरा
नरेन्द्रैर्दानानि
 6. धर्मार्थयशस्कराणि निर्भुक्तमाल्यप्रतिमानि तानि को णाम²⁶ साधुः²⁷ पुनरादधीति²⁸ स्वदत्ता²⁷
परदत्तां वा
 7. यत्नाद्रक्ष युधिष्ठिर²⁸ मही²⁹ महिमता³⁰ श्रेष्ठ दातातुच्छ्रेयोनुपालनमिति³¹
 8. संवत्सरशतत्रये एकनवत्ये³² वैशाखवहुलपञ्चदश्यां सं ३९१ वैशाख व १५
 9. दूतकोत्र भोगिकपालकटज्ञानः³³ दिनकरकिरणभ्यर्चनरतस्य स्वहस्तोयं श्रीवीतरागसूनो
 10. रणग्रहस्य श्रीदहपादान्तर्जाति³³ लिखितमिदं संन्धिविगहाधिक्रित³⁴मात्रिभटेन

No. III.—A grant of Śāntilla, general of Nirihullaka.

The plate measures 8½ inches by 3½ inches, and contains 12 lines in characters closely resembling those of the early Chalukya plates and of the Mahākūṭa pillar inscription edited by Mr. Fleet, *Indian Antiquary*, vol. XIX, pp. 7 ff. The plate is slightly damaged at the top and on both sides at the bottom. Two holes on the lower side show where the rings were originally placed. The language of the grant is slightly incorrect Sanskrit.

¹¹ *Ind. Ant.* vol. XVII, p. 191.

¹² *Jour. Beng. As. Soc.* vol. VII, pp. 908 ff.; *Jour. Roy. As. Soc. N. S.* vol. I, pp. 17 ff.; *Ind. Ant.* vol. XIII, pp. 81 ff.

¹³ Read °शर्मणे.

¹⁴ Read °शोकाष्ट.

¹⁵ Read °पतिभिरय°.

¹⁶ Read °मस्मादायो°.

¹⁷ Read °मन्तव्यः.

¹⁸ Read °वृत्तमतिरा°.

¹⁹ Read °दाच्छिन्द्यमानं.

²⁰ Read स्याद्वि°.

²¹ Read षष्टि वर्ष°.

²² Read भूमिदः.

²³ Read वसेत्.

²⁴ Read कषा°.

²⁵ Read नाम.

²⁶ Read °दधीत.

²⁷ Read °दत्ता.

²⁸ Read युधिष्ठिर.

²⁹ Read मही.

³⁰ Read महीमता.

³¹ Read दानाच्छ्रेयो°.

³² Read एकनवत्यां.

³³ Read °जातिः.

³⁴ Read °विगहाधिक्रित°.

Its contents are as follows. Writing from the victorious camp (*vijayakataka*), located at Nirguṇḍipadraka (l. 1), Śântilla, the general (*balādhikṛita*, l. 5) of the *bhogikapāla* and *mahāpalupati* (*mahāpallapati*) Nirihullaka (l. 4), who meditated on the feet of the illustrious Śamkaragaṇa (*Śamkaragaṇa*, l. 3), son of the illustrious Kṛishṇarāja (whose feet were worshipped by the whole circle of the earth, ll. 1-2), grants to Bhajikanantasvāmi (*Bhajika*³⁵ *Anantasvāmin*, l. 7), an inhabitant of Pāshānihrada (l. 6), a member of the Kautsa *gotra* and a student of the *Vājasāneya* (*Samhitā*), a field requiring for seed-corn one *piṭaka* of rice (l. 10), and situated in the western *sīm* of Śrī-Parnākā, which belonged to (*the district of*) Taṇḍulapadraka (ll. 8-9). The purpose for which the grant was made is the usual one, the provision for the expenses of the five *mahāyajñas*. It is added that the donation was made on the occasion of an eclipse of the sun "for the increase of the spiritual merit and fame of the *Puramabhāṭṭāraka's* feet, *i.e.* probably of Śamkara[ga]ṇa.

As regards the persons named in the document, Śântilla's position is sufficiently clear. His master Nirihullaka must have been a Bhīl chieftain; for the title *mahāpallapati* means "the great lord of a settlement or of settlements of an aboriginal tribe."³⁶ It agrees with this that his name is not Sanskrit, but a barbarous Deśī word. The phrase "who meditates on the feet of the illustrious Śamkara[ga]ṇa" means, therefore, here merely that he was a vassal or servant of the latter, not that he was his successor. *Pādānudhyāta* is frequently used in the former sense.³⁷ With respect to the question to which dynasty the two kings Kṛishṇarāja and Śamkara[ga]ṇa belonged, it is possible only to offer a conjecture. Dr. Bühler has suggested to me that, assuming the correction *Śamkaragaṇa* for *Śamkaragaṇa* to be certain, the two kings may be Haihayas or Kalachuris of Chedi. I am inclined to accept this, as the Chedi era was used by the Gurjaras, which is a certain sign of their power having extended to the province. Moreover, the Chalukya inscriptions³⁸ mention a Kalachuri king, Buddharāja, the son of Śamkaragaṇa, from whom Maṅgalīśa took his wealth. And it is not at all improbable that the Śamkaragaṇa of the Chalukya inscriptions is identical with that of our plate; for, as has been pointed out already, its characters closely agree with those of the earlier Chalukya inscriptions, and show also some affinity with those of Dadda's Khedā plates. They may well belong to the period of Maṅgalīśa's reign, which, as the latest researches of Mr. Fleet show, fell between Śaka Samvat 519 and 531, or A.D. 597-98 and 610-11. There is also another detail in our grant which, I think, may be adduced in favour of this view.

Professor R. G. Bhāṇḍārkar, in his *Report on the Search for Sanskrit Manuscripts in the Bombay Presidency, 1883-84*, remarks (pp. 31-32) that "it is a remarkable circumstance that the names of most of the famous writers on the sacrificial rites should have the title *Svāmin* attached to them. No writer later than the thirteenth century seems to have it. We have Bhaṭṭas, Achāryas, Yajvans, Dīkshitas and Yājñikas during the last six centuries, but no *Svāmin*. The title appears to have been in use at a

³⁵ *Bhajika* might be *bhajaka*, "a worshipper, votary, devotee;" V. S. Apte's *Sanskrit-English Dictionary*, p. 807. Compare a similar use of the word *bhaṭṭa* in Bhaṭṭa Kumārila, Bhaṭṭotpala, Bhaṭṭodbhaṭa, etc.

³⁶ See Dr. Böhtlingk's *Abridged Sanskrit Dictionary*, s. v. *palla*. Mr. V. S. Apte (*Sanskrit-English Dictionary*, p. 687) assigns to the same word the meaning "a large granary." On a local enquiry I find that the country about Sān-khedā goes by the name of Palla (*Gujarātī Pāla*). Thus, *mahāpallapati* would mean "the lord of the great Palla or Pāla."

³⁷ See e. g. l. 33 of Mr. Fleet's No. 1, *Corp. Inscr. Ind.* vol. III, pp. 10 and 17, note 2.

³⁸ See *Ind. Ant.* vol. XIX, p. 16.

NO. 3. SANKHEDA GRANT OF BALĀDHIKRITA ŚĀNTILLA. (plate 1).



From impressions by HH Dhruva.

Size of original.

certain period and been given to Mīmāṃsakas or men conversant with the sacrificial lore." Then he cites the instances of Śabarāsvāmin, the author of the *Bhāṣya* on Jaimini's *Mīmāṃsā Sūtra*; of Agnisvāmin, the commentator on Jātyāyana's *Śrauta Sūtra*; of Bhavasvāmin, the author of a *Bhāṣya* on Baudhāyana; of Keśavasvāmin, the writer of an introduction to the *Baudhāyana-prayoga-śāstra*; Devasvāmin, quoted in the *Trikāṇḍa-maṇḍana* and author of a comprehensive *Bhāṣya* on Āśvalāyana; Dhūrtasvāmin, Kapardisvāmin and others. Kumārila is both a *Svāmin* and a *Bhaṭṭa*. The title *Svāmin* was used in some of the early Chalukya inscriptions and one of the Valabhī inscriptions, up to the seventh century. An undated grant of Vikramāditya I., who ceased to reign before A.D. 680, gives as donees Nandisvāmin, Lohasvāmin, and Bhallasvāmin (*Ind. Ant.*, vol. VI, p. 771). Another grant, dated 700 A.D., gives Dāsasvāmin, son of Janasvāmin and grandson of Revāsvāmin Dīkshita, and one of 705 A.D. gives Devasvāmin, Karkasvāmin, Yajñasvāmin, Rudrasvāmin and others (*Ind. Ant.*, vol. VII, pp. 128 and 136), while a Valabhī grant, dated Saṃvat 326 (A.D. 645), has got Maṅkasvāmin (*Ind. Ant.*, vol. I, p. 16). Dr. Bhāṇḍārkar assigns the seventh century to Agnisvāmin, Devasvāmin and Bhavasvāmin, and places Śabarāsvāmin two or three centuries earlier (*vide* p. 32 of his *Report*). The general inclination is towards the seventh century for the age of names bearing such titles. The records above noted were of rulers or families that were perhaps close neighbours of the recorders of the present grant. The grant mentions Bhajikānantasvāmin, and with the conclusion arrived at by Dr. Bhāṇḍārkar, it cannot be later than the seventh century.

With respect to the geographical names occurring in our grant, it may be noted that Nirguṇḍipadraka, the place from which it is dated, would be in modern Gujarātī Nāgaravāḍā or something like it. And the *Dehezāda of Gaikavādī Villages* (published at the Hitechchhu Press, Ahmadābād) does give a Nāgaravāḍā, 6 kos from Dabhoī. Further, the native place or home of the donee is Pāshāṇihrada, which would be Saṇiādarī, 14 kos from Dabhoī (given in the *Dehezāda*, p. 5). *Hrada* would be masculine *dharo* and feminine *dharī*, changeable to *darī* in Gujarātī, and *Pāshāṇi* would drop its initial *Pā*, as Bagumrā has done with its *Ba* in having Gumrā, and give Saṇiā, and thus we get Saṇiādarī. From the same Pāshāṇihrada we would get Sāṅkheḍā if *hrada* were replaced by *kheḍā* for *khetaka*, meaning 'town,' and *Pā* were dropt as in the other case. Taṇḍulapadraka is obviously Tāndaḷajā, also 14 kos from Dabhoī (as given in the *Dehezāda*); and Śrī-Paṇḍākā is Paniu, now desolate (as noted in the same authority), 5 kos from Dabhoī. The map of the Baroda territory does give Tāndaḷjā and Saṇiādarī quite close to each other.

TRANSCRIPT.

- L. 1. ओं स्वस्ति निर्गुण्डिपद्रकावस्थितविजयकटकात् स — — [चित्ति] — — —³⁹
 2. चितचरणकमलः श्रीक्रिष्णराजः⁴⁰ तत्पूनुरनेकस[म]राविजय — — —⁴¹
 3. त्तिरहितवधूवदनपङ्कजम्लानिकरः श्रीशंकरणः स्वत्पादानुध्यासकल-⁴²
 4. महीमण्डलतलप्रथितकोर्त्तिर्भूर्भोगिकपालमहापलुपतिनिरिद्ध-⁴³

³⁹ Restore सकलचित्तिमण्डला°.⁴⁰ Read °क्ष्णराजः.⁴¹ Restore °लक्ष्मी°.⁴² Read शंकरणस°; °नुध्यासक°.⁴³ Read °कीर्त्तिर्भूर्भोगिक°; महापलुपति.

- L. 5. कस्तद्वलाधिक्रितशान्तिः⁴⁴ सर्वानिव परमपादीयास्वांश्चावेदयति⁴⁵
 6. यथा पाषाणिहृद⁴⁶वास्तव्यकौत्ससगीत्रवाजिसनेयसब्रह्मचारिणो⁴⁷
 7. भजिकनन्तस्वामिने पञ्चमहायज्ञधर्मक्रियोत्पर्यणाय⁴⁸ परमभट्टा-
 8. रक्तपादानां पुण्यशोभिर्ब्रह्मये⁴⁹ तण्डुलपद्रकान्तर्भक्त⁵⁰श्रीपक्षाका-
 9. यां पश्चिमसीमनि अचाटभटप्रावेशं⁵¹ पत्रपौतान्वयभोज्यं आदि-⁵²
 10. — परागकालमुदकातिसर्गेण व्रीहिपिटकवापजेवं आञ्चादि-⁵³
 11. — — वक्षिति[स्थितिसमकालीनं प्रतिपादिष्यत अतुस्या —⁵⁴
 12. — — ररानुर्व्याथा भतृनिपतिभिः⁵⁵

V.—INSCRIPTIONS FROM NORTHERN GUJARAT.

BY J. KIRSTE, Ph.D., VIENNA.

The subjoined inscriptions collected by Mr. H. Cousens, in Gujarât, were entrusted to me for decipherment by Professor Bübler, who assisted me with his advice. They were found in the following places :—

- | | |
|-------------------------|---------------------------|
| 1. Bhilri (Nos. i—iii), | 6. Roho (xii—xvi), |
| 2. Dilmal (iv—vii), | 7. Sarotra (xvii—xxvi), |
| 3. Mandal (viii), | 8. Sonak (xxvii, xxviii), |
| 4. Munjpur (ix), | 9. Taranga (xxix). |
| 5. Palanpur (x, xi), | |

All are written in Devanâgarî characters, with the exception of No. viii, where the first six lines are in Arabic and the last in Gujarâtî. They are mostly injured and defaced. The language is a crude mixture of Sanskrit and Gujarâtî. Hence the readings are not always certain, and I am not sure that I have succeeded in fully making out the sense of all.

The generally interesting information which they furnish may be arranged under the following heads :—

1.—They yield some notice of the political history of Gujarât. No. viii furnishes a date from the reign of Sultân Ahmad and the names of his father Sultân Muhammad, and of his grandfather Sultân Muzaffar Shâh. It also mentions a Malik Kâmachanda, who seems to have been the Musalman governor or minister in charge of Mamdâlî (the modern Mandal) in the Viramagâm Taluka, and that of a local chief called Raṇaka (?). No. xi records the death of a Rajput, possibly a local chief Vanarâja, of the Gedîâ family, in Samvat 1282. Nos. xvii—xix speak of two local

⁴⁴ Read °धिरुतशान्तिः.

⁴⁵ Read °यान्सा°.

⁴⁶ Read °हृद°.

⁴⁷ Read °वाजिसनेयि°; °चारिणे.

⁴⁸ Read °स्वर्षणाय.

⁴⁹ Read °भिद्वये.

⁵⁰ Can °न्तर्भक्त° be for °न्तर्भक्ति° ;

⁵¹ Read पुत्र°.

⁵² Restore °त्वोपराग°.

⁵³ Restore °आचन्द्रार्कणव°.

⁵⁴ Read प्रतिपादित. The remaining words I am unable to restore.

⁵⁵ This line too is unintelligible. [Restore अतीसोचितया-
यहारस्थित्या भद्रनपतिभिः ?—E. H.]

chiefs of Sarotra—(1) Arajunañjî, who ruled in Samvat 1678, and (2) his son Haradâ-
ajî, who ruled in Samvat 1685 and 1689. No. xxvii makes us acquainted with a
Mahârâna Khetala (?) who held the village of Sûnaka, the modern Sonak, in Samvat
1356.

2.—We obtain the following information regarding the spiritual heads of the Tapâga-
chchha:—No. xxix tells us that Hîravijaya was Bhaṭṭâraka in Samvat 1642. This
inscription mentions also Vijayasena, who succeeded him (see Klatt, *Ind. Ant.*, vol.
XI, p. 256). Vijayadeva, the successor of the latter, is alluded to six times in the
inscriptions Nos. xx—xxiii, xxv, and xxvi, which are all dated in the year Samvat
1689; while his appointed successor Vijayasimha is mentioned once (inscription xx).
Inscription No. ii makes us acquainted with a Guru of the Mahideśvariya Maṭha
called Jirâja, *i.e.* probably Jerâja or Jayarâja.

No. I.¹

- L. 1. सं[व]त १[३]५ [८] वर्षे [आ]श्विन व[ि]दि १५ सोमे
2. ॥ प्र[ग्व]ाटज्ञातीय अ[ष्ट] — — [ण]सुत
3. समयकेन मूर्ति कारापि[त]² . . .

TRANSLATION.

In the year Sam. 1358, on the 15th (*day*) of the dark half of Âśvina, a Monday, a
figure was caused to be made by the Śreshṭhin Samayaka, son of . . . of the
Prâgvâṭa gotra.

No. II.³

- L. 1. [अ] महिदेखरीयमठाधिप-
2. जिराजगुरु[अ]ध्यान]गणचार्य-
3. स्य ॥

TRANSLATION.

(*The image*) of the venerable Dhyânagaṇâchârya, the guru Jirâja, the lord of
the Mahideśvariya monastery.

No. III.⁴

- L. 1. ओं ॥ श्रावण सुदि १५ चवण ज्येष्ठ वदि
८ जन्मा । फागुण [आ]
2. सुदि १२ दिक्खा । फागुण वदि १३ नाणं ।
ज्येष्ठ वदि ८ मुक्खो स्वामि

TRANSLATION.

Hail! The conception (*chayavana*) on the 15th (*day*) of the bright half of Śrâvana;
birth on the 8th (*day*) of the dark half of Jyeshṭha; consecration (*dîkshâ*) on the 12th

¹ At Bhilri: on the base of an image in the Jaina temple.

² Read मूर्ति: कारापिता.

³ At Bhilri: on the base of an image in Mahadeva's temple.

⁴ At Bhilri: in an old well outside the village.

(*day*) of the bright half of Phâlguna ; enlightenment (*jñāna*) on the 13th (*day*) of the dark half of Phâlguna ; liberation (*moksha*) on the 9th (*day*) of the dark half of Jyeshtha . . .

The stone bearing this must have been taken from a Jaina temple, and the inscription refers to the career of one of the Tirthamkaras.

No. IV.⁵

- L. 1. संवत् १[२]८५ वर्षे पौषे वदि ८ गुरौ गामलाग्रामे डीलविक-
 2. भंगानंतरं श्रीपार्श्वनाथविंब⁶ मातृपितृमूर्त्तिश्च कारिता श्रीः
 3. सोहडसुतकुमरभदेन⁷

TRANSLATION.

In the year Sam. 1295 (?) on the 8th (*day*) of the dark half of Pausha, a Thursday, an image of the venerable Pârśvanâtha and a figure of his parents were made by the Śreshthīn Kumarabhadra (?), son of Sohadā, in the village of Gâbhalâ, in the district (?) of Dîlayika.

No. V.⁸

- L. 1. [श्री] सिद्धिः । — — । सज — समु-
 2. द्रो । याव [च्च] — — [त]डि[त]ी मे[कः] ।
 3. यावत्त — — — — णे । ताव-
 4. द्वि — — — — य — ॥ स्व-
 5. ॥ स्ति [संवत् १५१२]वर्षे वै-
 6. षाष शुदि १० उगौकेला
 7. ॥ उत दा[गा]सुत वादाकेन हि
 8. जेयकः करापितः ॥ नुत [भरव]
 9. अस्मिन् — [शे]लके कृते सति उ-
 10. भय कुला नद्ये [भवत] सूटप दृ-
 11. षट् प्रतिसूत्र सागा कृत [ट]क ४००
 12. कश्प⁹[डाहु] श्लो वशव

Nothing can be made out of this with certainty except the words :—“on the 10th (*day*) of the bright half of Vaiśākha was caused to be made”

No. VI.⁹

- L. 1. संवत् १५३२ वैशाख वदि ११
 2. रवौ के⁹ लपासुतदेवा-
 3. केन स्थापितो नारायणः ।

TRANSLATION.

In (*the year*) Sam. 1532, on the 11th (*day*) of the dark half of Vaiśākha, a Sunday, (*an image*) of Nârāyaṇa was placed by Ke. Devâka, son of Lakhâ.

⁵ At Dilmal : on the base of an image of Pârśvanâtha.

⁶ Read विंबं.

⁷ May also be चदेन.

⁸ At Dilmal : on a pillar of the Kîrtistambha to the west of the large temple of Limbu Mâtâ.

⁹ At Dilmal : on the seat of an image in a small temple on the west of the large temple of Limbu Mâtâ.

No. VII.¹⁰

- L. 1. स्वस्ति संवत् १५३२ वर्षे वैसाख वदि ११
 2. रवौ के° रा[घ]ासुत मा° सादाभांटा
 3. [यए]तयी भार्या ठा° नरसिंग-
 4. तनया वाइ रूपाइ मा° सादास[ह]
 5. तथा ठा° गोपालतनया वाई मांई
 6. मा° भांटासह अहर्निशि त्रोलक्ष्मी-
 7. नारायणाभ्यां प्रणमतः ॥ प्रति-
 8. मा पिंडी [तत]: कारापिता शिव-
 9. मस्तु ॥ कल्याणमस्तु शुभं भवतु ॥

TRANSLATION.

Hail! In the year Sam. 1532, on the 11th (*day*) of the dark half of Vaiśākha, a Sunday, Bâi Rûpâi, daughter of Thâ(kura) Narasing (Narasimha), wife of Mâ (ṇḍa-
 lika) Sâdâjhâmṭâ, son of Ke. Râghâ(?) (and) mother of Sâdâsaha (?)—likewise
 Bâi Mâmî, daughter of Thâ(kura) Gopâla and mother of Jhâmṭâsaha, bow day and
 night to Lakshmî and Nârâyaṇa. An image (*and*) then a base (*for it*) was caused to
 be made.

No. VIII.¹¹

- L. 1. بتاريخ پانزده يوم ماه ذى القعدة سنة عشرين و ثمانمئة
 2. در عهد سلطان سلاطين احمد بن محمد بن مظفر شاه
 3. السلطان بن سلطان بن سلطان عمل كالمجند اين كتابت¹²
 4.
 5.
 6.
 7. [स्व] स्ति संवत् १४७४ वर्षे पौष वदि
 8. — क्ले¹³ अद्येह मंडल्यां मलिक श्री [का]-
 9. मचंद्रप्रतिपत्तौ राण श्रीरण[क]-
 10. विजयराज्ये समस्तमांडलिनि[वा]-
 11. [सी]त्योक्विद्यमान मांडवी [हद] खप
 12. [त]निश्चल कीधी ते पूर्वम[दनी]¹⁴को
 13. ल[खद]निहरदिपू[ह]ीयाहिजेपा
 14. पवर्त्तदाननिलाविलाय [दपं तप]

¹⁰ At Dilmal: on the base of the image of Lakshmî Nârâyaṇa in a small shrine.

¹¹ At Mandal: on a stone in the Chauki.

¹² The transcription of the Persian text I owe to the kindness of Prof. Karabacek at Vienna. Lines 4 to 6 are illegible.

¹³ L. 8. Probably क्ले is to be read.

¹⁴ Corrected below the line to पूर्व [मद]—नी. The third letter may be सु and the fifth seems to have been intentionally effaced.

TRANSLATION.

Persian Text.—At the date on the 15th day of the month Dhu-l-Qa'de, in the year eight hundred and twenty (of the Hijra, *i.e.* the 24th December of 1417 A.D.), during the reign of the Sultân of Sultâns Ahmad, son of the Sultân Muhammad, son of the Sultân Muzaffar Shâh . . . business(?) of Kâmajand . . . this writing

.

Sanskrit Text.—Hail! In the year Sam. 1474, in the dark half of Pausha, on a Friday (Friday, 24th December 1417 A. D.), to-day, here in Mamḍalî, during the administration of Malik, the illustrious Kâmachanda, in the victorious reign of Râṇa the illustrious Raṇaka (?),—the business of the limits of the custom-house was settled in the presence of all the inhabitants of Mamḍalî

No. IX.¹⁵

- L. 1. । संवत् १२११ वर्षे वैशाखे शुद्धि ५ वर—
 2. हडा [थानभ]मा — तथा माय — — [थरि]सी [क]स
 3. मताल सा — — धव — श्रीत्रि[पुर] सदेव कारापित . . .

Much defaced and probably mutilated on the right side. Nothing can be made out except the date Samvat 1211, Vaisâkha śudi 5.

No. X.¹⁶

- L. 1. संवत् १२१७ वर्षे कार्तिक शुद्धि १०
 2. क्रै¹⁷ खीवाणास्थाने श्रीमहावीर
 3. त्वे¹⁸ योसा पेदिकायां [स]ाविका प
 4. [य]ी स्थजमेकं कारापितं ॥ [यि]चि

This inscription seems to refer to a donation in the temple of Mahāvîra at Khîm-vâṇâ, made in Samvat 1217, on the tenth day of the bright half of Kârttika, a Friday. Hence this stone, too, must have been removed from its original site.

No. XI.¹⁹

- L. 1. । संवत् १२८२ वर्षे पौष शुद्धि ४ शुक्रे गेडीआ
 2. राउत्त [मे]घां [सुत्त] वणरां । [घा]रातीर्थे पतितः ॥

ABSTRACT.

In the year Sam. 1282, on the fourth (*day*) of the bright half of Pausha, a Friday, fell the Gedîâ Râutta (*Râjaputra*) Vanarâm (*Vanarâja*), the son of Meghâm.

The stone must be a so-called Pâliâ.

No. XII.²⁰

- L. 1. संवत् १२५६
 2. वै कार्तिक सुद्धि १
 3. शुक्रे । [ज]सदेवसुत

¹⁵ At Munjpur : in the Jâmi Masjid, on a beam.

¹⁶ At Palanpur : on the side of a well.

¹⁷ Read गृके.

¹⁸ Read चेत्ये.

¹⁹ At Palanpur : on a loose stone lying near the railway.

²⁰ At Roho : on a pillar of the Chhâttri of Pârēvanâtha ; much defaced.

- L. 4. [तो]जो गा — — — च
 5. यं — षं — — — कुं
 6. — — कारापिता ॥

TRANSLATION.

. . . . caused to be made by son of Jasadeva in Samvat 1259, Kârttika sudi 1, a Friday.

No. XIII.²¹

- L. 1. संवत् १२६[९] — ती
 2. — — — — वदि १४
 3. — — — देव —र्य सि
 4. रीहा — — व — ता
 5. — — — प्रदत्ता ॥

No. XIV.²²

L. 1. संवत् १२८८ वर्षे वैशाख शुदि १३ सोमे ऋषभदेवीचैत्ये निर्वृतिगच्छे गौरदेविसुते[न वाला] केन मातानिमित्तं नेमिनाथविंशं कारा[पितं] शुभं भवतु ॥

TRANSLATION.

In the year Sam. 1299, on the 13th (*day*) of the bright half of Vaiśākha, a Monday, an image of Neminātha was caused to be made, for his mother's sake, by Vālāka (?), son of Gauradevi of the Nirvṛiti-Gotra in the temple of Rishabhadevi (?).

No. XV.²³

- L. 1. ॥ श्रीं ॥ श्रीगणेशाय नमः । संवत् १६[७४]
 2. वर्षे । पोसमास । कृष्णपक्षे । पंचम्यां ति-
 3. थौ । गुरुवासरे । [डाभी]वंशे । भट्टेसरि [-]²⁴
 4. शापायां । रांत श्रीमांडणजी । भार्या वाइ
 5. श्रीचांपा वापी करापिता । प्र[ा]साद हौ सहि-
 6. ता प्रतिष्ठा करापिता । वाइ पुत्री श्रीमञ्ज-
 7. वाइ सहितेना पीरोजी ५१००० एकावन्न
 8. सहस्रव्ययो कृता । आ चंद्रार्कं नंद्यात्
 9. मासं ११ कार्यं वी प्रासाद द्व सहिता कृता ।
 10. वंशो विस्तरंवायातु । यातु पुख्यं मह-²⁵
 11. यश । आयुविपुलतां यातु । यस्यपा वा-²⁶
 12. पिका कृता ॥ ॥ — [धरनेना] ढाला कृतं ॥
 13. पं° — — — — श्रीरस्तु ॥ कल्याणमस्तु ॥

²¹ At Boho: on a pillar in the third storey of an old well,—much defaced.

²² At Boho: on the arch over the old well,—first storey.

²³ At Boho: on a pillar in the third storey of the old well.

²⁴ L. 3: Probably [जी].

²⁵ L. 10. Read °तरमा° । °महयश.

²⁶ L. 11. Read °विपु° । वस्येवा.

TRANSLATION.

In the year Sam. 1674 (?), on the 5th lunar day of the dark half of Pausha, a Thursday, a well was caused to be made by Râmta Mâmdañajî, (*whose*) wife (*was*) Châmpâ, and together with two temples it was consecrated. He, together with his daughter Sajja Bâi, spent 51,000 *Pîrojî* (*Rupees*) (*for this purpose*). May it rejoice as long as sun and moon endure! In 11 months the work (*i.e. the well*), together with the two temples, was completed. May the race extend! May great merit and fame come (*to him*)! May the life of him be lengthened who built this well! The Dhâlâ was made by Pam(dita)

No. XVI.²⁷

- L. 1. श्री संवत् १६७६ वर्षे पौष शुदि ४ दने [वारगरु आ]²⁸
 2. — मानचक्र रात श्रीमडणजी भारय श्रीचप बाइ पूती सज्जनजे — पू — [प]ल
 3. सूत्र ना[बा] स — — — — श्रीगणेश न — — — —
 4. म श्रीनरात्र[न] — — — —

The same persons seem to be mentioned as in the preceding inscription.

No. XVII.²⁹

- L. 1. संवत् १६७८ वर्षे फागणमासे शु पक्षे नवम्यां तथौ शनिवसरे रो [ह]-³⁰
 2. ॥ धन्या अयोध्यादसरथनृपा साप माताप धान्या
 3. ॥ धन्या वाणी कविवरमुखे रामनामपृष्ठता । धन्या देसो ऋष-
 4. पतिभवांन्³¹ जत्र रामाभवतारा धन्यो लोको नीत्रातमगुणा राम
 5. ॥ वाच्यं शृणोति ॥ १ ॥ रात श्रीअरजुणजीः । बाई श्रीपदमां बाई । बाई³²
 6. ॥ श्रीअमरी ॥ पुत्र श्रीहरदासजी वेजयराज्ये³³ । छत्री कारापिता

ABSTRACT.

In the year Sam. 1678, on the 9th lunar day of the bright half of Phâlguna, a Saturday, under the Rohinî Nakshatra, during the reign of Arajunajî, whose wives were Padamâm and Amarî, and whose son was Haradâsajî, a Chhatrî was caused to be erected.

No. XVIII.³⁴

- L. 1. सं १६८५ वर्षे श्रावण सुदि ११ दने [हरदास लषना]³⁵

²⁷ At Roho: on the base of an image in a ruined shrine near the old well.

²⁸ Perhaps वारगरु.

²⁹ At Sarotra: in the Bhavan Dhvaja temple.

³⁰ L. 1. Read शु(क्ते) । तिथौ । रोहिणी°.

³¹ *Bhavân* is meant for *bhagavân*.

³² The metre of the verse in ll. 2—5 seems to be Mandâkrântâ. It may be restored as follows:—

Dhanyoyodhyâdâsaruthanṛipah sâpi mâtâpi dhanyâ,
Dhanyâ vâṇî kavivaramukhe râmanâmapraçittâ,
Dhanyo dešo raghupatibhavân yatra râmâvatâro,
Dhanyo loko nijatamaguṇâm râmarûcham sṛiṇoti.

³³ L. 6. Read विजयराज्ये.

³⁴ At Sarotra: in the Bhavan Dhvaja temple.

³⁵ L. 1. Read श्रावण.

TRANSLATION.

In the year Samvat 1685, Śrāvāṇa Sudi 11, Haradâsa

No. XIX.³⁵

- L. 1. संवत् १६[८६] वर्षे आपाढमा[से] [व]हुलप[त्रे]एकादशी ११ तथ[ै]³⁷ रविवासरे — —
 2. ॥ धान्या अयोध्यादसरयनप सा माताप धान्या धान्या वांणी कविवरमुखे
 3. ॥ रामनामप्रवृत्ताः । धन्या देसो [ऋघु]पतिभवान् जित रोमाश्रवतारा धन्या
 4. ॥ [लो] का नीश्रतमगुणा रामवाच्य शृणोतीः ॥ १ ॥ रात श्रीहरदासजी । वा-
 5. ई श्रीजिवंती ॥ वाई राजू ॥ सवक ॥ वपद्म नाम संवत्सरो । पूत्र श्रीतोग[वी] व-
 6. ॥ जयराजे ॥ छत्री करापितः³⁸ ॥ २ ॥

ABSTRACT.

In the year Sam. 1689, on the 11th lunar day of the dark half of Āshâḍha, a Sunday, during the reign of Haradâsajî whose wives were Jivantî and Râjû and whose son was Togabî (?), a Chhatrî was caused to be erected. (Regarding the verse see inscription No. xvii.)

No. XX.³⁹

- L. 1. ॥ श्रीं ॥ भट्टारकश्रीविजयदेवसूरीश्वरगुरुभ्यो नमः आचार्य श्रीविजयसिंह-
 2. सूरीश्वरगुरुभ्यो⁴⁰ नमः ॥ सं० १६८९ वर्षे आवण व० ११ दिने देहरीनीपजतदं सं [घप]
 3. लाडण भार्या नाथी सुत सं० हरदास । सं० सांपा । सं० तेजा । सं० देवकरणई रूपद्वय
 [— —]⁴¹ । आप्या छदं [॥]

ABSTRACT.

In the year Sam. 1689, on the 11th day of the dark half of Śrāvāṇa Sam Lâḍaṇa, whose wife was Nâthî and his son Sam. Haradâsa, Sam. Sâmpâ, Sam. Tejâ, Sam. Devakaraṇaî, gave silver Thapas (?) on the completion of the temple, while Bhaṭṭâraka Vijayadevasûri and Vijayasimhasûri were [living].

No. XXI.⁴²

- L. 1. ॥ श्रीं ॥ भट्टारकश्रीविजयदेवसूरीश्वरगुरुभ्यो नमः⁴³ ॥ संवत् १६८६ वर्षे [वदि]
 2. [ना] सं० लाडण भार्या ना[थ]सुत सं० हरदास सं० सांपा सं० तेजा सं० [देवकरण]
 3. — — — — [सुत याव] — क — — — स्वपति[वुका] — दि[सर्वेषां] श्रेयो-
 4. र्थ । श्रीमहावीरप्रासाद — ॥ देवकुलिका — रूप्यैः [कारिता] ॥

ABSTRACT.

In the year Sam. 1689, in the dark half of Sam. Lâḍaṇa, whose wife was Nâtha (?), and his son Sam. Haradâsa, Sam. Sâmpâ, Sam. Tejâ, Sam. Dev-
 karaṇa, erected a chapel in connection with the temple of Mahâvîra.

³⁶ At Sarotra : in an old chhattri.

³⁷ L. 1. Read एकादशीनिचौ.

³⁸ L. 6. Read विजयरान्धे । कारापिता.

³⁹ At Sarotra : in the Bhavan Dhvaja temple.

⁴⁰ Read गुरुभ्यो.

⁴¹ Looks like घप.

⁴² At Sarotra : in the Bhavan Dhvaja temple. Preservation bad and most letters indistinct.

⁴³ Read गुरुभ्यो.

No. XXII.⁴¹

- L. 1. ॥ श्रीं ॥ ⁴⁵भटारकश्रीविजयदेवसूरीश्वरगुरुभ्यो नमः ॥
 2. सं० १६८८ व० सं लाडण [भा० वा०] ⁴⁶नाथी [त्य पूग] सं० हर-
 3. दास सं० तेजादिकुटुंब श्रेपार्श्वदेहरी कारापिता ॥

ABSTRACT.

In the year Sam. 1689, in the dark half of . . . a temple of Pârśva was caused to be made by Sam. Lâḍaṇa, whose wife was Nâthî, and his son (?) Sam. Haradâsa, and by the family of Sam. Tejâ.

No. XXIII.⁴⁷

- L. 1. ॥ श्रीं ॥ तपागच्छाधिराजभटारकश्रीविजयदेवसूरिगुरुभ्यो न°
 2. सं० १६८८ वर्षे फागुं शुदि १३ दिने ए देहरीनीपजतद् बुः हरदास—
 3. बु[प]नावु माडण तथा भोज — देभद् रूपए [— —]⁴⁸ आप्या छ

ABSTRACT.

In the year Sam. 1689, on the 13th day of the bright half of Phâlguna, on the completion of this temple, silver Thapas (?) were given by Haradâsa, whose father (?) was Mâḍaṇa (Lâḍaṇa ?)

No. XXIV.⁴⁹

- L. 1. ॥ श्रीं ॥ सं० १६८८ वर्षे फागुण शुदि १० दिने बु[प] — करणद् ए देहरी [नीपजतद्]
 2. रूपद्आ [— —] ⁵⁰आप्या छद् ॥ इति मंगलम् ॥ श्री ॥ श्री ॥ श्री ॥

ABSTRACT.

In the year Sam. 1689, on the 10th day of the bright half of Phâlguna, on the completion of this temple, silver . . . were given by Karaṇa (?).

No. XXV.⁵¹

- L. 1. ॥ श्रीं ॥ श्रीविजयदेवसूरिगुर[र]भ्यो नमः ॥ सं० १६८८ वर्षे फागुण शु
 2. दि १० दिने बुहरा-[वस्ता]कोकरे ए देहरीनीपजतद् रूपद्आ — — आप्या छे — — — — :
 3.

ABSTRACT.

In the year Sam. 1689, on the 10th day of the bright half of Phâlguna, on the completion of this temple, silver . . . were given by the son of

⁴¹ At Sarotra : in the Bhavan Dhvaja temple.

⁴⁵ Read भटार°, °गुरु°.

⁴⁶ Possibly for भायी वार्द्.

⁴⁷ At Sarotra : over a shrine door in the Bhavan Dhvaja temple.

⁴⁸ Looks like घवा.

⁴⁹ At Sarotra : over a shrine door in the Bhavan Dhvaja temple.

⁵⁰ Looks like पप.

⁵¹ At Sarotra : over a shrine door in the Bhavan Dhvaja temple.

No. XXVI.⁵²

- L. 1. ॥ श्रीं ॥ भट्टारकश्रीविलयदेवसूरिगुरु-
 2. व्यो नमः सं० १६८८ वर्षे फा० वदि ११ दिने ए
 3. देहरीनीपजतद् वु मा[ता] ताना [रा]ज पालि रूप [य धव]
 4. श्राम्या छद् ॥

ABSTRACT.

In the year Sam. 1689, on the 11th day of the dark half of Phâ(lguna), on the completion of this temple, silver Thapas (?) were given by

No. XXVII.⁵³

- L. 1. ॥ संवत् १३५६ वर्षे चैत्र व ११
 2. गन । यद्येह सूणकग्रामे म-
 3. हाराण श्री[खे]तलप्रतिपत्ती
 4. स्त्रीय ° महिपाकेन देवीश्री-
 5. शिवलीयात्रायां नाट [पूजाय]
 6. प्रदत्त पा[द्र] सं दि[न] पूमि—
 7. [य]नं — -- ना माता [त्रियो]—
 8. पीलक [नग्नपुरे] सहित [सक]
 9. लमपि प्रा[म] ॥ श्रीः ॥

ABSTRACT.

The inscription refers to some gift made by one Lîsha (?) Mahipâka in Sam. 1356, on the 11th day of the dark half of Chaitra, during the administration of the Mahârâna, the illustrious Khetala (?) in the village of Sûnaka, on the occasion of the Yâtrâ of Devi Śrîśivalî.

No. XXVIII.⁵⁴

- L. 1. ॥ संवत् १५८६ वर्षे
 2. श्रावण वदि १३ सोमे — — —

TRANSLATION.

In the year Sam. 1596, Śrâvana vadi 13, a Monday

No. XXIX.⁵⁵

- L. 1. ॥ संवत् १६४२ वर्षे आषाढ शुदि १०
 2. दने पातसा श्रीशकवर शहि
 3. गढीश्री महिस गढी सजा
 4. पगी श्री गोवंद पगी श्रीरांस

⁵² At Sarotra: over a shrine door in the Bhavan Dhvaja Temple.

⁵³ At Sonak: on a pillar in an old temple.

⁵⁴ At Sonak: on the base of an image in the same temple.

⁵⁵ At Taranga: on the side of the great temple.

- L. 5. जईननु पातया जंगमतीर-
 6. थ श्रीहीरविजयसूरिः ॥
 7. श्रीवजयसे । नसूरिः ॥
 8. तेहना धरमं साचा जांणी
 9. श्रीवीसलनगरि संधिमूषि
 10. साहा° गणांपति आदर
 11. करी गुरथ ठामठामथक
 12. गरथ आणीनि प्रासादनु
 13. नवो आघार कीयो छिः ॥
 14. सो° सवसी कूरीआ
 15. उपरि रही कबाडू करा छ
 16. सूत्र° गोवाल वडनगर
 17. सूत्र° भूपा वीसलनगर
 18. कबाडूकरः ॥ सू° गो [पा]
 19. रात° साहरूपासरठा

Seems to refer to the restoration of the temple in Samvat 1642.

VI.—THE JAINA INSCRIPTIONS FROM ŚATRUMJAYA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined editions and abstracts of 118 inscriptions, found in the Jaina temples on the hill of Śatrumjaya near Pālitāṇā, have been prepared according to the impressions, taken by Mr. Cousens during the working season of 1888-89, and made over to me by the Editor. They consist of two great series, the first comprising Nos. i-xxxii which range between Samvat 1587 and 1710, and the second, Nos. xxxiii-cxv, which run from Samvat 1783 to 1943 or 1887 A.D.¹ As the latter series of course possesses in general little historical interest, I have thought it inadvisable to publish them *in extenso*, and I believe the abstracts given below will satisfy all requirements. I have, however, made an exception with No. cv, because it contains a tolerably complete account of the heads of the Añchala *gachchha*, regarding which hitherto very little has become known. Moreover, it furnishes a good sample of the Sanskrit, written by the Yatis of our days, and it may be useful for settling the controversy regarding the origin of the "mixed" dialects found in older books and inscriptions, as well as that regarding the advisability of bringing, by conjectural emendations, the language of somewhat older Jaina authors such as Merutuṅga, Rājāśekhara and Jinamaṇḍana, into harmony with the rules of Sanskrit grammar. The transcript of this document as well as those of Nos. i-xxxiii and No. cxviii have been prepared by Dr. J. Kirste, Privat-Docent in the Vienna University, and to him belong also the footnotes appended to the same.

As regards the historical information contained in the 118 inscriptions, it falls under the following heads :—(1) notes regarding the political history of Western India;

¹ The dates of Nos. cxvi-cxvii are not certain. No. cxviii ought properly to stand after No. xii.

(2) notes regarding the schools of the Jaina monks; (3) notes regarding the subdivisions of the Jaina laymen.

As regards the first point, No. I is the most important document; for it names (l. 1) three Sultāns of Gujarāt: (1) Mahimūda, (2) Madāphara, and (3) Bāhadara, and states that the latter was alive in Vikrama Saṁvat 1587, and (l. 2) that his minister was Shāna (Khān) Majhādashāna or Majhādaka (l. 26). It further enumerates (ll. 8-10) four rulers of Chitrakūṭa—(1) Kumbharāja, (2) Rājamalla, (3) Saṁgrāmasimha, (4) Ratnasimha, which latter ruled in Saṁvat 1587, and adds (l. 23) that Karmasimha or Karmarāja, who made (l. 27) the seventh restoration (*saptama uddhāra*) and re-built the temple of Puṇḍarīka, was his prime minister. We are further told (l. 26) that he did so with the express permission of Sultān Bāhadara, and obtained from him a *sphurunmāna*, i.e. a *fermān*, for this purpose. The negotiations were conducted by a *mantri* Rava (*ravākhyā*) Narasimhaka, probably also a Jaina, who was in the employ of Sultān Bāhadara's prime minister.

With respect to the list of the sovereigns of Gujarāt, it deserves to be noticed that Sultāns Sikandar and Mahmūd, the two brothers of Sultān Bahādur, who reigned each for a short period after Sultān Muzaffar II., have been left out. I am unable to identify Khān Majhād or Majhādaka, who, according to our inscription, was Bahādur's vazir in Saṁvat 1587. According to the *Mirāt-i-Sikandarī*,² that dignity was bestowed on Tāj Khān in A.D. 1526; nor is Karmarāja or Karmasimha mentioned in Tod's account of the history of Mevād. But there is no reason for doubting the veracity of the document. The list of the four Rāṇās agrees with Tod's. The statements of the *Mirāt-i-Sikandarī* (*op. cit.*, p. 350) prove that Ratnasimha really ruled in Saṁvat 1587, and that his relations with the Sultān of Gujarāt were of a friendly nature.

Next come the dates from the reigns of the third and fourth Mughal Emperors—

1. Jahāngir is mentioned as Nūradīna J. Savāi in Nos. xv, xvii—xx, xxiii, xxiv, which are all dated in Saṁvat 1675, as well as in No. xxvii of Saṁvat 1683. Nos. xvii—xx mention also prince Khosrū (*Shāhijādā Suratāṇa Shosaḍū*) and the governor (*sobat*) of Ahmadābād (*Rājanagara*), Sultān Khurme (*Sahiyāna suratāṇa Shurame*).

2. Shāh Jihān (*Śāhajyāhām*) occurs once in No. xxx, which is dated in Vikrama Saṁvat 1686 and Śaka Saṁvat 1551. The two dates agree perfectly with the facts. And it is also correct that Suratāṇa Khurme, i.e. Sultān Khurram or Shāh Jihān, was viceroy of Gujarāt in Saṁvat 1675. For the Muhammadan historians inform us that the latter province was added to the other governments held by him in A.D. 1617. Of interest, too, is the mention of Shāhijāda Suratāṇa Shosaḍū, i.e. prince Khosrū, (Nos. xvii—xx), who no doubt was alive in Vikrama Saṁvat 1675, but had been a prisoner ever since the second year of his father's reign.

Among the local chiefs of Kāṭhiāvād, the inscriptions mention—

(1) Jām (*Yāma*) Śatruśalya and his son, Jasavanta, which latter, according to No. xxi (l. 4) ruled at Navīnapura, i.e. Navānagar, in Hāllāra, i.e. the Halār Prānt, in Vikrama Saṁvat 1675;

(2) Some of the Gohel chieftains of Pālitāṇā, viz.,—

(a) Khāndhujī and his son, Śivājī, in No. xxvii, ll. 38-9, of Vikrama Saṁvat 1683;

- (b) Unadājī in No. 1j, of V. S. 1861 ;
 (c) Khamdhājī; his son, Noghanājī, and his grandson, Pratāpasimghājī, in Nos. lxviii and lxix, dated V.S. 1891 and 1892 ;
 (d) Noghanājī and his son, Pratāpasimghājī, in No. xcvi, of V.S. 1910 ; and
 (e) Pratāpasimghājī, V.S. 1916 (No. ciii).
 (f) Sūrasimghājī, in No. cxi, of V.S. 1940.

The information of the inscriptions agrees perfectly with the notes on the history of Navānagar and Pālitāṇā, given in the *Bombay Gazetteer* (vol. viii, p. 559). According to the latter work, Jām Jasoji, the son of Jām Satāji, ruled from A.D. 1608 to 1624. It is not difficult to recognise Jasavanta in Jasoji. Satāji is a very considerable abbreviation of Satrsāl, the more usual form for the Sanskrit Śatruśalya, "an arrow for his enemies." As regards the Gohels, we read (*op. cit.* pp. 604f.) that Khāndoji II. was succeeded by Shavaji II. This is no doubt the pair of the inscription, as Shavaji is placed five generations before A.D. 1766. The other chiefs mentioned in the inscriptions are called in the *Gazetteer*, Unadjī, A.D. 1766—1820, Khandoji IV., 1820—1840, Noghanaji IV., A.D. 1840—1860, Pratāpsinghji, 1860, Sūrsinghji, since 1860. It is amusing to note that in No. xcvi, Noghanaji receives the proud titles *rājarājeśvara* and *mahārājadhirāja*, though the Pālitāṇā State pays tribute to several masters and ranks among the second class states of Kāthiāvād. Besides, Thakur Noghanaji was, according to the *Bombay Gazetteer*, by no means as well off as his successors, who have a gross revenue of five lakhs of rupees; for his state was held under Government guarantee in farm by Vakhchand, the Nagarsheth of Ahmadābād, from A.D. 1821—1831, when prince Pratāpsinghji managed to get it out of the hands of the banker. None of the numerous donors from Ahmadābād, Bombay, and other towns in the British territory, has thought it necessary to mention the British Government. But Harashchamda, *i.e.* Harakhchand of Damaṇa-bandira or Daman, gratefully mentions, in No. xlv of V.S. 1860, that he was honoured by the *Phiraṅgijāti Puratakāla pātasāhi*, *i.e.* by the king of Portugal. Compared with this, the forgetfulness of the family of the Nagarsheth of Ahmadābād is, to say the least, remarkable.

The next point which claims attention is the copious information which the inscriptions furnish regarding several schools of Jaina monks, the Kharatara, Tapā, Añchala, and Sāgara gachchhas. Lists of the spiritual heads of the former two sects have been published by Dr. Klatt in the *Indian Antiquary*, vol. XI, p. 245 ff, and a Kharatara *paṭṭāvali* from the *Praśasti* of the temple of Vādipura Pārśvanātha has been given, *ante*, vol. I, p. 319. The other two *paṭṭāvalis* have not, as far as I know, been made known before :—

I.—*Paṭṭāvali of the Kharatara gachchha.*

The following list is given in No. xvii—

- | | |
|---|---|
| <p>1. Ud(d)yotanasūri,
 2. Vardhamānasūri, <i>vasatimārgapra-</i>
 <i>kāśaka</i>,
 3. Jineśvarasūri I.,
 4. Jinachandrasūri I.,
 5. Abhayadevasūri, composer of the</p> | <p><i>Navāṅgī vṛitti</i>, and discoverer of the Pārśva-
 nātha of Stambhana,
 6. Jinavallabhasūri,
 7. Jinadattasūri, to whom a <i>devatā</i>
 gave the title <i>yugapradhāna</i>,³
 8. Jinachandrasūri II.,</p> |
|---|---|

³ The first seven Sūris are mentioned also in No. xviii.

- | | |
|--------------------------------|----------------------------------|
| 9. Jinapattisûri, ⁴ | 16. Jinachandrasuri IV., |
| 10. Jinesvarasûri II., | 17. Jinodayasûri, |
| 11. Jinaprabodhasûri, | 18. Jinarâjasûri, |
| 12. Jinachandrasûri III., | 19. Jinabhadrâsûri, ⁵ |
| 13. Jinakuśalasûri, | 20. Jinachandrasûri V., |
| 14. Jinapadmasûri, | 21. Jinasamudrasûri, |
| 15. Jinalabdhisûri, | 22. Jinahamsasûri, |
| | 23. Jinamānikyasûri, |

24. Jinachandrasûri VI,⁶ who awakene d the Pâtisâhi of Delhi, Akabara, received from him the title *yugapradhāna*, and obtained an edict not to kill during 8 days in all countries, who appeased the angry Jahāngīra and protected the Sādhus banished by him.

25. Jinasimhasûri, who caused the *mantrin* Karamachandra to institute⁷ a *rūpa-nandi* festival at an expense of 12,500,000 (*sapādakoti*), wandered through Kāthina, Kāsmīr and other countries, pleased Akabara-Sâhi, stopped for a year the slaying of aquatic animals, caused an edict of not killing to be proclaimed in Śrīpura,⁸ Golakumḍā (Golkonda), Gajjanā (Ghazni), and other countries, and received the title of *yugapradhāna* from Jahāngīra-Nūradī-Mahammada.

26. Jinarāja,⁹ whose parents were Sâ Dharmasī and Dhâralade, who belonged to the Bohittha race, received a boon from the goddess Ambikâ, and in consequence deciphered the *prasasti* on an ancient image at Ghamghāṇīpura. In No. xxvi there is a second date, Samvat 1682 for him.

The later inscriptions mention :—

Jinachandrasûri, Samvat 1794,¹⁰ (No. xxxix); Jinaharshasûri,¹¹ Samvat 1887 (No. lx), Samvat 1888, Samvat 1891 (No. lxxviii), Samvat 1892 (No. lxxix); Jinamahendrasûri, successor of the preceding, Samvat 1893 (No. lxxx), stated to belong to the Pippaliya branch (Nos. lxxxii-v),¹² Samvat 1903 (No. lxxxviii).

Jinasaubhāgyasûri, successor of Jinaharsha, Samvat 1910 (No. xvij).

Jinamuktisûri, Samvat 1922 (No. cvi). The statements of the latest inscriptions show that there were several heads of the Kharatara *gachchha*, which fact is known to everybody personally acquainted with the sect. I met Jinamuktisûri at Jesalmīr in 1874, and at Bikānīr another head of the Kharataras called Hemasûri. The pupils of a third Yugapradhāna of the same community visited me in 1876 at Surat, when he passed through the town.

II.—*Paṭṭāvali of the Tapā gachchha.*

No. xii mentions first Vardhamāna (verse 2), Sudharma (verse 3), Susthita and Supratibuddha, the founders of the Koṭikagaṇa (verse 4), Vajra, the founder

⁴ This form, which is found also in the Pātaṇ *Prasasti*, ante, vol. I, p. 319, seems to be preferable to Dr. Klatt's Jinapati, *Ind. Ant.*, vol. XI, pp. 245ff.

⁵ Mentioned also in No. xviii.

⁶ Mentioned also in Nos. xviii—xx, xxiii, xxxiv.

⁷ Nos. xviii—xx, xxiii—xxiv. add "before Akabarasâhi."

⁸ According to No. xviii Śrīkâstīpura, according to No. xix Śrīkâra-Śrīpura, according to No. xxiii Śrīpura.

⁹ Mentioned in the same way in Nos. xiv—xx, xxiii—xxiv, xxvi.

¹⁰ Klatt has a Jinachandra (No. 69) in S. 1834.

¹¹ This is the last on Klatt's list, *Ind. Ant.*, vol. xi, pp. 245ff.

¹² Nos. lxxxii—lxxxv have a note speaking of a Jinachandrasûri, successor of Jinadeva, being alive. Regarding the Pippaliya Kharatara gachchha, see Klatt, *ut sup.*, under No. 56.

of the Vajrâ śâkhâ (verse 5), Vajrasena and his pupils Nâga, Indra, Chandra, Nirvṛiti and Vidhyâdhara, the third of whom founded the Chândra kula (verses 6-7), Jagachchandra, who obtained in Samvat 1295 the *Tapâbiruda* (verse 9), and then begins the enumeration with—

(1) Ânandavimala (Klatt No. 56), who reformed the conduct of the Yatis in Samvat 1582 (verses 10-11).

(2) Vijayadâna (Klatt No. 57), verses 12-13.¹³

(3) Hîravijaya (Klatt No. 58), verses 14—24, who was called by Sâhi Akabbara to Mevâta, and persuaded the emperor in Samvat 1639 to issue an edict forbidding the slaughter of animals for six months, to abolish the confiscation of the property of deceased persons, the *Sujîja*-tax, and a *śulka*;¹⁴ to set free many captives, snared birds and animals, to present Śatrumjaya to the Jainas, to establish a Jaina library (*paustakam bhâmdâgâram*), and to become a saint-like king Śrenika, who converted the head of the Lumpâkas. Meghajî,¹⁵ made many people adherents of the Tapâ gachchha, caused many temples to be built in Gujarât and other countries, and made many natives of that country, of Mâlava and so forth, undertake pilgrimages to Śatrumjaya. No. cxviii commemorates one of these pilgrimages, which was undertaken by Vimalaharsha and 200 others. The same inscription states that Hîravijaya belonged to the *Sâpha* race. He died, according to No. xiii, by starvation, at Unnatadurga, in Samvat 1652; Bhâdrapada śukla 10, and his *pâdukâs* were erected in the same year, on Mârga vadi 9, Monday, by Udayakarana of Stambhatîrtha (Cambay) and consecrated by Vijayasena.

(4) Vijayasena (Klatt No. 59), (verses 25—34), who was called by Akabbara to Lâbhapura (Lahor), received from him great honours, and a *phuramâna*, forbidding the slaughter of cows, bulls and buffalo-cows, to confiscate the property of deceased persons and to make captives in war, who, honoured by the king, the son of Cholî-begam (*Oholî Vegama*), adorned Gujarât. Latest date Samvat 1650.

(5) Vijayadeva (Klatt No. 60) is mentioned in No. xxv, Samvat 1676, No. xxxi of Samvat 1696, Nos. xxxii and xxxiii of Samvat 1710. According to the same he received from Pâtisâhi Jihâmgîra the title *mahâtâpa*. His appointed successor, Vijayasimhasûri, who, according to Klatt (*op. cit.*) died before him (Samvat 1709), occurs in No. xxxii, which is dated Samvat 1710. It is stated there that the Sahasrakûṭa *tîrtha* had been dedicated at his request.

(6) Vijayaprabha (Klatt No. 61) is mentioned in No. xxxiii, dated Samvat 1710. He receives the titles *âchârya* and *sûri*, and seems, therefore, not yet to have been the actual head. Vijayadeva, on the other hand, is there called *bhaṭṭâraka*. This goes against Klatt's *Paṭṭâvali*, which places Vijayadeva's death in Samvat 1709.

In the later inscriptions are named—

Vijayakshamâsûri, No. xxxviii.

Vijayadayâsûri, No. xxxvii, *bhaṭṭâraka*, in Samvat 1788 (Sumatisâgara, *ibid.*, also *bhaṭṭâraka*), and in No. xxxviii, Samvat 1791.

Vijayajinendrasûri, No. xlv, Samvat 1843, Nos. xlvi—xlix, Samvat 1860.

Vijayadhaneśvarasûri, No. lxxviii, Samvat 1893.

¹³ Mentioned as head of the gachchha in Nos. iv, vi—x, all dated in Samvat 1620.

¹⁴ Possibly a tax on Jaina pilgrims, visiting their holy places, may be meant,—see also Elphinstone's *History of India*, p. 339 (6th edition). The *Sujîja* tax is, of course, the *jizya*, or capitation tax on infidels.

¹⁵ Regarding the Lumpâkas see Bhândârkar, *Report on Sanskrit MSS. for 1883-84*, p. 159.

Vijayadevendrasûri,¹⁵ No. lxxxvi, Samvat 1897, No. lxxxix, Samvat 1905, No. xlii, Samvat 1908, No. xcvi, Samvat 1911, No. civ, Samvat 1916, No. cvii, Samvat 1924.

Vidyânandasûri, successor of Dhaneśvara, No. ciii, Samvat 1916.

A Samvijñayamârgiya Tapâ gachchha, belonging to the line of Vijayasîhasûri, is mentioned in No. lxxxvi of Samvat 1893 and in No. cxiii of Samvat 1940.

*III.—Paṭṭāvali of the Añchala or Vidhipaksha gachchha.*¹⁷

The first seventeen teachers are named in Nos. xxi of Samvat 1675 and xxvii of Samvat 1683, the remainder mostly in No. cv of Samvat 1921 :

- | | |
|---|---|
| (1) Âryarakshita, ¹⁸ | (16) Dharmamûrti, |
| (2) Jayasîmha, | (17) Kalyânasâgara or Kalyânasamudra, Samvat 1675 and 1683, |
| (3) Dharmaghosha, | (18) Amarodadhi, |
| (4) Mahendrasîmha, | (19) Vidyâsûri (Vidyâbdhi), ¹⁹ |
| (5) Simhaprabha, | (20) Udayârṇava, or Udayasâgara, ²⁰ |
| (6) Devendra or Devendrasîmha, | (21) Kîrtisindhu or Kîrtisâgara, No. li, Samvat 1861, |
| (7) Dharmaprabha, | (22) Puṇyodadhi or Puṇyasâgara, (No. li, of S. 1861), |
| (8) Simhatilaka, | (23) Muktisâgara, Samvat 1905, ²¹ |
| (9) Mahendra, | (24) Ratnodadhi, Samvat 1921; |
| (10) Merutuṅga, | (25) Vivekasâgara, Samvat 1940, No. cxi |
| (11) Jayakîrti, | |
| (12) Jayakeśari, | |
| (13) Siddhântasamudra or Siddhântasâgara, | |
| (14) Bhâvasâgara, | |
| (15) Guṇanidhâna or Suguṇasêvadhi, | |

IV.—Paṭṭāvali of the Sâgara-gachchha.

This list is given chiefly in No. xci, where the latest date is Samvat 1905 :

- | | |
|--------------------|---|
| (1) Râjasâgara, | (7) Âṇandasâgara, |
| (2) Vṛiddhisâgara, | (8) Śântisâgara, Samvat 1886, No. iv, No. lix; Samvat 1889, No. lxii, No. lxxv; Samvat 1893, No. lxx, No. lxxi, No. lxxii, No. lxxix. |
| (3) Lakshmisâgara, | |
| (4) Kalyânasâgara, | |
| (5) Puṇyasâgara, | |
| (6) Udayasâgara, | |

Teachers of two other *gachchhas* are named:—

(1) Râjasâmasûri of the Laghuposâla *gachchha* in No. xlii, dated Samvat 1815.

(2) Paṇḍit Aṇandakuśala of the Pâyachanda *gachchha* in No. xcvi, dated Samvat 1908. One is tempted to conjecture that *Pâyachanda* is a

¹⁵ Spelt also Vijayadevîndra and Vijayadevîdra.

¹⁷ The name Vidhipaksha *gachchha* occurs in No. xxvii, verse 6, and in No. cv.

¹⁸ Regarding this Âryarakshita, see Bhâṇḍârkar, *Report on Sanskrit MSS.* of 1883-84, p. 152. The *Paṭṭāvali* described by Dr. Bhâṇḍârkar (*op. cit.*, pp. 14, and 319ff.) is that of the

Âñchala-*gachchha*, and in the main agrees with the earlier part of the above text.

¹⁹ This form is required according to the metre.

²⁰ No. li.

²¹ No. xc. Before him appears Râjendrasâgara. Samvat 1886 in No. lvi.

mistake for *Pásachanda* or *Pásuchanda*, regarding which sect see Bhāṅdārkar's "Report on Sanskrit MSS. for 1883-84, p. 135".

V.—Digambara Paṭṭāvali.

No. xxx, dated Samvat 1686, gives (ll. 2 *et seq.*) the list of the spiritual heads in the line of Kumḍakunḍa (*read Kundakunḍa*) Āchārya in the Balātkāragana, the Sarasvatī, *gachchha* and the Mūlasamgha, i.e. the community of the Digambaras, as follows :

- | | |
|--------------------|-------------------------------------|
| (1) Sakalakīrti, | (7) Guṇakīrti, |
| (2) Bhuvanakīrti, | (8) Vādibhāṣhaṇa, |
| (3) Jñānabhāṣhaṇa, | (9) Rāmakīrti, |
| (4) Vijayakīrti, | (10) Padmanandi, the actual head of |
| (5) Śubhachandra, | the sect in Samvat 1686. |
| (6) Sumatikīrti, | |

The list is, of course, a mere fragment of the *Paṭṭāvali* of the Kundakunḍānvaya, which dates from much earlier times.

Next to the subdivisions of the Jaina monks, those of the laymen deserve notice, and it is interesting that our inscriptions furnish a good deal of valuable information on this point, regarding which hitherto little has become known. Among the various tribal names of the laymen which are mentioned in the great majority of the documents, that of the Osvāls occurs most frequently, as might be expected from the fact that this section of the Jaina community is not only generally considered the most noble, but possesses also the greatest wealth. The name appears in various forms, (1) *Upakeśa jñāti*, No. xxi; *vamsa*, No. xxvi; (2) *Ūkeśa* or *Ukeśa*, Nos. xxxiii and lx; (3) *Oiśa vamsa*, No. xxxix; (4) *Ośa* or *Osa*, mostly with the addition of the termination *vāla* in a great many inscriptions; and (5) *Uśa*, Nos. i—iii, or *Usa*, No. cii.

It is not in the least doubtful that *Upakeśa* is the original Sanskrit word from which the other forms have been derived.²² The processes by which the forms *Ūkeśa*, *Ukeśa*, *Uśa* and *Usa* were obtained, will be clear to everybody. With respect to *Oiśa*, *Ośa* and *Osa*, it may be noted that, according to the rules of the Jaina and Mahārāshṭrī Prakrits, the preposition *upa* may be represented by *o* (see Hemachandra, *Prākṛita vyākaraṇa*, i, 173).

In addition to the correct form of the name of this famous tribe, the Pālitāṇā inscriptions furnish also a traditional account of its origin. We read in No. i—

(Verse 8). "Further—on the hill called Gopa, there was born a most worshipful (*ruler*) called the illustrious Āmarāja, whom glorious Bappabhaṭṭi awakened. His wife was some daughter of a trader."

(Verse 9). "In her womb were born the following men belonging to the Rājākoshṭhāgāra family, the sole vessel of piety, and the pure illustrious Uśa race."

The meaning seems to be that both the Uśa tribe and the Rājākoshṭhāgāra family, which latter is evidently a subdivision of the former, owe their origin to the king Āma and his consort of the Vaiśya caste. According to the *Paṭṭāvalis* and the *Prabandhas*, Āma, whose existence is not proved by really historical documents, is said to have lived about Vikrama Samvat 800.²³ I may add that the genealogy of Karmarāja, which is

²² See *Ind. Ant.*, vol. XIX, pp. 233ff.

²³ See S. P. Paṇḍit, *Gauḍavaṇo*, pp. cxxviii.

given in verses 10—20, cannot be complete. It names only ten ancestors who cannot possibly fill the seven centuries and a half which intervene between the traditional date of king Āma and that of the inscription, Vikrama Samvat 1587.

The inscriptions mention also a good many other subdivisions of the Osvāl tribe, *viz.*—

I.—A Vṛiddhaśākhā, which is subdivided into the following *gotras* or families, —(1) Ūhāda, No. xxxiii; (2) Chājedā, No. cvi; (3) Nādūla, Nos. xxxviii, xxxix; (4) Nāhaṭā, No. lxxx; (5) Mummiyā, No. xcvi; (6) Rājakoshṭhāgāra, Nos. i, ii, iii; (7) Yadugaḍa, No. lxxviii; (8) Lālaṇa, No. xxi; (9) Luṇīyā, No. lx; (10) Lodhā, No. xvi.

II.—A Laghuśākhā, to which belongs (1) the Nāgaḍā *gotra*, No. xc; (2) the Shota *gotra*, No. xi.

III.—An Addaiśākhā, to which belongs the Kumkumalola *gotra*, Nos. xci, xcvi-xcix. The members of this *śākhā* and *gotra*, as represented by the family of the Nagarsheth of Ahmadābād, besides claim kinship with the Sīsodiā Rajputs of Mevād, —see No. xci. Visā Osavālas are mentioned in No. cxv.

The tribe next in importance is that of the Śrīmālīs, called after the town of Śrīmāla or Bhillamāla, the modern Bhīnmāl in the extreme south of Marvād. It includes—

I.—A Vṛiddhaśākhā, Nos. xxxvii, cxii, of which no subdivisions are given;

II.—A Laghuśākhā, Nos. xxix, xxxiv, lxxvi, to which belongs, according to No. xlv, the Kāśyapa *gotra*, the members of which claim kinship with the Paramāra Rājputs.

A Visā Śrīmālī occurs in No. cxv.

About the same importance belongs to the Prāgvāṭa tribe, called also Prāgavāṃsa, Nos. iv, vi and viii, or by its modern name Poravāḍa or Poravāla, (pronounce Porvād and Porvāl). It seems, too, to have an elder and a junior branch, as Nos. xv, xvii, xxv, and xli mention its Laghuśākhā. Visā Poravāḍas or Poravālas are named in Nos. I and xcvi; Dasā-Porvāḍas in cvii. A few other tribes occur each in single inscriptions, *viz.* Gūrjara *jñāti*, No. x; Dīsāvāla *jñāti*, No. vii; Dūgaḍa *gotra*, No. liv; Nimma *jñāti*, No. ciii; Mohotā *gotra*, No. cv; Saṃghavāla *gotra*, and Kāchāra *saṃtāna*, No. xiv.

The native places of the donors are:—

- (1) Ajamera, *i.e.* Ajmīr in Rājputānā,
- (2) Anahillapura, also called Pattana,
- (3) Antarapura in Vāgvaradesa or Duṅgarpur,
- (4) Ahmadābād, called eleven times by its Sanskrit name, Rājanagara, 'the capital,'
- (5) Ugrasenapura,
- (6) Kapadavaṇaja in the Khedā Collectorate,
- (7) Kāśī, or Benares,
- (8) Koṭhārā in Kachh,
- (9) Khambanayara, *i.e.* probably Cambay,
- (10) Ghandhāra in the Bharoch Collectorate,
- (11) Chitrakūṭa, or Chitor in Mevād

- (12) Cheula, probably Chaul, near Bombay,
- (13) Jesalamera, *i.e.* Jesalmîr in Marvâd,
- (14) Damaṇa bandira, *i.e.* Daman in Gujarâ,
- (15) Dîvabamdira or Diu in Kâthiâvâd,
- (16) Devagiri or Daulatâbâd in the Dekhan,
- (17) Dhanapura,
- (18) Nabhînpura, in Kachh,
- (19) Nalinapura, in Kachh,
- (20) Navânagara, in Kâthiâvâd,
- (21) Pâlanapura, in Northern Gujarât,
- (22) Bâluchara,
- (23) Bhâvanagara, in Kâthiâvâd,
- (24) Makasudâvâda—Bâluchara or Makśudâvâda,
- (25) Mumbâi, or Bombay,
- (26) Mesâṇa, in Gujarât,
- (27) Râdhanapura, in Northern Gujarât,
- (28) Vîkaṇera, or Bîkâner, in Northern Râjputânâ,
- (29) Vîsalanagara, in Northern Gujarât,
- (30) Sirohi, in Southern Râjputânâ,
- (31) Surata bamdira, in Gujarât.

The name of Ahmadâbâd or Râjanagara occurs most frequently.

For those who care to verify Hindu dates the Pâlitânâ inscriptions will be a perfect mine; for every single date can be calculated, as the weekdays are invariably mentioned.

No. I.²⁴

- L. 1. ॥ श्रीं ॥ स्वस्ति श्रीगूर्जरधरित्रयां पातसाहश्रीमहिमूदपट्टप्रभाकरपातसाहश्रीमदाफरसाह-
पट्टोद्योतकारक ॥
2. पातसाहश्रीश्रीश्रीश्रीवाहदरसाहविजयराज्ये ॥ संवत् १५८७ वर्षे राज्यव्यापारधुरंधरपान-
श्रीमभादधानव्या-
3. पारे श्रीशंजयगिरौ श्रीचित्रकूटवास्तव्य । दो० करमाकृतसप्तमोद्वारसत्ता प्रशस्तिर्लिख्यते ॥
स्वस्ति श्रीमौख्य-
4. दो जीयात युगादिजिननायकः ।
केवलज्ञानविमलो विमलाचलमंडनः ॥ १²⁵
श्रीमदपाटे प्रगटप्रभावे [1]
भावेन भ-
5. व्ये भुवनप्रसिद्धे ।
श्रीचित्रकूटो मुकुटोपमानो [1]
विराजमानोस्ति समस्तलक्ष्मणः ॥ २²⁶

²⁴ In the porch of the east or main entrance of the great temple of Âdiśvara Bhagavân;—see *Lists of the Antiquarian Remains in the Bombay Presidency, &c.* (Bombay, 1885) p. 188.—J. B.

²⁵ Metre of verse 1 Anuṣṭubh. Read °जीयात्. A good many of my corrections have been given between brackets in the text.—J. K.

²⁶ Metre of verses 2—4, Upajâti. Read °ज्या.

सन्नंदनो दातृसुरद्रुमश्च [1]

तुं-

L. 6. गः सुवर्षोपि विहारसारः ।

जिनेश्वरस्नात्रपवित्रभूमिः [1]

श्रीचित्रकूटः सुरशैलतुल्यः ॥ ३

विशालमालाक्षिति-

7. लोचनाभो [1]

रम्यो नृणां लोचनचित्रकारी [1]

विचित्रकूटो गिरिचित्रकूटो [1]

लोकस्तु यत्राखिलकूटमुक्तः ॥ ४

तत्र श्रीकुं-

8. भराजो ऽभूत् कुंभोज्ज्वनिभो नृपः ।

वैरिवर्गः समुद्रो हि येन पीतः क्षणात् क्षितौ ॥ ५²⁷

[त] त्युत्रो राजमल्लोभूद्राज्ञां म-

9. ल इवोत्कटः ।

सुतः संग्रामसिंहो ऽस्य संग्रामविजयी नृपः ॥ ६

तत्पट्टभृषणमणिः सिंहेंद्रवत्पराक्रमी ।

रत्नसिंहा ऽ²⁸

10. धुना राजा राजलक्ष्म्या विराजते ॥ ७

इतश्च गोपाह्वगिरौ गरिष्ठः [1]

श्रीवप्यभट्टिप्रतिबोधितश्च ।

श्रीश्रामराजो ऽजनि तस्य

11. पत्नी [1]

काचिर्हभूव व्यवहारिपुत्री ॥ ८²⁹

तत्कुक्षिजाता[.]किल राजकोष्ठा [1]

गाराह्वगोत्रे सुकृतैकपात्रे ।

श्रीउशवंशे विशदे

12. विशाले [1]

तस्यान्वये ऽमी पुरुषा प्रसिद्धाः ॥ ९³⁰

श्रीसरणदेवनामा तत्पुत्रो रामदेवनामाभूत् ।

लक्ष्मीसिंहः पुत्रो[³¹वस्त³²]तत्पु-

13. त्रौ भुवनपालाख्यः ॥ १०³¹

श्रीभोजराजपुत्रो — —³² रसिंहाख्य एव तत्पुत्रः ।

पेताकस्तत्पुत्रो नरसिंहः तत्स-

²⁷ Metre of verses 5-7, Anushtubh.

²⁸ Read °हीऽ.

²⁹ Metre: Upajāti. Read गरिष्ठः.

³⁰ Metre . Indravajrā. Read कोष्ठा । श्रीश्री³¹ पुरुषा.

³¹ Metre of verses 10-19, Āryā.

³² Looks like वह

- I. 14. [— — —]³⁷ ॥ ११
 तत्पुत्रस्तोलाख्यः पत्नी तस्याः[स्य]प्रभूतकुलजाता ।
 तारादे परनाम्नी लील् पुण्यप्रभापूर्णा ॥ १२
 तत्कुक्षिसमुद्भताः प[ट्]
15. पुत्रा³¹ कल्पपाटपाकाराः [।]
 [धर्मा]नुष्ठानपराः श्रीवंतः श्रीकृतो ऽन्येषां ॥ १३
 प्रथमो र[त्ना]ख्यसुतः सम्यक्तीद्योतकारकः कामं ।
16. श्रीचित्रकूटनगरे प्रासादः [कारितो]येन ॥ १४
 तस्या ऽस्ति कोमला पाल्यवल्लीव³² विशदात्सदा ।³⁸
 भार्या रजमलदेवी पुत्र[ः]श्रीरंगना-
17. मामौ ॥ १५
 भ्राता ऽन्यः पीमाह्वः पतिभक्ता दानशीलगुणयुक्ता ।
 पद्मापाटमदेव्यौ पुत्रौ माणिक्यहीराह्वौ ॥ १६
 बंधुर्गणस्तृ-
18. तीयभार्या³³गुणरत्नराशिविख्याता [।]
 गडगागारतदेव्यौ पुत्रौ देवाभिधो ज्ञेयः ॥ १७
 तुर्यो दशरथनामा । भार्या तस्यास्ति देवगु-
19. रुभक्ता ।
 देवल[द्रु]ग्मदेव्यौ पुत्रः केन्नाभिधो ज्ञेयः ॥ १८
 भ्राता ऽन्यो भोजाख्यः भार्या तस्यास्ति सकलगुणयुक्ता ।
20. भावलहर्षमदेव्यौ पुत्रः श्रीमंडणो जीयात् ॥ १९
 सदा सदाचारविचारचारुचातुर्यधैर्यादिगुणैः प्रयुक्तः
 श्रीकर्मराज्ञो
21. भगिनी च तेषां जीयात्सदा सूहृदिनामधे[या] ॥ २०³⁸
 कर्माख्यभार्या प्रथमा कपूर [।]-
 देवी पुनः कामलदे द्वितीया ।
 श्रीभीषजी-
22. कस्यकुलोदयाद्रि-³⁹
 सूर्यप्रभः कामलदेविपुत्रः ॥ २१
 श्रीतीर्थयात्राजिनबिंबपूजा-
 पदप्रतिष्ठादिकवर्मधुर्याः ।
 सुपात्रदानेन प-
23. वित्रमात्राः
 सर्वेदृशाः सत्पुरुषाः प्रसिद्धाः ॥ २२⁴⁰
 श्रीरत्नसिंहराज्ये राज्यव्यापारभारधौरियः ।
 श्रीकर्मसिंहदत्तो मुख्यो

³¹ Read °तो जातः .

³² Read पत्नीः .

³³ Read कल्पवल्लीव. Above पा there is a mark.

³⁴ Read विशदा सदा.

³⁷ Read °तीयो.

³⁸ Metre · Upajāti.

³⁹ Metre · Indravajrā. Read °जीकः .

⁴⁰ Metre: Upajāti. Read °तिष्ठा°. सर्वे° stands for सर्वे दृ°.

- L. 24. व्यवहारिणां मध्ये ॥ २३^१
 श्रीशत्रुंजयमाहात्म्यं शु[त्वा]सद्गुरुसंनिधौ ।
 तस्योद्धारकृते भावः कर्मराजस्य — द्यभृत् ॥ २४^२
 आग-
25. त्व गौर्जरे देशे विवेकेन नरायणे ।
 वसन्ति विबुधा लोकाः पुण्यश्लोका इवाऽऽहुताः ॥ २५
 तत्रास्ति श्रीधराधीशश्रीमत् ऽऽऽ
26. बाहदरो नृपः ।
 तस्य प्राप्य स्फुरन्मानं पुंडरीके समाययौ ॥ २६
 राज्यव्यापारधीरियः पानः श्रीमान् मभाटकः ।
 तस्य गृहे स-
27. ह्यासंन्त्री रवाग्यो नरगसिंहकः ॥ २७
 तस्य मन्मानमुत्प्राप्य बहुवित्तव्ययेन च ।
 उद्धारः सप्तमस्तेन चक्रे शत्रुंजये गिरौ
28. ॥ २८
 श्रीपादलिप्तल्लनासरशुद्धदेशे
 महाद्यमंगलमनोहरगीतना[ट्टः] ।
 श्रीकर्मराजसुधिया जलया[त्रि]कायां
 चक्रे सहोत्स-
29. ववरः सुगुरूपदेशात् ॥ २९^३
 चंच्रंगमृदंगरंगरचनाभेरीनफेरीरवा-
 वीणा[वंश]विशुद्धनालविभवामाधर्मि[वात्सल्य]
30. कं ।
 वस्त्रालंल्लति[हिम]तुंगतुरगादीनां च स[ह]र्षण-
 मेवं विस्तरपूर्वकं गिरवरे द्विंप्रतिष्ठापनं ॥ ३०^४
 विक्रमसमयातीति ति-
31. यिमितसंवत्सरेऽ श्रवसुवर्षे । १५८७ ।
 शाके जगत्त्रिवाणे ५३ वैशाखे कृष्णापक्ष्यां च ॥ ३१^५
 मिलिताः सूर्यः संघा आर्गणमु-
32. निपुंगवाः ।
 वहमाने धनुर्लग्ने प्रतिष्ठा कारिता वराः ॥ ३२^६
 चावण्यसमयाख्येन पंडितेन महात्मना ।
 स[प्त]मोद्धारसक्ता
33. च प्रशस्तिः प्रकटीकृता ॥ ३३
 श्रीमहा[हदर]क्षितीशवचनादागत्य शत्रुंजये [।]
 प्रासादं विदधाप्य येन ह — १ — द्विंपमा-

^१ Metre: Āryā.

^२ Metre of verses 24—28, Anushtubh.

^३ Metre: Vasantatilakā.

^४ Metre: Śārdūlavikrīḍita. Tead गिरि०, ०८।० The con-
 text is not clear.

^५ Metre: Āryā. Read ०८।।

^६ Metre of verses 32, 33, Anu-ḥtubh. Read ०८। वरा

L. 31.

रोष्य च ।

उद्धारः किल मममः कलियुगं चक्रेथ ना — — —
जीयादेप सदोशवंशमुकुटः श्रीकर्मराजश्चिरं ॥ ३४¹⁷
य-

35. त्कर्मराजेन कृतं सुकार्य-
मन्येन केनापि कृतं हि तन्नो ।
यन्मेकराज्ये[पि नृपा]ज्ञयैवो-
द्धारः कृतः सप्तम एष येन ॥ ३५¹⁸

36. स — — —¹⁹र्याणि वह्नि संघे
कुर्वति भव्याः परम[त्र] काले ।
कर्माभिधानव्यवहारिणोवो-
द्धारः कृतः श्रीवि-

37. मलाद्रिशृंगे । ३६²⁰
श्रीचित्रकूटोटयश्रीलशृंगे ।
कर्माख्यभानोरुदयान्वितस्य ।
शत्रुंजये विंविहारकृत्य-
[कर्मा-

38. व]लीयं स्फुरतीति चित्रं ॥ ३७²¹
श्रीमेदपाटे विषये निवासिनः
श्रीकर्मराजस्य च कीर्तिरु[ज्वला] ।
देशेष्वनकेष्वपि [संचरत्य]-

39. हो
ज्योत्स्नेव चन्द्रस्य नभोवहारिणः ॥ ३८²²
दत्तं येन पुरा धनं बहु सुरत्राणाय तन्मानतो
यात्रा येन [नृ]-

40. णां च संघपतिना शत्रुंजये कारिता ।
साधूनां सुगमैव सा च विहिता चक्रे प्रतिष्ठा ऽर्हता-
मित्यं वर्षेनमुच्यते किय-

41. दहो श्रीकर्मराजस्य तु ॥ ३९²³
येनोद्धारः शुभवति नगे कारितः पुंडरीके ।
स्वात्मोद्धारो विशदमतिना दुर्ग-

42. तस्तेन चक्रे ।
येनाकारि प्रवरविधिना तीर्थनाथप्रतिष्ठा प्राप्ता
स्तेन त्रिभुवनतले सर्वदैवप्रतिष्ठा ॥ ४०²⁴
सौम्यत्वे-

¹⁷ Metre: Śārdūlavikrīṭita.

¹⁸ Metre: Indravajrā.

¹⁹ Perhaps सत्युष्णकार्याणि.

²⁰ Metre: Indravajrā.

²¹ Metre: Indravajrā.

²² Metre: Indravajrā.

²³ Metre: Śārdūlavikrīṭita. Read °हा.

²⁴ Metre: Mandākrāntā. Read °हा, तेन, °हा.

- L. 43. न निशामणिर्दिनमणिस्तीव्रप्रतापेन च
वंशोद्दीपनकारणात् गृहमणिश्चिंतामणिदानतः ।
धर्मात् यादृशिरोम-
44. णिर्मदविपध्वस्तन्मणिर्भोगिनः
एकानेकमयो गुणैर्नवनवैः श्रीकर्मराजः सुधीः ॥ ४१⁵⁵
तोलासुतः सुतन[यो]
45. विनयोज्वलञ्च
लीलसुकुचिनलिनीशुचिराजहंसः ।
सन्मानदानविदुरो मुनिपुंगवानां
सद्गुणवांधवयुतो
46. — — कर्मराजः ॥ ४२⁵⁶
कर्मी श्रीकर्मराजोयं कर्मणा केन निर्ममे ।
तेषां शुभानि कर्माणि यैर्दृष्टः पुण्यवानमौ ॥ ४३⁵⁷
47. श्र्यधीशः पुंडरीकस्तु मरुदेवा[वः]कपर्दिराट् ।⁵⁸
यादृश्रीकर्मराजस्य सुप्रसन्ना भवंत्वमी ॥ ४४ ॥
श्रीशत्रुंजयतीर्थोद्धारे ।
48. कामठा[य] सनिध्यकारक सा° जइता भा° बाई चांपू पुत्र नाथा भ्रातृ कीता ॥ अहमदा-
वादवास्तव्य सूत्रधार कीला
49. पुत्र सूत्रधार विरू[पा]सू° भीमा ठ° वेला ठ° वछा ॥ श्रीचित्रकूटादागत सू° टीला सू
पीमा सू° गांगा सू° गीरा सू° ढाला
50. सूत्र° देवा ॥ सूत्र° नाकर सू° नाईआ सू° गोविंद सू° विणायग सू° टीला सू° वछा म्
भाणा सू° का[ह्रा] सूत्र°
51. देवदास सू° टीका सू° ठाकर — -- प° काला वा° विणायग ठा° छाम ठा° हीरा सू°
दमोदर वा° हराज सू° थान
52. ॥ मंगलं आदिदेवस्य मंगलं दिमलाचल । मंगलं ⁵⁹सर्कलमंघस्यमंगलं लेखकस्य च । पं°
विवेकधीरगणिना लिखि
53. [ता प्र]शस्ति ॥⁶⁰पूज्य पं° समयरत्नशिष्य पं° लावण्यसमयस्त्रिसंध्यं श्रीआदिदेवस्य प्रणमतीति
भद्रं ॥ श्रीः
54. — °हरपति । ठा° हांसा ठ° मूला ठा° कणा ठा का[ह्रा] ठा° हपा सू° माधव सू° बाद्र ॥ ली
सहज

No. II.⁶¹

- L. 1. श्री ॥⁶² संवत[त्]१५८७ वर्षे शके १४५३ प्रवर्त्तमाने [विशा]ख वदि ६ । रवौ ॥ श्रीचित्र [कूट]
2. वास्तव्यश्रीउशवा[स]ज्ञातीय⁶³ वृद्धशाषाया⁶⁴ दो° नरसिंह सुत दो° [से]ला भार्या वादे लील
पुत्र ६ दो

⁵⁵ Metre: Śārdūlavikrīṭita. Read °स्तान्म°.

⁵⁶ Metre: Vasantatilakā.

⁵⁷ Metre of verses 43-44, Anuṣṭubh.

⁵⁸ Read °राट्.

⁵⁹ Read सर्वसं°.

⁶⁰ Read °स्तिः.

⁶¹ On the base of the image of Ādinātha in the great temple.—J. B.

⁶² Looks like एट°.

⁶³ Read °वाल°.

⁶⁴ Read शाखायां.

- L. 3. रत्ना भार्या रजमलदे पुत्र श्रीरंग दो° पोमा भा° पंथादे द्वि° पटमादे पुत्र माणिकहीर दो° गणा
भा° गुराद [द्वि]° गारवदे पु° दवा
4. दो° दशरथ भा° देवलदे द्वि° टूरमदे पुत्र केहला दो° सोमा भा° भावलदे द्वि° [सु] पम[दे पु]
— — — भगिनी [सुह] विदे [- वं] धव श्रीमद्राजसभागृंगारहारश्रीशत्रुंजयसप्तमोदार-
5. कारक दो° करमा भा° कपूरादे द्वि° कामलदे पुत्र भीपजी पुत्री बाई सोमां वा° सोना वा°
मन वा° प्रता प्रमुषसमस्तकुटंबश्रेयोर्थं⁶⁵ शत्रुंजयमुख्यप्रासादो [जा] रे श्रीआदिनाथद्विं प्र-
स्थापितं⁶⁶ । मं° रवी मं° नरसिंगसानिध्यात् । प्रतिष्ठितं⁶⁷ श्रीसूरिभिः ॥ श्रीः ॥

No. III.⁶⁸

- L. 1. श्रीं ॥ संवत् [त्] १५८७ वर्षे वैशाख दि
2. श्रीउशवंशे वृद्धशापायां दो° तोला भा° बाई लीलू सुत दो° रत्ना दो° पोमा
3. दो° गणा दो° दशरथ दो° भोजा दो° करमा भा° कपूरादे । कामलदे पु° भीपजी महि-
तेन श्रीपुंडरीकविंबं कारितं श्रीः ॥

No. IV.⁶⁹

- L. 1. श्रीं ॥ श्रीं नमः ॥ संवत् [१६]२० वर्षे आषाढ शुदि २ रवी ।
2. गंधारवास्तव्य । प्राग[वंश]दोसी । श्रीगोईआ सुत दो ।
3. नेजपाल भार्या बोई⁷¹ [भोड]की सुत दो । पंचारण ।
4. भ्रातृ दो । भाम दो । नने दो । देवराजप्रमुख ।
5. [स्व]कुटंबेन युतः । श्रीमहावीरदेवकुलिका ।
6. कारापिता हर्षेण । तपागळेविबुधिशिरिः⁷² श्री-
7. विजयदानसूरिश्रीहीरविजयसूरिप्रसादा[त्]
8. शुभं भवतु ॥ :श्रीः ॥ श्रीः ॥ श्रीः ॥

No. V.⁷³

- L. 1. ॥ श्रीं ॥ संवत् १६२० वर्षे कार्तिक शुदि २ इने
2. गंधारवास्तवं श्रीश्रीमालज्ञातीय सा । श्री [पा]स[वीर] ।
3. भार्या बाई [पू]तल सुत सा । श्रीवर्धमान भार्या बाई
4. वमलादे अमरादे सुत सा । श्रीरामजी भाई सा⁷⁴ । श्री-
5. लहुजी सा । हंस[रा]ज सा । मनजी प्रमुषस्वकुटं-
6. वेन युतः श्रीसेत्रंजयोपरि श्रीशांतिनाथप्रासा-
7. दं चोमष कारापित । श्रीतपागळेविबुधशरो [शिरि-]
8. मणिश्रीहीरविजयसूरिप्रसादात् शुभं भ-
9. वतु[॥]

⁶⁵ Read °सुख°.⁶⁶ Read °हा°.⁶⁷ Read °ष्टि°.⁶⁸ On the base of the image of Pundarika in the temple facing Ādiśvara Bhagavān's temple: *Lists*, n. s. p. 196, No. 88.—J. B.⁶⁹ In a temple on the south of the enclosure round the temple of Ādiśvara: *conf. Lists*, p. 194, Nos. 38—43.—J. B.⁷⁰ At the beginning of each line stands a symbol looking like ए.⁷¹ Read बाई.⁷² Read °बुधशिरिमणि.⁷³ In the Gandhāria Chaumukh temple, in the north-east of the enclosure of the great Ādiśvara temple. *Lists*, p. 195, No. 73.—J. B.⁷⁴ Looks like एहं.⁷⁵ The middle bar of the ञ is wanting.

No. VI.⁷⁶

- L. 1. ॥ ओं ॥ उँ नमः ॥ संवत् १६२० वर्षे वैशाख शुदि ५
 2. ॥ गुरौ । श्रीगंधारवास्तव्यप्रागवंशज्ञातीय । संघ-
 3. ॥ वी श्रीजवडा सुत सं° श्री[सीपा] भार्या वार्द ॥
 4. ॥ गिर [सुनाम्ना सुत । सं ।] जिवंत भ्रातृ । सं । काउ-
 5. ॥ जी । सं । अ[ढ]जी । प्रमुख[स्व]कुटवेन युतः ॥
 6. ॥ श्रीपार्श्वनाथदेवकुलिका । कारापिता ॥
 7. ॥ श्रीतपागच्छे । श्रीविजयदानसूरि[ः] श्री-
 8. ॥ हीरविसूरिप्रसादात् [त्] ॥ शुभं भवतु ॥

No. VII.⁷⁷

- L. 1. ॥ ओं ॥ संवत् १६२० वर्षे वैशाख शुदि ५ गुरु
 2. ॥ श्रीअह्नरावादवास्तव्यदीसावालज्ञा-
 3. ॥ तीय महं श्रीवणाइग सुत महं । श्रीगला
 4. ॥ भार्या वार्द° मंगाई सुत । महं । वीरदास
 5. ॥ स्वकुटवेन युतः । श्रीसितंजयोपरि श्री-
 6. ॥ आदिनाथदेवकुलिका कारापिता । श्री-
 7. ॥ तपागच्छे श्रीविजयदानसूरि श्रीहीरवि-
 8. ॥ जयसूरिप्रसादात् ॥ शुभं भवतु ॥

No. VIII.⁷⁸

- L. 1. ॥ ओं ॥ संवत् १६२० वर्षे वैशाख शुदि
 2. ॥ २दिने गंधारवास्तव्यप्राग्वाश[वांश]व्यो । श्री
 3. ॥ परवत सुत व्यो° फोका सु° व्यो । व[—]
 4. ॥ आ स्वकुटवेन युतः श्रीसितंजयो-
 5. ॥ परि देवकुलिका कारापिता । श्रीत-
 6. ॥ पागच्छे विबुधशिरोमणि श्रीविजय-
 7. ॥ दानसूरिप्रसादात् ॥ ॥ श्रीः ॥

No. IX.⁷⁹

- L. 1. ॥ ओं ॥ उँ नमः ॥ संवत् १६२० वर्षे वैशा शु-
 2. ॥ दि ५ दिने गंधारवास्तव्यप्रागवांशज्ञातीय ।
 3. ॥ व्यो° समरीश्रा भार्या वार्द । भोलु पुत्री वा-
 4. ॥ ई वेरथाई । वार्द । कोवार्द स्वकुटवेन यु-
 5. ॥ तः । श्रीशांतिनाथदेवकुलिका क्षारा-
 6. ॥ पिता । श्रीतपागच्छे विबुधसरोमणि⁸⁰

⁷⁶ In a cell against the wall of the Âdiśvara temple, at the north-east corner.

⁷⁷ In a cell to the right of that containing the preceding.—J. B.

⁷⁸ In a small shrine, or cell, to the left of the north entrance to, and against the wall of, the Âdiśvara temple.—J. B.

⁷⁹ In the cell to the right, or west, of the north door of the Âdiśvara temple.—J. B.

⁸⁰ Read °शिरोमणि.

- L. 7. ॥ श्रीविजयदानसूरि । श्रीहीरविजय ।
8. ॥ सूरिप्रसादात् ॥ शुभं भवतु ॥ :श्री

No. X.⁸¹

- L 1. ॥ श्रीं ॥ उँ नमः ॥ संवत् १६२० वर्षे वैशा-
2. ॥ ष शुदि ५ गुरुदिने श्रीगंधारवास्तव्य-
3. ॥ श्रीश्रीमालीयज्ञातीय परी । देवा भा-
4. ॥ र्यां बार्द⁸² कमलार्द सुत परी । मंथी । तथा
5. ॥ गूजरज्ञातीय दोसी । श्रीकर्ण भा⁸³ वा
6. ॥ अमरी सुत । दोसी । हंसराज उभयौ ।
7. ॥ मीलने श्रीसेतंजयोपरि श्रीआदिना-
8. ॥ यदेवंकुलिका कारापिता श्रीतपागच्छे-
9. ॥ श्रीविजयदानसूरिप्रसादात् [त्]॥

No. XI.⁸²

- L. 1. संवत् १६४० वर्षे फागुण⁸³ शुदि १३ दने⁸⁴
2. ठाकर करमसी भार्जा बार्द मली ठाकर
3. दामा भार्जा बार्द चडी ठाकर माहव ठा-
4. कर जसू ठाकर षोम ठाकर जसूजी भा-
5. र्जा बार्द जीवादे ठाकर माहव सूत ते-
6. जपाल भार्जा बार्द तेजलदे संघवी
7. जसू सूत तेजपाल प्रमाद⁸⁵ करा-
8. पितं सुभ भवतू⁸⁶ ॥ दो⁸⁷ नाकर सेठ नावाणे
9. ७४ ॥ चडी सावाल ।

No. XII.⁸⁷

- L. 1. ॥ श्रीं ॥ उँ नमः ॥
श्रेयस्वी प्रथमः प्रभुः प्रथिमभाग् नैपुण्यपुण्यात्मना ।-
मस्तु स्वस्तिकरः सुखान्धिमकरः श्री — —
2. देवः स वः
पद्मोल्लासकरः करैरिव रविव्योम्नि क्रमांभीरुह ।-
न्यासैर्यस्तिलकीवभूव भगवाञ् शतंजयेनेक-
3. शः ॥१॥⁸⁸
श्रीसिद्धार्थनरेशवंशसरसीजन्माञ्जिनीवल्लभः ॥

⁸¹ In the left end of the verandah to some small chapels or cells on the west of the preceding, and against the north wall of the great temple.—J. B.

⁸² On the Simhāsana of the image in a temple to the south-east of the great Âdiśvara temple.—J. B.

⁸³ Read फालगुण.

⁸⁴ Read दिने.

⁸⁵ Read नासा⁸⁵.

⁸⁶ Read शुभं भवतु.

⁸⁷ In the porch of the east, or front, entrance of the Âdiśvara temple, on the south or left hand, facing No. 1. A transcript is given in the *Lists*, pp. 188. After this inscription No. cxviiij should follow.—J. B.

⁸⁸ Metre of verses 1—3: Śārdūlavikīṭṭita. Read श्री आदिदेवः

पायाहः परमप्रभावभवनं श्रीवर्द्धमानः प्रभुः ।
उत्पत्तिस्थिति[सं-]

L. 4. हृतिप्रकृतिवाग् यद् गौर्जगत्पावनी ।

स्वर्वापीव महाव्रतिप्रणयभूरासीद् रसोल्लासिनो ॥ २
आसीद्वासवहृद्वंदितपदहृद्व-

5. पद सपदां ।

तत्पट्टांबुधिचंद्रमा गणधरः श्रीमान् सुधर्माभिधः ।
यस्यौदार्ययुता प्रहृष्टसुमना अद्यापि विद्यावती ॥
धत्ते

6. संततिरुन्नतिं भगवतो वीरप्रभोगौरिव ॥ ३⁸⁹

श्रीसुस्थितः सुप्रतिबुद्ध एतां ।

सूरी अभूता तदनुक्रमेण ।

याभ्या गणो ऽ भू-

7. दिह कोटिकाह ।-

चंद्रायमभ्यामिव सुप्रकाशः । ४।⁹⁰

तत्राभृच्चिष्णां वंद्यः । श्रीवज्रर्षिगणाधिपः ।

मूलं श्रीवज्रशाखाया । गं-

8. गाया हिमवानिव । ५⁹¹

तत्पट्टांवरदिनमणि । रुदितः श्रीवज्रसेनगुरुरासीत् ।

नागेन्द्रचंद्रनिर्वृति । विद्याधरमंजुकाश्च तच्छिष्याः

9. । ६ ।⁹²

स्वस्वनामसमानानि । येभ्यश्चत्वारि जजिरे ।

कुलानि काममतेषु कुलं चांद्रं तु दियुते ॥ ७ [॥]⁹³

भास्करा इव तिमिरं । हरंतः स्याति-

10. भाजनं ।

भूरयः सूरयस्तत्र । जज्ञिरे जगतां मताः । ८ ।

वभूवुः क्रमतस्तत्र श्रीजगच्चंद्रसूरयः ।

यैस्तथाविरुदं लेभे । वाणसिद्ध ५ हं

11. १२८५ वत्सरे ॥ ९

क्रमेणास्मिन् गणे हिम । विमलाः सूरयोभवन् ।

तत्पट्टे सूरयोभूव । नानंदविमलाभिधाः ॥ १० [॥]

साध्वाचारविधिः प-

12. यः शिथिलतः सम्यक् श्रियां धाम यै ।-

रुद्धे स्तनमिदिसायकसुधारोचिर्निभे १५८२ नेहसि ।

जोमूतैरिव यैर्जगत्पुनरिदं तापं

⁸⁹ Read हृदः पदं संपदां.

⁹⁰ Metre : Indravajrā.—Read अभृतां. याभ्यां.

⁹¹ Metre. Anushtubh.

⁹² Metre : Giti.

⁹³ Metre of verses 7—10 : Anushtubh.—Read जज्ञिरे.

L. 13.

हरद्विभृशं ।

सश्रीकं विदधे गवां शुचितमैः स्तोमै रसोल्लासिभिः ॥ ११ ॥⁹⁴

पद्माश्रयैरलमलंक्रियते स्म तेषां ।

प्रीणन्मनां-

14.

सि जगतां कमलोदयेन ।

पट्टः प्रवाह इव निर्जरनिकरिण्याः ।

शुद्धात्मभिर्विजयदानमुनीशहंसैः ॥ १२ ॥⁹⁵

सौभाग्यहरिसर्व[प]-

15.

र्वहरणं⁹⁶ रूपं च रंभापति ।-

श्रोजैत्रं शतपत्रमित्रमहसां चौरं प्रतापं पुनः ।

येषां वीक्ष्य सनातनं मधुरिपुत्रःस्वामिधर्मांश्वो ।

जाताः

16.

काममपत्रपाभरभृतो गोपलमाप्तास्त्रयः ॥ १३ ॥⁹⁷

तत्पट्टः प्रकटः प्रकामकलितोद्योतस्तथा सौधव[त्] ।

सस्त्रैर्यै[त]राज-

17.

हीरविजयस्त्रेहप्रियैर्निर्ममे ।

सौभाग्यं महसां भरेण महतामत्यर्थमुल्लासिनां ।

विभ्राणः स यथाजनिष्ट सुदृशां कामप्र-

18.

मोदासदं ॥ १४

देशाद् गूर्जरतीय सूरिद्वेषभा आकारिताः सादर[रं] ।

श्रीमत्साहिअकब्बरेण विषय⁹⁸ मेवातसंज्ञं शुभम् ।

शा-

19.

— — — जपाणयोवतमसं सर्वं हरंतो गवां ।

स्तोमैः सूत्रितविश्वविश्वकमलोल्लासैर्नभोर्का इव ॥ १५ ॥

चक्रुः फतेपुरम-

20.

— — — — [र्]भौम ।

दृग् युग्मक्रोककुलमाप्तसुखं सृजंतः ।

अव्देकपावकनृपप्रमिते १६३८ स्वगोभिः ।

सोला-

21.

— — — — — बुजकाननम् ये ॥ १६ ॥⁹⁹

दामेवाखिलभूपमूर्द्धसु निजाभाज्ञां सदा धारयञ् ।

श्रीमान् शाहिअकब्बरो नरवरो[देशेष्व]

22.

शेषेष्वपि ।

षण्मासाभयदानपुष्टपटहोद्घोषानघध्वसिनः ।

कामं कारयति स्म हृष्टहृदयो यद्वाक्कलारजितः ।¹⁰⁰⁹⁴ Metre : Śārdūlavikrīḍita.—Read °द्विभृशं.⁹⁵ Metre : Vasantatilakā.—Read °निकरिण्याः⁹⁶ Read सौभाग्यं.⁹⁷ Metre of verses 13—15 : Śārdūlavikrīḍita.⁹⁸ Read विषयं.⁹⁹ Metre : Vasantatilakā¹⁰⁰ Metre Śārdūlavikrīḍita.—Read °ध्वसितः । °रंजित

- L. 23. ॥ १७ [॥]
यपुपदेशवशेन सुदं दधन्निखिलमण्डलवासिजने निजे ।
मृतधनं च करं च सुजीजिआभिधमकव्वरभूपतिरत्यजत्
24. ॥ १८ [॥]
यद्वाचा कतकाभया विमलितस्वांतांनुपूरः कृपा ।-
पूर्णः शाहिरनिन्दनीतिवनिताक्रो [डीकृतात्मा]त्यजत् ।
शुक्लं त्य [क्तु]
25. [म] शक्यमन्यधरणीराजां जनप्रीतये ।
तद्धान्नीडजपुंजपूरुषपशुंञ्चामूसुचङ्गरिशः ॥ १९ ॥^१
यद्वाचां' निचयैर्मुधाकृतसुधास्त्रा [दै]
26. [र] मंदैः कृता ।-
ल्लादः श्रीमदकव्वरः चित्तिपतिः संतुष्टिपुष्टाशयः ।
त्यक्त्वा तत्करमर्थसार्थमतुलं येषां मनःप्रीतये ।
जैनेभ्य-
27. : प्रददौ च तीर्थतिलकं शत्रुंजयोर्वीधरं ॥ २० [॥]
यद्वाग्भिर्मुदितञ्चकार करुणास्फूर्ज्जन्मनाः पौस्तकं ।
भांडागारमपारवाड्मय-
28. मयं वेश्मेव वाग्दैवतं ।
यत्संवेगभरेण भावितमतिः शाहिः पुनः प्रत्यहं ।
पूतात्मा बहु मन्यते भगवतां सदृशं नो दर्शनम् ॥ २१ [॥]
29. यद्वाचा तरणित्विषेव कलितोक्तासं मनः पंकजं ।
विभ्रच्छाहिअकव्वरो व्यसनधीपायोजिनी चंद्रमाः ।
जज्ञे आद्वजनोचितैश्च सुकृतै-
30. :सर्वेषु देशेष्वपि ।
ख्यातोर्हतभक्तिभावितमतिः^४ श्रीश्रेणिकम्प्रापवत् ॥ २२ ॥
लुंपाकाधिपमेघजीऋषिमुखा हित्वा कुमत्याग्रह ।^५
मेजुर्यञ्च-
31. रणद्वयीमनुदिनं भृंगा इवांभोजिनीं ।
उक्तासं गमिता यदीयवचनैर्वैराग्ररंगोन्मुखै ।-
र्जाताः स्वस्वमतं विहाय बहवो लोकास्तपासञ्चका-
32. ॥ २३ [॥]
आसीच्चैत्यविधापनादिसुकृतक्षेत्रेषु वित्तव्ययो ।
भूयान् यद्वचनेन गूर्जरधरामुख्येषु देशेष्व ऽलं ।
यात्रां गूर्जरमालवादिकामहादेशो-
33. इवैर्भूरिभिः ।
संघैः सार्धमृषीश्वरा विदधिरं शत्रुंजये ये गिरौ ॥ २४ [॥]

^१ Read यदुपदेशे. Metre: Drutavilambita.

^२ Metre of vv. 19-24. Śardūlavikrīḍita.

^३ Read यद्वाचा.

^४ Read विख्या^०

^५ Read अग्रहं.

तत्पट्टमब्धिमिव रम्यतमं सृजंतः ।
स्तोमैर्गवां सकलसंतमसं हरंतः [1]

[क]-

L. 34. तसौल्लसत्कुवलयप्रणया जयंति [1]

स्फूर्जत्कला विजयसेनमुनीन्द्रचंद्राः । २५[11]⁶

यत्प्रतापस्य माहात्म्यं वर्ण्यते किमतः परं ।

अस्वप्नाश्चक्रिरे येन जीव[तो]-

35. पि हि वादिनः । २६[11]⁷

सौभाग्यं विषमायुधात्कमलिनीकांताच्च तेजस्विना ।-

मैश्वर्यं गिरिजापतेः कुमुदिनीकांतात्कलामालिनां ।

साहात्म्यं ध-

36. रणीधरान्मखभुजां गांभीर्यमंभोनिधे ।-

रादायांबुजभूः प्रभुः प्रविदधे यन्मूर्त्तिमेतन्मयी । २७[11]⁸

ये च श्रीमदकब्बरेण विनयादाकारिताः

37. सादरं ।

श्रीमल्लभपुरं पुरंदरपुरं व्यक्तं सुपर्वीत्करैः ।

भूयोभिर्व्रतिभिर्बुधैः परिवृतो [1]वेगादलंचक्रिरे ।

सामोदं सरसं सरोरुहवनं लीलामराला

38. इव । २८[11]

अर्हतं परमेश्वरत्वकलितं संस्थाय विश्वोत्तमं ।

साक्षात्साहिअकब्बरस्य सदसि स्तोमैर्गवासुयतैः ।

यैः संमीलिवलोचना⁹ विदधिरे

39. इत्यक्षशूरैः¹⁰ श्रिया ।

वादोन्मादभृती द्विजातिपतयो भट्टा निशाटा इव ॥ २९[11]

श्रीमत्साहिअकब्बरस्य सदसि प्रोत्सर्पिभिर्भूरिभि- [1]

र्वादैर्वादि-

40. वरान् विजित्य समदानिंहैर्द्विपेंद्रानिव ।

सर्वज्ञाशयतुष्टिहेतुरनघो दिश्युत्तरस्यां स्फुरन् ।

यैः कैलास इवोज्वलो निजयशःस्तंभो

41. निचखे महान् । ३०¹¹[11]

दत्तसाहसधीरहीरविजयश्रीसूरिराजां पुरा ।

यच्छ्रीशाहिअकब्बरेण धरणीशक्रेण तप्रीतये ।

तच्चक्रेखिलमप्यबालम-

42. तिना यत्साज्जगत्साक्षिकं [1]

तत्पत्तं फुरमाणसंज्ञमनघसर्वा¹¹ दिशी व्यानशे ॥ ३१[11]

⁶ Vasantatilakā.

⁷ Anuṣṭubh.

⁸ Metre of vv. 27—31, Śāradālavikīṭita.

⁹ Read 'लितली'.

¹⁰ Perhaps meant for प्रत्यक्ष^{१०}.

¹¹ Read दत्तं, 'नघं स'.

किं च गोवृषभकासरकांता ।-
कासरा यमगृहं न हि नेयाः ।
मोच-

L. 43. मेव मृतवित्तमशेषं [।]

बंदिनीपि हि न च ग्रहणीयाः ॥ ३२ ॥¹²
यत्कलासलिलवाहविलासप्रीतचित्तरुणाजनतुष्ट्यै ।
स्वीकृतं स्वयमकव्वरधात्रीस्वामि-

44. ना सकलमेतदपीह ॥ ३३ ॥

चोलीवेगमनंदनेन वसुधाधीशेन सन्मानिता ।
गुर्वीं गूर्जरमेदिनीमनुदिनं स्वर्लोकविब्बोकिनी ।

45. सदृत्ता महसां भरेण सुभगा गाढं गुणोल्लासिनो ।
ये हारा इव कांठमंबुजदृशां कुर्वति शोभास्पदं ॥ ३४ ॥¹³
इतश्च ॥

आभूरान्वय[प]-

46. द्यपद्यसवया उकेशवंशेभव ।-

च्छेष्टी¹⁴ श्रीशिवराज इत्यभिधया सौवर्म्शिकः पुण्यधीः ।
तत्पुत्रोजनि सीधरश्च तनयस्तस्याभवत्पर्वतः ।
[क]-

47. गलाहोजनि तत्सुतश्च तनुजस्तस्यापि वाघाभिधः । ३५[॥]

तस्याभूद्वह्निआभिधश्च तनुजः ख्यातो रजार्द्रभव ।-
स्तस्याभूच्च सुहासिणी [ति]

48. गृहिणी पद्मेव पद्मापतेः ।

इंद्राणीसुरराजयोरिव जयः पुत्रस्तयोश्चाभव ।-
त्तेजःपाल इति प्रहृष्टसुमनाः पित्रोर्मनःप्रीतिकृत् । ३६[॥]
[का]-

49. मस्येव रतिर्हरेरिव रमा गौरीव गौरीपते ।-

रासीत्तेजलदे इति प्रियतमा तस्याकृतिः [— —] ।
भोगश्रीसुभगो गुरौ प्रणयिनौ शश्वत्सुपर्वादरौ ।
पौलो-

50. मीन्द्रिशेखराविव सुखं तौ दंपती भेजतुः ॥ ३७ ।

वैराग्यवारिनिधिपूर्सनिशाकराणां ।
तेषां च हीरविजयव्रतिसिंधुराणां ।
सौभाग्य [भा]-

51. ग्यपरभागविभासुराणां ।

तेषां पुनर्विजयसेनसुनीश्वराणां ॥ ३८ ॥¹⁵
वाग्भिर्मुधाकृतसुधाभिरुदंचिचेताः ।
आद्यः स शोभनमना भज-

¹² Metre of vv. 32 and 33, Srāgatā.

¹³ Metre of vv. 34—36, Śārdūlavikrīḍita.

¹⁴ Read °च्छेष्टी.

¹⁵ Metre of vv. 38, 39: Vasautatīlakā

- L. 52. ति स्म भावं [I]
 श्रीसं[घम]क्तिघनदानजिनंद्रचैत्यो-[I]
 द्वारादिकर्मसु भृश सुकृतिप्रियेषु ॥३९॥¹⁶
 विशेषकं ।
 ग्रहैः प्रशस्तेहि सुपार्श्वभर्तु-
53. [र]नंतभर्तुश्च शुभां प्रतिष्ठां ।
 सो ऽ चीकरत्षड्युगभूष १६४६ वर्षे ।
 हर्षेण सौवर्षिकतेजपालः । ४० [II]¹⁷
 आदावार्षभिरत्र तीर्थतिलके शत्रुं[ज]-
54. ये ऽ चीकर ।
 सैत्यं¹⁸ शैत्यकरं दृशोर्मणिगणस्वर्णादिभिर्भासुरं ।
 अत्रान्येपि भुजार्जितां फलवतीमुच्चैः सृजंतः श्रियं ।
 [प्रा]-
55. सादतदनुक्रमेण बहवश्चाकारयन् भूभुजः ॥ ४२[II]¹⁹
 तीर्थे च साधुकरमाभिधो धनो सिद्धिसिद्धितिथि १५८८ संख्ये ।
 चैत्यम[ची]-
56. करदुक्तेरानंदविमलमुनिराजां ॥४३॥²⁰
 तं वीक्ष्य जीर्णं भगवद्विहारं ।
 स तेजपालः स्वहृदीति दध्यौ ।
 भावी कदा सो ऽवस-
57. रो वरीयान् ।
 यत्रा ऽः चैत्यं भविता नवीनं ॥ ४४ ॥²¹
 अन्येद्युः स्वगुरूपदेशशरदा कामं वलक्षीकृत ।-
 स्वांतांभाः स वणिग् व[र] पु-
58. रवरे श्रीस्तंभतीर्थे वसन् ।
 तीर्थे श्रीमति तुंगतीर्थतिलके शत्रुंजयेहृहो [I]-
 द्वारं कर्तुमना अजायततमां साफल्यमिच्छन् श्रियः । ४५[II]²²
59. अत्र स्यात् सुकृतं कृतं तनुमतां श्रेयः श्रियां कारणं ।
 मत्स्वं निजपूर्वजव्रजमहानंदप्रमोदाप्तये ।
 तीर्थे श्रीविमलाचलितिविमले [I]
60. मौलिर्हतो मंदिरः ।
 जीर्णोद्वारमकारयत्स सुकृती कुंतीतनूजन्मवत् ॥ ४६ ॥
 शृंगेण भिन्नगगनांगणमेतदुच्चै ।-
 चैत्यं चवास्ति शि-

¹⁶ Read °जिनेद्र°, भृश.

¹⁷ Metre: Upajāti.

¹⁸ Read ऽचीकरश्चैत्य.

¹⁹ Śārdūlavikrīḍita. The figure 89 is missing: Read प्रासाद

²⁰ Metre: Āryā.—Read °नंद.

²¹ Metre: Upajāti.

²² Metre of vv. 45, 46: Śāidūlavikrīḍita.

- L. 61. खरस्थितहेमकुंभं ।
हस्तेषु ५२ हस्तमितमुच्चमुपैति नाक ।-
लक्ष्मी विजेतुमिव काममखर्वगर्वा । ४७[II]²³
यत्रार्हदोकसि जितागरकुम्-
62. भिकुंभाः ।
कुंभा विभांति शरवेदकरेदु १२४५ संख्याः ।
किं सेवितुं प्रभुमयुः²⁴ प्रचुरप्रताप ।-
पूरैर्जिता दिनकराः कृतनैकरूपाः । ४८[II]
63. उन्मूलितप्रमदभूमिरुहानशेषान् ।
विश्वेषु विघ्नकरिणो युगपन्निहंतुं ।
सज्जाः स्र इत्यमभिधातुमिवेदुनेत्राः २१ ।
सिंहा विभांत्युप-
64. गता जिनधास्त्रि यत्र ॥ ४९ ॥
योगिन्यो यत्र शोभंते चतस्रो जिनवेश्मनि ।
निपेवितुमिवाक्रांताः प्रतापैरागता दिशः । ५०[II]²⁵
राजंते च दि-
65. शां पाला [- १] यत्रा ऽ हृदालये ।
मूर्त्तिमंत × किमायाता धर्मासंयमिनाममी । ५१[II]
द्वासप्ततिः श्रियमयंति जिनेद्रचंद्र ।-
विंवानि देवकुलि-
66. कासु च तावतीषु ।
द्वासप्ततेः श्रितजनालिकलालतानां ।
किं कुट्मलापरिमलैर्भुवनं भरंतः । ५२ ॥²⁶
राजंते यत्र चत्वारो गवाक्षा जिनवे-
67. श्मनि ।
विरंचेरिव वक्त्राणि विश्वाकारणहेतवे ॥ ५३ ॥²⁷
यत्र चैत्ये विराजंते । चत्वारश्च तपोधनाः ।
श्रमी धर्माः किमाया-
68. ताः । प्रभूपास्त्यै वपुर्भृतः ॥ ५४ ॥
पंचालिकाः श्रियमयति जिनेद्रधान्नि ।
द्वात्रिंशदिंद्रमणीभरजैत्ररूपाः ।
ज्ञात्वा पतीनि-
69. हृ जिने किमु लक्षणद्धा ।-
राजां प्रिया मिजनिजेशनिभालनोक्ताः ॥ ५५ ॥²⁸
द्वात्रिंशदुत्तमतमानि च तोरणानि ॥
राजंति य-

²³ Metre of vs. 47-49: Vasantatilakā.

²⁴ ०यु; visible on the reverse.

²⁵ Metre of vs. 60: 51: Anushtubh.

²⁶ Metre: Vasantatilakā.

²⁷ Metre of vs. 53, 54: Anushtubh.

²⁸ Metre of vs. 55, 56: Vasantatilakā.

L. 70. त्र जिनधाम्नि मनोहराणि ।

किं तोर्यकद्दशनलक्ष्मिभृगेक्षणाना ।-
मंदोलनानि सरलानि सुखासनानि ॥ ५६ ॥
गजाश्वतु-

71. विंशतिर ऽ द्रितुगा ।

विभांति शस्ता जिनधाम्नि यत्र ।
देवाश्वतुर्विंशतिरीशभक्त्यै ।
किमागताः कुञ्जररूपभाजः ॥ ५७ ॥²⁹
स्तं-

72. भाश्वतुस्तततिर ऽ द्विराजो ।-

तुंगा विभांतीह जिनेन्द्रचैत्ये ।
दिशाम ऽ धीशैः सह सर्व इन्द्रा ।-
× किमाश्वतुर्विंशतिरीशभक्त्यै समुपेयिवांसः ॥ ६० ॥

73. ॥ ५८ ॥

रम्यं नन्दपयोधिभूपति १६४६ मिते वर्षे सुखोत्कर्षकत्
साहाय्याद् जसुठकुरस्य सुकृतारामैकपायोमुचः ॥
प्रासा (1)-

74. दं वच्छिन्नासुतेन सुधिया शत्रुंजये कारितं ॥

दृष्ट्वा ऽ ष्टापदतीर्थचैत्यतुलितं केषां न चित्ते रतिः ॥ ५९ ॥³⁰
चैत्यं चतुर्णामिव धर्म-

75. मेदिनी ॥-

भुजां गृहं प्रोणितविश्वविष्टपम् ॥
शत्रुंजयोर्वीभृति नदिं वर्धना ।-
ऽ भिधं सदा यच्छतु वांछितानि वः ॥ ६० ॥³¹
[-]

76. यः प्रभाभरविनिर्मितनेत्रशैत्ये ।

चैत्ये ऽ त्र भूरिर ऽ भवद् विभवव्ययो यः ।
ज्ञात्वा वदंति मनुजा इति तेजपालं ॥
क-

77. ल्पद्रुमत्ययमनेन धनव्ययेन । ६१ ॥³²

शत्रुंजये गगनवाणकला १६५० मिते ऽ व्दे ।
यात्रां चकार सुकृताय स तेजपा ।-

78. लः ॥

चैत्यस्य तस्य सुदिने गुरुभिः प्रतिष्ठा ॥
चक्रे च हीरविजया ऽभिधस्त्रिसिंहैः ॥ ६२ ॥
मार्त्तण्डमंडलमिवांबुरुहां

²⁹ Metre of vs. 57, 58 : Upajāti.

³⁰ Metre: Śārdūlavikrīḍita.

³¹ Metre: Upajāti of Indravamsā and Vamsastha.

³² Metre of vs. 61, 63 : Vasantatilakā.

L. 79.

समूहः ॥

पीयूषरश्मिमिव नीरनिधेः प्रवाहः ।

केकिव्रजः सलिलवाहमिवाऽ तितुंगं ।

चैत्यं निरीच्य मुदमेति जनः

80.

समस्तः ॥ ६३ ॥ छ

चैत्यं चारु चतुर्मुखं कृतसुखं श्रीरामजीकारितं ।

प्रोत्तुंगं जसुठकुरेण विहितं चैत्यं द्वितीयं शुभं ।

रम्यं कुञ्ज-

81.

रजीविनिर्मितम ऽ ॥ भूचैत्यं तृतीयं पुन ।-

मूलश्रेष्ठिकृतं निकामसुभग चैत्यं चतुर्थं तथा ॥ ६४ ॥³³

एभिर्विश्वविसारिभिर्व्युतिभरै-

82.

त्यर्थसंसूत्रितोद् ।-

द्योतो दिक्ष् ऽ खिलासु निर्जरपतिः स्वर्लोकपालैरिव ।

श्रीशंजयशैलमौलिमुकुटं चैत्यैश्चतुर्भिर्यु-

83.

तः ॥

प्रासादीं ऽ गिमनोवि ॥ नोदकमलाचैत्यं चिरं नंदतु ॥ ६५ ॥

वस्त्राभिधस्य वरसूत्रधरस्य शिल्पं ॥

चैत्यं चिरादिदमुदीच्य

84.

निरीक्षणीयं ।

शिल्पत्वमिच्छति ॥ कलाकलितोपि विश्व ।-

कर्मास्य शिल्पिपटले भवितुं प्रसिद्धः ॥ ६६ ॥³⁴

सदाचाराब्धीनां कमलविज-

85.

याह्वानसुधियां ।

पदद्वंहांभोजभ्रमरसदृशो हेमविजयः ।

अलंकारैराब्धां स्त्रियमिव शुभां यां विहितवान् ।

प्रशस्तिः श[स्त्रै-]

86.

पा अगति चिरकालं विजयतां ॥ ६७ ॥

इति सौवर्षिकसाहस्रीतेजःपालोद्भूतविमलाचल-

[पट्ट] नश्रीआदीशमूलप्रासादप्रशस्तिः [त्र]य-³⁵

87.

बुधसहजसागराणां । विनेयजयसागरो ऽ लिखद्वर्णैः ।

शिल्पिभ्यामुत्कीर्णा । माधवनांनाभिधानाभ्यां ॥ ६८ ॥³⁷

No. XIII.³⁵

L. 1. ॥ ओं ॥ स्वस्ति श्रीसंवत् १६५२ वर्षे मार्गे वदि २ सोमवासरे पुष्यनक्षत्रे निष्प्रतिमसं
वेगवेरा-

2. निःस्पृहतादिगुणरंजितेन सहित्रीअकवरनरेद्रेण प्रतिवर्षं पारमासिकसकलजंतुजाता-

³³ Metre of vs. 64, 65 : Śārdūlavikrīḍita. Read चैति.

³⁴ Metre : Vasantatilakā.

³⁵ Metre : Śikharinī-

³⁶ Read चै-

³⁷ Metre : Āryā beginning with बुध°.

³⁸ Found a pair of Pādukas in a small temple to the west of Ādiśvara Bhagavāna temple :—Lists of Ant. Rem., p. 198, No. 119.—J. B.

3. भयदानप्रवर्त्तनसर्वकालीनगवादिवधनिवर्त्तनजीजिआदिकरमोचनमुंडका-
4. भिधानकरमोचनपूर्वकश्रीशत्रुंजयतीर्थसमर्पणादिपुरस्सरं प्रदत्तबहु २ मानानां नानादे-
5. श्रीयसंघसमुदायेन सह श्रीशत्रुंजये कृतयात्राणां जगद्विख्यातमहिमपात्राणां सं० १६५२ व-
6. र्षे भाद्र सितैकादश्यां उन्नतदुर्गे अनशनपूर्वकं महोत्सवेन साधितोत्तमार्थानां तपागच्छा-
धिराजभट्टा
7. श्रीहीरविजयसूरीणां पादुकाः कारि० स्तंभतीर्थीय सं० उदयकरणेन प्र०भ०
8. श्रीविजयसेनसूरिभिः ॥ महोपाध्याय श्रीकल्याणविजयगणयः प० धनविजय-
9. — णिभ्यां स[ढ]प्रणमंति ॥ एताश्च भ[वा]
10. [— — रा] राध्यमानाच्चिरं
11. [नंदं] तु ॥ ॥ श्रीः ॥

No. XIV.³⁹

- L. 1. १६७५ वैशाख सुदि १३ शुक्ले संघवालगो-
2. त्री⁴⁰ काचरसंताने सा० केल्हा पुत्र सा० यन्ना
3. पु० नरसिंघ पु० कुंअरा पु० नच्छा भार्या नव-
4. रंगदे पु० सुरताण भार्या सैदूरदे पुत्र श्रीशत्रुं-
5. यतीर्थयात्राविधानसंप्राप्तसंघपतितिलक⁴¹-
6. सप्तक्षेत्रीमस्ववित्त सा० घेतसी भा० सोभागदे
7. पु० पदमसी भार्या प्रेमलदे पु० इंद्रजी भार्या [आ]
8. ० वीरमदे द्वितीयपुत्र सोमसी स्वलघुपुत्र सा०
9. विमलसी भार्या लाडिमदे पुत्र पोमसी द्वितीय-
10. भार्या विमलादे पुत्र दूजणसी पोमसी भार्या
11. केसरदे पुत्र वि० डूंगरसी प्रमुखपुत्रपौत्रप्र-
12. पौत्रपरिवारसहितेन चतुर्मुखविहारपूर्वा-
13. भिमुखस्थाने — — — — देवगृहिका कुटुब-
14. श्रेयोर्थ⁴² कारिता श्रीहृत्खरतरगच्छाधिराज-
15. युगप्रधानश्रीजिनसिंहसूरिपट्टालंकारक[०]
16. शत्रुंजयाष्टमोक्षारप्रतिष्ठाकारकश्रीजिनराज-
17. सूरिसूरि[समाजराजाधि]राजैः ⁴³[॥]

No. XV.⁴⁴

- L. 1. ॥ सं० १६७५ वैशाख सुदि १३ तिथौ शुक्लवारे सुरताणनूरदीनजहांगीरसत्ताद्विजयिरान्ये ॥ श्रीः
2. अहमदावास्तव्यप्राग्य टन्नातीयलघुशाखाप्रदीपक सं० मारिआ भार्या नाकू पुत्र सं० जोगी भार्या
जसमादे
3. पुत्ररत्न सकलसुश्रवककर्त्तव्यताकरणविहितयत्न सं० सोमजी भार्या राजलदे पुत्र संघपति
रूपजीकेन भाया

³⁹ On the shrine door of the temple of Pundarika in front of the Chaumukha temple in the Kharataravasi Tunk; *Lists*, p. 205, No. 312.—J. B.

⁴⁰ Read ०जीने.

⁴¹ Read ०शत्रुंजय०.

⁴² Read कुटुब०.

⁴³ Read ०राजाधि०.

⁴⁴ Round *pādukas* in a small temple in the north-west of the Kharataravasi Tunk; Lines 1, 2 and 3, are on the south, west and north sides respectively, and 4—6 on the east. *Lists*, p. 206, No. 320.—J. B.

- L. 4. जेठी पुत्र चि° उदयवंत वार्द कोडिकुंअरिप्रमुखसारपरिवारसहितेन स्वयंकारितसप्राकारश्री-
 5. विमलाचलोपरि मूलोद्धारसारचतुर्मुखविहारशृंगारकश्रीयुगादिदेवप्रतिष्ठायां श्रीआदिनाथ-
 पादुके परमप्रमोदाय
 6. कारिते प्रतिष्ठिते च श्रीहृत्खरतरगच्छाधिराजश्रीजिनराजसूरिसूरिशिरस्तिलकैः ॥ प्रणमति
 भुवनकीर्त्तिगणिः ॥

No. XVI.⁴⁵

- L. 1. संवत् १६७५ वैशाख सुदि १३ शुक्ले ॥ श्रीसवालज्ञातीयलोढागोत्रीय सा° रायमल्ल भार्या
 2. रंगादे पुत्र सा° जयवंत भार्या जयवंतदे पुत्र विविधपुण्यकर्मकारकश्रीशत्रुंजययात्रा
 3. विधानसंप्राप्तसंघपतितिलक सं° राजसीकेन¹ भार्या कसुंभदेव तुरंगदे पु° अषयराज भार्या अह-
 4. कारदे
 5. पु° अजयराज स्वभ्रातृ सं° अमीपाल भार्या गूजरदे पु° वीरधवल भा° [ज]गतादे स्वलघुभ्रा-
 6. तृ सं° वीरपाल भार्या लीलादे प्रमुखपरिवारसहितेन श्रीआदिनाथपादुके कारिते प्रतिष्ठिते
 युगप्रधानश्रीजि[न]
 7. सिंहसूरिपट्टोद्योतकश्रीजिनराजसूरिभिः श्रीशत्रुंजयोद्धारप्रतिष्ठायां[†] श्रीहृत्खरतरगच्छाधि-
 राजै [ः ॥]

No. XVII.⁴⁶

- L. 1. स° १६७५ मिते सुरताणनूरदीजहांगीरसवार्दविजयिराज्ये साहिजादासुरताणषोस[डू] प्रवरे
 श्रीराजी
 2. नगरे सोवदसाहियानसुरताणपुरमे वैशाख सित १३ शुक्ले श्रीअहम्मदावास्तव्यलघुशाखाप्रकट-
 प्राग्वाटज्ञातीय से° देवराज भार्या
 3. [डू]डी पुत्र से° गोपाल भार्या राजू पुत्र से° राजा पुत्र सं° सार्दआ भार्या नाकू पुत्र सं° जोग
 भार्या जसमादे पुत्ररत्न श्रीशत्रुंजयतीर्थयात्राविधानसंप्राप्तश्रीसंघपतितिलकनवीनजिनभ-
 वनविंवप्रतिष्ठासाधर्मिकवात्सल्यादिधर्मक्षेत्रो-
 4. त्स्ववित्त सं° सोमजी भार्या राजलदे कुच्चिरत्न राजसभाशृंगार सं° [डू]पजीकेन पितृव्य सं° शिवा
 स्वहृत्भ्रातृ रत्नजी पुत्र सुंदर[दास] सपर लघुभ्रातृ पीमजी पुत्र रविजी स्वभार्या जेठी पु° उदय-
 वंत पितामह भ्रातृ सं° नाथा पुत्र सं° सूरजी प्रमुखसारपरिवारसहितेन
 5. स्वयंसमुद्धारितसप्राकारश्रीविमलाचलोपरि मूलोद्धारसारचतुर्मुखविहारशृंगारहारश्रीआदिना-
 थविंव कारितं प्रतिष्ठितं च श्रीमहावीरदेवपट्टानुपट्टाविच्छिन्नपरंपरायातश्रीउद्योतनसूरि
 श्रीवर्द्धमानसूरि वसतिमार्गप्रकाशकश्रीजिनेश्वरसूरि श्रीजिनचंद्र-
 6. [सू] रि नवांगवृत्तिकारकश्रीस्तंभनकपार्श्वनाथप्रकटकश्रीअभयदेवसूरि श्रीजिनवल्लभसूरि देव-
 ताप्रदत्तयुगप्रधानपदश्रीजिनदत्तसूरि श्रीजिनचंद्रसूरि श्रीजिनपत्तिसूरि श्रीजिनेश्वरसूरि
 श्रीजिनप्रबोधसूरि श्रीजिनचंद्रसूरि श्रीजिनकुशलसूरि श्रीजिनपद्मसूरि श्री-
 7. जिनलक्ष्मिसूरि श्रीजिनचंद्रसूरि श्रीजिनोदयसूरि श्रीजिनराजसूरि श्रीजिनभद्रसूरि श्रीजिन-
 चंद्रसूरि श्रीजिनसमुद्रसूरि श्रीजिनहंससूरि श्रीजिनमाणिक्यसूरि दिल्लीपतिपातसाहि-
 श्रीअकबरप्रतिबोधकतत्प्रदत्तयुगप्रधानविरुद्धधारकसकलदेशाष्टाङ्गिका-

⁴⁵ Round a second pair of feet in the same temple; Line 1 on the south, 2 on the west, 3 and 4 on the south, and 5-7 on the east.

⁴⁶ In the Gaumukha shrine, at the entrance of the great temple in the Kharataravasi Tank, — *Lists*, p. 205, No. 310.

L. S. मारिप्रवर्त्तावककुंयित⁴⁷ जहांगीरसाहिरंजकतत्सुमंडलत्रहिःकृतमाधुरत्तकयुगप्रधानश्रीजिनचंद्र-
सूरि मंत्रिकर्मचंद्रकारितसपादकोटिवित्तव्ययरूपनंदिमहोत्सवप्रकारकठिनकाश्मीरादिदेशविहारकारकश्रीअ-
कवरसाहिमनःकमलभ्रमरानुकारकवर्षावधिजल⁴⁸

9. जलजंतुजातघातनिर्वर्त्तक⁴⁹ श्रीपुरगोलकुंडागज्जणाप्रमुखदेशामारिप्रवर्त्तकसकलविद्याप्रधानजहांगी-
रनूरदीमहम्मदपातिसाहिप्रदत्तयुगप्रधानपदश्रीजिनसिंहसूरि पट्टालंकारकश्रीअंबिकावरधारकतद्वलवाचित-
घंघाणिपुरप्रकटितचिरंतनप्रतिमाप्रशस्ति [व -]

10. तरबोहित्यवंशीय सा^० धर्मसीधारलदेदारकचतुःशास्त्रपारीणधुरीणशृंगारकभट्टारकहंदारकश्रीजिन-
राजसूरिसूरिशिरो[मुकुटैः] ॥ आचार्य श्रीजिनसागरसूरि श्रीजयसोम महोपाध्याय श्रीगुणविनयोपाध्याय
श्रीधर्मनिधानोपाध्याय पं^० आनंदकीर्त्ति खलघुसहोदर वा^० [भद्र]

11. [सेनादिसत्परिकरैः ॥]

No. XVIII.⁵⁰

L. 1. ॥ संवत् १६७५ प्रमिते सुरताणनूरदीजहांगीरसवार्द्रविजयिराज्ये

2. साहिजादासुरताणपीस[रू]प्रवरे राजनगरे सीवद्रसाहियानसुरताणपुरमे ॥ वैशाख सित १३ शुक्ले । श्री

3. अहम्मदावादवास्तव्यप्राग्वाटज्ञातीय से^० देवराज भार्या [रू]डी पुत्र से^० गोपाल भा^० राजू पु^० से^०
राजा पु^० सार्डआ भा^० नाकू पु^० सं^० जोगी भार्या जसमादे पुत्ररत्न श्रीशत्रुंजयतीर्थयात्राविधानसंप्राप्तसंघप-
तितिल-

4. कनवीनजिनभवनविंबप्रतिष्ठासाधर्मिकवात्सल्यादिधर्मचेवोत्सवित्त सं^० सोमजी भार्या राजलदे
कुच्चिरत्न संघपति [रू]पजीकेन पितृव्य सं^० शिवा स्वहृदभ्रातृ रत्नजी सुत सुंदरदास सपर लघुभ्रातृ पीमजी
पुत्र रविजी पितामहभ्रातृ सं^० नाथा पुत्र सू-

5. रजी स्वपुत्र उदयवंत प्रमुखपरिहृतेन स्वयंसमुद्धृतसप्राकारश्रीविमलाचलोपरि मूलोद्धारसार-
चतुर्मुखविहारशृंगारश्रीआदिनायविंबं कारितं प्रतिष्ठितं च श्रीमहावीरदेवाविच्छिन्नपरंपरायातश्रीउद्यो-
तनसूरि श्रीवर्द्धमानसूरि वसतिमार्गप्रकाशकश्रीजिनेश्वर-

6. सूरि श्रीजिनचंद्रसूरि नवांगवृत्तिकारकश्रीस्तंभनकपार्श्वप्रकटकश्रीअभयदेवसूरि श्रीजिनवल्लभसूरि
युगप्रधानश्रीजिनदत्तसूरिया[पा]द श्रीजिनभद्रसूरिया[पा]द श्रीअकवरप्रतिबोधकतत्प्रदत्तयुगप्रधानपदधार-
कसकलदेशाष्टाङ्गिकामारिपालकषारासिकाभय-

7. दानदायकयुगप्रधानश्रीजिनचंद्रसूरि मंत्रिकर्मचंद्रकारितश्रीअकवरसाहिसमक्षसपादशतलक्षवित्तव्यय-
रूपनंदिमहोत्सववि [स्तार] विहितकठिनकाश्मीरादिदेशविहारमधुरतरातिशायिस्ववचनचातुरीरंजिनाने⁵¹
कहिंदूकतुरष्काधिपतिश्रीअकवरसाहिश्रीका-

8. स्तोपुरगोलकुंडागज्जणाप्रमुखदेशामारिप्रवर्त्तावकवर्षावधिजलधिजलजंतुजातघातनिवर्त्तावकसुरता-
णनूरदीजहांगीरसाहिप्रदत्तयुगप्रधानविरुदप्रधानश्रीजिनसिंहसूरि पट्टप्रभाकरसमुपलब्धश्रीअंबिकावरबोहि-
त्ययशीय⁵² सा^० धर्मसीधारलदेनंदनभट्टारकचक्र-⁵³

9. चक्रवर्त्तिभट्टारकशिरस्तिस्तलकश्रीजिनराजसूरिसूरिराजैः श्रीहृत्स्वरतरगच्छाधिराजैः ॥ आचार्य
श्रीजिनसागरसूरि पं^० आनंदकीर्त्ति खलघुभ्रातृ वा^० भद्रसेनादिसत्परिकरैः [॥]

⁴⁷ Probably कुंयित.

⁴⁸ Read जलधि^०.

⁴⁹ Read निव^०.

⁵⁰ In the shrine of the great Chaumukha temple (No. 310)
on the south image.—J. B.

⁵¹ Read रंजिता^०.

⁵² Read वंशीय^०.

⁵³ Dele चक्र^०.

No. XIX.⁶¹

L. 1. संवत् १६७५ मिते सुरताणनूरदीजहांगीरसवाईविजयिराज्ये साहियादासुरताणपोस[डू]प्र-

2. वरे राजनगरे सोवइसाहियानसुरताणपुरमे वैशाख सित १३ शुक्ले श्रीअहमदावादावास्तव्यप्राग्वा-
टज्ञातीय से° देवराज मा°

3. [डू]डी पुत्र से° गोपाल भार्या राजू पुत्र से° राजा पुत्र सं° साईआ भार्या नाकू पुत्र सं° जोगी
भार्या जसमादे पु° श्रीशत्रुंजयतीर्थयात्राविधानसंप्राप्तसंघपतितिलकनवीनजिनभवनविंवसाधार्मिकवात्स-
ल्यादिधर्मज्ञेयो-

4. मस्ववित्त सं° सोमजी भार्या राजलदे पुत्ररत्न संघपति [डू]पजीतेन [°केन] पितृव्य शिवालालजी
खड्गभ्रातृरत्न रत्नजी सुं [दरदास] खलधुभ्रातृ पीमजी सुत रविजी पितामहभ्रातृ सं° नाथा पुत्र सूरज
खपुत्र उदयवंत प्रमुखपरिवारसहितेन स्वयंसमुद्धारित-

5. सप्राकारश्रीविमलाचलोपरि मूलोद्धारसारचतुर्मुखविहारशृंगारहारश्रीआदिनाथविंव कारितं प्रति-
ष्ठितं च श्रीमहावीरदेवाविच्छिन्नपरंपरायातश्रीवृहत्खरतरगच्छाधिराजश्रीअकबरसाहिप्रतिबोधकात्प्रदत्त-
युगप्रधानविरुद्धधारकपाणमासिकाभय-

6. दानदायकसकलदेशाष्टाङ्गिकामारिप्रवर्त्तावकयुगप्रधानश्रीजिनचंद्रसूरि मंत्रिमुख्यकर्मचंद्रकारितश्री-
अकबरसाहिसमक्षमपादशतलक्षवित्तव्ययरूपनंदिपदमहोत्सवविस्तारविहितकठिनकाश्मीरादिदेशविहारमधु-
रतरातिशायिस्ववचनचातुरीरंजिताने-

7. काहिंदूकतुरष्कराधिपश्रीअकबरसाहिश्रीकारश्रीपुरगोलकुंडागज्जणाप्रमुखदेशामारिप्रवर्त्तावकवषाव-
धिजलधिजलजंतुजातघातनिर्व⁵⁵र्त्तावकसुरताणनूरदीजहांगीरसवाईप्रदत्तयुगप्रधानपदधारकसकलविद्याप्रधा-
नयुगप्रधानश्रीजिनसिंहसूरि पट्टप्रभाक⁵⁸

8. श्रीअंविक्कावरप्रवाचितघंघाणीपुरप्रकटितचिरंतनप्रतिमाप्रशस्तिवर्षांतरबोहित्य[वं]श्रीय सा° धर्म-
सोधारलदेनंदनभट्टारकशिरोमणिश्रीजिनराजसूरिसूरिपुरंदरैः ॥ आचार्य श्रीजिनसागरसूरि श्रीजयसोममहो-
पाध्याय श्रीगुणविनयोपाध्याय श्रीधर्मनिधानोपाध्याय पं° आनंद-

9. कीर्त्ति खलधुभ्रातृ वा° भद्रसेन पं° राजधीर पं° भुवनराजादिसत्परिकरैः [॥]

No. XX.⁶⁷

L. 1. संवत् १६७५ प्रमिते ॥ सुरताणनूरदीजहांगीरसवाईविजयिराज्ये साहिजादा-

2. सुरताणपोस[रू] प्रवरे श्रीराजनगरे सोवइसाहियानसुरताणपुरमे वैशाख सित १३ शुक्ले श्रीअह-

3. मदावादावास्तव्यप्राग्वाटज्ञातीय से° देवराज भार्या [डू]डी पुत्र से° गोपाल भार्या राजू पुत्र से-
राजा पु° सं° साईआ भार्या नाकू

4. पुत्र सं° जोगी भार्या जसमादे पुत्र श्रीशत्रुंजयतीर्थयात्राविधानसंप्राप्तसंघपतिपदवीकनवीन-
जिनभवनविंवप्रतिष्ठासाधर्मिवात्सल्यादिसत्कर्मधर्मकारक सं° सोमजी भार्या राजलदे पुत्ररत्न संघपति
[डू]पजीकेन भार्या जेठी पुत्र

5. उदयवंत पितृव्य सं° शिवा खड्गभ्रातृ रत्नजी पुत्र सुंदरदास सपर खलधुभ्रातृ पीमजी सुत
रविजी पितामहभ्रातृ सं° नाथा पुत्र [सं]° सूरजी प्रमुखपरिवारसहितेन स्वयंकारितसप्राकारश्रीविम-
लाचलोपरि मूलोद्धारसारचतुर्मुखविहारशृंगारकश्रीआदि-

⁶¹ In the same on the west image.—J. B.

⁵⁵ Read निर°.

⁵⁶ Read °भाकर.

⁵⁷ In the same, on the north image.—J. B.

6. नाथविंशं कारितं प्रतिष्ठितं च श्रीवीरतीर्थकराविच्छिन्नपरंपरायातश्रीवृहत्खरतरगच्छाधिप-
श्रीशक्रवरसाहिप्रतिबोधकतद्वत्तयुगप्रधानविरुद्धारकसकलदेशाष्टाङ्गिकामारिप्रवर्त्तावकयुगप्रधानश्रीजिन-
चंद्रसूरि श्रीशक्रवर-

7. साहिरंजकविविधजीवदयालाभग्राहकसुरताणनरदीजहांगीरसवार्द्रप्रदत्तयुगप्रधानविरुद्धारकयुग-
प्रधानश्रीजिनसिंहसूरि पट्टविभूषणबोहित्यवंसीय⁵⁸सा⁵⁹ धर्मसीधारलदेनंदनभट्टारकचक्रचूडामणिश्रीजिनराज-
सूरिसूरिदिनमणिभिः ॥ आ-

8. चार्य श्रीजिनसागरसूरि पं० आनंदकीर्त्ति स्वलघुसहोदर वा० भद्रसेनादिसत्परिकरैः ॥

No. XXI.⁵⁹

L. 1. श्री ॥ स्वस्ति श्रीवत्सभर्त्तापि न विष्णुश्चतुराननः ।

न ब्रह्मा यो वृषांकोपि न रुद्रः स जिनः त्रिये ॥ १ ॥⁶⁰

संवत्

2. १६७५ वर्षे शाके १५४१ प्रवर्त्तमाने ।

समग्रदेशशृंगार । हल्लारतिलकोपमम् ।

अनेकेभ्यगृहाकीर्त्ति । नवीनपुरमु-

3. त्तमं ॥ २ ।

अभ्रंलिहविहाराग्र । ध्वजांशुकहृतातपम् ।

रूप्यस्वर्णमणिव्याप्त । चतुष्पथविराजितम् । ३ । युग्मम्

तत्र राजा

4. [प्र] शास्ति श्रीजसवंताभिधो नृपः ।

यामश्रीशत्रुशल्याहकुलांवरनभोमणिः । ४ ।

यत्प्रतापाग्निसंतापसंतप्त इव ताप-

5. नः ।

निर्माति जलधौ नित्यमुन्मज्जननिमज्जने । ५ । युग्मं ।

वभूवुः श्रीमहावीरपट्टानुक्रमभूषणाः ।

श्रीश्रंचलगणा-

6. तीशा आर्यरक्षितसूरयः । ६ ।

तत्पट्टपंकजादित्याः सूरिश्रीजयसिंहकाः ।

श्रीधर्मवीरसूरीन्द्रा महेंद्रास्त्रिंहसूरयः⁶¹

7. । ७ ।

श्रीसिंहप्रभसूरीशाः सूरयो ऽजितसिंहकाः ।

श्रीमहेंद्रसूरीशाः श्रीधर्मप्रभसूरयः । ८ ।

श्रीसिंहतिलकाह्वय श्रीम-

8. [हे]द्रप्रभाभिधाः ।

श्रीमंतो मेरुतुंगाख्या वभूवुः सूरयस्ततः ॥ ८ ॥

⁵⁸ Read श्रीय.

⁵⁹ On the north wall of a temple near the Hāthipola, in the Vimalavasi Tūnk : *Lists*, p. 201. No. 234.—J. B.

⁶⁰ Metre: Anushtubh.

⁶¹ Probably महेंद्रसिं०

समग्रगुणसंपूर्णाः सूरित्रीजयकीर्त्तयः ।

तत्पदेथ सुसाधुत्री-

- L. 9. जयकेशरिसूरयः । १० ।
 श्रीसिद्धांतसमुद्राख्यसूरयो भूरिकीर्त्तयः ।
 भावसागरसूरीन्द्रास्ततो ऽभूवन् गणाधिपाः ॥ ११ [॥]
 श्री-
10. महुणनिधानाख्यसूरयस्तत्पदेभवन् ।
 युगप्रधानाः श्रीमंतः सूरित्रीधर्मसूत्तयः । १२ ।
 तत्पट्टोदयशैलाग्रप्रोद्यत्तरणिसं-
11. निभाः ।
 जयंति सूरिराजः श्री । युजः कल्याणसागराः । १३ ।
 श्रीनव्यनगरे वास्यु । पकेशज्ञातिभूषणः ।
 इभ्यः श्रीह-
12. रपालाह्न आसीह्नालणगोत्रकः । १४ ।
 हरीयाख्यो ऽथ तत्पुत्रः सिंहनामा तदंगजः ।
 उदेसीत्यथ तत्पुत्रः पर्वताह्नस्त-
13. तो ऽभवत् । १५ ।
 वच्छ्रुनामा ऽथ तत्पत्नी चाभूद्वाह्लदेविका ।
 तत्कुलिमानसे हंसतुल्यो ऽथा ऽमरसंज्ञकः । १६ ।
 लिंग-
14. देवीति तत्पत्नी तदौरस्यास्त्रयो वराः ।
 जयंति श्रीवर्द्धमानचांपसीपद्मसिंहकाः । १७ ।
 अतः परं विशेषतः साहिवर्द्धमान-
15. साहिपद्मसिंहयोर्वर्षनम् ।
 गांभीर्येण समुद्राभौ दानेन धनदोषमौ ।
 अद्वालुगुणसंपूर्णौ बोधिना श्रेणिकी-
16. पमौ । १८ ।
 प्राप्तश्रीयामभूपालसमाजबहुलादरौ ।
 मंत्रिश्रीवर्द्धमानश्रीपद्मसिंहौ सहोदरौ । १९ ।
 महिला वर्द्ध-
17. मानस्य । वनादेवीति विश्रुता ।
 तदंगजावुभौ ख्यातौ । वीराख्यविजपालकौ । २० ।
 वर्षिनी पद्मसिंहस्य । रत्नगर्भा
18. सुजाणदे ।
 श्रीपालकंरपालाह्नरणमह्लास्तदंगजाः । २१ ।
 एवं स्वतंत्रयुक्ताभ्या । मनल्पोत्सवपूर्वकम् ।
 साहिश्रीवमाह्नश्री-

- L. 19. पद्मसीभ्यां प्रथादरात् । २२
 प्रागुक्तवत्सरे रम्ये । माधवार्जुनपत्तके ।
 रोहिणीभतृतीयायां बुधवासरसंयुजि
20. । २३ ।
 श्रीशांतिनाथमुख्यानां । जिनानां चतुरुत्तरा ।
 द्विशती प्रतिमा ह्यद्या । भारिताश्च प्रतिष्ठिताः । २४ ।
 युग्मम् ।
21. पुनर्निजबहुद्रव्य । सफलीकरणकृते ।
 श्रीनव्यनगरे ऽकारि । प्रासादः शैलसंनिभः । २५ ।
 हासमतिजिनो-
22. कोभिः स्मृतितश्च चतुर्मुखैः ।
 कैलाशपर्वतोत्तुंगैर । ष्टाभिः शोभितो ऽभितः । २६ ।
 युग्मम् ॥
 साहिश्री-
23. पद्ममिहेना ऽकारि शत्रुंजयोपरि ।
 उत्तुंगतोरणः श्रीमान् । प्रासादः शिखरोन्नतः । २७ ।
 यं दृष्ट्वा भविकाः स-
24. वै । चिंतयन्ति स्वचेतसि ।
 उच्चैर्भूतः किमेषोद्वि । दृश्यते ऽभ्रलिहो यतः । २८ ।
 येन श्रीतीर्थराजोयं राजते सा-
25. वतंसकः ।
 प्रतिमाः स्थापितास्तत्र श्रीश्रेयांसामुखा ऽर्हताम् । २९ ॥
 तथा च । संवत् १६७६ वर्षे फाल्गुन सित द्वि-
26. तीयायां तिथौ दैत्यगुस्वासरे रेवतीनक्षत्रे श्रीमतो नव्यनगरात् साहिश्रीपद्मसीकेन श्रीभरतचक्र-
27. वर्त्तिनिर्मितसंघसदृशं महासंघं कृत्वा श्रीश्रंचलगणाधीश्वरभट्टारकपुरंदरयुगप्रधानपूज्यराज-
28. श्री ५ श्रीकल्याणसागरसूरीश्वरैः सार्द्धं श्रीविमलगिरितोर्थवरे समेत्य स्वयंकारितश्रीशत्रुंजय-
 गिरिशि-
29. रःप्रासादे समहोत्सवं श्रीश्रेयांसप्रमुखजिनेश्वराणां संति बिंबानि स्थापितानि ॥
 सद्भिः पूज्यमानानि
30. चिरं नदंतु ।
 यावद्विभाकरनिशाकरभूधरार्थरत्नाकरध्रुवधराः किल जाग्रतीह ।
 श्रेयांसनाथजिनमंदिरमत्र ता-
31. वन्ददत्वनेकभविकौघनिषेव्यमानम् [म्] । १ ।⁶²
 वाचकश्रीविनयचंद्रगणीनां शिष्यमु^०देव सागरेण विहिता प्रशस्तिः [॥]

No. XXII.⁶³

- L. 1. ॥ संवत् १६७५ वर्षे वैशाख सुदि
 2. १३ तिथौ शुक्रवारे श्रीमदंचलग-
 3. च्छाधिराजपूज्यश्रीधर्ममूर्त्तिसूरि-
 4. तत्पट्टालंकारसूरिप्रधाने युगप्र-
 5. धानपूज्यश्रीकल्याणसागरसू-
 6. रिविजयिरान्ये श्रीश्रीमालोज्ञा ।-
 7. तीयअहमदावादवास्तव्य साह
 8. भवान भार्या राजलदे पुत्र साह ।
 9. धीमजी सूपजी द्वाभ्यामेका देह ।-
 10. री कारापिता विमलाचले चतुर्मुखे [॥]

No. XXIII.⁶⁴

- L. 1. [सं]^० १६७५ वैशाख सित १३ शुक्रे सुरताणनूरदीजहांगीरसवाईविजयिरान्ये ॥ श्रीराजनगर
 वास्तव्यप्राग्वाटज्ञा-
 2. तीय सं^० देवराज भार्या [रू]डी पुत्र सं^० गोपाल भार्या राजू सुत राजा पुत्र सं^० साईआ भार्या नाकू
 पुत्र सं^० नाया भार्या ना-
 3. रिंगदे पुत्ररत्न सं^० सूरजीकेन भार्या सुपमादे पुत्रायित इंद्रजी सहितेन श्रीशांतिनग्यं धवं कारितं
 प्रतिष्ठितं च श्रीवृहत्खरतर[ग]-
 4. च्छाधिराजश्रीअकवरपातसाहिभूपालप्रदत्तपाणसासिकाभयदानतत्प्रदत्तयुगप्रधानविरुद्धारकसक-
 लदेशाष्टाङ्गिकामा⁶⁵ — — — — —
 5. युगप्रधानश्रीजिनचंद्रसूरि पट्टोद्दीपककठिनकाश्मीरादिदेशविहारकारकश्रीअकवरसाहचिचरंज-
 नप्रपालितश्रीपुरगे — — — — —
 6. प्रमुखदेशमारिजहांगीरसाहिप्रदत्तयुगप्रधानपदधारिश्रीजिनसिंहसूरि पट्टोदयकारकभट्टारकशि-
 रोरत्नश्रीजिनरा[जसूरि] — — —

No. XXIV.⁶⁶

- L. 1. संवत् १६७५ वैशाख सित १३ शुक्रे सुरताणनूरदीजहांगीरसवाईविजयिरान्ये श्रीराजनगरवास्तव्य
 2. प्राग्वाटज्ञातीय सं^० साईआ भार्या नाकू पुत्र सं^० जोगी भार्या जसमादे पुत्र विविधपुण्यकर्मोपा-
 र्जक सं^० सोमजी ।
 3. भार्या राजलदे पुं सं^० रतनजी भार्या सूजाणदे पुत्र २ सुंदरदाससपराभ्यां पितृनाम्ना श्रीशांति-
 नायविंशं कारितं प्रतिष्ठितं च श्री-
 4. वृहत्खरतरगच्छे युगप्रधानश्रीजिनचंद्रसूरि जहांगीरसाहिप्रदत्तयुगप्रधानविरुद्धारकश्रीअकवर-
 साहचिचरंजककठिनक[र]-
 5. [श]मीरादिदेशविहारकारकयुगप्रधानश्रीजिनसिंहसूरि पट्टालंकारकवीहित्यवंशशृंगारकभट्टारक-
 हंदारकश्रीजिनराजसूरिसूरिसृगराजैः [॥]

⁶³ In a cell or chapel attached to the north-east corner of the great Âdisvara temple, close to that in which are Nos. vi and vii.—J.B.

⁶⁴ In the Khartaravasi Tunk, immediately to the north-east of the great Chaumukha temple, on the base of the image ; *Lists*, p. 206, No. 333.—J. B.

⁶⁵ Probably °नारि°.

⁶⁶ In the Khartaravasi Tunk in a temple fronting that containing No. xxiii, to the south-east of the great Chaumukha on the base of the image ; *Lists*, p. 205, No. 316.—J. B.

No. XXV.⁶⁷

- L. 1. ॥ श्रीं ॥ संवत् १६७६ वर्षे वैशाखासित ६ शुक्ले लघुशाखीयश्री ।-
 2. श्रीमालिङ्गतीय मंत्रिजीवा भार्या बार्दे रंगार्दे सुत मंत्रिख[व]।-
 3. [स]वाक्काकेन भार्या बार्दे गंगार्दे प्रमुखकुटुंबयुतेन श्रे[ष्ठ] ।
 4. [भ]णसालोशिवजीप्रसादात् स्वयंप्रतिष्ठापितश्रीविमलना-
 5. थदेवकुलं कारितं ॥ श्रीमत्तपागणगगनांगणगगनमणि[स]-
 6. [मा] नमद्वारकश्रीविजयसेनसूरीश्वरपट्टालंकारभट्टारक ।
 7. [श्री] विजयदेवसूरीश्वरविजयिराज्ये ॥
 यावद्देवगिरिर्भाति
 8. ॥ यावत् शत्रुंजयाचलः ॥
 तावद्देवकुलं जीयात् । श्रीवाक्काकेन
 9. कारितं ॥ १ ॥ श्रीः ॥

No. XXVI.⁶⁸

- L. 1. ॥ श्रीं ॥ नमः श्रीमारुदेवादिर्वर्द्धमानांततीर्थकराणां श्रीपुंडरीकाद्यगौतम-
 2. स्वामिपर्यन्तेभ्यो गणधरेभ्यः सभ्यजनैः पूज्यमानेभ्यः सेव्यमानेभ्यश्च संवत् ।
 3. १६८२ ज्येष्ठ वदि १० शुक्ले श्रीजेसलमेरुवास्तव्योपकेशवंशीयभांडशालिके
 4. सुश्रावककर्त्तव्यताप्रवीणधुरीण सा° श्रीमत्त भार्या चापलदे पुत्र पवित्र चरित्र ।
 5. लोद्रवापत्तनकारितजीर्णोद्धारविहारमंडनश्रीचिंतामणिनामपार्श्वनाथाभिराम-
 6. प्रतिष्ठाविधायकप्रतिष्ठासमयार्हसुवर्षलंभनिकाप्रदायकसंघनयककरणिय-
 7. देवगुरुसाधर्मिकवात्सल्यविधानप्रभासितसितसम्यक्शुद्धिप्रसिद्धस[डृधि] व्ययविहि-
 8. तश्रीशत्रुंजयसंघलक्षसंघाधिपतिलक सं° थाद [डूनामको]द्विपंचाशदुत्तरचतुर्दश-
 9. शत १४५२ मितगणधराणां श्रीपुंडरीकादिगौतमानानां पादुकास्थानमजातपूर्वम-
 10. चीकरत् स्वपुत्रहरराजमेघराजसहितः समेधमानपुख्योदयाय प्रतिष्ठितं च श्रीवृह-
 11. त्खरतरगच्छाधिराजश्रीजिनराजसूरिसूरिराजैः पूज्यमानं चिरं नंदनात् ॥

No. XXVII.⁶⁹

- L. 1. संवत् १६८३ वर्षे ॥ पातिसाहजिह्वांगीरश्रीसलेमसाहभूमंडलाखंडलविजयरा[ज्ये] ॥
 2. ॥ श्रीचक्रेश्वरी नमः ॥ श्रीं ॥ महोपाध्यायश्री ५ श्रीहेममूर्त्तिगणिसद्गुरुभ्यो नमः ॥ श्री ॥
 3. ॥ श्रीं ॥ उं नमः ॥
 स्वस्ति श्रीः शिवशंक्रोपि गणमान् सर्व्वज्ञशत्रुंजयः [।]
 शर्व्वः शंभुरधीश्वरश्च भग[वा]-
 4. न् गौरो वृषांको मृडः ।
 गंगोमापतिरस्तकामत्रिस्तुतिः सिद्धैः कृता ऽतिस्तुती [।]
 रुद्रो यो न परं श्रियै सं

⁶⁷ In a temple in the Vimalavasi Tūnk, near Ādiśvara's.—J. B.

⁶⁸ Round the margin of *pādukas* or foot-prints, No. 3, north side, in a temple in the west of the Khartaravasi Tūnk Lists, p. 205, No. 317.—J. B.

⁶⁹ In a niche in a temple in the Vimalavasi Tūnk, on the left hand between the Vāghana-pōja and Hāthi-pōja; Lists, p. 204, No. 138.—J. B.

- L. 5. जिनपः श्रीनाभिभूरस्तु मे ॥ १ ॥⁷⁰
उद्यक्रोरजडः कलंकरहितः संतापदोषा ऽपहः [I]
सौम्यः प्राप्तस[७]-
6. या ऽमितकलः सुश्रीर्मुगांकोऽव्ययः ।
गौरानोमृतसूरपास्तकलुषो जैवातृकः प्राणिनां ।
चंद्रः [कर्म]
7. जयत्यहो जिनपतिः श्रीवैश्वसेनिर्महान् । २ ॥
त्यक्त्वा राजीमतीं यः स्वनिहितहृदयानेकपत्नीः ७ -
8. पां ।
सिद्धिस्त्रीं भूरिरक्तामपि बहु चकमेऽनेकपत्नीमपीशः ।
लोके ख्यातस्तथापि स्फुरदतिशय[वान्]
9. ब्रह्मचारीति नाम्ना [I]
स श्रीनेमिजिनेन्द्रो दिशतु शिवसुखं सात्वतां योगिनाथः ॥ ३ ॥⁷¹
चंचच्छारं चंद्रचा [रु ७]⁷²
10. दनश्रेयोविनिर्यद्वचः [I]-
पेयपौघनिषेकतो विषधरेणापि प्रपेदे द्रुतं ।
देवत्वं सुकृतैकलभ्य[म]-
11. तुलं यस्यानुकंपानिधेः ।
स श्रीपार्श्वजिनेशितास्तु सततं विघ्नच्छिदे सात्वतां । ४ ॥⁷³
यस्य श्रीवरशास[न]
12. क्षितितले मार्त्तंडविंवायते [I]
यद्वाक्यं भवसिंधुतारणविधौ पीतायते देहिनां ।
यद्धानं [म-]
13. विपापपंकदलने गंगाबुधारायते ।⁷⁴
श्रीसिद्धार्थनरेन्द्रनंदनजिनः सीऽस्तु श्रिये सर्वदा ॥ ५ ॥ [II]
14. अथ पट्टावली ॥
श्रीवर्द्धमानजिनराजपदक्रमेण ।
श्रीश्रार्थरक्षितमुनीश्वरसूरिराजाः ।
वि-
15. द्यापगाजलधयो विधिपक्षगच्छ ।-
संस्थापका यतिवरा गुरुवो बभूवुः । ६ ॥⁷⁵
तच्चारुपट्टकमला[ज]-
16. लराजहंसा ।-
शारिन्नमंजुकमलाश्रवणावतंसाः [I]
गच्छाधिपा बुधवरा जयसिंहसूरि ।-
नामा[न]

⁷⁰ Metre of verses 1-2 : Śārdūlavikrīḍita.

⁷¹ Metre : Sragdharā.

⁷² Read °च्छारदचंद्रपारुव°.

⁷³ Metre of verses 4-5 : Śārdūlavikrīḍita.

⁷⁴ Read गंगादु°.

⁷⁵ Metre of verses 6-7 : Vasantatilakā. Read गुरवी.

- L. 17. ⁷⁶[उ]द्यदमलोरुगुणावदाताः । ७ ॥
 श्रीधर्मघोषगुरवो वरकीर्त्तिभाजः [1]
 सूरेश्वरास्तदनु पूज्यमहें-
18. द्रसिंहाः ।
 आसंस्ततः सकलसूरिशिरोवतंसाः [1]
 सिंहप्रभाभिधसुसाधुगुणप्रसिद्धाः ॥ ८ ॥⁷⁷
 तेभ्यः क्र-
19. मेण गुरुवो जिनसिंहसूरि ।⁷⁸
 गोत्रा बभूवुरथ पूज्यतमा गणेशाः [1]
 देवेन्द्रसिंहगुरुवोऽखिललो-
20. कमान्या [1]
 धर्मप्रभा मुनिवरा विधिपचनाथाः ॥ ९ ॥
 पूज्याश्च सिंहतिलकास्तदनु प्रभूत [1]-
 भाग्या
21. महेंद्रविभवो गुरुवो⁷⁹ बभूवुः [1]
 वक्रेश्वरीभगवतीविहितप्रसादाः [1]⁸⁰
 श्रीमेरुतुंगसूरवो नरदेववं[द्य]-
22. T: ॥ १० ॥⁸¹
 तेभ्योऽभवन् गणधरा जयकीर्त्तिसूरि [1]-
 मुख्यास्ततश्च जयकेसरिसूराजः ।⁸²
 सिद्धांतसाग-
23. रगणाधिभुवस्ततोऽनु [1]
 श्रीभावसागरगुरुगुणा⁸³ अभूवन् ॥ ११ ॥
 तदंशपुष्करविभासन्⁸⁴ भा-
24. नुरुपाः⁸⁵
 सूरेश्वराः सुगुण[शे]वधयो बभूवुः । षट्पदो ॥
 तत्पट्टोदयशैलशृंगकिरणाः
25. शाखांबुधेः पारगा [1]
 भव्यस्वांतचकोरलासनसलत्पुर्णाभचंद्राननाः [1]⁸⁶
 श्रीमंतो विधिपचगच्छ[च्छ]-
26. तिलका वादींद्रपंचानना ।
 आसन् श्रीगुरुधर्ममूर्त्तिगुरुवः सूरिंद्रवद्यांद्द्वयः ॥ १२ ॥⁸⁷
 त-

⁷⁶ द stands above the line.

⁷⁷ Metre of verses 8—11: Vasautatilakā.

⁷⁸ Read गुरवो । °सिंह°.

⁷⁹ Read गुरवो.

⁸⁰ Read चक्र°.

⁸¹ Read रो.

⁸² Read °सूरिराजः. स stands above the line.

⁸³ Read °गुरुव°.

⁸⁴ Read °भासन°.

⁸⁵ Read °रूपाः.

⁸⁶ Read °सनलसत्पु°.

⁸⁷ Metre of verses 12-13: Śārdūlavikrīṭita. Read °गुरुवः.

L. 27. त्यद्वेद्य जयंति मन्मथभटाहंकारशर्वीपमाः ।

श्रीकल्याणसमुद्रसूरिगुरवः कल्याण —

28. कंदांबुदाः ।

भव्यांभोजविबोधनैककिरणाः सद्ज्ञानपाथोधियः ।⁸⁸

श्रीमंतोत्र जयंति सूरिवि-

29. भुभि ।⁸⁹ सेव्याः प्रभावोद्यताः । १३ ॥

श्रीश्रीमालज्ञातीयमंत्रेश्वरश्रीभंडारी तत्पुत्र महं श्रीश्र-

30. मरसी सुत महं श्रीकरण तत्पुत्र सा

श्रीधन्वा तत्पुत्र साह श्रीसोपा तत्पुत्र सा^० श्रीवंत त-

31. ज्ञार्या उभयकुलानंददायिनी वार्द्ध श्रीसोभागदे तत्कुत्तिसरोराजहंस साह श्रीरूप—

32. तद्गिनी उभयकुलानंददायिनी परमश्राविका हीरवार्द्ध पुत्र पारीक्ष श्रीसोमचं⁹⁰

33. प्रभृतिपरिकरयुतया । संवत् १६८३ वर्षे । माघ शुदि त्रयोदशी तिथौ सोमवासरे [श्री]-

34. चंद्रप्रभस्वामिजिनमंदिरजीर्णोद्धारः कारितः । श्रीराजनगरवास्वव्य⁹¹ महं भंडारी प्र-

35. साद कराविउ हुतु तेहनद्र वठी पेठी [इं] वार्द्ध श्रीहीर वार्द्ध हुर्द्ध तेणीद्र प — — — उद्धार
कराविउ ॥

संघसहित ९९ वा-

36. रयात्रा कीधी ॥ श्वसुरपत्ते पारिष श्रीगंगदास भार्या वार्द्ध गुरदे पुत्र पारिष श्रीकुंयरजी भार्या
वार्द्ध कमल्यदे-

37. कुत्तिसरोराजहंसोपसौ पारिषश्रीवीरजीपारिषश्रीरहीयाभिधानौ । पारिष वीरजी भार्या वार्द्ध
होरादे पुत्र प^०

38. सोमचंद्रस्तन्नाम्ना श्रीचंद्रप्रभस्वामिजिनविंबं कारितं प्रतिष्ठतं⁹² च ॥ देशाधीश्वरस्वभापतपनप्रभो-
ज्ञासिता खि-⁹³

39. लभूमंडल — — — — श्रीकांधुजी तत्पुत्र राज्य श्रीसिवाजी — — — — श्राविका
श्रीहीर वार्द्ध पुत्री वार्द्ध कीर्द्ध वा-

40. ई कल्याणी भ्राता पारिष रूपजी तत्पुत्र पारिष गुडीदासयुतेन ॥ संवत् १६८२ वर्षे माघ शुदि
त्रयोदसी [श्री] सोमव-

41. तसरे श्रीचंद्रप्रभस्वामिप्रतिष्ठा⁹⁴ कारिता ॥ भट्टारकश्रीकल्याणसागरसूरिभिः प्रतिष्ठतं⁹⁵ ॥ वाचक-
श्रीदेवसागरग[र] -

42. [णी]नां कृतिरियं ॥ पंडितश्रीविजयमूर्तिगणीनालेखि ॥ पं^० श्रीविनयशेषरगणीनां शिष्य सु^०
श्रीरविशेषरगणीना लि-

43. खितिरियं ॥ श्रीशेनुंजय नमः यावत् चंद्रार्कं चिर नंदतात् श्रीकवडयक्षप्रसादात् ॥ गजधररामजी
लघुभार्ता कुश्र-

44. — — — ऐजरतनकल्पणकृतायां अत्र भद्रं ॥

⁸⁸ Read °पाथोधयः.

⁸⁹ Read °भुभिः.

⁹⁰ Read °चंद्र.

⁹¹ Read °वास्वव्य.

⁹² Read प्रतिष्ठितं.

⁹³ Probably for प्रतिपन्नं.

⁹⁴ Read °प्रतिष्ठा.

⁹⁵ Read °प्रतिष्ठितं.

No. XXVIII.⁹⁶

- L. 1. श्रीं ॥ सं १ [६] ८४ माघ वदि ५ शुक्ले श्रीमत्पत्तनवास्तव्यश्रीमालज्ञातीय ठ° जसपालपीत्रेण पि-
2. तृ ठ° राजा मानृ ठ° सी [बुधियो/ इर्थ] ठ° धाधाकेन श्रीआदिनाथविंबं खत्तकसहितं कारितं ॥

No. XXIX.⁹⁷

- L. 1. ॥ श्रीं ॥ संवत् १६८६ वर्षे चैत्रे शुदि १५ दिने दक्षिणदेशे देवगीरीनगर-
2. वास्तव्यश्रीमालीज्ञातीयलघुशापीय साहा तुकजी भार्या बा° तेजलदे
3. सूत सा° हासुजी भार्या बाइ हासलदे लघुभ्राता सा° वकुजी सा° देवजी
4. भार्या बाइ चछादे देराणी बाइ देवलदे पू [पु] त्र सा° धर्मदास भगी[गि]नी बा°
5. कुश्रि प्रमुखसमस्तकुटुंब श्रीविमलाचलनी यात्रा करीनि
6. श्रीअदबुद आ — — — [या] सादनो मंडमनो की ३ सहीत फे-
7. री उद्धार कराव्यु — — — — — द्वारक [श्री] — — — — — [रा] ज्ये
8. तत्पट्टालंकारे [श्री] — — — — — [श्री] — — — — — [भ्य] ॥
9. पंडितोत्तम श्रीह — — — — सुपदेशात् शुभं भवतु ॥

No. XXX.⁹⁸

- L. 1. संवत् १६८६ वर्षे वैशाख शुदि ५ बुधे शक्ते १५५१ प्रवर्त्तमाने श्रीमूलसंधे सरस्वतीगळे
2. बला[त्का]रणे श्रीकुंडकुंदाचार्यान्वये भट्टारक श्रीसकलकीर्त्तिदेवास्तत्पट्टे भ° श्रीभुवनकीर्त्तिदेवा-
स्तत्पट्टे भ° श्रीज्ञानभूषणदेवा-
3. स्तत्पट्टे भ° श्रीविजयकीर्त्तिदेवास्तत्पट्टे भ° श्रीशुभचंद्रदेवास्तत्पट्टे भ° श्रीसुमतिकीर्त्तिदेवास्तत्पट्टे
भ° श्रीगुणकीर्त्तिदेवास्तत्पट्टे भ° श्रीवादिभूषणदेवास्तत्पट्टे भ° श्रीरामकीर्त्तिदेवास्तत्पट्टे भ° श्रीपद्मनंदिगुरु-
पदेशात् पातसाहाश्रीशाहा-
4. ज्याहांविजयराज्ये श्रीगूर्जरदेशे श्रीअह्नदावादवास्तव्यहुंबडज्ञातीयवृहच्छाखीयवाग्वरदेशस्थांतरी-
यनगरनौतनभद्रप्रासादोद्धरणधार जाडा सं° भोजा भा° सं° लकु सु° संवस्ता भा° सं° रत्नादे तयोः
5. सुत ब्रह्मचर्यव्रतप्रतिपालनेन पवित्रीकृतनिजांगसप्तक्षेत्रारोपितस्त्रकीयवित्त सं° लटकण भा° सं°
ललतादे तयोः सुत निजकुलकमलविक्षाशनैकसूर्यावतारः दानगुणेन नृपतिश्रेयांससमः श्रीजिनविंबप्रति-
6. छातीर्ययात्रादिधर्मकर्मकरणोत्सुकचित्तसंघपति श्रीरत्नसी भा° सं° रूपादे द्वितीयभा° सं°
मोहणदे तृतीयभा° सं° न[थ]रंगदे द्वितीयसुत संघवी श्रीरामजी भा° सं° केशरदे तयोः सुत संघवी
7. डुगरसी भार्या सं° डाडमदे द्वितीयसुत संघवी [रायव]जी भा° सं° गमतादे[एते सर्वे] महासि-
द्धोच श्रीश[त्रुंजयनाम्नि] गिरौ श्रीजिनप्रासादे श्रीशांतिनाथविंबं कारयित्वा नित्यं प्रणमंति । शुभं भवतु [॥]

No. XXXI.⁹⁹

- L. 1. । श्रीं ॥ भट्टारकपुरंदरभट्टारकश्रीहीर-
2. । विजयसूरीश्वरगुरुभ्यो तमो नमः तत्-
3. । पट्टप्रभाकरभट्टारकश्रीविजयसेन-

⁹⁶ On the base of a Chaumukha image in a small temple, west of the great Âdiśvara Bhagavân; *Lists*, p. 198. No. 114.—J. B.

⁹⁷ In the shrine of "Bhîmadeva,"—the great rock-cut image,—on the wall beside the doorway.—J. B.

⁹⁸ In the Digambara temple, in a small court to the north-east of the great Âdiśvara temple; *Lists*, p. 202, No. 237.—J. B.

⁹⁹ Beside the doorway of the Śeshakoṭa temple, facing the south door of the great Âdiśvara temple.; *Lists*, p. 137, No. 97.—J. B.

- L. 4. । सूरिगुरुभ्यो नमः संवत् [त्] १६९६ वर्षे वै-
 5. । श्राप सुदि ५ रवी श्रीदीवबंदिरवास्तव्य सं-
 6. । घवी सचा भार्या वाइ तेज वाइ तयो¹⁰⁰ सुपुत्र
 7. ॥ संघवी गोविंदजी भार्या वाइ वयज वाइ
 8. । प्रमुखकुटंबयुतेन¹ स्वश्रेयसे श्रीशत्रुज-²
 9. । ये उत्तंग³ प्रासाद [ः] कारापित [ः] श्रीपार्श्वनाथ-
 10. । विंबं स्थापितं प्रतिष्ठितं⁴ च श्रीतपागच्छनाय-
 11. । कभट्टारकश्रीविजयदेवसूरिभिः तत्प-
 12. । दालंकारयुवराजश्रीविजयसिंहसूरि चिरं जीय⁵

No. XXXII—(610).⁶

- L. 1. ॥ ओं ॥ उँ नमः
 2. प्रत्यतिष्ठिपदि-दं खलु तीर्थं ।
 4. रायसिंह इह वर्द्धमानभूः [।]
 6. शासनाद्विज-यदेवगुरोः स-
 8. द्वाचकेन वि-नयाद्विजये-न ॥ १ ॥
 श्री- विजयसिंहसूरिः । स जयतु तपगच्छमौ- लमाणिक्यं ।
 15. अजनिष्ट यदु । पदेशात् । स- हस्रकूटाभि- धं तीर्थम् ॥ २ ॥⁸
 19. दिक्शशिज-लधिमितेन्द्रे १७१० सित ष—ष्ट्रां ज्येष्ठमासि⁹ तीर्थेस्मिन् ।
 24. अर्द्धद्विंशसह-स्रं । स्थापितम-ष्टोत्तरं वंदे ॥ ३
 27. यावज्जयति सुमेरु । स्ताप-जीयात्प्रकृष्ट-सौभाग्यः ।¹⁰
 श्री शत्रुंजयमूर्ध-नि । सहस्र-कूटः किरी-टोयम् ॥ ४ ॥

No. XXXIII.¹¹

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| <p>L. 1. अर्द्धम्
 2. ॥ ओं ॥ स्वस्ति श्रीसं-
 3. वत् १७१० वर्षे ज्येष्ठ¹²
 4. शुक्ल षष्ठी¹³ तिथौ गु-
 5. रवारि श्रीउग्रसेनपु-
 6. रवास्तव्यज्जकेशज्ञा-
 7. तीयद्वदशाखीयकु-
 8. द्वाडगोत्र सा । वर्द्धमा-</p> | <p>9. न भा । वाल्हादे पु । स
 10. मानसिंहथानसिंह-
 11. रायसिंहकानकसिंह-
 12. उग्रसेनऋषभदासैः
 13. सा । जगत्सिंहलीवण-
 14. दासप्रमुखपरिवार-
 15. युतैः खपितृवचनात्त-
 16. त्पुस्थार्थं श्रीसहस्रकू-</p> |
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¹⁰⁰ Read तयोः.

Read ०कुरुं०.

² Read ०त्रुंज-

³ Read ०सुंग.

⁴ Read ०द्वितं.

⁵ Read जीयात्.

⁶ In the temple of Śeshakoṭa, on the left hand column.

— Lists, p. 147, No. 97.—J. B.

⁷ Metre: Sr̥gātā. The penultima of the second pāda ought to be long.

⁸ Metre of verses 2—4: Āryā.

⁹ Read ज्येष्ठमासि.

¹⁰ Read सावल्ली०.

¹¹ On a column in the Śeshakoṭa temple, in the Vimalavasi Tank.—J. B.

¹² Read ज्येष्ठ.

¹³ Read षष्ठी.

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| <p>L. 17. टतीयं कारितं स्वप्रति-
 18. ष्टायां प्रतिष्ठापितं¹⁴ । त-
 19. पागच्छे भ । श्रीहीरवि-
 20. जयसूरिपट्टप्रभाकर
 21. भ । श्रीविजयसेनसूरि-
 22. पट्टालंकारपातिशा-
 23. हिश्रीजिहांगोरप्रदत्त-
 24. महातपाविरुद्धारि-
 25. अनेकराजाधिराजप्र-
 26. तिबोधकारिभट्टारक
 27. श्री ७ श्रीविजयदेवसू-
 28. रीश्वरभाचार्यश्रीविज-
 29. यप्रभसूरिनिर्देशात्</p> | <p>30. श्रीहीरविजयसूरि-
 31. शिष्यरत्नमहोपाध्या-
 32. य श्री ५ कीर्त्तिविज-
 33. य ग । शिष्योपाध्या-
 34. यश्रीविनयविज-
 35. यगणिभिः प्रतिष्ठि-
 36. तं श्रीरस्तु ॥ श्रीशत्रुंज-
 37. यमहातीर्थकार्यक-
 38. रपंडित श्री ५ शांति-
 39. विजय ग । देवविजय
 40. ग । मेघविजय ग । सा-
 41. हाय्यतः सिद्धमिदम्
 42. सूत्रधार मनजीः ॥</p> |
|--|---|

No. CV.¹⁵

- L. 1. ॥ श्री ॥
 2. ॥ श्री नमः ॥
 बभूवुः श्रीमहावीरः पट्टानुक्रमभूषणाः [I]
 श्रीअंचलगणाधोशाः आयरिचितसूरयः¹⁶ [II] १ [II]
 3. तत्पट्टपंकजादित्या सूरिश्रीजयसिंहकाः [I]
 श्रीधर्मगोषसूरीन्द्रा । महिंद्रसिंहसूरयः¹⁷ [II] २ [II]
 श्री ।
 4. सिंहप्रभसूरीशः¹⁸ सूरयो जिनसिंहकाः [I]
 श्रीमहेवेंद्रसूरीशाः श्रीधर्मप्रभसूरयः [II] ३ [II]
 श्रीसिंहतिलकाद्वाद्य
 5. श्रीमहेन्द्रप्रभाभिधाः [I]
 श्रीमंतो मेरुतुंग्याख्याः¹⁹ बभूवुः सूरयस्ततः [II] ४ [II]
 समग्रगुणसंपूर्णाः सूरिश्रीजयकी-
 6. र्तयः [I]
 तत्पदेय सुसाधुश्रीजयकेशरसूरयः [II] ५ [II]
 श्रीसिद्धांतसमुद्राख्यः सूरया²⁰ भूरिकीर्त्तयः [I]
 भावसागरसू-
 7. रीद्रा ततोभूवन् गणाधिपाः [II] ६ [II]
 श्रीमद्गुणनिधानाख्यः सूरयस्तत्पदेभवन् [I]
 युगप्रधाना²¹ श्रीमंतः सूरिश्री-

¹⁴ Read प्रतिष्ठापितं.

¹⁵ In the Khartaravasi Tunk, on the south wall in the hall outside the shrine door of Narsi Keshavji's temple.—*Lists*, p. 206, No. 342.—J. B.

¹⁶ Read 'वीराः । आर्यरवि'.

¹⁷ Read L. 3: °दित्याः । °घोष° । महिंद्र°.

¹⁸ Read °रीशाः .

¹⁹ Read L. 5: °तुंगा° । बभूवुः .

²⁰ Read L. 6: °देय । °ख्याः सूरयो.

²¹ Read L. 7: °रीद्रास्त° । °दुर्ब° °ख्याः । °धानाः .

- L. 8. धर्ममूर्त्तय [॥] ७ [॥]
 तत्पट्टोदयशैलायः प्रोद्यत्तरणिसन्निभा²² [॥]
 अभवन्सूरिराजश्रीयुजः कल्याणसागराः
 9. [॥] ८ [॥]
 श्रीअमरोदधिसूरीन्द्रा ततो विद्यासूरयः [॥]
 उदयार्णवसूरिश्च कीर्त्तिसिंधुमुनिपतिः [॥] ९ [॥]²³
 ततो पु-
 10. न्योदधिसूरिराजेन्द्रार्णवसूरयः [॥]
 मुक्तिसागरसूरीन्द्रा बभूवुः गुणशालिनः [॥] १० [॥]
 तत²⁴ रत्नो-
 11. दधिसूरिर्जयंति विचरद्भुवि [॥]
 शांतदातृक्षयायुक्त भव्यान्²⁵ धर्मोपदेशकः [॥] ११ [॥]
 इति प-
 12. द्वावलि ॥
 अथ कच्छसुराद्रे च कीठारानगरे वरे [॥]
 बभूवु लघूशाखायामर्णसी-²⁶
 13. ति गुणोच्चल [॥] १२ [॥]
 तत्पुत्रो नायको जज्ञे हीरवाद् च तन्निया [॥]
 पुत्रो²⁷ केसवजी तस्य
 14. रूपवान्पुंन्यमूर्त्तय[॥] १३ [॥]
 मातुलेन समं मूवैवंदरे तिलकोपमे²⁸ [॥]
 अगात्पुंन्यप्रभावेन
 15. बहु स्व समुपार्जितं [॥] १४ [॥]
 देवभक्तिगुरुरागी²⁹ धर्मअद्वाविवेकिनः [॥]
 दाता भोक्ता यशः
 16. कीर्त्तिं स्वर्गे विस्रुतो बहु [॥] १५ [॥]
 पावेति तस्य पत्नी च नरसिंहसुतोजनि³⁰ [॥]
 रत्नवाद् त-
 17. स्य भार्या पतिभक्तिसुशीलवान् [॥] १६ [॥]
 केशवजीकस्य भार्या द्वितीया³¹ मांकवाद् चः [॥]
 13. नाम्ना त्रीकमजी तस्य पुत्रोभुत्³² स्वल्पजीवोनः [॥] १७ [॥]
 नरसिंहस्य पुत्रोभुत् रूपवान्

²² Read L. 8.: °र्त्तयः । °शाःभो° ।

²³ Read द्राक्ष° । ततः ।

²⁴ Read L. 10: °स्थो° । °रौद्रा° । ततो ।

²⁵ Read L. 11: °र्जयति विचरद्भुवि शांतदातृ° । युक्ती भवान् ।

²⁶ Read °लिः । °लंघु° ।

²⁷ Read °ज्वलः । पुत्रः ।

²⁸ Read L. 14: रूपवान्पुष्प° । मुंवे° । °त्युष्प° ।

²⁹ Read °स्व° । °गुंरु° ।

³⁰ Read L. 16: विस्रुतो । Perhaps °सिंहः° ।

³¹ Read द्वितीया । च ।

³² Read °भूत् । °भूत्तु° ।

L. 19.

सुंदराकृति [I]

चिरंजय सदा ऋद्धिं वृद्धिर्भवतु³³ धर्मत [II] १८ [II]:

इति वंशावलिः ॥

20. गांधी मोहोतागोत्रे सा केसवजी निजभूजोपार्जितवित्तेन³⁴ धर्मकार्याणि कुरुते स्म21. तद्यथा निजपरिकरयुतो संघसाडं³⁵ विमलाब्दितीर्थे समेत्य वाच्छसौराद्रगुर्जरः म-

22. रुधरमेवाडकुक्कुणादिदेशादागताः बहुसंघलोकाः मिलिताः अंजनशलाका-

23. प्रतिष्ठा³⁶दिमहोत्सवार्थं विशालमंडपं कारयति स्म तन्मध्ये नवीनजिनविंबा-24. नां रुष्यपाषाणधातूनां बहुसहस्रसंख्यानां सुमुहुर्त्ते सुलग्ने पीठीपरि संस्था-³⁷25. प्य तस्य विधिना क्रयाकरणार्थं³⁸ श्रीरत्नसागरसूरिविधिपक्षगच्छपतेरादे-26. शतः मुनिश्रीदेवचद्रगाणना तथा क्रियाकुशलश्राद्धैः सह शास्त्रोक्तारित्या³⁹27. शुद्धक्रीया कुर्वन् श्रीवीरविक्रमार्कतः संवत् १९२१ ना वर्षे तस्मिन्⁴⁰ श्रीशा-28. लीवाहनभूपालक्रतुशके १७८६ प्रवर्तमान्ये मासोत्तम⁴¹ श्रीमाघमासे शुक्ल-29. पक्षे तिथि सप्तम्याः गुरुवासरे मार्त्तंडोदयवेलायां सुमुहुर्त्ते सुलग्ने स्वर्णशि-⁴²30. लाक्या जिनमुद्राणां श्रीगुरुभिश्च साधुभिरंजनक्रियान्कुरुते स्मः संघलोका-⁴³31. न् सुवेसधारीन् बहुऋध्या गीतगानवाजितपूर्वकं समेत्य जिनपुजनलीच्छ-⁴⁴32. नादिक्रियायाचकानादानादिसंघवात्सल्यादिभक्तिहर्षतश्चक्रे पुनः⁴⁵ धर्मशा-

33. लायां आरासोपलनिर्मितं साखतऋषभादिजिनानां चतुर्मुखं चैत्यं पुनः गिरि-

34. शिखरोपरि श्रीअभिनंदनजिनस्य विशालमंदिरं तस्य प्रतिष्ठा⁴⁶ माघ सित त-35. योदश्यां बुधवासरे शास्त्रोक्तविधिना क्रिया क्रता⁴⁷ श्रीरत्नसागरसूरिणामुप-36. देशंतः श्रीसंघपति निजपरिवारेण सह श्रीअभिनंदनादिजिनविंब⁴⁸ स्था-37. पिता ततः गुरुभक्तिसंघभक्तिशक्त्यानुशारेण क्रतः गोहिलवंशविभुषण-⁴⁹38. ठाकोरश्रीसूरसंघजीराज्ये पादलिप्तपुरेः⁵⁰ मदनोत्सवमभूत् श्रीसंघस्य भद्रं

39. भूयात्[.] कल्याणमस्तु शुभं भवतु[.] ॥

माणिकसिंधुवरमुख्यमुनिवरेषुः⁵¹ ।

40. तत्तिशथ्यवाचकवरविनयार्णवेन [I]

एषा प्रशस्ति श्रवणासृततुल्यरूपा⁵²

संघ-

41. स्य शाशनसमुन्नतिकारलेखिः⁵³ १ः ॥

वाचकविनयसागरेण्यं प्रशस्ति-

³³ Read L. 19: °कृतिः । °जयः । °वृद्धि°.³⁴ Read °भूजो°³⁵ Read L. 21: °वाद्रि° । °वर्त्तम°.³⁶ Read °तिष्ठा°.³⁷ Read L. 24: °रूप्य° । °हर्त्ते°.³⁸ Read क्रिया°.³⁹ Read L. 26: मुनि° । °चंद्र° । °रीत्या°.⁴⁰ Read L. 27: °क्रियाः । तस्मिन्°.⁴¹ Read L. 28: °क्रतु° । °माने° । °चमे°.⁴² Read L. 29: तिथौ सप्तम्यां । °हर्त्ते° । °शला°.⁴³ Read L. 30: °क्रियां । स्म संघ°.⁴⁴ Read L. 31: °वेध° । °दिवपूर्वकं । पूजम°.⁴⁵ Read L. 32: °संघ° । पुनः°.⁴⁶ Read °ष्ठा°.⁴⁷ Read L. 35: °शास्त्री° । क्रता°.⁴⁸ Read L. 36: °देशतः । °विंब°.⁴⁹ Read L. 37: °पितं । °कृत्यानुसा° । क्रतः । °भुव°.⁵⁰ Read पुरे°.⁵¹ Read °रेषु°.⁵² Read L. 40: °स्तिः । °रूपा°.⁵³ Read शास° । °कार्यलेखि°.

L. 42. लिखिताः ॥

यावत् मेरु महिधर यावत् चद्रदिवाकरौ⁵⁴ [I]

43. यावत्तीर्थ जिनेन्द्राणां[:] तावत् नदंतु मंदिरं⁵⁵ ॥ १ ॥

श्रीरस्तु [II]

ABSTRACTS.

No. xxxiv.⁵⁶ Samvat 1783, Māha sudi 5; *Siddhachakra*, dedicated by Anandabāi, wife of Shetā (Khetā) of the Śrīmālī *laghuśākhā*, inhabitant of Dhaṇapura; consecrated by *paṇḍitavara* Devachandra, pupil of *upādhyāya* Dīpachandra, pupil of *mahopādhyāya* Jñānadharmajī, pupil of *mahopādhyāya* Rājasārajī in the *śākhā* of Jinachandra Sūri, *yugapradhāna* of the Bṛihat-Kharatara *gachchha*, who awakened Pātisāhi Akabbara.

No. xxxv.⁵⁷ Samvat 1788, Māgha sudi 6, Friday; an image of Bhīmamuni dedicated by Dulīchand, son of Sā(hu) Kīkā of the Kharatara *gachchha*; consecrated by *upādhyāya* Dīpachandraganī.

No. xxxvi.⁵⁸ (Date as above); an image of Śrī-Yudhishtira [*shṭhira*] muni (remainder as above).

No. xxxvii.⁵⁹ Vikrama Samvat 1788, Śāka 1653, Māgha sudi 6, Friday; an image of Chandraprabha, dedicated by Premajī (surnamed Cheulī, from his residence in Cheula), of the Śrīmālī *vṛiddhaśākhā*, at the request of *bhaṭṭāraka* Vijaya-Dayāsūri, and of the Tapā *gachchha*; consecrated by *bhaṭṭāraka* Sumatisāgara of the same *gachchha*.

No. xxxviii.⁶⁰ Samvat 1791, Vaiśākha sudi 8, *pushyārke*; an image of Pārśvanātha, dedicated by *bhaṇḍārī* Ratnasīmha, a *mahāmantrī*, who caused an edict of *amārī* to be proclaimed in Gujarāt, son of Udayakaraṇa (and Udayavantadevī), son of Shetasihajī, son of *bhaṇḍārī* Dīpājī, of the Osavāla *vṛiddhaśākhā* and the Nāḍūla-gotra; consecrated in the victorious reign of Vijaya-Dayāsūri, successor of Vijai-Kshamāsūri, of the Tapā *gachchha*.

No. xxxix.⁶¹ Samvat 1794, Śāka 1659, Asāḍha sudi 10, Sunday; an image of Pārśvanātha, dedicated, and restoration of a temple made by *bhaṇḍārī* Harashachanda son of *bhaṇḍārī* Sivachanda, son of *bhaṇḍārī* Rūpachanda, son of *bhaṇḍārī* Tārachanda, son of *bhaṇḍārī* Nārāyanajī, son of *bhaṇḍārī* Bhānājī of the Oisavamśa *vṛiddhaśākhā*, Nāḍūla-gotra, dedicated in the victorious reign of Jinachandrasūri of the Bṛihat-Kharatara *gachchha*, by *paṇḍita* Devachandra, pupil of *upādhyāya* Dīpachandajī, pupil of *upādhyāya* Jñānadharmajī, pupil of *mahopādhyāya* Rājasārajī.

⁵⁴ Read L. 42: °खिता । °सहीधरो । च°,

⁵⁵ Read °तीर्थ । नदंतु मंदिरं.

⁵⁶ On a *Siddhachakra* slab in the south corridor of the Kharataravasi Ṭuṅk.—*Lists*, p. 206, No. 337.—J. B.

⁵⁷ On the base of the image, on the right side of principal one in the Pañcha Pāṇḍava temple.—*Lists*, p. 207, No. 350.—J. B.

⁵⁸ In Pañcha Pāṇḍava temple, on the base of the principal image.—*Lists*, ib.

⁵⁹ Outside the door of a square temple opposite the south-west corner of the great Ādiśvara.—*Lists*, p. 197, perhaps No. 100.

⁶⁰ In the Vimalavasi Ṭuṅk, on right hand when going towards the Hāthipola, about half-way up.—*Lists*, p. 202, No. 247.

⁶¹ In the south wall outside the shrine door of a temple in the Chhipāvasi Ṭuṅk.—*Lists*, p. 207, No. 357.

No. xl.⁶² Samvat 1810, Mâha sudi 13, Tuesday; an image of Sumatinâtha, dedicated by the whole Saṅgha, *Saṅghavi* Kachara Kikâ and the rest; dedicated by Sarvasûri.

No. xli.⁶³ Samvat 1814, Mâgha vadi 5, Monday; a temple with a *śikhara*, dedicated by *Vo.* Kâsarisaṅgha, son of *Vo.* Lâdhâ, (and Prânakumara,) son of *Vo.* Dîpachand, son of *Vo.* Sakalachanda of the Prâgvâṭa-vaṃsa, *laghusâkhâ*, inhabitant of Râjanagara; consecrated by Udayasûri.

No. xlii.⁶⁴ Samvat 1815, Vaiśâkha sudi 6, Wednesday; an image of Pârśvanâtha dedicated by *masa* Kuyarajî Lâdhâ of Bhâvanagara; consecrated by Râjasâmasûri, of the Laghuposâla *gachchha*.

No. xliii.⁶⁵ Samvat 1822, Phâlguna sudi 5, Thursday; two images in the Viśâ, Deshavâla-Tapâ *gachchha*'s *derî*, dedicated by *gândhî* Parasottama Sûdarajî and by his nephew Amâidâsa and his brothers Nâthâ and Kumbera, all of Meśânâ. The inscription was incised by Kubera, in Samvat 1863, Chaitra sudi 2, Friday.

No. xliv.⁶⁶ Samvat 1843, Śâka 1708, Mâgha sudi 11, Monday; an image of Âdinâtha, dedicated by Premachanda, of Râjanagara, a Śrîmâlî of the *laghusâkhâ* of the Kâśyapa gotra and Paramâra race, consecrated by Vijaya-Jinendrasûri of the Tapâ *gachchha*.

No. xlv.⁶⁷ Vikrama Samvat 1860, Śâka 1726, Vaiśâkha sudi 5, Monday; an image of Śântinâtha, dedicated by Harashachanda, son of Hîrâchanda (and Kumrabâi), son of Sâ Râyakarana, a Śrîmâlî of the *vridhha sâkhâ*, a native of Damaṇa-bandira (Daman), honoured by the Phiramgijâti Puratakâla pâtasâhi (the king of Portugal).

No. xlvi.⁶⁸ (Date as in the preceding); a new image in the new temple of Vijjharâ-Pârśvanâtha, dedicated by Savâichanda, son of Premachanda Jhaverachanda and Joyatî, a Jhaverî (*jeweller*) of the Usavâla race in Surat, in the name of Premachanda and others, during the victorious reign of Vijaya-Daivachandrasûri, of the *gachchha* Vijaya-Ânandasûri, consecrated by Vijaya-Jinendrasûri of the Tapâ *gachchha*.

No. xlvi.⁶⁹ (Date as in No. xlv); a new image in the new temple of Asrahurâ (Vijjharâ?) Pârśvanâth, dedicated by Jhaverî Premachanda, an Usavâla of Surat, belonging to the *gachchha* of Vijaya-Ânandasûri, in the victorious reign of Vijaya-Devachandrasûri, consecrated by Vijaya-Jinendrasûri, *bhattâraka* of the Tapâ *gachchha*.

No. xlvi.⁷⁰ (Date as in No. xlv); an image of Sahasakuṭajî (*Sahasrakûṭa*), dedicated by Dâhâbhai, son of Sâ Lâlabhâi, grandson of Sâ Bhâisâji, a Śrîmâlî, at the request of Puṇyasâgarasûri of the Amchala *gachchha*, consecrated by Vijaya-Jinendrasûri of the Tapâ *gachchha*.

No. xlix.⁷¹ Date and contents as of the preceding.

⁶² In a temple on the south of the way to the Hâthipola, in Vimalavasî Ṭuṅk.—*Lists*, p. 204, No. 285.—J. B.

⁶³ On south side corner of a temple in the outer compound of the Âdiśvara temple.

⁶⁴ On the base of an image in a temple on the south side of the way to the Hâthipola.—*Lists*, p. 204, No. 291.

⁶⁵ In Modi Premachand's temple No. 84?

⁶⁶ In Vimalavasî Ṭuṅk, in a small temple on the south of the Vâghana-pola.—*Lists*, p. 204, No. 304.—J. B.

⁶⁷ In Modi Premachand's Ṭuṅk, on an image in the principal temple.—*Lists*, p. 207, No. 362.

⁶⁸ On the base of an image in the temple on the right upon entering the Ṭuṅk of Modi Premachand.—*Lists*, p. 208, No. 367.—J. B.

⁶⁹ In Modi Premachand's Ṭuṅk, on the base of the image in the temple facing the preceding.—*Lists*, p. 208, No. 364.

⁷⁰ On a column in the Śeshakoṭa in the Pañcha Pâṇḍava's temple.—*Lists*, p. 207, No. 351.

⁷¹ In the same temple.—J. B.

No. i.⁷² Saṃvat 1860, Māhā sudya 13; a temple was begun and finished Saṃvat 1861, Phāguna vadi 5, Wednesday, by Vīrachanda, son of Pitāmara, grandson of Harashachanda, a Pārekh of Ahmadābād, of the Visā-Poravāla gachchha, and of the gachchha of Vijaya-Ānandasūri.

No. ii.⁷³ Vikrama Saṃvat 1861 and Śālivāhana Śāka 1726, Dhātā saṃvatsara Mārgaśīrsha sudi 3, Wednesday, Pūrvāshāḍha nakshatra, Vṛiddha Yoga, Gira Karana, in the victorious reign of Punyasāgarasūri, successor of Kirtisāgarasūri, successor of Udayasāgarasūri of the Amchala gachchha, a kumda, called Icbhākumda, was dedicated by Ichchhābhāi, son of Nihālachandabhāi, a Śrīmālī of Surat; while the Gohil chief Unnadājī ruled over Pālitānā.

No. iii.⁷⁴ Saṃvat 1867, Chaitra sūda 15; an agreement in Gujarātī not to allow anybody to build temples in the Hāthī Poḷa.

No. liii.⁷⁵ Saṃvat 1875, Māgha vadi 4, Sunday; an image of Suvadhinātha (?), dedicated by Sosajī, son of Mūlajī and Māmnakumara, of Rādhanapura; an image of Chandraprabha, dedicated by Sedugarasī, son of Mūlajī and (?); an image of Mallinātha, and a little temple (*deharī*) dedicated by Kāmṭiyā Hemaji, son of Tokarāsī.

No. liv.⁷⁶ Saṃvat 1885, Vaiśākha śukla akshayatritīyā, Thursday; a temple of Chandraprabha, built, at the request of the Śrāvikā Gulāvabenī, by Bābu Harshachandajī and Visanachandajī, sons of Jeṭhamallajī, Būranacnandajī and Keśavadāsajī, sons of Sāha Bobitthajī, of the Dūgada gotra, inhabitant of Bālūchāra; consecrated by Jinaharshasūri of the Kharatara gachchha.

No. lv.⁷⁷ Saṃvat 1886, Śāka 1751, Māgha, śuklapaksha 5, Friday; an image of Puṇḍarīka gaṇadhara, dedicated for the welfare of his father by Lallubhāi, son of Seṭh Pānābhāi and his wife Mughivahu, daughter of Seṭh Vakhatachanda Khuśyālachanda of the Vṛiddhasākhā of the Ośa race, inhabitant of Rājanagara; consecrated during the reign of Śāntisāgarasūri of the Sāgara gachchha.

No. lvi.⁷⁸ (Date as above); a temple built and an image of Pārśvānātha, dedicated for the welfare of Bāi Rāmākumyara, wife of Sāha Harakhachanda, son of Sāha Mūlachanda, of the Vṛiddhasākhā of the Ośa race, inhabitant of Rājanagara, and for the welfare of her daughter Jhaverabāi, wife of Dosī Kusalachanda, in the reign of *bhaṭṭāraka* Rājendrasāgarasūri of the Amchala gachchha.

No. lvii.⁷⁹ (Date as above); a *chaturvīṃsalīrthaka:apaṭṭa* with *hrīmkāra*, dedicated by Motichanda, son of Sāha Malukachanda, and Kusalabāi, of the Vṛiddhasākhā of the Ośa race, inhabitant of Rājanagara; consecrated by the *bhaṭṭāraka* of the Kharatara gachchha.

No. lviii.⁸⁰ (Date as above); a *parameshṭi[shṭhi]pada*, with *Omkāra*, dedicated by the donor of No. lvii; consecrated as above.

⁷² In Vimalavasi Ṭuṅk, to the south-east of the Chaumukh of a hundred pillars.—*Lists*, p. 202, No. 245.—J. B.

⁷³ On a tank by the roadside part of the way down the hill.

⁷⁴ On the wall, beside the Hāthīpoḷa, or the gateway separating the enclosure of the Ādiśvara Bhagavān and the eastern section of the Vimalavasi Ṭuṅk.—J. B.

⁷⁵ In Modi Premachand's Ṭuṅk, in a cell or chapel in the north corridor.

⁷⁶ In a small temple to the south of Puṇḍarīka's.—*Lists*, p. 207, No. 345.

⁷⁷ In Hemabhai's Ṭuṅk, at the entrance.—*Lists*, p. 209, No. 408.

⁷⁸ On the seat of an image south of Puṇḍarīka's in the entrance to Hemabhai Vakhatchand's Ṭuṅk.

⁷⁹ In Hemabhai's Ṭuṅk, on the north wall of the Maṇḍapa of the principal temple.—*Lists*, p. 209, No. 407.

⁸⁰ In the same temple, on the south wall.—J. B.

No. lix.⁸¹ (Date as above); a temple and an image of Chandraprabha, dedicated for her husband's welfare by Ichhāvahu, wife of Naginadāsa, son of Śeṭh Himabhāi, son of Śeṭh Vakhatachamda Khusyālachamda, of the Vṛiddhasākhā, of the Ośa race, inhabitant of Rājanagara; consecrated in the reign of Śāntisāgarasūri of the Sāgara *gachchha*.

No. lx.⁸² Samvat 1887, Vaisākha sudi 13, *jñavāsara*. in the reign of Gohel Kāndhājī, *kumvara* Noghanājī, of Pādaliptanagara, a temple (*vihāra*) built, and an image of Kumthanātha by Gajamalajī Parakh, son of Himatarāma, son of Sāha Tilokachamda of the Luṅyā gotra, Ukeśa jnātiya Vṛiddhasākhā, inhabitant of Ajameranagara; consecrated by Devachamda, in the reign of *bhatt*. Jinaharshasūri, of the Bṛihat-Kharatara *gachchha*.

No. lxi.⁸³ Samvat 1888, Vaisākha vadi — — *śorivāsare* (!), three images of Chandraprabha, etc., dedicated by Khemakuvarabāi, wife of Nihālachamda, son of Sāha Pāmnāchamda, Ośavāla of Ahmadābād; consecrated by Devachandra, in the reign of Jinharshasūri of the Kharatara *gachchha*.

No. lxii.⁸⁴ Samvat 1889, Śaka 1755, Vaisāsha śukla 13, Wednesday; an image of Dharmanātha, dedicated by Ujamabāi, daughter of Vakhatachamda, an Ośavāla of the Vṛiddhasākhā, inhabitant of Rājanagara; consecrated in the reign of Śāntisāgarasūri of the Sāgara *gachchha*. A small temple in the Motī ṭunk near Puñchabhāi's temple by the same.

No. lxiii.⁸⁵ (Date as above); an image of Rishabhadeva, dedicated by Paradhāmnava, wife of Sūryamala, son of Śresṭhī Vakhatachamda, of the Vṛiddhasākhā of the Ukesa race, inhabitant of Rājanagara; consecrated in the Sāgara *gachchha* (?).

No. lxiv.⁸⁶ (Date as above); an image of Chandraprabha, dedicated by Kapurachamdaajī, inhabitant of Sirohi, son of Pubachamda Jasarupajī, younger brother of Jasarupajī, son of Patājī Pārakh; consecrated in the Tapā *gachchha*.

No. lxv.⁸⁷ (Date as above), *chaturmukha bimba*, dedicated for the welfare of Hemabhāi by his whole family, *viz.* Naginadāsa, his wife Ichhāvahu, his younger brother Premābhāi, his wife Sāmkalivahu and his sisters Rukhamāṇī, Prasana, Motīkumara—Hemābhāi's wife Kamkuvahu, parents Śeṭh Vakhatachamda and Jadāvabāi, grandfather Khusālachamda, Ośavālas of the V. S., inhabitants of Ahmadābād; consecrated by Śāntisāgara of the Sāgara-*gachchha*.

No. lxvi.⁸⁸ Date as above, but sukra 12, Wednesday (?); a *pañchaparameshṭi*-[*shṭhi*]-*paṭṭa*, containing an *Ōmkāra*, dedicated by Ujamabāi (see No. lxii); consecrated in the Tapā *gachchha* (?).

No. lxvii.⁸⁹ Samvat 1889, Śaka 1754 Vaisāsha, śuklapaksha, 12, Wednesday, a *chaturvimsatīrthamkarapaṭṭa*, containing a *Hṛīmkāra*, dedicated by Ujamabāi (see No. lxvi), consecrated in the Tapā *gachchha* (?).

⁸¹ In a shrine in Hemabhāi's ṭunk.—*Lists*, p. 209, No. 413.—J. B.

⁸² Outside Kharataravasi ṭunk, in a temple at the north-east corner.—*Lists*, p. 207, No. 347.—J. B.

⁸³ In one of the shrines round the court of Hemabhāi's ṭunk, on the north side.

⁸⁴ In a small shrine on the south corridor of the same.

⁸⁵ In Hemabhāi's ṭunk in a shrine in the south corridor room No. 4.

⁸⁶ In Hemabhāi's ṭunk, north corridor, room No. 2.

⁸⁷ In the shrine of the temple in the north-east of the court.—*Lists*, p. 209, No. 412.

⁸⁸ In the principal temple in Hemabhāi's ṭunk, on the south wall, see No. lviii.

⁸⁹ In Hemabhāi's temple, in the Mandapa north wall, east corner, see No. lvii.—J. B.

No. lxxviii.⁹⁰ Samvat 1891, Mâgha, śita 5, Monday, during the reign of Gohel Khâmdhâjî, his son being Noghañajî and his son Pratâpasîngghjî, of Pâlitânâ, an image of Rishabha, dedicated by Imdrajî, son of Nihâlachamda, of the Yadugaḍa-gotra, Ośavâla race, Bṛihat-śâkhâ, inhabitant of Makasudâvâd-Bâluchara; consecrated by Paṁ. Devachandra, pupil of Paṁ. Jayavamtajî, in the reign of Jinaharsha of the Bṛihat-Kharatara *gachchha*.

No. lxxix.⁹¹ Samvat 1892, Vaiśâkha, śita 3, Friday, in the reign of Gohal Khamdâjî (etc., see No. lxxviii), images of Sambhavanâtha, Pârśvanâtha and Śitalanâtha, dedicated by Mahetâbakumâra, wife of Bâbu Pratâpasîngghajî, brother of Bâbu Bahâdarasîngghajî, son of Bâbu Râdhâsîngghajî, of the Yadugaḍa-gotra, Ukesa race), Bṛihat-Śâkhâ, of Makasudâvâd-Bâluchara; consecrated in the reign of Jinaharsha of the Bṛihat-Kharatara *gachchha* by P. Devachandra, pupil of P. Jayabhadra, pupil of P. Kanaka Sekharajî.

No. lxxx.⁹² Samvat 1893, Śâka 1758, Mâgha vadi 2, Wednesday; a temple built and image of Âdinâtha dedicated by Phûlakumyara, daughter of Anopabhâi and Manachhî, Anopabhâi being son of Vakhatachamda (see above, No. xlv); consecrated by Śâmtisâgara of the Sâgara *gachchha*.

No. lxxxi.⁹³ (Date as above), temple built and image of Śâmtinâtha dedicated by Ujalivahu, wife of Phatebhâi, son of Motîchamda, Vṛiddha-Śâkhâ, Ośavâla, inhabitant of Râjanagara, consecrated by Śâmtisâgara of the Sâg. ga.

No. lxxxii.⁹⁴ (Date as above), temple built and image of Śâmtinâtha dedicated by Bhagubhâi, son of Phatebhâi (wife Acharatavahu), son of Motîchanda (see No. lxxxi); consecrated by Śâmtisâgara of the Sâgara-gotra.

No. lxxxiii.⁹⁵ (Date as above), a temple built in Hemâbhâi's ṭuñk and image of Ajîtanâtha dedicated by Sâ Lashamîchamda, (wife Pâravatî), son of Sâ Jesamgha, son of Sâ Hîrâchamda, of the Vṛiddha-Śâkhâ, Ūsavâla, inhabitant of Khambhayanagara.

No. lxxxiv.⁹⁶ Samvat 1893, Jyeshṭha śudi 3, Wednesday; an image of Gomukha Yaksha, dedicated by Bâphañâ Gumâmnachamdajî Bahâdaramallajî of Jesalameru, consecrated by Jinamañemdrasûri of the Kharatara *gachchha*.

No. lxxxv.⁹⁷ Samvat 1893, Śâka 1758, Mâgha śukla 10; an image of Pârśvanâtha dedicated by Premachanda, etc. (see next inscription), consecrated by Padmavijaya, etc. (see next inscription).

No. lxxxvi.⁹⁸ Samvat 1893, Śâka 1758, Mâgha śukla 10, Wednesday; an image of Pârśvanâtha dedicated by Ajab and Mânakumara, the first and second mothers of Sâ Pîtâmara, son of Sâ Sâkalachamda, son of Sâ Premachamda, son of Sâ Dâmodaradâsa of the Laghu Śâkhâ of the Śrîmâla race, inhabitants of Ahammadâvâd, consecrated by

⁹⁰ In temple outside the gate of Puṇḍarîka temple of the Kharataravasî ṭuñk and next to that containing inscription No. lx.—*Lists*, p. 206, No. 341.—J. B.

⁹¹ Outside the enclosure of the great Chaumukha on the east, next to preceding on the base of an image.—*Lists*, p. 206, No. 339.

⁹² In Hemabhâi ṭuñk, west corridor, room No. 1.

⁹³ In the same ṭuñk in a shrine in the west corridor.

⁹⁴ In Hemabhâi's ṭuñk, west corridor, room No. 5.

⁹⁵ In the Hemâbhâi ṭuñk, north corridor, first room.

⁹⁶ In the shrine of Gaumukha, at the entrance to the Chaumukha temple.—*Lists*, p. 205 No. 311.

⁹⁷ Sâkalachand Premachand's ṭuñk, on the seat below the image (Chintâmani Pârśvanâtha), in a cell in the west corridor of the principal temple.—*Lists*, p. 212, No. 494.

⁹⁸ In Sâkalachand Premachand's ṭuñk, on the seat of Puṇḍarîka, facing the principal temple.—J. B.

Rûpavijayagani, pupil of Padmavijayagani, a Samvijñamârgî, of the line of Vijayasîhasûri, in the Samvijñayamârgîya—Tapâ *gachchha*.

No. lxxvii.⁹⁹ (Date as above), an image of Padmanâtha, dedicated by Sâ Mûlachamda, son of Sâ Karmachamda, son of Sâ Premachamda (etc., see above) consecrated by Rûpavijayagani (etc., see No. lxxvi).

No. lxxviii.¹⁰⁰ (Date as above), an image of Dharmmanâtha, dedicated by Amarachamda (and family), son of Ratnakhimachamda and Devakûara Bâi, son of Premachamda and Ichhâbâi of the Osa race, Laghu Śâkhâ, inhabitant of Mumbâi, consecrated in the reign of Vijaya-Dhaneśvarasûri of the gachchha of Vijaya-Ânamdasûri, called the Tapâ *gachchha*.

No. lxxix.¹ (Date as above), an image of Dharmanâtha, dedicated by Sâ Sâhavisimgha, son of Sâ Keśirisimgha, son of Sâ Khusâlachamda, son of Sâ Nâhâlachamda, an Ośavâla of the Vṛiddhasâkhâ, inhabitant of Ahamadâvâd, consecrated by Śântisâgarasûri of the Sâgara *gachchha*.

No. lxxx.² (Date as above), an image of Âdinâtha, dedicated by Khemachamda (and family), son of Śeṭh Motîchamda and Dîvâlî Bâi, son of Śeṭh Amîchamda and Rupâ Bâi; an Ośavâla of the Vṛiddhasâkhâ and Nâhaṭâ gotra, inhabitant of Mumbai-bindara (*Bombay*), consecrated by Jinamahemdrasûri, successor of Jinaharshasûri of the Bṛihat-Kharatara *gachchha* (Kharatara Pippalîya), during the reign of Gohel Pratâpasimghajî.

No. lxxxi.³ (Date as above), image of Śeṭh Mo[ticham]da and his wife Ichhâvâlî set up by Śeṭh Khemachamda, in the Kharatara-Ghinalîya (*Pippalîya?*) *gachchha*.

No. lxxxii.⁴ (Date as above), image of Śântinâtha, dedicated by Śeṭh Amîchamda (etc., see No. lxxx); consecrated by Jinamahendra, (*Kharatara-Pippalîya-gachche bha-ja-yu śri-Jinadevasûri tatpatte bha-śrî-Jinachamdasûri vidyamâne saparikarasamyute*).

No. lxxxiii.⁵ (Date as above), an image of Supârsvanâtha, dedicated by Rûpâ Bâi, wife of Śeṭh Amîchamda (etc., see No. lxxx); consecrated by Jinamahemdrasûri, etc., (see the preceding No. lxxxii).

No. lxxxiv.⁶ (Date as above), an image in the temple of *śrîvat*-Kesarîdevî (Ambâ), dedicated by Mumgîvahu, wife of Khemachamda (etc., see No. lxxx); consecrated by Jinamahemdrasûri, etc., (see No. lxxxii).

No. lxxxv.⁷ (Date as above), an image of Puṇḍarîka, dedicated by Khemachamda (and family, etc., see No. lxxx); consecrated by Jinamahemdrasuri, etc. (see No. lxxxii).

No. lxxxvi.⁸ Samvat 1897, Śâka 1763, Vaiśâka, śukla 13, Monday; an image

⁹⁹ In the temple in the north-east corner of Sâkalachand Premachand's Ṭuṅk.—*Lists*, p. 213, No. 498.—J. B.

¹⁰⁰ In Motîśâh's Ṭuṅk, in the temple on the south side of the principal one.—*Lists*, p. 210, No. 420.

¹ In Motîśâh's Ṭuṅk, on the base of image in a temple on the north of the principal one.—*Lists*, p. 210, No. 433.

² In Motîśâh's Ṭuṅk, on the base of the principal image in the temple next to the preceding.

³ Near the door below the image of the Śeṭh and his wife, in the principal temple in Motîśâh's Ṭuṅk.—*Lists*, p. 209, No. 417.

⁴ On the base of an image to the right of the principal image in temple No. 420.—*Lists*, p. 210.

⁵ On the base of an image to the left of the principal image in a temple to the north-east of the central one.

⁶ On the base of image of Ambâ Mâtâ (Chakreśvari) to the right of the principal temple in Motîśâh Amichand's Ṭuṅk.

⁷ On the base of Puṇḍarîka, in the temple at the entrance of Motîśâh's Ṭuṅk; the temple of Puṇḍarîka always faces the principal shrine of Âdinâtha.—*Lists*, p. 209, No. 418.—J. B.

⁸ On the base of image in a temple behind the principal one in Motîśâh's Ṭuṅk.—*Lists*, p. 210, No. 421.

of Âdinâtha, dedicated by Phulachamda, son of Kapurachamda and Kasali, son of Pârekh Jiboghâ (?) and Lashamî, Śrîmâlî of the Vṛiddha Śâkhâ, inhabitant of Mum̄bâi-bidar (*Bombay*), consecrated in the reign of Vijaya Devidrasûri of the Tapâ gachchha.

No. lxxxvii.⁹ Samvat 1900, Śâka 1765, Mâgha śukla 7, Friday; a temple built by Kshemachamda.

No. lxxxviii.¹⁰ Samvat 1903, Śâka 1768, Mâgha, kṛishṇa 5, Friday; an image of Rûpabâi (etc., see No. lxxxiii), dedicated by Kshemachamda; in the reign of Jinamahindrasûri of the Brihat-Kharatara Pîpâlîya gachchha.

No. lxxxix.¹¹ Samvat 1905, Vaiśâsha, śukla 1, Monday; an image of Âdinâtha, dedicated by *mehetâ* Motîchamda, son of *m.* Khetasî, Ośavâla of the Vṛiddha-Śâkhâ, inhabitant of Pâlanapûra; two other images of Âdinâtha, dedicated by his wives Râmakuyara and Im̄dara, two more images of Âdinâtha, dedicated by Maṅgalî, son of *metâ* Ísvara and Jñânnavahu, son of Râmakuyar and Motîchamda, as well as by Dilubâi, wife of Khetasî, son of Mûlachamda, in the reign of Devim̄draśûri of the Tapâ gachchha.

No. xc.¹² Samvat 1905, Śâka 1770, Mâgha, śukla 5, Monday; a temple built, thirty-two images of Chamdraprabhu and other Jinas dedicated, a *dharmâśâlâ* 120 gaja long and 40 gaja broad, built in Pâlitânâ, south side, an *upâsar* in Pâlitânâ for the Am̄chala gachchha restored, (*all*) by Sâ Hîrajî and Sâ Vîrajî with their wives Purabâi and Lîlâ Bâi, they being sons of Sâ Narasî and Kuarabâi, son of Bhâramalla, and Mam̄ka Bâi Ośavalas of the Laghu-sâsha, and Nâgaḍâ-gotra, members of the Am̄chala gachchha, inhabitants of Nabhînpura in Kachha, the pious works being made by the advice (*upadesât*) of Muktisâgarasûri of the Am̄chala gachchha.

No. xci.¹³ Pedigree and record of the benefactions of Śeṭh Vakhatachanda, his son Hemâbhâi and his grandson, the late Nagarśeṭh Premâbhâi of Ahmadâbâd. He belonged to the Ośavâljñâti, the Addai Śâkhâ, the Śîsodiâ-*vaṁśa*, the Kumkumalola-gotra, worshipped the gotra-devî Âsâpurî, the Kshetrapâla Baraḍâ. The pedigree includes (1) [K]ulautapatirâjâ Sâmam̄tasam̄gha râm̄no, (2) his son Kuarapâla, converted to Jainism by Achâraja Dharmagoshaśûri, (3) his son Sâ Harapati, (4) his son Sâ Vachchhâ, (5) his son Sâ Sehasakaraṇa, (6) his son Śeṭh [Sâ]m̄tidâsa of Râjanagara, a courtier (*râjasabhâsragâra*) in the time (*pravartte*) of Dalipatipâtasâha—Sâhajâmgâjî, his son Śeṭh Lakhamichamda; (8) his son Shusâlachamda (Khushâlchand), wife Jhamaku; (9) their son Seṭh Vashatachamda (Vakhatchand). Then follow the names of the latter's wives, children and grand-children, an enumeration of his, and his family's benefactions with dates, from V. S. 1864 to 1905 and a *paṭṭâvali* of the Sâgara-gachchha; (1) Râjasâgarasûri; (2) Vṛiddhisâgarasûri; (3) Lakshmisâgarasûri; (4) Kalyânasâgarasûri; (5) Punyasâgarasûri; (6) Udayasâgarasûri; (7) Ânandasâgarasûri; (8) Śâmtisâgarasûri, V. S. 1905.

No. xcii.¹⁴ Samvat 1908, Chaitra vada 10, Wednesday; a temple built in the Muhatâ

⁹ In Sâkalachand Premachand's Ṭuṅk, on the left side wall, near the shrine door of the temple on the south-east.—*Lists*, p. 213, No. 499.

¹⁰ On the base of a female image near the door of the principal temple in Motîśâh's Ṭuṅk.

¹¹ In Motîśâh's Ṭuṅk, south corridor, first room.

¹² In the Kharataravasi Ṭuṅk in a temple outside the Chaumukh enclosure and behind that of Narsi Keśavji.

¹³ In Hemâbhai Vakhatachand's Ṭuṅk, on the front wall, at the south corner, outside the principal temple of Ajitarâth, built by Premâbhâi.—*Lists*, p. 209, No. 467.—J. B.

¹⁴ In Motîśâh's Ṭuṅk, in a room in the south corridor.

Motî-vasî (Motîśāh's Tuṅk), by Vṛiddhishamḍajî, son of Mubatâ Paṁchâṇa and Punyakuara, of the Ośa race, inhabitants of Vikânera; consecrated by Paṁ. Devem-drakuśala, brother of Āṇamḍakuśala of the Tapâ *gachchha*.

No. xciii.¹⁵ Saṁvat 1908, Vaisâsha kṛishṇa 7, Monday; an image of Dharmanâthajî, dedicated by Khusâlabhâî, son of Dîpachamḍa, a Śrîmâlî, inhabitant of Râjanagara

No. xciv.¹⁶ (Date as above), an image of Śumatinâtha, dedicated by Jethâbhâî, another son of Dîpachamḍa (see No. xciii).

No. xcv.¹⁷ (Date as above), an image of Rishabha, dedicated in the reign of Harkhamḍasûri by Jethâbhâî (&c., see No. xciv) of the Pâyachamḍa(?) *gachchha*, consecrated by Paṁ. Āṇamḍakuśala.

No. xcvi.¹⁸ Saṁvat 1910, Chetra, śukla 15, Thursday; in the reign of Râjarâjeshvara Mahârâjâdhirâja (!) Gohil Śrî Noghana, his son being Prâtapasimghaji, of Pâlitânâ, a new temple built and eight images of Adîjina, Suvrata, Ādînâtha, Namînâtha, Adînâtha, Śruvata, Śântînâtha and Pârśvanâtha, dedicated by Śeth Vaghmalaji, son of Agarakuvarabâî and Dhanarûpamalla, Osavâla of the Vṛiddha Śâkhâ and Śrî-Muṁmîyâ gotra, inhabitants of Ajamera, consecrated in the reign of Jinasaubhâgyasûri, successor of Jina haîśha of the Khar. ga. by Hemachandras, younger pupil (*laghusikshya*) of Mâminasumdarajî, of Harshakîrtti, pupil of Dayâvilasajî, pupil of Jayabhadraji, pupil of Paṁ. Kanakasesharajî.

No. xcvi.¹⁹ Saṁvat 1911, Phâlguna, kṛishṇa 2 Monday,²⁰ an image of Abhinandanasvâmîmûlanâyaka, dedicated in the Motivasîtuṅka by Sâ Kâlidâsa, son of Bâi-Deva and Bhagavâna, son of Sâ Harashachamḍa, a Visâ Poravâḍa, inhabitant of Râjanagara; consecrated by Paṁ. Āṇamḍakuśala in the reign of Devindrasûri of the Tapâ *gachchha*.

No. xcvi.²¹ Saṁvat 1913, Mâgasara, śudi 6; *Navâsare*, an image of Śântinâtha, dedicated by Śeth Phattebhâî, son of Sâ Motibhâî and Rupakumvarabâî, of the Sisodîâsâshâ and Kumkamalola-gotra, inhabitant of Ammadâvâd.

No. xcix.²² (Date as above), an image of Dharmanâtha, dedicated by Seth Chaganabhâî, son of Siradârakumvarabâî and Sâ. Mânasushabhâî, of the Sisodîâsâshâ and the Kumkamalola-gotra, inhabitant of Ahamadâvâd.

No. c.²³ (Date as above), an image of Abhinandana, dedicated by Samarathakuarabâî, daughter of Pradhânakumvarabâî and Śeth Surajamalabhâî, Osavâlâ of the Sisodîâsâshâ and the Kumkamalola gotra, inhabitant of Ahammadâvâd.

No. ci.²⁴ Saṁvat 1914 (written 19014), Mârgasîrsha, sudi 7, Monday; an image of Dattajina, dedicated by Bâi Aindra, wife of Sâhâ Velachamḍa Mânyekachamḍa of Râjanagara.

No. cii.²⁵ Saṁvat 1914 (written 19014), Mârgasîrsha, vadi aikame,²⁶ Wednesday (*vârabuddhe*); an image of Śûvratrajina, dedicated by Bâi Harakumyyara, wife of Mânikachamḍa Khimachamḍa, an Usa of Râjanagara.

¹⁵ In Motîśāh's Tuṅk, in a room in the south corridor, next the preceding.—J. B.

¹⁶ In the same room as the preceding.

¹⁷ In the same place as in No. xciii.

¹⁸ In the Chaumukh enclosure, on the east wall of a marble temple behind the great one.—*Lists*, p. 206, No. 325.

¹⁹ In Motîśāh's Tuṅk, in a room in the south corridor.—J. B.

²⁰ Date on the image 903.

²¹ In Hemabhai's Tuṅk, south wing, room No. 33.—J. B.

²² Hemabhai's Tuṅk, south wing, No. 32.

²³ In the same corridor, No. 31.

²⁴ In Motîśāh's Tuṅk, south corridor, No. 28; see No. cvi.

²⁵ In Motîśāh's Tuṅk, south corridor, No. 22.—J. B.

²⁶ Date on the image Saṁvat 1893.

No. ciii.²⁷ Samvat 1916, Vaisākha, kṛṣṇa 6, Thursday, (*uttarāslāḍhanakshatra samkrāntimesha, sūrjo udayāt ghaṭi 1, pala 45*); a temple (*Śrīcāsupūjyaprasāda*) built, *yātrā* and various benefactions made by an inhabitant of Kapāḍavanaja, a Nemima by race, of the Vṛiddha-sāshā and Maṇiyāṇa-gotra, called Sā Hīrāḷi, his son Gulabachanda and wife Manakuvara, their son Pārekha Mithubhai and wife Benakumvara, their son Karamachanda and wives (1) Bāi Jaḍāva, (2) Bāi Śiven, consecrated in the reign of Vidyānamdasūri, successor of Dhanesarasūri of the Āṇandasūri *gachchha* by Gaṇi Raṅgavijaya, pupil of Paṁ. Viravijaya, pupil of Paṁ. Dhīravijaya, a *samvegapakshi*, pupil of Paṁ. Khemāvijaya of the Tapā *gachchha*, during the reign of *rājādhirāja* Pratāpasimghajī.

No. civ.²⁸ Samvat 1916, Śāka 1781, Phālguna, kṛṣṇa 2, Friday; an image of Ajitanātha, dedicated in the new temple in the Vakhatachandaśi, by Śeṭh Anopachanda, son of Vakhatachanda (etc., see No. xci), and by his wife Adhīra and daughter Bāi Ddhīrya (Dhīraj), in the reign of Vijaya-Devendrasūri of the Tapā *gachchha*.

No. cvi.²⁹ Samvat 1922, Mārgasara, vadi 7, Thursday; an image of Aranātha, dedicated by Sīvaprasāda, son of Modī Namidāsa, Ośavāla of the Vṛiddha Śākhā and the Chhājedā gotra, inhabitant of Kāśī, consecrated by Hīrachandra, pupil of Paṁ. Devachanda, by command of (?) Jinamuktisūri of the Bṛihat-Kharatara *gachchha*.

No. cvii.³⁰ Samvat 1924, Māgha śukla 10, Monday³¹; an image of Sitalanāthajī, dedicated by Sā Amolakakāsalā, a Dasā-Poravāḍa of the Laghu-Śākhā, inhabitant of Viśālanagara (Viśalnagar?) in Gujara-deśa; his sons were Mūlachanda, Mayāchanda, Ravichanda, their sons Gokala, Dīpachanda and Shimachanda; consecrated in the reign of Vijaya-Devendrasūri of the Tapā *gachchha* by Paṁ. Ratnavijaya.

No. cviii.³² Samvat 1928, Māgha śukla 13, Thursday; an image of Pārśvajina, in their own temple (*deharī*) in the Ṭuṅk of Seṭh Motisā, dedicated by Prāgajī and his father Galāchanda, the latter being the son of Bāi Iratana and Khimajī, son of Jhaverī Velājī of Navānagara.

No. cix.³³ Samvat 1930, Chaitra vada 2; an image of Dharmanātha, dedicated by Sā Māmnakachanda Motīchanda, of Amādvād.

No. cx.³⁴ Vikrama-Samvat 1939, Mahāmāsa, kṛṣṇa 12, Tuesday; an image of Sāntīnātha, dedicated by Nānāpujā Sā Pītanībaradāsa, a Poravāḍa of the Laghu Śākhā inhabitant of Amādvād.

No. cxii.³⁵ Samvat 1940, Saka 1805, Vaisākha śukla 3, Monday (*ishṭa ghaṭi 3 pala 10 suryodayāt*); during the reign of Goyala Sūrasimghajī of Pālītānā, in the time of Vivekasāgarasūri of the Amchala *gachchha*, an image of Ādinātha dedicated in Sā Keśava Nāyaka's Ṭuṅk in the temple of Puṁdarīka, by Sāhā Trikama, who lives in Nalinapura, in Kachchha and in Mu[m] bāibīndar (*Bombay*), an Ośavāla of the Laghu śākhā and Shotā-gotra; consecrated by Muni Shetasī.

²⁷ In the Bālābhāi Ṭuṅk, near the shrine door of the temple in the south-east.—*Lists*, p. 212, No. 493—J. B.

²⁸ In Hemabhāi's Ṭuṅk, in another room, No. 27 of the same *Bhānti*, with No. c.

²⁹ In Motisāh's Ṭuṅk, in a room in the south corridor, No. 28; in the same room as No. ci.

³⁰ In Motisāh's Ṭuṅk, in the south corridor room No. 23.—J. B.

³¹ Date on the image—Samvat 1903.

³² In Motisāh's Ṭuṅk, in the south corridor room No. 30—J. B.

³³ In Motisāh's Ṭuṅk, south corridor No. 35.

³⁴ In Sākalchand Premchand's Ṭuṅk, west side corridor, small shrine No. 18, under an image.

³⁵ In the shrine of Puṁdarīka at Keśavji Nāvak's temple in Vimalavasi Ṭuṅk.—J. B.

No. cxii.³⁶ Samvat 1940, Mâgha śukla 6, Saturday; an image of Pârśvanâtha, dedicated by Parasatâmidhayâ (?), son of Jayasimha Himachamda, a Śrîmâlî of the Vriddha Śâkhâ, inhabitant of Amata vâ âma (?), consecrated by Pamnyâsa Gulâbavijaya-gaṇi, pupil of Pamnyâsa Maṇivijaya.

No. cxiii.³⁷ Samvat 1940, Phâlguna śukla 3, Friday; an image of Dharmanâtha, dedicated by Râmachamda Phulachamda, a Vriddha Śrîmâlî, inhabitant of Aṇahilapura; consecrated by Pamnyâsa Gulâbavijaya gaṇi, pupil of Pamnyâsa Maṇivijaya-gaṇi of the Samvijna-paksha of the Tapâ gachchha.

No. cxiv.³⁸ Samvat 1943, Pausa, krisna aṣṭamî, Monday; a *Vâsupûjyajina*, dedicated by Sâ Kevala Lakhamîcha(m)da, a Dasâ-Saramâlî (Śrîmâlî) of Amadâvâd, his wife Kesarabâî, his son Chunîlâla, with his wife Parasanabâî, and their daughter Bena Sâmkuna.

No. cxv.³⁹ Samvat 1943, Mâga sukala 10, Thursday; an image of Sâ(m)tînâth, dedicated by Sâ Lalu Vakhatachamda(a), a Viśâ-Osavâla of Amadâvâd, his wife Bâî Adhîr, his daughter Dhîraja, and his sons Vâdîlâla and Bholâbhâî.

No. cxvi.⁴⁰ No date; an image of Śreyâmsa, dedicated at the request (*upadeśa*) of Kalyânasâgarasûri⁴¹ of the Amchala gachchha, consecrated on Vaiśâkha sudi 3, Wednesday.

No. cxvii.⁴² Samvat 15 . . (? ?) . . . sudi 5; buddhe, an Ashtâpada, dedicated by Jhaverachamda (?), mentions also the name of Udayasâgarasûri.

No. cxviii.⁴³

- L. 1. ॥ श्रीं ॥ सं० १६५० [प्र] चै० पूर्णि-
 2. मायां सुविहितसाफलीर-
 3. सागरप्रोक्षासशीतपादानां
 4. निजवचनरंजितसाहित्री-
 5. अकब्बरप्रदत्तश्रीसिद्धशै-
 6. लानां भटारकश्रीविजयसे-⁴⁴
 7. नसूरिप्रमुखसुविहित-
 8. भक्तिभरसेव्यमानपादा-
 9. रविंदानां श्री ६ श्रीहीरवि-
 10. जयसूरिपादानां माहात्म्यप्रो-
 11. णितसीहिनिर्मितसकल-⁴⁵

12. सत्वद्रव्यग्रहण[सु]क्तिका-
 13. यां प्रथमचैत्रीपूर्णिमायां [त-]
 14. च्छिष्यसकलवीचककोटि-⁴⁶
 15. कोटीरशतकोटिश्री ६ श्रीवि-
 16. मलहषगणिमि⁴⁷ । अ० पं० देव-
 17. हर्ष गं श्रीशत्रुजयक्रतक्रत्य⁴⁸
 18. पं० धनविजय गं पं० जयवि-
 19. जय गं जसविजयहसवि-⁴⁹
 20. जय गं मुनि [वे]सलादिसुनि-
 21. शतद्वयपरिकरितैर्निर्वि-
 22. ⁵⁰—कीकृता यात्रा इति भद्रम् [॥]

Samvat 1650, Ohaitra, full moon day; Vimalaharsha, pupil of bhattâraka Hîra-vijaya, of the Sâpha gotra, which latter was honoured by Sâhi Akabbara and received from him the Siddhasâila (*Śatrumjaya*), made a pilgrimage, together with 200 other monks.

³⁶ In a cell of Keśavji Nâyak's temple in the Vimalavasi Tunk, east corridor.—J. B.

³⁷ In some place as the preceding.

³⁸ In Sâkalachand Premachand's Tunk, on the seat below the image in the temple to the right of the principal one.

³⁹ In Sâkalachand Premachand, under an image, west side, corridor 17.

⁴⁰ On the base of an image in a temple outside the Hâthî-pola, north side.—*List*, p. 201, No. 234.

⁴¹ This name shows that the inscription belongs to Samvat 1675 or 1683.—1676 is the date of the temple.—J. B.

⁴² On a brass plate in Modi Premachand's temple, see No. xlv.—J. B.

⁴³ On the south wall of the temple of Âdisvara Bhagavân temple.—J. B.

⁴⁴ Read भटारक०

⁴⁵ Read ०साहि०

⁴⁶ Read ०वाचक०

⁴⁷ Read ०षिमिः

⁴⁸ Read ०दुंजय० । कृतकृत्य०

⁴⁹ Read हस०

⁵⁰ Read ०टी०

VII.—VOTIVE INSCRIPTIONS FROM THE SÂNCHE STŪPAS.

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The subjoined transcripts of a large number of the votive inscriptions, found on the Sâncchi, or more correctly Kâkanâda,¹ Stûpas Nos. I and II, have been prepared according to impressions by Drs. Burgess and Führer. The former took impressions of about twenty inscriptions in the beginning of 1889, and Dr. Führer, who visited Sâncchi during the cold season of 1889-90, made copies of the whole collection. Compared with Sir A. Cunningham's collection,² *Bhilsa Topes*, plates xvi—xix and xxi, the present ones show a hundred and ten inscriptions less for Stûpa I, and twenty-seven less for Stûpa II. On the other hand, there are, counting the duplicates, forty-one inscriptions from Stûpa I and five from Stûpa II which I cannot trace in Sir A. Cunningham's work. The missing inscriptions are probably incised on stones, which may have been lost in the repairs executed some years ago, or during the forty years which have elapsed since the preparation of Sir A. Cunningham's book. The most serious loss is that of Sir A. Cunningham's No. 177 (*Bhilsa Topes*, plate xix), see also *Corpus Inscr. Ind.*, vol. I, Plate xx³, which, as I have already pointed out in the *Indian Antiquary*, vol. XIX, p. 124, seems to contain a second version of Aśoka's so-called Kosambî edict on the Allahâbâd Pillar. This much appears highly probable from a comparison of the middle portions of the two inscriptions:—

Allahâbâd.

. saṃgham̐ [.]
[Bho]khati bhikhu-va bhikhunî-vâ. [pi]
châ [.] (2) dâ[tâ]ni [d]usâni . nam̐
dhâpayitu ânapesa . v. s. y. y. [.]

Sâncchi.

. saṃgham̐ (3)
Bhokhati bhikhu [v*] â bhikhuni [vâ*]
[.] dâtâ (4) ni du[sâ]ni s[â*]nam̐ .
[dh* â]p[a*]yit [u*] anâ[p*]e (5) sasi
visapetaviye [.] Ichhâ hi me sâ (6) ti
saṃghasa * mage chilathitike siyâ ti (7).

Assuming a new sentence to begin with *bhokhati* L. 5, the remainder of the Sâncchi version may be translated as follows:—

“Monks and nuns will dine,⁵ (*and*) causing white cloths to be put down for them, (*you*) will order it to be spread. For my wish is this, that the path of the Community (*of Buddhist monks*) may endure for a long time.”

The order is evidently addressed to an official, probably to the *mahâmâtra* in charge of Mâlvâ, just as the edict on the Allahâbâd Pillar gives directions to the governor of

¹ See J. F. Fleet: *Corp. Inscr. Ind.* vol. III, p. 31.

Inscriptions found only in Sir A. Cunningham's collection will be referred to in the sequel, according to his numbers to which C is prefixed.

² During the repairs under Major Keith, many loose stones were built into the dome, some of which may have borne short votive inscriptions. The Aśoka edict was on a fragment of a large pillar, which still lies at the great stûpa. This and others may possibly have been overlooked by Dr. Führer in his hurried visit.—J. B.

³ Sir A. Cunningham's two facsimiles (*A*, *Bhilsa Topes*, Plate xix; *B*, *Corp. Inscr. Ind.*, vol. I Plate xx) have the following readings, which I have corrected:—

L. 4, *ta bhikhu . . i omdâto (A) châ bhikhuni yi khudâtâ (B)* ;
L. 5, *dupâni (A), du [sa] pir (B) ; sanam̐ (A, B) ; chhavam̐ anâte (A) ; pâyita anâ (B)* ;
L. 6, *vidhapetaviye (A)*.
L. 7, *tim̐ saṃghamsa (A), tim̐ (B) ; milathitiken̐ (A)*.

I do not dare to propose a restoration of the first three lines of the Sâncchi version. Mr. Prinsep's and Sir A. Cunningham's attempts (*Bhilsa Topes*, p. 260 f.) do not seem to me successful.

⁵ Or perhaps “(if) a monk or a nun will dine, (*then*) etc.”

Kosambî. According to Childers, *Pali Dictionary* (sub voce *dussa*), it was customary with the Buddhists to spread white cloths on the seats prepared for the reception of distinguished monks. It is this mark of honour which both versions order to be shown to the monks and nuns visiting the sacred places. The concluding sentence of the Sânci version, which probably was omitted on the Allahâbâd Pillar, may mean either that the king wishes the tenets (*mage*) of the Buddhist monks to exist for a long time, or that he desires the visits of the faithful to the sacred places to continue for a long time. The wording of this inscription shows the peculiar breadth which the Beloved of the Gods affects in his edicts, and we have the phrases, familiar to every reader of the latter, "for it is my wish" and "that . . . may endure for a long time." Finally, it must be pointed out that *chilathitika*, instead of which the dialect of Mâlvâ would have required *chirathitika*, as well as the final *e* of the masculine nominative singular *mage*, is a Magadhism, and that (as already stated by Sir A. Cunningham) the letters of the Sânci version show the type of Aśoka's Rock and Pillar edicts. This inscription furnishes, therefore, the proof that the pillar at the South Gate, on which it has been found, dates from Aśoka's times. It, further, permits us to infer that those inscriptions on the railings of the Stûpa, which show the same characters, belong to an equally early period. The latter inference agrees with Sir A. Cunningham's views, who, besides, has assigned the inscriptions on the gateway to much later times.⁶ According to his opinion all the latter documents belong to the first century A.D., because their characters are of the same type as his No. 190, which records a donation of Vâsiṭhiputa Ânamda, *âvesani* or foreman of the artisans of king Siri-Sâtakani. Identifying this Sâtakani with the third king of the Andhra dynasty, Sir A. Cunningham assigns to him, in accordance with Professor H. H. Wilson's calculations, the years 19-37 A.D., and thus places the date of Ânamda's inscription in the beginning of the first century of our era. Though I fully agree with Sir A. Cunningham in considering the Sâtakani of his No. 190 to be the third Andhra king of the Paurânik lists, I must differ from him regarding the date. The characters of his inscription No. 190, as well of the others on the Sânci gateway, are in my opinion much earlier than the first century of our era. They are almost identical with those of the Nânâghât inscriptions, and differ only slightly from the type of the characters of Aśoka's times. It deserves also to be noted that among the inscriptions of the Śeṭh Nâgapiya two, our Nos. 85 (=C. 182) and C. 192, are in the later characters, while one, our No. 7 (=C. 13) on Stûpa No. II, shows the same characters as Aśoka's inscriptions. Such a vacillation is easily explicable, if Nâgapiya lived in the second century B.C. But it is difficult to understand on the supposition that his donations were made two centuries later. Further, there is another important argument, which makes it probable that the first Siri-Sâtakani of the Andhra dynasty ruled, not after the beginning of our era, but about the middle of the second century B.C. I can only agree with Dr. Bhagvânâlâl⁷ in identifying the first Andhra Sâtakani with the Sâtakani, whom Khâravela, king of Kalinga, protected in the second year of his reign. The

⁶ *Dhâra Topes*, pp. 271 ff. Sir A. Cunningham's assertion that the occurrence of the name *Gotiputra* (in our No. 49) possesses a great value for determining the age of the railing, is of course no longer tenable. Correctly interpreted, *Gotiputra*, in Sanskrit *Gaṅgiputra*, means only that the royal scribe *Subhita* was the son of a lady of the *Gotā* or *Gaṅgā* race. It by no means follows that she was the same person as the *Gotī* or *Gaṅgī* who bore the famous Buddhist teacher of Aśoka's times.

⁷ *Actes du sixième Congrès int. des Orient.*, vol. III, 2, p. 146 Dr. Bhagvânâlâl, who assumes that the Maurya era began with Aśoka's conquest of Kalinga, fixes the beginning of Sâtakani's reign at 200 B.C.

thirteenth year of Khâravêla corresponds with the year 165 of the Maurya era (Bhagvânâlâl, *op. cit.* p. 149). Assuming, as I believe must be done, that the Maurya era begins with the coronation of Chandragupta, which fell between 322—312 B.C., Khâravêla's second year lay between 169 and 159 B.C., and Siri-Sâtakani was on the throne about that time. For these reasons I must assign our Nos. 83—88 and Sir A. Cunningham's Nos. 178, 179, 183, 184, 186—192, 194—196 to the first half of the second century B.C. To the same, and partly even to a later, period belong also our Nos. 13 (C. 25), 21 (C. 39), 51 (C. 112), 96, 108, 111 and 123. Among these, Nos. 13, 51 and 93 particularly show the characteristics noticeable in the inscriptions of the first century A.D., *viz.* the inverted *da*, the square *sa*, the angular *ma*, and the *anusvâra* above the line. All these inscriptions, with the exception of No. 21, are very badly engraved and not much better than mere scrawls. Their occurrence on the railings among much older documents may possibly be explained by the supposition that they record repairs of older broken *vedikâs*.

With respect to the age of the inscriptions on Stûpa II, it is important to note that one person, who contributed to the gateways of Stûpa I, appears as donor of a piece of the railing. This is Śeṭh Nâgapiya, whose case has already been noticed.⁸ It is further remarkable that Balaka, the pupil of Arahaguta-Sâsâdaka, occurs in No. 19 (C.) of Stûpa II, while his teacher is named as donor in No. 18 (C. 35) of Stûpa I. These two facts point to the conclusion that portions of, or perhaps the whole, railing were erected somewhat later than Aśoka's times. But the interval cannot be very great, because, as Sir A. Cunningham has pointed out (*Bhilsa Topes*, p. 291), the letters of the inscriptions on Stûpa II fully resemble those of Aśoka's edicts. And it agrees with this estimate, as Sir A. Cunningham has likewise stated (*loc. cit.*),⁹ that the Stûpa II contained the relics of contemporaries of Aśoka, of Moggaliputa, who, according to the Buddhist works, presided at the third Council of Pâṭaliputra, and of Majhima who was sent as missionary to the districts in the Himâlaya and is called in the inscription on the relic box *savahemavatâchariya* "the teacher of the whole Haimavata (*district*)."

The language of the inscriptions likewise agrees with the assumption that they belong to the third century B.C., and to the first half of the second. It differs very little from the literary Pali and still less from the dialects of Aśoka's edicts, and it shares all the peculiarities of that of the Bharhut inscriptions,¹⁰ which latter, with the exception of the inscription over the gateway, on the evidence of their characters belong to the time of the Maurya dynasty.

The inflected forms show, like the Bharhut inscriptions, a mixture of the case terminations used in the eastern and western versions of Aśoka's edicts. This is particularly noticeable in the genitives of the feminine stems in *î* and *â*, which sometimes end in *ya* or *yâ*, and sometimes in *ye*. Not traceable in Pali and Aśoka's edicts is the ablative in *âto*, which occurs three times in I, 51, 59, and 64. It is found once in the Bharhut inscription No. 116. It is very common in the Jaina Mathurâ inscriptions,¹¹ and the

⁸ It is also possible that Nâgila, the pupil of Aya, mentioned in No. 1 of Stûpa II, may be identical with the venerable Nâgila, whose relatives according to No. 84 (C. 181) made a portion of the gateway of Stûpa I.

⁹ I cannot agree with Sir A. Cunningham that there were relics of ten contemporaries of Aśoka. There are only two names which agree with those mentioned in the *Dîpavansa* and the *Mahâvansa*.

¹⁰ See Dr. E. Hultzsch's excellent edition of these documents in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XL, p. 58 ff. The references in the sequel give his numbers and readings.

¹¹ See *ante*, vol. I, p. 372.

original from which the Śaurasenī termination *ādo* and the Mahāshtrī *āo* have been derived. Peculiar is also the nominative, instead of the crude form, at the end of the first part of a compound. It occurs once in I. 3, where *kekateyakasa jamata-vijitasa* is a negligent spelling for *kekateyakasa jāmātā-vijitasa*, and takes the place of the grammatically correct *jāmātu* or *jāmāti-vijitasa*. The same anomaly is repeatedly observable in the Bharhut inscriptions, see e.g. No. 10, *isimigo-jātaka*, and it is very common in the Jaina Mathurā inscriptions.¹² Further, the use of the feminine affix *ā* at the end of female names in *devā*, e.g. *Soṇado [de]vā*, I, 8; *Dhamadevā* II, 3; which agrees with that of the Bharhut inscriptions e.g. in *Chāpadevā*, No. 22, differs from the Pali. But it would be correct even in Sanskrit, if the compounds are taken as Bahuvrīhis and in the sense of "she whose god is Sona, Dhama, or Chāpa."¹³

The word-forms are in general of the type of the Pali and of Aśoka's Girnār edicts. Even the *ra*, which is never changed to *īa*, is occasionally preserved in groups of consonants. And it is worthy of note that in the name *Prātīthānasa*, I. 12, even the spelling of the initial syllable agrees exactly with that used in the Girnār inscriptions for words like *prāṇa*, *priya* and so forth. The *ā* stroke is attached to *ra*, and both are placed above the *pa*, which thus shows at the top the well-known wavy line. Some of the words, which differ from those used in Pali and Aśoka's edicts, are at least formed according to principles prevalent or traceable in the most ancient Prakrits. *Bhichhu*, which appears far more frequently than *bhikhu*, shows the change of *ksha* to *chēha* or *chha* observable in Pali *achchhi*, a variant for *akkhi*, and Aśoka's *chhudaka* for *khudaka* and other words.¹⁴ The only remarkable point is that the form with *chha* does not occur in this particular case in Pali, nor in Aśoka's edicts, but that it is found repeatedly in the Bharhut inscriptions¹⁵ see, e.g., Nos. 27, 31, 65, 120. *Nhusā*, I. 22, which clearly stands for Sanskrit *snushā*. "daughter-in-law" has been formed according to the principle applied in Pali to medial *sn*. It is interesting, because neither the Pali nor Aśoka's dialects admit the group *nh* in the beginning of this or any other word. The Pali forms for *snushā* are *sunisā*, *sunhā* and *husā*.¹⁶ *Nusā*, a further corruption of *nhusā*, appears in our inscription, I. 73. The proper name *Patīthiya*, I. 22, 23; no doubt represents the Sanskrit *pratishthita*, and thus shows an elision of a medial *ta*. Such elisions are rare in the most ancient Prakrits. Nevertheless, a number of similar forms has been collected in Professor Kuhn's *Beiträge zur Pali Grammatik*, p. 56.

A large number of other peculiarities which the Sānchi and Bharhut inscriptions exhibit are, I think, merely graphic and partly due to negligent spelling. Among these I would reckon :—

- (1) The frequent omission of a medial long *ā*, e.g. in *danam* for *dānam*, I. 6, 49, 82, *jamata* for *jāmātā*, I. 3, *Achalaya* for *Achalāya*, I. 6, *Soṇado[de]vaya* for *Soṇadevāya*, I. 8, *upasikāye* for *upāsikāye*, I. 20, *Asvadevaye* for *Asvadevāye*, I. 30, *Yasilaya* for *Yasilāya*, I. 33, *pajāvatiyā* for *pajāvatiyā*, I. 48, *bhatu* for *bhātu*, I. 63, *Samidatāsa* for *Sāmidatasa*, I. 65, *Avisinaye* for *Avisināye*,

¹² See *ante*, vol. I, p. 375.

¹³ Such compounds would fall under the general rule of Pāṇini, IV, 1, 4, which teaches that nouns in *a* take *ā* in the feminine.

¹⁴ See E. Müller: *Pali Grammar*, p. 55;—Kuhn: *Beiträge zur Pali-Grammatik*, p. 52.

¹⁵ Another abnormal *chha* occurs in *sechha*, Sanskrit *śaiksha* and Pali *sekha*, Bharhut inscriptions, No. 15.

¹⁶ The latter probably stood in I, C. 58, where Sir A. Cunningham gives a meaningless *pusa*; see below, note 27.

I. 79, *Arapāna* for *Arápānā* (ablative), I. 89 *Jitamitaye* for *Jitāmitāye*, I. 101, *Vedisakaya* for *Vedisakāya*, I. 117, *Dhamasenaya* for *Dhamasenāya*, II. 9, and *Nāgapalitaya* for *Nāgapālītāya*, II. 10.¹⁷

(2) The occasional omission of short *i*, e.g., in *Dhamarakhatāye* for *Dhamarakhitāye*, I. 76, and *bhichhunayā* for *bhichhuniyā*, I. 119

(3) The almost invariable omission of medial *anusvāras*, e. g. in *Udubaraghara* and its derivatives (see Appendix, List V), in *Nadinagara* and its derivatives (see *ibidem*), *Tubavana* (*ibidem*), *Upidadata* (see Appendix, List III), in the proper names beginning with *Dhama*^o (see Appendix, Lists I-V), and in *atevāsi* for *amtevāsi* I. 12, 66, 88, 112.

It seems to me that the omission of the long *ā* is due everywhere to carelessness, and has for its ultimate cause the custom, common even in late times among clerks and tradesmen, of omitting the vowel-marks altogether; for, the real existence of forms like *jamata*, *jataka* and *jitamita*, in the spoken language, has little probability. As regards the omission of *i*-strokes and of the Anusvāras, it is possible to conceive also of other explanations. The syllables in which the *i* is omitted stand, one and all, *in thesi*, i.e. immediately before or after the syllable which bears the stress-accent. A vowel which is placed in such a position is very indistinct, and it is not impossible that *na* and *kha* were sometimes actually pronounced instead of *ni* and *khi* in words like *bhichhunayā* and *Dhamarakhatāye*. A good many vowel-changes in the literary Prakrits are due to this principle, and a still greater number in the modern vernaculars of India. It must also be noted that in Aśoka's inscriptions *aya* appears occasionally instead of *iya*,¹⁸ and for the same reason.

With respect to the omission of the Anusvāra it must be borne in mind that the spelling *dhama*^o instead of *dhamma*^o is perfectly admissible, because in these inscriptions a single consonant does duty for a double one, and hence *dhama* may be read *dhamma*, as the word is invariably spelt in Pali. Further, *Upidadata* and *Tubavana* may stand for *Upidadatta* and *Tubavana*, because long *ī* and *ū* are marked very rarely in these, as in other old inscriptions. But forms like *Upidadatta* and *Tubavana* are again admissible in Pali and other ancient Prakrits, where *ī* and *ū* may be put for *im* and *um* as in *sīha*, *visati* and so forth. And it must be noted that the form *Ída* for Indra occurs repeatedly, e.g. in L. 1 of the large Nānāghāt inscription, *Archæological Rep. West Ind.*, Vol. V, p. 60. A form like *Nadinagara* may be a negligent spelling for *Nādinagara*, which actually occurs in our inscription I. 7; for the Pali and the other Prakrits show in a number of cases *ā* for *am*, e.g., in *dāthā* for *damshtrā*, *saṇḍāsa* for *saṇdamśa* and so forth. It is no matter of surprise that the dialect of the inscriptions should show these changes more frequently than the literary language of the Buddhist canon. These explanations of the omission of the Anusvāra seem to me more probable than the assumption that it is simply in every case due to negligence.

Turning to the contents of the inscriptions, the latter offer, in spite of their extreme brevity, a good many points of interest. Among the two hundred and eighty-five in-

¹⁷ Analogous cases are extremely common in the Bharhut inscriptions, and it will suffice to quote one sentence, No. 155, *yaṁ brāhmaṇo arāyesi jatakam*, which, as Dr. Hultzsch has pointed out, is a quotation from *Jātakas*, vol. I., p. 293, verse 61 (Fausböll), where the text has *yaṁ brāhṛtaṇo arādesi*.

¹⁸ See M. Senart's collection of such forms in the *Indian Antiquary*, vol. XVII, p. 304; and my additions in *der Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XLV, p. 154, to which instances *chetaya* for Sanskrit *chaitya*, Pali *chetiya*, has to be added from the Bharhut inscription No. 11.

scriptions, contained in Sir A. Cunningham's and the present collections, there are ten, recording donations by corporate bodies or families. The remainder give the names of individual donors. If a certain number of mutilated, or according to the facsimiles inexplicable, inscriptions are left out, and if the homonymous donors are considered to be the same persons,¹⁹ we find among them fifty-four monks and thirty-seven nuns, as well as ninety-one males and forty-five or forty-seven females, who probably were lay members of the Buddhist sect.²⁰

On the other hand, it is not improbable that two persons, bearing slightly different names, may be identical. Thus the monk Jonaka, I, C. 152, may be the same as the monk Jonhaka, I, 75.

Among the corporate bodies making donations, there are, according to the explanations given below, two villages, Vejaja I, 17, and Pâḍukulikâ II, 1. Sir A. Cunningham (*Bhilsa Topes*, p. 240 and p. 280) takes in both cases *grâma* as a personal name or as a part of such. But *grâma* is not used in such a manner, and the translation of *Vejajasa gâmasa dânam* by "Gift of Vejajagrâma," is grammatically inadmissible, as that could only be *Vejajagâmasa dânam*. On the other hand, the form of the two names agrees well with the suggestion that they denote villages, for, Pâḍukulikâ corresponds to Pâḍukulikâ, 'the little dwelling,' or the little sanctuary of Pâḍu, *i.e.* the Nâga Pâḍu, and the word Vejaja closely agrees in its ending with the terminations *aj*, *ej*, and *ij*, which occur in hundreds of Indian village names as corruptions of the affixes *aya*, *eya* and *îya*²¹. Its first part corresponds to Sanskrit *vaidya*, which possibly may be an abbreviation of *Vaidyanâtha*.²² Pious donations, made by villages or towns, do not occur frequently in the inscriptions²³, and those recorded on the Sânci Stûpas possess a particular interest for, though, perhaps, they do not prove that all the inhabitants of Vejaja and Pâḍukulikâ were Upâsakas of the Buddhist Saṃgha, they yet indicate that their most influential men, the members of the village Panch, belonged to the Bauddha sect, and that Buddhism had gained a footing among the agricultural population of Mâlvâ. Of equal interest is the mention of a *Bodhagoṭhî*, in I, 25, 26. The compound corresponds to *Bauddhagoṭhî*. A *goṭhî* is a committee of trustees in charge of a temple or of a charitable foundation. The inscriptions teach us, therefore, that the village of Dharmavardhana possessed a Bauddha shrine, or perhaps a Vihâra, which was managed by such a committee. The fact that *Goshṭhîs* existed in the third century B.C. is of some importance. The term *goṭhî* occurs also in I, 51, where it is preceded by the word *Barulamisâya* or *Barulamisâna*. I am unable to explain the latter term. The collective gift of the *Vedisakâ dâmtakârâ*, or workers in ivory of Vedisa, I, C. 189, probably indicates that these artisans formed a guild, or *śreṇî*, such as the Nâsik inscriptions mention repeatedly.

Among the remaining inscriptions of this class, which mention the Vâkiliyas of Ujjain, I, 27, C. 21, all the relatives of the venerable Nâgila, I, 84, and the Upâsikâs

¹⁹ This is, of course, by no means certain, because in some cases persons bearing the same names are clearly distinct. Thus Asvadevâ, the mother of Bahadata (I, 30), is certainly not the same person as Asvadevâ, the mother of Samika (I, C. 83), nor the nun Isidatâ of Madhuvana (I, C. 132), the same as the nun Isidatâ of Kurâra.

²⁰ The number of the Upâsikâs is uncertain, because possibly the Oḍî, mentioned I, 82, may be identical with the nun Oḍî, II, 11, and because the interpretation of I, 21 is uncertain.

²¹ The map of Gujarât furnishes *e. g.*, Adâlaj, Arnej, Kâmlaj, Kamrej, Pariyaj, Palej, Prântij, Sarkhej. Among these Kamrej (also Kamlej), east of Surat, was called in Sanskrit *Karmaneya* or *Kamanîya* (*Indian Antiquary*, vol. XVII, p. 193).

²² Vaidya occurs as the name of a village in the Nepal inscriptions; *Ind. Ant.* vol. IX, p. 175.

²³ The Bharhut inscription No. 16 mentions a gift of the town of *Karahakata* (*Karahakata-nigamasa*).

or female lay worshippers of Navagâma, I, C. 53, the first two are the most interesting. If, as I believe to be the case, the Vâkalâ devî, the mother of Ahimita, mentioned in I, C. 8, belonged to this family, it must have been a royal, or at least a noble race. With this supposition, *Vâkiliya*, further, must be considered to stand for *Vâkaliya*. It would then correspond to Sanskrit *Vârkaliya* and *Vâkalâ* to *Vârkalâ*. Both forms might be somewhat irregular patronymics from *Vrikala*, which name is found in the mythological lists of the *Purânas* (see the Petersburg Dictionary, *sub voce*).

Proceeding to the inscriptions which mention donations made by monks and nuns, the first point, which must strike every reader, is their great number, which is proportionally greater than that found on any other Stûpa except at Bharhut or in the caves. As the Buddhist ascetics could not possess any property, they must have obtained by begging the money required for making the rails and pillars. This was no doubt permissible, as the purpose was a pious one. But it is interesting to note the different proceedings of the Jaina ascetics, who, according to the Mathurâ and other inscriptions, as a rule, were content to exhort the laymen to make donations and to take care that this fact was mentioned in the votive inscriptions. Another interesting point in which these inscriptions again agree with those of the Bharhut Stûpa is the entire absence of all mention of the Buddhist sects, which are frequently named in the Nâsik, Kârlé, Amarâvatî and other inscriptions. There are, on the other hand, a few specifications or titles given to certain monks and nuns, which are not without importance. Two terms of this kind, *Sutâtikinî* or *Sâtâtikinî*, I, 79, 80, "a female reciter of the *Suttanta* or the *Sûtras*" and *dhamakathîka*, I, C. 191, "a reciter of the Dhamma," have been recognised by the earlier decipherers. But, a third very interesting one, *pachanekayika*, I. 66, has escaped detection. *Pachanekayika* is a negligent spelling for *pâchanekâyika* or *pañchanekâyika*, which former occurs in the Bharhut inscription No. 144, in Sanskrit *pâñchanaikâyika*, and means, as Dr. Hultzsch has translated it, *loc. cit.*, "one who knows the five Nikâyas." The five Nikâyas are (see Childers, *Pali Dictionary*, *sub voce*) the five divisions of the *Sutta Piṭaka*, the *Dîghanikâyo*, *Majjhimanikâyo*, *Samyuttanikâyo*, *Aṅguttaranikâyo* and *Khuddakanikâyo*. The title furnishes, therefore, a clear proof of the existence of these divisions of the *Sutta Piṭaka* at the time when the inscription was incised. And this time must be the third century B.C., as the letters of the inscription fully agree with those of Aśoka's edicts.²⁴ The discovery that the five great subdivisions of the *Sutta Piṭaka* existed at so early a period lends some support to the view of those scholars who, like Professor Oldenberg, identify the titles of some of the treatises mentioned in Aśoka's longer Bairât edict with portions of the *Majjhimanikâyo* and *Aṅguttaranikâyo*. *Yugapajaka*, I, 74, which I translate tentatively by "the path-(finder) of the age," seems to be a new title.

Among the individual monks named in the inscriptions, there are none who can be identified with any of the great men in the Buddhist scriptures. But the names of some, e.g. Bhamḍuka and Tisaka, agree with such as are found in Dr. Wenzel's *Index*. Aya-Pasanaka, I, 5, must, however, have been a man of some importance, as two pupils of his are mentioned on a pillar of the Sonârî Tope No. I. Monks and nuns, who

²⁴ See also Dr. Hultzsch's remarks on this and other clerical titles in the Bharhut inscriptions, *op. cit.*, p. 58, and on the quotation from the *Jâtaka*, *ibidem*, p. 76.

had one pupil, there are several. Peculiar and noteworthy are the names of monks and nuns, which like Kâboja, Prâtiṭhâna, Chirâtî, and perhaps also Oḍî, consist of adjectives derived from the names of countries, towns and races. In these cases it would seem that the real name of the donors has been left out. Some similar names occur among the laymen—thus the name of Kekateyaka, I. 1. 3, the father of Dhama- and father-in-law of Vijita, apparently stands for Sanskrit Kaikateyaka, and means ‘he of the Kîkaṭa country or Magadha.’

As regards the persons who are not marked as monks, and presumably were laymen, the specifications of their social position, which are sometimes added, possess some interest. To the highest rank belongs the Vâkalâdevî, I, C. 8. Descending lower in the social scale, we have a *gahapati*, or village landholder,²⁵ I, 22, 23. Next we find numerous persons bearing the title *seṭhi*, *sheth*, or alderman, II, 11, 35, 57, 85, 99, 115; C. 45, C. 46, C. 94, II, C. 8. Simple traders *vâṇija* or *vâṇika* are mentioned I, 47, 81, 91, C. 119. A royal scribe *râjalipikara* occurs I, 49, a professional writer, *lekhaka*, I, C. 48, a (royal) foreman of artisans, *âvesani*, I, C. 190, a trooper, *asavârîka*, I, 117, and a humble workman, *kamika*, I, 10. The prevalence of merchants and traders seems to indicate, what indeed may be gathered also from the sacred books of the Buddhists, that this class was the chief stronghold of Buddhism. The mention of professional writers is of some importance on account of the great age of the inscriptions. Among the epithets given to females the repeated occurrence of the old Pali title *pajâvatî*, literally ‘a mother of children,’ I, 8, 48, 95, 117; C. 45, C. 46, C. 62, is not without interest, and the fact that some females are named merely ‘the mother of N. N.,’²⁶ and, that others proudly associate the names of their sons with their own,²⁷ is worthy of note. Very peculiar is the phrase I. 73, *Tâpasiyânam nusâya Mitâya* ‘of Mitâ, the daughter-in-law of the Tâpasiyas’. The inscriptions I. C. 58, C. 59 and C. 67, of which unfortunately no impressions are accessible, indicate that the Tâpasiyas were a family or tribe residing in Ujjain.²⁸ If Mitâ is called the daughter-in-law of this community, that looks very much like a confirmation or practical illustration of a view regarding the legal position of married women mentioned as existing, but combated as objectionable by Âpastamba, *Dharmasûtra*, II, 10, 27, 3. He says, “For, they declare that a bride is given to the family (of her husband, and not to the husband alone).” I must content myself for the present with pointing out the possibility of a connexion between the wording of our inscription and the passage of Âpastamba. In order to prove it, more inscriptions containing the same or similar statements, and further information regarding the Tâpasiyas, are required.

²⁵ See Prof. Rhys Davids: *Sacred Books of the East*, vol. XI, p. 257, note.

²⁶ See I, 2, 59, 72, 108; I. C. 37; C. 66; C. 166.

²⁷ See e. g. I, 30; C. 83. Similar cases occur frequently in other Buddhist, and also in the Jaina inscriptions.

²⁸ According to Sir A. Cunningham's copies the three inscriptions run as follows:—No. 58, *Ujjeniya Tapasayâna Pusanajaya dânam*; No. 59, *Ujeya, Tâpasâyânâ Isimâtasa dânam*; No. 67, *Ujjeniyâ Tapasiyendâ Sihadataya dânam*. None of the texts can be quite correct. I suspect that the real readings are: (1) *Ujjeniya Tapasiyâna kusâ-Nadâya dânam*. “The gift of Nadâ (*Nandâ*), daughter-in-law of the Tâpasiyas, from Ujjain;” (2) *Ujjeniya Tâpasâyânâ Isimitasadânam*. “The gift of Isimita (*Rishmitra*) of the Tâpasiyas, from Ujjain;” (3) *Ujjeniya Tâpâsiyânâ Sihadataya dânam*, “The gift of Sihadatâ (*Simhadattâ*) of the Tâpasiyas from Ujjain.” If we combine the information conveyed by these inscriptions with the statement of our No. 73, it is evident that the Tâpasiyas were a family or tribe, settled in Ujjain. I do not think it necessary to assume, with Sir A. Cunningham (*Bhilsa Topes*, p. 365), that they were ascetics. We have also Pârivrajaka Râjâs, *Corp. Inscr. Ind.*, vol. III, pp. 97ff. I may add that Sir A. Cunningham identifies, *loc. cit.*, the Tâpasiyas with the “Tabasi Magorum” and the “Tabasa gens” of the classical authors.

The names of various lay donors and, I may add, of a few monks furnish also some valuable information regarding the existence of the Paurānik worship during the third and second centuries B.C. A very large proportion of the names, *e.g.* Arahā, Arahaka, Arahadata, Arahadina, Arahadāsa, Arahadāsī, Arahatapālita, Arahaguta, Dhamadata, Dhamaguta, Dhamarakhita, Dhamapālita, Budhila, Budhapālita, Bodhi, Sagha, Samghila, Saghadinā, Saghadeva, Saghamita and Samgharakhita, is decidedly Buddhist. Another considerable group of proper names, *e.g.* Asāḍa, Mulā (*i.e.* *Mūlā*), Muladatā, Phaguna, Poṭhaka, Pusa, Pusaka, Pusinī, Pusagiri, Pusarakhita, Poṭhaka, Poṭhādevā, Rohinī (*Rohini*), Sātīla, Svatiguta, has been derived from the names of Nakshatras, and points to the conclusion that the rule of some *Grihyasūtras*,²⁹ which recommends the use of *nakshatranāmāni*, was practically obeyed. The same inference may be drawn from almost all other collections of ancient inscriptions and from various ancient Brahmanical, Buddhist and Jaina works. There are further some names, such as Agisimā (*Agnisarmā*), Agido-[de]vā, Bahadata (*Brahmadatta*), Mahida, Mitā, Vesamanadatā, Visvadeva, Yamarakhitā, which are closely connected with the ancient Vedic worship; and some, Nāgā, Nāgila, Nāgadatta, and so forth, bear witness for the existence of the snake-worship, which was common to the Brahmanists and the heterodox sects. Finally, the names Vinhukā, an abbreviation for Vishnudattā or Vishnurakshitā, Upidadata or Opedadata (*Upendradatta*), Balaka and Balamitra (connected with one of the heroes of the legend of Krishna, Baladeva or Balarāma, who is also called Bala), furnish evidence for the development of Vaishnavism, while Nadiguta (*Nandigupta*), Namdigiri,³⁰ Sāmidata (*Śvāmi-*, *i.e.* *Kumāra-datta*), Samika and Samikā (*Śvāmika*, *Śvāmikā*), Sivanadi (*Śivanandi*) do the same service to Śaivism. It is also possible that Isadata and Himadata are likewise Śaiva names. If the former has been correctly read,³¹ it corresponds to Sanskrit Ísadatta. The other two *may* be connected with Himā, a name of Durgā. They may, however, be also derived from *Hima*, "the moon."

The occurrence among the Buddhists of names connected with the ancient Vedic religion, as well as of such as are connected with Vaishnavism and Śaivism, in these early inscriptions, has no doubt to be explained by the assumption that their bearers or their ancestors adhered to these creeds before their conversion, and that they received their names in accordance with the established custom of their families. The rules regarding the giving of names were probably then as lax among the Buddhists as they are in the present day among the heterodox sects of India, which by no means restrict themselves to the lists of their particular saints or deities. Their historical value consists therein that they form a link in the chain of evidence which enables us to trace the existence, nay the prevalence of Vaishnavism and Śaivism, not only during the third century B.C., but during much earlier times, and to give a firm support to the view now held by a number of Orientalists, according to which Vaishnavism and Śaivism are older than Buddhism and Jainism. By exactly the same method of analysis which has been here applied to the names on the Sanchi Stūpa, it is possible

²⁹ See, *e.g.*, *Hir. Gri. Sū.* II, 4, 13.

³⁰ I would explain *Nandigiri* by "he whose mountain (*i.e.* protection) is or may be Nandin," on the analogy of *Dantidurga*, for which name *Dantivarman* appears. *Devagiri*, *Himagiri*, *Dhamagirika*, *Sibagiri* may be explained similarly, though *Devagiri* and *Himagiri* may also be considered as personal names derived from mountain names. *Vijha*, *i.e.* *Vindhya* furnishes a certain instance of the latter kind.

³¹ Possibly the correct form may be *Isidata*, *i.e.* *Āshidatta*, (compare *Isiguta*).

to extract from those occurring in the canonical works of the Buddhists, the proof that the Pâurânik religions flourished at the time when those works were composed. If, e.g., we learn from the *Bhikkhupâchittiya*, II, 1, that the ox of a Brahman in Takshaśilâ was called Nandivisâlo "as big as Nandi," it is not doubtful that the animal had received its name in honour of Śiva's vehicle, and that Śaivism was popular at the time when the *Suttavibhanga* was composed and probably earlier.

The last point which calls for remark is the identification of the numerous geographical names which the inscriptions offer. A small proportion of the latter causes no great difficulty. Erakina, as must be read instead *Dharakina*, is without doubt the modern Eraṇ in the Sâgar district of the Central Provinces, which on the ancient copper coins is called Erakana or Erakana, and in Sanskrit Airikiṇa.³² Mahisati is the ancient town of Mâhishmatî, identified with the modern Mandal,³³ Pokhara, the ancient Pushkara and the modern Pokhar near Ajmîr, Pratiṭhâna (the base of the male proper name Prâtiṭhâna) either Allahâbâd³⁴ or Paṭhân on the Godâvarî, Ujenî, the modern Ujjain, and Vedisa the modern Besnagar.

Further Kuraghara, which appears five times, I would identify with the village of Kuraraghara, which according to the Buddhist scriptures lay in Avantî or Eastern Mâlvâ, and was the residence of Mahâkacchâyana.³⁵ Kuraraghara is, of course, the etymologically correct form of the name, and Kuraghara, a corruption by a kind of haplophony, which occurs more frequently in geographical and other names. The *Indian Atlas*, Quarter Sheet, No. 53 N.E., shows in 23° 38' N. Lat., and 77° 5' E. Long., an apparently not inconsiderable place, called 'Kurawar,' which may be the modern representative of Kuraghara.

With respect to the remaining towns and villages it is difficult to offer more than more or less uncertain conjectures, because there is no indication to which part of India they belonged, and because many of the names occur scores of times on the map of India, and more than once even in the immediate neighbourhood of Sânci-Kâkanâda. Thus it is possible to suggest that Tubavana may be identical with the southern district of Tumbavana mentioned in the *Bṛihat-Samhitâ*, XIV, 15, or with its chief town; that Sonara, the etymon of the adjective Sonaraka, is the modern Sonârî close to Sânci where some stûpas exist; that the name of Pâdâna, the etymon of the adjective Pâdâniya, is preserved in the modern Parana, Lat. 23° 36' N. and 76° 38' E. Long. (*Ind. Atl. Q. Sh. No. 53 N. W.*); and that Na(m)dinagara and Kâpâsigâma correspond with the modern 'Nandner', Lat. 23° 4' N. and Long. 76° 6' E. (*Ind. Atl. Q. Sh. No. 53 N.W.*) and Kapasi Lat. 23° 28' N. and Long. 77° 54' E. But it must not be forgotten that there were, and are, several 'Nandinagaras' and Nandners, and that another 'Kapasi' is found at no great distance in Lat. 23° 55' N. and Long. 77° E. The same remarks apply with still greater force to such places as Madhuvana, Udubaraghara, the etymon of the adjective Udubaraghariya, and Aba, i.e. Amba, the etymon of *Abeyaka*; for the corresponding modern Madhuban, Mahu, Umra or Umrer and Ambagam are found over and over again in the neighbourhood of Sânci and in more distant districts. For the present it is not advisable to do more

³² Fleet: *Corpus Inscr. Ind.*, vol. III, p. 18, note 2.

³³ Cunningham: *Ancient Geography*, p. 488.

³⁴ Jhûsi, opposite to Allahâbâd,—see Führer: *Monumental Antiquities and Inscriptions in the North-Western Provinces and Oudh*, p. 138.—*Ed. E. I.*

³⁵ See Dr. Wenzel's Index: *Jour. Pali Text Soc.*, 1888.

than to note the names and to point out some of the possibilities which they suggest. All of them may, hereafter, become important. Hence they have been given in alphabetical order, just as well as the personal names, in the Appendix to this paper.

TOPE I.

No. 1 = C. 1.

केकटेयकपुत्रस धमसिवस दानं [1*]³⁵

“The gift of Dhamasiva (*Dharmaśiva*), son of Kekaṭeyaka (*Kaikaṭeyaka*).

No. 2 = C. 4.

धमगिरिकस मातु दानं [1*]

“The gift of Dhamagirika’s (*Dharmagirika*’s) mother.”

No. 3 = C. 5.

केकटेयकस जमत विजितस दानं [1*]³⁶

“The gift of Vijita, son-in-law³⁷ of Kekaṭeyaka (*Kaikaṭeyaka*).

No. 4 = C. 6.

कादस भिक्षुनो दानं [1*]

“The gift of the monk Kâda (*Kânda*).”

No. 5 = C. 13.

अयपसनकस भिक्षुनो दानं [1*]³⁸

“The gift of the monk Aya-Pasanaka (*the venerable Prasannaka*).”

No. 6 = C. 14.

नदिनगरा अचलय भिक्षुनिया दानं [1*]³⁹

“The gift of the nun Achalâ, from Nadinagara (*Nandinagara*).”

No. 7 = C. 15.

नादिनगरा कावोजस भिक्षुनो दानं [1*]

“The gift of the monk Kâboja (*Kâamboja*) from Nâdinagara (*Nandinagara*).

No. 8 = C. 16.

सिहरखितस पजावतिय सोणदीवय दानं [1*]⁴⁰

“The gift of Sonadevâ (*Surarnadevâ* or *Ṣonadevâ*), wife of Siharakhita (*Simharakshita*).”

³⁵ Possibly ककटेयक°, but see No. 3. Below this is a modern Devanâgarî inscription : रा श्री सावदेव प्रणमति नित्यं [1*] ‘The king (?), the illustrious Sâvadeva, adores constantly.’

³⁶ An apparent e-stroke above the last ण is an accidental scratch.

³⁷ जमत seems to stand for जामावा, the nominative being used instead of the stem.

³⁸ There are three impressions showing these words, and the differences in the shape of the letters seem to indicate that they have been derived from three different inscriptions.

अचलय stands for अचलाय and दानं for दानं.

⁴⁰ सोणदीवय is meant for सोणदेवाय.

No. 9 = C. 19.

धमरखितस भिक्षुनो दानं [1*]

“The gift of the monk Dhamarakhita (*Dharmarakshita*).”

No. 10 = C. 20.

अठस कमिकस दानं [1*]⁴¹

“The gift of Atha (*Artha*), the labourer (?).”

No. 11 = C. 23.

L. 1. सामनेरस

2. अवेयकस

3. सेठिनो दानं [1*]

“The gift of Sâmanera,⁴² the Abeyaka Sheth (*i.e. the Sheth of a town or village called Aba or Amba, in Sanskrit Amra-grâma*).

No. 12 = C. 24.

प्रातिठानस भिक्षुनो हाटियस अतेवासिनो दानं [1*]

“The gift of the Prâtiṭhâna monk (*i.e. the monk from Pratishṭhâna*), pupil of Hâṭiya.”

No. 13 = C. 25.

उदुबरघरियस सीहरखितस दानं [1*]

The gift of Sîharakhita (*Simharakshita*), inhabitant of Udubaraghara (*Udumbaragrîha*).”

No. 15 = C. 30.

धमरखिताय मधुवनिकाये दानं [1*]

“The gift of Dhamarakhitâ (*Dharmarakshitâ*), inhabitant of Madhuvana.”

No. 16 = C. 33.

L. 1. [गो]तिपुतस

L. 2. भंडुकस

L. 3. भिक्षुनो दानं [1*]

“The gift of the monk Bhamḍuka, son of Gotî (*i.e. of a mother of the Gupta race*).

No. 17 = C. 34.

L. 1. वेजजस गामस दा

L. 2. नं [1*]⁴³

“The gift of the Vejaja village.”⁴⁴

⁴¹ The *i*-stroke is expressed by a prolongation of the upper right limb of ण.

⁴² With the proper name Sâmanera (*S'âmanera*), literally “a novice,” compare the name *Samanâ*; Bharhut Inscrip., ed. Hultzsch. No. 29, and *Samana*; I, C. 179.

⁴³ The न is faint and blurred, the Anusvâra distinct. Both stand above the line.

⁴⁴ Regarding the correctness of Prinsep's interpretation, which the above translation follows, see the Introduction.

No. 18 = C. 35.

अरहगुप्तस सासादकस भिक्षुनो दानं [1*]

“The gift of Arahaguta (*Arhadgupta*), inhabitant of Sâsadâ.”

No. 19 = C. 36.

L. 1. सुभगस

L. 2. कोरघरस दन [1*]

“The gift of Subhaga, inhabitant of Kuraghara (*Kuraragriha*).”⁴⁵

No. 20 = C. 38.

वुदिनाये उपसिकाये दानं [1*]⁴⁶

“The gift of Vudinâ (*Vyudirṇā*), a female lay-disciple.

No. 21 = C. 39.

का[कण]ये भगवतो पमाणलठि [1*]⁴⁷

“The measuring-staff of the Divine one (*Buddha, the gift*) of Kâkaṇâ⁴⁸ (i.e. probably *kākinē*, “the little crow”).

No. 22 = C. 40.

तुववना गहपतिनो [प]तिठियन्हुसाय वेसमन[दत्त]ये दानं [1*]⁴⁹

“The gift of Vesamanadatâ (*Vaiśraṇadattā*), daughter-in-law of Patiṭhiya (*Pratishṭhita*), a *gahapati* from Tubavana (*Tumbavana*).⁵⁰

No. 23 = C. 41.

तुववना गहपतिनो पतिठियस दानं [1*]

The gift of the *gahapati* Patiṭhiya (*Pratishṭhita*) from Tubavana (*Tumbavana*).

No. 24 = C. 43.

नदावुनो च नादिविरोहिस च दानं [1*]

“The gift both of Nadâvu (*Nandâyu?*) and of Nâdivirohi (*Nandivirohin*).”

No. 25 = C. 73.

बोधगोठिय धमवदनना दानं [1*]

“The gift of the Buddha-Committee of Trustees from Dhamavadhanana (*Dharmavadhanana*).”⁵¹

⁴⁵ Regarding this name see the Introduction.

⁴⁶ The vowels of the first two syllables of the first word, and of the last two syllables of the second word, are not quite distinct.

⁴⁷ Possibly कारुणायै is to be read.

⁴⁸ Dr. Bhagvānlal Indrāji according to Mr. Fleet, *Corp. Insc. Ind.* vol. III, p. 31, took काकणायै to stand for काकणादे.

⁴⁹ The fourth and fifth consonants of the last word but one are not certain. At first sight they look like रुदा.

⁵⁰ Regarding the precise meaning of गहपति, see the Introduction.

⁵¹ Regarding the explanation of Bodhagoṭhī, see the Introduction. Though the term *Dhamavadhanana* occurs twice, it is probably a mistake for *Dhamavadhana*. Only the latter gives a sense, and its Sanskrit equivalent is mentioned as a village-name in the *Rāmāyana*, I, 74, 10, see the *Petersb. Dict.*; s. v.

No. 26.

वोधागोठिया धमवढनना दानं [1*]⁵²No. 27 = C. 76.⁵³

उजेनिया वाकिलियाना दानं [1*]

“The gift of the Vākiliyas, from Ujjain.”

No. 28 = C. 78.

चिरातिय भिङ्गुनिया दानं [1*]

“The gift of the nun Chirâtî (*Kirâtî*)”

No. 29 = C. 79.

सधनस भिङ्गुनो दानं [1*]

“The gift of the monk Sadhana (*i.e. Sa-dhana or Sad-dhana*)”.

No. 30 = C. 80.

अस्वदेवये बहदतमातु दानं [1*]

“The gift of Asvadevâ (*Aśvadevâ*), mother of Bahadata (*Brahmadattâ*)”.

No. 31 = C. 81.

उगिरियकस स्वतिगुतस दानं [1*]⁵⁴“The gift of Svatiguta (*Svâtigupta*), an inhabitant of Ugirâ.

No. 32 = C. 82.

अरहगुताये दानं [1*]

“The gift of Arahagutâ (*Arhadguptâ*)”.

No. 33 = C. 84.

यसिलय अतेवसिनि संघरखिताये दानं [1*].

“The gift of Saṅgharakhitâ (*Samgharakshitâ*), pupil of Yasilâ (*Yasilâ*)”.

No. 34 = C. 86.

यसिलाये दानं [1*]⁵⁵“The gift of Yasilâ (*Yasilâ*)”.

No. 35 = C. 87.

सेठिनो पटिकमकारिकाना दानं [1*]

“The gift of the Sheṭh, the great executor of repairs”.⁵⁶

⁵² This is apparently a second inscription of the same import as No. 25, not a second impression of No. 25. For the size of most letters does not agree in the least and the termination of the first word ends in य् instead of in य.

⁵³ See also I, C. 11.

⁵⁴ The subscribed व् of स्वतिगुतस is not quite distinct.

⁵⁵ Possibly यसिलाये to be read.

⁵⁶ I take पटिकमकारिकाना as *pluralis majestatis*, agreeing with the singular सेठिनो, see above, vol. I, p. 573.

No. 36 = C. 90.

उपिददत्तस दानं [1*]

“The gift of Upidadata (*Upendradatta*).”

No. 37 = C. 92.

वाघुमता सघदिनाय भिक्षुनिय दानं [1*]⁵⁷

“The gift of the nun Saghadinâ (*Samghadattâ*) from Vâghumata.”

No. 38 = C. 93.

यखिय भिक्षुनिये वेदिसा दानं [1*]

“The gift of the nun Yakhî (*Yakshî*) from Vedisa (*Vidîsâ*).”

No. 39 = C. 95.

कुररिये तापसिया मातु दानं [1*]

“The gift of Kurarî, the mother of Tâpasî.”⁵⁸

No. 40 = C. 99.

कापासिगामा अरहस दानं [1*]⁵⁹

“The gift of Araha (*Arhat*) from Kâpâsigâma (*Kârpâsigrâma*).”

No. 41 = C. 101.

कटकजुया भद्रकस दानं [1*]⁶⁰

“The gift of Bhadaka (*Bhadraka*) from Katakajū.”

No. 42 = C. 102.

अपथकस दानं [1*]

“The gift of Apathaka (*Apârthaka*).”⁶¹

No. 43 = C. 103.

भोगवदनकस अजितिगुतस [1*]

“(The gift) of Ajitiguta (*Ajîtigupta?*), inhabitant of Bhogavadhana (*Bhogavardhana*).”

No. 44 = C. 104.

मोरसिहिकटि अरहदिनस दानं [1*]

“The gift of Arahadina (*Arhadatta*) in Morasihikata (*Mayârasimhikata*).

No. 45 = C. 105.

भोगवधन धमरखितय सिवनदिनी मातु [1*]⁶²

“(The gift) of Dhamarakhitâ (*Dharmarakshitâ*), mother of Sivanadi (*Sivanandin*) from Bhogavadhana (*Bhogavardhana*).”

⁵⁷ Perhaps वाघुमती.

⁵⁸ Tâpasî may be either a proper or a family name, as there was a Tâpasiya family (see the Introduction).

⁵⁹ There are two impressions with these words. The differences of the characters show that they have been derived from two different inscriptions.

⁶⁰ The letters are much blurred.

⁶¹ I take the name to be formed from *apârtha*, “who has renounced (the acquisition of) wealth.” It may, of course, also correspond with Sanskrit *alpârthaka*, ‘poor.’

⁶² There are two impressions bearing these words. The differences of the characters show that they have been derived from two different inscriptions.

No. 46 = C. 107.

नवगमकसमिकाये उजेनि[ह]ारा दानं [1*]

“The gift of Samikā (*Scāmikā*), inhabitant of Navagama (*Navagrāma*) from the district of Ujjain.⁶³

No. 47 = C. 108.

L. 1. सिरिगुतस

L. 2. वानिजस दानं [1*]

“The gift of the merchant Siriguta (*Śrīgupta*).”

No. 48 = C. 109.

सुवाहितस पञ्चवतिया मन्निमाया दानं [1*]⁶⁴

“The gift of Majhimā (*Madhyamā*), wife of Subāhita.

No. 49 = C. 110.

L. 1. सुवाहितस गोतिपुत-

L. 2. स राजलिपिकरस

L. 3. दानं [1*]

“The gift of the scribe Subāhita, son of a Gotī (i. e. of a mother of the Gaupla race).”

No. 50 = C. 111.

तिरिडपदा नागाय उपासिकाय — —⁶⁵

“(The gift) of the female lay disciple Nāgā, from Tirīḍapada (Tirīḍapadra?).”

No. 51 = C. 112.

वरुलमि[साय] गोठिया दान [वि]दिसातो [1*]⁶⁶

“The gift of the Barulamisa Committee from Vedisa (*Vidiśā*).”

No. 52 = C. 113.

L. 1. धमरखिताये भिङ्गुनिय काचुपथे

L. 2. दानं [1*]⁶⁷

“The gift of the nun Dhamarākhitā (*Dharmarākhitā*) in Kāchupatha.”

No. 53 = C. 114.

धमरखितस काचुपथस भि[ङ्गु]नो दान [1*]

“The gift of the monk Dhamarākhita (*Dharmarākhita*), inhabitant of Kāchupatha.”

⁶³ *Ujjenihāśā* may stand for *Ujjeni-āhāśā* (see E. Müller: *Pali Grammar*, pp. 40-41). *Āhāśā* is the well-known ancient revenue term, corresponding to the modern Collectorate. It follows that *Navagrāma* was situated in the neighbourhood of Ujjain.

⁶⁴ There is a second copy, which bears only सुवाहितस पञ्चव[त] ... The letters show that it has been taken from another inscription.

⁶⁵ The last two syllables दानं and half the preceding य are wanting in the impression.

⁶⁶ Possibly वरुलमिसान.

⁶⁷ Possibly भिङ्गुनिये; According to Sir A. Cunningham's copy the letter स has been lost after काचुपथे. I am, however, unable to make any sense out of such a reading.

No. 54 = C. 115.

संधानस भिक्कु दानं [1*]⁶⁸

“The gift of the monk Saṁdhâna.”

No. 55 = C. 116.

पुसगिरिनो नावगामकस दानं [1*]

“The gift of Pusagiri (*Pushyagiri*), inhabitant of Navagâma (*Navagrâma*).”

No. 56 = C. 117.

भिक्कुस पाडानियस दानं [1*]

“The gift of Bhichhuka (*Bhikshuka*), inhabitant of Pâdâna.”

No. 57 = C. 124.

L. 1. सामनेरस अबेय-

L. 2. कस सेठिनो दानं [1*]

“The gift of Sâmanera, the Abeyaka Sheth.”⁶⁹

No. 58 = C. 125.

नदिगुतस दाना भिक्कुनो [1*]⁷⁰

“The gift of Nadiguta (*Nandigupta*), the monk.”

No. 59 = C. 127.

अरा[पा]नातो अरहदिन — — — [1*]⁷¹

“(The gift) of Arahadina ('s mother) from Arâpâna.”

No. 60 = C. 128.

तंबलमडा कुज — दानं [1*]⁷²

“The gift of Kuja—(?) from Tam̄balamada.”(?)

No. 61 = C. 129.

— धुवना धमगुतस भिक्कुनो दानं [1*]⁷³

“The gift of the monk Dhamaguta (*Dharmagupta*) from Madhuvana.”

No. 62 = C. 131.

महागिरिनो भिक्कुनो दानं [1*]

“The gift of the monk Mahâgiri.”

No. 63 = C. 135.

उपसिक्तस फगुनस भतु भिक्कुनो [1*]

⁶⁸ Read भिक्कुनो.

⁶⁹ See above, No. 11.

⁷⁰ The apparent *û*-stroke at the end of दाना may possibly be an *anusvâra*, run together with the द

⁷¹ Sir A. Cunningham completes स मातु दानं.

⁷² Last sign of कुज—is not decipherable. I suspect that कुजर, i. e. कुञ्जर, is meant (see Bharhut Inscr).. No. 104.

⁷³ Restore मधुवना.

“The gift of the monk Upasijha (*Upasidhya*), brother of Phaguna (*Phálguna*).”

No. 64 = C. 136.

भोगवटनातो इसिरखिताय [1*]

“(The gift) of Isirakhitâ (*Rishirakshitâ*) from Bhogavadhana (*Bhogavardhana*).”

No. 65 = C. 139.

समिदतस भिक्कुनो दानं [1*]

“The gift of the monk Samidata (*Svámidatta*).”

No. 66 = C. 140—141.

L. 1. देवगिरिनो पचनेकयिकस

L. 2. भिक्कुनो स अतेवसि — — णो [?1*] 74

“(The gift) of the monk Devagiri, who knows the five Nikâyas,⁷⁵ and of his pupil.”

No. 67 = C. 142.

पुसकस भिक्कुनो दानं [1*]

“The gift of Pusaka (*Pushyaka*) the monk.”

No. 68 = C. 143.

चुडस च धमरखितस च भिक्कुनं दानं [1*]

“The gift both of Chuda (*Kshudra*) and Dhamarakhita (*Dharmarakshita*).”

No. 69 = C. 144.

उजेनिये अगिसिमये दानं [1*]

“The gift of Agisimâ (*Agnisarmâ*) in Ujjain.”⁷⁶

No. 70 = C. 145.

L. 1. [प्रा]तिठानस भिक्कुनो दानं

L. 2. अ[यतिस]कस अतेवासिनो [1*] 77

“The gift of the monk Prâtiṭhâna⁷⁸, pupil of Aya-Tisaka (*the venerable Tishyaka*).”

No. 71 = C. 146.

बुधरखितस भिक्कुनो दानं एजावतस [1*]

“The gift of the monk Budharakhita (*Buddharakshita*), the Ejavata.”⁷⁹

⁷⁴ Though the last sign looks like णो, I suspect that the writer meant to give *Sa-atevâsino dânam*.

⁷⁵ See the Introduction.

⁷⁶ Possibly अगिसिमये is to be read.

⁷⁷ Possibly पतिठानस or पतिथानस.—The other three bracketed syllables are very faint.

⁷⁸ See above, No. 12.

⁷⁹ The etymological meaning of एजावत would be “endowed with desire.” This, of course, does not suit here. I take the word to be an adjective, derived from the name of a town.

No. 72 = C. 148.

अरापाना असाडस मातु दानं [1*]⁸⁰

“The gift of Asâda's (*Ashâdha's*) mother, from Arâpâna.”

No. 73 = C. 149.

L. 1. उजेनिया ताप-

L. 2. सियानं नुसा-

L. 3. मिताय

L. 4. दानं [1*]

“The gift of Mitâ (*Mitrâ*), daughter-in-law of the Tâpasiyas, from Ujjain.”

No. 74 = C. 150.

[भ]रडियस सपुरिसस युगपजकस दानं (1*)⁸¹

“The gift of the Bharadiya, the holy man, the path-(*finder*) of the age.”⁸²

No. 75 = C. 153.

जोहकस भिक्वुनो दानं [1*]

“The gift of the monk Jonhaka (*Jyotsnaka*).”

No. 76 = C. 154.

धमरखताये मधुवनाकाये दानं [1*]⁸³

“The gift of Dhamarakhatâ (*Dharmarakshatâ*), inhabitant of Madhuvana.”

No. 77 = C. 155.

माहमोरगिन्हा सिहगिरिनो दानं [1*]⁸⁴

“The gift of Sihagiri (*Simhagiri*) from Mâhamoragi.

No. 78 = C. 160.

L. 1. धम[सि]रिया भिक्वनिये मडलच्छिकटिकाये

L. 2. दानं [1*]⁸⁵

“The gift of the nun Dhamasiri (*Dharmaśrī*), inhabitant of Maḍalachhikaṭa (*Maṇḍalākshikaṭa*?).”

No. 79 = C. 161.

L. 1. अविस्सिनये सूतातिकिनिया

L. 2. मडलच्छिकटिकाये दानं [1*]

“The gift of Avisinâ (*Avishaṇṇâ*),⁸⁶ who is versed in the Sutta-Piṭaka, an inhabitant of Maḍalachhikaṭa.”

⁸⁰ Possibly असाडस is to be read. But the wavy line below the ड is probably accidental.

⁸¹ The left side of the initial भ has been almost cut away in the impression.

⁸² Or, perhaps, the gift of the holy man of *Bharaḍa*, etc.

⁸³ Meant for धमरखिताये मधुवनिकाये.

⁸⁴ Possibly माहमोरगि^०. Though there is a second inscription of this individual, I, C. 28, I suspect that we should read *Mahâmoragirimhâ*, from the great Mayûragiri. Compare Bharhut Inscr. Nos. 81, 94, 95, where *Moragirimhâ* occurs.

⁸⁵ The third sign of धमसिरिया has been originally चि, which afterwards was altered to सि.

⁸⁶ Compare Pali *nirinna* for *nishaṇṇa*, and the male name *Avisana*; Bhar. Insc. Nos. 141, 142.

No. 80.

L. 1. अविशिनाये सुतातिकिनि—

L. 2. मडलच्छिकटिकाय दानं [1*]⁸⁷

No. 81 = C. 162.

L. 1. सघदेवस वेरोहकटस

L. 2. वाणिजस दानं [1*]

“The gift of Saghadeva (*Sanghadeva*), a trader, inhabitant of Virohakaṭa.”

No. 82 = C. 167.

L. 1. ओडिय

L. 2. नदिनग-

L. 3. रिकय दन [1*]

“The gift of Oḍī, inhabitant of Nadinagara (*Nandinagara*).”

No. 83 = C. 180.

अरहदिनस भिखुनो पोखरेयकस दानं [1*]

“The gift of the monk Arhadina (*Arhaddatta*), inhabitant of Pokhara (*Pushkara*).”

No. 84 = C. 181.

L. 1. भद्रतनागिलस

L. 2. सवानं जातीनं-

L. 3. दानं यमो [1*]⁸⁸

“A pillar, the gift of all the relatives of the venerable Nâgila.”

No. 85 = C. 182.

कोररस नागपियस अछावडे सेठिस दानं यमो [1*]

“A pillar, the gift of Nâgapiya (*Nâgapriya*), inhabitant of Kurara,⁸⁹ a Sheth in Achhâvada.”⁹⁰

No. 86 = C. 184.

बुधपालीताया भिखुने[या] दानं [1*]⁹¹

“The gift of the nun Budhapâlîtâ.”

No. 87 = C. 185.

पोठकस भिखुनो दानं [1*]⁹²“The gift of the monk Poṭhaka (*Proshṭhaka*).”

No. 88 = C. 193.

अयचुडस अतेवासिनो बेलमितस दान यमो [1*].

“A pillar, the gift of Balamitra, the pupil of the venerable Chuḍa (*Kshudra*).”⁸⁷ Restore सुतातिकिनिया.⁸⁸ There are two impressions. One shows in l. 2 सवानं and the other सविनं, as Sir A. Cunningham reads. The latter reading gives, however, no sense.⁸⁹ The proper form of the name is *Kurâra*; see No. 98.⁹⁰ This means probably that Nâgapiya had his shop in Achhâvada.⁹¹ Meant for भिखुनिया.⁹² The apparent *d*-stroke after पोठ is in my opinion accidental.

No. 89.

अरपान देवकस दानं [1*]

“The gift of Devaka from Arapâna (*Arápâna*).”

No. 90.

अरहदिनस दानं रमोरज[हि]कडि — —⁹³

“The gift of Arahadina (*Arhaddatta*) in Ramorajakaḍi (?).”

No. 91.

अस्ववतिया इसिगुतस वणिजस दानं [1*]

“The gift of the merchant Isiguta (*Rishigupta*) from Asvavati (*Aśvavati*).”

No. 92.

इसिकस भिखुनो दानं [1*]

“The gift of the monk Isika (*Rishika*).”

No. 93.

L. 3. इसिकस रोहा —

L. 2. णिपदियस दा —⁹³

L. 1. नं [1*]

“The gift of Isika (*Rishika*), inhabitant of Rohiṇipada.”

No. 94.

इसिरखितस दानं [1*]

“The gift of Isirakhita (*Rishirakshita*).”

No. 95.

L. 1. उजेनिया विस्वदे-

L. 2. वस यजावतिया

L. 3. मुलाय दानं [1*]

“The gift of Mulâ (*Mūlā*), wife of Visvadeva (*Viśvadeva*), from Ujjain.”

No. 96.

[उ]दुंवरघरिय [स]चमि[तस] दा[न 1*]⁹⁴

“The gift of Sachamita (*Satyamitra*), inhabitant of Udubaraghara (*Udumbaragṛiha*).

No. 97.

L. 1. क[ट]क[जुय]कस अयपतुडस⁹⁵

L. 2. भिखुनो दानं[1*]

“The gift of the monk, the venerable Patuḍa (?), inhabitant of Kaṭakañu.”

⁹³ The impression seems to be incomplete. The last word probably ended in *यस* and designated Arahadina as inhabitant of *Ramorajahikada* (?).

⁹⁴ The inscription has to be read from below. Read रोहिहिणि°.

⁹⁵ This is a mere scrawl, and the bracketed letters are mostly uncertain.

⁹⁶ Most of the letters of l. 1 are very faint, and the first bracketed one is not certain.

No. 98.

कुरारा सवलितस दानं[1*]

“The gift of Samvalita from Kurâra.”

No. 99.

L. 1. कोरघरस सेठिनो

L. 2. सीहस दानं[1*]

“The gift of the Sheth Sîha (*Simha*), inhabitant of Kuraghara.”

No. 100.

गिरिगुताय भिक्षुनिया दानं[1*]

“The gift of the nun Girigutâ (*Giriguptâ*).”

No. 101.

जितमितये भिक्षुनिये वडिवहनिकाये दानं[1*]

“The gift of the nun Jitamitâ (*Jitâmitrâ*), inhabitant of Vâdivahana.”

No. 102.

धमताय दानं पुजवढनियाये [1*]⁹⁶“The gift of Dhamatâ (*Dharmadatâ*), inhabitant of Puñavaḍhana (*Puṇyavar-dhana*).”

No. 103.

धमदतस भिक्षुनो दानं अ[य]भडुकिय[स 1*]⁹⁷“The gift of the monk Dhamadata (*Dharmadatta*), pupil of Aya-Bhaḍuka (*Ārya - Bhaḍuka*, No. 16).”

No. 104.

L. 1. [पिय]धमाय

L. 2. बोधिय च

L. 3. कोरघरिन

L. 4. भिक्षुनिनं दानं [1*]

“The gift of Piyadhamâ (*Priyadharmâ*) and Bodhi, the nuns of Kuraghara.”

No. 105.

पुसये भिक्षुनिये नदिनगरिकाये दानं [1*]

“The gift of the nun Pusâ (*Pushyâ*), inhabitant of Nadinagara (*Nandinagara*).”

No. 106.

L. 1. पोखरा हिम-

L. 2. गिरिनो दानं [1*]

“The gift of Himagiri from Pokhara (*Pushkara*).”

No. 107.

पोरविखिकस धमसिवस दानं [1*]

“The gift of Dhammasiva (*Dharmaśiva*), inhabitant of Puravikha(?).”⁹⁶ Probably धमदताय is to be read.⁹⁷ अयभडुकियस looks almost like अकभडुकियस; but see No. 122, where the reading, given above, is plain.

No. 108.

वेदकरा नंदिगि[रि]मातु द[र]नं [१*]

“The gift of Namdigiri's mother from Bedakara.”

No. 109.

[भोगवढ]नकस महि[द] — — —⁸³

“(The gift) of Mahida (*Mahendra*), inhabitant of Bhogavadhana (*Bhogavar-anāna*):”

No. 110.

L. 1. मधुवनिकाये दुधरखितये भिक्कुनिये

L. 2. दानं [१*]

“The gift of the nun Budharakhitā (*Buddharakshitā*), inhabitant of Madhuvana.”

No. 111.

महिसतिय देवभगस [दा]नं [१*]

“The gift of Devabhaga (*Devabhāga*?) from Mahisatī (*Māhishmatī*).”

No. 112.

L. 1. यखिलस भिक्कुनो अयदेवगिरिनो अते-

L. 2. वासिनो दानं [१*]

“The gift of the monk Yakhila (*Yakshila*), pupil of the venerable Devagiri.”

No. 113.

L. 1. रोहणपदिय-

L. 2. स निगडिस दा-

L. 3. नं [१*]

“The gift of Nigadi, inhabitant of Rohanipada (*Rohanipada*).”

No. 114.

L. 1. रोहणपदिय-

L. 2. स बुलिकस

L. 3. दानं [१*]

“The gift of Bulika,⁸⁹ inhabitant of Rohanipada.”

No. 115.

L. 1. रोहणपदियसि

L. 2. सेठिनो नागदि-

L. 3. नस दानं [१*]¹

“The gift of Sheṭh Nāgadina (*Nāgadatta*), inhabitant of Rohanipada.”

⁸³ Restore महिदस दानं.

⁸⁹ Compare the *Buli* tribe (Wenzel: *Index*, sub voce) of *Allakappa*.

¹ Read पदियस; the सि stands above the line, and is a correction.

No. 116.

वाडिवहना छडिकस भिङ्गुनो दानं [1*]

“The gift of the monk Chhadika (*Chhadika*?) from Vâdivahana.”

No. 117.

L. 1: वेदिसकय [हं]सरखितास असवारकस

L. 2: पजावति — नागदता[य] दानं [1*]²“The gift of Nâgadatâ (*Nâgadattâ*), wife of the cavalierist Hamsarakhita (𑀧𑀺𑀢𑀺𑀓𑀺) (*Hamsarakshita*), an inhabitant of Vedisa (*Vidiśā*).

No. 118.

समिकाये सधितिकाये दानं [1*]

“The gift of Samikâ (*Svâmikâ*) and of her daughter.”

No. 119.

सिरिदिनाय भिङ्गुनया नादिनागरिकाय दानं [1*]

“The gift of the nun Siridinâ (*Śrīdattâ*), inhabitant of Nadinagara (*Nandinagara*).”

No. 120.

सोयसस दानं भादनकटियस [1*]

“The gift of Soyasa (*Sanyaśasa*), inhabitant of Bhâdanakaṭa.”

No. 121.

[रि]वाये उजेनिकाये उपसिकाये दानं [1*]

“The gift of the female lay disciple Revâ, inhabitant of Ujjain.”

No. 122.

— — — स भिङ्गुनो दानं अयभङ्गुकियस [1*]³“The gift of the monk , pupil of the venerable *Bhamḍuka*.”⁴

No. 123.

L. 1. — — — — [ते] कन

L. 2. [नी] रूहकस

L. 3. — — [म] — — त — स उ

L. 4. — रि — —

TOPE II.

No. 1 = C. 3.

पाङ्कुलिकाय गामस दानं [1*]

“The gift of the village of Pâḍukulikâ (*Pāṇḍukulikâ*).”² The letters are mostly faint, and the bracketed one is very doubtful.³ Possibly another स may have stood in the beginning.⁴ See above, Nos. 16 and 103

No. 2 = C. 4.

बुधिलस भोग[व]ढनकस दानं [1*]

“The gift of Budhila (*Buddhila*), an inhabitant of Bhogavadhana (*Bhogavardhana*).”

No. 3 = C. 5.

धमदेवय देनं मितसरिय अंतेवासिनि[य] [1*]⁵

“The gift of Dhamadevâ (*Dharmadevâ*), (who is) a pupil of Mitasiri (*Mitrasiri*).”

No. 4 = C. 6.

इसिलस भिखुनो दाना [1*]

“The gift of the monk Isila (*Rishila*).”

No. 5 = C. 11.

विभस भिखुनो दानं [1*]

“The gift of the monk Vijha (*Vindhya*).”

No. 6 = C. 12.

यखिलस भिखुनो दान [1*]

“The gift of the monk Yakhila (*Yakshila*).”

No. 7 = C. 13.

L. 1 नागपियस अछाव[ड]

L. 2 स सेठिस दानं [1*]

“The gift of Nâgapiya (*Nâgapriya*), a Sheth of Achhâvada.”⁶

No. 8 = C. 14.

L. 1. सपकाय कीररिय दान

L. 2. भिखुनिय [1*]

“The gift of the nun Sapa kâ (*Sarpakâ* ?), an inhabitant of Kurara.”⁷

No. 9 = C. 16.

L. 1. धमसेनय कीररिय दान भिखुनि

L. 2. य [1*]

“The gift of Dhama senâ (*Dharmasenâ*), an inhabitant of Kurara, a nun.”

No. 10 = C. 17.

नागपालितय दान यभो [1*]

“A pillar, the gift of Nâgapâlità.”

No. 11 = C. 25.

[ओ]डिय भिखुनिय यभो दान [1*]⁸

“A pillar, the gift of the nun Odî.”

⁵ Read दानं; the third letter of मितसरिय was originally an मि, which was afterwards corrected to सि.

⁶ This inscription can be restored in accordance with No. 85, and C. 192 of Tope I.

⁷ Properly कुरार; see I, 98.

⁸ Possibly ओडाय.

No. 12 = C. 30.

सघमितस सोनरकस दानं [1*]

“The gift of Saghāmīta (*Samghamitra*), an inhabitant of Sonara (*Sonārī*).”

No. 13 = C. 32.

अ[गि]लस दानं अधपोरिकस [1*]

“The gift of Agīla (*Agnīla*), inhabitant of Adhapura (*Ardhapura*).”

No. 14 = C. 33.

यसोगिरिनो दानं भिखुनो [1*]

“The gift of Yasogiri (*Yasogiri*), a monk.”

No. 15 = C. 36.

गडाय नादिनागरिकाय [1*]

“(*The gift*) of Gadā, inhabitant of Nadinagara (*Nandinagara*).”

No. 16 = C. 38.

अयनादुकस भिखुनो दानं [1*]

“The gift of Aya-Nāduka (*the venerable Nānduka*), a monk.”

No. 17.

पुसरखितस दानं [अ]यस अतेवासिनो [1*]

“The gift of Pusarakhita (*Pushyarakshita*), the pupil of Aya (*Ārya*, i.e. the venerable one).

No. 18.

सिहाय दान [1*]

“The gift of Sihā (*Simhā*).

No. 19.

L. 1. सुमनस भिखुनो

L. 2. दानं [1*]

“The gift of the monk Sumana (*Sumanas*).”

No. 20.

धमगुतस पुसिनिया च दान [1*]

“The gift of Dhamaguta (*Dharmagupta*) and Pusiniya (*Pushyanikā*).”

No. 21.

विसाखस पाडा — यस [1*]⁹“The gift of Visākha (*Viśākha*), an inhabitant of Pādā[na].⁹ Restore पाडानियस, according to I, 56.

SANCHI STUPA INSCRIPTIONS.

APPENDIX.—LISTS OF NAMES.

I.—Monks.

Arahadina I, 83, 90.
 Arahaguta I, 18; II, C. 19.
 Arahaka II, C. 34.
 Balaka II, C. 19.
 Balamitra I, 88.
 Bham̄ḍuka (Gotiputa) I, 16; °kiya, 103, 122.
 Bbaradiya I, 74.
 Budharakhita I, 71.
 Chhadika I, 116.
 Chuda I, 68; (aya—) I, 88.
 Devagiri I, 66, (aya—) 112.
 Dhamadata I, 103.
 Dhamagiri I, C. 178.
 Dhamaguta I, 61.
 Dhamarakhita I, 9, 53, 68.
 Dhana I, C. 31.
 Dhanaka (aya—) I, C. 151.
 Gotiputa—see Bham̄ḍuka.
 Hâṭiya I, 12.
 Isika I, 92 (93?).
 Isila II, 4.
 Jonaka I, C. 152.
 Jonhaka I, 75.
 Kâboja I, 7.
 Kâda I, 4.
 Mahâgiri I, 62.
 Nadiguta I, 58.
 Nagadina I, C. 10.

Nâduka (aya—) II, 16.
 Nâgarakhita II, C. 39.
 Nâgila (bhadata—) I, 84; II, C. 1.
 Pasanaka (aya) I, 5.¹⁰
 Patuḍa (?) I, 97.
 Poṭhaka I, 87.
 Prâtiṭhâna I, 12, 70.
 Pusa I, C. 29, C, 158.
 Pusagiri I, C. 21.
 Pusaka I, 67.
 Pusarakhita II, 17.
 Rahila (aya—) I, C. 37.
 Sadhana I, 29.
 Saghamita II, C. 7.
 Sagharakhita II, C. 40.
 Saṁdhâna I, 54.
 Samidata I, 65.
 Sumana II, 19.
 Tisaka (aya—) I, 70.
 Upasijha I, 63.
 Vâjuka (bhadata—) I, C. 122.
 Vejha II, 5.
 Visâkha I, C. 123.
 Vira I, C. 186.
 Yakhadâ[di]na I, C. 50.
 Yakhila I, 112; II. 6.
 Yasogiri II, 14.

II.—Nuns.

Achalâ I, 6.
 Arahadâsi I, C. 175.
 Avisinâ I, 79, 80.
 Balikâ I, C. 159.
 Bodhi I, 104.
 Budhapâlita I, 86.
 Budharakhitâ I, 110.
 Chirâtî I, 28.
 Dhamadevâ II, 3.
 Dhamarakhitâ I, 52.
 Dhamasenâ II, 9.
 Dhama[s]jiri I, 78.
 Dûpasâ (?) I, C. 170.
 Gaḍâ (II, 15?), C. 21, 36.
 Girigutâ I, 100.
 Hana (?) I, C. 2.
 Isidâsi I, C. 169; II, C. 22.
 Isidatâ I, C. 132, 133.
 Isidinâ I, C. 147.

Jitamitâ I, 101.
 Kaḍi I, C. 65.
 Mitasiri II, 3.
 Mulâ II, C. 21.
 Odatikâ I, C. 26.¹¹
 Oḍi (I, 82?); II, 11.
 Phagulâ II, C. 18.
 Piyadhamâ I, 104.
 Pusâ I, 105.
 Saghadinâ I, 37.
 Sapakâ II, 8.
 Saṁgharakhitâ I, 33.
 Sedi II, C. 43.
 Siridinâ I, 119.
 Valâ II, C. 15.
 Yakhî I, 38; (Yakha) C. 187.
 Yamarakhitâ II, C. 20.
 Yasilâ I, 33 (34?).

¹⁰ *Pasanaka* occurs as teacher of *Dhamaguta* and *Sagharakhita* in the inscription on a pillar of the Sonâri Toppe No. I, Cunningham, *Bhilsa Topes*, plate xxiii.

¹¹ This corresponds to Sanskrit *avadâtikâ*, literally 'the puro one.'

III.—Male names, not marked as clerical.

- Agila II, 13.
 Ahimita I, C. 8.
 Ajitiguta I, 43.
 Apathaka I, 42.
 Araha I, 40.
 Arahaka I, C. 165 (see also List I).
 Arahadâsa I, C. 100.
 Arahadina I, 44, 90.
 Arapatapâlita I, C. 164.
 Asâda I, 72.
 Aṭha (kamika) I, 10.
 Bahadata I, 30.
 Bahula II, C. 35.
 Bbadaka I, 41.
 Bhichhuka I, 56.
 Budhapâlita (seṭhi) II, C. 8.
 Budharakhita II, C. 10, 23.
 Budhila I, C. 32; II, 2.
 Bulika I, 114.
 Chadaguta I, C. 97.
 Chheta I, C. 66.
 Dadata (?) I, C. 89.
 Damaka (?) I, C. 174.
 Devaka I, 89.
 Devabhaga I, 111.
 Dhamadata I, C; 173.
 Dhamagiri I, C. 56.
 Dhamagirika I, 2; C. 166.
 Dhamaguta II, 20.
 Dhamapâla I, C. 134.
 Dhamarakhita II, C. 2.¹²
 Dhamasiva I, 1, 107.
 Dhanagiri I, C. 157.
 Disarakhita (?) I, C. 42.¹³
 Gohila I, C. 77.
 Gopâla I, C. 12.
 Gotiputa,—see Subâhita.
 [Ham]sarakhita I, 117.
 Himagiri I, 106.
 Isadâta (?) I, C. 52.
 Isiguta (vânija) I, 91.
 Isika I, 93 (?) (compare also List No. II).
 Isipâlita I, C. 179.
 Isimita I, C. 59.
 Isirakhita I, 94.
 Kekateyaka I, 1, 3.
 Kuja (?) I, 60.
 Kujara I. C. 94.
 Mahida I. 109.
 Mulagiri (lekhaka) I. C. 48.
 Nadâva I. 24.
 Nâdivirohi I. 24.
 Nagadina I. C. 74.
 Namdigiri I. 108.
 Nâgadina I, 115.
 Nâgapiya (seṭhi) I, 85; C. 192; II. 7.
 Nigadi I, 113.
 Opedadata I, C. 62-64.
 Patit̥biya (gahapati) I, 22, 23.
 Phaguṇa I, 63.
 Pusagirf I, 55.
 [Sa]chami[ta] I, 96.
 Sadatba(?) I, C. 168.
 Sagha I, C. 192.
 Saghadeva I, 81.
 Saghamita II, 12.
 Samana I, C. 179.
 Saṁghila I, C. 163.
 Sâmanera I, 11, 57.
 Samika (vânika) I, C. 83, C. 119.
 Saṁvalita, I 98.
 Sâtila I, C. 98.
 Sîbagiri I, 77; C. 28 (?) (facsimile, *Sapaga.ano*).
 Sîharakhita I, 13.
 Siriguta (vânija) I, 47.
 Siripâla I, C. 120.
 Sivanadi I, 45.
 siha (seṭhi) I, 99.
 Sîbarakhita I, 13.
 Sona I, C. 57.
 Soyasa I, 120.
 Subâhita, Gotiputa (râjalipikara) I, 18, 49
 Subhaga I, 19.
 Svatiguta I, 31.
 Upidadata I, 36.
 Vaḍa (?) I, C. 172.
 Vadhha I, C. 47.
 Vajaguta I, C. 3.
 Vijita I, 3.
 Vimala I, C. 138.
 Visa I, C. 77.
 Visâkha II, 21 (see also List I).
 Visvadeva I, 95.
 Yasopâla I, C. 27, 156.

¹² If the following *seṭhasa* stands for *saikshasya*, this person was an ascetic.¹³ The name is probably wrong.

IV.—Females, not marked as nuns.

Agido[de]vâ I, C. 17.
 Agis[i]mâ I, 69.
 Arahagutâ I, 32.
 Asvadevâ I, 30 ; C. 83.
 Balakâ I, C. 61.
 Budhâ I, C. 64.
 Dâsâ I, C. 46.
 Dhamatâ [datâ] I, 102.
 Dhamarakhitâ I, 15, 45, 76.
 Gaḍâ II, 15 (compare also List II).
 Himadatâ I, C. 63.
 Isimitâ I, C. 54, 69.
 Isirakhitâ I, 64.
 Kâ[ka]ṇâ I, 21.
 Kanî I, C. 85.
 Kurarî I, 39.
 Majhimâ I, 48.
 Mayadatâ I, C. 62.
 Mitâ (Tâpasiyanam nusâ) I, 73.
 Mulâ I, 95.
 Muladatâ I, C. 60.
 Nâgadatâ I, 117.
 Nagamitâ I, C. 72.
 Nâgâpalitâ II, 10.
 Nâgâ I; 50 ; C. 45.

Oḍi I, 82 (compare also List II).
 Padonâ (?) I, C. 51.
 Patolâ (?) II, C. 28.
 Poṭhâdevâ, I, C. 44.
 Pusinî II, 20.
 Revâ, I, 121.
 Rohuî (?) I, C. 55.
 Sagharakhitâ II, C. 22.
 Saghâ I, C. 106.
 Sâmidarâ [tâ] I, C. 176.
 Samikâ I, 46, 118.
 Semâkâ (?) I, C. 91.
 Sihâ II, 18.
 Sihadatâ I, C. 67.
 Sonado[de]vâ I, 8 ; C. 17.
 Subhagâ I, C. 18.
 Tâpasî I, 39.
 Vâkalâ devî I, C. 8.
 Vasulâ I, C. 88.
 Vesamanadatâ I, 22.
 Vinhukâ II, C. 24.
 Vipulâ I, C. 70.
 Vudinâ I, 20.
 Yakhadâsî I, C. 171.
 Yasilâ I, 35 (see also List No. II).

Geographical names.

Abeyaka (adj.) I, 11, 57.
 Achhâvada I, 85 ; (adj.) I, C. 192 ; ¹⁴ II, 7.
 Adhaporika (adj.) II, 13.
 Anammitaka (? adj.) II, C. 10.
 Arâpâna I, 59, 72, 89.
 Asvavatî I, 91.
 Bedakara I, 108.
 Bhasikada I, C. 156.
 Bhâdanakaṭiya (adj.) I, 120.
 Bhogavadhana¹⁵ I, 45 ; °vaḍhana, I, 64 ; C. 137 ;
 °vaḍhanaka, (adj.) I, 43, 109 ; II, 2.
 Chahaṭiya (adj.) I, C. 158.
 Dhamavadhanana (read °vaḍhana) I, 25, 28.
 Ejâvata (adj.) I, 71.
 Erakina¹⁶ I, C. 98.
 Kâboja (proper name) I, 7.
 Kâchupatha (adj.) I, 52, 53.
 Karṇadigâma I, C. 47 ; °gâmiya (adj.) I, C.
 45, 46.
 Kâpâsigâma I, 40.
 Kaṭakaṇu I, 41 ; °kaṇuka (adj.) I, 97.
 Kaṭakareyaka (adj.) I, C. 100.
 Kekateyaka (proper name) I, 1, 3.

Kuraghara I, C. 69 ; C. 71-72 ; Koraghara (adj.)
 I, 19, 99, 104.
 Kurâra I, 98 ; kurariya (adj.) I, C. 138 ; C.
 192 ; ¹⁷ kurarî (adj.) I, C. 133 ; korara (adj.)
 I, 85 ; II, 8, 9 ; C. 15.
 Maḍalachhikaṭika (adj.) I, 78, 79, 80 ; C. 159.
 Madhuvana I, 61, ¹⁸ C. 132 ; °vanika (adj.) I, 15,
 76, ¹⁹ 110.
 Mâhamoragi, I, 77 ; Mahâmo^o I, C. 28.
 Mahisati I, 111.
 Morasibikaṭa I, 44.
 Nadinagara I, 6 ; C. 170 ; Nâdi^o I, 7 ; Nadina-
 garika (adj.)²⁰ I, 82, 105 ; C. 147, 169 ;
 Nâdinagarika (adj.) I, 119 ; II, 15.
 Navagamaka (adj.) I, 46 ; °gâmakâ, I, 55 ; °gâ-
 mika, I, C. 53.
 Pâḍâniya (adj.) I, 56 ; II, 21.²¹
 Pâḍukulikâ II, 1 ; Paḍukulini[kî]ya (adj.)
 II, C. 8.
 Pokhara I, 108 ; °reyaka I, 83 ; ²² C. 23, 39.
 Poravikhika (adj.) I, 107.
 Prâthihâna (proper name) I, 12, 70.
 Puṇavadhaniya (adj.) I, 102.
 Ramorajahikaḍi (?) I, 90.

¹⁴ Achharada, on facsimile.

¹⁵ See also *Bharhut Inscriptions*, No. 95.

¹⁶ Dharakina, on facsimile.

¹⁷ Kararâya, on facsimile.

¹⁸ First syllable obliterated.

¹⁹ Spelt °ranâka.

²⁰ See also *Bharhut Inscriptions*, No. 13.

²¹ Third syllable obliterated.

²² Pokhamreyakada [sa], on copy.

Rohanipadiya (adj.) I, 113, 114, 115; *Rohāni*^o
I, 93.
Sâhakagâmiya (adj.) I, C. 97.
Sâsâdaka (adj.) I, 18; II, C. 19.
Sonaraka (adj.) II, 12.
Tambalamada I, 60.
Tiridapada I, 50.
Tubavana I, 22, 23.
Udubaraghariya (adj.) I, 13; II, C. 41;
C. 42; *Udumbara*^o I, 96.

Ugireyaka (adj.) I, 81.
Ujenî I, 27, 69, 73, 95; C. 11, 12, 49, 55-68,
70, 77; ^oka (adj.) I, 121.
Vâdivahana I, 116; *Vaḍivahanika* (adj.) I,
101; *Vâdya*^o (adj.) II, C. 24.
Vâghumata I, 37; C. 118.
Vedisa²³ I, 38; *Vedisaka* (adj.) I, 117; C. 189;
^osika I, C. 26.
Vejaja I, 17.
Verohakata (adj.) I, 81.

VIII.—HARSHA STONE INSCRIPTION OF THE CHAHAMANA VIGRAHARAJA.

THE [VIKRAMA] YEAR 1030.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription lies among the ruins of an ancient temple on the top of a hill, called Harsha or "Unchâpahar," which is near the village of "Harasnâth" in the Shaikhâwati province of the Jaypur state of Râjputâna, about 7 miles south of Sikar and 60 miles north-west of Jaypur, Long. 75° 15', Lat. 27° 31', *Indian Atlas*, quarter-sheet No. 33, N. E. There it was discovered, in 1834, by Dr. G. E. Rankin and Sergeant E. Dean, who both sent facsimiles of the inscription which it bears to the Asiatic Society of Bengal early in 1835. And, Dr. Rankin's copy having on the way become so much injured as to be totally illegible, the inscription was edited shortly afterwards from Mr. Dean's facsimile by the Rev. Dr. Mill, with a lithograph prepared by Lieutenant Kittoe, and an account of the ruins on the hill Harsha by Mr. Dean, in the *Journal As. Soc. Beng.*, vol. IV, pp. 361-400.¹ In the course of last year Mr. Fleet kindly presented me with a pencil rubbing of the inscription, found among Sir A. Cunningham's papers, which, though it helped me to amend Dr. Mill's readings in many places, was yet not sufficiently clear to furnish a trustworthy text throughout. I therefore applied for assistance to Dr. Burgess, and owing to his interest and exertions in the matter I am now able to re-edit the inscription from two excellent impressions, obtained by Colonel S. S. Jacob for Dr. Burgess; they were prepared by Mr. Lâla Râm Bakhsh of Jaypur.

According to Mr. Dean's account the inscription is on a slab of black stone, about 3½" thick and 3' square. It consists of 40 lines of writing which cover a space of about 2' 11" broad by 2' 10" high. Small portions of the inscribed surface are broken away at the four corners, and the right and left margins are slightly damaged; besides, about a dozen *aksharas* have become illegible in the body of the inscription by the peeling off of the surface of the stone. The rest of the writing is well preserved, and may be read with certainty almost throughout. The size of the letters is between $\frac{7}{16}$ " and $\frac{3}{4}$ "; it is largest at the top and becomes gradually smaller towards the bottom. The characters

²³ See also *Bharhut Inscriptions*, Nos. 22, 82, 85, etc.

¹ See also Lassen's *Indische Alterthumskunde*, vol. III, pp. 932-937.

are the ordinary northern alphabet of the period to which the inscription belongs, and they are skilfully formed and well engraved. The names of the writer and the engraver are not given. The language is Sanskrit, and by far the greater portion of the inscription, to nearly the end of line 33, is in verse. This poetical part is called a *prakāṣṭi*, and was composed by Dhīranāga, the son of the *karāṇika* Thiruka (verse 45).—In respect of orthography the text calls for few remarks. The letter *ḍ* is throughout denoted by the sign for *v*; before *r*, *t* is always doubled after a vowel, e.g., in *vichitra*, line 4, and *sūtradhāro* and *dagdha-ttripura*, line 6; and a single *j* is written instead of *jj* in *ujvalah*, line 16, and *visphurajñāna*, line 22. The dental *n* is employed instead of *anvāra* in *dhvansa*, line 22; the dental sibilant instead of the palatal in *auttarevārah*, line 22, and in *Chamḍasira*, line 29 (in a verse which offends against the metre); and the dental nasal has been incorrectly changed to the lingual in *prasaṇṇah*, line 15, and wrongly retained in *nirnnāsītā*, line 17.—Both the verses and the prose part of the inscription contain some words which are not given by the dictionaries or are employed in an unusual sense. To such words attention will be drawn in the notes on the translation.²

The proper object of the poetical part of the inscription, which consists of 48 verses, is to record the erection of a temple of Śiva, worshipped under the name of Harsha, on the hill Harsha, by the Śaiva ascetic Allaṭa, and the completion of other works of piety by Allaṭa's disciple Bhāvadyota. But more interesting is the account which is furnished, by way of introduction, of the princes to whose kingdom the hill Harsha belonged and by whom the ascetics were patronised, and of their wars with other princes who have not yet become known from other sources. And the value of the inscription is enhanced by the fact that it yields a considerable number of names of districts and places, and contains several dates, for one of which the corresponding European date may be given with absolute certainty.

The first twelve verses of the inscription are mainly devoted to the glorification of the god Śiva or, as he is more particularly styled here, Harshadeva, of his place of residence, the mountain Harsha, and of the temple erected to the god on that hill. After that the poet, in verses 13-27, celebrates a line of princes belonging to the Chāhamāna family, who are said to have become illustrious through their devotion to the god Harsha. The first prince mentioned is—

1. Gūvaka I., said to have been famous as a hero in the assemblies of the Nāgas and other princes (v. 13). His son was—
2. Chandrarāja (v. 14); his son—
3. Gūvaka II. (v. 14); and his son—
4. Chandana, who defeated or slew in battle the Tomara prince Rudrena³ (v. 14). This prince was succeeded by his son—
5. Vākpatirāja, who put to flight Tantrapāla, a neighbouring chief, by whom he had been attacked (vv. 15-16). And he again was succeeded by his son—
6. Simharāja. This prince, though he is said to have subdued, amongst others, a Tomara leader, who appears to have been allied with a certain Lavaṇa, was evidently defeated by his opponents and probably slain in battle (vv. 17-19). He was succeeded by his son—

² See notes 64, 65, 68, 69, 70, 77, 78, 81 & 83.

³ I take this name to be equivalent to Rudrapāla.

7. Vigharâja, ruling at the time when the inscription was composed, who restored the fortune of his family; but nothing specific that need be repeated here is mentioned regarding him, except that he had a younger brother, named Durlabharâja (vv. 20-26). It will appear below that, besides Vigharâja, Simharâja had two other sons, Chandrarâja and Govindarâja, and that he also had a brother, named Vatsarâja.

These seven princes are apparently mentioned in the same order in the inscription from Bijholi of which a rough reading is published in the *Journal As. Soc. Beng.*, vol. LV, part I, p. 40. From verse 16 of the present inscription it appears that the country over which they held sway, and in which Harsha was situated, was called Ananta, a name which is repeated in verse 28. The princes with whom they are represented to have been at war I have not hitherto met with in any other inscription, but the fact that two of them are described as Tomaras leads me to suspect that at any rate some of them were ruling the country around Delhi, which we know to have passed from the Tomaras to the Châhamânas in later times.

The contents of the remaining verses of our inscription may be given in very few words. In the country Ananta there lived a sage Viśvarûpa, a devotee of Śiva, who followed the *Pañchârthala* doctrine (v. 28). He had a disciple named Praśasta (v. 29); and his disciple again was Bhâvarakta, also called Allaṭa, who was born in a family of Brâhmans of the Vârgaṭika tribe, and had come to Harsha from the neighbouring Râṇapallikâ, a village where the *Sâmsârîka* doctrine was practised. Allaṭa built the magnificent temple of Harshadeva at which the inscription was afterwards put up, but died before he could accomplish all he had intended to do (vv. 30-34). And the works begun by him were therefore completed at his request by his disciple Bhâvadyota (vv. 35-42). The temple erected by Allaṭa was built by the architect Chaṇḍaśiva, a son of Vîrabhadra (v. 43), and completed on the 13th of the bright half of Âshâḍha of the year 1013 (line 32). And the sage Allaṭa is (in v. 48) reported to have died in the expired year 1027, when the sun had entered the sign of the Lion, on the third bright lunar day joined with the *yoga* Śubha and the *nakshatra* Hasta, on a Monday. Referring this date to the Vikrama era, I find that the corresponding European date is Monday the 8th August, A.D. 970; for in northern Vikrama 1027 expired the *Simha-samkrânti* took place on the 26th July, A.D. 970, which was the 6th of the dark half of the *pûrṇimânta* Bhâdrapada, and the third of the following bright half (of the same Bhâdrapada) was Monday the 8th August, when the third *tithi* of the bright half ended 4 h. 15 m. and the *nakshatra* was Hasta up to 12 h. 29 m. and the *yoga* Śubha up to 13 h. 25 m. after mean sunrise. The date is interesting, because it is the earliest Vikrama date known to me in which the writer has quoted a solar *samkrânti*, instead of giving us the name of the lunar month.⁴

To the poetical part of the inscription is appended, in lines 33-40, the following list of endowments of the temple of Harshadeva, which were received up to Âshâḍha-śudi 15 of the (Vikrama) year 1030, the date on which I take the inscription to have been composed:—

The king Simharâja, after having bathed at Pushkaratîrtha, had given the villages Simhagoshṭha in the Tûnakûpaka group of twelve, Traikalakaka and

⁴ The practice is common enough in modern dates of Sanskrit MSS. written in the Bengali character.

Íśānakūpa⁵ in the Paṭṭābaddhaka *vishaya*, and Kaṇhapallikā in the Sarahkōṭṭa *vishaya*; his brother Vatsarāja the village Kardamakhāta in the Jayapura *vishaya*; the king Vigharāja the villages Chhatradhārā and Śamkarāṇaka (verse 25); Śimharāja's other sons Chandrarāja and Govindarāja two hamlets in the Paṭṭābaddhaka and Darbhakaksha *vishayas*; Dhandhuka, an official of Śimharāja's, the village Mayūrapadra in the Khaṭṭakūpa *vishaya*; and a certain Jayanarāja the village Kolikūpaka. Besides, fields had been given by various pious people, at Madrapurikā, Nimbadikā, Marupallikā, Harsha, and . . . [ka]lāvaṇapadra. And taxes on salt and on horses had been assigned for the benefit of the temple by the traders (?) of Śākambharī and by the horse-dealers from the north.

Of the localities in this list, to which may be added the village of Rānapallikā near Harsha, mentioned above, few have as yet been identified. Jayapura, Śākambharī and Pushkaratīrtha near Ajmere are well known. Of the rest, Rānapallikā must be the village "Rānoli," about 7 miles east of "Harasnāth" and one mile west of "Shishu;" and Nimbadikā, the village "Nimara," 4½ miles south of "Harasnāth," near a salt-lake which may have given its name to . . . [ka]lāvaṇapadra.

The inscription ends with the usual appeal to future kings to respect these endowments.

TEXT.⁶

L. 1. [य]⁷ ॥

सर्वविघ्नशम[नं सुरार्चितं]⁸ पूर्वमेव शिव[यो]स्तनूद्वयम् ।

भुक्तिमुक्तिपरमार्थसिद्धिदं तं नमामि वर[दं] — — — ⁹॥¹⁰—[1.]

.

2. [का]कुलितमानसैः ।

स्तूयमानस्तु सदैवैः पातु वस्त्रपुरांतकः ॥¹¹—[2.]

पादन्यासावनुना नमति वसुमती शेषभोगावलग्ना

[वा(वा)]हृत्क्षेपैः स[मं?] — — — — —

3. — — — — — कंचन्द्रैः ।

भिन्नावस्थं समस्तं भवति हि भुवनं यस्य नृत्ते प्रवृत्ते

स श्रीहर्षाभिधानो जयति यशुपतिर्दत्तविश्वानुकंपः ॥¹²—[3.]

सव्ये शूलं त्रिशिखमपरि दोषिण [भि]क्षाक[पालं]

भूपा — — — — —

4. [भु]जगः कंठिका नीलकंठे ।

नेदृश्वेषस्त्रिनयन मया कापि दृष्टो विचित्र

⁵ See note 79.

⁶ From impressions obtained, at the Editor's request, from Col. S. S. Jacob, C. I. E., and made by Lāla Rām Baksh of Jaypur.

⁷ The words broken away at the beginning were probably श्री श्री नमः शिवाय.

⁸ The *aksharas* in these brackets are slightly damaged at the top, but the reading is certain.

⁹ The word broken away here was probably गङ्गानदम्.

¹⁰ Metre: Rathodhdhatā.

¹¹ Metre: Śloka (Anushṭubh).

¹² Metre: Sragdharā.

द्रव्यं गौयां प्रहसितहरः सस्मितः पातु युष्मान् ॥¹³ —[4.]
वेगोद्भूतार्यमादिग्रहगनतलं व्यश्रुवाना जलौघै-
न्यकुर्व्वाणा स[स][द्रान्*]

L. 5. चय[व]लितजलानुर्मिमालासहस्रैः ।

देयादभ्यर्थितं वः शशधरधवला स्वर्दुनी चंद्रमौलि-
मौली लीलां वहन्ती स्फुटविकटजटाव(व)न्धने चीरकायाः ॥ ¹⁴—[5.]
चंचंद्रार्कतारं भुवननगनदीदी[प]सिं[धु]-

6. [प्र]पंचं

विश्वं देवासुराहिप्रसथमुनिवरैर्यत्तमर्त्यैः सनायम् ।
यस्येच्छाशक्तिभावादसदपि सकलं जायते लीयते च
सोव्याहो हर्षदेवी भुवनविरचनासूत्रधारोप्रमेयः ॥ —[6.]
नूनं वाणाग्निदग्धत्तिपुरसुररिपु-

7. [र्जा]तहर्षः सहर्ष-

रिंद्राद्यैर्देववृदैः क्षतनुतिनतिभिः पूज्यमानोत्त शैले ।
योभून्नान्नापि हर्षो गिरिशिखरभुवोर्भारतानुग्रहाय
सो¹⁵ रज्ञाहो लिंगरूपो द्विगुणितभवनश्चंद्रमौलिः शिवाय ॥ —[7.]
निर्यत्नेत्ता[ण्ड]-

8 [भा*]ण्डानण्डहृत्तच्छ्लोषसंभ्रान्तसत्त्वं(त्वं)

प्रान्तज्वालावलीढद्रुमव(व)हलमहाधूमधूमनायिताशम् ।
मंरंभारंभभीमस्वनमसमशरोच्छेदि यस्याशशंके
दृष्ट्वा देवैः [स्व]रूपं¹⁶ किमिय[म]समये संहृतिर्वी(र्वी)भुवे[द्य ॥]—[8.]

9. देवः पुरधगध्यास्ते यमभ्रंकषमुच्चकैः ।

हर्षस्यातिः स हर्षास्थो गिरिरेष¹⁷ पुनातु वः ॥ ¹⁸—[9.]
शूरस्येदं श्लोकं¹⁹ ।

गांगं नो निष्कर्ष[रांभ]ः प्रवहति न शुभा नंदनोद्यानलक्ष्मीः
सद्रत्नस्वर्णशृंगामलविविधरुचो नैव — —²⁰

10. [स्त?]धात्त ।

अन्यां धत्तं तथापि त्रियमतिशयिनीमेष शैलोद्वितीयां
साक्षाच्छंभुर्यदास्ते तदपि हि परमं कारणं रम्यतायाः ॥ ²¹—[10.]
अष्टमूर्तिर्यमध्यास्ते सिद्धाष्टकविभुः स्वयम् ।
सहिमा भूधरस्यास्य परमः कोपि — उ उ²² ॥ ²³—[11.]

¹³ Metre . Mandākrāntā.

¹⁴ Metre of verses 5-8 : Sragdharā.

¹⁵ Read स.

¹⁶ Originally स्वरूपं was engraved, but the initial स seems to have been altered to स्व.

¹⁷ Originally ०रेषा, altered to ०रेष.

¹⁸ Metre . Śloka (Anushtubh).

¹⁹ Read शूरस्यैष श्लोकः.

²⁰ The two aksharas here broken away were perhaps सौधा.

²¹ Metre : Sragdharā.

²² The word here broken away was perhaps विद्यते.

²³ Metre . Śloka (Anushtubh).

L. 11. [एत^x]स्वर्णाण्डकांतिप्रवरतममहामण्डपाभोगभद्रं

प्रांतप्रासादमालाविरचितविकटापाण्डुपुत्ताभिरामम् ।

मेरोः शृंगोपमानं सुघटितहृषसत्तोरणद्वाररम्यं

नानासङ्गोयुक्तं जयति भगवतो हर्षदेवस्य [ह^x]-

12. [म्यम्] ॥ ²¹—[12.]

आद्यः श्रीगूवकाख्याप्रथितनरपतिश्चाहमानान्वयोभूत्²⁵

²⁶श्रीमन्नागा[द्यः]लोकप्रवरनृपसभालब्ध(व्व)वीरप्रतिष्ठः ।

यस्य श्रीहर्षदेवे वरभवनमयी भौतली कीर्त्तिमूर्त्ति-

लोकैद्यापि स्थिरैषा प्रतपति परमैः —

13. — — — — [जै?]: ॥ —[13.]

पुत्रः श्रीचंद्रराजोभवदमलयशास्तस्य तीव्रप्रतापः

सूनुस्तस्याय भूपः प्रथम इव पुनर्गूवकाख्यः प्रतापी ।

तस्माच्छीचंदनोभूत्त्वितिपतिभयदस्तोमरेशं सदर्थं

हत्वा रुद्रेनभूपं²⁷ समर[भुवि]

14. [व^x]लाद्ये[न लब्धा^x] जयन्तीः ॥ —[14.]

ततः परमतेजस्वी सदा समरजित्वरः ।

श्रीमान्वाक्पतिराजाख्यो महाराजोभवत्सुतः ॥ ²⁸—[15.]

येनादैन्यं स्वसैन्यं कथमपि दधता वाजिवल्गा मुमुक्षु

प्रागेव चासितेभः सरसि क[रि]²⁹रटडुंडिमैडुं

15. —[जि?] ³⁰

वन्द्यन्माभर्तुराज्ञां समदमभि[व]³¹हन्नागतोनंतपार्श्व-

क्ष्मापालस्तंक्षपालो दिशि दिशि गमितो ह्रीधिषण्णः प्रसण्ण(न्न): ॥ ³¹—[16.]

शूरस्येदं ।

लोकैर्यो हि महीतले ननु हरिश्चंद्रोपसो गीयते

त्यागैश्च[र्य]जयेषु की[र्त्ति^x]-

16. [र^x]मला धर्मश्च यस्योज्ज(व्व)लः ।

येनादायि हराय मंदिरकृते भक्त्या प्रभूतं वसु

श्रीमहाक्पतिराजसूनुरसमः श्रीसिंहराजोभवत् ॥ ³²—[17.]

हैममारोपितं येन शिवस्य भवनोपरि ।

पूर्णचंद्रोपसं स्वीयं मूर्त्तं य[श] — [पिं?]डक[म्] ॥ ³³—[18.]

17. — —³⁴ । तोमरनायकं सलवणं सैन्याधिपत्योद्धतं

युद्धे येन नरेश्वराः प्रतिदिशं निर्ना(र्णा)शिता जिष्णुना ।

²⁵ Metre of verses 12-14: Sragdharā.

²⁶ Read 'मूर्च्छी'. The *akshara* यो, preceding मूर्त्, may possibly have been altered to ये.

²⁷ Originally undoubtedly श्रीमन्नागाव was engraved, but the *akshara* व appears to have been altered subsequently, and the only *akshara* which would suit the context appears to me to be य; I am not certain, however, that the adopted reading is correct.

²⁸ This word, for which Dr. Mill has read रुद्रेन मूयः, is quite clear and distinct in the original.

²⁹ Metre: Śloka (Anushtubh).

³⁰ This *akshara* might possibly be read वि.

³¹ The lower portion of this *akshara* is not quite

distinct.

³² Metre: Sragdharā.

³³ Metre: Śārdūlavikrīḍita.

³⁴ Metre: Śloka (Anushtubh).

³⁵ The word, here broken away, was probably either जिष्णु

or हत्वा.

कारावेश्मनि भूरयश्च विष्टतास्तावद्धि यावद्गृहे
तन्मुक्त्यर्थमुपागतो रघुकुले भूचक्रवर्त्ती स्वयम् ॥ ³⁵—[19.]

श्रीमा-

L. 18. [न्वि^x]ग्रहराजीभूत्तत्सुती वासवीपमः ।

वंशलक्ष्मीर्जयश्रीश्च येनैते विधुरोद्धृते ॥ ³⁶—[20.]

श्रीसिंहराजरहिता किल चिंतयंती भीतेव संप्रति विभुर्ननु की ममेति ।

येनात्मवा(बा)हुयुगले चिरसन्निवासं संधीरितेति ददता निज-

19. [रा^x]ज्वलक्ष्मीः ॥ ³⁷—[21.]

येन दुष्टदमनेन सर्वतः साधिताखिलमहो स्ववा(बा)हुभिः ।

लीलयैव वशवर्त्तिनी कृता किंकरीव निजपादयोस्तले ॥ ³⁸—[22.]

यस्य चारु चरितं सतां सदा शृण्वतां जगति कीर्त्तितं जनैः ।

हृष्टिजातघनरोमकं-

20. —³⁹ जायते तनुरलं मुहुर्मुहुः ॥ —[23.]

मुक्ताहारैः सुतारैः प्रतरलतुरगैश्चारुवस्त्रैश्च शस्त्रैः

कर्पूरैः पूगपूरैर्मलयतरुवरैर्हेमभारैरपारैः ।

उद्यद्दानैः समानैश्चलकुलगिरिभिर्दन्तिवारैः सदारै-

र्त्निर्व्याजैः प्रातिर — —

21. — — भिरिति भृतैः प्राभृतैर्यः सिषेवे ॥ ⁴⁰—[24.]

छत्रधारावरग्रामो द्वितीयः शंकराणकः [1^x]

तेनेमौ हर्षना[थाय] [भ]क्त्या दत्तौ सशासनौ ॥ ⁴¹—[25.]

श्रीमद्दुर्लभराजेन योनुजेन विभूषितः [1^x]

लक्ष्मणेनेव काकुत्स्थो विष्णुनेव हलायुधः ॥ —[26.]

22. [महा^x]राजावली चासौ शंभुभक्तिगुणोदया ।

श्रीहर्षः कुलदेवोस्यास्तस्माद्दिव्यः कुलक्रमः ॥ —[27.]

अनंतगोचरे श्रीमान् पण्डित श्रीत्तरेस्व(श्व)रः ।

पंचार्थलाकुलाम्नाये⁴² विश्वरूपोभवद्गुरुः ॥ —[28.]

दीक्षाजातमलध्वन्सविस्फुरन्ना-⁴³

23. [ननि^x]र्मलः ।

प्रशस्ताख्योभवच्छिष्यस्तस्य पाशुपतः कृती ॥ —[29.]

भा[व]⁴⁴रक्तो[भ]वत्तस्य शिष्यो दिनामतोल्लटः ।

वार्गाटिकान्वयोद्भूतसद्भिप्रकुलसंभवः ।(॥) —[30.]

हर्षस्यासन्नतो ग्रामः प्रसिद्धो राणपत्निका ।

सांसारिककलाम्नायस्ततो यस्य विनि[र्गमः ॥^x] —[31.]

³⁵ Metre : Śārdūlavikrīḍita.

³⁶ Metre : Śloka (Anuṣṭubh).

³⁷ Metre : Vasantatilakā.

³⁸ Metre of verses 22 and 23 : Rathoddhata.

³⁹ The two aksharas here broken away, were probably

⁴¹ Metre of verses 25—32 : Śloka (Anuṣṭubh).

⁴² One would expect to read here पंचार्थलकुलाम्नायो, and I believe that the akshara ल् has been altered to ल already in the original.

⁴³ Read °ध्वंसवित्पुरञ्जा°.

⁴⁴ Originally वि, but apparently altered to व.

L. 24. अल्लटच्छद्मना नंदी शिवासन्नस्थितिक्रमः ।

श्रीहर्षाराधने नूनं स्वयं मर्त्यमवातरत् ॥ —[32.]

आजन्म व्र(व्र)ह्मचारी दिगमलवसनः संयतात्मा तपस्वी

श्रीहर्षाराधनैकव्यसनशुभमतिस्व्यक्तसंसारमोहः ।

आसीद्यो लब्ध(ब्ध)जन्मा भवतर[णधि]यां — ७

25. — [धी?] सुव(व)न्धु-

स्तेनेदं धर्मिवित्तैः सुघटितविकटं कारितं हर्षहर्म्यम् ॥ ⁴⁵—[33.]

अस्मिंश्चंद्रांशैले गगनपथलिहोत्तुंगशृंगेप्रमेयं

हर्म्यं श्रीहर्षनामप्रथितपशुपतेः सद्विमानो[प]मानम् ।

दृष्ट्वा सद्गोयुक्तं व(व)हुसुरभवनं कारितं येन

26. — —

नासाध्यं किंचिदस्ति स्फुटमिति तपसो निःसृहाणां यतीनाम् ॥ —[34.]

आसीन्नैष्ठिकरूपो यो दीसपाशुपतव्रतः ।

ती[व्र]वेगतपोजातपुण्यापुण्यमलक्षयः ॥ ⁴⁶—[35.]

सदा शिवसमाकारस्तस्येश्वरसमद्युतेः ।

भावद्योतोभवच्छिष्यः संदीपितगु-

27. [रुक्^x]मः ॥ —[36.]

गुरोराज्ञामयं प्राप्य प्रतिष्ठासोः शिवालयम् ।

यथाप्रारब्ध(ब्ध)कार्याणामंगीकृतभरोभवत् ॥ —[37.]

पुरस्तात्पर्वतस्याधस्त्रितयं येन कारितम् ।

सत्कूपो वाटिका दिव्या गोप्रपा घटितोपलैः ॥ —[38.]

सदैव वहमानेन कूपेन स्वादुवारिणा ।

वाटिकासेच-

28. . . . प्रपाभरणन्तथा ॥ —[39.]

सत्पुष्पैरर्चनं शम्भोः पयःपानं गवामपि ।

कार्यद्वयमिदं सारं दर्शितं पुण्यकांचिणाम् ॥ —[40.]

दिगं व(व)रं जटा भस्म⁴⁷ तल्पं च विपुलं मही ।

भिक्षा हन्तिः करः पात्तं यस्यैतानि परिग्रहः ॥ —[41.]

शिवभवनपु—

29. — ७ [पा?]रं यदासीत्तदखिलमुपलौघैः पूरयित्वा गर्भोरम् ।

समतलसुखगम्यं प्रांगणं तेन कांतं मरुणतरशिलाभिः कारितं वं(वं)धयित्वा ॥ ⁴⁸—[42.]

वीरभ[द्र]सुतः ख्यातः सूत्रधारोत्त चंडसिव⁴⁹ ।

विश्वकर्मेव सर्वज्ञो वास्तुविद्या[म]-

— ७ — [॥^x] ⁵⁰—[43.]

[वि]न निर्मितमिदं मनोहरं शंकरस्य भवनं समंडपम् ।

⁴⁵ Metre of verses 33 and 34 : Sragdharā.

⁴⁶ Metre of verses 35-41 . Śloka (Anushtubh).

⁴⁷ Originally भस्म, altered to भस्म.

⁴⁸ Metre : Mālinī.

⁴⁹ This word is perfectly clear in the impressions and cannot possibly be read in any other way. It offends against both the metre and grammar.

⁵⁰ Metre : Śloka (Anushtubh).

[म]र्द्धदेवमयचारुतोरणं स्वर्गखंडमिव वेधसा स्वयम् ॥⁵¹—[41.]

गंगाधरवरभवने करार्णकयीरुकसुतेन भक्तेन ।

अक्रियतेयं सुगमा प्रशस्तिरिह धीरनागेन ॥⁵²— [45.]

यावच्छंभो ७ —

31. — ७ ७ नसुरनदीचंद्रलेखापतित्वं
यावत्क्ष्मीर्मुंरारैरुरसि विलसति द्योतते कौस्तुभं च ।
गायत्री याव[दा]स्ते सततमुपनता प्रेयसी व्र(व्र)ह्मणोन्ते
कैलासावारमेतत्प्रतपतु भवनं हर्षदेवस्य तावत् ॥⁵³—[46.]

अ . .

32. . [ह]तः शंभुः कथं कालस्य गोचरः ।
हर्म्यनिर्माणकालस्तु यथादृष्टो निव(व)ध्यते ॥⁵⁴—[47.]
संवत् १०१[३] आषाढशुदि १३ शंभोः प्रासादसिद्धिः ॥ ❀ ॥
जातेव्दा(व्दा)नां सहस्रे त्रिगुणत्रयुते सिंहराशौ गतेर्के
शुक्ला यासोत्तृ[ती*]-

33. [या] शुभकरसहिता सोमवारण तस्याम् ।
आदिष्टः शंभुनासौ [ध्रुव]ममलपदं दित्सुना शुद्धसत्वं(त्वं)
लब्धा(व्धा)वैदेहभःवं शिवभवनमभिप्रस्थितो ह्यल्लटोद्य ॥ ❀ ॥ (॥)⁵⁵—[48.]
स्वस्ति । संवत् १०३० आषाढशुदि १५ निरुद्धं यथालब्ध(व्ध)शासना[नां] . .

- 34 . त्वैव लिख्यते । महागजाधिराजश्रीसिंहराजः स्वभोगे तूनकूपकदादशके सिंहगोष्ठं ।⁵⁶
तथा पट्टव(व)डकविषये त्वैःलककेशानकूपौ ।⁵⁶ सर'कोट्टविषये कण्हपल्लिकामेवं ग्रामांश्चतुर-
श्रंद्रांकशिखरोपरि . . . [भ*]-

35. गवते श्रीहर्षदेवाय पुण्येहनि श्रीमत्युष्करतीर्थे स्नात्वा स्रपनाच्चनविलेपनीपहारदृपदीपपर्व-
यात्तोत्सवाथमा शशांकतपनार्णवस्थितेर्याविच्छासनत्वेन प्रददौ । तथैतद्भ्राता श्रीवत्सराजः
स्वभोगावाप्तजय[पु][रविष*]-

36. ये कर्द्दमखातग्राममदाच्छासनेन । तथा श्रीवेग्रहराजेन शासनदत्तग्रामद्वयमुपरिलिखित-
मास्ते । तथा श्रीसिंहराजात्मजौ श्रीचंद्रराजश्रीः गोविंदराजौ स्वभोगावाप्तपट्टव(व)डकविषये ।⁵⁷
दर्भकचविप[ये] . .

37. [षा]मंख्येन स्वहस्तांकितशासनौ [गृ?] . . . [द]के पण्टकद्वयं⁵⁸पल्लिकाग्रामौ भक्त्या वितेरतुः ।
श्रीसिंहराजीयदुःसाध्यश्रीधंधुकः खट्टकूपविषये स्वभुज्यमानमयूरप[द्र]ग्रामं स्वाम्यनुमतः
प्रदत्तवान् । . . .

38. हिलात्मजः श्रीजयनराजः⁵⁹ स्वभुज्यमानकोलिकूपकग्रामं भक्त्या हर्षदेवाय शासनेन दत्तवान् । (॥)
तथा समस्तश्रीभम्ह[दे]श्या शाकांभर्या लवणकूटकं प्रति विंशोपकमेकं दत्तं । तथोत्तराप
थीयहेडाविकानां [म]

⁵¹ Metre: Rathoddhatā.

⁵² Metre: Āryā.

⁵³ Metre: Sragdharā.

⁵⁴ Metre: Śloka (Anuṣṭubh).

⁵⁵ Metre: Sragdharā.

⁵⁶ These signs of punctuation are superfluous.

⁵⁷ The sign of *anusvāra* of the last *akshara* is doubtful.

⁵⁸ Originally श्रीजयनीराजः, altered to श्रीजयनराजः.

L. 39. [घ]ोटकं प्रति द्रुम एको दत्तः ।(॥) पुण्यात्मभिर्दत्तानि देवभुज्यमानत्रेत्ताणि यथा । स[द्रा]-
पुरिकायां पि[प्प]लवालिकात्रेत्तं निम्ब(म्ब)डिका[ग्रा]मे दर्भटिकात्रेत्तं मरुपल्लिकायां [भा]-
टके[त्तं] [ह]र्षे लाटकेत्तं

40. . . . [क]लावणपट्टे सेक्यकत्रेत्तं तथात्तैव द्विहलिकानं[दि]मोमके वृहद्वलमिति ॥

सर्वानितान्भावितो भूमिपालान्भूयो भूयो याचते रामभद्रः ।

सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः [ः॥^x] ⁶⁰—[49.]

TRANSLATION.

[Om !]

[Om ! Adoration to Śiva !]

(Verse 1.) I adore him who removes all obstacles, the first-born of Śiva and his spouse, who is worshipped by the gods, [Gajānana,] the granter of boons, who gives enjoyment, salvation, and true perfection.

(2.) May the destroyer of Tripura guard you, who is ⁶⁰ with bewildered minds, but praised by the true gods !

(3.) Victorious is that Paśupati⁶¹, the bestower of compassion on all, who is named Harsha, the holy, at whose dancing the whole world verily changes its position ; [for] the earth, resting on Śesha's hoods, bends low beneath the tread of his feet, [while the sky]-with the sun and moon [rises high] with the lifting up of his arms.

(4.) " A three-pointed spear is in thy left hand, in the other an alms-dish ; the ornament ; a serpent serves as necklace for thy blue throat ; nowhere have I seen, O three-eyed one, such wondrous vesture ;"—may Hara, smiling when thus jestingly addressed by Gaurī, guard you !

(5.) May the river of heaven, who with her masses of water pervades the sky where the sun and the planets are shaken by her velocity, and who with the thousands of lines of her waves puts to shame the oceans with their decreasing water ; who, white like the moon, appears like a graceful veil on the crest of the moon-crested (*god*), fast bound with huge uncouth tresses of hair ;—may she grant your petitions !

(6.) May the god Harsha, that unfathomable architect for the construction of the world, preserve you,—he by whose will and power all that was not is produced and vanishes again, the universe with its moving moon and sun and stars, with its expanse of worlds, mountains, rivers, islands and oceans, and together with the gods, demons, serpents, his own attendants, excellent sages, Yakshas and mortals !

(7.) May the moon-crested (*god*), who in the form of the Liṅga has (*here*) a twofold dwelling, promote your happiness ; he who—full of joy at having burnt Tripura, the enemy of the gods, with the fire of his arrow, (*and*) worshipped on this hill by the joyful divine hosts, Indra and the rest, who praised him and bowed down to him,—verily under the name of Harsha ⁶² stayed on (*these*) two mountain peaks for the welfare of Bhārata⁶³ !

(8.) When the gods saw how his own nature broke forth, like a mighty fire issuing from the hollow of his eye, frightening the creatures with its scorching rays, darkening

⁵⁹ Metre: Śālinī.

⁶⁰ The missing portion of the verse probably expressed the idea that Śiva is dreaded by the demons.

⁶¹ i.e. Śiva.

⁶² i.e. 'joy.'

⁶³ i.e. Bhāratavarsha, or India.

the quarters with thick volumes of smoke of the trees which were consumed by its flames all round, roaring terribly in its impetuous progress, (*and*) annihilating the god of love, they became afraid lest the destruction of the world had come, out of season.

(V. 9.) May this mountain Harsha, which grazes the clouds on high (*and*) on which the god Harsha, the destroyer of Pura, resides, purify you!

A hero speaks the following verse:—

(10.) The water of the torrents which flows here is indeed not that of the Ganges; here there is not the charming beauty of the garden of paradise; nor are there [palaces] here which glitter brightly all around with their jewelled and gilded pinnacles. Yet this hill possesses another, superior, unrivalled beauty; for that Śambhu dwells here in person is surely a paramount cause of loveliness.

(11.) Since the eight-formed (*god*), the lord of the eight perfections, himself dwells here, this mountain possesses supreme grandeur which baffles description.

(12.) Glorious is this mansion of the holy Harshadeva which is charming with the expanse of its spacious chapels, embellished with eggs of gold, (*and*) pleasing like the sons of Pāṇḍu by reason of the court-yards⁶⁴ which are formed by the flights of buildings along its sides. Surpassing in height the peak of Meru, it is beautified by an excellent porch at which a bull is skilfully carved, and is endowed with manifold objects of enjoyment.

(13.) First came the lord of men known as the illustrious Gūvaka, of the Châhamâna family, who attained pre-eminence as a hero in the assemblies of the foremost princes of the world, the illustrious Nâgas and the rest⁶⁵; whose fame, remaining on earth in visible form, as an excellent dwelling for the holy Harshadeva, even now endures here and illumines with great

(14.) His son was the illustrious Chandrarâja, of spotless fame and fierce valour; and his son was the valorous prince who again, like the first, was named Gūvaka. From him sprang, inspiring kings with fear, the illustrious Chandana, who, when he had slain on the battle-field the proud Tomara lord, prince Rudrena, by force secured the fortune of victory.

(15.) After him came his son, the Mahârâja named Vâkpatirâja, the illustrious, endowed with supreme splendour, ever victorious in battle;

(16.) Who, managing to sustain the spirit of his army, eager to loosen the reins of their chargers, forced Tantrapâla,—the ruler of the country adjacent to Ananta, who had come arrogantly defying (?) the command of the prince whom he should have honoured,—to wander, quieted, overwhelmed with shame, in every direction, after his elephants had before already been frightened . . . by drums (?).⁶⁶

⁶⁴ The reading of the second line of this verse is quite clear in the impressions, but owing to the word *vilatâ* its meaning is not clear to me. *Vilatâ* is apparently used here as a feminine substantive, and should, judging from the context, denote both a hall or court-yard and a female, related somehow to the Pāṇḍavas. In the former sense the word is evidently used also in verse 33, below; and as regards the other meaning, it may at any rate be noted that *Vikata* is the name of one of the hundred sons of Dhritarâshtra.

⁶⁵ See note 26, above. I am doubtful about the correctness of my translation, but see no other way of explaining the original text.

⁶⁶ I do not properly understand the second line of this verse, which is damaged in the original. *Trâsita* might of course also mean 'who had frightened the elephants.' The word *abhivahan* (supposing the reading to be correct) of the third line appears to be used in an altogether unusual sense. Dr. Mill's translation of the second line is: 'even he, having his elephant terrified and driven into a lake by the sounding cymbals of the hostile war elephants.'

A hero speaks :—

(V. 17.) Vákpatirāja's peerless son was the illustrious Simharāja, who verily all the earth over is sung of by people as the equal of Hariśchandra, of spotless fame for his liberality, majesty, and victories, and of resplendent virtue. He piously gave abundant wealth to Hara for a temple.

(18.) And on Śiva's dwelling he set a golden dome (?), his own fame in bodily form, resembling the full moon.

(19.) [After having defeated] the Tomara leader, proud of the command of armies, together with Lavana, the victorious one annihilated in war rulers of men in every direction. To him, who kept as many (*princes*) in his prison as he did in his house, the universal sovereign of the earth in Raghu's race came of his own accord to bring him final liberation.⁶⁷

(20.) His son was the illustrious Vighraharāja, resembling Indra, who rescued both the fortune of his family and the Fortune of victory from the distress which had thus befallen them.

(21.) By him the Fortune of his realm, deprived of the illustrious Simharāja and as it were frightened at the idea who might now be her lord, was re-assured by offering her a lasting home in his two arms.

(22.) Having subdued with his arms the whole earth by overpowering the wicked on all sides, he easily made it obedient to his commands, so that it was like a servant bowing down at his feet.

(23.) When good men hear his noble conduct constantly celebrated by mankind throughout the world, their bodies again and again are closely covered all over with hairs erect through delight.

(24.) He has been served with many presents, offered without guile and exceedingly pleasing,—with strings of pure pearls, gay steeds, fine garments and weapons; with camphor, quantities of betel, first-rate sandal-wood and endless quantities of gold; and with spirited rutting elephants, huge like moving mountains, together with their mates.

(25.) Piously he has assigned by deeds two villages to the lord Harsha, the excellent village of Chhatradhârâ and Śamkarâṇaka.

(26.) He is adorned by his younger brother, the illustrious Durlabharāja, as Râma was by Lakshmaṇa, and as Halâyudha is by Vishṇu.

(27.) This row of great kings had the origin of their virtues in devotion to Śambhu. The holy Harsha is their family-deity; through him has the family become illustrious.—

(28.) In the land of Ananta dwelt the blessed preceptor Viśvarûpa, learned and a devout worshipper of Uttareśvara, whose hereditary doctrine was that of the *Pañchârthas*.⁶⁸

(29.) His disciple was Praśasta, a true worshipper of (*Śiva*) Paśupati, purified by knowledge which shone brightly because the rite of initiation had removed all stains from it.

⁶⁷ The following verse shows more clearly that Simharāja had been unfortunate in war and was probably killed in battle. The universal sovereign in Raghu's race, spoken of in this verse, I understand to be the divine Râma (or Vishṇu).

⁶⁸ This verse contains the two words *uttareśvara* and *pañchârthala*, which I have not met with elsewhere. The former is derived from *uttareśvara* which we have in *Uttareśvara-tîrtha*, the name of a Tîrtha, and *Uttareśvarâśrama*, the name of a Liṅga, and which apparently is a name of Śiva. *Pañchârthala* is evidently equivalent to *pañchârthika*, which occurs in line 6 of the Tewar stone inscription of Gayâkarnadeva (*Indian Antiquary*, vol. XVIII, p. 211), and the meaning of which is apparent from the *Sarvadarśana-saṁgraha*, translation by Cowell and Gough, p. 103.

(*Vv. 30 and 31.*) His disciple was Bhâvarakta, also called⁶⁹ Allata, sprung from a family of holy Brâhmans belonging to the Vârgaṭika tribe, who had migrated from the well-known village of Râṇapallikâ, near Harsha, where the hereditary doctrine is that of the *Sâmsârikas*.⁷⁰

(32.) In Allata surely Nandin⁷¹ himself, whose place is ever near Śiva, had descended to the state of mortality, to worship the holy Harsha.

(33.) He who from his birth was a religious student, with mere space for his pure covering, with the soul completely controlled, and practising austerities; whose excellent mind was solely bent on worshipping the holy Harsha, and who had forsaken the infatuation of the outer world; who as soon as he was born was a dear friend of those eager to cross (*the sea of*) life,—he caused to be built this mansion of Harsha with its well-constructed halls (?), with the wealth received from pious people.

(34.) When one sees how on this hill of the moon-decorated (*god*) which with its lofty peaks kisses the path of heaven he built this incomparable mansion of the holy Paśupati, celebrated under the name of Harsha,—this mansion which surpasses the palaces of the immortals and is a home for many gods, endowed with excellent objects of enjoyment,—it becomes evident to one that there is nothing which the penance of sages who have renounced all desires would not accomplish.

(35 and 36.) Of him, resplendent like Îśvara, the disciple was Bhâvadyota, always like Śiva himself in appearance, who shed light on the (*spiritual*) lineage of his preceptor. A perpetual religious student and fervently practising the vows of a Pâśupata ascetic, he by fierce austerities acquired holiness and got rid of the defilement of unholy deeds.

(37.) Having received the command of his preceptor about to depart for Śiva's home, he took upon himself to complete the works as they had been commenced.

(38.) To the east of the mountain, at the foot of it, he had three works executed, an excellent well, a beautiful garden, and a cistern for watering cattle, built of stone.

(39.) Watering the garden by means of a well of sweet water which never dries up and filling the cistern.

(40.) To worship Śambhu with beautiful flowers and to give water to cattle to drink, these two things have been declared to be the best for people desirous of religious merit to accomplish.

(41.) Raiment consisting of mere space, matted hair, ashes, a broad couch formed by the earth, food received as alms, and the hand used as a drinking-cup,—these represented all his wants.

(42.) Having filled up with masses of stone all that immense which was [in front] of Śiva's temple, he caused to be made a beautiful court which, laid out with very smooth stones, is level and pleasant for walking.

(43.) The architect in this (*work*) was Chaṇḍaśiva, the famed son of Vîrabhadra, omniscient like Viśvakarman, in the art of building houses

(44.) He built this delightful house of Śaṅkara with its chapels, the beautiful porch which contains all the gods, like a portion of heaven made by the creator himself.⁷²

⁶⁹ This apparently is the meaning of *dvinâmataḥ*, which does not occur elsewhere.

⁷⁰ What the doctrines of this sect were I have not been able to find out.

⁷¹ An attendant of Śiva, commonly the bull on which he rides.

⁷² In his account of the ruins of the temple, Mr. Dean speaks of a doorway relieved by an architrave of most elaborate sculpture, divided into twelve compartments, in each of which a group from the Hindu Pantheon occupies a place.

(V. 45.) Dhīranāga, the pious son of the *karāṇika*⁷³ Thīruka, has composed this lucid eulogy here, at the excellent dwelling of Gaṅgādharma.

(46.) As long as Śambhu ownsthe river of the gods and the moon's crescent, as long as Lakshmi sports and the Kaustubha glitters on the bosom of Mura's foe,⁷⁴ as long as Gāyatrī abides near Brahman as his ever-devoted spouse, so long may this Kailāsa-like dwelling of the god Harsha shine forth !

(47.) how should Śambhu come within the range of time ? But the time when this mansion was built is recorded here, as we have learnt it.

In the year 1013, on the 13th of the bright half of Āshāḍha, was the temple of Śambhu completed.

(48.) When a thousand and three times nine years had gone,⁷⁵ and when the sun had entered the sign of the Lion, on the third bright lunar day joined with (the *yoga*) Śubha and (the *nakshatra*) Hasta, on a Monday,⁷⁶—then that Allāṭa, commanded by Śambhu who desired to give him an eternal, undefiled, essentially bright home, departed for the abode of Śiva, about to obtain freedom from bodily existence.⁷⁷—

May it be well !

The following is a record of the endowments as they were severally received up to⁷⁸ the 15th of the bright half of Āshāḍha of the year 1030 :—

The *Mahārājādhirāja*, the illustrious Simharāja, having on an auspicious day bathed at the sacred Pushkaratīrtha, made over by deed of gift to the holy Harshadeva on the hill of the moon-decorated (*god Harsha*), to be his as long as the moon, the sun and the sea endure, four villages in his possession, *viz.* Simhagoṣṭha in the Tūnakūpaka group of twelve, Traikalakaka and Īśānakūpa⁷⁹ in the Paṭṭabaddhaka *vishaya*, and Kaṇhapallikā in the Saraḥkoṭṭa *vishaya*, for the purpose of bathing, worshipping and anointing (*the god*), for oblations, incense and lamps, and for the celebration of processions on festive days.

Similarly his brother, the illustrious Vatsarāja, gave by deed the village of Kardamakhāta in the Jayapura *vishaya* which he had become possessed of.

Similarly two villages, already mentioned above,⁸⁰ were given by deed by the illustrious Vigharāja.

Similarly the sons of the illustrious Simharāja, the illustrious Chandrarāja and the illustrious Govindarāja, piously presented by deeds bearing their signatures two hamlets⁸¹ in the Paṭṭabaddhaka *vishaya* (*and*) the Darbhakaksha *vishaya* which they had become possessed of.

⁷³ *i.e.* a writer of legal documents.

⁷⁴ *i.e.* Vishnu.

⁷⁵ *i.e.* in the expired (Vikrama) year 1027.

⁷⁶ The name of the week-day is similarly put in the instrumental case in other dates, where we should have expected the locative.

⁷⁷ I take *vaidēha* as an abstract noun, derived from *videha* 'bodiless.'

⁷⁸ The word of the original, so translated, is *niruddham*, which I have not met with in this sense elsewhere.

⁷⁹ The names of these two villages form in the original a Dvandva compound, which I cannot be sure of having resolved correctly.

⁸⁰ See above, verse 25.

⁸¹ Owing to the mutilated state of the text I am unable to translate this sentence properly. In particular I do not see how the meaning of the word *pāṭaka* here differs from that of *pallikā*. On *pāṭaka* see the *Indian Antiquary*, vol. XVIII, p. 135.

The illustrious Simharāja's *duḥśādhyā*,⁸² the illustrious Dhandhuka, with the permission of his master, gave the village of Mayūrapadra which he possessed in the Khaṭṭakūpa *vishaya*.

The illustrious Jayanarāja, the son of hila, piously gave by a deed to Harshadeva the village of Kolikūpaka, possessed by him.

Likewise one *viṃśopaka* on every *kūṭaka* of salt was assigned by the most illustrious⁸³ at Śākambharī.

And one *dramma* on every horse was assigned by the of horse-dealers⁸⁴ from the northern country.

The fields given by pious-minded people and now possessed by the god are as follows: at Madrāpurikā a *pippalavālikā*⁸⁵ field, at the village of Nimbadikā a *darbhatikā* field, at Marupallikā a *jhāṭa* field, at Harsha a *lāṭa* field, at [ka]-lāvaṇapadra a *sekyuka* field; likewise here at⁸⁶ a big plough of land.

(Verse 49.) Rāmabhadra again and again entreats all the kings to come: this common causeway of religion to princes must at all times be guarded by you!

IX.—MUHAMMADAN INSCRIPTIONS FROM THE SUBA OF DIHLĪ.

BY PAUL HORN, PH.D., STRASSBURG.

The papers relative to Muhammadan inscriptions already published by scholars in India, especially those of the late Professor Blochmann, are so valuable that they have laid a solid foundation for further advances; but the number of inscriptions still unedited must be very large, and their collection and publication may be looked to with confidence for many additions to, and corrections of, our information.

The following inscriptions are from impressions taken by the Archæological Survey officers of the Panjāb circle at diverse places in the former *Sūba* of Dihlī.

I.—JHAJHAR (جھجھار; in inscr. No. 5 جھجھار).

Jhajhar is now the head-quarters of the *tahsil* of the same name in the Rohtak District. It is situated in the plain 35 miles west of Dihlī. The town is said to have been founded at the time of the first Muhammadan conquest of Dihlī, and is not seldom mentioned by the chroniclers. Many ruins testify its later importance. In 657 A.H. it is named among other cities which were conferred upon Nuṣrat Khān (*Tab. Nās*, p. 274); in 756 Fīrōz Shāh dug a large canal from the river Satlaj and prolonged it to Jhajhar, a distance of 48 *krōh* (*Firishta*, lithographed edition, vol. I, p. 262). In the *Āin-i-Akbarī* it is registered with 128,417 *bīghas*, 1,422,451 *dāms*, *Sayūrghāl* 306,461 *dāms*, 60 cavalry and 1,000 infantry; the castes were Afghāns and Jats. In A. H. 967, when Akbar made his encampment at Jhajhar, Abu'l Ma'ālī, who was set free from his confinement at

⁸² This word apparently denotes an office. In other inscriptions we find *duḥśādhyasādhanika*.

⁸³ The word here left untranslated is *bhāmaha-deśyā* about the reading of which there is no doubt. *Deśī* apparently is used in the same sense which it ought to convey here in the Peheva inscription, *ante*, vol. I, p. 187, l. 8, and probably denotes 'a guild'; and in that case *bhāmaha* should denote a class of traders. For *viṃśopaka* see *viṃśopaka*, *ante*, vol. I, p. 166. *Kūṭaka* probably denotes a certain weight or measure (of salt).

⁸⁴ The original has *keḍāvika* instead of *keḍāvuka*, which occurs in the *Mitāksharā* on Yājñavalkya II, 30.

⁸⁵ The terms here left untranslated probably denote various kinds of grain.

⁸⁶ The words here omitted I do not understand.

Bayâna by Khân Khânân, dared to present himself before the emperor; but the latter was so greatly offended by this that he ordered the rebel again into imprisonment.

The town was almost ruined by the great famine of 1783 A.D., but has since regained its prosperity. The following twelve inscriptions belong to seven mosques in it, and date from the tenth and eleventh centuries of the Hijrat.

1. A loose stone (20½" by 18") from the destroyed Kâlî Masjid, now in the house of Mardân 'Alî Shâh Bhattiân in the town of Jhajhar, bears the following inscription of four lines¹ :—

قال النبي عليه السلام من بنا مسجدا لله بنا الله له مثله في الجنة
بنا كره اين مسجد مجلس عالي خان اعظم بركزیده رحمان مرتبي جهان
دارد خان بن مغفر مرحوم ملك الشرق علاء الدوله والدين ملك ميان افغان
سلمه الله عن الحدتات و توج ثوابه بتاج الرضوان الخامس والعشرين من رمضان سنة تسع و تسعين
وسبعماية

“The Prophet—may he be blessed!—says,—‘He who builds a mosque for Allâh, will have built for him a house like it by Allâh in Paradise.’

“This mosque has been built by the high *Majlis*, the great Khân, the chosen of the Merciful, the educator of the world,—

“Dâûd Khân, the pardoned deceased son of the Malik Ashsharq ('Aladdaula) Waddîn Malik Miyân, the Afghân;—

“May God preserve him from bad accidents and crown his reward with the crown of Paradise!—on the twenty-fifth Ramazân 799 [22nd June 1397].”

The date falls in the reign of Mahmûd Shâh; an inscription of the same year has also been published by Blochmann in the *Journal As. Soc. Beng.*, vol. XLII, p. 304.

2. Over the *mihrab* of the Bâzârwallî mosque in the middle of the town, a sandstone slab, measuring 28" by 15½", bears the following five lines :—

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله
في زمانة عمدة الخلافت باسط العدل و رافت جلال الدين
محمد اكبر بادشاه غازي خلد الله ملكه و سلطانه بناء مسجد ساخته مكرمه
و محسنه بيكه لطباع نواب رومبخان فرمايش سركار خراج كتور
في التاريخ السابع والعشرين ٢٧ من شهر رجب رجب قدره سنة سبعين تسعمائة ٩٧٠

“In the name of the merciful and compassionate God. There is no God, etc.

“In the time of the pillar of the Kalifat, spreading justice and clemency, Jalâladdîn Muḥammad Akbar *Bâdishâh-i-Ghâzi*—may God perpetuate his kingdom and his

¹ Here, at Strassburg, I am unable to refer to the *Tûrikh-i-Badaoni*, the *Jaunpûrnâma*, the *Miftâh attavârikh*, Stewart's *History of Bengal* and other works. I have retained in the transcriptions of the inscriptions the spelling of the originals, adding no wanting dots, *hamzas* or *tashdids*, the poetry excepted; but I have omitted the signs of the short vowels and the *jazmas* which often occur arbitrarily. For the short accounts of the places where the inscriptions have been found, I have consulted Hunter's *Imperial Gazetteer of India*. To Dr. S. Landauer I am obliged for his kind assistance in the elucidation of some difficulties.

reign! the erection of the honoured

“And beautiful mosque², the lady over natures (?), has been made by the *Nawâb* Rûmî Khân, governor of the *sarkâr* Khwâj Katôr³ (?),

“On the 27th of the month Rajab—may its honour increase!—of the year 970 [22nd March 1563].”

This inscription is interesting because it gives new information about Rûmî Khân, who is not often mentioned in the histories. Blochmann has noted two services of his in his translation of the *Áin* (No. 111, p. 121), the one from A.H. 971—one year later than the present inscription—the other of A. H. 983 (No. 146, p. 441). His full name is not certain. Blochmann styles him Rûmî Khân Ustâd Jalabî.⁴

3. Over the northern outside arch of the mosque of Shâh Bura in the north of the town, is a sandstone, measuring 22" by 19", bearing the six lines:—

براه حق رحه افیق جون داد	بنا این مسجد را عزم افتاد
بدرر شه جلال الدین اکبر	که ایام بکام ار مقرن باد
چو کس برسد بدین توان نوکشت	محمد روست ابراهیم دلشاد
یقین ار همدم است با واصلان حق	که خاطرخستگان می سازد اباد
بتخصیص انک با قطب زمانه	سر خدمت بجا می آرد استاد
چو مقصود جهانست بده شاه	خدایا عمر ار را جاردان باد
که نه صد بود فرزون شصت و ده و پنج	شهر رمضان که آنرا کرد بنیاد
	وصل الله علی محمد
زهاتف خواستم اتمام تاریخ	ندایم جاء سجده فیض ده داد

۹۷۶

Metre: *Hasaj*.

“When God the only one, put away (*my*) misfortune, the building of this mosque was designed.

“In the time of the king Jalâl addîn Akbar—may his days be equal to his desire!—

“Everybody who comes to that mighty one, becomes a new one; Muḥammad Ibrâhîm (*also*) is happy through him.

“He is true and a companion of the followers of God, he exhilarates the afflicted.

“To him especially the pole and time devote their service, the masters.

“As the design of the world is for ten kings, so, O God! may his glory be eternal!

“When nine hundred was increased by sixty and ten and five, it was in the month Ramazân that he laid the foundation. May the friendship of God be over Muḥammad!

² *Liṭibâ'* has been distinctly engraved, but perhaps *aṭbâ'* is to be read and *Béga-ya* (i.e. *Bég-i*) *aṭbâ'* synonymous with *daryâ khânlarî*—Bâbar's *Memoirs*, p. 480.

³ The reading Katôr is somewhat doubtful; the word may be Ganaur or Kanaum, but even if read thus, we get none of the well-known *sarkârs* of the Moghul empire. The same strange use of *farmâyîs* occurs in Nos. 4 and 44.

⁴ More famous was the homonymous *mîr âlash* of Humâyûn (died 942), who effected in 942 the conquest of the fort of Chanâr by the practice of old Zopyrus' stratagem, after having quitted the service of his former master Sultân Bahâdur of Gujarât, which treachery has given matter for the anecdote of Sultân Bahâdur's parrot in Khâfi Khân's *Muntakhab allubâb*. The Turks of Europe were celebrated in Asia for their knowledge of artillery, which was always the most remarkable weapon of the Turks in their wars with the Persian Shâhs, a fact that Shâh Tahmâsp I. in vain attempts to deny in his *Memoirs* (see my German translation of them, p. 129. Strassburg, Trübner).

‘From the heavenly speaker I asked the date of completion, a voice gave me ‘*jā (-yi) sijda fayz da*’ (Bestow a place of adoration). 976.’ [Ramazân 976 began on the 17th February 1569].”

The words of the *tārīkh* give only 975. The poetry is very poor and difficult to understand. I do not pretend that my readings are absolutely correct.

4. Over the central arch of the ruined mosque of Miyân Râib to the south of the Bâzârwallî Masjid is a rectangular sandstone, measuring 19" by 15", bearing the following five lines. This mosque is in the last stage of ruin, the yard being filled with filth and sweepings; it is no more used for religious purposes.

اشهد ان لا اله الا الله وحده لا شريك له

واشهد ان محمد عبده ورسوله

كرمه بناء عمارت مسجد ميان رايب بن پياره

في التاريخ عشر من شر (sic) ذي الحج

سنة ٩٨٩ فرمايش ميان داره .

“I testify that there is no God but God alone, who has no companion;

“And I testify that Muhammad is His servant and His apostle.

“The edifice of this mosque has been built by Miyân Râib, son of Piyâra,⁶ on the tenth of the month Zi-l-Hajj,

“In the year 989 [5th January 1582]. His commander (*was*) Miyân Dâúd.”

5. The graveyard of Miyân Râib is situated half a mile east of Jhajhar, near the Buawalla tank. A red sandstone over the eastern gateway (27" by 13") bears the following inscription of four lines; the lettering is very poor:—

بدرري شاه اكبر كز عدالت مباركه تاج جهان را

ساختن [؟] چون دين بهتر محير ميان رايب ابن پياره

قصبه پر نور جبر سلامت كيان [؟] همه را

سنة الفه اتنه (sic) ماه رمضان محمد دولتياره اورتاجى [؟]

“In the time of Shâh Akbar, by whose justice came blessing upon the crown of the world

. “Miyân Râib, son of Piyâra.

“The town full of light, Jajar, is the repose of all nobles;

“In the year 1002, in the month of Ramazân [began the 21st May 1594]”

The marble gravestone itself measures 3' 8" by 10½". It contains the *Kalima* and the words *qabr-i-Miyân Râib*; round the open middle space runs the *Fātiha*. At the foot of the stone the Persian sentence has been engraved هرچه آمد برقت ‘Whatsoever came has gone’.

6. Over the outside central arch of the mosque attached to the tomb of 'Abd as-Samad, half a mile east of the town near the Buawalla tank, is a red sandstone slab (21" by 17"), containing the following six lines:—

خوش رواجيست دين اسلامي در زمانه خليفه نور الدين

يا الهي بباد سال هزار عدل و انصاف استوار متين

کرد مسجد بنای اسمعیل ایره رایب که اوست طالب دین
 سال تاریخ از خرد جستم خردم رهنمون هزار و عشرين
 گوشه شیني فقير عبدالصمد ابن مکن که قرم عباسين
 از طفيلي محمد عربي دین داران بروضه خلد برین

Metre : *Khafif*.

“In a good career is the faith of Islâm in the time of the king Nûraddîn (Jahângîr) O God! may his justice and equity stand firm and solid a thousand years!

“This masjid has been built by Ism'aîl Îrah Râib, who is a student of the faith.

“I asked the mind the date-year, the guiding mind (*said*) to me '1020' [began 16th March 1611].

“(I), a hermit, the poor 'Abd aṣ-Ṣamad, the son of Makan, who belongs to the family of the 'Abbassides,

“To the companions of Muḥammad the Arabian, the pious ones in the high Paradise.”

In No. 11 'Abd aṣ-Ṣamad's father is named Mankan.

7. Over the gateway of Rustam Khân in the south of the town, on a sandstone, measuring 4 feet by 12½", are two lines, and flower arabesques:—

اشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمد عبده ورسوله
 تاریخ دروازه رستم خان ابن محمد خان سربني سنه ۱۰۲۹

“I testify that there is no God but God alone, who has no companion; and I testify that Muḥammad is His servant and His apostle.

“The date of the gateway of Rustam Khân, son of Muḥammad Khân Sarbanî (*is*) 1029' [began 8th December 1619].

“Jahângîr elevated the builder from a commander of 60 to a chief of 5,000 foot and 4,000 horse and named him Rustam Khân; besides he bestowed on him the government of Gujarât. He put much confidence in him and placed him in 1032 as general under the command of Prince Parwêz, after he had abandoned the service of the rebel Prince Shâhjahân. *Iqbâl. Jah.* 209, *Waqi'ât-î Jah.* in Elliot's *History*, vol. VI, p. 388.”

8. Over the central arch of the same mosque as No. 6, on a red sandstone measuring 4' 7½" by 9", is an inscription of two lines; (*not in situ*):—

بدر جهانگیر شاه جهان شد این روضه پر نور حسن شهید
 تواریخ این روضه را کسی هزار و سی و پنج سالش کشید

Metre : *Mutaqârib*.

“In the time of Jahângîr, the king of the world, this light tomb of Ḥasan Shahîd has been made.

“The date of it for a tomb has been brought by somebody (?) in the year 1035” [began 3rd October 1625].

9. Over the central outside arch of the Shaikhânwalla masjid, a soft sandstone slab, measuring 4' 11" by 8½", contained originally four lines, but the first, in Arabic, has almost vanished. Also the other lines are much injured, and some words are

missing, so that it is not possible to decipher fully the eighteen Persian hemistichs. I give only the beginning and the date:—

بحمدالله که در جمهر کلام . . .	نهایت خوبی جمهر . . .
بدور شاه نورالدین جهانگیر	که عالی تر ز شاهان جهانست
بنای کرد رستم خان محمد خان	که در زمین بمثلش بی نشانست
(مرتب شد عمارت) بتاريخ دهم از ماه رجب	بسن الف و پنج و سی

Metre: *Hazaj*.

“In the time of Shâh Nûraddîn Jahângîr, who is more exalted than the kings of the world, Rustam Khân,⁶ son of Muḥammad Khân, has built it, who has not his like on the earth.”

In the verses that follow the beauty of the mosque is described. The building was completed on the 10th of the month Rajab in the year 1035 [the 7th April 1626].

10. Over the north-west arch of a small *burj* on the west side of the tank of Shâh Ghâzî Kamâl, a short distance north of the town, is a red sandstone, measuring 4' 11" by 8", and containing eight hemistichs, arranged in two lines:—

در زمانه خلیفه نور الدین	حوض نادر مثال کرد نشان
رای رایان رای در گهل	بهر راحت فراغ خلق جهان
سال تاریخ از خرد جستم	خرم گفت در غلر بدان
کوشه شینی فقیر عبدالصمد	ابن منکن که صاحب عرفان
	سنه هزار سی و شش بود

Metre: *Khafif*.

“In the time of the king Nûraddîn the tank, which has scarcely its like, became a sign

“Of Râi Râyân Râi Darghal, for the benefit of the happiness of the people of the world,

“I asked the mind the date-year; the mind spoke to me ‘Know it in *ghulûw*.’

“(I) the poor hermit 'Abd aṣ-Ṣamad, the son of Mankan, who is a master of knowledge.

“The year was 1036” [began the 22nd September 1626].

The name of the builder is not certain.

11. Over the central outer arch of Kalâl Khân's masjid, half a mile outside Jhajhar towards the east near the Buawalla tank, on a red sandstone measuring 2' 9" by 7½", sculptured at the ends, is an inscription of three lines:—

بلطف و کرم عنایات کارساز جهان	شده مرتب و موجود این بلند مکان
بنای مسجد عالی کلال خان کرده	بدور عهد خلایق پناه شاه جهان
بسالی سی و نهم یک هزار شد موجود	خدای عز و علا داردش بامن و امان

⁶ Concerning Rustam Khân, see above No. 7.

⁷ Corrected from خلایق و ناه

Metre: *Mujlass*.

“By the grace and favour of the aids of the settler of the world, this high place has been arranged and constructed.

“Kalâl Khân has built this high mosque in the time of Shâhjahân, the refuge of men.

“It was in the year 1039 [began the 21st August 1629]. God—may he be honoured and exalted!—keeps it in safety and security.”

II.—PÂNÎPAT.

Pânîpat lies to the north of Dihlî, as the *Albarnâma* (II, 35) says 30, according the *Munt. allub.* (I, 50) 40, *krôhs* distant. It dates back to the wars between the Pândavas and the Kauravas. The modern town stands upon a high mound composed of the *débris* of earlier buildings. Because of its importance in the Muḥammadan period it was frequented by the kings, especially by the Mughal emperors, so that its name occurs very often in the chroniclers. Bâbar, in his *Memoirs*, names it as a considerable city. Besides, it has at several times witnessed decisive battles which were fought on its plains and sealed the fate of the whole of Upper India. Tîmâr found it a place of consequence where were stored large provisions of wheat. In 933 A. H. Bâbar met Ibrâhîm Lôdî near Pânîpat and defeated him, his adversary himself being killed in the fight. The emperor considered the place of his victory a fortunate one and bestowed as a special favour the government of Pânîpat, together with the gift of the revenues due on one harvest, upon Sultân Muḥammad Anghulî, who had bravely assisted him in that battle (*Târîkh-i-salâṭîn-i-Afûghina*; Elliot's *History*, vol. V, p. 34). Sixty years later, Akbar, or speaking more exactly Khân Zamân, conquered Hémû on the same field. On account of these victories Jahângîr, in his *Tuzaq*, speaks of Pânîpat as of a place ‘which has always been a fortunate one for my ancestors’ (Transl. of Lowe, p. 47). In 980 it was plundered, together with Sonpat and Karnâl, by the rebel Ibrâhîm Husain Mîrzâ. When Nâdir Shâh entered India, battles were again fought in the vicinity of Pânîpat. In A.D. 1761 Ahmad Shâh Durrânî gained there his great victory over the Marâṭhas.

The *Áin* states the area of the district to have been 568,444 *bîghas*, its revenues were 10,756,647 *dâms*, 3,540, 632 *say dâms*, and its contingent amounted to 100 horse and 2,000 foot. It had a castle built of brick. The principal tribes were Afghâns, Gûjars and Ranghars. Two learned men born at Pânîpat in Akbar's reign were Shaikh Zamân, author of a commentary on the *Lawâih* and other excellent works (Badâunî, II, 258), and of the renowned surgeon Shaikh Hasan (*Áin*).

12. Over the central arch in the western wall of the tomb enclosure of Hâfiz Jamâl, half a mile north of the town, is now fixed the sandstone (3' 8" by 13½") which bears the following inscription. It has been transported thither from Munk, where (from its contents) it seems originally to have belonged to a mosque. The middle of the second line has been completely destroyed by the weather, which has injured also other words and has taken away all dots:—

امر بنا هذه العماره في عهد السلطان المعظم علاءالدنيا والدس ابوالمظفر

مسعود شاه سلطان و حله ملكه ... بركه موك مطر منصورعلا بدر الدوله والدس [اس]

سده الامرا بهلوان السرب (?) . . . مرجوم (?) السلطاني اعز الله ... في المنصب من سوال

سده ملك و اربعس و سده

“This edifice was ordered to be built in the time of the honoured king 'Aladdunyâ waddîn Abu-l-Muzaffar Mas'ûd Shâh, the king—may God perpetuate his reign of Pargana Munk, Muẓaffar Mansûr 'Alâ Badr addaula waddîn,

“(son) of the chief of the Amîrs, *Pahlawân ashsharq* . . . , the defunct, the royal—may God increase his !—in the middle of Shawwâl 643” [began the 19th February 1246].

This is the first inscription of Mas'ûd Shâh, who reigned from 639 till 644 A.H. He was the son of Fîrôz Shâh and succeeded Bahrâm Shâh on the throne. The name of the father of the grandee is not quite certain; the latter bore the title *Badr addîn*, which Malik Badr addîn Şunqar-î-Rûmî (put to death in 639) had before him (*Tab. Nâş* 255). Afterwards the title was bestowed on Malik Nuşrat Khân Sunqar-i-Şûfî. As two persons could not have the same title at the same time—which is specially stated, *e.g.* in the *Biyâz assalâtin*, p. 284—Malik Şunqar-î Şûfî must have been named Badr addîn, but in the reign of Maḥmûd Shâh, under which king he was more of a *persona grata* than under Mas'ûd, who permitted the Nizâm al Muluk Khwâja Mubazzab addîn to take all functions out of the hands of the Turkish Amîrs. It is not surprising that the name of the Malik of our inscription does not occur in the *Ṭabaqât-î-Nâsirî* among the Shamsî Maliks, for Minhâj addîn gives also a defective list of the Maliks of Maḥmûd Shâh's reign, from which Major Raverty concludes that the author intended to continue his work to the period falling within his own lifetime.

Pargana Munk has been identified by General Cunningham (*Archæol. Survey of India*, vol. II, p. 186) with the old Nicæa of Alexander the Great. It is not mentioned in the *Āin*, but it occurs once in the *Akbarnâma*, vol. III, p. 604, where it is said that Akbar gave it to Ziyâ al Muluk.⁸

13. Over the south door of the tomb of Shaikh Jalâl addîn in the east of Pânîpat is a sandstone slab (2' 8½" by 19") bearing four lines; the inscription is not visible from the enclosure owing to a high verandah which has been attached:—

باني این عمارت فیروز محمد لطف الله افغان باني یئخیر در عهد سلطان السلاطین
سکندر شاه بهلول شاه سلطان بکر باری تعالی ترفیق یانت تا کنبد حظیره بندکی شیخ
المشایخ والا ولیاء شیخ جلال الحق والشرع والدين قدس الله سره
العزیز برار در بتاریخ درم ماه شوال سنه اربع و تسعمایة

“The builder of this edifice is Fîrôz Muḥammad Luṭfallâh, the Afghân. The builder of this religious edifice, during the time of the king of kings Sikandar Shâh, son of Buhlûl Shâh, the king, by the kindness of God Almighty, found grace to erect the vault of the tomb of the revered Shaikh of Shaikhs and saints, Shaikh Jalâl alḥaq washshar' waddîn—may God sanctify his dear secret! Dated 2nd Shawwâl, 904” (13th May 1499).

⁸ Because Blochmann has overlooked the fact that Ziyâ al Muluk is mentioned several times in the *Akbarnâma*, I add here briefly what is there said about him, as a supplement to the *Āin* Translation, p. 497, No. 276. In 994, he served under Shaikh Farîd Bakhshî; in 1000 A.H., he became Governor of Munk. Afterwards he and Abû Nâşir were sent as ambassadors to Shâh 'Abbâs of Persia. In 1011 he became *bakhshîgar* of the army sent against Bir Singh Dêv Bundêla, the murderer of Abu-l Fazl. In 1012 he was elevated to the rank of a commander of 700 foot and 300 horse. The *Āin* names him only as a chief of 350.

The words *Bânî-yî in khair* in the first line are doubtful, but, as I cannot make out the correct reading, I have recurred to that of Blochmann, who has published the inscription in the *Proceedings of the As. Soc. Beng.* for 1873, July, p. 141. (Perhaps Pânîpatî should be read, written بانى بتى). In the same place is given an account of Shaikh Jalâl addîn. The inscription falls in the 11th year of Sikandar Shâh Lôdî's reign.

III.—SEWÂH.

14. In Sewâh, 4 miles south of Pânîpat, is the tomb of Sayyid Bâyezîd. A sandstone, measuring 13" by 9", over the doorway of the dome, bears the following inscription of three lines :—

بنا نموده كنبه سيد بايزيد شهيد
بلورلد نيت ساكن موضع سواه
سنه ۴ فرخ سيرجی

“The dome of Sayyid Bâyezîd, the martyr, has been built by Balu, son of Nayat, an inhabitant of the village of Sewâh, in the fourth year of Farrukh Siyar.”

Farrukh Siyar really became emperor in 1124 A.H., but he gave orders that Jahândâr Shâh's reign should be considered as rebellion, and that his own reign should date from the 1st Rabî'al awwal 1123 [19th March 1711], *Munt. allub.* II, 737.

IV.—SONPAT (سرنپتہ ، سرنی پت ، سرنپت).

Sonpat is also a town of great antiquity which is said to have been founded by the earliest Aryan settlers. In the *Āin* it is registered with 283,299 *bīghas*, 7,727,323 *dāms*, 775,105 *say. dāms*, 70 horse, and 1,000 foot. It had a brick fort. The principal tribes were Afghâns and Jats. The following inscriptions are from three mosques and several tombs there. A celebrity buried at Sonpat is Sayyid Naşîr 'Âbidallâh ibn Ahmad, whose tomb is still extant, but no inscription relative to himself has been discovered. Khizr Khân, son of 'Alâ addîn Muḥammad Khiljî, is said to have made a pilgrimage to the tombs of certain martyrs buried here (Ibn Baṭûta, French edition, vol. III, p. 187).

15. Over the central outside arch of a mosque attached to the tomb of Imâm Naşîr, just outside Sonpat to the south on the Dihlî road, is a sandstone slab (7' 6" by 17") which bears an inscription⁹ of two lines, the letters being thick and clumsy :—

تجدد هذه العمارة المسجد المباركة المدمورة في بونه السلطان الاعظم ظل الله في العالم عباد الدنيا والدن
العايم بناسد الرحمى ابوالمطعر بنلس السلطان
ناصر امير المومنين خلد الله ملكه و سلطانه العبد الصغيف مير نيك ن اي بيك مقطع سوننت
في التاريخ دراردهم ماه مبارك رجب عظم الله حرمه سه سعدى و ستماه

“The building of this blessed august mosque was renewed during the reign of the great king, the shadow of God on earth, *Ghiyâth addunyâ waddîn*, who stands by the assistance of the merciful, Abu-l Muzaffar Balban, the king, the aider of the

⁹ See the facsimile No. i on the accompanying plate. The fact that the late Mr. Blochmann, the acknowledged authority for these inscriptions, has several times given faulty readings in the *Proceedings of the As. Soc. Beng.* for 1873, May, p. 94, where he has published this inscription, may show how easily errors may be committed in deciphering.

I.—SONPAT INSCRIPTION OF GHIYÂS AD DÎN BALBAN, A.H. 670.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْحَمْدُ لِلّٰهِ الَّذِیْ اَنْعَمَ عَلَیْهِ
 وَالْاَسْمَاءُ الْحُسْنٰی
 الْحَمْدُ لِلّٰهِ الَّذِیْ اَنْعَمَ عَلَیْهِ
 وَالْاَسْمَاءُ الْحُسْنٰی

Scale: 12-100ths.

II.—ONE SIDE OF A PILLAR AT SONPAT, A.H. 884.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْحَمْدُ لِلّٰهِ الَّذِیْ اَنْعَمَ عَلَیْهِ
 وَالْاَسْمَاءُ الْحُسْنٰی
 الْحَمْدُ لِلّٰهِ الَّذِیْ اَنْعَمَ عَلَیْهِ
 وَالْاَسْمَاءُ الْحُسْنٰی

Scale: 1-7th.

III.—MAHIM INSCRIPTION OF A.H. 949.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْحَمْدُ لِلّٰهِ الَّذِیْ اَنْعَمَ عَلَیْهِ
 وَالْاَسْمَاءُ الْحُسْنٰی
 الْحَمْدُ لِلّٰهِ الَّذِیْ اَنْعَمَ عَلَیْهِ
 وَالْاَسْمَاءُ الْحُسْنٰی

Commander of the Faithful—may God perpetuate his kingdom and his reign!—by the weak slave Mîr Beg, son of Âî Beg, the *muqî'* of Sonpat. Dated the 12th of the blessed month Rajab—may God increase its honour!—670" [13th February 1271].

Three other inscriptions of Balban's time are extant: the first from Barwâla, 680 A.H. (see No. 51); the second from Garhmukhtêsar in the Mîrat District, 682 A.H. (E. Thomas, *Chronicles of the Pathân Kings of Dihlî*, p. 136); and the third from Sakit in sarkâr Qanauj, 684 A.H. (*Proceedings of the As. Soc. Beng.* for 1874, May, p. 104¹⁰).

16. In a part of the graveyard of Imâm Naşîr a square pillar, of coarse black sandstone, is standing, which has been inscribed on each side with Persian verses and some Arabic religious sentences. Its dimensions are 6' 2½" by 1' 3½" by 10¼". It is beautifully sculptured and copiously ornamented with flower arabesques and scrolls. The verses in the middle of each side have been written in a large handsome *Ta'alîq*; round these middle pieces run also verses in smaller letters. As there is no information about the builder or the name of the holy man buried in these, the historiographer loses nothing if I omit the marginal hemistichs—18 each on the top and on both sides, and 6 each on the two ends. That it is the tomb of some saint follows from the poetry, which throughout points to a pious man. The date of the erection has been inscribed on the left side of the stone, *viz.* the third Rajab 884 [20th September 1479], which falls in the reign of Buhlûl Lôdî.

It has been said that the stone was put up in the time of Aurangzêb, and that it is the tomb of some Pîr Yûsuf, but such local tradition is of no value compared with the statement of the stone itself. The stone is broken about 2 feet from the head; it is exposed to the weather, and the margin has thus been ruined in many parts. Besides being broken, the sides near the basement are crumbling and the stones forming the base are very rotten. This beautiful object should be protected.

At the head and foot of the stone the following verses are inscribed (Metre: *Ramal*):—

کر سرا پرده قدر تو بر افلاک بود عاقبت زیر سرت زبر خشت خاک بود

"Even if the curtain of thy power were near the heavens, in the end under thy head and armpit will be the dust."

راست کن کار خود امروز که عمرت برجاست که جو لخر شودت عمر بود کار تو راست

"Make ready thy work to-day when thou art in full life, so that thy work may be ready when thy life is finished."

Both sides contain two *Rubâ'is* each¹¹:—

تاکی ز اصول دین کم و کاست کنی از مطرب سادہ نغمہ درخواست کنی
اهدک نوای عین کم کن که اجل چندان نکذارد که نفس راست کنی

"For what length dost thou bid defiance to the fundamentals of the faith, requesting a smooth melody from the musician?"

¹⁰ Besides those mentioned there exist the following two inscriptions of Balban; *viz.* at Kôh, or 'Aligarh, A.H. 652, and at Manglaur in tahsil Rurki, A. H. 683; see A. Führer, *Monumental Antiquities and Inscriptions in the North-Western Provinces and Oudh*, pages 2 and 17.—*Ed. E. I.*

¹¹ See the facsimile No. ii of the right side of this stone on the plate.

“O eye! resign to thy new purpose, for death scarcely allows the soul to become ready.”

گر کار برسم صاحب هوش کنی زیبا سخنانِ اهلِ دل کوش کنی
با کس نکنی بدی و نسبت بتوکس هر چند بدی کند فراموش کنی

“If thou wilt do thy works as a man of judgment, thou must listen to the words of the wise.

“Do evil to no one and nobody will do evil to thee, or whatever evil they do thee forget it.”

خوش آنکه بآئینِ مرورت کیشان راحت رسد از روی بدلِ درویشان
از خلقِ نکو همیست با خلقِ خدای نیکی کند و عوض بجوید زیشان

“Happy is one by whose generous practice the heart of the poor receives quiet.

“He belongs to the good people, who does well to the creatures of God and gets reward from them.”

خواهی از صحرای فنا پیمودن در ملکِ بقا رسیدن و آسودن
باید سخنت بذكر کردی جوخمرش خاموشی تو ب فکر باید بودن

“If thou wilt pass from the plain of perishableness to the kingdom of eternity and become satisfied,

“Thou must preserve thy words and be like a silent one and always have silence in thy mind.”

On the top are inscribed the *Kalîma, Qorân, Sûra II, 256*, and some other short sentences.

Respecting the Imâm Naşîr, near whose tomb the inscription has been found, Mr. F. G. Delmerick gives some information in the *Proceedings, As. Soc. Beng.* 1873, May, p. 95.

17. Over the eastern doorway of the enclosure of Khwâja Khizr's tomb, a quarter of a mile north of Sonpat, is a red sandstone, measuring 7' 1" by 1', containing two lines:—

مرتب شد عمارت دهلیز حظیره میان خواجه خضر بن دریا خان سررانی رحمة الله علیهما یوم الاثنين
الخامس عشر من شهر شوال سنة ثمان عشرين

و تسعیة فی عهد السلطان العادل البادل الراضی بتأیید الرحمان ابوالمظفر ابراهیم شاه بن اسکندر شاه
بن بهلول سلطان و سلطانه خلد لتناد²²

“The portico of the tomb of Miyân Khwâja Khizr, son of Daryâ Khân Shîrwânî —may God have mercy upon both!—was erected on Monday the 15th Shawwâl, 928 [7th September 1522].

“In the time of the just and liberal king, who relies on the assistance of the Merciful, Abu-l Muzaffar Ibrâhîm Shâh, son of Iskandar Shâh, son of Buhlûl, the king—may his kingdom be perpetuated until the resurrection!”

²² The second last words are uncertain.

18. Over the southern doorway of the same tomb is found another inscription of two lines; the stone measures 9' 5½" by 11". It runs—

بعون الله تبارك و تعالی و فضله عمارت کتبد این حظیره بندکی میان معظم و مکرم میان خواجه خضر
مرحوم مغفور بن دریا خان بن شیخ المشایخ شیخ احمد بن ملک المشایخ شیخ مندوکی درویش شیروانی
علیهم الرحمة والغفران

مقطع قصبه سونپته در عهد حضرت سلطان السلاطین محمد قواعد الاسلام و الدین ظل الله فی العالمین
الرائق بتایید الرحمن. [ابو] المظفر ابراهیم شاه بن سکندر شاه بن بهلول شاه سلطان خلد ملکه و سلطانه تمام شد
بفرمایش لنگر خان خضر در پانزدهم ماه رجب قدره سنه ثلاثین و تسعمایه

“With the help of God, who is blessed and exalted, and by His grace, the building of the vault of this tomb of the great and noble saint, Miyân Khwāja Khizr, the deceased, the pardoned, son of Daryâ Khân, son of the Shaikh of Shaikhs, Shaikh Ahmad, son of the king of Shaikhs, Shaikh Mandûkî Darwêsh of Shîrwân—may God have mercy and pardon upon them!—

“The *muqti* of the town of Sonpath, was completed in the time of his Majesty the king of kings, who confirms the laws of Islâm and the faith, the shadow of God in both worlds, who trusts to the aid of the Merciful, Abu-l Muzaffar Ibrâhîm Shâh, son of Sikandar Shâh, son of Buhlûl Shâh, the king—may God perpetuate his kingdom and his reign!—by order of Langar Khân Khizr, on the 15th Rajab—may its honour increase!—930” [19th May 1524].¹³

19. Over the central outer arch of a small *masjid* in the *sarâi* near the dispensary, on a brown sandstone slab (21" by 13"), are two lines. The stone belonged originally to a tomb which is now used as a police rest-house:—

یا الله لا اله الا الله محمد رسول الله یا عامر اغفر زنوبی (sic) یا الله

اس حظیره سلطان برادر محمد خان افغان مقطع قصبه سونپته راسب کتبد در عهد بابر نادشاه در ماه

مفر سنه سبع و تسعمایه

“O God! There is no God, etc. O forgiving! forgive me my sins, O God!

This tomb has been built by 'Alî Khân, brother of Maḥmûd Khân, the Afghân, *muqti* of the town of Sonpath, in the time of Bâbar Pâdishâh, on the second of the month Şafar 937' [25th September 1530].

'Alî Khân belonged to the Farmulî tribe and is mentioned in Bâbar's *Memoirs* as 'Umdat al A'yân 'Alî Khân Shaikhzâda-ya Farmulî, in the battle against Rana Sanka (933); in 935 A.H., he was sent against the rebel Baban (pp. 416, 435, 452). Abu-l-Fazl has inserted the same statements in his *Akbarnâma*.

20. Over the outside of a doorway, leading to the west from the enclosure of Imâm Naşîr, is a sandstone slab (3' 5" by 1' 3") containing 16 hemistichs in four lines:—

بعالم هیچکس زینسان بنای ندیده تا بنای روزگارست

بدرران شهنشاهی¹⁴ بماند که در میدان مردی شهریارست

¹³ Both inscriptions have been published by Blochmann in the *Proceedings of As. Soc. Beng.* 1873, May, p. 94. *et seq.* Mr. Delmerick there identifies the Khwāja Khizr with the homonymous Khân, who is several times mentioned by Firishta.

¹⁴ Corr. from نمبند

جلال‌الدین محمد اکبر آن کل که از بستان معنی یادگارست
جهانگیری که چون خاقان و قیصر غلام و جاگرش مرسوم آراست
امیری کشته بانی این بنا را که طرح دولت او استوارست
امیر کشور شرکت علی دوست که روز رزم چون اسپندیارست
عدالت‌پیشه چون او ندیدم که در ملک عدالت شهریارست
جو جستم از خرد سال بنایش بگفتا نهصد و شست و چهارست

Metre: *Hazaj*.

“In the world nobody has seen such a building since the beginning of time;

“It suits to the time of a king who is a sovereign on the battle-field of manliness,—

“Jalâladdîn Muḥammad Akbar, the rose, which is a reminder of the spiritual flower garden;

“A conqueror of the world, who makes (*men*), as the emperor of China and the Cæsar, his accustomed servants and slaves.

“An Amîr was the builder of this building, of whose power the foundation is solid,—

“The chief of the kingdom of the majesty, 'Alî Dôst, who is like Ispandyâr on the day of battle.

“I never saw a practiser of justice like him who is sovereign in the reign of justice.

“When I asked the mind the year of its erection, he said ‘It is 964’” [began the 4th November 1556].

'Alî Dôst Khân Bârbêgî (master of the ceremonies), son of Hasan 'Alî, is mentioned in the *Akbarnâma* (II, 69), 963 A.H. as one of Tardî Beg's officers in the war against Hêmû. A.H. 951 he is named among other nobles who accompanied Humâyûn to Persia (I, 223). In 984 he was attached to Shihâbaddîn Aḥmad Khân; and in 991 he was intrusted with the care of the army and the pay of the soldiers (III, 404). For the last time he is mentioned A.H. 1006 (III, 644). He had a son, Fath Dôst, who died in 989 (III, 354).

21. Over the south outer arch of the masjid of the Qâzîzâdas, in the Mahalla of the Qâzîzâdas, in the fort of Sonpat, is a rectangular soft sandstone slab, measuring 2' 6" by 10", which contains three lines:—

لا اله الا الله محمد رسول الله

خوشا تعمیر مسجد زیر افلاک صفایی عرش جو خوش بوی عنبر

زمانی شد بشاهی جان عالم جلال‌الدین محمد شاه اکبر

شده تاریخی (sic) بناء او مسلم بامر قاضی احمد با بنم ذکر

ماه رجب رجب قدره سنه تسع و ستین و تسعمایة

Metre: *Hazaj*.

“There is no God, etc.

“Well! the repairing of the mosque—the clearness of its roof under the heavens is like fragrant ambergris—

“Was in the time of the kingdom of the soul of the world, Jalâladdîn Muḥammad Akbar Shâh.

“The date of the erection has been intrusted to the command of Qâzî Aḥmad and five others (?).”

“In the month of Rajab—may God increase its honour!—A. 969” [began the 7th March 1562].

The Qâzîzâdas mentioned in the *Akbarnâma* were all rebels, or *bad-andêsh* (*malicious men*); one being a partisan of Ma'sûm Khân; another who had the surname *khabîtha-ya Máwarannahr* (the impure from Transoxania) obeying Abu-l Ma'âlî's command and attempting to murder Mañ Chochuk Begum, Prince Muḥammad Hakîm's mother; a third being united with a pretended son of Mîrzâ Shâhrukh to murder Qâsim Khân.

22. Over the northern outer arch of the same mosque is a second inscription sculptured on a sandstone (measuring 2' 8" by 18") in five lines:—

لا اله الا الله محمد الرسول الله

بعهد شهنشاہ شاهجهان کہ اسلام را زینت و زیب داد

چنان مسجد ساخت قاضی نصر کہ خلق آورد سوی سجدہ چکان

جو تاریخش از عقل جستم بگفت کہ مسجد برای خدا نرہاد

مرتب شد عمارت هذه المسجد المباركة الميمونة في التاريخ يازدهم شهر ربيع الاول سنة الف و ستہ و ستين

(Metre: *Mutaqârib*.)

‘There is no God, etc.

“In the time of the king of kings, Shâhjahân, who gave ornament and beauty to Islâm, Qâzî Naṣr has repaired the mosque that people might bow the forehead in adoration. When I asked the mind its date, he said ‘He has newly built the mosque for God's sake’. The edifice of this blessed and august mosque has been prepared on the 11th of Rabî'al awwal A. 1066” [8th January 1656].

23. In the southern wall, outside Imâm Naṣîr's tomb, is a stone which has been whitewashed so much that the letters of the inscription have been partly ruined. Nor has Imâm Naṣîr's tomb a right to the stone, which originally belonged to a mosque; the dimensions of the inscription, which is in one line, are 3' 8" by 4½". Above the letters there are ornaments in the form of Cufic characters:—

عمارة هذا المسجد بنى العائد الحائل السد ابى بكر (?) محمد بن الحسن القصرولى ادام الله نوابهما
في المحرم سنة احدى وثمانين و الف و مائة

“The edifice of this mosque has been built by the leader, the guardian, the Sayyid Abû Bakr (?) Muḥammad, son of Hasan, the Fuzûlî—may God perpetuate their reward!—in the Muḥarram of 1181.”

The first name of the builder and the two last words are very doubtful; instead of 1100, it may also be 700 or 900.

V.—ROHTAK AND MAHIM.

The cities of Rohtak and Mahim have suffered in general the same fate during the Muhammadan period. In the environs of both are to be found many remains of antiquities, also of Hindu origin; in the vicinity of Rohtak have been excavated coins of

Râja Samanta Deva from about 920 A.D.¹⁵ These districts had the misfortune to be plundered by every invader who came to the Panjâb, from Maḥmūd of Ghaznî till the present century, so that there are everywhere remains of destroyed villages; they were laid waste by Maḥmūd the Ghaznavide, by Timur, by Shihâb addîn Ghôrî, by Bâbar, by Nâdir Shâh, by the Marâṭhas, and by the English under General Lake. Now Mahim belongs to the district of Rohtak lying 19 miles north-west of the town of Rohtak; also in former times, before Akbar, both appertained to one *sarkâr*, the older name of the tract of country being Hariâna. 'Abbâs Khân states in his *Târîkh-i Shêrshâhî* (Elliot-Dowson's *History*, vol. IV, p. 415) that Shêr Shâh 'gave the *sarkâr* of Sirhind to *masnad* 'Alî Khawâs Khân as *jâgîr*, who kept in that *sarkâr* his slave Malik Bhagvant at the capital Dihlî. Miân Aḥmad Khân Sarvânî was *amîr*, and 'Âdil Khân and Hâtim Khân *shiqdâr* and *faujdar*.' If Dihlî was the capital of Malik Bhagvant's *sarkâr*, it is to be supposed that Rohtak and Mahim were also allotted to his province. Under Akbar they were separated: Rohtak fell to the Dihlî *sarkâr*, and Mahim to *sarkâr* Hiṣâr Fîrôza. The *Âin-i Akbarî* has the following details concerning them: 'Mahim has a fort of burnt brick; 188,080 *bîghas*, 4,958,613 *dâms naqdî*, 84,202 *dâms sayurghâl*. The inhabitants were Tunvar Râjpûts and Jats, 700 horse, 2,000 foot' (I, 527). 'Rohtak has a fort of burnt brick; 636,835 *bîghas*, 8,599,270 *dâms naqdî*, 428,000 *dâms sayurghâl*. Jats; 100 horse, 2,000 foot.' (I, 519). At Rohtak Kai Khosrau, grandson of Balban and designated heir of his throne, was murdered by Kai Qobâd's emissaries.

Both towns, especially Mahim, bear traces of great importance in past times. The following inscriptions refer to five mosques at Mahim and four at Rohtak.¹⁶ The most important and interesting of the nineteen Rohtak and Mahim inscriptions is No. 33. below.

24. Over the central outer arch of the new mosque in Rohtak, the tomb-stone of Fîrôz Khân is now placed. It measures 3' 8" by 8", and contains two lines. The letters are partly illegible:—

تمام شد این بقعه شیراز ... [?] در عهد نیکو [?] حضرت بابر بادشاه غازی خلد الله ملکه و سلطانه
 ررضه بنکا [?] مسند عالی [?]
 فیروز خان بن مسند عالی احمد خان بن ... جمالخان مردومین بتاریخ دهم ماه ربیع الخورسنه اربع
 و ثلاثین و تسعمانه

"This tomb ... has been finished in the prosperous time of his Majesty Bâbar Bâdishâh-i-Ghâzî—may God perpetuate his kingdom and his rule!—The tomb of the high *Masnad*

"Fîrôz Khân, son of the high *Masnad* Aḥmad Khân, son of Jamâl Khân, both defunct, on the 10th Rabî'al awwal 934" [4th December 1527].

Fîrôz Khân is mentioned in Bâbar's *Memoirs* and in the *Akbarnâma*, 932 A.H., as a renowned officer who was generously rewarded along with other men of merit by Bâbar after the victory over Ibrâhîm Lôdî. Besides one *krôr* of *tankas*—(according to Bâbar's *Memoirs*,—1 *krôr* 46 *lakhs* and 5,000 *tankas*, p. 384) from Jaunpûr, he received some *jâgîr* (*chîzî jâgîr*). The emperor sent him afterwards against Itâwah.

¹⁵ Cunningham's *Reports Archaeological Survey of India*, vol. XVI, p. 136.

¹⁶ It may be remarked incidentally that the mention of Rohtak in the text of the *Tabaqât-i Nâsirî*, p. 217, is not correct, as Captain Raverty states in his translation of that work, p. 693, note 7.

25. Over the central outside arch of the mosque in the *garhî*, or fort, of the Pathâns at Rohtak the following inscription of three lines is engraved on a rectangular sandstone—size $16\frac{1}{2}$ by $12\frac{1}{2}$ inches. The *garhî* of the Pathâns is in the north-west of the town, where the road comes in from Hânsî :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ
جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَمَا تُرْفِقِي إِلَّا بِاللَّهِ قَالَ عَلَيْهِ السَّلَامُ
مَنْ بَنَى مَسْجِدًا فِي الدُّنْيَا فَلَهُ قَصْرٌ فِي الْجَنَّةِ ٩٦٢٥١ سنه ٩٤٥

“ In the name of God the merciful and the compassionate ! He who brings a good work shall have ten like it ; but he

“ Who brings a bad work shall be recompensed only with the like thereof.” My grace does not come through any one but God.¹⁷ He (*the Prophet*), upon whom may God’s blessing be, has said :—

He who builds a mosque in the world will have a castle in Paradise.’ 96,251¹⁹ A. 945’ ” [began the 30th May 1538].

26. On a rectangular sandstone over the central outside arch of the *masjid* in the Khiâbân Maḥalla, west of the town Rohtak, is a stone, which measures 13 by 12 inches : the inscription is in three lines, and is worn :—

بِعِزِّ اللَّهِ تَعَالَى وَرِسَالَةِ بَعْمَارَاتِ إِبْنِ مَسْجِدِ دَرْعَهْدِ دَوْلَتِ نَصِيرِ مُحَمَّدِ هَمَائِرِنِ بَادِشَاهِ غَازِي
خَلَّدَ اللَّهُ مَلِكَهُ وَرِسَالَتَهُ تَرْفِيقِي يَأْتِي الْفَقِيرَ بَرَهَانَ الْجَنَّةِ وَالدِّينِ
مُحَمَّدِ جَمَالِ نَاغُورِي الْچِشْتِي سَنَةِ خَمْسٍ وَارْبَعِينَ وَتِسْعِمِائَةٍ ٩٤٥

“ With the aid of God almighty and His apostle for the erection of this mosque in the time of the reign of Naṣîr Muḥammad Humâyûn Bâdishâh-î Ghâzî—

“ May God perpetuate his kingdom and his reign !—found grace the poor, chief of the Paradise and the faith,

“ Muḥammad Jamâl of Nâgôr, the Chishtî. In the year 945 ” [began the 30th May 1538].

The inscription being much defaced some words are doubtful. Humâyûn’s common title *naṣîr addîn* does not certainly occur here, though the word after *naṣîr* is not clear.

The Chishtîs are a well-known family of Muhammadan saints. There exist shrines of divers members of it in several places. Chishtî saints—*khwâjagân-i chisht* in the inscription on the tombstone of Princess Jahânârâ at Dihlî (*Proceedings of the Asiatic Society, Bengal*, for November 1872, p. 170)—are mentioned in the following published inscriptions :—Qutb addîn Khân Chishtî, commonly known as Shaikh Khûbû (Blochmann, *Āṭm-Translation*, p. 496), the foster brother of Shâh Jahângîr, in *Proceedings, A. S. B.*, for December 1873, p. 199 ; Shaikh Faiz Allâh Chishtî, *ib.*, p. 200 ; Shaikh Muḥammad ibn Shaikh Maḥmûd Chishtî, *Proceedings, A. S. B.*, for April 1877, p. 94.

At Nâgôr, the birth-place of Muḥammad Jamâl of our inscription, was a Chishtî shrine.²⁰ A contemporary and fellow-countryman of his was Shaikh Mubârak, the

¹⁷ *Qorân*, Sûr. vi, 161 (E. H. Palmer’s translation).

¹⁸ *Qorân*, Sûr. xi, 90.

¹⁹ There follows a group like a rupee-sign turned upside down.

²⁰ See Cunningham’s *Archæological Survey of India, Reports*, vol. XIII, p. 51.

father of the poet Shaikh Faizî and of Abu'l Fazl, but in the year 945 Shaikh Mubârak had already left Nâgôr.

27. Over the central outer arch of a mosque at Gaokarân, about half a mile west of Rohtak, a red sandstone (3' 2" by 2' 5") contains three lines with one line going round the stone as a border. The stone is getting worn partly by the weather and partly by copies being taken from it, but the inscription is quite legible. In the midst of the stone the period of the erection has been engraved in a square در دور جلال الدین محمد اکبر (in the time of Jalâl addîn Muḥammad Akbar)²¹:—

مست جان درویش سپهر مکرمت کشته از جان بنده فرمان حق
 کرده از جان بقعه خیر الامور شد از آن رخشا ر قابل آن حق
 سوی آن مسجد هر آن کس رفته شد عرق نحر لطف یابی (؟) نان حق
 زاهدی تاریخ این مسجد نوشت گفت بر کو معبد خاصان حق

Metre: *Ramal*.

“The Darwêsh Mastjân, the heaven of benignity, has gone out of life a slave of the order of God ;

“He has made his soul a temple of good works, he became happy by it, and a receiver of the time of God (of eternity).

“Every man who has come to this mosque shall get a drop of the ocean of the kindness of God's banquet. (?)

“Zâhidî (or ‘a hermit’) wrote the date of this mosque ; he said, ‘ Say “A temple of God's favourites”.’ ”

The letters of the *târîkh* give 966 [began 14th October 1558].

28. A loose stone standing on a grave in the graveyard near the Dâk Banglâ of Rohtak, on the west side of the Dihlî road, bears an inscription of three lines ; its dimensions are 17" by 16". On the left side the last letters of each line and the border have been lost :

ساخت شمشیر خان ز لطف الله کند
 بر سر قبر پیر صافی دل عا
 تسعمایه خمس سبعین سال است هجر [ت]

“Shamshêr Khân has made with the favour of God the vault over the tomb of Pîr Şâfî-Dil 'Â...975 H. is the year” [began 8th July 1567].

Shamshêr Khân was *shiqqdâr* of *pargana* Rohtak, A. H. 973, as we learn from inscription No. 43. His name occurs several times in the *Albarnâma*. In 987 he was *Khwâjasarâi* and was sent to Bihâr to quell the disturbances which had broken out there ; and to Bengal, together with Râi Purukhôt, Maulânâ Ṭayyib, and Shaikh Najm addîn (III, 284). When a rebellion arose in the same year at Pâtna, Shamshêr Khân was despatched to Banâras (III, 286). In 991 he was one of the four judges who were named for the four “meadows” of the empire, the others being Râja Bîr Bar, Qâsim 'Alî Khân, and Hakîm Humâm (III, 405). Later he seems to have revolted, for it is related that in 1008 the besiegers of Aḥmadnagar received ‘the joyful tidings’ of his death.²²

²¹ The border contains the passage from the *Qorân*, Sûra ii, 256.

²² According to a notice on the inscription, a Shamshêr Khân lies buried at Batâla ; I know nothing about him.

29. In the wall of the Dogawallí masjid in the north-east of the town on a soft red sandstone (19" by 16") is an inscription of four lines which has been so much eaten away by the weather that the decipherment is almost an impossibility. But the year of erection and the name of the king are legible. All I can read runs:—

اسهد [ان لا اله الا الله محمد رسول الله]
 ثانی بدرفیوی الله در عهد ملک حلال الدس محمد اکبر ناساء عاری
 حلد الله ملکه
 ۹۷۹ سنه

“The builder...by the grace of God in the time of the reign of Jalâl addîn Muḥammad Akbar *Pādishâh-i-Ghâzî*,—may God perpetuate his kingdom!...anno 979” [began 26th May 1571].

The year is perhaps 972, instead of 979.

30. A sandstone partly cylindrical and partly octagonal, each face measuring 19 by 2½", in a graveyard on the west of the fort of Rohtak, near the western gate of the fort, bears an inscription of nine lines. The rubbing does not permit the decipherment of the fourteen engraved hemistichs; the first and last lines are the same, they contain the date—*sana* 998 (began 10th November 1589). On a brown sandstone (2' by 6") over the gateway of the same graveyard has been engraved, *Sûra* xlvi, l.

31. In the south of Rohtak, near the Government school, is a tomb the pillars of which are connected by eight lintels of red sandstone, each measuring 4' 2½" by 9". The single lintels have been inscribed with the following sentences from the *Qorân*: *Bismillâh*, *Sûra* ii, 256-59 incl., *Kalima*, *Sûra* cxii. No details of the date or of the builder are found.

32. Over the Dhôbî Gate in the *Mahalla* of Wazîr Khân, is a sandstone (18" by 17") containing an inscription of four lines:—

بعون الله تعالى ورسوله بناء ابن عمارت در عهد دولت
 و خلافت ابرالفتح شهاب الدين محمد صاحب قران ثاني
 شاه جهان بادشاه غازي خلد الله ملکه ناهمام خادم المرا
 پيرخان ابن سرخان سرورا باتمام رسيد في غره ماه محرم سنه ۱۰۴۴

“With the favour of God Almighty and His apostle, the erection of this building in the time of the reign

“And the Khalifat of Abu-l Fath Shihâb addîn Muḥammad, the second *Şâhibqirân*²³ (Timûr)

“Shâhjahân Bâdishâh-i-Ghâzî—may God perpetuate his kingdom!—by the endeavour of the slave of the...

“Pîr Khân, son of *Sarkhân*, the *Sarwâ*[*nî*?] has been finished. In the beginning of the month Muḥarram A. 1044” [began 27th January 1634].

33. About half a mile from the Khâna, on the Rohtak road to Mahim, is the tomb of Jamâl Khân. The door has fallen in, but the walls are well built, and will stand many

²³ Elsewhere Shâhjahân is named ثاني صاحب قران a phrase which is to be interpreted *Thâni-yî Şâhibqirân*, see Rükert-Pertsch, *Grammatik, Poetik und Rhetorik der Perser*, p. 240, note 1, and Tenfel, *Z. D. M. G.*, vol. XXXVIII (188), p. 253, note. Titles such as *Thâni-yî Iskandar-i-daurân* or *Thâni-yî Iskandar-i Zûl qarnain* and others occur very often.

years yet. A red sand-stone (size 14 by 10½ inches) fixed over the south arch of the tomb, bears the following important inscription :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
 در عهد دولت سلطان السلاطين جلال الدين محمد اكبر پادشاه غازي

مقبول الرحمن جمال خان بن منصور روضه ترفيق يافت راست كنائيد جمال خان را اميد ثواب كه
 يابد من تاريخ ذى القعدة (؟) سنه الف و مائة

“In the name, etc. There is no god, etc.

“In the time of the reign of the king of the kings, Jalâl-addîn Muḥammad Akbar Pâdishâh-î-Ghâzî,

“The friend of the Merciful, Jamâl Khân, son of Mansûr, found grace to build this tomb. Jamâl Khân has hope that he will obtain reward. In the *Zi'lqa'da* A. 1100” [began the 17th August 1689].

This inscription is unique, as no other mention of Muḥammad Akbar, son of Aurangzêb, has till now been found. Prince Akbar proclaimed himself emperor, assisted by the Râjpûts, in 1089, and attempted to maintain the assumed title until 1100, when he fled to Persia. There exist no coins of his. The foregoing inscription shows that he adopted the *julûs* name of his great predecessor, whose name he bore. It is highly interesting to find a document of the rebel king's son in a place lying so far north as Mahim, because Prince Akbar fled to the Marâṭhas in the beginning of his insurrection and always lived in the Dekhan.²⁴

34. In the north wall of the enclosure of the mosque of the Pîrzâdas is a red sandstone, measuring 19" by 16", which bears an inscription of five lines :—

در عهد حضرت دولت (sic) شهنشاه عالم بناه ظهیرالدین محمد ناصر

غازي پادشاه خلد الله ملكه و سلطانه بنده درگاه مهري

الفقير حقير جانيو سنو اغا ابن شيخ سنو ساكن حصار شادماني

بتوفيق الله تعالى ترفيق يافت مسجد در قصبه مهم راس كنائند حق تعالى

مجاوب و مستجاب كرداند بمنه و فضله بتاريخ بحرم ماه ربيع الاول سنه سب و نلدس و سعمانه

“In the time of the reign of his Majesty the king of kings, the refuge of the world Zahîradjîn Muḥammad Bâbar

“*Ghâzî Bâdishâh*—may God perpetuate his kingdom and his reign!—the slave of the court of the sun,

“The poor, base Janyu Sunu Âghâ, son of Shaikh Sunu, an inhabitant of the town of the joy,

“Through the grace of God Almighty found grace to build²⁵ the mosque of the town of Mahim—May God Almighty

“Make him accepted and favoured through His kindness and His wisdom!—On the fifth Rabî'al awwal 936” [7th November 1529]

²⁴ It is not impossible, as I now see that the last word is *samân* and that the inscription belongs to Akbar himself.

²⁵ *Ras* or *râst kunânîdan* with the meaning ‘to build,’ occurs several times in the inscriptions. In 19 and 33 *râst* has distinctly been engraved.

IV.—INSCRIPTION OF HUMAYUN FROM MAHIM, ROHTAK DISTRICT, OF A.H. 937

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اِنَّا جَعَلْنَا لِحَمِيْدِنَا
 هٰذَا الْاَمْرَ الَّذِيْ هُوَ لَكُمْ
 فِیْهِ حَرَامٌ اِنَّكُمْ كُنْتُمْ
 قَوْمًا مُّشْرِكِیْنَ
 وَتِلْكَ اٰیٰتُ الْاَنْبِیَآءِ
 الَّتِيْ نُرِیْ لِقَوْمٍ یَّحْكُمُوْنَ

لا اله الا الله محمد رسول الله
خل الله ابراهيم خالصا
ابن سنان بياربعار
स १३१६२३ व ६१६४५६७८९
१५६७८९०१२३४५६७८९०
१२३४५६७८९०१२३४५६७८९
१२३४५६७८९०१२३४५६७८९
१२३४५६७८९०१२३४५६७८९

35. On an arch over the pulpit of the Jâmi' Masjid in the centre of the town, is an inscription. It is inside the arch on the east side, so that no one can see it without entering the arch and crouching. The stone is a red sandstone; it measures 3' 1" by 2' 2½" and consists of five lines²⁶:—

در عهد دولت سلطان السلاطین ظل الله فی العالمین مرس السریر السلطنة
والخلافة حصرت محمد همايون ناساه عاری حلد الله ملکه و سلطانه و اعلى امره و سانه حصرت معتزل
الدارس نکه نیکم سلطان سرینده الدس کردنه درگاه امیر نادکار طعاء بدرویس الله تعالی
بدریس نایب مسجد جامع قصه مهم راس کزاندک الله تعالی محاب و مسحاب
کرداند نمده و فصله و کمال کرمه بنارنج هعتم ماه رحب سده سع و بلنس و سعمانه

"In the time of the reign of the king of the kings, the shadow of God in both worlds, the adorned of the throne of kingdom

"And Khalifat, his Majesty Muhammad Humâyûn *Pâdishâh-i-Ghâzî*—may God perpetuate his kingdom and his reign and exalt his condition and dignity!—his highness the admitted

"To the palace of Baga Bêgum Sultân,²⁷ the worthy of the faith, the chosen of the court Amîr Yâdgâr Taghâî, by the grace of God Almighty

"Found grace to build the mosque of the town of Mahim—may God Almighty make him accepted and favoured

"Through His kindness and His wisdom and His perfect liberality!—On the 7th Rajab 937 [24th February 1531]."

Respecting Yâdgâr Taghâî the *Albarnâma* furnishes the following information: One of his girls (according to II, 243 a grand-daughter) gave birth to Prince Alamân, son of Humâyûn, anno 934 (I, 113)²⁸; and she most probably is the Baga Bêgum Sultân of our inscription. She made a pilgrimage to Makka and Madîna in 972 (II, 244), whence she returned in 975 (II, 329). This journey may probably have been why she was styled Hâjî Bêgum. Afterwards she lived at Dihlî, and was in 981 welcomed with great honours by Akbar, who loved her much because she had cured him as a child of six years of vehement tooth-ache by a potent drug (III, 77). Akbar visited her, anno 989, at Dihlî (III, 373). She died in the same year (III, 375). The Hâjî Bêgum, who with other Bêgums made the pilgrimage in 983, was probably not Prince Alamân's mother, who then was too old for such a toilsome journey. Blochmann mentions Hâjî Bêgum in his *Âin*-translation, but he is in error about her descent. In the *Albarnâma*, II, 243 the words *dukhtar-i-Taghâî* are to be understood 'a daughter of (Yâdgâr) Taghâî.'

Over the *mihrab* in the western wall of the mosque a sandstone (8' 5" by 10½") is fixed which contains in two lines *Qorân*, Sûra lxii, 1—8. Round the inside of an arch over the *mihrab* runs the *Kalima* and *Qorân*, Sûra, iii, 16-17 (to *al islâmu*).

The Jâmi' mosque was repaired according to inscription No. 39 in A.H. 1078, by Aurangzêb's order.

36. On a rectangular sandstone—size 21 by 13 inches—originally belonging to the old mosque of the butchers, now fixed over the central outer arch of the new masjid at

²⁶ See the facsimile reproduction No. iv on the accompanying plate.

²⁷ The words *maybûl addârin Baga Bêgum Sultân saz [â] yida addin* are perhaps uncertain.

²⁸ Bâbar mentions in his *Memoirs* the chronogram for the birth of the prince invented by Shaikh Abu-l Wâhid, p. 359. According to the *Memoirs*, Alamân's mother was a daughter of Yâdgâr Taghâî. For Bâbar's not agreeing with the name of Alamân see p. 451 (Pavet de Courteille, tome II, p. 363).

Mahim (finished in 1887 A.D.), is the following inscription of three lines, which is considerably worn by exposure to the weather:—

در عهد دولت شهنشاه عالم پناه حضرت محمد همايرون بادشاه
 خلد الله ملكه عمارت هذه المسجد ترفيق يافت
 قصابان قصبة مهم راس كنانيد بتاريخ ماه شعبان سنه اثني و اربعين و تسعمائة

“In the time of the reign of the king of kings, the refuge of the world, His Majesty Muḥammad Humâyûn Bâdishâh—

“May God perpetuate his kingdom!—..... found grace to build the edifice of this mosque of the butchers of the city of Mahim. During the month of Sha'bân of the year 942” [began the 25th January 1536].

As some of the letters appear to be broken, it is not possible to decipher the whole inscription. A butcher's mosque is also mentioned at Nâgôr.²⁹ The mosque was rebuilt in Aurangzêb's time, see inscription No. 40.

37. The rectangular sandstone that bears the following inscription is no longer *in situ*. It is now fixed over the outer doorway of the court of the ruined mosque of the Qaṣṣâyân³⁰ at Mahim. The inhabitants know that it is not in its original place; they say it belonged to a mosque in a quarter of the town called Daulatpûr, the Daulatâbâd of the inscription. The size of the stone which is yet entire is 4' by 11½:—

بسم الله الرحمن الرحيم انا فتحنا لك فتحاً مبيناً كشاه باد بشادي هميشه اين درگاه سخراشهد ان لا اله الا الله
 در عهد دولت تزد كحضرت سليماني شير شاه حسن سور سلطان ترفيق يافت ببناء اين مسجد
 و مقام دولتآباد يوسف ابن حسن سور سيد عالي دولتخان
 باميد ثواب حديث نبوي من بني مسجداً بني الله تعالى له قصرًا في الجنة والحنان ابقاه
 الله تعالى في الدنيا و رقه الله تعالى علي العدل والحسان
 في الحادي والعشرين من شهر المبارك المكرم شهر رمضان سنه نهصد جهل نه بود كه ميسرسانيد
 الله الكريم الشعار

“In the name of the merciful and compassionate God! Verily, we have given thee an obvious victory.³¹ May this liberal door always be opened with joy! I testify that there is no god but God.

“In the time of the reign of the king, powerful as Salomo, Shêr Shâh, the son of Ḥasan Sûr, Yûsuf ibn Hasan Sûr, the high Sayyid (surnamed) Daulatkhân, found grace to erect this mosque and the place of Daulatâbâd,

“In the hope of the reward of the prophet's saying ‘He who builds a mosque will have a castle built for him by God Almighty in Paradise, and as for the merciful, God Almighty gives to him long life in the world and protects him for his justice and beneficence.’

It was on the 21st of the blessed and venerable month, month Ramazân of the year 949 [29th December 1542], when it became ready. God is the generous and the omniscient.’

²⁹ Cunningham's *Reports of Archaeological Survey of India*, vol. XXIII, p. 51.

³⁰ See facsimile No. iii, on the plate at p. 138. *Qaṣṣâi* and *qaṣṣâb* occur in Hindûstânî (Shakespeare); see No. 40.

³¹ *Qorân Sûr.* xviii, 1.

It is known that Shêr Shâh built numerous mosques and *kârawânsarâts*, but only very small remains of them have come down to our day. Besides his stately mausoleum at Sahsarâm there exist some ruins of his time at Dihlî.³² If I am right, the above inscription is the second of Shêr Shâh's reign that is known, the first being published by Blochmann in the *Proceedings of the Asiatic Society, Bengal*, for May 1874, p. 105 (947 A.H.)

Yûsuf, the builder of the mosque at Mahim, was one of the seven brothers of Shêr Shâh (*Târikh-i Shêrshâhî*, in Elliot-Dowson's *History*, vol. IV, p. 310). He may be the same who built in 958 H. a door to the shrine of Khwâja Quṭb addîn (*Journal Asiatique*, Vème Série, tome XVI, 426).

38. In the south wall of the enclosure of the masjid of the Pîrzâdas (No. 34) is a sandstone, measuring 17" by 6", which bears three lines :—

در عهد دولت حضرت بندگان خلافت بناه سلطان
شهابالدين محمد صاحب قران ثاني شاه جهان بادشاه غازي خلد
خلافته ابدًا توفيق يافت شيخ ناصر ابن شيخ الهداد ماهمي سنه الف و خمسين واحد

“In the time of the reign of his Majesty the slave (*of God*), the asylum of the Khalifat, the king

”Shihâbaddîn Muḥammad, the second lord of the conjunction, Shâhjahân, *Bâdishâh-i-Ghâzî*—may (*God*) perpetuate

“His Khalifat for ever!—Shaikh Nâsir, son of Shaikh Ilâhdâd of Mahim, found grace. A. 1051” [began 12th April 1641].

Khâfi Khân, in his *Muntakhab allubâb* (I, 550) and 'Abd al Hamîd in the *Bâdshâh-nâma* (I, 2, 337) have each inserted an account of Shaikh Nâsir, whom they mention among other saints and learned men of Shâhjahân's time.³³ Both authors evidently made use of the same sources, Khâfi Khân citing the *Shâhjahânnâma*.³⁴ I extract the following :—His original name was Nâsir Muḥammad; he was born at Ajmîr, and lived afterwards in Gujarât. He made many voyages, and at different times attended the emperor. Always, night and day, he was clothed in mail and with a garment of cotton, and he perpetually bore arms. Besides his daily alms, he gave, if urged, all his property to poor men, even the horses and elephants which he had received from the king, and was content if he could get a fire of straw and wood in the open air to care for his own body, eating roots and leaves. Many wonders were effected by him. He was a disciple of Sayyid Aḥmad, son of Sayyid Raff'addîn, son of Sayyid Ja'far, from Shîrâz.

39. On the south outer arch of the façade of the Jâmi' masjid is a red sandstone (3' × 1' 11½"), bearing nine lines :—

در عهد سعادت مهده حد و مد زمين
و زمان خديو مكين و مكان سلطان
السلطين ظل الله في العالمين محمد اورنگزيب

³² See Garcin de Tassy: 'Description des monuments de Delhi en 1852 d'après le texte hindoustani de Sayyid Ahmad Khân;' *Journal Asiatique*, Vème Série, tome XVI, *passim*, e.g. pages 192 (No. xvii), 426 (No. lvii), and 428 (No. lviii).

³³ The printed text of 'Abd al Hamîd has Shaikh Nâzir.

³⁴ Many histories of Shâhjahân's reign are so entitled.

بهادر عالم کبير بادشاه غازي خلد الله ملکه
 و سلطانه تعمير مسجد جامع قصبه مهم حسب الحكم اقدس
 باهتمام بنده درگاه خواجه رحمت الله باتمام رسيد
 الله تعالى مجاب و مستجاب کرداناه بمنه و فضله
 فی التاريخ هفدهم شهر محرم الحرام سنه ثمان و
 سبعين و الف هجري و سنه عاشر جلوس مبارک

“ In the happiness-spreading reign, extended over all the earth
 And the time of the master of authority and dignity, the king

“ Of kings, the shadow of God in both worlds, Muhammad Aurangzêb

Bahâdur 'Âlamgîr Bâdishâh-î-Ghâzî—may God perpetuate his kingdom

“ And his reign!—the repairing of the Jâmi' masjid of the town of Mahim,
 according to the holy order,

“ Was finished through the endeavour of the slave of the court, Khwâja Raḥmat
 Allâh—

“ May God Almighty make him accepted and favoured through His kindness and
 wisdom!—

“ On the 17th of the month Muḥarram, the holy, A.H. 1078 [9th July 1667], in the
 tenth year after the blessed accession to the throne.”

Sarbuland Khân Khwâja Raḥmat Allâh was a man of great consequence
 under Shâhjahân and Aurangzêb, and died in 1090. But, as Sarbuland Khân received
 this title, which is omitted in the inscription, in the 30th year of Shâhjahân (*Maâsir al*
Umarâ, II, 478), *i. e.* 1066, and as he was in 1078 in the Dakkan with Prince Mu'azzam,
 whence he came back in 1080, it does not seem probable that both were the same person.
 A homonymous person is named as a commander of 800 soldiers and 200 horsemen
 under Shâhjahân (*Bâdshâhnâma*, II, 741).

40. The following inscription is engraved on a red sandstone (size : 11 by 7 inches),
 now lying on a heap of bricks in the ruins of the former mosque of the Qaṣṣâyân at
 Mahim; the whole is in a bad condition and the stone will probably get lost in a short
 time. The inscription contains eight lines, and is poorly cut:—

بسم الله الرحمن الرحيم
 در عهد دولت و زمان (?)
 ظل سبحاني ابو الظفر
 محيي الدين محمد اورنگ زيب
 بادشاه غازي خلد الله ملکه
 و سلطانه مسجدرا قصابان
 جهان کبير (?)

ترتيب کرد در شهر رمضان سنه تسعين و الف

“ In the name of the merciful and compassionate God. In the time of the reign and
 the life of the divine shadow Abu'l Zafar, Muḥyiddîn Muhammad Aurangzêb

Bâdishâh-i-Ghâzî—May God perpetuate his kingdom and his reign!— the mosque of the butchers . . . was rebuilt. In the month of *Ramazân* 1090” [that month began the 6th October 1679].

The two last lines being hopelessly worn, the name of the restorer is not legible; the year may perhaps have been *sab'in*. It is interesting to learn from this inscription that the butchers' masjid erected in 942 H. (Inscription No. 36) was repaired a century and a half afterwards.

41. An inscription of five lines is engraved on a rectangular red sandstone (size 17½ by 14 inches) over the northern outer arch of the mosque of Daula Khân in the *garhî* of the Pathâns in Mahim. The building being in a critical condition, the inscription, till lately safe, is now in danger of getting lost :—

بسم الله الرحمن الرحيم	لا اله الا الله محمد رسول الله
يا الله يا فتاح	يا محمد يا نبي الله
اين عمارت ز بهر رب كريم	بانيش دوله خان والاشان
پدرش بختيار نامررى	مخفرت دستگاه دريا خان
سال اتمام را بعقل و تميز	مسجد مقبره زخان برخوران

“ In the name of the merciful and compassionate God. There is no god but God, and Muḥammad is the apostle of God.

“ O God ! O opener !

“ This edifice for the merciful God³⁵

“ His father (*was*) a celebrated Bakh-tiyâr,

The year of the completion—name with wisdom and discernment :

The letters of the *târikh* give 1108 [began 31st July 1696)].

42. Daula Khân, the builder of the mosque of the preceding inscription, erected a tomb for himself in the same year as the masjid. It is now a ruin, and the inscription on its wall being engraved on sandstone (size 2' 8" by 1') will be destroyed when it falls. It runs in four lines—

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله بنده درگاه رحمانی
 دوله خان محمدی مرید کیلانی دانستم که چهار یار برحق این دنیا همه فانی نرفیق یاقوت
 در هنگام زندگانی این مقبره سار ساخت از لطف ربانی در عهد اورنگ زیب
 بادشاه ظل سبحانی بتاریخ ۱۴ شهر رمضان المبارک سنه یکهزار و یکصد و چهارده هجری باهتمام اسنا
 ابورلد طیب معمار

‘ In the name, etc. There is no god, etc. The slave of the court of the Merciful Daula Khân Muḥammadî Murîd of Gîlân—

“ I knew that the four friends (*the Khalifs*) are over this wholly perishable world—found grace

³⁵ Metre—*Khafif*.

“In his lifetime to erect this burial-place with the favour of the Lord, during the reign of Aurangzêb

“Bâdishâh, the shadow of God. On the 14th of the month *Ramazân*, the blessed A.H. 1114 [1st February 1703]. Through the effort of the architect *Ustâ Abû Valad Tayyib*.”

The inserted *Sunnî* dogma in the first person seems to be an allusion to the formula *ashhadu an lâ ilâha illallâh*, etc.

VI.—KHÔKARAKÔT (کھوکرہ کورت)

43. Khôkarakôt is a village in ruins situated to the north of Rohtak. Over a gateway of the village, built by Shamshêr Khân, a stone was placed, which has been dug up out of the ruins and is now in the Museum at Lahore.³⁶ Its dimensions are 2' 2" by 1' 7 $\frac{3}{4}$ " and it bears a bilingual inscription, three lines in Persian and five lines in Hindî.³⁷ The Persian text runs—

در ایام سلطنت بندگان حضرت جلال الدین محمد اکبر بادشاہ غازی
 خلد اللہ ملکہ ابداء رفعتہ فی جنات ابا شمشیر خان شقدار پرکنہ رھتک عمارت
 این دروازہ بنیاد نہاد فی شہر المبارکۃ رمضان سنہ نہصد و سہ و ہفتاد باتمام رسید

“In the days of the empire of the slave (*of God*), his Majesty Jalâl addîn Muḥammad Akbar Bâdishâh-î-Ghâzî—

“May God perpetuate his kingdom for ever (*and*) his highness in Paradise!—Abâ Shamshêr Khân, the *shiqqdâr* of *pargana* Rohtak,

“Has laid the foundation of this gateway. In the blessed month *Ramazân* anno 973 it has been finished” [began 22nd March 1566].

The words *raf'atahu fi jannât Abâ* are not certain. There is no doubt that the Shamshêr Khân of this inscription and of No. 28 are the same persons.

VII.—BOHM.

44. The village of Bohm (بھم) is 4 miles east of Rohtak on the road to Dihlî. In the east wall of the tomb of one Maḥmûd of Bohm, a stone (3' 9 $\frac{1}{2}$ " by 9") has been recently fixed which contains an inscription of three lines not relative to its present place. The passage from the *Qorân*, Sûra ii, 256, is followed by these words:—

کا بحروف ابراہیم عرف مواساخان فرمایش علی قاضی بہا بخان

“The writer (*was*) Ibrâhîm, known as Muwâsâkhânî, by the order of 'Alî Qâzî Bahâikhân.”

VIII.—HIŞÂR FÎRÔZA.³⁸

45. From a mosque outside the Dihlî gate, situate in the Sarâî Nathûâ Bhatyârâ (a baker). Four lines on a stone 2' 5" by 1' 3".

³⁶ See the facsimile No. v, at p. 149.

³⁷ The Hindî inscription, as Professor G. Bühler informs me, is not quite intelligible. But it is of the same year, A. D. 1566. The date is *Sainvat* 1623, *Vaisâkha vadî* 15, which corresponds according to Dr. Schram's approximate tables to the 20th April 1566, if the year is taken as an ended northern (*pûrṇimânta*) Vikrama-year; the 20th April was the last of *Ramazân*. Akbar, Shamshêr Khân and the gate are all mentioned in the Hindî version.

³⁸ For a short historical account of the town of Hişâr Firôza, see Blochmann, *Proceedings of As. Soc. Beng.* 1877, April, p. 92, ff., where some of the following inscriptions have been published.

بسم الله الرحمن الرحيم قال النبي عليه السلام من بني مسجداً لله بني الله تعالى له بيتاً في الجنة
بعد توفيق الله الملك العلام و برکت حضرت رسالت عم
در عهد میمون و دولت ایام افزون خدایگان ناصر جهان عادل الزمان سلطان الهند و الخراسان رافع
رايات المجاهدات و المغازي محمد همایون پادشاه غازي خلد الله ملكه
و خلافته و ابد على العالمين عدله و رافته بناكره و مزین گردانید این مسجد مرغوب بعمارت خرب بمرضات
حضرت معبره بنده امیدوار رحمت پروردگار المستعین بالله³⁹ القوي الرحمان نظر قلي ابن شاه قلیخان
المعروف نظامالدين جانم تركمان زادالله تعالى ما اعطاه و بلغه الى ما يتمناه بحرمه⁴⁰ [سید] الابرار
والاخيار مورخا في الرابع من شهر شعبان ختمه الله بالظفر و الامان سنة ٩٣٩ كاتبه عرف عبد الله يوسف احمد
بن ركن الدين

“In the name of the merciful and compassionate God! The prophet—upon whom be peace!—says, ‘He who builds a mosque for God, will have a house built for him by God Almighty in Paradise.’ By the grace of God, the omniscient king, and the blessing of the Lord of prophetship—on whom be peace!—

“In the auspicious time, and the day-increasing reign of the sovereign, the helper of the world, the just one of the age, the king of India and Khorâsân, who raises the standard of holy strife and war, Muhammad Humâyûn, *Pâdishâh-î-Ghâzî*—may God perpetuate his reign

“And his khalifat and extend over both worlds his justice and his compassion! this fine mosque was built and adorned, in beautiful structure, in order to please the Lord, who is adored by the slave who hopes in the mercy of the All-nourisher, who seeks help from God, the strength of the merciful, Nazar Qulî, son of Shâh Qulî Khân,

“Who is known as Nizâm addîn Jânym, the Turkmân—may God increase what He has given him, and bring him to what he desires for the honour of the chief of the pious and the saints!—Dated 4th Sha'bân—may God allow the month to end in victory and security!—anno 939 [1st March 1533]. The writer of these letters is 'Abdallâh Yûsuf Ahmad, son of Ruknaddîn.”

46. The inscription from the Jâmi' mosque of Hisâr consists of nine lines, and measures 1' 11" by 1' 5". The last line is written very closely, and is almost undecipherable on the rubbing, so that I can only accept Mr. Blochmann's readings, whose translation I have also adopted, so far as I approve of it,

بسم الله الرحمن الرحيم و ان المساجد لله فلا تدعوا مع الله احداً و انه لما قام عبد الله يدعوه كادراً
يكونون عليه لبداً قال عليه السلام من بني لله مسجداً يبتغي به وجه الله بني الله له في الجنة مثله
تمام شد این مسجد در ایام دولت شهنشاه الاعظم و الخاقان المعظم مالک رقاب طرایف الامم من الهند و الترك
و العرب و العجم السلطان الفاضل الكامل الربی الوالی و الخاقان العادل العلی العالی الذي رجب اطاعته
كاطاعة الله و رسوله بحكم اطيعوا الله و اطيعوا الرسول و اولی الامر منكم حافظ بلاد الله
ناصر عباد الله رافع رايات المجاهدات و المغازي محمد همایون پادشاه غازي خلد الله تعالى

³⁹ By no means الملتجي

| ⁴⁰ Added by Blochmann.

ملکہ ر فی بحار اللطف اجری فلک بسعی جناب سعادت فرجام زبده فضلا الانام نتیجہ امراء العظام
امیر محمد بن

عالیجناب امارتآب مملکت پناه نظام الدین بیک میرک بن جناب المغفور المبرور خوشکلیدی ...

بن جناب مغفرت مآب^۱ فردوس مکانی [?]

شد بنای مسجدی بہر خدا اندر حصار کر رفیع القدر آمد همچو کیوان سر بلند

پس کہ عالی قدر و کیوان ہیئت و مرزوق فتاد هرکہ دید افتاد اورا طرح این مسجد پسند

چون پسند آمد تمام اهل دل [?] تاریخ او باب رحمت گفته اند

کاتبہ و قایلہ نظام سنہ ۹۴۲

“ In the name of the merciful and compassionate God ! [*Qorân*, *Sûra lxxii*, 18, 19] ‘the mosques are God’s.’ You should not call on any one with God, and ‘when God’s servant stood up to pray they (*the jinns*) called out to him and well-nigh crowded upon him.’ The prophet—upon whom be peace!—says, ‘He who builds a mosque for God desiring thereby God’s honour, will have one like it built for him by God in Paradise.

“This mosque was finished in the days of the reign of the great king of kings, the exalted prince, the master of the necks of crowds of nations among the Indians, Turks, Arabs, and Persians, the accomplished Sultân, the perfect, the chief, the ruler, the just prince, the high, the exalted, whom to obey is as necessary as to obey God and the Prophet, according to (*Qorân*, *Sûra iv*, 62) ‘Obey God, and obey the Apostle and those in authority amongst you,’ the guardian of God’s countries, the helper of God’s servants, who raises the standard of holy strife and war, Muḥammad Humâyûn, *Bâdishâh-i-Ghâzî*—may God Almighty perpetuate his kingdom and guide his ship in the seas of His favour!—through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amîrs, Amîr Muḥammad, son of the distinguished noble, the meritorious Nizâmaddîn Beg Mîrak, son of the pardoned and purified Khushigeldi, son of his highness, whose sins are forgiven

(Metre: *Ramal*). “A mosque has been built in Hişâr for the sake of God, which is as high in dignity as the seventh heaven.

“Because it is high in dignity, and has the aspect of the seventh heaven, and has turned out well-adjusted, every one who saw it has approved of the style of this mosque. Because all people of sense approved of it, its chronogram is

“Its writer and composer is Nizâm A. 942” [began 2nd July 1535].

The father of the builder was already, in Bâbar’s time, an officer of Prince Humâyûn (*Bâbar’s Memoirs*, p. 402), who afterwards employed him during his own reign in several situations. In 942, the year of the above inscription, he appointed him commander of the fort of Chanâr, then just conquered (*Akbarnâma*, I, 151). In the report of the victory gained over Rana Sanka (*Bâbar’s Memoirs*, pp. 410 ff.) ten grandees bear the title Nizâmaddîn, but that was probably not their proper title, and is only a declamatory addition of the learned composer of the letter.

¹ I do not think that these words are correct.

47. The ruins of Ulugh Beg's mosque are near the Commissariat in the town of Hisâr. The inscription consists of five lines; it measures 1' 4" by 2':—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ عَلَيْهِ السَّلَامُ مَنْ بَنَى لِلَّهِ مَسْجِدًا
يَبْتَغِي بِهِ وَجْهَ اللَّهِ تَعَالَى بَنَى اللَّهُ لَهُ بَيْتًا مِثْلَهُ فِي الْجَنَّةِ فِي عَهْدِ
مِيهْرُونَ وَ دَوْلَتِ افزُونَ حَضْرَتِ سُلْطَانِ السَّلْطَانِينَ نَاصِرِ الدُّنْيَا وَ
الدِّينِ رَافِعِ رَايَاتِ الْمَجَاهِدَةِ وَ الْمَغَازِي مُحَمَّدِ عَمَائِرُونَ بَادِشَاهِ غَاضِي خَلْدِ خِلَافَتِهِ بَانِيهِ
بِدْرَفِيقِ اللَّهِ الصِّمْدِ امِيرِ مَعْظَمِ امِيرِ الْغِ بِيْدِكِ ابْنِ امِيرِ يَوْسُفِ اَحْمَدِ امِيرِ اَخْوَرِ وَكَانَ فِي ٩٥١

“In the name of the merciful and compassionate God! He upon whom may be peace! says, ‘He who builds a mosque for God

“Desiring thereby God Almighty's honour, will have a house like it built for him by God in Paradise.’ In the auspicious time

“And the increasing reign of his Majesty the king of kings, the helper of the world

“And the faith, who raises the standard of holy strife and war, Muḥammad Humâyûn *Bâdishâh-i-Ghâzî*—may God perpetuate his khalifat!—its builder,

“By the grace of God the eternal (*was*) the great Amîr, Amîr Ulugh Beg, son of Amîr Yûsuf Ahmad, the master of the horse. Dated in 951” [began 25th March 1544].

48. On a dome outside Hisâr, about a mile to the east, inside the commissariat godowns, on a slab, measuring 1'5" by 1'10", are four lines of very bad poetry—

خوشاروضه كند جون بهشت كل رخشْتِ ار مشك و عنبر سرشت
زانفاس باغش معطر دماغ روان سلسبيلي زاشجارو كشت
دبير فلک كشته بر كره ار كه تاريخ بر كند آمد نرشت
سنه ٩٧٥
هزار آفرين بر اباي يزید كه حكمش بنياد بنهائ خشت
كاتب كبير

(Metre: *Mutaqârib*). “How beautiful is the dome of the paradise-like mausoleum, its mortar and bricks are like musk and ambergris.

“From the scent of its garden the brain is perfumed; and a *salsabîl* (a spring in paradise) flows from its trees.

“The secretary of heaven (*Mercury*) turned round it, when the date was written on the dome: A. H. 975 [began 8th July 1567].

A thousand praises are due to Bâyezîd, by whose order the bricks were placed on the foundation. The writer was Kabîr.”

49. On a mosque in the yard of ‘Shêr Buhlûl's mausoleum’ outside Hisâr, one mile to the south, is an inscription, 2' 5" square, in six lines of well-formed *Nasta'liq*:—

پيروى شرع رسول مجتبي عبدالنبي
آنكه دیدارش دهد آئینه دلرا جلا
پیش صحن روضه بهلول شاه افکند طرح
مسجدى عالی كه باشد مسکن اهل دعا

بي تكلف هاتفي زه بانك كايں مصرع نويس
در هزار و يكصد و شش يافت اتمام اين بنا

Metre: *Ramal*.

“The follower of the law of the Prophet, the chosen one,’ Abd-annabî,
“Whose sight gives brightness to the mirror of the heart,
“Erected, before the courtyard of Shâh Buhlûl’s mausoleum,
“A grand mosque, which is to be the dwelling of worshippers.
“A heavenly speaker said without hesitation, ‘write the hemistich
“This building was completed in 1106 ’” [began 22nd August 1694].

An inscription from a tomb near the Commissariat godowns, 6' 2½" by 10½ inches, is of no value, as it consists only of *Qorân*, *Sûra V.* 98.

IX.—BARWÂLA.

Barwâla is now the head-quarters of a *tahsil*, distant 18 miles north-east of Hisâr. In the *Âin-i-Akbarî*, Pargana Barwâla is mentioned as belonging to *Sarkâr Hisâr*. Its area was 136,799 *bighas*; the revenues were 1,097,807 *dâms* (109,052 *Say. dâms.*); the tribes were Sayyids, Malikzâdas, Baqqâls; the military contingent consisted of 100 horse, 1,500 footmen.

50. An inscription from an old mosque, measuring 2' 5" by 8" is in very bad preservation:—

امر بناء هذه المسجد في عهد السلطان المعظم معز الدين خلد ملكه
ابوالمظفر كعباد السلطان محمد الاول والعرا تاج الدوله والدين
السلطاني دام افعاله في العره [?] من ربيع الاول سنة ثمان و ستمائة

“This mosque was ordered to be built in the time of the noble king Mu'izzaddunyâ waddîn—may (God) perpetuate his reign!—

Abu-l-Muzaffar Kaiqobâd, the king, by the glory of the saints and the poor, Tâjaddaula waddîn . . . the royal—may his prosperity be perpetual!—at the beginning of the Rabi' al awwal 688" [began 25th March 1289].

The inscription is important, as it is the first known of Kaiqobâd,⁴² son of Bughrâ Khân, viceroy of Bengal, the last emperor of the Balbanî Turks, after whom the kingdom was transferred to the Khiljîs.

51. A second Barwâla inscription is of Balban's reign; it consists of two lines. It has also been much injured by the weather. The dimensions are 3' 3" by 11 inches:—

نور [?] الاسلام والمسلمين ابوالمظفر بلبن السلطان ناصر امير المومنين خلد الله ملكه و سلطانه
دام اقباله في العسرين من شهر المنارک رمضان عمب مئامه سنة ثمان و ستمائة

“The light of Islâm and of the Muslims Abul-Muzaffar Balban, the king, the helper of the Lord of the Muslims—may God perpetuate his kingdom and his reign!—
may his prosperity be perpetual!—on the 20th of the blessed month Ramazân—may its blessing be general!—680" [2nd January 1282].

The extant Balban inscriptions have been mentioned above under No. 15.

⁴² Another inscription of Kaiqobâd, dated A.H. 686, exists in the Saddo masjid at *Amrohâ*, Murâdâbâd district, North-Western Provinces, (see A. Führer; *l. c.*, page 35).—*Ed. E. I.*

X.—FATHÂBÂD.

52. In the town of Fathâbâd is a round sandstone pillar, 10' 2" high and 6 1¼" in circumference. It is a pity that it is not possible to decipher this evidently most important document, which consists of thirty-six lines going round the pillar. The letters have been much injured and many patches of the stone have fallen off. Only single words are here and there legible on the rubbings (in five pieces). The inscription belongs to a king of the Tughluq dynasty, and contains long historical accounts. Tughluq Shâh himself is mentioned. An occurring date, the reference of which is not clear, is the first Sha'bân 725 [13th July 1325], which falls in the first year of Muḥammad, son of Tughluq Shâh.⁴³

XI.—HÂNSÎ.⁴⁴

53. On the Dînî mosque, near the Sarâogyân mandir, is an inscription in three lines, measuring 2' 9" by 1' 4"—

بترتیب حدای علام و برکت مصطفی علیه السلام در عهد ممدون و دولت همانین
 حدانکان عالمنداد ناساه اسلام راعی الانام فیروز ساه السلطان خلدالله ملکه
 و سلطانه بنده درگاه ساهن سلطانی تاریخ غره دی العده سنه سبع و ستس و سبعمانه ابن مسجد بنا کرد

“Through the grace of God the omniscient and the blessing of the chosen Prophet—upon whom be peace!—in the auspicious time and the august reign

“Of the lord, the refuge of the world, the king of Islâm, the shepherd of the people, Fîrôz Shâh, the king—may God perpetuate his kingdom

“And his reign!—this mosque was erected by the slave of the court, Śâh(i)n, the royal, on the beginning of Zilqa'da, 767” [10th July 1366].

54. From the middle arch of Ja'far Beg's mosque. Two lines, 1' 3" by 1", evidently a fragmentary piece, containing the words—

و مظهر کلمة [الله] ناصر امیر المر

“.....and who manifests the word of God,⁴⁵ the helper of the Lord of the faithful.”

There is also a defective inscription found on the middle arch of the Jod Goh (?). It consists of two lines (2' 13" by 30") and belongs to the reign of Iltimish (Altamsh), whose name it contains.

Finally, a third inscription, which is found on the back corner of the mosque of Makhdûm Ashraf, measuring 1' 22" by 12", contains some words from *Qorân*, Sûra ix, 19.

⁴³ I cannot let this opportunity pass of recommending this interesting document to travellers visiting Fathâbâd. From rubbings alone it cannot be deciphered. An examination of the original may perhaps be more successful. It would be necessary to make a transcript directly from the original which would assist in the reading of the rubbing. Ghulâm Husain, one of Mr. C. J. Rodger's staff, who prepared the copies of all the Panjâb inscriptions in this paper, says in a note that Zin ud Din, Extra Assistant Commissioner, spent more than a month at Fathâbâd trying to decipher the inscription, but he had not been able to see what he did

⁴⁴ For the history of the town of Hânsî, see *Proceedings of the As. Soc. Beng.* for 1877, 117, fig.

⁴⁵ These words occur as an epithet of Husain Shâh in an inscription from A.H. 906 (see *Journal As. Soc. Beng.* vol. XLIII (1874), p. 304, note).

X.—BADAL PILLAR INSCRIPTION OF THE TIME OF NARAYANAPALA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

In November 1780 Charles Wilkins discovered in the vicinity of the town of Badâl,¹ in the Dinâjpur District of the Province of Bengal, a stone pillar, about 12 feet high, which was found to contain, at a few feet above the ground, an inscription engraved in the stone. Some years afterwards he succeeded in deciphering and translating this inscription; and his translation was published in 1788, in the *Asiatic Researches*, vol. I, pages 131-144, with a drawing of the pillar and a specimen of the characters, and accompanied by some valuable remarks of Sir William Jones. In 1874 Mr. E. V. Westmacott obtained a careless and mutilated transcript of the original text from Paṇḍit Harachandra Chakravartî, which, with a translation by Mr. Pratâpachandra Ghosha, will be found in the *Journal, Asiatic Society, Bengal*, vol. XLIII, part i, pages 356-63. I now edit the inscription, of which a complete and trustworthy text has not yet been published, from impressions which at Dr. Burgess' request the Government of India has had prepared by Mr. H. B. W. Garrick.

The inscription contains 29 lines of writing—28 full lines and one line only 5' long,—which cover a space of from 1' 8 $\frac{1}{4}$ " to 1' 10" broad by 1' 7 $\frac{3}{4}$ " high. With the exception of two *aksharas* each at the commencement of lines 1 and 2, and altogether sixteen *aksharas* at the commencement of lines 25-28, which have become illegible by the peeling off of the surface of the stone, and a few slightly damaged *aksharas* in the body of the inscription, the writing is well preserved and may be read with certainty throughout. The size of the letters is between $\frac{7}{16}$ " and $\frac{1}{2}$ ". The characters are of the same type as, but decidedly more modern than, those of the Ghosrâwâ inscription, of which a photolithograph is published in the *Indian Antiquary*, vol. XVII, page 310, and may be assigned to about the end of the 9th or commencement of the 10th century A.D. They are skilfully formed and well engraved. The language is Sanskrit, and, excepting the short line 29, which merely records the name of the engraver, Vishṇubhadra, the inscription is in verse. In respect of orthography the text calls for few remarks. The letter *b* is throughout denoted by the sign for *v*. Before *v* the consonant *m* has been retained, instead of being changed to *anusvâra*, in *samvṛita*, line 6, *bhrântam* = *vikāṭam*, line 8, *samvalgitâś*, line 9, *satâm* = *vismayah*, line 10, *vâchâm* = *vaibhavam*, line 20, and *tâ-dṛiśam* = *vyadhita*, line 24; and instead of *anusvâra* the guttural nasal has been used in *vañśe*, lines 1 and 26, and *vañśasya*, line 21; and the dental nasal in *pânsuh*, line 7. We also have *-sañśi* for *-śamsi*, line 17, and *-sañghater* for *-samhater*, line 4. Besides, it may be noted that the rules of *sandhi* have not been observed in *vidhivat Ballâ-*, line 11, and *-pītân chatur-*, line 13; and that the sign of *avagraha* has been exceptionally employed in *°bhidhâ bhavat*, line 17, and *°târo vadat*, line 21. As regards grammar I need draw attention only to the first compound in verse 11, which is formed incorrectly.

The proper object of the inscription is, to record (in verses 27 and 28) the erection of a pillar, bearing on its top a figure of the mythical bird Garuḍa,—the pillar on which the inscription still is, but the upper part of which is now missing,—by a Brâhman,

¹ See Montgomery Martin's (Buchanan Hamilton's) *Eastern India*, vol. II, page 672. [Badâl Kacheri is in the south of the Dinâjpur district, 3 miles south-west from the village of Maṅgalbârî, which is on the borders of the Sagunâ paigana of the Bagurâ (Bogra) district and 7 miles south-west from Damdamâ station on the Northern Bengal State Railway. Badâl is in Long. 88° 58' E, Lat. 25° 5' N. (*Indian Atlas*, sheet 119), and the pillar is about a mile north from it. (*Conf. Hunter's Stat. Acc. Bengal*, vol. vii, p. 451, and vol. viii, p. 198)—J. B.]

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[The text on this page is extremely faint and illegible due to poor scan quality and high contrast. It appears to be a Sanskrit inscription on a pillar, likely containing a historical or religious record. The script is likely Devanagari.]

named Râma Guravamiśra. But the inscription is really a *praśasti*, or laudatory account, of Guravamiśra and his ancestors, and it is of some value mainly because it furnishes the names of four of the so-called Pâla kings of Bengal, of whom some of the said Brâhman were counsellors or ministers.

In the race of Śāṇḍilya there was one [Vishṇu?]; in his lineage was Viradeva; in his family Pāñchâla; and his son was Garga, the adviser of Dharma (or Dharmapâla), 'the regent of the east' (vv. 1-2). Garga married Ichchhâ, and their son was Darbhapâni, who became minister of the king Devapâla (vv. 3-7). He, again, married Śarkarâdevî, who bore to him Someśvara (vv. 8-9). Someśvara married Rallâdevî (v. 10); and their son was Kedâramiśra, by whose counsel the lord of Gauḍa (whom I understand to be Devapâla)² is represented to have defeated or held in check the Utkalas, Hûnas, Draviḍas and Gurjaras (v. 13), and who is intimated to have consecrated the king Śûrapâla (v. 15). And, finally, Kedâramiśra married Vayvâ, a lady born at Devagrâma (v. 16), and she bore to him Râma, called Guravamiśra (v. 18), who was held in high esteem by the king Nârâyanapâla (v. 19). There can be no doubt that this last-named Brâhman is the Bhaṭṭa Gurava who is mentioned as *dûṭaka* in the Bhâgalpur copper-plate inscription of Nârâyanapâla.³

Of the four kings mentioned in this inscription three, Dharma[pâla], Devapâla and Nârâyanapâla, are well known to us from copper-plate inscriptions. As to Śûrapâla, I readily adopt Dr. Hörnle's suggestion⁴ that he is identical with the Vighrahapâla of the Bhâgalpur copper-plate, the immediate predecessor of Nârâyanapâla. But regarding the Pâla kings in general my views differ from those of Dr. Hörnle, and I hope to prove before long that the successors of Nârâyanapâla were: his son Râjyapâla; his son Gopâla II.; his son Vighrahapâla II.; his son Mahîpâla; his son Nayapâla; and his son Vighrahapâla III.

TEXT.⁵

L. 1. . . . शारिङ्गवह्नेभूद्वीरदेवस्तदन्वये⁷ ।

पाञ्चालो नाम तद्भोत्रे गर्गस्तस्मादलायत ॥⁸ — [1.]

शक्रः पुरोदिशि पतिर्न दिगन्तरेषु तत्रापि दैत्यपतिभिर्जित एव

— उ : [1*]

2.

धर्मः सतस्तधिपस्वखिलासु दिक्षु स्वामी मयेति विजहास वृ(वृ)हस्यतिं यः ॥⁹ — [2.]

पत्नीच्छ नाम तस्यासीदिच्छेवान्तर्द्विवर्त्तिनी ।

निसर्गनिर्मलसिग्धा कान्तिसन्द्र-

3.

मसो यया ॥¹⁰ — [3.]

विद्याचतुष्टयसुखान्मु(स्व)रहात्तलक्ष्मा नैसर्गिकोत्तमपदाधरितत्रिलोकः [1*]

सुस्तयोः कमलयोनिरिव द्विलेशः श्रीदर्भपाणिरिति नाम निजन्दधा-

See *Indian Antiquary*, vol. XV, page 308, v. 6.

² See *ib.*, page 307.

³ See the *Centenary Review of the Asiatic Society Bengal*, Part II, Appendix II; and *Indian Antiquary*, vol. XIV, pages 162—165.

⁴ From impressions prepared by Mr. H. B. W. Garrick, and supplied to me by the editor.

⁵ The word which has almost entirely disappeared here was probably विद्युः; and it may have been preceded by the symbol for श्री.

⁷ Read 'वह्ने'.

⁸ Metre: Śloka (Anuṣṭubh).

⁹ Metre: Vasantatilakâ.

¹⁰ Metre: Śloka (Anuṣṭubh).

L. 4.

नः ॥¹¹ — [4.]

आ रेवाजनकान्ततङ्गजमदस्तिम्यच्छिलासङ्घते-¹²
 रा गौरीपितुरोश्वरेन्दुकिरणैः पुण्यस्तिमित्री गिरिः ।
 मात्तण्डास्तमयोदयारुणजलादा वारिरा-

5.

शिवया-

नीत्या यस्य भुवं चकार करदां श्रीदेवपालो नृपः ॥¹³ — [5.]
 माद्यन्नागजेन्द्रस्रवदनवरतोद्दामदानप्रवाहो-
 न्मृष्टक्षीणीविसर्पिप्रव(व)ल-

6.

घनरजःसम्भृताशावकाशं¹⁴ ।

दिङ्गक्रायातभूमृत्परिकरविसरद्वाहिनीदुर्विलोक-
 स्तस्थौ श्रीदेवपालो नृपतिरवसरापेक्षया द्वारि

7.

यस्य ॥¹⁵ — [6.]

दङ्गाप्यनल्पमुडुपच्छविपीठमग्रे यस्यासनं नरपतिः सुरराजकल्पः ।
 नानानरेन्द्रमुकुटाङ्कितपादपान्शुः सिद्धासनं¹⁶ सच-

8.

कितः स्वयमाससाद ॥¹⁷ — [7.]

तस्य श्रीशर्करादेव्यामन्त्रेः सोम इव द्विजः [1^x]
 अभूत्सोमेश्वरः श्रीमान् परमेश्वरवत्सभः ॥¹⁸ — [8.]
 न भ्रान्तम्विकटं¹⁹

9.

धनञ्जयतुलामारुह्य विक्रामता ।²⁰

वित्तान्यर्थिषु वर्षता स्तुतिगिरो नोद्गर्वमाकर्षिताः ।
 नैवोक्ता मधुरस्वहृ²¹ प्रणयिनः सम्ब[लि]ताश्च श्रि-

10.

या ।²¹

येनैवं स्वगुणैर्जगद्विसदृशैश्चक्रे सताम्विस्मयः²² ॥²³ — [9.]
 शिव इव करं शिवाया हरिरिव लक्ष्म्या गृहाश्रमप्रेप्सुः [1^x]
 अनुरूपाया विधि-

11.

वत्²⁴ रत्नादेव्याः स जग्राह ॥²⁵ — [10.]

आसन्नाजिह्वराजद्व(द्व)हलशिखशिखाचुम्बि(म्बि)दिङ्गक्रवालो
 दुर्वारस्फारशक्तिः स्वरसपरिणताशेषविद्या-

12.

प्रतिष्ठः ।

ताभ्यां जन्म प्रपेदे त्रिदशजनमनोनन्दनः सक्रियाभिः

श्रीमान् केदारमिश्रो गुह इव विकसज्जातरूपप्रभावः ॥²⁶ ॥ — [11.]

¹¹ Metre: Vasantatilakā.

¹² Read °सङ्घते.

¹³ Metre: Śārdūlavikrīḍita.

¹⁴ Read °सम्भृता°. Originally विकाराशं was engraved, but the sign for ś is struck out.

¹⁵ Metre: Sragdharā.

¹⁶ Read °पांशुः सिद्धासनं.

¹⁷ Metre: Vasantatilakā.

¹⁸ Metre: Śloka (Anushtubh).

¹⁹ Read भ्रान्तं विकटं.

²⁰ These signs of punctuation are superfluous.

²¹ Read मधुरं बहु प्रणयिनः संव°.

²² Read सतां विस्मयः.

²³ Metre: Śārdūlavikrīḍita.

²⁴ Read विधिवद्रत्ना°.

²⁵ Metre: Āryā.

²⁶ Metre: Sragdharā.

- L. 13. सकृद्दर्शनसम्पीतान्²⁷ षतुर्विद्यापयोनिधीन् [1^{*}]
जहासागस्यसम्पत्तिमुद्गिरन्वा(न्या)ल एव यः ॥²⁸ — [12.]
उत्कीलितोत्कलकुलं द्रुतङ्गणगर्जं सुर्वीक-
14. तद्रविडगुर्जरनाथदर्पं ।
भूपोठमब्धि(ब्धि)रशनाभरणम्बु(म्बु)भोज गौडेश्वरश्चिरमुपास्य धियं यदीयां ॥²⁹ — [13.]
स्वयमपहृतवित्तानर्थिनी यो-
15. मुमेने द्विषति सुहृदि चासीन्निर्विवेको यदात्मा ।
भवजलधिनिपाते यस्य भीक्षु ब्रूया घ।³⁰ परिमृदितकथा(षा)यो³¹ यः परे धान्नि रेमे ॥³² — [14.]
यस्ये-
16. ज्यासु वृ(वृ)हस्पतिप्रतिकृतेः श्रीशूरपालो नृपः
साक्षादिन्द्र इव क्षताप्रियव(व)लो गत्वैव भूयः स्वयं ।
नानाम्भोनिधिमेखलस्य जगतः
17. कल्याणसङ्गी³³ चिरं
अहाम्भःपुतमानसो नतशिरा जग्राह पूतम्ययः ॥³⁴ — [15.]
देवग्रामभवा³⁵ तस्य पत्नी वक्त्राभिधाऽभवत् ॥ [1^{*}]
अतुल्या चलया ल-
18. क्षमा सत्या चाप्य[नपत्य]या³⁶ ॥³⁷ — [16.]
सा देवकीव तस्माद्यशोदया स्वीकृतम्पतिं लक्ष्म्याः ।
गोपालप्रियकारकमसूत पुरुषोत्तमन्तनयं ॥³⁸ ॥ — [17.]
19. जमदग्निकुलोत्पन्नः सम्पन्नक्षत्रचिन्तकः [1^{*}]
यः श्रीगुरवमिश्राख्यो रामो राम इवापरः ॥³⁹ — [18.]
कुशलो गुणान्विवेक्तुं विजिगीषुर्यन्त्रप-
20. च व(व)हुमेने ।
श्रीनारायणपालः प्रशस्तिरपरास्तु का तस्य ॥⁴⁰ — [19.]
वाचास्वैभवमागमेष्वधिगमं⁴¹ नीतेः परान्निष्ठतां ।⁴²
वेदार्यानुगमादसी-
21. ममहसो वङ्गस्य⁴³ सम्बन्धितां ।
आसक्तिङ्गुणकीर्तनेषु महतान्निष्णाततां ज्योतिषो
यस्यानल्पमतेरमेययशसो धर्मावतारो ऽवदत् ॥⁴⁴ — [20.]
22. यस्मिन्मिथः श्रीभृति वागधीशे विहाय वैराणि निसर्गजानि ।
उभे स्थिते सख्यमिवादि(धि)गन्ध्रावेकत्र लक्ष्मीश्च सरस्वती च ॥⁴⁵ — [21.]
शास्त्रानुशील-

²⁷ Read °पीतांयनु°.

²⁸ Metre: Śloka (Anushtubh).

²⁹ Metre: Vasantatilakā.

³⁰ This sign of punctuation is superfluous.

³¹ Originally °कथयो, altered to °कथायो.

³² Metre: Mālinī.

³³ Read कल्याणसङ्गी.

³⁴ Metre: Śārdūlavikrīḍita.

³⁵ Originally °भव, altered to °भवा.

³⁶ The lower portion of the akṣharas in brackets is damaged.

³⁷ Metre: Śloka (Anushtubh).

³⁸ Metre: Āryā.

³⁹ Metre: Śloka (Anushtubh).

⁴⁰ Metre: Āryā.

⁴¹ Read वाचा वैभव°.

⁴² This sign of punctuation is superfluous.

⁴³ Read वङ्गस्य संव°.

⁴⁴ Metre: Śārdūlavikrīḍita.

⁴⁵ Metre: Upajāti.

- L. 23. नगभीरगुणैर्वचोभिर्विहत्सभासु परवादिमदावलेपः [1*]
 उद्वासितः सपदि येन युधि द्विषाच्च निस्त्रीमविक्रमधनेन [भ]टाभिमानः ॥⁴⁷ — [22.]
24. [आविर्व(र्व)भू]व सहसैव फलं न यस्य यस्तादृशम्प्रधित⁴⁷ कर्णसुखद्व किञ्चित् ।
 यत्प्राप्य दानपतिमर्थिजनीन्यमेति तत्कैलिदानमपि यस्य न जातु
25. — उ ॥ — [23.]
 अतिलोमहर्षणेषु⁴⁸ [च*] कलियुगवाल्मीकिजन्मपिशुनेषु ।
 धर्मोतिहासपर्वसु पुण्यात्मा यः श्रुतीर्व्यवहणोत् ॥⁴⁹ — [24.]
 असिन्धुप्रसृता यस्य स्वर्धुनी
26. . उ — उ [धा] ।
 वाणी प्रसन्नगभीरा धिनीति च पुनाति च ॥⁵⁰ — [25.]
 पितृत्वं स्वयमास्थाय पुत्रत्वमगमत्स्रयं [1*]
 ब्र(ब्र)ह्मोति-पुरुषान् यस्य वल्ले⁵¹ यच्च प्रपेदिरे ॥ — [26.]
 शोभो-
27. — उ उ — स्वकीयवपुषो लोकेक्षणग्राहिणि
 स्वाभिप्राय इवातुलोन्नतिमति स्वप्रेमव(व)न्धस्थिरे ।
 स्पष्टं शल्य इवापिर्षते कलिहृदि स्तम्भेव ते-
28. [न?] उ उ
 — — — फणिनां हरेः प्रियसखस्ताच्छीयमारोपितः ।(॥)⁵² — [27.]
 भ्रान्त्वा दिगन्तमखिलं गत्वा पातालमूलमप्यस्मात् ।
 यश्च इ[ह]⁵³ तस्योत्तस्थौ ह्यताहिगरुडच्छलादमल[म् ॥]⁵⁴ — [28.]
29. सूत्रधारविष्णुभद्रेण⁵⁵ प्रशस्ति क्षणितं⁵⁶ [॥*]

TRANSLATION.

[Om !]

(Verse 1.) In Śāṇḍilya's race was . . . ⁵⁷, in his lineage Vīradeva, in his family Pāñchāla; from him was Garga born.

(2.) As he made Dharma⁵⁸, the regent of the east, sovereign over all the regions, while Indra ruled no other than the eastern quarter, and was even there defeated . . . by the Daitya chiefs, he laughed Bṛihaspati to scorn.

(3.) His wife was Ichchhā⁵⁹, like love dwelling in his heart. By nature pure and tender, she was like the beauty of the moon.

(4.) Their son was the illustrious chief of the twice-born, named Darbhapaṇi, who, by his innate high rank rising above the three worlds and distinguished by his

⁴⁶ Metre of verses 22 and 23; Vasantatilakā.

⁴⁷ Read °दृशं व्यधित.

⁴⁸ The *akṣhara* न was originally omitted, and is engraved below the line. The following च, which I have added, is not in the original.

⁴⁹ Metre: Āryā.

⁵⁰ Metre of verses 25 and 26; Śloka (Anuṣṭubh).

⁵¹ Read वंश.

⁵² Metre: Śāṇḍilavikṛīḍita.

⁵³ The *akṣhara* in brackets looks like न, altered to ञ.

⁵⁴ Metre: Āryā.

⁵⁵ The *akṣhara* न was originally omitted, and is engraved below the line.

⁵⁶ One would have expected प्रशस्तिरक्षीर्ण.

⁵⁷ The name, here missing, probably is Vishṇu.

⁵⁸ i. e. the king Dharmapāla, whose adviser Garga is represented to have been.

⁵⁹ i. e. 'desire, love.'

knowledge of the four Vedas, was like the lotus-born Brahman, the possessor of four lotus-like faces.⁶⁰

(V. 5.) By his policy the illustrious prince Devapâla made tributary the earth as far as Revâ's parent⁶¹ whose piles of rocks are moist with the rutting-juice of elephants, as far as Gaurî's father,⁶² the mountain which is whitened by the rays of Ísvara's moon, and as far as the two oceans whose waters are red with the rising and setting of the sun.

(6.) At his gate stood, awaiting his leisure, the illustrious prince Devapâla, scarce visible among the vast armies attending on princes who had come from all quarters, (*in such numbers*) that the prospect of the regions was hidden by thick clouds of dust rising from the earth, (*though*) swept by the constant and abundant streams of rutting-juice, flowing down from lustful elephants of various breeds.

(7.) Though the prince, who resembled the king of the gods, and the dust of whose feet was marked with the diadems of sundry kings, first offered to him a chair of state with a seat bright as the moon, he ascended his own throne with trembling.

(8.) To him was born, of the illustrious Śarkarâdevî, the twice-born Someśvara, the illustrious, a favourite of the supreme lord, as the moon had sprung from Atri.

(9.) Never exulting, though like Dhanañjaya⁶³ he displayed unlimited prowess; never listening proudly to words of praise, though he showered riches upon suppliants; and never addressing friends with many honeyed words, though he made them leap with joy by his bounties,—he roused the wonder of good men by such qualities of his, not common in the world.

(10.) Desirous of attaining the state of a householder, he in due form took the hand of Rallâdevî, a suitable spouse, even as Śiva had done of Śivâ, and Hari of Lakshmi.

(11.) From them took his birth the illustrious Kedâramiśra. Filling the circle of the quarters with the flames of abundant (*sacrificial*) fires, radiant with the presence of the gods, of irresistible great might, of a pre-eminence in every branch of knowledge matured from within, and brilliant as glowing gold, he, like unto Guha, delighted the minds of gods and men by his deeds.⁶⁴

(12.) Pouring forth, even as a boy, the oceans of the four Vedas which he had drunk at a single draught, he laughed at Agastya's proficiency.⁶⁵

(13.) Attending to his wise counsel the lord of Gauḍa long ruled the sea-girt earth, having eradicated the race of the Utkalas, humbled the pride of the Hūnas, and scattered the conceit of the rulers of Draviḍa and Gurjara.

(14.) He allowed suppliants to take freely away his riches; his mind made no

⁶⁰ Darbhapâni was *chaturvidya* (or *chaturvedin*), as Brahman is *chaturmukha*; and the epithet *dvijēsa*, applied to him, besides suggests that he was like the moon.

⁶¹ *i.e.* the Vindhya mountains.

⁶² *i.e.* the Himâlaya.

⁶³ *i.e.* Arjuna.

⁶⁴ The general meaning of this verse, in which Kedâramiśra is compared to the god of war, Guha or Kârttikeya, is clear enough; but two difficulties are presented by the compound which forms the first line. Since that compound is a Bahuvrîhi, we should have expected a past passive participle, conveying the sense of 'touched' or 'filled,' in the place of *chumbin*, 'kissing,' which is the reading of the original. Besides, when the compound is referred to Kedâramiśra, none of the ordinary meanings of *ajihma* ('not crooked, straightforward, a frog, a fish') appears very appropriate. I therefore incline to think that the writer has confounded the word with *animisha* ('a fish, a god'), and I have translated accordingly. Applied to Guha, the first two compounds of the verse would mean: 'who fills the circle of the quarters with the big crest of his peacock which shines brightly when frogs are near, and who wields an irresistible, large spear'.

⁶⁵ Agastya is fabled to have swallowed the ocean.

distinction between friend and foe; he was both afraid and ashamed to fall into the ocean of worldly existence; and having crushed the attachment to the pleasures of this life, he took delight in the supreme abode.

(V. 15.) At the sacrifices of him, the image of Brihaspati, the illustrious prince Śūrapāla, having destroyed the forces of his enemies, often attended of his own accord, like Indra himself, the destroyer of the demon Vala; and ever desirous of the welfare of the earth, girt by the several oceans, he there with bent head received the pure water,⁶⁶ his soul being bathed in the water of faith.

(16.) His wife was Vavvâ, born at Devagrâma, unlike the fickle Lakshmî and the childless Satî.

(17.) As Devakî gave birth to Purushottama⁶⁷, the adopted son of Yaśodâ, Lakshmî's husband, who delighted the cow-herds, so she bore to him a son, famous and compassionate, who was a lord of fortune, and who caused pleasure to the king, being the most excellent of men.

(18.) He, Râma,⁶⁸ called Guravamiśra, the illustrious, born in Jamadagni's race, and conversant with the constellations which bode good fortune, was like another Râma Jâmadagnya, to whom the thriving Kshatriya order caused anxious thought.

(19.) Since the illustrious prince Nârâyanapâla, desirous of victory, skilful in discerning excellent qualities, held him in high esteem, what need is there of further eulogy?

(20.) The spread of holiness told that he, of no mean intelligence and of immeasurable fame, possessed great power of speech, knowledge of traditional lore, and profound skill in politics; that he belonged to a family which had acquired boundless lustre by searching after the meaning of the Vedas; that he was eager to celebrate the virtues of great men, and was well versed in astronomy.

(21.) In him, who was possessed of fortune, as well as a master of speech, Lakshmî and Sarasvatî resided both together, having forsaken, as it were, their natural enmity and joining in friendship.

(22.) In the assemblies of the learned he at once confounded the pride of self-conceit of opponents by his speeches to which the constant study of the Śâstras imparted deep meaning, just as, possessed of boundless wealth of valour, he did in battle the conceit of bravery of enemies.

(23.) He never uttered words gratifying to the ear of which the fruit became not at once apparent, nor did he ever bestow a gift which the suppliant having received went to another more bountiful donor.⁶⁹

(24.) This pious-minded man expounded the Vedas in books of moral tales, which excited a thrill of joy and showed that he was born a Vâlmîki of the Kali age.

(25.) Being a river of heaven which does not proceed to the ocean . . . , his pellucid and profound language both delights and purifies.

(26.) To his ancestors and to him people were wont to resort, considering that (*in them*) Brahman himself had first become a father, and that the same Brahman (*in him*) had again become their offspring.

⁶⁶ i.e. the prince, at those sacrifices, was as it were consecrated as sovereign of the earth.

⁶⁷ i.e. the god Vishnu-Krishna.

⁶⁸ Or perhaps, 'this pleasing person, called Guravamiśra.'

⁶⁹ In other words, he never made a promise which he did not at once fulfil, nor did he mock suppliants with valueless gifts.

(V. 27.) He has placed Târkshya,⁷⁰ [the foe] of serpents and dear friend of Hari, here on the top of this pillar, the . . . beauty of which, like that of his own person, attracts the eyes of people, which like his own aspiration rises to an unparalleled height and is firm like his affection, and which clearly is as it were a stake planted in the breast of the Kali age.

(28.) Having roamed to the furthest ends of the world, and hence descended even to the bottom of the lower regions, his spotless fame has risen here in the guise of this Garuḍa with a serpent in his mouth.

This eulogy was incised by the artisan Vishṇubhadra.

XI.—ATAKUR INSCRIPTION OF THE TIME OF KRISHNA III. ;
DATED SAKA-SAMVAT 872.

BY J. F. FLEET, I.C.S., M.R.A.S., C.I.E.

This inscription was first brought to notice by Mr. Rice, in 1889, in his *Inscriptions at Śravaṇa-Belgola*, pp. 19, 21 (see note 6 below). It is now published in full for, I believe, the first time. I edit it from inked estampages, for which I am indebted to the kindness of Dr. Hultsch.

Ātakûr is a village about fifteen miles to the north-east of Maṇḍya, which is the head-quarters town of the Maṇḍya Tālukâ of the Maisûr District in Maisûr. It is shown in the Indian Atlas, Sheet No. 60, as 'Atcoor,' in Lat. 12° 40' N., Long. 77° 8' E.;¹ and it is entered, as 'Atagur,' in the map given in Mr. Rice's *Gazetteer of Mysore and Coorg*, Vol. II, pp. 190-91. In the inscription the name occurs in the slightly different form of Ātukûr. The inscription is on a stone slab, set up in front of a temple known as that of the god Challêśalinga, about a quarter of a mile to the north of the village. The temple is mentioned in the inscription, by the name of Challêśvara.

Towards the top of the stone there are, in connection with part of the record, the sculptures of a dog and a boar fighting with each other; the dog is on the proper right, and the boar on the proper left; they occupy a space of about 3' 2" broad by 1' 6" high.—Below this lies the inscription proper, lines 1 to 19, covering a space of about 4' 11" broad by 4' 0" high. At each side, however, of the boar and the dog, and along the top of the stone, there were left blank spaces, which were subsequently utilised for a slightly later additional record, consisting of four lines, which I have numbered 20 to 23. Lines 20 and 21 run up the proper right margin of the stone, curve round at the corner, run right along the top, and then curve down into the proper left margin. Line 22 breaks off on the proper right margin with the *ppa* of *ppanneradum*, and continues on the proper left margin, below the ends of lines 20 and 21. Line 23 is a short line, lying below the ends of lines 20, 21, and 22, on the proper left margin. The writing is in a state of fairly good preservation throughout; and, with the exception of two *aksharas* in line 4, the whole record can be made out with perfect certainty. The

⁷⁰ i. e. the bird Garuḍa, the vehicle of Vishṇu.

¹ The name seems to be not an uncommon one. The maps show an 'Atagur,' forty-nine miles north-east of Maisûr, and an 'Adagur,' eleven miles north by west of Hassan.

estampages, however, are not suitable for lithography; and, the surface of the stone being apparently rather rough, it would probably be very difficult to obtain impressions which would serve that purpose.— The characters belong to the so-called Old-Kanarese alphabet, and are of the regular type of the period to which the record refers itself. The average size of the letters, both in the original inscription and in the addition, is about $1\frac{1}{2}$ ".— The language is Old-Kanarese; and, except for two verses in lines 15 to 19, the whole record is in prose.— In respect of orthography the only points that call for special notice are (1) the use of *ri* for *ri* in *nripa*, line 1, *prithuvī*, line 2, and *krishṇa*, line 3; (2) the use of *b* for *v* in the word *bīra*, lines 16, 18; (3) the occasional use of *s* for *ś*, e.g. in *saka*, line 1, and *saktiy-āge*, line 16; and (4) the doubling of *s* after *r*, in *ār=ssagara*, line 17.

The inscription refers itself to the time of a king named Kṛishṇarāja, whom, partly from the date that is given, and partly from the mention of a predecessor, we know to be Kṛishṇa III., a son of Amôghavarsha III., of the Râshtrakûṭa dynasty of Mâlkhêḍ: in the body of the inscription, he is also called Kannaradêva; and in the addition at the top of the stone, this form only of his name is used. We are told that he was making a display of triumph, after fighting against and killing a Chôla king or chief named Râjâditya, at a place called Takkôla.² The inscription then introduces a Gaṅga feudatory of his,³ called in the body of the record Permânadi, and in the addition Bûtuga,⁴ who, as we learn from the addition, had killed a certain Râchamalla,⁵ the son of Ereyapa, and (as the result) was ruling over a Ninety-six-thousand district, which is evidently the well-known Gaṅgavâḍi Ninety-six-thousand. From the addition we also learn that it was Bûtuga himself who slew Râjâditya; treacherously, and while they were out taking the air together; and that, in approbation of the deed, Kṛishṇa III. gave to Bûtuga the districts known as the Banavase Twelve-thousand, the Belvola Three-hundred, the Purigere Three-hundred, the Kisukâḍ Seventy, and the Bâgenâḍ Seventy.⁶ The record then introduces a follower of Bûtuga, named Maṅalarata, of the Sagara lineage, with the hereditary title of "lord of Valabhi." And it proceeds to state that, in recognition of his valour in battle, Permânadi-Bûtuga granted some land to a temple of the god Challesvara (a form of Śiva) at the village of Âtukûr; a stone,— evidently the one bearing this

² The fact that Râjâditya died in battle with Kṛishṇa III., is mentioned also in the large Leyden copper-plate grant (see Dr. Hultzsch's Report No. 79, dated the 6th April 1891); the passage speaks of the "lordly elephant," on which Râjâditya was riding.

³ The use of the paramount title in *dharma-mahârâjâdhirâja* must be taken, with the use of the name Satyavâkya-Koṅgunivarman, to be only an hereditary custom. The construction of the whole record, and the subject-matter of it, show clearly the nature of the relations between Permânadi-Bûtuga and Kṛishṇa III.

⁴ This name occurs also in the body of the inscription, among the titles of Maṅalarata. That passage (l. 9) is probably enough to show that Permânadi and Bûtuga were one and the same person. But the point is rendered quite certain by the other reference to Bûtuga and Maṅalarata in ll. 21-23.— When I wrote the preceding remarks, I overlooked the fact that Bûtuga is distinctly called Permânadi-Bûtayya in the Hebbâḷ inscription (see *Ind. Ant.* Vol. XII, p. 270).

⁵ One might perhaps expect the name of Râjamalla, rather than Râchamalla. But the original very distinctly has *cha* in the second syllable.

⁶ Mr. Rice (*loc. cit.*, p. 21) summarised this part of the record thus:—"Moreover, from a subsequent addition engraved at the top of the same inscription, we learn that this Gaṅga king" [*viz.* the Satyavâkya-Koṅgunivarman, or more specifically the Permânadi-Bûtuga, of lines 5, 6, 8] "was Râchamalla, the son of Ereyappa; also, that he defeated a rival named Bûtuga, who then proposed to Râjâditya, the Chôla prince mentioned in the previous part of the inscription, to join him in attacking Kannara Dêva. His treachery becoming thus known, he was defeated and slain, and the provinces of which he was governor absorbed into the Gaṅga territories."— Mr. Rice's extract from the text (*loc. cit.*, p. 21, note 5) showed that this summary could not be correct, but did not suffice to indicate the real meaning with any completeness and certainty.

inscription,— being set up, to commemorate the grant, on the spot where, a dog having been loosed against a boar, the boar and the dog killed each other. The inscription proper ends with two verses descriptive of the prowess of Maṅalarata. And from the addition we learn that Bûtuga also granted, to Maṅalarata himself, the group of villages known as the Âtukûr Twelve, and the village of Kôṭeyûr of the Belvola country.

In the date the only details given are the Saumya *samvatsara*, coupled with Śaka-Samvat 872 (current) (A.D. 949-50), expressed in words. This falls within the limits of the dates already obtained for Kṛishṇa III. And all else that can be said is that, as, by the southern luni-solar system of the cycle, which is the only one that can be made applicable in this case, the Saumya *samvatsara* coincided with Śaka-Samvat 871 as an expired year, we have in this record another clear instance of the use of a current Śaka year.

This record refers to a variety of places. Âtakûr itself is mentioned, as Âtukûr, in the inscription proper (l. 12), and in the addition at the top of the stone (l. 22); and the latter passage shows that it was the chief town of a group of twelve villages. The inscription also mentions (l. 10) a neighbouring village named Belatûr, in the Kelale *nâḍ*; but for these names I cannot find any representatives in the map. It gives Takkôla (l. 4) as the name of the place where Râjâditya was slain; this, again, I cannot identify. In the titles of Permânâḍi-Bûtuga it mentions the town of Kolâla and the Nandagiri mountain (l. 5). Mr. Rice (*e. g. Mysore Inscriptions*, p. xxviii) has taken Kolâla to be the same with the Kôlâhalapura of the Eastern Gaṅga records, and has identified it with "Kôlâr, in the east of Maisûr." The identity of the two names, Kolâla and Kôlâhala, is probably established by the statement, in the eastern grants, that Kôlâhala was in the Gaṅgavâḍi *vishaya* (*Inā. Ant.*, vol. XVIII., p. 170). The identification of the place with Kôlâr may be correct; but I do not know of any conclusive proof of this point: and I notice, in the map, a small village named 'Kolala' close to Dêvarâyadurg in the Korṭagiri Tâlukâ of the Tumkûr District, Maisûr; this seems to me to suggest that Kolâla may possibly be the ancient name of Dêvarâyadurg itself. Nandagiri has been identified by Mr. Rice (*Mysore Inscriptions*, p. xlv) with Nandidurg, a fortified hill in the Chikballâpur Tâlukâ of the Kôlâr District, Maisûr. And finally, in the titles of Maṅalarata, the inscription mentions the town of Valabhi (l. 7-8), which is, of course, the well-known Valabhî in Kâṭhiâwâḍ. The reference is of interest, as being the only one from Southern India that is known to me; but, whether it may be taken as implying that, like Maṅalarata, the rulers of Valabhî themselves claimed to belong to the lineage of Sagara, seems not very clear. The addition at the top of the stone first mentions a province called the Ninety-six-thousand: this is undoubtedly the well-known Gaṅgavâḍi Ninety-six-thousand, which probably included the whole of Maisûr, and is known, from many other inscriptions, to have been the hereditary territory of the Western Gaṅgas; towards the north it extended as far as Lakkunḍi, near Gadag, in Dhârâwâḍ (*Inscriptions at Śravaṇa-Belgola*, No. 53). It then mentions a province and four districts which were given by Kṛishṇa III. to Bûtuga; *i. e.* the feudatory government of which was entrusted to Bûtuga. The province is the well-known Banavase Twelve-thousand, which took its appellation from one of the ancient forms of the name of the modern Banawâsi in North Kanara. Of the districts the

first is the Belvola Three-hundred. This district is equally well-known; and its name, being derived from the Kanarese *bele*, 'growing corn, a crop,' and *pola, hola*, 'a field,' means 'the country of luxuriant crops,' with reference to the fertility of the rich black-soil which constitutes one of its chief features. It included Gadag in the Dhârwâd District (*Ind. Ant.*, Vol. II, p. 297), Anṅigere in Dhârwâd (*Ind. Ant.*, Vol. XII, p. 220; apparently Anṅigere was then, A. D. 866, the capital of the district), Kurtakôṭi in Dhârwâd (*Ind. Ant.*, Vol. VII, p. 218), Nargund in Dhârwâd and Hûli in Belgaum (*Ind. Ant.*, Vol. XII, p. 47; here the name is written Belvala, and the district is said to be a part of the Kuntala *vishaya*), and Kukkanûr in the Nizam's Dominions (*Ind. Ant.*, Vol. IV, p. 275; here the name is written Beluvala, in Nâgarî characters). From the wording of the passage in line 22 of the present inscription it seems not to have included Âtakûr. The second is the Purigere Three-hundred. This, again, is a very well-known district, taking its appellation from the ancient Kanarese name of Lakshmêshwar in the Miraj State, within the limits of the Dhârwâd District. The third is the Kisukâd Seventy. This was in later times one of the divisions of the hereditary territory of the Sindas of Brambarage; and the chief town of it (*Jour. Bo. Br. R. As. Soc.*, Vol. XII, p. 272) was Kisuvolal or Paṭṭada-Kisuvolal, which is the modern Paṭṭadakal in the Bijâpur District, near Bâdâmi. To the south it included (*id.*, p. 257) Kiru-Narayāṅgal, which is to be identified with Koḍikop, a hamlet of Naregal in the Rôn Tâlukâ, Dhârwâd. And the fourth is the Bâgenâd Seventy. This is plainly identical with the Bâgadage Seventy, or Bâgadige *nâd*, which was another of the divisions of the Sinda territory. I have only recently obtained the means of localising precisely the position of this district, and of determining the town from which it took its name. That town is Bâgalkôṭ in the Bijâpur District. It has long been known to me that the rustics call this place 'Bâṅgadîkôṭe;' the popular explanation of which is that some Nawâb assigned it to his wife for pin-money (*lit.* for bangles, *bâṅgadî*). And I had a suspicion, but no more, that it might be the ancient Bâgadage or Bâgadige. All doubt has now been removed by my examination of an inscription on a stone which stands in the courtyard of the Tâlukâ Kachêri at Bâgalkôṭ, and was brought, I understand, from the neighbouring village of Hêrkal, and which mentions "the famous capital, Bâgadageya-kôṭe," (*śrîma[d-r]âjadhâni Bâgadag[e]ya-kôṭeya śrî-mûla*)-[*sthân-â*]dhi[*pati*] *Nîlakanṭha-panḍitadêvaru*; lines 9-10). Taken with the rustic appellation, this is quite sufficient to establish the identity of the two names, Bâgadage and Bâgalkôṭ. And finally, in line 22, the addition mentions the village of Kôṭeyûr of the Belvola country. This place I cannot identify with any certainty; but it may possibly be either Kurtakôṭi in Dhârwâd, or the small village of 'Kotoor,' 3 miles west of Koppal in the Nizam's Dominions (Lat. 15° 20' N., Long. 76° 10' E.).

There can be, I think, no doubt that the Ereyapa of this inscription is the Gaṅga king Ereyapa or Ereyapparasa, ruler of the Gaṅgavâdi Ninety-six-thousand, of the Bêgûr inscription (edited by me, *ante*, Vol. I, p. 346 ff). This record, therefore, fixes the period of the events recorded in the Bêgûr stone, and adds another interesting link in the history of the Western Gaṅgas. It shows internal dissensions among them; for Permânadi-Bûtuga, himself a Gaṅga (see lines 5, 6), acquired the province by killing Râchamalla, the son of Ereyapa; and Ereyapa, though he has been stamped by Mr. Rice as an "usurper" (*e.g.* *Mysore Inscriptions*, pp. xlv, xlvi), was most distinctly of the

Gaṅga lineage (see *ante*, Vol. I, p. 349). Also, the construction of the record, and the grant of districts to Bûtuga by Kṛishṇa III., distinctly prove that at this period the Gaṅgas were feudatories of the Râshtrakûṭas.

Incidentally it may be noted that, as the period of Ereyapparasa is now known to be about A.D. 949, it follows that there is some real probability of the Ayyapadêva of the Bêgûr record being identical with the Western Chalukya Ayyaṇa I., whose period was two generations before A.D. 973-97.

Among the territory given by Kṛishṇa III. to Bûtuga was the Banavase Twelve-thousand. This point is of interest, because this province was the principal component of the territory of the Kâdambas of Banawâsi and Hângal; and the present record shows that they had not the ancient, or at least the uninterrupted, enjoyment of their possessions, which their inscriptions seem to imply.

TEXT.⁷

- 1 Svas[t]i Sa(śa)ka-nri(nṛi)pa-kâl-âtita-samvatsara-sa(śa)taṅgal=enṭu-nûr=elṭatt-erada-
neya Śau(sau)myam=emba
- 2 samvatsaram pravarttise [I*] Svasti Amôghavarîsha⁸dêva-śrîprithuvi⁹vallabha-
paramêśvara-parama-
- 3 bhatt[â]raka-pâdapaṅkaja-bhramara[m] n[ri]pa-Tri[nê]tran=âne-vedeṅgam vana-
gaja-mallam kachhegam Kri(kṛi)shṇarâjam śrîmat
- 4 Kan[n]aradêva[m] . . lû(?)vajam Chôla-Râjâdityana mêle [ba]ndu
Takkôladol=kâdi kondu bijayam-geyyutt-iḷdu [I*]
- 5 Sva[st]i [S]atyavâkya-Koṅgunivarmma-dharm[m]amahârâjâdhirâjam Koḷâla-pura-
var-êśvaram Nandagiri-nâtham
- 6 śrîmat Permmânadigal nanneya-Gaṅga jaya[d=u]ttaraṅga Gaṅga-G[âṅgê]ya
Gaṅga-Nârâyana tan¹⁰=âḷu
- 7 Svasti Sakala-lôka-paritâp-âvi(?)hata-[pra]bhâv-âvatâri[ta]-Gaṅga¹¹-pravâh-ôdâra-
Sagara-vamśa Va-
- 8 labhi-puravar-êśvaran=udâra-Bhagîrathan=iṛiva-bedēgam Sa[gara]-Trinêtram
senase-mûgarivom
- 9 kadan-aika-Su(śû)drakam Bûtugan-anakâram śrîmat Maṅalarata[ṅ=a]nuvaradol
mechchi bêdi-kolḷ=endo-
- 10 de dayeya mere-voḷ(?)ḷ)=emba Kâliyam daye-geyy=endu koṇḍanâ nâya[m]
Keḷale-nâda Belatûra paḍu-
- 11 vana deseya moradiyoḷ piri[dum pa]ndige vittode pandiyum nâyum=oda-
sattuvadarkke-
- 12 y=Atukûroḷ Challêśvarada munde kallon=nadisi piriya kereya keḷage Malti-
kâlaṅgadoḷ=ir-kka(kkha)ṇḍuga-
- 13 maṅṅa[m] koṭṭar=Â maṅṅan=okkal nâḍan=âḷvom¹²=ûran=âḷvor=î maṅṅan=
alidon=â nâya geyda pâpama[m] koṇḍom-

⁷ From the inked est. mpages.

⁸ Read °varsha°.

⁹ Read °prithivi° or °prithvi°.

¹⁰ We should expect tann(a), with the double nn. But I

notice that Sanderson's Kanarese Dicti nary gives nana as a variant of nanna.

¹¹ Read gaṅgâ or gâṅga.

¹² Read °alvon°.

- 14 n¹³=â sthânaman=â|va goravan=â kalam pûjisad=unḍar=appode¹⁴ nâya geyda
pâpamam konḍa[n] [II*] Ôm [II*]
- 15 Uṛad¹⁵=idir-ânta Chôḷa-chaturāṅga-balaṅgaḷan=atti mutti taḷt=iriv-eḍeg=ōrvvar=
appodam=idirchchuva
- 16 gaṇḍaran=âmpev=endu poṭṭaḷisuva¹⁶ bî(vî)raram nereye kôṇe(ṇa)me Chôḷane¹⁷
sa(śa)ktiy-āge taḷt=iridudan=āve(? me) ka-
- 17 ṇḍev=ene mechchador=ār=Ṣsagara-Trinētranam || Narapati bennoḷ=ilḍon=idir-
āntudu vairi-samūham=illi
- 18 machcharisuvar=ellarum seraguv-āḷdapor=int-ire nendu siṅgad=ant-ire Hari
bî(vî)ra-Lakshmi nerav-āg-ire Chô-
- 19 la[na]-kôṭey=emba sindhurada śir-āgramam biriye pâyidam¹⁸ kadan-aika-
Su(śû)drakam [II*] Ôm [II*]

THE ADDITION AT THE TOP OF THE STONE.

- 20 Svasti Śrî-Eṛeyapana magam Râchamallanam Bûtugam kâdi kondu tombhatt-
aru-sâsiramumam¹⁹ āḷutt-ire [I*] Kannaradêva[m] Chôḷanam kâduvandu
Bûtugam Râjâdityanam bisugeye kaḷḷan-āgi gurig=iridu
- 21 kâdi kondu Banavase-pannirchchâ(? rechchâ)siramum Beḷvola-mûnûrum
Purigere-mûmnûrum²⁰ Kisukâḍ-elḷattum Bâgenâḍ-elḷattuva(ma)m Bûtugaṅge
Kannaradêvam riechchu-goṭṭam [II*] Bûtuganum²¹ Maṅalarata-
- 22 na munde nind=iridudarkke mechchi Âtuk[û]r-ppanneradum Beḷvolada
Kôṭeyûrumam bâlga[m]
- 23 [me]²²chchu-goṭṭam [II*] Maṅala-mahâ-śrî [II*]

TRANSLATION.

Hail! The *samvatsara* named Saumya, (*which is*) the eight hundred and seventy-second (*in*) the centuries of years that have gone by from the time of the Śaka king, being current:—

(Line 2).— Hail! When Kṛishṇarâja (III.), the glorious Kannaradêva,— a very bee at the water-lilies which (*were*) the feet of Amôghavarshadêva (III.), the favourite of fortune and of the earth, the *Paramêśvara*, the *Paramabhattâraka*; a very Trinētra (Śiva) among kings; a marvel in giving support (or, in resistance); a hero against wild elephants; a (*real*) fighter (or, disputant), — having come upon the Chôḷa, Râjâditya, and having fought and killed (*him*) at Takkôla, was going in triumph:—

(L. 5).— Hail! (*He who has the hereditary titles of*) the pious *Mahârâjâdhirâja* Satyavâkya-Koṅguniyarman; the lord of Koḷâla, the best of towns; (*and*) the lord

¹³ Read *konḍon*.

¹⁴ This seems to be the reading; but °*appod*=â would be better.

¹⁵ Metre: Champakamâlâ; and in the following verse.

¹⁶ The *prâsa* is wrong here; in the third syllable of this word, there ought properly to be *ri*, instead of *li*.

¹⁷ This *ne* was omitted, and then was inserted below the line.

¹⁸ Read *pâyidan*=â.

¹⁹ Read °*sâsiramam*; the copulative ending is not required here.

²⁰ Read °*mûnûrum*.

²¹ Read *bûtugam*; here, again, the copulative ending is not required.

²² I cannot find the place where this syllable, *me*, stands in the original; perhaps the *akshara* was omitted altogether.

of the mountain Nandagiri,— (*viz.*) the illustrious Permānādi, the truthful Gaṅga, the arch of victory, a very Gāṅgēya among the Gaṅgas, a very Nārāyana among the Gaṅgas,—

(L. 7).— Hail !,— being pleased in battle with his follower, the illustrious Maṅalārata,— who is of the lineage of Sagara, which brought down the stream of the (river) Gaṅgā through (*its*) prowess that was unimpeded in causing the affliction of all mankind ; (*who has the hereditary title of*) the lord of Valabhi, the best of towns ; who is as noble as Bhagīratha ; who is a marvel among men who pierce ; who is a very Trinētra among the Sagaras ; who cuts off noses when he is angry ; who is a very Śūdraka (*devoted*) only to war ; (*and*) who is the arithmetician of Būtuga,— said “ Prefer a request ! ” Thereupon, Kāliya, who is called “ the shining river (?) of kindness,” said, “ Do (*this*) favour ! ” Then they loosed his dog at a [great] boar, on the hill in the western quarter of (the village of) Belatūr of (the district called) Keḷale nād. And then, having set up a stone in front of the temple of (the god) Challésvara at Âtukūr, at (*the place where*) the boar and the dog killed each other,²³ he (Permānādi) gave²⁴ land yielding two *khaṇḍugas* (*of grain*), at the site called Maltikālaṅga below the large tank.

(L. 13).— Any cultivator (*who destroys*) that land, (*or*) the ruler of the district (*if he does so*), (*or*) any governors of the village who destroy²⁵ this land,— he incurs (*the guilt of*) the sin committed by that dog ! If the *Gorava*, who presides over that locality, eats without doing worship to that stone, he incurs (*the guilt of*) the sin committed by (*that*) dog ! Ōm !

(L. 15).— Saying “ We ourselves saw how powerfully the Chōḷa, like a male buffalo *in coitu*, approached and pierced the heroes who were vaunting (*their*) prowess²⁶ in saying ‘ Pursuing and besetting the forces of the army of the Chōḷa which, blazing (*with wrath*), have opposed (*us*), we will resist the valiant men who confront (*us*), if (*indeed*) there be any (*to make a stand*) at the place of meeting and piercing,’ ”— what people have failed to express approbation of him who is a very Trinētra among the Sagaras ? The king was at (*his*) back ; a multitude of enemies opposed (*him*) in front ; all the people here, emulously rivalling each other, are bathed (*in perspiration*) to the (*very*) edges of (*their*) garments ;— under these circumstances he, a very Śūdraka (*devoted*) only to war, dripping (*with sweat*), with the assistance of (the god) Hari (*and*) the brave Lakshmi, passed on like a lion, cleaving open the forehead of the elephant that was called “ the fortress of the Chōḷa.”²⁷ Ōm !

THE ADDITION AT THE TOP OF THE STONE.

(L. 20).— Hail ! When Būtuga, having fought and killed Rāchamalla, the son of the glorious Ereyapa, was governing the Ninety-six-thousand :— At the time when Kannaradēva was warring against the Chōḷa, Būtuga treacherously,²⁸ while (*they*) were taking the air (*together*), aimed at and pierced, and thus fought against and killed,

²³ *lit.* “ died together.”

²⁴ *lit.* “ they gave ” (*koṭṭar*) ; the word is in apposition with *permmānādiḡaḷ* (l. 6).

²⁵ *lit.* “ who destroys ” (*alidon*) ; this sentence illustrates well the change of construction from the singular to the plural, and back again (compare *Ind. Ant.*, Vol. XIX, p. 146, note 15). The words “ this land ” are rather unnecessary after the ‘ that land ’ which stands at the beginning of the sentence.

²⁶ *poṭṭaliṣuva* seems to be some derivative from *pōṭari*, ‘ a brave man ; ’ see note 16 above, regarding the *prāsa*.

²⁷ See note 2 above.

²⁸ *lit.* “ as a thief.”

Râjâditya; and then Kannaradêva gave to Bûtuga, in token of approbation, the Banavase Twelve-thousand, the Beļvola Three-hundred, the Purigere Three-hundred, the Kisukâḍ Seventy, and the Bâgenâḍ Seventy.

(L, 21).— Being pleased with the manner in which Maṅalarata stood out in front and pierced (*his foes*), Bûtuga gave (*to him*), in token of approbation, for subsistence, the Âtukûr Twelve, and the village of Kôṭeyûr of (*the*) Beļvola (*country*). (*May there be*) auspicious and great good fortune!

XIII.—KARITALAI STONE INSCRIPTION OF THE REIGN OF THE CHEDI LAKSHMANARAJA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription¹ was found at Kârîtalâi, a village in the Muḍwârâ Subdivision of the Jabalpur District of the Central Provinces (*Indian Atlas*, sheet No. 89, Latitude 24° 3' North, Longitude 80° 46' East), whence it has been removed to the Jabalpur Museum. And an account of the contents² of the inscription has been given in Sir A. Cunningham's *Archæological Survey of India Reports*, vol. IX, page 81. I now edit the text from a rubbing, supplied to me by Dr. Burgess.

The inscription is only the concluding portion of an apparently much longer inscription the upper part of which is missing. The writing of what remains covers a space of 3' 8" broad by 4' 3½" high; but of this, again, a large piece, about 1' broad by 1' 8" high, is broken away at the lower proper right corner, and a small piece at the upper left corner. Besides, the stone is broken in several pieces, and some *aksharas* have thereby become damaged or illegible in the body of the inscription. The average size of the letters is 1". The characters, well formed and skilfully engraved, are Nâgarî of about the end of the 10th century A.D. The language is Sanskrit; and, excepting the words *yaś=cha*, in line 5, and *kim vahunâ*, in line 26, the inscription is in verse. In respect of orthography it will be sufficient to state that *ḅ* is throughout written by the sign for *v*, and that the sign of the *jihvâmûlîya* once occurs in line 9, and the sign of the *upadhmânîya* once in line 30.

The missing introductory portion of the inscription in all probability contained a number of verses eulogising the earlier Chedi (or Kalachuri) rulers of Tripurî, especially Yuvarâjâdeva and Lakshmaṅarâja, who are actually mentioned in the sequel. In verses 2-6 of the extant text we are told that in the family of the sage Bharadvâja there was a Brâhman, named Bhâkamiśra, who was chief minister of the king Yuvarâjâdeva; and in verses 7-17 that he had a son, Someśvara (in verse 9 described as *bhaṭṭa-Someśvara-dîkshita*), who became minister of the Chedi lord, the illustrious Lakshmaṅarâja. And the proper object of the inscription is to record that this Someśvara built a temple of Vishnu, at which the inscription evidently was put up, and which is glorified in verses 18-29. Beyond this, verses 1-29 contain nothing of interest.

¹ See Sir A. Cunningham's *Archæological Survey of India Reports*, vol. IX, p. 8; also Dr. Fleet's *Gupta Inscriptions*, p. 117.

² This account, which no doubt was furnished by some native assistant, is very incorrect. Here it will be sufficient to say that the word, which was interpreted to denote a place called *Pâṭangir* is really a name of the planet Saturn; see line 24 of the text.

From verse 30 it appears that near the temple there was a *pura* (or *brahmapura*, as it is more commonly called) for eight learned Brāhmins; and the rest of the inscription enumerates various donations; made for their maintenance and in favour of the temple generally. To the Brāhmins mentioned the king, apparently Lakshmanarāja, gave the village of Dīrghaśākhika (verse 30). To the temple he assigned, on the occasion of a solar eclipse, another village, the name of which has not been preserved (verse 31); while his queen, Rāhadā, gave the village of Chakrahradī (verse 32). Another donation was made, on the occasion of a lunar eclipse, by the illustrious Śaṅka[raṅga, the king's son(?)], a devout worshipper of Viṣṇu (verse 33); and at a solar eclipse were given (it is not certain by whom) the village Chhallipāṭaka in the district of Dhavalaharā and the village Antarapāṭa (verse 34). Several fields, and the village Vaṭagartikā in the Mālā 'group of twelve,' are besides mentioned among the donations to Viṣṇu, after the founder of the temple called 'the holy *Somasvāmideva*, in the mutilated verses 35-37³. And finally verses 38-42 enumerate various taxes and tolls⁴ which had to be paid in favour of the temple.

The kings Yuvarājadeva and Lakshmanarāja, mentioned in this inscription, undoubtedly are Keyūrarsha-Yuvarājadeva and his son Lakshmanarāja, the father of Śaṅkaragaṅga, of the Bilhari inscription (*ante*, vol. I, page 253); and accordingly the present inscription is older than the Bilhari inscription, and must have been composed some time between the middle and end of the 10th century A.D.

Of the localities mentioned in the inscription, none have been identified with certainty; but I suspect Dīrghaśākhika to be the village Dighee of the maps, about 6 miles south-east of Kāritalāi (or Kareetullae).

TEXT.⁵

L. 1.⁶

2. 'मिस्त्रीणि पदानि वाचनमहापात्राय कृच्छाद्दौ ।

प्र[त्य]चीकृतदान एष तु जनैः प्रादादनभ्यर्त्थितो

ग्रामान्त्रा(न्त्रा)ह्यणजातये व(व)हु[तरांस्तु]ष्टान्तरा[त्त्वा] ७ — [॥^x]⁸—[1].

3. वंशाद्भरद्वाजमुनेरननाहुणानतो⁹ धर्म इवापरो[भू]त् ।

श्रीभाकमिश्रः क्षितिपप्रणम्यः शश्वत्कृतार्थीकृतसामर्ण्यौघः ॥¹⁰ —[2].

कुण्डितधिषणो धिप्र[णो] . .¹¹

³ The mutilated state of verse 37 makes it impossible to say whether the word *khāriṅpa*, which occurs in it, should be explained to mean 'a field sown with a *khāri* of grain', or taken as a proper name. If it were a proper name, we should probably have here the older name of Kāritalāi.

⁴ I am unable to explain fully all the particulars stated in the mutilated verses 38-42. Verse 40 again contains the word *deśi*, mentioned *ante*, p. 130, note 83.

⁵ From Sir A. Cunningham's rubbing, supplied to me by the editor.

⁶ Of this line only the lower part of about half the number of *aksharas*, which it contained, is preserved; but what remains is sufficient to show that this was not the first line of the inscription.

⁷ The last *akshara* of the preceding line must have been नम्. The poet is speaking of the Daitya Bali, with whom he evidently compares a king (probably the Chedi Lakshmanarāja), who must have been spoken of in the lost portion of the inscription.

⁸ Metre: Śārdūlavikrīḍita.

⁹ I should have expected to read here वंशे भरद्वाजमुनेरनूने गुणोद्भूतो.

¹⁰ Metre: Uprjāti.

¹¹ The *aksharas*, here broken away, probably were सौम्यः, i.e. पसौम्यः.

L. 4.

सौम्यो वु(वु)धो न वु(वु)धः ।

अकविः कविरपि यस्मादतिग्रहोप्येवमग्रहश्चित्रं ॥¹² —[3].

यदनवधिवितानप्रज्वलज्जातवेदस्तततरखरतापोत्तसगात्री धरित्री ।

दिगिभभुज[ग]-

5. राजानन्तकूर्मैः समूहे कलितदवयुपोडानष्टधैर्यैः कथंचित् ॥¹³ —[4].

यश्च ॥

अचीकरत्कुत्र¹⁴ न देववेश्मान्यचीखनत्कुत्र न वा सरांसि ।अविव्यधत्कुत्र¹⁶ न कूपवा[पी]-6. ररुरूपनाम्नवणानि कुत्र ॥¹⁶ —[5].

अवाप्य यं श्रीयुवराजदेवो धराधरं प्राच्यमिवांशुमाली ।

प्रापोन्नतिं व्यस्तसमस्तदोषां मन्त्रिप्रधानं कुलगोत्रचारुं ॥¹⁷ —[6].

न संदिग्धे वे-

7. दे द्रवदवधिवो(वो)धा पदविधेरतर्क्यस्तर्क्येष्वप्यनवममतिस्तन्त्रुगतिषु ।

य आद्यो वेदान्ते स्मरणनिपुणः काव्यसरणेः¹⁸ स तस्यासीत्तूनुः प्रथित इह सोमेश्वर इति ॥¹⁹ —[7].

पुस्ते-

8. नपास्तमतिरप्रतिमश्चरित्ते तौर्यत्रिके किमपि यः कुशलो व(व)भूव ।

हस्त्यश्वपालनपरीक्षणकर्मशास्त्रे रत्नत्रयेप्यनुपमो धुरि धीमतां च ॥²⁰ —[8].

एका कला नूर्ध्नि श[शा]-

9. क्षमौलेरिन्दोः कलाः पञ्चदश प्रसिद्धाः ।

श्रीभट्टसोमेश्वरदीक्षितस्य कल्याः²¹ कलाहार्त्तयितुं क्षती कः ॥²² —[9].

मेरुः सञ्चितकाञ्चनैकानिचयः पुष्यत्तुषारोत्कारै-

रुद्भूतो[धुर]जा-

10. अ एव हिमवान्नीद्रो गिरिः स्फाटिकः ।

अर्थिप्रत्तसमस्तहेमनिवहः प्रेक्षैकवो(वो)धावधिः

सौम्योसावुपमीयते कथमिव क्षामृत्तयेणासुना ॥²³ —[10].

अपा[स्तकुं]कुमं ये-

11. न नवनीतमनीयत ।

वपुःप्रणयितां यज्ञे वशिभिर्दुःकरं²⁴ हि किं ॥²⁵ —[11].

अपास्तकाञ्चिर्धृत[मुंज]रज्जुर्गलदुगूलो [धृ?]त[दू?]रवासाः ।

अलौकि[कत्वेन][विशे]षचार्य[द्यो]-

12. पितां पर्वणि वेष एषः ॥²⁶ —[12].

अग्नीदग्नीन्विहर विधिवद्गिह होमोपयुक्ता-

मध्वर्थो गां सूचमपि समं क्षालयाशु सुवेण ।

तप्तैर्वाभिर्भवतु सविधे गार्हपत्यस्य प-

¹² Metre: Udgiti.¹³ Metre: Mālinī.¹⁴ Originally अचीकरत्कुत्र was engraved, but the first aksharas कर are struck out.¹⁵ Originally अविबिध⁰, but altered to अविव्यध⁰.¹⁶ Metre: Upendravajrā.¹⁷ Metre: Upajāti.¹⁸ It is somewhat doubtful whether ⁰सरणेः or ⁰सरणिः was engraved.¹⁹ Metre: Śikharinī.²⁰ Metre: Vasantatilakā.²¹ Originally कल्यः, altered to कल्याः.²² Metre: Indravajrā.²³ Metre: Śārdūlavikrīḍita.²⁴ Read वपुष्⁰ and दुःकरं.²⁵ Metre: Śloka (Anuṣṭubh).²⁶ Metre: Upajāti.

L. 13.

ली-

त्वेवं प्रोचुर्गृहशुकगणा यज्वनो यस्य सन्धौ ॥²⁷ —[13].

अन्तर्व्वशिक वासमन्दिरमही गन्धोदकैः क्षाल्यतां

वारस्त्रीजन देहि भास्वरशिखा[र्]त्नप्रदीपान्व(न्व)हृन् ॥(1)

त्वं सै-

14.

रेन्धि निधेहि गन्धमखिलं रात्रि त्वमप्यादृता

वेपे स्या इति शा(सा)रिकोदितमभूत्सायं [य]दन्तःपुरे²⁸ ॥²⁹ —[14].

विश्वेपि विश्वजित्कोटिमगमन्सप्ततन्तवः ।

[स*][र्व्व]स्त्रं ददतस्तस्य श्रीमच्चेदीन्द्र[म]-

15.

न्त्रिणः ॥³¹ —[15].

[शस्तं] यद्यज्ञभूमौ रणशिरसि मदा शंसितं होतृसूतै-

र्गीतं षड्जादिभेदै रतिमधुरगिरोज्ञातृभिर्गायकैश्च ।

अध्वर्युः [क]र्मवर्यः प्रचरति च करी दानसंसि-

16.

क्तहस्त-

स्तस्य श्रीभट्टसोमेश्वरगुणगणने के वयं तुच्छवाचः ॥³¹ —[16].

वात³² त्वमाधिरोह [भ]श्यति दीला भृतित्रमात्किञ्चित् ।

17.

श्रीमल्लक्ष्मणराज स्कन्धमदायस्य दीलायां ॥³³ —[17].

प्रामादोयमकारि तेन कृतिना देवस्य दैत्यद्रुहः

श्रीमच्चैदिनरेन्द्रमन्त्रितिलकेनाच्छादिताशामुखः ।

यस्योच्चैः [पव]नाहतो ध्वजपटः प्रेङ्गन्वियज्ञामिनां(नः)³⁴

संज्ञां [व्या]-

18.

वुटने करोत्यविरतं रुद्धाध्वनोतिध्रुवं ॥³⁵ —[18].

ऋजुरति व(व)हिरन्तरादधानः कुटिलतरत्वमधःकृतान्यकीर्त्तिः । ।

[पि] ७ ७ इव समुद्धतो विभाति प्रकटविलङ्घितसर्व्वलोक एषः ॥³⁶ —[19].

19.

लक्ष्मीन्दधानोपि पु[रि] ददानो विमुक्तिमादर्शि(र्शि)तविश्वरूपः ॥

[क]क्षामगाहिष्यत दानवाग्निरेषोप्यया[द्य] ७ ७ [वा]मनत्वं ॥³⁷ —[20].

अलमलसुरुवंशप्रान्तसंसक्तशुक्लांशुकघटित[श]-

20.

रीरेणोच्छ्रितेन ध्वजे[न] ।

³⁸कनक[क]लशरोचिर्दण्डलग्नप्रवाहामरसरिदिह धत्ते केतुतामेव नित्यं ॥³⁹ —[21].

[उ]न्नतानां परिष्वङ्गो गुणाय महते यतः ।

अपि दुर्द्दर्शनो भानुर्भवत्त-

²⁷ Metre, Mandākrāntā.

²⁸ The *ākshara* in brackets was originally omitted, and is engraved below the line.

²⁹ Metre, Śārdūlavikrīḍita.

³⁰ Metre, Śloka (Anuṣṭubh).

³¹ Metre, Sragdharā.

³² The exact meaning of this line I do not understand.

³³ Metre, Āryā

³⁴ This correction appears to have been made already in the original.

³⁵ Metre, Śārdūlavikrīḍita.

³⁶ Metre, Pushpitāgrā.

³⁷ Metre, Upajāti.

³⁸ The *ākshara* in brackets was originally omitted, and is engraved below the line.

³⁹ Metre, Mālinī.

- L. 21. त सुदर्श(र्श)नः ॥⁴⁰ —[22].
 ध्वजपटविकटान्तभ्रान्तिसर्पत्समीरे मिलदमरसरित्केवश्यमस्योत्तमाङ्गे ।
 तरणिरननुभूतं यामयुग्माभिगम्ये निजरथतुरगाणां वातपृष्ठन्द-⁴¹
22. [दा]ति ॥⁴² —[23].
 अस्योत्तुङ्गो[त्त]माङ्गानवरतगमनोद्दृष्टिसीदद्रथाङ्गः
 प्रातः प्रातर्दिनेशो घटयति युगलं चक्रयोर्वीतसंख्यं⁴³ ।
 शङ्के कूटान्तरालस्थपुटनिपतनोत्था-
23. उ — — उ [द]ण्डः
 सायं सायं जनानां⁴⁴ कलयति नितरामक्षवर्गं समग्रं ॥⁴⁵ —[24].
 नयति रथममुञ्चेद्दक्षिणेनोत्तरेण क्षरति हि दिवसानां कुञ्चनप्राञ्चनानि ।
 त-
24. उ॒ उ॒ उ॒ उ॒ उ॒ — — [मि]र्यातेप्यभिज्ञो ध्रुवमनभिविलंघ्यं प्राप्य सोदत्यमन्दं ॥⁴⁶ —[25]
 अलङ्घ्यशिखरश्रेणिलङ्घनव्यसनादिव ।
 पातङ्गिरङ्गु(ङ्गि)व्यापत्तिरसपातमभू-
25. उ — [॥*]⁴⁷ —[26].
 — — — उ॒ उ॒ — [व]राहचरणक्षोदादुदञ्चत्किणं
 पृष्ठं मे तव तत्क्ष[णोद्]तविसप्राया शिरःसन्ततिः ।
 मा गाङ्गमितीपसर्पं निदधे तत्तावदेतद्भ्रुवं
 कूर्मस्यापि [व]-
26. — उ॒ — उ॒ उ॒ उ॒ — — — उ॒ वाहे भवन् ॥⁴⁸ —[27].
 किं व(व)हुना ॥
 सर्व्व[प्रासा]दराजोयं नियतं प्रतिभाति नः ।
 यदस्य केतुदण्डायलग्नश्छत्रा(त्ता)यते विधुः ॥⁴⁹ —[28].
 स्थेयादाकल्पमेतत्सु-
27. उ॒ उ॒ उ॒ उ॒ उ॒ — — — [रमुख्य]-
 ब्र(ब्र)ह्माण्डाधारमूर्ध्नी [दृढ]तरजगतोनिश्चलोभावशङ्कोः ।
 कल्पस्यावस्थिति स्तान्मुररिपुशरणं यावदेतच्चकास्ती-
 त्येतच्चाशंसनं
28. — उ॒ उ॒ उ॒ उ॒ उ॒ उ॒ — — — [क्र]रूपं ॥⁵⁰ —[29].
 न्यवीविश[त्पुरे] चास्मिन्नष्टौ भट्टान्चसूनिव ।
 दीर्घशाखिकनामानमेभ्यो ग्राममदानृपः ॥⁵¹ —[30].
 श्रीमल्लक्ष्मणराजो ग्रामं देवा-

⁴⁰ Metre, Śloka (Anushtubh).

⁴¹ Read °भूतां and वातपृष्ठन्द°.

⁴² Metre, Mālinī.

⁴³ This may have been altered to °संख्यं in the original.

⁴⁴ Possibly this has been altered to चतानां.

⁴⁵ Metre, Śragdharā.

⁴⁶ Metre, Mālinī.

⁴⁷ Metre, Śloka (Anushtubh).

⁴⁸ Metre, Śārdūlavikrīḍita.

⁴⁹ Metre, Śloka (Anushtubh).

⁵⁰ Metre, Śragdharā.

⁵¹ Metre, Śloka (Anushtubh).

- L. 29. [1^x]
 दादस्मै ग्रहे भानोः ॥⁵² —[31].
 नृपानुमत्या भक्त्या च स्वीयया तस्य राहडा ।
 ग्रामं चक्रहदीमस्मै महादेवी व्यशिश्रणत् ॥⁵³ —[32].
 श्रीशङ्ख-
30. स्मै ।
 देवाय दानशौण्डो ग्रहणे सोमस्य वैष्णवपरमः ॥⁵⁴ —[33].
 धवलहरासंव(व)हं प्रायच्छच्छलिपाटकं ग्रामं ।
 भानोरन्तरपाटं ग्रहणे देवा-
31. [1^x]⁵⁵ —[34].
 [लक्षेत्र]कं ददौ ।
 तत्समीपे वराहाय क्षेत्रं द्वादशखण्डिकं ॥⁵⁶ —[35].
 मालाद्वादशके ग्रामं शासनं वटगर्तिकां ।
 स्वकीये शासने श्रीमान्व[क्षे]
32. [1^x] —[36].
 [यतेः] ।
 श्रीसोमस्वामिदेवाय खारीवापमिहागतः ॥ —[37].
 पुरपत्तनयोः स्थानः⁵⁷ शुकामेकादशीं ददौ ।
 द्वादशीमपि यात्रायाः घो-
33. [1^x] —[38].
 का तथा ।
 नित्यमेकां घटीं गोण्यां षोडशोद्वितयं तथा ॥ —[39].
 कषायपञ्चके देशिर्द्दानमध्ये न्यवेदयत् ।
 सार्द्धद्वादशमंशं च वा(वा)ह्यं पाद-
34. [1^x] —[40].
 ।
 [वागू]लिकाप्रधानश्च पर्णपञ्चाशतं ददौ । (॥) —[41].
 पर्णपञ्चाशदपरा दत्ता पायटिभिस्तथा ।
 खलभिन्नाश्चतस्रश्च मण्डलं सकलं ददौ ॥ —[42].

⁵² Metre, Āryā.⁵³ Metre, Śloka (Anushtubh).⁵⁴ Metre, Udgitī.⁵⁵ Metre, Āryā.⁵⁶ Metre, from here to the end, Śloka (Anushtubh).⁵⁷ All this is quite clear in the rubbing.

XIII.—NAGPUR STONE INSCRIPTION OF THE RULERS OF MALAVA.

THE [VIKRAMA] YEAR 1161.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

This inscription, which is on a slab of stone in the Nâgpur Museum, was first edited and translated into English, in 1843, by Bâl Gaṅgâdhar Śâstri, from a copy sent to him by Dr. Stevenson, who had received it from Mr. L. R. Reid.¹ And a few years later it was re-edited, with a German translation, by Professor Lassen.² In addition to the previously published text Lassen was enabled to use a copy of the text sent to him by Sir W. Erskine, which was reported to have been taken from a copper-plate at Sattârâ.³ On the value of the two published editions it is unnecessary to express an opinion, but I may say that Professor Lassen once or twice has unjustly censured the Hindu translator for having misunderstood the original, in passages where the English translation, if not altogether correct, shows its author to have had a fairly accurate idea of what the writer of the original meant to say. And I must add that, for the proper understanding of some really difficult verses, more help may be derived from the English than from the German translation. I now re-edit this inscription from excellent estampages, prepared and supplied to me some time ago by Dr. Fleet and Dr. Burgess.

The main body of the inscription contains 40 lines of writing which cover a space of 4' 5½" broad by 2' 8¼" high; and beneath it, and separated from it by a narrow empty space, is an additional line about 4' 11½" long. No part of the writing is entirely lost, but the lower half of the stone has suffered greatly, apparently from exposure to the weather, and in consequence many single *aksharas* and whole groups of words are either badly damaged or only faintly visible. I nevertheless hope that, with the exception of about a dozen syllables (in lines 21, 33, and 37) which I have been unable to restore, and a few others which have been marked as doubtful, my transcript may be taken to be an accurate and trustworthy copy of the original text. The size of the letters in lines 1-40 is about ⅝", in the separate line 41 about ⅔". The characters are Nâgarî of the beginning of the 12th century A. D.; they include the sign of the *jihvâmûliya*⁴ in *vâshpâmbhalikâṇa*, in line 12. The language is Sanskrit; and, excepting the introductory *om om namo Bhâratyai* and the date *saṁ 1161* at the end of line 40, the inscription is throughout in verse. The whole has been written and engraved with such care and accuracy that the orthography is almost perfect and calls for very few remarks. Except in the word *nirbbhara*, in line 16,⁵ the letter *b* is throughout denoted by the sign for *v*. Besides, attention need only be drawn to the wrong spellings *°shanna* for *°shanna*, in lines 6 and 10, *nistrimśa* for *nistrimśa*, in line 16, *chakshuhkarṇam* for *chakshushkarṇam*, in

¹ See *Journal, Bombay Asiatic Society*, vol. I, p. 259.

² See *Zeitschrift für die Kunde des Morgenlandes*, vol. VII, p. 194.

³ According to Lassen his copy was marked on the title page 'Sanskrit No. 57,' and he believed it to have belonged to a collection of transcripts of inscriptions at Bombay. Having studied Lassen's text as well as his notes, and compared his various readings with my estampages, I feel certain that, what Lassen was told about the origin of the copy sent to him, was incorrect, and that there never has existed such a copper-plate as is mentioned by him. In my opinion, what he received from Sir W. Erskine was simply another transcript of the stone inscription, made by a Paṇḍit and brought to Bombay. To prove this in detail would be a waste of time. It will be sufficient to say that Lassen's copy furnishes no help wherever the stone is damaged, and that its readings in these places are just such as might be suggested by an intelligent Paṇḍit.

⁴ This sign of the *jihvâmûliya* is hardly to be distinguished here from the sign for *sh*.

⁵ But not in line 41, where we read *nirbbharau*.

line 24, *tajñair* for *tajjñair*, in line 35, and *vidhadhvam* for *vidhaddhvam*, in line 41. The language is correct.⁶ It contains several uncommon words; but the only word which is used in a sense for which I can find no authority is *brahmāṇḍakhaṇḍa*, apparently denoting 'the vault of heaven' or 'the firmament,' in lines 5, 7, 11, and 13. As regards versification, the author has twice offended against an elementary rule of metrics, in line 3 of verse 28 and line 1 of verse 31. The style of the whole poem is highly bombastic and artificial, and the author has not without reason (in verse 57) exhorted his readers to exert themselves well and to make their intellect sharp as the point of *kuśa* grass.

The inscription is a *Prasasti* or laudatory account of the Paramāra rulers of Mālava, from Vairisimha (II.) to Lakshmadeva, the son of Udayāditya and (probably elder) brother of Naravarmadeva; but, compared with its great length, the actual facts reported in it are few indeed. Beginning with seven benedictory verses, the poet (in verses 8-15) tells the well-known fable how on mount Arbuda (or Ābū) the sage Vasishṭha, when his wonderful cow Nandini was being carried off by Viśvāmītra, produced from the sacred fire the hero Paramāra, who defeated Viśvāmītra and became afterwards the founder of the royal family here eulogized. The first king of this family, mentioned by the poet, is Vairisimha (vv. 16-19). He was succeeded by his son Siyaka (vv. 20-22); and after him came his son Muñjarāja (vv. 23-25), Muñjarāja's younger brother Sindhurāja (vv. 26-28), and Sindhurāja's son Bhojadeva (vv. 29-31). The description of these five kings is purely conventional and for the historian worthless. In verse 32 the poet intimates that Bhojadeva's end was unfortunate; and he relates that, during the troubles which then had befallen the realm, Bhojadeva's relative Udayāditya became king; whose great achievement was that he freed the land from the dominion of (the Chedi) Karṇa who, joined by the Karṇāṭas,⁷ had swept over the earth like a mighty ocean (vv. 32-34). Udayāditya was succeeded by his son Lakshmadeva, the glorification of whom takes up no less than twenty verses (vv. 35-54). According to the poet's account Lakshmadeva subjugated the earth in all directions; but the only tangible and probably true facts mentioned are an expedition undertaken against Tripuri (v. 39), the well-known capital of the Chedi kingdom, and perhaps some fights with the Turushkas or Muhammadan invaders alluded to in verse 54, which speaks of the king's encampment on the banks of the river Vaṅkshu, and contains a well-known play on the word *kīra*.⁸

To the above laudatory account verses 55 and 56 add, that Lakshmadeva, at the time of a solar eclipse, had granted, it is not clear to whom, two villages in the Vyāpura *maṇḍala*, and that his brother, the king Naravarmadeva, afterwards assigned the village of Mokhalapāṭaka instead. Naravarmadeva, moreover, ordered (the architect) Lakshmīdhara to build the temple at which this inscription was put up, and which is said to have been adorned with many eulogies and hymns composed by (the king) himself. From this last remark I feel strongly inclined to believe that this *prasasti*, the author of which is not mentioned, was likewise composed by no less a personage than the king Naravarmadeva.

⁶ The use of *udbhavat* in the first compound of verse 20, for *udbhava*, I ascribe to an error of the writer.

⁷ As Karṇa is joined here with the Karṇāṭas, so the lord of Chedi apparently is joined with the Karṇāṭas in the Udaypur *Prasasti*, ante, vol. I, p. 235, line 20.

⁸ See, e.g., above, p. 15, verse 12.

This main part of the inscription closes with the date, the (Vikrama) year 1161 = A. D. 1104-5. The additional line 41 (vv. 57 and 58) appeals to the reader to study carefully and with impartiality and to appreciate properly the poem, here set before him.

The history of the earlier Paramâras of Mâlava, down to Udayâditya, has been fully treated of by Professor Bühler, *ante*, vol. I, pp. 223-233. The names of the later rulers of the same dynasty I have given from their copper-plate grants in *Indian Antiquary*, vol. XIX, pp. 346-347. All these later records make Naravarman the immediate successor of Udayâditya, and so does the inscription from Madhukargadh, the substance of which is given in *the Transactions Roy. As. Soc.*, vol. I, p. 226. But from the present inscription it is clear that Udayâditya was succeeded by his son Lakshmadeva, and he by his brother Naravarman; and the dates available show that Lakshmadeva's reign falls between the years A. D. 1080 and 1104.

TEXT.⁹

L. 1. ओं¹⁰ [॥*] ओं नमो भारत्यै ॥

प्रसादीदार्यमाधुर्यसमाधिसमतादयः ।

युवयोर्ये गुणाः सन्ति वाग्देव्यौ तेषि सन्तु नः ॥¹¹—[1].

एक एव भुवनत्रयेपि स श्रीपतिर्भवतु वो विभूतये ।

यस्य मध्यमपदश्चित्तीयमी भास्करप्रभृतयश्चकासति ॥¹²—[2].

जातिं वृत्तञ्च वि[भ्राणा]¹³ गु-

2. णालंकारचारवः ।

सरसाञ्च प्रसीदन्तु सूक्तयः सूरयश्च नः ॥¹⁴—[3].

दुर्द्धरारिपुरभङ्गभीषणो भूरिभूतिसविशे[षभूषणः]¹⁵।

[रा]जराजकृतसत्क्रियः क्रियाद्विक्लिवंशसदृशः शिवः शिवं ॥¹⁶—[4].

जाता महार्णवीत्यन्ने व्र(ब्र)ह्माण्डशक्तिसंपुटे ।

महेश[स्यार्चि]-

3. ता मुक्ता जयन्त्यम्भोजयोनयः ॥¹⁷—[5].

वैराग्यं च सरागतां च नृशिरोमालां च माल्यानि च

व्याघ्रानेकपचर्मणी च वसने चाहींश्च हारादि च ।

यद्गतिं च विलेपनं च भजते भीमं च भव्यं च त-

द्विश्वाद्रूपसुमारमारमणयोर्भुक्तिं च मुक्तिं च वः ॥¹⁸—[6].

वैश्वरूप्यं सम[भ्य]-

4. स्य मीनाद्याकृतिकैतवात् ।

स्वाभिन्ननिर्मिताशेषविश्वो विष्णुः पुनातु वः ॥¹⁹—[7].

⁹ From impressions supplied to me by Dr. Fleet and Dr. Burgess.

¹⁰ Expressed by a symbol.

¹¹ Metre, Śloka (Anushtubh).

¹² Metre, Rathodhdhatâ.

¹³ Read विभाषा. The *aksharas* in brackets are much damaged, but I believe the reading to be correct. There is no doubt about the words जातिं वृत्तञ्च.

¹⁴ Metre, Śloka (Anushtubh).

¹⁵ The *aksharas* in these brackets are almost entirely illegible.

¹⁶ Metre, Rathodhdhatâ.

¹⁷ Metre, Śloka (Anushtubh).

¹⁸ Metre, Śârdûlavikriṭita.

¹⁹ Metre, Śloka (Anushtubh).

अस्ति अस्तगिरीन्द्रगर्वगरिमा नीलाश्रमसानृत्तस-
क्त्वान्तित्रातविडम्बि(म्बि)ताम्ब(म्ब)रतलः श्रीमान्द्रगेन्द्रोर्चु(र्चु)दः ।
यस्य व्योमतलोद्विलङ्घिशिखरप्राग्भारपद्माकर-
प्रेङ्गत्पद्मपरागचक्रमि-

L. 5. तरत्र(त्र)ह्लाण्डखण्डायते ॥²⁰—[8].

देवैराहृतमभ्रमण्डलमिदं मर्त्यैश्च भूमण्डलं
कृत्वा धर्मतुलायमानवपुषो यस्यान्तयोर्न्यस्य च ।
जाने यावदवैतुमिच्छति विधिः किं गुह्यमित्येतयो-
रुद्धं तावदगादमर्त्यशिखरिस्तस्मान्द्रभोमण्डलं ॥ —[9].

लेभे विभिय जलधिप्र-

6. धि भूमिचक्रमाकाशचक्रमपि येन दिग्गन्तनेमि ।
संसारवर्त्मनि महाविपमे निपन्न(गण)भग्नोन्नतैकतटविश्वरयाचलक्ष्मीः ॥²¹—[10].

तस्मिन्नेदविदां वरः स भगवानाकाशगङ्गापयः-

पूरप्लावितकान्तकोमलतटेतिष्ठद्वसिष्ठो मुनिः ।

यस्त्रेतानलधूमवर्तियमु-

7. नां प्रीत्यै पितुर्व्र(र्त्र)ह्लाणी

गङ्गासङ्गमसिद्धये समनयद्ग(द्ग)ह्लाण्डखण्डं प्रति ॥²²—[11].

विद्यामहासरिदुपान्तविवर्तिधोरसंसारसैकतविपक्तमसक्तमेते ।

यस्य त्रिलोकरयमुत्पयसंप्रहृत्तमुत्तरयन्ति शतशोप्युपदेशधुर्याः ॥²³—[12].

आयातस्य कदाचन क्षितिपतेराच्छिन्दतः कौशिक-

स्याति-

8. ध्योचितवस्तुजातजननादानन्दिनीं नन्दिनीं ।

निर्लेता कुपितेन तेन हविषा संहर्षिताद्व(द्व)र्हिषो

वीरः श्रीपरमार इत्यनुपमः सत्याभिधानोभवत् ॥²⁴—[13].

राज्यवर्द्धनविशालधर्मभृत्सत्यकेतुपृथुकीर्त्तिपार्थिवः ।

वर्द्धतेयमहिमांशुचन्द्रमःसंततिप्रतिहृतिर्यदन्वय-

9. : ॥²⁵—[14].

वराजरामराजितोनलोद्भवः सभारतः ।

ग्रहेन्द्रचन्द्रयोरिव व्यजायतायमन्वयः ॥ ❀ ॥²⁶—[15].

वंशेस्मिन्दैरिसिंहः क्षितिपतिरभवद्भूरिभूतिप्रभाव-

प्रागल्भ्यौदार्यशौर्यप्रचयपरिचयप्राण्यसौरान्यसिद्धिः ।

नमस्त्मापालभालस्थलदलितलुलकान्तको-

10. टोरकोटि-

दुष्यन्माणिक्यचक्रस्यपुटितमणिसत्पादपोठोयकण्ठः ॥²⁷—[16].

सर्वाशाविजयप्रयाणसमये यस्येन्द्रनीलप्रभै-

²⁰ Metre of verses 8 and 9, Śārdūlavikrīḍita.

²¹ Metre, Vasantatilakā.

²² Metre, Śārdūlavikrīḍita.

²³ Metre, Vasantatilakā.

²⁴ Metre, Śārdūlavikrīḍita.

²⁵ Metre, Rathoddhatā.

²⁶ Metre, Śloka (Anushtubh).

²⁷ Metre, Sragdharā.

र्मायूरातपवारणैः शुशुभिरे नष्टावकाशा दिशः ।
सर्पन्मत्तकरीन्द्रचक्रचरणप्राग्भारदीर्णस्थिरा-
रन्ध्रोद्भूतविषन्न(एण)शेषसविष-

L. 11.

श्वासावरुद्धा इव ॥²³—[17].

पाताले वडवामुखानलमिषात्पृथ्वीतले च स्फुर-
त्सौवर्णाचलकैतवाद्वियति च ब्र(ब्र)ह्माण्डखण्डच्छलात् ।
[च]ञ्चत्काञ्चनचक्रवालवलयव्याजाच्च दिङ्मण्डले
यस्याद्यापि समुल्लसत्यविचलीभूतः प्रतापानलः ॥ —[18].

12.

स्वर्लोकेषु च विद्विषत्क्षितिषु च व्यालेन्द्रगेहेषु च
स्वाराजं च रिपुव्रजं च मुरजिन्नागाधिराजं च यः ।
ऐश्वर्येण च विक्रमेण च धराभारक्षमत्वेन च
न्यक्कुर्व्वंश्च पराभवंश्च समतिक्रामंश्च पृथ्वीमपात् ॥ ❀ —[19].

13.

तस्माद्देरिन्टपावरोधनवधूवैधव्यदुःखोद्भव-
द्वा(वा)प्याम्भ७कणशान्तकोपदहनः श्रीसीयकोभूवृषः ।
आविर्भावितनूतनस्थितिरयं ब्र(ब्र)ह्माण्डखण्डच्छला-
द्यस्याद्यापि विलोक्यते विय[द]धोधूमः²⁹ प्रतापानलः ॥ —[20].
अनुगगनमुदस्थः स्थूलमुक्तोच्चया ये यदसिदलितकुप्यत्कुम्भिकुम्भस्थलेभ्यः ।
सततमपि पतन्तस्तेद्य यावन्न पृथ्वीं पृथुलतरलताराव्या-

14.

चमाजो भजन्ते ॥³⁰ —[21].

अत्याश्चर्यमदृष्टमश्रुतमिदं कस्मै समाचक्ष्महे
को न्वेतत्प्रतिपद्यते च तदपि प्रस्तूयते कौतुकात् ।
उद्धृत्यापि दसुंधरामसदृशीं लब्धा(ब्धा)पि लक्ष्मीं च यः
कुर्व्वन्कार्यमनेकशः सुमनसामागान्न वैकुण्ठता ॥ ❀ ॥³¹ —[22].
तस्माद्दे-

15.

रिवरूथिनीव(व)हुविधप्रारब्ध(ब्ध)[यु]द्धाध्वर-
प्रध्वंसैकपिनाकपाणिरजनि श्रीमुञ्जराजो नृपः ।
प्रायः प्राहृतवान्पिपालयिषया यस्य प्रतापानलो
लोकालोकमहामहोद्धवलव्याजान्महीमण्डलं ॥ —[23].
यस्मिन्सर्पति लीलयापि ललितैः सैन्यैः समुज्जृ-

16.

न्धितं

वाह्व्यहविसारिधूलिपटलव्यालुप्तदिग्मण्डलैः ।
अत्यद्री[न्द्र]करीन्द्र[मञ्च]यपदप्रेह्नोलनोच्छृङ्खल-
प्रेह्णच्छृङ्खलनादनिर्भरभृतब्र(ब्र)ह्माण्डभाण्डोदरैः ॥ —[24].
यन्निस्तुं(स्त्रिं)शनिरस्तमस्तकतया लब्धा(ब्धा)न्यथा दुर्लभं
देवत्वं स्वकव(र)न्धमु[द्]तमधो दृष्ट्वा भट्टै-

²³ Metre of verses 17-20, Śārdūlavikrīḍita.²⁹ Originally विद्यदर्शी^० was engraved, but it has been altered to विद्यदर्शी^०.³⁰ Metre, Mālinī.³¹ Metre of verses 22-26, Śārdūlavikrīḍita

L 17.

वैष्टितं ।

संहर्षात्पततो विमानशिखरादास्त्रिथ कण्ठे हठा-

दीरा[न्सङ्ग]ररागिणो रुरुधिरं संभूय सिद्धाङ्गनाः ॥ ❀ ॥ —[25].

तस्यासीदथ पार्थिवः पृथुयशाः श्रीसिन्धुराजोनुजः

स्फूर्ज्ज्वाडवपावकस्फुट[म]हः[सौन्द]र्यशौर्यान्लः ।

यः संग्रामयु-

18. गान्तवलिातभुजादुर्व्वातदूरोल्लस-

क्ल्लोलायितमण्डलाग्रप[ट]लिनामज्जयद्भूतः ॥ —[26].

व्रजति जयिनि यत्रामित्रजातेन जज्ञे तरलतुरगवेगोद्भूतभूरेशुराजिः ।

विकटकरटिभारभ्रष्टभूष्टरभ्रादुदित इव समन्तादन्तकालाग्निधूमः ॥³²—[27].

गाम्भीर्यं प्रल-

19. याणवस्य च व(व)लं कल्पान्तवातस्य च

स्थेमानं कमठेशितुश्च [गुरु]तां [व्र(व)ह्माण्ड]भाण्डस्य च ।

तेजः कालहुताशनस्य च महीयस्वं द्युचक्रस्य च

स्त्रीकृत्येव विनिर्मितं यमविदुः प्रत्याजि पृथ्वीभुजः ॥ ❀ ॥³³—[28].

तत्सुनुर्भुवनैकभूषणमभूद्भूपालचूडामणि-

20. च्छायाडम्ब(म्ब)रचुम्बि(म्बि)तांङ्गिकमलः श्रीभोजदेवी नृपः ।

यस्याद्या[पि] स[माश्र]यन्ति चरणौ शक्रासना[ध्या]सिनः³⁴

स्यर्द्धाव(व)म्बविनम्बनिर्जरनटकोटीरकोटित्विपः ॥ —[29].

रटत्पटहपाटवप्रकटभ्रज्जरस्फूर्ज्जितस्फुरड्डमरुडम्ब(म्ब)रोड्डमरडिण्डिमोड्डामरा ।

स्फु-

21. टत्करटकुञ्जरप्रपदसंपतत्संभ्रमभ्रमद्भवन[म]भ्रमज्जग[ति] यच्चमू[रुच]कैः ॥³⁵—[30].

वकुण्ठः कमलासनाय चतुरास्याय स्वयंभूः पुनः

पञ्चास्याय हराय शम्भुरपि षड्क्ताय पुत्राय च ।

सनानीरपि दन्दशूकपतयेजस्रं सहसानना-

याद्यापि सृहय-

22. त्यमर्त्यसमितौ य[त्कीर्त्ति]मुत्कीर्त्तयन् ॥ ❀ ॥³⁶—[31].

तस्मिन्वासवव(व)म्बुतामुपगते राज्ये च कुल्याकुलि

मग्नस्वामिनि तस्य व(व)म्बुरुदयादित्योभवद्भूपतिः ।

येनोद्भूत्य महाणवोपममिलत्कर्णाटकर्णप्र[भु]-

सुर्वीपालकदर्शितां भुवमिमां श्रीमद्वराहायितं ॥ —[32].

य-

23. स्मादुग्रतरप्रताप[पवनी]पारूढदुर्दृशता-

सादृश्योत्थरविभ्रमादभिसुखैः प्रापच्चि यैः पञ्चता ।

³² Metre, Mālinī.³³ Metre of verses 28 and 29, Śārdūlavikrīḍita. The third line of verse 28 has no cesure after the 12th syllable.³⁴ The *akshara* in brackets looks as if originally र्द्धा had been engraved.³⁵ Metre, Pṛithvī.³⁶ Metre of verses 31-37, Śārdūlavikrīḍita. Here, again, the first line of verse 31 has no cesure after the 12th syllable.

मन्ये सोयमिति प्रतीतिविततामर्षप्रकर्षेण ते
 भि[क्षा] भास्करमण्डलं रिपुभटाः प्रापुः परां निर्वृतिं ॥ —[33].
 णकस्यां समितौ विलोक्य विजयं य-

L. 24.

स्यापरस्यां स्तुव-

[न्स्त्री?] — — [वक्तृ?]तां समर्थयति दृग्जिह्वासहस्रद्वये ।
 किंत्वानन्दनिमीलितेक्षणतया श्रुतैः सुखैर्व्वञ्चित-
³⁷श्चक्षुःकर्णमकर्णमप्यहिपतिः स्वीयं वपुर्निन्दति ॥ ❀ ॥ —[34].
 पुत्रस्तस्य जगत्त्रयैकतरणेः सम्यक्प्रजापालन-
 व्यापारप्र-

25.

वणः प्रजापतिरिव श्रीलङ्गदेवोभवत् ।

नीत्या येन मनुस्तथानुविदधे नासौ न वैवस्वतः
 सर्वत्रापि सदाप्यवर्द्धत यथा कीर्त्तिर्नैवैव स्वतः ॥ —[35].
 संभूय ध्रियतां गुरुर्व्व(र्व्व)लभराडूः कूर्मराजादयः
 सद्यो नश्यत [वा द्रु]तं नमत वा प्रत्य-

26.

धिपृथ्वीभुजः ।

चक्षुर्मूर्त्तु पिधीयतामनिमिषाः पांसुः पुरा पूरय-
 त्येवं व्याहरति प्रयाणपटहो यस्य स्वनच्छद्मना ॥ —[36].
 यस्मिन्सर्प[ति] वा(वा)न्धवोपि विधुरैः पूर्वैः परित्यज्यते
 कल्याणस्य कथापि कातरतया नापेक्ष्यते दक्षिणैः ।
 आशावस्त्रिरस-

27.

त्फलेति विकलैर्निश्चीयते पश्चिमै-

र्मर्त्तुं केवलमुत्तमैर्नृपतिभिर्देधाप्ययोध्यास्यते ॥ —[37].
 प्रयाति यस्मिन्प्रथमं दिशं हरेर्जिहीर्षयानन्यसमानदन्तिनां ।
 यथाविशङ्गीडपतेः पुरं दर[स्तथा]शशङ्के सहसा पुरंदरः ॥³⁸—[38].
 उत्साहोन्नतिसन्निमित्तजनि-

28.

ताजस्रप्रयाणक्रमे-

णाक्रम्य त्रिपुरीं रणैकरसिकान्वि[ध्वं]स्य विद्वेषिणः ।
 येनावास्यत विन्ध्यनिर्भरमरुत्संचारचारुल्लस-
 ल्लोलोद्यानलतावितानवसतौ रेवोपकण्ठ[स्थ]ले ॥³⁹—[39].
 जातानि जन्यश्ममार्जनानि वीजानि यत्कुञ्जरमज्जनानि ।
 तटाचलो-

29.

चाटनतत्पराया रेवाप्रवाहीर्म्मिपरंपरायाः ॥⁴⁰—[40].

ये व्यालोलकरालनिर्भरकराः कुम्भायमानोन्नम-
 क्कटान्ताः कटकान्तभागविगलहानायमानाम्भसः ।
 प्रायस्तेपि विरोधिसिन्धुरधिया यद्वाहिनीवारणै-
 रुन्मीलन्मदमेदुरैर्व्वि(र्व्वि)भिदिरे विन्ध्यस्य

³⁷ Read यष्टक°.³⁸ Metre, Upendravajrā³⁹ Metre, Śārdūlavikrīḍita.⁴⁰ Metre, Upajāti.

L. 30.

पादाचलाः ॥॥⁴¹—[41].

स्फार[त्वक्त्वा]रवारस्थगितगुरुतटीकूटकुट्टाकटङ्क-

प्रायप्रेङ्खत्पुरायत्वरित[ह]रिचमूचक्रच[ङ्क]म्यमाणाः ।

येनालङ्घ्यन्त सेनाकरिकरटतटोहामदानासु(सु)गन्ध-

व्याविडागण्यवन्यद्विपकुलपटलध्यामला विन्ध्यपादाः ॥⁴²—[42].

ये दिक्सिन्धुरव(व)-

31.

न्धवः क्षयमरुहोलाद्रिस[त्ता]भृतः

क्रीडाक्रीडकुट्टस्व(स्व)का[न्ति]जलमुक्त्वा(त्र)ह्यचर्याजुषः ।

यत्सेनानृपगन्धसिन्धुरमरुन्मैवीविहस्तीक्ष्णतै-

स्तैरप्यङ्गकलिङ्गकुञ्जरकुलैर्युद्धा[य] व(व)द्वीञ्जलिः ॥⁴³—[43].

देवासौ पुरुषोत्तमः स भगवानाशिञ्चिये यः च्रिया

32. येनेदं व(व)लिवैरिव(व)न्धविधिना विश्वं समाखासितं ।

येनाधारि वंसुन्धरेति दधतः सानन्दमन्दाक्षतां

यस्य प्राच्यपयोनिधौ बु(बु)धजनैर्व्याजस्तुतिः प्रस्तुता ॥ —[44].

ये कल्याणलघूममण्डलनिभाः कादम्बि(म्बि)नीविद्विषः

संवर्तोक्षसितान्धकारसुहृदस्त्रुद्य-

33.

द्वियद्वा(द्वा)न्धवाः ।

[व] — — उ उ [आहव]त्रमनुदे पा[यो]वगाहोद्यतै-

र्यत्सामन्तमतङ्गजैरधरितास्तेप्यसु(सु)धेरुन्मयः ॥ —[45].

कुम्भसंभवसोदर्ये यत्रापाचीमुपा[च्छ]ति ।

चोलाद्यैर्त्री[च]कै[भू]त्वा विन्ध्यवा(वा)न्धवतादधे ॥⁴⁴—[46].

ली[ला]म्भःप्लवने यदीयपृतनासामन्त-

34.

सीमन्तिनी-

ओष्णि[त्रे]ष्णि[विशी]र्यमाणर[श]नासुक्ताः पतन्ति स्र याः ।

ताभिः संप्रति पप्रथेनु पृथिवीं यत्ताम्रपर्णीपयः

पश्याद्यापि तदेव पाण्ड्यनृपते[र्जी]वातवे [जा]य[ति] ॥⁴⁵—[47].

स्वामिन्नेष स सेतुरत्रभवतो रामस्य यो भारुति-

प्रायोपाहृत-

35.

शैलशृङ्गरचितो वर्द्धि[ष्णु]विन्ध्या]यते ।

इत्या[दृ]त्य कुतूहलेन कथितं तन्नै(जन्नै)रवज्ञाय यः

सेनाहास्तिकसेतुनैव विदधे द्वीपान्तरोपक्रमं ॥ —[48].

अथावभव्योभयथा यमाशां यस्या[नधे] सर्पति सैन्यसङ्घे ।

अभूत्स्वकीयां ककुभं व्यपायाहो-

36.

पायितुं पाशमृदप्यपाशः ॥⁴⁶—[49]

मैनाकप्रमुखा वसन्ति कुहचिल्कालाग्निरास्ते क्वचि-

त्सन्ति क्वापि तिमिंगिलप्रभृतयः कुत्रापि शेते हरिः ।

⁴¹ Metre, Śārdūlavikrīḍita.

⁴² Metre, Sragdharā.

⁴³ Metre of verses 43-45, Śārdūlavikrīḍita.

⁴⁴ Metre, Śloka (Anuṣṭubh).

⁴⁵ Metre of verses 47 and 48, Śārdūlavikrīḍita.

⁴⁶ Metre, Upajāti.

एतद्वेत्ति न कोपि यत्र जलधौ [त]स्याप्य[शेषं] पय[ः]

[पीत्वा] यत्करिभिः कृतैकचुलुकैस्तै-

L. 37.

रगस्त्यायितं ॥⁴⁷—[50].

यैः संभूय तिमिङ्गिलप्रभृतिभिः संसर्पिणस्त[न्व]ते

पीताधानसव(व)भृतां शिखरिणी मीनाकमुख्या अपि ।

भ्राम्यन्मन्दरडम्ब(म्ब)राणि दधिरे⁴⁸ तैरप्यशेषेभ्यु(भ्यु)धौ

यत्सेनागजराज[पीव]रकरा — — ७ नोच्छृङ्खलैः ॥ —[51].

अथातितिचोरिव राज-

38.

राजमन्यं तदाशां प्रति यस्य यातुः ।

द्विधापि भीत्युज्झितवित्तपाशैर्भूपैः प्रतीपैर्विभयैर्व(र्व)भूवे ॥⁴⁹—[52].

आरामाः समरा मरावपि तदा पुत्रागपूगादिम-

हुल्मान्तर्व्वनदेवतायितजयश्रीमद्यशःपादपाः ।

यस्यासन्भुजदण्डच[ण्ड]मलसल्लोलासिलक्षीकृत-

क्षीणीपालक-

39.

पालमण्डलगलकीलालकुल्याकुलाः ॥⁵⁰—[53].

खेलोत्खाततुरुष्कदत्तविलसद्वाहावलोवेक्षण-

क्लाम्यत्कुङ्कुमकेसराधिकमृदौ वंचूपकण्ठस्थले ।

येनावास्य सरस्वतीसविधतासाधिक्यवाक्पाटव-

ष्टाटूनुत्कट[प]त्रिपञ्जरगतः कीराधिपोध्याप्यत ॥ —[54].

तेन व्यापुरमण्डले सुकृति-

40.

ना यस्मै ग्रहेन्द्रग्रहे

यद्गामद्वयमग्रियेण विधिना विश्राणितं श्रद्धया ।

तद्गता नरवर्मदेववृपतिः पञ्चात्परीवर्त्य त-

द्गामं मोखलपाटकाख्यमदिशद्देशत्रयस्येच्छया ॥ ❀ ॥ ⁵¹—[55].

तेन स्वयंकृतानेकप्रशस्तिस्तुतिचित्रितं ।

श्रीमल्लक्ष्मीधरेणैतद्देवागारमकार्यत ॥⁵²—[56].

सं ११६१ ॥

41.

श्री

हंहो वु(वु)धाः साधु समुत्सहध्वं कुशाग्रकल्पां च धियं विधध्वं⁵³ ।

मध्यस्थभावं च समाश्रयध्वं सुखं च नः सूक्तिसुधामुपाध्वं ॥⁵⁴—[57].

वन्दनीयावुभौ सूक्तिश्रोतारौ तौ विपश्चितौ ।

यावश्च सुधृतः सान्द्रमानन्दालस्यनिर्भ(र्भ)रौ ॥ ❀ ॥ ⁵⁵—[58].

⁴⁷ Metre of verses 50 and 51, Śārdūlavikrīḍita.

⁴⁸ Originally धिधरे seems to have been engraved.

⁴⁹ Metre, Upajāti.

⁵⁰ Metre of verses 53-55, Śārdūlavikrīḍita.

⁵¹ Originally °द्देशत्रय° was engraved.

⁵² Metre, Śloka (Anuṣṭubh).

⁵³ Read विधध्वं.

⁵⁴ Metre, Upajāti.

⁵⁵ Metre, Śloka (Anuṣṭubh).

TRANSLATION.

Om !

Om ! Adoration to Bhâratî!⁵⁶

(Verse 1). O goddess of speech and divine Durgâ ! Let simplicity,⁵⁷ force, sweetness, depth, harmony, and whatever other qualities you possess, let them all be shared by us !

(2). May Lakshmî's husband, that sole lord of fortune in all the three worlds, grant you prosperity,—he from whose middle stride even⁵⁸ the sun and the other luminaries yonder shine forth !

(3). May good utterances, clad in *jâti* and *vṛitta* metres,⁵⁹ pleasing by their style and by figures of speech, and expressive of poetical sentiment, be gracious to us ! And may sages be so, men of taste, of noble birth and good conduct, who charm with the qualities that adorn them !

(4). May Śiva grant whatever is auspicious,—he who, terrific when he destroys the irresistible foe Pura, singularly embellished with copious ashes, and revered by the lord⁶⁰ of the Yakshas, resembles this fire-born race,⁶¹ which is terrible when it breaks the strongholds of irresistible foes, is exquisitely adorned with abundant good fortune, and paid homage to by the kings of kings !

(5). Glory be to the lotus-born Brahman who, engendered in the mundane egg which was produced in the great ocean, and, when set free, an object of reverence for Śiva, is like the pearls which grow in the oyster-shells of the sea, and are prized by great lords !

(6). May that form⁶² of the husbands of Umâ and Lakshmî grant you both enjoyment and salvation, which, both passionless and passionate, wearing both a wreath of human skulls and flower-garlands, clad both in tiger and elephant skins and in costly garments, adorned both with serpents and with pearl-strings and other ornaments, and both smeared with ashes and anointed with perfumes, is fearful as well as auspicious !

(7). May Vishṇu purify you, who, in the guise of a fish and other creatures having assumed one after another all forms, made the whole universe not differing from himself !

(8). Well-known is the glorious mount Arbuda, which utterly humbles the pride of the noblest of mountains, and rivals the firmament with the rich splendour radiating from its sapphire crest. The circle of the pollen of the lotuses that swing to and fro in the pools on its broad sky-piercing top looks as if it were indeed another vault of heaven.

(9). I fancy, it was when the creator, wishing to know whether the gods or the mortals were purer, attached the round of heaven, filled with the former, and this orb of

⁵⁶ *I.e.*, the goddess of speech or eloquence.

⁵⁷ For the exact definitions of *prasâda*, *audârya*, *mâdhurya*, *samâdhi* and *samatâ*, denoting certain qualities of style, see, *e.g.*, *Kâvyâdarśa* I, 45, 76, 51, 93, and 47. But these terms should be understood here, not only in their technical, but also in their ordinary senses, 'serenity of disposition,' etc.

⁵⁸ The *madhyamam* *Vaiṣṇavam* *padam*, 'Vishṇu's middle stride,' is the air. The idea which the poet intends to convey apparently is, that, if Vishṇu's *madhyama-pada* already is so high, his *uttama-pada* must be infinitely higher still.

⁵⁹ See *Indische Studien*, vol. VIII, pp. 180 and 192.

⁶⁰ *I.e.*, the god Kuvera.

⁶¹ *I.e.*, the Paramâra family which will be eulogised in the following.

⁶² *I.e.*, the form of Hari-Hara or Vishṇu-Śiva ; see *ante*, vol. I, p. 311, note 47.

the earth, filled with the latter, to the two extremities of this mountain, using it as a balance of virtue, that the round of heaven rose higher even than the top of mount Meru!⁶³

(V. 10). Piercing with one end the ocean-surrounded orb of the earth, and with the other the horizon-encircled round of the sky, this mountain has assumed the glorious appearance of an axle of the chariot of the universe, one side of which lies down, broken on the rugged road of this world, while the other is lifted upwards.

(11). On this mountain, whose slopes, bathed by the streams of water of the heavenly Ganges, are pleasant and soft, dwelt that chief of those versed in the Vedas, the venerable sage Vasishṭha, who, to delight his father Brahman, led the Yamunā, enveloped in the smoke of the three sacred fires, up to the vault of heaven, to effect her junction with the Ganges.

(12). His hundreds of precepts, like horses, extricate the chariot of the three worlds, so that it may proceed without hindrance, when, turned into a wrong road, it has stuck fast in the terrible quicksand of worldly affairs, bordering on the great stream of knowledge.

(13). Once upon a time, when the royal descendant⁶⁴ of Kuśika visited him and took by force the cow Nandinī, which caused delight by yielding all things suitable for hospitable entertainment, Vasishṭha, enraged, pleased the fire by an oblation, and from that fire sprang, to conquer Viśvāmitra, the unparalleled hero, the illustrious Paramāra, rightly so named.⁶⁵

(14). Ever prosperous is his family here, which, made up of rulers illustrious for having increased the realm, who were supporters of the law, whose banner was truth and whose fame is widely spread, is an image of the solar and lunar lines, in which there were the princes Rājyavardhana, Viśāla, Dharmabhṛit, Satyaketu, and Pṛithukīrti.

(15). This family, unsurpassed by the blessed never-aging immortals, sprung from fire, and taking delight in the assemblies of the learned, has been propagated like those of the Sun and the Moon, which are adorned by the eminent Aja and Rāma, gave birth to Nala, and include the descendants of Bharata.

(16). In this race there was the king Vairisimha, whose rule was supremely prosperous, because he was abundantly endowed with good fortune, might, resoluteness, generosity and bravery; while the ground around his jewel-inlaid foot-stool was made uneven by the mass of rubies, broken from the edges of the tremulous handsome diadems which fell from the foreheads of kings who bowed down before him.

(17). When he set out to conquer all the quarters, the regions of space; withdrawn from view, were beautified by his umbrellas of peacocks' feathers, shining like sapphires, so that they seemed enveloped in the poisonous breath of the distressed serpent Śesha, rising up through the fissures of the earth, rent as it was by the massive feet of the arrays of his marching ruddy elephants.

(18). Not to be interfered with, the fire of his prowess shines forth even now, in the lower regions under the guise of the fire proceeding from the mare's mouth, on the earth under that of the glittering golden mountain, in the sky as the starry firmament, and near the confines of space as a range of mountains of quivering gold.

⁶³ Literally, 'higher than the pillar-like mountain of the immortals.' What the poet wishes to convey is, the mount Arbuda is higher even than the fabulous mountain Meru.

⁶⁴ *I.e.*, Viśvāmitra.

⁶⁵ *Viz.*, 'the slayer of enemies.' See *ante*, vol. I, p. 236, verse 6.

(V. 19). He ruled the earth, humbling Indra in heaven by his majesty, defeating host of enemies in hostile lands by his valour, and surpassing Vishnu's lord of serpents in his serpent-home by his ability to uphold the earth.

(20). From him sprang the illustrious king Siyaka, the fire of whose wrath was extinguished by the tears, caused by the pangs of widowhood, of the royal ladies of hostile princes; while the fire of his prowess even now is perceived here, in the guise of the starry firmament, presenting a novel appearance inasmuch as the smoke, in the guise of the atmosphere, is beneath it.

(21). The clusters of big pearls, which flew up into the air from the frontal globes of furious elephants cleft by his sword, though constantly falling down, have, disguised as they are as large sparkling stars; not even now reached the earth.

(22). To whom shall we tell this great unseen and unheard-of wonder? Or who will understand it? Yet for curiosity's sake we report it: Although he delivered the earth, although he wedded the unique goddess of fortune, although again and again he did the work of the gods, he never was Vaikunṭha.⁶⁶

(23). From him was born the illustrious king Muñjarâja, who alone, with the bow in his hand, put an end to many a fight commenced by hostile armies, as Śiva did to (Daksha's) sacrifice;⁶⁷ and the fire of whose prowess, to protect the orb of the earth, used to envelop it under the guise of the belt of the lofty Lokâloka mountains.

(24). Even when he was marching for mere pleasure, his frolicsome soldiers turned out in such numbers that the horizon was obscured by the clouds of dust, raised by the squadrons of his cavalry, and that the cavity of the universe was completely filled with the excessive noise of the trembling chains, swung to and fro by the feet of the arrays of his huge elephants, taller than the hugest mountains.

(25). When, having their heads struck off by his sword, heroes had obtained the rare fortune of being transformed into divine beings, and when, proudly viewing their bodies below surrounded by champions, eager for the fray, they were throwing themselves from the aerial cars, they were joyfully embraced and forcibly held back by the Siddha women, clustering round them.

(26). After him his younger brother, the far-famed illustrious Sindhurâja, became king, the fire of whose bravery bore the brilliant beautiful lustre of the roaring submarine fire. As the mass of waves, raised by the fierce blast which springs up at the destruction of the world, submerges the mountains, so the broad scimitar, brandished by his arm, when it was lifted in war, dealt out destruction to princes.

(27). When this prince marched forth victoriously, the cloud of dust raised by the onset of his fleet horses appeared to the host of his enemies like the smoke of the all-devouring fire rising all round from the fissures of the surface of the earth, broken by the weight of his formidable elephants.

(28). In every battle princes found out that the creator had as it were combined in him the depth of the ocean and the might of the wind, as they are at the destruction of the world, the firmness of the lord of tortoises, the weight of the whole universe, the splendour of the all-destroying fire, and the magnitude of the celestial vault.

⁶⁶ Vaikunṭha, i.e., Vishnu, uplifted the earth, obtained Lakshmi, and did the work of the gods; the king freed the earth from troubles, secured fortune, acted for the benefit of well-minded people, and never indeed showed dullness or indolence (*âgân na vai kuṅṭhatâm*).

⁶⁷ See the first verse of the first act of Kâlidâsa's *Sûkuntala*, and Sir M. Monier-Williams' note on it.

(V. 29). His son was the unique ornament of the world, the illustrious king Bhojadeva, whose lotus-feet were richly adorned with the lustre of the crest-jewels of kings, and on whose feet rests even now, while he is occupying Indra's throne, the vivid splendour of the edges of the diadems of the immortals, bowed down with envy.

(30). His army, distinguished by the sharp sound of roaring kettle-drums, by the thunder of loud *jharjharas*,⁶⁸ by a multitude of shrill *damarus*, and by tabors heard above the tumult, roamed, filling the world with its noise, over the whole earth, thrown into confusion under the footsteps of his ruddy elephants.

(31). Even now, when they recite his fame in the assembly of the gods, Vaikuṅṭha is ever jealous of the four-mouthed Brahman, Svayambhū again of the five-mouthed Hara, Śambhu too of his six-mouthed son Kārttikeya, and this leader of the divine hosts of the lord of serpents with his thousand mouths.

(32). When he had become Indra's companion, and when the realm was overrun by floods⁶⁹ in which its sovereign was submerged, his relation Udayāditya became king. Delivering the earth, which was troubled by kings and taken possession of by Karna, who, joined by the Karnaṭas, was like the mighty ocean, this prince did indeed act like the holy Boar.⁷⁰

(33). The hostile champions who met their death facing this king, similar to the sun and confounded with it because the terrible fire of his valour made him difficult to look at, I fancy that they became supremely happy, when, their fury heightened by the belief that the luminary was their opponent, they split the orb of the sun.⁷¹

(34). The lord of serpents, having in battle witnessed his victory and eulogizing it in an assembly, shows that his thousands of eyes and tongues indeed serve a purpose; but, cheated of the pleasure of listening when he has closed his eyes with delight, he scorns his body because, bereft of ears, it must use the eyes in their stead.

(35). A son of that sun of the three worlds was the illustrious Lakshmadeva, resembling the lord of creatures in his eagerness properly to rule his subjects; who verily in his conduct so allowed himself to be guided by that son of Vivasvat, Manu, that everywhere and at all times new fame grew up for him of its own accord.

(36). This is what his marching-drum proclaims, under the pretence of resounding: 'Join together, you king of tortoises and ye others, in upholding the earth, heavy with the load of this army! Either perish at once or bow down speedily, ye opposing princes! Quickly shut your eyes, O gods, before the dust fills them!'

(37). When he marches, the princes of the east, bewildered, forsake even their relatives; those of the south in their perplexity take no note even of good news; the princes of the west find out to their sorrow that the creeping-plant of hope bears no good fruit to them; while those of the north throw themselves on their swords, and thus court death as the best and only fate left to them.⁷²

(38). When, desirous of capturing matchless elephants, he first proceeded to Hari's

⁶⁸ *Jharjhara* and *damaru* are names of certain kinds of drums.

⁶⁹ *Kulyākula* would also mean 'crowded with nobles.'

⁷⁰ *I.e.*, Vishṇu in his boar-incarnation, in which he raised the earth from the bottom of the sea with his tusks.

⁷¹ See the *Parāśara-smṛiti*, Calcutta ed., p. 626: *Dvāv imau purushau loke sūrya-maṇḍala-bhedinau, parivṛṭṭāyogayuktauś cā rane chābhimukho hatah.*

⁷² I take the words *dvedhāpy ayodhyāsyate* to mean, that the princes of the north did what is expressed by *ayodhyāsyate*, in the two senses which these words are capable of conveying. *Ayo*, *i.e.* *ayaḥ*, may be taken as the nominative of either the neuter *ayas*, 'iron, steel,' or the masculine *aya*, 'favourable fortune.' Compare below, verses 49 and 52.

quarter,⁷³ then, just as dread entered the town of the lord of Gauḍa, so Purandara even was of a sudden filled with apprehension.

(V. 39). When in the course of an unchecked expedition, undertaken in the height of power and under favourable auspices, he had attacked Tripurî and annihilated his warlike spirited adversaries, he encamped on the banks of the Revâ, where his tents were shaded by the creeping-plants of pleasure-gardens, gently set in motion by the breeze from the torrents of the Vindhya mountains.

(40). The bathing of his elephants, which allayed the fatigue of battle, produced in the stream of the Revâ a succession of waves, bent upon undermining the steep river-banks.

(41). Often and often the elephants of his army, thickly covered with streams of rutting-juice, demolished even the hills at the foot of the Vindhya mountains, taking them for the elephants of the enemy because their tremulous broad torrents appeared like trunks, their projecting peaks like frontal globes, and the water flowing from their ridges like rutting-juice.

(42). He traversed the hills at the foot of the Vindhya mountains, which were frequently trodden by the squadrons of his fleet horses the quick sharp hoofs of which acted like chisels in cutting up the extensive, bamboo-clad, massive table-land, and which were black with herds of countless wild elephants, excited by the odour of the rutting-juice which thickly covered the broad cheeks of the elephants of his army.

(43). Even the troops of elephants of Aṅga and Kaliṅga, kindred to the elephants of the quarters and bulky like mountains set in motion by the storm at the destruction of the universe, and rivalling rain-clouds, dark like herds of hogs kept for pastime,—even they had to sue for mercy, when they were bewildered⁷⁴ by the union of the storm-wind with the powerful elephants belonging to the princes of his army.

(44). Near the eastern ocean clever men thus artfully proclaimed his praise, while he, pleased, looked on bashfully: ‘O lord, it was the holy Purushottama to whom Fortune resorted, who relieved this universe by subduing the enemy Bali, and who supported the earth’.⁷⁵

(45). The elephants of his feudatories, eager to plunge into the water to . . . get rid of the fatigue of battle, worsted even those ocean-waves which resemble the circle of smoke of the all-consuming fire, and rival a bank of clouds, and are befriended with the darkness that spreads at the universal dissolution, when they harbour the down-breaking sky.

(46). When, like the pitcher-born Agastya, he directed his steps towards the south, the Cholas and other tribes, bowing low before him, acted the part of the Vindhya mountains.⁷⁶

(47). The water of the Tâmrarnî which is famed all the earth over for the pearls which the wives of the feudatories in his army, while they mirthfully bathed in the stream, dropped into it from the breaking girdles on their hips, behold, even to this day that water affords a livelihood to the Pâṇḍya chief.⁷⁷

⁷³ *I.e.*, the east.

⁷⁴ The word of the original would also mean ‘deprived of their trunks.’

⁷⁵ The words translated by ‘it was the holy Purushottama’

and ‘the enemy Bali’ would also mean ‘glorious is that chief of men’ and ‘powerful enemies.’

⁷⁶ See Mr. S. P. Pan̄dit’s note on Kâlidâsî’s *Raghuvam̄sa* VI, 61.

⁷⁷ See *ib.*, notes on verses IV, 49 and 50.

(V. 48). Respectfully informed by the people, that the dam before him, which looked like the growing Vindhya range, was the bridge of the holy Râma, constructed of many mountain-peaks which were fetched by Mâruti, he listened attentively, but scornfully crossed over to the opposite island simply on the elephants of his army.

(49). When his army afterwards, having reduced both the quarter and the expectations of Yama, continued its march unscathed, the noose-bearing Varuṇa despaired of guarding his own quarter from destruction.⁷⁸

(50). It is surely in some ocean or other that the Mainâka and the other mountains rest, that the all-devouring fire dwells, that the Timiṅilas and other monsters live, and that Hari sleeps; but where this is, nobody has discovered at any of the oceans at which his elephants, in swallowing all the water at a single draught, have severally acted the part of Agastya.⁷⁹

(51). By those same Timiṅilas and other monsters of the sea, floating about in company with which the Mainâka and other mountains appeared like shoals of young fish, by them, unchecked . . . in the whole ocean, the massive trunks of the lordly elephants of his army were made to assume the marvellous appearance of revolving Mandara mountains.

(52). Afterwards when, impatient that there should be another king of kings, he was marching towards the quarter of the lord of Yakshas, the princes opposed to him got rid of fear when, terror-stricken, they abandoned not merely their wealth of riches, but also the quarter of Kuvera.⁸⁰

(53). And all the time even in the wilderness his wars were pleasure-gardens the trees of which were his fame, reared in the midst of multitudes of distinguished warriors as among Punnâga and betel-nut creepers, and attended by the Fortune of victory who acted as a forest-deity in the thicket of his troops; gardens which were irrigated by the streams of blood flowing down from many skulls of princes, aimed at by the flashing sword which was fiercely wielded by his strong arm.

(54). Being encamped on the banks of the Vaṅkshu,⁸¹ which were even softer than nature made them because the saffron-filaments on them were withering under the rolling of the teams of frisky horses, presented by the Turushka whom he had eradicated with ease, he taught the Kîra chief to utter most flattering speeches, who on account of the proximity of the Sarasvatî was eloquent beyond measure, and who was like a parrot shut up in a big cage.

(55). This blessed (king), on the occasion of a solar eclipse, piously gave⁸² with due rites two villages in the Vyâpura *maṇḍala*. Afterwards his brother, the king Naravarmadeva, has instead assigned the village of Mokhalapâṭaka, at the request of the three places.

(56). And he has ordered the illustrious Lakshmiḍhara to construct this temple, which is adorned with many eulogies and hymns, composed by himself.

⁷⁸ Yama, the ruler of the dead, is the regent of the south, and Varuṇa the regent of the west.

⁷⁹ Agastya is fabled to have swallowed the ocean.

⁸⁰ Kuvera, the chief of the Yakshas, is the regent of the northern quarter.

⁸¹ According to Sir M. Monier-Williams' dictionary, a small arm or branch of the Ganges.

⁸² The original does not say in whose favour the donation was made, but contains only the relative *yasmai*, in reference to which the demonstrative *tasmai* would have to be supplied in the second half of the verse.

The year 1161.

Om!

(V. 57). O ye learned! Exert yourselves well, and make your intellect sharp as the point of *kuśa* grass! Try to judge with impartiality, and with pleasure do homage to the nectar of our poetry!

(58). Blessed are both those wise men, the poet and who listens to him, who completely overcome with delight shed plentiful tears of joy.

XIV.—FURTHER JAINA INSCRIPTIONS FROM MATHURĀ.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The impressions of the subjoined inscriptions have all been furnished to me by Dr. A. Führer. Nos. i—viii, x—xxi, xxiii—xxxvii and xxxix—xli belong to the splendid discoveries which Dr. Führer made in the Kankālī Tīla at Mathurā during the period from November 1890 to March 1891.¹ No. ix comes from the same site, but was discovered during the working season of 1889-90. No. xxii is identical with Sir A. Cunningham's No. 19 (*Arch. Surv. Rep.*, vol. III, plate xv), and No. xxxviii with Mr. Growse's No. 5 (*Indian Antiquary*, vol. VI, p. 218). No. xlii is a Buddhist inscription, brought by Dr. Führer from Kāman or Kādambavana. I have added it, because it helps to interpret more correctly a sign used in one of the Jaina inscriptions, and possesses some interest in other respects.

The earliest among these inscriptions, which probably cover more than 1,200 years, is without doubt No. i, which shows exceedingly archaic characters. Its letters do not differ very much from those of Aśoka's edicts, and they look somewhat older than those in Dhanabhūti's inscription on the gateway of the Bharhut Stūpa which is dated in the reign of the Śuṅgas (*Indian Antiquary*, vol. XIV, p. 138). It may, therefore, be assigned to the middle of the second century B.C. Its language is pure Prakrit of the Pali type, which shows a few peculiarities, partly traceable in other ancient documents. The genitive in *āsa* from *a*-stems, instead of *assa*, occurs in one of the older votive inscriptions at Bharhut.² It may be explained by the substitution of the long vowel and a single consonant for the short vowel and a double consonant. The lengthening of the initial *a* of *āṃtevasī*, which is also found in *āṃtevasīni*, No. iv, finds an analogy in the curious *paryāntam*, which occurs twice in Āpastamba's *Dharmasūtra*, I. 3, 9, 23 and I. 3, 11, 33, and has been explained in the Introduction to the second edition of that work (p. v, note 4). The use of the nominative at the end of the first part of the compound *pāsādotoranam* is well known from the inscriptions of the Indo-Skythic period, see *ante*, vol. I, p. 375 and below. Possibly it is found also in one of the votive inscriptions from the Sānchi Stūpa, No. i, see *ante*, p. 90.

Next in age comes No. ii, the inscription from the reign of the Mahākshatrapa Śoḍāsa. The existence of this ruler was first made known by Sir A. Cunningham, who found another inscription with his name in the Kankālī Tīla, (see *Arch. Surv. Rep.*,

Dr. Führer has sent me during the period mentioned altogether 74 inscriptions, among which 64 are new Jaina inscriptions from the Kankālī Tīla. Those not given in this paper are either very small fragments of no particular interest or not readable with any certainty.

² See Dr. E. Hultzsch's article *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Bd. XL, p. 60ff., No. 145.

vol. III, p. 30, and plate xiii, No. 1). On the evidence of his coins, which resemble those of Azes, Sir A. Cunningham placed Śoḍāsa about 80—70 B.C., and conjectured that he was a son of Rajubula, another Satrap of Mathurā. The latter conjecture is confirmed, as he has stated of late, by a passage on Dr. Bhagvānlāl's lion-pillar, where Śoḍāsa is called the son of Rajula.³ Though the precise date assigned to Śoḍāsa may be doubted, still he must have ruled at Mathurā in the first century B.C., before the time of Kanishka and his successors. I do not dare to offer for the present any conjecture regarding the era which Śoḍāsa uses. Sir A. Cunningham (*loc. cit.*) is inclined to identify it with that used by the Mahārāja Moga and other foreign rulers of Northern India. The inscription No. ii is also in pure Prakrit of the Pali type. The next inscription, No. iii, mentions also a Mahākshatrapa, whose name seems to have begun with Ma. It is to this circumstance that it owes its place. Its appearance indicates that it is much later than No. ii, and as it is incised on a sculpture cut out of the back of that on which No. x is found, it must be later than the latter. Still its date will fall before the time of Kanishka, as the Mahākshatrapas of Mathurā must have passed away before the Kushanas reigned there. The *maṅgala* of the inscription, the only portion fully preserved, is in pure Sanskrit.

The next seven inscriptions, Nos. iv—x, which have been grouped under the name "archaic," all belong in my opinion to the period before Kanishka. But I am not able to say anything regarding their relative position towards each other or towards Nos. ii and iii. The chief differences which separate them from the documents of the Kushana-period are the use of the tripartite subscribed *ya*, the want of the loop on the left side of the ordinary *ya*, the *da*, slightly open to the left (which occurs in Nos. iv and ix), and the well developed vertical stroke and symmetrical shape of the *ta*. The *va* has a very curious shape in the word *Śivayaśā*, No. v, l. 2a, as it consists of two triangles with the apexes joined. The language of most of them is pure Prakrit of the Pali type, but No. iv shows one Sanskrit form and No. vii is apparently in pure Sanskrit. With respect to No. ix I must add that I am inclined to identify the Gotīputra Īdrapāla or Īdrapālita with Gotīputra, "the black cobra for the Śakas and the Poṭhayas" mentioned in No. xxxiii of the collection, published *ante*, vol. I, p. 396. If that is correct, the document must go back to the times before the consolidation of the foreign rule at Mathurā.

The next group, Nos. xi—xxiv, consists of the dated inscriptions which in my opinion all belong to the time of Kanishka, Huvishka and Vāsudeva. Not one shows the name of a king. Nevertheless, I believe that nobody, who carefully compares them with the dated documents, mentioning the three kings, will come to a different conclusion. The dates range within the well-known limits from Saṁvat 4 to Saṁvat 98. The characters and the language are of the same mixed types described in the introduction to my first paper, *ante*, vol. I, p. 371ff. I have nothing to add to the remarks made there on the alphabet and the spelling. As regards the language, I will only call attention to a few points. The few verbal forms, *bhavatu*, No. xiii, *astu*, No. xviii, and *nirnarayati*, No. xx, are pure Sanskrit. No. xxiii, where we have *śishyasya gaṇisya*

³ *Academy* of April 25th, 1891, p. 397. On an impression of the inscriptions on the lion-pillar, which I owe to the kindness of Dr. Burgess, I, too, read *Rajulasa putra Śoḍase chhatrava*. But I do not feel quite certain that *Rajula* and *Rajubula* are the same person, nor that the words given above, which stand in two consecutive lines with other signs in between, are really connected.

Nandiye, furnishes an exact analogy to the curious form *Haganāmdia* in No. ix of the collection in vol. I, and shows that masculine *i*-stems really take the terminations of the feminine. Possibly No. xxix, which shows *ganisya uggahiniya*, furnishes a third instance. Very interesting, too, are the numerous cases where the nominative takes the place of the crude form, both in this and in the next group. Among the remarkable words I note *asma* or *asmi kshuṇe*, "at that moment," in Nos. xv, xxiv and xlii, *paṇa* "fifty" in No. xvii and *dvāpanā* "fifty-two" in No. xviii, among which the latter possesses some interest on account of the Mahārāshṭrī *bāvanna* and the *bāvan* or *bāvay* of various modern vernaculars.

After this group have been placed thirteen inscriptions, Nos. xxv—xxxvii, which in my opinion, likewise belong to the period of Kanishka and his successors, though it is impossible to exactly fix their dates. With respect to Nos. xxv—xxvii, which show the names of Devaputra Huvishka and Devaputra Huksha, as well as the titles *māhārāja rājātirāja*, the correctness of my view is evident. It can also be proved or made probable for some others, e.g., No. xxxiv, which mentions the venerable Balatrāta and his pupil Sandhi. Both names occur in No. v of the earlier collection (*ante*, vol. I, p. 384), which is dated in the year 25. Again, No. xxxvi certainly did bear a date, which may have been Samvat 50, and the teacher Jeshṭhasti, mentioned in No. xxxvii, is known from No. xiv of the earlier collection, where the name of his pupil, looking like *Mahalo*, has to be read Mihilo, on the evidence of the new inscription. With respect to these two inscriptions, as well as to Nos. xxviii, xxix and xxxiii, the close resemblance of the letters to those of the inscriptions, showing the names of the three kings, must be allowed its due weight. I must, however, admit that Nos. xxx and xxxi are somewhat doubtful, and that they may possibly have to be transferred to the archaic group, belonging to the time before Kanishka. The characters of some of these thirteen inscriptions show a few peculiarities worthy of note. In *pratimā* No. xxix, the *ā*-stroke has been undoubtedly placed below the consonant to which it belongs. This is quite in keeping with the "anyhow-style" of the Indian writers and masons. In No. xxix of the earlier collection (*ante*, vol. I, p. 395, fourth plate), the same vowel has been attached to the lower right limb of *ta* in the word *arahaṃtāna*, and similar instances occur in later inscriptions. In No. xxxiv, l. 2, the looped *ta* of *Navahastisya* is remarkable, especially as the same sign is used for *na* in *bhrātrinam* (l. 3). The looped form of *ta* is common enough in the southern inscriptions, where it first appears in those of Siriyāna Sātakaṇi.⁴ But I have not observed it on any document which comes from the northern half of India. Another curious sign is the *va* which looks, owing to a continuation of the two side-strokes beyond the apex, almost exactly like *ma*. It is quite distinct in the word *vadhuye*, No. xxxii, l. 1, likewise in *vihāre*, No. xlii, and in *Huvishkasya*, No. xxv. As regards the spelling, I would call attention to the tachygraphic abbreviation of the word, *siddha*, discussed in the remark on No. xxvii, in note 2 on No. xxxvi, and note 2 on No. xlii. Among the linguistic peculiarities, I would point out the phrase *bahavo[to] vachaka cha gaṇino cha*, "of the great preacher and *gaṇin*," No. xxxvi, which affords another illustration of the principle discussed in the introduction to the earlier collection, *ante*, vol. I, p. 375. Another amusing instance of the

⁴ *Arch. Rep. West. Ind.*, vol. IV, plate lv, No. 22; compare also No. 20.

utter absence of all feeling for grammatical forms is furnished by the description of the *donatrix* in No. xxxiv, *Navahastisya dhítá, grahasenasya vadhu ... Sivasenasya..... bhrátrinam mátu jáyáye*, where two nominatives are co-ordinated with two genitives.

The next three inscriptions, Nos. xxxviii—xl, belong, in my opinion, to the Gupta period. This is, of course, indisputable with No. xxxix, which is dated in the reign of Kumâragupta. The shape of the letters, and especially the peculiar method of marking the long and short *i*, by turning the former to the right of the consonant and the latter to the left, makes it, I think, impossible to assign No. xxxviii to an earlier period. If my conjecture is accepted, its date, the year 57, is the earliest Gupta date yet found. No. xl may perhaps be a little later than the Gupta period. With respect to the remaining two documents it will suffice to say that No. xli clearly belongs to the eleventh century A.D., and that No. xlii, the Appendix, dates from the Indo-Skythic period.

Short discussions of the historical results, obtainable from these inscriptions, have been given already in the *Vienna Oriental Journal*, vol. V, p. 59ff, and p. 175ff, and a fuller one will appear in this publication. Here I content myself with giving a brief resumé of the chief points. First, as regards the political history, we have now, through No. ii, actual proof that the Ksh'atrapas of Mathurá used a particular era, different from that of Kanishka and his successors. The importance of this fact will probably become still greater when Dr. Bhagvân'lál's paper on his Lion-pillar will appear. For the history of the Kushana kings, we gain through No. xxvi the certainty that the name Hushka, which the *Rájataranginí* has preserved and which still survives in the name of the Kashmirian village Ushkar-Hushkapura, was actually used in ancient times for Huvishka. Secondly, with respect to the history of the Jaina sect, we learn through No. i that the Jainas were settled in Mathurá in the second century B.C., and through No. xx that an ancient Jaina Stúpa existed in Mathurá, which in A.D. 167 was considered to have been built by the gods, *i. e.*, was so ancient that its real origin had been completely forgotten. The inscriptions further furnish the new names of the Vachchhaliya *kula* (No. xiii) and of the Vidyâdharî *Śákhá* (No. xxxix) for the Koṭṭiya or Koṭika *gana*, as well as those of the Nâṭika, or perhaps Nâḍika *kula* (No. xxviii) of the Aryyabhyista or perhaps Aryyanyista *kula* and of the Sa[mkâsiyâ] *Śákhá* (No. xxxvi) for the Vâraṇa *gana*. The schools connected with the Koṭṭiya *gana* offer no difficulty, as they agree with the corresponding names of the *Kalpapasútra*. The Nâṭika or Nâḍika *kula* may be considered to correspond to the Mâlijja *kula* of the *Sthavirâvalí*, and there is just a possibility that the last name may be an abbreviated spelling for *Aryya-Aniyasa(to)* and correspond to a Prakrit corruption of *Ârya-Kanîyasa*, another equivalent for which, *Aryya-Kaniyasika*, occurs in the inscription No. xxiii of the earlier collection (see note 1 to No. xxxvi).

No. I.⁵

समनस माहरखितास अतिवासिस वक्षीपुत्रस सावकास उतरदासक[र]स पासादीतीरनं [॥^x]⁶

TRANSLATION.

“An ornamental arch for the temple⁷ (*the gift*) of the lay-hearer Utaradāsaka

⁵ Incised on a large ornamented rectangular slab, measuring 4' 2"–9".

⁶ According to the impression the reading सावकास is perhaps possible. Possibly उतरदासक is to be read.

⁷ Regarding the irregular compound, see above the introductory remarks.

(*Uttaradāsaka*),⁸ son of the Vachhī (*Vātsī mother and*) disciple⁹ of the ascetic Māharakhita (*Māgharakshita*).¹⁰

No. II¹⁰.

L. 1. नम अरहतो वर्धमानस ।¹¹

2. स्व[र]मिस महच्चपस शोडासस सवत्सर ४० (?)२ हेमंतमास २ दिवसे ९ हरितिपुत्रस पालस
भयाये समसाविकाये¹²

3. कोच्छिये अमोहिनिये सहा पुत्रेहि पालघोषेन पोठघोषेन धनघोषेन आयवती प्रतिधापिता
प्राय—[म]—

4. आर्यवती अरहतपुजाये [॥]

TRANSLATION.

“Adoration to the Arhat Vardhamāna! In the year 42 (?) of the Lord, the Mahākshatrapa Śodāsa, in the second month of winter, on the 9th day, an Āyavatī (*Āryavatī*), was set up by Amohini (*Amohinī*), the Kochhi (*Kautsī*), a female lay-disciple of the ascetics (*and*) wife of Pāla, son of a Hariti (*Haritī* or *Hārītī mother*), together with her sons Pālaghoshā, Poṭhaghoshā (*Proshṭhaghoshā and*) Dhana-ghoshā . . . the Āryavatī (*is*) for the worship of the Arhat.”

No. III¹³.

L. 1. सिद्धम् । नमोस्वहृद्भ्यः¹⁴

2. महाराजमहाचक्रपम — —¹⁵

TRANSLATION.

Success! Adoration be to the Arhats! Mahārāja, Mahākshatrapa-Ma . . .

No. IV¹⁶.

L. 1. भद्रतजयसेनस्य आतिवासिनीये

2. धामघोषाये दानो पासदो [॥*]

TRANSLATION.

“A temple, the gift of Dhāmaghoshā (*Dharmaghoshā*), the female disciple¹⁷ of the venerable Jayasena.”

⁸ Compare the Buddhist name *Uttarasena*. *Uttara* probably stands *bhīmavat* for *Uttaraphālgunī* or *Uttarabhadrapadā*.

⁹ Regarding the form *आतिवासि* see above the Introduction. The term means here no doubt that Māharakhita was the spiritual director of *Uttaradāsaka*; for the latter was, as the description shows, a layman, not an ascetic.

¹⁰ Incised on a slab measuring 3' 2" by 3' 8" and bearing the representation of a royal lady, surrounded by attendants one of whom is holding up a parasol.

¹¹ Possibly *नमो*, as the ends of the upper strokes of *na* are somewhat thickened.

¹² The first figure of the date may possibly be 70. The Anusvāra of *हेमंत* is not certain. Read *समसाविकाये*.

¹³ Incised on the top of a small statue cut out of the back of the panel, which bears the inscription No. X.

¹⁴ The second vowel of *नमो* is expressed by two abnormally short strokes. An accidental scratch gives to *हृद्भ्यः* the appearance of *हृद्भ्यः* '—

¹⁵ The last syllable may have been *मे* '—

¹⁶ Incised on the back of a broken sculptured Torana, measuring 1' 2" by 8".

¹⁷ I suppose *आतिवासिनी* means here, like *आतिवासि* in No. 1, that Jayasena was Dhāmaghoshā's spiritual director, not that she was an ascetic.

No. V¹⁹.

- L. 1a. नमो अरहतानं फगुयशस¹⁹
 2a. नतकस भयाये शिवयशा-
 3a. — — ि — र — — — र — काये
 1b. आयागपटो कारितो
 2b. अरहतपुजाये [॥^x]

TRANSLATION.

“Adoration to the Arhats! By Śivayaśâ (*Śivayaśas*), wife of the dancer Phaguyaśâ (*Phalguyaśas*), a tablet of homage (*âyâgapata*)²⁰ was caused to be made for the worship of the Arhats.”

No. VI.²¹

भगवा नेमैसो भग — —

TRANSLATION.

“The divine Nemesa (*Naigamesha*), divine”²²

No. VII.²³

- L. 1. य — च
 2. — र[क्तव]स्य च यो मनो
 3. — यतनं धनस्य महतः
 4. — — [चेप्य]क्षयं [न] किं²⁴

The fragment admits of no continuous translation. It would seem that we have in line 2 the beginning of a verse in the Śârdûlavikrîḍita metre, and in line 3 the middle portion of another. The whole was no doubt a metrical Praśasti written entirely in Sanskrit.

No. VIII.²⁵

नमो अरहतो महाविरस । माथुरक — — लवाडस [सा] —
 भयाये — — व — — नीताये [आयागपटो] [॥^x]

TRANSLATION.

“Adoration to the Arhat Mahāvira (*Mahāvira*). A tablet of homage (*âyâgapata* the gift) of . . . itâ, wife of . . lavâḍa (?), an inhabitant of Mathurâ.”

¹⁹ Incised on the base of a mutilated tablet measuring 2' 4" by 1' 9", and bearing the representation of a stûpa with rails and gate, as well as of two naked dancing women in the same posture as those on Dr. Bhagvânâl's slab, *Actes du sixième Congrès, Int. Or.*, pt. III, sect. ii, p. 142.

²⁰ Possibly फगुयशस, but I believe the apparent *i*-stroke to be accidental.

²¹ Regarding the meaning of आयागपटो, see *ante*, vol. I, p. 396.

²² Incised on a small sculptured frieze measuring 2' by 10", and bearing the representation of a large seated figure with a goat's head, of a small naked male and several large female figures, one of whom holds a child in her lap.

²³ The inscription seems to be intended to explain the meaning of the sculpture, regarding which see a subsequent article on sculptures from Mathurâ.

²⁴ Incised on a fragment of a large slab, measuring 1' by 8".

²⁵ The bracketed letter looks almost like *ki*, but the lower part of the vertical is faint, and the top so damaged, that the apparent *i*-stroke may have been only a serif. The Anusvâra of किं is doubtful.

²⁶ Incised on the base of a beautifully-sculptured square panel (an *âyâgapata*), measuring 2' 10" by 2' 10".

No. IX.²⁶

- L. 1. मा अरहतपुजा [ये]²⁷
 2. गोतीपुत्रस इद्रपा[ल] — —²⁸

TRANSLATION.

An image of for the worship of the Arhats of Īdrapāla (*Idrapāla*),²⁸ the son of the Gotī (*Gaupī mother*).

No. X.³⁰

— ये जीवनादाय —

TRANSLATION.

“Of Jīvanādā (*Jīvanandā*).”

No. XI.³¹

- A. सिद्धं स ४ गि १ दि २० वारणातो गणातो अर्यहाट्टकियातो कुलतो वजणगरित[ी शा] — —³²
 B. पुश्यमित्तस्य शिशिनि सधिसिहाये शिशिनि सिहमित्तस्य सट्ठचरि — — —³³
 C. दाति सहा ग्रहचेटेन ग्रहदासेन — —³⁴

TRANSLATION.

“Success! In the year 4, the first (*month of*) summer, the day 20,— . . . of . . . the female convert³⁵ (*sadhacharī*) of Sihamitra (*Simhamitra*), the female pupil of Sathisihā (*Shashṭisimhā*), the female pupil of Puśyamitra . . . out of the Vāraṇa gaṇa, out of the Arya-Hāṭṭakiya (*Ārya-Hāṭṭakīya*) kula, out of the Vajānagarī (*Vārjanagarī*) śākhā . . . the gift . . . , together with Graha-cheṭa (*and*) Grahadāsa.”

No. XII.³⁶

— — — स्य व ५ गृ ४ दि ५ कोट्टिया — — — — — — — — — — — — — — —
 त[ी] शाखात [ी] वाचकस्य अर्यं — —

TRANSLATION.

“In the year 5 of , in the fourth (*month of*) summer, on the fifth day,— of the preacher (*vāchaka*) Arya (*Ārya*) out of the Koṭṭiya (*gaṇa*) , out of the śākhā

²⁶ This inscription belongs to Dr. Führer's collection of 1889-90. It is incised on the pedestal of a small squatted Jina measuring 1' 6" by 1' 2".

²⁷ Restore *pratimā*.

²⁸ As the right half of the *la* has been lost, the name is not certain. It may have been *Idrapālita*.

²⁹ Regarding the person meant, see above the Introduction.

³⁰ Incised on lower border of a sculptured panel, see inscription No. III.

³¹ Incised on the base of a squatted Jina, 1' 1" by 1' 7".

³² The *i*-stroke of *siddham* has been lost; the Anusvāra is not certain. The *i*-stroke of *aryahāṭṭakiyāto* is faintly visible on the impression. Below the *ja* of *vajānagarito* a letter, probably another *ja*, has been lost. Restore *śikhāto*, but more syllables have probably been lost.

³³ At the end of the line, the name of the nun has been lost, and probably also the word *nirvartanā*.

³⁴ The line is mutilated both in the beginning and at the end, the name of the donor or donatrix and the description of the gift being certainly lost.

³⁵ This translation is, of course, merely tentative; the Sanskrit equivalent is *śrāddhāchārī*.

³⁶ Incised on base of a squatted figure of Jina, measuring 2 by 1' 0"

No. XIII.³⁷

A. स १० ८ गृ ४ दि ३ [अस्या पु] — [य] — — [या]तो गण[ती] — — — —³⁸

B. संभोगातो वच्छलियातो कुलातो गणि — — — — —³⁹

D. 1. — — — वासि जयस्य — तु मासिगिवे (?) दानं सर्वत[ो]भ[द्र] — — — —⁴⁰

2. — [सर्वस]वा[नं] सुखाय भवतु ।⁴¹

TRANSLATION.

“The year 18, the fourth (*month of*) summer, the third day,—on that (*date specified as*) above a fourfold [*image*], the gift of M ā s i g ī (?), (mother of) J a y a [*at the request*] of a *gaṇi* out of the [K o ṭ ṭ i] y a g a ṇ a, out of the *sambhoga*, out of V a c h c h h a l i y a (*Vātsalīya*) *kula*. May it be for the welfare of all beings !”

No. XIV.⁴²

A. — — — ष १० [८] व २ दि १० १⁴³

B. धितु मि[तशि]रिये भगवतो अरिष्टणिस्य [वेवर्त] ? — —⁴⁴

TRANSLATION.

“The year 18, the second (*month of*) the rainy season, the day 11
[*the gift*] of M i t a - Ś i r i (? *Mitraśrī*), the daughter of
a . . . of divine Arishtaṇemi (*Arishtaṇemi*)

No. XV.⁴⁵

A. स ३० १ व १ दि १० अस्म क्षुणे

B. 1. — — यातो गणतो [अ]र्यवेरितो शाखतो [ठा]णियातो कुलातो वह[ती] । कुटुम्बि-
णिये [य]ह⁴⁶

2. — — — — [अर्य] — दासस्य निवर्तना बुद्धिस्य धितु देवि लस्य । शिरिये दाणं ।⁴⁷

³⁷ Incised on the base of a quadruple image of four standing naked Jinas, 1' by 8". The section C. has been cut away.

³⁸ Read *asyā*. The restoration *koṭṭiyāto* is highly probable. At the end of the line the name of the Sambhoga has been lost.

³⁹ Indistinct remnants of *sya* are visible after *gaṇi*. The lost piece C must have contained the name of the Gaṇin and the greater portion of the description of the donatrix which is very imperfect.

⁴⁰ The impressions point to *mātu*. For *māsigiye* it is possible to read *māsiniye* or *maseṇiye*, but none of these forms admits of an explanation. May it be *Mosiniye* for *Moshiniye*? See below No. xxxvii. Restore *suvatobhadrikā pratimā*.

⁴¹ Read *sarvasatvānam*.

⁴² Incised on base of small standing Jina, measuring 2' by 10".

⁴³ Perhaps *varshu* is to be restored.

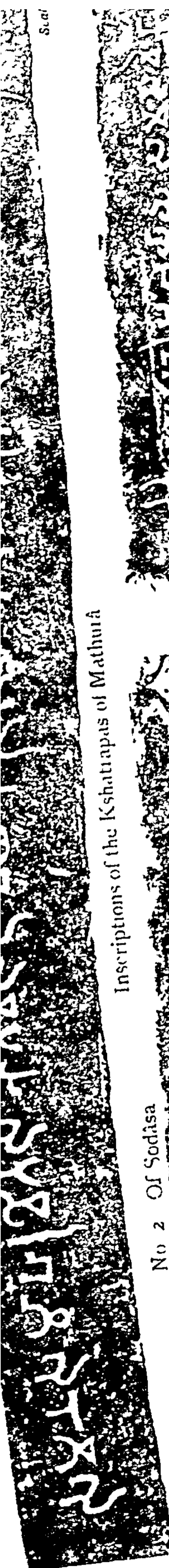
⁴⁴ The third syllable of the proper name is not certain.

⁴⁵ Incised on base of small squatted Jina, 2' by 1' 1".

⁴⁶ Restore *koṭṭiyāto gaṇāto; vahato(=brihato)*. Before *kuṭumbiṇiye* the impression shows a faint vertical stroke, which apparently indicates that in reality the line is at an end, and that one must read on from the beginning of B 2. the last words, which would give no sense, must be read at the end of the second line.

⁴⁷ Probably *ganisya* is to be restored in the beginning. As only one syllable has been lost between *arya* and *dāsasya* the restoration *godāsasya* seems certain. The name occurs in the *Kulpasūtra* (p. 79 ed. Jacobi). After *devilasya* stands again a faint vertical stroke, exactly corresponding to that in the upper line. The proper order of the words is therefore:—
कीट्टिगातो [ग]ण[ती] अर्यवेरितो शाखतो [ठा]णियातो कुलातो वह[ती] (?) [गणिस्य] अर्य [गो]दासस्य निवर्तना बुद्धिस्य धितु देविसस्य
कुटुम्बिणिये अहशिरिये दाणं ।

Scal



Inscriptions of the Kshatriyas of Mathurā

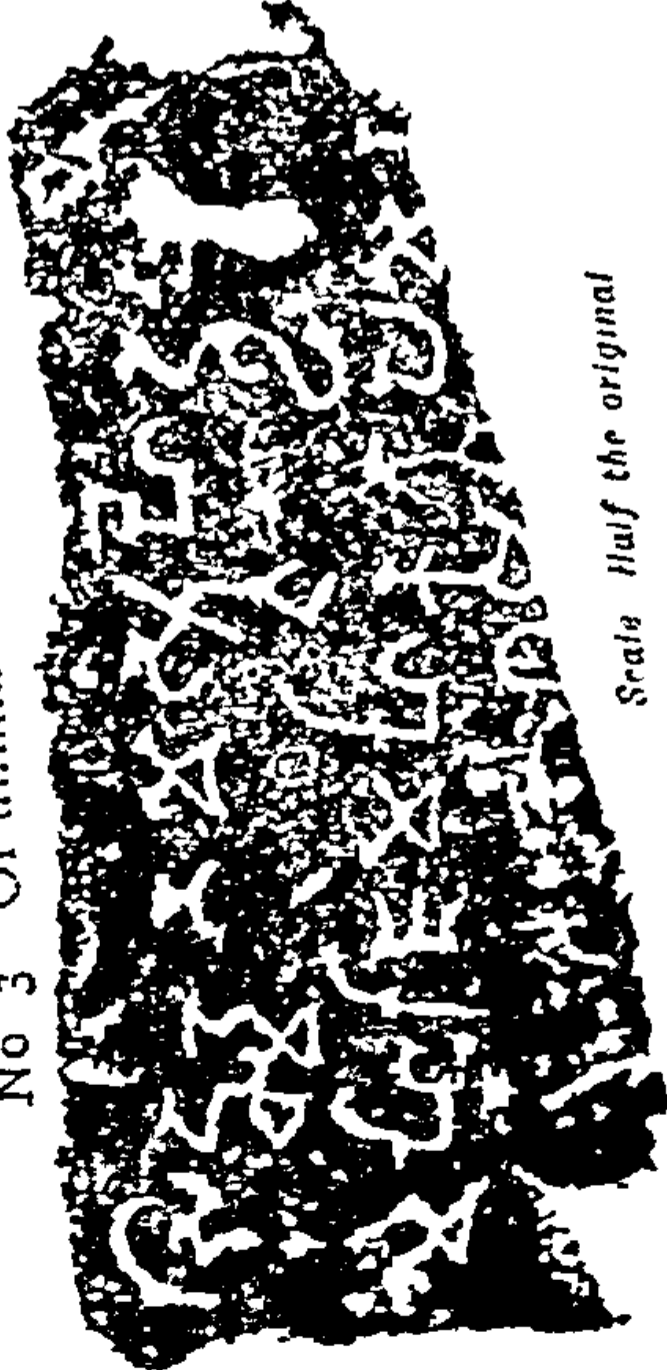
No 2 Of Sodāsa

Scal



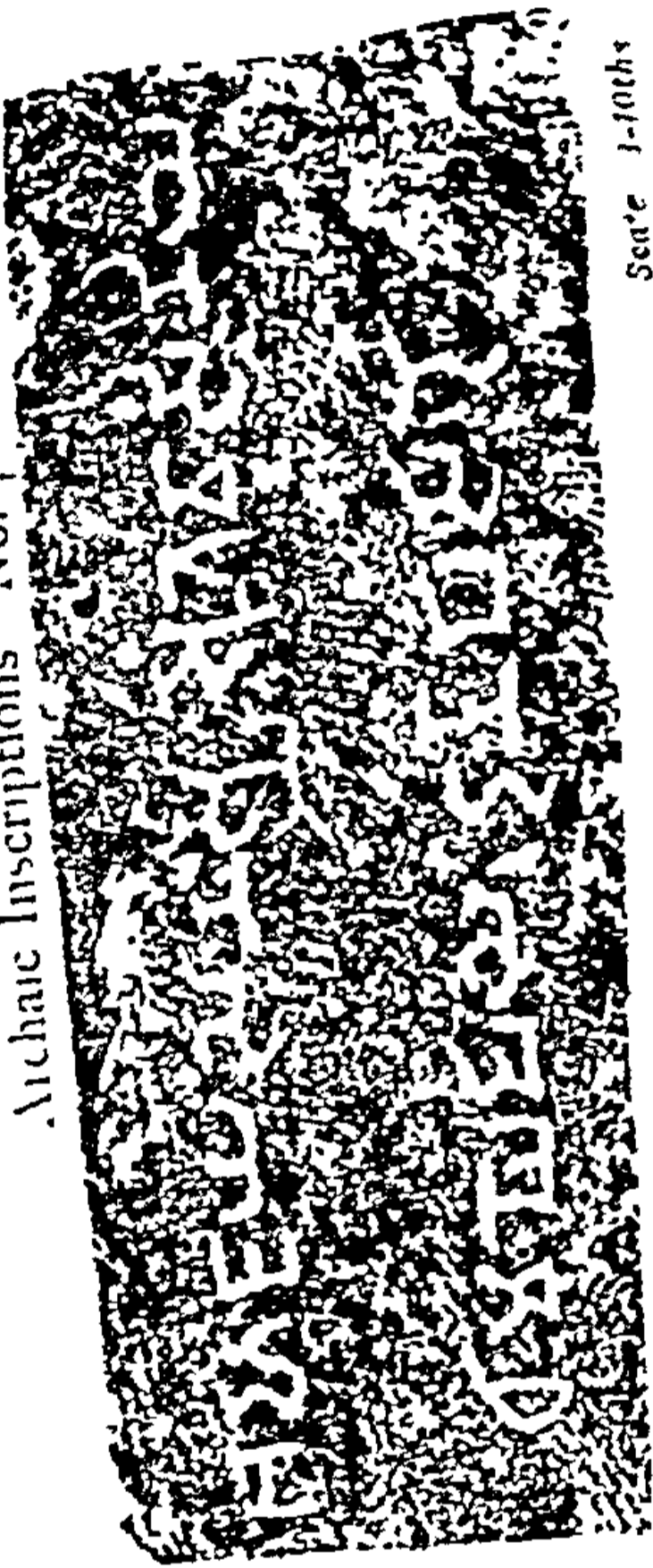
No 3 Of unnamed Kshatriya

Scal Half the original



Archaic Inscriptions. No. 1

Scale 1-10ths



No 7. Archaic.

Scal



No 5 Archaic

Scale 1-3rd



No 6. Archaic.

Scale 1 3rd



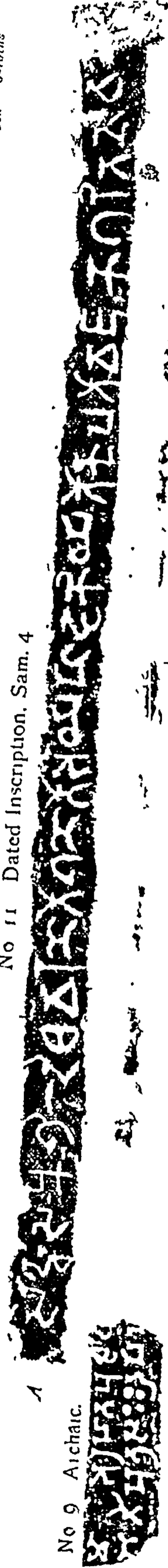
MATHURA JAINA INSCRIPTIONS (NEW SERIES): Nos. VIII-XV.

No 8 Archaic

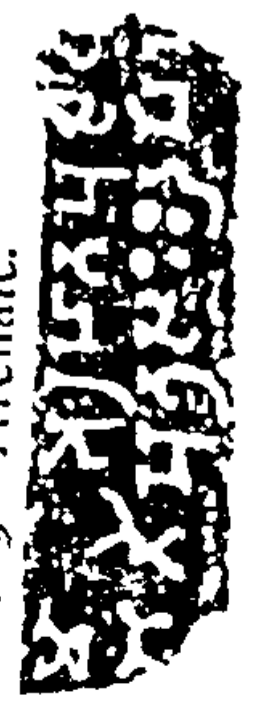


Scale 3-10ths

No 11 Dated Inscription, Sam. 4

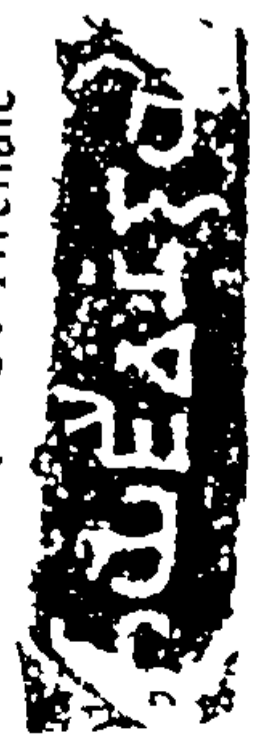


No 9 Archaic.



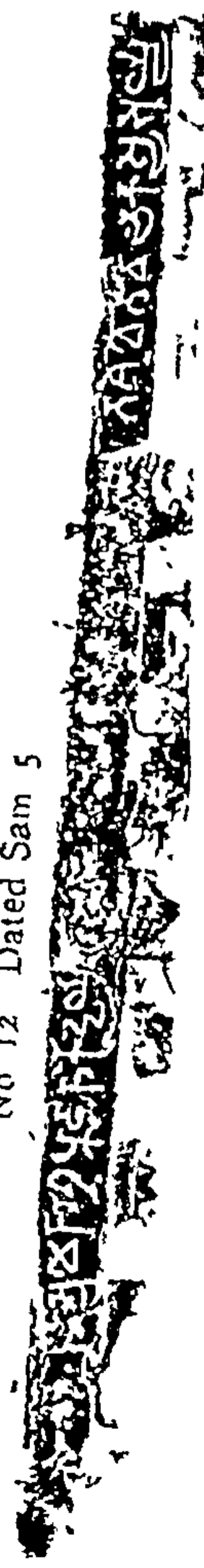
Scale 1 1/2

No 10. Archaic



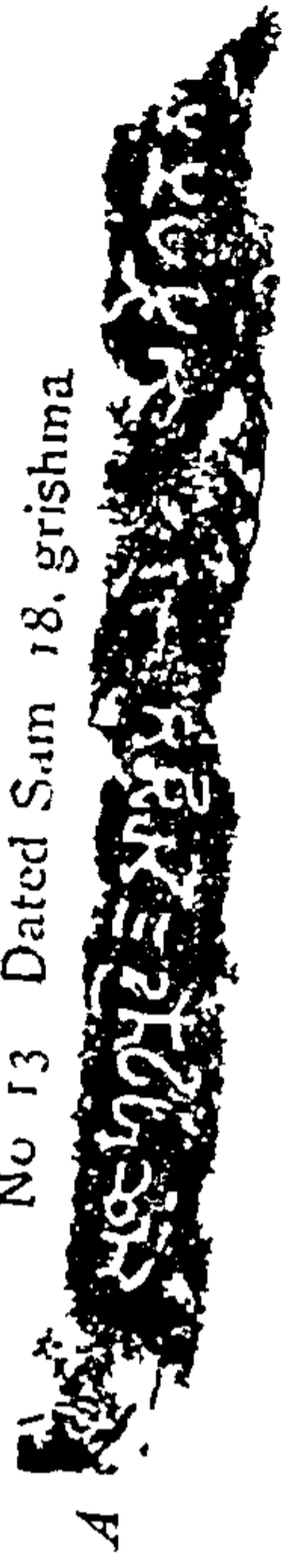
Scale 1 4th

No 12 Dated Sam 5



Scale Half the original

No 13 Dated Sam 18, grishma



No 14 Dated Sam 18 vaisha



Scale 1-3rd

No 15 Dated Sam 31



Scale Half the original

Scale. 1-3rd



A Führer, Fh D impress

TRANSLATION.

“Success! the year fifty-two, 52, the first month of winter, the twenty-fifth day, 25—at that moment (*was dedicated*) the gift of the worker in metal⁵⁸ Goṭṭika, the Śūra,⁵⁹ the son of Śramaṇaka, at the request of the preacher Aryya-Divita, (*who is*) the convert of the *gaṇi* Aryya-Maṅguhasti (*and*) the pupil of the preacher Aryya-Ghastuhasti out of the Koṭṭiya *gaṇa*, the Verâ (*Vajrâ*) *sâkhâ*, the Sthânikiya *kula* (*and*) the Śrîgriha *sambhoga*. May it be for the welfare and happiness of all creatures!

No. XIX⁶⁰.

- L. 1. सिद्ध स ६० २ व २ दि ५ एतस्य पुत्रय वाचकस्य आयकर्कुहस्य[स]⁶¹
 2. वारणगणियस शिषो ग्रहबलो आतपिको तस निवर्तना

“Success! the year 62, the second (*month of the*) rainy season, the day 5, on that (*date, specified as*) above, the pupil of the preacher Āya-Karkuhastha (*Ārya-Karkaśa-gharshita*)⁶² of the Vâraṇa *gaṇa*, was the *âtapika* Grahabala, at his request

No. XX.⁶³

- A. 1. सं ७० ८ व ४ दि २० एतस्यां पुर्व्वायं कौट्टिये गणे वडरायां शाखायां — —⁶⁴
 2. को अयवृधहस्ति अरहतो एन्दि[आ]वर्तस प्रतिमं निर्वर्तयति ।⁶⁵
 B. — — — भार्यये आविकाये [दिनाये] दानं प्रतिमा वोद्वे युपे देवनिर्मिते प्र — — —⁶⁶

TRANSLATION.

“The year 79, the fourth (*month of the*) rainy season, the twentieth day—on that (*date, specified as*) above, Aya-Vṛidhahasti (*Ārya-Vṛiddhahastin*), a preacher in the Koṭṭiya *gaṇa* (*and*) in the Vairâ (*Vajrâ*) *sâkhâ*, gave the advice to make an image of the Arhat Nandiâvarta (*Nândyâvarta*)⁶⁷ the image, the gift of the female lay-disciple Dinâ (*Dattâ*), wife of . . . , was set up at the Vodva Stûpa, built by the gods.”

No. XXI⁶⁸.

- L. 1. स ८० १ व १ दि ६ एतस्य पुत्राय [अ]यिकाजीवाये अंते-
 2. वासिकिनिये दताये निवतना । [अ]हशिरिये — — —

⁵⁸ Compare *ante*, vol. I, p. 391, No. xxi.

⁵⁹ I take Śūra, as the name of the family or the clan.

⁶⁰ Incised on the upper part of the base of a sitting Jina 2' 8" by 1' 8"; the lower part has been destroyed.

⁶¹ On further consideration, I read the numeral sign, which I formerly believed to possibly stand for 40, always as 60.

⁶² The persons named here are probably the same as those in Sir A. Cunningham's inscription, re-edited in the *Vienna Or. Jour.*, vol. I, p. 172.

⁶³ Incised on the left portion of the base of a large standing figure of Jina, measuring 2' 3" by 1' 8"; the right portion is missing.

⁶⁴ I now recognise that the second figure is 9, not 8, as I read it formerly. Possibly the apparent *ra*-stroke above *va* may be accidental. Possibly *koliye* to be read. At the end of the line the two syllables *vâcha* have certainly been lost, because the syllable *ko* in l. 2 stands exactly under *sam* and l. 2 is, therefore, complete.

⁶⁵ The *na* is abnormal, and so is the marking of the length of *â* by a stroke going upwards.

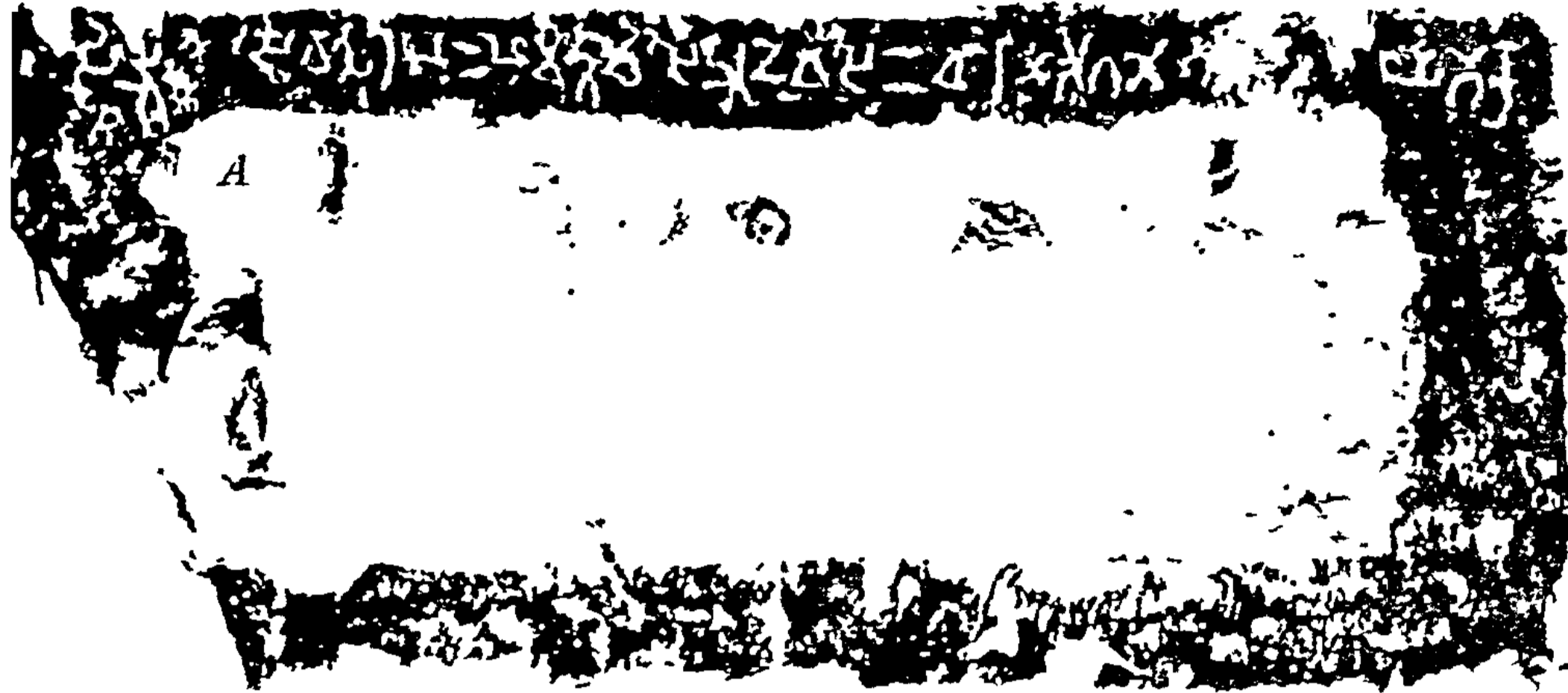
⁶⁶ It is possible to read also *vofve*, which, however, is as unsatisfactory as *vodve*. Perhaps *voddhe*, i.e. *vṛiddhe* “ancient,” is meant. Professor E. Leumann proposes to divide *pratimâvo dve* and to take this in the sense of *pratime dve* (two images)? This exceedingly ingenious explanation becomes difficult, because in A only *one* statue is mentioned. Restore *pratishtâpitâ*. At the beginning of the line stood the name of Dinâ's husband, as a small remnant of a *sya* is still visible on the impression.

⁶⁷ The Arhat Nândyâvarta, i.e., he whose mark is the *Nândyâvarta* symbol, is Ara, the eighteenth Tirthankara.

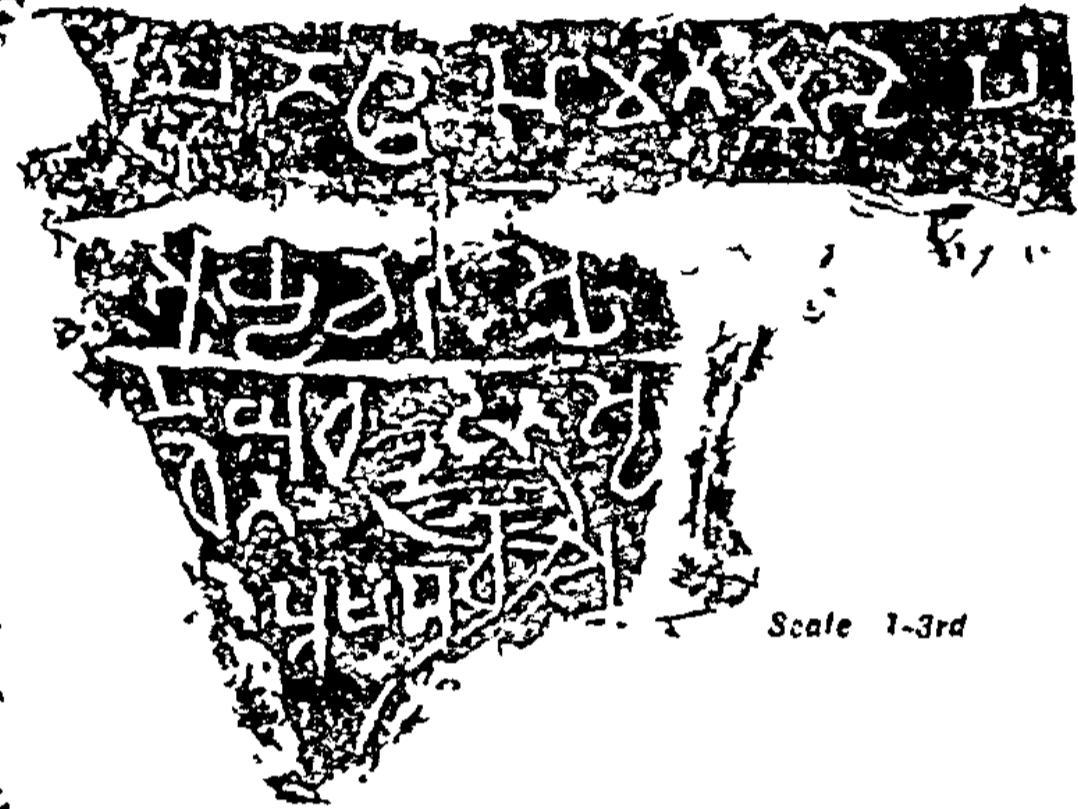
⁶⁸ Incised on the upper part of the base of a seated figure, 2' 5" by 1' 10", lower part destroyed.

MATHURA JAINA INSCRIPTIONS (NEW SERIES): NOS XVI-XIX.

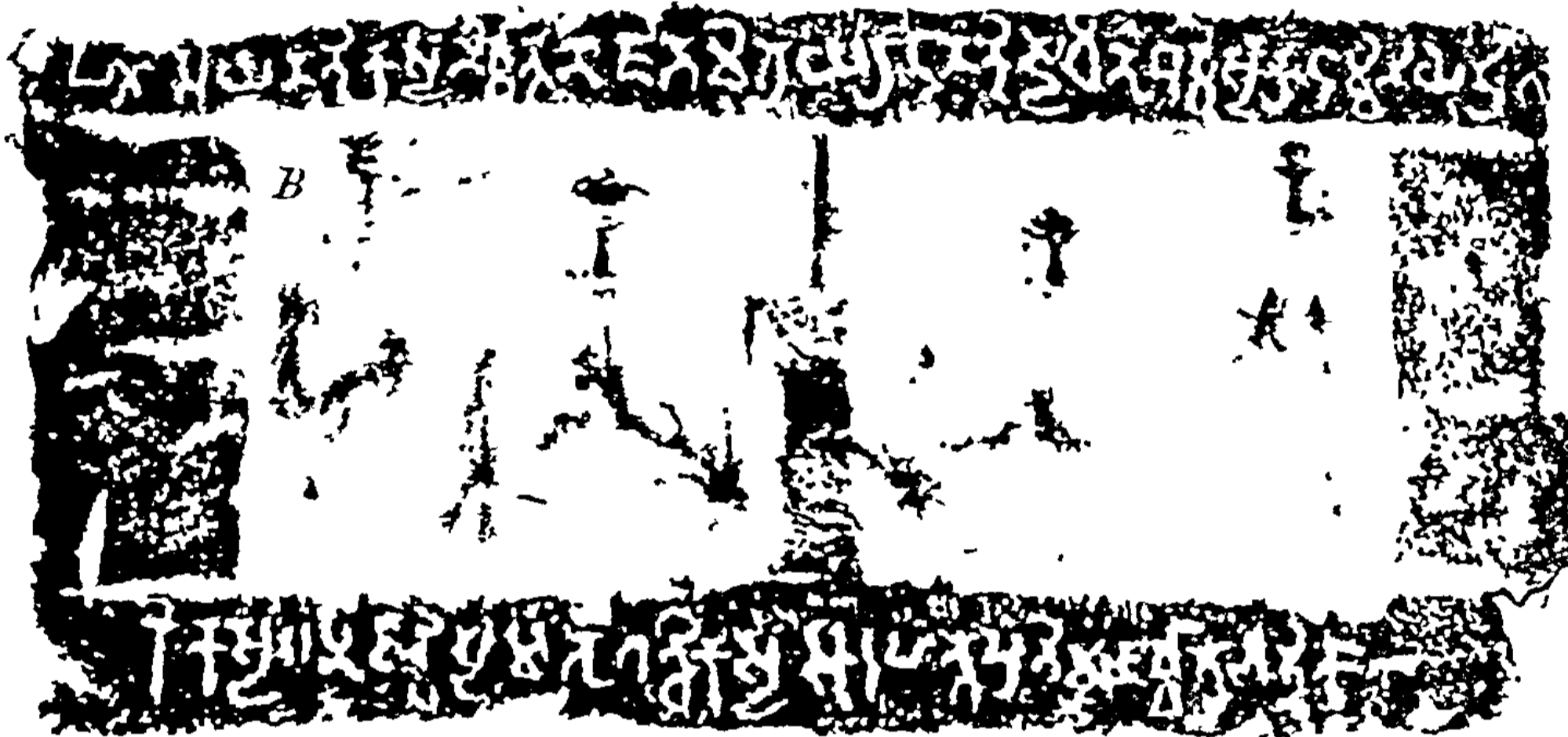
No. 16: Dated Sam. 32.



No 17. Dated Sam 50

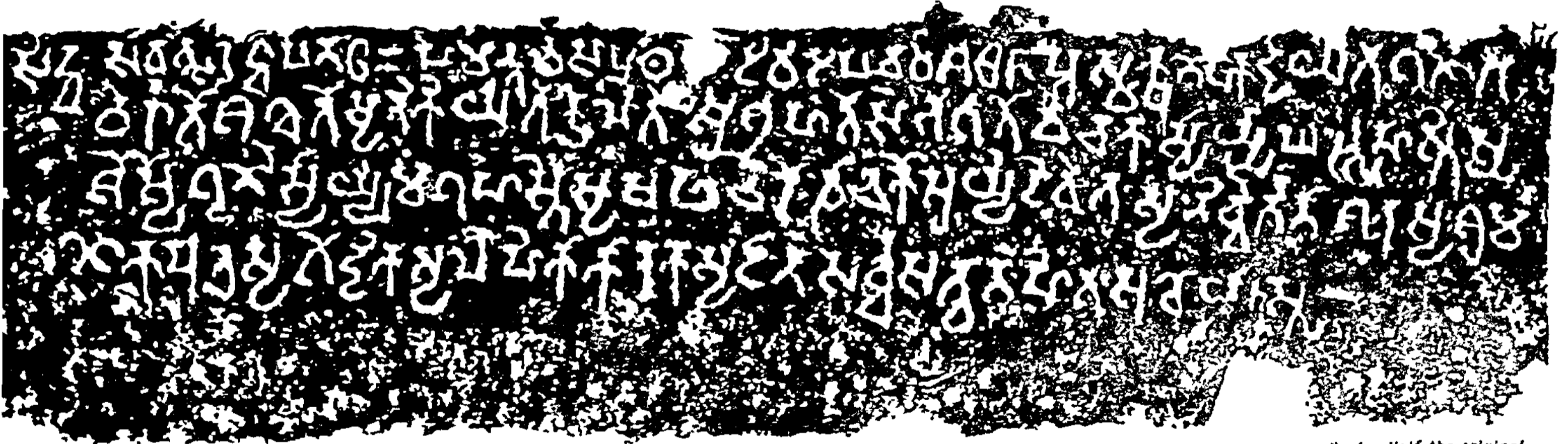


Scale 1-3rd



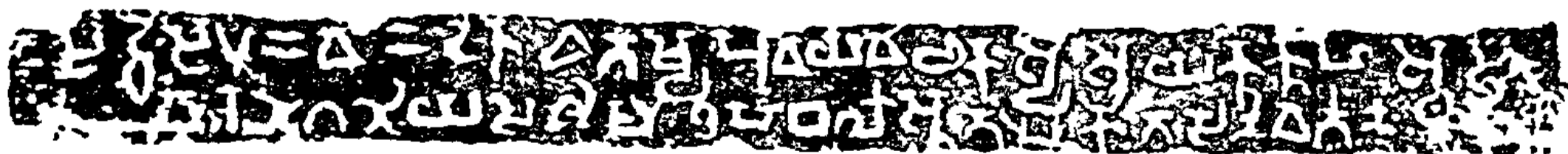
Scale: Half the original

No. 18. Dated Sam 52



Scale: Half the original

No 19 Dated Sam 62



A Führer, Ph D, impress

Scale 3-10ths

No. XXV.⁷⁶— — — — [व]पुत्रस्य हुविष्कस्य स — — —⁷⁶

TRANSLATION.

“In the year of . . . Devaputra Huvishka”

No. XXVI.⁷⁷

A. 1. एकनती [श]

B. 1. अ[र]ह[तो]

C. 1. — — —

2. वा — —

2. — [ह]रवल

2. प्रतिस — —

D. 1. स्व म — र — स्य देव[पु]त्रस्य [हु]क्षस्य — — —⁷⁸

2. [वा]सि[क] नगदतस्य शिषो मि[ग क]— — े स — —

I am not able to give a certain connected translation of this fragment. It is only evident that D. 1—2 gives us the names of the Mahârâja Devaputra Huksha, (*Hushka* or *Huvishka*), and of a monk named Nagadata (*Nâgadatta*). It may also be suggested that the inscription begins with D. 1, because that line contains the group *sdha*, an abbreviation of *sidham*, and the name of the king. The continuation may possibly be looked for in A 1, where the word *ekunatîsa*, the twenty-ninth, seems to belong to the date. The year 29 would fall in the reign of Huvishka.

No. XXVII.⁷⁹

L. 1. सिद्धम् महाराजस्य राजातिराजस्य — — — — —

2. ओहनन्दिस्य शिषेण से — न — — — — — ि⁸⁰

TRANSLATION.

“Success! Of the great king, the supreme king of kings by Sena, the pupil of Ohanandi (*Oghanandin*)”⁸¹

No. XXVIII.⁸²A. — — भगवतो उसभस वारणे गणे नाडिके कुले — — — — — खा [य] — —⁸³B. दुक्स वायक्स सिस्निण सादिताए नि — — —⁸⁴

TRANSLATION.

“[Adoration] to divine Usabha [*Rishabha*]! At the request of Sâditâ, female

⁷⁶ Incised on the base of a standing Jina, measuring 3' 6" by 2' 6".

⁷⁶ Restore *devaputrasya* and *samvatsaro*.

⁷⁷ Incised on the base of a broken standing Jina, measuring 1' 8" by 1' 1".

⁷⁸ The bracketed letters are all more or less uncertain: *hukshasya* looks, because the first letter is blurred, like *pukshasya*. But two impressions show a small curve at the extremity of the top of the right-hand vertical stroke.

⁷⁹ Incised on the base of a sitting Jina, 1' 6" by 2' 1".

⁸⁰ Restore *senena* according to C. No. 10 (republished *ante*, vol. I, p. 396, No. xxx), where *Sena*, pupil of *Ohanandi*, is mentioned. The last *na* is faintly visible on the impression. It is important to note that in this inscription the initial letter of *Ohanandi's* name is unmistakable and that the reading *Deha*^o is impossible.

⁸¹ As the other inscription is dated Sam. 47, the king, whose name has been lost, must be Huvishka.

⁸² Incised on the base of a squatted Jina, measuring 2' by 1' 8".

⁸³ Restore *namo* before *bhagavato*. Possibly *nâṭike* or *nâṭike* to be read. Restore *sâkâyâm*

⁸⁴ Restore *sârvartand*.

pupil of . . . dhuka, a preacher⁵⁵ in the Vâraṇa gaṇa, Nâḍika kula and
śākhâ

No. XXIX.⁵⁶

स्थ[र]निकिये कुले गनिस्य उगहिनिय शिषो वाचको घोषको आर्हतो⁵⁷ पर्वस्य प्रतिमा — —

TRANSLATION.

. . . "The preacher Ghoshaka, pupil of the Uggahini,⁵⁸ a gaṇi (gaṇin) in the Sthânikiya (°kīya) kula; an image of the Arhat Parśva (Pārśva)." . . .

No. XXX.⁵⁹

L. 1. नमो अरहंतानं सिहकस वानिकस पुत्रेण कोशिकिपुत्रेण⁶⁰

2. सिंहनादिकेन आयागपाटो प्रतिथापितो आरहंतपुजायै [॥^x]

TRANSLATION.

"Adoration to the Arhats! A tablet of homage (âyâgapāṭa) was set up by Sihanâdika (Simhanâdika? °nandika?), son of the Vânika⁶¹ Sihaka (Simhaka) and son of a Kośikî (Kauśikî mother), for the worship of the Arhats."

No. XXXI.⁶²

नमो अरहंताना शिवघो[पक]स भरि[या] — — — — ना — — — — ना — —

TRANSLATION.

"Adoration to the Arhats! the wife of Śivaghoshaka"

No. XXXII.⁶³

L. 1. नमो अरहंतानं [मल] — एस धितु भद्रयशस वधुये भद्रनदिस भयायै⁶⁴

2. अ[चला]यै आ[या]गपटो प्रतिथापितो अरहतपुजायै [॥^x]⁶⁵

TRANSLATION.

"Adoration to the Arhats! A tablet of homage (âyâgapāṭa) was set up by Achalâ (?), daughter of Mala-ṇa (?), daughter in-law of Bhadrayaśa (Bhadrayaśas), and wife of Bhadranadi (Bhadranandin), for the worship of the Arhats."

⁵⁵ Vâyaka is the Jaina-Prakrit form for vâchaka.

⁵⁶ Incised on the left side of the upper part of the base of a squatted Jina, 1' 2" by 1' 9", the right side being broken off.

⁵⁷ Read arhato.

⁵⁸ The word looks like a female name, and might correspond with Sanskrit udgrahinî. But the difficulty is that it is joined with the title gaṇi, which is given to males alone.

⁵⁹ Incised on the base of a beautifully sculptured square panel measuring 2' 1" by 1' 11", the central figure of which is a seated Jina.

⁶⁰ Ārahanta° is a mistake for arahanta and âyâgapāṭo may be a mistake for paṭo, but, as the Sanskrit has paṭa and patta, the form pāta is not impossible.

⁶¹ This might be a corruption or misspelling for vânijaka or vâniyaka. But, as Sihanâdika receives the epithet kośiki-putra, I suspect that he was a Kshatriya, not the son of a merchant, and that Vânika is the name of his clan.

⁶² Incised on the base of a sculptured square slab, measuring 2' 10" by 3' 1".

⁶³ Incised on the base of a sculptured square slab, measuring 2' 7" by 2' 4".

⁶⁴ The bracketed letters are uncertain. The first may be दा.

The second and third letters of this line are uncertain.

No. XXXIII.⁹⁶

- A. वर्धमानपटिमा वजरनद्यस्य धिता वाधिशिव — — — —
 B1. — ि— स्य — कुटीबिनि⁹⁷ दिनाये दाति नडिम[शि] ये — — — —
 2. — — — — — — — — — —

TRANSLATION.

“An image of Vardhamâna, the gift of Dinâ (*Dattâ*), daughter of Vajaranadya (*Vajranandin*), [daughter-in-law]⁹⁸ of Vâdhiśiva (*Vṛiddhiśiva?*) house-wife of
i; Baḍimasi's (?)”

No. XXXIV⁹⁹

- L. 1. उचेनगरितो शखतो अर्यबलत्तस्य शिसिणि अर्यबल्ल—¹⁰⁰
 2. अर्यबलत्तस्य शिष्यो अर्यसन्धिस्य परिग्रहे नवहस्तित्य धितर ग्रहसेनय वधु — — — —
 3. गिवसेनस्य देवसेनस्य शिवदेवस्य च भ्रात्रिनं मातु जायये प्रतीमा प्र — — — —¹
 4. [मा]नस्य सर्वसत्वानं हितसुखय ॥

TRANSLATION.

“For the acceptance³ of Aryya-Sandhi (*Arya-Sandhi*), pupil of Aryya-Balattrata (*Ārya-Balatrāta*) [and of ?] Aryya-Bahma, . . (*Ārya-Brahma* . .), the female pupil of Aryya-Balattrata (*Ārya-Balatrāta*) out of the Uchenagarî (*Uchchānagari*) śākhâ, Jâyâ, daughter of Navahasti (*°hastin*), daughter-in-law of Grahasena, mother of the brothers Śivasena, Devasena and Śivadeva, has set up an image of [Var-dha]mâna for the welfare and happiness of all creatures.”

No. XXXV.⁴

- A. तिये निर्वर्तना
 B. 1. तो शखतो शिरिकतो संभोक्तो अर्य
 2. ि—धराये निवतना शिवद[त] —⁵
 3. — — लनस्य मतु ह[स्त] — — —

Remark.

If the two fragments, which admit of no connected translation, belong to one inscription, the occurrence of the words *nirvartanâ* and *nivatanâ* is very remarkable. There is no other instance of the kind.

⁹⁶ Incised on the base of a squatted Jina, measuring 1' 11" by 1' 6".

⁹⁷ The *ba* of *kuṭībini* is abnormal, being made round and not perfectly closed.

⁹⁸ The restoration proposed may be safely made according to the analogy of the other inscriptions.

⁹⁹ Incised on the base of a large slab, measuring 2' 10" by 2' 1".

¹⁰⁰ Read शाखाती. Restore अर्यबल्लदासिये or °मिताये.

¹ The apparent *â*-stroke after the *la* of *Balattrata* is an accidental scratch, not visible on the reverse. The same remark applies to the apparent *ra*-stroke above the *va* of *Navahastisya*. According to the reverse of the impression the real reading is *parigrahe*, not *parigraho*, as the obverse seems to show. At the end of the line, five or six letters have been lost, probably *bhayâ* or *bharyâ*, preceded by a male name in the genitive.

² Read *śivasenasya*. Restore *pratiśṭhâpitâ vardha*.

³ *Parigrahe* 'for the acceptance' is common on the Buddhist inscriptions of the first and the following centuries of our era. Here it indicates that the ascetics named exhorted *Jâyâ* to make the donation and that the spiritual merit is made over to them; for, the image itself could, of course, be of no use to them.

⁴ Incised on the base of a quadruple image of four standing naked Jinas, measuring 2' by 8", sections C and D being cut away.

⁵ A. the beginning पण्तिधराये i.e. पञ्चतिधरायाः has probably to be restored; compare below No. XXXVI.

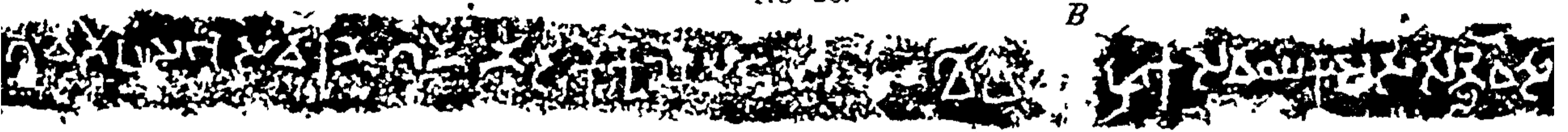
No. 27.



Sc

No 28.

B



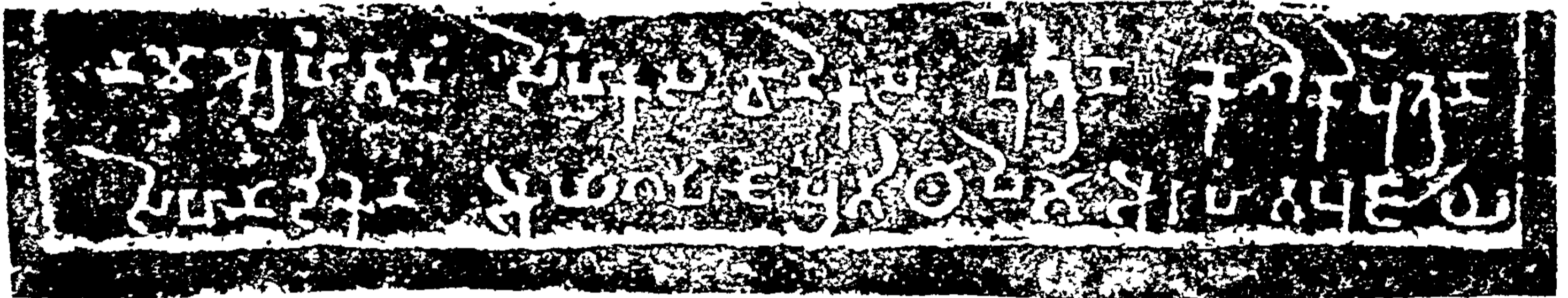
Sc

No. 29.



Scale. Half the original

No 30

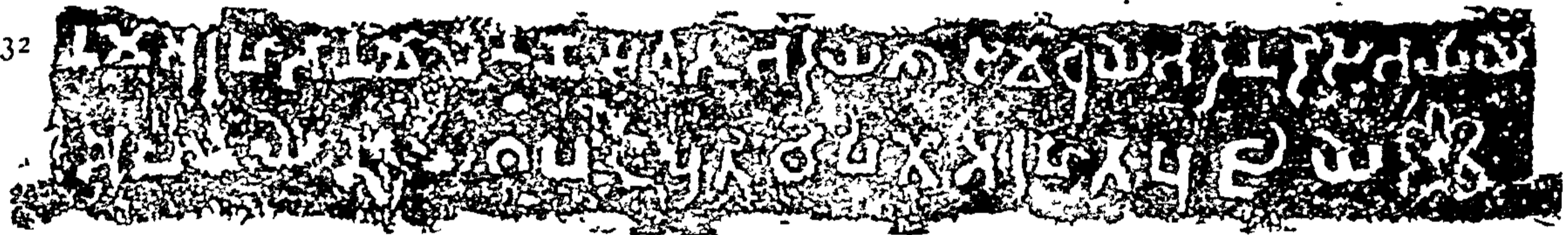


Scale Half the original

No 31.



No 32



Scal

Scale 1-3rd

No 33

A

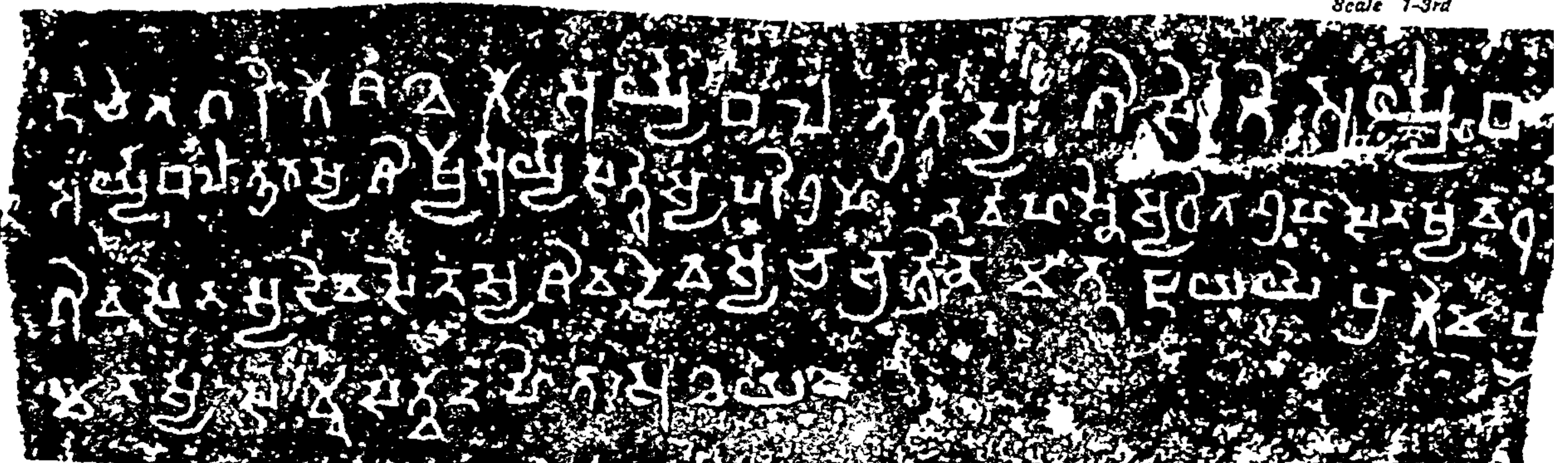


B



Scale 1-3rd

34

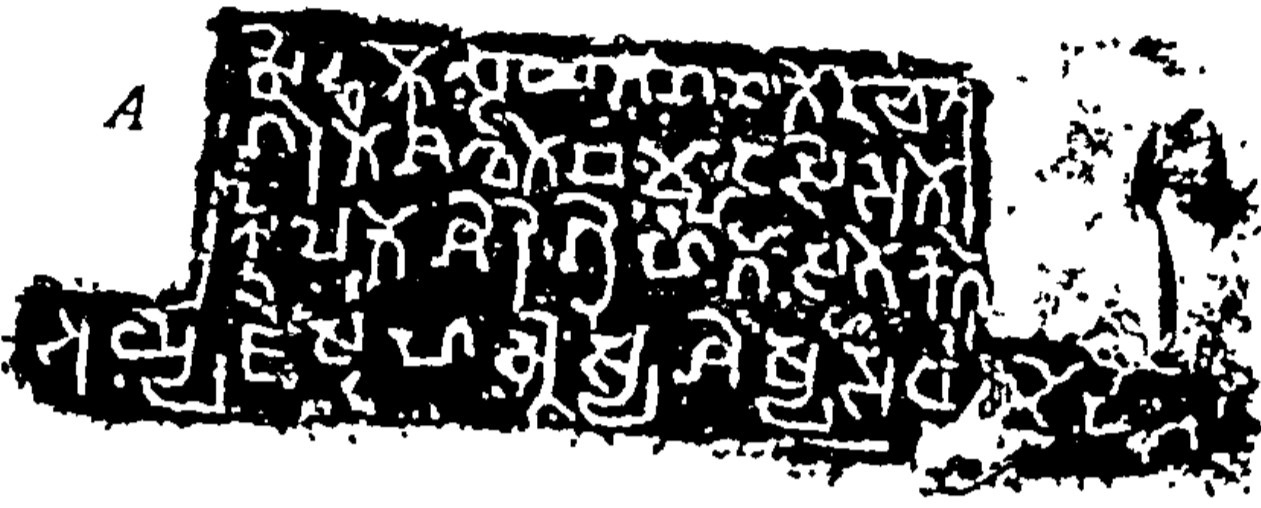




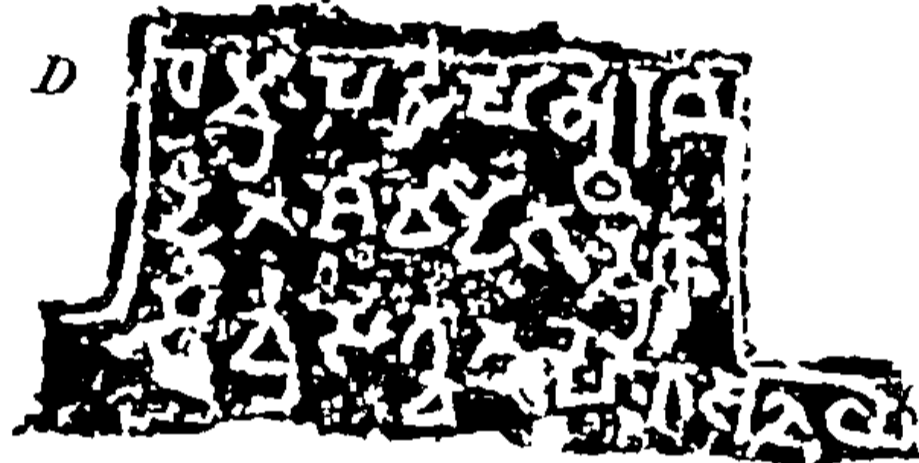
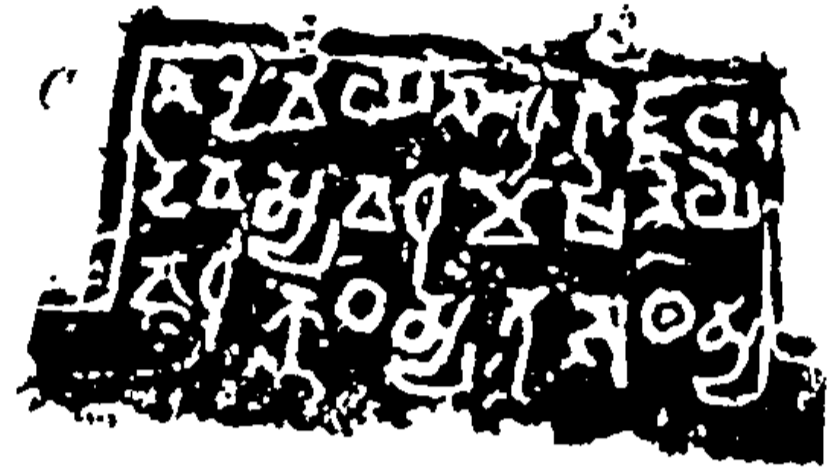
No. 36.

Scale: Half the original.

Scale: 1-3rd.

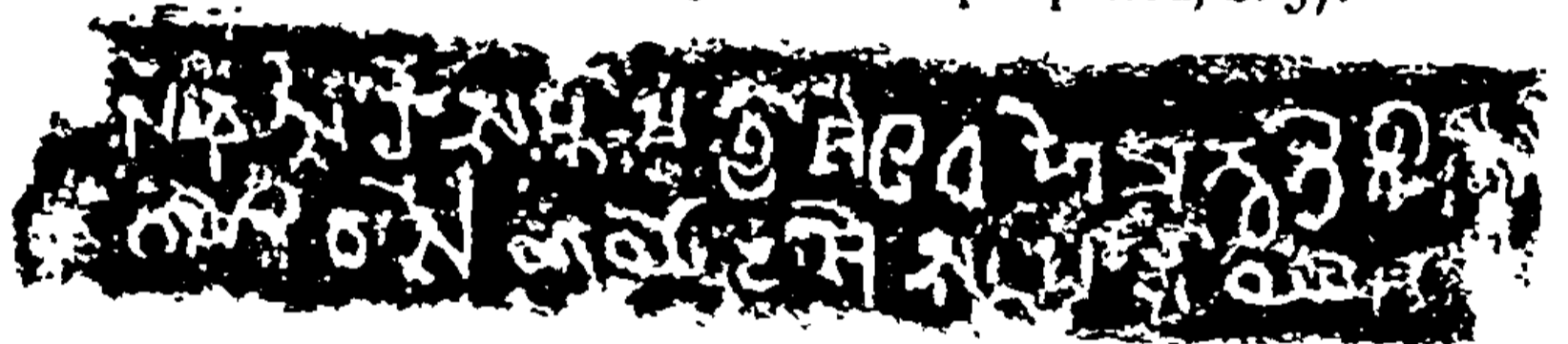


No. 37.



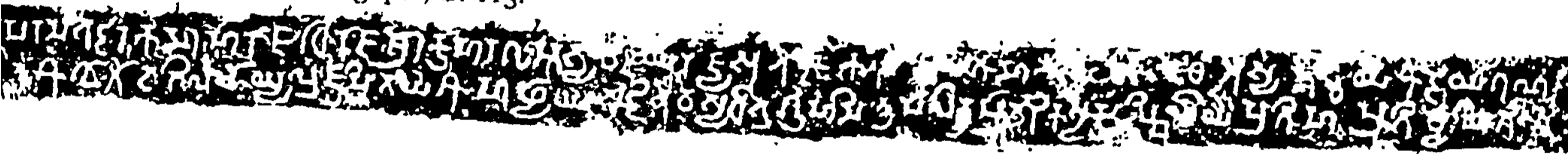
Scale: 1-3rd.

No. 38: Inscription of Gupta period, S. 57.



Scale: Half the original.

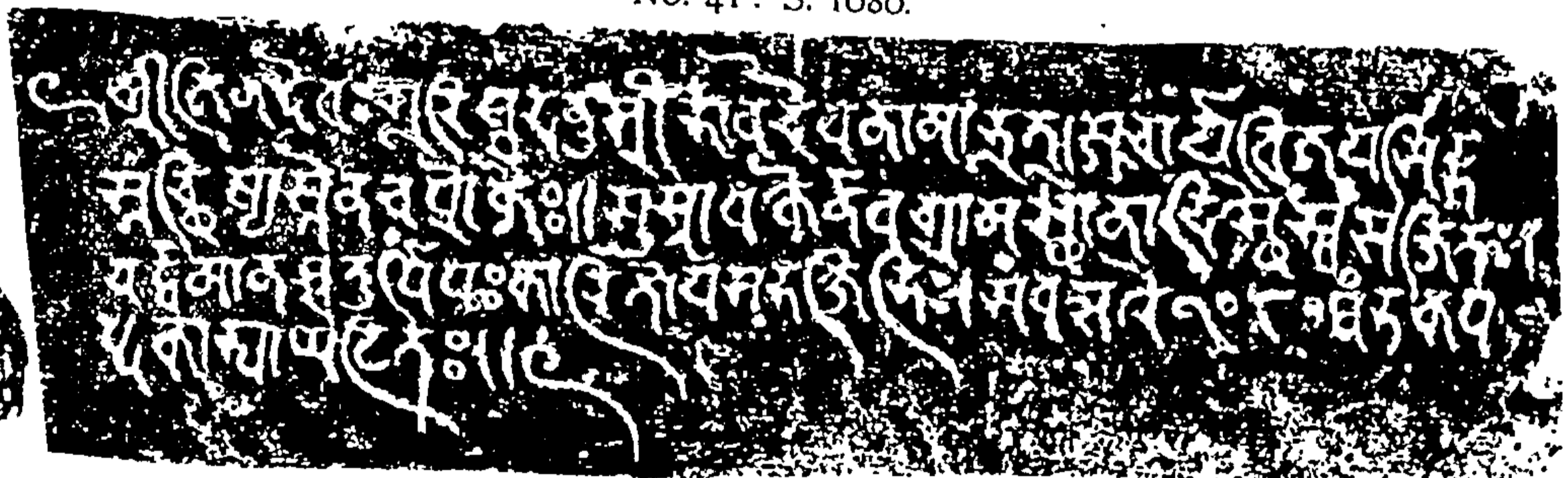
No. 39: Inscription of Kumâragupta, S. 113.



Scale: 3-10ths



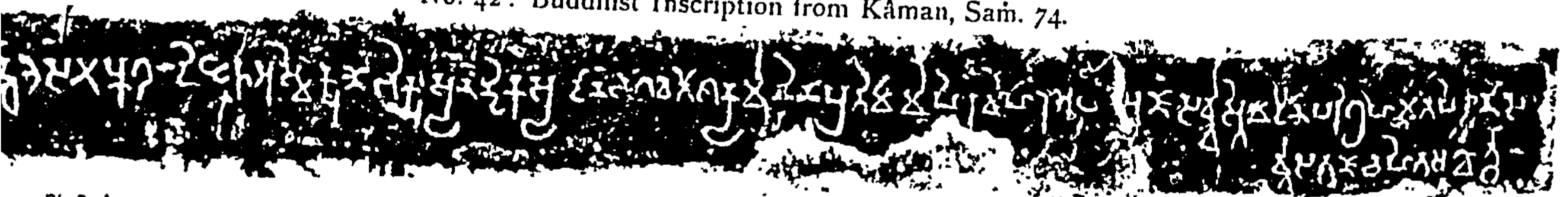
No. 41: S. 1080.



Scale: 1-3rd.

Scale: Half the original.

No. 42: Buddhist Inscription from Kāman, Sam. 74.



Scale: 1-3rd.

No. XXXVI.⁶

- L. 1. — — ५० (?) हे २ दि १ अस्य पुर्व्वय वरणतो गणतो अय्यभ्यस्तकुलतो [स] — — —⁷
 2. — खतो शिरिग्रिहतो सभोगतो वहवो वचक च गणिनो च समदि[अ]—⁸
 3. — वस्य दिनरस्य शिशिनि अय्यजिनदसिपणतिधरितय शिशिनिअ — —⁹
 4. घकरवपणतिहरमसोपवसिनि बुवुस्य धित रज्जवसुस्यधर्म — —¹⁰
 5. [द]विलस्य मतु विष्णु[भ]वस्य पिदमहिक विजयशिरिये दन वध — —¹¹
 6. — — — — — — — — — — —

TRANSLATION.

“ 50, (?) second month of winter, first day, on that (date, specified as) above, [an image of] Vadha[mâna] (*Vardhamâna*), the gift of Vijayaśiri (*Vijayaśrî*), daughter of Bubu, first wife of Rajyvasu (*Râjyvasu*), mother of *Devila* and) paternal grandmother of Viṣṇubhava, who fasted for a month¹² (and) obeys the command¹³ of A[yya] . . . ghakaraba (?) (*who is*) the female pupil, obeying the command¹⁴ of Ayya-Jinadasi (*Ārya-Jinadāsî*), (*who was*) the female pupil of Samadi . . . ya Dinara, the great (?) preacher and *gaṇi* out of the Vārāṇa (*Vārāṇa*) *gaṇa*, the Ayyabhyista (?) *kula*, the Sa[mkâsiyâ] *śākṇâ*. and the Śirigriha (*Śrîgrîha*) *sambhoga*”

No. XXXVII.¹⁵

- A 1. सिद्ध को[ट्टि]यतो गणतो उचेन-
 2. गरितो शखतो वहादासिअतो¹⁶
 3. कुलतो शिरिग्रिहतो संभोकतो
 4. अय्यजेष्टहस्तिस्य शिष्यो अ[र्यमि]हि[लो]
 B 1. तस्य शिष्य[ो] अर्यत्तेर¹⁷
 2. [को]वाचको तस्य निर्वत-
 3. न वर[ण]हस्ति[स्य]¹⁸

⁶ Incised on the base of a broken image, measuring 10" by 1' 4".

⁷ The first figure may possibly have been 7. In the transcript, I have given the apparently plain, but inexplicable, reading *ayyabhyistakulato*. It is, however, possible that the third syllable may be intended for *ngi*. If this were the case, and if we might assume that we had to deal with a combination of the consonants and a partial omission of the vowels, as in *sdha* for *sidha* (see No. xxvi), the first four syllables might be a kind of tachygraphic representation of *ayyâniyasato* and correspond to *āryakanīyasataḥ*. This *kula* of the Vārāṇa *gaṇa* is mentioned in No. 23, *ante*, vol. I, p. 392. The *śākṇâ* was probably *Samkâsiyâ*, see *Kalpasûtra*, p. 80 (ed. Jacobi)

⁸ Restore *śakhato* i. e. *śākṇâto*; read *sambhogato* and *bahato*; the last bracketed letter is very doubtful.

⁹ Restore *ayya*^o.

¹⁰ Restore *dharmapatni*

¹¹ Read *devilasya*. Restore *vadhamanopratiṃ* or perhaps *paṭima*, as the inscription does not mark the *â*-stroke. The last three syllables no doubt stood in line 6, which has been completely destroyed with the exception of the tops of a few letters.

¹² A pious queen, who fasted for a month, is mentioned in the large Nârâghât inscription, *Arch. Sur. Rep. W. I.* vol. v., p. 60.

¹³ *Panatihârîta* corresponds with Sanskrit *dhâritaprajñapti*.

¹⁴ *Panatihara* i. e. in Sanskrit *prajñaptidhard*.

¹⁵ Incised on base of a large quadruple image, consisting of four standing naked Jinas, measuring 1' 7" by 9".

¹⁶ Read *bahma*

¹⁷ Read *tasya*.

¹⁸ *Nirvatana* is, no doubt, meant for *nirvarṇandâ*.

- C 1. [च] देविय च धित जय-
 2. देवस्य वधु मोषिनिये
 3. वधु कुठस्य कसुथस्य
 D 1. धम्मप[ति]ह स्थिरए¹⁹
 2. दन शवदोभद्रिक²⁰
 3. सर्वसत्वन हितसुखये²¹

TRANSLATION.

“Success! The pupil of Ayya-Jeshṭahasti (*Jyeshṭhahastin*) out of the Koṭṭiya *gaṇa*, the Uchenagarī (*Uchchānagarī*) *Śākhā*, (and) the Bamhadāsia (*Brahmadāsika-kula*) (was) Aryya-Mihila (*Ārya-Mihira*); his pupil (was) the preacher (*vāchrka*) Arya-Ksheraka (*Ārya-Kshairaka* ?); at his request a fourfold (image was dedicated as) the gift of Sthirā, daughter both of Varāṇahasti (*°hastin*) and of Devī, daughter-in-law of Jayadeva (and) daughter-in-law of Moshinī (and) first wife of Kuṭha Kasutha for the welfare and happiness of all creatures.”

No. XXXVIII.²²

संवत्सरे सप्तपञ्चाश ५० ७ हेमन्वत्रितो —²³
 —से [दि]वसे त्रयोदशे अ—पूर्वायां —²⁴

TRANSLATION.

In the fifty-seventh, 57, year, in the third month of winter, on the thirteenth day, on that (date specified as) above

No. XXXIX.²⁵

- L. 1. सिद्धम् । परमभट्टारकमाहाराजाधिराजश्रीकुमारगुप्तस्य विजयराज्यसं [१०० १०]
 ३ क — — — — न्तमा — — [दि]— स २० अस्यां पू[र्व्यायां]कोट्टिया गणा-²⁶
 2. द्विद्याधरी[तो] शाखातो दतिलाचाय्यप्रज्ञपिताये शमाढ्याये भट्टिभवस्य धीतु ग्रहमिच्छपा-
 लि[त]प्रा[ता]रिकस्य कुटुम्बिनीये प्रतिमा प्रतिष्ठापिता ।²⁷

TRANSLATION.

“Success! In the year 113, in the victorious reign of the supreme lord and supreme king of great kings, the illustrious Kumāragupta, on the twentieth day [of the winter-month] Kārttika]—on that (date, specified as) above an image was set up by Śāmāḍhyā (*Śyāmāḍhyā*), daughter of Bhaṭṭibhava (and) house-wife of the ferry-

¹⁹ *Dhamrapatiha* seems to be a misspelling of *dharmapatiye* with *dhamra* for *dharmā*. Compare the forms of the Girnār version of Aśoka's rock-edicts *ārabhīptā* for *ārabhitpā*, *tiṣṣanti* for *tiṣṭanti*, and so forth.

²⁰ Meant for *dānaṃ sarvatobhadrikā* viz. *pratimā*.

²¹ Meant for *sarvasatāna hitasukhāye*. The spelling *sarva* for *sarva* is not uncommon in bad MSS.

²² This is Mr. Growse's No. 5 (*Indian Antiquary*, vol. VI, p. 219). It is incised on the base of a small statue, now preserved in the Mathurā Museum,

²³ Read *hemanta*; restore *tritiya* or *tritiye*.

²⁴ Restore *māse* and *asyām*.

²⁵ Incised on the base of a large sitting Jina, measuring 3' 8" by 2' 7".

²⁶ Read *-mahā-āja-*; restore *kārttikahemantamāsasya divase*.

²⁷ Read *datilāchāryya*.—Possibly *prābhārikasya* is to be read.

man (?) Grahamittrapālita,²⁹ who had received the command (to make the dedication) from Datilāchāyya (Dattilāchārya) out of the Koṭṭiya gaṇa (and) the Vidya-dharī Śākhā.”

No. XL.²⁹

- L. 1. —प्रीक[रच त]³⁰
 2. चन्द्रावदाता भवतु
 3. तारयित्री; ॥ गोविन्दस्य
 4. रं वडभरस्या विनि.—
 5. भ्रतलीलेखि सुनेस्तेनेदं

This fragment, of which no continuous translation is possible, belongs to a longer metrical Praśasti, which apparently recorded the building or restoration of a temple. For the remnant of line 5 says :—“ By him this . . . of the sage, which touches the sky.” It is evident that a word like गृहम् or आयतनम् has been lost. The verses to which the pieces in lines 2, 3 and 5 belong, seem to have been in the Śārdūlavikrīḍita metre.

No. XLI.³¹

- L. 1. ओ श्रीजिनदेवः सूरिस्तदनु श्रीभावदेवनामाभूत् ।
 आचार्यविजयसिङ्ग-
 2. स्तच्छिष्यस्तेन च प्रोक्तैः ॥ [१॥^x]³²
 सुस्रावकैर्नवग्रामस्थानादिस्यै स्वसक्तिः ।
 3. वर्द्धमानश्चतुर्विधः कारितोयं समक्तिभिः । [१२॥^x]³³
 संवत्सरे १०८० थंभकप-
 4. प्पकाभ्यां घटितः ॥ ओ³⁴

TRANSLATION.

“Om! The illustrious Jinadeva (was) a Sūri; after him was he who is named the illustrious Bhāvadeva. His pupil (is) the Āchārya Vijayasimha (Vijayasimha). Exhorted by him the virtuous laymen, who reside in Navagrāma, Sthāna and other (towns), caused to be made, full of devotion, (and) in accordance with their means, this fourfold Vardhamāna; it was fashioned in the [Vikrama] year³⁵ 1080 by Thambhaka and Pappaka. Om!”

²⁹ The translation of *prālārika* by “ferryman” seems to be justified by the use of *pratri*, which frequently means “to carry over in a ship or boat.”

³⁰ Incised on the back of a large broken slab, the surface of which is beautifully carved.

³¹ Only the lower portions of the bracketed syllables are visible.

³² Incised on the base of a quadruple image of four sitting Jinas, measuring 2' 5" by 1' 3".

³³ Read श्री. Both here and at the end of the inscription, the word is expressed by the symbol resembling the figure 9. Read -vijayasimha-.

³⁴ Read *susrāvalair; sthāih, svasaktitah.*

³⁵ Read संवत्सरे

³⁶ It is evident from the characters, which show the common Nāgarī of the eleventh century A.D., that the era must be the Vikrama Samvat, and that the date corresponds to A. D. 1022—24, accordingly as the year was expired or current and a northern or a southern one. This donation was, therefore, made within five years after Mahmud's expedition against Mathurā (A.H. 409) during which the temples of the town are said to have been burnt (Elliot, *History of India*, vol. II, p. 456ff.). Probably the Jaina temples of the Kankālī Tilā escaped destruction; for, it seems hardly likely that they could have been rebuilt so quickly.

No. XLII.³⁶

- L. 1. सिद्धं । सं ७० ४ ऋ १ दि १० ५ अस्मि क्षुणे भिक्षुस्य नन्दिकस्य दानं भगवतो शक्यमुनिना
प्रतिमा मिहिरविहारे अ[चार्या]णां सर्वस्तिवादीनां परिग्रहे मातपितृणां स-³⁷
2. र्वस[त]णा च हितसुखार्थं ।³⁸

'TRANSLATION.

“ Success ! The year 74, the first (*month of*) summer, the fifteenth day,—at that moment, a statue of divine Śakya muni (*Śākya muni, was set up as*) the gift of the monk Nandika in the Mihiravihāra, for the acceptance of the Sarvastivādi, (*Sarvāstivādin*) teachers, for the welfare and happiness of (*the donor's*) parents and of all creatures.”

XV.—SAMGAMNER COPPER-PLATE INSCRIPTION OF THE YADAVA BHILLAMA II.

THE ŚAKA YEAR 922.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

I edit this inscription from excellent impressions prepared by Mr. H. Cousens, Superintendent of the Archæological Survey of Western India. The original plates belong to an inhabitant of Saṃgamner, in the Saṃgamner Sub-Division of the Aḥmadnagar District of the Bombay Presidency.

The inscription is on three plates, the first and last of which are inscribed on one side only, and which are held together by a ring, bearing a Garuḍa as seal.¹ Each plate measures about 8½" broad by 13¼" high. The first plate contains 28, and the last 22 lines of writing; on the front of the second plate are 37, and on the back 29 lines. Below the writing on the third plate, in the proper right corner, the figure of a conch-shell is engraved; and the same plate, in line 110, contains an ornamental device, shaped like an open flower. The plates are on the whole well preserved, but in the upper part of the second plate the writing on both sides has suffered slightly from corrosion, and in consequence a few *akṣharas*, of no great importance, have become illegible. As may be inferred from the numbers of lines on the several plates, the writing, though done by one and the same writer, is wanting in uniformity. The size of the letters is about ⅙" on the first and last plates and on the lower part of the back of the second plate, but only between ⅜" and ¼" on the front and at the top of the back of the second plate. The characters are those of the ordinary Nāgarī alphabet of the period to which the inscription belongs. The language is Samskr̥it, but the names of the Brāhmins, men-

³⁶ Incised on the base of a large seated Buddha, found in the town of Kāman.

³⁷ The curve open to the left with a small horizontal bar in the centre is, as now appears, a peculiar form of the full-stop. It occurs also in No. ix of the collection, published *ante*, vol. I, p. 387. There I failed to recognise its value (see note 5), because I misread the preceding sign as *sū*. The latter is, as I now recognise, *sdha*, the abbreviation for *sidha*, which occurs also in No. xxiv of the earlier collection as *sdhi* and as *sdha* in No. xxvi of the present one. The first numeral sign may also be read as 40. The vowels of the bracketed syllables are not certain. Possibly the stone has *mātd*, which has to be restored in any case. The long *ri*-vowel in *pitrinām* is plainly expressed on the impression by a curved stroke slanting to the left, to which a second stroke is attached.

³⁸ The third sign of *sarvasatvanā* is so badly injured that it is impossible to say if it was not *tvā*. The vowel of the last sign is perfectly plain on the impression.

I owe this information to Mr. Cousens

tioned in lines 66-77, and the name of the writer in line 114 are given in their vernacular forms (*Keśavaiupādhyāyena* for *Keśavopādhyāyena*, in line 114, *Nāraṇaiupādhyāya* for *Nārāyaṇopādhyāya*, in line 66, *Vidyādharaīāya* for *Vidyādharaīya*, and *Śrīdharaīupādhyāya* for *Śrīdharopādhyāya*, in line 67, etc.). Besides, attention may be drawn to the term *khaśrevādhā*, in line 88, which is equivalent to the expression *khaśrāvādhā* of the Siyaḍōṇī inscription, *ante*, vol. I, p. 165; and to the title or *biruda sellaviḍega*, which does not look like Sanskrit and which I am unable to explain, in line 51. Excepting the words *om namaḥ Sivāya* and a date in lines 1-2, the first part of the inscription which treats of the genealogy of the grantor, up to line 45, or perhaps 47, is in verse. The formal part of the grant, beginning with line 48, is in prose, but quotes a large number of benedictive and imprecatory verses,² in lines 55-61, 89-98, 102-106, and 108-110; and another verse, asking the reader's indulgence for any clerical mistakes which the writing may be found to contain, is given in lines 114-116. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often used for the palatal, *e.g.*, in *Sivāya*, l. 1, *śsaḥ*, l. 6, *visālah*, l. 26; and the palatal occurs instead of the dental in *śamsāra*, l. 60, and *śakala*, l. 82. Besides, the vowel *ṛi* is employed instead of *ri* in *Atri*, l. 10, and *ṭriḡrāmī*, l. 84, and *ri* in the place of *ṛi* in the word *rishayaḥ*, l. 95. Altogether the inscription has not been written carefully, and, though corrected in several places, it is by no means free from serious mistakes. The rules of *sam̐dhi* are frequently disregarded; the verses of the genealogical portion are only partially numbered or have wrong numbers appended to them; single *aksharas* and whole words or groups of words are either given quite wrongly or left out; and I hope to prove below that even one or more whole lines have been omitted by the writer.

The inscription is one of the *Mahāsāmanta* Bhillama II., and it is the earliest record, hitherto discovered, of the Yādava dynasty (of Devagiri). After the words 'om, adoration to Śiva', it gives (in lines 1-2), both in words and in figures, the date—the Śaka year 922. It then has (in lines 2-7) two verses, one of which glorifies Śiva (Chandramauli), while the other invokes the god's blessing on Bhillama, the donor of this grant. The genealogy of Bhillama forms the subject of lines 7-47. Of these, lines 7-22 are of no importance because, beginning with the god Śambhu, they merely contain an account of the descent of the mythical prince Yadu, the reputed founder of the Yādava family,—the intermediate beings mentioned being Brahman, Marīchi, Atri, Indu, Purūravas, Āyus, Naghusa, and Yayāti. Nor do the following lines, from 23 to 34, record anything that was not known before.³ The first historical prince spoken of is Seṇachandra (lines 22-26), who here as elsewhere is reported to have called his dominion (*maṇḍāla*) and the people of it after himself. His son was the prince Dhāḍi[yappa]⁴ (lines 26-28). After him came, evidently his son, the prince Bhillama I. (lines 28-33).⁵ And he again was succeeded by his son, the prince Rājan or Rāja, called elsewhere Śrīrāja or Rājagi.

² The inscription resembles in this the Kalas-Budrūkh grant of Bhillama III., *Indian Antiquary*, vol. XVII, p. 121.

³ Compare, in addition to the Kalas-Budrūkh plates of Bhillama III., the Passein grant of Seṇachandra II., *Indian Antiquary*, vol. XII, p. 119, and Professor Bhāṇḍārkar's *Early History of the Dekkan*, pp. 75-77.

⁴ See note 40, below.

⁵ Bhillama provided the god Somanātha (or Śiva), at the place where this inscription was composed, with a valuable head-dress or turban.

From the end of line 34 our inscription becomes more interesting, but also presents some serious difficulties. According to the Kalas-Budrûkh plates of Bhillama III. and the Bassein grant of Seunachandra II., Śrîrâja was succeeded by his son Vaddiga, and he again by Bhillama II., who married Lakshmî or Lachchhiavvâ, a lady born in the Râshtrakûṭa family.⁶ The present grant first tells us (in lines 34-40) that from Râjan or Râja sprang the prince Vandiga (the Vaddiga of the other plates), a great warrior, who was a follower or feudatory of the illustrious king Kṛishṇa or Kṛishṇarâja, and that this Vandiga married the lady Voddiyavvâ,⁷ a daughter of the great prince (*mahânripa*), the illustrious Dhorappa. It then has to be referred, as the text stands, to the same Vandiga, two verses (in lines 40-45), the first of which glorifies (as it seems) Vandiga for having in battle destroyed the fortune of the great prince Muñja,⁸ and for having thereby made the goddess of fortune observe the vow of a chaste woman in the house of the illustrious king Ranaraṅgabhîma; while the second verse, among the advantages or blessings which he enjoyed, besides recording that Sindinagara was his residence, somewhat pointedly enumerates the fact that Lakshmî incarnate, or in visible shape, always dwelt in his house, full of joy. After these verses, what may be called the poetical part of our inscription contains three more lines (45-47), which read like fragments of verses or like verses turned somehow into prose, in praise of a new Śiva-temple, called *Vijayâbharanâtha*; but there is no indication as to who erected this temple or why it is mentioned here at all, an omission which must appear the more remarkable because this temple is poetically described as the collected fame, or the fame in bodily form, clearly of its founder who is not named.

The grant recorded in this inscription was made by Bhillama II., and there can be no doubt that the genealogy given in the introductory *praśasti* should have been continued to, and that the author who composed it did bring it down to, that Bhillama. Moreover, I consider it to be perfectly certain that the Lakshmî, spoken of in line 43, is the Lakshmî or Lachchhiavvâ of the other grants, the wife of Bhillama, the donor of this grant; and I feel almost as sure that the temple, spoken of in lines 45-47, which, or the god worshipped in which, was named *Vijayâbharanâtha*, was founded either by Bhillama himself one of whose titles or *birudas*, as we learn from line 51, was *Vijayâbharaṇa*, or by his wife. I am thus driven to the conclusion that the writer, who copied this inscription, has omitted at least two verses, one verse, before the words *svenârâti* in line 40, recording that Voddiyavvâ bore to Vandiga a son, named Bhillama, and another, after the word *-mahasaḥ* in line 45, stating that Bhillama or his wife Lakshmî erected the temple eulogised in lines 45-47. And accordingly, what is stated in the verse in lines 40-42, must in my opinion really be referred, not to Vandiga, but to his son, and it was Bhillama II. who defeated the great prince Muñja, and who thereby secured uninterrupted fortune for his sovereign lord, the illustrious king Ranaraṅgabhîma. The question then arises, who were these kings Muñja and Ranaraṅgabhîma, and who was the king Kṛishṇa or Kṛishṇarâja, to whom Bhillama's father Vandiga owed allegiance?

Our grant being dated in Śaka 922=A. D. 1000, it is clear that Bhillama II.

⁶ According to the Bassein grant Lachchhiavvâ was the daughter of Jhañjharâja.

⁷ This lady built a Śiva-temple, the exact name of which I am unable to make out.

⁸ See note 32, below.

lived during the last quarter of the 10th century A. D. The only great prince Muñja known to us, who could have been his contemporary, was Vâkpatirâja-Muñja of Mâlava,⁹ and it is undoubtedly this Muñja whose defeat by Bhillama is recorded in line 41 of this inscription. From this it follows that the king named Raṇaraṅga-bhîma in our grant, as whose general or feudatory Bhillama was acting, was an adversary of Vâkpatirâja-Muñja; and I believe that he was really no other than the Western Châlukya Tailapa,¹⁰ by whom Muñja was utterly defeated and taken prisoner, and at whose orders he was finally beheaded. Tailapa ruled from A. D. 973-997; we know him to have also been called Âhavamalla; and Raṇaraṅga-bhîma is little less than a synonym of Âhavamalla.—Bhillama's father Vandiga or Vaddiga may reasonably be supposed to have lived during the third quarter of the 10th century A.D., and, such being the case, the king Kṛishṇa or Kṛishṇarâja, whose follower he is represented to have been in this inscription, can only have been the Râshtrakûṭa Kṛishṇa,¹¹ for whom we have the dates Śaka 867 and 878 = A.D. 945 and 956, the son of Amoghavarsha-Vaddiga. Evidently, down to Vandiga, the Yâdavas were feudatories of the Râshtrakûṭas; after the overthrow of this dynasty by the Châlukyas, which took place in A.D. 973, their allegiance was transferred to the Châlukyas.—As the father-in-law of Vandiga our inscription mentions another great prince, the illustrious Dhorappa. About this prince I am unable to speak with confidence, but I will not suppress a conjecture on the probability of which I leave others to judge. Dhorappa is only a Prâkrit equivalent of the Samskrit Dhruva, and we know that one of the earlier Râshtrakûṭa kings was named Dhruva or Dhora, or Nirupama. Now Kṛishṇarâja, the sovereign lord of Vandiga, had a younger brother likewise named Nirupama, the father of Kṛishṇa's successor Kakkâla, and it seems to me not at all improbable that this Nirupama, like his ancestor Nirupama, may too have been called Dhruva or Dhora, and that it is he whose daughter was given in marriage to Vandiga.¹² The description of Dhorappa as *mahânripa* would thus, I believe, be well accounted for.—I will only add here that, if, as we apparently are obliged to do, we place Vandiga in the third quarter of the 10th century A.D., the rise of the Yâdava family and the date of Seṇachandra (or his predecessor Dṛidhaprahâra) can hardly be put earlier than A.D. 850.

The proper object of our inscription is, to record that Bhillama, the king (as he is called), granted certain lands, described in lines 78-84, to twenty-one Brâhmins who are enumerated in lines 64-77. The general meaning of the passage (in lines 48-86) which contains this information is clear enough; but the construction, changing as it does from the active to the passive, and again to the active construction, is altogether ungrammatical.

Omitting what is of no importance, the illustrious Bhillamarâja is described in lines 48-52 as a *mahâsâmantâ* or great feudatory who had obtained the five *mahâśabda*, the supreme lord of the city of Dvâravattî, . . . born in Vishṇu's family, eager to worship Śiva, . . . and rendered illustrious by such royal titles as *Arâti-nishûdana*, 'the destroyer of enemies,' *Samgrâma-Râma*, *Kandukâchârya*, *Sellavidêga*, and

⁹ See *ante*, vol. I, pp. 226-227.

¹⁰ See Professor Bhândârkar, *loc. cit.*, p. 59, and Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 41.

¹¹ See Professor Bhândârkar, *ib.* pp. 54-57, and Dr. Fleet, *ib.*, pp. 37-38.

¹² It may be noted that Bhillama III. married 'Hammâ, the daughter of Jayasîmha and sister of Âhavamalla, the Châlukya emperor.' See Professor Bhândârkar, *ib.*, p. 78.

Vijayābharana. Professor Bhāṇḍārkar has already pointed out that,¹³ since Viṣṇu Kṛiṣṇa is represented in the *Purānas* to have belonged to the Yādava family, even the later princes of Devagiri called themselves *Viṣṇuvaṁśodbhava*, and that, as Kṛiṣṇa and his immediate descendants reigned at Dvāvakā, they assumed the title of *Dvāravatīpuravarādhīśvara*, 'the supreme lords of Dvāravatī, the best of cities.' As regards the titles or *birudas* of Bhillama, the term *Samgrāma-Rāma* is applied to him also in line 8 of the Kalas-Budrūkh plates. *Kandukāchārya* apparently means 'a master in playing at ball', and *Sellaviḍega* seems to be a Prākṛit expression, the meaning of which I do not understand. The title *Vijayābharana* has already been referred to above.

The names of the twenty-one donees, given in lines 64-77, it is unnecessary to repeat here. From line 64 it would seem¹⁴ that they lived at Sindīnagara, which according to line 43 was the place of residence of Bhillama, and which has been identified¹⁵ with the modern Sinnar, the chief town of the Sinnar Sub-Division of the Nāsik District. All were Brāhmins, some students of the *Rigveda* or *Sāmaveda*, and others members of the Kāṇva or Mādhyandina *śākhās* of the Vājasaneyin branch of the *Yajurveda*, or of the Maitrāyaṇīya *śākhā* of the black *Yajurveda*. Some belonged to the Gautama, Kaundinya, Bhāradvāja, or Kauśika *gotras*. And one (in line 72) is described as *rājadauvārika*, 'the king's doorkeeper'

To these Brāhmins Bhillama gave¹⁶ (lines 78-80) the village of Arjunonḍhikā, situated on the banks of the river Mātulingī, and some land between the two villages Laghu-arjunonḍhī and Laghu-vavvulavedra. The boundaries of the village were (lines 83-84), to the east, Saṁgamanagara, to the south, the village of Chikhali, to the west, the village of Jamvalenimva, and to the north, the group of three villages named Vavvulavedra. On the maps at my disposal I find no name similar to Arjunonḍhikā, but Dr. Burgess has suggested to me that the village granted may be the modern Rājapur, on the Mālunḡī river of the Saṁgamner Sub-Division of the Aḥmadnagar District, which perhaps may have received this name in consequence of this grant. And judging from the position, this identification would suit very well indeed. The Saṁgamanagara of the grant would of course be the town of Saṁgamner of the Aḥmadnagar District, which is about three miles east of Rājapur. Chikhaliḡrāma would be the village of Chikhali on the river Ārdalā, about two miles south of Rājapur, and Jamvalenimvagrāma the village of Javlekardak, which is about 2½ miles west of Rājapur. And the group of three villages named Vavvulavedra would be represented by the village Velhāle (not marked on the G. T. S. Map, sheet 38) on the Mālunḡī river, about two miles north of Rājapur, and two deserted "wādis" not far from it.

Lines 86-110 in the usual terms admonish future rulers to protect the donees and their descendants in the possession of this grant and warn them not to resume it. Lines 110-113 add that the illustrious Bhillamarāja made the donation here recorded on the new-moon *tithi* of the month Bhādrapada of the year Śārvarin, on the occasion of a solar

¹³ See *ib.*, p. 85; compare also *Indian Antiquary*, vol. XII, p. 121; and this inscription, lines 21-22.

¹⁴ I am not sure about this, for after the word *Srī-Sindīnagar-āntahpātī* one would certainly expect the name or names of one or more villages, situated in the district of Sindīnagara.

¹⁵ See *Indian Antiquary*, vol. XVII, p. 118.

¹⁶ In the formal part of the grant the only unusual term is *sāshṭādasaprakṛityopetam* in line 80. I can only compare with it *sāshṭādasaprakṛiti* in line 14 of the inscription published in the *Proceedings, Beng. As. Soc.*, 1877, p. 73, but am not able to explain the term properly.

eclipse, at the holy bathing-place of the confluence of the Arunâ¹⁷ (and Godâvari) at Nâsik. And line 114 gives the name of the writer of this *śāsana-paṭṭa*, Keśava-upâdhyâya, who (in lines 114-116) asks the indulgence of the reader for any mistakes, and winds up with the remark that no verbal deficiencies of this document will affect its validity.

The date of this inscription does not work out satisfactorily. The Jovian year Śârvarin, mentioned in line 110, correctly corresponds, by the southern luni-solar system, to the expired Śaka year 922, given in lines 1-2; but there was no solar eclipse on the new-moon *tithi* of either the *pūrṇimānta* or *amānta* Bhâdrapada of that year,—the 2nd and 31st August, A.D. 1000. There was a solar eclipse a month later, on the 30th September, A.D. 1000, but it was not visible in India.

TEXT.¹⁸

First plate.

- L. 1. ओं [नमः] सि(शि)वाय । स्वस्ति शक्रनृपका[ला]तांतसंवत्सरशतेषु नवसु द्वाविंश-
 2. [त्य]धिकेष्वंकतोपि संवत्सराः ६२२ ॥ त्वयमपि¹⁹ भुवनानामीषदुन्मे-
 3. [ष]मात्रात्प्रभवति लयशेषं यन्निमेपादुपैति [1^{*}] अतिशयि-
 4. तचरितो योगिनामप्यगम्यः स इह जयतु देव²⁰ चारुच-
 5. [न्द्राङ्ग]मौलिः ॥ १ । भुव[न^{*}]भवनहेतुः दुष्कृताभोधिसेतुः विहितम-²¹
 6. दनमायः पार्वतीप्राणनायः ॥(1) निहतमरुदरोस(श): पातु भिल्ल-
 7. ममोशः ।²² करतललतशूलः सर्वदा चन्द्रचूलः ॥ युगस्यादौ²³
 8. श[म्भु ?]भुवनमसृजद्भवन्मूर्त्तिस्त्रेधा सुरगिर्पविरिंचप्रभवतः ॥(1)
 9. वि[रिं]चेः संभूतः सकलमरुतां योनिरमलो मरीचिर्या(र्य)क्ती-
 10. [र्त्ति]र्भ्रमति भुवने कुन्दविशदा । ३ । ²⁴अतृ(त्रि)नामाभवत्तस्मात्सूनुस्त्र-
 11. त्यपरायणः । तत्सुरिन्दुराख्यातो जगदानन्दमन्दिरम(म्) । ४ ।
 12. ²⁵ततोभवन्निर्मलसौमवंशजो विशालभूपालगुणालयं हि
 13. यः [1^{*}]पुरुषवा भूपतिरर्द्धमामनं सदा सुरेन्द्रस्य व(व)भाज लीलया
 14. । ६ ।²⁶ ²⁷अभूदायुस्तस्मान्नृपतिरमरैर्वन्द्यचरितो हठाक्रान्तारा-
 15. तिप्रणतचरणाम्भोजयुगलः [1^{*}] ततो जातो यास्त्रिन्नुपनृ-²⁸
 16. पतिर्लक्ष्मि(क्ष्म)निषालिलिख स्वस्था[ख्या ?]²⁹ स्वभुजाविजयी चन्द्रफलके । ७ ।
 17. अजनि³⁰ नघ्नभूपाङ्गमिपालो ययातिस्त्रिदशमहितकी-
 18. त्तिर्वीरलक्ष्मीर्विलासः³¹ [1^{*}] किमिव³² गुणगणोसौ व[रुण्ये]ति³³ त-
 19. स्य सान्द्याज्जगद्वननिमित्तं यादवानां प्रसूतिः ॥ ८ ॥ अ-

¹⁷ See the *Bombay Gazetteer*, vol. XVI (Nâsik), p. 524 : 'Aruna tirth is where the Aruna joins the Godâvari near Ram's Pool'.

¹⁸ From an ink-impression, prepared by Mr. H. Cousens.

¹⁹ Metre, Mâlinî; and of the next verse.

²⁰ Here and in other places below which it is unnecessary to point out separately the rules of *saṁdhi* have not been observed.

²¹ The *akshara* त was originally omitted, and is engraved above the line between वि and हि.

²² This sign of punctuation is superfluous. In the preceding the metre is incorrect.

²³ Metre, Śikharinî. In the first half of the verse five syllables have been omitted, and the words given, though

their general sense is apparent, do not admit of a proper construction.

²⁴ Metre, Śloka (Anushtubh).

²⁵ Metre, Vamśastha.

²⁶ From here the numbers of the verses are wrong.

²⁷ Metre, Śikharinî.

²⁸ Read यस्मात्.

²⁹ The two *aksharas* स्था[ख्या?] were originally omitted, and are engraved above the line.

³⁰ Metre, Mâlinî; and of the next verse.

³¹ I believe the reading intended to be 'कीर्तिवीरलक्ष्मीर्विलासः', although this would offend against the metre.

³² Here I would propose reading किमिह गुणगणोसौ दस्यते तस्य यस्मात्.

³³ The *akshara* in brackets, as engraved, is रुण्ये.

- L. 20. भवदिह ययातेः सज्जनानन्दकारी यदुनृपतिरशेषाक्रा-
 21. न्तदाय(या)दचक्रः [1^x] सकलविवु(बु)धवन्दैर्वन्दितोसौ सुरारिज्ज-
 22. गदवननिमित्तं यस्य वंशे प्रसूतः ॥ ८ ॥ ³¹एतस्माद्यदुवं-
 23. शतः³⁵ समभवद्भूपालचूडामणिभूपालः³⁶ कलिकाल-
 24. कल्म[ष^x]लवैर्नालोकितो भूतले । ख्यातः सेडणचन्द्र एव स-
 25. हसा नाम्ना निजेनाह्वय³⁷ यो लोकं निजमण्डलं च समदा-
 26. रातीभकण्ठीरवः । १० । प्रख्यातोसौ³⁸ सद्गुणैर्यो विसा(शा)लः
 27. संग्रामोद्यद्दुर्दमारांतकालः । ³⁹जातःस्तस्मादष्टमीचन्द्र-
 28. भालः सूनु [ः^x] श्रीमान्धाडिख्यो⁴⁰ नृपालः ॥ ११ ॥ ⁴¹तदनु विवु(बु)धव-

Second plate ; first side.

29. [न्दान]न्दसन्दोहसीमा समदमदन — — [मानि]नीमानचौरः [1^x] असमस ८ ८ —
 30. — योरिकालानलोभूत्तत इह ८ ८ [रे]न्द्रो भूतले भिल्लमाख्यः ॥ १२ ॥
 31. [ननु] किमिह कवीनां तस्य वरण्यं हि न स्यात्कुमुदविस(श)दकीर्त्तभू-
 32. [तले]द्यापि यस्य । रुचिरकनकभासोज्जासिनोमाववन्ध⁴² प्रति-
 33. दिनमिह देवः पट्टिकां [सो]मनाथः⁴³ ॥ १३ ॥ ⁴⁴तस्माज्जातः सुतो रा[जा] रा-
 34. जा राजीवलोचनः [1^x] राजेव राजते योत्र प्रजानन्दकरः सदा ॥ १४ ॥ तस्मा-⁴⁵
 35. इन्दिगभूपतिः समभवद्भूपालचूडामणिः यः सौभाग्यमहोदधि-
 36. मृगदृशां कन्दर्पदण्डितः । राजा दीर्घभुजद्वय[ः^x] पृथुलसहस्रस्य-
 37. लः संगरे ।⁴⁶ क्रूरारिप्रमदेभदण्डदहनः श्रीकृष्णराजानुगः [॥ १५ ॥]
 38. श्रीधो[र]प्पमहानृपस्य दुहिता श्रीवोद्दिय[वा]भिधा⁴⁷ शंभोः सै(शै)ल-
 39. सुतेव कैटभरिपोः⁴⁸ लक्ष्मीरिव⁴⁹ प्रेयसी [1^x] यस्यासौकुमुदा[व]दातयशसः स्तूपायमा[नं] यया
 40. [ना]मावेश्वरमीशवेश्म⁴⁹ विहितं कैलासलीलाहरम्⁵⁰ ॥ [स्त्रे]⁵¹नारातिकरालकालर[च]ना-
 चण्डा[सि]-
 41. दण्डेन यो हत्वा मुज्जमहानृपप्रणयिनी⁵² संग्रामरंगांगणे [1^x]लक्ष्मीमम्बु(म्बु)धिमेखलावल-
 42. यित[क्ष्मा]वर्त्तिनोम्रापयद्भूपश्रीरणरंगभीमभवने साक्षात्कुलस्त्रीव्रतम् ।(॥) अधि-⁵³
 43. ष्ठानं सिन्दीन[ग]रसर्परंस्वर्गवदिदं⁵⁴ सदा मूर्त्ता लक्ष्मीर्वसतिभवने यस्य सुदिता ।
 44. मनः स(श)म्भोः पादास्बु(म्बु)रुहयुगले ध्याननियतं यदोर्व्वंशे भूपाचरितमभवं⁵⁵ चा[रु ?]-
 45. महसः ।(॥) ⁵⁶हिमगिरिसि(शि)खरसदृशमिह राजति सुरपुरवर्त्मसंनिभं⁵⁷ हतपुर[म]-

³¹ Metre, Śārdūlavikrīḍita.

³² Originally °शती, but altered to °शतः.

³³ Originally °मणिः भू°, but altered to °मणिभू°.

³⁴ Read °ह्वयो; this correction may have been made already in the original.

³⁵ Metre, Śālinī.

³⁶ Read जातम्°.

³⁷ The intended reading most probably is धाडियप्पी.

³⁸ Metre, Mālinī; and of the next verse.

³⁹ Read °वन्ध.

⁴⁰ The akshara in brackets is गो rather than सो.

⁴¹ Metre, Śloka (Anuṣṭubh).

⁴² Metre, Śārdūlavikrīḍita; and of the next two verses

⁴³ This sign of punctuation is superfluous.

⁴⁴ The akshara in brackets looks very much like था.

⁴⁵ Read °रिपोर्व्वंशो°.

⁴⁶ The consonant of the first akshara of this line is slightly damaged, and it may possibly be त; the following aksharas are quite clear.

⁴⁷ Originally °हरं was engraved.

⁴⁸ Of this akshara, again, only the superscript vowel is quite certain, and the whole akshara might possibly be read ये.

⁴⁹ Read सुत्र°.

⁵⁰ Metre, Śikharinī.

⁵¹ Read सिन्दीनगरमपरस्°.

⁵² Read °भवत्त्वा°.

⁵³ This passage, from here to the end of line 47, looks as if it were intended to be in verse or contained fragments of verses, but I cannot recognize in it any of the known metres.

⁵⁴ Read °सन्निभं.

- L. 46. धननियतकैलामगिरिस्त्रहम[शु]मसत्प्रभम्⁵⁸ ॥ पुंजितयश इवेन्दुकुन्द[द्यु]-
 47. ति भूनलतिलकसुन्दरं विजयाभरणनाथाभिधमभिनवगिरि[श]मन्दिरम् ॥
 48. समधिगतपंचमहाशब्द(ब्)महासामन्तद्वारवतीपुरपरमेश्वरैकशंखध्वनिव(व)-
 49. धिरितदिगन्तरालविजयतूर्यारवसंवासितजितरिपुसमूहविष्णुवंशोद्भ-
 50. वभवचरणाराधनैकतत्परमनखिनीमानोन्मूलनकन्दर्पदप्योद्भताराति-
 51. निपटनसंग्रामरामकंदुकाचार्यसेल्लविडेगविजयाभरणेत्यादिसमस्तरा-⁵⁹
 52. जावलीविराजितश्रीमद्भिल्लमराजा⁶⁰ ॥ अन्तःशून्यः कदलीगर्भवदसारः
 53. संसारः । व्याधिजरामरणसाधारणं शरीरं । प्रव(व)लपवनकम्पितनलि-⁶¹
 54. नीदलगततुषारतरले च धनायुपी यौवनं च । तथा च । कृतत्रेतद्वापर-
 55. युगेभ्यो अत्यर्थं⁶² दानफलं ।⁶³ कलौ युगे पुनः⁶⁴ शंसन्ति । न⁶⁵ तथा सफला विद्या
 56. न तथा सफलं धनं [।*] यथा तु सुनयः प्राहुर्दानमेकं कलौ युगे ।(॥) अग्नेरपत्यं⁶⁶
 57. प्रथमं सुवर्णं भूर्वेषुवी सूर्यसुताश्च गावः । लो[क*]त्रयं तेन भवेत्प्रदत्तं य[ः]
 58. कांचनं गां च महीं च दद्यात्(त्) ॥ आस्फोटयन्ति⁶⁷ पितरः प्रवल्भ(ला)न्ति पिताम-
 59. हाः [।*] भूमिदोस्तत्कुले जातः स नः सन्तारयिष्यति ।(॥) भूमिदानं सुपात्रेषु सु-
 60. तीर्थेषु सुपर्वाणि । अगाधापारशं(सं)कारसागरोत्तारणं⁶⁸ भवेत्(त्) ॥ धवलान्यातप-
 61. [त्राणि] दन्तिनचि(ञ्च) मद्दोदताः । भूमिदानस्य पुण्याणि फलं स्वर्गं पुरन्दरः⁶⁹ ॥ इ-
 62. [ति] पराशरवत्सकुत्सो(त्सा)ङ्गिरसगौतममनुयाज्ञवल्क्यमुनिवचनान्यव[धा]-
 63. [र्य] मया [द्]दृतरविरक्तबुध्या⁷⁰ मातापितृोरात्मनश्च त्रेयोर्थिना हि मया⁷¹ [त्रा(त्रा)]-
 64. [ह्यणा ?]नां ग्रा[मो] दत्तः । श्रीसिन्धीनगरान्तःपाति । वाजिकाखसा(शा)खिने⁷² गौत-
 65. मगोत्राय - -

Second plate ; second side.

66. - होपाध्याय⁷³ नारणैउपाध्यायसु[ताय] तथा वाजिकाखशाखाय कौण्डिन्यगोत्राय [विद्या ?]-
 67. [ध]रैत्राय श्रीधरैउपाध्यायसुताय तथा व(व)हृचशाखाय भरद्वाजगोत्राय म[हल ?]-
 68. [पै]त्राय वि[ह ?]पैयसुताय तथा वाजिमाध्यंदिनशाखाय कौण्डिन्यगोत्रा(त्रा)य [महल ?]-
 69. पैत्राय इन्द्रपैयसुताय तथा व(व)हृचशाखाय देवपैयाय अल्लपैयसुताय तथा [हं ?]-
 70. [दो ?]गप्रभाकरदीक्षिताय तथा मित्रायणीवच्छपैयः⁷⁴ तथा अन्ध्रपन्थयैः
 71. [त]था माध्यंदिन[गु]हिसपैयः तथा च्छन्दोगगलः⁷⁵ सोमैयसुतः तथा माध्यं-
 72. दिनमहलपैयः तथा व(व)हृचराजदौवारिकमहलपैयः तथा व(व)हृचसंग[लः]
 73. तथा करहाटवप्यलः तथा वाजिकाखनिस्वैयः तथा व(व)हृचनेवपैयः तथा
 74. व(व)हृचशाखा[य*]कौशिकगोत्राय विक्रपैयाय श्रीधरैसुताय तथा

⁵⁸ Read ०नंगुमत्सप्रभम्.
⁵⁹ The *akshara* चा of कंदुकाचार्ये was originally omitted, and is engraved above the line.
⁶⁰ Read ०राजः. Some of the following signs of punctuation are superfluous.
⁶¹ The *akshara* प of पवन was originally omitted, and is engraved above the line.
⁶² Read ०त्यर्थं.
⁶³ This sign of punctuation is superfluous, and may have been struck out already in the original.
⁶⁴ Instead of पुनः one would have expected सुनयः.
⁶⁵ Metre, Śloka (Anushtubh).

⁶⁶ Metre, Indravajrā
⁶⁷ Metre. Śloka (Anushtubh); and of the two next verses.
⁶⁸ The *akshara* रो was originally omitted, and is engraved above the line.
⁶⁹ Read स्वर्गः पुरन्दर.
⁷⁰ Read ०बुद्ध्या.
⁷¹ This word is unnecessarily repeated here.
⁷² Originally साखिनि was engraved; see below, line 75.
⁷³ One would expect ०ध्यायाय.
⁷⁴ Read नैवायणीयं.
⁷⁵ The writing is quite distinct here, but must be faulty.

- L. 75. [घो?]प्लाय कौशिकगोत्राय व(व)हृचसाखिनि⁶⁶ । तथा व(व)हृचशाखा-
 76. य अण्णलैत्राय तथा व(व)हृचशाखाय दन्दपैत्राय कालपैसुताय
 77. तथा पौम्बदेवः अल्लपैसुताय । एवममीपां द्विजानां पितृपै-
 78. तामहोपार्जितं⁶⁷ मातुलिङ्गीतटसमावासितं अर्जुनोरिष्ट-
 79. काग्रामं तथा लघुअर्जुनोरिष्टीग्रामलघुवव्वुलवेद्रग्राम-
 80. [ह]याभ्यंतरं सहस्रभालाकुलं चा(च)तुःसीमापर्यन्तं साष्टा-
 81. दशप्रहृत्योपेतं वापीकूपतडागारामसहितं सतृणका[ष्ट]-
 82. पाषाणोपेतं श(स)कलसमस्तोपेतं [1^{*}] ग्रामस्याघाटाः⁶⁸ लिख्यन्ते ।। ।
 83. पूर्वतः संगमनगरं दक्षिणतः चिखलीग्रामः पश्चिम-
 84. तः जम्बलानम्बग्रामः उत्तरतः वव्वुलवेद्रतृ(त्रि)ग्रामी [1^{*}] एवं चा(च)-
 85. तुराघाटविशुद्धं सर्वाभ्यन्तरसिद्धा⁶⁹ पुत्रपौत्रादिसंतत्योपे-
 86. तानां चद्रार्कं यावत्प्रतिपालनीयं । एवमन्वयजां वन्धूनांमापि
 87. [भुञ्जानानां भो]जयतां⁷¹ कृषतां कर्षापयताम्वा⁷² यद्येष्टं प्रतिदशता प्रांत-
 88. देशयतां ।⁷³ केनापि खत्रेवाधा⁷⁴ न करणीया । उक्तं च मुनिभिः [1^{*}]
 89. यानीह⁷⁵ दत्तानि पुरा नेरेन्द्रेईनानि धर्मार्थयशस्कराणि [1^{*}]
 90. निर्माल्यमालाप्रतिमानि तानि ।⁷⁶ को नाम साधुः पुनराद-
 91. दोत ।(॥) व(व)हृभिर्व्वसुधा⁷⁷ भुक्ता राजभिः सगरादि
 92. भिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा
 93. फलं ।(॥) सद्यो दानं निरायासं सायासं तस्य पाल-
 94. नम् ॥(१)

Third plate.

95. एवं हि रिषयः⁷⁸ प्राहुः दानाच्छेयोनुपालनम् ॥ दत्त्वा⁷⁹ भू[मिं] भाविनः
 96. पार्थिवेन्द्राः भूयो भूयो याचते रामभद्रः । सा-
 97. मान्योयं धर्मसितुर्नपाणां काले काले पालनी-
 98. यो भवद्भिः ।(॥) इत्यर्थितोपि यः कलिकालवस(शा)लोभा-
 99. भिभूतो यः⁸⁰ पूर्वदानमपहरिष्यति ।⁸¹ स पंचम
 100. हापातकैरुपपातकैर्युतो रौरवादिषु नरकेषु
 101. पच्यमानो दुष्कृतमनुभविष्यति⁸² । तथा च ।⁸³ व्यासभट्टार-
 102. कः प्राह । स्वदत्तां⁸⁴ परदत्ताम्वा⁸⁵ यो हरेत वसुन्धराम(म्) [1^{*}]

⁶⁶ Read °शाखिने तय।

⁶⁷ Read °महोपा°.

⁶⁸ Read °घाटा.

⁶⁹ Read °भ्यन्तरसिद्धा.

⁷⁰ Read °जानां वन्धूनामपि.

⁷¹ Originally only मुञ्जयतां was engraved; but three or four *aksharas* were afterwards engraved above the line, which, together with the former, appear to me to yield the reading given in the text.

⁷² Read °तां वा.

⁷³ This sign of punctuation is superfluous.

⁷⁴ The second *akshara* might also be read ये, but compare खयावाधा, *ante*, vol. I, p. 165.

⁷⁵ Metre, Upajāti. Read नरे°.

⁷⁶ This sign of punctuation is superfluous

⁷⁷ Metre, Śloka (Anushtubh); and of the next verse.

⁷⁸ Read ऋषयः प्राहुर्दा°.

⁷⁹ Metre, Śālinī. Read दत्त्वा, °वेन्द्रान्, and याचते.

⁸⁰ This word is superfluous.

⁸¹ These signs of punctuation are superfluous.

⁸² The *akshara* नु was originally omitted, and is engraved above the line.

⁸³ Metre, Śloka (Anushtubh); and of the two next verses.

⁸⁴ Read °दत्तां वा.

- L. 103. स विद्यायां कृमिर्भूत्वा कृमिभिः सह पचते ।(॥) विन्ध्याटवी-
 104. स्वतोयासु शुष्ककोटरवामिनः । महाहयो हि जायन्ते
 105. भूमिदानापहारकाः ।(॥) तडागानां सहस्रेण वाजिमेषशतेन च [1*]
 106. गवां कोटिप्रदानेन(न) भूमिहर्त्ता न शुद्ध्यति ।(॥) इति महर्षिवचना-
 107. न्यवधार्य ^१ आगन्तुकराजभिः धर्मलोपभयेन प्रतिपालनीयम् [1*]
 108. महंम(श)जाः^२ परमहीपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपाः [1*]
 109. ये पालयन्ति मम धर्ममिमं समग्रं तेषां मया विरचितोज्जलि-
 110. रेप मूर्ध्नि^३ ॥ ❀ ॥ सा(शा)र्व्वरीसंवत्सरीयभाद्रपदामावास्या-
 111. याम् ^१ श्रीनासिकीयश्रृणामवै(वे)द्यमहातीर्थं ^२ परम-
 112. व्रतौ(तो)पवासनियमयुक्तेन श्री(श्री)भिल्लमराजेन सूर्यग्रहणे ग्रा-
 113. सोयं प्रदत्तः ॥ लिख(खि)तमिदं शासनपटं स्थाननियमेन
 114. राजनियमेन च ^४ मया केशवैउपाध्यायेनेति ॥ यद-^५
 115. क्षरं परिभ्रष्टं मात्ताहीनं च यद्भवेत्(त्) । क्षां(क्षं)तुमर्ह्य विद्वांसः क-
 116. स्य न स्वल्पते मनः ॥ यदक्षीनाक्षरेमधिकम्वा^६ तत्सर्वं प्रमाणमिति ॥

XVI.—STONE INSCRIPTIONS AT VAGHLI IN KHANDES.

THE ŚAKA YEAR 991.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

According to the *Bombay Gazetteer*, vol. XII, p. 478, Vāghli,¹ a village six miles east (or rather north-east) of Chalisgaon in the Khândes District, has three temples, an old temple of Madhâidevi, a small ruined temple to its right, and a temple of the Mân-bhâva² sect. "The Mân-bhâva temple, built in Hemâdpanti style, 33 feet long by 22 broad and 13 high, with ornamented pillars and doorway, formerly contained a *liṅga*, and has still the sacred bull outside. Three large stones (within) bear illegible Sanskrit inscriptions. Near the temple is a well, inside and on each side of which is a small cell. The temple is undoubtedly very old, and has for the last seven generations been in the possession of the Mân-bhâva sect." Good impressions of the three inscriptions thus referred to, taken by Mr. H. Cousens, have been supplied to me by Dr. Burgess. They show that the three inscriptions are indeed damaged, especially one of them, but that they are by no means so illegible as they have been reported to be. And their contents appear to me sufficiently interesting to justify my furnishing a short account of them. I shall denote the inscriptions by the letters A, B, and C, but shall show that all three really form part of a single inscription.

A.—This inscription contains 14 lines of writing which cover a space of about 3' 6" broad by 1' 1½" high. On the proper right side the writing is much damaged and

¹ Metre, Vasantatilakâ.² Really मृग is engraved.³ Metre, Śloka (Anushtubh).⁴ Read चरमधिकं वा.⁵ In the *Indian Atlas*, sheet 38, spelt "Bangley," inthe *Postal Directory* "Waghli," in Long. 75° 16' E., Lat. 20° 31' N.⁶ See *Bombay Gazetteer*, vol. XII, p. 122; *Indian Antiquary*, vol. IV, p. 335; and Dr. Burgess' *List of Antiquarian Remains in the Bombay Presidency*, pp. 122, 320.

partly altogether illegible, but, as will be seen from my transcript of the text, the greater portion of the inscription is fairly well preserved, and everything of importance may be read with certainty. The size of the letters is between $\frac{5}{8}$ " and $\frac{3}{4}$ ". The characters are Nāgarī of about the 11th century A.D. The language is Samskrit, and the inscription is in verse. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is several times used instead of the palatal; and the vowel *ri* is employed instead of *ri* in *tṛitaya*, line 5.

The inscription opens with a verse invoking the blessing of Ganapati; after that it has twelve verses, numbered 1–12; and it breaks off, at the end of line 14, in the third Pāda of another verse which would have been verse 13. Verse 1 describes the origin of the solar race, and tells that from Māndhātṛi, a prince of that race, sprang the Maurya family. Verse 2 then relates how Soma, *i.e.*, the god Śiva, left his home on the mountain Kailāsa and came for the welfare of the people to settle in the country of Surāshṭra; and verse 3 states that here, in Surāshṭra, there is the city of Valabhi, the capital of the Mauryas, the Brāhman citizens of which enjoy all the blessings of life through the favour of the Mauryas. Verses 4–13 then record the names of a series of princes or chiefs, the first of whom is stated to have been born in the Maurya family, and each of whom has a verse, eulogizing his valour, allotted to him. This list, for it is nothing more, is as follows:—

1. The illustrious Kīkaṭa, born in the Maurya family (v. 4).
2. After him came the illustrious Takshaka (v. 5).
3. After him, Bhīma (v. 6).
4. Sarvaśūra (v. 7).
5. After him came the prince Govindarāja (v. 8).
6. After him, the prince Sādhvasika (v. 9)
7. The prince Jhañjha (v. 10).
8. From him was born the prince Devanastin (v. 11).
9. From him, the prince Muñja (v. 12).
10. From him, the prince Padmākara (v. 13).

B.—This inscription contains fragments of 16 lines of writing, found on a stone which apparently measures about 3' 3" broad by 1' 8" high, and the inscribed surface of which is greatly damaged. The size of the letters is between $\frac{3}{4}$ " and 1". The characters are the same as those of the inscription A. The language is Samskrit, and the inscription is throughout in verse.

Though, owing to the damaged state of the stone, I am unable to furnish a text of this inscription, I feel no hesitation in saying that we have here the continuation of the preceding inscription A. Here, too, the verses have numbers appended to them, and the first number which is preserved is 14, and occurs towards the end of line 2. This verse 14, in the Mandākrāntā metre, must have commenced about 13" from the commencement of line 1, where verse 13 would have ended, on a part of the stone which is broken away. Comparing the end of the inscription A, we see that that inscription ends in the third Pāda of a Vasantatilakā verse which would have been verse 13, and that 19 syllables are wanted to complete that verse. Now 19 syllables would in the present inscription have taken up a space of exactly 13", and, moreover, the *aksharas* preserved at the commencement of line 1 of B undoubtedly do belong to a Vasantati-

lakā verse, and their sense suits well the incomplete verse at the end of A. For what we can read at the commencement of line 1 of B, is—

. *prayahchhaml=Lakshmyās=chalaiva-tadanīyam=a* .

which, with the end of A, would give us the following verse:—

पद्माकरो नरपतिः प्रव(व)भूव तस्माद्युक्तः पदा[ति]गजवाजिरथैरनेकैः ।
दानानि योभ्युदयधर्म्म[रतः?] प्रयच्छ्वत्सप्राञ्चलत्ववदनीयम[पाचकार ॥ ?]

As stated before, verse 14 ends in line 2; verse 15 ends in line 3, verse 16 in line 4, verse 17 in line 5, and verse 18 in line 7; verse 19 probably ended towards the end of line 8; verse 20 ends in line 10, verse 21 in line 11, and verse 22 in line 12; verse 23 must have ended in line 13; verse 24 ends in line 14, and verse 25 in line 15; and the end of verse 26 must have coincided with the end of line 16, the last line of this inscription. I believe, I cannot go wrong in saying that, exactly like the verses 4-13 of the inscription A, each of the verses 14-24 gave the name of one prince, and that the eleven verses together therefore recorded the names of eleven princes, who one after another succeeded the prince Padmākara, spoken of in verse 13. The names of the two immediate successors of Padmākara (the 11th and 12th members of the family), which must have been contained in verses 14 and 15, are broken away or at any rate no longer legible. Further on the following are mentioned:—

13. Vappaiya (*Vappaiya-nāmā sa nareśa āsīt*, in verse 16).

14. Vappaiya's son, whose name has not been preserved (*Vappaiyasya sutas-tato=vanitale*, in verse 17).

15. Vālaparāja (*tasmād=Vālaparāja ity=abhihito bhūpāla-chūdāmaṇih samjajñe*, in verse 18).

16. Sādhasika (*rājā Sādhasikas=tataḥ param=abhūt*, in verse 19).

17. S'āntirāja (*śrī-Sāntirāja iti bhūmipatir=evabhūva*, in verse 20).

18. Pravarasūkara (? *Śānti-ātmajaḥ sakala-bhūpa-guṇair=upetaḥ śrīmān=abhūt=Pravarasū[ka]ra-nāmadheyoḥ*, in verse 21).

19. Bhāileka (*tasmād=abhūt=prachura-śatru-gaṇa-pramāthi śrī-Bhāileka-nṛpatir-jagati prasiddhaḥ*, in verse 22).

20. Bhīmarāja (*śrī-Bhīmarāja-nṛpatir=tu Śiva-prasādāt*, in verse 23).

21. Govinda (*Govinda-bhūpotir=iti*, in verse 24).

No further names seem to occur in the short passages which remain of the verses 25 and 26.

C.—This inscription contains 18 lines of writing which cover a space of 4' 2½" broad by 1' 10½" high. With the exception of a few *aksharas*, lines 1-16 are well preserved; but the middle of line 17 is greatly damaged, and the writing of line 18 is almost entirely effaced. The size of the letters is between ⅞" and 1". The characters are the same as in the inscriptions A and B. The language is Samskrit, and the inscription is throughout in verse. As regards orthography, *b* is everywhere denoted by the sign for *v*; the vowel *ri* is used instead of *ri* in *vimisṛita*, line 3, and *tridiva*, line 8; and the *jihvāmūlīya* and *upadhmanīya*, both denoted by the ordinary sign for *sh*, are employed in *anvitaḥ kīrtti-*, line 8, *sevadhik padma-*, line 5, and *tanuḥ puṇya-*, line 7.

From the text, which will be given below, it will be seen that the inscription commences with a verse which is numbered 27, and which thus at once shows it to be the

continuation of the inscription B, which ends with verse 26. The inscription clearly divides itself into two portions, the first of which, extending to nearly the end of line 9, comprises the nine verses 27-35. All that it is necessary to say about this part, is, that it eulogizes the piety of a prince (*narapati, nripati, bhūmipāla*) Govinda or Govindarāja, who in verse 27 is styled *Mauryakula-pradīpa*, 'the light of the Maurya family,' and who evidently is the Govinda spoken of in verse 21 of the inscription B; and that in particular it records the foundation by this prince of a *sattra*, or hall of charity for travellers and for the learned and indigent, and the erection of a temple of Śiva, under the name of Siddheśānātha or Siddheśvara, with a tank or well attached to it. In all probability, the temple is the same at which the inscription is still preserved.

The second part of the inscription, the verses of which are numbered separately, opens, towards the end of line 9, with a date, and records up to line 15 various donations in favour of the temple and the charitable institute mentioned before, made both by Govindarāja himself and by (his sovereign lord) the *mahāmaṇḍala-nātha*, the illustrious king Seuṇa.

According to verses 1-3 (lines 9-11), the king Seuṇa, on the occasion of a solar eclipse in the month of Āshāḍha of the Jupiter year Saumya which was the (expired) Śaka year 991, granted to the temple of Siddheśvara the two villages of Saṁgamī and Madhuvāṭikā, together with the income due from them to the king himself.—The date corresponds, by the *amānta* scheme, to Tuesday, the 21st July, A.D. 1069, when about half an hour after mean sunrise there was a solar eclipse which was visible in some parts of India; and the king Seuṇa is the Devagiri Yādava Seuṇachandra II., of whom we possess a copper-plate grant which is dated only a fortnight later than the present inscription, on Gurudina or Thursday, the 14th of the bright half of Śrāvāṇa of the year Saumya, corresponding to Śaka-saṁvat 991³.—The villages of Saṁgamī and Madhuvāṭikā I am unable to identify on the maps at my disposal.

Govindarāja's donations are enumerated in the verses 4-13 (lines 11-15). Some of the particulars of this passage I do not fully understand; but it is clear that Govinda provided for the worship of the god in the temple founded by him (verses 4-5); that, for the support of the learned men and their pupils who resorted to his *sattra*, he gave four fields which are described as *Vagalūkammatabhūmi*, *Vakhulīkshetra*, *Vanakūtakabhūmi* and *Paṭayakshinivāṭa*, and the exact boundaries of which are recorded in the text (verses 6-12); and that he besides granted sixteen *nivartanas* of land to certain secular and religious teachers (verse 13).

The concluding lines of the inscription once more state that the temple, referred to in the preceding, was founded by the prince Govinda and his wife, the *rājñī* Nāyakī (verse 14), and contain the usual admonitions to future rulers to watch over, and not to resume, the donations here recorded.

Taken as a whole, what is contained on the three stones is a single inscription, dated in Śaka 991 or A.D. 1069, of a chief Govindarāja of the Maurya clan, a feudatory of the Devagiri Yādava king Seuṇachandra II. Its proper object is, to record that Govindarāja built the temple at which the inscription was put up, and made various

³ See *Indian Antiquary*, vol. XII, p. 120. It should be stated, however, that the date of the copper-plate is incorrect; for Śrāvāṇa-śudi 14 of Śaka 991 expired (= Saumya) corresponds to the 4th August, A.D. 1069, which was a Tuesday, not a Thursday.

donations in favour of it; and by way of introduction the inscription furnishes a list of the names of the ancestors of Govindarāja for no less than twenty generations, and records that the original home of the Maurya clan was the city of Valabhi in Surāshtra, which was their capital. As Govindarāja himself is indirectly described as a feudatory of a Yādava king, it may be assumed that his ancestors or at least some of them owed allegiance to the same family, and that these Mauryas came from Kāthiāvād to Khāndes together with the Yādavas, 'the lords of Dvāravatī.'⁴ As regards the individual chiefs mentioned in this inscription, I have not met with any of them in other inscriptions.⁵

TEXT OF THE INSCRIPTION A.⁶

- L. 1. [ओं।?] उ' उ उ - उ उ - उ उ - उ - क्सि[त]र[त्न]मरीचि उ - उ [ता]: । चरण-
युग्मसरोरुहरेणवो गणपतेर्विजयाय भवन्तु वः ॥ ॐ ॥ आदावव्यक्तमासीत्तदनु⁸ कमल[जस्त?]-
2. लुतः कश्यपोभू - - - - उ - - [तद]नु मनुरभूत्तत्सुतात्सूर्यवंशः । विख्यातः सर्वलोकेष्व-
मलनृपगुणै[र]न्वितः⁹ कीर्त्तिधर्मैर्मान्धातुर्भूमिपालात्सकलगुणनिधेर्मौर्यवं[शो]
3. व(व)भूव ॥ १ ॥ आसीत्कैलास[शृंगे रुचिर]शसि(शि)सुधाशुभ्रगंगाप्रवाहे दिव्यारामोपभोगातु-
रसुरनिकरोद्बुष्टकाम्यप्रलापे । सोमः सोमार्द्धभूषः सकलसुरनुतः [का ?]-
4. म[चित्तप्रदो?]षः सर्वेषां लौकिकानामशुभविहतये सोवतीर्णः सुराद्रम् ॥ २ ॥ तस्मि¹⁰ देशेस्ति
रम्या विवु(वु)धसुरवराकीर्णदेवालययाद्या मौर्याणां राजधानी वलभिरिति उ -
5. - म[ण्डलं] मण्डलानां । यस्यान्निःशेषविद्यासुनिश्चितम[त]यो ब्रा(ब्रा)ह्मण ब्र(ब्र)ह्मण्युत्थाः
पौरा धर्मार्थकामतृ(त्रि)तयफलभुजः सन्ति¹¹ मौर्यप्रसादात् ॥ ३ ॥ ¹²खड्गप्रहारदृढपाटि[त?]-
6. [कुंभिकुंभमु?]¹³ क्ता[फ]लप्रकरतारकितां दिनाङ्गै । रात्रिं चकार रुचि[रां] रुचिरप्रतापः श्रीको-
कटः प्रवरमौर्यकुलप्रसूतः ॥ ४ ॥ श्रीतक्षकस्तदनु¹⁴ यस्य पराक्रमाग्निदंद्दह्य[मा?]-
7. उ उ उ - उ उ - उ [भ]ग्नाः । गंगाजलेष्वभिलषन्ति ननु प्रपातं शैत्याभिलाषिण इव
द्विषतां समूहाः ॥ ५ ॥ भीमो¹⁵ भीमप्रराक्रमस्तदनु यो दृष्ट्वा व(व)लं विद्विषां¹⁶ सद्यो वैरि उ -
8. - उ - उ उ उ - स्त[र्गे] स्थि[त] - उ - [न्] । कालक्षेपकरं रिपुव्रजमिव क्रोधा-
न्वितः स[त्वर]ः [स्र]ष्टारं कृतसंस्तुती रणरसात्प[क्षी]हमं प्रार्थय[त्] ॥ ६ ॥ [ओ?]केषु¹⁷ वा-
लिगजप[त्ति] उ - -
9. उ नेषु - - उ - उ उ उ - उ उ - उ सत्सु । शौर्यं करोति सकलोरिषु तस्य सौ(शौ)-
र्यं सर्वेष्विति प्रगदितः स हि सर्वसू(शू)रः ॥ ७ ॥ गोविंदराज इति च प्रथितः पृथिव्यामा-
सीन्नृप-

⁴ See Professor Bhāṇḍārkar's *Early History of the Dekkan*, p. 76.

⁵ I know that the Yādava Bhillama II. married the daughter of a Rāja Jhañjha (see *ib.* p. 77); but that Jhañjha could not possibly have been the Jhañjha of the present inscription; for, not to mention other reasons, Bhillama lived about A.D. 1000 (see *ante*, p. 212), and the Jhañjha of this inscription lived fourteen generations before Govindarāja (A.D. 1069).

⁶ From impressions taken by Mr. Cousens.

⁷ Metre, Drutavilambita.

⁸ Metre, Sragdharā; and of the two next verses.

⁹ The *akshara* in brackets was originally रं.

¹⁰ Read तस्मिन्दे^०.

¹¹ Originally संन्ति was engraved.

¹² Metre, Vasantatilakā; and of the next verse.

¹³ The *aksharas* in these brackets are almost entirely effaced.

¹⁴ Originally ०कः सद्गु was engraved.

¹⁵ Metre, Śārdūlavikrīḍita.

¹⁶ Originally a sign of punctuation was engraved here; but it is struck out again.

¹⁷ Metre, Vasantatilakā; and of the next verse.

- L. 10. स्तदनु यस्य ७ - ७ - - । गोविंदवत्सपदि चिंतितमा[त्र]सिद्धास्तेनेति नाम स दधौ चरि-
तार्थसुचैः ॥८॥ राजा¹⁸साध्वसिकः¹⁹ ततः परमभूयः²⁰स्मा[द्र]णे युध्य तस्तस्यासी रिपुदंति- ७
11. ७ ७ - - - ७ - - ७ - । साधुः साधुरयं तवासिरमरैः स्वस्त्रैरिति स्त्रा(स्त्रा)घित
शत्रून्साध्वसिनः करोति यदि वा तेनेतिनामा नृपः ॥ ९ ॥ भंभाभिधाननृपतिः²¹प्रथितो
घरित्रां - - -
12. ७ - ७ ७ ७ - ७ ७ - ७ - । संग्रामभूष्वभिमुखो रभसाव्रधावन्वर्त्तुं न शक्य इति
नाम व(व)भार सार्थं ॥ १० ॥ श्रीदेवहस्तीति²² ततः क्षितीशो जज्ञे धरामंडलशीतरश्मिः ।
सम[स्तलो] - -
18. ७ ७ - ७ - - - ७ - - ७ ७ - ७ - - ॥ ११ ॥ श्रीमान्मुंजनरेश्वरः²³
समभवत्तस्मान्नृपग्रामणीर्यः सौभाग्यसुधासरित्परिहृद्यो [रू]पावधौ[त]स्मरः । [दुर्वा]रप्र-
मदाविलो ७ ७ -
14. ७ - - - ७ - - ७ - - - ७ ७ - ७ - ७ ७ ७ - - - सुहृर्म्म[त्र]वत्
॥ १२ ॥ पद्माकरो²⁴ नरपतिः²⁵ प्रव(व)भूव तस्माद्युक्तः पदा[ति]गजवाजिरथैरनेकैः । दानानि
योभ्युदयधर्म-

TEXT OF THE INSCRIPTION C.²⁶

- L. 1. [गो]दानभूमितिल[दान]हिरण्यवेश्मत्रस्त्राश्वरत्नवरधान्यधनादि सर्वम् ।
संपूज्य यः प्रवरंविप्रगणं प्रहर्षात्²⁷ शश्वद्दावमलमौर्यकुलप्रदोपः ॥ २७ ॥
यस्मिन्प्रशासति स[ही]
2. महनीयकीर्त्तौ पंग्वंधदोनविकला न जना व(व)भूवुः ।
शश्वन्महीत्वपरंपरया जनानां धर्मार्थकामफलसिद्धिरखंडिताभूत् ॥ ३८²⁸ ॥
यः प्रीणयत्यमृतगंधसुगंधमालाधूपोत्त[त]-
3. प्रचुरदीपविचित्रभक्ष्यैः ।
देवग्रहद्विजगुरुन्ष्ट(त्रिप)तृगोग्निमुख्यान्गोविंदराजनृपतिः स सुखी सदा स्तात् ॥ २९ ॥
कर्पूरकुमुदघनाधिपकईमेन कस्तुरिकाजलविमिश्र(त्रि)[त]-
4. चंदनेन ।
आदौ विलिप्य शिवविग्रगुरुनुदारः पश्चाद्विलिपनविधिं स्वयमन्वतिष्ठत् ॥ ३० ॥
यः पांथसार्थगुणिविप्रभुजिज्ञियार्थं दीनान्बहुविकलस्य च तृप्तिहेतोः ।
सत्रं³⁰ [च]-
5. कार .नृपतिर्व्व(र्व्व)हुविद्यशिशैर्व्विद्याविनोदनिरतैः परितोतिपूर्णं ॥ ३१ ॥
यद्गृपैरप्यशक्यं प्रवरवसुमतीदेशभोगाधिरुद्वै-
त्रिष्यत्यै यस्य तुच्छो धनदधनमृतः से(शे)वधि७पद्मनामा ।
अत्यु[च]

¹⁸ Metre, Śārdūlavikrīḍita.¹⁹ Read °कस्तः.²⁰ Read °यस्मा°.²¹ Metre, Vasantatilakā.²² Metre, Indravajrā.²³ Metre, Śārdūlavikrīḍita.²⁴ Metre, Vasantatilakā.²⁵ This sign of *visarga* was originally omitted.²⁶ From an impression taken by Mr. Cousens.²⁷ Read °र्षाच्छं°.²⁸ Metre, Vasantatilakā; and of the four next verses.²⁹ Read ३८.³⁰ Read सत्रं.

- L. 6. दिव्य[भू]षं सुरसदनसमं मंदिरं चंद्रमौलिः
कोन्यो गोविंदराजावरपतिरमलो मर्त्यलोके चकार ॥ ३२ ॥³¹
त्र(व)ह्नज्ञानामृतांतर्निभृतवरसरोराजहंसोमलांगो³²
राजश्रीचारुकान्तादायिततर[त]
7. तु७७पुण्यवृक्षस्य³³ मूलं ।
धात्रा सृष्टोयमेकी जगति नरपतिः सज्जनानन्दकारो
शैवध्यानासिभिन्नस्वहृदयजतमोहृत्तिगोविन्दराजः ॥ ३३ ॥
[अं]³⁴तर्मीनावताराद्यभिनवतनुभिर्विष्णुरूपैरुपे-
8. तं
चक्रे सिद्धेशनाथावसथमतिमहत्सर्व्वभोगोपपन्नं ।
सर्व्वेषां पार्थिवानां तृ(त्रि)दिवपतिपुरारोहनिश्रेणिभूतं
गोविन्दो भूमिपालस्वमलनृपगुणैरन्वितक्कीर्त्तिकामः ॥ ३४ ॥
वापीं च-
9. कार सुविमलोपलगाढव(व)हसोपानप[ङ्क्ति]सुरवेशसनिविष्टदेवं ।
शश्वल्लोर्म्मिव(व)[हृ]शु[भ्र]जलप्रवाहसंज्ञापिताभिश्चपनामघनाशदक्षाम् ॥ ३५ ॥³⁵
रूपनंदांकतुल्ये तु ६६१
10. शककालस्य भूपती [।^x]
सौम्यसंवत्सराषाढरविग्रहणपर्व्वणि ॥ १ ॥³⁶
महामंडलनाथस्तु श्रीमान्सेउणभूपतिः ।
सिद्धेश्वराय प्रददौ ग्रामद्वयमुदारधीः ॥ २ ॥
निजेन राजभोगेन संग[मी]³⁷
11. अ[धु]वाटिकाम् ॥ ३ ॥
गोविंदराजोपि ददौ ग्रा[म]यो[र्मा]न्य[भो]गकं ।
मेलक देवपूजार्थं घ्राणक दीपसिद्धये ॥ ४ ॥
पाटकं गीतनृत्यार्थं विलासिणिसमन्वितं ।
तृष्कालं³⁸ देवभोगार्थं गच्छकानां च भूमि — [॥ ५ ॥^x
12. विप्राणां भोजनार्थाय सत्र(त्त)मुद्दिश्य शाश्वतं ।
विद्याभ्यासरतानां च³⁹ छात्रा(त्ता)णां भोजनाय च ॥ ६ ॥
क्षेत्राणि यानि भूपालो ददौ तानि लिखाम्यतः ।
वगलूकम्मतभूमि[:]⁴⁰ पूर्व्वसीमा तु भूमि —

³¹ Metre, Sragdharā; and of the two next verses.

³² The *akshara* ङं was originally omitted, and is engraved above the line.

³³ The *akshara* च was originally omitted, and is engraved below the line.

³⁴ I am doubtful about this *akshara*, and the intended reading may possibly be प्रति सौ°.

³⁵ Metre, Vasantatilakā.

³⁶ Metre, Śloka (Anuṣṭubh); and of the following twelve verses.

³⁷ Of this *akshara* only the sign of *anusvāra* is doubtful.

³⁸ The reading here and up to the end of the line is quite clear in the original. Read विलासिणौ° (?).

³⁹ I do not understand this, nor the following गच्छकानां; तृष्कालं may have been put for त्रिष्कालं.

⁴⁰ This च was originally omitted, and is engraved below the line.

⁴¹ Originally भूमिः was engraved, but the *akshara* ङ् has been struck out.

L. 13.

[॥] ७ ॥

दक्षिणे [दे]वलक्षेत्रं पश्चिमे [जानि]नस्तथा ।

उत्तरे कारकग्राममाघाटा¹² खलु [नो] मताः ॥ ८ ॥

वखुलीक्षेत्रसीमास्तु पूर्वदक्षिणपश्चिमाः ।

मार्गकंमतसिद्धेशभूमयस्तूत्तरो वहः ॥ [८ ॥*]

14. वनकूटकभूमेश्च नदी पूर्वोत्तरोवधिः ।

दक्षिणे च वहः सीमा पश्चिमे ग्रामभूरपि ॥ १० ॥

ष[ट]यद्विण्णवाटे तु पूर्वा कार्पटिकस्य भूः ।

दक्षिणे देवलक्षेत्रं पश्चिमे गोपथोवधिः ॥ [११ ॥*]

उत्तरे षट्कू-

15. पौ च आघाटा[:*]परिकीर्त्तिताः ॥ [१२ ॥*]

षोडशैव ददौ राजा विद्याव्याख्यानकारिणे ।

निवर्त्तनानि भूमेस्तु पुण्यव्याख्यानकारिणे ॥ [१३ ॥*]

क्षत्राचारविचारवाक्पटुरभून्नोविन्दनामा [नृ]-

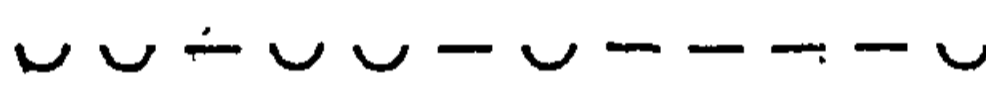
16. प-

स्तद्राज्ञी क्लिल नायकी भवभयाङ्गता सदा या हरि ।

ताभ्यां शंकरमंदिरं सुरचिरं निष्पाद्य विस्तारिता¹³कीर्त्तिर्द्धर्मयशः कुलं च विमलं प्रद्योतितं चात्मनः ॥⁴⁴[१४ ॥*]

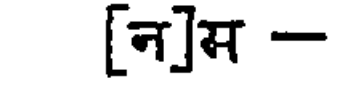
ये पालय-

17. न्ति पृथिवीपतिदानमेतत्ते प्राप्नुवन्त्यमरलोकसमस्तभोगान् ।

राज्यं च [श]ख  [हस्ति]तुरगाव्यव(व)लैरुपेताः ॥ ⁴⁵

[१५ ॥*]

ये लोपयन्ति नृपदा-

18. [न]म —  लोभा[त्ते प्राप्नुवन्ति]⁴⁶XVII.—KHALARI STONE INSCRIPTION OF THE REIGN OF
HARIBRAHMADEVA.THE [VIKRAMA] YEAR 1470¹.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription is on a polished stone, which is fitted into the wall of a small temple at Khalâri, a village about 45 miles² east of the town of Râypur in the Central Provinces. It contains sixteen lines of writing, which cover a space of about 1' 11½" broad by 11½" high. The writing is well preserved throughout, and the reading is no-

¹² Read °ग्राम आघाटाः.

¹³ The *akshara* न्ना was originally omitted, and is engraved above the line.

⁴⁴ Metre, Śārdūlavikrīḍita.

⁴⁵ Metre, Vasantatilakā; and of the next verse.

⁴⁶ From here, up to the end of the line, the writing is so seriously damaged that only a few *aksharas*, which yield no

connected sense, are at all legible. There can be no doubt that this was the concluding line of this inscription.

¹ Wrongly for 1471.

² See Sir A. Cunningham's *Archæol. Survey of India*, vol. VII, p. 156; according to the *Gazetteer of the Central Provinces*, p. 243, Khalâri is only about thirteen miles from Râypur.

where in the least doubtful. The size of the letters is about $\frac{1}{8}$ ". The characters are Nāgarī of the period to which the inscription belongs, the 15th century A.D. The language is Samskrit, employed by a person of little knowledge; and, excepting the introductory *om śrī-Gaṇapataye namaḥ*, and a date and the name of the engraver at the end, the inscription is in verse. The letter *b* is, as usually, written by the sign for *v*; otherwise the orthography calls for no remarks.

The inscription, called by the author a *praśasti*, was composed by Mīśra Dāmodara (verse 11), written on the stone by Rāmadāsa of the Vāstavya³ family (v. 13), and engraved by the artisan Ratnadeva (line 16). And its proper object is to record the foundation of a temple of Nārāyaṇa (or Vishṇu) by the shoemaker (*mochī*) Devapāla, a son of Śivadāsa and grandson of Jasau (vv. 9, 10, and 12), at the town of Khalvāṭikā (v. 7), *i. e.*, the modern Khalāri. By way of introduction the inscription—after the words ‘om, adoration to Gaṇapati’ and three verses in honour of that deity and of Bhāratī, the goddess of eloquence, and Nārāyaṇa,—gives us (in verses 4-6) the following genealogy of the prince, the illustrious Haribrahmadeva, whose capital (*rājadhānī*) Khalvāṭikā is represented to have been when the inscription was composed:—

In the Kalachuri (or Kalachuti) branch of the Haihaya (here called Ahihaya) family was the prince Śimhaṇa, a worshipper of Śambhu (or Śiva), who conquered eighteen strongholds of adversaries. His son was the prince, Rāmadeva, who slew in battle Bhoniṅadeva (apparently a prince, whom I am unable to identify). And his son again was the illustrious prince, Haribrahmadeva.

The inscription is dated (in lines 15 and 16) in the (Vikrama) year 1470, the Śaka year 1334, and the year Plava of the sixty-years’ cycle of Jupiter, on the 9th of the bright half of Māgha, a Saturday, while the moon was in the *nakshatra* Rohiṇī. Had the years been given correctly in this date, the Vikrama year 1470 would have to be taken as a current year, and the Śaka year 1334 as an expired year. But the date works out satisfactorily neither for Vikrama 1470 current = Śaka 1334 expired, nor for Vikrama 1470 expired, and its proper year undoubtedly is Vikrama 1471 expired = Śaka 1336 expired, as will be seen from the following equivalents:—

For Vikrama 1470 current = Śaka 1334 expired Māgha-śudi 9 corresponds to
Wednesday, the 11th January, A.D. 1413;

for Vikrama 1470 expired = Śaka 1335 expired, to Tuesday, the 30th January,
A.D. 1414;

for Vikrama 1471 expired = Śaka 1336 expired, to Saturday, the 19th
January, A.D. 1415, when the 9th *tithi* of the bright half ended 16 h.
18 m. after mean sunrise, and when the moon was in the *nakshatra*
Rohiṇī from 13 h. 8 m., or, by the *Garga-siddhānta*, from 1 h. 19 m.
after mean sunrise, or, by the *Brahma-siddhānta*, from about sunrise,
This Saturday, the 19th January, A.D. 1415, also, as required, fell in
the Jovian year Plava, which by the *Sūrya-siddhānta* rule without
bīja lasted from the 24th April, A.D. 1414, to the 20th April, A.D.
1415.

³ See *ante*, Index of vol. I, under *Vāstavya*.

L. 8.

ना

गोतज्ञानां द्वितीयो भरत इव नृपः श्रीहरिव्र(त्र)ह्मदेवः ॥ ६ ॥¹³

तद्राजधानी नगरी गरिष्ठा खल्वाटिका राजति वाटिकाभिः ।

सुरालया यत्र हिमालयाभा विभांति

9. शृंगैरतिशुभ्रतुंगैः ॥ ७ ॥¹⁴

भूदेवा यत्र वेदाध्ययनमनु रताः स्वस्तिमंतो वसन्ति

श्रीमंतः श्रीविलासैरमरपरिहृष्टं राजराजं हसंतः ।

कामिन्यः कामदेवं त्रिपुरहर-

10. दृशा दग्धमुज्जीवयंत्यः

श्रीवद्मोर्मूलकांत्या स्मितमधुरगिरा भूलताडव(व)रेण ॥ ८ ॥¹⁵

मोची तत्रेदुरोचीरुचिरतरयशाः कर्मनिर्माणदक्षः

सीजन्या-

11. दग्धजन्माऽनुचर इव जसौनामधेयस्य पौत्रः ।

नानाधर्माभिलाषी गुणनिधिश्चिदासाऽभिधानस्य पुत्रः

श्रीमन्नारायणस्य स्मरणविमलधी राजते

12. देवपालः ॥ ९ ॥

नारायणस्यायतनं स्वशक्त्या भक्त्या महत्या सह मंडपेन ।

निर्मापितं तेन परत्र चात्र तस्मै हरिर्यच्छतु वाञ्छि(च्छि)तार्थं ॥ १० ॥¹⁶

हरिचरणसरोजध्यान-

13. पीयूषसिंधुप्रसरदलघुवेलास्फालकेलीरसेन ।

सरसकविजनानां निर्मितेयं प्रशस्तिर्नमसि रसविधात्री मित्रदामोदरेण ॥ ११ ॥

वहति जगति गंगा याव-

14. दादित्वपुत्रा स्फुरति वियति तारामंडलाऽखंडलेन¹⁸ ।

तरणिरमरसद्गच्छना तावदेषा जयतु जयतु मोचीदेवपालस्य कीर्तिः ॥ १२ ॥

श्रीवास्तव्यान्वयेनैषा

15. प्रशस्तिरमलाक्षरा ।

लिखिता रामदासेन पंडिताधीश्वरेण च ॥ १३ ॥¹⁹

स्वस्ति श्रीसंवत् १४७० वर्षे साके १३३४ षष्ठ्याद्योर्मध्ये²⁰ श्रवणामसंवत्सरे माघसुदि ९

16. शनिवासरे रोहिणीनक्षत्रे [॥^x] शुभमस्तु सर्वजगतः ॥ सूत्रधाररत्नदेवेन [॥^x]

¹³ Metre, Sragdharā.

¹⁴ Metre, Upajāti.

¹⁵ Metre of verses 8 and 9, Sragdharā.

¹⁶ Metre, Indravajrā.

¹⁷ Metre of verses 11 and 12, Mālinī.

¹⁸ The word *śkhaṇḍala* is perhaps (wrongly) used here in the sense of 'rain-bow'.

¹⁹ Metre, Śloka (Anuṣṭubh).

²⁰ Read षष्ठ्याद्योर्मध्ये 'in the sixty-years' cycle.'

XVIII.—DUBKUND STONE INSCRIPTION OF THE KACHCHHAPAGHATA
VIKRAMASIMHA.

THE [VIKRAMA] YEAR 1145.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription was discovered, in 1866, by Captain W. R. Melville,¹ in the ruins of a temple at 'Dubkund,' *Indian Atlas*, Quarter-sheet 51, S. E., Long. 77° 5½' E., Lat. 25° 43½' N. The place is in a dense forest on the left bank of the Kunu river, 76 miles to the south-west of Gwálior; and the temple is situated in the middle of an enclosure on a peninsula, the neck of which is defended by a fortified wall, and all around it are a mass of ruined houses and the remains of several smaller temples. Captain Melville sent two copies of the inscription to the Asiatic Society of Bengal, but they were probably too imperfect to be used for editing the inscription. The ruins of Dubkund were examined again, in 1882-83, by Sir A. Cunningham's native draughtsman, and from his account a description of them is given in *Archæol. Survey of India*, vol. XX, p. 99, and Preface, p. v, together with a small photo-lithograph of the inscription, *ib.*, plates xxi and xxii. I now edit the inscription from one of his rubbings, apparently the same from which the photo-lithograph was prepared.

The inscription contains 61 lines of writing which cover a space of 1' 3½" broad by 3' 2" high. With the exception of about twenty *aksharas* in lines 1 and 2 which have become damaged by the peeling off of the surface of the stone, and perhaps a few other *aksharas* which are illegible in the rubbing, the writing is well preserved, and everything of importance may be read with certainty. The size of the letters is between ⅞" and ⅝". The characters are Nâgarî of the period to which the inscription belongs, the 11th century A.D. The language is Samskrîta, and, excepting the introductory *om om namo vîtarâgâya* and the greater portion of lines 54-61, the inscription is in verse. It is called a *praśasti* (lines 47 and 60), and was composed by the Jaina Vijayakîrti (line 46), written on the stone by Udayarâja (line 60), and engraved by the stone-mason Tîlhaṇa (line 61). Both the writer and the engraver have done their work with great care, and in respect of orthography I have only to note that the letter *ḷ* is throughout written by the sign for *v*, and that the dental sibilant is occasionally employed instead of the palatal.²

The object of the inscription is, to record the foundation of a Jaina temple—clearly the temple at which the inscription was discovered—by some private persons (lines 52-53), and certain donations made in favour of it by the *Mahârajâdhirâja* Vikramasimha (lines 54-58) who ruled the country around Dubkund when the inscription was composed, in the Vikrama year 1145 (line 61). And the inscription clearly divides itself into two parts, the first of which (lines 10-32) gives an account of the prince Vikramasimha and his ancestors, while the other (lines 32-51) treats of the founders of the temple and certain Jaina sages connected with them. In six introductory verses (lines 1-10) the poet invokes the blessings of, or glorifies, the Jaina Tîrthakâras Rishabhasvâmin, Śântinâtha, Chandraprabha and the Jina (Mahâvîra), the sage Gotama, and the goddess of eloquence (*śruta-devatâ*) 'famous in the world under the name of Paṅkajavâsinî.'

¹ See *Journal, As. Soc. Bengal*, vol. XXXV, part I, p. 168.

² In the rubbing before me it is sometimes very difficult to distinguish between the palatal and dental sibilants.

The poet's account of the *Mahārājādhirāja* Vikramasimha (lines 10-32) is as follows:—

“There was, an ornament of the Kachchhapaghâta family, and a son of the illustrious Yuvarāja who was white with fame that spread abroad in the three worlds, the illustrious prince Arjuna, a leader of a formidable army of unparalleled splendour, a prince whom even the ocean did not equal in depth, and a Bowman who by his skill in archery had completely vanquished the earth.³

Having, anxious to serve the illustrious Vidyādhara-deva, fiercely slain in a great battle the illustrious Rājyapāla, with many showers of arrows that pierced his neck-bones, he unceasingly filled all the three worlds with his imperishable fame, brilliant like pearl-strings and like the orb of the moon and the foam of the sea.

The notes of his musical instruments which rose, when he marched out, resembling the roaring of the sea, and the sounds of the bells of his countless troops of mountain-like elephants, eagerly marching forth, vied with each other in spreading on all sides, and never left off filling the hollow of heaven and earth, joined by the loud echo which rose from mountain caves.

From him was born Abhimanyu, who, always possessed of many unblemished qualities which supported crowds of suppliants who (but for him) would have wandered round the circuit of the quarters,⁴ and which in splendour rivalled the moon's crescent, having powerfully vanquished in battle even the victorious, valued other princes as lightly as a straw.

Since the highly intelligent king, the illustrious Bhoja, has widely celebrated the skill which he showed in his marvellous management of horses and chariots, and in the use of powerful weapons, what sage in the three worlds would be able to describe the qualities of this prince, who put to flight haughty adversaries by the fear inspired by the mere sight of his umbrella?

When he marched forth, the thick clouds of dust which rose from the earth, pounded by the sharp hoofs of his chargers, covering the sun's orb, predicted as it were with certainty that soon indeed would be dimmed the lustre of all other illustrious beings.

From that illustrious prince was born the prince Vijayapāla, who filled the circuit of the quarters with his boundless glory which spread about, bright like the quivering rays of the autumnal moon, and who allayed all suffering whatever on the whole orb of the earth.

Moreover, this prince in a high degree roused the feeling of wonder in the minds of the learned, because in the battles which were viewed by the damsels of heaven he imparted fear to all his enemies one after another, although he had not got it himself, while he never gave to them a portion of the earth, which he did possess.

From him was born the illustrious prince Vikramasimha, ‘the lion of valour,’ rightly so named, because in the display of his mighty valour, which performed valorous deeds, he cleft asunder the projecting fleshy frontal globes of the arrayed elephants of

³ Arjuna being the name of one of the Pāṇḍava princes, the poet manages to bring into the verse the words *Pāṇḍu Bhīmasena* (the second son of Pāṇḍu and elder brother of Arjuna), and *Dhanrin* (an epithet of Arjuna).

⁴ The words of the original would also mean ‘possessed of many uncut bow-strings which supported crowds of arrows able to conquer the circuit of the quarters’.

all his enemies, and because his brilliant fame, as if it were his big shining mane, spread at once in all quarters.

Having perceived that his club-like right arm, even while he was a child, was taken possession of by the Fortune of heroism, who had given up all idea of occupying any other resting-place, the Fortune of royalty, proudly desirous of asserting her superiority, when he was older, determined on embracing his whole body, turning away with disdain from all other men.

Useless indeed is yonder sun, so long as this sun of a king disperses the thick darkness of exceedingly haughty adversaries, and eclipses the stars of the badly-conducted, and illumines all round the wide expanse of this whole earth, and uninterruptedly touches with his fierce rays of supremacy, which spread to the confines of the regions, mountain-like princes.

At his conquest of the quarters, the dust which rose from the orb of the earth, crumbling to pieces under the sharp hoofs of his choice chargers, spread over the chief towns of his adversaries, and, enveloping all things, foretold as it were the time of the universal destruction.

To this noble prince belongs the town named Chadobha, the lustre of which spreads on all sides, the excellent markets and the thriving trade of which are celebrated by the people that come to it from all quarters to traffic in things which they have got or wish to acquire."

The historical information contained in these verses is this:—

In the Kachchhapaghâta family there was—

1. Yuvarâja. His son was—
2. Arjuna, who, as an ally or feudatory of Vidyâdharadeva, slew in battle Râjyapâla. His son was—
3. Abhimanyu, whose valorous bearing was eulogized by the king Bhoja. His son was—
4. Vijayapâla; and his son again—
5. Vikramasimha, for whom the inscription (in line 61) furnishes the date Monday, the third of the bright half of the month Bhâdrapada of the year 1145, corresponding, as I have shown in *Indian Antiquary*, vol. XIX, p. 361 (No. 170), to the Northern Vikrama year 1145 expired, or to Monday, the 21st August, A. D. 1088.⁵

Of the Kachchhapaghâta family we possess two other inscriptions of about the same time and from the same part of India. One is the large Gwâlior Sâsbahû temple inscription⁶ of the Vikrama year 1150, which gives us the line of princes Lakshmana, Vajradâman, Mangalarâja, Kîrtirâja, Mûladeva, Devapâla, Padmapâla, and Mahîpâla. And the other is the Narwar copper-plate inscription⁷ of Vîrasimhadêva of the Vikrama year 1177, which mentions, as the immediate predecessor of Vîrasimhadêva, Śaradasimhadêva, and as his predecessor, Gaganasimhadêva. As these two inscriptions contain totally different names, and as none of the names occurring in either agree with the names furnished by the present inscription, it is clear that the three

⁵ The date is one of those in which the *tithi* is joined with the week-day on which it commenced.

⁶ See *Indian Antiquary*, vol. XV, p. 35.

⁷ See *Journal, Am. Or. Soc.*, vol. VI, p. 543, and Sir A. Cunningham's *Archæol. Survey of India*, vol. II, p. 313.

inscriptions belong to three different branches of the Kachchhapaghâta family, which must have been in possession of the country around Gwâlior in the 11th century A. D. We know that the prince Vajradâman of the Gwâlior inscription, for whom we have the date Vikrama 1034,⁸ defeated a ruler of Kanauj and conquered the fort of Gwâlior which before belonged to Kanauj. And I shall try to show that one of the princes mentioned in the present inscription, too, had some share, perhaps an important one, in the wars which must have been waged against the rulers of Kanauj during the first quarter of the 11th century A. D.

About Vikramasimha and his predecessor Vijayapâla the author of our inscription has nothing of importance to report. I myself believe Vijayapâla to be identical with the *nripati* Vijayâdhirâja, who is mentioned as a ruling prince in an inscription of the Vikrama year 1100 at Byânâ, which is about 80 miles north of Dubkund, and whose name is preserved in the local traditions as Vijayapâla⁹; and I may mention that, like the inscription of Vikramasimha, here published, the Byânâ inscription of Vijayâdhirâja also is a Jaina inscription. Of Vijayapâla's father Abhimanyu our inscription merely says that his valour and skill were highly eulogized by the intelligent king Bhoja. Considering that for Vikramasimha we have the date Vikrama 1145, and for Vijayapâla (Vijayâdhirâja) the date Vikrama 1100, Abhimanyu must have ruled shortly before Vikrama 1100, and there can therefore be no doubt that the king Bhoja, here spoken of, is the Paramâra Bhojadeva of Mâlava, for whom we possess the two dates Vikrama 1078 and Śaka 964=Vikrama 1099.¹⁰

Abhimanyu's father Arjuna, whose rule may be placed some time between Vikrama 1060 and 1090, is said to have slain, in the cause of the illustrious Vidyâdharadeva, the illustrious Râjyapâla; and this, in my opinion, is really a valuable piece of information. As regards Vidyâdharadeva, he can be no other than the Chandella king of that name, the successor of Gaṇḍadeva and predecessor of Vijayapâladeva.¹¹ Gaṇḍadeva was preceded by Dhaṅgadeva, who ruled from about Vikrama 1011 to about 1055,¹² and Vijayapâladeva was succeeded by Devavarmadeva, for whom we have the date Vikrama 1107.¹³ Gaṇḍadeva therefore must be placed approximately about Vikrama 1060-1080,¹⁴ which shows that his successor Vidyâdharadeva may well indeed have been a contemporary of the Kachchhapaghâta Arjuna. As to Râjyapâla, I think it highly probable that he is the Râjyapâla who is mentioned as the immediate predecessor of Trilochanapâla in the Jhûsî (or Allahâbâd) copper-plate of this king of the Vikrama year 1084, published by me in *Indian Antiquary*, vol. XVIII, p. 34; and I now believe that the three kings Vijayapâladeva, Râjyapâladeva and Trilochanapâladeva of that inscription, about whom I could say nothing at the time, were really rulers of Kanauj. For we know that the Chandella Vidyâdhara brought about the destruction of a ruler of Kanyâkubja (or Kanauj)¹⁴, and it appears very probable that he allied himself for that purpose with his neighbours, the Kachchhapaghâta chiefs, and that the prince of

⁸ See *Journal, As. Soc. Bengal*, vol. XXXI, p. 393.

⁹ See Dr. Fleet in *Indian Antiquary*, vol. XIV, p. 8.

There can, in my opinion, be little doubt that the Maṅgalarâja, mentioned in another fragmentary inscription at Byânâ (*ib.* p. 9), is the Kachchhapaghâta Maṅgalarâja of the Gwâlior inscription, the successor of Vajradâman.

¹⁰ See *ante*, vol. I, p. 232.

¹¹ *Ib.*, p. 196.

¹² *Ib.*, pp. 124 and 139.

¹³ See *Indian Antiquary*, vol. XVI, p. 201.

¹⁴ See also *ante*, vol. I, p. 219.

Kanauj destroyed by him was the very Râjyapâla, mentioned in the present inscription and in the Jhûsî copper-plate. As indicated by Dr. Hultzsch, *ante*, vol. I, p. 219, we have hitherto known nothing certain of the kings of Kanauj between A. D. 948 and 1097. If my suggestions are approved of, we have now at least the names of three kings of Kanauj, who together must have ruled approximately from about A. D. 980 to about A. D. 1040.—About Arjuna's father Yuvarâja the author of our inscription has nothing to say.

Of the second part of the inscription it will, I think, be sufficient to give an abstract of the contents. The last versè translated above told us that to Vikramasimha belonged the town of Chadobha, evidently the place now called Dubkund which at the time must have been noted for its trade; and in continuation of it the verses in lines 32-39 give the genealogy of the two Jaina traders Rishi and Dâhada, on whom Vikramasimha had conferred the rank of *śreshṭhins*¹⁵ in that town, and one of whom is mentioned afterwards among the founders of the temple. Both were sons of Jayadeva and his wife Yaśomatî, and grandsons of the *śreshṭhin* Jâsûka, who is described as the head of a family or guild of merchants which had come from Jâyasapur, a town which I am unable to identify

Lines 39-48 then contain an account of some Jaina sages, the last of whom, Vijayakîrti, not only composed this inscription, but also by his religious teaching incited the people to build the temple at which the inscription was afterwards engraved. The first sage spoken of, an ornament of the *Lâṭavâgata gana*, is the Guru Devasena. His son was Kulabhûshana; and his son again was Durlabhasenasûri. From him sprang the Guru Śântishena who, in a *sabhâ* held before the king Bhojadeva, defeated hundreds of disputants who had assailed Ambarasena and other learned men. And his son was Vijayakîrti.

Of the founders of the temple lines 48-51 mention by name the Sâdhu Dâhada whose genealogy has already been given, Kûkeka, Sûrpaṭa, Devadhara, Mahîchandra, and Lakshmana; but others also, who are not named, are said to have rendered assistance.

The prose passage, commencing in line 54, records that the *Mahârâjâdhirâja* Vikramasimha, for the building of the temple and for keeping it in good repair, as well as for purposes of worship, assigned (a tax of) one *vimśopaka* on each *goṇi* (of grain?), and gave a piece of land in the village of Mahâchakra, capable of being sown with four *goṇis* of wheat, and a garden with a well to the east of Rajakadrâha; and that he moreover provided a certain amount of oil¹⁶ for lamps and for anointing the bodies of holy men.—I can find no names like Mahâchakra and Rajakadrâha anywhere near Dubkund on the maps at my disposal.

After the usual appeal to future rulers to keep the above donations intact, lines 60-61 give the names of the writer and of the engraver, already mentioned; and the inscription closes with a date, the European equivalent of which I have given above.

¹⁵ See Jacobi's edition of Bhadrabâhu's *Kalpasûtra*, p. 107: *śreshṭhinah śrîdevatâdhyâsita-sauvarṇapattâ-bhûshittottumâṅgâh*.

¹⁶ The original has the compound *lava-ghoṣilâ-drayam*, the first word of which I am unable to explain properly.

TEXT.¹⁷

- L. 1. श्री¹⁸ ॥ [श्री] न[मो] वीतरागाय ॥ श्री¹⁹ — — द्रि — ट — उ — टना[द्यत्पा]दपोठं लुठसं-
[दा]रस्रगमं[द]गुंज[द]लि[म]निष्ठूतसाराविणम् । [त]-
2. [त्पा] — उ — उ वद[च]: उ रसु — — — उ [तां] सं उ ि — ोहे[ग]मिवाकरोत् ऋषभस्वामी
श्रिये स्तात्सता[म्] ॥ वि(वि)भ्रा-
3. [णो] गुण[सं]ह[तिं] हततमस्तापो निजज्योतिषा [यु]क्तात्मापि जगंति संगतजय[ञ्च]क्रे सरा-
गाणि यः । उन्माद्यन्म-
4. कर[ध्व]जोर्जितगजग्रासोल्लसत्केसरी संसारोग्रगदच्छिदेस्तु स मम श्रीसां(शां)तिनाथो जिनः ॥
जा[द्यं] सखदखंडित-²⁰
5. क्षयमपि क्षीणाखिलोपक्ष[यं] साक्षादीक्षितमक्षिभिर्दधदपि प्रौढं कलंकं तथा । चिह्नत्वाद्यदु-
पांतमाप्य सततं [जात]-
6. [स्तथा?]नंदकचंद्रः सर्वजनस्य पातु विपदचंद्रप्रभोर्हंस नः ॥ सो(शो)कानोकहसंकुलं रतितृण-
श्रेणि प्रणश्य[द्भ्रम]-
7. — — [त्पा]ध्वगपूगमुद्गतमहामिथ्यात्ववातध्वनि । यो रागादिमृगोपघातकृतधीर्ध्यानाग्निना
भस्मसाद्भावं कर्म-
8. धनं निनाय जयतात्सोयं जिनः सन्सतिः ॥ ²¹प्रसाधितार्थगुर्भयपंकजाकर[भा]स्कारः । अंतस्तमो-
पहो वोस्तु गो-
9. तमो सुनिसत्तमः ॥ ²²श्रीमज्जिनाधिपतिसद्वदनारविंदमुहच्छदच्छतरवो(वो)धसमृद्धगंधम् ।
अध्यास्य या जगति पंकजवासिनी-
10. ति ख्या[तिं] जगाम जयतु सु(शु)तदेवता सा ॥ ²³आसीत्कच्छपघातवंशतिलकस्त्रैलोक्यनि-
र्यद्यशःपांडुश्रीयुवराजसूनुर-
11. समद्युद्धीमसेनानुगः । श्रीमा[न]र्जुनभूपतिः²⁴ पतिरपामप्याप यत्तुल्यतां नो गांभीर्यगुणेन
निर्जितजग[द्व]न्वी धनु-
12. विंदयया ॥ श्रीविद्याधरदेवकार्यनिरतः श्रीराज्यपालं हठात्कंठास्थिच्छिदनेकवाणनिवहैर्हत्वा
महत्याहवे ।
13. ²⁵[डिंडीरा]वल्लिचंद्रमंडल[मि]लन्मुक्ताकलापोज्व(ज्व)लैस्त्रैलोक्यं सकलं यशोभिरचलैर्योजसमा-
पूरयत् ॥ ²⁶यस्य
14. प्रस्थानकालोत्थितजलधिरवाकारवादितशब्दा(ब्दा) वेगान्निर्गच्छदद्रिप्रतिसगजघटाकोटिघंटार-
नाच्च । संस-
15. पतः समंतादहमहमिकया पूरयंतो विरेमुर्नो रोदोरंधभागं गिरिविवरगुह्यत्प्रतिध्वानमिश्राः ॥
²⁷दिक्च-
16. काक्रमयो[ग्य]मार्गणगणाधाराननेकान् गुणानच्छिन्नाननिशं दधद्विधुकलासंस्पर्द्धमानद्युतोन् ।
[स]नु-

¹⁷ From Sir A. Cunningham's rubbing, supplied to me by Dr Burgess.

¹⁸ Expressed by a symbol.

¹⁹ Metre, Śārdūlavikrīḍita; and of the next three verses.

²⁰ Read श्यद°.

²¹ Metre, Śloka (Anuṣṭubh)

²² Metre, Vasantatilakā.

²³ Metre, Śārdūlavikrīḍita; and of the next verse.

²⁴ The *akshara* in brackets was originally omitted, and is engraved below the line.

²⁵ The *aksharas* in these brackets have been partly painted over in the rubbing.

²⁶ Metre, Sragdharā.

²⁷ Metre, Śārdūlavikrīḍita; and of the next verse.

- L. 17. [च्छि]न्नधनुर्गुणं²⁸ विजयिनोप्याजौ विजित्यो[र्जि]तं जातोस्मादभिमन्युरन्यनृपतीनामन्यमान-
स्तृणम् ॥ यस्यात्य[ङ्गत]-
18. वाहवाहनमहाशस्त्रप्रयोगादिषु प्रावीण्यं प्रविकल्पितं पृथुमतिश्रीभोजपृथ्वीभुजा । च्छत्राली²⁹-
कनमात्रजात-
19. भयतो दृप्तारिभंगप्रदस्यास्य स्याद्गुणवर्णने त्रिभुव[ने] को लब्ध(ब्ध)वर्णः प्रभुः ॥ ³⁰तुरगखरखुरा-
ग्रोत्खात[धात्री]-
20. समुत्थं स्थगयदङ्घिमरस्त्रे(शमे)र्मंडलं यत्रयाणे । प्रचुरतररजोन्याशेषतेजस्वितेजोहतिमचिरत
21. एवा[शं]सतीवानिवारम् ॥ शरदमृतमयूखप्रेखदंशुप्रकाशप्रसरदमितकीर्त्तिव्याप्तदिवक्त्रवालः ।
अजनि विजय-
22. पालः श्रीमतोस्मान्महीशः शमितसकलधात्रीमंडलक्षेत्रलस(श): ॥ ³¹भयं यच्छत्रूणां त्रिदशतरुणी-
वीक्षितरणे
23. क्रमेणाशपाणां व्यतरदसदध्यात्मान सदा । सतोप्यंशनादादव[नि]वलघस्याधिकमतो वु(बु)धा-
नामाश्चर्य व्यतनुत
24. नरेन्द्रो हृदि च यः ॥ ³²तस्माद्विक्र[म]कारिविक्रमभरप्रारंभनिर्भेदितप्रोत्तुंगाखिलवैरिवारणघटो-
द्यन्मां[स]कुं-
25. भस्थलः । श्रीमान्विक्रमसिंहभूपतिरभूदन्वर्थनामा समं सर्वासा(शा)प्रसरद्विभासुरयशःस्फारस्फुर-
त्केसरः ॥
26. वा(वा)लस्यापि विलोक्य यस्य परिघाकारं भुजं दक्षिणं क्षीणाशेषपराश्रयस्थितिधिया वीरश्रिया
संश्रितम् । सर्वाशेष-
27. वगृहनाग्रहमहंकारादहंपूर्विका³³ राज्यश्रीरक्त[ता]धिगस्य³⁴विमुखी सर्वान्यपुंवर्गतः ॥ ³⁵अत्यंतो-
दृप्तविद्विद्वृत्तिमि-
28. रभरभिदि च्छादितानी[ति]ताराचक्रे विष्वक्प्रकाशं सकलजगदमंदावकाशं दधाने । निःपर्यायं³⁶
दिगास्यप्रसरदुरु-
29. क[राक्रां]तधात्रीधरेन्द्रे यस्मिन्नाजांसु(श)मालिन्यहह सति वृथैवैषकोन्यांशमाली ॥ ³⁷यद्दिग्जये
वरतुरंगखुरप्रसं-
30. गच्छुणावनीवलयजन्यरजोभिसर्पत् । विद्वेषिणां पुरवरेषु तिरोहितान्यवस्तूत्करं प्रलयकालमि-
वादिदे-
31. श ॥ तस्य क्षितीश्वरवरस्य पुरं समास्ति विस्तीर्णशोभमभितोपि चडोभसंज्ञम् । प्राप्तेप्सितक्रय-
समग्रदिगागतांगि-
32. व्यावर्णमानविपणिव्यवहारसारम् ॥ ॐ ॥ ³⁸आसीच्छायसपूर्वनिर्गतवणिग्दंशंव(ब)राभीशु-
मान्³⁹ जासूकः प्रक[टाचता]-
33. यनिकरः श्रेष्ठी⁴⁰ प्रभाधिष्ठितः । सम्यग्दृष्टिरभीष्टजैन[च]रणद्वंद्वार्चने यो ददौ पात्रौघाय [चतु]-
र्विधं [त्रि]विबु(बु)-

²⁸ The above appears to be what was originally engraved, but the *akshara* षं may have been altered.

²⁹ Read हृत्ता°.

³⁰ Metre, Mālinī; and of the next verse.

³¹ Metre, Śikharinī.

³² Metre, Śārdūlavikrīḍita; and of the next verse.

³³ Originally °पूर्विका was engraved.

³⁴ Read °धिस्य.

³⁵ Metre, Sragdharā.

³⁶ Read निष्यर्यायं.

³⁷ Metre, Vasantatilakā; and of the next verse.

³⁸ Metre, Śārdūlavikrīḍita.

³⁹ Read °माझासूकः . . .

⁴⁰ Perhaps altered to श्रेष्ठिप्रभा°.

- L. 34. धो दानं युतः अडया ॥ ⁴¹श्रीमज्जिने[श्वर]पदांबु(वु)रुहद्विरेफो विस्फारकीर्त्ति[ध]वलीकृतदिग्वि-
भागः । पुत्रोस्य वैभव-
35. पदं जयदेवनामा सीमायमानचरितोजनि सज्जनानाम् ॥ ⁴²रूपेण सी(शी)लेन कुलेन सर्वस्त्रीणां
गुणैरप्यपरैः
36. शिरस्तु । पदं दधानास्य व(व)भूव भार्या यशोमतीति प्रथिता पृथिव्याम् ॥ ⁴³तस्यामजीजनदसा-
द्विपिदाहडाख्यौ पुत्रौ पवि-
37. त्वसुराजितचारुमूर्त्ती । प्राच्यामिवाकंस(श)शिनौ समयः समस्तसंपत्प्रसाधकजनव्यवहारहे-
[तू] ॥ ⁴⁴प्रोन्माद्यत्सकला-
38. रिकुंजरशिरोनिर्द्धारणोद्यद्यशोमुक्ताभूषितभूरभूरपि भियान्नोन्मार्गगामी च यः । सोदादिक्रम-
सिंहभूप-
39. तिरतिप्रीतो यकाभ्यां युगश्रेष्ठः श्रेष्ठिपदं पुरेत्त परमे⁴⁵ प्राकारसौधापणे ॥ ॐ ॥ ⁴⁶आसीद्विशुद्ध-
तरवो(वो)धचरित्वदृ-
40. शिनिःशेषशू(स्त्र)रिनतमस्तकधारि[ता]ज्ञः । श्रीलाटवागटगणोन्नतरोहणाद्रिमाणिक्यभूतच-
रितो गुरुदेवसे-
41. नः ॥ ⁴⁷सिद्धांतो द्विविधोप्यवाधितधिया येन प्रमाणध्व[नि]ग्रंथेषु प्रभवः त्रियामवगतो हस्तस्थ-
मुक्तोपमः ।
42. जातः श्रीकुलभूषणोखिलवियद्वासोगणग्रामणीः सम्यग्दर्शनशुद्धवो(वो)धचरणालंकारधारी
ततः ॥ ⁴⁸रत्नत्रया[भ]रण-
43. धारणजातशोभस्तस्मादजायत स दुर्लभसेनसूरिः । सर्वं श्रुतं समधिगम्य सहैव सम्यगात्मस्वरू-
पनिरतोभवद्विद्व-
44. [धी]र्यः ॥ ⁴⁹आस्थानाधिपतौ बु(वु)धा[दवि]गुणे श्रीभोजदेवे नृपे सभ्येष्वं(व)रसेनपंडितशिरो-
रत्नादिपूयन्मदान् । योने-
45. कान्⁵⁰ शतसो व्यजेष्ट पटुताभीष्टोद्यमो वादिनः शास्त्रांभोनिधिपारगोभवदतः श्रीशांतिषेणो
गुरुः ॥ ⁵¹गुरुचर-
46. णसरोजाराधनावासपुण्यप्रभवदमलबु(वु)द्धिः शुद्धरत्नयोस्मात् । अजनि विजयकीर्त्तिः सूक्तारत्नाव-
47. कीर्णा ज[लधि]भुवमिवैतां यः प्रस(श)स्तिं व्यधत् ॥ ⁵²तस्मादवाप्य परमागमसारभूतं धर्मोपदे-
शमधिकाधिगत-
48. प्रवो(वो)धाः । लक्ष्म्याश्च वं(वं)धुसुहृदां च समागमस्य मत्वायुषश्च वपुषश्च विनश्वरत्वं ॥ ⁵³प्रार-
व्धा(व्धा)धर्मकांतारविदाहः
49. साधुदाहडः । सद्विदं कश्च [कू]केकः सूर्पटः सुकृते पटुः ॥ तथा देवधरः शुद्धः⁵⁴ धर्मकर्मधुरंधरः ।
चं[द्रा]लिखि-
50. तनाकश्च महीचंद्रः शुभार्जनात् ॥ गुणिनः क्षणनाशिश्चीकलादानविचक्षणाः । अन्येपि आवकाः
केचिद-

⁴¹ Metre, Vasantatilakā.
⁴² Metre, Upajūti.
⁴³ Metre, Vasantatilakā.
⁴⁴ Metre, Śārdūlavikrīḍita.
⁴⁵ Read परमप्राकार°.
⁴⁶ Metre, Vasantatilakā.
⁴⁷ Metre, Śārdūlavikrīḍita.
⁴⁸ Metre, Vasantatilakā.

⁴⁹ Metre, Śārdūlavikrīḍita.
⁵⁰ Read °काञ्चतयो.
⁵¹ Metre, Mālinī.
⁵² Metre, Vasantatilakā.
⁵³ Metre, Śloka (Anuṣṭubh); and of the next three verses.
⁵⁴ Read शुद्धो.

- L. 51. कर्ते[धन]पावकाः ॥ किंच लक्ष्मणसंज्ञोभू—हृदेवस्य मातुलः । गोष्ठिको जिन्मभक्तश्च सर्वशास्त्र-
 52. विचक्षणः ॥ ⁵⁵शृंगाग्रोत्थिखितांव(ब)रं वरसुधासांद्रद्रवापांडुरं सार्थं श्रीजिनमंदिरं त्रिजगदानं-
 दप्रदं सुं-
 53. दरम् । संभूयेदमकारयन्गुरुशिरःसंचारिकेत्वं(ब)रप्रांतेनोच्छलतेव वायुविहतेर्द्यामादिश[त्पश्य-]
 54. ताम् ॥ ॐ ॥ अथैतस्य जिनेश्वरमंदिरस्य निष्पादनपूजनसंस्काराय कालान्तरस्फुटितवुटित-
 प्रतीका-
 55. रार्थं च महाराजाधिराजश्रीविक्रमसिंहः स्वपुण्यरासे(शे)रप्रतिहतप्रसरं परमोपचयं चेतसि
 [नि]धाय
 56. गोष्ठीं प्रति विंशोपकं गोधूमगोणीचतुष्टयवापयोग्यक्षेत्रं च महा[चक्र]ग्रामभूमौ रजकद्रहपू-
 57. र्वदिग्भागवाटिकां वापीसमन्वितां ।⁵⁶ प्रदीपमुनिजनशरीराभ्यंजनार्थं करघटिकाद्वयं च दत्त-
 वान् । तच्चाचं-
 58. द्रार्कं महाराजाधिराजश्रीविक्रमसिंहोपरोधेन ॥ ⁵⁶व(ब)हुभिर्व्वसुधा⁵⁷ भुक्त्वा राजभिः सगरा-
 दिभिः । यस्य य-
 59. स्य यदा भूमिस्तस्य तस्य तदा फलमिति स्मृतिवचनान्निजमपि श्रेयः प्रयोजनं मन्यमानैः
 सकलैरपि
 60. भाविभिर्भूमिपालैः प्रतिपालनायमिति ॥ ॐ ॥ ⁵⁸लिलेखीदयराजो यां प्रस(श)स्तिं शुद्धीरि-
 माम् । उक्तीर्णवा-
 61. न्⁵⁹ शिलाकूटस्तील्हणस्तां सदक्षराम् ॥ संवत् ११४५ भाद्रपदसुदि ३ सोमदिने ॥ मंगलं महाश्रीः ॥

XIX.—PABHOSĀ INSCRIPTIONS.

BY A. FÜHRER, PH.D.

The small modern village of Pabhosā stands on a cliff about 30 feet high, overlooking the northern bank of the Jamnā, in tahsīl Manjhānpur, 32 miles south-west of Allahābād, and represents the ancient site of the once famous Prabhāsa.¹ The classical hill of Prabhāsa, which is the only rock in the Antarvedī, or Doab between the Ganges and Jamnā rivers, is 5 miles to the north-west of the great fort of Kosām Khirāj, the ancient Kauśāmbī, and not more than 2 miles from the present villages of Kosām Inām and Pālī,² which formed the old city outside the walls of the fort. High up, in the face of this hill, there is a typical rock-hewn cave, in an inaccessible position. This lofty stone cavern is, no doubt, the stone dwelling of the venomous Nāga described thus by Hiuen Tsiang³ in his account of Kauśāmbī:—"To the south-west of the city, 8 or 9 li (about 1½ miles), is a stone dwelling of a venomous Nāga. Having subdued

⁵⁵ Metre, Śārdūlavikīṭita.

⁵⁶ These signs of punctuation are superfluous

⁵⁷ Metre, Śloka (Anuṣṭubh).

⁵⁸ Metre, Śloka (Anuṣṭubh).

⁵⁹ Read °वाञ्छिता°.

¹ The Prabhāsa, mentioned in the Mau Chandella inscription of Madanavarman, *ante*, vol. I, p. 197 & 204, most probably is the modern Pabhosā on the Jamnā, and not the distant place of pilgrimage in Sorath.

² A copperplate grant, measuring 7 inches by 6 inches, of Mahārāja Laskshman, dated (Gupta)-Samvat 158, was found in this village in May 1891.

³ Beal, *Si-yu-ki*, vol. I, p. 237.

this dragon, Tathâgata left here his shadow; but, though this is a tradition of the people there is no vestige of the shadow visible."⁴ Hiuen Tsiang's statement that the cave is 8 or 9 *li* to the south-west of Kausâmbî, is erroneous, as the hill bears north-west from the fort of Kosâm. According to the popular belief of the villagers there is a Nâga inside the cave, of which everybody has heard, but which no one has seen. The serpent is believed to have his head in the Jamnâ while his tail remains in the cave, which is more than a quarter of a mile from the river. The Nâga is said to be seen once a year at the time of the Divâli festival.⁵ Not a little surprised were the people, therefore, to find that no Nâga was encountered when I entered and examined the cave during the night of the 25th March 1887.

At the back of the village a flight of about one hundred and ten steps leads up to a platform, formed of a mere mass of débris, the refuse of former quarries, on which stands a small modern Jaina temple. Close by are three small standing figures of naked Jinas cut in the rock. About 150 feet from the north-east corner of the temple rises the rock perpendicularly about 47 feet in height, in the highest scarp of which the cave is situated. Above the solid rock, in which the cavern is hewn, several large boulders of hard grey quartzite are lying, one upon another, in a sloping position. No doubt, the access to this cave from below was removed by the quarrymen, as it would seem, shortly after the eighth century A.D. In order to effect an entrance into the cave and to copy its inscription outside (Facsimile No. I), which is visible to the naked eye from below, I intended first to erect a staging from the temple below up to the cave and inscription; but finding this to be extremely dangerous on account of the locality and its surroundings, I had a wooden crib made to let down by means of strong ropes from above the cave. As, however, the neighbourhood of the cavern was infested by numerous swarms of wild bees, the cave had to be entered by night and the inscriptions to be copied by the light of a lantern, which added much to the difficulty of the undertaking.

The cave is entirely hewn in the solid rock, the marks of the chisel being apparent throughout; the left side is occupied by a stone couch and pillow, or *sej*, for the hermit's use. The roof is of very curious formation, being cut into vaulted shelves or cupboards, on each side of the centre; these shelves occupy about half of the roof, and the remainder is plain. The main entrance, a door measuring 2' 2" by 1' 9", has a stone lintel and plain pilaster of red-coloured sandstone on each side, with square holes above and below, seemingly to bar up the entrance. The lintel of the door is 10 feet from the upper edge of the precipice. To the left of the door, at a distance of 2' 3" are two small windows of irregular shape, one with a diameter of 1' 5" and the other of 1' 7". The thickness of this wall is only 9 inches. About 1' 3" above the left top corner of the entrance door, there is an inscription (Facsimile I) of eight lines, in characters of the second or first century B.C., carved on the rough surface of the natural rock. Inside, the cave measures 9 feet on the left and 8' 6" on the right in length, by 7' 4" in width and 3' 3" in height. The stone bed, or *sej*, is 9 feet in length, 1' 8" in

⁴ Compare, however, Sung-Yun's account of Buddha's Shadow Cave, or the Cave of Gopâla, Beal, *l.c.*, vol. I, page cvii.

⁵ Cunningham, *Archæological Survey Reports*, vol. XXI, p. 2. Sir A. Cunningham, although speaking of the cave, does not mention its rock-cut inscription.

breadth, and 1' 2" in height. On it are ten short pilgrims' records: five of the early Gupta period, four of the fifth or sixth, and one of the eighth century A. D. On the west wall of the cave, opposite to the entrance door, there are three inscriptions: one of the second or first century B. C. (Facsimile II) and two short records of visitors in early Gupta characters.

No. I.

On the rock outside the cave

The inscribed surface of the rock measures 14" by 10½". Each letter is on an average 1·3" long and 3·6 inches deep. With the exception of four *aksharas* in the sixth and nearly the whole of the eighth line, the record is in surprisingly perfect preservation, considering its great age and its long exposure to the vicissitudes of the weather. This inscription was first brought to notice by Mr. S. J. Cockburn⁶ of the Opium Department who made a (not very accurate) eye-copy of it by means of an astronomical telescope, a tentative reading of which was given by Dr. Hörnle in the *Proceedings, Asiatic Society of Bengal*, for March 1887, page 105. In January 1887, during a short visit to Kausâmbi, the inscription was independently discovered by me, and I now edit it according to impressions taken from the rock.

TEXT.⁷

- L. 1. राज्ञो गोपालीपुत्रस
 2. बहसतिमित्रस
 3. मातुलेन गोपालीया⁸
 4. वैहिदरीपुत्रेन [आसा]
 5. आसादसेनेन लेनं
 6. कारितं [उदाकस]¹⁰ दस-
 7. मे सवछरे कश्यपीयानं अरहं-
 8. [ता]नं — — नी — ि — — — [॥]

TRANSLATION.

"By Âsâdhasena, the son of Gopâlî Vaihidarî (*i.e. the Vaihidara-princess*), and maternal uncle of king Bahasatimitra (*Brihaspatimitra*), son of Gopâlî, a cave was caused to be made in the tenth year of of the Kâśāpīya Arhats (*i.e. either the Buddhists of the Kâśāpīya school, or the pupils of Vardhamāna who was a Kâśāpīya by gotra*¹¹)"

No. II.

Inside the cave.

The inscription is incised on the rough surface of the west-wall of the cave and measures 32" by 12". On an average each letter is 1·6" long and 3·6 inches deep; the record is in perfect preservation.

⁶ See *Journal As. Soc. of Bengal*, vol. LVI, part I, pages 31 to 35.

⁷ See Facsimile No. I.

⁸ Possibly गोपालिया. The genitive गोपालीया is construed with the crude form वैहिदरी which stands in the sense

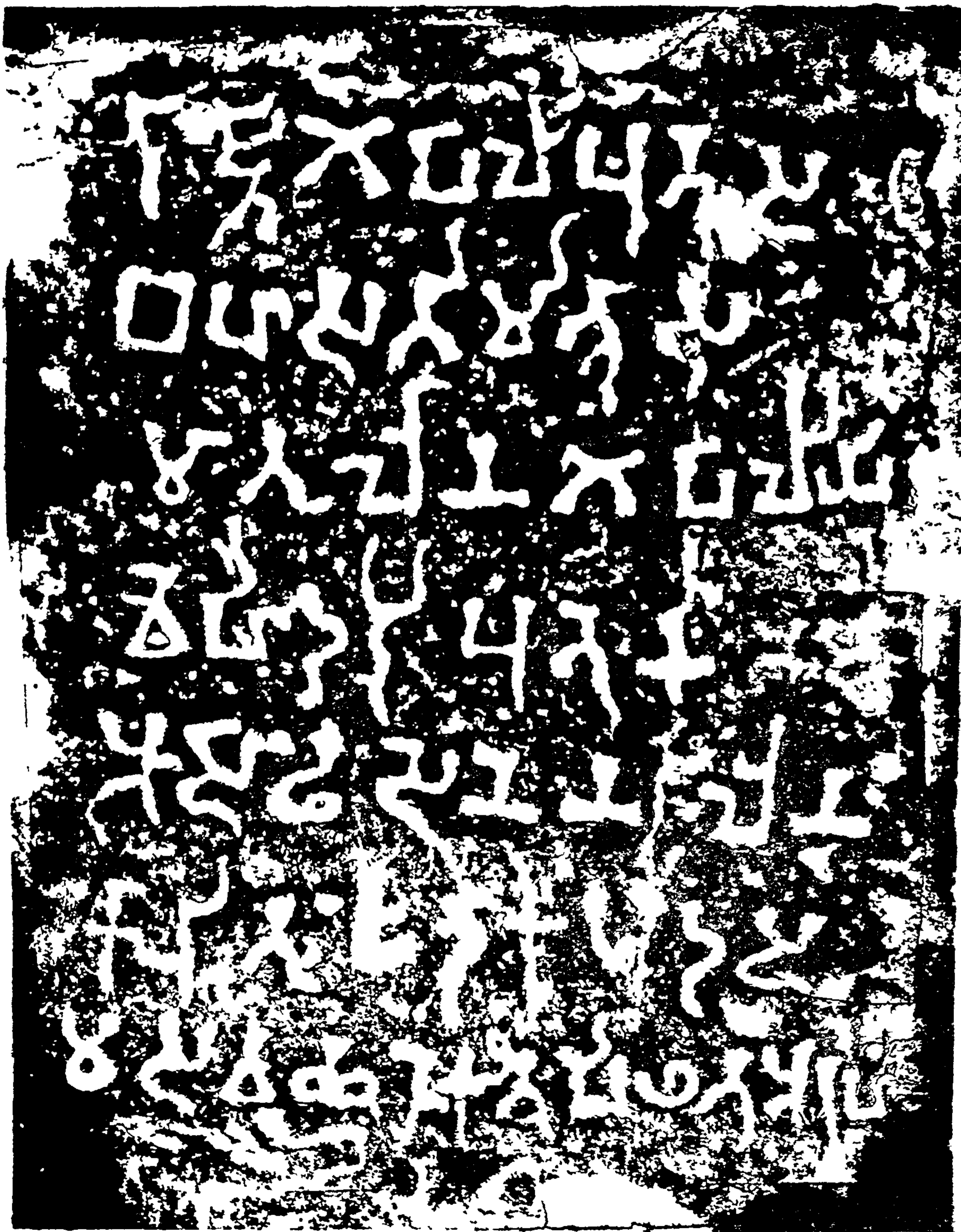
of a genitive, compare, e.g. शिन्नच्छेदनं मृषपस्य (Āpastamba, न लोपः प्रातिपदिकान्तस्य (Pānini).

⁹ Afterwards erased.

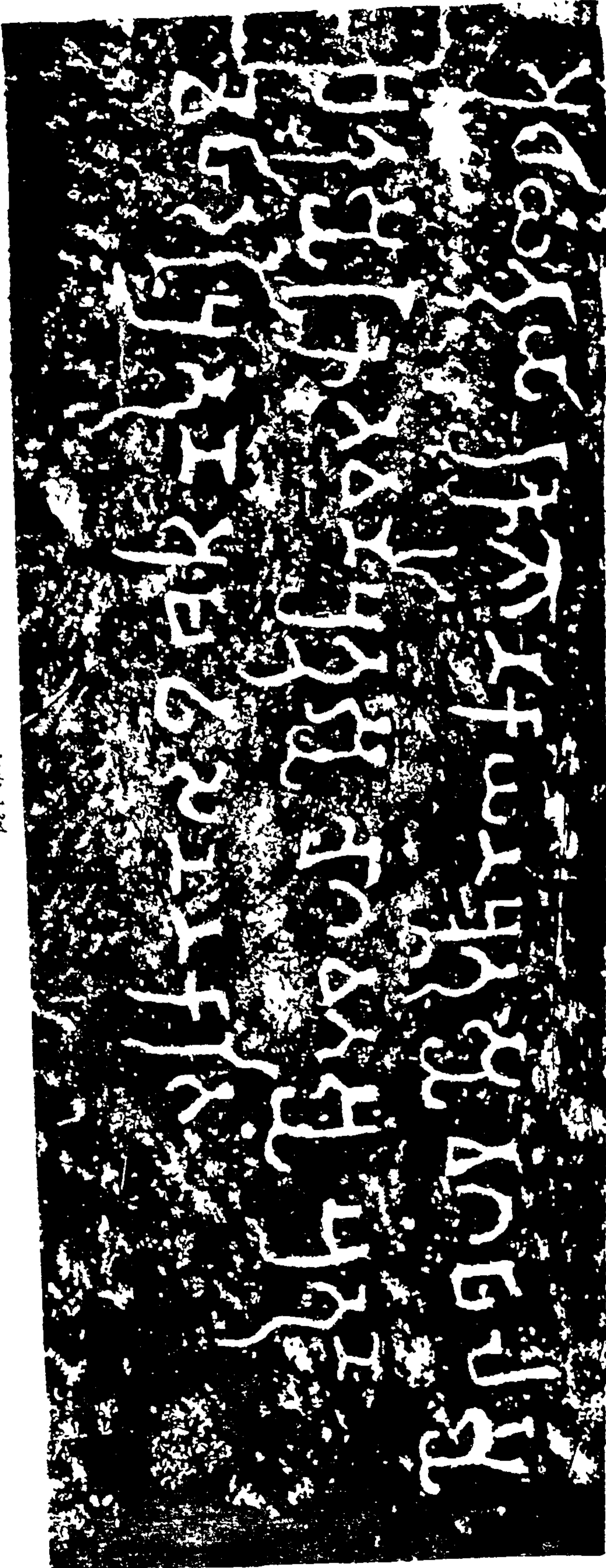
¹⁰ All letters doubtful.

¹¹ I am indebted to Dr. Bühler for the interpretation of this passage.

PABHOSA INSCRIPTION NO. I,—ON THE ROCK OUTSIDE THE CAVE.



PABHOSA INSCRIPTION NO. II,—INSIDE THE CAVE, ON WEST WALL.



A. Fisher, 2nd D. University

Scale 1-3rd

TEXT.¹²

L. 1. अधिच्छत्राय राजो शोनकायनपुत्रस्य वंग¹³पालस्य

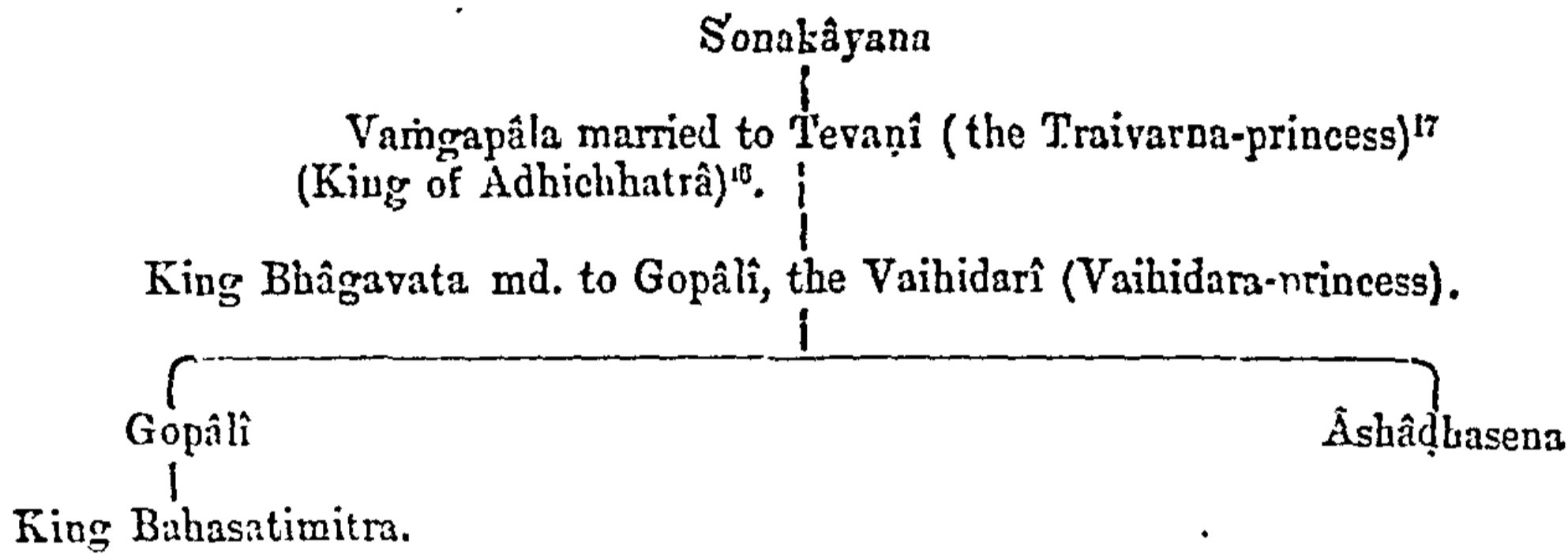
2. पुत्रस्य राजो¹⁴ तैवणीपुत्रस्य भागवतस्य पुत्रेण

3. वैह्मिदरीपुत्रेण आषाढसेनेन कारितं [॥]

TRANSLATION.

"Caused to be made by Āshādhāsena, son of the Vaihidarī (*i.e. Vaihidara—princess, and*) son of king Bhāgavata, son of the Tevaṇī (*i.e. Traivarna-princess, and*) son of king Vaṅgapāla, son of Śonakāyana (Śaunakāyana) of Adhichhatrā."

On account of the resemblance to the letters of the Śunga times, the two inscriptions may be assigned with confidence to the second or first century B.C. Of special historical value is the pedigree of the early kings of Adhichhatrā,¹⁵ the capital of the once mighty kingdom of Northern Pāñchāla, here furnished to us:—



Where king Bahasatimitra ruled, and who his father was, is not stated; but we may safely conclude that he was king of Kauśāmbī, as the latter place is close to Prabhāsa, and as many of his coins¹⁸ have been found at Kauśāmbī.

No. III.

In the modern Dharmśālā.

This inscription is incised on a tablet of red sandstone and is now fixed into the wall of the modern Dharmśālā in the village of Pabhosā. It records the consecration

¹² See Facsimile No. II.

¹³ Possibly वंग° or वंग°

¹⁴ Possibly राजो.

¹⁵ The modern Rāmnagar in Rohilkhand, see Cunningham, *Archaeological Survey Reports*, vol. I, pp. 255—265, Führer, *Monumental Antiquities and Inscriptions in the North-Western Provinces and Oudh*, p.p., 26—29. The same form Adhichhatrā, and not the usual Ahikshetra, Ahikshattra, or Ahichchattrā of the *Mahābharata Harivaṅśa*, and *Pāṇini*, occurs also in several inscriptions of the first century B.C., lately excavated by me at Rāmnagar.

¹⁶ Compare the 'Αδισαδρα of Ptolemy, *Geog.* vii, 1, 53.

¹⁷ The epithets Traivarna and Vaihidarī are no doubt derivatives from the names of nations or countries although not found in the Paurāṇik lists. Compare *e. g.* कैकयी "the queen of the Kekaya-race," कौसल्या "the queen of the Kosala-family." Compare also the epithet Teranika, or Traivarnika occurring in one of the Mathurā inscriptions, *ante*, vol. I, p. 394 and 397.

See Sir A. Cunningham, *Coins of Ancient India*, Pt. I, p. 73, where the king's name is wrongly read Bahasatimitra. The Lucknow Museum Coin cabinet possesses fifteen coins of Bahasatimitra, nine of which were excavated by me at Kauśāmbī in 1887, and six at Adhichhatrā (Rāmnagar) in 1891.

of an image of the glorious Jina (Pârśvanâtha) on Friday, the 6th day of the dark fortnight of the month Mârgaśîrsha, in Samvat 1881, by Sâdhu¹⁹ Śrî Hirâlâl of Allahâbâd on the top of the hill of Prabhâsa, outside the city of Kausâmbî. The document is also interesting in another respect, as it clearly shows that the modern villages of Kosâm and Pabhosâ were identified already in A.D. 1824-25 by the people of the country with Kausâmbî and Prabhâsa.

TEXT.²⁰

- L. 1. संवत् १८८१ मिते मार्गशीर्षशुक्लपञ्चमं शुक्रवास-
 2. रे काष्ठासंधे माथुरगच्छे पुष्करगणे लोहाचार्यान्वये
 3. भट्टारकश्रीजगत्कीर्त्तिस्तत्पट्टे भट्टारकश्रीललितकी-
 4. र्त्तिजित्तदान्नाये अग्रोतकान्वये गीयलगोत्रे प्रयागन-
 5. गरवास्तव्यसाधुश्रीरायजीमल्लस्तदनुजफेरुम-
 6. ल्लस्तत्युत्रसाधुश्रीमिहरचंदस्तद्भ्रातासुमेरुचंद-
 7. स्तदनुजसाधुश्रीमाणिक्यचंदस्तत्युत्रसाधुश्रीही-
 8. रालालेन कौशांवीनगरवाह्य प्रभासपर्वतोपरि श्री-
 9. पद्मप्रभजिनदीक्षाह्वानकल्याणकक्षेत्रे श्रीजिन-
 10. विंवप्रतिष्ठा कारिता अंगरेजवहादुरराज्ये सु[शु]भं [॥]

TRANSLATION.

“(This) image of the glorious Jina (Pârśvanâtha) has been consecrated under the rule of the noble English, on a site made auspicious by the consecration and invocation of the glorious Jina Padmaprabha, on the upper side of the hill of Prabhâsa, outside the town of Kausâmbî, by Sâdhu Śrî Hirâlâl, son of Sâdhu Śrî Mânîkya Chand, younger brother of Sumeru Chand, brother of Sâdhu Śrî Mehar (*i.e.*, Mihir) Chand, son of Pheru Mall, younger brother of Sâdhu Śrî Râyajî Mall, inhabitant of the town of Prayâga (Allahâbâd), belonging to the Goyala *gotra*, the Agrotaka²¹ family, and being (spiritual) client of *bhaṭṭâraka* the illustrious Lalitakîrttijit, in the line of *bhaṭṭâraka* the illustrious Jagatkîrtti, the descendant of Lohâchârya, in the Pushkara *gana*, the Mathurâ *gachchha*, and the Kâshṭhâsamgha, on Friday, the 6th day of the dark fortnight of the month Mârgaśîrsha, in Samvat 1881. May it be propitious!”

The modern Jaina temple possesses a small white marble image of Neminâtha, dated Samvat 1881, and a large undated copper statue of Pârśvanâtha, the setting up of which in this temple our inscription undoubtedly records.

¹⁹ *i.e.* banker and merchant.

²⁰ See facsimile No III.

²¹ The modern *Ayurwâlâ Baniyâs*, see *ante*, vol. I, p. 94.

XX.—THE PILLAR EDICTS OF ASOKA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

For the subjoined edition of the Pillar edicts of Asoka the following materials have been used :—

I. *Dehli-Sivalik*,—(1) Dr. Fleet's facsimiles, published in the *Indian Antiquary*, vol. XIII, p. 306ff. (2) A paper-rubbing of the second half of edict vii (the so-called circular edict), kindly supplied by Sir A. Cunningham.

II. *Dehli-Mirat*,—Dr. Fleet's facsimiles, published in the *Indian Antiquary*, vol. XIX, p. 122ff., and the paper-impressions, according to which the excellent facsimiles have been prepared.¹

III. *Allahabad*,—Dr. Fleet's facsimile, published in the *Indian Antiquary*, vol. XIII, p. 306.

IV. *Radhia (Lauria-Araraj)*, *Mathia (Lauria-Navandgarh)* and *Râmpûrva*,—Mr. Garrick's facsimiles, published with this paper.

None of the older reproductions have been consulted, because they are of no value whatever. They have been made either according to eye-copies or according to rubbings,—not impressions—where the outlines of the letters have been afterwards marked in with pencil. The preservation of the Pillar edicts is in general so excellent that, except in the *Dehli-Mirat* and *Allahabad* versions, hardly a vowel-stroke is doubtful. For these two versions, especially for the first, a comparison of the original impressions is highly desirable. Unfortunately the originals of the *Allahabad* version were not accessible to me, and it is therefore not impossible that on a comparison of the squeezes some small corrections may become necessary. Such corrections will not, however, affect the interpretation in any way. Compared with the readings of other scholars, the present ones show very few differences in the *Dehli-Sivalik* and *Allahabad* versions, for which accurate facsimiles have been accessible during the last eight years.

The changes in the *Radhia* and *Mathia* texts are more numerous and, thanks to the new materials, decidedly for the better. The fragments of the *Râmpûrva* version have been printed once before with my German papers on the Pillar edicts in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XLV, pp. 144ff, and vol. XLVI, pp. 51ff. According to the account² of Mr. Garrick, the *Râmpûrva* Pillar lies half buried in the ground. Hence only a portion of the inscription is accessible. As the *Râmpûrva* version agrees exactly with those of *Radhia* and *Mathia*, it is of no great importance for the interpretation of these documents. These three eastern versions have either been engraved according to the same MS., or, at least, according to three MSS. written out by the same Karkun. Their verbal discrepancies are so exceedingly slight that they cannot possibly be ascribed to different draughtsmen. The two *Dehli* versions are also closely allied to each other. This agreement extends in both cases also to the grouping of the words, which the present edition indicates by hyphens put between those written continuously. I believe that it is advisable to attend to this point, because evidently only those words have been placed close together, which may

¹ These impressions, which Dr. Fleet kindly presented to me, have been made over to the Oriental Institute of the Vienna University.

² See Cunningham's *Arch. Survey Reports*, vol. XVI, p. 110f.

be joined according to the construction. There is not a single instance in which words written continuously belong to different sentences. It would seem that the clerks connected those words, which in reading the documents they pronounced together. Hence the breaks are equivalent to signs of interpunction, commas, semi-colons and full stops, and they, as well as the combined groups, must be taken into account in the interpretation. And it follows, *e.g.*, that in the second edict the division of the group *chakhudānepi* into *cha khu dāne pi* is impossible, and again that the attempt to combine the separated words *isyá kálanena*, in the third edict, cannot be upheld.

As regards the translation and interpretation of the Pillar edicts, the majority of the numerous problems, which Lassen and Burnouf left behind, have been solved by Professor Kern in his *Jaartelling der zuidelijke Buddhisten*, and in his *Buddhismus und seine Geschichte in Indien*, or by M. Senart in his *Inscriptions de Piyadasi*, tome ii, and in his articles in the *Indian Antiquary*, vols. XVII and XVIII, which Mr. Grierson has translated in excellent style. Hence there was not very much remaining for me, especially as M. Senart in his latest publication has adopted my suggestion (*Indian Antiquary*, vol. XIII, p. 306) that the so-called eighth circular edict on the Dehli-Sivalik pillar is only the end of the seventh.⁹ Nevertheless, I hope that my translation and notes will not be superfluous.

I differ from my predecessors, especially from M. Senart, in several essential points. First, as I hold on principle all conjectural emendations, which alter the texts of several versions, to be inadmissible, I have tried to show that in all cases, where such changes have been proposed in the Pillar edicts, the original readings admit of explanation. Secondly, I have attempted to further substantiate my view that a full explanation of Aśoka's edicts can only be given with the help of the Brahmanical literature and by a careful utilisation of the actualities of Hindu life. I have called attention to this point in the introductory remarks to my German articles on the Rock edicts, and in explaining the latter, I have shown how a certain proportion of the institutions in Aśoka's empire agrees with those prescribed by the Brahmanical *Rájaníti*, as well as, that certain other details become easily intelligible, when one consults other *Śástras* or pays attention to still existing Indian customs. This principle of interpretation is, it seems to me, particularly important for the fourth and fifth Pillar edicts, and hence the remarks on these two pieces have become rather extensive.

Thirdly, I believe it to be certain that Piyadasi-Aśoka had not yet joined the Buddhists, when the Pillar edicts were completed. His conversion to Buddhism fell, as I shall show in a new discussion of the Sahasrām and Rûpnáth edicts, in the twenty-ninth year of his reign. Up to the end of his twenty-seventh year the king continued to preach and otherwise to work for the spread of that general morality which all Indian religions, based on the *Jñānamārga* or Path of Knowledge, prescribe for the people at large and which is common to the Brahmans, Jainas and Buddhists. This conviction, of course, has forced me to demur against a specially Buddhistic interpretation of various words and terms.

Finally, there are some passages, *e.g.*, in the second, third, fourth and seventh edicts where I have tried, by new divisions of the continuously written syllables or new trans

⁹In justice to Professor Kern I must point out that he has recognised this very obvious fact quite independently *Dor Buddhismus*, vol. II, p. 384.

iterations of the Prakrit words into Sanskrit, to elicit a more satisfactory sense than that obtained through the older interpretations. Most philologists will have felt that the hitherto current explanations of *chakhudâne-pi-me bahavidhe dimne, kâlanena-va-hakam mâ palibhasayisamti, nâtikâ-va-kâni nijhapayisamti*, etc., do not carry conviction, and could only be regarded as make-shifts which might be excused as long as nothing more plausible offered.

In the fifth edict I have left many names of animals unexplained. Every one of them will probably be traceable, if the medical *Samhitâs* and *Nighaṇṭus* are thoroughly examined, of which for the moment only a small proportion is accessible to me. A special examination of the older Buddhist and Jaina literature, which I have begun, but been unable to complete, will probably furnish the means for the further explanation of some other words, which have still to be translated conjecturally or stand in need of further elucidation. In his contributions to the *Academy* of 1891, Dr. Morris has shown that something may still be done in this way, and some of my notes will show that the Jaina literature also furnishes contributions for the Aśoka inscriptions. Eventually, and, I believe, in a not very distant future, every word and form of these precious documents will admit of as certain an interpretation as those of the ordinary classical texts.

EDICT I.

*Dehli-Sivalik.**Dehli-Mirat.**Allahabad.*

Devânâṃ-piye Piyadasi lâja-	. . . . .	Devânâṃ piye Piyadasi lâjâ
bevaṃ-âhâ [:] saḍvîsati ⁴ [1]	. . . . .	hevaṃ âhâ [:] saḍvîsativasâbhi-
vasa abhisitena-me iyaṃ-dham-	. . . . .	sitena me iyaṃ dhammalipi likhâ-
malipi likhâpitâ[:][2] hidatapâ-	. . . . .	pitâ[:] hidatapâlâte dusam̐paṭipâd-
late dusam̐paṭipâdaye am̐nata-	. . . . .	(a)y(e)[1] am̐nata agâya dham-
agâyâ-dhammakâmatâyâ[3] agâ-	. . . . .	makâmatâyâ agâya palîkhâyâ
ya-palîkhâyâ agâya-susûsâyâ age-	. . . . .	agâya susûsâyâ agena bhayena
na-bhayenâ[4] agena-usâhenâ[.]	. . . . .	[age]na usâhena[.] Esa chu kho
Esa-chu-kho-mama anusathiyâ[5]	. . . . .	mama anusathiyâ [2] dhammâ-
dhammâpekhâ dhammakâmatâ-	. . . . .	pekhâ dhammakâmatâ cha suve
châ suve-suve-vaḍhitâ vaḍhisati-	. . . . .	suve vaḍhitâ vaḍhisati chevâ[.]
chevâ-[6] Pulisâ-pi-cha-me ukasâ-	. . . . .	Pulisâ pi me ukasâ cha gevayâ
châ gevayâ-châ majhimâ-châ anu-	. . . . .	cha majhimâ cha anuvidhîyam̐ti
vidhîyam̐ti [7] sam̐paṭipâdayam̐-	. . . . .	sam̐paṭipâdayam̐ti cha [3] alam̐
ti-châ alam̐-chapalam̐-samâdapay-	. . . . .	chapalam̐samâdapayitave[:]heme-
itave [:] hemevâ-am̐ta [8] mahâ-	. . . . .	va am̐tamahâmâtâ pi [.] Esâ hi
mâtâ - pi [.] Esâ-pi ⁵ - vidhi yâ-	. . . . .	vidhi yâ iyaṃ dhammena pâlanâ
iyam̐ - dhammena - pâlanâ dham-	. . . . .	dhammena viçhâne dhammen[a]
mena-vidhâne [9] dhammena-	[1] vidhâne dha[m]m	sukhîyanâ dhammena guti ti chus
sukhîyanâ dhammena-gotî-ti [.]	khi[ya] [2] [.]	[4][.]

⁴ The sign, read here *du*, appears exactly in the same shape in the Sânci inscriptions, e.g., in *Pâḍukulikâ*, i.e., *Pâṃdu kulikâ*. With the form *saḍvîsati* compare *dure*, *duvâla*, *kuḍumala*.

⁵ Possibly the stone may have *hi* instead of *pi*, which former appears to be the correct reading.

⁶ I give the words *ti-chu* on the strength of Dr. Fleet's note, *Ind. Ant.*, vol. XIII, p. 310. The vowel sign of *ti* stands irregularly to the left of the consonant, just as in the Kâlsi version of the Rock Ed. XIII, 2 L 12, in the last syllables of *anucidhîyam̐ti* and *anucidhîyam̐ti*

EDICT I.

Radhia.

Devânâm-piye Piyadasi-lâja
hevarî-âha [:] saduvîsativasâbhi-
sitena-me iyâm-dharmmalipi [1]
likhâpita [:] hidatapâlata⁷ dusam-
paṭipâdaye amnata-agâya-dham-
makâmatây[a] agâya-palîkhâya
[2] agâya-susûsâya agena-bhaye-
na agena-usâhena [.] Esa-chu-
kho-mama - anusathiya dharmma-
pekha [3] dharmmakâmatâ-cha
sue-sue-vaḍhitâ vaḍhisati cheva
[.] Pulisâ-pi-me ukasâ-cha geva-
yâ-cha majhimâ-cha anuvidhî-
yamti [4] sampaṭipâdayamti-cha
alam-chapalam samâdapayitave
hemeva-amtamahâmâtâ-pi[.] Esâ-
hi-vidhi yâ-iyâm dharmmena-pâla-
na[5] dharmmena-vidhâne dharm-
mena-sukhîyana dharmmena gotî-
ti [6][.]

Mathia.

Devânâm - piye Piyadasi - lâja
hevarî-âha[:] saduvîsativasâbhisi-
lena me iyam [1] dharmmalipi
likhâpita [:] hidatapâlata dusam-
paṭipâdaye amnata-agâya dham-
makâmatâya[2] agâya-palîkhâya
agâya-susûsâya agena-bhayena
agena-usâhena[.] Esa-chu- kho-
mama [3] anusathiya dharmmâ-
pekha dharmmakâmatâ-cha sue-
sue-vaḍhita vaḍhisati-cheva [.]
Pulisâ-pi-me[4] ukasâ-cha geva-
yâ-cha majhimâ-cha anuvidhîyam-
ti sampaṭipâdayamti-cha alam-
chapalam-samâdapayitave [5] he-
meva-amtamahâmâtâ-pi[.] Esâ-
hi-vidhi yâ iyâm dharmmena-pâla-
nadharmmena-vidhâne dharmmena-
sukhîyana [6] dharmmena-gotî-ti
[7.]

Râmpûrva.

Devânâm in-piye Piyadasi-lajaja .
hevarî-âha[:] sa[du]
.
. [1] dusampaṭipâdaye
amnata-agâya dharmmakâmatâya
.
. [5.]
. [2] Esa-chu-
kho-mama anusathiya dharmmâ-
pekha dharmma
.
. [3] geva-yâ-cha majhi-
mâ-cha anuvidhîyamti sampaṭi-
pâdayam
.
.
. [4] yâ iyâm dharmmena
pâlana dharmmena vidhâne dharm-
mena s[u]

TRANSLATION.

King Piyadasi, beloved of the gods, speaks thus:—"After I had been anointed twenty-six years, I ordered this religious edict to be written. Happiness in this world and in the next is difficult to gain except by the greatest love of the sacred law, the greatest circumspection, the greatest obedience, the greatest fear, the greatest energy.⁸ But, through my instructions, these have, indeed, increased day by day, and will increase still more (*viz.*) the longing for the sacred law and the love of the sacred law. And my servants, the great ones, the lowly ones⁹ and those of middle rank, being able to lead sinners¹⁰ back to their duty, obey and carry out (*my orders*), likewise also the wardens of the marches.¹¹ Now the order (*for them*) is to protect according to the sacred law,¹² to govern according to the sacred law, to give happiness in accordance with the sacred law, to guard according to the sacred law."

⁷ Burnouf's explanation of *hidata* and *pâlata*, which are found also below IV, (l. 7 (D. S.), l. 18 (D. S.), VII, 2, l. 10 as inflected forms of the adverbs in *tra*, is no doubt correct. In popular Sanskrit, too, *paratram* is used in the sense of *paralokah* or *pâralaukikam*, see *Pañchatantra*, iii. p. 51, l. 17 (Bo. edition).

⁸ *Circumspection*, *i.e.*, a careful examination, whether one's actions are lawful or not; *obedience*, *i.e.*, towards Piyadasi's sacred law; *fear*, *i.e.*, of sin.

⁹ *Gerayâ*, 'the lowly ones' or 'subalterns' is derived from the Sanskrit root *gep* or *glep*, which the *Dhâtupâṭha* explains by *dainye*. The corresponding Sanskrit word was, no doubt, **gepya*-**glepya*, literally 'the poor' or 'wretched.'

¹⁰ *Chapala*, literally 'fickle', means both in Pali and in Sanskrit *durvinîta*, 'ill-behaved', 'a sinner.'

¹¹ The *amtamahâmâtâ*, 'the wardens of the marches,' are the *antapâlâh* of the Sanskrit writers, see, *e.g.*, *Mâlavikâgnimitra*, p. 16, l. 7 (Bo. S. Ser, 2nd ed.).

¹² It will be best to take *hi* here *aradhârane*, *i.e.*, in the sense of 'indeed', 'even', which it has not rarely in Sanskrit prose.

ASOKA PILLAR INSCRIPTION AT RADHIA, — SOUTH SIDE.

Ed. V.

3

6

9

12

Ed VI.

15

18

Radhia pillar inscription in Brahmi script, showing lines 3, 6, 9, 12, 15, and 18. The text is arranged in vertical columns on the right side of the page.

Handwritten text in an ancient script, likely Coptic, arranged in approximately 20 horizontal lines across the page. The characters are highly stylized and densely packed, typical of ancient inscriptions. The text is oriented vertically on the page, with each line of writing running parallel to the right edge of the document. The script appears to be a form of Coptic used in the late antique or early medieval period, given the location and context of the inscription.

EDICT II.

Dehli-Sivalik.

Devānam-piye Piyadasi-lājā
[10] hevaṁ-āhā [:] dhamme-
sādhū [.] Kiyam-chu-dhamme-
ti [?] Apāsinave bahu-kayāne
[11] dayā-dāne sache-sochaye [.]
Chakhudāne-pi-me bahavidhe-
dimne dupada-[12] chatupadesu
pakhivālichesu vividhe-me-anu-
gāhe-kaṭe ā-pāna-[13] dākhināye
amānāni-pi-cha-me-bahūni kayān-
āni-kaṭāni [.] Etāye-me [14]
aṭhāye iyaṁ-dhammalipi-likhā-
pitā [:] hevaṁ-anupaṭipajamtu
chilam-[15] thitika-cha-hotū-ti-
ti [.] Ye-cha-hevaṁ-samṭipajisati
se-sukaṭam-kachhatī-ti[.16]

Dehli-Mirat.

Devānam-piye Piyadasi-lājā-
hev . . . [:] dhamme-sādh[u] ¹³ [.]
Kiyam [?] Apāsinave
bahu-kayāne dayā dāne sache [so]-
chaye [.] [Chakhudā]nam-
pi-me [4] bahavidhe-dimne dupa-
dachatupadesu pakhivālichale. [vi-
vidhe-me-anu] [5] gāhe-kaṭe ā-pā-
nadākhināye amānāni-pi-cha-me
bahū[ni . yānāni] [6] kaṭāni[.]
Etāye-me-aṭhāye iyaṁ-dhamma-
lipi-li[khāpitā] . . [7] anupaṭipa-
jamtū chila[m̄thi]tikā ¹⁴ - cha-
hotū-[ti][.] Ye-cha-he
[8] sati se-sukaṭam-ka[chha]tī-
[ti][.9]

Allahabad.

Devānam piye Piyadasi lājā
hevaṁāhā[:] dhamme sādhu[:]
Kiyam chu dhamme ti[?] Apāsin-
ave bahu kayāne dayā dāne
sache sochaye[.] Chakhudāne pi
me[5] bahavidhe dimne dupada-
chatupadesu ¹⁵ pakhivālichesu
vividhe me anugāhe kaṭe ā pā-
nadakhināye ¹⁶ amānāni pi cha me
bahuni kayānāni kaṭāni[.6] Etāye
me aṭhāye iyaṁ dhammalipi
likhāpitā[:] hevaṁ anupaṭipa-
jamtu chilathitika cha hotū ti[.]
Ye cha hevaṁ samṭipajisati se
sukaṭam kachhatī[.7]

EDICT II.

Radhia.

Devānam piye Piyadasi lāja
hevaṁ-āha[:] dhamme-sādhu[.]
Kiyam-chu-dhamme-ti[?] Apā-
sinave bahu-kayāne daya dāne
sache[7] socheye-ti[.] Chakhu-
dāne-pi-me-bahavidhe-dimne du-
padachatupadesu pakhivālichesu
vividhe-me-anugāhe-kaṭe[8] ā-pā-
nadakhināye amānāni-pi-cha-me
bahūni-kayānāni-kaṭāni[.] Etāye-
me-aṭhāye iyaṁ-dhammalipi likhā-
pita[:] hevaṁ[9] anupaṭipajamtu
chilamthitika-cha-hotū-ti[.] Ye-
cha-hevaṁ-samṭipajisati se-su-
kaṭam-kachhatī-ti[.10]

Mathia.

Devānam-piye Piyadasi-lāja
hevaṁ-āha[:] dhamme-sādhu[.]
Kiyam-chu-dhamme-ti[.] Apāsi-
nave bahu-kayāne[8] daya dāne
sache socheye-ti[.] Chakhudāne-
pi-me bahavidhe-dimne dupada-
chatupadesu pakhi-[9] vālichesu
vividhe-me-anugāhe-kaṭe ā-pā-
nadakhināye amānāni-pi-cha-me
bahūni-kayānāni[10] kaṭāni[.]
Etāye-m[e]-aṭhāye iyaṁ-dham-
malipi likhāpita[:] hevaṁ-anu-
paṭipajamtu chilamthitika-cha-
hotū-ti[.11] Ye-cha-hevaṁ-sam-
ṭipajisati se-sukaṭam-kachhati
[.12]

Rāmpūrvā.

Devānam-piye Piyadasi-lāja
hevaṁ-āha[:] dhamme-sādhu[.]
Kiyam

 [6] bahavidhe-dimne
dupadachatupadesu pakhivālicha-
lesu vivi

 [7].
Etāye-me-aṭhāye iyaṁ-dhamma-
lipi-likhāpita[:] hevaṁ a

 [8]

TRANSLATION.

King Piyadasi, beloved of the gods, speaks thus:—“(To fulfill) the law is meritorious. But what does (the fulfilment of) the law include? (It includes) sinlessness, many good works, compassion, liberality, truthfulness, purity. The gift of spiritual insight ^b I have given (to men) in various ways; on two-footed and four-footed beings, on birds and aquatic animals I have conferred benefits of many kinds, even the boon of life, and in other ways have I done much good. It is for this purpose that I

¹³ The quantity of the second vowel of *sādhu* is not certain.

¹⁴ *Chilam*^o looks like *chilā*^o; possibly *thitika* to be read.

¹⁵ Possibly *dupadamchatupadesu*. But the dot after *da* is probably accidental.

¹⁶ *Pānadakhinā* is the Sanskrit *prāṇadakhinā*, a less commonly used variant for *abhayadakhinā* ‘the boon of safety.’ The smaller *Petersburg Dictionary*, however, gives it in this sense.

have caused this religious edict to be written, (*viz.*) that men may thus act accordingly, and that it may endure for a long time. And he who will act thus will perform a deed of merit.

REMARKS.

a. I explain *apâsinave* by *apâsravam*, used in the sense of *apâsravatvam*. It may be noted that the Jainas possess a term *aṇhaya*, which exactly corresponds to *âsinava*, and is derived, like the latter, from *âsnu* (see Weber: *Indische Studien*, vol. XVI, p. 326, note 7). Piyadasi's theory of the *âsinava*, which is more fully developed in the next edict, does not agree with the Buddhist doctrine of the threefold or fourfold *âsava*, but comes closer to that of the Jaina *aṇhaya*, which includes injury to living beings, lying, stealing, unchastity, and attachment to worldly possessions.

b. The usual interpretation of *chakhudâne* by *cha khu dâne* cannot stand, because the enclitic words *cha* and *khu* cannot begin a sentence, and because the continuousness of the syllables in the text does not permit their being taken as parts of two sentences. The metaphorical use of *chakhu*, in Sanskrit *chakshus*, 'eye,' for 'spiritual insight or knowledge,' is common with all Hindu sects. Piyadasi alludes here to the *dhammasâvanâni* and *dhammânusathini*, 'sermons on, and instruction in, the sacred law,' of which he speaks more fully below (VII, 2, l. 1); compare also *dhammadâne* (Rock Edicts XI and the note to the latter passage).

EDICT III.

Dehli-Sivalik.

Devânam-piye Piyadasi-lâja
hevam-âhâ[:] kayânam-eva-de-
khati[:] iyam-me[17] kayâne-ka-
te-ti[.] No-mina-pâpam-dekhati
[:] iyam-me-pâpe-kate-ti iyam-
vâ-âsinave[18] nâmâ-ti[.] Dupâ-
tivekhe-chu-kho-esa[.] Hevam-
chu-kho-esa-dekhiye[:] imâni[19]
âsinavagâmîni-nâma atha-cham-
ḍiye niṭhûliye kodhe mâne isyâ
[20] kâlanena-va-bakam mâ-pali-
bhasay isam[.] Esa-bâdha-de-
khiye[:] iyam-me[21] hidatikâye
iyam-mana-me pâlatikâye [21]

Dehli-Mirat.

Devânam-piye Piyadasi-lâjâ-
hevam-âhâ[:] kayânam va-
d[ekha].(:) . . m.[10] kayâne-
kate-ti[.] No minâ-pâpam-de-
khati[:] [i]yam-me-pâpam-ka[te-
ti iyam v.][11] âsinave-nâ[mâ]-ti
[.]¹⁷ Dupâtivekhe-chu-kho-esa
[.] Hevam-chu . . [sâ d]ekhiye
[12] [i]mâni-âsinavag[âmîni]-
nâma atha¹⁸ chamḍiye niṭhû-
liye-kodhe[13] mâne isyâ kâlana-
na-v[a]¹⁹ hagam-mâ-palibha[sa]-
yisa [.] . bādham[14] dekhiye[:]
iyam . e [hidati]kâye iyam-me-
pâlatikâye [15]

Allahabad.

Devânam piye Piyadasi lājâ
hevam âhâ[:] kayânam-eva de-
khati(:) iyam me kayâne kate ti
[.] No mina pâpam dekhati[:]
iyam me pâpake kate ti iyam vâ
âsinave nâmâ ti[8]
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Radhia.

Devânam-piye Piyadasi-lâja
hevam-âhâ[:] kayânam-eva-de-
khamti[:] iyam-me-kayâne-kate-ti
[.] No-mina-pâpam-dekhamti[:]
iyam-me-pâpe-kate-ti[11] iyam-
vâ-âsinave-nâmâ-ti[.] Dupâtive-
khe-chu-kho-esa[.] Hevam-chu-
kho-esa-dekhiye[:] imâni-âsinave-

Mathia.

Devânam-piye Piyadasi-lâja he-
vam-âhâ[:] kayânam-eva-dekha-
amti[:] iyam-me-kayâne-kate-ti[.]
No-mina-pâpam [13] d [e]khamti-
[:] iyam-me-âpe-kate-ti iyam-va-
âsinave-nâmâ-ti[.] Dupâtivekhe-
chu-kho-esa[.] Hevam-chu-kho-
esa-dekhiye[:14] imâni-âsinave-

Râmpûrvâ.

Devânam-piye Piyadasi-lâja
hevam-âhâ[:] kayânam-e . . .
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¹⁷ Possibly *nâma-ti* is to be read.

¹⁸ The apparent vowel-stroke to the left of *atha* is probably an accidental sorstob.

¹⁹ Possibly *vâ* is to be read.

AŚOKA PILLAR INSCRIPTION OF LAURİYĀ NĀLANDGARH OR MATHIA (Ed. V AND VI.)

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Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in several lines across the page, with some lines appearing to be part of a list or index. The script is dense and difficult to decipher due to its cursive nature and the high contrast of the image.

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Ed.VI

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EDICT III—contd.

Radhia.

gāmīni-nāmā-ti atha-chaṁḍiye
[12] niṭhūliye kodhe-māne isya
kālanena-va-hakam mā-palibha-
sayisam-ti[.] Esa-bādham-de-
khiye [:] iyam-me-hidatikāye
iyam-mana-me pālatikāye-ti[13]

Mathia

gāmīni²⁰-nāmā-ti atha-cha[m]-
ḍiye niṭhūliye kodhe māne isya
kālanena-va-hakam[15] mā-pali-
bhasayisam-ti[.] Esa bādham-
dekhiye [:] iyam-me-hidatikāye
iyam-mana-me-pālatikāye-ti[.15]

Rāmpūrvā.

. . . [10] kodhe māne isya
kālanena-va-hakam mā-palibhasa-
yi.
.
. [11]

TRANSLATION.

King Piyadasi, beloved of the gods, speaks thus:—"Man only sees his good deeds, (*and says unto himself*) 'This good deed I have done.' But he sees in no wise²¹ his evil deeds (*and does not say unto himself*) 'This evil deed I have done; this is what is called sin.' But difficult indeed is this self-examination. Nevertheless man ought to pay regard to the following (*and say unto himself*): 'Such (*passions*) as rage, cruelty, anger, pride, jealousy (*are those*) called sinful; even through these I shall bring about my fall.'²² But man ought to mark most the following (*and say unto himself*): 'This conduces to my welfare in this world, that at least to my welfare in the next world.'

EDICT IV.

*Dehli-Sivalik.**Dehli-Mirat.**Allahabad.*

Devānam-piye Piyadasi-lāja-	. . . . .	. . . . .	. . . . .
hevam-āhā[:] saduvīsativasa-[1]	. . . . .	. . . . .	. . . . .
abhisāyena-me iyam-dhammalipi-	. . . . .	. . . . .	. . . . .
likhāpitā[.] Lajūkā-me[2] ba-	. . . . .	. . . . .	. . . . .
būsu-pānasatasahasu janasi-	. . . . .	. . . . .	. . . . .
āyatā tesam-ye-abhihāle-vā[3]	. . . . .	. . . . .	. . . . .
damde-vā atapatiye-me-kaṭe[:]	. . . . .	. . . . .	. . . . .
kim-ti-[:] lajūkā asvatha abhitā	. . . . .	. . . . .	. . . . .
[4] kammāni-pavatayevū janasa-	. . . . .	. . . . .	. . . . .
jānapadasā hitasukham-upada-	. . . . .	. . . . .	. . . . .
evū[5] anugahinevu-chā[.] Su-	. . . . .	. . . . .	. . . . .
khīyana dukhīyanam-jānisānti	. . . . .	. . . . .	. . . . .
dhammayutena-cha[6] viyova-	. . . . .	. . . . .	. . . . .
disānti janam-jānapadam[:] kim-	. . . . .	. . . . .	. . . . .
ti-[:] hidatam-cha pālatam-cha	. . . . .	. . . . .	. . . . .
[7] ālādhayevū-ti[.] Lajūkā-pi-	. . . . .	. . . . .	. . . . .
laghamti paṭichaliṭave-mam[:]	. . . . .	. . . . .	. . . . .
pulisāni-pi-me[8] chhamdamnāni-	. . . . .	. . . . .	. . . . .
paṭichaliṣānti te-pi-cha-kāni-vi-	. . . . .	. . . . .	. . . . .
yovadisānti yena-mam-lajūkā	. . . . .	. . . . .	. . . . .
[9] chaghamti-ālādbayitave[.]	. . . . .	. . . . .	. . . . .
Athā-hi-pajam viyatāye-dhātiye	. . . . .	. . . . .	. . . . .

²⁰ The e-stroke of *āsinavegāmīni* is too distinct in the new facsimile to be considered as accidental. But it is probably only due to a mistake of the mason.

²¹ *Mina, mindā* (D. M.) and *mana* represent in my opinion the Sanskrit *manā*, Pali *manā*. *Na manā* or *no manā* 'not in the least, in no wise,' which fits here excellently, is very common in Sanskrit.

²² Or 'may I not cause my fall through them.' The Sanskrit translation of the phrase is [*teshām*] *kāranenāvāham mā paribhramśayishyāmi*, and *mā* may be taken in this case to stand for *mām*, or as the negative particle. M. Senart's attempt to connect *isyā-kālanena* is barred by the fact that all versions have breaks between the two words.

EDICT IV— contd.

Dehli-Sivalik.

nisijitu [10] asvathe-hoti [:] Vi-
yata-dhâti chaghati-me-pajam su-
kham-palihave [11] hevarn-
mamâ-lajûkâ-kaṭâ jânapadasa-
bitasukhâye [:] yena-ete-abhitâ
[12] asvatha-samtam , avimanâ-
kammâui-pavatayevû-ti [.] Ete-
na-me-lajûkânarn [13] abhîhâle-
va-damde-vâ atapatiye-kaṭe [.]
Ichhitaviye-bi-esâ-[:] kim-ti [?] [14]
viyohâlasamatâ-cha-siya damḍa-
samatâ-cha [.] Ava-ite-pi-cha-me-
âvuti [:15] bamdhanabdhânarn-
munisânarn tîlâtadamḍânarn pa-
tavadhânarn timni-divasâni-me
[16] yote-dimne [.] Nâtikâ-va-
kâni nijhapayisanti jîvitâye-tâ-
nam [17] nâsamtam-vâ-nijhapa-
yitâ dânam-dâhanti-pâlatikam
upavâsam-va-kachhamti [18]
Ichhâ-hi-me [:] hevarn-niludhasi-
pi-kâlasî pâlatam-âlâdhayevû-ti
janasa-cha [19] vadhati-viv' dha-
mmachhalane samyame dânsa-
vibhâge-ti [20]

Radhia.

Devânarn-piye Piyadasi-lâja
hevarn-âha [:] saduvîsativasâbhi-
sitena-me iyan-dhammalipi-li-
khâpita [.] Lajûkâ-me-bahûsu-
pânasatasahasu [14] janasi-âyata
tesam-ye-abhîhâle-va-damde-va
atapatiye-me-kaṭe [:] kim-ti- [?] [?]
lajûka-asvatha abhitâ kammâui
pavatayevû-ti janasa-jânapadasa
[15] hitasukham-upadahevu
anugahinevu-cha [.] Sukhîyana-
dukhîyanam jânisanti dhamma-
yutena-cha-viyovadisanti janam-
jânapadam [:] kim-ti- [?] hida-
tam-cha [16] pâlatam-cha âlâdha-
yevu [.] Lajûkâ-pi-laghamti-pa-
ṭichalitave-mam [:] pulisâni-pi-
me-chhamdamnâni paṭichalisanti
ti [:] te-pi-cha-kâni viyovadisanti
yena-mam [17] lajûka-cha-
ghamti-âlâdhayitave [.] Athâ-
hi-pajam-viyatâye-dhâtiye-nisiji-

²³ Possibly *châ-siyâ* is to be read.

Dehli-Mirat.

ti [:3] [viya].
. li [ha] ṭave [.]
h [e] varn-mamâ [4] lajûk [â]
. ye [:]
yena-ete-abhitâ [5] asvatha-sam .
.
[pa] vatayevû-ti [.] Etena-me
[6] . [j] ûkânarn
. atapatiye- [kaṭe] [7]
Ichhitavi
. hâlasamatâ-cha [a]-
siyâ ²³ [8] damḍasa [ma]
. [me]-âvuti [:]
bamdhanaba [dhâ] narn [9] mu-
nisâna [rn]
. vadhânarn timni-divasâni-
[m] e [10] yote dimne [.]
payisam [t] i jîvitâye-tânarn [11]
nâsamtam-vâ-ni
. ti pâlatikam [12] u [pa]
vâsam-vâ-ka-
hevarn-niludhasi-pi- [k] âlasi [13]
[p] âlatam-âlâdhay
vadhati vividhe-dhammachhalane
samyame dâ [ua] [15]

Mathia.

Devânarn-piye Piyadasi-lâja
hevarn-âha [:] saduvîsativa- [â]-
bhisitena-me iyan-dhammalipi-
likhâpita [.] Lajûkâ-me [17] ba-
hûsu-pânasatasahasu janasi-
âyata tesam-ye-abhîhâle-va-dam-
de-va atapatiye-me-kaṭe [:] kim-
ti- [?] lajûka-asvatha [18] abhitâ-
kammâni-pavatayevû-ti janasa-
jânapadasa-hitasukham — upada-
hevû anugahinevu-cha [.] Sukhî-
yanadukhîyanam [19] jânisanti
dhammayutena-cha-viyovadisanti
ti janam-jânapadam [:] kim-ti-
[?] hidatam-cha pâlatam-cha
âlâdhayevû-ti [.] Lajûkâ-pi-la-
ghamti [20] paṭichalitave-mam
[:] pulisâni-pi-me chhamdamnâni
paṭichalisanti [:] te-pi-cha-kâni-
vivyovadisanti-yena-mam-lajûka
chaghamti âlâdhayitave [21]
Athâ-hi-pajam viyatâye-dhâtiye-

Allahabad.

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. hâlasamatâ châ
siyâ damḍasamatâ cha [.] Ava ²⁴
ite pi cha me âvuti [:] bamdhana-
badhânarn munisânarn tîlâtadam-
dânarn patavadhânarn timni di-
vasâni yote dimne [:17] va
kâni nijhapayisanti jîvitâye tâ-
nam nâsamtam vâ nijhapayitâ
dânam dâhanti pâlatikam upavâ-
sam vâ kachhamti [18]
me [:] hevarn niludhasi pi kâlasî
pâlatam âlâdhayevu janasa cha
vadhati vividhe dhammachhalane
samyame dânasavibhâge [19]

Râmpûrvâ.

Devânarn-piye Piyadasi-lâja
hevarn-âha [:] saduvî-âti
.
.
. [12] janasi-âyata tesam-
ye-abhîhâle-va damde-va atapati .
.
. [13]
hitasukham-upadahevu anugahi-
nevu-cha [.] Sukhîyanadu
.
.
. [14] âlâdhayevû-ti [.]
Lajûkâ-pi-laghamti paṭichal-
itave-mam
.
.
. [15] chaghamti âlâdhayitave [.]
Athâ-hi-pajam viyatâye-dhâtiye-

²⁴ Possibly *âra-ite* is to be read

PORTION OF ASOKA PILLAR INSCRIPTION AT RAMPURWA.

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EDICT IV—*contd.**Radhia.**Mathia.**Rámpúurvā.*

tu asvathe-hoti[;] viyata-dhâti-
chaghati-me-pajam-sukham-pali-
haṭave-ti[18] hevaṁ-mama-la-
jûka-kata²⁵ jânapadasa-hitasu-
khâye[;] yena-ete-abhîta-asvathâ-
saṁtam-avimana-kammani-pava-
tayevû-ti[.] Etena-me lajûkâ-
nam abhihâle-va[19] daṁḍe-va-
atapatiye-kate[.] Ichhitaviye-hi-
esa[;] kim-ti[?] viyohâlasamatâ-
cha-siya daṁḍasamatâ-cha[.]
Âvâ ite-pi-cha-me âvuti[:] bam-
dhanabadhânam[20] muṁsâ-
nam-tîlitadaṁḍânam patavadhâ-
nam tîmni-divasâni-me-yote-
dimne[.] Nâtikâ-va-kâni-nijha-
payisaṁti jîvitâye-tânam nâsam-
tam-va[21] nijhapayitave dânam-
dâhamti-pâlatikam upavâsam-
va-kachhamti[.] Ichhâ-hi-me[:]
hevaṁ-niludhasi-pi-kâlasî pâlat-
am-âlâdbayevû-ti[22] janasa-cha-
vadhati vividhe-dhammachalane
sayame dânasamvibhâge-ti[23]

nisijitu asvathe-hoti[;] viyata-
dhâti-chaghati-me-pajam su-
kham-palihaṭave-ti[22] hevaṁ-
mama-lajûka-kata jânapadasa-
hitasukhâye[;] y[e]na-ete-abhîta-
asvathâ-samtam avimana-kam-
mani-pavatayevû-ti[23] Etena-
me-lajûkânam-abhihâle-va-daṁ-
ḍe-va atapatiye-kate[.] Ichhitaviye-
hi-esa[;] kim-ti[?]-vivyohâla-
samatâ-cha-siya daṁḍasamatâ-
cha[24] Âvâ-ite-pi-cha-me-âvu-
ti[:] bāmdhanabadhānam-mu-
nisāna[m]tīlitadaṁḍānam patava-
dhānam tīmni-divasāni-me yote-
dimne[.] Nâtikâ-va-kâni[25] ni-
jhapayisaṁti jîvitâye-tânam
nâsamtam-va-nijhapayitave dâ-
nam-dâhamti-pâlatikam upavâsam-
va-kachhamti[.] Ichhâ hi-me[:]
hevaṁ[26] niludhasi-pi-kâlasî pâ-
latam-âlâdbayevû-ti janasa cha
vadhati vividhe-dhammachalane
sayame dânasavibhâge-ti[27]

ni
.
. [16]
jânapadasa-hitasukhâye yena-ete-
abhîta-asvathâ
.
.
. [17]
Ichhitaviye-hi-esa[;] kî-ti[?] vi-
yohâlasamatâ-cha-siya
.
.
. [18] tîmni-
divasâni-me y[o]te-dimne[.] Nâ-
tikâ-va-kâni nijha-
.
.
. [19] Ichhâ-hi-me-hevaṁ
niludhasi-pi-kâlasî pâlatam
.
.
. [20]

TRANSLATION.

King Piyadasi, beloved of the gods, speaks thus:—"After I had been anointed twenty-six years, I ordered this religious edict to be written. My *Lajûkas*^a are established (*as rulers*) among the people, among many hundred thousand souls; I have made them independent in (*awarding*) both honours and punishments^b—Why? In order that the *Lajûkas* may do their work tranquilly and fearlessly, that they may give welfare and happiness to the people of the provinces and may confer benefits (*on them*). They will know what gives happiness and what inflicts pain, and they will exhort the provincials in accordance with the principles of the sacred law,^c—How?—That they may gain for themselves happiness in this world and in the next. But the *Lajûkas* are eager to serve me^d. My (*other*) servants also, who know my will, will serve (*me*), and they, too will exhort some (*men*), in order that the *Lajûkas* may strive to gain my favour.^e For, as (*a man*) feels tranquil after making over his child to a clever nurse,—saying unto himself, 'The clever nurse strives to bring up my child well,'—even so I have acted with my *Lajûkas* for the welfare and happiness of the provincials, intending that, being fearless and feeling tranquil, they may do their work without perplexity. For this reason I have made the *Lajûkas* independent in (*awarding*) both honours and punishments. For the following is desirable:—What? That there may be equity in official business²³ and

²⁵ It is possible to read *lajûka-kate*. But the ser . . . e-stroke is much shorter than the real ones, and, hence, is probably due to an accidental flaw in the stone.

²⁶ Though *vivyohâla*, in Sanskrit *vyavahâra*, frequently means 'legal business,' 'judicial proceedings,' there is no objection to taking it here in the not less common wider sense 'business,' 'official business,' as the translation of *abhihâra* by "awarding honours" makes advisable.

equity in the award of punishments.' And even so far goes my order, "I have granted a respite of three days to prisoners on whom judgment has been passed and who have been condemned to death.²⁷ Their relatives will make some (*of them*) meditate deeply (*and*) in order to save the lives of those (*men*) or in order to make (*the condemned*) who is to be executed, meditate deeply, they will give gifts with a view to the next world or will perform fasts'. For my wish is that they (*the condemned*) even during their imprisonment²⁸ may thus gain bliss in the next world; and various religious practices, self-restraint and liberality will grow among the people."

REMARKS ON THE TRANSLATION.

a. In note 1 to my German translation of Rock Edict III, I have pointed out that Professor Jacobi has found the Jaina Prakrit representative of *lajúka* or *rájúka* (Gir-nâr) in the *Kalpasútra*, where *rajjú* means "a writer, a clerk." I have added that *lajúka*, *i.e.* *lajjúka*, was an old name of the writer caste, which is later called *Divira* (*Dabîr*) or *Kâyastha*, and that Aśoka calls his great administrative officials simply "the writers," because they were chiefly taken from that caste. Though I do not see any reason to change this view, I now leave the word untranslated, because the rendering "writers" might mislead. Regarding my explanation of *áyatá*, which I take to be equivalent to *pratishtihláh*, note 2, on Sep. Ed. I, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XLI.

b. Professor Kern has without doubt correctly explained the general meaning of this sentence. Piyadasi declares that he has made his *Lajúkas* independent in the discharge of their duties and has abolished the appeals to higher authorities. This follows from the further statement (see below) that he has confided his subjects to them, just as a man confides his child to an intelligent nurse. I may add that there is a weighty objection to M. Senart's view, according to which Piyadasi says that he will keep legal proceedings against, and punishments of, the *Lajúkas* in his own hands. For, in all Native States of India a high official, who is "placed over many hundred thousand souls," is solely answerable to the king for his actions, and it is a matter of course that the same was the case in ancient India, as indeed in all despotic countries. An order enjoining that such men were to be punished by the king alone would have been quite superfluous. As regards the construction, I explain the sentence in Sanskrit as follows:—*teshám yo' bhiháro vá daṇḍo vá [tatra] mayá [teshám] svatantratá kṛitá*, and I take *átmapatyam* [*svatantratá*] as a substantive, formed according to the analogy of *ádhipatyam* and so forth. The term *abhihára* occurs in Pali in the sense of "honour, honorarium," see *Játakas*, vol. V, p. 58, verse 143, and *ibid.* p. 59, l. 28f. In the former passage the commentary explains *abhiháram* by *pújam*. It is obvious that this meaning fits here excellently.

c. I interpret *dhammayutena* with Professor Kern by *dharmayuktena*, *i.e.* *dharmayuktyá*. M. Senart's attempt to translate it by 'together with the Faithful,' *i.e.*

²⁷ In the interpretation of *ava ite* (Dh. A.) and *ává ite* (M. R.) I follow Professor Kern and M. Senart, who explain it by *yávad itah*, and I take *ávuti* with M. Senart as equivalent to *áyuktih*. *Tilíta* or *tílitá* has here the same sense as *tíríta* Manu, IX, 233.

²⁸ *Niludhasi pi kálasi*, literally *nirudathe pi kále*, may be taken in the sense of *nirodhakále pi*. Similar phrases occur in Pali, *e.g.*, *mithyácháram* and *anácháram chinṇadiyase* for *anácháracharānādiyase*, *Ját.* i, p. 300.

the Buddhists, is not tenable. The passage, Pillar Edict VII, 2, 2, which he connects with this, has nothing to do with it. For, *dhammayutam janam* means there 'the loyal people,' and denotes Piyadasi's subjects, as distinguished from the *amtá*, 'the free borderers.'

(d) M. Senart's conjectural emendation *chaghāmti* for *laghāmti* is barred by the fact that the four complete versions all offer *laghāmti*, and that the supposed *varia lectio* 'chaghāmti' does not exist. *Laghāmti* seems to be the representative of Sanskrit *raṅghānte* 'they hasten', i.e. 'are eager.' I fully agree with the same scholar's remark that *paṭichal* must be taken in the sense of Sanskrit *parichar*, because in Pali the preposition *paṭi* is frequently used for *pari*. Its correctness is demonstrated by the fact that in the Jaina Mahārāshṭrī, *paḍiyar*, i.e. literally *pratichar*, means 'to serve,' see Jacobi, *Ausgewählte Erzählungen in Mahārāshṭrī*, glossary *sub voce* 'paḍiyariya.'

(e) As there are no other instances in which the neuter terminations are added to feminines in *a*, I cannot explain *chhamdamnāni* with M. Senart as a Dvandva compound, formed of *cñhanda* and *ājñā*. I take it with Burnouf, as a Tatpurusha compound, equivalent to *chhandam jānantīti chhandajñāh*, 'knowing the will,' and construe it with *pulisāni*, 'the servants.' This explanation seems also advisable, because one naturally expects that *mam* must be understood and is the object of *paṭichalisāmti*, as of the preceding *paṭichalitave*. The 'servants', whom Piyadasi mentions here, are most probably the *paṭivedakas*, the spies, whom the great Maurya employed according to Rock Edict VI, in order to watch the actions of his great officials, of the Pañchs and other bodies in accordance with the precepts of the Indian *Rājanīti*. The further statement that these servants will exhort *kāni*, "some" (as must be read with M. Senart), in order that the Lajūkas may strive to gain the favour of the king, probably means that these "servants" will exhort remiss Lajūkas, and that they will also, by exhorting or spreading the Dharma among the provincials at large, rouse the zeal of the Lajūkas. *Kāni* thus refers both to the Lajūkas and the provincials. With the phrase *mam-ālādhayitave* compare *lājāladhi*,—Sep. Ed. I, 15 (Dhauri). To Professor Kern's excellent explanation of the verb *chagh* by the Hindī *chāh-nā*, I would add that *chāh* occurs in all Indian vernaculars and without doubt belongs to the ancient stock of Aryan speech.

'Regarding this passage I can only agree with one of my predecessors in a single point. I believe that M. Senart is right in deriving *nijhapayisāmti* and *nijhapayitā* from the Prakrit causative of *nidhyāi* and not from *nikshapayati*. This derivation is perfectly justified by the word *nijhati*, below, VII, 2, 8, which in its general sense is certainly equivalent to Sanskrit *nididhyāsanā* 'profound meditation.' In all other respects I differ. I am unable to accept the assertion of Professor Lassen, approved of by Professor Kern and M. Senart, that *nātikāvākāni* is a compound, meaning 'neither more nor less.' The six syllables certainly must be separated into the three words *nātikā-va-kāni*, i.e. *jñātaya eva kāmschit*. That is the only explanation which is grammatically possible, and gives, as will be shown presently, an excellent sense. I am further unable to disregard the well authenticated reading *nijhapayitave*, which R. and M. offer, instead of *nijhapayitā*. *Nijhapayitave* is clearly an infinitive in *tave*, such as occurs frequently in Piyadasi's inscriptions. This form must in my opinion be used in order to explain the more difficult *nijhapayitā*. The latter may be, too, an infinitive, on the supposition that it stands for *nijhapayitāya*. And the contraction of the syllable *āya* does occur in Pali, e. g., in

esanā for *esanāya* (E. Müller, *Simplified Pali Grammar*, p. 67), just as it is found in the older Vedic Sanskrit and in the later Prakrit inscriptions. Finally, I cannot agree to the transliteration of *nāsantam* by *nāsāntam*, because the latter word can never mean the term, *i. e.* 'the period of the execution,' but only either, 'the end of the execution' or 'that which has the execution for its end.' Neither translation gives any sense in our passage. I take *nāsantam* as equivalent to *nāsyamānam* 'him who is going to be shortly executed.' It is thus the present participle of the passive of *nāsayati* with the sense of the immediate future. And this explanation is formally unobjectionable, because even in the ancient Prakrits the passive may take the terminations of the active.

With these new interpretations the passage may be translated into Sanskrit as follows:—*jñātaya eva kāmśchit [prāptavadhān] nididhyāsayishyanti [tathā] teshām jīvanāya nāsyamānam vā nididhyāsayitum pārutrikam dānam dāsyanty upārāsam vā karishyanti.* The general sense is: "During the respite of three days the relatives will exhort the condemned criminals to turn their thoughts to higher things, and they will give religious gifts (not bribes to the Lajūkas) or undergo fasts, hoping that either the lives of the condemned may be spared, or that at least the hearts of those who must die, will be softened and turn heavenwards." This sense is a perfectly natural one and agrees with the further remark in the next sentence, that the king wishes them, *i. e.* the criminals, to gain heaven, while they lie in prison, and that among the people at large the performance of religious practices, self-restraint and liberality will grow in consequence of the king's measures. Against the earlier interpretation, which ascribes the gifts and fasts not to the anxious relatives, but to the condemned criminals themselves, it must be objected that a Hindu criminal sentenced to death has nothing to give away. His property is confiscated just as that of an English felon was formerly taken by the Crown. The written Hindu law does not always state that capital punishment entails confiscation of property. But, numerous stories from ancient and modern times leave no doubt that the practice prevailed universally under Native Governments.

EDICT V.

*Dehli-Sivalik.**Dehli-Mirat.**Allahabad.*

Devānam-piye Piyadasi-lāja-	. . . . .	. . . piye Piyadasî lājâ hevam
hevam-ahâ [:] saduvîsativasa [1]	. . . . .	âhâ[:] saduvîsativasâbhisitena me
abhisitena-me imāni-jâtāni ava-	. . . . .	imāni jâtāni avadhiyāni kaṭāni
dhiyāni-kaṭāni [,] se-yathâ [2]	. . . . .	[,] se yatha suke sâlikâ alune
suke sâlikâ alune chakavâke haṁ-	. . . . .	chakavâke . . [20] . . mukhe ge-
se naṁdîmukhe gelâte [3] jatû-	. . . . .	lâte jatûke ²⁹ ambâkipilikâ daḍî ³⁰
kâ ambâkapîlikâ daḍî anathika-	. . . . .	anathikamachhe vedaveyake gam-
machhe vedaveyake [4] gāngâ-	. . . . .	gâpu putake saṁkujamachhe ka-
pupuṭake saṁkujamachhe kapha-	. . . . .	phāṭa . . ke paṁnasase simale
ṭasayake ³¹ paṁnasase simale [5]	. . . . .	saṁ . [21] kapote
saṁḍake okapirṁḍe palasate seta-	. . . . .	gâmakapote save chatupade ye
kapote gâmakapote[6] save-cha-	. . . . .	paṭibhogam
tupade ye-paṭibhogam-no-eti na-	. . . . .	. . . . .
cha khâdiyati i[7] eḍa-	. . . . .	. . . . .

²⁹ Possibly *jâtûke*, or *jatûkâ*.

³⁰ The strokes which make *daḍî* look like *dubhî* are, according to Dr. Fleet, *loc. cit.*, due to flaws in the stone.

³¹ The apparent *i*-stroke above the last syllable of *kaphāṭa* is, as Dr. Fleet states (*Indian Antiquary*, vol. XIII, p. 310) the lower part of the visarga of *Mahādevaḥ* in the intervening line of later writing just above *kaphāṭa*.

EDICT V—contd.

Dehli-Sivalik.

kā-chā sūkālī-cbā gabhinī-va-pā-
yamīnā-va avadh[i]y. p. take³² [8]
pi-cha-kāni āsamāsike[.] Vadhi-
kukūṭe no-kaṭaviye[;] tuse-sajī-
ve[9] no-jhāpetaviye[;] dāve-
anathāye-vā vihisāye-vā no-jhā-
petaviye[;]10] jīvena-jīve no-pu-
sitaviye [.] Tīsu-chātummāsīsu
tisāyam-pumnamāsīyam[11] tim-
ni-divasāni chāvūdasam pāmna-
ḍasam paṭipadāye dhuvāye-chā
[12] anuposatham machhe-ava-
dhiye no-pi-viketaviye[.] Etā-
ni-yeva-divasāni[13] nāgava-
nasi kevaṭabhogasi yāni-amnāni-
pi jīvanikāyāni[14] no-hantaviy-
āni[.] Aṭhamīpakhāye chāvū-
dasāye pāmnaḍasāye
tisāye [15] punāvasune tīsu-
chātummāsīsu sudivasāye gone-
no-nīlakhitaviye [16] ajake
eḍake sūkale e-vā-pi-amne nīla-
khiyati no-nīlakhitaviye [17]
Tisāye punāvasune chātummā-
siye chātummāsīpakhāye asvasā
gonasā[18] lakhane no-kaṭaviye[.]
Yāva-saḍuvīsativasa abhisitena-
me etāye[19] a[m]talikāye pām-
navīsati bāmdhanamokhāni kaṭā-
ni [20]

Dehli-Mirat.

[a] v. dh. y. p. t. k. pi cha-kā-
ni [1] ke [.] [Vadhi]ku-
kūṭe no-kaṭaviye[.] Tuse-sa[jī-
ve] [2] . . . [taviye] [;] dāve
ana[th]āye-vā³³ vihisāye-vā no[3]
[jhāpetaviye] [;] jīvena jīve no-
pusitaviye[.] Tīsu chātummāsī-
su³⁴ [4] tisāya[m] pumnamā[si]
yam timni-divasāni chāvūdasam
pāmnaḍasam [5] paṭipadā. dhu-
vāye-cha anuposatham mach-
he-avadhiye no-pi [6] viket-
aviye [.] Etāni-yeva-divasāni nā-
gavanasi kevaṭabhogasi [7] [yā].
[a]. [ui]-pi-jīvanikāyāni³⁵ no-[ha]
ntaviyāni³⁶ [8] Aṭham(i)³⁷ . . . ye
chāvūdasāye pāmnaḍasāye
tisāye[9] punāvasune tīsu
chātummāsīsu sudivasāye g[o]ne
[10] [no-nī] la[khi]taviye ajake
eḍake sūkale e-vā-pi[11]am[ue
nīlakhi]yati [no]-nīlakhitaviye
[.] Tisāye punāvasune[12] chā-
tummāsīye chātu[m]mā sipakhā-
ye asvasā gonasā lakhane[13] no-
viye[.] Yāva-saḍuvīsati[va]sa
abhisitena-me etāye[14] aṃtalikā-
ye pāmnavī[sa]tibāmdhanamokh-
āni kaṭāni[15]

Allahabad.

.
.
. sajīve
.
.
. no jhā
.
.
. chā[vuda] sam pāmchada-
[sam]
.
.
. [tāni]
.
.
. tha
.
.
.
.
.
.
.
.
l[a]kbane no kaṭa[viye][.]
[Yāva]-sa
.
. [27]
.

Radhia, North Side.

Devānam-piye Piyadasi-lāja-
hevaṃ-āha [:] saḍuvīsativasābhi-
sitasa-me imāni-pi-jātāni avadh-
yāni [1] kaṭāni [.] se-yatha suke
sālīka alune chakavāke haṃse
naṃdīmukhe gelāṭe jatūka [2]
ambākapilika duḍi anathikama-
chhe vedaveyake gaṃgāpupūtake
saṃkujamachhe kaphaṭaseyake
[3] pāmnaḍasase simale saṃḍake
okapimḍe palasate setakapote gā-

Mathia.

Devānam-piye Piyadasi-lāja-
hevaṃ-āha [:] saḍuvīsativasābhi-
sitasa-me imāni-pi [1] jātāni ava-
dhyāni-katāni [.] se-yathā³⁸ [16]
suke sālīka alune chakavāke haṃ-
se [2] naṃdīmukhe gelāṭe jatūka
ambākapilika duḍi anathikama-
chhe vedaveyake [3] gaṃgāpu-
pūtake saṃkujamachhe kaphaṭa-
seyake pāmnaḍasase simale saṃḍake
okapimḍe [4] palasate setaka-

³² It is, of course, possible to read *avadhāy*. But the right side of the vowel is mutilated, and the real reading was no doubt *avadhiy*, as the sense and the variants of the other versions require.

³³ Possibly *anathāye*

³⁴ Read *chātummāsīsu*.

³⁵ This might be read *nikāyāni*, but the double stroke above *na* is probably due to a flaw.

³⁶ This looks like *hantaviyāni*, but the double stroke above *na* is probably due to a flaw in the stone.

³⁷ The quantity of the third vowel of *aṭhamī* is not certain.

³⁸ The *ā*-stroke of *yathā* is not certain.

makapote save chatupade[4] ye-
paṭipogaṃ-no-eti³⁹ na-cha-khâdi-
yati [.] Ajakâ-nâni eḍakâ-cha
sûkalî-cha gabhinî-va pâyamînâ-
va[5] avadhya potake-cha-kâni
âsamâsike [.] Vadhikukute no
kaṭaviye [;] tuse-sajîve no jhâ-
payitaviye[;] dâve [6] anaṭhâye-
va vihisâye-va no jhâpayitaviye
[;] jîvena jîve no-pusitaviye [.]
Tîsu-châturmmâsîsu tisyam [7]
purnnamâsiyam timni divasâni
châvudasam pannaḍasam paṭi-
padam dhuvâye-cha anuposatham
machhe avadhye no pi [8] viketa-
viye[.] Etâni-yeva-divasâni nâ-
gavanasi kevaṭabhogasi yâni-am-
nâni-pi-jîvanikâyâni[9] no-ham-
taviyâni[.] Aṭhamipakhâye châ-
vudasâye pannaḍasâye
tisâye punâvasune tîsu-châ-
turmmâsîsu[10] sudivasâye gone-
no-nîlakhitaviye ajake eḍake sū-
kale e-vâ-pi-amne nîlakhiyati no-
nîlakhitaviye[.12] Tisâye punâ-
vasune châturmmâsiye châturmmâ-
sipakhâye asvasa gonasa lakbane-
no-kaṭaviye(.12) Yâva-saḍuvîsa-
tivasâbhisitasa-me etâye antali-
kâye pannaḍasati bamdhana-
mokhâni kaṭâni[.13]

pote gâmakapote save-chatupade
ye-paṭibhogaṃ-no-eti na-cha khâ-
diyati[5] Ajakâ-nâni eḍakâ-cha
sûkalî-cha gabhinî-va pâyamînâ-
va avadhya potake-cha-kâni [6]
âsamâsike[.] Vadhikukute no
kaṭaviye[.] tuse-sajîve-no-jhâ-
payitaviye[.] Dâve-anaṭhâye-va
[7] vihisâye-va no-jhâpayitavi-
ye [;] jîvena-jîve no-pusitaviye[.]
Tîsu-châturmmâsîsu tisyam [8]
purnnamâsiyam timni—divasâni
châvudasam-pannaḍasam paṭi-
padam dhuvâye-cha-anuposatham
machhe avadhye [9] no-pi-vike-
taviye [.] Etâni-yeva-divasâni
nâgavanasi kevaṭabhogasi yâni-
amnâni-pi[10] jîvanikâyâni no-
hamtaviyâni[.] Aṭhamipakhâye
châvudasâye pannaḍasâye
tisâye punâvasune[11] tîsu-châ-
turmmâsîsu sudivasâye gone-
no-nîlakhitaviye ajake eḍake sū-
kale e-vâ-pi-amne[2]nîlakhiyati
no-nîlakhitaviye[.] Tisâye-pu-
nâvasune châturmmâsiye chatur-
mâsipakhâye asvasa gonasa[13]
lakhanē-no-kaṭaviye[.] Yâva-sa-
ḍuvîsativasâbhisitena-me etâye
antalikâye pannaḍasati[14]
bamdhanamokhâni kaṭâni[.15]

EDICT V.

King Piyadasi, beloved of the gods, speaks thus:—"After I had been anointed twenty-six years, I forbade the slaughter of the following creatures,^a viz. parrots, starlings,^b *alunas*, Brâhmanî ducks, swans,^c *nandîmukhas*,⁴⁰ *gelâṭas*, *jatukas*,⁴¹ *ambâka-pîlikâs*,^d terrapins,^e boneless fish,^f *vedaveyakas*, *gaṃgâpupuṭakas*, *sankuja*-fish,^g tortoises, porcupines,^h *pamnasasas*,ⁱ *sṛimaras*,^j bulls set free,(?) *okapiṇḍas*,^k rhinoceros,^l grey doves,^m village-pigeons,⁴² and all quadrupeds, which are not usedⁿ nor are eaten. She-goats, ewes and sows, (*i.e.*) those which are with young or in milk, must not be slaughtered, nor their young ones, (*i.e.*) some (*of them*) which are less than six months old^o. Caponing cocks is forbidden; husks, containing living animals, must not be burned;^p forests must not be burnt out of mischief or in order to injure (*living beings*);^q living creatures must not be fed with living creatures^r. At the (*full moon of each*) of the three seasons and at the full

³⁹ Read *paṭibhagam*.

⁴⁰ According to the smaller *Petersburg Dictionary* the *Nandîmukha* is mentioned as an aquatic bird in the *Bhâva-prakâsa*.

⁴¹ *Jatuka*, no doubt, means 'a bat'. But I must confess that I do not understand, how bats come on this list, as in general they are neither eaten nor used in any way. Possibly the flying foxes which otherwise have the separate name *manthûla* or *vâgrada*, may be meant. These are eaten at least by low-caste people, like the *Kâṭkaris*. Their flesh is forbidden in some of the law-books, *e.g.*, *Gautama*, xvii, 34.

⁴² *Gâmakapote* is, of course, the blue rock pigeon, found in most villages and towns, especially in the wells.

moon of Taisha fish shall neither be killed nor be sold during three days, (*viz.*) the fourteenth, the fifteenth (*and*) the first (*of the following fortnight*), nor constantly, on each fast day.⁶ On the same days no other animals, found in the elephant-preserves and in the preserves of the fishermen, must be killed.⁷ On the eighth of (*each*) fortnight,⁸ on the fourteenth, the fifteenth, on the Tishya and Punarvasu days,⁹ on the full-moon days of the three seasons, and on festivals¹⁰ bulls shall not be castrated,¹¹ nor he-goats, rams, and boars; nor shall any other animal be castrated which is (*commonly*) castrated. On the Tishya and Punarvasu days, on the full-moon days of the seasons, and during the fortnights connected with the full-moons of the seasons,¹² the marking of horses and oxen is forbidden.¹³ Up to the twenty-sixth (*anniversary*) of my coronation I have decreed twenty-five (*times*) the liberation of (*all*) prisoners.¹⁴

REMARKS ON THE TRANSLATION.

(a) According to the general maxim, prevalent in Sanskrit and the Prakrits, which permits the neuter of the perfect participle past to be used in the sense of the noun of action in *ti*, *jātam* might be interpreted with M. Senart by *jāti* and be translated by “animals of the following kinds.” But, as the neuter *jātu* means also “creature,” I prefer this simpler interpretation. The eastern versions offer: “Of even the following creatures.”

(b) M. Senart's latest translation gives correctly the modern Indian expression “*maina*.” I prefer to put the English word. All the European dictionaries translate *sārikā* wrongly or omit the translation. Molesworth gives the right meaning in the *Marāṭhī Dictionary*. The scientific name of the bird is *Acridotheres tristis*, Linn., Murray, *Avifauna of British India*, No. 912.

(c) This term probably includes wild geese and large ducks, see Molesworth, *Marāṭhī Dictionary sub voce*. The birds, which were pointed out to me as *hamsas* in the palace at Kolbāpur and elsewhere, looked very much like Turkish ducks.

(d) M. Senart connects the first part of *ambākapilikā* or *ambākapilika* with *ambu*, ‘water,’ and translates “water-ants(?)”. As far as I am aware, no such animal is known in natural history. The explanation ‘mother-ant,’ or ‘queen-ant,’ is at least possible. For the queens of the white-ants are eagerly sought after and eaten, because they are considered to act as a strong aphrodisiac. The only time when I obtained a queen-ant, it was at once stolen by my servants. But, as three versions read °*kapilikā*, it may be doubted if the word is the Pali representative of *pipilikā*.

(e) As *dudī* is said to be a small tortoise, it is no doubt the terrapin, which is found in many Indian gardens. Tortoises belong to the five-toed animals that may be eaten, —see remark (h).

(f) M. Senart's conjecture that prawns are meant by the expression ‘boneless fish’ is not improbable.

(g) M. Senart's suggestion that *samsuja* is identical with Sanskrit *saṅkuchi* ‘a skate,’ seems very probable.

⁶ The translation of *sudivasa* by ‘festival’ is merely conjectural, but may be defended by its etymological meaning *śubhana divasa*, which would suit a festival. I think that popular festivals, like the modern *Divāli*, *Dasara*, and the like may be meant.

(h) *Sayaka* and *seyaka* (R. M.), of course, represent Sanskrit *śalyaka*. The *śalyako* is one of the five-toed animals that may be eaten by Aryans, see—*e.g.*, Āpastamba, *Dh. Śū.* i, 17, 37, Baudhāyana, *Dh. Śā.* i, 12, 5, Gautama, *Dh. Śā.* xvii, 27, Vasishṭha, *Dh. Śā.* xiv, 39. It is associated with the *kaphaṭa*, *i.e.*, according to M. Senart's excellent conjecture, *kamaṭha*, 'the tortoise,' because in the law-books *śalyaka* and *kachchhapa* are always closely put together among the eatable five-toed animals.

(i) According to the analogy of *parṇamṛiga*, 'an animal living in the leaves of trees,' *pamnasase i.e. parṇasaśaḥ* may mean 'a hare, *i.e.* a hare-like animal living in the leaves of trees,' and denote the large white-bellied, red squirrel, which is found in the forests of the Western Ghāṭs. It is quite as large as a hare, and its skinned body looks exactly like that of a hare. I have shot it near Yellapur in Kanara. Its meat tasted very much like that of a hare.

(j) *Simale* corresponds exactly to the Sanskrit *śṛimara*. Vāgbhāṭa, *Ashṭāṅgahṛidaya Śū.* I, 49, names this animal, among the ten *mahāmṛiga* or large wild animals, next to the *chamara* or yak-ox and the rhinoceros. It stands also next to the yak in the enumeration of wild animals, which occurs in the *Jātakamālā* xxvi, 7, see the smaller *Petersburg Dictionary*, sub voce *śṛimara*). Perhaps it may be the large Bârâsing stag.

(k) M. Senart has called attention to the passage of the *Mahāvagga*, vi, 17, where the *ukkapiṇḍā* are said to eat the provisions of the monks. According to the note to the translation, *Sacred Books of the East*, vol. XVII, p. 10, Buddhaghosha explains the term by *bilālamūsikagodhāmungusā*, 'cats, mice, iguanas and mungoses'. He takes it evidently in its etymological sense, *ukke i.e. oke piṇḍo yeshām te* 'animals which find their food in the houses,' *i.e.* 'vermin.' This general explanation does not suit here, because cats, mice and mungoses are not eaten, and because a particular kind of animal must be meant. I would suggest that Piyadasi forbids the slaughter of one of the animals named by Buddhaghosha, *viz.* of the *godhā*, the large lizard, which, according to the law-books, quoted in note (h) belongs to the eatable five-toed animals.

(l) M. Senart's correction *palapate* for *palasate* is inadmissible, because all the three versions agree, and because the turtle-dove is denoted by the next term. Mr. Trenckner's explanation of the corresponding Pali *parasato* by 'rhinoceros' (*Pāli Miscellany*. I, 50) fits excellently. For the rhinoceros is also one of the five-toed animals which may be eaten,—see the passages from the law-books, quoted in note (h). Moreover, the rules regarding the Śrāddhas show clearly that the meat of the rhinoceros was highly esteemed. According to Manu, iii, 272, and the parallel passages, quoted in the Synopsis, rhinoceros meat satisfies the manes "for an endless time."

(m) *Setakapote*, no doubt, denotes the whitish-grey doves, which are found in large numbers in many parts of India, and which are usually included in the general term *hollo* or *hullā*. White pigeons, as indeed all tame pigeons, are only kept by Musalmans, not by Hindus.

(n) M. Senart has stated that *paṭibhoga*, literally 'enjoyment,' does not refer *exclusively* to nourishment. I should say that on account of the following clause "nor are eaten" it must mean "other use than for food" and that Piyadasi means to forbid the slaughter of all animals whose skins, fur, feathers, etc., are not required, as well as of those which are not eaten.

(o) *Ajakánāni* must be separated into *ajakā nāni*. *Nāni* is the neuter plural of the pronoun *na*, which is associated with a feminine in utter disregard of the rules of concord, as happens more frequently in these inscriptions. The proper form of the sentence would be in Sanskrit *ajā edikāścha sūkaryaścha tō garbhīṇyo dhayantyo vā avadhyaḥ*. M. Senart's conjectural emendation *pīyamānā* for *pāyamānā* is inadmissible, because all the versions agree in giving the latter word and because *pīyamānā* is against the Pali idiom. *Pāyati*, not *pīyati*, means in Pali 'to suckle', see Childers Dictionary, *sub voce pibati*. Nor is it necessary to change the vowel of the affix. The affix *mīna-* occurs more frequently for *māna* in the inscriptions, and it is evidently an interesting relic of ancient times, as the Zend *mana-mna*, the Greek *menos* and the Latin *minimīna* show. The additional clause may be translated and explained thus:—

Potakās cha [api cha, D. S., D. M.] kechit [te cha kathambhūtāḥ] āshaṇmāsikāḥ [avadhyā iti śeshah]. The plural *kāni* is joined with the singular *potake*, because the latter is taken in a collective sense. M. Senart's derivation of *āsaṇmāsika* from *āshaṇmāsam* 'up to six months,' may be defended by the analogy of *ākālīka*, the adjective belonging to *ākālam*, 'up to the same hour on the next day'. Piyadasi's prohibition agrees with the sentiments of the Brahmanical teachers, who all forbid to sacrifice animals which have not changed their teeth, and who sometimes forbid their flesh to be eaten, see, e.g., Gautama, *Dh. Śā.*, xviii, 31.

(p) This prohibition probably refers to the practice, which here and there still survives, of burning the last remnants of the husks remaining on the threshing-floor of the village, in order to destroy the vermin.

(q) *Vihisāye*, 'to injure living beings' very probably refers, as M. Senart suggests, to the custom of setting the jungles on fire in order to drive out the game and of thus destroying it.

(r) I here again follow M. Senart, whose explanation appears to me the most natural. The prohibition probably refers to cases where sacred crocodiles or snakes, tame tigers and other carnivorous animals were fed with living fowls, sheep or goats.

(s) *Chātummāsī*, which corresponds to the Sanskrit *chāturmāsī*, is the full moon of each term or season of four months, which according to one reckoning is considered the last day of that period, and according to another as falling in its beginning. The formation of the Sanskrit *chāturmāsī* is taught in Vārttika 7 on Pāṇini, v. 1, 94:—*saṃjñāyāman*. "To *chaturmāsa*,⁴⁴ 'a period of four months', (is added) the affix *a*, which causes Vṛiddhi of the first syllable, in a (word of) technical import." Patañjali adds: "*chaturshu māseshu bhavā chāturmāsī paurṇamāsī*. 'the full-moon day which falls after a period of four months is called *chāturmāsī*,'" and the *Kāśikā*, which repeats Patañjali's explanation, says further that the three full-moon days of Āshāḍha, Kārttika and Phālguna are meant.⁴⁵ More explicit are the statements, which the *Sumaṅgala Vilāsinī* makes on *Dīgha Nikāya*, ii, 1 (p. 139), while explaining the words *Komudiyā chātumāsiniyā* "on the full-moon (night or tithi) of Kārttika (which is) *chātumasini*." It says:—*chātumāsiniyā ti chātumāsiniyā sā hi chatuṇṇaṃ māsāṇaṃ pariyosānabhūtā chātumāsī idha pana chātumāsiniṭi vuchchatī*. "*Chātumāsiniyā* is equivalent to *chātumāsiniyā*. For that (full-

⁴⁴ This must be understood from Vārttika 6: *chaturmāsān nyo yajñe tatra bhavē*. See the *Mahābhāṣya*, Vol. II, 361 (ed. Kielhorn).

⁴⁵ Compare also Haradatta on Āpastamba. *Dharma Sūtra*, I, 10, 1.

moon of *Kārttika*) is the end of four months (and is) hence (called) *chātumāsī*, but here *chātumāsini*.⁴⁶ It thus appears that the real meaning of *chātumāsī-chātumāsini* is "that which falls at the end of a period of four months." And this explanation presupposes a division of the year into three periods of four months each, the months ending, according to what is called the *pūrṇimānta* scheme of Northern India, with the full-moon days.

The division of the year into three seasons of four months certainly was in India the most popular in the prehistorical period and in the earlier part of the historical period.⁴⁷ Each of them was called a *Chaturmāsam* or *Chāturmāsya*.⁴⁸ Both the *Brāhmaṇas* and the Brahmanical *Sūtras*, as well as the canonical books of the Buddhists, frequently refer to the division of the year into three seasons, which is at the bottom of various religious institutions. With the Brahmans it was the cause of the celebration of the *Chāturmāsya*⁴⁹ sacrifices which were offered according to some 'at the end,' according to others 'at the beginning' of each season.⁵⁰ With the Buddhist monks it was the reason for extending the retreat during the rainy season, the *vassa*, over four months, see *Mahāvagga*, iii, 2, 2 and iii, 14, 11. The same period was kept by the Jaina Nirgranthas and the ancient Brahmanical ascetics. It further was used in official documents, and influenced the manner of dating them in most parts of India. The second Separate Edict prescribes the reading of the document 'on the Tishya day at each *Chāturmāsā*.' The large majority of the ancient dated inscriptions, those from Mathurā incised during the rule of the Indo-Scythic kings Kanishka, Huvishka and Vāsudeva (*Epigraphia Indica*, vol. I, p. 371, ff, and vol. II, p. 195 ff.; Cunningham, *Arch. Surv. Rep.* vol. III, plates xiii-xv), two Gupta inscriptions from the same town (*Epigraphia Indica*, vol. II, p. 210), the early dated inscription of the Mathurā Satrap Śoḍāsa, the edicts of the Andhras and Abhīras (Burgess, *Rep. Arch. Surv. IV. I.*, vol. IV, p. 103ff.-and vol. V, p. 73ff.), the old Pallava land grant (*Epigraphia Indica*, vol. I, p. 1ff.) and the Sanskrit Kadamba inscription (*Indian Antiquary*, vol. VII, p. 37), invariably mention the season in which the documents were issued. And only three seasons occur, viz. *grīshmāḥ-gimhā*, 'summer,' *varshāḥ-vasā*, 'the rains,' *hemantāḥ-hemantā* 'winter,' the names of which are frequently abbreviated to *gr* or *gri*, *va* and *he*. In the inscriptions from Mathurā and the neighbourhood each season is divided into four months, and we actually find, Mathurā inscriptions, 2nd series (*Epigraphia Indica*, vol. II, No. 4; Cunningham, *Arch. Rep.*, vol. III, No. 12) *gri*, (i.e. *grīshmamāse*)

⁴⁶ The Sanskrit equivalent *chāturmāsin* likewise exists, but has a different meaning, see *Vārttika* 5 on Pāṇini, v. 1, 94.

⁴⁷ Other divisions, especially that into six seasons, are no doubt equally ancient, see Prof. Weber, *Die Nachrichten von den vedischen Nakshatra*, ii, p. 327ff. But they do not seem to have been used in popular life to an equal extent.

⁴⁸ *Chāturmāsya* is formed according to the analogy of *trailokyam*, *traimāsya*, *chāturvarṇyam*, *chāturāśramyam* and so forth, see *Vārttika* 1 on Pāṇini, v. 1, 124, and the explanation of the passage in the *Kāśikā*. I point this out in order to meet the doubt which M. Senart, see *Indian Antiquary*, vol. XVIII, p. 76, feels regarding my explanation of the compound *anuchāturmāsam* in the second Separate Edict. He thinks that, if *anuchāturmāsam* meant 'at the commencement of every term or season of four months,' it must be *anuchāturmāsam* with a short *a* in the third syllable. In stating this he has overlooked that *chāturmāsya*, in Pali *chātummāsam*, is a perfectly correct synonym of *chaturmāsam*.

⁴⁹ The word *chāturmāsya* is according to *Vārttika* 6 on Pāṇini v. 1, 95, derived from *chaturmāsam* by the affix *ya*, causing *Vṛiddhi*, and meaning *tatra bhava*, falling into that.

⁵⁰ See Mann, iv, 26, and the parallel passages in the synopsis to my translation. Manu says that they are to be offered *ritvanto*, and thus reckons the three full-moon days as the last of the season. Similarly he uses IV, 119, *ritvantāsu rātrishu* for *chāturmāsishu*. Baudhāyana has *ritumukhe*, and other passages from the Śrauta *Sūtras* and *Brāhmaṇas* are quoted by Professor Weber in his *Nachrichten v.d. Nakshatra*, ii, 329ff. The discrepancy has no doubt been caused by a difference in the reckoning of the commencement of the seasons.

4; Mathurâ inscriptions, 1st series, No. 3, and second series, No. 20, *va*, (i.e., *varshamāse*) 4, Cunningham, No. 20, *varshamāse* 4; Mathurâ inscription, 1st series, No. 21, *hemantamāse chaturtthe* 4, ibidem No. 8, *hemantamāse* 4, and Cunningham, No. 20, *he* 4. In the inscriptions from Southern India each season is divided into eight fortnights, and the latest, actually mentioned, are the fifth (Nâsik inscriptions Nos. 16 and 17, Kanheri inscriptions Nos. 4 and 16), the sixth (Pallava land grant of Śivaskandavarman) and the eighth (Kadamba inscription of Mrigēsavarman). The period during which this method of dating was in general use, embraces the first century B.C. and the first two centuries A.D. But, in Mathurâ it survived until the fifth century A.D., as No. 39 of the second series was incised during the reign of Kumâragupta and in the Gupta year 113 or A.D. 431—2 Kâ[rttikahema]ntamâs[e] divase 20, “on the 20th day of the winter month of Kârttika. In Southern India it presumably lasted at least until the same period, to which the Kadamba land grants probably belong.

Finally, it may be noted that the old division into three seasons is the only one used by the common people in the districts known to me. The Gujarâtî villagers and all persons not affected by the learning of the *Śāstras* speak only of the *unhālo* (*ushṇakāla*) *varsād nā dehādā* or *chomāsum* and *shīyālo*. The Marāṭhas know only *unhālā*, *pāvasālā* (*prāvṛish* and *kāla*) and *himvālā* (*himakāla*.) Further north and east I have frequently heard the terms mentioned in the *Ain-i-Akbari*,⁵¹ *dhūpkōl*, *barkhakāl* and *sītkāl* or equivalents thereof. With respect to the beginning of each season the authorities differ. The oldest, the *Brāhmanas*, as well as some *Śrauta Sūtras*, begin the hot season with the month of Phālguna, other *Śrauta Sūtras* with the month of Chaitra.⁵² The two schemes of the seasons, therefore, are:—

	I	II
Frishmāḥ	{ Phālguna. Chaitra. Vaiśākha. Jyaishṭha.	{ Chaitra. Vaiśākha. Jyaishṭha. Āshādha.
Varsbāḥ	{ Āshādha. Śrāvana. Bhādrapada or Praushṭhapada. Āsvina or Āsvayuja.	{ Śrāvana. Bhādrapada or Praushṭhapada. Āsvina. Kârttika.
Hemantāḥ	{ Kârttika. Mârgaśīrsha Pausa or Taisha. Mâgha.	{ Mârgaśīrsha. Pausa. Mâgha. Phālguna.

The statements of the Buddhists show the same discrepancies. Huen Tsiang, *Sī yūki*, vol. I, p. 72 (Beal), alleges that “according to the holy doctrine of Tathāgata the year is divided into three seasons,” the hot, the wet and the cold, the scheme of which agrees with the second given above. But the canonical books of the southern Buddhists show clearly that their authors knew also the scheme according to which the hot season began with Phālguna. For they prescribe for the *vasso*, the retreat during the rainy season, an “earlier” period, beginning with “the day after the full moon in Āshādha,”

⁵¹ Gladwin ed., vol. I, p. 266; see Sir A. Cunningham, *Book of Indian Eras*, p. 3; Grierson, *Bihar Peasant Life*, § 1083; and Hillebrandt, *Die Sonnenwend feste*, p. 26f.

⁵² See A. Weber: *op cit.*, p. 329f.

and a later one, commencing "a month later than the full-moon of Āshāḍha," *i.e.* with the day after the full-moon of Śrāvaṇa. And it is further stated that the "later" term closed with *Komudī chātumāsini* "the full moon of Kārttika with which the season of four months ends".⁵³ Both these passages presuppose, just like that from the *Dīgha Nikāya* (above, p. 261), the use of the *pūrṇimānta* reckoning for the months.

In the inscriptions of the Indo-Scythic period there is no indication showing when the seasons began. But, if the restoration of the Gupta inscription No. 39 is correct, it follows that in the fifth century A.D. the winter began with Kārttika, and that the scheme of the seasons was the older one, given under No. I.

Under these circumstances it is not possible to decide with certainty which full moons are meant by "the three Chātummāsīs." They may be either those of Phālguna, Āshāḍha and Kārttika, or those of Chaitra, Śrāvaṇa and Mārgaśīrsha. It is further not certain if these full-moon days were considered respectively as the last days of winter, summer and the rains, or as falling in the beginning of summer, the rains and winter. But the *consensus* of the three passages from the Buddhist scriptures and of Manu's passages induces me to assume that the former view was that held in Piyadasi's times, as these works were probably composed not very long before and after Piyadasi.

The fourth full moon, which our passage mentions, is that of Taisha or Pausha, December—January. The forms *tisyaṃ* (R) and *tisiyaṃ* (M) are derived from the feminine adjective *tisī*, which has been formed from *tishya* without Vṛiddhi in the first syllable. With the form *tisāyaṃ* (D. S., D. M.), the locative of *tisā*, *i.e.* *tissā* (*tishyā*), compare the first part of the Vedic *tishyā-pūrṇamāsa* (see Prof. Weber, *op. cit.*, II, p. 326). The word *dhruvāye* which stands before *anuposatham* must no doubt be taken in the sense of the Sanskrit *dhruvāya*, "constantly" (see the Petersburg Dict., *sub voce*) *i.e.* "in all months". *Anuposatham* consists of *anu* and *posatha*, and it is worthy of note that the form *posatha*, with which Piyadasi denotes the fast days or Parvan days, stands midway between the Pali *uposatho* and the Jaina Prakrit *posaha*.

The total number of days on which Piyadasi prohibited the killing and sale of fish, amounts to fifty-six in the year, *viz.* :—

(1) Six in each of the months in which a new season began and in Taisha or Pausha, the eighth of each fortnight, the full-moon days with those immediately preceding and following them and the new-moon day, or 24 in all; (2) four in the remaining eight months, the full and new-moon days, and the eighth of each fortnight, or 32 in all.

As regards the reasons which induced Piyadasi to apply his prohibition to the particular days mentioned, the selection of the Posatha days as well as of those at the end and beginning of the seasons is easily intelligible. The four days of the changes of the moon, which the Brahmans designate by the astronomical term Parvan, were the ancient Sabbath days of the orthodox Hindus. The Brahmanical Sūtras prescribe on the two chief Parvans, the full and new-moon days, for every householder, the performance of sacrifices, which are preceded by fasting. Moreover, there are in the *Dharma-sūtras* and *Dharmaśāstras*⁵⁴ a number of rules which make the Parvan days times of

⁵³ See *Sacred Books of the East*, vol. XIII, p. 299 f. and p. 324. The note on the second passage explains the word *Chātumāsini* erroneously. I translate it according to the explanation given in the *Sumaṅgala Vilāsinī*, see above, p. 261.

⁵⁴ See Manu iii, 45, and iv, 128, as well as iv, 150 and 153, and the passages quoted in the Synopsis to my Translation.

continence, worship, prayer, and abstention from doing injury even to plants.⁵⁵ According to the commentaries most of these rules refer to the two chief Parvans alone. But the texts, one and all, state explicitly that the injunction of continence applies also to the eighth days of each fortnight, and it is not improbable that the other rules in reality were meant to apply likewise to these two days. All the four Parvan days were kept as holidays in the Brahmanical schools. The *Dharmasūtras* and metrical *Smṛitis* prescribe that the Veda-study is to be interrupted on these occasions for a whole day and night⁵⁶ and a verse is adduced which describes the bad results of a breach of this rule. It would thus appear that the Buddhists and the Jainas, in giving their rules for the Uposatha or Posaha days, did not much more than take over and perpetuate the ancient rules of the orthodox Hindus, and it would further appear that, by ordering a partial *amāri*,⁵⁷ Piyadasi acted in accordance with the sentiments not only of the heterodox sects, but also of his orthodox subjects. It is equally easy to understand why Piyadasi's rule applies to the end and the beginning of each season. The three *Chāturmāsī* full-moons were also great holidays. The orthodox Brahmans, who kept three sacred fires, performed on these occasions the Chāturmāsya sacrifices, those who kept a single fire celebrated corresponding rites, and the Brahmanical schools kept them as holidays⁵⁸ on which studying was forbidden. According to the Buddhistic *Sumaṅgala Vilāsinī*, p. 140 (explanation of the words *upariprāsādavaragata*) at least one of these days, the full moon of Kārttika was kept as a popular festival. The *Nakshatra*, i.e. the conjunction, was publicly proclaimed, the houses were gaily decorated, and the citizens gave themselves up to celebrating the Nakshatra by amusements of various kinds. From the *Dīpavansa*, XV, 19, it appears that the Buddhists worshipped the sacred relics on that day. Similar popular and sectarian festivals were probably held on the other two days, and it is very likely that the modern Śivite festival on Kārttika sudi 15, the Holi on Phālguna sudi 15, and the practice of making presents to Brahmans on Kārttika and Āshādha sudi 15, may go back to the earliest times or be connected with the more ancient popular holidays at the end and the beginning of the three seasons.

More difficult is the answer to the question why Piyadasi included in his prohibition the three days at full moon of Taisha or Pausha. But it may be suggested that the day may have been regarded as the conventional beginning of the Uttarāyana, the sun's progress towards the north. This is still a great festival, now called *Makarasaṁkrānti*, and celebrated not on the actual day of the entrance of the sun into the zodiacal sign, but later in January.

(t) The term *nāgavana*, "elephant-preserve," is found both in Pali and in Sanskrit. It occurs repeatedly in the *Chūlahatthipadopamasutta* of the *Majjhima Nikāya*. Thus we read, p. 178 (ed. Trenckner):—*Seyyathā pi brāhmaṇa nāgavaniko nāgavanam paviseyya, so passeva nāgavane mahantam hatthipadam dīghato cha āyatam tiriyāñ cha vitthataṁ, etc.* "Just as when, O Brāhmaṇa, the keeper of an elephant-preserve, enters

⁵⁵ Vishṇu, lxxi, 87, says: "Let him not cut even a blade of grass."

⁵⁶ Manu, iv, 113—114, and the parallel passages, quoted in the Synopsis.

⁵⁷ Partial and temporary prohibitions to kill were issued occasionally even in much later times. Thus the Satruñjaya inscriptions, *Epigraphia Indica*, vol. II, p. 37, state that the emperor Akbar stopped for a year the killing of aquatic animals at the instance of Jīmahānsa Sūri, and that the same prince forbade the slaughter of all animals during six months in accordance with the prayer of Hiravijaya Sūri.

⁵⁸ Manu, iv, 119, and the parallel passages in the Synopsis.

the elephant-preserve, he may see in the elephant-preserve large footmarks of elephants, both long in length and broad in breadth, etc.” In Sanskrit it occurs in Bâna’s *Harshacharita*.⁵⁹ The taming of elephants was in India a royal prerogative and the sale of elephants a royal monopoly, see Medhâtithi on Manu, viii, 399. Particular forests, belonging to the Crown, were no doubt reserved in Piyadasi’s days, as at present, for the breeding of elephants, and these are meant here.

The word *kevaṭabhoga* has not been traced in literary works. But its meaning is not doubtful both on account of its co-ordination with *nāgavana* and on account of its etymological meaning, ‘that which is enjoyed or used by fishermen.’ Probably particular lakes or portions of the rivers are meant, which were set apart for the fishermen of the various towns and villages, and were consequently their *bhog*, as the modern phrase is.

(u) M. Senart’s explanation of *aṭhamīpakḥāye* by “*pakshasyāshṭamyām* on the eighth of (each) fortnight” is no doubt correct. In the Jaina *Āchārāṅga*, ii, 15, 17, p. 125, Jacobi we have an exactly analogous compound *dasamīpakḥeṇa* “on the tenth of the fortnight.” The position of the parts of the compounds is inverted in accordance with a license or slovenliness, frequently observable in all Prakrits, compare, *e. g.* the Deśī *valayabāhu* ‘armlet’ (Hemachandra, *Deśīkośa*, VII, 52) for *bāhuvalaya*. Some formations of this kind like *vārabāna*, ‘a protection against arrows, *i. e.* ‘a coat-of-mail,’ have even crept into Sanskrit in addition to those words where the grammar or classical usage sanctions the irregular position of the parts of the compound.

(v) The days of the month were commonly named according to the Nakshatras, with which the moon was supposed to be in conjunction, see my note II on the Sep. Ed. I, *Zeitschrift der Deutschen Morgenländischen Ges.* vol. XLI. As no specification is added, Piyadasi’s prohibition probably applies to the Tishya and Punarvasu days of each month. Both are among the *puṇya nakshatra* and Tishya or Pushya is occasionally cited as an example of an auspicious constellation. It is probable that, as the holier one, it has been placed before Punarvasu, which in the list of the Nakshatras stands earlier, being the fifth, while Tishya is the sixth. Brihaspati is the guardian deity of the latter; Aditi of the former.

(w) M. Senart has no doubt correctly explained *nīlakhiyati* by *nīlakshyate*, and correctly assigned to it the meaning ‘is castrated.’ I may add that the Deśī word⁶⁰ *nelachchho* or *nelachchho*, ‘a eunuch,’ furnishes the proof for his assertion.

(x) According to the analogies, found in the *Śrauta Sūtras*, *chātummāsīpakḥa*, the fortnight connected with the full moons of the seasons, may mean either the dark fortnight following the *Chaturmāsī pūrṇimā*, as Mr. Senart assumes, or the bright fortnight preceding it. For Kātyāyana uses *māghīpakḥa* for the dark half of Māgha, and Lātyāyana *phālgunīpakḥa* for the bright half of Phālguna.⁶¹ If, however, as I believe, Piyadasi used the *pūrṇimāntā* reckoning, the second explanation is the more natural one.

(y) According to a passage, quoted by Professor Weber (*Die vedischen Nachrichten von den Nakshatra*, II, p. 330, Note 2), the Brāhmans considered the new-moon day of Phālguna to be the proper time for marking cows (see also *Śāṅkhāyana Gṛihya Sūtra*, III, 10.)

⁵⁹ See also passage quoted in the smaller *Petersburg Dictionary*.

⁶⁰ See Hemachandra *Deśīkośa*, iv. 44, and *Pāyālachohī*, verse 235, as well as the note in the glossary to the latter.

⁶¹ See the *Petersburg Dictionaries* under the two words, and the commentaries on the passages quoted there and in Professor Weber’s *Nachrichten von den Nakshatra*, Bd. II, p. 327.

TRANSLATION.

King Piyadasi, beloved of the gods, speaks thus :—After I had been anointed twelve years,^a I ordered religious edicts to be written for the welfare and happiness of the people, (*in order that the people*), giving up that (*unrighteousness which they practised*), might obtain a growth of the sacred law (*in*) this or that (*respect*).^b (*Saying unto myself*) “the welfare and happiness of the people (*is concerned*),” I thus direct my attention not only to my relatives, but also to those who are near and far ;^c—why so ? “In order that I may lead some of them^d to happiness.” In like manner I direct my attention to all bodies corporate.^e I have also honoured men of all creeds with various honours.⁶³ But I consider that to be most essential, what (*I call*) ‘the approach through one’s own free will.’^f After I had been anointed twenty-six years, I ordered this religious edict to be written.

REMARKS ON THE TRANSLATION.

(a) *Dhammalipi*, being a generic term, may refer to more than one edict. The edicts referred to are the third and fourth Rock Edicts. The former says, “when I had been anointed twelve years, I issued the following order,” and the latter states with equal clearness at the end, “king Piyadasi, beloved of the gods, ordered this to be written, when he had been anointed twelve years.” The earlier part of Piyadasi’s spiritual course is fixed by his own statements, as follows :—

- (1) After the conquest of Kalinga in his ninth year he repented of his cruelty, and resolved to make no further conquests by the sword. (Rock Edict XIII).
- (2) In his eleventh year he began to hold an annual progress through his dominions in search of religious truth (Rock Edict VIII).
- (3) In his thirteenth year he solemnly adopted the *Dhamma* or Sacred Law, *i.e.* those principles of morality which he enumerates so frequently (Rock Edict IV), and ordered it to be spread by his officials and his vassals on their annual tours through their districts (Rock Edict III).
- (4) In his fourteenth year he appointed the Dhammamahāmātas or Superintendents of the Sacred Law. All this long precedes his conversion to Buddhism, which happened in or immediately after the twenty-ninth year of his reign.

(b) *Apahatā* (D. S.) or *apahaṭa* is undoubtedly, as M. Senart suggests, equivalent to *apahritya* or *apahrivā*. In my opinion it corresponds to the second form, just as *paṭiladdha*⁶⁴ (*Jātaka*, iv, 46, 23) stands for *pratilabdhvā*. With respect to the meaning I differ from M. Senart, as I take *apahṛi* in the sense of ‘to avoid, to give up,’ which it has not rarely in Sanskrit. *Tam*, the object of *apahaṭa*, stands for *tad*, and denotes ‘that which the people used to do, before they were taught better.’ The whole sentence down to *pāpovā* gives briefly the contents of Rock Edict IV, and it would have been clearer if *ti* had been added at the end. I transliterate and explain the passage in Sans-

⁶³ Compare with this sentence the statements in the twelfth Rock Edict.

⁶⁴ The verse runs as follows :—*Samkappam etaṃ paṭiladdha pāpam achchāhitam kamma karosi luddam.*

krit as follows :—*Saḥ[loka ityarthah] tad [kriyamāṇam adharman ityarthah] apahṛitya [parihṛityeyarthah] tām tām dharmavṛiddhim prāpnuyāt.*

(c) The explanation of the statement that the king directs his attention to his relatives is given by the remarks in the fourth Rock Edict and the seventh Pillar Edict, according to which the gifts of his children, brothers and sisters were supervised by the Dhammamahāmātas. By “those who are near,” Piyadasi probably means his La-jūkas and other officials, who are supervised and taught their duties by him, see the fourth Pillar Edict and the Separate Edicts. “Those who are far,” *apakāṭha*, may be the wardens of the marches or perhaps the free borderers and the subjects of his friend the Yavana king Antiyoka, on whom Piyadasi conferred benefits according to the second Rock Edict, and whom he tried to convert to the Dhamma by ambassadors, as the thirteenth Rock Edict (Part ii) alleges.

(d) M. Senart has recognised that *kimam* is equivalent to the very common phrase *kimti*. As R. M. read plainly *kinmam*, I would suggest that *kimam* too stands for *kimmam*, and is a contraction of *kimva*, i.e. *kimiva*, with the not uncommon nasalisation of the last vowel.

(e) *Nikāya*, ‘body corporate,’ refers probably not only, as M. Senart suggests, to the classes of officials which are called *nikāyā* in the twelfth Rock Edict, but also to the castes and sects called *nikāyā* in the thirteenth Rock Edict.

(f) *Pachchūpagamana*, in Sanscrit *pratyupagamana*, might mean ‘the return to,’ but may also be taken as ‘the approach towards.’ The latter sense suits here best, and what is meant is the voluntary approach which one sect is to make towards the other in accordance with Piyadasi’s recommendation in the twelfth Rock Edict :—“They shall hear each other’s law and love to hear it. For it is the desire of the Beloved of the gods—what?—‘that men of all creeds shall have heard much and possess holy doctrines.’”

Dehli-Sivalik Pillar

EDICT VII, 1.

Devānam-piye Piyadasi lājā hevaṃ āhā[:jye-atikaṃtam [11]
 aṃtalam lājāne husu[,]hevaṃ ichhisu[:]katham-jane[12]
 dhammavadhiyā vadheyā[?] No-cha-jane anulupāyā dhammavadhiyā[13]
 vadhithā[.] Etam devānam-piye Piyadasi lājā hevaṃ-āhā[:] esa-me[14]
 huthā[,] atikaṃtam-cha aṃtalam hevaṃ ichhisu lājāne katham-jane[15]
 anulupāyā dhammavadhiyā vadheyā-ti[;] no-cha-jane anulupāyā[16]
 dhammavadhiyā vadhithā[;] se-kina-su jane anupaṭipajeyā⁶⁵[,17]
 kina-su jane anulupāyā dhammavadhiyā vadheyā-ti[;]kina-su-kāni [18]
 abhyumnāmayeham dhammavadhiyā-ti[?] Etam-devānam-piye Piyadasi lājā hevaṃ [19]
 āhā[:]esa-me huthā[,] dhammasāvanāni sāvāpayāmi dhammānusathini[20]
 anus[ā]sāmi⁶⁶[;] etam-jane sutu anupaṭipajīsati abhyumnamisati[,21]

⁶⁵ The second *pa* of *anupaṭipajeyā* stands above the line.

⁶⁶ This might be read *anusāsāmi*, but I believe the blotched line above the *ā*-stroke to be accidental. *Anusāsāmi* is also used by Aśoka elsewhere, e.g. Sep. Ed., II, 6, (8), etc.]

EDICT VII, 2.

dhammavadhiyâ-cha bādham vadhisati[.] Etâye-me aṭhâye dhammasāvanāni sāvāpitāni
dhammānusathini vividhāni ānapitāni yath[â me pul]isâ-pi⁶⁷ bahune⁶⁸ janasi āyatâ ete
paliyovadisanti-pi pavithalisanti-pi[.] Laj[û]kâ-pi⁶⁹ bahukesu pānasatasahasu āyatâ
tepi-me ānapitâ[:] hevaṃ-cha hevaṃ-cha paliyovadātha [1]
janam dhammayu[ta]m⁷⁰[.] [D]e[v]ānam-piye Piyadasi hevaṃ-āhâ[:] etam-eva-me anu-
vekhamāne dhammathambhāni-kaṭāni[,] dhammanahāmâtâ-kaṭâ[,]dhamma[s]ā[van]e⁷¹-
kaṭe[.]Devānam-piye Piyadasi lājâ-hevaṃ āhâ[:] magesu-pi-me nigohāni lopāpitāni[:]
chhāyopagāni hosanti pasumunisānam [;] ambāvadikyâ lopāpitâ [;]adhak[o]s[i]kyāni-
pi-me-udupānāni[2]
khānāpāpitāni [;] nimsidhiyâ-cha⁷² kālāpitâ[;]āpānāni-me bahukāni tata-tata kālāpitāni
paṭibhogāye pasumunisānam[.] La[huke chu]⁷³ esa paṭibhoge nāma⁷⁴ [.] Vividhāyâ-
hi sukhāyanāyâ pulimehi-pi lājīhi mamayâ-cha sukhayite loke[.] Imam-chu dhammā-
nupaṭipatī anupaṭipajantu-ti[;] etadathâ-me[3]
esa-kaṭe[.] Devānam-piye Piyadasi hevaṃ āhâ[:] dhammamahāmâtâ-pi-me t[e]-bahuvi-
dhesu⁷⁵ aṭhesu ānugahikesu viyāpaṭā-se pavajītanam-cheva gihithānam-cha[;]sava-
[pāsam]desu-pi-cha⁷⁶ viyāpaṭā-se[.] Saṃghaṭhasi-pi-me kaṭe ime viyāpaṭā hohanti-ti
[;] hemeva bābhanesu Ājīvikesu-pi-me kaṭe[4]
ime viyāpaṭā hohanti-ti[.] Nigamṭhesu-pi-me kaṭe ime viyāpaṭā hohanti [;] nānā-
pāsamdesu-pi-me kaṭe ime viyāpaṭā hohanti-ti [.] Paṭivisiṭham paṭivisiṭham tesu-tesu
te-[t]e [ma]hāmâtâ[.] Dhammamahāmâtâ-chu-me etesu-cheva viyā[pa]ṭā savesu-cha
amnesu pāsamdesu[.] Devānam-piye Piyadasi lājâ-hevaṃ āhâ[:5]
ete-cha amne-cha bahukā mukhā dānavisagasi viyāpaṭā-se mama-cheva devinam-cha[;]
savasi-cha-me olodhanasi te-bahuviddhena ā[kā]lena⁷⁵ tāni tāni ‘uṭhāyatan[ā]ni paṭi-
[pādayanti] hida-cheva disāsu-cha[.] Dālakānam-pi-cha-me kaṭe amnānam-cha deviku-
mālānam ime dānavisagesu viyāpaṭā hohanti-ti[6]
dhammāpadānaṭhāye dhammānupaṭipatiye[.] Esa-hi dhammāpadāne dhammapaṭipati-cha
yā-iyam dayā dāne sache sochave madave sādha[ve]-cha lokasa hevaṃ vadhisati-ti[.]

⁶⁷ Faintly visible are, both on Dr. Fleet's facsimile and on Sir A. Cunningham's rubbing, the following letters—*ya thā* *i* and the left-hand curve of *śā*, while the right half of *śā* is quite plain. The restoration is not doubtful, because there is exactly room for three lost consonants and because the phrase *pulisā-pi-me* "my servants" occurs above Pillar Edict, I, l. 7 (D. S.), l. 3 (A), and elsewhere. From Professor Kern's analysis of this edict, *Der Buddhismus*, vol. II, p. 385, I infer that he would restore the passage in the same manner.

⁶⁸ *Bahune* is possibly a clerical mistake for *bahuke*. But it may be defended by the locative *punāvāsune* above,—v. 16, 18 (D. S.).

⁶⁹ The quantity of the second vowel of *lajūkâ* is not certain.

⁷⁰ The last syllable of *dhammayutam* has been placed more than an inch from the rest, because there is a flaw in the stone.

⁷¹ The restoration has been made correctly by M. Senart. The rubbing shows the *d*-stroke distinctly, and the facsimile has the final *e*.

⁷² The continuation of the same flaw in the stone, which caused the separation of the syllables *dhammayu* and *tari* in l. 2, has here made necessary the division *nimsi dhiyā* (not *dhiyā*). Of course, nothing has been lost.

⁷³ The initial *la* (not *sa*) is perfectly plain, both on the facsimile and on the rubbing. Between *la* and *esa*, three, or possibly four, syllables have been lost. The phrase was, therefore, either *lahuke chu esa* or *lahuke chu kho esa*, compare Rock Edict, XIII, 2, l. 14 (Kālsī), *lahukā vu kho śā pitī*, and below, l. 9, *tata chu lahu-se dhammaniyame*.

⁷⁴ The *nā* of *nāma* stands above the line, and has been added afterwards as a correction.

⁷⁵ Though the *ta* is damaged at the top, it seems probable, both according to the rubbing and the facsimiles, that the reading was *te*. The *se* after *vīyāpaṭā* is, of course, not required. Compare also the first clause in l. 5, where another redundant *se* occurs.

⁷⁶ The restoration has been given correctly by M. Senart.

Devanam-piye [Piyada]s[i] lājā hevām-āhā[:] yāni-hi-kāni-chi mamiyā sādhavāni kaṭāni
tam-loke anūpatīpamne tam-cha anuvidhiyamti[;]tena vadhitā-cha[7]

vadhīsamti-cha mātāpītisū sususāyā gulusu sususāyā vayomahālakānam anupaṭīpatiyā
bābhanasamanesu kapanavalākesu āva dāsabhāṭakesu sampatīpatiyā[.] Devānam-piy[e
Pi]yadasi lājā hevām-āhā[:] munisānam-chu yā-iyam dhammavādhi vadhitā duvehi-
yeva ākālehi dhammaniyamena-cha nijhatiyā-cha[.8]

Tata-chu lahu-se dhammaniyame[,] nijhatiyā-va bhuye[.] Dhammaniyame-chu-kho
esa ye-me iyam-kaṭe imāni-cha imāni⁷⁷ jātāni avadhiyāni[,] amnāni-pi-chu bahu[kāni]
dhammaniyamāni yāni-me kaṭāni[.] Nijhatiyā-va-chu bhuye munisānam dhammavādhi
vadhitā avihimsāye bhutānam[9]

anālambhāye pānānam [.] Se-etaye aṭhāye iyam kaṭe [,] putāpapotike chaṁda-
masuliyike hotu-ti [,] tathā-cha anupaṭīpajamtu-ti [.] Hevām-hi anupaṭīpajamtam
hidata[pāla]te āladhe hoti [.] Satavisativasābhisitena me iyam dhammalibi likhāpā-
pitā-ti [.] Etam devānam-piye āhā :] iyam [10]

dhammalibi atā athi silāthambhāni-vā silāphalakāni-vā tata kataviyā ena esa chila-
ṭhitike siyā [11].

TRANSLATION.

King Piyadasi, beloved of the gods, speaks thus :—

“Those kings who lived during the past ages conceived this wish, ‘Might mankind in some way grow the growth of the sacred law,’! But mankind did not grow a befitting growth of the sacred law.”

Concerning this^b (*matter*) king Piyadasi, beloved of the gods, speaks thus :—

“This (*thought*) came to me, ‘On the one hand kings conceived during the past ages this wish, Might mankind in some way grow a befitting growth of the sacred law!’ On the other hand mankind did not grow a befitting growth of the sacred law. By what means then would mankind (*be moved*) to obey? By what means would mankind grow a befitting growth of the sacred law? By what means may I raise up^c some among them to (*grow*) the growth of the sacred law?”

Concerning this (*matter*) king Piyadasi, beloved of the gods, speaks thus :—

“This (*thought*) came to me “Sermons on the sacred law I will order to be preached; instruction in the sacred law I will order to be given. When men hear it, they will obey, they will raise themselves,^d and mightily they will grow the growth of the sacred law.” For this purpose I have ordered sermons on the sacred law to be preached, and have directed various instructions on the sacred law to be given, so that [*even my servants*] who dwell (*as rulers*) among many men, shall give instruction and expand it. Even the *lajūkas* who dwell (*as rulers*) among many hundred thousands of souls, even they have been ordered by me,^e “Instruct (*my*) loyal people^f in this way and in that.”

Piyadasi, beloved of the gods, speaks thus :—

“Having regard to this same matter,⁷⁸ I have erected pillars of the sacred law, I have appointed superintendents of the sacred law, I have ordered to be preached [*sermons on*] the sacred law.”

⁷⁷ Read *imāni cha*, as the sense requires.

⁷⁸ *Etam-eva-me anuvekhamāne* (*i e., anuvēkshyamānam*) may be explained as a nominative absolute, analogous to *arjitaṁ hi vijinamane*, Rock Edict XIII (l. 36, k.). But it is not impossible that *anuvekhamānena* (*i e. anuvēkshamānena*) was what Aśoka really wrote.

King Piyadasi, beloved of the gods, speaks thus:—

“I have also planted banyan-trees on the high-roads, (*intending that*) they shall give shade to men and beasts. I have planted mango-gardens.⁷⁹ I have also ordered wells to be dug at every half *kos*^o and I have ordered rest-houses^b to be built; and I have ordered many watering stations^c to be made here and there for the enjoyment of men and beasts. [*But something small indeed is*] this so-called enjoyment. Both former kings and myself have blessed the world with various blessings. But I have done (*all*) this (*in order*) that men may render their obedience to the sacred law.”

Piyadasi, beloved of the gods, speaks thus:—

“My superintendents of the sacred law are also occupied with the various matters of grace, affecting both ascetics and householders; and they are likewise occupied with men of all creeds. I have arranged it that they will be occupied with the affairs of the Saṃgha^d; likewise I have arranged it that they will be occupied with the Brahmanical Âjîvikas; I have arranged it that they will be occupied with the Nigamîthas; I have arranged it that they will be occupied with (*all*) the manifold creeds. Various officials (*have been appointed*) for various (*classes of men and purposes*) in accordance with the several requirements. But my superintendents of the sacred law are occupied both with those (*mentioned*) and with the men of all creeds.”

King Piyadasi, beloved of the gods, speaks thus:—

Both these and many other chief officials⁸⁰ are occupied with the distribution of gifts both my own and those of the queens; and in my whole harem they [*point out*] various ways the manifold sources of contentment^e both here (*in Pâtaliputra*) and in the distance. And I have arranged it that they will be occupied with the distribution of the gifts both of my sons and of the other princes^f in order (*to promote*) noble deeds in accordance with the sacred law and obedience to the sacred law. For, these are noble deeds in accordance with the sacred law and this is action in accordance with the sacred law, whereby compassion, liberality, truthfulness, purity, gentleness and holiness will thus⁸¹ grow among men.”

King Piyadasi, beloved of the gods, speaks thus:—

“Whatever works of holiness I have worked, these men have followed, and these they will imitate in future; and thereby they have grown and will grow in future in obedience towards parents, in obedience towards venerable men, in reverence towards the aged, in proper conduct towards Brahmans and ascetics, towards the poor and the wretched, even towards slaves and servants.”

King Piyadasi, beloved of the gods, speaks thus:—

“But men have grown this growth of the sacred law in two ways, (*viz.*) through restrictive religious rules and through deep meditation^g. But, among these two⁸² the restrictive religious rules are something small, more (*is worked*) by deep meditation.

⁷⁹ Regarding the short *a* of *ambâudikâ* see note 17 on the Queen's Edict, *Indian Antiquary*, vol. XIX, p 123, where it has been pointed out that the corresponding *ambâudikâ* may stand for *ambâudikâ*. Regarding the long *â* of *ambâ*, see below, note 20

⁸⁰ *Mukhâ* has either been used in the sense of *mukha*, m, a leader (see the smaller *Pet. Dict.*, sub voce), or it stands for *mukhâ* and corresponds to *mukhyâh* 'chiefs,' i.e. 'officials of high rank.'

⁸¹ Thus i.e. in the manner desired by the king

⁸² *Tata* i.e. *tata*, has here, as often in Sanskrit, a distributive sense, and *tata-chu* is equivalent to *tayostu*.

But the restrictive religious rules, indeed, are these, that I have ordered various kinds of creatures to be exempt from slaughter;⁶³ but there are also numerous other restrictive religious rules which I have imposed. But by deep meditation the growth of the sacred law has been increased more among men, so that they do not injure created beings, so that they do not slaughter living creatures.”

For the following purpose these (*orders*) have been issued, (*viz.*) that they may last as long as my sons and great-grandsons reign”, as long as moon and sun endure, and that men may act accordingly. If man obeys them in this manner, happiness has been gained both in this world and the next. I have caused this religious edict to be written after I had been anointed twenty-seven years.

Concerning this the Beloved-of the gods speaks (*thus*) :—

“This religious edict must be incised there, where either stone pillars or stone tablets are found, in order that it may endure for a long time.”

REMARKS ON THE TRANSLATION

(a) As the preceding clause states that the kings “conceived a wish,” it is not possible to take *katham* as an interrogative adverb. It must have the sense of an indefinite pronoun, just as *kāni* has more frequently.

(b) Though it is perhaps not absolutely impossible to take *etam* with M. Senart as equivalent to *itra* or *atra*, I prefer to explain it by *etad*, and to assume that we have here the “accusative of relation,” which, as Professor Delbrück has shown (*Altindische Syntax*, p. 165f.), appears not rarely with verbs of speaking, wishing, considering and the like.

(c) *Abhyumnāmayeham* is the future with the meaning of the subjunctive (see Speijer, *Sanskrit Syntax*, p. 266f., and especially the quotation from the *Rāmāyaṇa* under *b*). *E* for *i* appears similarly in *paridahessati*, etc. (see E. Müller: *Simplified Grammar of the Pali Language*, p. 118).

(d) *Abhyumnamisati* may be either the future of the active *abhyunnamati*, or, equivalent to *abhyumnammisati*, the future of the passive of the causative *abhyunnamayati*. The use of the active *unnamati*, *abhyunnamati*, *pronnamati*, and so forth, in the sense of ‘to rise up,’ is the usual one both in Sanskrit and in the Prakrits.

(e) *Lajūka* means literally ‘a writer, clerk,’ and denotes here probably a high official, taken from the writer caste (see note 1 to my German translation of Rock Edict III). Regarding the meaning of *āyatā* note 2 to my German translation of the Sep. Ed. I, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XLI.

(f) *Paliyovadātha* is one of the few instances of the Vedic subjunctive, preserved in the old Prakrits of India (see Professor Pischel in Kuhn’s *Zeitschrift*, vol. XXIII, p. 424, and Professor E. Müller, *Simplified Grammar of the Pali Language*, p. 108).

(g) *Aḍhakosikyāni* corresponds to a Sanskrit *ārdhakrośikīyāni*. The krośa or *kos* meant here, must be that equal to 8,000 Hastas, or half a *gavyūti*, which thus corresponds to the so-called *Sultānā kos* of 3 English miles. The ordinary *kos*, equal to one and a half or one and three-quarter miles, cannot be meant, as the wells would come to close to each other.

⁶³ See above, Pillar Edict V.

(h) *Nimsidhiyá* no doubt stands for *nisidhiyá*, just like the Pali *mahimsa* for *mahisa*, and is an equivalent of *nishidiyá*, 'dwelling,' which occurs in the Nâgârjunî Hill Cave inscriptions, *Indian Antiquary*, vol. XX, p. 364f., in the compound *râshanishidiyáye*. Both *nimsidhiyá* and *nishidiyá* are Pali representatives of the Sanskrit *nishadyá*, "a couch, a market-hall." They have, however, been derived not from the root *nishad*, but from the stem of the present tense *nishíd*. The lingual *ḍha* of *nimsidhiyá* is due to the influence of the original *sha* of *nishidyá*. The Jainas use closely allied words *niśidhi*, *nishidhi* and *nisidhi* for the last resting-place, the ornamental tombs, of their saints, see *Indian Antiquary*, vol. XII, p. 99. *Nimsidhiyá* denotes here, of course, the public rest-houses or serais, which are found at certain distances on most Indian high-roads and which are frequently built *dharmārtham* by benevolent and rich men. Ushavadâta, the pious son-in-law of the Satrap and king Nahapâna boasts in the Nasik inscriptions, *Rep. Arch. Surv. West Ind.* vol. IV, p. 99, that he erected many such buildings.

(i) *Ápána* cannot have here its usual meaning "tavern, liquor-shop." As Professor Kern, *Der Buddhismus*, vol. II, p. 385, assumes, it must denote a watering station. Probably the huts on the roads are meant, where water is distributed to travellers and their beasts gratis or against payment. The usual Sanskrit name is *prapá*.

(j) *Samgha*, of course, denotes the order of Buddhist monks. The *Ājīvikas* are probably, as Professor Kern assumes, orthodox Vaishṇava ascetics, see my discussion of the question in the *Indian Antiquary*, vol. XX, p. 362. The *Nigamṭhas* are the Jaina ascetics or Nirgranthas. I take *paṭvisiṭham paṭvisiṭham*, "according to the several requirements" in the sense of *prativishesham*, (see the smaller *Petersburg Dict.* sub voce). *Tesu-tesu*, literally "for these and those," probably refers not only to various classes of men, but also to various purposes, for which the unnamed officials were appointed. Compare the end of Rock Edict XII, where the Superintendents of women, the *Vachabhūmikas* and other bodies of officials are mentioned.

(k) I here follow Professor Kern, *Der Buddhismus*, vol. II, p. 386, who takes *tutḥāyatanāni*, i.e. *tushtyāyatanāni*, "sources of contentment," in the sense of "opportunities for charity." Such opportunities are to be pointed out to all the inmates of the king's harem. With this interpretation the necessity of the restoration *paṭi* [*pādayanti*] is self-evident.

(l) *Devikumāla* 'prince' means literally 'son of a queen,' i.e. of such a lady who has the title *devī*. As the sons of the king have been mentioned separately, it follows that 'the princes' are the sons of the wives of Piyadasi's predecessors, i.e. his brothers and possibly his paternal uncles. In the parallel passage, Rock Edict V, Piyadasi names 'his brothers, sisters and other relatives.'

(m) M. Senart has no doubt correctly explained *nijhati* as a derivative from the causative of *nidhyāi* and appropriately translated it by "reflexion." It is equivalent to Sanskrit *nididhyāsa*.á "reflexion, deep meditation," which is derived by other affixes from the same verb.

(n) In *putāpapotike* the nominative of the plural *putā* takes the place of the stem just as in *amḷā-vaḷikyā*, above l. 2. Similarly the nominative singular frequently takes the place of the stem in the inscriptions from Mathurā, *ante*, vol. I, p. 371 ff. Rare instances occur also in Pali. Thus we have, *Jāt.* iv, 184, 18, *sakhābhariyam*, 'the wife of a friend.'

XXI.—THE MAHĀBAN PRAŚASTĪ OF SAMVAT 1207.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined inscription is identical with that which I have published, *ante*, vol. I, p. 287, under the title *Mathurā Praśasti of the Reign of Vijayapāla*, according to an impression, furnished to me by Dr. A. Führer and described as an 'Inscription on black basalt recovered from Keśava mound at Mathurā, 10th February 1889.'

Shortly after the publication of my article Dr. Führer wrote to me that he did not agree with my restoration of the king's name as Vijayapāla, because he had obtained lately from Mahāban another small inscription of the same period, which showed a different reading. His remarks induced me to look over Sir A. Cunningham's notices of Mahāban in the *Archæological Survey Reports*, where I found the facsimile¹ of a much more complete version of this supposed *Mathurā Praśasti*, and the statement that the document had been obtained at Mahāban in 1882-83; my friend, Professor Kielhorn, likewise pointed it out to me. For some time I thought that Dr. Führer's inscription, in which the central portion has been rubbed out by the stone being used for grinding spices or *dāl* and a large piece at the right-hand corner has been broken off, might be a duplicate of Sir A. Cunningham's. But this theory became doubtful, when in answer to my enquiries Dr. Führer stated that Sir A. Cunningham's stone was not traceable at Mahāban. And it became absolutely untenable, when some time ago Dr. J. Burgess found Sir A. Cunningham's impression from which his lithograph was prepared. A comparison with Dr. Führer's impression shows that the latter has, in the portions preserved, all the minor abrasions which are found on Sir A. Cunningham's slab, whereby the identity of the two originals is established. It would now seem that, after Sir A. Cunningham's impression was taken in 1882-83, the stone was taken away from Mahāban, used as a grinding stone by somebody, and finally brought as a find from the Keśava mound to Dr. Führer, who in 1889 received quite a number of fragments² from the railway-workmen at Mathurā.

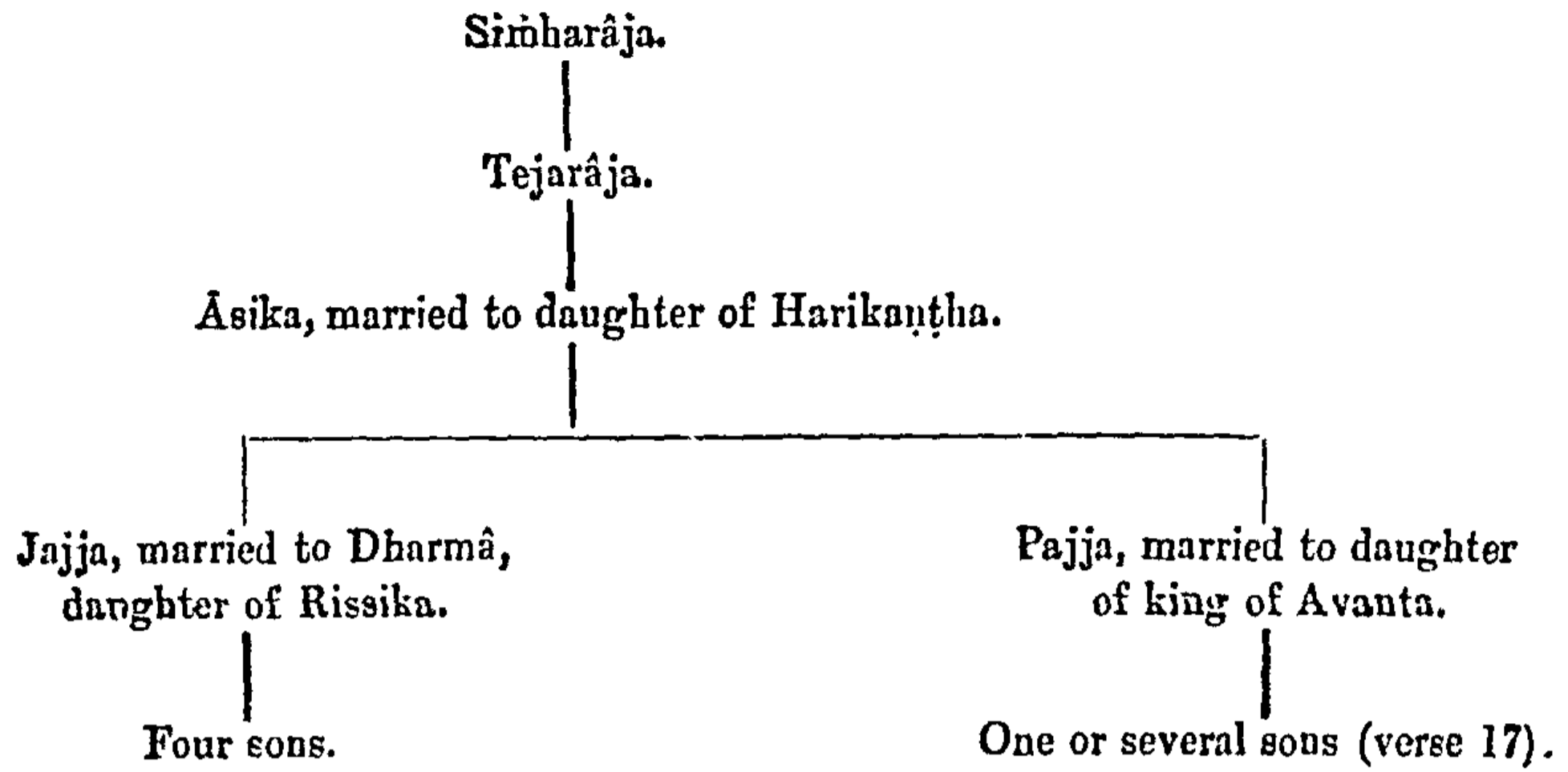
I now re-edit the inscription according to Sir A. Cunningham's impression, which is reproduced in the accompanying plate and permits me to give a much better version.

As regards the contents of the inscription, it is now plain that it refers to the erection of a temple at Mahāban. The paramount king, mentioned in the colophon, is probably, as Sir A. Cunningham has stated, *op. cit.*, vol. XX, p. 42, Ajayapāla, not Vijayapāla. And he may belong to the Yaduvamśî dynasty of Bayānâ-Śrîpāthâ (see the pedigree *op. cit.*, p. 7). This view, which Sir A. Cunningham has put forward, is confirmed by the fact that Dr. Führer's above mentioned new inscription from

¹ Cunningham's *Archæological Survey Reports*, vol. XX, pl. x.

² The use of the slab for grinding condiments upon is perfectly evident from the impression, where a round piece in the centre is blank, and at the sides the deeper strokes of the letters are visible, while the shallower ones have disappeared. Dr. Führer has also sent me squeezes of several other fragments, which bear in pencil the dates when they came into his hands. One which is unfortunately very small shows the name of *paramēsvara-śrî-Silādityadeva* and may belong to the seventh century.

Mahâban shows the name of Ajayapâla's successor Haripâla and the date Samvat 1227. The pedigree of the Râjput who built the temple now stands as follows:—



TRANSCRIPT.

L. 1. श्री ॥ श्री [ग]णपतेये^३ नमः ।

दिश्यात्स वः कैरवकु — — —

— यांसि^४ दंतो द्विरदाननस्य [1]

विजित्य विघ्नानिव — १ — शंके (?)

मुखे समाधातुमुपाहितो यः [॥१]

L. 2. [श्री]रेः कज्जलकांतिरस्वसिलता भृत्ये ि — — —^५ करा-

क्कालिंदीव समुद्रता सरभसं या स्वर्दुनीस्वर्दया ।

यत्रा[न्त]र्ज्जलमानुषीव कमला डिण्डीरपिण्डी-

L. 3.

पमः

कम्बुर्विम्बितमस्वरं क[मलिनी]किंजल्कंपुंजायते^६ ॥ [२]

स वीवतु ज — — —^७ सकलदैत्यदर्पाईनः

महानर[क]मई[नः] प्रचुरचौरसंतई-

L. 4.

नः [1]

समस्तभुवनाकरः कमलचक्रभूषाकरः

धृतामरमहाभरः तृ[ण]वदुद्धृतच्चाधरः ॥ [३]^७

इति प्रथममेव ॥

शाखा[स]न्तिसन्निरुद्धस-

L. 5.

कलप्रोद्दामदिग्मखलः

स्नाघः पा[न्य]समाश्रयो द्विजकुलीः संसेव्यमानोधिकं ।

^३ Read गणपतेये. On Dr. Führer's impression the e-stroke above the ta has almost disappeared.

^४ Restore कैरवकुबलाभः श्रेयांसि.

^५ Restore चिरं वः.

^६ Read किंजल्कंपुंजायते ।

^७ Read 'दस ईनी;—भूषाकरी;—'महाभरसू';—Restore जनार्दनः.

क्षीणीमण्डलमण्डनं बहुतरप्र[ख्यात]पर्वक्रमः
श्रीमानस्ति समु-

L. 6. अतः चितितले राजन्यवंशो महान् ॥ [४]

सौजन्यामृतवारिधिर्गुरुगुणग्रामप्रकामावधिः
श्रीमान्धर्मनिधिर्नयैकनिपुणक्षुष्माध्वचक्रप्रधिः [1]

L. 7. तत्राभूत्कलिकालकल्मषमषीप्रचालनैकश्रमः
मान्यः क्षत्रियवर्गमौलितिलकः श्रीसिंहराजाद्वयः ॥ [५]⁸
दानेन लक्ष्मीर्विनयेन विद्या
भावेन भ-

L. 8. क्तिः क्षमया च शक्तिः [1]

सत्येन सूक्ति — — तेन मूर्त्ति-
रलङ्कतालं कृतिना च येन [॥६॥]⁹
तस्याभूत्तनयो नयोन्नतमतिः श्रीतेजराजाद्वयः
सत्सर्गैकारुचिः

L. 9. शुचिर्गुरुगुणग्राही विवेकाकरः ।

यच्चित्रं पुरुषोत्तमोपि विदितो धत्ते न वैकुण्ठता-
मैश्वर्येष्यभुजङ्गमो न तरलो यो नायकोपि स्फुटं ॥ [७]¹

L. 10. तस्मात्सूनुरजायतो ज्वलतरप्रख्यातकीर्त्युच्चयः
श्रीमानासिक इत्युदारमहिमा देवद्विजाच्चरितः [1]
विद्वद्वाञ्छितपूर्त्तिकल्पविटपी न्यायैकनिष्ठः परं ॥

L. 11. — — — — रोमणिर्विमलधीर्धीरः सतां संमतः ॥¹¹ [८]

शंभुः शैलसुतामिव श्रियमिव श्रीशार्ङ्गपाखिः प्रभुः
पौलो[मीमिव] हृत्तहाम्बुधिरिव स्रोतस्विनीं जाङ्गवीं ।
शीतांशुः किल

L. 12. रोहिणीमिव मुनिर्मान्यामिवारुन्धतीं

स श्रीमान्हरिकण्ठजामुदवहत्सङ्गतिभ — — तां ॥ [९]¹²
तस्यां तेन सुतो जज्ञे जज्ञः सज्जनभूषणं ।
रामो दश-

L. 13. रघनेव कौ[स]ल्यायामुदारधीः ॥ [१०]

कुम्भैरंभः कलयितुमलं वा[रि]धिः कस्य शक्तिः
को वा गङ्गापुलिनसिकतास्ताः परिच्छेत्तुमीशः [1]
नक्षत्रा-

⁸ According to Cunningham's rubbing one might read श्रीमाङ्कस्य⁰, but Führer's gives plainly 'वर्म'

⁹ Restore सूक्तिः सुकृतेन मूर्त्ति⁰.

¹⁰ The second नयो⁰ and the second क of विवेकाकरः stand below the line.

¹¹ The last Pāda stands in the margin, and there is a mark after परं in order to indicate the lacuna. Restore क्षीणीपालशिरोमणि⁰.

¹² Read श्रीशार्ङ्गपाणिः.—Restore सङ्गतिमारुन्धतीं.

- L. 14. लीं दिवि गणयितुं कोङ्गुलीभिः समर्थः
तस्य स्तोतुं सकल[म]थ वा कः प्रगल्भः गुणौघं [॥११।
चंद्रः कथंचित्समवाप्य वृद्धिं
पक्षं किलैकं विम-
- L. 15. लं करोति [।]
जज्जः पुनर्भूतलपार्व - -
हावेव पक्षौ विमलौ विधत्ते ॥ [१२]¹³
सङ्गः साधुभिरेव कोपशमने शक्तिश्च धर्मो मतिः
दानेभ्यासविधिः प-
- L. 16. रोपकृतये कार्यं गुरुणां न[तिः ।]
- - श्रीपुरुषोत्तमांङ्घ्रियुगले जोष्ठी समं पंडितैः
जज्जस्यासिकसंभवस्य सुमतेः किं किं न लीकोत्तरं ॥ [१३]¹⁴
का-
- L. 17. यः परोपकृतिभिः सुकृतो - -
- द्विर्मुंरारिचरणस्मरणेन चेतः [।]
लक्ष्मीरपि प्रणयिवांच्छितपूरणेन
सत्येन वागपि च येन कृता कृता-
- L. 18. र्यां ॥ [१४]¹⁵
श्रीमान्निस्सिकनामधेयविदितो राजन्यवंशोद्गतः
तस्यासावुपयेमिवान्दुहितरं धर्माभिधानां सतीं ।
श्रीलाचारविभूषणां शुभगुणां भर्तृव -
- L. 19. तां सम्प्रतां
तस्यां [पुत्र]चतुष्टयं समभवद्धर्मोपपन्नं ततः ॥ [१५]
तस्यानुजो गुणनिधिर्गुणिनां वरिष्ठः
ख्यातः सुरद्विजगुरुचितभक्तियुक्तः [।]
गांभीर्य-
- L. 20. सत्यनयदान[विवे]कबुद्धिः
श्रीआसिकात्मजसुनिर्मलपज्जनामा ॥ × [१६]
अवन्तराजतनयां भार्यामुद्वहत्सतीं ।
तस्यां स जनयामास × × × × - - - ॥ × [१७]¹⁶
संसारं हरिभक्तिसारमखिलं विज्ञाय गोष्ठीजनैः
सार्द्धं धर्मधुरां चिरा-
- L. 21. य वहता जज्जेन निर्मापितं ।
विष्णोर्हर्म्यमनल्पशिल्परचनग्वैचित्यपात्रं वह-

¹³ The reading of the stone seems to have been पार्वणेन्दुः.

¹⁴ Restore भक्तिः श्रीपुरुषो°.

¹⁵ Restore सुकृतोत्तयेन बुद्धिर्मु°.

¹⁶ Verse 17 stands in the margin, and is preceded by the figure 20, which refers to the line where it is to be inserted.

त्सुर्गानिललोलितध्वजपटं शुभ्राभमभ्रंलिहं ॥ [१८]

सौवःसैन्ध-

L. 22. वमन्धकान्तकजटाजटाटवीनाटक-
क्रोडादुर्ललितस्थितिस्थिरतरं यावत्प्रवित्तं पयः [1]
सधोची सुचिरं फणीश्वरफणारत्नांकुराणां चि-

L. 23. f—
— — —वट्टिहास्तु मन्दिरमिदं लक्ष्मीपतेः शाश्वतं ॥ [१९]

अत्र गीष्ठीलतान्नामानि ॥
सुत्तिकात्मजधन्मीह रामस्तिहस्य नन्दनः ।
पेडचित्तक-

L. 24. — — ∪ × × णो वत्सिकात्मजः ॥ [२०]

मंगपुत्रो नारदश्च जासिको माहवांगजः ।
ढोलसूनुर्वसंतश्च कलस्यात्मजधन्तुकः ॥ [२१]
सोभरात्मा महीपालः

L. 25. × × × × ∪ — ∪ नः ।

फुल्लोरी सडसंभूतः देधरो माधवात्मजः ॥ [२२]
सोढलो रामपालस्य सेल्हणो राजिकोद्भवः ।
एते गोष्ठीं समागम्य पुत्रपौत्रादि-

L. 26. — [रि]काः ॥ [२३]

[अथा]तो लिख्यते वृत्तिर्देवदेवस्य चक्रिणः ।
संप्रदत्ता नरेन्द्रेण पुरवासिजने[न च] ॥ [२४]
द्वे गृहे वीथयः षट् वाटिका देवहेतवे ।
गोणी-

L. 27. [प्र]सृतिरन्नस्य मानोन्मानरसादिका ॥ [२५]

यंत्रे यंत्रे पत्नी [ग्राह्या] चा[तुश] युष्पमालिकात् ।
मापकाच्च चतुर्थीसो यः कश्चि]न्मापको भवेत् [२६]
यः कश्चित् ह-

L. 28= रते वृत्तिं न ददाति च मानवः ।

स गच्छेन्नर[कं] घोरं यावदाभूतसंप्लवः ॥ [२७]¹
अस्याः [प्र]शस्तेः कर्तारौ बुधौ पालकुलहरौ ।
[चं]तव्यं सर्वविवुधैर्नूनान्धुनं विचार-

L. 29. तः ॥ १८]

सवत् १२०७ कार्ति — पौर्णमास्यां महाराजाधिराज — —
जयपालदेवविजयराज्ये उत्कीर्णा सोमलसूत्र[धारे]ण ॥

८ Restore चितियावत्तावदि°.

18 चातुश can, of course, not be correct. Read चतुर्थी शो.

19 The last word is probably meant for यावदामृतसंप्लवं.

XXII.—MUHAMMADAN INSCRIPTIONS FROM BENGAL.

BY PAUL HORN, PH. D., STRASSBURG.

As in my previous paper on Muhammadan inscriptions from the *ṣuba* of Dihlī, I have reproduced the texts of the inscriptions as they are found on the stone, adding no wanting dots, *taskdīds*, etc., except in the first six inscriptions.

I.—BHĀGALPŪR.

The history of Bhāgalpūr during the first four centuries of Muhammadan rule offers nothing very remarkable. The first inscription below of the time of Maḥmūd Shāh ibn Ibrāhīm Shāh of Jaunpūr, is of value, because it shows that Bhāgalpūr in the ninth Hijrat century belonged to the Sharqī kingdom, as did also Bihār (*vide* below). In A. H. 982 it came into the possession of Akbar (*Akbarnāma*, III, 108). Further information regarding the place has been collected by C. J. O'Donnell in W. W. Hunter's *Statistical Account of Bengal*, vol. XIV, p. 82.

The inscriptions Nos. 2, 3 and 4 are of little historical value; they bear the dates of the years 1032 (reign of Jahāngīr), 1130 (reign of Farrukh Siyar) and 1793 A.D. The last falls in the period of English rule.

The first inscription¹ is engraved on a black basalt slab, fixed on a tomb in a garden belonging to Rānī Bībī in Māṇḍa Roga Maḥalla, Bhāgalpūr; it is no longer *in situ*; the stone measures 36 inches by 18 inches; the size of the inscribed part is 30 by 13 inches.

قال النبي عليه السلام من بني مسجد في الدنيا بني الله له قصر في الجنة في زمن ملك العادل محمود
شاه السلطان بنا كرده اين مسجد خانم معظم خورشيد خان سر نوبت غير محليان في العاشر من جماد الاول سنة
خمسین و ثمانماية

TRANSLATION.

'The Prophet—may God's blessing be upon him!—says 'He who builds a mosque in this world, God will build for him a castle in Paradise'. During the time of the just king Maḥmūd Shāh the honoured Khān Khurshēd Khān, head of the guardians outside the palace, has built this mosque on the tenth of Jumādi'l awwal, year 850 H. (3rd August 1446).'

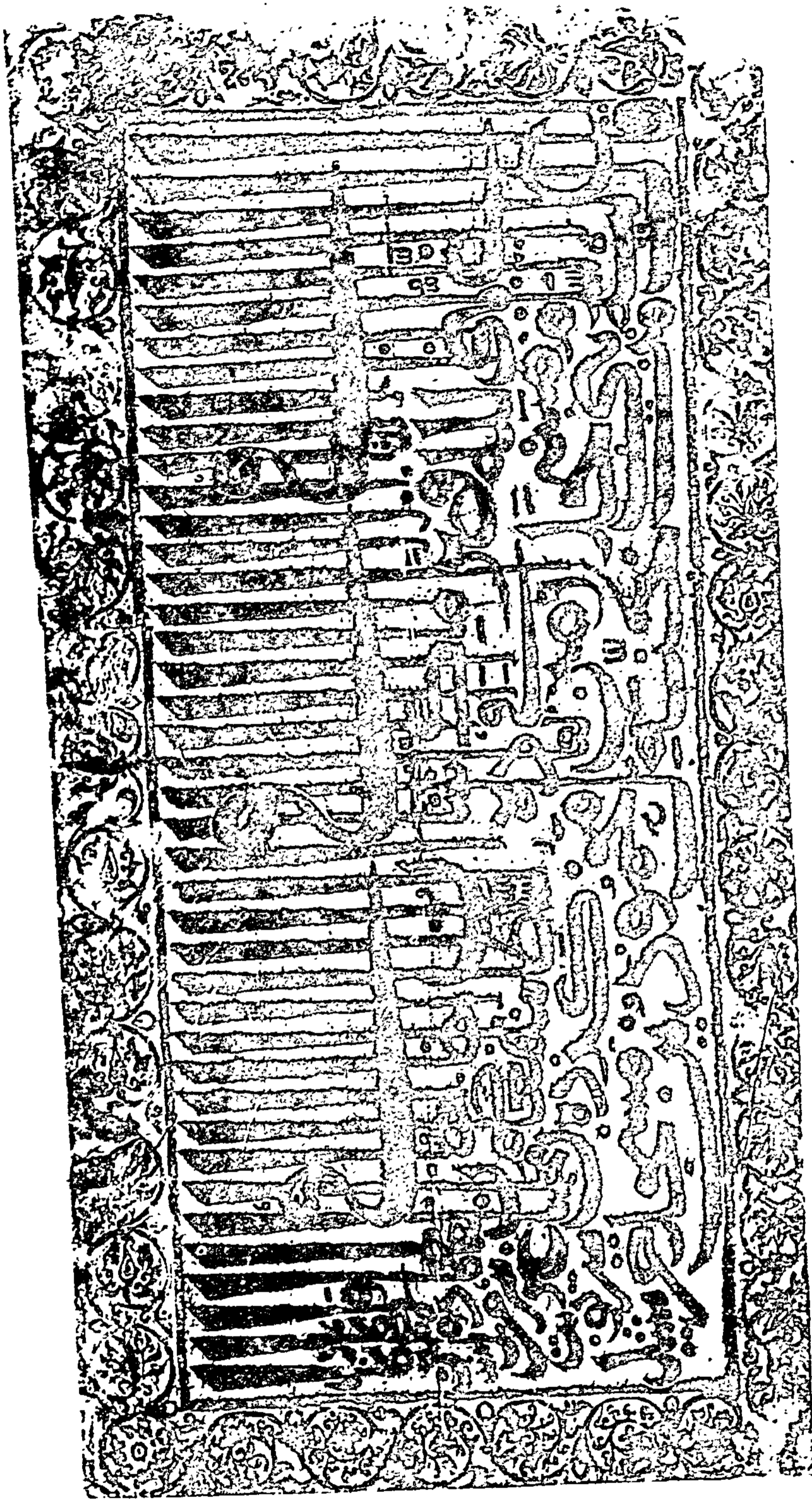
The arrangement of the words on the stone is not quite regular, and the deciphering is therefore more difficult than it seems at first sight. I have found no information relative to Khurshēd Khān, whose title *sar-ī naubat-ī ghair-maḥallīān* I have translated according to Blochmann (*Journal Asiatic Society, Bengal*, vol. XLI, p. 106, vol. XLII., p. 273, note).

2. The second inscription has already been published by Blochmann in the *Proceedings of the Asiatic Society of Bengal*, December 1873, p. 200. It is on a *Dargāh* called the Maskan-ī Barārī or Makhdūm Shāh's *Dargāh* in Champanāgar near Bhāgal-

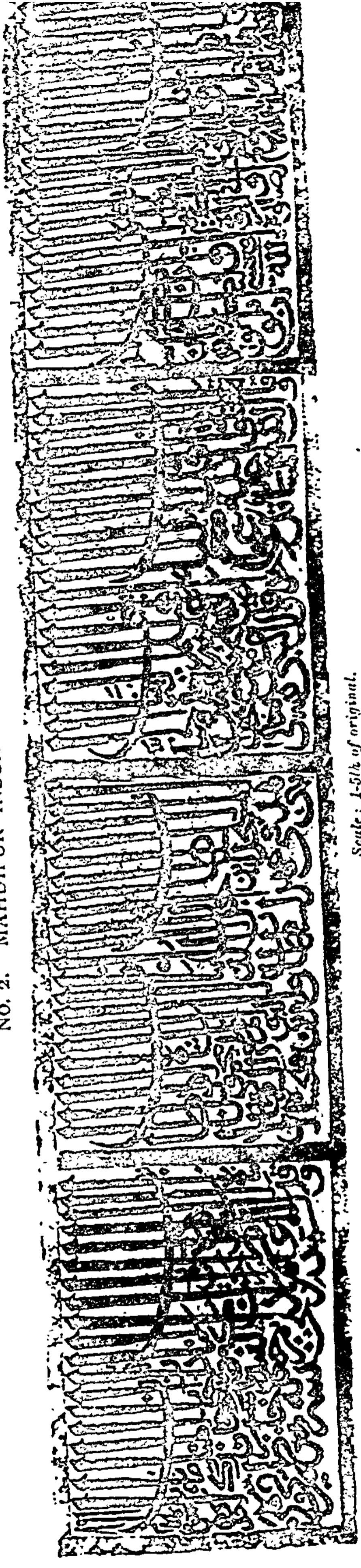
¹ See facsimile No. 1.

² The same form occurs, e.g., in the inscriptions, *Journal Asiatic Society, Bengal*, vol. XLI, p. 109, *Proceedings for March 1874*, p. 72.

NO. 1. BHAGALPUR INSCRIPTION OF A.H. 850.



NO. 2. MAHDIPUR INSCRIPTION OF A.H. 891.



Scale: 1-5/16 of original.

From J. D. Beglar's impressions.

pûr; the name of the saint buried there is not known. The basalt slab measures 27 by 16 inches, the inscribed part 20 by 13 inches; it contains four lines.—

لا اله الا الله محمد رسول الله
 ابريكر صديق | عمر فاروق | عثمان رضي | علي كرم الله
 رضي الله عليه | رضي الله عليه | الله عليه | وجهه
 جن اضعف عباد الله خواجه احمد سمرقندي حسب الحكم نواب قدسي القاب شاعرزاده عالميان شاه پررئز
 جهانكير بخدمت فوجداري سركار منكير آمده بود به بنای عمارت این روضه متوره توفيق یافت سنه ۱۰۳۲ هزار
 سي و نه

TRANSLATION.

'There is no god but God and Muhammad is the Apostle of God.

Abû Bakr, the veracious—may God be pleased with him! 'Omar, the distinguisher between right and wrong—may God be pleased with him! 'Osmân—may God be pleased with him! 'Alî—may God dignify his face!'

When the humblest of the slaves of God, Khwâja Ahmad of Samarqand, according to the order of the Nawâb, bearing holy titles, the prince of the people of the world, Shâh Parwêz, son of Jahângîr, had entered the service as Faujdâr of Sarkâr Mungir, he found grace to build this splendid tomb in the year 1032 H. [began the 5th November 1622].'

Shâh Parwêz was the second son of the emperor Shâh Jahângîr. He died of *delirium tremens* on the 6th Şafar 1035 (7th November 1625). In the year 1032 H. he gave Bengal¹ in *jâgîr* to Mahâbat Khân, after having defeated in battle Shâh Jahân (*Iqbálnâma-î Jahângîrî*, p. 239), whereas Bihâr, to which sarkâr Mungir belonged (*Áin-î-Akbarî*, vol. I, p. 419), remained his own *tiyûl*.

In the *Statistical Account of Bengal*, vol. XV, p. 63, is a long account of the town of Mungir, compiled by Blochmann

3. This inscription was found near Cleveland's public garden; the rectangular black basalt stone on which it is engraved measures about 36 by 13 inches, the inscription covers 16 by 10 inches.

از بسی افسوس بملکِ نقا
 رختِ سفر بست زفانی سرای
 از سر اندره بکو سالِ فوت
 روحِ مجسم زجهان رفت رای

Metre,—*Sarî*':

With much sorrow he tied up the dress of journey from the perishable house towards the country of eternity. From the head of (*the word*) grief say the year of the death, "The soul clothed with a body went from the world, alas!"

The last line gives, according to *abjad* reckoning, 1129. As the poet seems to mean that the head of *andûh*, i.e. the letter *alif*, is to be added to the *târîkh*, we get 1129+1=1130 H. [which began the 5th December 1717].

¹ The four caliphs.

⁴ In Elliot-Dowson's *History*, vol. VI, p. 417, l. 4, for Bihâr read Bengal.

The person referred to is not named.

4. The following inscription is from the same place as No. 3; the engraved area on the pillar is 12 by 5 inches.

از ضیاء ملک این تالاب خوش تحفیر یافت	بر لبش این دیر هم از سعی او تعمیر یافت
خواستم تاریخِ هجر (؟) عسوی (sic.) سارم بیان	تا بُرد بر لوحِ سنگ از سالِ تعمیرش نشان
ناکهان هاتفِ زرّی شادمانی لفظِ بُرد	بعدِ لفظِ دیده اندر مصرعِ هشتم فزود
آنکهان در کوشِ خاطر زده سرّوشی بس عجب	دیده کم اندر جهان آدم چنین جای غریب

TRANSLATION.

Metre,—*Kamal* :

By (order of) Ziyâ-i-Mulk this fâ'r tank has been dug, on the bank of it this place of worship has also been erected by his exertion. I wanted to render manifest the date of the Christian era, so that there may exist a sign of the year of its erection on the face of the stone. Suddenly an invisible speaker by way of pleasure increased the word 'Bûd' after the word 'Dîdah' in the eighth hemistich; then in the ear of the mind he uttered a mysterious sound, indeed, strange: "Man has scarcely seen in the world such a rare place."

The letters of the *târîkh* which runs therefore 'Dîdah bûd kam' etc., give 1793 A.D.—the last hemistich=1781 + 12 (*bûd*)—i.e.—1208-9H.

Ziyâ-i-Mulk must have been the title of some English officer whose European name I am not able to make out here.

On a hill to the west of Bhâgalpûr Station is a Muhammadan shrine, the tomb of Shâhjangî (Shâhbâz), to which belongs a tank. That tank which had gone out of use was cleaned and fitted with stone steps by order of Mr. Edward Latore, Magistrate, Zila' Bhâgalpûr, in 1843 A.D., corresponding with 1250 Faşî. As a memorial of that fact a Hindûstânî inscription has been engraved in a circle on the side wall of the ghât, and the names of the personages who furthered the work with money have been inscribed in the margin. The total sum amounts to R2,677, if I have added rightly.⁶

II.—HAZRAT PANĎUAH.

The following inscriptions from Panđuah belong to the *Ádîna* (i.e. Friday) Mosque of which large ruins still remain. These have been described at length by the late J. H. Ravenshaw in his *Gaur, its Ruins and Inscriptions*, pp. 60 ff, where also a ground plan of the masjid is given.

The mosque was built by Abu'l Mujâhid Sikandar Shâh, son of Shams-addîn Abu'l Muzaffar Ilyâs Shâh, king of Bengal, who adorned his capital Panđuah with that magnificent edifice. Except one, the inscriptions inside and outside the mosque are of no historical value, containing only verses from the *Qorân*. The rubbings transmitted to the Asiatic Society of Bengal by General Cunningham and Mr. W. L. Heeley are very fine and worthy of the beautiful penmanship which can hardly be surpassed in other Indian Muhammadan inscriptions.

⁶ There is another rubbing of a Hindûstânî inscription of the month of August of 1845 which has been engraved on a large basalt pillar near the public garden on the bank of a tank opposite Cleveland's house, but the inscription seems to be much defaced, so that it is not possible to decipher it from the rubbing. It relates also to a *taldv* and a *sai dî fuyyâr*.

5. On the outer wall of the central nave near the doorway, which is very small in proportion to the size of the edifice, the inscription has been cut, which mentions the builder of the mosque and the year of its erection. The size of the stone is 58 by 11 inches, that of the inscribed part is 57 by 9 inches; it runs—

امريبناء العمارة هذا المسجد الجامع في ايام [م] الدولة السلطان العظم اعلم اعدل اكرم اكفلي السلاطين
العرب والعجم الرائق بتاييد الرحمن ابرالمجاهد سكندر شاه سلطان بن الياس شاه السلطان خلد خلافته الى
يوم المعهود كتبه في التاريخ رجب سنة ست [ر] سبعين وسبعماية

TRANSLATION.

‘The edifice of this Jâmi’ Masjid was ordered to be built during the days of the reign of the great king, the wisest, the justest, the most liberal, the most perfect of the kings of Arabia and Persia, who trusts in the assistance of the Merciful, Abu’l Mujâhid Sikandar Shâh, the king, son of Ilyâs Shâh, the king—May his reign be perpetuated till the day of promise! He wrote it during Rajab of the year 776 (began the 6th December 1374).¹

There are some mistakes in Blochmann’s readings of this inscription (*Journal Asiatic Society of Bengal*, vol. XLII, p. 257, and repeated in Ravenshaw’s *Gaur*, p. 62). Regarding the accuracy of my conjecture that the eighth word is to be read *ayyâm*, there can hardly be any doubt. The statement of the date at the end of the inscription is quite ungrammatical, if, with Blochmann, we read *rajab sitt*; besides, the succession of the words should be *sitt rajab*. Grammatical mistakes are very numerous in Bengal inscriptions, but the construction *rajab sitt* instead of *sâdis* would be too faulty even for them. I therefore prefer to supply a *va* (*and*) before *sab’in* or to read the *va* standing before *sab’miat* twice, a case that occurs not at all unfrequently.

We do not know the year in which the Âdîna mosque was finished; the *Riyâs* mentions only that the beginning fell in the year 766 H. It is very probable that the building required a space of ten years, e.g. the Jâmi’ Masjid at Kotila in Eastern Rajputana was erected within eight years, and ten are therefore not too much to allow for the erection of that ‘gigantic barn,’ as General Cunningham calls the Âdîna mosque (*Archæological Survey of India*, vol. XV, p. 90).⁶

6. Over the doorway of the king’s platform (Ravenshaw calls it *Bâdashâh ka takht*) we find the words of the *Kalima*. The size of the inscription is 8 by 7 inches.

Over the central prayer niche (*mihrab*) are inscribed on two stones the verses of *Qorân*, Sûr. xxxiii, 56, and Sûr. xxii, 76, the latter being quoted with the omission of some words in Major W. Francklin’s *Journal of a Route from Râjmahâl to Gaur*, A. D. 1810, see Ravenshaw, p. 64.

Round the three other prayer niches are also engraved passages from the *Qorân*, on the northern, the combined verses⁷ Sûr. ii, 63, iii, 31, ii, 121 and Sûr. ix, 20, 21.

⁶ I see, however, that nothing can be too faulty for the Indian Muhammadan inscriptions, for I have found once again at least the above construction, with the number *sitt* (inscr. of the *rauza* of Muhammad Sharif of Balkh in Dihilî,—*Proceedings of As. Soc. Beng.*, for 1875, p. 212.

⁷ The exordial phrase is— ‘قال الله تعالى عن قائل رجل من متكلم’ (“God has said, who is raised above another speaker and more glorious than another orator”).

Round the middle prayer niche runs Sûr. xlvi, 27 28, 29 (size: 153 inches by 12 inches, the measure of the whole stone is 160 by 15 inches); round the southern (Ravenshaw, photograph, plate xlv) Sûr. ii, 256, 257 has been inscribed. The intervals between the single letters and words are always copiously ornamented with flower arabesques.

The inscription over the prayer niche in the transept (Ravenshaw, photograph plate xli) has been mentioned by Blochmann in the *Journal Asiatic Society Bengal*, vol. XLII, p. 256. A facsimile is given in Ravenshaw's work, plate xlv; it contains *Qorân*, Sûr. ix 18, 19. The top line is in Kufik, a character of writing the artist was evidently not very conversant with, and contains the *Fâtiha*.

A stone (20 by 14 inches) once fixed in the wall of the nave, now lost, bore round a square which contains arabesques and the name of Muḥammad twice, besides the *Kalima*, the text of Sûra cxii.

III.—GAUR.

For the city of Gaur, the reader may be referred to Ravenshaw's work already cited, the photographs of which give a picture of the former grandeur and magnificence of the town. It also gives a historical sketch of Gaur from the Muhammadan conquest to the end of its independence (pp. 95ff). Some of the following inscriptions have been already published either in this work or by Blochmann.

7. Over the entrance to the court of the Qadam-Rasûl mosque (Ravenshaw, photograph, plate 13, and facsimile, plate 48, No. 6) is an inscription, 2' 1" by 1' 2" in two lines—

قال النبي عليه السلام من بنى مسجدا لله بنى الله تعالى له سبعين قصرا في الجنة بنى هذا المسجد
في عهد السلطان ابن السلطان بن السلطان شمس الدنيا والدين ابوالمظفر
يوسف شاه السلطان ابن باربكشاه السلطان بن محمود شاه السلطان بنى هذا المسجد خان اعظم و خاقان اعظم
مرجاد خان اتابك ذات اعلى بتاريخ ٨ هردهم ماه مبارك رمضان سنة خمس و ثمانين و ثمانمائه

TRANSLATION.

'The Prophet (on whom be peace!) has said: 'He who builds a mosque for God, will have seventy castles built for him by God in Paradise.' This mosque was built in the time of the king, the son of a king, who was the son of a king,⁸ Shamsaddunyâ waddîn Abu'l Muzaffar Yûsuf Shâh, the king, son of Bârbak Shâh, the king, son of Maḥmûd Shâh, the king. This mosque was built by the great Khân, the exalted Khâqân Marjâd Khân, the *atabeg* of the high person. On the 13th day of the blessed month Ramazân 885 (17th November 1480).⁹

In Ravenshaw's book the mistakes of Mr. Blochmann are reproduced. Blochmann has also published three other inscriptions of Yûsuf Shâh, of the years 882 (*Journal As. Soc. Beng.* vol. XLII, p. 275), 884 (*ib.* p. 276), and 885 (*ib.* vol. XLIV, p. 293); they are from Panduah or the neighbourhood of Dhâka. The information about Yûsuf Shâh which the histories furnish is very meagre.

⁸ هردهم ١٠٠٠.

⁹ This reiteration occurs also on coins.

8. Over the central door of the small golden mosque in Gaur (Ravenshaw, plate xxii) is an inscription. One corner of the stone which contained the date has been broken away in three lines (dimensions 9 feet by 1' 8")—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ اللَّهُ تَعَالَى إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ أَمَنِ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَقَامَ الصَّلَاةَ
وَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنَى
مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مِثْلَهُ وَعِمَارَةُ هَذَا الْمَسْجِدِ الْجَامِعِ
فِي عَهْدِ سُلْطَانِ السُّلْطَانِ سَيِّدِ السَّادَاتِ مَنبَعِ السَّعَادَاتِ أَرْحَمِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ مَعْلَى كَلِمَاتِ الْحَقِّ
وَالْحَسَنَاتِ الْمُرِيدِ بِتَأْيِيدِ الدِّينِ الْمَجَاهِدِ فِي سَبِيلِ الرَّحْمَنِ خَلِيفَةَ اللَّهِ بِالسُّجَّةِ وَالْبَرْهَانَ غَوْثَ الْإِسْلَامِ وَالْمُسْلِمِينَ
عِلَاءَ الدُّنْيَا وَالدِّينِ
أَبُو الْمُظَفَّرِ حُسَيْنِ شَاهِ السُّلْطَانِ الْحُسَيْنِيِّ خَلْدِ اللَّهِ مَلِكُهُ وَسُلْطَانِهِ بَنَى هَذَا الْمَسْجِدَ الْجَامِعَ خَالصًا مُخْلِصًا
مَتَوَكِّلًا عَلَى اللَّهِ الْوَلِيِّ مُحَمَّدِ بْنِ عَلِيٍّ الْمُخْتَلِبِ بِمُخْطَابِ مَجْلِسِ الْمَجَالِسِ مَجْلِسِ مَنْصُورِ نَصْرَةِ اللَّهِ تَعَالَى
فِي الدُّنْيَا وَالْآخِرَةِ وَتَارِيخُهُ الْمِيمَمِ فِي الرَّابِعِ عَشَرَ مِنْ شَهْرِ اللَّهِ الْمُبَارَكِ رَجَبِ رَجَبِ قَدْرَةِ سَنَةِ [٥]

TRANSLATION.

'In the name, etc. God Almighty has said: "He only shall repair," etc. (*Qorân*, Sûr. ix, 18). And the Prophet (may God's blessing rest upon him!) has said "He who builds," etc.

The erection of this Jâmi' masjid took place in the time of the king of kings, the Sayyid of the Sayyids, the fountain of auspiciousness, the most merciful of the faithful men and women, who exalts the words of truth and good deeds, who is assisted by the assistance of the Supreme Judge, who strives on the road of the merciful, the viceregent of God, with proof and testimony, the defender of Islâm and the Muslims, 'Alâ addunyâ waddîn Abu'l Muzaffar Husain Shâh, the king, the descendant of Husain—may God perpetuate his kingdom and his rule! This Jâmi' masjid was built, from pure and sincere motives, and from trust in God, by the Walî Muhammad, son of 'Alî, who has the title of *majlis al majâlis majlis-î mansûr*—may God render him victorious in this world and the next! Its auspicious date is the 14th of God's blessed month of Rajab—may its value increase! of the year'

Husain Shâh reigned from 899 till 929 A. H., we possess many inscriptions of his reign. I have noted 29. This one has been published in Ravenshaw's work, p. 38.

9. From Shâh N'imat Allâh's *âsitâna* near the Jâmi' masjid in the Fîrôzpûr suburb of Gaur. Two lines (dimensions 3 feet by 1' 4")—

بَنَى هَذَا الْبَابَ الْحَصْنَ فِي عَهْدِ السُّلْطَانِ الْمَعْظَمِ الْمَكْرَمِ عِلَاءِ الدُّنْيَا وَالدِّينِ أَبُو الْمُظَفَّرِ حُسَيْنِ شَاهِ
السُّلْطَانِ بْنِ سَيِّدِ أَشْرَفِ الْحُسَيْنِيِّ خَلْدِ اللَّهِ مَلِكُهُ وَسُلْطَانِهِ فِي سَنَةِ ثَمَانِ عَشَرَ وَتِسْعِمِائَةٍ

TRANSLATION.

'This gate of the fort was built in the time of the exalted and liberal king, 'Alâ-addunyâ waddîn Abu'l Muzaffar Husain Shâh the king, son of Sayyid Ashraf,

the descendant of Husain—may God perpetuate his kingdom and his rule! In the year 918 (*began the 19th March 1512*).¹⁰

10. At the same place two other inscriptions have been found containing only passages from the *Qorán*. Both are richly ornamented with varied patterns of flowers and arabesques. The first measures 6' 5" by 9 in.; on four lines, *Qorán*, Sur. vi, 59; viii, 19; xxxv, 2; xlviii, 1, 2, 3, etc., and in three circles the words *Yá rahmán, yá Alláh, yá rahím* are inscribed; the second measures 2' 4" by 8 in., and contains *Qorán*, Súr. lxii, 9, 10, 11.

11. Over the centre arch of the Qadam-Rasúl masjid outside, in three lines (dimensions 2' 3" by 1' 6".)—

قال الله تعالي من جاء بالحسنة فله عشر امثالها بنى هذه الصفة المطهرة التي فيها حجر¹¹ فيه اثر قدم رسول
صلى الله عليه وسلم السلطان

المعظم المكرم السلطان بن السلطان ناصر الدنيا والدين ابوالمظفر نصرتشاه السلطان بن حسين شاه السلطان
بن سبد اشرف الحسيني خلد الله ملكه و سلطانه و اعلي امره و شاناه في سنة سبع و ثلثين و تسعمائة

TRANSLATION.

'God Almighty has said: "He who brings a good work shall have ten like it" (*Qorán*, Súr. vi, 161). This pure dais on which is a stone with the foot-print of the Prophet—may God's blessing be upon him!—was erected by the great, generous king, the king, the son of a king, Násiraddunyâ waddîn Abu'l Muzaffar Nuşrat Shâh, the king, son of Husain Shâh, the king, son of Sayyid Ashraf, the descendant of Husain—may God perpetuate his kingdom and his rule and elevate his condition and his dignity! In the year 937 (*began the 25th August 1530*).'

Mr. Blochmann has remarked that these inscriptions rectify the *Riyâz* and Stewart, who give as the date of the completion of the *Qadam-Rasûl* mosque A.H. 939.

12. From Shâh Ni'mat Allâh's *âsitâna*, not *in situ*, in one line (dimensions 2' 1" by 7 in.)—

قال الله تعالى ان المساجد لله بنى هذا الباب خانجهان في التاريخ غرة من ذوالحجة سنة سبعين و تسعمائة

TRANSLATION.

'God Almighty has said "surely the mosques belong to God" (*Qorán*, Súr. lxxii, 18). The builder of this gateway is Khânjahân. In the beginning of Zu'l Hijja, 970' (*22nd July 1563*).¹²

The inscription falls in the reign of Ghiyâs addîn Abu'l Muzaffar Jalâl Shâh of Bengal, 14 years before the conquest of Bengal by Akbar. Khânjahân was in 982 governor of Orîsâ (*Akbarnâma*, vol. I, p. 161 var.); he was therefore the successor of Lâdî Khân, *amîr al umarâ* of Sulaimân, king of Bengal, who was put to death by his sovereign the year before (*Badaunî*, vol. II, p. 174). In the Moghul empire the title of Khânjahân was the next to that of Khânkhanan (*Ma'âsir*, I, 649).

¹⁰ This was published in *Jour. As. Soc. Beng.*, vol. XLII, p. 295, and repeated in Ravenshaw's *Gaur*, p. 88, No. 19.

¹¹ There is no reason for Blochmann's *sic*, who has read faultily.

¹² Pub shed in Ravenshaw's *Gaur*, p. 36. The number *tis'* is not legible on my rubbing.

13. From the Jâmi' masjid in the Fîrôzpûr suburb, evidently a fragmentary inscription (size 1' 4" by 2 in.), which contains *Qorân*, Sûr. lxii, 5 (it begins in the middle of the verse with the words [*kamis* | *li'l himâri*]).

IV.—MAHDÎPÛR (VILLAGE).¹³

14. The following inscription is now fixed in the modern mosque at Mahdîpûr, it is arranged in four squares and measures 4' 4" by 10 in.—

قال الله تعالى انما يعمر مساجد الله من امن بالله و اليوم الاخر اقام الصلوة و اتى الزكوة ولم يخش الا الله
 فعسى اولئك ان يكونوا من المهتدين
 وقال الله تعالى وان المساجد لله فلا تدعوا مع الله احدا و قال النبى صلى الله عليه وسلم من بنى
 مسجدا لله تعالى بنى الله تعالى له بيتا فى الجنة
 بنى هذا المسجد فى عهد السلطان ابن السلطان جلال الدنيا والدين ابوالمظفر فتحشاه السلطان ابن
 محمده شاه السلطان
 وقد بنا السيد الاعظم سيد دستور بن سيد راحت بالحسنة ثم جعله سر كنبه مولانا برخوردار ابن خانمعظم
 داسر حجان فى شهر المبارك رمضان سنة احدى و سبعين و ثمانمائة

TRANSLATION.

'God Almighty has said "He only shall repair," etc. (*Qorân* Sûr ix, 18).

God Almighty has also said "verily, the mosques," etc. (*Qorân*, Sûr. lxxii, 18).
 The Prophet—on whom may rest God's blessing! has said "He who builds a mosque" etc.

This mosque was built in the time of the king, son of a king, Jalâl addunyâ wad-dîn Abu'l Muzaffar Path Shâh, the king, son of Mahmûd Shâh, the king. Its builder was the exalted Sayyid, Sayyid Dastûr, son of Sayyid Râhat—through good deeds he has collected fruits for himself—at the head of the vault of Maulânâ Barkurdâr, son of the exalted Khân Taj Khân. In the blessed month of Ramazân of the year 891' (*began the 31st August 1486*).

The letters being very closely written it is not easy to decipher the names. This is the sixth inscription of Fath Shâh, who reigned from 886 till 893; the others fall in the years 886 from Bandar near Dhâkâ, (*Jour. As. Soc. Beng.*, vol. XLII, p. 282), 887 from Dhâmraî, north of Dhâkâ, (*ib.*, vol. XLI, p. 109); 888 from Bikrampûr, Dhâkâ District (*ib.*, vol. XLII, p. 284), 889 from Sunârgâon, (*ib.*, vol. XLII, p. 285), and 892 from Sâtgânw, (*ib.*, vol. XXXIX, p. 293).

15. The following inscription of the same king has lost the date; it is from the Challa masjid (size 5' 7" by 4 in.), one line

جلال الدنيا والدين ابوالمظفر فتحشاه سلطان ابن محمده شاه السلطان خلد الله ملكه و سلطانه و اعلى امره
 وشانه بسعي خان الاعظم و خاقان المعظم الراثى بالملك المنان خانمعظم دولتخان وزير لشكر تقبل الله منه
 فى سنة اربع

¹³ See facsimile No 2.

TRANSLATION.

'Jalâl addunyâ waddîn Abu'l Muzaffar Fath Shâh, the king, son of Mahmûd Shâh, the king—may God perpetuate his kingdom and his rule and elevate his condition and his rule! Through the exertion of the exalted Khân and the high Khâqân, who trusts upon the beneficent Lord, the exalted Khân Daulat Khân, the wazîr of the army—may God accept from him (*his prayers*)!'¹⁴ In the year'

16. From the modern mosque, as No. 14. One line (size 1' 5" by 7 in.), a fragment—

الدنيا والدين ابرالمظفر حسين شاه السلطان بنى هذا المسجد ملك يزيد معطم طفرحان بن ملك ...
... سر نوب ... در شهر ربيع الاحر [?] في التاريخ سنة ...

TRANSLATION.

['Alâ-]jaddunyâ waddîn Abu'l Muzaffar Husain Shâh. This mosque was built by Malik Yazîd Mu'azzam Zafar Khân, son of Malik head of the guardians in the month of Rabî' al âkhir, in the year'

As the upper part of the left side is broken away, it is not possible to read correctly the name of the builder. Nothing is known about the original place of the stone which bears the inscription.

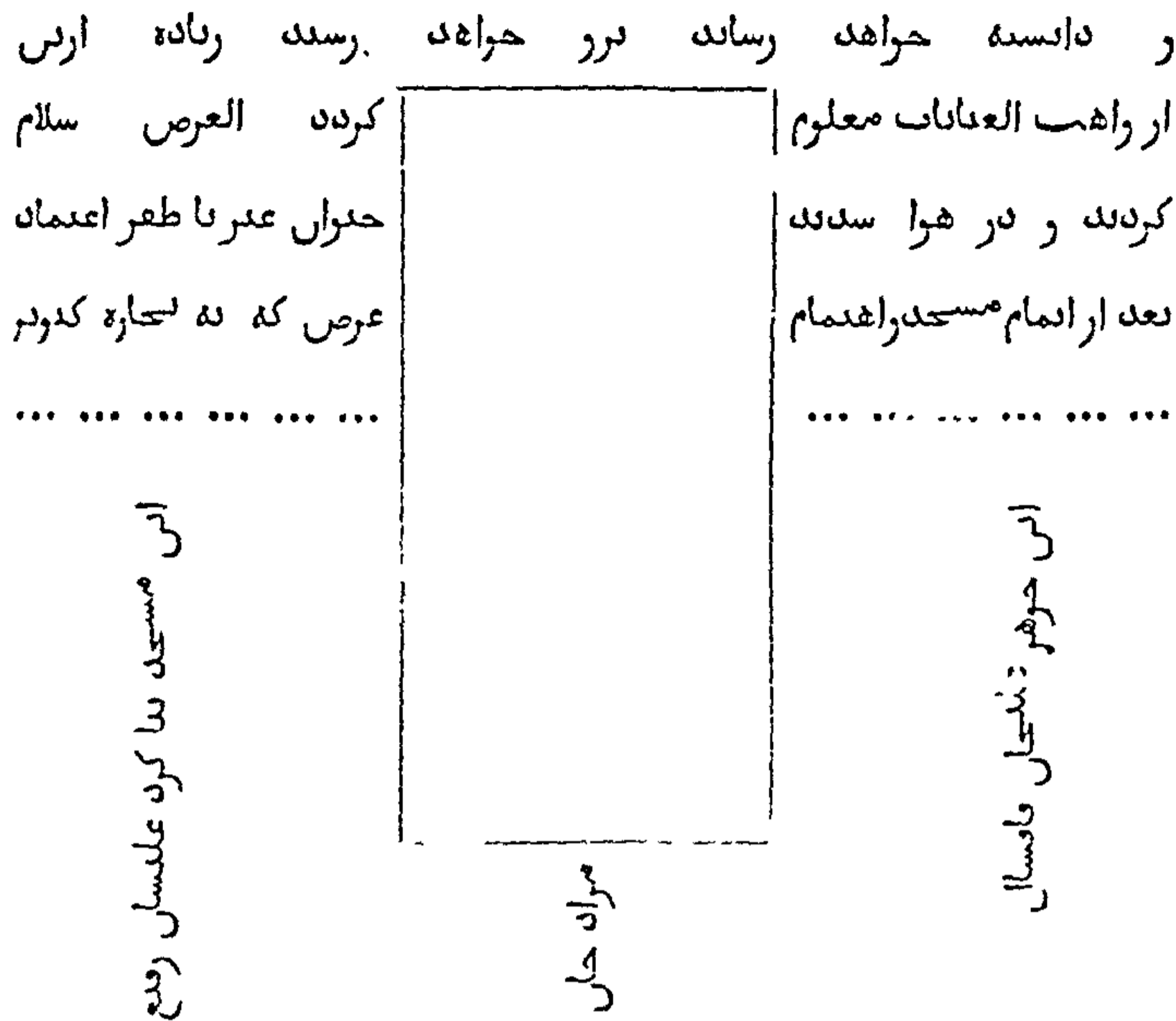
V.—KHANDKARTOLA (SHÊRPÛR).

17. In the jungal in the midst of the deserted village of Khandkartola, about two miles south of the Shêrpûr municipality, are the ruins of the Khema masjid. Two slabs of equal size (4' 7" by 2' 4" by 3") bear the inscriptions, the middle portions of the stone being carved in a vase pattern in one and in a square in the other. The right slab is cracked in two or three places; the cracks seem to be very old. As Mr. H. Lee has remarked on the inscription form, these slabs were Hindu gods originally, but the gods have been turned round and the inscriptions cut on their backs. The holes were probably made to destroy the sanctity of the gods. About 500 yards distant are the remains of the Bâdishâhî masjid; both are in bad repair and will soon go to ruins.

The inscription on the left side runs—

نا مطهر العجائب
مانده روز درسنده ۲۴ ماه ذوالحج سنة ۹۸۹
نا سعائر نواب مرزا مراد خان مسجد اعزاز کرد دوم روز
سه سنه ۲۶ بهر حال فرار مسجد مناد فخر عدد الصمد در کنویر
سدروام از هوا فرود آمدند و سلام کردند و بعد از منارکنادی عرض
کردند که از مکه منارکه نام رس وفلاہ داریم برای ما و اصحاب ما درین
مسجد اسناد حکم خواهند فرمود فخر کعب حرا نه اما مسجد
فرود منادا از مردم زمانه حیرت حفا برسند کعبه هرکه دنده

¹⁴ In the Qorân, *qabala* occurs in the same manner without the addition of an object.



TRANSLATION.

‘O (*Thou*) who manifestest spiritual wonders! On Monday, the 24th of month Zu’l Hijja A. 989, (19th January 1582), the Nawáb Mirzâ Murâd Khân with sacred observances made the beginning of this mosque. The second day—, on Tuesday the 26th (*sic.*), the *faqîr*’ Abdassamad comes for the sake of the mosque. Two milk-white pigeons came down from the air and saluted him, and after the benediction¹⁵ they said ‘we are from the blessed Makka; will you command for us and our friends a place of rest in this mosque?’ The *faqîr* said, ‘Why not? But the mosque lest oppression . . . should come from the men of the world.’ They said ‘every one who purposely—brings it on him it will come. More than that will be known from the bestower of bounties.’ They saluted and disappeared in the air After the completion of the mosque the petition which the pigeons

This mosque has been built by the noble exalted Murâd Khân, son of Jauhar ‘Ali Khân Qâqshâl.’

Murâd Qâqshâl in 988 became commander of 1,000 and received the title of Khân (*Akbarnâma*, vol. III, pp. 304, 305). In 991 he fought against Ma’sûm Khân Kâbulî (p. 417).

It is well known that the mosque at Makka abounds in flocks of wild pigeons which are considered as inviolable and are called *kabûtar (hamâm)-i haram*, ‘pigeons of the sacred boundary.’ Such were those Makka pigeons which begged an asylum in Murâd Khân’s mosque. Besides the impossibility of uniting the numbers 24 and 26 to each other without altering, a chronological difficulty seems to occur in this inscription. The 24th Zu’l Hijja A.H. 989 namely was not Monday but a Friday, and the 26th of the same month was not Tuesday, but a Sunday. I cannot make out these contradictions. In A.H. 988 the 24th Zu’l Hijja fell on a Monday, but the number 989 is quite clear on the rubbing.

¹⁵ This form is not so rare as Rückert indicates. *Grammatik, Poetik and Rhetorik der Perser*, 2nd edition, by Pertsch, p. 249, note 1. Confer also ‘*bimubârabâd ishtighâldûst*’,—*Ma’âsir al Umamâ*, vol. I, p. 121.

The inscription on the right side seems to be of no historical value, and as I could not decipher the whole from the rubbing, I have omitted it.

18. From the Bâdishâhî masjid, 18 lines (size 2' 3" by 1' 5".)--

بسم	الله	الرحمن	الرحيم	و	...	...	...	بالخير
قال	صدر	جهان	بن	ميان	جو	بن	يازيد	بن
بنی	مسجدا	في	بلد	شيرپور	بمقاع	التوكل	على	الله
بحين	شاه	جهان	جهانكير	مشهور	سنه	الف	واثنى	و
قال	الله	تعالى	و	من	يتوكل	على	الله	
هو	حسبه	ان	الله	بالغ	امرہ			
قد	جعل	الله	لكل	شى	قدرا			
قال	النبي	صلى	الله	عليه	و	سلم	من	بنى
مسجدا	في	الدنيا	بنى	له	الله	تعالى	سبعين	
تصرا	في	الاخره	سنه	الف	و	اثنى	و	اربعين
				الله	كافى	في	كل	مسلمين

TRANSLATION.

'In the name of the merciful and compassionate God!

Şadr Jahân, son of Miyân Jayû, son of Yâzîd, son of Dâûd, says—

The mosque in the town of Shêrpûr has been built through the benefit of confidence in the forgiving God in the time of Shâhjahân, the famous conqueror of the world, in the year 1042 (*began the 19th July 1632*). God Almighty has said "And whosoever relies on God," *etc.* (*Qorân*, Sûr. lxxv, 3, 4). The Prophet (on whom may rest God's blessing!) has said "He who builds a mosque in the world," *etc.* A. 1042.

This mosque has been built in the age of Shâhjahân in the Şûba of Bengal by Mu'azzam Khân in the year 1042. Allâh is a sufficiency for all the faithful.'

Şadr Jahân's poetry is not of the best. He was not Chief Şadr (*Sadr-î Jahân*) as Şadr Jahân was who filled that office under Akbar and under Jahângîr and whose name coincided with the title of his dignity. If we may be allowed to judge of his poetical abilities from the verses of the above inscription—which to be sure are not worse than thousands of others—it is to be hoped that he imitated the example of his name-sake above mentioned who also composed poems at first, but later gave up poetry (*ma'ûsir al Umarâ*, vol. III, pp. 350, 351).

Mu'azzam Khân or, as his name properly was, 'Azam Khân Mîr Muḥammad Bâqir Irâdat Khân became Governor of Bengal after Qâsim Khân in 1041. In the *Riyâz* (pp. 207, 208) it is related that he could not keep the province in order as it ought to be. The inhabitants of Assam (*Âshâm*), neighbours of Bengal, plundered the frontiers unpunished (cf. also *Munt. allubâb*, vol. II, p. 132); they defeated 'Abd al Islâm with a great army of infantry and thousands of horse and made him prisoner with a large booty. After that, A.H. 1044, 'Azam Khân was dismissed and his post bestowed upon Islâm Khân, who undertook successful campaigns against the Râja of Assam. 'Azam Khân was appointed Governor of Allâhâbâd. Shêrpûr which is mentioned in the last inscription

is the so-called Shêrpûr Mûrcha (in Elliot-Dowson: Shêrpûr Mîraja). The *Ain-i Akbarî*, vol. I, p. 405, identifies it with Mihmânshâhî, stating its revenues at 2,207,715 *dâms*. Its fort Salîmnagar was built by Râja Mân Singh, Governor of Bengal, in the 40th year of Akbar's reign *Akbarnâma*, vol. III, p. 697; it was so named in honour of Prince Salîm, afterwards the emperor Jahângîr. Shêrpûr was always an important place and a base of operations for the imperial troops.

VI.—BIHÂR.

The following six Bihâr inscriptions belong to four different portions of the history of that province. If we follow Blochmann's division (*Journal of As. Soc. Beng.*, vol. XLII, p. 245), the two first inscriptions fall into the 'Initial period,' or the reigns of the Governors of Lak'hnautî appointed by the Dihlî sovereigns, from the conquest of Bengal by Muḥammad Bakhtyâr Khiljî, *viz.*, from A. H. 600 to 739, when Fakhr addîn Abu'l Muzaffar Mubârak Shâh, armour-bearer to Bahrâm Khân, the Dihlî Governor of Sunârgâon, on his master's death, proclaimed himself ruler and established an independent dynasty in Bengal. But Bihâr was detached from Bengal and remained to the Dihlî empire till the foundation of the Jaunpûr kingdom, A. H. 796. This is the second period of the history of Bihâr. The third under the Sharqî rulers lasted till 881, when Jaunpûr again became subject to Dihlî. To this fourth period belongs one inscription (No. 22) while Nos. 21 and 24 are of the second, and No. 23 of the third period. In-
 scription Nos. 19, 20, 21, and 23 have been published by Blochmann.

19. On a fine slab of basalt leaning against the wall of the Choṭâ Dargâh, measuring 3 feet by 8 in.; it contains two lines—

بنی هـد المسجد فی بـردہ السلطان الاعظم شمس الدین والدین ابی المطـرف مـرور شاه السلطان رانام اعمارہ
 خادان الرمال المخاطب لجامحان
 ادام الله ظلالهما العدد الرابع بالله ولکرمة الراحی احقر الخلاف بهرام بن حاحی باب الله علیه رغب
 لوالده فی العزه من رحب سنه خمس و عسره سععماده

TRANSLATION.

'This mosque was built in the reign of the great Sultân Shams addunyâ waddîn Abu'l Muzaffar Fîrôz Shâh, the king, and during the governorship of the Kbâqân of the age, known as Hâtim Khân—may God cause their shadows to last!—by the slave, who trusts in God and hopes for His mercy, the meanest of creatures, Bahrâm, son of Hâjî—may God forgive him and may He pardon his parents!—In the beginning of the month of Rajab of the year 715' (1st October 1315).

Hâtim Khân was a son of Fîrôz Shâh, as we see from the inscription published by Blochmann (*ut sup.*). He must have been governor of Bihâr during the years 709—715.

20. Over the gateway of the *Sukûnat* or residency of the Imperial governor in Bihâr, was a beautiful inscription¹⁵ (now in the Bayley Sarai) of three lines, measuring 4 feet by 1' 10"—

بسم الله الرحمن الرحيم
 شد بتحدد عمارة اس دروازه عالی عالم ارای واین طاف ربیع ملک سالی
 درانام خلافت خلفه جهانناده اسمان نازکاه خدانکن سلاطین

¹⁵ See facsimile No. 3.

کدھان فرمان فرمای عالمناذی الامن والاهل الامان وارث ملک سلیمان ابرالمحاند محمد بن
 لعلقشاه السلطان حلدب حلافه وسلطانه فی الغره من السهرالمبارک رمصا[ن سنه] ابلی و بلتس وسدعمانه

TRANSLATION.

‘In the name of the merciful and compassionate God.

This high and world-adorning gate, and this lofty, heaven-touching portico were renewed in the reign of the Khalîfa, the asylum of the world, whose court is the heaven, the lord of the kings of the universe, the ruler of mankind, who gives security and safety to the people of the Faith, the heir of the kingdom of Salomon, Abu'l Mujâhid Muḥammad, son of Tughluq Shâh, the king—May his kingdom and rule be perpetuated! In the beginning of the blessed month of Ramazân, 732' (27th May, 1332).

Muḥammad Shâh's inscriptions, which have been published up till now, are of the years 726 (*Proc. of the As. Soc. Beng.* for 1873, p. 199), 732 (*Proceedings* for 1874, p. 72), and 737 (*Journal of the As. Soc. Beng.*, vol. XLII, p. 299),—the last also being from Bihâr.

21. On the Dargâh of Ibrâhîm Abû Bakr Malik Bayyû's shrine, which lies on a hill to the north-west of the town, dimensions 5' 1" by 1' 2" two lines—

بعهد دولت شاه جهان کبر	کمی بادا در بهار ملک نورور
شهنشاه جهان درور سلطان	کی بر شاهان کیبی دشت فیروز
ملک سدرت ملک بیو براهیم	کی بد در دن جو ابراهیم دن توز
بماه ذی الحجہ یکسنبه از دهر	بدسب حرن سبرده از مهر در دن سوز
بہجرت هفصد و بنجه سه تاریخ	مسافر شد ملک در جب ان روز
خدارندا بفضل خورش بروی	کبی اسان حساب اخرین روز

TRANSLATION.

Metre: *Hazaj*—

‘In the time of the reign of the world-conquering Shâh (may the power of the new-year's day be in Bihâr!), the king of the world, Fîrôz, the king who was victorious over the kings of the universe. The king of virtue Malik Bayyû Ibrâhîm, who in the faith was as zealous as Abraham, in the month of Zi'l Hijja, on a Sunday, of the time when thirteen sun-burnt (days were passed) (?), in the year 753 A. H. (20th January 1353), travelled on that day to Paradise. O Lord, in Thy kindness, make the account of the last day light for him!’

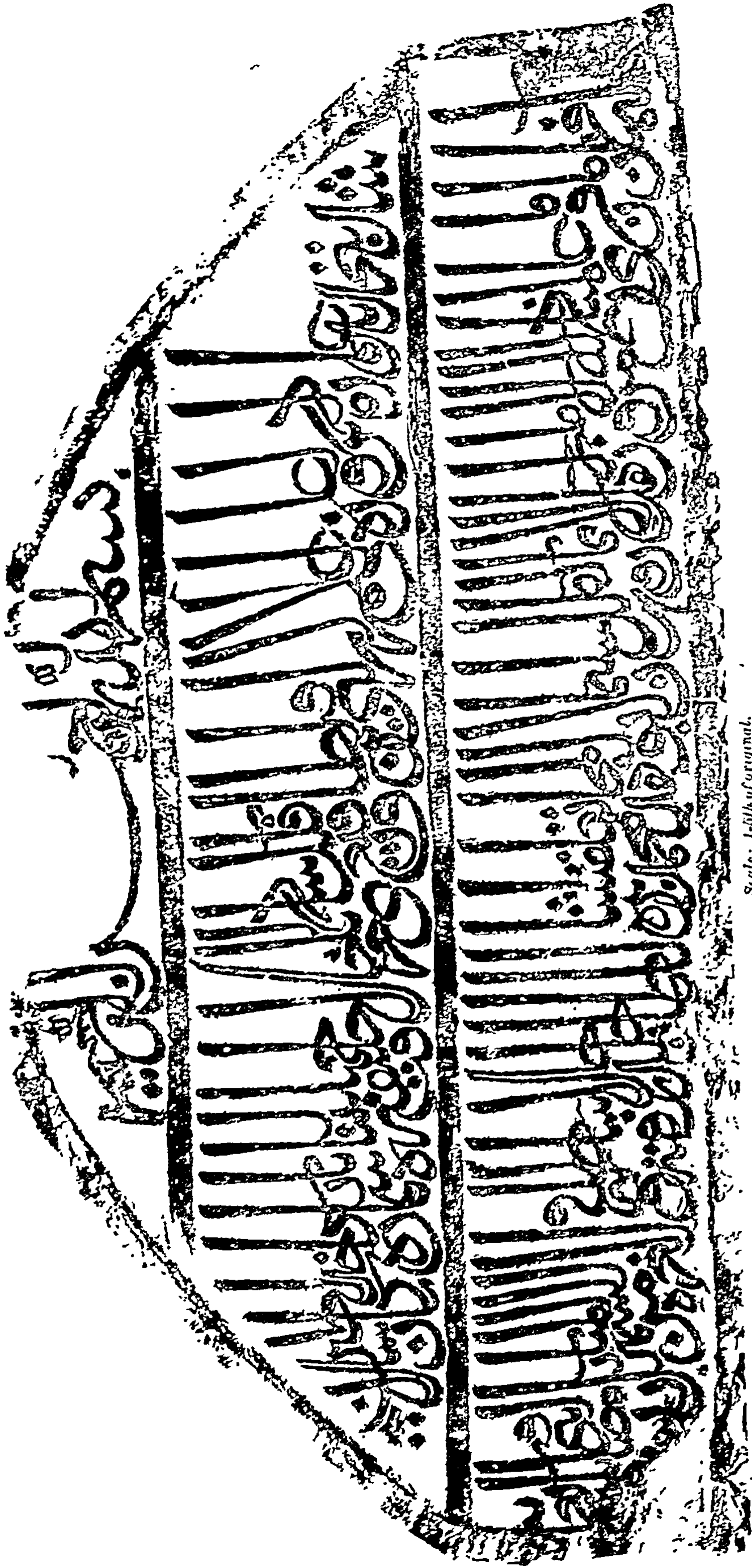
Respecting Malik Bayyû, who is, *par excellence*, the saint of Bihâr, see *Journal As. Soc. Beng.*, vol. XLII, p. 300.

22. From the Bayley Sarâî at Bihâr. Two lines (size 1' 5" by 8 in.)—

بتاریخ نازدهم ماه رجب رجب فدره سنه سنون تسعمانه ناران شهید پسر حاجی اسحاق مرسجل [?]
 درین مقام جمعہ اربع و حوض بناء البحا برسد روح جمعہ فاصحه کلن اذا لنا [س] [?]

¹⁷ This archaic spelling, instead of *ksh*, occurs several times in the inscriptions.

NO. 3. BIHAR INSCRIPTION OF A.H. 732.



Scale - 1-5th of original.

J. Burgess, impress.

TRANSLATION.

'On the date of the 11th of month Rajab—may its honour increase!—of the year 960 (the 23rd January 1553) Nârân Shalîd, son of Hâjî Ishâq . . .

On this place¹⁸

23. From a mosque which stood opposite to the Choṭâ Takya on the other bank of the Adyânadî, in Bihâr. The mosque has disappeared; only a large square stone platform is left, where the slab was found. The inscription is in two parts, each measuring 3' 5" by 1' 2" and bearing two lines—

<p>مسجد جمعہ دعوت شاہ دین پرور بنا کشور ار شاہان ستاد باج لکشد برکدا ذات ناکش قرۃ العین نبی و مرضا ملک و ملک و دین و دولت را در ار السجا مقطع دارد عین خطہ نصیر ابن بہا کعبہ در عظمت برعت بت معمور علا کادرسن مسجد امامت شد بتایید خدا</p>	<p>بسم اللہ الرحمن الرحیم قال علیہ السلام من بنی شد برفیق۔ الہی راز طفیل مصطفی شاہ محمود ابن ابراہم شاہ عادل انک بانی اس مسجد ان مسند شریعت حسب کو سرور و صدر جہان اس سدہ احمہ کہ شد کردہ فرمایش بناء خیر ملک الشرف کان ان بنا شد استوار ار طاب کسری در بہار عمرہ ماہ رجب بدہیصد و چہل و شہب سال</p>
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TRANSLATION.

Metre: *Ramal*—

'In the name, etc. He upon whom be peace (*the Prophet*) says "He who builds etc."

By divine grace and for the sake of Muṣṭafâ (*Muhammad*), the Jum'a mosque was built in the reign of the faith-nourishing king Shâh Maḥmûd, son of Ibrâhîm, the just king who takes realms from kings, (and) gives beggars crowns. The builder of this mosque is the throne of law, who is pure in nature, the beloved of the Prophet and of Murtazâ ('*Alî*), the chief and the lord of the world, the perfect Sayyid, with whom realm and faith, religion and empire, take refuge. The *muqti*, the David¹⁹ in this district, Naṣîr, son of Bahâ, ordered this building (*to be erected*), the best in the Eastern kingdom (*Jaunpûr*). This building in Bihâr is stronger than the portico of Kistrâ; it is a Ka'ba in grandeur, and in loftiness the edifice of sublimity. It was in the beginning of Rajab, of the year 847²⁰ (25th October 1443), when, with the assistance of God, the (*first*) *iqdama* took place in this mosque.'

The metrical Bihâr inscriptions are all remarkable for their very bad poetry. This is the fourth known inscription of Maḥmûd Shâh of Jaunpûr, the others being dated in the years A. H. 847 (from Bihâr), 850 (above No. 1), and 859 (also from Bihâr, published by Blochmann).²¹

¹⁸ I have not succeeded in making out the meaning of the second line.

¹⁹ In this inscription the letters *re* and *dâl* often cannot be separated. Blochmann has read *dâwar*.

²⁰ The form *hîşad*, instead of *hashtşad*, is not at all, seldom in Indian inscriptions.

²¹ The Maḥmûd Shâh inscription on a stone in the Hindu temple at Bediban is very dubious, see General Sir A. Cunningham's *Archæological Survey Reports*, vol. XVI, p. 25, Plate iv.

24. Also from the Bayley Sarâi. Two lines (size 3 feet by 1' 3"); the right side is partly broken—

..... مدار
 [?]
 هفت
 شهر شمار

TRANSLATION.

Metre: *Bamal*—

'.....'..... In the time of the Khânzâda.....

Who is the glory of the men of the world and an esteemed satirist (?).....

The account of the Hijra-date is 767 (*begin the 18th September 1365*); backwards from the month of Muharram reckon.....²²

VII.—MUNÊR.

Munêr, Mâner or Munair, is a very old place on the right bank of the Son at its confluence with the Ganges. Elliot-Dowson erroneously confounds it sometimes with Mungir. Firiehta ascribes its foundation to the mythical times of Fîrôz Râi, son of Kêshû Râj, a contemporary of the hero Rustam (*lithogr. ed.*, vol. I, p. 18, *muqaddima*). General Cunningham, in his *Archæological Survey Reports*, vol. VIII, pp. 22, 23, offers a theory of his own about the establishment of Munêr immediately after the Muham-madañ conquest. He supposes that the Son through some unknown cause at that time had abandoned its original bed and taken its present course, thus forming new waste lands which had no name before, not having been in existence. The town was almost half a *krôh* distant from the river. Bâbar in his *Memoirs* (p. 478) describes its situation in the following words: 'Down the stream from the place where I was I saw a large number of trees; they said to me that it was Munêr.'

In the *Âin* (vol. I, p. 419) Munêr is registered with 89,039 *bighas*, 15 *biswas*, 7,049,179 *dâms*, (*say*) 325,380 *dâms*. Bâbar and Sikandar Shâh Lôdî are related to have made pilgrimages to the shrine of Shaikh Yahyâ, father of Shaikh Sharaf addîn (*Târîkh-i Dâûdî* in Elliot-Dowson's *History*, vol. IV, p. 462, Bâbar's *Memoirs*, p. 478), from whom the *pargana* occasionally is named *Munêr-i Shaikh Yahyâ*. Shaikh Sharaf addîn was also a renowned saint; in his honour his disciple Ibrâhîm Qiwâm Farûqî has called his dictionary *Sharafnâma* (*Journal of As. Soc. Beng.*, vol. XXXVII, p. 7). Munêr now belongs to the district of Patna, subdivision Danâpûr.²³

25. Two lines (dimensions 1' 9" by 8 in.)—

بحمد الله در عهد شه انجب شه محمود سلطان مهذب
 بهین مسجد که بد بانی ارل جلیل الحق زاقطاب مقرب
 جو حماد خطیرار عمارت کرد بار از سر مرتب
 زهجت هفتد و هشت و نود بود بعصمت دار بنیادش تو ای رب

²² The first and the third hemistich have been almost ruined; besides the letters of the inscription are very rude, so that I could decipher it only fragmentarily.

²³ No information is given about the places where the following three Munêr inscriptions have been found.

TRANSLATION.

Metre: *Hazaj*---

'By God's grace (*it was*) in the time of the most noble king Maḥmūd, the sincere monarch, when this fine mosque, whose first builder was Jalīl al Haqq, one of the confidential chiefs, was rebuilt and newly adorned by Hammād Khâtîr.....'

It was in 798 A. H. (*began the 16th October 1395*). Preserve its foundation in security. O God.'

This and the Maḥmūd Shâh inscription of A. H. 799 (*Journ. of As. Soc. Beng. vol. XLII, p. 304*), are valuable, because they show that Nuṣrat Khân, the opposing king, who was advanced as a claimant to the throne by Sa'âdat Khân A.H. 797, was not acknowledged in Bihâr. It is not easy to form a correct picture of the complicated conditions then existing in the empire. Khwâja-î Jahân (*Malik ashsharq Khwâja-î Sarâî*), the founder of the Jaunpûr kingdom, had got into his possession the provinces of Qanauj, Karah, Audh, Sandêlâ, Dalamau, Bahràich, Bihâr, and Jaunpûr; the emperor Maḥmūd was confined for some years only to old Diblî, the fortress of Sîrî, and the Jâhânpânâh, while the districts of the Doâb, of Sambhal, Pânîpat, Jhajhar and Rohtak were occupied by Nuṣrat Khân, *viz.*, Sulṭân Naṣîraddîn, who had his residence at Firôz-âbâd. Other provinces perpetually changed their masters, ambitious *amîrs* and *maliks*, who combated each other angrily. The harvest was fully ripe for the bloody reaper Tîmûr.

26. Three lines (size 5' 9" by 1' 4")—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

رسیق الذین اتقوا ربهم الی الجنة زمرا حتی اذا جارها وفتحت ابوابها وقال لهم خزنتها سلام علیکم طیبم

و ادخلوها خالدين

كُنْتُ فِي فِكْرِ سَنِّ هَذَا الْبَابِ	كَانَ قَلْبِي بِحَوْلِهِ سَاكِنًا
قَالَ عَقْلِي عَلَي طَرِيقِ الْأَمْرِ	قُلْ مَنْ دَخَلَهُ كَانَ آمِنًا
چون در روضه مقدس شاه	روى رفعت نهاه [بر اتمام]
سال انجامش از خرد جستم	خردم بهر این خجسته مقام
بدعا لب كشوده و كفتا	در دولت كشا[ده باد درام]

TRANSLATION.

'There is no God, *etc.* But those who fear their Lord, *etc.* (*Qorân, Sûr. xxxix, 73*).

Metre: *Ramal*—

I was thinking to make out the chronogram of this gate, my heart was quiet by His (*God's*) power. My mind said by way of command "say, who entered it was safe."

Metre: *Khafif*—

When the gâtê of the holy sepulchre of the king raised its face towards completion, I asked the mind the year of its finishing. For this auspicious place the mind opened the lip of blessing, and said, "may the door of power remain open for ever."

Both *tārīkhs* give the year 1022 (*began the 21st February 1613*).

27. Three lines (10' 9" by 1' 3".)—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ اللَّهُ أَكْبَرُ مَا عَلَّمَ الْقُرْآنَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ
 اللَّهُمَّ إِنِّي شَهِدْتُ لَكَ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ قَالَ اللَّهُ تَعَالَى إِنَّ
 أَوَّلَ بَيْتٍ وَضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ
 مِنْهَا رِزْقًا عَلَى النَّاسِ حَجُّ الْبَيْتِ مِنْ اسْتِطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ
 جو این عالی سراى كعبه تمثال جهان ارا بفيض صانع قادر تمامى اقتضا كرده
 دل عاصى همى جست از خرد سال بنای او خرد گفتا جو ابراهيم بيت الله بنا كرده

TRANSLATION.

'In the name, *etc.* There is no God, *etc.* O God, have mercy on Muhammad and on the descendants of Muhammad. I testify that there is no God, but God who is alone and has no partner. I testify also that Muhammad is His slave and His Apostle. God Almighty has said, "Verily, the first house, *etc.*" (*Qorán*, Sûr. iii, 90-91).

(Metre: *Hazaj*)—

When this high, Ka'ba-like, world-adorning edifice, through the benevolence of the powerful Creator, was completely erected, the heart of 'Âsî was consulting the mind for the year of its erection. The mind said, "just as Abraham has built the house of God."

According to the *abjad* reckoning the *tārīkh* gives 1028 A.H. (*began the 19th, December 1618*).

The *tārīkh* betrays the name of the builder, *viz.* Ibrâhîm Khân Fath Jang, son of Ghiyâs Beg of Tahrân. This combination relies upon the very similar *tārīkh* in the '*Haft Qulzum*' (Rückert-Pertsch, p. 223): *banâ-yî Ka'ba-ya sâni nihâd Ibrâhîm*, 'the erection of the second Ka'ba has been made by Ibrâhîm,' where Ibrâhîm Khân Fath Jang is expressly named as builder. He became governor of Bihâr A.H. 1024, and afterwards of Bengal A.H. 1028, and stayed there till 1032, when he was killed in the battle with Prince Shâhjahân. The *tārīkh* of the *Haft Qulzum* gives the date 1040, but as Ibrâhîm Khân had already died in 1032, this date cannot be correct. Perhaps the *izâfat* after *banâ* should not be reckoned, so that the year would be 1030

XXIII.—BENARES COPPER-PLATE INSCRIPTION OF KARNADEVA.

THE [CHEDI] YEAR 793.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN

This inscription was first brought to public notice, about eighty-five years ago, by Captain Wilford, who, in the *Asiatic Researches*, vol. IX, page 108, gave the following account of it:—

“A few years ago (in 1801) this grant was found, at the bottom of an old well filled with rubbish, in the old fort of Benares. It is engraven upon two brass plates, joined by a ring, to which is affixed the Imperial seal. It is of the same size nearly, and in the same shape, with that found at Mongir. The writing is also the same, or at least without any material deviation. The Imperial seal is about 3 inches broad: on it, in *bas-relievo*, is Pârvatî with four arms, sitting, with her legs crossed: two elephants are represented, one on each side of her, with their trunks uplifted. Below is the bull, Nandi, in a reclining posture, and before him is a basket. Between Pârvatî, and the bull, is written *Śrî-Karṇṇa-deva*.¹ The grant is dated the second year of his new Era, and also of his reign, answering to the Christian year 192 The ancestors of Śrî-Karṇṇa-deva, mentioned in the grant, were, first, his father Gâṅgeya-deva, with the title of *Vijaya-kantaka*: he died in a loathsome dungeon. He was the son of Kokalla-deva, whose father was Lakshmaṇa-râja-deva.”

The plates, thus described by Captain Wilford, were lost for a long time; but they were rediscovered about 1862, when, through the kindness of Mr. Griffith, then Principal of the Benares College, Sir A. Cunningham received an impression of the inscription, together with a transcript which had been prepared by one of the students of the College.² Both were made over to Dr. F. E. Hall, who now at my request has placed them at my disposal,³ and has thus enabled me to publish the text of this inscription the original of which has again been lost sight of. Fortunately the impression, which has thus come into my hands, has been prepared with great care, so that the loss of the original plates will be less felt than would have been the case otherwise.

The inscription is on two plates which appear to measure about 1' 4" broad by 11½" high each, and each of which is inscribed on one side only. Each plate contains a round hole, about ⅝" in diameter, for a ring to which was affixed the seal, described by Wilford. The plates probably are thick and substantial, for, to judge from the impression, the letters must have been deeply engraved. The first plate contains twenty-eight lines of very close writing, the second only twenty lines. The writing is well preserved almost throughout, so that, with the exception of about half a dozen *aksharas*, the actual reading of the text is hardly at all doubtful. The size of the letters is between ⅓" and ⅕". The characters are Nâgarî of the period to which the inscription belongs, the 11th century A.D. The language is Samskrit, excepting a verse in line 13, which is in

¹ I give the names which occur in this extract as we should spell them now.

² See Sir A. Cunningham's *Archæological Survey of India*, vol. IX, page 82. In justice to myself I must say here that the transcript, mentioned above, has not been of any use to me.

³ I have to thank my friend Professor Lauman for having personally communicated to Dr. Hall my request, which has been granted most readily.

Māhārāshṭrī Prākṛit. Excepting the introductory *om om namaḥ Śivāya* and the words *kim-vāpareṇa* in line 13, lines 1-32, which mainly contain the genealogy of the grantor, are in verse; the rest of the inscription, being the formal part of the grant, is in prose, but includes six of the usual benedictive and imprecatory verses, in lines 44-48.—As regards orthography, *b* is throughout denoted by the sign for *v*; the dental sibilant is used instead of the palatal everywhere, except in the word *śrī* which ordinarily is spelt correctly; *ksh* is employed instead of *khy* in *sauksha*, line 7, and *kshātam*, line 27, and *ky* instead of *ksh* in *kaukyeyako*, line 26; *j* and *y* are confounded, e.g., in *parjjanaishit* (for *paryyaṇaishīt*), line 10, *dur jjasah* (for *duryyaśah*), line 27, and *anuya* (for *anuja*), in lines 16 and 22; and the dental nasal is employed instead of the lingual in *ānṛinya*, line 8, and *kārunya*, line 20, and instead of *anuscāra* in *vansa*, in lines 6 and 45. In addition to these, the inscription contains many other errors, due to the carelessness of the writer or engraver. Thus, the signs of *anuscāra* and *visarga* and whole *aksharas* (or even groups of *aksharas*) are often omitted, short vowels are used instead of long ones, and medial *e* and *o* are employed instead of *ai* and *au*. Such and other mistakes, too numerous to enumerate here, occur especially frequently in the bottom lines of the first plate; and they have sometimes rendered it impossible for me to restore the correct wording of the original text. Nevertheless, there is no doubt whatever as to what historical facts are intended to be recorded in the poetical part of the inscription; and I am particularly glad to be able to state that the date of this document is so clearly written and engraved as to remove any doubts which may have been entertained in this regard.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja* and *Parameśvara*, the devout worshipper of Maheśvara (Śiva), the lord over Trikaṅga, the illustrious Kaṛṇadeva, who meditated on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja* and *Parameśvara*, the illustrious Vāmadeva (lines 33-34). The epithets which are here officially applied to Kaṛṇadeva are the same which are used with reference to Narasiṃhadeva in the Lāl-Pahād rock inscription ⁴ of the Chedi year 909, to his younger brother Jayasiṃhadeva in the Rewah copper-plate grant ⁵ of the *Mahārāṇaka* Kīrtivarman of the Chedi year 926, and to Jayasiṃhadeva's son Vijayasiṃhadeva in the Kumbhī copper-plate grant ⁶ of the Chedi year 932, and which apparently were applied also to Kaṛṇadeva's immediate successor Yaśahkaṛṇadeva in the Jabalpur copper-plate grant ⁷ [of the Chedi year 874]. As regards the meaning of these epithets, I have already had occasion to state ⁸ that I agree with Sir A. Cunningham in considering the term Trikaṅga to denote, or to be an older name of, the province of Telīngana; but that I am unable to explain the exact significance of the phrase 'who meditated on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja* and *Parameśvara*, the illustrious Vāmadeva,' which we thus find employed with reference to five different kings. In accordance with ordinary usage, that phrase ought to mean that Vāmadeva was one of the ancestors of the princes who are said to have meditated on his feet; but none of the inscriptions of the Chedi

See *Indian Antiquary*, vol. XVIII, page 212. The inscriptions of Narasiṃhadeva, Jayasiṃhadeva and Vijayasiṃhadeva add *nijabhujopārjit-āsvapati-gajapati-narapati-rājatrayādhipati*. after *Trikaṅgādhipati*.

⁴ See *ib.*, vol. XVII, page 226.

⁵ See *Journal As. Soc. Bengal*, vol. XXXI, page 119.

⁶ See above, page 5; *ib.*, page 7, line 16, the translation should have been: 'And this . . . who [meditates on] the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Parameśvara*, the illustrious Vāmadeva'

⁷ See *Indian Antiquary*, vol. XVII, page 225.

rulers of Tripurî or Ratnapur mention a prince Vâmadeva in the genealogical lists which they contain.

To proceed first with the prose part of the inscription, the king Karṇadeva from his camp of victory,⁹ located at a place the name of which looks like Svasâga in the rubbing, (in lines 34-41) informs his queen, his son¹⁰ (or sons), his chief officials (among whom may be specially pointed out the *mahâpramâtâra*¹¹) and others, that, having bathed in the river Venî, worshipped the god Trilochana (Śiva), and performed the proper rites at the annual funeral ceremony in honour of his father Gâṅgeyadeva, on Saturday, the second lunar day of the dark half of Phâlguna, he has granted the village of Susi¹² (or Susî) to the learned Viśvarûpa,—a son of Nârâyana, grandson of Vâmana, and great-grandson of Maha,—a student of the Vâjasaneyâ *śâkhâ*, who belonged to the Kauśika *gotra*, and whose three *pravaras* were Audala, Devarâta and Vaiśvâmitra, and who or whose ancestors had come from the village of Vesâla. Karṇadeva further (in lines 41-43) directs the inhabitants of Susî to make over to the donee all taxes and whatever else may be due to him by this donation; and he also, in six of the customary benedictive and imprecatory verses (in lines 44-48), appeals to future rulers to keep the grant intact, and warns them not to resume it. The date of the deed with which the inscription ends is Monday, the 9th of the dark half of Phâlguna of the year 793.

As regards the localities mentioned in the preceding paragraph, the only thing certain is, that the river Venî, near which Karṇadeva was encamped when making the grant, and on the banks of which Svasâga (?) should be looked for, is the Wen-Gangâ of the Central Provinces, which rises about 40 miles south of Jabalpur and flows in a southern direction, about 30 miles east of Nâgpur.¹³ The villages of Susî and Vesâla¹⁴ I am unable to identify.

The date,—Monday, the 9th of the dark half of Phâlguna of the year 793—must of course be referred to the Chedi or Kalachuri era, and I feel confident that its European equivalent is Monday, the 18th January¹⁵ A.D. 1042, as I have given it in *Indian Antiquary*, vol. XVII, p. 216, and *ante*, vol. I, p. 33. Since I wrote my paper on the epoch of the Chedi era four years ago, I have ascertained from the best materials the exact reading of eleven out of the twelve Chedi dates which contain sufficient *data* for verification; and there can be no doubt that all these dates, without exception, work out satisfactorily, as dates in current years with the 26th August (= Âsvina-śudi 1¹⁶) A.D. 249, or as dates in expired years with the 5th September (also = Âsvina-śudi 1) A.D. 248 as the initial day of the era, and with the *pûrṇimânta*

⁹ The Sanskrit for 'camp of victory' is *vijaya-kaṭaka*, for which Captain Wilford put *vijaya-kaṇṭaka*, and which he took to be a title of the king Gâṅgeyadeva. Wilford's *vijaya-kaṇṭaka* has found its way even into the St. Petersburg Dictionary.

¹⁰ Compare the Kumbhî copper-plate, where, instead of *mahâdevîm mahârâjaputraṁ*, we have *mahârâjñîsri(?)mahâ-kumâraśrî-Ajayasîmhadeva*.

¹¹ See *ante*, vol. I, page 73, and *Indian Antiquary*, vol. XXI, page 254.

¹² The original also gives the name of the district in which this village was situated, but I am not able to make out its proper reading.

¹³ See Plate i in Sir A. Cunningham's *Archæol. Survey of India*, vol. XVII.

¹⁴ I hardly think that Vesâla could be the ancient Vaiśâlî, the position of which is shown by Sir A. Cunningham in his *Ancient Geography of India*, vol. I, page 443, and Plate xi.

¹⁵ On this day the 9th *tithi* of the dark half of the *pûrṇimânta* Phâlguna ended 17h. 9m. after mean sunrise.

¹⁶ Writing at Nâgpur (which once must have belonged to the Chedi kings), on the 30th October 1799, Colebrooke, whose words may certainly be relied upon, says: 'The new year begins here with the light fortnight of Âsvina; but, opening in the midst of Durgâ's festival, New Year's Day is only celebrated on the 10th lunar day.' See *Life of H. T. Colebrooke*, page 163.

scheme of the lunar months. The complete agreement of all the twelve dates proves that the date given in the last line of this inscription,—*saṃvat 793 Phālgunā-vadi 9 Some*,—is correct; but it also shows that the statement in line 40, according to which Karnadeva performed the funeral rites in honour of his father on Saturday, the second lunar day of the dark half of Phālguna, is incorrect. For the second *tithi* of the same lunar fortnight in which the inscription is dated commenced on Sunday, the 10th January A.D. 1042, 4 h. 15 m. after mean sunrise, and ended 5 h. 49 m. after mean sunrise of Monday, the 11th January, and cannot therefore in any way be connected with a Saturday.¹⁷ I suspect that the day on which the funeral ceremonies were really performed was Saturday, the 12th December A.D. 1041, when the second *tithi* of the dark half of the *pūrṇimānta* Māgha ended about 11 hours after mean sunrise, and that the writer of the grant, who cannot be absolved of carelessness in other respects, wrongly put down in line 40 the month in which he was writing the grant. However this may be, there can be no doubt that Monday, the 18th January A.D. 1042, is really the date of this inscription, and that this is as trustworthy a date for the reign of the king Karnadeva as we could wish to have.

Having thus disposed of the formal part of the grant, I have still to give an account of the thirty-one verses with which the inscription opens. As is the case with most copper-plate inscriptions, these introductory verses contain little more than the genealogy of the grantor, but they furnish some names which have not become known yet from other inscriptions of the same dynasty.

After the words 'om om, adoration to Śiva,' the inscription opens with a verse in honour of the god Śiva, who is identified here with the supreme Brahma.¹⁸ It then records, in verses 2-4, the origin of the powerful prince Kārtavīrya, the vanquisher of the demon Rāvaṇa;¹⁹ and further relates, in verses 5 and 6, that, sprung from Kārtavīrya's family, there were the famous Haihaya princes, the clan of whom was rendered illustrious by the valorous and pious prince Kokkalla.²⁰

According to verse 7, the hand of this prince Kokkalla granted freedom from fear to Bhoja, Vallabharāja, the illustrious Harsha who is described as the sovereign of Chitrakūṭa, and to the king Śaṃkaragaṇa. It does not seem difficult to identify these four contemporaries of Kokkalla. From verse 17 of the Bilhari inscription we know that Kokkalla, having conquered the whole earth, 'set up two unprecedented columns of his fame,'—in the south the well-known Kṛishṇarāja, and in the north Bhojadeva; and, in commenting on that passage,²¹ I have already adopted Sir A. Cunningham's suggestion that the former of these sovereigns can only have been the Rāshtrakūṭa Kṛishṇa II., who married a daughter of Kokkalla, the king of Chedi, and who reigned from about A.D. 875 to about A.D. 911, and the latter Bhojadeva of Kanauj, for whom we have the dates A.D. 862, 876, and 882. Now Kṛishṇa II. also bore the name Kṛishṇa-vallabha,²² and it is therefore clear that the Bhoja and

¹⁷ On Saturday, the 9th January 1142, the full moon *tithi* ended 3h. 7m. after mean sunrise.

¹⁸ The same verse occurs at the commencement of the Rewah copper-plate grant of the *Mahārāṇaka* Salakhaṇavarma-deva; *Indian Antiquary*, vol. XVII, page 228. Compare also the first verse of the Tewar inscription of Jayasimhadeva, above, page 19.

¹⁹ See verse 9 of the Bilhari inscription, *ante*, vol. I, page 263.

²⁰ This name is spelt both *Kokkalla* and *Kokalla*.

²¹ See *ante*, vol. I, page 253.

²² See Fleet, *Dynasties of the Kanarese Districts*, page 36. Since the above was written, Prof. Bhāṇḍārkar has published an inscription in which Kṛishṇarāja's father Amoghavarsha is named Śrī-vallabha; and it is just possible that he may be the Vallabharāja of this copper-plate inscription.

Vallabharāja of the present inscription are the Bhojadeva and Kṛishnarāja of the Bilhari inscription. The proper identification of the illustrious Harsha is suggested both by the circumstance that he is called the sovereign of Chitrakūṭa, and by the fact, to be mentioned below, that Kokkalla's wife was a Chandella princess; for, as Chitrakūṭa is a well-known locality of Bandelkhand²³ which was ruled over by the Chandellas, Harsha must be the Chandella Harshadeva, the successor of Râhila and predecessor of Yaśovarman. It is true, we have no absolutely certain date for the reign of Harshadeva, but, since he apparently had dealings with Kshitipâladeva of Kanauj²⁴ for whom we have the date A.D. 917, and as his grandson Dhaṅgadeva²⁵ was on the throne in A.D. 954, he undoubtedly must have ruled about A.D. 900, and must certainly have been a contemporary of Kṛishṇa-vallabha. Lastly, the Śamkaragana of our inscription I believe to be Kokkalla's own son (also called Raṇavigraha), whose daughter Lakshmi was married²⁶ by Kṛishṇa-vallabha's son Jagattuṅga. One of the Ratnapur inscriptions tells us²⁷ that the Chedi ruler Kokkalla had eighteen sons, of whom the first-born was ruler of Tripurî, while the others became lords of *maṇḍalas*; and it does not seem at all improbable that Kokkalla already during his life-time may have assigned part of his dominions to Śamkaragana, one of his younger sons, to be governed by him independently.—With all these coincidences, I can only endorse the conclusion, arrived at by Sir A. Cunningham,²⁸ that the reign of Kokkalla, who, as we shall see below, was Kokkalla I., 'may be fixed with certainty to the period between 860 and 900 A.D.'

Our inscription further tells us that Kokkalla married a lady, named Naṭṭâ or Naṭṭadevî, who was born in the Chandella family (verse 8), and who bore to him a son, named Prasiddhadhavalâ (verse 10); and that this prince had two sons, who reigned one after another, Bâlaharsha (verse 13), and his younger brother Yuvarâjadeva (verse 15).

According to the Bilhari inscription,²⁹ Kokkalla was succeeded by his son Mugdhatuṅga, and his son again was Keyûravarsha-Yuvarâjadeva, who married Nohalâ, a daughter of the Chaulukya Avanivarman.

Comparing these two accounts with each other, it is clear that Prasiddhadhavalâ and Mugdhatuṅga are names of one and the same prince, and that the Yuvarâjadeva of the copper-plate is the Keyûravarsha-Yuvarâjadeva of the Bilhari inscription, which omits to mention his elder brother Bâlaharsha. In the copper-plate grant all these princes are eulogized in general terms which mean very little. In the Bilhari inscription the only thing definite recorded of them is, that Mugdhatuṅga (Prasiddhadhavalâ) conquered the lines of country by the shore of the eastern sea and took Pâli from the lord of Kosala. Of Keyûravarsha-Yuvarâjadeva it is intimated in the same inscription that he was engaged in many successful wars with different nations; but, on the other hand, an inscription of the Chandella Yaśovarman, who probably was a contemporary of Yuvarâjadeva, informs us³⁰ that that Chandella king defeated the Chedi king, and 'brought distress on the shameful Chedis.'

²³ See Sir A. Cunningham's *Archæol. Survey of India*, vol. XXI, page 10.

²⁴ See *ante*, vol. I, page 171.

²⁵ See *ib.*, page 124.

²⁶ See Fleet, *Dynasties*, page 36.

²⁷ See *ante*, vol. I, page 33.

²⁸ *Archæol. Survey of India*, vol. IX, page 103.

²⁹ See *ante*, vol. I, pages 264—266.

³⁰ See *ante*, vol. I, page 132.

The next three princes mentioned in the copper-plate, again without any remark of the slightest value, are Yuvarâjâdeva's son Lakshmanarâjâdeva (verse 17), and his two sons Śamkaragaṇadeva (verse 19) and his younger brother Yuvarâjâdeva II. (verse 21), who are all described as ruling sovereigns. The Kârîtalâi inscription³¹ has preserved the name of Lakshmanarâja's wife, Râhadâ; and the Bilhari inscription records³² that Lakshmanarâja defeated the lord of Kosala, and undertook, difficult to be obstructed in his progress, an expedition to 'the very pleasant western region,' in the course of which he bathed in the sea and worshipped the god Someśvara in Gujarât. Almost the same story is told of Yuvarâjâdeva II. in the Karanbel inscription of Jayasimhadeva.³³ As regards the times of these kings, it may be mentioned that Lakshmanarâja's daughter Bonthâdevî was the mother of Tailapa³⁴ who restored the Western Châlukya dynasty and ascended the throne in A.D. 973-74, and that, according to the Udaypur *praśasti*,³⁵ Yuvarâja was defeated and his capital Tripurî conquered by Vâkpati-Muñja of Mâlava, for whom we have the dates A.D. 974, 979, and 993.³⁶

According to the copper-plate grant, Yuvarâjâdeva II. was succeeded by his son Kokkalladeva II. (verse 23), he by his son Gâṅgeyadeva (verse 25), and he again by his son Karṇa (verse 28) who issued the grant; and this agrees with the information furnished by other Chedi inscriptions. Of Kokkalladeva II. we know nothing beyond his name. Gâṅgeyadeva, according to the Jabalpur copper-plate of Yaśaḥkarnadeva,³⁷ also bore the name Vikramâditya; and the same inscription records that, 'fond of residing at the foot of the holy fig-tree of Prayâga, he found salvation there together with his hundred wives.'³⁸ Other Chedi inscriptions also eulogize both his valour and piety, and even in a Chandella inscription³⁹ he is styled the conqueror of the universe. Gâṅgeya is mentioned as the ruler of Dâhâla (or Chedi) by Alberûnî,⁴⁰ in A.D. 1030. We also possess a short inscription of his reign which, according to Sir A. Cunningham,⁴¹ is dated in the (Chedi) year 789 = A.D. 1037-38; and we know him to have been a contemporary of the Chandella Vijayapâla,³⁹ who had ceased to rule⁴² before A.D. 1051. In all probability Gâṅgeyadeva's reign ended about A.D. 1040, not more than a year or two before the date of Karṇa's copper-plate.

Of Karṇadeva, 'the lord of the Kalachuris,' the Jabalpur copper-plate,⁴³ besides eulogizing his valour, records that he founded the town of Karṇâvatî, and that at Kâśi or Benares he built a splendid temple, called Karṇa's *Meru*. The Bhera-Ghât inscription of Albanadevî⁴⁴ represents him as having subdued or held in check the Pâṇḍyas, Muralas, Kuṅgas, Vaṅgas, Kalîngas, Kîras and Hûnas; and similarly the Karanbel inscription of Jayasimhadeva⁴⁵ makes him be waited upon by the Choda, Kuṅga, Hûna, Gauḍa, Gûrjara and Kîra princes. As we possess an inscription of his son which is dated

³¹ See above p. 175.

³² See *ante*, vol. I, page 268.

³³ See *Indian Antiquary*, vol. XVIII, page 215.

³⁴ See *Fleet's Dynasties*, page 41.

³⁵ See *ante*, vol. I, page 237, verse 15.

³⁶ See *Indian Antiquary*, vol. XX, page 403.

³⁷ See above, page 6.

³⁸ I believe, Captain Wilford got the 'loathsome dungeon, in which he lets Gâṅgeyadeva die, out of the words [*Svasâ*]-*ga-samâvâsita* (cf l. 33 of the copper-plate).

³⁹ See *ante*, vol. I, page 219, and page 222, l. 14. -

⁴⁰ See Sachau's Translation of Alberûnî's *India*, vol. I, page 202.

⁴¹ See *Archæol. Survey of India*, vol. XXI, page 113.

⁴² The copper-plate of Vijayapâla's successor Devavarmadeva is dated in Vikrama 1107; see *Indian Antiquary*, vol. XIX, page 364, No. 178.

⁴³ See above, page 6.

⁴⁴ See above, page 15.

⁴⁵ See *Indian Antiquary*, vol. XVIII, page 215.

eighty-one years later than his own copper-plate,⁴⁶ it is clear that Karṇa's reign was a long one; and it is certain that he was engaged in many wars and that his power, for a time, was severely felt by his neighbours. According to the Nāgpur *praśasti*⁴⁷ Udayāditya of Mālava, whom we know to have ruled in A.D. 1080, freed the land from the dominion of Karṇa, who, joined by the Karnātas, had swept over the earth like a mighty ocean; and the great achievement which the Chandella inscriptions⁴⁸ report of Kīrtivarman, and which has even been recorded in a well-known Samskrit play, is, that that prince defeated Karṇa, the favourite of Fortune, and by doing so restored the independence of the Chandella kingdom. The grammarian Hemachandra⁴⁹ eulogizes Bhīmadeva I. of Anhilvād (A.D. 1021-63) for having conquered Karṇa in battle; and, similarly, the poet Bilhana,⁵⁰ who elsewhere describes Karṇa as the god of death to the lord of the Kālānjara mountain, meaning to the Chandella king, records his defeat by the Western Chālukya Someśvara I. (about A.D. 1042-68).

Here I might well close my account of Karṇadeva's copper-plate grant; but, having given the genealogy of the rulers of Chedi so far, I may perhaps be permitted to give also the names of the remaining known members of the same dynasty, together with the few facts recorded of them in their inscriptions.

Karṇa married the Hūṇa princess Āvalladevî⁵¹ and was succeeded by the son whom she bore to him, Yaśaḥkarṇadeva, whose Jabalpur copper-plate grant must have been issued in A. D. 1122, shortly before the close of his reign. Yaśaḥkarṇadeva's name also occurs⁵² in a copper-plate inscription of Govindachandradeva of Kanauj of the Vikrama year 1177 = A.D. 1120, by which the latter sanctions the transfer of some land which had been originally granted by the former, and which apparently proves that during the reign of Yaśaḥkarṇa part of the Chedi dominions had passed into the possession of the kings of Kanauj. A successful expedition against Tripurî by Lakshmadeva of Mālava, the son and successor of Udayāditya, which probably took place during Yaśaḥkarṇa's reign, is mentioned in the Nāgpur *praśasti*.⁵³ The only exploit which Yaśaḥkarṇa's own inscription has to record of him, is, that he 'extirpated with ease' the ruler of Andhra near the river Godāvarî;⁵⁴ and the same feat is probably alluded to in the Bhera-Ghât inscription of Alhaṇadevî, where that inscription speaks of the devastation by Yaśaḥkarṇa of Champāranya.⁵⁵

Yaśaḥkarṇadeva was succeeded by his son Gayâkarṇadeva, of whose reign we possess an inscription⁵⁶ dated in the Chedi year 902 = A.D. 1151, when his son Narasimha had already been appointed *Yucarāja*. Gayâkarṇa (or Gayakarṇa) married⁵⁷ Alhaṇadevî,

⁴⁶ See above, page 2.

⁴⁷ See above, page 192.

⁴⁸ See *ante*, vol. I, pages 220 and 326. The Deogadh rock inscription of Kīrtivarman is dated in Vikrama 1154-A.D. 1098; see *Indian Antiquary*, vol. XIX, page 36, No. 61.

⁴⁹ See Bühler, *Ueber das Leben des Jaina Mönchs Hemachandra*, page 69.

⁵⁰ See *Vikramāṅkadevacharita*, I, 102-103, and XVIII, 93.

⁵¹ See above, page 2.

⁵² See *Journal As. Soc. Bengal*, vol. XXVI, page 124.

⁵³ See above, page 193, verse 39.

⁵⁴ See above, page 7, verse 23.

⁵⁵ See above, page 15, verse 14. If the above is correct, Champāranya ought to denote a tract of country near the Godāvarî river.

⁵⁶ See *Indian Antiquary*, vol. XVIII, page 210.

⁵⁷ See above, page 9, and *Indian Antiquary*, vol. XVIII, page 215, and vol. XVI, page 34.

a daughter of the king Vijayasimha,—a son of Vairisimha, who was a son of Harṁsapāla of the Gubilā family of Mewād,—and his wife Śyāmaladevī, a daughter of Udayāditya of Mālava. And Alhaṇadevī bore to him two sons, Narasimhadeva and Jayasimhadevā, who succeeded their father one after the other. Of Narasimhadeva's reign we possess three inscriptions,⁵⁸ dated in the Chedi years 907 and 909 = A.D. 1155 and 1158, and in the Vikrama year 1216 = A.D. 1159; and of Jayasimhadeva's reign three inscriptions⁵⁹ have been edited, two of which are dated in the Chedi years 926 and 928 = A.D. 1175 and 1177. Jayasimhadeva married⁶⁰ Gosaladevī, and was succeeded by their son Vijayasimhadeva, of whose reign we have two copper-plate inscriptions,⁶¹ of the Chedi year 932 = A.D. 1180, and the Vikrama year 1253 = A.D. 1196, the first of which gives us the name of Vijayasimha's son, the prince Ajayasimhadeva. Of all these princes the inscriptions mention not a single fact which would be worth noticing here.

According to the preceding account the list of succession of the Kalachuri rulers of Chedi or Dāhāla, beginning with Kokkalladeva I., would be as follows:—

1. Kokkalladeva I.; contemporary of Bhojadeva of Kanauj (A.D. 862, 876, 882), of the Rāshtrakūṭa Kṛishṇa II. (Kṛishṇa-vallabha, about A.D. 875-911) who married a daughter of his; of the Chandella Harshadeva; and of (his own son) Śaṁkaragaṇa. He married the Chandella princess Naṭṭā.
2. His son Mugdhatuṅga-Prasiddhadhavalā.
3. His son Bālaharsha.
4. His younger brother Keyūravārsha-Yuvarājadeva I.; married Nohalā, a daughter of the Chaulukya Avanivarman.
5. His son Lakshmanarājadeva; married Rāhaḍā. His daughter Bonthādevī was the mother of the Western Chālukya Tailapa (A.D. 973-74).
6. His son Śaṁkaraganadeva.
7. His younger brother Yuvarājadeva II.; contemporary of Vākpati-Muñja of Mālava (A.D. 974, 979, 993).
8. His son Kokkalladeva II.
9. His son Gāṅgeyadeva-Vikramāditya. An inscription of his is dated in A.D. 1037-38(?). Contemporary of Alberūnī (A.D. 1030), and of the Chandella Vijayapāla.
10. His son Karṇadeva. His copper-plate grant is dated in A.D. 1042. Contemporary of Bhīmadeva I. of Anhilvād (A.D. 1021-63), of the Western Chālukya Someśvara I. (A.D. 1042-68), of Udayāditya of Mālava (A.D. 1080), and of the Chandella Kīrtivarman (A.D. 1098). He married the Hūṇa princess Āvalladevī.
11. His son Yaśaḥkarnaḍeva. A copper-plate grant of his is dated in A.D. 1122.
12. His son Gayākarnaḍeva. An inscription of his is dated in A.D. 1151. He married Alhaṇadevī, a daughter of Vijayasimha of Mewād and grand-daughter of Udayāditya of Mālava.
13. His son Narasimhadeva. Inscriptions of his are dated in A.D. 1155, 1158 and 1159.

⁵⁸ See above, page 10, and *Indian Antiquary*, vol. XVIII, pages 212 and 214.

⁵⁹ See above, page 18, and *Indian Antiquary*, vol. XVII, page 226, and vol. XVIII, page 216

⁶⁰ See *Indian Antiquary*, vol. XVIII, page 219.

⁶¹ See *Journal As. Soc. Bengal*, vol. XXXI, page 120, and *Indian Antiquary*, vol. XVII, page 228, and vol. XIX, page 171, No. 104

14. His younger brother Jayasimhadeva. Inscriptions of his are dated in A.D. 1175 and 1177. His wife's name was Gosaladevī.
15. His son Vijayasimhadeva. Inscriptions of his are dated in A.D. 1180 and 1196; one of them mentions his son, the prince Ajayasimhadeva.

These fifteen princes, who may be taken to have ruled from about A.D. 875 to about A.D. 1200, represent twelve successive generations, which gives to each generation an average of about twenty-seven years.

TEXT.⁶²

First Plate.

- L. 1. ओं⁶³ [॥^x] ओं नमः सि(शि)वाय ॥
निर्गुणं व्यापकं नित्यं सि(शि)वं परमकारण(णं) ।
भावग्राह्यं परं ज्योतिस्तस्मै सद्(द्र)ह्मणे नमः ॥⁶⁴—[1].
यद्देधस्थितमव्य[यं]⁶⁵ प-
2. रमपि जो(ज्यो)तिसि(ञ्चि)दंसु(शु)प्रभं ।⁶⁶
सूर्याख्यस्य च [भा]स्वरप्रभृतयो⁶⁷ यस्य स्फुरन्त्यूर्मयः [॥^x]
सर्वज्ञान[म^x]यो व(व)भूव भगवांस्तस्मान्मनुस्मानसो
यस्मात्पृष्टिरभूदि[यं] [गु]-
3. एवतो स्त्रीपुत्रिमित्ता ततः ।(॥)⁶⁸ —[2].
देवः श्रीकार्तवीर्यः चित्तिपतिरभवद्भूषण(णं) भूतधात्या
हेलोत्तिष्ठाद्रिवि(वि)भ्यत्तुहिनगिरिसुतास्त्रे(स्त्रे)षसन्तोषितेस(श)म. [॥^x]
दोर्दण्डा-
4. काण्डसेतुप्रतिगमितमहापूररेवाप्रवाह-
व्याधौतत्रक्षपूजागुरुजनितरूपं रावणं यो ववम्ब⁶⁹ ।(॥)⁷⁰ —[3].
यस्य भ्रूम[ङ्ग^x]भीता ददति नृपतयः क्लि[ष्ट]-
5. मावे प्रतिपं⁷¹
आ के(कै)लास(सा)त्सहेलं हरवृषभसमुत्खातसं(श्रुं)गाग्रभित्तेः ।
आ चः⁷² प्राचः समुद्रात्पुरसरिदतुलस्थूलमुक्तावलीका-
दाम्भोधेर्दक्षिणाच्च [स्फु]-
6. रदतुलमणेः सेतुसीमन्तभाजः ।(॥) —[4].
तद्वन्सप्रभवा⁷³ नरेन्द्रपतयः ख्याता[:^x] चित्तौ हैहया-
स्तेषामनृ(न्व)यभूषण(णं) रिपुमनोविन्यस्ततापानलः ।
धर्मध्यानध-

⁶² From an impression, received in 1862 by Sir A. Cunningham from Mr. Griffith, then Principal of the Benares College, and now given to me by Dr. F. E. Hall.

⁶³ Expressed by a symbol.

⁶⁴ Metre: Śloka (Anushtubh). The verse also occurs at the commencement of the Rewah copper-plate grant of the *Mahārānaka* Salakhanavarmadeva; *Indian Antiquary*, vol. XVII, page 223

⁶⁵ This is what is offered by the rubbing, but, as I do not quite understand the first two lines of the verse, I am

not sure that the reading is correct. Perhaps the right reading may be यद्देधा स्थित°.

⁶⁶ This sign of punctuation is superfluous.

⁶⁷ The *akshara* in brackets looks in the impression like डो.

⁶⁸ Metre: Śārdūlavikrīḍita.

⁶⁹ Read ववम्ब.—Compare *ante*, vol. I, page 263, verse 9.

⁷⁰ Metre of verses 3 and 4: Sragdharā.

⁷¹ Read दधति नृपतयः क्लिष्टमारि प्रतिष्ठाम् (१)

⁷² Read च.

⁷³ Read तद्वन्स°.

- L. 7. नानू(नु)संधितसुखः सखत्त[तां]⁷⁴ सौत्त(ख्य)क्त-
 त्रेयास(न्म)र्वगुणाङ्कितप्रभुतया श्रीमानभूकोक्कलः⁷⁵ ।(॥)⁷⁶ —[5].
 सम्यक्ता(क्ता)स्वविचारणा प्रतिदि[नं] धर्माय योगाय च
 इष्टा-
8. पूर्त्तपरोपकारकृतये यस्यार्थसक्तो(क्ता) मतिः ॥(।)
 आनृन्या(ख्या)धिगमाय दाननिरतिः सद्दंस(श)पुष्टेस्तथा
 ज्ञानाभ्यासवसान्ममुत्तपदवीमंते⁷⁷ च यः प्राप्तवान् ।(॥) —[6].
 भोजे व-
9. [लभ]राजे⁷⁸ श्रीहर्ष(र्षे) चित्रकूटभु(भू)पाले ।
 स(श)ङ्करगणे च रा[ज^x]नि यस्यासीदभयदः पाणिः ।(॥)⁷⁹ —[7].
 सचिमिवेन्द्र[:^x]⁸⁰ कमलामुपेन्द्रो नगेन्द्रकन्यामिव चन्द्रमौलिः ।
 चन्द्रेल्लवसप्रभवा⁸¹
10. सुसिला नद्याख्यदेवी स तु पर्जनैषित्⁸² ॥⁸³ —[8].
 उद्दामदर्पद्विषतो जयन्तं क(कं)दर्पमापि(पी)नघनस्तनीनाम् ।
 अजीजनत्स स्थितये जनस्य तस्यां महास(श)क्तिध[रं] कु-
11. मारम् ।(॥) —[9]
 नाम्ना प्रसिद्धो भुध(व)नत्रयेपि प्रसिद्धपूर्वो(र्वो) धवलः स राजा ।
 वोदु⁸⁴ धुरं यो गुरुहारहा योऽन्यान्पेन्द्रान्क[हा]र चकार ॥ —[10].
 एकैक(कं) ददता भुजङ्गमनि-
12. सं(शं) स्व(स्वं) जीवित(तं) रक्षता
 भक्षार्थ(र्थं) गरुडाय नागपतिना न्यक्कार उन्मोलितः ।
 चारित्राय ददो(दौ) जलं सुरपतिर्गच्छन्न[ह^x]त्यामृतौ
 वन्द्यासा(या) भुवनत्रयेप्ययमभू [दौ]-
13. चित्त(त्य)वृत्तेः पदं ॥⁸⁵ —[11].
 किम्वापरिण⁸⁶ ,
 होहिन्ति एत्य व(वं)से पुरिसा एहइयगारवमहग्घा [।^x]
 इत्र हाविज्जण जेणं पालीण परिग(ग)हो गहिओ ॥⁸⁷ —[12].
 तत्सु(त्सू)नुः ख्यात-

⁷⁴ Read शयत्ततां.

⁷⁵ Read श्रीमानभूको^०.—The word कोक्कलः offends against the metre; but the first line of verse 23 shows that the spelling with double *l* is correct.

⁷⁶ Metre of verses 5 and 6: Śārdūlavikrīḍita. The hiatus between lines 1 and 2 of verse 6 offends against the metre.

⁷⁷ Read °वशान्मुत्तपदवी^०.

⁷⁸ Originally हराजे was engraved at the commencement of line 9; but afterwards a letter seems to have been inserted between the *aksharas* ह and रा.

⁷⁹ Metre: Āryā.

⁸⁰ Read शचीमिवेन्द्रः.

⁸¹ Read °वंशप्रभवां सुशीलां.

⁸² Read °देवीं स तु पर्येषीत्.

⁸³ Metre of verses 8-10: Upajāti.

⁸⁴ I give this line exactly as it is in the impression. वोदु probably should be वोदुं, and the fourth Pāda may be योऽन्यान्पेन्द्रान्करदीचकार; but the proper reading of the whole line I am unable to restore.

⁸⁵ Metre: Śārdūlavikrīḍita.

⁸⁶ Read किं वापरिण.

⁸⁷ Metre: Āryā. 'In this family there will be men highly precious on account of their great dignity; thus considering, he took possession of the regions.' Professor Pischel informs me that पाली is given as a synonym of दिग् in Hemachandra's *Deśināmāla*, VI, 37.

29 विदुः प्रवृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 30 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 31 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 32 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 33 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 34 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 35 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 36 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 37 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 38 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 39 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 40 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 41 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 42 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 43 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 44 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 45 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 46 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 47 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥
 48 इति वृत्तये प्रोक्ता ह्येव गच्छति तस्यैव कर्तुं प्रवृत्तये ॥

- L. 14. कर्मां दिगिभकरनिभाजानुवा(वा)हुर्महात्मा
भूमेभ(र्भ)र्त्ता व(व)भूव चतरिपुनृपतिर्व्वा(व्वा)लहर्षः सु[ज^x]न्मा ।
यं सहत्तानुरागानुल्लतल्लतय(यु)गाचारमासृ(त्रि)त्य जात-
स्य-
15. क्तान्योन्योपमर्द्दं स्थिरवसतिरपास्तारिवर्गात्रि(स्त्रि)वर्गः ।(॥)⁸³ -[13].
धन्योत्र दास(श)रथिरेव रिपुर्द्दसा(शा)स्यो यस्याभवत्किमपरं समरोत्सवाय ।
भूमङ्ग[भ^x]ग्नसकलद्विपतो
16. धिगस्मानात्मानमाहवरसादिति यः सुसोच⁸³ ॥⁸⁹ -[14].
सत्यव्रतैकनिरतस्य युधिष्ठिरस्य तस्यानुय(ज): प्रथितवा(वा)हुव(व)लो व(व)भूव ।
दुर्योधनारिव(व)लवि(वी)रवधैकध-
17. न्वो पार्थोपरः कलियुगे युवराजदेवः ।(॥) -[15].
भु(भू)भारक्षमदृक्त्त(क्त्रु)तिप्र[ण^x]यिनीमालम्ब(म्ब)मानस्तन(नुं)
कुर्वाणः समरेपि नाग(क)पयगावागच्छतो विद्वि[ष^x]: ॥(।)
विख्या-
18. तां भुवि भूरिमार्गगमनामुच्चैर्द्दधहाहिनीं
यः साक्षात्परमेस्त्र(श्च)र[:^x] समभवत्सम्यक्सि(क्विश)वाराधनात् ॥⁹¹ -[16].
तस्माद्भूलक्ष्मणराजदेवः पुण्यौ(ख्यै)र्जनाना(नां)
19. जनितव्यवस्थः ।
आ(अ)वाप्य यं धर्ममिव क्षितीसं(शं) चिराय लेभे जनता सुखानि ॥⁹² -[17].
यः सत्यस्य निधिः सि(त्रि)यां च ढरणिः साम्ना च धाम्ना [च^x] यो
यो दाता च दयालु-
20. रेव च पदं कीर्त्तिसू(ञ्च) नीतिसू(ञ्च) यः ।
तस्यासीत्परमेष्ठ दूषणकण[:^x] कारुण्य(ख्य)पुण्यात्मनः
पात्रापात्रविवेचनं न यद्भूत्सव्वस्वदानेष्वपि ॥⁹³ -[18].
श्रीस(श)ङ्करगणदेव-
21. स्ततोभवत्सकलभुवनतलतिलकः ।
सा(शा)सति वसधां यस्मिन्पलायित(तं) क्वापि कलिनापि ॥⁹⁴ -[19].
असौ निस्तंसता⁹⁵ यत्र वक्रत्वं पलितागमे [।^x]
रथचक्रेषु चारि-⁹⁶
22. त्वं वायो[यौ] स्वच्छन्दचारिता ॥^x 97 -[20].
तस्यानुयो(जो)भु(भू)द्युवराजदेवः पतिः क्षितेः क्ष[त्र]कुलप्रसु(स्र)तिः ।
यस्यासिधाराजलधौतमु(मू)र्त्तिसि(श्चि)रं स्थिरासि(सी)च(ञ्च)पलापि लक्ष्मि⁹⁸ ॥^x 99 -[21].
अर्थि-

⁸³ Metre : Sragdharā.

⁸⁹ Read शुभोच.

⁹⁰ Metre of verses 14 and 15 : Vasantatilakā.

⁹¹ Metre : Śārdūlavikrīḍita.

⁹² Metre : Upajāti.

⁹³ Metre : Śārdūlavikrīḍita.

⁹⁴ Metre : Āryā.

⁹⁵ Read निस्त्रिंशता.

⁹⁶ *Aritva*, derived from either *arin* 'a wheel,' or *ari* 'an enemy.'

⁹⁷ Metre : Śloka (Anuṣṭubh).

⁹⁸ Read लक्ष्मीः.

⁹⁹ Metre : Upajāti.

L. 23. सा[र्या]वधिस्त्यागः सेसं सूरजयावधिः¹⁰⁰ ,
 यस(श)सा(सां) धर्मरासे(शे)स्व(श्च) नावधिर्यस्य भूपतेः ।(॥) ¹—[22].
 स्त्रीसास्वतोयायत² यातकीर्तुः काकल्लदेवो वस्वधिकनाथः ।
 ज(य)न्मण्ड-

24. लाग्रो रिपुमण्डलानि पुरो दधातीति यथार्थस(श)ब्द(ब्द): ।(॥)³ —[23].
 नम्र⁴ कामुकवत् कृत नियमित तूणीरवत्पृष्ठतः ।

काष्ठासु क्षणमात्र[ह]स्वविहितः [भ्रा]न्तरादादण्डवत् [1^x]

25. कृत्वा सा[त्र]परिच्छेदेन रहित सम्यक्[रे] स्थापित
 सत्रणामखिल कुल नरपति[यिथेभ] येनासिवत् ।(॥)⁵—[24].

काकल्लनृपादवास्तसकल[का]णी[व]पद⁶
 ची-

26. रक्षालितहारगो(गौ)रगुणभूर्गागवदेवाभत्⁷ ।

यस्याजायत केवलं रणमुखे कौक्ये(क्षे)यकोग्रेशरः ।⁸

स्तत्रेव प्रतिविवि[ध] पुनरभूदालाव[रं] स[न्मुखं?] [॥^x]⁹—[25].

27. अगुनेज्जोजलोलिति¹⁰ क्षातं यदिह दुर्जसः ।

लक्ष्म्या तदधुना धी[तं] दिव्यमादाय तद्वपुः ॥¹¹ —[26].

ख्यात[:^x] सत्यतया स धर्मतनयः¹² त्यागेन वि(वै)रोच-

28. नि:

सोयेनेद्रसुर¹³ न चैतदसवत्स[त्यं] गता[चे]तसि ।

एकस्मिंस्वितयं कलो¹⁴ समनिक गांगेयदेवे नृपे

[दृ]स्ता रिस्वित[मि]व तेर-¹⁵

¹⁰⁰ Read शौर्यं सूरजयावधि.

¹ Metro: Śloka (Anushtubh).

² Read श्रीमांसतोयायत जातकीर्तुः काकल्लदेवो वसुधैकनाथः.

³ Metro: Upajāti.

⁴ I am not, perhaps, able to restore the exact reading of this verse, but would suggest the following:—

नमं कामुकवत्कृतं नियमितं तूणीरवत्पृष्ठतः
 काष्ठासु क्षणमात्रदृष्टविहितभान्तं च दीर्घवत् ।
 कृत्वा साधु परिच्छेदेन रहितं सम्यक्करे स्थापितं
 शत्रूणामखिलं कुलं नरपतिश्रेष्ठेन येनासिवत् ॥

⁵ Metro: Śārdūlavikrīḍita.

⁶ For the commencement of this line I would suggest कीकल्लाख्यनृपादपास्तसकलक्षीणीविपद⁰; the end of the line I am unable to restore.

⁷ Read °गाङ्गेयदेवीभवत्.

⁸ Read °सरसवैव प्रतिविविधं पुनरभूद⁰; for the end of the verse I cannot suggest a suitable reading.

⁹ Metro: Śārdūlavikrīḍita.

¹⁰ Read अस्त्रुधितोयलीलिति ख्यातं यदिह दुर्जसः ।

¹¹ Metro: Śloka (Anushtubh).

¹² Read °तनयस्त्यागेन.

¹³ I would suggest here शौर्येनेद्रसुतो न चैतदभवत्सत्यं मतं श्रीदभिः, but am not sure about the last word of the line.

¹⁴ Read कक्षौ समधिकं.

¹⁵ I would suggest reading this line दृष्टा निश्चितमेव तैरवितथ पूर्वं यथोक्ता नृपाः. I take the meaning of the verse to be that, while formerly people did not believe in the truthfulness of Yudhishtira, etc., they now no longer entertain any such doubts, since they have seen that, even in this Kali age, Gāṅgeyadeva possesses all the virtues ascribed to those ancient kings, in a higher degree even than they did.

Second Plate.

- I. 29. वितथं पूर्वे वेद्योक्ता भृपाः ॥¹⁶—[27].
तस्यात्मजः कर्णं द्रवावतीर्णः कर्णः पृथिव्या(व्यां) प्रथे(थि)तष्ट(प्र)भावः ।
यस्याभिसे(षे)कस्र(अ)वणा[हि]ष-
30. द्विर्नष्टं प्रहृष्टं द्विजमित्तवर्गैः ॥¹⁷—[28].
यत्कीर्त्तिलतया दूरं प्रसरन्त्या दिने दिने ॥(1)
ब्र(श्चि)ह्नाण्डमण्डपाभोगः स्वल्पतामुपनीयते ॥¹⁸—[29].
स्वयं समु-
31. त्वृजन्नर्थानर्थिसार्धेष्वचिन्तितान् ।
कोपे(ष्ये)ष भूषण(णं) भूमैर्जङ्गमः कल्म(ल्य)पादपः ॥ —[30].
स(श)क्तिवसै(यै)कने(नि)लयस्य गुणाकरस्य धर्मात्मनः
32. स्तुतिपदं किमिहास्ति कि(किं)चित्
आसा(शा)स्यते परमिदं कृतिभिः सदे(दै)व राजन्वती वसुमती भवते(तै)व भूयात् ॥¹⁹—[31]
तवे(दे)वं गुणगणालंकृत-
33. स(श)रीरः [स्वसा]ग²⁰समावासितश्चीमद्विजयकय²¹त्परमभट्टारकमहाराजाधिराजपरमेस्व-
(श्व)रश्रीवाम[दे]वपादानुध्यान(त)परमभट्टा-
34. रकमहाराजाधिराजपरमेस्व(श्व)रपरममाहेस्व(श्व)रतृ(त्रि)कलिंग्या(गा)धिप्रतिश्रीमत्कर्ण
देव[:^x]कुस(श)ली महादेवीं महाराजपु[त्रं]²² महामं-
35. त्रि[णो] महासात्या²³महासन्धिविग्रहिका महाधर्माधिकरणिका महाक्षपटलिका महाकर-
णिका स(म)हाप्रतीहारो महासामन्तो
36. महाप्रमातारो महास्व(श्व)साधनिको महा[भा^x]खडागारिको महाध्यक्ष²⁴एतानन्यांसु(श्च)
कीर्त्तितकीर्त्तितसु²⁵ यथाहं मानयति वो(वो)धयति समाज्ञापयति विदित-
37. स[स्तु] भवता(तां) यथा [हपाथा]²⁶कासि[भूम्य]²⁶न्त[र्गो]त[सु]सिग्रामः सात्र(स्र)सधूकः
सगर्त्तस्थलजलोपरः सर्वाकरख[नि^x]प्रभृत्तिसमुत्त-
38. त्तिसमेतसु(श्च)तुराघ(घा)टसीमापर्यन्तः ।²⁷वेसालग्रामविनिर्गताय कोसिकगोत्राय²⁸।²⁸श्रीद
लदेवरात्रविश्वामित्रवि²⁹
39. प्रवराय वाजसनेयसा(शा)स्वाय ।²⁷ महप्रनम्ने वा[म]ननम्ने नारायणपुत्राय पण्डितश्रीविश्व-
(श्व)रूपाय ।²⁷ इहैव पितुः श्री-

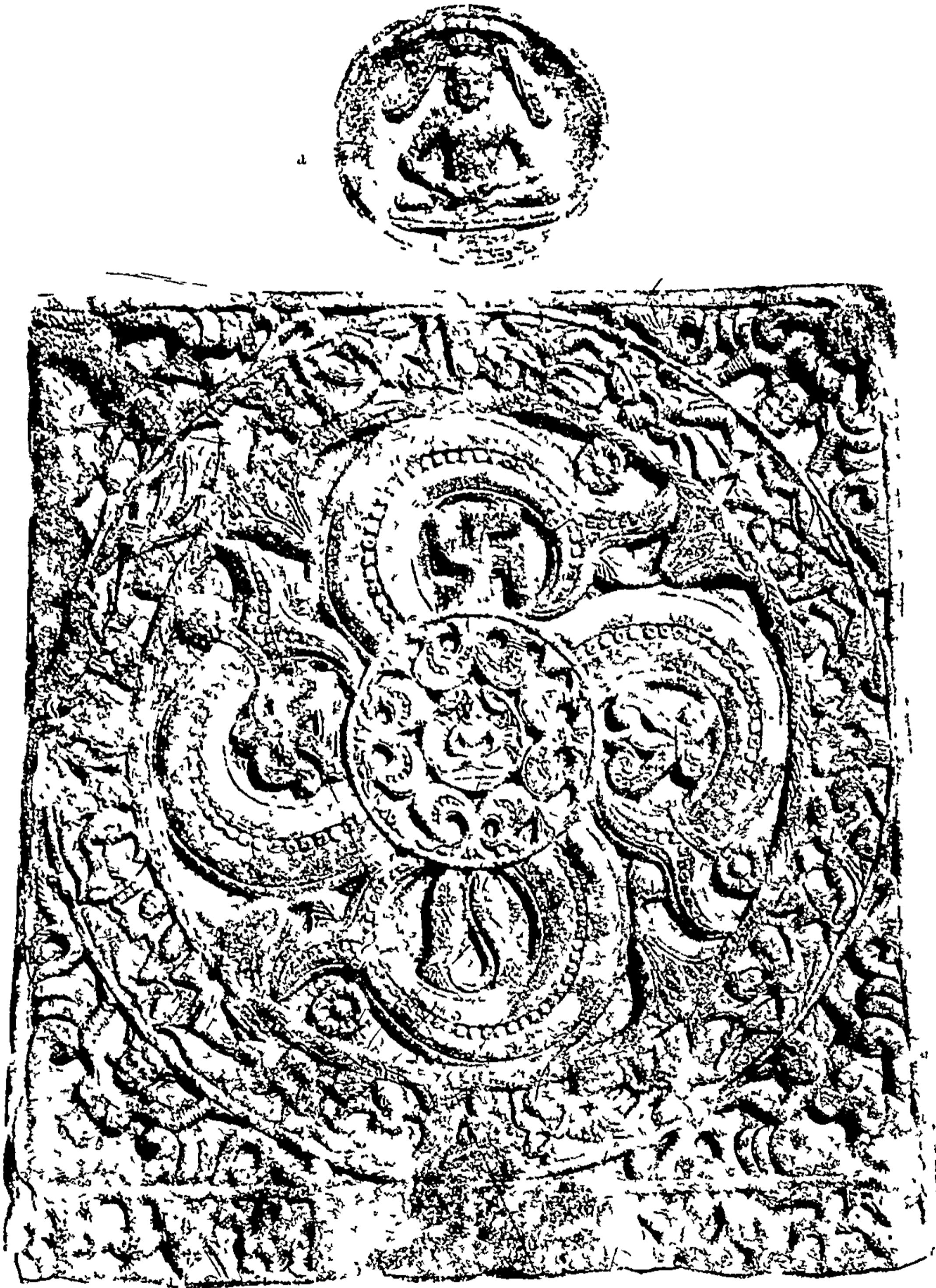
¹⁶ Metre : Śārdūlavikrīḍita.¹⁷ Metre : Indravajrā.¹⁸ Metre of verses 29 and 30 : Śloka (Anuṣṭubh).¹⁹ Metre : Vasantatilakā.²⁰ Of the word preceding समावासित only the third *akshara* (ग) is quite clear; the first *akshara* might perhaps be read स, and the second या.²¹ Read °द्विजयकटकात्परम°.²² The *akshara* in brackets may have been altered to वान्.²³ What was meant to be engraved here and in the following, was perhaps महामात्य । महासन्धिविग्रहिक । etc. Com-pare, e.g., the Mungir copper-plate grant of Devapāladeva, *Indian Antiquary*, vol. XXI, page 256, line 31.²⁴ I suspect that one or more *aksharas* are omitted in this word.²⁵ Read °कीर्त्तितान्.²⁶ The *aksharas* in these two brackets are very indistinct and doubtful, and I cannot suggest the exact name of the district in which the village of Susi was situated.²⁷ These signs of punctuation are superfluous.²⁸ Read कौशिक°.²⁹ Read श्रीदलदेवरात्रविश्वामित्रवि°.

- L. 40. महाङ्गेयदेवस्य संवत्सरे³⁰साडे फाल्गुनव(ब)हुलपक्षद्वितीयायां स(श)नैसु(श्च)रवासरे वेण्यां
 स्नात्वा भगवंतं देवं देवं³¹त्रिलोचन-
 41. मस(श)नस(मं)भारप्रकल्पितपंचोपच(चा)र[प्र^x]पंचेन परया भक्त्या समभ्यर्च्यसासमस(श्च)-
 द्भ्र(द्भ)या सा(श्चा)डं विधायोभयभोगेन³²सासत्वेन³³यप्रदत्तः । अतः श्रीमत्क-
 42. एर्णदेवपादा[:^] सुसीग्रामनिवासिनः समस्तजनपदान्समादिस(शं)ति विदितमस्तु भवता-
 (तां) यथा ग्रामोयं³⁴स्त्राभिः सा(शा)सनत्वेन प्रदत्त इति मत्वा
 43. भागभोगकरहिरण्यदण्डादायकासीत्यन्ति³⁵प्रभृतिसमस्तराजप्रत्यादाय(या)अस्थोपनव्या³⁶इति
 तदपचिकीर्षया मध्ये वातेनापि न
 44. गन्तव्यमिति ॥ अभ्यर्थना ॥³⁷
 सर्वानेताभा(न्भा)विनो राजपुत्राभू(न्भू)यो भूयो याचते रामभद्रः ।
 सामान्योय(यं) धर्मसेतुनृ(र्तृ)पाणा(णां) काले का-
 45. ले पालनीयो भवद्भिः ।(॥)³⁸—[32].
 व(ब)हुभिव(र्व)सुधा भुक्ता राजभिः सगरादिभिः ।
 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ।(॥)³⁹—[33].
 अस्मिन्वन्ने⁴⁰द्वि[ग्नो?]
 46. पि यस्मा(श्चा)न्यो नृपतिभवेत् ।
 तस्यापि हस्तलग्नोहं सा(शा)सनं न व्यतिक्रमेत् ॥ —[34].
 यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयस(श)स्कराणि ।
 47. नृमाल्यवान्तप्रतिमानि⁴¹तानि को न(ना)म साधुः पुनराददीत ॥⁴²—[35].
 अस्व(श्व)मेव(ध)सहस्रेण राजसु(सू)यसहतेन⁴³च [।^x]
 गवां का(को)टिप्रदानेन भूमिह-
 48. र्त्तां न सु(शु)ध्यति ।(॥)⁴⁴—[36].
 सुवर्णमेक(कं) गामे[कां] भूमेरप्येकमङ्गुल(लं) ।
 हरन्न[रक]माप्नोति यावदाहुतसङ्गवं⁴⁵॥—[37].
 संवत् ७६३ फाल्गुनवदि ६ सीमे [॥^x]

³⁰ Read संवत्सराडे.³¹ Read देवदेवं.³² This is what was originally engraved; but some of the *aksharas*, especially भ and य, seem to have been altered, and I believe the intended reading to be °योदकसर्गेण.³³ Read शासनत्वेन संप्रदत्तः.³⁴ Read °यस्यस्त्राभिः.³⁵ I would suggest reading °दायाकरीत्यत्ति°.³⁶ Read °नेतव्या.³⁷ Compare the Kumbhī copper-plate, *Jour. As. Soc. Beng.*, vol. XXXI, page 120,—अत्र चाभ्यर्थना दातुर्भवति यथा.³⁸ Metre: Śālinī.³⁹ Metre of verses 33 and 34: Śloka (Anushtubh).⁴⁰ Read अस्मिन्वन्ने द्वितीयो (१).⁴¹ Read निर्माल्य.⁴² Metre: Indravajrā.⁴³ Read °यस्यतेन.⁴⁴ Metre of verses 36 and 37: Śloka (Anushtubh)⁴⁵ Read °हृतसङ्गवम्.

MATHURA SCULPTURES.

Plate I



AN AYAGAPATA (b) AND CENTRAL FIGURE OF ANOTHER (a)

XXIV.—SPECIMENS OF JAINA SCULPTURES FROM MATHURĀ.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

In the several articles on Dr. Führer's discoveries in the Kankâlî Tîlâ at Mathurâ (*ante*, vol. I, pp. 371ff., 393ff.; vol. II, pp. 193ff.) it has been stated repeatedly that large numbers of statues, relievos, and other sculptures have been found. As the inscriptions incontestably prove the great age of the temples which are buried under the mound, and as hitherto very little has become known regarding the earlier Indian art except what the Buddhist Stûpas furnish, it seemed to me desirable that some specimens of the sculptures found should be published at once without waiting for the comprehensive work which Dr. Führer eventually intends to give us. On my application Dr. Führer in 1890 kindly forwarded to me ten photographs, taken from the most remarkable and best preserved pieces, a selection from which is given in the four accompanying plates.

The first plate gives under figure *B* a specimen of the most common form of an *Āyāgapata*, and under figure *A* the central portion of another sculpture of the same class. The addition of *A* was made advisable by the mutilation of the central figure of *B*. The slab, from which *A* has been taken, is apparently in a state of perfect preservation, and it, moreover, bears an easily legible inscription (No. xxx of the second Series of Mathurâ inscriptions, published, *ante*, vol. II, pp. 195ff.), in which it is clearly stated that the object dedicated is an *Āyāgapata*. But the photograph is pitted all over with small white spots,¹ which in parts make it difficult to recognise the details.

The slab, represented under *B*, is oblong and measures 3 feet by 2' 8". At the lower end a space (some inches in breadth) has been cut off, the middle of which was intended for a dedicatory inscription, faint traces of which are still visible. On both sides there are sacred symbols, among which a *Svastika* and one or two *Trisûlas* are recognisable. The remaining nearly square portion of the slab is divided by four concentric circles into (1) a central disc, (2) three bands of unequal breadth, and (3) four triangles at the corners, each with a circular basis. The central disc is occupied by a cross-legged seated Jina, with the hands in his lap. The posture is the usual one, in which all seated Jinas are represented even in the present day. Above his head there is a canopy, from which on either side very thick garlands hang down. Their shape is very peculiar and differs somewhat from that used on Buddhist sculptures (see, *e.g.*, Fergusson, *Tree and Serpent Worship*, plates xxiv, 2; xxvi, 1—2). It is found on all the Jaina sculptures from Mathurâ (see, *e.g.*, Dr. Bhagvânîâl's ancient slab,² where these sausage-like garlands are visible at the top of the Stûpa), and it may possibly be a characteristic mark of the early Jaina customs. On the side of the Jina appear three or four marks which at first sight look like representations of leaves. On examining the photograph with a magnifying glass, it seems to me that they are intended for snakeheads with expanded hoods. If my interpretation is correct, the Jina is Pârśva, whose mark is Śesha. In an article in the *Vienna Or. Jour.*, vol. IV, p. 327, I have

¹ This is due to the nature of the slab, which is of speckled sandstone.—*A. F.*

² *Actes du sixième Congrès int. des Orientalistes*, tome III, 2, p. 142

pointed out that on another slab Śesha's hoods appear behind the head of a Jina. Here the addition of the canopy prevented their being placed in the proper position.

The first circular band is rather narrow and bears representations of four highly ornamental *Trisúlas*, which, no doubt, with the ancient Jainas, just as with the Bauddhas, were considered as emblems of "the three Jewels" which with the Jainas are right faith, right cognition, and right conduct.

They differ somewhat from those found on the Buddhist buildings (see, *e.g.*, Cunningham's *Bharhut Stúpa*, plates vi and vii), as the lotus, which the Bauddhas usually³ place below them, is missing and the central point is longer and feathery at the top, being formed by the ends of two semicircles, held together by a band. The latter peculiarity re-appears in a *Trisúla* on a pillar in the Indrasabhá at Elura, (Burgess, *Arch. Reports West. Ind.*, vol. V, plate xxxviii, 3). The *Trisúla* was, no doubt, in ancient India a symbol, used by all sects for various purposes and with various interpretations. It was also commonly used for personal ornaments and appears in earrings (Cunningham's *Bharhut*, plate xlix), in necklaces (*op. cit.*, plate I), and in women's girdles (Cunningham's *Arch. Surv. Rep.*, vol. III, plate xi, A). In such ornaments it has frequently the very same shape as on our slab.

The second much broader band of the slab is occupied by four curvilinear ornaments, ending each on the left side in two horns and enclosing in the centre a sacred symbol. Just below the spot where the two horns separate are four bands or garlands, to which rosettes or small lotuses are tied, and from the interstices between the horns issue the stalks of half-opened larger lotuses, which rest with their open faces on the second circle. A comparison of the four large ornaments with the *Trisúlas* in the first circular band leaves no doubt that they represent halves of these sacred symbols. The smaller emblems enclosed by the larger ones are,—(1) at the top, a *Svastika*, which is commonly used as a lucky or sacred mark by all Indian sects, (2) below, two fish, which are likewise considered very generally as marks of good omen, and are found as such over the doors of the great Jaina caves at Junágadh, called Bâwâ Pyârâ's Maṭh (Burgess, *Arch. Surv. Rep. West. Ind.*, vol. II, plate xviii, 3), and on Brahmanical temples, *e.g.*, on those of the ruined city of Ghumlî⁴ (Burgess, *op. cit.*, plate xliii), (3) on the left, another variety of the *Trisúla*, common on Buddhist monuments, and (4) on the right, a mark which looks like a monogram, formed of the syllables *na* and *vo*, and is not uncommon on Buddhist sculptures, and is also used for ornaments (Fergusson, *op. cit.*, plate iii, fig. 4).

The third circular band, which is again very narrow, shows,—(1) below a seated Jina; (2) above a *Stúpa*, resting with its base on the fourth or outermost circle, and hence looking as if it were turned topsy-turvy; (3) on the right and on the left two sacred trees, rising out of a square enclosure. The interstices between these four emblems are filled up by pairs of half recumbent male and female figures, probably worshipping deities (*Vidyádharas*). Each compartment contains two pairs, one facing one way, and the other turning in the opposite direction.

³ An exception is found in Cunningham's *Bhilsa Topes*, plate xxxii, Fig. 4.

⁴ Compare also Dr. Bhagvânlâl, *Actes du sixième Congrès int. des Or.* tome III, part 2, p. 137. The *Vishnu Smṛiti* XLIII, 33 (Jelly's edition) enumerates the fish among the *Mangalas*, to which Brahmans must pay reverence. In his notes to the passage Nandapandita most absurdly adds that the rule refers to 'boiled or fried' (*pakva*) fish. On Buddhist sculptures the two fish appear as parts of personal ornaments; (see Fergusson *Tree and Serpent Worship*, plate iii, fig. 4).

With respect to the Stûpa, which we shall meet again more than once on the other plates, I repeat that it is a form of the funeral monuments, once used and worshipped by all Indian sects that followed the *Jñāna* and *Bhakti Mārgas*, and I refer for some of the reasons for this theory to my article *Vienna Or. Jour.*, vol. IV, pp. 328f. I may add, however, that Brahmanical Chaityas are occasionally mentioned in the *Mahābhārata*. Thus we read *Mah. I*, 109, 13—14.

भोक्षेण धर्मतो राजन्सर्वतः परिरचिते[तः] ।

बभूव रमणीयञ्च चैत्ययूपप्रताङ्गतः ॥

स देशः

“That country, O king, protected on all sides by Bhīshma in accordance with the sacred law, became lovely, being adorned with hundreds of *Chaityas* and sacrificial posts.”

The juxtaposition of the Chaityas and Yûpas shows that Brahmanical sacred buildings, probably Stûpas, are meant.

The worship of sacred trees by the Jainas has been discussed by Dr. Bhagvânîâl (*op. cit.*, p. 142), and he has given the names of the Bodhi-trees of three Tīrthamkaras.⁵ The worship of trees in India is older than Jainism and Buddhism. Quite irrespective of its traces, found in the Vedic ritual, all the Brahmanical Sûtras bear witness to its existence, as they mention Chaitya trees, which Brahmans and all Āryans must treat with reverence, and it is common to all the sects following the *Bhakti Mārga*, which assign a sacred tree to each deity. Like a great many other practices, it has been taken over by the Jainas and Bauddhas from the Brahmans, when their prophets became deities, a new meaning being given to the ancient rite.

The four triangles in the corners are each occupied by a female figure holding up her arms and supporting the part of the outer fourth circle just above it. On both sides of the heads of these figures there are small projections, which look like rudimentary horns, but appear to be the ears with ornaments hanging down from them. The lower extremities of the four figures have been turned into spirally rolled snake-tails with split or fin-like ends, which fill the right and left corners of the triangles. Figures, supporting sculptures or statues, are so common in ancient Indian art, that it is unnecessary to cite particular examples.

Among the other *Āyāgapataṣas*, of which Dr. Führer has forwarded photographs, there are two more with Jinas in the central medallion or disc, *viz.*, that a portion of which has been given in fig. A of plate i, and another bearing the inscription No. xxxi of my second Series.⁶ A third, which bears the archaic inscription No. viii of the same Series, has in the centre a wheel with sixteen spokes, apparently a *Dharmachakra*, regarding the worship of which more will be said in connection with plate iv, and a fourth, which was dedicated by the wife of a dancer (see *Inscr.* No. v of the second Series) offers the representation of a Stûpa, in front of which two naked women dance on the lower

⁵ The fact that each Tīrthamkara has his *Chaityavriksha* is also stated by Hemachandra, *Abhidhānachintāmaṇi*, verse 62 (Böhtlingk and Rieu). The commentary to the passage is, however, mutilated or corrupt. A complete list of the sacred trees is given in the *Ratnasūtra*, vol. II, p. 708f.

⁶ *Ante*, pp. 195f.

rail, exactly in the same indecent posture as those on Dr. Bhagvānlāl's Mathurā slab. The latter seems therefore to belong likewise to the class of the *Āyāgapataḥ*.⁷

From all these specimens it appears that an *Āyāgapata* is an ornamental slab, bearing the representation of a Jina or of some other object of worship, and the term may be appropriately rendered by "tablet of homage or of worship," since such slabs were put up in temples, as the numerous inscriptions on them say, "for the worship of the Arhats." The *Āyāgapataḥ* seem to be a distinctive feature of the ancient Jaina art, as neither the Buddhists⁸ nor the orthodox sects mention them. The Bauddhas have, however, the term *udhapata*, i.e., *ūrdhvapata*, (see, e.g., Burgess, *Arch. Rep. South. Ind.*, vol. I, pp. 90f). Even among the Jainas they probably went out of fashion at an early period, as the inscriptions on them invariably show archaic characters, and are in no case known to me dated. In the more modern Jaina temples we find instead of them slabs, called *pañchaparameshthipatta* (Satruñjaya inscriptions, Nos. 58, 66, *ante*, pp. 34f.), *chaturvimsatitīrthamkarapatta* (*ibidem*, Nos. 57, 67), and so forth.

The sculptures of the second plate are the most interesting of the whole collection. Figure *A* bears an inscription, legible even on the photo-lithograph, which I read originally as *bhagavā Nemiso*, the "divine lord Nemi," as I believed that the sculpture represented some scene from the life of Neminātha. But a careful investigation of various lives of Neminātha, in which Professors Jacobi and Leumann have kindly assisted me, failed to bring to light any legend that could be turned to use. Finally, Professor Jacobi suggested to me that it might be possible to read *bhagavā Nemeso* "divine Nemesa," to refer these words to the figure with a goat's head just above them, and to identify the goat-headed Nemesa with Indra's divine commander of the foot troops Hariṇegamesī, who is represented in mediæval pictures as a man with the head of an antelope.⁹ The reading *Nemeso* is no doubt as good as *Nemiso*. The vowel-stroke of the second consonant lies in the proper position of an *e*, though the *i* frequently looks exactly alike on these inscriptions. More difficult was the identification of the two names; but, on looking through the *Nemināthacharita* I found a passage, where *Naigameshin* appears instead of the longer word.

It stands in the beginning of the seventh Sarga, where it is narrated how Kṛishṇa tried to obtain for Satyabhāmā a son equal to Pradyumna in luck and good qualities. The text¹⁰ runs as follows:—

प्रद्युम्नस्य महाऋडया ताम्यन्ती श्लाघयापि च ।
भामा कोपगृहे गत्वा शिष्ये जर्जरमञ्चके ॥ ८ ॥
तत्रायतञ्च कंसारिव्याजहार ससंभ्रमम् ।

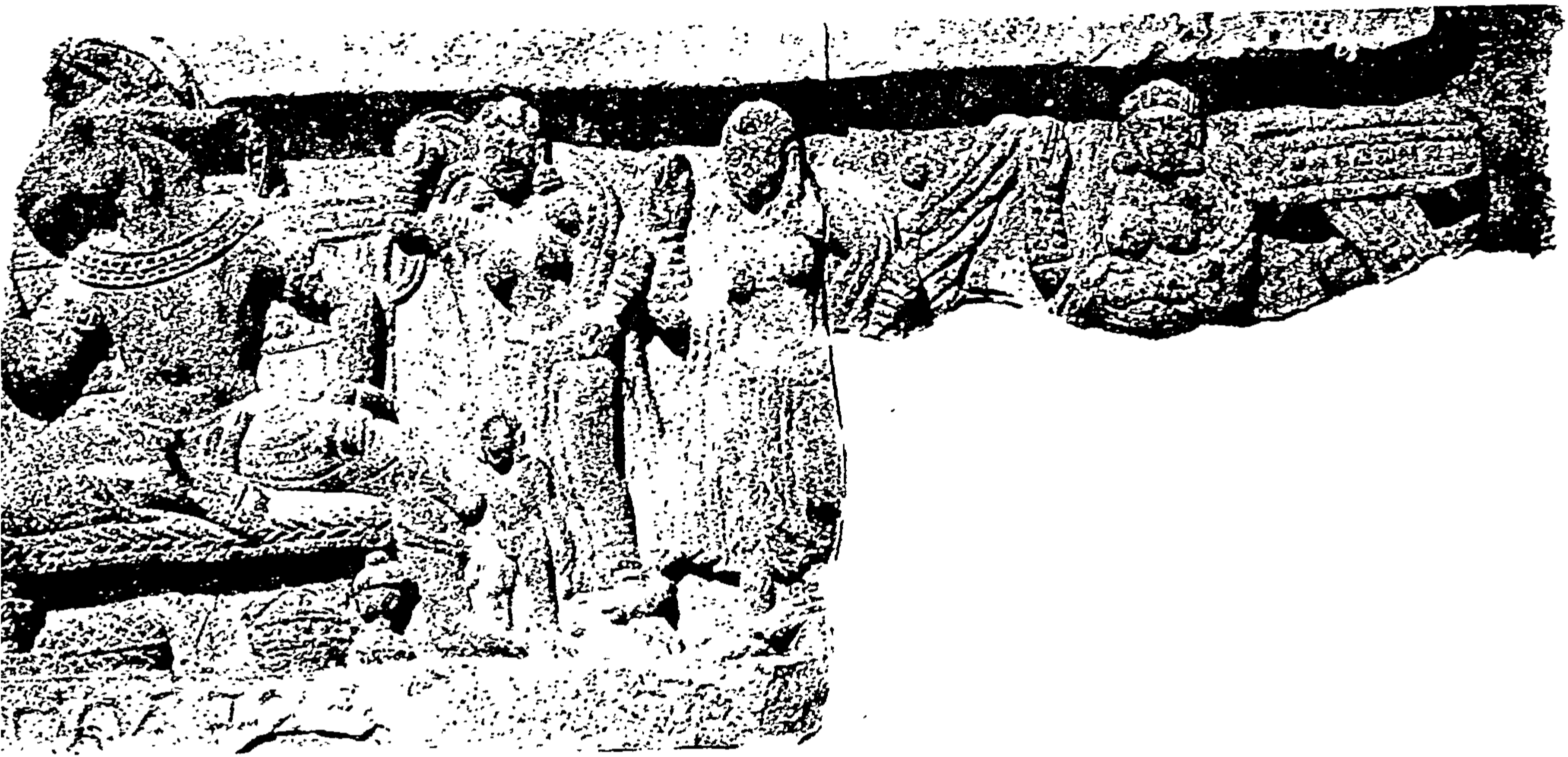
⁷ Possibly the word *āyaga*, which occurs in l. 4 of the inscription, may be meant for *āyāga*. Regarding the performances of dancing girls at Jaina festivals, see below the remarks on plate iii.

⁸ A Buddhist *āyāgapata* was excavated by me in January 1892 at the ancient site of Adhichhatrā (Rāmnagar in Rohilkhand) from the ruins of a Buddhist Vihāra. The slab shows a full-blown lotus in the middle surrounded by four highly ornamented Trisūlas. An inscription in archaic characters records its dedication and object.—A.F.

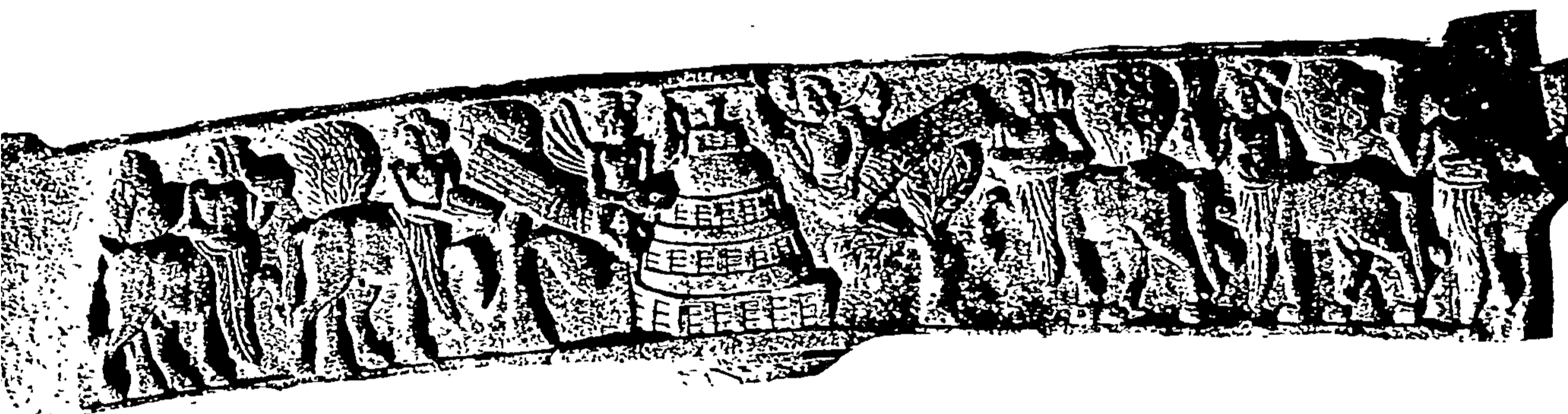
⁹ See *Sacred Books of the East*, vol. XXII, page 227, note. Professor Jacobi has kindly furnished me with a sketch of Hariṇegamesī, which is inserted in his ancient illustrated copy of the *Kalpasūtra*.

¹⁰ The MS, from which the subjoined verses have been taken, is No. 250 of the Vienna University Library collection, which was purchased in 1882 from Mr. Bhagvānlāl Kevaldās' store of MSS, rejected as useless by the Bombay officials in charge of the Search for Sanskrit MSS. (see my paper: *Ueber eine kurzlich für die Wiener Universität erworbene Sammlung von Sanskrit und Prakrit Handschriften*, *Sitzungsberichte der kais. Akademie der Wissenschaften*, vol. XCIX, p. 563ff).

MATHURA SCULPTURES.



a.



b) Obverse of doorstep.



c) Reverse of doorstep.

केनापमानितासि त्वं येनैव[व] शु[सु]भ्रु ताम्यसि ॥ ९ ॥
 भाम्यूचे नास्त्य[प]मानो मे किंतु प्रद्युम्नसंनिभः ।
 न चेन्ने भविता सूनूर्मरिष्यामि तदा धु[ध्रु]वम् ॥ १० ॥
 कृष्णत[णस्त]दाग्रहं ज्ञात्वा त्रिदि[द]शं नैगमेषिणम् ।
 उद्दिश्याष्टमन[भ]क्तिन पौषधं प्रत्यपद्यत ॥ ११ ॥
 आत्विर्भूय नैगमेषी न[त]मूचे किं करोमि ते ।
 कृष्णोप्युवाच भामायै देहि प्रद्युम्नवत्सुतम् ॥ १२ ॥
 नैगमेष्यवदय[द्य]स्यां पुत्रेच्छा ते भजस्व ताम् ।
 त्वममुं हारमामोच्य ततो भावीप्सितः सुतः ॥ १३ ॥
 अर्पयित्वा घृ[ष्ट]तं हारं नैगमेषी तिरोदधे ।
 वासुकं वासुदेवोपि सत्यायै मुचि[दि]तो ददौ ॥ १४ ॥

(8) “Annoyed at the great luck of Pradyumna and his fame, Bhâmâ went into her *boudoir* and lay down on a broken cot:

(9) The foe of Kamsa visited her there and spoke agitatedly : ‘Who has shown disrespect to thee, whereby, O fair-browed one, thou art thus afflicted?’

(10) Bhâmî answered : ‘No disrespect has been shown to me; but, if I do not obtain a son equal to Pradyumna, I shall certainly die.’

(11) Knowing her tenacity of purpose, Kṛishṇa undertook a fast in honour of the god Naigameshin, partaking only of every eighth meal.

(12) Naigameshin appeared and spoke to him : ‘What can I do for thee?’ Kṛishṇa answered : ‘Give to Bhâmâ a son who resembles Pradyumna.’

(13) Naigameshin replied : ‘Make her, whom thou desirest to have a son, put on this necklace, and then have intercourse with her; thereby she will obtain the desired son.’

(14) Handing over the necklace, which he wore, Naigameshin disappeared. But Vâsudeva joyfully gave the precious ornament to Satyâ.”

The legend shows that the Jainas worshipped a divine being, called Naigameshin, and considered him to preside over the procreation of children. And Professor Leumann informs me that there are passages in older Jaina works from which the same conclusion may be drawn. Now, Hariṇegamesî, the deer-headed general of Indra, is, according to the *Kalpasûtra*, likewise closely connected with the same delicate matter, since at his master’s command he transferred the embryo of Mahāvîra from the body of the Brâhmanî Devanandâ to the womb of the Kshatriyâṇî Triśalâ. The last four syllables of his name exactly correspond with the Sanskrit Naigameshin, and the whole compound Hariṇegamesî means in all probability, as the note to the *Kalpasûtra* suggests, “the Negamesî of Hari,” *i.e.*, “Negamesî, the servant of Indra.”

The close resemblance of the name Negamesî-Naigameshî and of Nemeso, and the fact that both deities are represented with the heads of similar animals, again tempt one to assume that both the names and the personages are identical. The difficulty, caused by the slight difference in the terminations of the names, may be removed by assuming that the word had originally, like many others, two forms, one ending in *a* and one

ending in *in*. And the correctness of this view is proved by the occurrence of the Sanskrit words *Naigamesha* and *Nejamesha*,¹¹ which in the *Grihya Sūtras* and the medical *Saṃhitās* are the names of a deity with a ram's head,¹² particularly dangerous to children. Our word *Nemeso* corresponds exactly with *Naigamesha* according to the analogy of the Pali *emeva* for *evameva*, *ajjhena* for *adhyayana*, *leṇa* for *layana*, and so forth (see E. Müller's *Simplified Grammar*, pp. 41, 43), the intermediate form being *Neyameso*.

There can be no doubt that the *Naigamesha* or *Nejamesha* of the Brahmans, who seizes children and sorely afflicts them with disease¹³ and the son-granting and embryo-exchanging *Naigamesha-Naigameshin* of the Jainas are in reality identical. They represent two different aspects of the same deity, which was conceived both as beneficent and as hurtful or destructive. Their identity comes out still more fully, if one takes into account another Brahmanical deity, *Naigameya*, whose name, as the larger Petersburg Dictionary points out *sub voce*, is certainly only a variant of *Naigamesha*. This *Naigameya* is declared to be another form, or a son and companion, of the war-god *Skanda*, which latter likewise is represented as dangerous to children. A passage of the *Mahābhārata*, quoted in the Dictionary, *sub voce naigamesha*, asserts that he is *chhāgavakra* or 'goat-faced,' just like the *Nemeso* of our sculpture. The goat's head excellently suits a deity, who has to do with the procreation of children, as the strong sexual instincts of the goat did not escape the notice of the ancient Hindus.¹⁴ Hence, it may be inferred that the goat's head was the original attribute of *Naigamesha-Naigameshin*, the Brahmans substituting later a ram's head on account of the seeming connection of the name with *mesha*, 'a ram,'¹⁵ and the Jainas a deer's head on account of the compound *Harinegamesī*, seemingly connected with *hariṇa*, 'a gazelle.' I may add that *Naigameshin's* position as *Indra's* general offers another point of contact with *Naigameya*, who is either considered as identical or as closely connected with *Skanda*, the field marshal of the gods.

If we now return to our sculpture, *Nemesa-Naigameshin's* divine rank is indicated—(1) by his ornaments, bracelets on the upper arm and a very broad necklace (see above the story of *Kṛishṇa*), (2) by the elaborately carved throne on which he sits, (3) by the female attendant to his proper left, who apparently fans him with a *Chaurī*, and (4) by the fragment of a canopy or *chhatra*, which, I think, is visible above his head. *Nemesa's* face is turned to the right, and he lifts his hand apparently addressing somebody who was represented on the lost right half of the slab. At his left knee stands a small naked male, characterised by the cloth in his left hand as an ascetic,¹⁶ and with uplifted right hand. Below this figure is a fragment of an inscription, showing on Dr. Führer's rubbings very plainly the syllables *bhaga*. The first word was therefore *bhaga-*

¹¹ See the two Petersburg *Dictionaries* under these words. The identity of *Harinegamesī* with *Naigamesha* has already been hinted by Böhtlingk, *sub voce Harinaigameshin*. The latter word is a faulty form, given by Mr. Colebrooke in his *Essay on the Jainas*, probably in accordance with a bad MS. of one of the commentaries of the *Kalpasūtra*.

¹² For a representation of *Naigamesha*, as represented in the Elura sculptures, see *Trans. R. As. Soc.*, vol. II, p. 326, 1st plate—J. B.

¹³ See, in addition to the passages quoted in the Dictionaries from the *Suśruta Saṃhitā*, and the *Ashṭāṅgahridaya*, *Uttarasthāna*, ii, 63, and iii, 12-14.

¹⁴ *Āpastamba, Dh. Sū.* II, 14, 13, quotes a Vedic passage to this effect: "Therefore, a he-goat and a learned Brāhmana evince the strongest sexual desires."

¹⁵ I am not able to offer any etymology for *naigamesha* and *naigameya*.

¹⁶ Compare the figures of monks on Dr. Bhāgvānlāl's slab from Mathurā

vā "divine," and a proper name no doubt followed. This epithet makes it probable that the ascetic is meant for a Tirthamkara, because, as far as my observation goes, *bhagavā* is not applied in the inscriptions to ordinary monks. Next, on the left comes the female fan-bearer already mentioned. To the left of her stands another female, who raises her right arm in astonishment and looks apparently at the ascetic. She wears earrings, a necklace, armlets, anklets and the usual dress of married ladies, while a scarf, or *sārī*, hangs over her shoulders. At some little distance further to the left, apparently in a separate section of the slab, which is indicated by remnants of architectural ornaments, is found the upper half of a mutilated female figure, who wears the usual ornaments. She likewise raises her right arm and supports with her left on a dish or cushion the body of a motionless infant with the hands folded on its breast.

A Jaina sculpture representing Naigamesha, a small Tirthamkara and a female with a small infant can only be taken to refer to the most famous legend, in which the deity plays a part, *viz.*, the exchange of the embryos of Devanandā and Triśalā. And it seems to me that the various figures on our slab may be explained on this supposition. The story, as related in the *Kalpasūtra*,¹⁷ is briefly this,—“When Indra became aware that Mahāvīra had taken the form of an embryo in the Brāhmaṇī Devanandā’s body, he paid his reverence to the Arhat that was to be born. It then occurred to him that an Arhat ought not to be born in a low Brahmanical family, but only in a noble royal race, and that it was and always had been the duty of the reigning Indra to transfer the embryo, in case through the influence of his Karman an Arhat had descended into the body of a female of the Brahman caste. In order to fulfil this duty, Indra directed Hariṇegamesī, the divine commander of infantry, to transfer Mahāvīra from the body of Devanandā to Triśalā, a lady of the Jñātrī family of Kshatriyas who was also with child. Hariṇegamesī then repaired first to the Brahmanical quarter of Kuṇḍagrāma, took Mahāvīra from Devanandā, cleansing him from all impurity, and carried him carefully in his folded hands to the Kshatriya quarter of the same town. There he took Triśalā’s embryo from her, likewise duly cleansing it, and put Mahāvīra in its place. Next, he returned to Devanandā and placed Triśalā’s child in her body. During these operations the two ladies and their attendants lay in a deep magic sleep. Finally, the deity returned to Indra’s abode and reported to him that his orders had been carried out.”

As our slab represents Naigameshī-Nemeso, seated in state on his throne, the scene must be laid in Indra’s heaven, and it can only refer either to the moment when Indra gave his orders, or to the period when Nemeso had returned from his journey and made his report. The position of the deity, who is apparently speaking to somebody,—probably Indra,—who was represented on the lost right half of the slab, speaks in favour of the second alternative. The small ascetic at Nemesa’s left knee, called in the inscription “divine” . . . , is no doubt meant for Mahāvīra, who is introduced by the artist with the attributes of a monk, in order to show the subject to which the conversation refers, and he is represented so small, because in reality he is not yet born and has not yet reached the position of an Arhat. The female, with the small motionless infant in the separate section, is probably Triśalā, represented in an apartment of her palace, having just received her new precious burden.

¹⁷ *Sacred Books of the East*, vol. XXII, p. 223 ff.

In confirmation of this interpretation, I may point to four mutilated statues now in the Museum at Mathurá, lithographed by Sir A. Cunningham in the *Arch. Surv. Reports*, vol. XX, plate iv, 2-5. Two of them represent seated females. "Each of them has," as Sir A. Cunningham says, *op. cit.*, p. 36, "a small child lying in a dish on her lap. The left hand supports the dish, but the right is raised up to the shoulder. Both females appear to be naked." The other two figures are males with the heads of animals. "Both," to use Sir A. Cunningham's words, "are represented in the same action. The larger figure carries a pair of children, male and female, in his left hand, each being grasped by one arm at full stretch. The right hand of the figure is raised to the shoulder in the same position as the right hands of the females. On each shoulder a small child is seated facing the head of the figure. The smaller figure is exactly the same as the larger one, excepting that it carries only one child by its outstretched arm." Sir A. Cunningham then goes on to say that he has been unable to find a clue to these curious 'ox-headed' figures, and that he abandoned his first idea that they might be Yakshas and Yakshinis of gigantic size preparing to eat the children, because the small figures, seated on the shoulders of the two males, seemed to point to a more friendly connection between the two parties.

With respect to Sir A. Cunningham's description I must state that I differ from him in one important particular. In my opinion the two males are not 'ox-headed,' but 'goat-headed;' for, between the much mutilated bodies of the children and the likewise somewhat disfigured heads, pendent goats' ears are recognisable, especially in the smaller figure. This granted, it is evident that both males are representations of Naigamesha. With this identification the other details admit of explanation. The motionless infants, represented in connection with the males, are the two embryos, which Naigamesha had to exchange. If the artist represented the larger Naigamesha with two children on his shoulders and two in his hands, and the smaller one with two on his shoulders and one in his hand, he probably meant to indicate two different steps in the transaction, *viz.*, that the deity first took the children out of their mother's bodies and 'cleansed them of all impurity,' as the *Kalpasútra* says, and later conveyed them to their new destination on his shoulders. The two female figures are, of course, No. 2 Triśalâ and No. 3 Devanandâ, who are represented, the former with a male child on her lap and the other with a female one, in order to show what each received. And it must be noted that the higher rank of Triśalâ seems to be indicated by the more costly necklace which she wears. The story, which the sculptures tell according to this explanation, may have differed in one detail from that of the *Kalpasútra*, where Negamesî is said to have taken Mahâvîra in his joined palms, not on his shoulder. But it is also possible that the change is an invention of the sculptor, who wished to represent the deity as carrying the two infants, for both of which there would not have been any room in his hands.

If one compares these figures with our slab, the very close resemblance of the position, of the infant, and of the attitude of the female holding it, is at once apparent. And this point, taken together with the unmistakable figure of Naigamesha-Nemeso, irresistibly leads to the conclusion that the legend referred to must be the same in both sculptures.

The other two relievos on plate II, *B* and *C*, are found on a fragment of the doorstep

from one of the two temples, buried under the Kaṅkālī mound. Though they bear no inscription, they cannot be later than the first century B.C.; for one of the two temples existed on the evidence of the very ancient No. I of my second Series of Mathurā inscriptions already in the middle of the second century B.C., while the likewise archaic inscription No. IV of the same Series which records the erection of the second temple, cannot be later than about the middle of the first century. The obverse, *A*, represents the worship of a Stūpa by two Suparṇas, half birds and half men, and by five centaurs or Kimnaras. One of the former offers a garland and the other, as well as three of the centaurs, two on the right and one on the left, bring jars or boxes filled with flower-bunches (?). The last two centaurs on the left seem to carry brooms or fans, made of branches. On both sides of the Stūpā stand trees, and the two Suparṇas seem to be seated on, or hovering above, the bending branches of those nearest to the Stūpa. All the five figures wear turbans, such as many of the males of rank represented on Buddhist sculptures wear.

A somewhat similar scene, where Suparṇas worship a Stūpa, occurs on a relieve at Sanchi (Fergusson, *Tree and Serpent Worship*, plate xxviii, fig. 1).¹⁸ But it must be noted that the Sanchi figures are much more like Greek harpies, while those on our slab are done in a more conventional manner like the winged figures on the Assyrian and Persian sculptures. Among Brahmanical representations, those of Garuda, the king of the Suparṇas, on the Gupta seals¹⁹ are worthy of comparison. Centaurs have been discovered on the Buddhist monuments in Gayā and elsewhere, and, in all probability, they go back to Greek models. What is particularly remarkable in those on our slab is the branch which hides the place where the human body is united with the rump of the horse. As far as I have been able to ascertain from my colleagues, versed in classical archæology, there are no Greek sculptures showing this particular.

The reverse of our doorstep contains a fragment of a procession, apparently about to visit some sacred place. On the extreme right we have two horsemen, each preceded by a 'syce,' or groom. Next follows a covered cart, drawn by two enormous bullocks, as big as those of the Pālanpur breed, and filled with males and females. The cart closely resembles a modern shighram, and the driver, who lifts his goad, is seated, as is still the custom, on the pole. The tails of the animals are tied to strings connected with the yoke, just as is the case with those of the horses on the Sanchi reliefs.²¹ Behind the cart comes again a horseman and finally an elephant with two riders. The elephant is very badly done. The trappings of the several animals are exactly like those represented on the Sanchi sculptures. But similar carts are not traceable on the latter, where very Greek-looking chariots drawn by horses appear instead.

The two sculptures on plate III are found on the two sides of a fragment of a *Toraṇa*, and the scenes represented on them correspond to each other very closely. On both we have triangular pieces in the upper corners and three rows with figures, separated by semi-circular rails, or *Vedikās*, with flowers, each row of figures ending with an

¹⁸ Compare also *ibidem*, plates xxiv, 2; xxv, 1; xxvi, 1; xxvii, 1, where Suparṇas are represented as worshipping the Bodhi tree.

¹⁹ See Fleet, *Corpus. Inscr. Ind.*, vol. III, plate xxxvii, and Dr. Hearnle's new Gupta Seal in the *Journ. As. Soc. Beng.*, vol. LVIII, Pt. I, p. 85ff.

²¹ Fergusson, *op. cit.*, Plate xxxiv, Fig. 1, etc.

open-mouthed *Makara*, which—in five cases—a man teases by taking hold of its tongue and upper jaw. The *Makara*, filling the corner of a row of figures, is common also on all Buddhist monuments.²² In the cornerpiece on the obverse (*A*) the chief group is placed on the left side and consists of a male with a peaked ornament on his head (a crest-jewel?), holding a garland and four females in the attitude of worship; just below them appears a portion of an empty covered carriage. Further to the right stand five other smaller males (?), four in the attitude of worship, and carrying a large tray with offerings, the nature of which is not distinguishable. The extreme left is filled by five vessels of various shapes and sizes, from one of which rise the leaves of a plant. In the corresponding portion of the reverse (*B*) there is again in the back-ground a group consisting of one male with the peaked head-ornament and three or four females, one of whom holds a garland, further in front also a servant with offerings and a small male figure in the attitude of worship. Below the group appears likewise a portion of a carriage. The place, which on the other side is occupied by jars, is here filled up by a Stûpa and by two platforms of stone (*pîthikâ*), which in the centre seem to have borne representations of sacred marks (*Pâdukâs*?), and at the upper ends are decorated, each with two lotuses. Two of the semi-circular rows of figures on the obverse, the first and the third, contain each two covered carts (*shighram*) very similar to that on plate *II*, *C.*, which are apparently each occupied by several passengers and attended by servants. In front of the cart in the first row walk three dancing girls, who may be easily recognised by the manner in which they expose their persons. It is possible, but not certain, that two of them support with their left hands trays or dishes with offerings. In the third row we have in the place of the dancing girls portions of a clothed male figure seated on a throne and attended by a female fan-bearer. The second row of the obverse shows running male figures with flying upper garments, holding bunches of flowers (lotuses?) in their hands.

On the reverse only the second, or central, row contains the representation of an uncovered bullock or horse-cart, preceded by dancing girls. Behind this cart comes a male figure riding on a marine monster, and in front there is a mutilated male figure on a throne. The riders on sea-lions and *Makaras* reappear in the two other rows. In the first there is also a mutilated male figure on a throne, attended by a female fan-bearer, at whose dress a *Hamsa* nibbles. The back-ground behind the *Hamsa* is occupied by a monument, possibly a temple, enclosed by a wall. In the third row, two male figures with upturned faces and uplifted hands are visible in front of the riders, as well as a piece of the garment of a third.

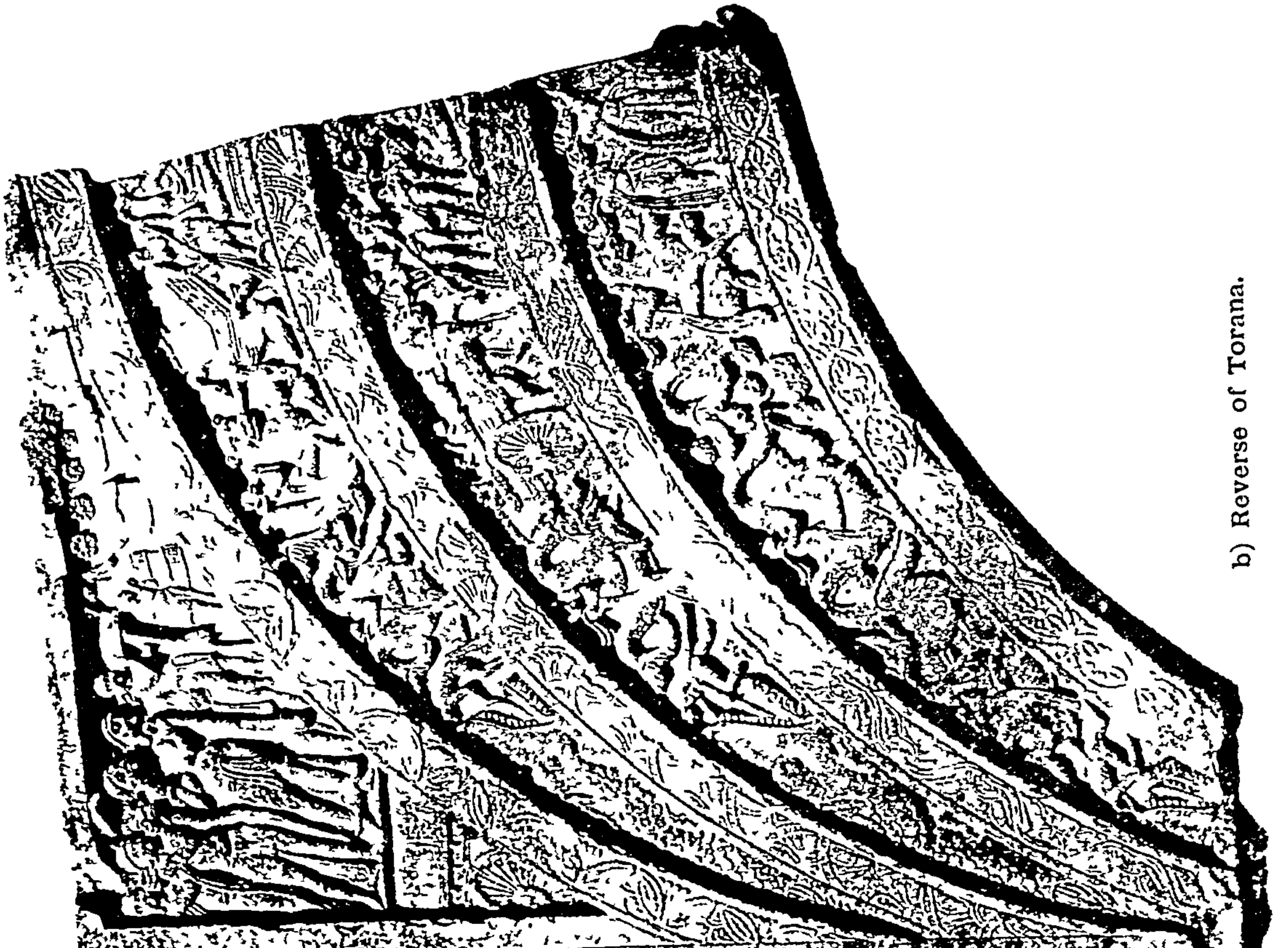
The general character of the scenes represented is, of course, not doubtful. They refer to the worship of one or several Jaina sanctuaries and to processions or pilgrimages undertaken for this purpose. Many of the details must be likewise familiar to every student of Indian archæology, and they agree in part at least with the descriptions of such scenes occurring in Jaina works. The jars of various shapes, even those with plants, appear frequently on the Buddhist Stûpas, and the Jaina descriptions of the pilgrimage of the deity *Suriyâbha* to the *Ambasâlavana* Chaitya mention them

²² On the *Amarâvati* Stûpa, Burgess, *Arch. Rep. South India*, vol. I, plate xxviii, 6, there is a similar scene in which a female takes hold of a *Makara's* tongue.

MATHURA SCULPTURES

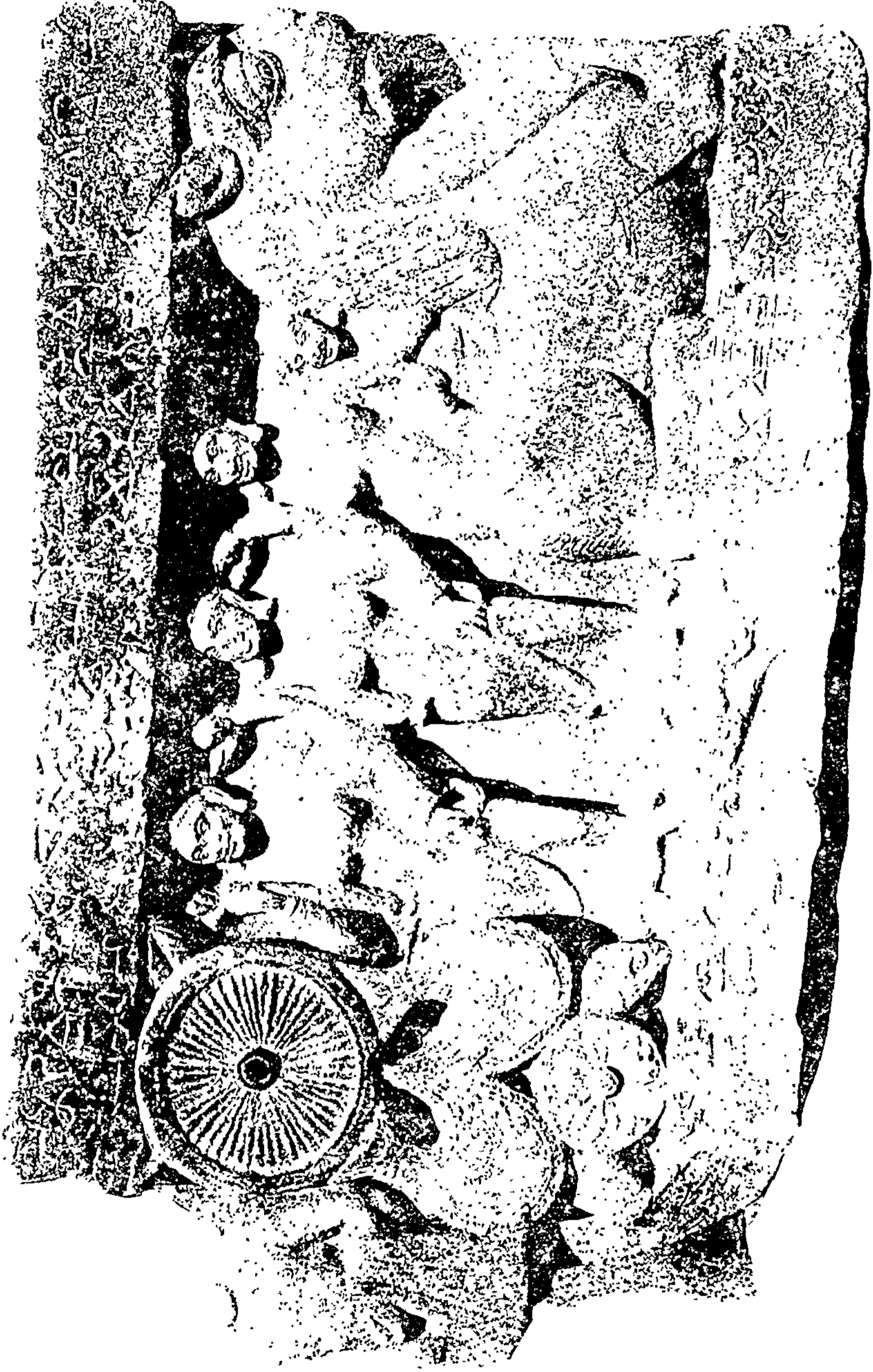


a) Obverse of Torana.



b) Reverse of Torana.

MATHURA JAINA SCULPTURES.



distinctly as requisites of worship.²³ Again, the stone platforms, with lotuses and other sacred marks, occur on the Bharhut sculptures.²⁴ Nor are the riders on monsters and the running figures with flying garments unknown on the Buddhist Stūpas,²⁵ where the latter are easily recognisable as Vidyādharas, moving through the air. Similarly, the dancing girls, who, even in modern times, are engaged to perform in honour of the Tirthamkaras, are frequently represented on the Buddhist monuments as exhibiting their art at festivals. But other points, like the introduction of the half visible clothed males, seated on thrones, and the representations of carts along with the riders on marine monsters and Vidyādharas, are puzzling, and it is difficult to decide whether the artist intended to lay his scene in heaven or on earth, and whether all the figures on each of the two sides of the Torana must be taken as a whole or if each row represents a scene complete in itself. The most probable view is perhaps that the artist did not intend to give two compositions only, based on particular texts or illustrating particular legends, but merely wished to show how gods and men are eager to pay homage to the Tirthamkaras, to their Stūpas and temples.

Plate IV reproduces the mutilated slab, which bears No. XXI of my second Series of Mathurá inscriptions :²⁶—

“The year 79, fourth month of the rainy season, day 20,—on that (*date, specified as above*, Aya-Vṛidhahasti, a preacher in the Koṭṭiya gaṇa and the Vairā śākhā gave the advice to make an image of the Arhat Nandiāvarta (*Ara*) the image, the gift of the female lay disciple Dinā (*Dallā*), wife of was set up at the Vodva Stūpa, built by the gods.”

The central piece on the slab is a *Dharmachakra* supported by a *Trisūla*, which itself rests on a lotus.

It belongs to the class of the *Chakras*, made conventionally and with a great number of spokes, which are not uncommon on the Amarāvati Stūpa (see Burgess, *op. cit.*, plates xxvi, 6, xxxiii, 2), and may be a later development of the carefully done wheels.

It differs from those on the Buddhist and other Jaina sculptures by the two ear-like projections at the top, as well as by the addition of two *Śaṅkhas*,²⁷ which lean against the basis. On the right of the *Dharmachakra* there is the mutilated figure of a naked ascetic, who, as usual, has a piece of cloth hanging over his right arm. This is probably the Arhat mentioned in the inscription. To the left of the *Chakra* stand four clothed females, wearing the usual ornaments of married women and holding garlands in their hands with which they evidently intend to worship the sacred symbol. The faces of these females look like portraits. Three of them seem to be matrons of mature years; the fourth is smaller and apparently much younger. The last two are half hidden by the figure of a large crouching lion, facing the left.

The most noticeable point is the *Dharmachakra*, which, as the Mathurá sculptures prove, was used and worshipped as much by the Jainas as by the Bauddhas. The fact is not very astonishing, as the wheel is the emblem of rule and government with all

²³ See Professor E. Leumann's translations from the *Rāyapateñijja Sutta*, *Acte du Vième Cong. Int. Orientalistes*, tome III, 2, p. 500 and *passim*.

²⁴ See Cunningham, *Bharhut*, plates xxxi, 2-4, xxx, 3, etc.

²⁵ *Arch. Reports South India*, vol. I, plates xxxiii, 2, xxxiv, 1, xxxvi, 2, and *Cave Temples*, plate 1, Fig. 1-2.

²⁶ *Ante*, vol. II, pp. 195f.

²⁷ The *Śaṅkhas* have probably been added *maṅgalārtham*.

Hindus, and the Sanskrit *Koshas* give *rāshṭra* as one of the meanings of *chakra*. The epithet *apratihatachakra*, 'he whose wheel, *i.e.*, rule, is unopposed,' is commonly given to kings in the inscriptions, and there are hundreds of passages in epic and classical poetry in which the *chakra* of kings is mentioned. Nor are the compound *dharmachakra*, 'the rule of the sacred law,' and the familiar phrase *dharmachakram pravartayati*, 'he sets in motion the wheel of the law,' *i.e.*, 'he causes the rule of the law to spread,' wanting in Brahmanical literature. The larger St. Petersburg Dictionary quotes several passages from the *Mahābhārata* where they occur. It is said of Bhīshma, *Mah. I.*, 109, 14:—

भीष्मेण विहितं राष्ट्रे धर्मचक्रमवर्तत ।

"The rule of the law continued, which Bhīshma had established in the kingdom;" and *Mah. XII.*, 356, 2:—

यत्र पूर्वाभिसर्गे वै धर्मचक्रं प्रवर्तितम् ।

नैमिषे गोमतीतीरे तत्र नागाह्वयं पुरम् ॥

"A town, called Nāga, lies on the bank of the Gomatī in the Naimisha forest, where in a former creation the rule of the law was caused to spread."

Considering that the metaphorical meaning of *chakra* is very common with the Brahmanical poets and easily intelligible as an outgrowth of the idea that the unopposed progress of a king's chariot shows the wide extent of his power, it may be safely assumed that the application of the expression to the triumphant progress of the sacred law is likewise of Brahmanical origin, as the passages from the *Mahābhārata* indicate. And it naturally follows that the Jainas and Buddhists, who both worship the *Dharmachakra* as the emblem of the rule of their respective creeds, borrowed it from the Brahmans, and that the commonly prevalent idea is erroneous, according to which the *Dharmachakra* is a distinctive mark of the Buddhists and their particular invention.

These new sculptures from the Kaṅkālī Tīla teach the same lesson as Dr. Bhagvānlāl's Mathurā slab published in the *Transactions of the Leyden Congress*, and prove that the ancient art of the Jainas did not differ materially from that of the Buddhists. Both sects used the same ornaments, the same artistic *motives* and the same sacred symbols, differences occurring chiefly in minor points only. The cause of this agreement is in all probability, not that the adherents of one sect imitated those of the other, but that both drew on the national art of India and employed the same artists. Full proof of this assumption, which modifies the statements in some standard works on Indian archaeology regarding the development of ancient Indian art, can only be obtained by the excavation of really old Brahmanical temples. And it is to this task that the Archaeological Survey in India ought to direct its attention, as a thorough exploration even of a few Śaiva and Vaishṇava temples, which date from the second or first century before our era, will do more for our knowledge of the history of the Indian religions than the excavation of a hundred Stūpas or Vihāras.

But even at present various pieces of collateral evidence are available which support the view that all the several Indian sectarians took their sacred symbols and the ornaments of their temples from one common storehouse. Chief among these is the now generally acknowledged fact that the Brahmanists, the Jainas and the Buddhists, all and at the same time, contributed to the development of the cave temple architecture

which formerly was considered to be a speciality of the Buddhists. It is now conceded that the oldest known caves at Barâbar and Nâgârjunî belonged to the Vaishnava Âjîvikas, and those near Katak to the Jaina worshippers of the Arhats. The undoubtedly Buddhist Lenas date from somewhat later times. It is, therefore, not in the least doubtful that all the old Indian sects used rock-excavations for sheltering their ascetics who wished to live in retirement, and sometimes also their idols, and it is highly probable that this usage goes back to times antecedent to the rise of Buddhism and Jainism. In the face of such facts one can only say that it would be surprising if the worship of Stûpas, of sacred trees, of the Wheel of the Law, and so forth, more or less distinct traces of which are found with all sects, as well as their representation in sculptures, were due to one sect alone instead of being heirlooms handed down from remote times before the beginning of the historical period of India.

XXV.—THE BHATTIPROLU INSCRIPTIONS.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined ten inscriptions, which were discovered by Mr. A. Rea in the Bhatti-prolu Stûpa, are published here in full according to impressions, and in the case of No. X, also according to a photograph furnished to the editor by Mr. Rea.¹

Nos. I—IX are incised on three relic caskets, partly on the circular tops and partly on the rims of the lower stones. Their preservation is good except in parts of No. III and in No. IV, which latter is effaced. No. X is scratched on a small hexagonal piece of crystal and difficult to read on account of the shallowness of the strokes. The great interest and value of the first nine documents lie in their characters, which mostly resemble those of Aśoka's inscriptions, but show also peculiarities met with nowhere else. The details are as follows:—

(1) Twenty-three letters, *viz.*, the initial vowels *ā, â, u, o* and the consonants, *k, kh, chh, ñ, t, th, n, t, th, dh, n, p, ph, b, y, r, v, s* and *h* agree exactly with those of the Southern Maurya alphabet.

(2) The letter *g* has both the usual angular Maurya form and that with the rounded top, which occurs occasionally in Aśoka's Edicts, *e.g.*, in *magesu* Pillar Edicts, VII. 2, 2, and is used invariably in the later inscriptions. The first palatal, *ch*, has a tail caused by a prolongation of the vertical. The third lingual, *ç*, shows slanting strokes instead of straight ones, which peculiarity is also repeatedly observable in the word *pāsamda* (Kâlsî version of the Rock Edict XII., 1, ll. 33—34) and in *ambîvâdikâ*, Allahabad, Queen's Edict, l. 3. The dental media, *d*, exactly resembles the Maurya letter, but is turned round like the Andhra *da* and that of the modern Devanâgarî. The same remarks apply to the fourth labial, *bh*.

(3) Five letters are entirely abnormal, *viz.*:—

(a) *gh*, which is expressed by the sign for *g* with a curve to the right denoting the aspiration (compare the Maurya *chha, dha* and *pha*, which have been formed in a

¹ See the plates. Preliminary notices, treating chiefly of the palæographic peculiarities of the first nine, have been printed in the *Academy*, 1892, p. 521, and in the *Vienna Oriental Journal*, vol. VI. p. 148.

similar manner out of the signs for *cha*, *ḍa* and *pa*). It occurs in the names *Vaghavá*, i.e., *Vyághrapád* (II. 2), *Satugho*, i.e., *Śatrughna* (II. 8), *Chaghaña*, i.e., *Jaghanya* (VII), *Chagho*, i.e., *Chāṅga* (? VIII. 2), *Akhagho*, i.e., *Akshaghna* or *Rikshaghna* (VIII. 5).

(b) *j* has the angular form, which is rare in Aśoka's inscriptions, (but see, e.g., *rājá*, Girnār Rock Edict, IX. 1) and the usual one in later documents, minus the central horizontal bar. It occurs repeatedly (e.g., I, A, B) in the word *majusa* or *majúsa*, i.e., *mañjúśhá*.

(c) *m* is turned topsy-turvy. It is found in the last-mentioned word and frequently in well-known names like *Samana* (III. 5), i.e., *Śramaṇa*, *Máho* (VIII. 5), i.e., *Mágha*, etc.

(d) *l* shows instead of the short horizontal bar on the left a long slanting line attached at an acute angle to the right of the vertical stroke. It occurs only in names, e.g., *Pigalako* (III. 9), i.e., *Piṅgalaka*, *Oḍalo* (III. 11), i.e., *Oḍála* or *Audára*, *Gilāno* (VII. 13), i.e., *Glána*, *Gosálakānam* (III. 16), i.e., *Gośálakānām*, and so forth.

(e) The lingual sibilant looks almost exactly like the *kra* of the later inscriptions, and seems to be developed from the *sha* of the Kālsī version of the Rock Edicts by turning the latter sign completely round and converting its upper curve into a crossbar. It occurs regularly for *sa* in the termination of the genitive of vowel-stems, e.g., *Kurasha* (I, A, B), in the genitive plural *tesham* (VI), i.e., *teshám*, in the word *shamuga* (I, A), i.e., *samudga* and in many proper names.

(4) There is further the lingual *l*, which does not occur in Aśoka's Edicts. It looks like a *pa* with a short horizontal bar, attached to the right of the vertical stroke; it is more archaic than the corresponding Andhra letter and very similar to the *la* of a Sanchī inscription. It occurs in the word *phāḷiga*^o (I, A), i.e., *sphātika* and in various proper names.

(5) The notation of the medial and final vowels shows two very remarkable peculiarities:—

(a) The short *a* is invariably marked by the horizontal stroke to the right of the consonant, which denotes long *á* in the Maurya alphabet, except when an Anusvāra follows. The latter limitation is probably due to the circumstance that the Anusvāra was considered equivalent to *aṁ*, in which form it is invariably given in the native lists of *mātrikás*, or the alphabets.

(b) The long *á* is usually marked by a horizontal stroke and a vertical hanging down from its end. In *negamá*, VIII, 1, a cursive form, consisting of a long notched horizontal stroke, appears instead.

(6) In other respects the notation of the medial vowels mainly agrees with that used in Aśoka's inscriptions. The diphthong *o* is however more commonly expressed by a bar projecting to the right and to the left of the consonant than by two separate strokes. The former *o*, though rare in the Edicts, does occur occasionally, see, e.g., *nigohāni*, Pillar Edict, VII, 2, 2. Finally, in the syllables *ni* and *ní* the vowel is attached to the middle of the vertical stroke of *n*, according to the analogy of *na* and *ná*.

(7) The initial vowels *i*, *í*, *ú*, *e* and the consonants *jh* and *ḍh* do not occur, and there are at least no certain traces of the palatal sibilant *ś*, though there is a sign somewhat like it in a difficult name towards the end of III, 10.

BHATTIPROLU CASKET INSCRIPTIONS.

ON THE LID OF THE SECOND CASKET.

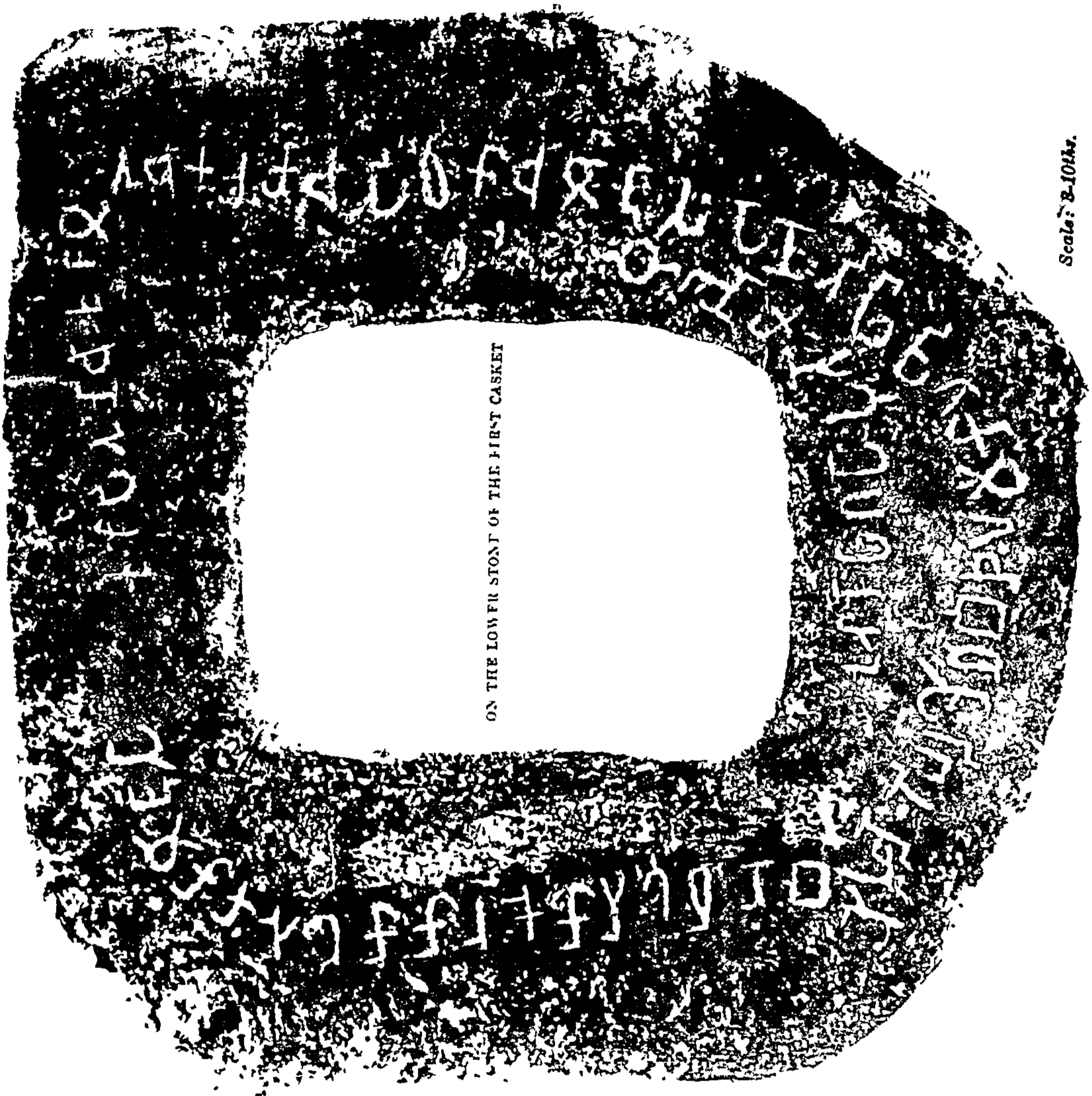


ON THE EDGE OF THE BOX OF THE SECOND CASKET.



Scale: 8-10ths.

BHATTIPROUJ CASKET INSCRIPTIONS.



ON THE LOWER STONE OF THE FIRST CASKET

ON THE CRYSTAL.

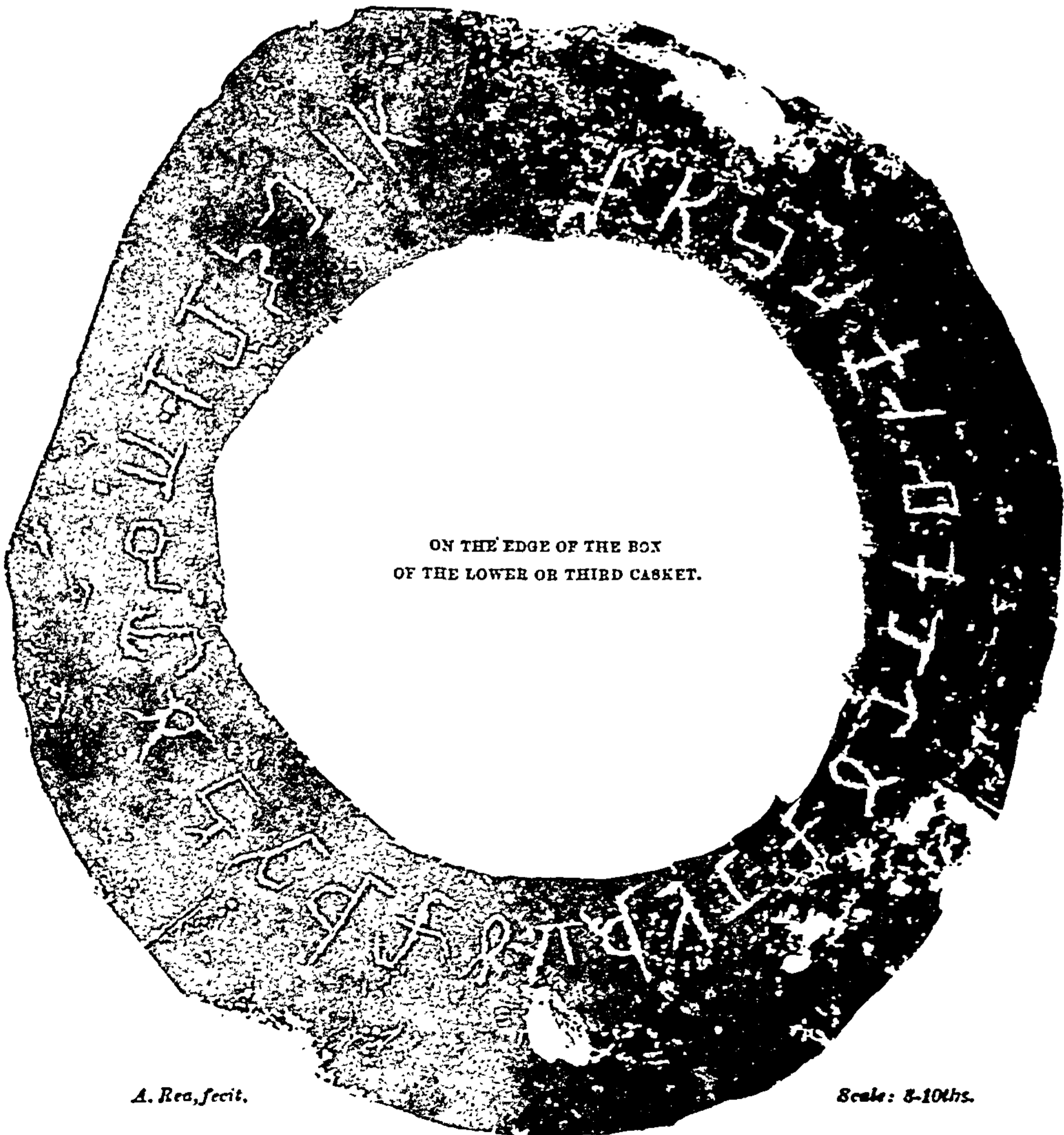
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Fulv. 110.

A. Rea, fecit.

BHATTIPROLU CASKET INSCRIPTIONS.

ON THE LID OF THE THIRD CASKET.



ON THE EDGE OF THE BOX
OF THE LOWER OR THIRD CASKET.

The inscription, No. X, which is incised on the piece of crystal, shares only two of the peculiarities, just described. Its *cha* (l. 2) has a tail and its *da* in *°deśānam* (l. 3) and in *dānam* (l. 6) opens towards the left. In other respects its letters, as well as its vowel notation, fully agree with those of Aśoka's Edicts. It may be noted that it twice offers in *Śamaṇudeśānam* (l. 2) with the palatal sibilant exactly in the places where it would stand in Sanskrit. This agreement of its characters with those of the Maurya inscriptions leads to the supposition that it belongs to the same time as the latter.

But the first nine inscriptions are also probably only a few decades later than Aśoka's Edicts. They unfortunately contain no historical statements which might be used to absolutely prove the correctness of this estimate. They mention, it is true, the names of a king *Kubirako* or *Khubirako*, i.e., *Kuberaka*, of various families, of *goṭhīs* or committees and Buddhist saints. But none of them is traceable in any other historical source. Under these circumstances, all that remains is to fall back on arguments deduced from a comparison of other datable inscriptions, which, of course, may be deceptive. If one does this and places on the one side the alphabet of the Aśoka Edicts and on the other those of the Nānāghāt, Hathigumphā and Bharahut-Toraṇa inscriptions, which belong to about the middle of the 2nd century B.C., one can only come to the conclusion that the Bhattiprolu inscriptions hold an intermediate position between the two sets, but are much more closely allied to the first than to the second. On this evidence, which, I repeat, may mislead, they cannot be placed later than 200 B.C., but may be somewhat earlier.

If this estimate is correct, their characters prove (what, indeed, is also made probable by facts connected with Aśoka's Edicts) that during the 3rd century B.C. several well-marked varieties of the Southern Maurya alphabet existed; for they contain a system which cannot have sprung up in a short time, but must have had a longer history. The importance of this result lies therein, that it removes one of the arguments of those scholars who believe the introduction of writing to have happened during the rule of the Maurya dynasty. It has been stated repeatedly that one of the facts proving the Aśoka Edicts to belong to the first attempts of the Hindus in the art of writing, is the absence of local varieties among the letters of versions, incised at places which lie at distances from each other of more than a thousand miles. This argument is based, as I have pointed out more than once, on imperfect observation, and it may be met also by the obvious objection, that Aśoka's Edicts were all issued from the same office, and that the importance naturally attributed to the writing of the royal clerks at Pāṭaliputra might be expected to influence the copyists in the provinces and to induce them to imitate as much as possible the shape of the letters used at head-quarters. Nevertheless, if the Bhattiprolu inscriptions now show a system of writing, which in some respects is radically different and which may be reasonably supposed to have arisen in Aśoka's times or even earlier, they furnish a very great help to those who, like myself, believe the art of writing to have been practised in India for many centuries before the accession of Chandragupta to the throne of Pāṭaliputra.

This is, as far as I can judge at present, the chief value of the new alphabet. I do not think that it teaches us much regarding the history of the Southern Maurya characters and regarding the manner in which they were derived from their Semitic prototypes. There is only one form among them which, I think, may be considered for

good reasons as more ancient than the corresponding Maurya character. This is the *m*, whose shape comes so close to the full form of the Northern *m* that I should not wonder if the two little strokes below the circle had really stood originally below the circle or semicircle and the letter had been turned topsy-turvy only later. Further, it is possible that the *gh* of the Bhaṭṭiprolu alphabet, which, as stated already, has been formed by the extension of a principle underlying the formation of *chha*, *dha* and *pha*, proves the Semitic prototype of the Southern Maurya characters to have been destitute of a sign for the guttural *media aspirata*. Though the common Southern *gha* looks like an independent character, it may have been formed out of a *ga* with a round top by the addition of a curve to the upper right corner and by then turning the whole letter round. If this view is correct, the Bhaṭṭiprolu *gh* probably dates from very ancient times and is quite as old as the sign of Aśoka's Edicts. On the other hand, two other letters, the *j* with two bars and the lingual sibilant *sh* are in all probability younger than the corresponding Maurya characters. With respect to *sh* this is self-evident. As regards the *j*, the central bar probably has to be regarded as an essential part of the letter on account of the shape of *jha*, which has been fashioned out of a *ja*, consisting of a vertical and a short horizontal stroke by the addition of a small upward stroke on the right. Nor is it possible to assume that the more elaborate system of vowel-notation in the Bhaṭṭiprolu inscriptions is more ancient than the simpler one, found in all other Indian alphabets; for the Semitic original of the Southern alphabet in all probability had no vowel-marks. Hence, a system of notation, requiring eight instead of seven signs for the purpose must be regarded *a priori* as the later one. With respect to the remaining anomalies, I am not able to say anything definite. But I would point out that, with the exception of the position of the letter *da*, not one of the peculiarities of the Bhaṭṭiprolu alphabet has left any trace in the later Indian alphabets.

The language of the Bhaṭṭiprolu inscriptions is of the type of the Pali, from which it differs only by the occurrence of the lingual sibilant in Nos. I—IX, and of the palatal one in No. X. Though the two signs differ, I believe that the sound for which they served was the same. There is, as far as I am aware, neither any modern nor ancient Prakrit dialect, which has or had more than two sibilants, the dental one and that which comes near to, but is a little thicker than, the Sanskrit palatal *śa*.

With regard to the contents of the inscriptions, I may confine myself to the remark that two of the caskets are said (see Nos. I and V) to be intended for relics of Buddha. This point, I think, speaks too in favour of the antiquity of the inscriptions.

TRANSCRIPTS AND TRANSLATIONS.

I.²

(A.) Kurapituno cha Kuramâ[t]u cha Kurasha Siva[sha]³ majusam-panatî phâligashamugam⁴ cha Budhasarirânam nikhetu [1].

(B.) Banavaputasha Kurasha shapitukasha majusa [1].

² Nos. I and II are incised on the rim of the lower stone of the first casket.

³ Looks like *Sivaka* as the lower curve of the *sha* has not been formed properly.

⁴ Possibly *phâligam snamugam*.

TRANSLATION.

“By the father of Kura, the mother of Kura, Kura (*himself*) and Siva (*Siva*), (*has been ordered*) the preparation of a casket and (*has been given*) a box of crystal in order to deposit some relics of Budha (*Buddha* ⁵)

“By Kura, the son of Banava, associated with his father (*has been given*), the casket.

II.

Utaro Pigahaputo kânîtho⁶ [∅]

TRANSLATION.

“Utara (*Uttara*), the youngest son of Pigaha (*Vigraha*’).

III.

- | | | |
|----|----|---------------------------------|
| L. | 1 | Goṭhi |
| | 2 | Hirañavaghavâ |
| | 3 | V[u]gâlako K[â]laho |
| | 4 | Visako Thorasisi |
| | 5 | Samano Odalo |
| | 6 | Apaka . Shamudo |
| | 7 | Anuga[h]o Kuro |
| | 8 | Satugho Potako [P]oto Âḷinakâ |
| | 9 | V[a]ruṇo Piga[la]ko Koshako |
| | 10 | Suto Pâpo Kabherakh[o] [Gâle]ko |
| | 11 | Samana[d]âsho Bharado |
| | 12 | Oḍalo Thoratiso Tiso |
| | 13 | Gilâṇo Jambho |
| | 14 | Pudara (?) [B]ûbo |
| | 15 | Gâlavata . . . (?) Janako |
| | 16 | Gosâlakânam Kûro |
| | 17 | Uposhathaputo Utaro |
| | 18 | Kârahaputo [∅] |

TRANSLATION.

“The Committee (*consists of*) :—

Hirañavaghavâ (*Hiranyavyâghrapâd*) Vugâlaka (*Udgâraka*), Kâlaha, Visaka (*Viśvaka*), Thorasisi (*Sthaulaśrshi*), Samana (*Śramaṇa*), Odala, Apaka, Shamuda (*Samudra*), Anugaha (*Anugraha*), Kura, Satugha (*Śatrughna*), Potaka, Pota, Âḷinaka (*Āḷinaka?*), Varuṇa, Piga[la]ka (*Piṅgalaka*), Koshaka (*Kauśika?*), Suta, Pâpa, (Kabherakha?) (*Kuberaka?*), Gâleka (?), Samana[d]âsha (*Śramaṇadâsa*), Bharada (Bharata) (L. 12), Oḍala (*Audâra?*) Thoratisa (*Sthaulatishya*), Tisa (*Tishya*), Gilâṇa (*Glâna*), Jambha, Bûba Janaka, of the Gosâlakas (*Gosâlaka*), Kûra, the son of Uposhatha, (*Uposatha*), Utara (*Uttara*), the son of Kâraha.

⁵ The genitive *sarirânam* has to be taken as *genitivus partitivus*.

⁶ This seems to be meant for *kânîtho*.

⁷ For the change of *va* to *pa*, compare words like Pali *pajâpati*, Sanskrit *prajâpati* and the inscriptional *bhagapato* for *bhagavato*, *pijite* for *vijite*, and the like. Probably Uttara was the stone-cutter who made the casket.

⁸ Nos. III-V are incised on the top stone of the second casket, and No. III in a central disc, lines 1-11 running lengthwise, lines 12-13 breadthwise on the left, and lines 14-18 breadthwise on the right.

IV.⁹

Sama[ṇadā]sha[to hita] . a . . . Budhasha sarirāni mahiyānukammā

Remark.

Nothing can be said regarding the contents of this inscription, except that it mentions relics of Buddha.

V.¹⁰

- L. 1 Goṭhisamaṇo Kubo [I]
2 Hīraṇakāragāmaṇīputo Bābo [II]

TRANSLATION.

“Kuba (*Kumbha*), the ascetic of the Committee (?)”

“Bāba, the son of the village-headman Hīraṇakāra (*Hiranyakāra*).”

VI.¹¹

Shaga[ṭh]inigamaputānam rājapāmukhā¹²[I] Sha . i[sha] puto Khubirako rājā
Shihagoṭhiyā pāmukho [I] tesham amnam maj [ū-]s[am] phāligashamugo cha
pāsānashamugo cha [II].

TRANSLATION.

“By the sons of the Shāgaṭhi *nigama* (*guild or town*), chief among whom is the king—king Khubirāka (*Kuberaka*), the son of Sha.-i, is the chief of the Shīha (*Simha*) Committee—by these (*has been given*) another casket, a box of crystal and a box of stone.”

VII.¹³

Samaṇo Chagha[ñā]puto Utaro Ârāmutara . . [II]

TRANSLATION.

“Samaṇa (*Śramaṇa*), the son of Chaghañā (? *Jaghanya* ?). Utara (*Uttara*) .

. . . .

VIII¹⁴

- L. 1 Negamā
2 Vachho Chagho
3 Jeto Jambho Tiso
4 Reto Achino Shabhiko
5 Akhagho Kelo Keso Māho
6 Seṭo Chhadiko Okhabūlo
7 Soṇutaro Samaṇo
8 Samaṇadāsho Sāmako
9 Kāmuko Chītako [II]

⁹ Incised on the rim to the left and below the inscription on the central disc.

¹⁰ Incised on the outer rim, to the right of the inscription on the central disc. Possibly *Kūbo* is so to be read.

¹¹ Incised on the rim of the lower stone of the second casket.

¹² Read ^o*pāmukhānam*.

¹³ Incised on the rim of the lower stone of the second casket, outside the No. VI, the letters being turned the other way.

¹⁴ Incised on the upper stone of the third casket.

TRANSLATION.

“The members of the guild (*are*):—

Vachha (*Vatsa*), Chagha (Chāṅga?), Jeta (*Jayanta*), Jambha, Tisa (*Tishya*), Reta (*Raivata*) Achina (*Achīrṇa?*), Shabhika (*Sabhika*), Akhagha (*Akshaghna*), Kela, Kesa (*Keśa*), Māha (*Māgha*), Seṭa (*Śvaitra?*), Chhadika (*Chhandika?*), Okhabūla, Soṇutara (*Suvarṇottara*), Samaṇa (*Śramaṇa*), Samaṇadāsha (*Śramaṇadāsa*), Sāmaka (*Śyāmaka*), Kāmuka, Chītaka (*Chitraka*).

IX.¹⁵

Arahadinānam goṭhiyā majūsa cha sha[m]ugo cha [l] tena kama yena Kubirako rājā am[k]i [ll]

TRANSLATION.

“By the Committee of the venerable Arahadina (*Arhaddatta, was given*) a casket and a box. The work (*is*) by him, by whom King Kubiraka (*Kuberaka*) caused the carving to be done.”

X.¹⁶

- L. 1 Mātugāmasa [Nam]dapurāhi¹⁷
 2 Suvanāmāhā
 3 Śamaṇudeśānam cha¹⁸
 4 Gilāṇakerasa¹⁹ ayasaka
 5 [Sa]ṭhiya²⁰
 6 gohiyā a-ga dānam²¹ [ll]

TRANSLATION.

“An *A-ga*,—gift by the women from Nandapura (?) and by the Śrāmaneras from Suvanāmāha, in the *Ayasakasāṭhi gohi* of *Gilānakeras* (?).”

The arrangement of the lines of this inscription seems to be fixed, first by the *cha* after *Śamaṇudeśānam* and secondly by *dānam*. The latter word in all probability concludes the inscription and the former shows, that line 3 is preceded by something else. Nevertheless the exact meaning remains obscure, as the word immediately preceding *dānam* is mutilated and those from *gilāṇakerasa* down to *gohiyā*, though plain enough, are for me at least, inexplicable with any certainty.

¹⁵ Incised on the rim of the lower stone of the third casket.

¹⁶ Incised on the sides of a hexagonal piece of crystal, found inside one of the boxes.

¹⁷ The first syllable is abnormal and the reading uncertain. The last syllable is visible only on the tracings, not on the photograph.

¹⁸ The *cha* has a tail, like in the other nine inscriptions.

¹⁹ There is also a short stroke to the left of the top of *ra*, and it is possible to read *keresa*, which however would be perfectly inexplicable.

²⁰ The left limb of *sa* is abnormal.

²¹ There is on the photograph a letter between *a* and *ga*, which I am not able to make out. Possibly the word may have been *dyāga*. The *da* of *dānam* opens to the right, just as in the other nine inscriptions.

XXVI.—GOVINDPUR STONE INSCRIPTION OF THE POET GANGADHARA.

THE ŚAKA YEAR 1059.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

About five years ago Dr. Fleet sent me a rubbing, received by him from Sir A. Cunningham in October 1883, of an inscription, described as being on a slab of stone in Narsingh Māli's house at Govindpur, in the Nawādā sub-division of the Gayā district of the Province of Bengal. And some time afterwards I received another rubbing of the same inscription from Dr. Burgess, to whom it had been made over by Mr. Beglar.¹ Both rubbings are very faint, and I know that, with a good impression, the wording of the text of this inscription which I now publish may be improved upon; but I feel confident that everything of importance has been made out correctly, and that a renewed examination of the original inscription will not add materially to what I now have to report regarding the contents of it.

The inscription contains thirty-five lines of writing which cover a space of about 1' 8½" broad by 1' 3½" high. At the upper proper left corner a small piece of the inscribed surface is broken away, causing the complete loss of altogether a dozen *aksharas* at the end of lines 1-6. Of the rest of the inscription nothing is actually lost, but, to judge from the rubbings, the proper right half of the writing, from about line 11 to 24, has suffered either from exposure to the weather or from careless treatment; and a few *aksharas* are more or less illegible on the left side. The size of the letters is between $\frac{5}{16}$ " and $\frac{7}{16}$ ". The characters are the peculiar kind of Nāgarī which was used in parts of Eastern India during the 11th and 12th centuries A.D., and the most characteristic feature of which is, that *r*, preceding another consonant, is written by a short line, sideways attached to the right side of the *akshara* of which *r* forms part, not by the ordinary superscript sign. Essentially the same alphabet is used, *e.g.*, in the Dinājpur plate of Mahipāla and in the Âmgāchhī plate of Vīgrahapāla III., and the closest possible resemblance to the writing of the present inscription is shown by the writing of the Cambridge palm-leaf MS. Add., 1693,² which was written in A.D. 1165, and by that of the Hodgson³ palm-leaf MS. 1 of the Royal Asiatic Society, written in the fourth year of the reign of Govindapāla.⁴ In the inscription here edited the sign for *r*, described above, is so small and so shallow that often it can hardly be recognized in the rubbings; and this, as well as the fact that the sign of *anusvāra* and the superscript strokes which turn *e* and *o* into *ai* and *au* are equally faint, and the close resemblance of the signs for *p* and *y*, *t* and *bh*, *m* and *s*,

¹ I saw at once that the inscription, of which these two rubbings had thus been sent to me, was of some value, but have long hesitated to attempt a full decipherment of the text, because the imperfect state of my rubbings suggested the advisability of waiting for a proper impression. To secure one, I applied in April 1892 to Mr. Grierson, and he again, having then left the Gayā District, kindly communicated my request to Mr. D. J. Macpherson, of the Bengal Civil Service. Mr. Macpherson most readily at once sent two of his men to Narsingh Māli's house at Govindpur, but they were told there that two or three years ago a Sabib had come and examined the stone which contains the inscription, and that next day the same Sabib had returned on a camel, and taken the stone away. If this story is really true, I need hardly say that even now I should be grateful to the present owner of the stone for an impression.

² See Bendall's *Catalogue*, plate ii, 2.

³ See Cowell and Eggeling's *Catalogue* in the *Journal Royal As. Soc.*, N. S., vol. VIII, plate i, 2.

⁴ For Govindapāla we have the date Vikrama 1232 = A.D. 1175; see *Indian Antiquary*, vol. XIX, p. 358

v and *dh*, and of the subscript *u* and *r*, have caused me no slight difficulty. The inscription never employs the signs of the *jihvāmūliya* and *upadhmanīya*, and the sign of the *avagraha* is used only once, in *Gaṅgādharo 'bhūt* in line 24.

The language of the inscription is Samskrit, and, with the exception of the introductory *om om namaḥ Sarasvatyai* and the date *Śāka 1059* at the end, the whole is in verse. The writer and engraver have done their work with great care, so that, in respect of orthography, my remarks may be brief. As was to be expected, the letter *ḅ* is throughout written by the sign for *v*. The dental sibilant is used instead of the palatal in *Kasyapād*, line 6, and *prasrayaiḥ*, line 7; and the palatal instead of the dental in *śūribhir*, line 29. Instead of *anusvāra* we find the guttural nasal in the word *vañśa*, in lines 2 and 5 (but not in line 4), and the dental nasal in *avatansa*, line 4. Before *r*, *t* has been doubled in *mittra*, lines 7 and 24, *amittra*, line 21, *maittrī*, line 27, and *ātapatra*, line 31; and *bh* is similarly doubled in *avbhriyam* (for *abbhriyam*), line 30. As regards the rules of euphony, *t* is left unchanged before *ś* in *śrīmatśaṅkara*, line 17; and *m* before *y* and *v* in *samyattau*, line 18, *samvāsāya*, line 9, and *sarvasvam=vitatāra*, line 11; and the dental sibilant is wrongly employed instead of the lingual in *nisprabhārdham* (assuming this to be the right reading) in line 13, and *duskare* (for *dushkaro*) in line 30. Of words which according to von Böhtlingk's Dictionary have been hitherto found only in lexicographical works our inscription offers *girā* 'speech, song,' in line 5, *mahallaka* 'eunuch,' in line 10, and *ātman* in the sense of 'the sun,' in line 13. Besides we find *śivirī* for the neuter *śivira*, in line 9, and the word *rama* ('husband and wife') apparently employed in the sense of 'parents,' in line 19. To a few other points, having reference to the grammar and to the construction of some of the verses, attention will be drawn below.

The inscription is dated, in lines 34-35, both in words and in figures, in the Śāka year 1059, corresponding to A.D. 1137-38. It was engraved by the artisan Śūlapāṇi, the son of Rudra and grandson of Uddharaṇa (verse 39). And its immediate object is, to record that a man named Gaṅgādharma, who has himself composed this poem, for the spiritual benefit of his parents, built a tank near which the inscription must have been put up (verses 34-38). But what is of more importance is, that the author has furnished a *praśasti*,⁵ or eulogistic account, of himself and his family which enables us to fix the time of no less than six men who were known to us as poets from other sources, and some of whose verses have been preserved; and that he has given us the names of the rulers of Magadha, hitherto unknown, under whom he and some of his relatives lived and whose patronage they enjoyed. It may also be a matter of some interest to learn that the author's family belonged to the clan of the Maga or Śākadvīpiya Brāhmins.

Opening with a verse which invokes the blessing of Viśvambhara (Vishṇu), the inscription, in verse 2, glorifies both Aruṇa (*i.e.* the dawn personified as the charioteer of the sun) 'whose presence sanctifies the milk-ocean-encircled Śākadvīpa where the Brāhmins are named Magas,' and the Magas themselves who here, as elsewhere,⁶ are said to have sprung from the sun's own body and to have been brought to India by

⁵ According to verse 37 of the text Gaṅgādharma composed two *praśastis* which both must have been engraved and put up close to each other.

⁶ See Professor Weber's most interesting essay on the *Magavyakti* of Kṛishṇadāsa.

Śâmba (the son of Kṛishṇa and Jâmbavati). According to our author the first of these Maga Brâhmins was Bhâradvâja (verse 3), whose family had a hundred branches (verse 4). In one of these was born, as a son of a certain Dâmodara, Chakrapâṇi, who, compared as he is to Vâlmiki, must have been considered a poet of some eminence (verse 5). He had two sons, Manoratha and Daśaratha (verse 7), who were induced to come to the court of the ruler of Magadha (verse 15), the prince Varṇamâna of the Mâna family (verse 10), where one of them was appointed to the office of *pratihâra*, while the other was made superintendent of the eunuchs (verse 11). Daśaratha again had two sons, Harihara and Purushottama (verse 22). Of Manoratha, to the praise of whose liberality,⁷ piety, shrewdness, learning, etc., our author has devoted no less than six verses (12-17) and who is spoken of as a modern Kâlidâsa (verse 15), we learn that he married a daughter of Devaśarman, a counsellor of the prince of the [Ghauḍî⁸] country (verse 18); and that she bore to him also two sons, Gaṅgâdhara, the author of the inscription, and Mahîdhara (verses 21-22). All these six men, Manoratha and Daśaratha and their four sons, are especially eulogized for their learning and proficiency in vedic studies (verse 23). The rest of the inscription treats of Gaṅgâdhara himself. Here it will be sufficient to say that he represents himself to have been a counsellor and friend of the Mâna prince, the king Rudramâna (verse 24); that he married Pâsaladevî, a daughter of Jayapâṇi, an official of the king of Gauḍa, and his wife Subhagâ (verse 29), and finally, that, according to his own account, he was the author of a poem entitled *Advaitaśata* and had shown his skill as a poet also in the composition of other poems (verse 33)

The princes of the Mâna family, mentioned in the above, have not, so far as I am aware, become known yet from other inscriptions, and it may therefore suffice here to state that Varṇamâna and Rudramâna must have ruled over Magadha (or part of it) towards the end of the 11th and at the beginning of the 12th century A.D.

As regards Gaṅgâdhara and his relatives, the inscription tells us distinctly that, like Gaṅgâdhara himself, Chakrapâṇi and Manoratha were poets, and it may reasonably be assumed that some of the other members of the family, learned men as they were, also were in the habit of writing poetry. Now it happens that the *Saduktikarṇâmrîta*,⁹ an anthology compiled by Śrîdharadâsa in A.D. 1205, contains verses of six poets bearing the same names as six of the Maga Brâhmins mentioned in this inscription, and, considering that these Brâhmins lived in Eastern India and that the *Saduktikarṇâmrîta* also was compiled there,¹⁰ I have little doubt indeed as to the identity of the six poets mentioned by Śrîdharadâsa with Gaṅgâdhara, the author of this inscription, and five of his relatives, viz. his great-grandfather Dâmodara, his grandfather Chakrapâṇi, his father's brother Daśaratha, his own brother Mahîdhara, and his cousin Purushottama.

Of Gaṅgâdhara himself the *Saduktikarṇâmrîta* has two verses which were first published by Professor Aufrecht in *Zeitschrift d. Deutschen Morg. Ges.*, vol. xxxvi, p. 511,

⁷ See verse 12, according to which Manoratha on the occasion of a lunar eclipse went to the sacred place *Purushottama*, which was situated near the sea.

⁸ The reading of this name is doubtful; see below.

⁹ See Dr. Râjendralâl Mitra's *Notices*, vol. III, p. 134.

¹⁰ Professor Aufrecht states the *Saduktikarṇâmrîta* to be an anthology, culled chiefly from Bengal poets. The compiler's father, Baṭudâsa, lived under Lakshmanasena.

and have afterwards been reprinted by Professor Peterson in his edition of Vallabhadeva's *Subhāshitāvali*, Introduction, p. 32. Of Dâmodara the *Saduktikarṇāmṛita* contains two verses,¹¹ of Chakrapâṇi four, of Daśaratha also four, and of Mahîdhara one verse. As regards Gaṅgâdhara's cousin, the author of the anthology assigns six verses to Srîmat-Purushottamadeva, one verse to Purushottamapâdâḥ, and one to Purushottama and it seems probable that only the last is the Purushottama of our inscription. All these verses have been kindly copied out for me by Professor Aufrecht and will be published elsewhere. The inscription being dated in Śaka 1059, the six poets may be assumed to have composed their verses—

Dâmodara between about A.D. 1050 and 1075 ;

Chakrapâṇi between about A.D. 1075 and 1100 ;

Daśaratha between about A.D. 1100 and 1125 ;

Gaṅgâdhara, Mahîdhara and Purushottama between about A.D. 1125 and 1150.

TEXT.¹²

L. 1. ओ¹³[॥*] ओं नमः सरस्वत्यै ॥

एकवीन्नतगात्रगौरवभरात् प्राप्ते तथा नमता-
मन्यत्र त्रियमुद्बहृत्यतिलघुं तुङ्गे भुजङ्गेश्वरे ।
वक्षःसम्मुखसम्भृतस्तनतटीसङ्गोपसर्पत्सुखं
निद्रा[णी] ७¹⁴

2. द[यां] दधातु दयितामाश्लिष्य विश्वम्भरः ॥¹⁵—[1].

देवी जीयात्तिलीकीमणिरयमरुणी यन्निवासेन पुण्यः
शाकदीपस्य दुग्धाम्बु(म्बु)निधिवलयितो यत्र विप्रे मगाख्या ।
वङ्गस्तत्र¹⁶ द्विजानां भ्रमिलिखिततनोवर्भा(वर्भा)स्रतः स्वाङ्ग — —¹⁷

3. शास्त्री¹⁸यानानिनाय स्वयमिह महितास्ते जगत्यां जयन्ति ॥¹⁹—[2].

तेषां स प्रथमः समस्तनिगमज्ञानात्मविद्यापदं
बु(बु)द्ध्या व्यापृत एव नित्ययजनव्यापारपारीण्या ।
भारद्वाजमुनिर्व(र्व)भूव भुवनोद्दाराभिप्राती²⁰तपः

4. यस्य सुखे मगद्विजमहावंशावतन्तोपमः²¹ ॥²²—[3].

गोत्रञ्च तस्य शतशाखमभूद्भूतपूर्वैस्तपोभिरथ सुप्रसरैर्यशोभिः ।
यत्रापरे प[र]मतच्चविदो नवद्यविद्यावदातमतयः पतयो द्विजानां ॥²³—[4].
कालेना ७ ७ —

¹¹ The first words of these verses and of those mentioned below are : *Kailāsa re paśupati* ; *Silam śālayati* ; *Tasyā nāma mayā* ; *Yat kânḍam gaganadrumasya* ; *Ārūḍhāntarayauvanasya* ; *Agre vitatya charanau* ; *Āchchhidya Lakshmim* ; *Iyam sū Kāliṇḍī* ; *Naikam janma tavaiva* ; *Vandyosau vidhir eva* ; *Līlottānaśayopi* ; and *Kāntāreshu karāvalambi*.

¹² From Sir A. Cunningham's pencil-rubbings.

¹³ Expressed by a symbol.

¹⁴ The *akshara*, here broken away, was probably व.

¹⁵ Metre : Śārdūlavikṛīḍita.

¹⁶ Read वंशस्तव.

¹⁷ The *aksharas*, here broken away, were probably सुक्तः.

¹⁸ Read शास्त्री for साम्नी.

¹⁹ Metre : Sragdharā.

²⁰ This is what was originally engraved ; but the vowel of the *akshara* सि is clearly struck out, and I believe the intended reading to be °रावप्राती.

²¹ Read °तसीपमः.

²² Metre : Śārdūlavikṛīḍita.

²³ Metre : Vasantatilakā.

L. 5.

विलुप्तविलसद्विद्याधने धन्विनां

वीराणां धुरि चक्रपाणिरभवद्दामोदरस्यात्मजः ।

यो वाल्मीकिरिवावतारितगिराधारः स विश्वस्थि[ते]-

²⁴व्वङ्गस्या ७ ७ — चतुर्मुख इव ख्यातो गुणियामणीः ॥²⁵—[5].अतिस्थिरा पृथु . . . -²⁶

6. ल्कीर्त्तिर्गिरि[मास्य]दं ।

दिक्कक्रं यदि नारूढा तद्गमत्यन्यथा कथं ॥²⁷—[6].

जातौ वासवकेशवाविव सुतौ तस्मात्प्रसन्नामरौ

मारीचादिव कस्य(श्य)पादुपचितां धर्त्तुं कुले सत्क्रियां ।

ज्यायांस्तत्र मनोरथो दशरथस्तस्यानुजन्मा [ययो]-

7. विद्या[चा]रशुचिस्त्वशीलविलसत्कीर्त्त्या पवित्रं जगत् ॥²⁸—[7]

मुख्यत्वेन सतां यशोभिरखिलोद्गीतैः स्वकर्णश्रुतैः

सन्मिच्छोपगमेन तैरतिभृतैर्भोगैरयत्नोप[गैः] ।

भ्रातोरत्र ययोर्नरेन्द्रनिहितैः सप्रेमभिः प्रस्र(अ)यै-

8.

श्यामानि द्विषदाननानि विदधे शुभ्रोप्यदभ्रो गुणः ॥ —[8].

तौ भ्रातरावतितरां सहजोदितेन प्रेम्णा परस्परमनोहरणाभिरामौ ।

सौहार्दहृद्यचरितेषु ययोरधीरः कालोपि न स्वलितमाप कलिः कदाचित् ॥²⁹—[9].

9. आनीतौ निजराज्यमुज्ज्वलयितुं यत्नात् प्रतीतात्मना

सस्वासाय³⁰नरेश्वरेण शिविरी³¹श्रीवर्णमानेन तौ ।

तस्याज्ञामवलम्ब्य(स्व)तत्कुलमिदं ताभ्यामपि प्रापितं

काञ्चित् कोटिमनुत्तरां गुणभुवः कीर्त्तिर्विभूतेरपि ॥³²—[10].

आ

10. सि[न्धोर्ग]णीयगौरवगुणेनैकेन [से]व्येनयो-

स्तस्मिन्मानपतेर्महीयसि गृहे प्रापि प्रतीहारता ।

अन्येनापि पुनर्मह[ल्ल]कधुरा³³व्यस्तेति³⁴विस्तारिणा-

वेतौ सत्त्वनयैर्व्व(र्व्व)भूवतुरिह प्रज्ञैकविज्ञानिकौ ॥ —[11].

गत्वा श्री-

11. पुरुषोत्तमं [भग]वयोहृद्यः प्रतिष्ठापदं

पारावारतटे पटीयसि लसच्चन्द्रग्रहानेहसि ।

सर्वस्वम्बिततार³⁵तर्पितपितृस्तोमः करोल्लासितै-

स्तोयैर्यः पिहितस्य पर्वणि विधोः साहाय्यमाप क्षणं ॥ —[12].

मात[त्या]-

²⁴ Read व्वङ्गस्या. The next three *aksharas* are quite blurred in the rubbings, and it is impossible to say confidently what they were.

²⁵ Metre: Śārdūlavikrīḍita.

²⁶ The *aksharas*, here broken away, were probably तरा य-

²⁷ Metre: Śloka (Anuṣṭubh).

²⁸ Metre of verses 7 and 8: Śārdūlavikrīḍita.

²⁹ Metre: Vasantatilakā.

³⁰ Read संवासाय.

³¹ One would have expected the neuter शिविरं.

³² Metre of verses 10—12: Śārdūlavikrīḍita.

³³ The *akshara* in brackets is doubtful, and looks rather like स्त.

³⁴ This is clearly engraved, but I believe the intended reading to be 'धुरावाप्तेति'.

³⁵ Read सर्वस्वं विततार.

- L. 12. नित्यकल्या[ङ्ग]तिभिरपचितौ चन्द्रमौलेस्त्रिकालं
न्यस्ताभिर्यस्य यैवागममहितमहामन्त्रपूतान्तरस्य ।
एनः खेनोज्ज्वार त्रिजगति विदितादात्रया[न्ध]त्वदोषा-
दिद्वं धूमच्छलेनीज्ज्वलरुचिरचिरान्निहृतं हो-
13. सवङ्गिः ॥³⁶—[13].
खेताई तं अयति [पितृभो]त्यात्मनो [निस्त्र(प्प)भार्ध]³⁷
धत्तेनन्तप्रमि[तिरमि]तां शक्तिसुन्मुक्ततर्कम् ।
यस्यैश्वर्यं प्रथयति विभोः कर्तुरित्यद्भुतश्री-
भ्रान्तिं लोकस्थितिषु भजते भूयसीन्धर्मकीर्तिः ॥³⁸—[14].
यस्य श्रीमग-
14. धेश्वरो [नयवशा]न्नोतिप्रयोगा[ख]ल-
प्राग्भा[रा]नुभवैरञ्जुम्बि(स्व)तमतिर्व्यासाभिधानं व्यधात् ।
राजास्थानसरःसरोरुहमिति खैरं पुरः स्मभृतां
गीतो नूतनकालिदास इति यः कालेषु वैतालिकैः ॥³⁹—[15].
यः सन्मन्त्रिषु चा-
15. तुरीपरि[च]यैर्वाचस्पतिः प्रस्तुत-
प्रज्ञासर्गविरिञ्चिरुच्चरि[ते]रौचित्यचिन्तामणिः ।
सद्भावप्रभवो गभीरिमगृहं र[त्न]त्रयीताचिको⁴⁰
भाषासु प्रतिभाप्रभुः कविकलासन्दर्भगर्भेश्वरः⁴¹ ॥—[16].
श्रीरापारपरोपका-⁴²
16. रपरमः प्रेमोपचारोत्तर-
व्याहारैर्जनतानुराग[र]चनाचातुर्यचर्यागुरुः ।
धौरेयः सुधियां सुधानिधिकलामौलिः सदाराधन-
ध्याने जन्म निजं निनाय सुजनः स्वान्तेन शान्तेन यः ॥ —[17].
पत्नी तस्य मनोरथस्य क-
17. तिनश्चारित्र्यमु[द्रा]पदं
[घौ]डीदेशनरेशशुद्धसचिवश्रीदेवशर्मात्मजा⁴³ ।
मू[र्त्ता] स[त्य]मरुन्धतीव जग[तां] वन्द्या सतीनां धुरि⁴⁴
श्रीमत्शङ्कर⁴⁵[आ?]वि[रं]कुर[यि]तुं सत्पुण्यबीजा[न्य]भूत् ॥ —[18].
[ना]पत्यं चिरमापतुर्यदुचितं तेनैव तौ दं-

³⁵ Metre: Sragdharā.

³⁷ This whole line and part of the following line are extremely indistinct in the rubbing.

³⁸ Metre: Mandākrāntā.

³⁹ Metre of verses 15—19: Śārdūlavikrīḍita.

⁴⁰ The *akshara* in brackets, in the original, is न rather than द.

⁴¹ Read °न्दर्भगर्भे°.

⁴² The reading is clear here, but I would alter it to श्रीपा°

⁴³ The first *akshara* of this line, according to the rubbing, can only be either घौ or घौ. Originally सचिव was engraved, but it has been altered to सचिव.

⁴⁴ I am not satisfied with the text of this line and of the next, which are quite blurred in the rubbings; but, with the exception of the bracketed letters the above seems to me to be the reading offered by the rubbings. In the place of the *akshara* आ another letter was originally engraved, but it has been altered subsequently.

⁴⁵ Read श्रीमच्छ°.

L. 18.

पती

सम्यक्तावपि⁴⁶ नूनमन्वभवतां सन्तापमन्तस्ततः ।

मामाराधयतन्मधेयमरतिर्भावी सुतस्तेन वां

गत्वेति स्वयमादिदेश गिरिशः स्वप्ने समीपं ययोः ॥ —[19].

मुप्रीतयोर्वर्भ(वर्भ)गवतो मम नामधेयमाधेयमस्य पुन-

19.

रित्यनुशासनेन ।

स्वाराधितस्मरहरस्वरमानुरूपो रूपानुमेयसुनयस्तनयोजनिष्ट ॥⁴⁷—[20]

गङ्गाधराख्यः स ततो जितात्मा यः शैशवादिश्वजनीनवृत्तः ।

विवर्द्धमानः परलोकभीत्या सदात्मनीनं नयमातता-

20.

न ॥⁴⁸—[21].

अभवदनुजो महीधर इति पुत्रौ श्रीमनोरशादुदितौ ।

आशीर्वराभिनन्दौ हरिहरपुरुषोत्तमौ दशरथात्तु ॥⁴⁹—[22].

सत्कल्पप्रवणाः श्रुतिप्रणयि[नः] शिच्छामिरुद्गासिताः

सज्ज्योतिर्गतयो निरुक्तविशदाश्छन्दोवि-

21.

धौ साधवः ।

[ख्या]ता व्याकरणक्रमेण विदुषाम[त्युच्चे]धीशील[ना]-⁵⁰हेदाङ्गप्रतिमाः षडेव भुवने ते वि(वि)भ्रति भ्रातरः ॥⁵¹—[23].

तदन्तरे माननरेन्द्रचन्द्रमाः स रुद्रमानोजनि येन भूभुजा

स्वमेदिनीमण्डलमादिकोलवह(ह)लादमिच्छा-

22.

स्व(स्व)निधेः समुद्रतं ॥⁵²—[24].

पाणि[र्दानचणः प्रभौघ]लह[री] वक्तञ्च यस्य स्वयं

मर्यादास्थितिमान् एव जगतां जीवातवशेत्कृताः ।

तत्किं कल्पलताद्यहीन्द्रकमठौ सा चित्रभानुद्वयी

पद्मेन्द्र⁵³निधयोभसामिति विधेर्द्विक् प्रक्रि-

23.

यागौरवं ॥⁵⁴—[25].

सूक्ष्मं दिक्करिदन्तकोटिमटितुं क्रा[न्तौ ?] गि[री]णां ल[घु]

व्याप्तुं व्योम पृथुस्थिताविह दिशि प्रीतं वशि भ्रान्तिषु ।

क्षीराब्धी[न्दु]सुधादिषु⁵⁵प्रभवति व्र(व्र)ह्माण्डगवर्भा(वर्भा)ह[हि]-र्निर्यात्यस्ति यद्येत्थ[मी]श्वरगुणैरित्यद्भुतं⁵⁶यद्यश-

24.

: ॥ —[26].

युद्धे व(व)जोत्सवरिपुभटश्रेणि[सिद्ध]: सदा यो

व(व)भ्युः शुद्धो विपदि विसरत्कार्यनिर्याससीमा ।

श्रेयान् सभ्यः सदसि विशदे विश्वविश्वासपात्रं

पातुं मित्रं हृदयमितरत्तस्य गङ्गाधरो ऽभूत् ॥⁵⁷—[27].

आचाराभ-

⁴⁶ Read संयक्तावपि.⁴⁷ Metre: Vasantatilakā.⁴⁸ Metre: Upajāti.⁴⁹ Metre: Gīti.⁵⁰ Originally धि was engraved, instead of धी.⁵¹ Metre: Śārdūlavikrīṭita.⁵² Metre: Vamśastha.⁵³ Read पद्मेन्द्रौ.⁵⁴ Metre of verses 25 and 26: Śārdūlavikrīṭita.⁵⁵ Read क्षीराब्धी°.⁵⁶ Read यद्यच्छ°(?)⁵⁷ Metre: Mandākrāntā.

- L. 25. रणः सुभापितचणः सनीतिरत्नापणः
 प्रागल्भीरमणः प्रशान्तकरणः कारुण्यपारायणः ।
 यः सौजन्यनिधिः स्थितावनुपधिः सख्यस्य सुख्यो विधि-
 र्दीरत्नेनवधिर्विधूतवितथव्याधिर्दियां सेवधिः ॥⁵⁹—[28].
26. गौ-
 डराजसुहृदो जयपाणेरधिकारिकपदोपपदस्य ।
 आत्मजामुदवहत्सुभगायाः पेशलां स किल पासलदेवीम् ॥⁶⁰—[29].
 आक्रान्तो न वृषः कदापि गतये यस्मिन्न हीनाङ्गना
 रौद्री नाद्रियते स्थितिर्न गणितास्ता
27. गौत्रमित्सङ्ख्याः ।
 अन्धोन्धास्यविलासवञ्चितदृशोरेकं वपुर्वि(र्वि)भ्रतो-
 स्तत्रायः शिवयोरपीदमनयोर्दाम्पत्यमत्यादृतम् ॥⁶⁰—[30].
 सन्तोषार्जवधैर्यसंयमदमानुक्रोशशान्तिक्षमा-
 मैत्रीसत्यसमाधिमग्नमन-
28. सो नारायणैकात्मनः ।
 दम्भद्रोहविमोहलोभममतामात्सर्यमायामद-
 द्वेषैर्ष्यादिनिसूदनस्य चरिते यस्यात्र साक्षी जनः ॥ —[31].
 तेनात्र दुःशकमसीम सहस्रकृत्वः कृत्यं स्वभर्तुरुचितोन्नतये समाप्य ।
29. आवा(वा)[ल्य]यौवन[मसु]प्रतिरोधि व(व)न्धुलोकस्य चेतसि चमत्कृतिराचितैव ॥⁶¹—[32]
 [य]स्याद्वैतशते⁶²स्वयंविचरिते किञ्चित्कवित्वश्रमः
 स ब्र(त्र)ह्मोपनिषत्कथास्वधिगमः शुद्धो विरुद्धोयवा ।
 भाव्यः शू(सू)रिभिरेव⁶³चित्रकवि-
30. तायास स्तुतो दुस्करे⁶⁴
 भारत्याः कुरुतेपरान्निजगुणप्रस्तावनां केन सः ॥⁶⁵—[33]
 धा[त्वा ?]वर्त्तवशाद्विद्यत्वरतरुप्रासादसद्भादिक-⁶⁶
 व्यक्ताकारकदम्ब(स्व)मम्ब(स्व)रमनु खेनोद्भवत्यम्ब्र(म्ब्र)यं ।
 स्थित्वा तत्क्षणतो विपन्नमपुनर्भा(र्भा)वा-
31. व्यथेदं तथा
 मत्त्वैव त्रिजगन्ति येन जनितः सत्कर्मधर्मादरः ॥ —[34]
 पुण्योत्पत्तिनिमित्तमत्र निजयोः पितोः पवित्रात्मना
 कीर्त्या तेन तयोच्चिरं रचयता शुभातपत्रं जगत् ।
 कासारीयमकारि पारदर-

⁵⁹ Metre : Śārdūlavikrīḍita.

⁶⁰ Metre : Srāgatā.

⁶¹ Metre of verses 30 and 31 : Śārdūlavikrīḍita. At the beginning of verse 30 I would suggest reading आक्रान्तेन इति

⁶² Metre : Vasantatilakā.

⁶³ Originally तस्या⁰ was engraved, but the initial त may have been altered to य.

⁶⁴ Originally शूर⁰ was engraved, but the sign for i has been added afterwards.

⁶⁵ Read-दुष्करी.

⁶⁶ Metre of verses 33-35 : Śārdūlavikrīḍita.

⁶⁷ The second akshara of this line originally was clearly ता, but it seems to have been altered to त्वा.

L. 32.

सच्छायाभृतामम्भसां

यस्मिन्नर्मिमिषाद्यशस्तदमलं मूर्त्तन्नरीनृत्यते ॥ —[35].

स्वकीर्त्या सरसस्तस्य प्रतिष्ठासमयोत्सवे ।

शुभ्राम्ब(म्ब)रपरीधानं जगत्तेनात्र कारितं ॥⁶⁷—[36].

आकाशः पवनः कशानुरुदकं धात्रीति लोकत्र-

33.

यी-

मूर्त्या ब्र(ब्र)ह्म विवर्त्तमानमयते यावद्विचित्राङ्गतिम् ।

नेत्रश्रोत्रमनःप्रसादसदने तावत् सतामादरा-

दुन्निद्रां मुदमान्तरेयु⁶⁸कुरुतां कीर्त्तिप्रशस्ती इमे ॥⁶⁹—[37]

क्व शक्तिव्युत्पत्तिव्यतिकरविरोधेन सुलभाः

कवी-

34.

नां पथ्यानस्तदिह ननु केषामनुगमः ।

स्वपूर्त्तं त्वेतस्मिन् सुजनजनितोनुग्रहगुणः

प्रशस्ती प्राशस्त्यं वितरति स गङ्गाधरगिराम् ॥ ॥⁷⁰—[38].

नन्देन्द्रियाभेन्दुसमे शकाब्दे(ब्दे) रुद्रात्मजश्रीङ्गरणस्य नमः ।

इमां शि-

35.

लाशिल्पिवरः प्रशस्तिं स शूलपाणिः स्वयमुच्चखान ॥⁷¹—[39].शाक १०५६ [॥^x]

TRANSLATION.

Om !

Om ! Adoration to Sarasvatî !

(Verse 1.) May the supporter⁷² of the universe bestow [on us] his compassion !— who, embracing his beloved and thrilled with delight by the close contact of his breast with her bosom, is sleeping on the lord of serpents, on one side bent low by the weight of the god's lofty body, while on the other he remains upright under the very light burden of the goddess of fortune !

(2.) Hail to that gem of the three worlds, the divine Aruṇa,⁷³ whose presence sanctifies the milk-ocean-encircled Śâkadvîpa where the Brâhmanas are named Magas ! There a race of twice-born [sprang] from the sun's own body, grazed by the lathe,⁷⁴ whom Śâmba himself brought hither. Glorious are they, honoured in the world !

(3.) The first of them was an abode of all vedic lore and of the knowledge of the supreme soul, and wholly occupied in thoughts⁷⁵ familiar with every sacrificial rite, that

⁶⁷ Metre : Śloka (Anushtubh).⁶⁸ Read °सन्तरेष.⁶⁹ Metre : Śârdûlavikîṭita.⁷³ i.e., the dawn, personified as the charioteer of the sun.⁷⁴ The story told in the *Purânas* is, that, to diminish the sun's intensity, Viśvakarman placed the luminary on his lathe, to grind off some of his effulgence (*Vishnu-purâna* III, 2); and the above verse appears to intimate that the Magas were produced from some of the particles of the sun's body, which were taken away by this process of grinding it.⁷⁵ In connection with *tyâprita* one would have expected the Loc., not the Instr. case.⁷⁰ Metre : Śikharinî.⁷¹ Metre : Upajâti.⁷² i.e., Vishnu.

sage Bhāradvāja whose penance could both deliver and destroy the world, and in whose face there was . . . like a garland of the great race of the Maga twice-born.

(V. 4.) His family had a hundred branches, distinguished for unprecedented penances and endowed with far-spreading fame; and in it there were other lords of the twice-born, conversant with the highest truth, whose minds were purified by faultless knowledge.

(5.) In the course of time the heroes who lift their bows to conquer the brilliant treasure of knowledge, robbed by . . . , were headed by Chakrapāṇi, the son of Dāmōdara. Like Vālmīki in having made the streams of song to descend, he, a leader of the virtuous, became famous . . . of his family, as Brahman is of the continuance of the universe.

(6.) If his everlasting, widely spread and weighty renown had not mounted the wheel of the quarters,⁷⁶ how would that wheel turn round now?

(7.) As Indra and Vishṇu have sprung from Kaśyapa, the descendant of Marīchi so to Chakrapāṇi were born, to sustain the homage heaped upon their family, two sons favoured by the immortals, an elder son named Manoratha and his younger brother Daśaratha, the bright renown of whose learning, purity of conduct and good disposition has purified the world.

(8.) Because these two brothers were the foremost of the good and had their fame sung by all people within their hearing, and by the facts that they made excellent friends and that plentiful enjoyment came to them unsought, and because princes treated them with loving kindness, their abundant bright excellence (*which caused all this*) rendered their enemies' faces dark (*with envy*).

(9.) These brothers gave extreme delight by captivating one another's hearts with their innate love; and even this capricious Kali age never saw anything to blame in their dealings (*with one another*) that were pleasing on account of their affection.

(10.) In order that they might render his reign illustrious, the wise prince Varnamāna besought them both to come to his royal residence, to dwell with him; and they, abiding by his commands, raised this family of his to the highest pitch of excellence and renown and prosperity.

(11.) In that magnificent home of the Māna lord, which they then served, one of them, whose respectability was an object of esteem as far as the sea, received the office of *pratihāra*,⁷⁷ while the other was appointed superintendent of the eunuchs; and in these positions these learned and intelligent men became widely known for both their goodness and good management.

(12.) Pleasing with his good fortune and youth, and a person of good renown, Manoratha⁷⁸ went to the sacred Purushottama, and on the noisy shore of the sea gave away his wealth in charity at the time of an eclipse of the bright moon; (*and*) gladdening his ancestors with the water thrown from his hands, he for a moment obtained the fellowship of the moon,⁷⁹ eclipsed at full-moon time.

(13.) The sacrificial fire of this man whose mind was purified by the most sacred texts of the Śaiva doctrine, in consequence of the oblations duly thrown into it three

⁷⁶ The meaning of the verse is simply, that Chakrapāṇi's fame filled all the quarters of the compass.

⁷⁷ Literally 'door-keeper.'

⁷⁸ The verses 12-17 refer to Manoratha; see verse 18

⁷⁹ The exact meaning of this is not clear to me. Altogether the construction is objectionable, because the two verbs *citāra* and *āpa* are in no way connected with each other.

times a day at the worship of the moon-crested god, perpetually threw up of its own accord, under the guise of smoke, the sin kindled from the blindness of the organs which is the bane of the three worlds; but quickly hid it again with its bright lustre.

(V. 14.) In the bright fortnight the lustreless half of the sun resorts to him from fear of the manes. He, without doubt, possessed of infinite true knowledge, has unmeasured power. The fame of his piety, wonderfully glorious because it proclaims the might of the omnipresent creator, spreads far and wide in the abodes of men.⁸⁰

(15.) To him the illustrious ruler of Magadha gave the name of Vyāsa, because in consequence of his prudent management his own mind had not to attend to any matters whatever relating to the proper conduct of affairs. He also, even in the presence of princes, was at the appointed seasons freely sung of by the bards as the lotus in the lake of the king's audience hall, and as a modern Kālidāsa.

(16.) He was a Vāchaspati among good ministers on account of his familiarity with shrewd schemes, a very Brahman in creating due knowledge for whatever was propounded, in consequence of his noble conduct a gem fulfilling all desires in regard to propriety, a source of goodness, and a home of depth. He possessed the true knowledge of the jewel-triad,⁸¹ was quick in languages, and a master by birth of all the arts of poetry.

(17.) With a smiling face intent on doing endless good to others, most proficient in winning the affection of mankind by loving and civil speeches, and a leader of the wise, this excellent man with a mind free from passion always spent his life in worshipping and meditating on the god whose crest is the digit of the moon.

(18.) This fortunate Manoratha married the daughter of Devaśarma, the stainless counsellor of the prince of the [Ghaudî] country, a lady on whom propriety of conduct had set its seal. Considering that she verily was Arundhatî in mortal frame, to be revered by the worlds as the foremost of good wives, the holy Śamkara manifested himself to cause the seeds of piety to sprout.

(19.) As for a long time they did not obtain the desired-for offspring, both husband and wife, though not to blame, were naturally distressed in mind. Then Śiva himself came to them in a dream, and told them that their anxiety was groundless; they should worship him, and then they would have a son.

(20.) To them, well pleased by this and by the god's further command that they should give his own name to their son, a son was born who was like his parents⁸² who had well worshipped the destroyer⁸³ of Smara, and whose good conduct was proportionate to his beauty.

(21.) Him then they called Gaṅgādhara; and he, self-subdued, from childhood pleased every one by his behaviour, and growing up he always, from fear of the world to come, gave ample proof of his wisdom.

⁸⁰ Here again, assuming my reading of the text to be correct, the construction is unsatisfactory. In the first line of the verse we should have expected *yam* instead of *tam*, and in the second line we miss the relative *yaḥ*. The meaning of the first line of the verse, the reading of which is more or less conjectural, appears to me to be this that, when the moon is waxing, the sun at night resorts to Manoratha to share in his lustre, because it is afraid of being invaded by the manes whom it supposes to be anxious to get away from the bright moon.

⁸¹ I am not certain what *ratnatrayî* the author is referring to. With Buddhists the term would denote *buddha*, *dharma* and *saṅgha*, with Jains *samyagdarśana*, *samyagjñāna* and *samyakchāritra*.

⁸² The original has *rama*, which should mean 'husband and wife,' not 'parents.'

⁸³ *i.e.*, Śiva, the destroyer of the god of love.

(V. 22.) After him came another son, named Mahidhara. These were the two sons of Manoratha. To Daśaratha, on the other hand, were born Harihara and Purushottama, blessing and fulfilment of desire.

(23.) Fond of the Vedas, devoted to the proper ceremonial, illustrious for their knowledge of the *Śikshās*, well acquainted with the *Jyotisha*, accurately understanding the *Nirukta*, proficient in the rules of metrics, famous for their progress in grammar, these six brothers, deeply engaged in the lofty course of study of the learned, well represent the *Vedāṅgas* in the world.

(24.) Meanwhile there was born that moon of the Māna princes, the king Rudramāna, who, like the primeval boar, powerfully recovered his realm from the sea of adversaries.

(25.) As his hand is famed for its liberality and his face a wave of the flood of light, and since he keeps himself within the bounds of propriety, and provides means of subsistence for the people,⁸⁴ of what account are the creeping-plant of paradise, the great serpent and the tortoise, those two bright luminaries yonder, and the lord of elephants and the seas? Fie on such cumbrous insignia of high rank of the Creator!

(26.) Marvellous indeed is his fame, because it shares the properties of the supreme lord. So subtle as to pervade the edges of the teeth of the elephants of the quarters, so light as to reach the heavens in its ascent of the mountains, it extends everywhere here in the broad regions and roams freely about at will; it predominates in the sea of milk as well as in the white splendour of the moon, and it goes out of the mundane egg, and stays in it as it pleases.

(27.) Of this (*king*) Gaṅgādharma was (*as it were*) a second heart to protect friends, (*Gaṅgādharma*), who always was in battle a magician (*in scattering*) the lines of exulting hostile warriors, in misfortune an honest friend, a check when affairs were getting beyond control, an excellent associate in a spotless assembly, and worthy to be trusted in everything.

(28.) (*Gaṅgādharma*), who was embellished by good behaviour, famed for his cleverness of speech, a market of the gems of prudent counsel, a lover of resoluteness, tranquil-minded, full of compassion, a store-house of benevolence, fraudless in obligations, a prime promoter of friendship, boundless in steadfastness, free from the failing of untruth, and a treasure of intelligence.

(29.) He married the charming Pāsala-devī, a daughter of Jayapāni who bore the title of *ādhikārika*,⁸⁵ a friend of the king of Gauḍa, and of (*his wife*) Subhagā.

(30.) And their matrimonial union was universally esteemed even as that of Siva and his consort, who are prevented from seeing the charm of each other's faces, because they have only one body; a union where the wife is never left behind when (*the husband*) mounts the bull to go abroad, and where (*the wife*) never notices the (*husband's*) fearful form, nor minds being addressed with the name of a rival.

(31.) The people here have witnessed the conduct of (*Gaṅgādharma*) whose mind is brimful of contentment, honesty, firmness, forbearance, self-restraint, tenderness, calmness, patience, friendship, truth and contemplation, whose only thought is Nārāyaṇa,

⁸⁴ Here, again, the two first lines of the original verse do not admit of a proper construction.

⁸⁵ i.e., 'a superintendent of affairs.'

and who destroys deceit, malice, folly, covetousness, selfishness, envy, fraud, infatuation, hatred, jealousy and other evil qualities.

(V. 32.) Having accomplished here a thousand times, ever since he was a boy and a youth, and even to the endangerment of his life, most difficult deeds without end for the due advancement of his master, he has indeed filled the minds of his kinsmen with wonder.

(33.) A man who in his *Advaitaśata* has striven to prove that he has some poetic gift, whose knowledge, be it faultless or perhaps otherwise, of the treatises on the supreme soul is well known, and whose attempts in the way of artificial poetry, hard even for the goddess of eloquence and to be ventured on by scholars only, have met with applause; need he say more in praise of his merits?

(34.) The revolution of elementary matter gives rise to the diffused mass of trees, palaces, houses, and the rest of visible objects; the rain-cloud forms in the sky of its own accord; all this stays for a moment only and vanishes again, never to return.⁸⁶ Considering such too to be the case with the three worlds, (*Gaṅgādhara*) has devoted himself to virtuous and pious deeds.

(35.) To secure for his parents religious merit, that pure-minded man has founded here,—covering the world for ever with their fame as with a radiant umbrella,—this tank of water shining like quick-silver, in which their spotless renown in the guise of the waves dances about in visible form.

(36.) And at the festive inauguration of this lake he has made his own fame here envelop the world like a radiant garment.

(37.) As long as the supreme spirit in the shape of the three worlds, as ether, air, fire, water and earth, passing through a succession of existences, pursues its varied course, so long may these two eulogies of fame, pleasing the eyes and ears and the mind, vigorously cause lively joy in the hearts of the good!

(38.) How can the ways of poets be easily found in the absence of innate ability as well as of culture? And, accordingly, is it likely that the author of this should have discovered them? Yet, as this treats of himself, the favour shown to him by good men will find in this eulogy also something to applaud in *Gaṅgādhara's* words.⁸⁷

(39.) In the Śaka year equal to the Nandas (9), the organs of sense (5), the sky (0) and the moon (1), the excellent stone-mason Śūlapāṇi, the son of Rudra and grandson of Uddharana, himself engraved this eulogy.

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⁸⁶ Instead of the Abl. case *apunarbhūāt* I should have expected the Dat. case.

⁸⁷ Literally 'will bestow on this eulogy also the excellence of *Gaṅgādhara's* words.'

XXVII.—DUDHPANI ROCK INSCRIPTION OF UDAYAMANA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The preceding inscription induces me to publish here, also from a rubbing of Sir A. Cunningham's, the text of another inscription which on the back of the rubbing is described as 'Rock inscription from Dudhpani Ghat near Dumduma,' with the note that 'Dudhpani' is 'in the Hazâribâgh district' (of Chutiâ Nâgpur in the Lieutenant-Governorship of Bengal, south of the districts of Gayâ and Monghyr).

This inscription contains thirteen lines of writing which cover a space of about 6' broad by 1' 2½" high. With the exception of about half a dozen *aksharas* which are broken away, but can be easily supplied, the writing is well preserved and may be read with certainty throughout. The size of the letters is about $\frac{3}{4}$ ". The characters are essentially the same as, but somewhat more modern than, those of the Aphaṣaḍ inscription of Âdityasena,¹ and may be assigned to about the 8th century A.D. In describing the writing of the Aphaṣaḍ inscription,² Dr. Fleet has stated that in that inscription *r*, in combination with a following consonant, is formed throughout on the line of writing, instead of above it, and that 'in the *ry* of *śaurya*, in line 7, we have an exact reproduction of the same letter as it was written nearly two centuries before' (the seventh century). In the present inscription the conjunct *ry* occurs three times (in *parâkkramair=yaḥ*, line 1, *aparyantam*, line 3, and *śauryeṇa*, line 4), and is each time written exactly as in the Aphaṣaḍ inscription. In combination with other (following) consonants *r* occurs thirty-five times and is 21 times written on, and 14 times above the line. The sign of the *upadhmanîya* (which however is really like the sign for *sh*) is employed seven times, but is not used in four cases where it might also have been employed; and the sign of the *jihvâmûlîya* seems to be used once, before the word *khaṇḍita* in line 11. At the end of the writing there is a good engraving of a flower; and altogether the letters throughout have been drawn and engraved very well indeed, and it is much to be regretted that the rubbing is not suitable for photographing.

The language of the inscription is Samskrit, and the whole is in verse. As regards orthography, the letter *b* is written by the sign for *v*; instead of *anusvâra* the guttural nasal is used in *siṅha*, lines 1, 6 and 8, *aṅśuka*, line 5, and *nistriṅśa*, line 6, and the dental nasal in *kasminśhit*, line 2, *°bhânsi* and *yaśânsi*, line 5, and even in *°prîtin=surendrâ°*, line 10; and the consonants *k* and *t* are everywhere doubled before *r* (e.g., in *°parâkkramakkramapadâkkrântattrilokî°*, in line 5). Besides, attention may be drawn to the hiatus in *śrîÂdisiṅha*, in lines 1 and 8, and to the fact that a final *m* before a word beginning with a consonant is generally changed, not to *anusvâra*, but to the nasal of the class to which the following consonant belongs.—Wrong grammatical forms which the inscription contains are *dadata* for *datta*, in line 7, and *chakhanuḥ* for *chakhnuḥ*, in line 12; and the causal is improperly employed instead of the primitive verb in *achîkarat*, in line 11. Wrong constructions we find in verses 15, 16 and 24; and the rules of metrics are violated in verses 1, 14, 21 and 23. Words not found in the dictionaries, or employed in unusual significations, are *prârabdhî*, in line 6, *avalagaka* and *avalagana*, in

¹ See Fleet's *Gupta Inscriptions*, plate XXVIII

² See *ib.*, p. 202

line 7, *vyutthānika* (derived from *vyutthāna* as *viññānika* is from *viññāna*), in line 12, and *rechaka* (unless this is an error for *mechaka*) in the same line.

The inscription is not dated, but, as intimated above, it may, on palæographical grounds, be assigned to about the 8th century A.D. Opening with a verse which invokes the blessing of the goddess of fortune, it tells us (in verses 2 and 3) that in former days there was a king of Magadha, named Âdisimha, to whose dominions belonged the three villages (*palli*) of which the inscription treats and near one of which it must have been engraved,—Bhramaraśālmali, Chhingalā, and Nabhūtīshaṇḍaka.³ Now, once upon a time three brothers—Udayamāna, Śrīdhautamāna, and Ajitamāna⁴—merchants, went on business from Ayodhyā to Tāmalipti; and having made plenty of money and being on their way home, they for some reason or other tarried at one of the three villages, apparently Bhramaraśālmali (verses 4—5). While they were there, the king Âdisimha came to the forest near the villages on a hunting expedition,⁵ and ordered the inhabitants to give him an *avalagṅka* (or *avalagana*). The villagers, on receipt of the king's orders, went to the eldest brother, Udayamāna, and entreated him to do the king's behest. He thereupon did send an *avalagana* and quickly became a favourite of the king, who not only bestowed a diadem (*śrīpaṭṭa*⁷) on him, but also, at Udayamāna's solicitation, assured the people of Bhramaraśālmali of his royal favour (verses 12—16). When Udayamāna returned to the village, the inhabitants in their delight, and with the king's approval, requested him to become their *rājā*, and he complied with the request and long ruled the village happily and vigorously (verses 17—19). He also, at the request of the inhabitants of the two other villages, sent his brothers Śrīdhautamāna and Ajitamāna to rule, subordinately to himself, over Nabhūtīshaṇḍaka and Chhingalā (verses 20—23). Verse 24 (if I understand it rightly) adds that people of former days had this eulogy engraved⁸ to record that the family (ruling at Bhramaraśālmali) had been founded and owed its greatness to Udayamāna, and to warn (the chiefs of) the two other villages not to act in opposition to, or to separate themselves from, the (main branch of the) family; and the inscription ends with a prayer for the uninterrupted continuance of the family of the prince Udayamānadeva.

I am not at present able to state whether any or what historical importance should be attached to this inscription;⁹ nor can I identify the three villages of which the inscription treats. The place Tāmalipti (Tāmralipti), to which the three brothers are said to have gone from Ayodhyā, is the modern Tamlūk, the head-quarters of the sub-division

³ So the name is given in verse 3. In verses 21 and 23 originally *Bhūtīshaṇḍaka* was engraved, but both times this appears to have been altered to *Nabhūtīshaṇḍaka*.

⁴ These names are given below.

⁵ The verses 6-11 only glorify the wealth, liberality, valour, etc., of the three brothers in the customary manner.

⁶ This appears to be the general sense of the original text, but I am unable to give the exact meaning of the word *prārabdhī-khelana*, and of the following words *avalagṅka* and *avalagana*. According to the dictionaries *prārabdhī* is 'the post to which an elephant is fastened,' which would suggest that the king was out elephant-hunting. For *avalagana* (as a neuter noun) von Böhtlingk's *Dictionary* only gives the meaning 'the winning of somebody;' and *avalagṅka* I find in Professor Jacobi's edition of Bhadrabāhu's *Kalpasūtra*, p. 107, note 61, employed in the explanation of the word *kaṣumbika* where also its meaning seems to be uncertain.

⁷ See Varāhamihira's *Bṛhatsaṃhitā*, Chapter XLIX. In the note on the *Kalpasūtra*, quoted above, the word *śreṣṭhin* is explained by *Śrīdevatādhyāsitā-sauvarṇapapṭa-bhūṣitottamāṅgaḥ*; what the king gave to Udayamāna was apparently such a *śrīpaṭṭa*.

⁸ Accordingly, the present inscription is recording events which had happened generations before this inscription was engraved.

⁹ The names of *Udayamāna* and his brothers will of course remind the reader of the occurrence of the names *Varnamāna* and *Rudramāna* in the preceding inscription.

of the same name of the Midnapur district of Bengal, on the Rûpnârâyan river, a town which is well known from Buddhist records, and is even now one of the principal seats of commerce in the district.¹⁰

TEXT.¹¹

L. 1.

[ओ¹²]

ओरात्मदेहप्रतिमासहस्रमालोक्य भोगो[न्द्रफ]णामणिस्य¹³ ।

ई[र्याकु]ला कर[तले]न हरेऽप्रहा[र]मुक्ता[सय]न्ती भवतु [त्रि]ये वः ॥¹⁴—[1].

व(व)भूव पूर्वम्भगधाधिराजः श्रीआदिसिंहोरिगजै[क]सिंहः¹⁵ ।

पराक्रमैर्येऽप्रथितोद्वितीयः

2. श्रीमज्ज[रास]न्व इव द्वितीयः ॥¹⁶—[2].

अस्याम्भ[म*]रशालमल्याब्धिङ्गलाय[ान्त]थैव च ।

नभूतीष[ण्ड]के चापि व(व)भूवाधिपतिऽपुरा ॥¹⁷—[3].

अथ कस्मिन्धि[त्स]मये¹⁸ वणिजो भ्रातरस्तयः ।

तामलिमि[म]योध्याया ययुः पूर्वम्बणिव्यया¹⁹ ॥ —[4].

भूयः प्रतिनिवृत्तास्ते स्वमावासं यियासंवः ॥(1)

3. प्रयोजनेन केनापि चिरञ्चक्रुरिह स्थितिं ॥ —[5].

सुवर्णमणिमाणिक्यमुक्ताप्रभृति यैर्द्वनं ।

वित्तपस्यैवेवासीदपर्यन्तमुपार्जितं ॥ —[6].

सर्वभूतात्रयास्तत्त्वदयादाक्षिण्यशालिनः ।

स्रष्टा(ष्टा)र इव लोकस्य त्रयः क्षितिमुपागताः ॥ —[7].

केलासः कठिनः कलङ्क-

4. मलिनञ्चन्द्रस्तुपाराचलः

प्रायस्तीक्ष्णकरप्रहारविवशो नित्यङ्गलत्येव हि ।

तारल्यञ्च समाश्रिता गुणवतो हारा इति प्रायशो

येषामत्र व(व)भूव निर्मलगुणैः शीलस्य नैवोपमा ॥²⁰—[8].

दातृत्वेन समो व(व)भूव न पुरा कर्णोपि येषामसौ

शौर्येणापि जगज्जिगीषुरगमत्²¹

5. नैवाज्जुनस्तुल्यतां

ये चासह्यपराक्रमक्रमपदाक्रान्तक्षिलोकीतला

वीरानाहवमूर्धसु प्रव(व)लिनऽपङ्गुनिवोच्चिचिपुः ॥ —[9].

दिक्काम(मि)नीतनुविलेपनचन्दनानि [रा]ज्यश्रिय स्तनतटीविकटाङ्गुकानि²² ।

अद्यापि चन्द्रकरहारतुषारभान्ति²³ सर्वा दिशो धवलयन्ति यशा[न्ति] येषां ॥²⁴—[10].

विद्यासमुन्नतगुणा

¹⁰ See the *Imperial Gazetteer of India*, vol. XIII, p. 171.

¹¹ From Sir A. Cunningham's rubbing.

¹² Expressed by ॐ symbol.

¹³ The two *aksharas* in brackets are almost entirely broken away.

¹⁴ Metre. *Indravajrâ*; but the third *Pâda* of the verse is as if the metre were *Vasantatilakâ*.—Compare Vallabhadeva's *Subhâshitâvali*, verse 41.

¹⁵ Observe the hiatus in श्रीआदि^०; and read ०सिंहो and ०सिंहः.

¹⁶ Metre: *Upajâti*.

¹⁷ Metre of verses 3-7: *Śloka* (*Anuṣṭubh*).

¹⁸ Read कर्षिंयि^०.

¹⁹ Read पूर्व व^०.

²⁰ Metre of verses 8 and 9: *Śârdûlavikrîḍita*.

²¹ Read ०गमनैवा^०.

²² Read ०विकटाङ्गुकामि.

²³ Read ०भान्ति and यशांसि.

²⁴ Metre of verses 10 and 11: *Vasantatilakâ*.

- L. 6. अपि न [स्रयान्वा] नम्राः सुदूरमथ चोन्नतिमूर्त्तिभाजः²⁵
 निस्त्रिङ्गनिष्ठुरकराः²⁶ [क]पयाकुलाश्च ये चार्थिकल्पतरवः शिवशौरिभक्ताः ॥ —[11].
 स श्रीमानादिसिङ्घोय²⁷ कदाचिदटवीमिमां ।
 प्रारब्धी(ब्धी)खेलनोद्युक्तप्रविवेशवनीश्वरः²⁸ ॥²⁹—[12].
 आदिदेश
7. समाह्वय स पल्लीक्षितयाज्जनं ।
 यूयमद्यावलगकमस्रभ्यं²⁹ ददताश्रिति ॥ —[13].
 अक्षत्यस्तन्समाकरण्य³⁰ [तूण्ण]स्व(स्व)लपरिग्रहः³¹ ॥(1)
 वणिजां भ्रातरं ज्येष्ठमुदयमानसुपागमत् ॥ —[14].
 राज्ञोवलगनार्थाय तमभ्यर्थ्यं प्रयत्नतः ।
 प्रेषयामास तन्सोपि³² वल्लभोभून्महीपतेः ॥ —[15].
8. अल्पैरहोभिरनुभूय नृपप्रसादं श्रीपट्टव(व)न्धमधिगम्य ततः क्रमेण ।
 श्रीआदिसिङ्घनृपतिम्परिवो(वो)ध्य³³[ते]न [स]न्मानितो³⁴भ्रमरशाल्मलिपल्लिलोकः³⁵[16].
 तुष्टास्ततो भ्रमरशाल्मलिवासिनस्ते भूयस्तमागतमुपेत्य जनाप्रणम्य ।
 राजा भव त्वमिह पालय पल्लिमेतामित्या-
9. दि तत्परधियोभिदधुस्तमुच्चैः ॥ —[17].
 एवन्नाम भवत्विति प्रतिवचस्तस्मात्समाकरण्यं ते
 तस्मै राज्यपदन्दुः क्षितिभृताप्याज्ञापि[ता]स्तत्कृते ।
 सोस्मिन्विक्रमखण्डितारिसुभटश्रेणिः श्रुतार्थश्चिरं
 राज्यन्निर्जितसर्वपल्लिरकरोन्नाम्नोदयाख्यो नृपः ॥³⁶ —[18].
 यस्य त्यागनयान्वयोन्नतिगुणग्रामाधिपत्यार्जितां
10. कीर्त्तिञ्चन्द्रकरावदातसुभगामद्यापि सोत्कण्ठिताः ।
 गेहासीनसुराङ्गनाजनकतप्रीतिन्सुरेन्द्रालय-³⁷
 प्रान्तप्रोत्थितकल्पपादपतले गायन्ति सिद्धस्त्रियः ॥ —[19].
 आगत्योदयमानस्तु तैरेवाभ्यर्थितस्तदा ।
 पल्लीद्वयेपि राज्यार्थं भ्रातरौ विससर्ज सः ॥³⁸—[20].
 श्रीमाच्छीघोतमानाख्यः³⁹ प्रख्यातो [न]भृति-⁴⁰

²⁵ Read चोन्नतम्°.

²⁶ Read निस्त्रिंश°.

²⁷ Read °सिङ्घोय.

²⁸ Metre of verses 12-15; Śloka (Anushtubh).

²⁹ Originally °स्रभ्यी was engraved, but it has been altered to °स्रभ्यं.

³⁰ Read °स्रभ्यमा°.

³¹ Of the aksharas in brackets the upper portion is broken away.

³² Read तं सोपि ° तन्सोपि.

³³ Observe again the hiatus in श्रीआदि°; and read °सिङ्घ°.

³⁴ Read संमानितो.

³⁵ Metre of verses 16 and 17 : Vasantatilakā.

³⁶ Metre of verses 18 and 19 : Śārdūlavikrīḍita.

³⁷ Read °प्रीतिं सुरे°.

³⁸ Metre of verses 20-23 : Śloka (Anushtubh).

³⁹ Read श्रीमाच्छी°.

⁴⁰ The akshara in brackets was originally omitted, and is engraved above the line.

L. 11.

षण्डके ।

वश्यात्तोदयमानस्य चिरं राज्यमचीकरत् ॥ —[21].

प्रचण्डसुभटाटोपङ्खुण्डितामिन्नमण्डलः ।

अभूदजितमानोपि च्छिङ्गलायां महीपतिः ॥ —[22].

पत्युर्भ्रमरशाल्मल्याश्छिङ्गला[न?]भूतिषण्डकौ⁴¹ ।

वश्यौ व(व)भूवतुः पूर्वमेवमेतौ यथाक्रमं ॥ —[23].

आरभ्योदयमानमादिपुरुषं गोत्र-

12.

क्रमोयमहा-

नस्त्राकम्परिवर्द्धमानमहिमेत्यालोक्य ते पूर्वजाः ।

अस्त्रोत्तभवात्कदाचिदनाहुप्रथानिकं⁴² स्यादिदंसत्पत्नीद्वयमित्यवेत्य चखनु७प्राशस्त्यवर्णानिमान् ॥⁴³—[24].यावत्प्रान्तमरीचिरेचकचयव्याप्तिलोकीच्छयं⁴⁴

चक्रं चक्रधरो वि(व)भर्त्ति गिरिशो यावद्भवानीपतिः ।

13. यावत्लोकसिद्धचयाकुलमिलच्चिन्तालसञ्जात्मभू-

र्गोत्तस्योदयमानदेवनृपतेस्तावत्स्थितिर्दृश्यताम् ॥ —[25].

XXVIII.—COPPER-PLATE GRANT OF VAIDYADEVA, KING OF KĀMARŪPA.

BY ARTHUR VENIS, M.A., PRINCIPAL, SANSKRIT COLLEGE, BENARES.

Twenty-five copper-plate inscriptions were found in October 1892 in the village of Kamauli, near the confluence of the Barnâ and the Ganges at Benares. The story at the time was that a villager while ploughing a field had turned up one of the plates with his plough and so discovered the others; but I do not know whether this simple and (in India) not unusual story has been subsequently confirmed by official inquiry into the locality and circumstances of the find. Mr. R. H. Brereton, Magistrate of Benares, sent me the plates, which are the subject of this and the next paper, viz. the grant of Vaidyadeva and two grants of Govindachandra of Kanauj, for immediate examination and report. On receiving from me a few rough notes as to their general contents and approximate dates, he kindly permitted a more careful and leisurely revision of these grants.¹

The Vaidyadeva grant is engraved on three plates. A spoon-like arrangement loosely holds the plates together, its narrower, hooked end being passed through a hole in the middle of their right-hand margins. The broader, hollow end of the spoon contains a figure of Ganeśa. The plates measure 9 $\frac{3}{4}$ " broad by 7" high, and weigh together

⁴¹ Here again the *akshara* in brackets seems to be engraved above the line.

⁴² This was originally engraved, but appears to have been altered to °चिदन व्यु°; and I believe the intended reading to be °चिदपि न व्यु°.

⁴³ Metre of verses 24 and 25, Śardûlavikrîḍita.

⁴⁴ I am not sure whether the word रेचक of this line should be altered to सेचक.°

¹ All the plates were deposited in the Provincial Museum at Lucknow in July 1893.

2lbs. 13oz.; their margins are slightly thickened outwards. The first plate is inscribed on the inner side only. Each side contains sixteen lines, except the outer side of the third plate, on which there are nine lines only. The height of the letters is about a quarter inch. On the whole, the writing is well preserved, being nowhere completely obliterated. The characters resemble those of the Deopara inscription of Vijayasena (*ante*, vol. I, p. 305), but approach more closely to the modern Bengali character. They may also be compared, in some respects, with the character of the Kṛṣṇadvârikâ Temple inscription at Gayâ (*Arch. Survey Reports*, vol. III, plate xxxvii), which Dr. Kielhorn describes as "a kind of Devanâgarî which appears to have been current in the 12th century A.D." (*Ind. Antiq.*, vol. XVI, p. 63.)

Peculiarities, epigraphical and orthographical, are always better seen than described; but the purpose of this notice will have been sufficiently served, it is hoped, by the corrigenda in the foot-notes to the printed text. Lines 6-13 of plate iii, A, have not been corrected, because they are mostly filled with names of villages, tanks, their exact boundaries, etc., in Prakrit forms. It may be remarked in passing that the engraver of the plates (or his prompter) has fallen an easy victim to the shibboleth of ऋ, ष, स. The language is Sanskrit, prose and verse.

The inscription records the grant of two villages named Śântipâṭaka and Mandarâ situated in the *viṣhaya* of Bâḍâ, in the *bhukti* of Prâggyotisha, in the *maṇḍala* of Kâmarûpa. The donee is a Brahman named Śrîdhara, the son of Yudhisṭhira and Pâi his wife, and the grandson of Bharata, who was born of the *gotra* of Viśvâmitra, in the village of Bhâva in Vârendrî. Vaidyadeva, the donor, is the son of Bodhideva and Pratâpadevî his wife, and the grandson of Yogadeva. His caste is not mentioned; but there can be little doubt that he was a Brahman. He was a devotee of both Śiva and Viṣṇu. His father and grandfather, in their time, had been the ministers of Râmapâla and Vighrahapâla, who were the father and grandfather respectively of Kumârapâla. The royal and the ministerial lines stand thus:—

Sûryavamśî Pâlas.

- I. Vighrahapâla.
- II. Râmapâla (son of I).
- III. Kumârapâla (son of II).

Mantrins.

1. Yogadeva.
2. Bodhideva (son of 1).
3. Vaidyadeva (son of 2).

From the inscription we directly learn but little more about the Pâlas than is given in the above table. Vighrahapâla is dismissed in a single verse as "perfect in every accomplishment"—a brief but appropriate intimation, perhaps, that his reign was brief. Râmapâla, a warrior, is compared to his great namesake. If the dark conceit of verse 4 has not escaped me, it means in bald prose that Râmapâla conquered (or regained?) Mithilâ, and killed a certain raja Bhîma, whom I am unable to identify. Kumârapâla is styled Lord of Gauḍa. He loved Vaidyadeva "dearer even than life," to whose generalship he entrusted the fortunes of the empire. Vaidyadeva was a stern minister and a victorious general. If verse 11 and verses 13—17 do not refer to the same event, he won two glorious victories for his master; the one in the southern part of Vaṅga (but see note 81); the other "in the East," when he killed a rebellious vassal whose name I read hesitatingly as Timgyadeva.

In the kingdom "in the East" was included Kāmarūpa; for it was here that the two villages conveyed by Vaidyadeva as Mahārājādhirāja, etc., were situated. He dates the charter from his victorious camp at Hamsākoñchī, which again I cannot identify. His younger brother (? nephew), Budhadeva, is introduced without any apparent reason, unless indeed it be to mark him as the heir. The *praśasti* was written by Manoratha, the son of the *rājaguru* Murāri and Padmā his wife. The *śāsana* was delivered by Gonandana, Vaidyadeva's *dharmādhikārin*. It was engraved by Karṇabhadrā.

The date of the Vaidyadeva grant remains to be discussed. I have failed to work it out directly from the text. The statement in plate iii, A, l. 5, appears to be only a prose repetition of the statement in verse 28, with the addition of the word *Sam* and the numerical sign 4. The syllable *ni*, with which it concludes, I take as a contraction of *nibaddham* (to qualify *śāsanam*). Verse 28 will be considered below. The other statement in ll. 3, 4 of plate iii, A, baffles me. The last word *Guggulī* is very doubtful. Read thus, it may be explained as an *upanāman* of Śrīdhara, the donee, in reference to the story of the *Guggulu* in verse 26. But the forms of conjunct *ggu* are entirely different in the two words. I am still inclined to think that the letters read *Guggulī* are somehow connected with the date indication.

Failing to fix Vaidyadeva's date from the inscription itself, I have been forced to enter on the much debated chronology of the Pāla and Sena dynasties. Now, in regard to the Pāla dynasty, the reign of Mahīpāla from 1066 to 1060 A.D., and the accession of Govindapāla in 1161 A.D., are practically the only dates unanimously accepted by the latest modern authorities. The intervening names, the order of their succession, and their dates are still disputed. Dr. Kielhorn's list of Pāla kings from Gopāla I. to Vīrahapāla III., based on the Āṅgāchhī plate (*Ind. Ant.* vol. XXI, p. 99), is, in part at least, confirmed and extended by the statements of the Vaidyadeva plates: for, assuming the historical accuracy of the Āṅgāchhī and Vaidyadeva grants (which indeed there seems to be no reason for doubting), we see from the latter grant that the kings Vīrahapāla, Rāmapāla and Kumārapāla must be placed together in this unbroken order; and from the former grant that no place in the Pāla line can be found for this trio previous to Mahīpāla. Further, the dates discussed in the next paragraph make it almost certain that Vīrahapāla of the Vaidyadeva grant is identical with Vīrahapāla III. of Dr. Kielhorn's list.² Nayapāla's position is not so easy to decide. Dr. Hoernle identifies him with Devapāla, 956—991 A.D., (*Ind. Ant.* vol. XIV, p. 164). Of course there may have been two or more of his name in the Pāla dynasty. But I may observe that the exact position of Nayapāla is not material to the present inquiry.

I return to verse 28, and premising the succession given by Dr. Kielhorn, I would thus state the problem widely:—Between the years 1060 and 1161 A.D., to find the year in which the *Meshasamkrānti* fell (1) on *ekādaśī* and (2) on *dvādaśī* in Vaiśākha (*kṛishṇa-paksha*)? The following years result:—(1) on *ekādaśī* 1077, 1096, 1123, 1142, 1161 A.D.; (2) on *dvādaśī* 1115, 1134 A.D. Now, the years 1077, 1096, 1115 and 1123 may at once be rejected as altogether too early for Kumārapāla, by whom Vaidyadeva was made a king. The year 1134 may also be rejected; for, since we do not know

² Dr. Kielhorn confines himself to proving that the Āṅgāchhī plate of Vīrahapāla III. was issued after 1053 A.D.

whether Kumârapâla was the immediate predecessor of Govindapâla or not, we are not a liberty to count the years of Kumârapâla backwards directly from 1161 A.D. Then, turning to the other end of the line, even if Nayapâla's name be omitted from that part of the royal succession which is now under review, it is safer to place Kumârapâla nearer the end than the beginning of the period 1060—1161 A.D. Thus 1142 and 1161 remain. And of the two 1142 A.D. seems the more probable date for the grant of Vaidyadeva. The 4th year mentioned in Plate III, A., ll. 3, 4, 5 may be the regnal year of Vaidyadeva, whose rule in Assam would then date from 1138 A.D.

Next, as to the history of the Sena dynasty, it is generally acknowledged that some time during the second half of the 11th century A.D. the Pâlas lost Eastern and Northern Bengal (including Assam) to the Senas under Vijayasena. "Vijayasena's reign (Dr. Kielhorn writes, *ante*, vol. I, 307) may therefore be reasonably supposed to have begun about the beginning of the last quarter of the 11th century." I have no wish to indulge in further speculation. Briefly, this is what I suppose the drift of events to have been. At first, *i.e.* roughly from 1060—1130 A.D. the Pâlas were driven westwards by the Senas. Then the Senas began to lose ground rapidly and were driven back by the Pâlas into a small corner of Bengal, where they were finally demolished by the Muhamadans at the beginning of the 13th century A.D. Thus, the conquest of Janakabhûmi (Mithilâ) by Râmapâla, recounted in verse 4 of the Vaidyadeva grant, may have been an historical fact, marking the return of power to the Pâla line. And thus, too, the Pâla culmination under Kumârapâla about 1142 A.D. would synchronise with the Sena decadence under Keśavasena or his successor.

To recapitulate: Vaidyadeva's grant furnishes some new historical material, *viz.* a trio of the royal line of Pâlas arranged in order of descent; it throws some more light on the relations existing between the rival Pâla and Sena dynasties in Bengal during the 12th century A.D.; and its data, as confirmed by the history of the period, seem to point to 1142 A.D. as its probable date.

TEXT.

Plate I. (Inner side only.)

- Line [1.] ॐ नमो भगवते वासुदेवाय ॥ स्वस्ति ॥ अम्बरमानस्तम्भः कुम्भः संसारबीजरक्षायाः । ह-
रिदन्तर-
- [2.] मितमूर्त्तिः क्रीडापीती हरिञ्जयति^३ ॥^४ (Verse 1) एतस्य दक्षिणदशो वंशे मिहिरस्य
जातवान् पूर्वम्^५ । विग्रहपा-
- [3.] लो नृपतिः सव्वाकारदिसंसिद्धः^६ ॥ (2) यस्य वंशक्रमेणाभूत्सचिवः शास्त्रवित्तमः । योग-
देव इति ख्यातः
- [4.] स्फुरद्दोर्दण्डविक्रमः ॥^७ (3). तस्योज्ज्वलपौरुषस्य^८ नृपतेः श्रीरामपालोऽभवत्पुत्रः पालकुला-
ब्धिशी-
- [5.] तकिरणः साम्नाय्यविख्यातिभाक् । तेने येन जगत्त्रये जनकभूलाभाद्यथावेद्यशः क्षीणीना-
यकभीम-

^३ Read ०मूर्त्तिः and हरिञ्जयति

^४ Metre of verses 1 and 2: PathyArjâ.

^५ Read जातवान् पूर्वम्.

^६ Read सव्वाकारदिसं

^७ Metre: Śloka. (Pathyâvaktra.)

^८ Read तस्योज्ज्वल

- L. [6.] रावणवधायुद्धार्णवोत्सङ्घनात्⁹ ॥¹⁰ (4) यस्य शुद्धसचिवः पुराभवद्वोधिवे इति तत्वबोधभूः
विश्वगेव वि-
- [7.] दितोऽद्भुतैर्गुणैरुज्जितात्मसदृशः क्षितावयं¹¹ ॥¹² (5). अस्य प्रतापदेवी प्रत्नी धर्मद्विकीर्त्तवि-
श्रान्तिः
- [8.] विश्रान्तिः¹³ । आसीदसीमकान्तिः सन्तोषस्याकृतिः पत्युः ॥¹⁴ (6). अभूदमुष्यान्तनयोऽस्य
विश्रुतः श्रीवे-
- [9.] श्रीवैद्यदेवः¹⁵ परया त्रिया युतः । यदुच्छलत्कीर्त्तिशरोवरोद¹⁶ पद्माङ्कुराभः शिवभूधरो-
भवत् ॥¹⁷ (7). दैवज्ञेषु च तर्कुकेषु च जनुद्दिष्टस्य दिष्टिश्रुतेरन्नस्वप्रधृतीर्त्तित्यरिभटैरनु-
च्य संमूर्च्छितं । किञ्चैतन्निजवन्मुवृन्दनयनप्रोद्गतहर्षास्वुभिः पारक्यप्रसरप्रतापदहनस्याभू-
द्विनि-
- [12.] व्वापणं¹⁸ ॥¹⁹ (8). सोऽयं रामनरेन्द्रजस्य सचिवः साम्राज्यलक्ष्मीजुषः प्रख्यातस्य कुमारपाल-
नृपते-
- [13.] चित्तानुरूपोऽभवत् । यस्यारातिकिरीटहाटककृतप्रासादकण्ठीरवग्रासत्रासवशादपैथति
विधीव्विम्बार्णरूपी²⁰ मृगः ॥ (9). सचिवसमाजशरोजतिग्मभानुः²¹ प्रसरयशोऽस्वुधिरेष वैद्य-
देवः । स-
- [15.] हजवदान्यतयैव चम्पकेशः सुजनमनःकुमुदेषु शीतरस्मिः²² ॥²³ (10). यस्यानुत्तरवङ्गसङ्गरजये
नौवाट-
- [16.] हीहीरवत्स्त्रैद्विकरिभिश्च²⁴ यन्न चलितं चेन्नास्ति तद्गम्यभूः । किञ्चोत्पातुककेनिपातपत-
नप्रोत्सर्पितैः

Plate II, A.

- [17.] शीकरैराकाशे स्थिरता कृता यदि भवेत्स्यान्निष्कलङ्कः शशी ॥²⁵ (11). गौडेशस्य कुमारपाल-
नृपते-
- [18.] द्वीर्वीच्यतेजस्यतेः²⁶ त्रैलोक्योदरपूरिभूरियशसः प्रज्ञानवाचस्यतेः । सप्ताङ्गचित्तिपाधिपत्व-
मभितः
- [19.] संचिन्तयन्नुग्रधीः प्राणेष्योप्यतिवन्धुरस्य सचिवः सोऽभूद्गुणियामणीः ॥ (12). एतादृशे²⁷ हरि-
हरिद्भुवि स-
- [20.] त्कृतस्य श्रीतिम्यदेव²⁸ नृपतेर्विकृतिं निशम्य । गौडेश्वरेण भुवि तस्य नरेश्वरत्वे श्रीवैद्यदेव
उत्कीर्त्ति-
- [21.] रयं नियुक्तः ॥²⁹ (13). स्रजमिव शिरस्यादायाज्ञां प्रभोरुरतेजसः । कतिपयदिनैहत्वा³⁰ जिशुः
प्रयाणमसौ

⁹ Read °भाक्. °लङ्घनात्
¹⁰ Metre: Śārdūlavikrīḍita.
¹¹ Read तत्त्व° विश्वगेव °तावयम्
¹² Metre: Rathoddhata.
¹³ Read धर्मद्विकीर्त्तविश्रान्तिः.
¹⁴ Metre: Pathyāryā.
¹⁵ Read श्रीवैद्यदेवः
¹⁶ Read °शरोवरोदरे. The रे is supplied from a *truti*, which is found at the bottom of the plate and is prefixed by the numeral sign fo: 9.
¹⁷ Metre: Upajāti of Vamśastha and Indravamśa.
¹⁸ Read जनुद्दिष्टस्य, i.e. "of the birth time (of Vaidyadeva) संमूर्च्छितम् °निष्वापणम्

¹⁹ Metre of verses 8 and 9: Śārdūlavikrīḍita.
²⁰ Read विधीव्विम्बा°
²¹ Read °सरीज°
²² Read शीतरश्मिः
²³ Metre: ?
²⁴ Read °वस्त्रैद्दि°
²⁵ Metre of verses 11 and 12: Śārdūlavikrīḍita.
²⁶ Read °नृपतेर्द्वीर्वीच्य°
²⁷ Read एतादृशे.
²⁸ This might be read तिङ्ग.
²⁹ Metre: Vasantatilakā.
³⁰ Read °दिनैहत्वा and द्रुतम्. One would expect प्रयाणं कृत्वा

- L. [22.] द्रुतं । तमवनिपतिं जित्वा युद्धे बभूव महीपतिर्निजभुजपार्ष्णन्दः³¹ साक्षाद्विषयतिवि-
क्रमः ॥(14).³² ए-
- [23.] तस्य प्रवरप्रयाणसमये पांशूत्करैः स्थण्डिलप्राये व्योमतले कंसप्तिकगणै-
- [24.] लब्धोऽद्वियानश्रमः । किञ्चाक्षिद्वयगोपनेन करयोरन्यक्रियास्वक्षमः सुत्रामा नय-
- [25.] नानिमीलनकरं कर्म स्वकं निन्दति ॥³³ (15) दोहण्डारणिजे³⁴ हविर्भुजि भटत्रातेन्धनैरेधिते
- [26.] संग्रामाध्वरपूजिते रिपुशिरःश्रेणीलसत्श्रीफलैः ।³⁵ क्त्वा होमविधिं परक्षितिभु-
- [27.] जा दत्त्वाथ³⁶ पूर्णाहुतिं लब्धोदग्रयशो³⁷ महत्फलमसौ श्रीवैद्यदेवो बभौ ॥ (16). यदुरुसमर-
मध्यात्³⁸ खड्गघातो-
- [28.] त्यतद्भिः परसुभटशिरोभिव्योम कीर्णं निरीक्ष्य । भटिति विसरराहुव्यहधीविभ्यद्रक्तः स्व-
- [29.] रुचमपि रजोभिः प्रोच्छेद्यन्³⁹ स्वं जुगोप ॥⁴⁰ (17). चन्द्रस्योद्भवभूर्महीध्रसरणं सत्वप्रधानाशयः
पा-
- [30.] त्रश्रीमहितः स्फुरद्रसमयः सोयं गभीरः परः । रत्नानां निलयः श्रियः कुलगृहं स्वान्तस्थित-
- [31.] श्रीपतिः स्यादेवं सदृशोऽम्बुधैर्यदि जलाधारोऽथवा लङ्घितः⁴¹ ॥⁴² (18). ज्ञानैर्गीर्ण्यतिरुजितै-
दिनपतिः
- [32.] सत्पौरुषैः श्रीपतिद्वैर्यैरम्बुपतिर्नैर्नपतिर्दानैः⁴³ स चम्पापतिः । किञ्चित्तेपि गिरीपमान-
विषयाः

Plate II, B.

- [33.] प्रायः प्रसिद्धेर्बलाद् ब्रूम किन्तु वयं स्वयं स्वसदृशः सर्वैर्गुणानां⁴⁴ गणैः ॥0॥ (19) यस्य श्रीबुध-
देव इत्यनुजभूः
- [34.] श्रीरामभद्रानुजप्रायस्तदसीमनिर्मलगुणैर्धर्मद्विशीलद्विभूः⁴⁵ । दानैः शोभनपल्लवैर्हिज⁴⁶-
- [35.] कुलप्रोतिप्रदानैरपि । ख्यातः कल्पमरुहप्रतिकृतिद्वोर्वीर्यजृम्भायसाः⁴⁷ ॥ (20). अथाभ-
- [36.] वत कौषिकसञ्ज्ञको मुनिमुनीन्द्रमुख्यो⁴⁸ निजगोत्रपूरुषः । पयोजजन्मास्यचयभमशमात्
- [37.] यदास्यपद्मेतु सुखं गिरा स्थितं⁴⁹ ॥⁵⁰ (21). एतदंसे महति भरतः प्रादुरासीत्तद्विजाति-
र्भावग्रामे
- [38.] प्रविसरयसाः शासनोग्रे वरेन्द्रां अस्तामन्यहुणगणसमाख्यानमाख्यानमात्राद्यन्नाम्नोऽ-
- [39.] पि स्फुटति निखिलः किर्णेषानां प्रपञ्चः⁵¹ ॥⁵² (22). अस्य विप्रतिलको युधिष्ठिरः पुत्र इ-
- [40.] त्यभवत्सुधीश्वरः⁵³ । शास्त्रवेदपरिशुद्धबोधभूः श्रीत्रियत्वविलसद्यशोनिधिः ।⁵⁴ (23). पाई-
- [41.] ति धर्मपत्नी धीरवरस्यास्य चित्तविश्रान्तिः । असीदसीमकान्तिः शीलौदायश्रीयां⁵⁵

³¹ Read महीपतिर्निजं.

³² Metre Harinī.

³³ Metre of verses 15 and 16 Śārdūlavikrīḍita

³⁴ Read दीर्घाः.

³⁵ Read °लसच्छ्रीफलैः

³⁶ Read दत्त्वाथ

³⁷ Read लब्धोदग्रयशो.

³⁸ Read °मध्यात्

³⁹ Read °शिरोभिव्योम °प्रोच्छेद्यन्

⁴⁰ Metre Mālinī

⁴¹ Read महीध्रसरण सत्त्वं लङ्घितः

⁴² Metre of verses 18, 19, and 20 Śārdūlavikrīḍita

⁴³ Read °रुजितैर्दिनैः श्रीपतिद्वैर्यैरम्बुपतिर्नैर्नपतिर्दानैः.

⁴⁴ Read ब्रूमः and सर्वैर्गुणैः.

⁴⁵ Read °सत्तटश्रीमं °धर्मद्विश्रीलक्ष्मिं

⁴⁶ The var. lect सत्फलपल्लवैः (with the numerical sign 2 affixed) is given in the upper margin of the plate, and शोभनं is cut out in the text.

⁴⁷ Read कल्पमरुहप्रतिकृतिद्वोर्वीर्यचञ्चदशः । जृम्भा° is cut out in the body of the plate, and चञ्चद (with the sign 3 affixed) is supplied in the lower margin.

⁴⁸ Read °भवत् कौशिकं °मुनिर्मुं

⁴⁹ Read °भमशमात् and स्थितम्

⁵⁰ Metre Vamśastha.

⁵¹ Read एतदंसे . . प्रादुरासीत् . . प्रविसरयसाः

. . . वरेन्द्राम् । अस्तामन्यं. कलिषाणा.

⁵² Metre Mandākrāntā.

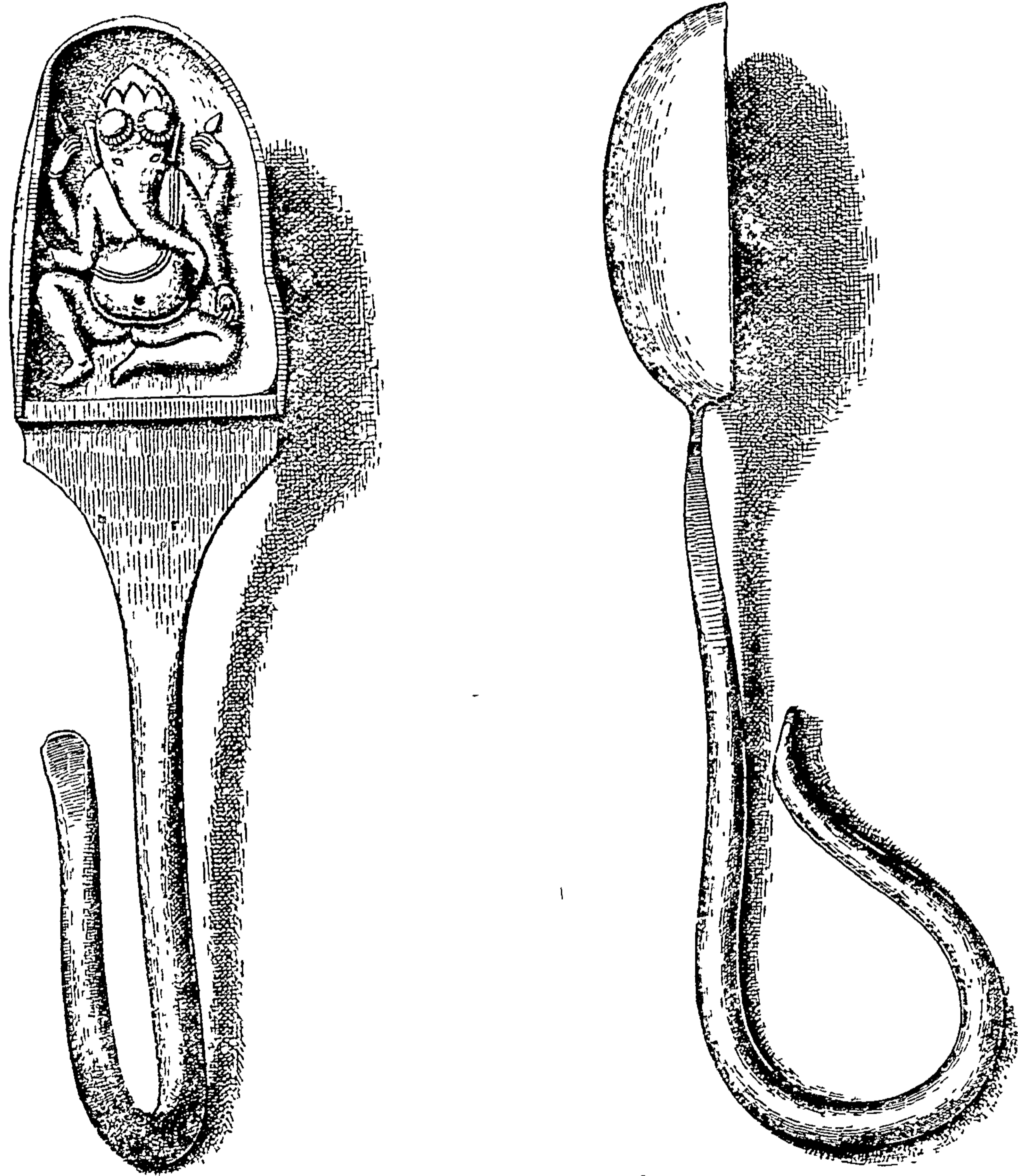
⁵³ °भवत्सुधीश्वरः is faulty metre.

⁵⁴ Metre Rathoddhatā.

⁵⁵ Read आसीद् . . शीलौदार्यश्रीयां.

GRANT OF VAIDYADEVA OF KAMARUPA.

THE SEAL.



Scale: 3-4ths of original.

- L. [42.] वसतिः ॥⁵⁶ (21). पृव्वपृव्वजनुज्जन्मकर्मपाकादभूत्सुतस्तस्यैतस्यां द्विजाधीसपूज्यः⁵⁷ श्रीश्रीध-
[43.] रः परः ॥⁵⁸ (25). तीर्थेषु भ्रमणात् श्रुताध्ययनतो दानात्तथाध्यापनाप्यज्ञानां⁵⁹ करणाद्भूते-
कचरणात् सव्वो-
[44.] त्तरः शोचियः ॥ प्रातन्नक्तमयाचितोपवसनैर्येन स्वयं गुग्गुलोराकर्षाद्वरदः कृतोत्र हि कलौ
शी-
[45.] सोमनायः⁶⁰ प्रभुः ॥⁶¹ (26). कर्मब्रह्मविदां मुख्यः सर्वाकारतपोनिधिः श्रौतस्मात्तरहस्येषु⁶²
वागीश इव वि-
[46.] श्रुतः ॥⁶³ (27). एतस्मै शासनं प्रादाद्द्वैद्यदेवक्षीतीश्वरः । वैशाखे विश्रुत्याञ्च⁶⁴ स्वर्गार्थं हरि-
वासरे ॥0॥ (28).
[47.] स्वस्ति हंसाकीञ्चीसमावासितश्रीमज्जयकन्धावारात्⁶⁵ । परममाहेश्वरः परमवैष्णवः महा-
राजाधि-
[48.] राजः । परमेश्वरः परमभट्टारकः । श्रीमान्⁶⁶ वैद्यदेवदेवः कुशली । श्रीप्राग्ज्योतिषभुक्तौ।
कामरू-

Plate III, A.

- [49.] पमण्डले । वाडाविसये भट्टगङ्गाधरभुक्तक । शान्तिवडामन्दराग्रामीय । यथाप्रधानप्रति-
वासि । चट्टभट्टविस-
[50.] यिल्लकादिजनपदान् कर्षकाञ्च यथात्याग मानयति । बोधयति समादिशति वः मतमस्तु
भवतां । एतत् इयं
[51.] चतुःश्रीमावच्छिन्नं । परिवोधशुद्धं अचट्टभट्टप्रवेशं सजलस्थलं । भूच्छिद्रञ्च अकिञ्चितकर-
ग्राह्यं⁶⁷ । चतुर्थ्याद्
[52.] सं वैशाखप्रथमादिना गुग्गुली श्रीशुधरशर्मणे⁶⁸ चतुःशतिकं शासनीकृत्य प्रदत्तमस्माभिः
तदेतस्मिन्⁶⁹
[53.] विधेया भवेतेति । सं ४ सूर्यगत्या वैशाखदिने १ नि ॥0॥ सन्तिवडामन्दराग्रामयोरे-
कीभूय अष्टसीमा-
[54.] न्नियक्ततः ॥ पूर्वदिशस्तावत् दिग्दाण्डिधरमादाय यावत् पश्चिमकूलशीमा ॥ ऐशा-
नदिशः शिङ्गिआध-
[55.] रशीमालेङ्गवडाभोग्ये कंसपलभू १ ॥ उत्तरदिशः कोण्टुवाडोङ्गीनडजोलीनवधराशीमा ॥
[56.] शिरवडाशिलगुडिभोग्यं किञ्चिदतिक्रम्य जयरातिपोला उणैपोलाविरामादाय वाय-
[57.] व्यदिस पिपामुण्डा अश्वत्यशीमा अकडाचौवोल । वुडिपोखिरिपूर्वधरकुलाचापडि अ-
[58.] ष्टवलपुराणधर्मालि पश्चिमायावत् पश्चिमदिशःशीमा किञ्चिद्वरकित्वा नैर्ऋत्यदिशो ध-

⁵⁶ Metre: Pathyārā.⁵⁷ Read पूर्वपूर्वजनुज्जन्मकर्मपाकादभूत्सुतः । द्विजाधीसपूज्यः⁵⁸ Metre: Pathyāvakra.⁵⁹ Read तथाध्यापनाप्यज्ञानां⁶⁰ Read सर्वोत्तरः शोचियः . प्रातन्नं . . श्रीसोमनाय⁶¹ Metre: Śārdūlavikrīḍita.⁶² Read °निधिः । श्रौतस्मात्.⁶³ Metre of verses 27, 28, 29, 30: Pathyāvakra.⁶⁴ Read °चितौ° विपुवत्याञ्च.⁶⁵ Read °श्रीमज्जयकन्धावारात्.⁶⁶ Read श्रीमान्.⁶⁷ Read thus, omitting the unnecessary pauses in the plate:—वाडाविसये भट्टगङ्गाधरभुक्तकशान्तिवडामन्दराग्रामीययथा-
प्रधानप्रतिवासिचट्टभट्टविसयिल्लकादिजनपदान् कर्षकाञ्च यथात्यागं
मानयति बोधयति समादिशति वः मतमस्तु भवताम् । एतद्द्वयं
चतुःश्रीमावच्छिन्नं परिवोधशुद्धम् अचट्टभट्टप्रवेशं सजलस्थलं भूच्छिद्रञ्च
अकिञ्चितकरग्राह्यं.⁶⁸ Read श्रीशुधर° With the परिवोध of the text (l. 3)
compare the Pāli form पालिवोध = hindrance.⁶⁹ Read तदेतस्मिन्.

- L. [59.] मालिमादाय नैपोशङ्गारयो विवादभूमेर्वाद्यर्द्धमादाय लच्छुवडास्थितैकवाटीसमेतघाट-
चम्पकः शीमा वे-
- [60.] लवणीपटानवपल । दक्षिणदिशः कुम्भकारभोग्यवह्निः शीमा कोण्टोहाडाद्भवोल्यावत
हेलावणामुण्डमा-
- [61.] दाय दिग्दाण्डियावत । अग्निदिशः सीमा । एव अष्टसीमा ॥ ॥ द्वितीयपटकस्य चतुद्दश-
पङ्क्त्याः ॥ सन्तिपाट-
- [62.] कसन्नन्तु मन्दराग्रामसंयुत । वडाविसयसम्बद्धं भूच्छिद्रेणेति निश्चयात् ॥⁷⁰ (29). सव्वायोपाय-
संयुक्तं करोप-
- [63.] स्करवज्जितं । यावच्चन्द्राक्षसभोग्यं यावदिच्छाक्रियाफलं । जलस्थलखिलारण्यवाट-
गोवाटसंयुत⁷¹ ॥ (30). कोष्ठ य-
- [64.] श्व करिष्यति स्वयमिदं यः कारयिष्यत्यसौ पुत्रादिद्वयमभ्युदीच्य निरये कल्पान्तरं स्थास्यति ।
यः श्लाघ्यः परिपा-

Plate III, B.

- [65.] स्यति सुतैर्वितैः स वदिस्यते स्वलोकं परिभुज्य यास्यति चिराद्विष्णोर्वरेण्यं पदं ॥⁷² (31).
यावद्गास्करहिमकर-
- [66.] ताराभूधरपधिवसुधाद्याः । तावद्विलशंतु नृपतेः कीर्तिः⁷³ श्रीवैद्यदेवस्य⁷⁴ ॥ (32). इमां
राजगुरोः पुत्रः श्रीमुरारेर्हि-
- [67.] जन्मनः पद्मागर्भोद्भवश्चक्रे प्रसस्तिं श्रीमनोरथः⁷⁵ ॥ (33). देवोयं रिपुचक्रविक्रमकथाप्रत्यर्थि-
दोव्विभ्रमः शश्वद्विश्व-
- [68.] परिभ्रमन्नवनवीन्मीलद्यशः श्रीधरः । एतस्मै मुदितो द्विजातिपतये धर्माधिकारार्पितश्री-
गोनन्दनकोवि-
- [69.] दैकवचसा प्रादादिदं साशनं⁷⁶ ॥ (34). कर्णभद्रेण भद्रेण शिल्पिनानल्पबुद्धिना । ताम्रं
विनयनस्त्रेण निर्मितं
- [70.] साधुकर्मणा⁷⁷ ॥ (35). एतादृशे मुनिवचनानि भवन्ति । स्वदत्तां परदत्ताम्वा यो हरेत वसु-
न्धरां । स विष्टायां कृमिर्भूत्वा
- [71.] पच्यते पितृभिस्सह ॥ गामेका स्वर्णमेकस्वा भूमेरप्यर्द्धमङ्गुलं हरन्नरकमायाति यावदाह-
- [72.] तसंप्लवं ॥ बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा फ-
- [73.] लं⁷⁸ ॥

TRANSLATION.

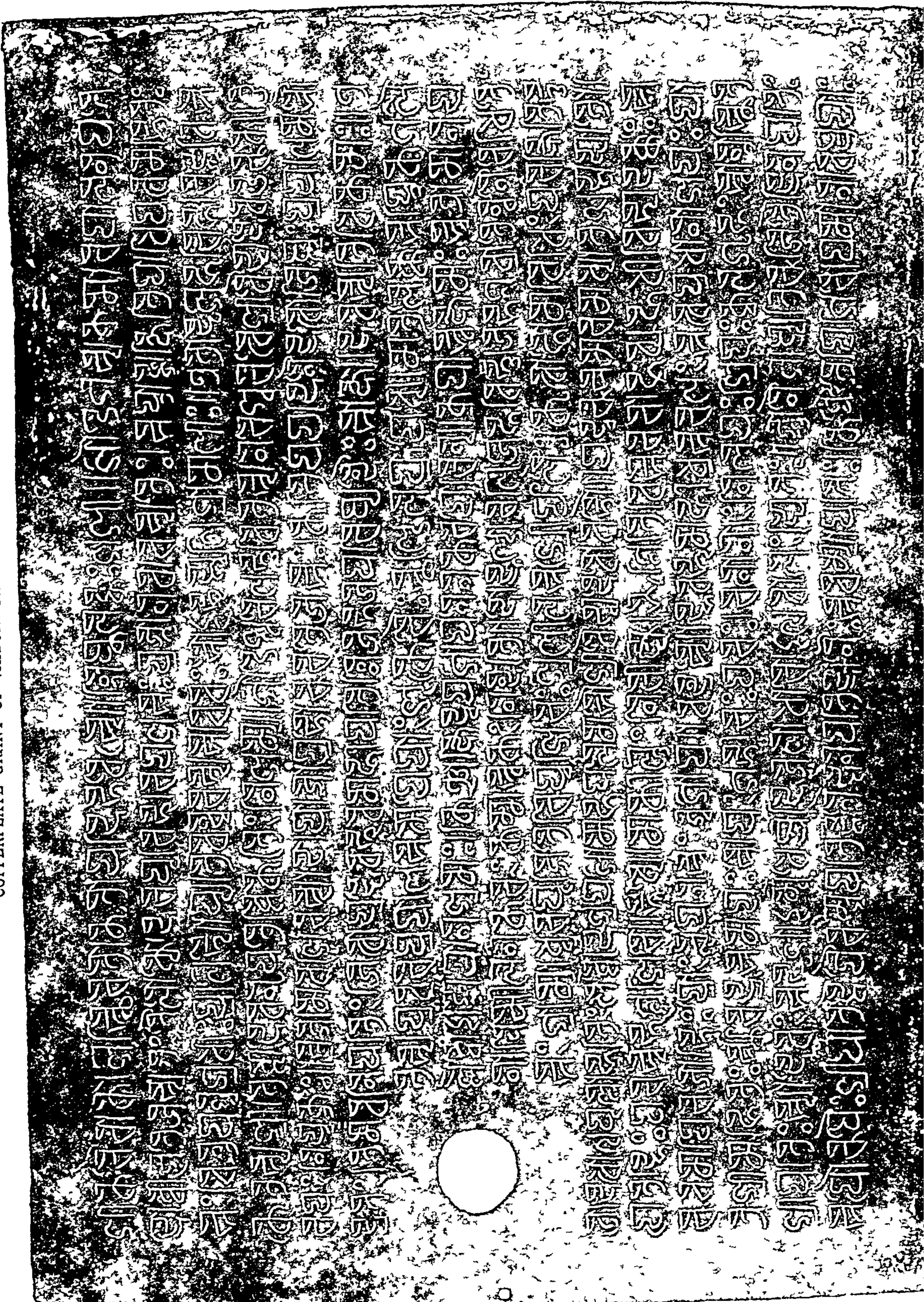
Om! Salutation to the holy Vāsudeva! Hail!

Verse. (1.) Glorious is Hari; the pillar for measuring the sky; the receptacle in which are preserved the germs of the transmigratory world; the boar whose form, assumed by him in sport, terminates with space, (*i.e.* is all-pervading).

(2.) In the race of the Sun, who is the right eye of Hari, was born of yore the king Vighrahapâla, perfect in every accomplishment.

⁷⁰ Read° सञ्ज° संयुतम्° विषय° निश्चयात्.
⁷¹ Read सव्वायो° वज्जितम्° यावच्चन्द्राक्षसभोग्यं° फलम्° संयुतम्
⁷² Read कोष्ठे करिष्यति कारयिष्यति परिपालयिष्यति
सुतेर्वि° वज्जिष्यते स्वर्लोक पदम् ॥ Metre: Śārdūlavikrīḍita.
⁷³ Read° भूधरपयोधि° लसतु कीर्तिः

⁷⁴ Metre: Pathyāryā.
⁷⁵ Read प्रसस्तिं. Metre: Pathyāvakra.
⁷⁶ Read° दोर्वि° लयन्नाः शासनम्. Metre: Śārdūlavikrīḍita.
⁷⁷ Metre: Pathyāvakra.
⁷⁸ Read परदत्तां वा वसुन्धराम् गामेकां स्वर्णमेकं वा° मङ्गुलम्।
संप्लवं फलम् ।



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(3.) His minister was Yogadeva, who was versed in the Śāstras and the prowess of whose arm was manifest.

(4.) Of this king of mighty power the son was Rāmapāla, who was the moon (*produced*) from the ocean-like Pāla family and who wielded the glory of empire. As befitted one of his name (*yathāvat*), Rāmapāla (*yena*) spread glory through the three worlds, by gaining the country of Janaka,⁷⁹ (as Rāma gained Janakabhū, the child of Janaka, *i.e.* Sītā); and by killing king Bhīma,⁸⁰ as Rāma killed Rāvaṇa; and by crossing the ocean of war, as Rāma crossed the ocean.

(5.) Bodhideva was Rāmapāla's faultless minister, the abode of truth. By his wondrous qualities he was known throughout the world as one without an equal.

(6.) His wife was Pratāpadevī, the resting-place of virtue, good fortune and good report, whose beauty was boundless, and who was the embodiment of her husband's joy.

(7.) To him was born of her the renowned Vaidyadeva, who was endowed with the highest happiness, and in whose lake of leaping glory the mountain of Śiva (*i.e.* Kailāsa) appeared as it were but a lotus-sprout.

(8.) Hearing from astrologers and mendicants of the auspicious juncture of Vaidyadeva's birth-time, his enemies' soldiers forthwith gave up food and sleep and courage, and were stupefied. And, further, by the waters of joy that sprang from the eyes of his gathered friends was extinguished the fire-like splendour of the hostile multitude.

(9.) This Vaidyadeva was the minister after his own heart of the famous king Kumārapāla, who was the son of the king Rāma, and who delighted in the glory of empire. The deer which is formed in the orb of the moon will run away through fear of being swallowed by the lions represented on the palace, which is made of gold from diadems of the enemies of this (*Vaidyadeva*).

(10.) This *Vaidyadeva* was the sun in the lotus-like assembly of ministers; the ocean of spreading fame; by reason of his natural generosity he was the Lord of Champakā (*i.e.* Karna); he was the moon among the lily-like minds of good men.

(11.) And on the occasion of Vaidyadeva's (*yasya*) victory at the battle in Southern Vaṅga,⁸¹ if the elephants of the eight quarters did not run away terrified by the shouts from the enclosure of boats, it was because they had no place to run to (*i.e.* the shouts of the rowers pervaded all space!) Moreover, if the spray, thrown up by the downward strokes of the upraised rudder-oars, had remained fixed in the sky, then the moon would have become spotless (being washed clean by the spray).

(12.) He (*Vaidyadeva*) chief among the virtuous, sternly keeping in mind the kingdom in all its parts, was minister, dearer even than life, to king Kumārapāla the Lord of Gauḍa, who was like the sun in the might of his arm, with his great glory, filling the three worlds, and like Vṛihaspati in his wisdom.

(13.) The aforesaid renowned Vaidyadeva was appointed ruler by the Lord of Gauḍa in the room of Timgyadeva, who had been treated with honour in the East, and of whose disaffection the Lord of Gauḍa had heard.

⁷⁹ *i.e.* Mithilā. To take *janaka* = "father" would spoil the play upon the word.

⁸⁰ I cannot identify the name.

⁸¹ *Anuttara* = "complete" may qualify "victory." For *Naurāṭa* see Dr. Hultzsch, — *Ind. Antiq.* vol. XV, p. 309.

(14.) This victorious Vaidyadeva having placed upon his head, garland-wise, the command of his glorious master, marched speedily in a few days, and having defeated that king (*viz. Timgyadeva*) by the energy of his own arm, became king and appeared like the valiant Indra himself.

(15.) When during the glorious march of this Vaidyadeva the sky became like the surface of the earth on account of the heaps of dust, the horses of the sun found it difficult to move their feet. - Further, Indra, while closing both his eyes (*against the dust*), is unable to use his hands for any other action, (*and therefore*) reviles his fate,⁸² to which is due the never-closing condition of his eyes.

(16.) This *Vaidyadeva* performed the *Homa* in the fire of his own splendour, which, produced from his arm as fire from the *araṇi*, was fed like fire by the fuel of his enemies' hosts, and was worshipped at the fight, as fire at the sacrifice, (*and he used as material for his sacrifice*) many heads of his enemies in the place of bright *vilva* fruits; next, he offered the *pūrṇāhuti* oblation with the (*body of the*) hostile king, and having acquired vast glory as the result (*of his sacrifice*) he shone resplendent.

(17.) The sun, beholding the sky covered with the enemies' heads, as at the stroke of the sword they fly upwards from the great fight of Vaidyadeva (*yad*), suddenly became alarmed at the thought of these heads being so many Râhus and protected himself by smearing out his own lustre with dust.

(18.) This Vaidyadeva might be exactly compared with the ocean, if he were (*but he is not*) a *jalâdhâra*, *i.e.* protector of fools (*jala = jaḍa*), as the ocean is a *jalâdhâra*, *i.e.* receptacle of water; or if he were conquerable (*laṅghita*) as the ocean was crossed (*by Râma*)—(*for in other points the comparison holds, thus—*) the ocean is the birth-place of the moon, and he is the source of delight (*chandra*); the ocean is the refuge of mountains (*e.g. Mainâka*) and he is the refuge of kings (*mahâdhra*); the ocean is the home of living things, and he is the home of a disposition in which the *sattva* element of goodness predominates; the ocean is adorned by the beauty of its bed, and he is adorned by the beauty of his ministers (*pâtra*); the ocean is filled with sparkling water, and he is filled with *rasa* (*love, etc.*); the ocean is very deep, he is profound; the ocean is the abode of gems, and he the abode of what is most precious; the ocean is the chief home of Lakshmî, and he of wealth (*śrî*); Vishṇu dwells within the ocean and within his heart.

(19.) He was Vrihaspati as regards his knowledge, and the Sun as regards his energies, and Vishṇu as regards his good actions, and Varuṇa as regards his stability, and Kuvera as regards his wealth, and the king of Champâ (*Karṇa*) as regards his liberality. Further, even these names (*sc. Vrihaspati etc.*) are here employed because of their notoriety as the common objects of comparison in poetry (*girâ*); but we for our part declare that in respect to all his numerous qualities Vaidyadeva was like himself alone.

(20.) His younger brother⁸³ was Budhadēva, who, resembling the younger brother of Râma (*viz. Lakshmaṇa*) in possessing his well-known (*tattat*) boundless and spotless qualities, (*and himself*) the abode of perfect *dharmma* and perfect character, with glory leaping in the might of his arm, was famed to be like the Kalpataru in his gifts and also in his donations to Brahmans, which are the good fruits and fresh sprouts.

⁸² It is his *karman* = (*prârabdha*) that makes him Indra with never-closing eyes.

⁸³ *Anujabhûḥ* is ambiguous. I explain thus:—*anujâ bhûḥ (utpattiḥ) yasya so anujabhûḥ*.

(21.) Now (turning to the receiver of this grant), there was that chief of munis, named Kauśika, the first of his *gotra*, in whose mouth Sarasvatī rested after her fatigue in wandering through the (*four*) mouths of Brahmā.

(22.) In his great *vaṁśa*, in the strictly-disciplined village of Bhāva,⁸⁴ in Varendrī appeared Bharata, a Brāhmaṇa, glorious, by the bare mention of whose name,—to say nothing of his many other good qualities—are destroyed all sins.

(23.) His son was Yudhisṭhira, chief of Brāhmaṇas and intelligent men, the repository of knowledge purified by (*study of*) the Vedas and Śāstras, the abode of glory showing itself through his mastery of the sacred learning.

(24.) The wife of this learned man was Pāī of boundless beauty, the repose of her husband's heart, and the dwelling-place of virtue, nobleness and prosperity.

(25.) As the result of his merit, acquired in many previous states of existence, there was born to him of her that great son Śrīdhara, honoured among Brāhmaṇas.

(26.) By reason of his pilgrimages to *tīrthas*, and study of Veda, and generosity, as well as by his teaching and by his performance of sacrifices and strict observance of vows, Śrīdhara was chief among learned Brāhmaṇas. Through Śrīdhara's penances of eating once only either by day or by night, and living on alms without begging, and fastings, the Lord Śiva was propitiated here, in the Kaliyuga, by being drawn out of a Guggulu tree.

(27.) Foremost among those who know *karman* and *brahman* (*i.e.* the *Karma-kāṇḍa* and the *Jñāna-kāṇḍa* of the Veda), Śrīdhara, the store-house of every kind of religious observances, was famed to be like Vṛihaspati in (his mastery of) the hidden things of *Śruti* and *Smṛiti*.

(28.) To this Śrīdhara, at the Vishuvatī (*saṁkrānti*) in Vaiśākha ṁ Ekādaśī, the king Vaidyadeva gave this charter, to gain heaven.

[To follow line 14 of the second Plate].⁸⁵

(29.) As determined by the *bhūmichchhidra* rule, the village Santipātaka⁸⁶ is joined to the village Mandarā and belongs to the Badā-vishaya.

(30.) The villages conveyed are provided with all sources of revenue, and are exempt from royal charges and payments in kind. They are to be enjoyed as long as the sun and moon shall endure, and the profits (*phala*) of cultivation (*kriyā*) shall be arranged for as (*the owner may*) wish. They are provided with water and dry land, forest tracts, gardens and enclosures for cows.

(31.) Whoever may himself appropriate this or cause it to be appropriated, shall see his sons and property perish before him and shall remain in Naraka for the period of a Kalpa. But the honourable man who respects it shall be blessed with sons and wealth; and having long enjoyed Svarga he shall go to the supreme abode of Vishṇu.

(32.) May the glory of king Vaidyadeva continue to shine as long as sun, moon, stars, mountains, sea and earth endure!

⁸⁴ *Sāsnogre* I take equal to *Ugraśasane*, the commoner *b-hurrihi*.

⁸⁵ The sign of omission is found in the second plate (side *B*) after *harivāsare*, the last word of l. 14. The translation is therefore made to follow the order intended by the words *dvitīyopātakasya caturddaśapañktyāḥ*, to which I supply "*agre*" to complete the construction.

⁸⁶ Translation doubtful. Dr Kielhorn explains *pātaka* by "outlying hamlet" (*Ind. Antiq.* vol. XVIII, p. 135), which I follow above. *Santi* would thus be the name of the *pātaka* adjoining the village Mandarā and falling within the *vishaya* Badā; and the correcter form of the name would appear to be *Śānti*; [cf. III, A, line 1, where, however, the final syllable of *Śānti* is read only doubtfully owing to the bad state of the plate.] The grammar of verse 29 seems to make *sanṭipātakasamjñam* an adjective to *Śāsanaṁ* in verse 28: (observe also *idam* in verse 31).

(33.) Manoratha, son of the brâhmaṇa *rujaguru* Murâri, and Padmâ, his wife, composed this praśasti.

(34.) This is that king whose active arm destroyed the famed prowess of his many foes. And this is that Śrîdhara, whose glory ever spreading through the world extends anew. [*The king*] being pleased delivered this śâsana to that brâhmaṇa through the words of his *dharmâdhikârin*, the very learned Gonandana.

[Plate II, B, l. 15.] Hail! From the victorious camp at Haṃsâkoñchî, his Majesty Vaidyadeva, a most devout worshipper of Śiva and of Viṣṇu, the *Mahârâjâdhirâja*, the *Parameśvara*, the *Paramabhattachâraka*, being in good health [Plate III, A, l. 1.] greets, informs and commands the people of the villages of Śânti-Baḍâ and Mandarâ possessed by Gaṅgâdhara Bhaṭṭa, in the *vishaya* of Baḍâ, in the *maṇḍala* of Kâmarûpa in the *bhukti* of Prâggyotisha, beginning with the principal residents (?) and peasants. Be it known unto you that these two villages, having their boundaries fixed and subject to no reduction, with their water and dry land, not to be entered by regular or irregular troops, and their uncultivated land free of taxes, with a revenue of 400, we have given by charter to Śrîdhara Śarmâ (surnamed) Guggulî in ? ? Therefore be obedient to this charter. Written in the fourth year on the first day of Vaiśâkha by the movement of the sun.⁸⁷

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[Plate III, B, l. 5.] (35) This copper was engraved by the artist Karnabhadrâ, an intelligent, courteous and accurate workman.

To such a plate are added the words of the Munis⁸⁹:—

XXIX.—BENARES COPPER-PLATE GRANTS OF GOVINDACHANDRA OF KANAUJ

BY ARTHUR VENIS, M.A., PRINCIPAL, SANSKRIT COLLEGE, BENARES.

No. I.¹—Dated Samvat 1162.

This grant is on a single plate, and closely resembles the Basâhi grant of Samvat 1161, both in its outward form and text.² The plate is 1' 6" long by 11" broad, and weighs 8lbs. 12oz. Like the Basâhi plate (see Dr. Fleet's description *in loco*), it has a *śamkha* engraved on its left margin with a barbed arrow below it. At its top end is rivetted a turned over copper band, through which the ring of a seal was evidently intended to run; but the seal is missing.

The inscription is in Nâgarî characters and is well preserved, but the technical execution is on the whole imperfect. As regards orthography, *b* and *v* are denoted by the same sign, except once in line 1, where *b* (*babhûva*) is represented by the sign used in seven inscriptions of Jayachchandra (*Ind. Antiq.*, vol. XVIII, pp. 129 *et seq.*) The sibilants are used promiscuously. The letters *r* and *ś* have two forms. In line 22 I

⁸⁷ See above, p. 349.

⁸⁸ Here follow the boundaries of the villages.

⁸⁹ The usual imprecations which follow are left untranslated.

¹ As to the finding of these plates see *ante*, p. 347.

² See Râjendralâla Mitra, *Journal As. Soc. Beng.*, vol. XLII (1873), and Fleet, *Ind. Antiq.*, vol. XIV (1885) for the Basâhi plate.

have failed to read the two letters immediately preceding the word *purandara*. In line 23, initial *e* appears in the old form of a triangle, with the apex downwards.

The opening verses, 1—3, correspond with those of the Basâhi plate. Line 2 reads *Mahiyalatutah*:—conf. *Mahiala-sutah* or *Mahiâla-sutah* of the Bas. pl. according to Drs. Fleet and Mitra. Verse 4 of the Bas. pl. is not found in our text: verse 6 of our text is not found in the Basâhi plate: but these omissions are unimportant. Line 6 records the date in words and figures,³ viz. Tuesday, full moon (bright half) of Kârttika, 1162 Samvat, date corresponding to 24th October, 1105 A.D.

Line 7. Govindachandra, the donor, was then encamped in Vishnupura and made the grant after having bathed in the Ganges, etc. This, and the succeeding names of places, I cannot identify.

Line 8. He gives the village of Usithâ (?), in the Jîâvatî-pattalâ in the Pañchâla country, with the usual appurtenances.

Ll. 12—13. The donee, Vîlhâkâya Dîkshita, who came originally from Sâvithadeśa (?), was the son of Puravâsa and grandson of Nâgânanda (?). These belonged to the Vandhula *gotra* with the three *pravaras* of Vandhula, Aghamarshana and Viśvâmitra, and were followers of the *Yajurveda*.

Ll. 15—16 contain the well-known crux मत्वा यद्दीयमान . . . दशव (व) धविशतिह्रवयाकेरे तुरुष्कदण्डप्रभृति . . .

Ll. 23—24. The composer of the inscription was Vijayadâsa, who also composed the Basâhi document. The following consented to the grant:—the *pratîhara* Gautama, the *purohita* Jâgûka, the *mahattaka* Vâlhana (all three of whom are mentioned in the Basâhi plate) and the Queen-mother Râlhadevî.

TEXT.

Front.

- Line [1.] ॐ नमो भगवते वासुदेवाय ॥ तमाद्यं सर्वदेवानां दामोदरमुपास्महे । त्रैलोक्यं यस्य वक्तीव
क्रोडान्तःस्थं वलित्रयी ॥ (1).⁴ वंसे गाहडवालाख्ये वभूव विजयी नृपः ॥⁵
- [2.] सहोयलसुतः श्रीमान्नलनाभागसन्निभः ॥ (2).⁶ याते श्रीभोजभूषे विबुधवरवधूनेत्रसीमाति-
यित्वं⁷ श्रीकर्णे कीर्त्तिशेषं गतवति च नृपे क्ष्मात्यये जायमाने ।
- [3.] भर्तारं यं धरित्री त्रिदिवविभुनिभं प्रीतियोगादुपेता त्राता विश्वस्य पूर्वं समभवदिह स
क्ष्मापतिश्चंद्रदेवः⁸ (3).⁹ ॥ तस्मादभूद्रिपदिलापतिदन्तिसिंहः क्षोणीपति-
- [4.] मदनपाल इति प्रसिद्धः । येनाक्रियन्त वभुशः समरप्रवन्धाः सन्नर्त्तितप्रहतशत्रुकवन्धवन्धाः¹⁰ ॥
(4).¹¹ तस्मादजायत नरेश्वरवृन्दवन्द्यपादारविन्दयुगलो ज्व-
- [5.] लितप्रतापः । क्षोणीपतीन्द्रतिलको रिपुरगभंगी गोविन्दचंद्र¹² इति विश्रुतनामकीर्त्तिः (5)¹³ ॥
तिष्ठतो यस्य दोःस्तम्भे मत्तसौर्यैकदन्तिनः । धनुर्गुणकिणश्रेणी म-

³ Dr. Kielhorn kindly provides the following note:—
'For V. 1162 expired:—Tuesday, the 24th October, A.D. 1105; the full moon *tithi* commenced 2h. 29m. after mean sunrise and ended 0h. 9m. after mean sunrise of the following day.'

⁴ Metre: Śloka (Anushtubh).

⁵ Read वंसे . . . नृपः

⁶ Metre: Śloka (Anushtubh).

⁷ Read विबुध.

⁸ Read चन्द्रदेवः

⁹ Metre: Sragdharâ.

¹⁰ Read वभुशः. 'प्रवन्धा . कवन्धवन्धाः

¹¹ Metre: Vasantatilakâ.

¹² Read 'वृन्दवन्द्यपादारविन्द' रिपुरगभङ्गी गोविन्दचन्द्र°

¹³ Metre: Vasantatilakâ.

- L. [6.] दराजीव लक्ष्यते ॥ (6).¹⁴ संवत्सहस्रैके द्विषष्टुत्तरशताभ्यधिके कार्तिकशैर्णमास्ये भीमे दिने ऽङ्केपि संवत् ११६२ सुदि ५ भीमे¹⁵ अद्येह श्रीमद्विष्णुपुरावासितश्री-
[7.] विजयकटके सकलकल्मषक्षयकारिण्यां गंगायां स्नात्वा ॥ यथाविधानं मंत्रदेवऋषिभनुष्य-
भूतपितृस्तर्पयित्वा । सूर्यं भट्टारकं संपूज्य । भगवन्तं महेश्व-
[8.] रं समभ्यर्च्य । विश्वाधारं वासुदेवं समाराध्य । मंत्रपूतं भुतवह हुत्वा । पंचालदेशे जीआ-
वतीपत्तलायां उसिथागामे समस्तविषयसार्धवर्तिसमस्त-
[9.] महत्तमजनपदान्बोधयति समाज्ञापयति ॥¹⁶ यथा ग्रामोयं मया स्वसीमातृण्यूतिगोचर-
पर्यन्तः सजलस्थलः साम्बमधूकः सगर्तोषरपाषाणः स-
[10.] नदीवनलोहलवणाकरः सदशापराधदण्डः साकाशपातालः स्वसीमाचतुराघाटविशुद्धान्तः
पूर्वदत्तदेवब्राह्मणवर्जितः । नलिनीदलगतजल ।
[11.] लवतरलतरं प्राणिना जीवित¹⁷ विज्ञाय । करिकलभकर्णाग्रविलसितवपलां लक्ष्मीं विलोक्य ।
जलबुद्बुदाकारं यौवनं परिज्ञाय । कदलीदण्डव-
[12.] त् संसारमसारतरं¹⁸ समाकलय्य ॥ साविथदेशनिर्गताय वाजरुनेयसाखीमृगाय वंधुलगोत्राय
वंधुल अघमर्षणविश्वामित्रिप्रवराय¹⁹ ॥
[13.] दीक्षितनागानदपौत्राय दीक्षितपुरवासपुत्राय यंजुर्वेदविद्यानलिनीविकासनप्रत्यक्षभास्क-
राय²⁰ दीक्षितवील्हाकाय । श्रद्धाविशुद्धमनसा
[14.] महाराजपुत्रश्रीमन्नोविदचंद्रदेवेन कुशपूतहस्तोदकेन कार्तिक्यां निमित्ते सम्यगाजूयास्मै
ब्राह्मणार्या मातापित्रोरार्त्तनश्च यशःपुण्यवि-
[15.] वृद्धये चंद्रार्केर्दिधिर्दितिपवनास्वराणि यावत् शासनीकृत्य प्रदत्तः²¹ ॥ मत्वा यद्दीयमान-
भागभागकूटकदशवधविशतिक्वथाकेरे तुरु-
[16.] ष्कदण्डप्रभृतिसर्वादायान तत् सर्वमस्मै निवेदनीय²² ॥ ये यास्यन्ति महीभृतो मम कुले
कि वा परस्मित्पुरस्तोपामेष मयाजलिर्विरचित्ता नादेय-
[17.] सत् कियत् दूर्वाभावमपि स्वधम्मनिरता दत्त सदा पाल्यता वायुर्वास्यति तस्य्यति प्रतपन
श्रुत्व मुनीना वचः²³ ॥ (7).²⁴ अत्राय पौराणिकाः
[18.] श्लोकाः ॥ भूमि²⁵ यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्माणौ नियतं
स्वर्गगामिनौ ॥ (8).²⁶ योर्चितं प्रतिगृह्णाति ददात्वर्चि-
[19.] तमेव वा । तावुभौ गच्छतः स्वर्गं नरकं तु विपर्यये ॥ (9). बहुदिर्वसुधा भुक्ता राजभिः सग-
रादिभिः । यस्य सत्यं यदा भुगिस्तम्यं तस्य वदा
[20.] फलं²⁷ ॥ (10). यानोह दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयशस्कराणि । निर्मात्यवत्तत्प्रति
मानि²⁸ तानि को नाम साधुः पुनराददीत ॥ (11).²⁹ अस्मत्कुलं पर-

¹⁴ Metre: Śloka (Anuṣṭubh).

¹⁵ Read °पौर्णमास्यां and १५ instead of ५.

¹⁶ Read गङ्गायां मन्त्रदेवऋषिभनुष्यभूतपितृस्तर्पयित्वा . . . महेश्वरं . . . मन्त्रपूतं हुतवहं पंचालं °ग्रामे °पाश्र्ववर्तं °पदान् संबोधं; remove the unnecessary signs of punctuation.

¹⁷ Strike out the unnecessary punctuation after लक्ष्मी; and read प्राणिनां जीवित.

¹⁸ Read बुद्बुदा °सारतरं.

¹⁹ Read °शाखामृगाय वंधुलाघमर्षं

²⁰ Read °नागानन्दं यंजुर्वेदं

²¹ Read श्रीमद्भीविन्दचन्द्रदेवेन . . . सम्यगाह्यां . . . ब्राह्मणार्याय . . . °रात्मनं . . . चन्द्रार्केर्दिधिर्दितिपव-

नाम्बराणि . . . शासनीकृत्य.

²² Read °सर्वादायान् °निवेदनीयम्

²³ Read परस्मित्पुरस्तोपामेष मयाजलिर्विरचित्ता नादेयमस्मात् कियत् । . . स्वधम्मं °दत्तं . . . पाल्यतां तस्य्यति . . . श्रुत्वा मुनीनां

²⁴ Metre: Śārdūlavikīrīṭīta.

²⁵ Read भूमिं

²⁶ Metre: Śloka (Anuṣṭubh), and in the two following verses.

²⁷ Read बहुभिर्वं . . . यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

²⁸ Read निर्मात्यवत्तत्प्रतिमानि तानि

²⁹ Metre: Indravajrā.

- L. [21.] मुदारमुदाहरद्विरनैश्च दानमिदमच । सुमादनीयं । लक्ष्मास्तडित्तिलिलवुद्बुदचंचलाया
दानं फलं परयशःपरिपालनं च ज^० (12).³² वंखभदासनं
[22.] छत्र वराशा वरवारिणाः । भमिदानस्य चिह्नानि असं * • पुरंदर^२ ॥ (13).³³ खदत्तां पर-
दत्तां वा यो दरित वसंधरां । स विस्तृयां हामिदूला^३ पितृभिः स-
[23.] ह मज्जति ॥ (14). प्रतीहारगौनमशक^५ जागृकश्च पुरोहितः । जननी राहदेवी च वाह-
णश्च महत्तकः ॥ (15). एतेषां संमत्तिं प्राप्य सम्यग्लिखित-

Reverse.

[84] वानिदम् । नाम्ना विजयदासाख्यः शासनं राजसंमतम् (16).

No. II.—Dated Samvat 1196.

This inscription is engraved on a single plate, which measures 1' 3½" in length by 1' ¼" in breadth, and weighs 5lbs. 15oz. The plate is perforated at the top margin to take the ring of a seal; and it is likely that one of the loose seals now in the Provincial Museum, Lucknow, belongs to this plate. The orthography calls for no special remark. Verses 1-7 correspond with the opening verses of the Chandradeva and Madanapála grant (see *Ind. Antiq.*, vol. XVIII, p. 11): verses 8 and 9 are found again in a grant of Jayachchandra (*ibid.*, p. 130).

L. 13.—Govindachandra while at Benares conveys the village of Janakadevipura in the Râna pattalâ (the latter name I read doubtfully owing to the plate being injured).

Ll. 16, 17.—Contain the date, and mention a lunar eclipse on that date, viz. Monday, the 15th day in the bright half of Âsvina, 1196 Samvat, corresponding to 9th October 1139 A.D.³⁶

19, 20. The donee was the *purohita* Jâgû Śarman, the son of the donee in the preceding grant.

TEXT.

- L. [1.] स्वस्ति । अकुण्ठेत्कण्ठवैकुण्ठकण्ठपीठलुठत्करः । संरम्भ^{३७} सुरतारम्भे स त्रियः
श्रेयसेस्तु वः ॥ (1).³⁸ आसीदसीतद्युतिवंसजातच्छापालमाला-
[2.] सु^{३९} दिवङ्गतासु । साचादिवस्त्वानिव^{४०} भूरिधाम्ना नाम्ना यशोविग्रह इत्युदारः ॥ (2).⁴¹
तत्सुतो भूम्नहीचन्द्रश्चन्द्रधामनिभन्निजं । येनापारम-
[3.] कूपारपार^{४२} व्यापारितं यशः ॥ (3).⁴³ तस्याभूत्तनयो नयैकरसिकः क्रान्तद्विषम्यष्टलो
विध्वस्तीदतधीरबोधतिमिरः श्रीचन्द्रदेवो नृपः ॥ येनो-

³² Read °मुदाहरद्विरनैश्च दानमिदमभ्यनुमोदनीयम् । लक्ष्मास्त-
डित्तिलिलवुद्बुदचंचलाया . . °परिपालन

³³ Metre: Vasantatilakâ.

³⁴ Read इच्छं मद्रासन इच्छं वराशा वरवारिणाः । फलं स्वयंः
पुरंदर ॥

³⁵ Metre: Śloka (Anushṭubh), and in the three following
verses

³⁶ Read हरेय वसुधराम् । स विस्तृयां कृमिदूला.

³⁷ Read प्रतीहारगौनमशक

³⁸ Dr. Kielhero again kindly notes,— "The year is the

northern expired year; the lunar eclipse occurred 13 h 21 m.
after mean sunrise."

³⁹ Read अकुण्ठो संरम्भः

⁴⁰ Metre: Śloka (Anushṭubh)

⁴¹ Read आसीदसीत° °वृश्°.

⁴² Read सापारि°

⁴³ Metre: Indravajrâ

⁴⁴ Read °पारे

⁴⁵ Metre: Śloka (Anushṭubh).

- L. [4.] दारतरप्रतापसमिताशेषप्रजोपद्रवं श्रीमहाधिपुराधिरायमसमन्दोर्विक्रमेणार्जितं⁴⁴ ॥ (4).⁴⁵
तीर्थानि काशिकुशिकोत्तरकोशलेन्द्रस्थानी-
- [5.] यकानि परिपालयताभिगम्य । हेमात्मतुल्यमनिसन्देता द्विजेभ्यो येनाङ्किता वसुमती
सतशस्तुलाभिः⁴⁶ ॥ (5).⁴⁷ तस्यात्मजो मदनपाल इति क्षितिन्द्रचू-
- [6.] ङामणिर्विजयते निजगोत्रचन्द्रः । यस्याभिषेककलसोत्ससितैः पयोभिः प्रक्षालितं कलिरजः
पटलं धरित्रयाः ॥ (6) यस्यासीद्विजयप्रयाणस-
- [7.] मये तुङ्गाचलोच्चैश्चलन्माद्यत्कुम्भिपदक्रमासमभरभ्रस्यन्महीमण्डले । चडारत्नविभिन्नतालु-
गलितः स्थानासृगुद्वासितः⁴⁸ शेषः पेषवभा-
- [8.] दिव⁴⁹ क्षणमसौ क्रोडे निलीनाननः ॥ (7).⁵⁰ तस्मादजायत निजायतवाहुवह्निवधावरुद्धनव-
रायगजो नरेन्द्रः । सान्द्रान्तद्रवमुचाम्भवो ग-
- [9.] वां यो गोविन्दचन्द्र इति चन्द्र इवास्वुरासेः⁵¹ ॥ (8).⁵² न कथमप्यलभन्त रणक्षरान्निस्तसृषु
दिक्षु गजानथ वज्रिणः । ककुभि वभ्रमुरभ्रमुवक्ष्यमप्रति-
- [10.] भटा⁵³ इव यस्य घटागजाः ॥ (9).⁵⁴ सोयं समस्तराजचक्रसंसेवितचरणः स च परमभट्टारक-
महाराजाधिराजपरमेश्वरपरममाहेश्वरनिजभुजो-
- [11.] पार्जितश्रीकान्यकुब्जाधिपत्यश्रीचन्द्रदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-
परममाहेश्वर श्रीमदनपालदेवपादानुध्यात-
- [12.] परमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वराश्वपतिगजपतिनरपतिराजत्रयाधिप-
तिविविधविद्याविचारवाचस्पतिश्रीमहो-
- [13.] विन्दुचन्द्रदेवो विजयी ॥ रानपत्तलायां⁵⁵ । जनकदेविपुरग्रामनिवासिनो निखिलजनपदा-
नुपगतानपि च राजराज्ञीयवराजमन्त्रिपुरोहि-
- [14.] तप्रतीहारसेनापतिभण्डागारिकाक्षपटलिकभिषग्नैमित्तिकान्तःपुरिकदूतकरितुरगपत्तनाक-
रस्थानगोकुलाधिकारिपुरुषान् समा-
- [15.] ज्ञापयति बोधयत्यादिशति च यथा विदितमस्तु भवतां यथोपरिलिखितग्रामः सजलस्थलः
सलोहलवणाकरः समत्स्याकरः सगर्तो-
- [16.] षरः समधूकाम्बवनवाटिकाविटपतृण्यतिगोचरपर्यन्तः सोर्द्धाधश्चतुराघाटविशुद्धः स्वसी-
मापर्यन्तः संवत् ११६६ आस्विनसुदि १५ सो-
- [17.] मदिने⁵⁶ श्रीमहाराणस्यां राहुग्रस्तचन्द्रमसि गङ्गायां स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजभूत-
पितृगणांस्तर्पयित्वा तिमिरपटलपाटनपटुमहस-
- [18.] मुष्णरोचिषमुपस्थायौषधिपतिसकलसेपरं समभ्यर्च्य त्रिभुवनत्रातुर्व्वासुदेवस्य पूजास्त्रिधाय⁵⁷
प्रचुरपायसेन हविषा हविर्भुजं हुत्वा माता-
- [19.] पित्रोरात्मनश्च पुण्यशोभिवृद्धयेऽस्माभिर्गोकर्णकुशलतापूतकरतलोदकपूर्वम् वधुलगोत्राय
वधुल । अघमर्षण । विश्वामित्रत्रिप्रवराय दीक्षितपु-

⁴⁴ Read नृपः । °प्रतापशमिता° गाधिपुराधिराज्यमसमं °तम्
⁴⁵ Metre: Śārdūlavikrīḍita.
⁴⁶ Read °तुल्यमनिश . . शतश°
⁴⁷ Metre: Vasantatilakā, and in the next verse.
⁴⁸ Read °गलितस्या°
⁴⁹ Read according to Kielhorn शेषः शेषवशादिष and see
Ind Antiq., vol. XV., p. 12, note 97.
⁵⁰ Metre: Śārdūlavikrīḍita.
⁵¹ This verse is found in Ben. Coll. grant of Jayachchhan-

dia: see Kielhorn, *Ind. Antiq.*, vol. XVIII., p. 129; and read
°वाहु° . °वन्धा° . नवराज्य° °प्रभवा° °राशेः

⁵² Metre: Vasantatilakā.

⁵³ Read °क्षमान् ति° वमसु°

⁵⁴ Metre: Drutavilambita.

⁵⁵ रान°doubtful.

⁵⁶ Read सोर्द्धाध° °विशुद्धः °शश्रिन°

⁵⁷ Read °शेखरम् . . पूजां विवाय

- L. [20.] रासपौत्राय दीक्षितवील्हापुत्राय दीक्षितपुरोहितश्रीजागूसर्मणे ब्राह्मणाय आदन्द्रार्कं यावत्
शासनीकृत्य प्रदत्त⁵⁸ सत्वा यथादीयमानभागभो-
- [21.] गकरप्रवणिकरतुरुष्कदण्डप्रभृतिसमस्तादायान आज्ञाविधेयीभूय दास्यथेति ॥ *⁵⁹ ॥
भवन्ति चात्र । श्लोकाः । भूमिं यः प्रतिगृह्णाति यश्च भूमिं
- [22.] प्रयच्छति । उभौ तौ पुण्यकर्माणौ नियतौ स्वर्गगामिनौ ॥ (10).⁶⁰ संखं भद्रासनं च्छत्र
वरास्त्रा⁶¹ वरवारणाः । भूमिदानस्य चिह्नानि फलमेतत्परन्दर ॥ (11). सर्वानेता-
- [23.] न् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः । सामान्यं धर्मसेतुनृपाणा⁶² काले
काले पालनीयो भवद्भिः ॥ (12).⁶³ बहुभिर्वसुधा भुक्ता राज-
- [24.] भिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ (13).⁶⁴ सुवर्णमेकं गामिकां
भूमेरप्येकमङ्गलं हरन्नरकमाप्नोति यावदाहतसंज्ञ-
- [25.] वं⁶⁵ ॥ (14) तडागानां सहस्रेण अस्त्रमेधशतेन च । गवां कोटिप्रदानेन भूमिहर्ता न
सुध्यति⁶⁶ ॥ (15). स्वदत्ताम्परदत्ताम्वा यो हरेत वसुधरां⁶⁷ । स विष्टायां क्षमिर्भूत्वा
पितृ-
- [26.] भिः सह मज्जति ॥ (16).

XXX.—PALI COPPER-PLATE GRANT OF MAHARAJA LAKSHMANA.

DATED SAMVAT 158.

BY A. FÜHRER, PH.D.

The original plate containing the inscription now published was found, in May 1891, buried underground in the house of a goldsmith at the village of Pālī,¹ close to Kosām, the ancient Kauśāmbī, the chief town of the Karārī pargana in the Mânjhanpur tahsil of the Allahābād district. It was obtained by me from the Magistrate of Allahābād, and is now in the Lucknow Provincial Museum.

The plate, which is inscribed on both sides, measures about 7¼" by 6¼". It is quite smooth, the edges having been neither fashioned thicker nor raised into rims to protect the writing. The average size of the letters is about ¼"; they are cut neatly and deeply, and the inscription is in a state of perfect preservation throughout. The characters belong to the northern class of alphabets, and are of the peculiar "nail-headed" type current in the 5th and 6th centuries A.D. The language is Samskrit, and with the exception of the benediction and imprecatory verses in lines 9

⁵⁸ Read °तलीदकपूर्वम् . . . °पुरवासपौत्राय
°सर्मणे . पाचन्द्रार्कं . प्रदत्तः । . and remove unnecessary
signs of punctuation.

⁵⁹ Read °दायानाज्ञा—The asterisk is represented in the
plate by a character like छ. (cf. *Ind. Antiq.*, vol. XVIII., p. 12).

⁶⁰ Metre: Śloka (Anushtubh), and in the following verse.

⁶¹ Read शङ्खं . . . हस्त वराया ।

⁶² Read °नृपाणां

⁶³ Metre: Śālinī.

⁶⁴ Metre: Śloka (Anushtubh), and in the three following
verses.

⁶⁵ Read °ङ्गुलम् । °संखम्

⁶⁶ Read चन्द्र° . . . सुध्यति

⁶⁷ Read स्वदत्तां परदत्तां वा . . . वसुधराम्

¹ See *ante*, vol. II, page 240

to 14, the inscription itself is in prose throughout. In respect of orthography we have to notice: (1) the doubling of *dh* in conjunction with a following *y* in *māddhyandināya*, line 5; (2) the doubling of *t* in conjunction with a following *r* in *pitr̥ror*, line 4, and in *gottrāya*, line 5; (3) the doubling of *ṅ*, *g*, *th*, *bh*, *v*, and *sh* in conjunction with a preceding *r* in *paurṇamāsyām*, line 15; in *svargge*, line 13; in *artthe*, line 8; in *vidheyair bhbhavitavyam*, line 7, and *kṛimir bhbhutvā*, line 10; in *parvatikā*, line 2, and *bahubhir vvasudhā*, line 11; in *varshaha*², line 12; (4) the doubling of *v* after the *anusvāra* in *samvatsara*, line 15; (5) the use of *v* for *b* in *kuṭumvinah*, line 3.

Towards the proper right side of the plate, about the centre, a circular copper ring is fastened through a hole to an oval brass seal, about 2½" by 2". In the upper part it bears a rather good figure of a lion, squatting on its haunches and brandishing its tail, facing to the right; below it, separated by two lines, is in relief the legend *śrī-mahārāja-lakshmaṇasya*, "of the illustrious Mahārāja Lakshmaṇa." The seal itself rests on two low leg-fashioned supports. The weight of the plate is 37¼ *tolas*, and of the ring and seal 27¼ *tolas*; total 65 *tolas*.

The inscription is one of the Mahārāja Lakshmaṇa, and the charter recorded in it is issued from the city Jayapura. The date of the writing of the charter is given in words as the year one hundred and fifty-eight, and the full-moon day of the month Jyaisṭha. There is no indication as to the era; but in all probability it refers to the Gupta era. The corresponding European date can, however, not be calculated as the week-day, *nakshatra*, or other astronomical details are not given, which could be utilized in checking the calculation. The object of the charter is to record the grant, by the Mahārāja Lakshmaṇa, of an *agrāhāra* in the village Phelā-parvvatikā,—undoubtedly the ancient name of the modern village Pāli,—to the Brāhmaṇa Revatisvāmin of the Kautsagotra. The *dūtaka* is the Mahārāja Naravāhanadatta. Neither the capital Jayapura nor the names of the two feudatory princes are known to us from earlier or contemporaneous inscriptions.

TEXT.³

Obverse.

- L. [1.] श्रीं स्वास्ति जयपुरात्परममाहेश्वरः श्रीमहाराज-
 [2.] लक्षणः कुशली फेलापर्वतिकाग्रामे ब्राह्मणादी-
 [3.] न्प्रतिवासिकुटुम्बिनः समाज्ञापयति विदितं वोस्तु य-
 [4.] यैष ग्रामो मया मातापितृरात्मनश्च पुण्याभिद्वये
 [5.] कौत्सगोत्राय वाजसनेयिसब्रह्मचारिणे माद्दयन्दिनाय
 [6.] ब्राह्मणरेवतिस्वामिनेग्राहरोतिसृष्टस्तद्युष्माभिर-
 [7.] स्यान्नाश्रवणविधेयैर्भूवितव्यं⁴ समुचिताश्च प्रत्यायाः
 [8.] मेयहिरण्यादयो देयाः[॥]अपि चास्मिन्नर्थे व्यासकृताः
 [9.] श्लोका भवन्ति[॥]स्रदत्तां⁵ परदत्तां वा यो हरेत् वसुधरां [॥]
 [10.] स विष्टायां कृमिर्भुत्वा⁵ पितृभिः सह मज्जति [॥]

² From the original plate.

³ Read *rbbhavitavyam.

⁴ Metre: Anushtubh, and the following two verses.

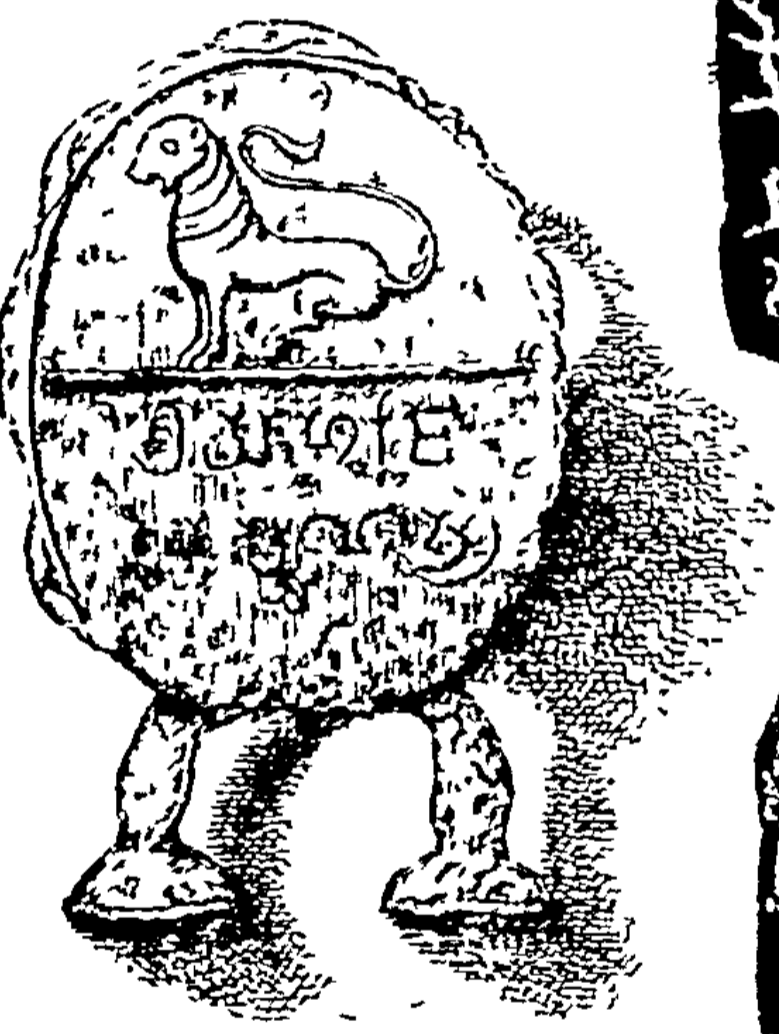
⁵ Read *rbbhūtva.

GRANT OF MAHARAJA LAKSHMANA.



Handwritten text in Devanagari script on a dark stone slab, containing a grant from Maharaja Lakshmana.

SEAL.



Scale : 3-4ths

Handwritten text in Devanagari script on a dark stone slab, continuing the grant from Maharaja Lakshmana.

Scale : 4-5ths of original.

Reverse.

- L. [11.] बहुभिर्बसुषा दत्ता राजमिस्त्रगरादिभिः [I] यस्य यस्य
 [12.] यदा भूमिस्तस्य तस्य तदा फलं [II] षष्टिं वर्षसह-
 [13.] साधि स्वर्गे मोदति भूमिदिः [I] आच्छेत्ता चानुमन्ता च ताव्येव
 [14.] नरके वसेत् [II] दूतकषात्र श्रीमहाराजनरवाहनदत्तः
 [15.] संवत्सरयतेष्टपंचायदुत्तरे ज्येष्ठमासे पौर्ण-
 [16.] मास्यां लिखितं बलदेवेनेति १५८ [II]

TRANSLATION.

Om! Hail from Jayapura! A most devout worshipper of the god Mâheśvara, the illustrious Mahârâja Lakshmana, being in good health, issues a command to the residents, beginning with the Brâhmanas, and to the cultivators, at the village of Pnelâ-parvvatikâ:—"Be it known to you that, for the purpose of increasing the religious merit of my parents and of myself, this village is granted by me as an *agrâhâra* to the Brâhmana Revatisvâmin, of the Kautsagotra, a student of the Vâjaseyâ-Mâddhyandina (*śâkha*). You shall be obedient to his commands, and you shall render to him the customary taxes. that which is to be measured out, gold, etc." And on the same subject there are also the following verses by Vyâsa:—"He who confiscates land that has been given, whether by himself or by another, becomes a worm in ordure, and sinks into hell together with his ancestors. The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of this grant that is now made, if he continue it*)! The giver of land enjoys happiness in heaven for sixty thousand years; (*but*) the confiscator (*of a grant*) and he who assents (*to an act of confiscation*), shall dwell for the same number of years in hell!" The *dûtaka* (*is*) the illustrious Mahârâja Naravâhanadatta. This charter has been written by Baladeva in a century of years, increased by fifty-eight, on the full-moon day of the month Jyaishtâ, 158.

XXXI.—FURTHER INSCRIPTIONS FROM SĀNCHI.¹

BY G. BÜHLER, PH.D., LL.D., C.L.E.

In the course of a tour through Eastern Rajputana and the Central India Agency in March 1893, Dr. A. Führer again visited the famous Stūpas of Sānchi, *recté* in Sanskrit *Kākaṇāda* or in Prakrit *Kākaṇāva* (see I, No. 378) and took impressions of those inscriptions which had not been found on his former visit. He also used the opportunity to clear away the rubbish round the two Stūpas and to make a few excavations. As in all former cases, his operations have yielded highly satisfactory results. The fragment of the Aśoka inscription has been recovered;² the number of the small donative inscriptions has risen, if all the fragments and almost effaced pieces are counted, to nearly 500, against Sir A. Cunningham's 240. Finally, a valuable Indo-Skythian inscription has turned up on the base of a statue of Buddha, and in a similar position have been found two inscriptions in later characters,³ the latest of which shows the Nāgarī of the 9th or 10th century A.D. These new finds prove that the Stūpas were visited by Buddhist pilgrims both during the interval between the times of the early Andhras and of the Guptas, and long after the latter had passed away. Moreover, the late Nāgarī inscription may also be considered to furnish additional evidence for the fact that Buddhism survived in India until very late times, long after the period when the stupid legends allege it to have been drowned in a deluge of blood. The recovery of the fragment of the Aśoka edict does not quite fulfil the expectations which I thought might be reasonably entertained. I am not able to decipher the whole or even to suggest a complete plausible restoration of the portion with which I declined to meddle in my former article. But I am able to settle two points. First, the two signs indistinctly visible in the beginning cannot have formed part of the word *devānam*, nor can the word *piya* have followed. The first sign of the line, which, counting from below, I number as line 7, has been lost, the second is illegible, and the third is either *yam* or *yām*. The *ya* is plain and certain, and so is the Anusvāra, but the vowel is doubtful. The next consonant is certainly *bha*, and the syllable probably was *bhe*. This is sufficient to prove that line 7 does not contain the beginning of the edict, but that a probably not inconsiderable piece has been lost at the top.

Secondly, at the end of line 7 stand not only, as Sir A. Cunningham has stated (*Bhilsa Topes*, p. 260), the letters *mag*, but *mage*, and after it quite distinctly *kaṭe*. This new reading removes the possibility that the *Saṃgha* of *Magadha* can be mentioned or addressed. The words mean, without a doubt, "a road has been made." The next line 6 tells us for whom this road was intended. The first sign has again been lost. Next follows a fairly distinct *khu*, and after two indistinct signs the syllable *bhi*. The two following consonants have been lost in a large abrasion, to the right of which the vowel *i* appears and immediately after it *nam*. Then comes an indistinct sign and next *ti*. Thus, we obtain—*.khu . . bhi . . inam . ti*. It is almost certain that the reading was *bhikhunam vā bhikhunānam vā ti*, and that the road was prepared for the monks and the nuns of the Buddhist order. A comparison of the phrase at the end

¹ Continued from *ante*, p. 87.

² In his letter Dr. Führer states that it is now lying in the jungle. It is on a frustum of a *stambha* or pillar which probably stood near the Southern gate, and might be placed in

some museum in order to keep it safe. See place of facsimiles.

³ About thirty very small fragments and illegible inscriptions have not been transcribed.

of the edict (ll. 2-3) "for my wish is,—what?—that the road of the Saṃgha may last a long time" removes even the possibility of a doubt regarding the correctness of the reading adopted, with which the shape of the remnants of the third, fourth and ninth signs of the line agrees. Though at the end of line 6 the letters *ta pa* are quite plain and again in line 5 towards the end the letters *ka* or *ke*, *ye*, as well as the word *saṃgham*, I do not dare to propose a restoration. I must content myself with putting down the few signs I believe to recognise. The better preserved remainder of the inscription, as I have stated formerly, indeed corresponds in part with the middle of the Kosambi edict on the Allahâbâd Pillar, and there is very little to alter in the readings which I have given in my former article.

TRANSCRIPT.

<i>Allahâbâd.</i>				|	<i>Sâncî.</i>			
.
bhokhati	bhikhu-va	bhikhu-nî	vâ .	|	y[am]	bh[e?]	mage	kaṭe [7]
[pi châ]o—(2)	dâtâ—ni	[d]-usâni	nam dhâpa	|	khu[naṃ vâ]	bhi . .	inaṃ [vâ]	ti [.]. ta pa [6]
	yitu	anâpe-		|	[ . ikhi(?)tam]	.m.	ri (?)	[ke ?] ye
sa .	v .	s .	y . y .	|	saṃgham [5]	bhokhati	bhiku vâ	bhikhuni vâ odâtâ-
				|	ni du[s .]	.i sanam .	yitu anâ .	[3]
				|	sasi v[i]s .	petaviy .	[.] Ichhâ hi me kim-	[2]
				|	ti saṃghasa	mage	chilathitike	siyâ ti [1]

TRANSLATION.

“ A road was made both for the monks and the nuns⁴ the community⁵ will dine, both monk and nun, (*and*), causing white cloth to be put down (*for them*), you will order it to be spread; for my wish is,—what?—that the road of the community (*of the Buddhist monks*) may endure for a long time.”

It is now evident that the road (*mage*) is something material. Possibly the expression refers to the procession path or “terrace for circumambulation”⁶ which surrounds the Stûpa (see *Bhilsa Topes*, p. 184). But the road may also be one which made the Stûpas more conveniently accessible.

The characters of the small donative inscriptions offer various points of interest. Among those the alphabet of which in general agrees with that of Aśoka’s Edicts we find—

(1) Some like I, Nos. 172, 174, 185, 203, the letters of which are very small, with short vertical strokes, giving one the impression of an attempt at reproducing the Maurya characters, used for literary purposes;

(2) Two,—II, No. 61 and another,—illegible with the exception of the word *dânam*, in which throughout thin double lines are employed instead of single ones;

(3) Many, which present cursive forms for one or two consonants, or even only for some medial vowel marks. Thus, *da* has frequently (see, *e g.*, I, Nos. 129, 177, 186 and 188) a very shallow curve open to the left and otherwise abnormally bent strokes. Here and there *ja*, too, is irregular. In *Ujeniyâ* (No. 159) it has the angular shape, which is the usual one in the Andhra inscriptions, but occurs once in the Girnâr version of Aśoka’s Rock-Edicts. In *Râjuka* (I, No. 177), and sometimes in the word *pajâvatî*, *ja* looks

⁴ The word *ti* indicates that the sentence is at an end. | has not been restored completely, this is, of course, merely tentative.
⁵ I am inclined to take *saṃgham* as a neuter nominative with the *liṅgavyatya-ga*, so common in the Aśoka inscriptions, and as the subject of the sentence. As long as the text |
⁶ Usually called *Pradakshinâ* by the Brahmans and *Bhramtî* (*Bhramantî*) by the Jainas.

almost like *ṭā*. In *Yakhadāsiyā* (I, No. 194) the letter *sa* has been made with a single stroke, the left-hand limb being formed by drawing from the right hand upstroke a continuous line across the letter. Among the vowels *ā* and *e* often slant upwards, as in the Kālsī version of the Rock-Edicts and in the later inscriptions. The vowel *i* very commonly consists, as in the Gīrnār version, of a small semi-circle and occasionally (see, e.g., I, Nos. 141, 285) of a long stroke, rising straight upwards. I may add that the vowel *ā* is attached against the usual practice to the inner side of the left prong of *ma* in the word *Māhisatiya*, I, Nos. 313-14, and that the vowel *i* occupies a similar position in *Sirimitāyā* (I, No. 355).

The unusual *cha*, with a little tail, known from Mr. Rea's Bhaṭṭiprolu Stūpa inscriptions, appears in I, Nos. 269 and 284. A *ḷa*, intermediate between the form of the Bhaṭṭiprolu Stūpa and that of the Andhra cave inscriptions, is used in the name *Vāḷḷivahana*, a vicarious form for *Vāḍivahana* in I, No. 199. This is one of the few certain instances of the occurrence of *ḷa* north of the Narmadā before the times of the Guptas.

There are also, just as in Sir A. Cunningham's collection, a certain number of inscriptions, showing later characters than those of the Aśoka Edicts. To these belong—

(1) the long imprecatory document, I, No. 377, which shows the dagger-like *ka*, the angular *gha* and a peculiar short *da*, with a shallow curve, but has no *serifs* or nail-heads;

(2) a few inscriptions with short vertical strokes and nail-heads, but otherwise with archaic forms, like I, Nos. 288, 334, 377;

(3) likewise a small number of inscriptions with still more advanced forms, like I, No. 237; II, Nos. 25, 59, 66, among which the first shows curves to the left attached to *ka* and *ra*, while the third offers an almost circular *ba* and the looped *ta*, common in the southern inscriptions of the second century A.D. and of later times. It seems to me that these facts confirm the remarks made in my former article regarding the age of the Stūpas, and show that the bulk of the work belongs to the 3rd century B.C. and to the beginning of the 2nd, as well as that some additions and repairs were made in later times.

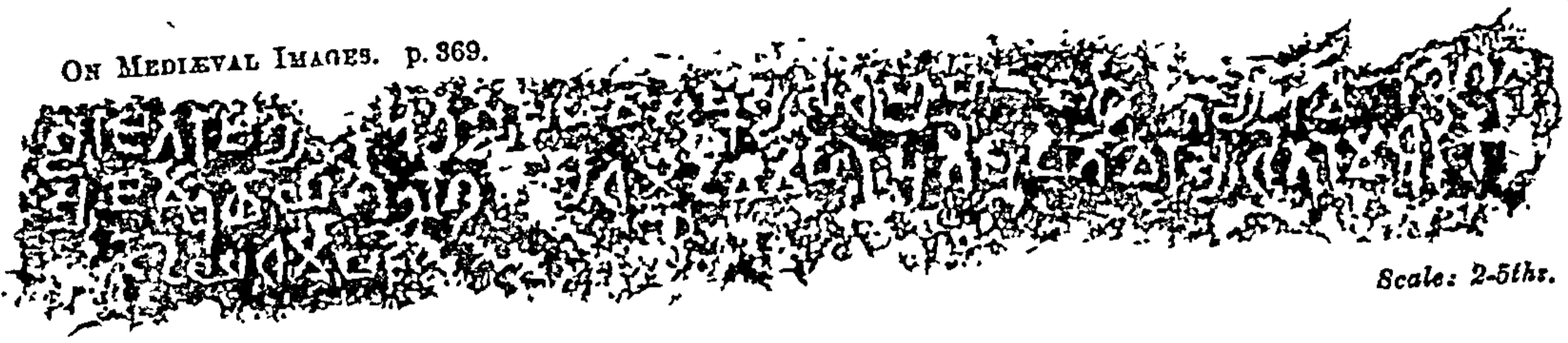
With respect to the language I have not to add anything to the notes given in my former article. The type is that of the Pāli of the Aśoka inscriptions and of the Buddhist scriptures. Anomalous forms of the kinds noticed before are also numerous. If my reading of the second word of I, No. 263, is right, there is one instance of the use of a double consonant.

As regards the contents I may state that the new inscriptions mention also a number of the collective donations.

Thus, I, No. 214 registers a gift of the village of Asvavatī; No. 124 one by the nuns of Vāḍivahana; Nos. 147 and 231 those of the female lay worshippers of Nava-gāma and of Ejāvatī; No. 276 one by the family of Dhamu [tara] and No. 366 one by the family of Ajitigata. The number of single monks making donations now amounts to more than eighty. Among them there is (II, No. 59) another *sulātika* or teacher of the Sūtras, a *thera* (I, No. 266), and; it would seem, a *tāpasa* or ascetic (I, No. 260). This designation is usually not adopted by Buddhists, who despise the performance of austerities. Possibly this person may have belonged to some other sect. One of the most prominent personages among the monks apparently was Gotiputa Bhaṇḍuka, who occurs twice (I, Nos. 16, 256) and had four pupils . . . ka, Budharakhita, Aya-Kana and Dhamadata. The names of nuns making donations

SANCHI INSCRIPTIONS.

ON MEDIEVAL IMAGES. p. 369.



Scale: 2-5th.

p. 370.



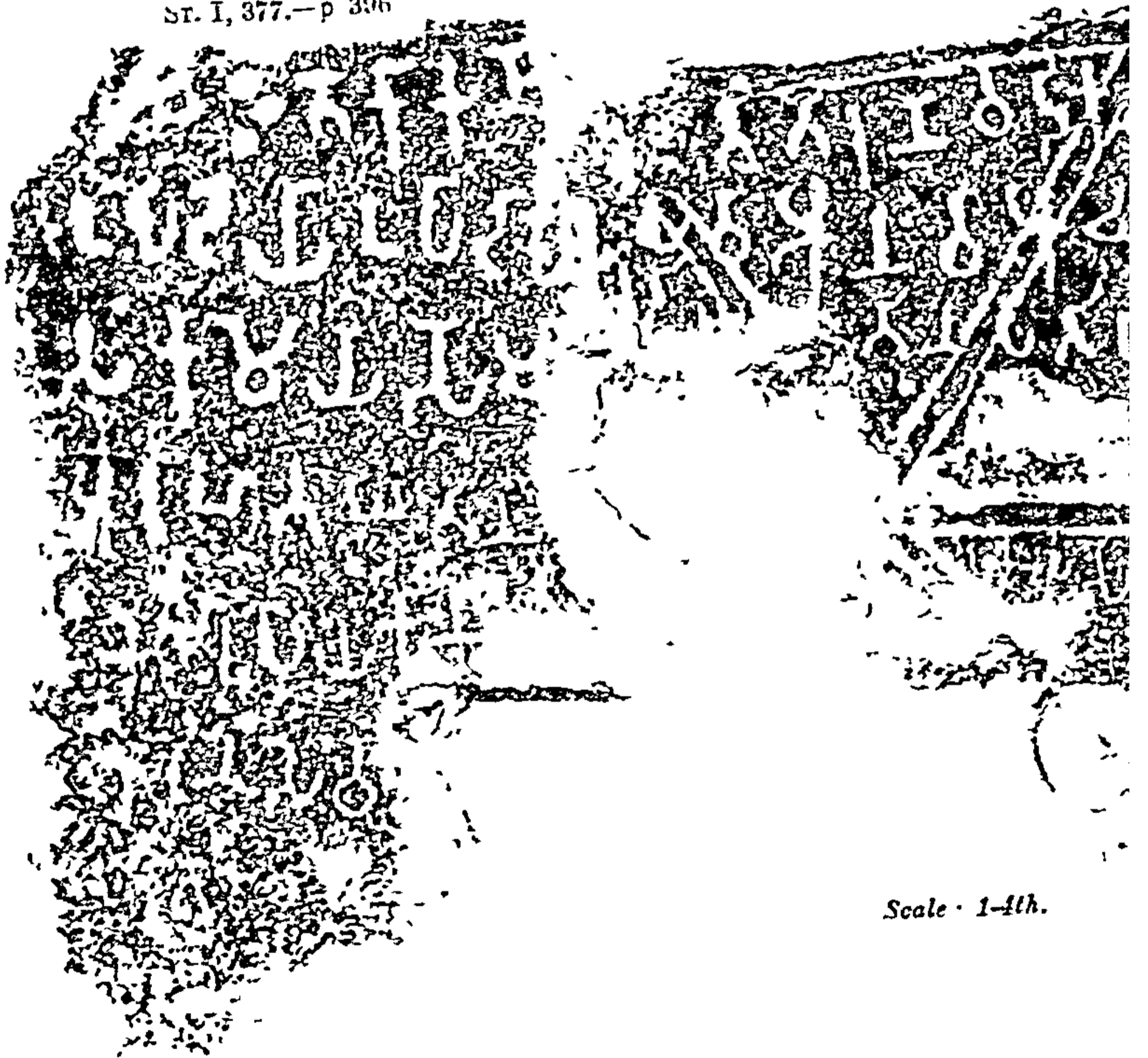
Scale: 1-3rd

ST. I, 377.—p 396

—p 389



Scale: 1-5th.



Scale: 1-4th.

ST. I, 358.



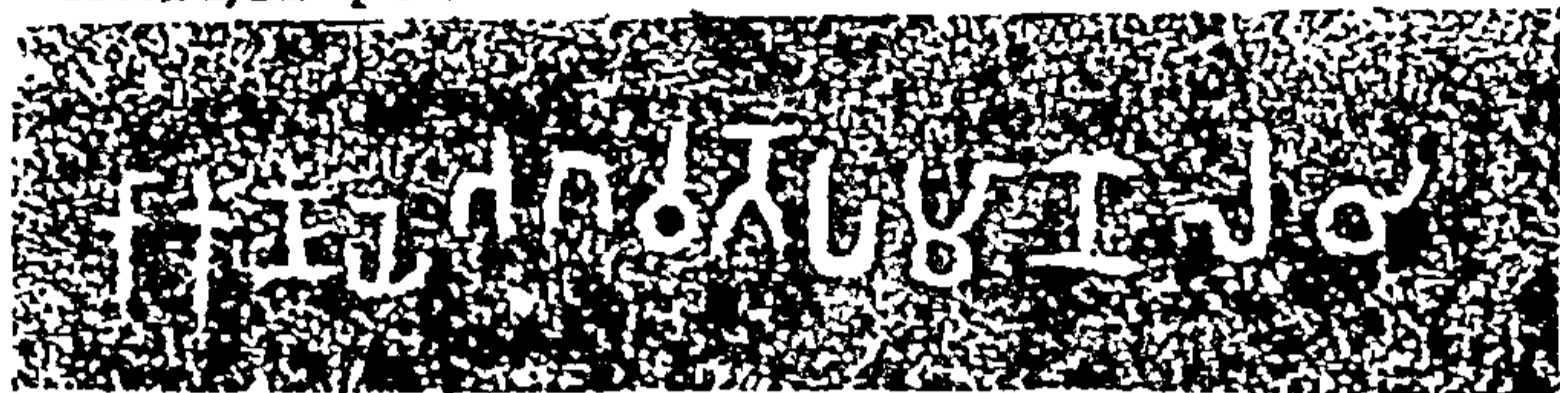
Scale: 1-5th.

ST. I, 378.—p 396



Scale: 1-6th.

STUPA I, 21.—p. 99.



St. I, 230.—p. 381.

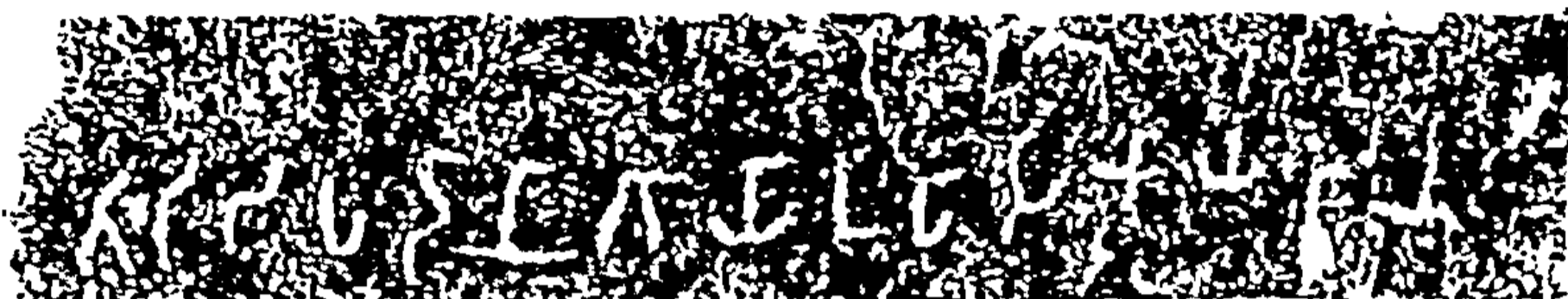


Scale: 1-4th.

J. Burgess, impress

Scale: 1-5th.

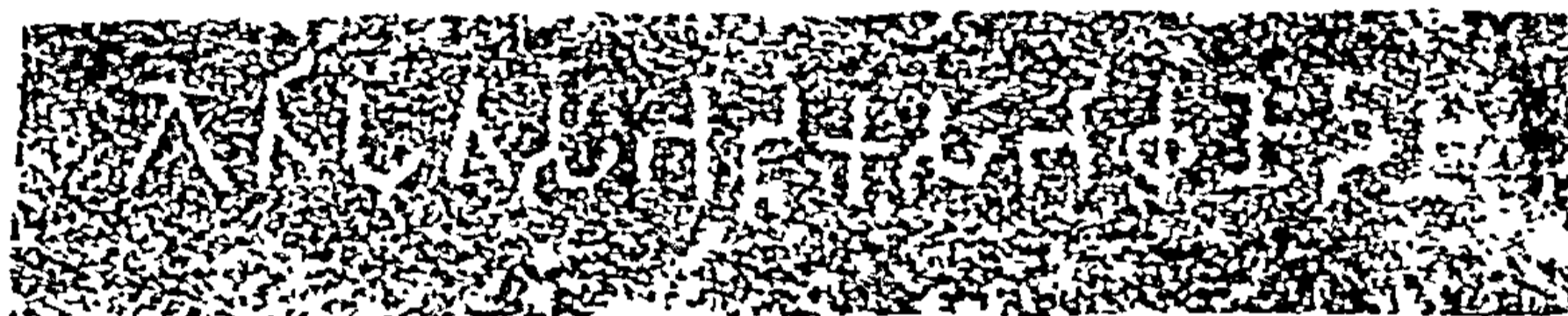
St. I, 50.—p. 102.



A. Fulmer, impress

Scale: 1-5th.

St. I, 256.—p. 384.



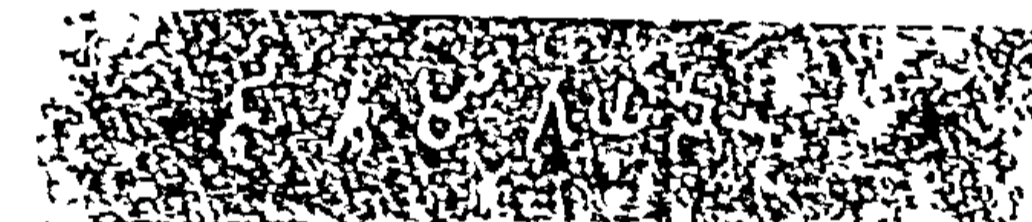
Scale: 1-5th.

St. II, 1.—p. 110.



Scale: 1-4th.

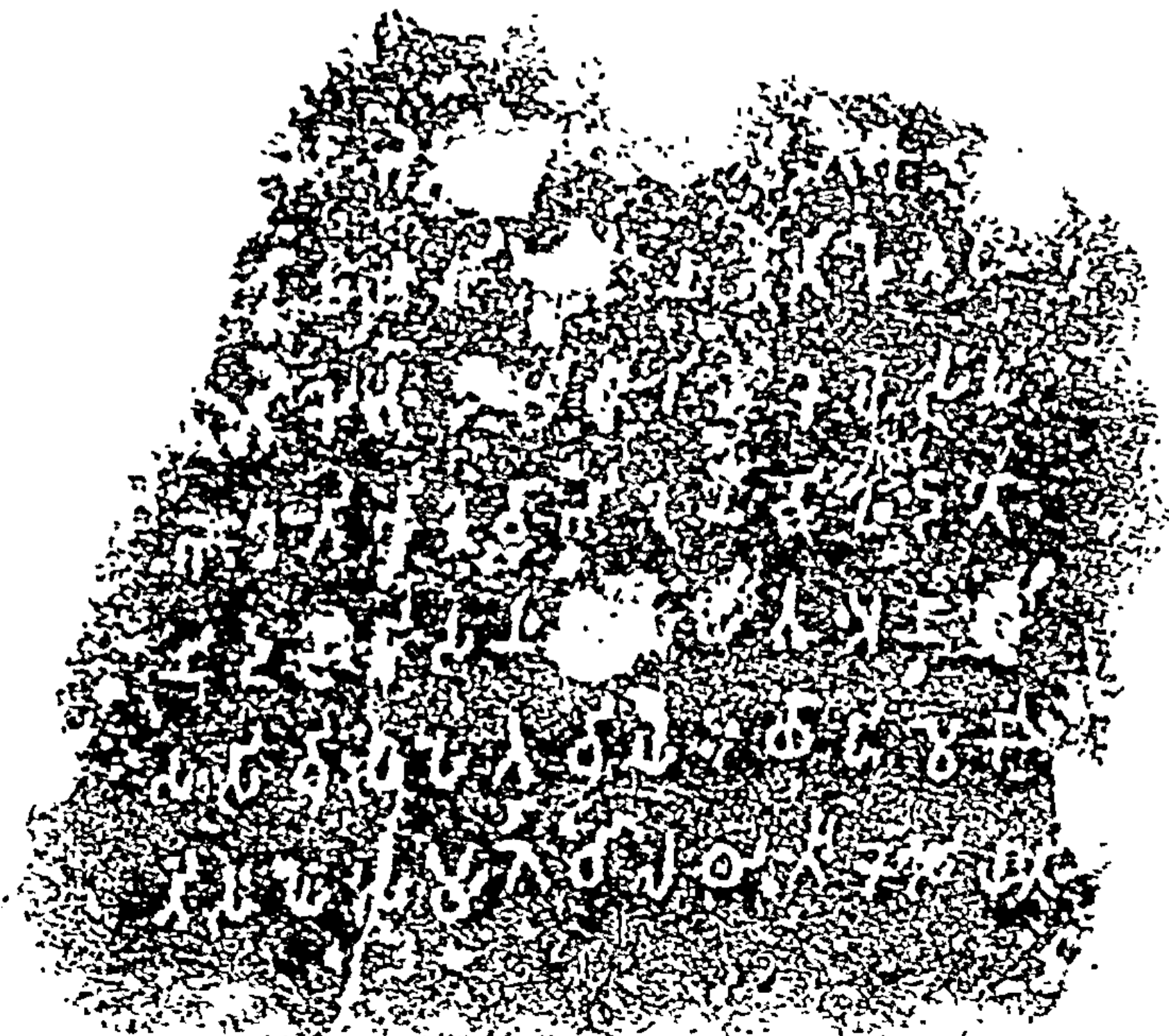
St. I, 257.



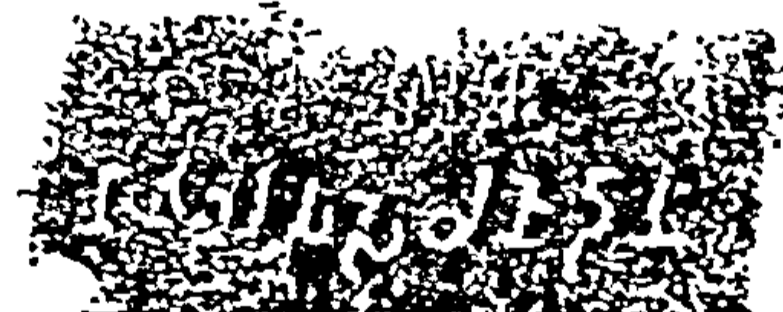
Scale: 1-5th.

ASOKA FRAGMENT

p. 367.

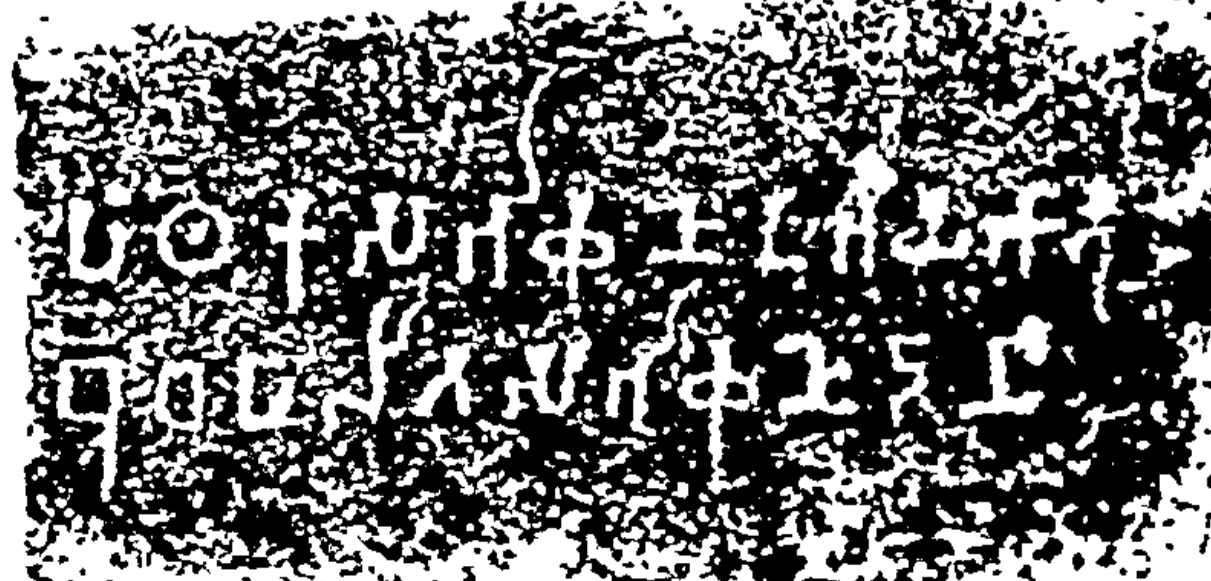


St. I, 285.—p. 387.



Scale: 1-5th.

St. I, 288.



Scale: 1-5th.

A. Pöhner, impress

Scale: 1-4th.

now rise from thirty-seven to nearly seventy. One or two among them mention their children, and must have been married before they entered the Śaṃgha, see, *e.g.*, I, No. 234 and II, No. 29.

Among the lay donors the Sheths and their relatives now take a still more prominent position than in the smaller collection formerly accessible, and it may be pointed out that in several instances the Sheth of a village is mentioned without the addition of his proper name. Thus, I, No. 140, records the gift of "Nâgâ, wife of the Sheth of Kamādigâma," and No. 167 that "of the mother of the Sheth." Among the other professions of the donors there are some new ones. Thus, we have a *sotika*, *i.e.*, *sautrika*, "weaver," in I, No. 195; *vaḍaki*, *i.e.*, probably *vardhakin*, "carpenter" in No. 311, and a *rajuka* in No. 229. The term *rajuka* or *râjuka* is known from the Aśoka edicts and from the *Kalpasūtra* of the Jainas, where, as Professor Jacobi has shown, it occurs in the form *rajjuya*, and is explained to mean 'a clerk or accountant,' what is now called in India a *karkun*.⁷ The word is an abbreviation of *rajjugâhaka*, literally, a ropeholder and is an ancient name for a Revenue Settlement officer. *Râjalîpîkara* "a royal scribe" (I, Nos. 48, 49), apparently differs in meaning from *lekhaka* (I, No. 143), which latter means "a writer who copies manuscripts or copyist." Among the proper names there are various new ones, pointing to the worship of the *Nakshatras*, and a few like *Ajarânî*, *i.e.*, *Ajirâ* or *Durgâ*, indicating the existence of Paurânîk worship.

There are fifteen new names of towns or villages mentioned as the homes of donors, but none of them occurs more than a few times. It would seem that the inhabitants of Arâpâna, Bhogavadhana, Kuraghara, Kurara, Madhuvana, Nandinagara Navagâma, Pokhara, Tumbavana, Ujjain and Vedisa defrayed nearly the whole expense of the ornaments of the two Stûpas, the lion's share falling to Ujjain, which is mentioned thirty-five times.

If we now turn to the three later inscriptions incised on the bases of statues which Dr. Führer has discovered, the first records the dedication of a statue of Buddha by Madhurîkâ, daughter of Khara or Vera in the Vihâra of Dharmadeva during the reign of the [mahârâja] râjâtîrâja [deva]putra Shâhi Vâsushka. The name Vâsushka is new. But it looks as if it were formed of the first part of Vâsudeva and the last syllable of the names Kanishka and Huvishka, and one feels tempted to consider it as another name of the third Kushana king. If the first sign of the date is read, as Sir A. Cunningham, I think, correctly proposes, as 70, the identification of Vâsushka with Vâsudeva becomes quite unobjectionable; for the year 78 certainly falls within Vâsudeva's reign and the characters of the document fully agree with those of the inscriptions which bear his name. The inscription is unfortunately mutilated in the beginning of each line and the third line has almost entirely disappeared. What remains may be read as follows:—

L. 1. syâ⁸ râjâtîrâjasya . . . putrasya⁹ Shâh[i] Vâsushkasya¹⁰
sam [70]¹¹ 8 he l [di 5] [e]tasy[âm] [p]u[rv]v[âyâm] bhagava—

⁷ See my notes on the Pillar Edict IV, and the Rock Edict III, *infra*, and my article in the *Deutschen Morgenländischen Zeitschrift*, vol. XLVII, p. 466.

⁸ Restore, as Sir A. Cunningham suggests, *Mahârâja*, or perhaps *Siddham mahârâjasya*.

⁹ Restore *devaputrasya*.

¹⁰ I read this sign first as 20; Sir A. Cunningham, whom I consulted, suggested that it is a looped sign for 70. I agree to this, as the Mathurâ Inscr. No. XX (*Epigr. Ind.*, vol. II, p. 214), which belongs to the same period, has a very similar sign. (See facsimile on the plate.)

L. 2. sya¹² jambuchhâyâsailâgra . sya Dharmadevavihâre
pratishtâpitâ⁶ Kharasya¹³ dhitare¹⁴ Madhurikâ.

L. 3. [ṇa]m deyadharmā . . . i.

The second novelty, which shows letters of the 8th or 9th century need not be transcribed, as it contains nothing but the Buddhist creed. The third inscription, which, as already stated, is in Nâgarî characters of the 9th or 10th century, originally consisted of a Sragdharâ verse, of which only two Pâdas are at present completely legible :—

L. 1. Om Prâ—. âyushy ∪ — — ∪ ∪ ∪ ∪ ∪ ∪ — — ∪ —
— ∪ — — [Ta]syâkhyâyâḥ kilânte Sugatagunavṛitaḥ samsthito
bhadra.

L. 2. śavdah [1]

o râ o ∪ — — ∪ ∪ ∪ ∪ ∪ — — ∪ — — sam
sam— — dedharmoyam¹⁵ k[ri]tasya pravarasukhakarajñânasam—

L. 3.

prâptaye saḥ [11]

DONATIVE INSCRIPTIONS FROM SANCHI.

TOPE I.

No. 124 = C. 2.

[वाडि*]वहना भिक्षुनिना दानं [॥*]¹⁶

The gift of the nuns from [Vâḍi]vahana.

No. 125 = C. 6.

वजिगुतस दानं [॥*]¹⁷

The gift of Vajiguta (*Vajrigupta*).

No. 126 = C. 7.

देवभागाय [म]धुवनिक[रय] भिक्षुनिय दानं [॥*]

The gift of the nun Devabhâgâ, inhabitant of Madhuvana.

No. 127 = C. 8.

वाकलाये देविये अहिमितम[तु* ॥*]¹⁸

(The gift) of the Vâkalâ queen, the mother of Ahimita (*Ahimitra*).

¹¹ Probably to *sâkyamunisya* to be restored.

¹² Read *pratishtâpitâ*.

¹³ Or *Verasya*.

¹⁴ Read *dhitard*.

¹⁵ This seems to be a contraction of *deyadharmo*, made for the sake of the metre.

¹⁶ Sir A. Cunningham has only *Hanâ bhichhuniya*. Dr.

Führer's impression shows a faint *va* before *hanâ*. The restoration is not doubtful, as *Vâḍivahana* is mentioned in Nos. 101, 116, and so forth.

¹⁷ The letters are beautifully carved and about half a foot high. *Vajrin* may be,—Indra, a Buddha, or one of the *Viśve Devas*.

¹⁸ Possibly वाकिलाये .

No. 128 = C. 10.

नगदिनस भिक्खुनो दानं [॥*]

The gift of Nagadina (*Nagadatta* or *Nâgadatta*), the monk.

No. 129 = C. 17.

सोणदेवाय [प]रिजय अग्निदेवा[य च दा]नं [॥*]

The gift of Soṇadevâ (*Suvarṇadevâ*),¹⁹ Parijâ (?) and Agidevâ (*Agnidevâ*).

No. 130 = C. 18.

सुभगाय सभगिनिकाय दानं [॥*]

The gift of Subhagâ and her sister.

No. 131 = C. 81.(?).

पुसगिरिनो नाव[गा]मकस दानं [॥*]

The gift of Pusagiri (*Pushyagiri*), inhabitant of Navagâma (*Navagrâma*).

No. 132 = C. 26.

ओद[ा]तिकाये भिक्खुनि वेदिसिकया²⁰ दानं [॥*]

The gift of Odâtikâ (*Avadâtikâ*), a nun of Vedisa.

No. 133 = C. 27.

यसोपालस दानं भद[त]कडि[य स] (?) [॥*]

(*The gift*) of Yasopâla (*Yasahpâla*), pupil of the venerable Kaḍa (?).

No. 134 = C. 28.

माहम[ो]रगिन्हा सीहगिरिनो दानं [॥*]

The gift of Sîhagiri (*Simhagiri*) from Mâhamoragi.²¹

No. 135 = C. 29.

पुसस चहटियस भिक्खुनो दानं [॥*]

The gift of Pusa (*Pushya*) the Chahaṭiya²² monk.

No. 136 = C. 32.

[ग]हपतिनो बुधिलस दा[नं* ॥*]

The gift of the *gahapati* Buddhila (*Buddhila*).

No. 137 = C. 37.

अय[र]हिलस साफिनेयकस²³ मातु दानं [॥*]

The gift of the mother of the venerable Rahila (?), the Sâphineyaka.

¹⁹ *Suvarna*, i.e. the Gandharva of that name.

²⁰ Compare the note to II, No. 33.

²¹ See *ante*, No. 77.

²² Possibly "inhabitant of Chahaṭa."

²³ This might be read साढनेयकस, but below (in No. 161), the फि is distinct.

No. 138 = C. 42.

L. 1. नवगामका दिसारखि-

L. 2. तस दानं [॥*]

The gift of Disârahita²⁴ (*Disârahita*) from Navagâma (*Navagrâma*).

No. 139 = C. 44.

पोठदेवाय दानं [॥*]

The gift of Pothadevâ (*Proshthadevâ*).No. 140 = C. 45 (?)²⁵.

L. 1. कंदडिगामियस सेथिनी

L. 2. पजावतिया नागाय दानं [॥*]

The gift of Nâgâ, the wife of the Sheth of Kamdaḍigâma (*°grâma*).

No. 141 = C. 46.

L. 1. कंदडिगामियस सेथिनी

L. 2. पजावतिय पुसाय दानं [॥]

The gift of Pusâ (*Pushyâ*), wife of the Sheth of Kamdaḍigâma.

No. 142 = C. 47.

कंदडिगामा वढस दानं [॥*]

The gift of Vaḍha (*Vṛiddha*) from Kamdaḍigrâma.

No. 143 = C. 48.

मुलगिरिनी दानं लेखकस [॥*]

The gift of Mulagiri (*Mûlagiri*), the copyist.

No. 144 = C. 49.

उजेनिय — — — —

From Ujjain

No. 145 = C. 50.

यखदिनस भिखुनी दानं [॥*]

The gift of Yakhadina (*Yakshadatta*), the monk.

No. 146 = C. 51.

उजेनिया उपासिकाय दानं [॥*]

The gift of a female lay worshipper from Ujjain.

No. 147 = C. 53.

नावगामिकाना उपासिकाना दानं [॥*]

The gift of the female lay worshippers of Navagâma (*°grâma*).²⁴ The deities meant here are the *disah*, the nymphs of the quarters of the horizon²⁵ Sir A. Cunningham's identical inscription is in one line. Hence this may be a different one.

No. 148 = C. 55.

उजेनिया रो[ह]णिय दानं [॥*]²⁸

The gift of Rohaṇī (*Bohinī*) from Ujjain.

No. 149 = C. 56.

उजेनिया धमगिरिनो दानं [॥*]

The gift of Dhamagiri (*Dharma*^o) from Ujjain.

No. 150 = C. 57.

उजेनिया सोनस दानं [॥*]

The gift of Sona (*Suvarṇa*) from Ujjain.

No. 151 = C. 58.

उजेनिया तापसियानं [हु]सानजाय²⁷ दानं [॥]

The gift of Najā, the daughter-in-law of the Tāpasīyas, from Ujjain.

No. 152 = C. 59.

उजेया तापसियना इसिमितस दानं [॥*]²⁸

The gift of Isimita (*Rishimitra*) of the Tāpasīyas from Ujjain.

No. 153 = C. 60.

उजेनिया मुलदतये दानं [॥*]

The gift of Muladatā (*Mūladattā*) from Ujjain.

No. 154 = C. 61.

उजेनिय बलकय दानं [॥*]

The gift of Balakā from Ujjain.

No. 155 = C. 62.

[उजे]निया ओपेददतस पजावतिय वयुदतय दानं [॥]

The gift of Vayudatā (*Vāyudattā*), wife of Opedadata (*Upendradatta*), from Ujjain.

No. 156 = C. 63.

उजेनिय उपेददतस भगिनिय हिमदताये दानं [॥*]

The gift of Himadatā (*Himadattā*), sister of Upedadata (*Upendradatta*), from Ujjain.

No. 157 = C. 64.

[उजे]निया उपेददतस भगिनिय बुधायि दानं [॥*]²⁹

The gift of Budhā (*Buddhā*), sister of Upedadata (*Upendradatta*), from Ujjain.

²⁸ The reverse shows clearly that the apparent *u*-stroke under ष is due to an accidental scratch.

²⁹ The little horizontal stroke, denoting the ष is placed rather high up and detached from the vertical line.
Read उजेनिया.

Possibly बुधिये to be read.

No. 158 = C. 65.

उजेनिया काडिये भिक्कुनिये दानं [॥*]

The gift of the nun Kâdî (*Kândî*), from Ujjain.

No. 159 = C. 66.

उजेनिया क्खेतमातु दानं [॥*]

The gift of the mother of Chheta (*Kshetra*), from Ujjain.

No. 160 = C. 67.

उजेनिया तापसियना सिंहदतये दानं [॥*]

The gift of Simhadatâ³⁰ (*°dattâ*) of the Tâpasiyas from Ujjain.

No. 161 = 68.

उजेनिया सफिनेयकाना इत्तिकस दानं [॥*]

The gift of Isika (*Rishika*) of the Saphineyakas from Ujjain.

No. 162 = C. 69.

कुरघर इत्तिमितय दानं [॥*]

The gift of Isimita (*Rishimitrâ*) from Kuraghara.

No. 163 = C. 70.

उजेनिया वा[सु]लाया दानं [॥*]³¹

The gift of Vâsulâ (?), from Ujjain.

No. 164 = C. 71.

कुरघरा नरय दानं [॥*]

The gift of Narâ³² from Kuraghara.

No. 165 = C. 72.

कुरघरा नगमितया दानं [॥*]

The gift of Nagamitâ (*Naga°* or *Nâgamitrâ*), from Kuraghara.

No. 166 = C. 83.

अस्वदेवाय समिकस मातु दानं [॥*]

The gift of Aśvadevâ³³ (*Asvadevâ*), mother of Samika (*Svâmika*).

No. 167 = C. 85.

शेथिनी मत्तु कनिय[सि]ये³⁴— —

(The gift) of Kaniyasî (*Kaniyasî*), the mother of the Sheth.

³⁰ In this and similar compounds *Simha* may possibly stand for नरसिंह, shortened *bhâmavat*.

³¹ Possibly विपुलाय to be read.

³² i. e. probably *Neradattâ*.

³³ In this and similar compounds अस्व probably stands *bhâmavat* for अश्वयुज-

³⁴ The vowel of सि is indistinct.

No. 168 = C. 88.

वसुलाय दानं [॥*]

The gift of Vasulâ.

No. 169 = C. 89.

इददतस पाविडकस दानं [॥*]

The gift of Idadata (*Indradatta*), inhabitant of Paviḍa.

No. 170 = C. 94.

कुजरस सेथिभातु दानं [॥*]

The gift of Kujara (*Kuñjara*), the brother of the Sheth.

No. 171 = C. 96.

L. 1. —[सि]दताय सकदिन पजाव—

L. 2. —य दानं [॥*]³⁵

The gift of Isidatâ (*Rishidattâ*), wife of Sakadina (*Śakradatta*).

No. 172 = C. 97.

भद्रगुतस सानुकगामोनस.दानं [॥*]

The gift of Bhadaguta (*Bhadragupta*), inhabitant of Sânu-kagâma (*°grâma*).

No. 173 = C. 98.

धरकिना सातिलस दानं [॥*³⁶]

The gift of Sâtila (*Sântila* or *Svâtila*)³⁷ from Dharakinâ (*Erakina* or *Erân*).

No. 174 = C. 106.

स[घा]य दानं [॥*]

The gift of Saghâ (*Samghâ*).

No. 175 = C. 118.³⁸

वाघुमता काचा— —

(The gift of) Kâchâ from Vâghumatu.

No. 176 = C. 119—21.

L. 1. समिकस वानिकस

L. 2. पुतस चस सिरिपालस

L. 3. दानं ३ [॥*]

Three (*rails*)³⁹, the gift of Samika (*Svâmika*), the trader, and of his son Siripâla (*Śrîpâla*).

³⁵ Restore इसिदताय and पजावतिय.

³⁶ Probably एरकिना to be read.

³⁷ Diminutive from *Sântideva*, *Sântivarman*, or *Svâtidatta*.

³⁸ As the inscription is mutilated, its identity with C. 118 is not absolutely certain.

³⁹ As Sir A. Cunningham (*The Bhilsa Topes*, p. 252) states, the three lines are carved on three different rails, which probably were given by the two persons named.

No. 177 = C. 122.

भादतराशुकस [दा]ना [॥*]

The gift of Bhâdata-Râjuka (the venerable *Râjuka*)

No. 178 = C. 123.

विसाखस भिक्षुनो दानं [॥*]

The gift of the monk Visâkha (*Visâkha*).

No. 179 = C. 130.

नंदस कुररती— —

(The gift) of Namda from Kurara.

No. 180 = C. 132.

मधुव[ना] इ[सि]दतये भिक्षुनिये दानं [॥*]

The gift of the nun Isidatâ (*Rishidattâ*) from Madhuvana

No. 181 = C. 133.

[इ]सिदताये भिक्षुनिये कुररिये दानं [॥*]

The gift of the nun Isidatâ (*Rishidattâ*), inhabitant of Kurara.

No. 182 = C. 134.

धमपालस कौथुकपदियस दानं [॥*]

The gift of Dhamapâla (*Dharmapâla*), inhabitant of Kuthukapada.

No. 183 = C. 147.

नदिनागारिकय इसिदिनाये भिक्षुनिये [॥*]⁴¹(The gift) of the nun Isidinâ (*Rishidattâ*), inhabitant of Namdinagara.

No. 184 = C. 151.

अयधनकस भिक्षुनो दानं [॥*]

The gift of the monk, the venerable Dhanaka.

No. 185 = C. 157.

धनगिरिगी दानं [॥*]

The gift of Dhanagiri.

No. 186 = C. 159.

L. 1. बलिकाये भिक्षुनिया मडलाच्छिक-

L. 2. टिकाय दानं [॥*]

The gift of the nun Balikâ, inhabitant of Madalachhikata.

⁴⁰ Or *Kothukapada*, i.e. either *Kunthuka* or *Koshukapada* or *padra*.⁴¹ Read नदिनागरिक

No. 187 = C. 163.⁴²

L. 1. भडिकियस
संघिलस दानं [॥*]

The gift of Saṅghila, a pupil of Bhadika.⁴³

No. 188 = C. 164.

अरहतपालितस भि— — — [॥*]

(The gift) of the monk Arahatapâlita (*Arhatpâlita*).

No. 189 = C. 165.⁴⁴

L. 1. अरहकस परि-

L. 2. पनकस दानं [॥*]

The gift of Arhaka (*Arhaka*), the Paripanaka.⁴⁵

No. 190 = C. 166.

धमगिरिकमातु दानं [॥*]

The gift of the mother of Dhamagiri (*Dharmagiri*).

No. 191 = C. 168.

सिधथस वि— — —

. . . . of Sidhatha (*Siddhârtha*)

No. 192 = C. 169.

इसिदासिये नादिनागरिकाय भिक्कुनिये दानं [॥*]

The gift of the nun Isidâsî (*Rishidâsî*), inhabitant of Namdinagara.

No. 193 = C. 170.

नंदिनगरा दुपसहभिक्कुनिये दानं [॥*]

The gift of the nun Dupasahâ (*Dushprasahâ*?) from Namdinagara.

No. 194 = C. 171.

यखदासिया दानं [भिक्कुनिया] [॥*]

The gift of Yakhadâsî (*Yakshadâsî*), the nun.

No. 195 = C. 172.

दतकलिवतस दानं [॥*]⁴⁶

The gift of Datakalivata (?)

⁴² Sir A. Cunningham's identical inscription has only one line and may be different.

⁴³ Compare No. 306.

⁴⁴ Sir A. Cunningham's identical inscription is given in one line and may be different.

⁴⁵ This possibly means an inhabitant of *Paripana*, i.e., *Pariparna* or *Paripâna*?

⁴⁶ The inscription may be mutilated in the beginning.

No. 196 = C. 174.⁴⁷

L. 1. दमकस सीति-

L. 2. कस कुसुकपितु

L. 3. दानं [॥*]

The gift of the weaver Damaka, father of Kusuka.

No. 197 = C. 179.⁴⁸

L. 1. इसिपालीतस च

L. 2. समणस च दानं [॥*]

The gift of Isipâlîta (*Rishipâlita*) and of Samana (*Śramaṇa*).

No. 198 = C. 186.

卐 वीरस भिखुनो दानं [॥*]

The gift of the monk Vîra.

No. 199 = C. 187=88.

L. 1. यखिय भिखुनिया वाळीव =

L. 2. 卐 हनिकाया दानं 卐

The gift of the nun Yakhî (*Yakshî*), inhabitant of Vâlîvahana.

No. 200 = C. 189.

वेदिसकेहि दंतकारेहि रुपकंसं कतं [॥*]

The workers in ivory of Vedisa have done the carving.

No. 201 = C. 192.

कुरराय नागपायस अछावडे सेधिस पुतस च संघस [दा]नं [॥*]⁴⁹The gift of Nâgapiya (*°priya*) in Kurara, Sheth in Achhâvada, and of (*his*) son Samgha.No. 202.⁵⁰

अछावाटा चिरातिमातु दानं [॥*]

The gift of Chirâtî (*Kirâtî*) from Achhâvâta (? *Ma°*).

No. 203.

अज[रा]निय दानं [॥*]

The gift of Ajarânî (*Ajirâ*).

No. 204.

[अ]ठकनगरम गगं[द]तस भिखुनो दानं [॥*]

The gift of Gagandata (*Gaṅgadatta*), the monk, inhabitant of Aṭhakanagara.⁴⁷ There are four impressions bearing these letters. Though perfectly identical, they may yet belong to two different inscriptions.⁴⁸ Sir A. Cunningham's identical inscription is given in one line and may be different.⁴⁹ Read कुररिय नागपियस.⁵⁰ As there are four impressions with these letters, it is possible that they refer to two separate inscriptions.

No. 205.¹¹

अप — यद् दानं [॥*]

The gift of Apa-yaha (?)

No. 206.

अपा[का]निया दानं [॥*]

The gift of Apâkâni.

No. 207.

अयकनस भिद्युनो दानं अयभंडुकियस [॥*]

The gift of the venerable Kana, pupil of the venerable Bhaṁḍuka.¹²

No. 208.

अयजे[त]स भिद्युनो दानं [॥*]

The gift of the monk, the venerable Jeta (*Jayanta*).

No. 209.

L. 1. अयफगुनस साविविहारिनो

L. 2. खेमकस भिद्युनो दानं [॥*]

The gift of the monk Khemaka (*Kshemaka*), the fellow-wanderer of the venerable Phaguna (*Phalguna*).

No. 210.

अरपना असाडस दा[नं]व— —

The gift of Asâḍa (*Aśhâḍha*) . . . from Arapana.

No. 211.

अरपना पदा— — —

From Arapana

No. 212.

[अ]रपानिया सिहय दानं [॥*]

The gift of Sihâ (*Simhâ*), inhabitant of Arapâna.

No. 213.

असगुतस दानं [॥]

The gift of Asaguta (*Aśragupta*).

No. 214.

असमये उजेनिकाये भिद्युनिये दान [॥*]

The gift of Asabhâ, a nun of Ujjain.

No. 215.

[अ]स्ववतिय गासस — —

(The gift) of the village of Asvavati (*Aśtavatî*).¹¹ Incised on the procession path.¹² See ante, p. 93, No. 16, and below No. 215.

No. 216.

L. 1. इसिदसिये नादिनागरिकाये भिक्षु[निये]

L. 2. दानं [॥*]⁵³The gift of Isidasî (*Rishidâsî*), a nun of Nandinagara.

No. 217.

L. 1. इसिनदनस दानं [॥*]

L. 2. [पु]जवढनियस [॥*]

The gift of Isinadana (*Rishinandana*), inhabitant of Puñavaḍhana (*Puñavaradhana*).

No. 218.

इसिरखितस दानं [॥*]

The gift of Isirakhita (*Rishirakshita*).

No. 219.

उजेनिये अस्वरखिताये दानं [॥*]

The gift of Asvarakhitâ (*Asvarakshitâ*) in Ujjain.

No. 220.

उजेनाया उपसिकाये सिरिकाये दानं [॥*]⁵⁴The gift of the lay worshipper Sirikâ (*Śrîkâ*) from Ujjain.No. 221.⁵⁵

उजेनिया ओपेददतस पजावतिय वा[यु]दताय दानं [॥*]

The gift of Vâyudatâ, wife of Opedadata (*Upendradatta*) from Ujjain.

No. 222.

L. 1. [*उ]जेनिय कलुरप-

L. 2. तस बुमुस दानं [॥*]

The gift of Bumû, son of Kalura, from Ujjain. *

No. 223.

L. 1. उजेनिया तापसिया-

L. 2. नं — — — धम

L. 3. [दता]य दानं [॥*]

The gift of Dhamadatâ (*Dharmadattâ*) . . . of the Tâpasiyas from Ujjain.

No. 224.

[उ*]जेनिया धमयसाया मतु भिक्षुनिया दा[नं* ॥*]

The gift of the mother of the nun Dhamayasâ (*Dharmayaśas*) from Ujjain.⁵³ This is identical in words with No. 192 (C. 169), which however is in one line.⁵⁴ Read उजेनिया.⁵⁵ This is identical in words, but not in spelling, with No. 155 (C. 62).

No. 225.

L. 1. उजेनिया बलिकाया

L. 2. मातु दानं [॥*]

The gift of the mother of Balikâ from Ujjain.

No. 226.

उजेनिये मितये भिक्षु — — — —

(The gift) of the nun Mitâ (*Mitrâ*) in Ujjain.

No. 227.

उजेनिया वसुलय दानं [॥*]

The gift of Vasulâ from Ujjain.

No. 228.

उजेनिया संघदत्तस दानं [॥*]

The gift of Saṅghadatta (*°datta*) from Ujjain.

No. 229.

उजेनिया सुलासस दानं [॥*]

The gift of Sulâsa from Ujjain.

No. 230.

उतरस रजुकस दानं [॥*]⁵⁶The gift of Utara (*Uttara*), the *Rajuka*.

No. 231.

एजावतिय उ[पा]सिकाना — —

(The gift) of the female lay worshippers from Ejâvatî.

No. 232.

एजावतिया वाहिलस दानं [॥*]

The gift of Vâhila from Ejâvatî.

No. 233.

कटकजु[य]कस [ई*]ददेवस दानं [॥*]

The gift of Îdadeva (*Indradeva*), inhabitant of Kaṭakañu.

No. 234.

कटकजुया अरहसदानं [॥*]

The gift of Araha (*Arhat*) from Kaṭakañu.

No. 235.

कटकजुया ध — — —

From Kaṭakañu

⁵⁶ See facsimile on the plate.

No. 236.

कंदडिगामा सेधि — —

From Kamdadigâma (*grâma*), of the Sheth

No. 237.

L. 1. कंदडिगामियस सेठिनो

L. 2. पञ्जावतिया देवभागाय दानं [॥*]

The gift of Devabhâgâ, wife of the Sheth of Kamdadigâma (*grâma*).

No. 238.

L. 1. काणस भिक्वनो

L. 2. दानं [॥*]

The gift of the monk Kâna.

No. 239.⁵⁷

कुरघरा घोसकस दानं [॥*]

The gift of Ghosaka (*Ghoshaka*) from Kuraghara.

No. 240.

कुरघरा नगमिताय दानं [॥*]

The gift of Nagamitâ (*Naga* or *Nâgamitrâ*) from Kuraghara.

No. 241.

L. 1. [कु]र घरिय स[र ति]सिरिय

L. 2. —खुनि — — —⁵⁸(*The gift*) of the nun Sâtisiri (*Śântisrî* or *Svâtisrî*), inhabitant of Kuraghara.

No. 242.

L. 1. कुररातो अरहगुतस

L. 2. दान [॥*]

The gift of Arahaguta (*Arhadgupta*) from Kurara.No. 243.⁵⁹

L. 1. कुररातो अरह[गु]तस

L. 2. दानं [॥*]

No. 244.

L. 1. कुरराय अछावतिय

L. 2. भिखुनिय दानं [॥*]⁶⁰The gift of the nun Achhâvatî (*Rikshavatî*) in Kurara.⁵⁷ There are two illegible lines above that given here.⁵⁸ Restore भिखुनिय दानं.⁵⁹ The inscription is identical in words with the preceding, but the last three letters of line 1 are almost destroyed and the spelling differs.⁶⁰ It is not impossible that the कुरराय in this inscription and in Nos. 241 and 244 is meant for कुररिय.

No. 245.

कुरराय णागादिनाय दानं [॥*]⁶¹

The gift of Nâgâdinâ (*Nâgadattâ*) in Kurara.

No. 246.

कुरराय धमकस दानं [॥*]

The gift of Dhamaka (*Dharmaka*) in Kurara.

No. 247.

कुरराय वल — — — —

No. 248.

L. 1. कुरराय सघारखिताया⁶²

L. 2. भिखुनिय दानं [॥*]

The gift of the nun Saghârakhitâ (*Samgharakshitâ*) in Kurara.

No. 249.

कुररिय अरहगुता [य दा]—

The gift of Arahagutâ (*Arhadguptâ*), inhabitant of Kurara.

No. 250.

कुर[रि]य [अर]हदिनाय दानं [॥*]

The gift of Arahadinâ (*Arhaddattâ*), inhabitant of Kurara.

No. 251.

[कु]ररियस सघा — — — —

No. 252.

L. 1. गडाय भिखन-

L. 2. य दानं [॥*]

The gift of the nun Gadâ (*Gandâ?*).

No. 253.

गड[र]िया भिखनिया वेदिसिकाया दा[नं* ॥*]

The gift of the nun Gadâ (*Gandâ?*), inhabitant of Vedisa.

No. 254.

. . गिरिकस पजावतिया—लिया दानं [॥*]

The gift of . . tî, wife of Girika.

No. 255.

गोतमिये इसिनिका — — — —⁶³

(The gift) of Isinikâ (*Rishikâ*), the Gotamî (*Gautamî*).

⁶¹ Read णाग.

⁶² Read सघर.

⁶³ There are four impressions. which seem to refer to the same inscription.

No. 256.

गोतिपुत्रस भडुकस भिक्षुनो दानं [॥*]⁶⁴The gift of the monk Bhaḍuka, son of the Gotî (*Gauptî* mother).No. 257.⁶⁵

जितमितय दनं [॥]

The gift of Jitamitâ (*Jitâmitra*).No. 258.⁶⁶

जोङ्कस भिक्षुनो दानं [॥*]

The gift of the monk Jonhaka (*Jyotsnakâ*).

No. 259.

ताकारापदा संघरखितस दानं [॥*]

The gift of Saṅgharakhita (*°rakshita*) from Tâkârâpada.

No. 260.

तापसस गोनंदकस दानं [॥*]

The gift of the ascetic Gonam̄daka.

No. 261.

तिरिडपदा नागाया उपासिकाय [द]ानं [॥*]

The gift of the female lay worshipper Nâgâ from Tiridapada.

No. 262.

तिसस दानं [॥*]

The gift of Tisa (*Tishya*).

No. 263.

तुडस फुजाकप[लि]यस दानं [॥*]⁶⁷The gift of Tuda (*Tuṇḍa*), inhabitant of Phujâkapallî (?).No. 264.⁶⁸

तुंबवना गहपतिनो पतिठियस दान [॥*]

The gift of *Gahapati* Patithiya (*Pratishthita*) from Tumbavana.²

No. 265.

तुंबवना गहपतिनो पतिठियस भातु [जा]याय ध[जा]य दानं [॥*]

The gift of Dhañâ (*Dhanyâ*), wife of the brother of the *gahapati* Patithiya (*Pratishthita*) from Tumbavana.⁶⁹⁶⁴ This is identical in words with the inscription No. 16 (*ante*, p. 98), which however has three lines, see facsimile.⁶⁵ See facsimile.⁶⁶ Identical in words (but not in the size of the letters) with No. 75, *ante*, p. 105.⁶⁷ The consonant of the bracketed syllable is very doubtful.⁶⁸ Identical in words with No. 23, *ante*, p. 99.⁶⁹ *Tumbavana* occurs in Hemachandra's *Parisishṭa Parvan*. (see Professor Jacobi's Introduction, p. 71).

No. 266.

धेरस अयनागस भिक्खुनो उजेनिकस दानं [॥*]

The gift of the *Thera*, the venerable Nâga, a monk of Ujjain.

No. 267.

L. 1. दताये भिक्खुनिया म — — कटिकाये⁷⁰

L. 2. दानं [॥*]

The gift of the nun Datâ (*Dattâ*), inhabitant of [Maḍalachh]ikaṭa.

No. 268.

देवरखितस मोरजहकटियस भिक्खुनो दानं [॥*]

The gift of the monk Devarakhita (*°rakshita*), inhabitant of Morajahakaṭa.

No. 269.

धनगिरिनो [चडि]पियस⁷¹ च भिक्खुनं दानं [॥*]

The gift of the monks Dhanagiri and Chadipiya (*Chañḍīpriya*?).

No. 270.

L. 1. धमकस वेजजक-

L. 2. स दन [॥*]

The gift of Dhamaka (*Dharmaka*), inhabitant of Vejaja.

No. 271.

धमगिरिनो च धमसेनस च दा[नं] [॥*]

The gift both of Dhamagiri (*Dharma°*) and of Dhamasena (*Dharma°*).

No. 272.

धमदिनाये दान [॥*]

The gift of Dhamadinâ (*Dharmadattâ*).

No. 273.

L. 1. धम्मपालस

L. 2. म[हि]पालस⁷² दान [॥*]

The gift of Dhammapâla (*Dharma° and*) of Mahipâla.

No. 274.

L. 1. धमरखितस

L. 2. — रकारकस दानं [॥*]

The Dhamarakhita (*Dharmarakshita*), inhabitant of —rakara(?).

No. 275.

धमरखिताय मधुवनिकाये दानं [॥*]

The gift of Dhamarakhitâ (*Dharmarakshitâ*), inhabitant of Madhuvana.

⁷⁰ Restore मडलकटिकाये

⁷¹ This may also be intended for चडिपियस or चडि

⁷² The second vowel has been obliterated.

No. 276.

L. 1. धमु — — —

L. 2. कुलस द[न ॥*]⁷³The gift of the family of Dhamu[tara] (*Dharmottara*).

No. 277.

L. 1. नदिनगर अचल—

L. 2. भिङ्गुनिय दा[नं ॥*]

The gift of the nun Achalâ from Nadinagara (*Nandi*^o).

No. 278.

L. 1. नंदिनगरा अम[ग य]

L. 2. दानं [॥*]

The gift of Amagâ (*Amatâ*, i.e., *Amṛitâ* ?) from Namdinagara.

No. 279.

L. 1. नंदिनगर[र] उत्तरदत्तय

L. 2. दानं [॥*]⁷⁴The gift of Utaradatâ (*Uttaradattâ*) from Namdinagara.

No. 280.

नंदिनगर [उतर]मितय दानं [॥*]

The gift of Utaramitâ (*Uttaramitrâ*) from Namdinagara.

No. 281.

L. 1. [न]दिनगर उपास-

L. 2. [कस] यमदस दन [॥*]⁷⁵The gift of the lay worshipper Yamada[ta] (*datta*) from Namdinagara.

No. 282.

L. 1. नदिनगर रोहणदेव-

L. 2. य [दा]नं [॥*]

The gift of Rohanadevâ (*Rohinîdevâ*) from Nadinagara (*Nandinagara*).

No. 283.

नं[दु]तरय दनं वे[दि]सिकय भिङ्गुनिया

The gift of Namdutarâ (? *Nandottarâ*), a nun of Vedisa.

No. 284.

L. 1. नागदत्तस सघरखितस च कोरघरानं

L. 2. दानं [॥*]⁷⁶The gift of Nâgadatta (*datta*) and Sagharakhita (*Samgharakshita*), inhabitants of Kuraghara.⁷³ Probably धमुतरस to be restored.⁷⁴ Above the first syllable stands another न.⁷⁵ Read यमदत्तस⁷⁶ This inscription has to be read from below, see *ante*, p. 107, No. 93.

No. 285.⁷⁷

ना[गिल]स सेठिनो दानं [॥*]

The gift of *Sheth Nâgila*.

No. 286.

नाटिय सिखुनिय [को]रघरिय द[नं ॥*]

The gift of the nun *Nâṭī*, inhabitant of *Kuraghara*.

No. 287

नादिनगर काबोज -

स भिक्षुनी दानं [॥*]

The gift of the monk *Kâboja* (*Kâamboja*) from *Nâdinagara* (*Nandi*⁷⁸).

No. 288.⁷⁸

L. 1. पंथकस भिक्षुनी उ[से]यंका -- --

L. 2. बृधपालीतम भिक्षुनी दानं [॥*]

The gift of the monk *Panithaka* (*Panthaka*) (and) of the monk *Bûdhapâlita* (*Buddhapâlita*).

No. 289.

[पा]तिटानम दानं [॥*]

The gift of *Pâtithâna*.

No. 290.

पुरविडा दिसागिरियुतानं दा[नं ॥*]

The gift of the sons of *Disâgiri*⁷⁹ (*Disâgiri*) from *Puruvida*.

No. 291.

पुसकस दन [॥*]

The gift of *Pusaka* (*Pushyaka*).

No. 292.

पुसदतम नवगमकियस दन [॥]

The gift of *Pusadata* (*Pushyadatta*), inhabitant of *Navagâma* (*grâma*).

No. 293.

पेमुतिकाय सुपठामाये भिक्षुनिये दानं [॥*]

The gift of the nun *Supathâmâ* (*Suprasthâmâ* ?), inhabitant of *Pemuta*.

No. 294.

[पो*]खराती इसिदताय लेवस पजावतिया दानं [॥*]

The gift of *Isidatâ* (*Rishidattâ*), the wife of *Leva* from *Pokhara* (*Pushkara*).

⁷⁷ See facsimile.

⁷⁸ Given among the facsimiles.

⁷⁹ See above, note 24 to No. 138.

No. 295.

पोखरातो इसिदताय दानं — — — — —
The gift of Isidatâ from Pokhara

No. 296.

[*पी]खरातो तुडाया तुडस च दानं ले — — — — —
The gift of Tudâ and Tuḍa (*Tuṇḍa*) . . . from Pokhara.

No. 297.

पोखरा संघ[खि]स⁵⁰ दानं [॥*]
The gift of Saṅgha[ra]khi[ta] from Pokhara.

No. 298.

पोडविभकस इसिदिनस दानं [॥*]
The gift of Isidina (*Rishidatta*), inhabitant of Poḍavijha.⁵¹

No. 299.

बधकस भिक्खुनो को[डि]जिलकस — —
(*The gift*) of the monk Badhaka (*Baddhaka*),⁵² inhabitant of Kodijila.

No. 300.

L. 1. बलदताया चुड[फ]
L. 2. लगिरियाय दानं [॥*]
The gift of Baladatâ (*°dattâ*), inhabitant of Chuḍaphalagiri (*Kshudra*⁵³).

No. 301.

[बो]हु मुलपितु⁵³ दानं [॥*]
The gift of Bohu (*Bhoddhri* ?), the father of Mula (*Mûla*).

No. 302.

बुधरखितस [दानं] [॥*]
The gift of Budharakhita (*Buddharakshita*).

No. 303.

बुधरखितस [भिखुनो अ]य भंडुकियस दानं [॥*]
The gift of the monk Budharakhita (*pupil*) of the venerable Bhaṁḍuka.

No. 304.

L. 1. बुधरखताय भिखु —
L. 2. यदानं [॥*]
The gift of the nun Budharakhatâ (*Buddharakshita*).

⁵⁰ Read संघरखितस.

⁵¹ Professor Jacobi suggests that this may be derived from a Sanskrit compound पुराडविभ्या.

⁵² This may be a misspelling for बधक or बधक

⁵³ Perhaps meant for लहुमूलपित. See the facsimile.

No. 305.

बोधिया दानं [॥*]

The gift of Bodhi.

No. 306.

L. 1. भडिकस भिखुनो

L. 2. कुरघरा-

L. 3. स दानं [॥*]⁶⁴

The gift of the monk Bhadika, inhabitant of Kuraghara.

No. 307.

भड — — — खुनो कौरघरस दन [॥*]⁶⁵

The gift of [the monk] Bhad[ika], inhabitant of Kuraghara.

No. 308.

भडुनो पजावतिय दानं [॥*]

The gift of the wife of Bhadu (*Bhaṇḍu*).

No. 309.

[भो]गवटना धजिकाय — —

(The gift) of Dhañikâ (*Dhanyakâ*) from Bhogavaḍhana (*vardhana*).

No. 310.

मछवटा नादिनिया दानं [॥*]

The gift of Nâdinî (*Nandini*) from Machhavaṭa (*Matsyavarta*).

No. 311.

मनोरमस वडकिनी श्री — — — —

(The gift) of the carpenter⁶⁶ Manorama

No. 312.

महानामस

Of Mahânâman.

No. 313.

माहसतिय अरिहदताये दानं [॥*]⁶⁷

The gift of Arihadatâ (*Arhaddattâ*) from Mâhasati (*Mâhishmatî*).

No. 314.

माहिसतिय जि — — — स दानं [॥*]

The gift of Ji from Mâhishmatî (*Mâhishmatî*).

⁶⁴ Probably कुरघरियस to be read.

⁶⁵ Restore भडिकस भिखुनी.

⁶⁶ I take *vadakino* to stand for *vaddhakino*, just as we have in No. 210 *Asūlase* for *Asūdhā*.

⁶⁷ Meant for माहिसतिय; the blurred letters of the inscription might be taken to represent माहिसतिय.

No. 315.

मितसिरिया दानं मिखुनिया केररिया [॥*]

The gift of Mitasiri (*Mitrasiri*), a nun of Kurara.

No. 316.

यखिय भिखुनिये वेदिसा दानं [॥*]

The gift of the nun Yakhî (*Yakshi*) from Vedisa.

No. 317.

रतिनय⁸⁸ माहिसतिय दानं [॥*]The gift of Ratina from Mâhisati (*Mâhishmatî*).

No. 318.

L. 1. रेबिलस नंदिनगारकस⁸⁹

L. 2. दानं [॥*]

The gift of Rebila,⁹⁰ inhabitant of Namdinagara.

No. 319.

L. 1. रेवतिमिताय बलक-

L. 2. म पजावति[या दानं] [॥*]

The gift of Revatimitâ (*Revatimitrâ*), wife of Balaka.

No. 320.

L. 1. वजिनिय भिखुनिया

L. 2. दानं [॥*]

The gift of the nun Vajinî (*Vajrinî*).

Nos. 321-22.

L. 1. वरदतस दानं

L. 2. भगिनिया वरसेनाय

L. 3. दानं

The gift of Varadata (*datta*); the gift of (*his*) sister Varasenâ.

No. 323.

L. 1. वरदतस पजावतिय

L. 2. इसलय⁹¹ दानं [॥*]The gift of Isalâ (*Rishilâ*), wife of Varadata (*Varadatta*).⁸⁸ Meant for रतिनिय, diminutive from रति or रत्न.⁸⁹ Probably meant for नदिनागरकसः⁹⁰ This probably stands for *Rebhila*, like *Asâda* (No. 210) for *Asâdha*.⁹¹ Meant for इसिलाय.

No. 324.

L. 1. वरदत्तस पञ्चवत्या

L. 2. रोहाय दानं [॥*]

The gift of Rohâ, wife of Varadata (^o*datla*).

No. 325.

वरुणस दानं [॥*]

The gift of Varuṇa.

No. 326.

L. 1. [व]सुमिताय मि-

L. 2. ऋनिय [दानं]

L. 3. उजेनिकय

The gift of Vasumitâ (^o*mitrâ*), a nun of Ujjain.

No. 327.

वसुलाय दानं [॥*]

The gift of Vasulâ.

No. 328.

वाडीवहनातो ओडकस दानं [॥*]

The gift of Oḍaka (*Āḍraka*) from Vâḍivahana.

No. 329.

वासवये नंदिनगरा भिष्णुनिये दानं [॥*]

The gift of Vâsavâ, a nun from Nandinagara.

No. 330.

L. 1. [वि]तिरिञ्जहय भुत-

L. 2. रखितस दानं [॥*]

The gift of Bhutarakhita (*Bhûtârakshita*) from Vitiriñahâ (?).

No. 331.

L. 1. वितिरिञ्जहिय महि-

L. 2. रखितस दानं [॥*]

The gift of Mahirakhita (*Mahîrakshita*) from Vitirinahî (?).

No. 332.

L. 1. विपुलाय कापासिगा—

L. 2. मत् भिष्णुनिया दानं [॥*]

The gift of Vipulâ, a nun from Kâpâsigâma (^o*grâma*).

No. 333.

विरोहकट घरिनिये [सि]भाये दानं [॥*]

The gift of Sijhâ (*Śaikhsâ*), a house-wife from Virohakata.

No. 334.

विसाखरखितस दानं [॥*]

The gift of Visâkharakhita (*Viśâkharakshita*).

No. 335.

विसखरखितस भिक्कुनो दानं [॥*]

The gift of the monk Visakharakhita (*Viśâkharakshita*).

No. 336.

वीरसेनाये दानं [॥*]

The gift of Virasenâ.

No. 337.

वी[राये] भिक्कुनिया तोववनिकाय दानं

The gift of Virâ(?), a nun of Tumbavana.

No. 338.

वेदिसा अरहतरखित — दानं [॥*]

The gift of Arahatarakhita (*Arhadrakshita*) from Vedisa.

No. 339.

वेदस^२ दतस कलवडस दानं [॥*]

No. 340.

वेदिस दतस कलवडस दानं [॥*]

The gift of Data (*Datta*) Kalavaḍa from Vedisa.

No. 341.

वेदिसा मोहिकाये भिक्कुनिये दानं [॥*]

The gift of the nun Mohikâ from Vedisa.

No. 342.

सकरखितस दानं [॥*]

The gift of Sakarakhita (*Śakrarakshita*).

No. 343.

संघरखिताय कोरमिकाय भिक्कुनिया [दने] [॥*]

The gift of Saṅgharakhitâ (*°rakshitâ*), a nun of Kurama.^२ Meant for वेदिसा.

No. 344.

संघायै — — — —

Of Saṃghā.

No. 345.

संघायदासकमातु दानं [॥*]

The gift of Saṃghā, mother of Dāsaka.

No. 346.

सतिगुतस दानं [॥*]

The gift of Satiguta (*Śaktigupta* or *Svātigupta*).

No. 347.

L. 1. समणस भिक्खुनो अयुतरस अतेवसिना

L. 2. दानं [॥*]

The gift of the monk Samaṇa (*Sramaṇa*), pupil of the venerable Utara (*Uttara*).

No. 348.

समिकस अयनगस अतेवसिना दानं [॥*]

The gift of Samika (*Svāmika*), pupil of the venerable Naga (*Nāga*).

No. 349.

L. 1. समिकस वनि[क]स

L. 2. पुतस च सी[हदे]व-

L. 3. स [दा]नं [॥*]

The gift of the trader Samika (*Svāmika*) and of (his) son Sīhadeva (*Śimha*°).

No. 350.

समिकया भिक्खुनि-

L. 2. य दानं [॥*]

The gift of the nun Samikā (*Svāmikā*).

No. 351.

सामिकाय भिक्खुनिया दानं

The gift of the nun Sāmikā (*Svāmikā*).

No. 352.

[सा*]मिदतस भिक्खुनो दानं [॥*]

The gift of the monk [Sā]midata (*Svāmidatta*).

No. 353.

सिरिदिनाय भिक्खुनया नादिनागरिकाय दानं [॥*]

The gift of the nun Siridinā (*Śrīdattā*) of Nandinagara.

No. 354.

सिरिभागस संबु — — —
Of Siribhâga (*Śrībhāga*)

No. 355.

सिरिमिताया नादिना[ग]रिकाय भिक्कनिय दानं [॥*]
The gift of the nun Sirimitâ (*Śrīmitrâ*) of Nandinagara.

No. 356.

सिरिया भिक्कनिया दानं [॥*]
The gift of the nun Siri (*Śrī*).

No. 357.

सिवतिये
Of Sivati.

No. 358.

सिहय⁹³
Of Sihâ (*Simhâ*).

No. 359.

L. 1. सिहाय देवदताय
L. 2. च दानं [कु]रघरा भिक्कु-
L. 3. निनं [॥*]
The gift of Sihâ (*Simhâ*) and Devadatâ (*°dattâ*), nuns from Kuraghara.

No. 360.

सिहाय समातिकय वजिनिकय दानं [॥*]
The gift of Sihâ (*Simhâ*), *Samâtikâ*⁹⁴ (*Samâptikâ* ?) (and) Vajinikâ (*Vajrinikâ*).

No. 361.

सुवाहितस पजाव[तिय]⁹⁵ — — —
Of the wife of Subâhita

No. 362.

L. 1. सुरियय बुधदेवय पेमतिक-
L. 2. य दानं [॥*]
The gift of Suriya (*Sûryâ* and) Budhadevâ (*Buddha*^o) of Pemata.

⁹³ Incised on the procession path and surrounded by four sacred symbols, among which that on the right hand looks like a large म. See facsimile on the plate.

⁹⁴ Possibly *samâtikaya* may stand for *samâtrikâya* and be intended to indicate that *Vajinika* was the mother of *Sihâ*. If so, the construction is of course ungrammatical.

⁹⁵ Compare No. 48, ante p. 102.

No. 363.

L. 1. सुरियाय भिखु-

L. 2. निया दानं [॥*]

The gift of the nun Suriya (*Sūryā*).

No. 364.

L. 1. सेतपथियस

L. 2. योनस दानं [॥*]

The gift of Yona (*Yavana*), inhabitant of Setapatha (*Śveta*^o).

No. 365.

L. 1. हालाय दखिणाजि-

L. 2. य दानं [॥*]

The gift of Hâlâ, the Southern (?).⁹⁶

No. 366.

— — — — कस अजितिगुतकुलस — —⁹⁷

No. 367.

[स]ककक अस्वदे[वाय*] — —

No. 368.

लेवस [भि ?] — — —

No. 369.

— — — — [सतिनी] [?] कुररस दानं [॥*]

No. 370.

— — — — नागिलस दानं [॥*]

No. 371.

L. 1. — — — — तय एजावति[य]

L. 2. पू — न

No. 372.

— — डस दान सपजावतिकस [॥*]

No. 373.

— — — स कुयुपदकस [दानं]? [॥*]

No. 374.

L. 1. — — — — रा संघपालि[ताय*]

L. 2. भिखुनिय दा[नं] [॥*]

⁹⁶ The explanation of दखिणाजी by दाखिणाया is, of course, merely tentative.

⁹⁷ On the analogy of Gujarâti *Vikamâjit* for *Vikramāditya*, *Ajitigula* may stand for *Aditigupta*.

No. 375.

L. 2. — — — य सुभगाय पुसाय नागदत्तस सधरखितस कोरघ[रका][नां?]

L. 1. दानं [॥*]⁹⁸

The gift of Subhagá, Pusá (*Pushyá*) Nágadata (*datta*) Sagharakhita (*Samgharakshita*), inhabitants of Kuraghara.

No. 376.

— — — — उत[राय] ट — — —

No. 377.⁹⁹

L. 1. [यो] इतो काकणा — तो तोरण वा वेदिक वा

L. 2. उपादेया उपादा — — या वा आनं वा (vâ) आचरियकु —

L. 3. संकामेय सो म — — — तिन पितिघा — न

L. 4. अरहंतघातिन — — — — — [म सो]

L. 5. [कम] उपायकान — — — — — [स पापा]

L. 6. [कर] न सेव — — — — —

He who takes away or causes to be taken away from this Kâkanâ[va] an ornamental arch or rail, or causes it to be transferred¹ to another temple of the teacher [*shall incur the guilt*] of murderers of mothers, of murderers of fathers, of murderers of Arhats

No. 378.²

यभो ऋ पं[चा]नगरियकारकान [ग]त गच्छेय यो इतो काकणावातो से[ल]कमे उपादे]य*

[उपा]दापेय वा

अनं वा आचरियकुलं संकामेया तस ते पातका भवेयु [॥]

A pillar (*the gift*) of the workmen, inhabitants of Pamchânagara (?) on him who takes away or causes to be taken away from this Kâkanâva the stonework or causes it to be transferred to another temple of the teacher, shall fall (*the guilt*) of those mortal sins.

TOPE II.

No. 22 = C. 1.

नागिलस दानं अयस अंतेवासिनी [॥*]

The gift of Nágila, the pupil of Aya (*Arya*).

No. 23 = C. 2

धमरखितस सेभस कु — —

. . . of Dhamarakhita (*Dharmarakshita*), the pupil.⁹⁸ The inscriptions must be read from below⁹⁹ Identical with Sir A. Cunningham's No. 183. There is a large abrasion in the centre, and the right sides of lines 1-4 have been somewhat defaced by a large diagram which has been carved over them. Restore l. 1 काकणावाती; l. 2. उपादापेया आचरियकुल, l. 3 माताघातिन पितिघातिन. All the bracketed signs are indistinct and their vowels doubtful. See facsimile on the plate.¹ This explanation, which requires संकामेया to be taken in the sense of संकामयेया, has been suggested to me by Professor Jacobi. With आचरियकुल in the sense of 'temple of the teacher,' compare देवकुल.² This inscription, which may be identical with Sir A. Cunningham's No. 195, is incised on a long band. See facsimile.

No. 24 = C. 7.

सघमितस भिखुनो दानं [॥*]

The gift of the monk Saghamita (*Samghamitra*)

No. 25 = C. 8.

बुधपालितस सेठिनो पडुकुलिकियस दनं [॥*]

The gift of Sheth Budhapâlita (*Buddha*³), inhabitant of Padukulikâ (*Pāṇḍukulikâ*).³

No. 26 = C. 15.

L. 1. वलाय कोररिये भिखु-

L. 2. निये दानं [॥*]

The gift of the nun Valâ, inhabitant of Kurara.

No. 27 = C. 19.

L. 1. बलकस अयस अरहगुतस सासा-

दकस अतेवासिनो दानं [॥*]

The gift of Balaka, the pupil of the venerable Arahaguta (*Arhadgupta*), inhabitant of Sâsâda.

No. 28 = C. 21.

मुलाया दान यमो गडाय अतेवासिनिया [॥*]

A pillar, the gift of Mulâ (*Mûlâ*), the pupil of Gaḍâ

No. 29 = C. 22.

L. 1. सघरखिताया मातु — — कडिकाया⁴

L. 2. इसिदासिया भिखुनिया दानं [॥*]

The gift of the nun Isidâsî (*Rishidâsî*), inhabitant of — — kaḍa, mother of Sagharakhitâ (*Samgharakshitâ*).

No. 30 = C. 23.

अयस बुधरखितस पोखरेयकस दानं [॥*]

The gift of the venerable Budharakhita (*Buddharakhita*), inhabitant of Pokhara (*Pushkara*)

No. 31 = C. 26.

सिदकडा टिकिसस दानं [॥*]⁵

The gift of Tikisa (†) from Sidakaḍa.

No. 32 = C. 27.

— य सिदकाडिया दानं [॥*]

The gift of . . . î, inhabitant of Sidakâḍa.

³ See *ante*, p. 110, No. 1.

⁴ The syllable *yâ* stands in l. 2 after दान.

⁵ The letters *ḍa* and *ka* look rather modern, the *ḍa* is of the Andhra type.

No. 33 = C. 28.

बुधपालिता सिदकडियाय दानं [॥*]^oThe gift of Budhapâlitâ (*Buddha*^o), inhabitant of Sidakaḍa.

No. 34 = C. 29

सदकडियाय गोलाय दानं [॥*]

The gift of Golâ (*Godâvari*), inhabitant of Sadakaḍa (*Sidakaḍa*).

No. 35 = C. 31.

बुधगुताय सेदकडिय दानं [॥*]

The gift of Budhagutâ (*Buddhagutâ*), inhabitant of Sidakaḍa.

No. 36 = C. 34.

अरहकस भिक्षुनो भाणकस दानं [॥*]

The gift of the monk Arhaka (*Arhat*), a preacher.

No. 37 = C. 35.

बहुलस दानं [॥*]

The gift of Bahula.

No. 38 = C. 39.

नागरखितस भिक्षुनो पीखरेयकस दानं [॥*]

The gift of the monk Nâgarakhita (*°rakshita*), inhabitant of Pokhara (*Pushkara*).

No. 39 = C. 40.

L. 1. सघरखितस भिक्षुनो दानं कौरर-

L. 2. स [॥*]

The gift of the monk Sagharakhita (*Samgharakshita*), an inhabitant of Kurara.

No. 40 = C. 43.

ओडिय भिखुनिय थभो दानं [॥*]

A pillar, the gift of the nun Oḍî.

No. 41.

अयस पीखरेयकस दानं [॥*]

The gift of Aya (*Árya*), inhabitant of Pokhara (*Pushkara*).

No. 42.

असदेवाय भिखुनिय द[र]नं [॥*]

The gift of the nun Asadevâ (*Ásvadevâ*).

^o This seems to be one of the cases where only one of two words standing in the same case is inflected—see also above, I, No. 132.

No. 43.

L. 1. आजनावा आवासि-

L. 2. कस दानं [॥*]

The gift of *Āvāsika* from *Ājanāva*.

No. 44.

इसिदतय भिखुनिय दन [॥*]

The gift of the nun *Isidatā* (*Rishidatta*).

No. 45.

इददतस उपसकस दन [॥*]⁷The gift of the layman *Īdadata* (*Indradatta*).

No. 46.

गंधारस भिखुनो दानं [॥*]⁸The gift of the monk *Gandhāra*.

No. 47.

गोतमिया भिखुनिया दनां [॥*]⁹The gift of the nun *Gotamī* (*Gautamī*).

No. 48.

चिरतिय भिखुनिय दयं [॥*]¹⁰The gift of the nun *Chiratī* (*Kirātī*).

No. 49.

चु[व]मोरगिरिनो गामस द[न]न [॥*]¹¹The gift of the village of *Chumvamoragiri* (?)

No. 50.

दानं मोरयहिकटियस [॥*]

The gift of the inhabitant of *Morayahikaṭa*.

No. 51.

L. 1. धमरसिरिय उपसिक-

L. 2. य दन [॥*]

The gift of *Dhamarasiri* (*Dharmaśrī* ?),¹² a lay worshipper.⁷ The letters are somewhat blurred.⁸ The letters are blurred and only just recognisable.⁹ The *u*-stroke of *khu* is very faint, and there is also an *ā*-stroke at the top, which seems to have been afterwards obliterated.¹⁰ Read दानं¹¹ The second sign is abnormal. I suspect that चुडमोरगिरिनी is intended.¹² This is probably intended for धर्मसिरिय; compare धम्मपत्ति in the Mathurā inscriptions,—*ante*, p. 210, No. 37.

No. 52.

[ध]मसेनस भिखुनी दन [॥*]¹³The gift of the monk *Dhamasena* (*Dharma*^o)

No. 53.

L. 1. नदिनगरा

L. 2. असदवय भिखुय दन [॥*]¹⁴The gift of the nun *Asadava* (*Āśvadevā*), from *Nadinagara* (*Nandinagara*).

No. 54.

L. 1. नदिनगरा

L. 2. — िमितय भिखुनय दनं [॥*]¹⁵The gift of the nun . . imitā from *Nadinagara* (*Nandinagara*).

No. 55.

नं[दु]कस भिखुनी दन [॥*]¹⁶The gift of the monk *Namduka*.

No. 56.

पलस भिखुनी दन [॥*]¹⁷The gift of the monk *Pala* (*Pāla*).

No. 57.

L. 1. ब[ध]कस कुररस भिखु—

L. 2. दनं [॥*]¹⁸The gift of the *Badhaka* (?) (*Baddhaka*), a monk of *Kurara*.

No. 58.

बु[ध]गु[त]स उदुबरवरियस [दा]न [॥*]

The gift of *Budhaguta* (*Buddhagupta*), inhabitant of *Udubaraghara* (*Udumbaragriha*).

No. 59.

बुधरखितकस सुतातिकस अर[पा]नकस दानं [॥*]

The gift of *Budharakhitaka* (*Buddharakshitaka*), the *Sutâtika* (*Sautrântika*) inhabitant of *Arapâna*.¹³ All the letters are much blurred, and the first is not certain.¹⁴ Meant for असदेवाय भिखुनिय.¹⁵ Restore इमितय.¹⁶ Possibly नंदकस, but compare above, No. 16.¹⁷ All the letters are much blurred, and the first may have been ष.¹⁸ The second letter is not closed at the top and not certain. The name may be intended for *Balaka*,—see above,

No. 60.

बुधरखित [कु]— —¹⁹

No. 61.

L. 1. बुधरखितय भिक्षुनि[य]

L. 2. दनं [॥*]

The gift of the nun Budharakhitâ (*Buddharakshitâ*).

No. 62.

बुधरखितस भिक्षुनो दन [॥*]

The gift of the monk Budharakhita (*Buddharakshitâ*).

No. 63.

बोधिया भू— —

(The gift) of Bodhi

No. 64.

भ[र]णभूतिनो भिक्षुनो दानं [॥*]

The gift of the monk Bharanabhûti (?) (*Bharanîbhuti*).

No. 65.

भिक्षुनिकाय दानं [॥*]²⁰The gift of Bhichhunikâ (*the little nun?*)

No. 66.

रोहणिकस उदुवरघरियस दनं [॥*]

The gift of Rohanika, inhabitant of Udubaraghara (*Udumbaragriha*).

No. 67.

विपुलस भि[खु]नो [दा]नं [॥*]

The gift of the monk Vipula.

No. 68.

L. 1. विसकस रोहणिपदियस

L. 2. दनं [॥*]

The gift of Visaka (*Viśvaka*), inhabitant of Rohanipada.

No. 69.

सघय मातु साफिनेयिकाय[॥*]

*(The gift) of the Sâphineyikâ, mother of Saghâ (Sanghâ).*¹⁹ The व is made circular, the त has the looped form of some Andhra and Mathurâ inscriptions. The last letter is uncertain.²⁰ All the lines of the letters are double.

No. 70.

सोणसिरिय भिखुनिय दानं [॥*]

The gift of the nun Soṇasiri (*Suvarṇasrī*),

No. 71.

— — — तय सगिरियिकाय धम — — [सक]सय दानं [॥*]

No. 72.

L. 1. — — — रस भिखुनो मातु कोडुय

L. 2. — — — या दानं [॥*]

The gift of Koḍu, mother of the monk . . . ra, . . .

No. 73.

L. 1. — [स]र[खि]ताय²¹ — — — — —

L. 2. दा[नं] कोर[मि का]य [अते]वासिनिया [॥]

The gift of Dhamarakhitā (?), pupil of Koramikā.

No. 74.

— — — — एस भिखुनो दानं [॥*]

The gift of the monk . . . ṇa.

No. 75.

— — — — कुनय स — — — —

No. 76.

L. 1. — — — य भिखुनिय

L. 2. — — [की]र रिय [॥*]

(*The gift*) of the nun . . . inhabitant of Kurara.

No. 77.

— — — — भिखुनो दानं [॥*]

No. 78

— — — — तया धवदेवय दन [॥*]

The gift of . . . tâ, Dhavadevâ (*Dharmadevâ*).²¹ Restore धमरपिताय.

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²² This index includes also the names given on that appended to the former paper. The new impressions made it necessary to alter a number of words and to exclude some.

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²³ This is the distinct reading of Dr. Führer's new impression.

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²¹ This is the reading of Dr. Führer's new impression, —compare *ante* (Note).

²⁵ This is the reading of Dr. Führer's new impression, instead of Hamsa° (P).

²⁶ According to Dr. Führer's new impression it is possible to read *Seyasa*.

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 Arabadinâ I, 250.
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 Mitâ I, 73.
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 Nâgâ I, 50, 140, 261.
 Nâgadatâ I, 117.
 Nagamitâ I, 165, 240.
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 Rohâ I, 324.
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 [Pâ]tiṭhâna (adj.) I, 289.
 Pâvidaka I, 169.
 Pematikâ (adj.) I, 362.
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 Pokhareyaka I, 83 ; II, 30, 38, 41.
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²⁷ This is the distinct reading of Dr. Führer's new impression, instead of *Poravikhika*. It is confirmed by the form *Poḍavijhaka* in No. 298.

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XXXII.—CHITORGADH STONE INSCRIPTION OF MOKALA OF MEWAD.

THE VIKRAMA YEAR 1485.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

Dr. Burgess has furnished me with good impressions, by Dr. A. Führer, of three inscriptions of the Guhila princes of Mewād, which are at Chitorgadh in the Udaypur state of Rājputāna. Of the earliest¹ of them—it is dated in the Vikrama year 1331—I have already given an account² in *Indian Antiquary*, vol. XXII, p. 80, from a rubbing of Mr. Garrick's that had been sent to me by the late Sir A. Cunningham. I here publish the text of the second inscription, the only one of the three that is complete, of the Vikrama year 1485.

This inscription is on a slab of black marble, inside a large carved stone temple which according to local information was built by Mokalji.³ It contains fifty-three lines of writing, which cover a space of about 4' 2" broad by 2' 8" high. In the midst of the writing, causing a break in the lines 21-29, is an ornamental device, 5½" square, enclosing a circle which is about 3¾" in diameter; and inside this circle again is an open flower with eight leaves. Near the periphery of the circle is a verse in the Anuṣṭubh metre, which apparently invokes the blessing of the God Hara (Śiva), but the letters of which are too faint in the impression to be read with confidence. And in the centre, and on the leaves of the flower and around them, seventeen other *aksharas* are engraved, three of which clearly give the name *Mokala*. The writing of the inscription is generally

¹ A photo-lithograph of it is given in Sir A. Cunningham's *Archaeol. Survey of India*, vol. XXIII, plate xxv.

² In Dr. Führer's impressions the name of the 14th prince, *Amraprasāda*, is quite distinct. Otherwise, I have nothing to add to my previous account of the inscription,

and I do not think that it would be worth while re-publishing the text of it.

³ See *Archaeol. Survey of India*, vol. XXIII, p. 106, and plate xxxiii.

well preserved, so that, with the exception of about a dozen *aksharas*, the actual wording of the text may be made out with certainty. The average size of the letters is between $\frac{8}{8}$ " and $\frac{7}{16}$ ". The characters are Nāgarī of the period to which the inscription belongs. The language is Samskrit, and, excepting the introductory words *Om Om namaḥ Śivāya* and a date at the end, the whole is in verse. Considering the great length of the inscription, the historical information conveyed by it is very meagre indeed; and the author has tried to make up for the want of substance by lengthy and exaggerated descriptions of the valour, fame, piety and munificence of the princes of whom he is treating. His language is sometimes obscure, and not free from actual mistakes. The orthography does not differ from that of an ordinary Samskrit manuscript.

The object of the inscription is, to record the erection, at Chitrakūṭa (the modern Chitorgadh), of a temple of the god Śiva (Samiddheśa or Samādhīśa⁴) by the prince Mokala of Medapāṭa (or Mewād). After the words "Om, Om, adoration to Śiva," the inscription has four verses invoking the blessings of Gajāśya (Gaṇeśa), Ekalinga (Śiva), the daughter of the mountain (*i.e.* Śiva's consort Pārvatī) who dwells on the Vindhya, and Achyuta (Viṣṇu). The poet then (in verses 5-6) glorifies the pious and famous family of the prince Guhila.⁵ In that family was born the lord of Medapāṭa Arisimha (vv. 7-12). His son was the prince Hammīra (*Hammīra-vīra, Hammīra-deva*; vv. 13-23). From him sprang the prince Kshetra (*Kshetra-mahīpati, Kshetra-kshitīśa*; vv. 24-33). His son was the prince Lakshasimha (*Lakshasimha-nripati, Laksha-kshitīśa*; vv. 34-43), who according to verses 38 and 41 freed the holy place Gayā from the distress brought upon it by the ruler of the Śakas (*i.e.* the Muhammadans). And Lakshasimha's son was Mokala (*Mokala-kshmāpati, Mokalendra*; vv. 44-60), whom his father appointed his successor, and of whom in verse 51 it is intimated that he defeated Peroja, the king of the Yavanas⁶ (meaning, again, the Muhammadans). Mokala, according to vv. 61-64, had already before built a splendid temple of 'the lord of Dvārakā' (*i.e.* the god Viṣṇu-Kṛiṣṇa), near which he also had a tank excavated. And it is now recorded by this inscription (vv. 65-73) that on the Mount Chitrakūṭa, situated in the prince's dominion, Mokala also built a temple of the god Śiva (Samiddheśa or Samādhīśa) and provided for its proper maintenance. Verse 74 gives the date on which this temple was inaugurated; and the *Praśasti* closes (in verse 75) with a prayer for the continuance of Mokala's rule. Five additional verses record that the preceding *Praśasti* was written⁷ (*i.e.* composed) by Ekanāṭla, a son of Bhaṭṭa Viṣṇu, of the Daśapura clan;⁸ that the temple was constructed by Mana, the son of Vījala; and that the inscription was written on the stone by Vīsala, a son of Mana, and engraved by Vīsa, who also is described as a son of Mana, and is perhaps identical with Vīsala. And the inscription ends with a date which differs from the date given in verse 74.

⁴ The text, in verse 72, actually has *Samidvaiśaḥ*, which must be altered to either *Samiddheśaḥ* or *Samādhīśaḥ*. *Samādhīśa* occurs, as a name of Śiva, in line 53 of this inscription and in other inscriptions at Chitorgadh and Mount Âbū; and *Samiddheśvara* I find in another Chitorgadh inscription of the Vikrama year 1207. See below, p. 422.

⁵ See *Indian Antiquary*, vol. XVI, p. 346.

⁶ Verse 46 states in a general way that Mokala subdued the Āngas, Kāmarūpas, Vāngas, Nishādas, Chīnas, and Turushkas; but there can be no doubt that that verse has been

put in solely for the sake of poetical ornamentation.

⁷ The original has *alikhāt*, which must here mean 'composed,' because the writer's name is given afterwards, and because the name of the composer would hardly have been omitted.

⁸ *Daśapura-jñāti* occurs again in the Nāgarī inscription of Mokala's grandson Rājamalla; *Journal Beng. As. Soc.* vol. LVI, part I, p. 82, v. 25. On the town Daśapura see Fleet's *Gupta Inscriptions*, p. 79, note 2.

Neither the date in verse 74 nor the one at the end of the inscription works out satisfactorily. According to verse 74 the temple built by Mokala was inaugurated on the day of the preceptor of the gods, *i.e.* on a Thursday, the third lunar day of the dark half of the month Tapasya, *i.e.* Phâlguna, of the Vikrama year made up of the arrows (5), eight (8), the Vedas (4) and the earth (1), *i.e.* 1485, under the *nakshatra* of Aryaman, *i.e.* Pârvâ-phalgunî, while the sun was in the sign Makara and Jupiter in the sign Ghata, *i.e.* Kumbha. Here the statements that the sun (on Phâlguna-vadi 3) was in the sign Makara, and that Jupiter was in the sign Kumbha, show that the scheme of the lunar month was the *pûrñimânta* scheme, and that the date must fall between the 25th February A.D. 1428 and the 20th February A.D. 1429 (*i.e.* in the Jovian year Râkshasa, as determined by the northern mean-sign system); and accordingly the true equivalent for Phâlguna-vadi 3 of Vikrama 1485 can only be the 23rd January A.D. 1429. On that day the third *tithi* of the dark half ended 18h. 29m. after mean sunrise, the *nakshatra* at sunrise was Pârvâ-phalgunî, and the sun was in Makara and Jupiter in Kumbha, all as required; but the day was a Sunday, not a Thursday, as stated erroneously by the inscription.—The date at the end of the inscription is Thursday, the 3rd of the bright half of Mâgha of the year 1485. In the impression the figures for the day is not as clear as one could wish it to be. But, under any circumstances, this date, on which the inscription is said to have been engraved, would precede the date recorded in the body of the inscription; and assuming my reading to be right, the possible equivalents of the date would be Monday, the 19th January A.D. 1428, and Saturday, the 8th January A.D. 1429, which shows that this date too cannot be correct.

Notwithstanding these errors, there appears to be no reason to doubt that the temple which was built by Mokala, was finished by him in A.D. 1428-1429, and that this inscription furnishes a true date for the reign of that prince. Mokala, therefore, could not have been succeeded by his son Kumbhakarna (Koombo) as early as Vikrama 1475 = A.D. 1419, as was stated by Tod in his *Annals and Antiquities of Râjasthân* vol. I, p. 286. And if there be any truth in the statement of our inscription that Mokala defeated the Yavana King Peroja, who could only have been the Sultân Fîrûz Shâh (A.D. 1351—1388), the commencement of his reign, too, must be placed at least ten years before the time assigned to it by Tod. As regards Mokala's predecessors, I can only say that the list furnished of them by this inscription agrees with the one given in the *Annals and Antiquities of Râjasthân*¹⁰ and in Prinsep's *Useful Tables*, p. 257.

TEXT.¹¹

L. 1.

ॐ¹² ॥ ॐ नमः शिवाय ॥

सिद्धार्थामरसुंदरीकरवलत्सिंदूरधारारुण-

श्रीगंडस्थलमंडलीयुगलसद्दानांबुपूरोज्व(ज्ज)लः ॥(1)

संध्याभ्रच्छुरिताग्रसानुनिपतन्नाकापगौघद्वयः

स्वर्णीर्वीभृदिव प्रयच्छतु शिवं देवो गजास्योव्ययं ॥ १ ॥¹³

वेदा वागिति शिष्टतामुपगतो यः कर्मणामीक्षि-

⁹ The earliest certain date of Kumbhakarna's reign known to me is of the Vikrama year 1492; see Peterson's *Third Report*, Appendix, p. 203.

¹⁰ The names given by Tod are Uasi, Hamir, Khaitsi,

Lakha Rana, and Mokul. *Annals*, vol. I, pp. 267-277.

¹¹ From an impression, prepared by Dr. Fuhrer.

¹² Expressed by a symbol.

¹³ Metre of verses 1—4: Śârdûlavikrîḍita.

L. 2.

ता

साक्षी तत्प्रतिभूः पुनर्भवति सन्निवार्यसंदर्शनः ।
 जात्यैवेषु¹⁴ विनश्वरेषु सकलं दाता विविक्तः फलं
 देवः स्वस्तिकरः परः स सततं स्तादेकलिङ्गाभिधः ॥ २ ॥
 भूमीभृत्स्वयमे[धि]तस्थितिरियं गुर्वी नगा बंधवो
 विंध्योगस्तत्रचरिततो न चकितः प्रास्थापयद्वाह्मणान्¹⁵ ।
 कन्या मान्यतमा महोत्सवविधा-

3.

विलेकमंतोक्तितो

यामानीनयदर्चनाय गिरिजा विंध्यालया सावतात् ॥ ३ ॥
 कालिंदीतटकुंजवद्धवसतिः सेयं प्रिया राधिका
 स्मर्त्तव्यं ननु रुक्मिणी न भवती हुं चारुहासिन्यसि ।
 युक्तं ना[सि] कलावती सुविदितं त्वं सत्यभामेन्यथा
 नोक्तासोति विनिङ्गुतोक्तमुदितश्लेषोच्युतः पातु वः ॥ ४ ॥
 स्फारन्यायोन्ववायी गुहिलनरपतेर-

4.

स्ति जाग्रत्प्रशस्ति-

व्यंस्तीभूतांतरायो वसतिरिह युगे धर्म्यकर्म्मोदयस्य ।
 शश्वद्यागानुरागे(ग)स्थिरविमलनिधौ भूरिभोगोनभागां¹⁶
 भूयोन्नां विधत्ते सपदि शतसखी¹⁷ यत्र संभूय शक्रः ॥ ५ ॥¹⁸
 वाक्सेतोरचलन्मतिर्दिशि दिशि प्रख्यातमानोन्नति-
 निर्यन्निस्वनवाहिनीपरिवृतो नानाधनैकाकरः ।
 अत्यक्तचित्तिविग्रहो मुनिकथागीतादिगोत्रस्थिति-
 विंधो वं-

5.

धुरबंधुतां वितनुते यस्योपपन्नश्रियः ।[॥] ६ ॥¹⁹

वंशे तत्वारिसिंहः चित्तिपतिरजनि चतनचतलक्ष्मी-
 वीचादचोरुयुत्क्ष्मावहुलजरजनिध्वंसभास्वत्तभस्तिः ।
 विंध्यावंध्यप्रदेशस्फुरदमलखनिव्यक्तरत्नाकरत्व-
 स्फारश्रीमेदयाटचितिव(व)लयवलद्गुधपायोदचंद्रः²⁰ ॥ ७ ॥²¹
 नरपतिररिसिंहः शस्त्रशास्त्रोपदेष्टा वितरणर-

6.

एकण्णो विश्वविख्यातवर्णः ॥ (1)

स्फुरदमलगुणौघः पुण्यगण्योरुनामा नयविनयविवेकोद्यानपुंस्कोकिलः सन् ॥ ८ ॥²²
 विभ्यत्सिंहपदादमुष्य सकरी नूनं मघोनो यतो
 वाजी सत्र(च)हविस्तताध्वरभुवं²³ नोच्चैःश्रवा गच्छति ।
 आहृतः कयमेरु²⁴ वाहनमृते देवाग्रणीर्वृत्रहा

¹⁴ Read जल्यैवेषु.¹⁵ I should have expected प्रस्थापयन्ना^o.¹⁶ The reading of this line is perfectly clear in the impression, but the end of it yields no suitable sense.¹⁷ Read शतसखी.¹⁸ Metre: Sragdharā.¹⁹ Metre: Śārdūlavikrādita.²⁰ पायोद 'cloud' is apparently used here in the sense of पायोधि 'ocean.' Originally 'द्गुष्वा' was engraved.²¹ Metre: Sragdharā.²² Metre: Mālinī.²³ Originally 'सतोध्वर' was engraved.²⁴ Read कयमेरु.

मेघं वाहनमातनोदयमतः सद्धोमधूमोद्भवं ॥ ८ ॥²⁵
कीर्त्तिः कौतुकिनी दिगंतमगमत्कर्पू-

L. 7.

रपूरोज्ज(ज्ज)ला

खेलंती निजवासिताभ्रमवशादालिंगिता दिग्गजैः ।
क्षीरांभोनिधिगाहनं तु विधिना कृत्वादरादुत्थिता
ब्रह्मादीननुयोक्तुमुत्तमगुणस्यास्य प्रगल्भा दिवं ॥ १० ॥
विशिष्टजनसंगतौ व्यतरदेकलक्ष्यं²⁶ यतस्ततोधिकतरं यशोलभत भोजभूमीपतिः ।
अयं कथमदःसमः कविभिरुच्यते वाददाद्विशेषविधिनान्वहं²⁷ विविधलक्ष्मीजानपि²⁸ ॥ ११ ॥
निर्व्रीडो न महेश्व-

8.

रोन कठिनो नाचेतनश्चित्तितं

दातानेकगवीश्वरः परिवृढो नो भारती दुर्भगा ।
सेनानीर्णं विपक्षसंगतिरतो नोश्चैःत्रया वा ह्ययो
नारामः कतिचित्तरुः कथमदः पुर्याः स धुर्या दिवः³⁰ ॥ १२ ॥³¹
शूरः सूतवागनूनविभ[वो] वंशावतंसः सुत-
स्तस्य न्यङ्कृतरत्नसानुगरिमा हम्मीरवीरो जयी ।
विख्यातः स्मररूपजित्तरवपुर्लक्ष्मीनिवासाच्युतो
वाग्देवीचतुराननो रिपु-

9.

कुलप्लोषीग्ररूपो महान् ॥ १३ ॥

हम्मीरः किल वेभवोचितविधिर्दित्सुः सहस्रं गवा-
मित्याकर्ण्य सहस्रगू रविशचीनाथौ भयं जग्मतुः ।
शश्वत्तद्रहसि स्थितान्मुररिपोः श्रुत्वा सहस्रं पुन-
र्धनूनां समुपागतावतिमुदा तद्दानमेवेचितुं ॥ १४ ॥
कर्णादीनतिशय्य दिग्जयविधावादाय दिग्मंडली-
दंडं दूरमपास्य कालमसक्तदाता स्वयं दक्षिणां ।
इत्याकर्ण्य

10.

जनश्रुतीः परिभवं स्वं शंकमानोत्क-

दृष्टुं न क्षमते प्रजा मनुनये यस्मिन्महीं शासति ॥ १५ ॥
प्रासादमासादितशातकुंभकुंभं वसहेवमचोकरद्यः ।
अचीखनत्सागरकल्पमल्पेतरत्सरसूतवनीभिरिष्टं ॥ १६ ॥³²
संग्रामग्रामभूमौ सदिदमसिलता संगता पंचशाखे
सच्छाये श्यामलांगी चतजजलवलत्पुष्टिरिष्टप्रचारा ।
चित्रं सृते विकोशा कुसुम-

11.

मतिमहत्कीर्त्तनीयं दिगंते

धा[न्ना]न्नाता नितान्तं दलयति नियतं धारणांगे पतंती³³ ॥ १७ ॥³⁴²⁵ Metre of verses 9 and 10: Śārdūlavikrīḍita.²⁶ This may have been altered to °लक्ष्यं.²⁷ Perhaps altered to याददद्वि°; read योददाद्वि° (?).²⁸ The meaning of this is not clear to me.²⁹ Metre: Prithvī.³⁰ Perhaps the original has द्विवः. Read धुर्यो दिवः (?).³¹ Metre of verses 12—15: Śārdūlavikrīḍita.³² Metre: Upajāti.³³ Read सता (?) and पतंती.³⁴ Metre: Śragdharā.

हम्मीरवीरो रणरंगधीरो वाङ्माधुरीतर्जितकेकिकीरः ॥(1)
 धराधवालंकरणैकहीरस्तत्तदनीभूषितसिंधुतीरः ॥१८[॥*]³⁵
 एतत्पाणी कृपाणी द्विषदसुपवनाहारतोषं दधाना
 कालाकारोरगीव स्फुरति सचकितं वीक्षिता भीतिहेतुः ॥(1)

ना-

L. 12. धः काये कथंचिद्दशति बहुमता नो विभीते विपक्षा-
 त्स्वर्गे वासं क्ष[ता]नां वितरति रमते न द्विजिह्वेन चित्रं ॥१९[॥*]³⁶
 पायं पायं सुपीनः] परभट्टरुधिरं तन्महीगर्भजाता
 खड्गः कालः कुतोयं कथमियमपरा कीर्तिरत्यज्व(ज्व)लास्य ॥(1)
 एकेनास्त्रायि नूनं रुदरिखनितानेव्रतोयैजनाट्ये
 तासासुद्वर्तितेयं मृदुभुजव(व)लयस्वच्छूर्णैरजस्रं ॥

13. २० [॥*]

उद्यत्प्रौढप्रतापानलमुषितमहाविंशशेषो विवस्वा-
 न्पश्चादुद्दामकीर्त्तिच्छुरिततरतनुः शीतरश्मित्वमेति ॥(1)
 शंके रूपांतरं स्वं कलयति स वपुर्भेदभीतो रणक्ष्मा-
 धीरे हम्मीरवीरे घ्नति परसुभटान्संगरे संमुखस्थान् ॥ २१ [॥*]
 कुर्वन्पद्मे जनुः स्वं विधिरिति विधिदग्दृष्टसृष्टयदिष्टो
 नो पंके जन्म दोषं व्यजगणदतुलं तस्य रक्तेतरस्य ॥(1)

भूत्वा ह-

14. म्मीरदेवक्षितिपतियशसः स्वच्छवर्णोपमेयो
 गंता पुण्योपमानं दिशि दिशि सुचिरं सत्कवीनां मुखेषु ॥ २२ [॥*]
 गौरी गौरीशहासादपि रुचिररुचिश्चंद्रनाचंद्रतो वा
 कांत्या कर्णाटकांतासितदशन[च]तुष्कानुमेया सुगेया ॥(1)
 शेषस्याशेषवेषस्फुरदमृतवृचस्वारुसौंदर्यधर्या³⁷
 कीर्तिर्यस्येदुमूर्त्तेः किल चरति दशाशांतविश्रांतयात्रा ॥ २३ [॥*]
 तस्मात्क्ष-

15. त्रमहीपतिः समभवत्ख्यातो गुणांभोनिधिः
 शौर्योदार्यमहत्व(क्ष)सत्व(क्ष)महितो³⁸ धर्मो वपुष्मानिव ॥(1)
 शक्रार्द्धासनभाजि येन जनके रत्नाकरालंक्षति-
 भूर्भुक्ता जितपूर्वराजगरिमप्राप्तप्रभाशालिना ॥ २४ [॥*]³⁹
 हृदि विनिहितरामो योस्त्रविद्याभिरामो मदनसदृशमूर्तिर्विश्वविख्यातकीर्त्तिः ।
 समरहतविपक्षो लीलया दत्तलक्ष्मी नयनजित-

16. सरोजः प्रक्रियाक्रांतभोजः ॥ २५ [॥*]⁴⁰

संग्रामे दंतिदंतज्वलनकणमुचि प्रोक्षसहीरयोध-
 स्कारोन्मुक्ताशुगालीनिविडकवलितशेषकाष्ठांतराले ॥(1)

³⁵ Metre : Upajāti.

³⁶ Metre of verses 19-23: Sragdharā.

³⁷ Read °र्यधर्या.

³⁸ Read शौर्योदा°.

³⁹ Metre: Śārdūlavikrīḍita.

⁴⁰ Metre: Mālini.

जित्वा दुर्गं समग्रं नरपतिमहितं साधुवादस्य सम्य-
 कस्तंभं योधाहरित्प्रामरिकलपतगश्रेणिचंडप्रदीपः⁴¹ ॥ २६ ॥⁴²
 आक्रांता हृषपुंगवेन विलसद्भासा चतुर्भिः पदैः
 सम्यग्वीक्षणपालिता

- L. 17. नवनवप्राप्तप्रकर्षादया ॥(1)
 प्रासोष्टामरनैचिकोव बहुशो रत्नान्यनघर्षाणि गौः
 शूरे कीर्त्तिपयो धराशतमुखे यस्मिन्महीं शासति ॥ २७ ॥⁴³
 कीर्त्तिचीरोदपूरे बहुविधविरुदप्रोल्लसद्दीचिमाले
 कृष्णः शैतेस्य खड्गः सुखसुरुसमरे शेषमासाद्य शत्रोः ।
 दृश्यंते राजहंसा दिशि दिशि न ततो मानसे लीयमा-
18. नाः
 सीदत्पक्षा विलक्षाः स्फुरति न कमलोन्नेषितापेक्षितैषां ॥ २८ ॥⁴⁴
 अस्यासिः कालरात्रिः स्फुरति किल भवन्मंडले वैरि— —⁴⁵
 — — [प्रो]ज्ञासिवेश्म प्रभवदहिभयं भूतराजोरुतापं ॥(1)
 पद्मोद्बोधी न चैषां भवति विघटते चक्रयो[गो] नियोगा-
 झरिर्जागर्त्ति भीतिः पतति निजपथो
19. नोजिभूतः पंकपातः ॥ २९ ॥
 भ्रातः कल्पतरो किमात्थ भगवन्हेमाचल श्रूयतां
 कर्तुं चेतमहीपतिः प्रयतते दानानि पुण्याशयः ।
 वर्त्ते[हं स्व?]करे गृह्णांगणभुवि त्वं वर्त्ते नित्यशः
 क्रीडार्थं यदि [वा] ददाति हि तदा वक्तुं क ईष्टे जनः ॥ ३० ॥⁴⁶
 इत्थं दानकथा मिथो विजयते चिंतामणिस्वर्गवी-
 मुख्या-
20. नामपि दानशास्त्रविलसन्नान्नामसुथ्य प्रभीः ।
 उन्मीलच्छरदंबु(बु)जामलदलस्वच्छायतात्तिस्फुर-
 त्कोणस्थायुकमित्रवैरिपरिषत्संपदिपद्वर्त्मनः ॥ ३१ ॥
 माद्यहेतंडचंडध्वनिभरविगलहीरवर्गीरुधैर्ये
 स्फूर्जत्कोदंडदंडप्रपतदिषुचयच्छन्नसैन्येप्यनन्ये ।
 जन्ये प्राणैकपथे गणयति न गणं विद्विषां पु-
21. स्थराशि-
 धन्यः क्षेत्रचितीशः प्रतिभट्टपतिस्माकराकृष्टिदृष्टिः⁴⁷ ॥ ३२ ॥⁴⁸
 भूर्च्छालं तु जडीभवच्छ्रुतिपथं संशुष्कितैकत्वचं
 मीलंतं च मुहुर्मुहुः शिथिलितं यांतं न[वा]सुस्थितं ॥(1)

⁴¹ Read °कुल°, and प्रदीपं.

⁴² Metre - Sragdharā.

⁴³ Metre : Śārdūlavikrīḍita.

⁴⁴ Metre of verses 28 and 29 : Sragdharā.

⁴⁵ Here four aksharas are broken away

⁴⁶ Metre of verses 30 and 31 Śārdūlavikrīḍita.

⁴⁷ Perhaps altered to °कृष्टिदृष्टिः.

⁴⁸ Metre : Sragdharā

दारिद्र्योपहतं विबोधयति यद्दृष्टाद्दृष्टं⁴⁹ यथा
जायं कर्णपथाश्रितं सुविमलं यन्मममंत्रा-

L. 22.

स्वरं ॥ ३३ ॥⁵⁰

तत्सूनुः किल लक्षसिंहनृपतिः⁵¹ ख्यातो गुणग्रामणी-⁵²
रुद्यद्दानफलामलार्जुनयशोवल्लीमतस्तीतरुः ।⁵³
यत्तेजःशिखिनो [वि]पक्षवनितानेत्रांनुजातद्युतेः
काष्ठांताक्रमणं [भ्र]टिल्यनुदिनं नाभूद्विचारास्पदं ॥ ३४ ॥
रामः किं जितदूषणः सुभरतो रामानु-

23.

रागास्पदं

शत्रुघ्नः किमु लक्ष्मणोदयभरः सुग्रीव इद्वांगदः ।
तारावक्त्रभ उतमेन वंपुषालंकारमा[या]दतो
यो रामायणनायकैकतनुतां द्रष्टुं विधात्रा कृतः ॥ ३५ ॥
दानादुद्दामसामा शरणगतजनत्राणपाषाणसीमा
भीमासीमैकधामा शतमखपुरतो विद्विषा गी-

24.

तनामा ।

अक्षामारामदामा मखमुखविलसद्भूमधूमोच्चसामा⁵⁴
सल्लक्ष्माशेषरोमा धरणिस्सुरतरुर्लक्षसिंहः स धीमान् ॥ ३६ ॥⁵⁵
वैरिचोर्णोद्भ्रमत्तद्विरदमदनुदा⁵⁶ सिंहतः शुद्धसारा-
दारादुद्गीतकीर्त्तेरमरपुरभिष[क्तांति]निर्णीतमूर्त्तेः ।
दाने माने कृपाये यशसि

25.

महसि [वा] साधुवाण्यां कृपाण्यां

वीराक्षक्षितिशाल्जगति न हि परः ख्यातभक्तिः सु[भु]क्तिः ॥ ३७ ॥
नीतिप्रोतिभुजार्जितानि [लक्ष]शो रत्नानि यत्रादयं
दायं दायममायया व्यतनुत ध्वस्तांतरायां गयां ।
तीर्थानां करमाकलय्य विधिनान्यत्रापि युंक्ते⁵⁷ ध-

26.

नं

प्रौढग्रावनिवद्धतीर्थसरसीजागृद्यशीभोरुहः ॥ ३८ ॥⁵⁸
संग्रामेषु गतागतानि विद्व[ध]लक्षं परैर्लक्षितो
दत्त्वा(त्वा) लक्षमपि स्व[यं न] तनुते संतोषमजेक्षणः ।
कुर्वाणः किल कानकीमपि तुलां तत्खंडविंवच्छला-
[लक्ष]चं स्वां तनुमातनोदिति नृपो लक्षप्रथो-

27.

जायन⁵⁹ ॥३९॥

दाने हेमस्तुलायां मखभुवि बहुधा शुद्धिमापादि[ता*]नां
भास्त्रजांवनदानां कुतुकिजनभरैस्तर्किता राशयोस्थ ॥(I)

⁴⁹ The word यद् before दृष्टा° appears rather superfluous.

⁵⁰ Metre of verses 33—35: Śārdūlavikrīḍita.

⁵¹ Originally लक्ष्य° was engraved.

⁵² One would expect गुणि°.

⁵³ Originally °तरुयते° was engraved.

⁵⁴ Read °सद्भूमधूमो°.

⁵⁵ Metre of verses 36 and 37: Sragdharā.

⁵⁶ Read °शुद्धः.

⁵⁷ The sign of anusvāra of युं is very faint.

⁵⁸ Metre of verses 38 and 39: Śārdūlavikrīḍita.

⁵⁹ Read °जायत.

संश्रा[मि] लुंठितानां प्रतिनृपमहसां राशयस्ते किमेते
विंधं बंधुं समेतुं किमु समुपगताः साधु हेमाद्रिपादाः ॥४०॥⁶⁰

रुद्धा-

- L. 28. शेषपदां शकाधिपकरव्यग्रीभवज्जीवनां
धीरोन्मूसुचदर्जुनीमिव गयां मायाविमुक्ताशयः ।
धर्मश्चास्य समस्तलोकमहितः [का]ष्ठां परामागतो
निः[सत्त्वी ?]कृतधर्मराजवसतेः पद्मालयासद्गनः ॥४१॥⁶¹
मत्तुल्या [न*]नु नाभवत्किल तुला पूर्वेति गर्वं तुला-
मुथ
29. क्षोणपतेर्भ्रुवं कृतवतो गर्वासहिष्णोः पुरः ।
तस्यास्तस्य⁶² मुदानुदां विदधता धोरेण दत्तापरा-
सौ मानादधिकाधिकीकृतविधिस्रद्यो वियद्वाटका⁶³ ॥ ४२ ॥
संख्यातुं कथमीशते कविजना दानानि नानाविधा-
न्यस्याकृष्टसमस्तराजवसुधावित्तस्य चित्तोन्नतेः ।
30. लब्धा⁶⁴ नोद्विजते वनीपकगणान्दत्त्वा(क्षा) न यत्कीर्त्तये-
त्यात्रं प्राप्य मुदान्वितसृणुतां⁶⁵ स्वर्णं समारीपयेत् ॥ ४३ ॥
तस्य क्ष्मावलयं नयेन नयतः संतोषमायु[ष्म]तः
[सं]भूतः स्मरसुंदरो गुरुनतः पुत्रः सुधीर्मोकलः ।
शक्त्या भूभृति दारुणं वितनु[ति] यत्तत्कुमारः पुरः
सर्वज्ञीस्ति यतस्ततोचलभुवो नाथ-
- 31 स्तु पित्रा कृतः ॥ ४४ ॥
प्रासादा द्दृशः समुन्नतियुजः क्षोणीभुजा कारिताः
शुद्धरन्मुहुंसु राजमानकनकप्रस्फारकुंभश्रियः ।
नागेंद्रा नु शिरसु हाटकघटाना[धा]य लीलत्सुधान्
यातुं नाकमिवीत्यिता मखभुजां पीयूषपानीत्सुकाः ॥ ४५ ॥
श्रंगाः संप्राप्तभंगाः स्मृतघनविटपाः कामरूपा विरूपा
वंगा
32. गंगैकसंगा गतविरुद्धमदा जातसादा निषादाः ।
चीनाः संग्रामदीनाः खलदसिधनुषो भीतिशुष्कास्तरुष्का
भूमीपृष्ठे गरिष्ठे स्फुरति महिमनि क्ष्मापतेर्मोकलस्य ॥ ४६ ॥⁶⁶
मूर्द्धः⁶⁷ सिंदूररेखाशतमखधनुषा राजमाना गभीरं
कुर्वतः शब्दमुच्चै रदरुचिचपलाः स्निग्धतन्वा कचाभाः ।
संग्रामग्रामयाता रि-

⁶⁰ Metre. Sragdharā.

⁶¹ Metre of verses 41-45: Śārdūlavikrīḍita.

⁶² I should have expected here तस्यास्तेन, but am doubtful about the exact sense of the second half of this verse.

⁶³ This is quite clear in the impression, but the sense of the word is not apparent.

⁶⁴ Here again the exact construction of the line is not clear.

⁶⁵ Read °सृणुतां.

⁶⁶ Metre of verses 46-51: Sragdharā

⁶⁷ Read मूर्द्धा.

L. 33.

पुकरिजलदा⁶⁸ प्राप्तकालोपयोगायस्येषुव्रातभिन्नाः खलु रुधिरजलं पूरि⁶⁹ वर्षति सद्यः ॥ ४७ ॥अस्य प्रौढप्रयाणक्षणरणर[ण*]कक्षेपमानोरुमान-⁷⁰

स्फूर्जद्गर्वावव[र्य]क्रमणभरभवडूलिधारांधकारं ।

ना[शं ने?]ता विवस्त्रानिति तु विरमतु ध्वस्तनेत्रप्रकाशः

स्वानश्वानस्ववर्णान्यदि परिचिनुते तत्स भाग्यं महीयः

34.

॥ ४८ ॥

वासो नाशासु भास्वत्कररुचिररुचाभासितास्वस्य वैरात्

पारावारांतरायादपि न हि गमनं दूरमस्मादकस्मात् ।

सेवाहेवाकमेवाचरत बहुमतं दत्त वित्तं नितांतं

[मं]त्रोमात्त्रैरकारि प्रतिविमतसदो भूपतेमोकलस्य⁷¹ ॥ ४९ ॥

प्रुष्टप्रौढारिवर्गप्रथितपुरव(व)लङ्गमधूमप्रचारै-

धूमं व्र(त्र)ह्नां-

35.

डभांडोदरमतिविपुलं वीक्ष्य दक्षेषु सुख्यः ।

कीर्त्यालिपं सुधोत्यं कलयति बलवान्दिग्वधूकिंकराभि-

⁷²स्तारातद्विंदुवृदच्छुरणवडुरुचा यींवरणावृताभिः ॥ ५० ॥

नेता पातोत्तराशां यवननरपतिं लुंठिताशेषसेनं

पैरोजं कीर्त्तिवल्लीकुसुमसुरुमतियोकरोत्संगरस्थः ।

पल्लीशाक्रांतिवार्त्ता⁷³

36.

कलयति कलया कीर्त्तिता यस्य हेलां⁷⁴

पंचास्यस्यैव माद्यद्गजदलनरुचेर्लीलया रंकुभंगः ॥ ५१ ॥

आरूढः सविता तुलां कलयति द्राङ्गीचतां कन्यया

दूरं मुक्तपरिश्रही बडुरुचा चित्तील्लसद्वस्तया ।

धीरोयं पदमुत्तमं तु विधिना प्राप्तस्तुलां गच्छते

कन्याभिन्नियतेतमां क्षितिभुजां श्रीमोकलक्ष्मापतिः ।(॥) ५२ ॥⁷⁵

37.

मानत्राणमना मनागपि मनोरन्यूननीतिव्रतो

नो जानाति निजप्रतापमतुलं सिंहो यथा विक्रमं ।

मन्ये भास्वरहेमराशिमिषतो धाता तुलायामधा-

देतस्मादपि सोगमच्च गुरुतामद्यापि जा[ना]ति किं ॥ ५३ ॥

दृष्ट्वा हाटककोटिकूटमतुलं दानाय मानाधिकं

सद्यः शोधित[सूत्र]तैकमतयः संशेरते शाब्दिकाः ।

शक्तप्रार्थित-

38.

हेमदे सुरतरौ किं किं नु चिंतामणौ

हेमाद्रौ शकलीकृते किमु तुलाशब्दस्तु संकेतितः ॥ ५४ ॥

⁶⁸ Read °जलदाः.⁶⁹ Read भूरि.⁷⁰ Read °हृषमाषी°.⁷¹ Read भूपतेमो°⁷² Here. again, the reading is quite certain, but the sense

is not clear. Perhaps the intended reading may be तारावदि°.

⁷³ This is not quite clear in the original.⁷⁴ Perhaps altered to हेला.⁷⁵ Metre of verses 52-54: Śārdūlavikrīḍita.

दीव्यत्तद्वीरतुंगत्तरतुरगवरव्रातजातोखात-⁷⁶

क्षुभ्यत्तच्छोथरेणुक्षतनयनरुजाव्यग्रसूताः खरांशोः ।
मंदायंते गतेश्वास्तत इव वनिता वैरिणां तद्दिनानां
यामान्जानन्ति⁷⁷ दीर्घानवितथविरुदे मोकलेंद्रे रणस्थे ॥५५॥⁷³
को वा नो

L. 39. वेद विद्वांश्चरमयुगकलावेकपादेव धर्मः
खंजन्नष्टावलंबः किल चरतु कथं पीनपंके जनेस्मिन् ।
सोयं सद्दंशयष्टिं वह्निरवह्निरथो शुद्धसारोपपन्नं
प्राप्य श्रीमोकलेंद्रं प्रविशति विपुलां मंडलीं पंडितानां ॥५६॥
नूनं द्यूतविधावधान्मखभुजामीशः सुमेरुं पणं
गण्यस्तत्र मनस्विनां व्यजयत श्रीमोकलक्ष्मापतिः ॥(1)
तादृ-

40. चाः क[थ*]मन्यथावनितले हेम्नासमी⁷⁹ राशयो
नैषां दानविधावमुष्य च मनःपीडाकलापि क्वचित् ॥५७॥⁸⁰
वङ्गावङ्गाय सर्पिःपतननवरुचौ भूमधूमायमाने⁸¹
दूनां—म[क्षि?]पंतौ कथमुपकुरुते यागभागो मघोनः ।
पुण्येनास्यैव जाने दिनमणिरयते सत्कराणां सहस्रं
विभ्रत्सद्योस्ततद्रः स्थगयति विधिना योयम-

41. च्छां सहस्रं ॥५८॥⁸³
आरुह्यामलमंडलोक्तत तुलां यः पुष्करद्योतनं
पुण्यश्रीः स कथं तथा प्रथमतो गण्यो न तेजस्विनां ॥ (1)
निःपंका⁸³ करलालिता वसुमती सद्राजहंसा यतो
वं(वं)धूनामुद्दयस्ततस्तदुदये स्यात्संपदामौचित्यी ॥५९॥⁸⁴
पारावारस्य वेलातटनिकटमनु प्राप्तशैलाधिवासा
शत्रुश्रेणी समग्रा नि-

42. वसति सततं भीतभीता नितांतं ।
जेतुं यात्रादसीया यदि भवति तदा वाजिराजीखुराग्र-
दुव्यत्क्ष्माधूलिधारा स्थलयति जलधिं पारयानाय तस्य ॥६०॥⁸⁵
आसाद्यातिथिमाश्रयं त्रिजगतां श्रीहारकानायकं
प्रासादं रचितोपचारमकरोद्भूर्मापतिर्मोकलः ॥(1)
देवेनांबुजबांधवेन चकितं यो योक्षितः शंकया
विंध्याद्रेर्गि-

⁷⁶ The word तुंगत् is apparently used here in the sense of लंगत्.

⁷⁷ Read यामाञ्जो.

⁷⁸ Metre of verses 55 and 56 : Sragdharā.

⁷⁹ Read हेम्नासमी.

⁸⁰ Metre : Śārdūlavikrīḍita.

⁸¹ Read °भूमिधू(प).

⁸² Metre : Sragdharā.

⁸³ Read निषंका.

⁸⁴ Metre : Śārdūlavikrīḍita.

⁸⁵ Metre : Sragdharā.

L. 43. रिसत्तमस्य नियते⁸⁶ मुक्तस्य वाग्बंधनात् ॥६१॥⁸⁷
 यस्य प्रत्युक्तकर्मद्रवदखिलमद्याधातुसंभारधारा-⁸⁸
 पातत्त्मातापशुयत्तलेविलविलसल्लोललाला⁸⁹ फणीद्रः ।
 व्याचष्टे स्पष्टमिष्टं ध्रुवमयमधुना भाष्यमाभाष्य शिष्यं ।
 स श्रीभर्तुः प्वरस्ताज्जयति⁹⁰ खगपतिर्माकलेन्द्रस्य कीर्त्तिः⁹¹ ॥६२॥⁹²
 सोढुं नेशः पयोधिः क्षणमपि वि-

44. रहं द्वारकानाथ(य)कस्य
 प्रेम्णा पादोपमूलं स्वयमुपगतवान्यत्तडागच्छलेन ।
 नोदन्या कुंभयोनेरतिपततितरामंतरेणैनमेयन्
 शापांते⁹³ मे विदध्यादयमिति विनयाद्विध्य⁹⁴ एवानयद्यं ॥६३॥
 विंध्यस्कंधैकबंधुर्निजवितंतिभरादंधुतानीतसिंधु-
 नीरक्रोडत्पुरंधिप्रसभकुचतटाघातसीदत्तरंगः ।
 सतुष्यत्तोयजंतुर्विविधनगन-⁹⁵

45. दीवेगसंरोधतंतुः⁹⁶
 सन्नेतुर्नेतुरस्य स्फुरति वसुमतीसिद्धिहेतुः सुकेतुः ॥६४॥
 अमुष्य धरणीभृते विषयमध्यवर्त्ती महादरीवृतवपुष्टया [वि] वृतदूरगंभीरतः ।
 म[हो]दर इवापरः परमनोनगम्यांतरः⁹⁷ पवित्रतरकीर्त्तनो जयति चित्रकूटाचलः ॥६५॥⁹⁸
 जायंतां नाम कामं कुलधरणिभृतः सप्त शृंगौघतुंगा
 वैचित्र्या चित्रकूटं तुलयि-

46. तुमनलं तीर्थभूतप्रदेशं ।
 मा भूवनिर्भरिण्यो⁹⁹ मदुदितजनुषो नीचगामानशौडः ।¹⁰⁰
 शृंगे यः क्षीरवारांनिधिमधिततरामुद्यदंभोजवासं ॥६६॥¹
 उद्दामग्रावनियंज्जरभरकाणिकीजातसेकातरेक-²
 स्त्रिह्यच्छालप्रवालप्रभवदुरुतराभोगसूनप्रसूतात् ।
 मध्वासारादपारादुप[हृ]तजनुषो दाववङ्गेनिदाघे
 विष्वग्द्रींचो³ वनानि प्रसभपरिभवं ने-

47. ह शैले विदंति ॥६७॥
 एतस्मिन्सरिदस्ति निर्मलजला यस्यां निवापांजला-
 वुन्मीलत्तिलजातपातकवलव्यथाः शफर्यञ्चलाः ।
 क्रीडासंभ्रमविस्मृतान्मुवहुशो मज्जदधूनामहो
 नेत्राणोव विलोपिकज्जलकणांश्चेतुं स्फुरंति स्फुटं ॥ ६८ ॥⁴

⁸⁶ Read नियतं.

⁸⁷ Metre: Śārdūlavikrīḍita.

⁸⁸ Originally प्रत्युक्ति^o was engraved.

⁸⁹ Read °द्रलविल^o and °लालः.

⁹⁰ Read पुर^o.

⁹¹ Read कीर्त्तिः.

⁹² Metre of verses 62-64: Sragdharā.

⁹³ Read शापांतं.

⁹⁴ Read °द्विध्य.

⁹⁵ Read संतुष्य^o.

⁹⁶ Originally °संरोधितंतुः was engraved.

⁹⁷ Read परममान^o(?).

⁹⁸ Metre: Prithvī.

⁹⁹ Read भूवनि^o.

¹⁰⁰ This sign of punctuation is superfluous.

¹ Metre of verses 66 and 67: Sragdharā.

² Read °काविरैक-.

³ Read विष्वग्द्रींचो.

⁴ Metre: Śārdūlavikrīḍita.

लंका किं नाम दुर्गं जलनिधिरविता⁵ यत्र सा काल[काकाः]⁶
[प्रा]वृट्का[ले] विवर्गेरपि गलितमदैर्या त्रियेतेति मा-

L. 48.

नी ।

यो धत्ते क्षीरवारांनिधिमुपरि परै राजहंसैरगम्य-
स्तद्दुर्गं चित्रकूटो जयति वसुमतीमंडनं भूरिभूमिः⁷ ॥ ६६ ॥⁸
सौभाग्यैकमहौषधिर्भगवती यस्मिन्भवानी स्वयं
जागर्त्ति प्रियसन्निधानवसतिः साध्वीजनानां गुरुः ॥(1)
देवः सोपि समस्तनाकरमणीसंतानदामव्रज-
प्रश्नोत्तन्मकरंदविंदुसुरभिप्रस्फारनृत्यांगणः ॥ ७० ॥⁹
सेवा-

49.

हेवाकदेवस्तुतहरचरितप्रोत्सवज्ञावसंप-¹⁰त्सद्यःरिवद्यज्ञवानोक्तसुरवसवनस्फारसौरभ्यहारि¹¹।

यद्धारि प्रातिभाव्यं वहति मृगदृशां मज्जतीनामजस्रं

पातिव्रत्ये समंतात्समधिकसुभगंभावुकत्वेपि शश्वत् ॥ ७१ ॥¹²

गिरिः कैलासो यद्दशमुखभुजोच्छ्वासनदिनाद्गलन्मूलस्थामा प्रभवति न नाद्यं विषहितुं ॥(1)

50. प्रदेशप्राग्भारप्र[क्ष*]तिरमणीये तदधुना समिद्धैशः¹³ श्रीमानिह वसति गौरोसहचरः ॥७२॥¹⁴

एकैकग्रावतावत्कृतिमुषितमहासर्वकर्मीणमानं

कृत्वा प्रासादमाशामुखमुकुरमतिव्योमसीमानमस्य ।

यस्याशेषोपचारक्षमधनमुदितारी-¹⁵क्षीरः श्रीमोकलेंद्रो धनपुरमुचितं ग्राममायामिसीमं ॥ ७३ ॥¹⁶

अब्दे बाणाष्टवेदचितिपरिकलिते

51.

विक्रमांभोजबंधीः

पुष्ये मासे तपस्ये सवितरि मकरं याति जीवे घटस्थ ॥(1)

पक्षे शुक्रेतरस्मिन्सुरगुरुदिवसे चार्यमर्चे तृतीया-

तिथ्यां देवप्रतिष्ठामयमकृततरां मोकली भूमिपालः ॥ ७४ ॥

उन्मीलद्यागयात्रोद्यतसुरतरुणीगीतसंग्रामधामा

सुत्रामा यावदीष्टे त्रिदशपरपरीपालनस्पष्टनीतिः ।

पर्यायोपात्तभूनां स्फुरति दशशती शेषमूर्द्धां च याव-

52. तावप्रस्फारलक्ष्मीरवतु¹⁷ वसुमतीं मोकलेंद्रस्य बाहुः ॥ ७५ ॥

श्रीमद्दशपुरज्ञातिर्भट्टविष्णोस्तनूद्भवः ।

नाम्नैकनाथनामायमलिखत् कृतिमुज्व(ज्व)लां ॥ १ ॥¹⁸⁵ Read °रचिता.⁶ The *aksharas* in these brackets are damaged.⁷ Read भूतिभूमिः(?)⁸ Metre : Sragdharā.⁹ Metre : Śārdūlavikrīḍita.¹⁰ Read सेवाहेवाकि° ; originally देवाक्षु° was engraved.¹¹ Read °कृतसुखवसन°.¹² Metre : Sragdharā.¹³ Read समिद्धैशः or समाधौशः, which are both names of Śiva.¹⁴ Metre : Śikharīṇī.¹⁵ Six *aksharas* of this line are omitted ; the last word of the line must have been व्यतारौत्.¹⁶ Metre of verses 73-75 : Sragdharā.¹⁷ Read तावत्पु°.¹⁸ Metre : Śloka (Anuṣṭubh).

अनेकप्रासादैः परिवृतमतिप्रांशकलशं गिरीशप्रासादं व्यरचयदननैरनुचरैः ॥(1)
मनाख्यो विख्यातः सकलगुणवान् वीजलसुतः सुतः शिल्पी जज्ञो गुणगणयुतो वीसल
इति ॥२॥¹⁹

अतिप्रशस्तरलिख-

L. 53.

त् प्रशक्तिं²⁰ वरुणैरवरुणैर्न वहिःकृतैर्यः²¹।
श्रीमत्समाधीशमहेश्वरस्य प्रसादतोसौ चिरजीवनोस्तु²² ॥ २(३) ॥²³
वो[जलस्य] सुतः शिल्पी मनाख्यः सूत्रधारकः ।
तस्यात्मजेन वीसेन प्रशस्तिरियमुत्कृता ॥ ३(४) ॥²⁴
रुचिराक्षरमुत्कीर्णा प्रशस्तिरियमुच्च(ञ्ज)ला ।
लिलेप²⁵ वीसलः शिल्पी समाधीशप्रसादतः²⁶ ॥ ४(५) ॥ ॥
संवत् १४८५ वर्षे माघसुदि [३] गुरुदिने²⁷

XXXIII.—CHITORGADH STONE INSCRIPTION OF THE CHAULUKYA KUMARAPALA.

THE [VIKRAMA] YEAR 1207.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription is on a slab of black marble which is preserved in the temple of Mokalji¹ at Chitorgadh, in the Udaypur state of Rājputāna. I edit it from Dr. Führer's impressions.

The inscription contains twenty-eight lines of writing which cover a space of about 1' 8" broad by 1' 3" high. Lines 1-14 are generally well preserved; but in the subsequent lines part of the writing is entirely gone, in consequence of the peeling off of the surface of the stone, on the proper right side; and from the same cause a number of *aksharas* has also disappeared on the left side, in lines 24-28. In the midst of the writing causing a break in lines 17-23, is an ornamental drawing, about 3 $\frac{3}{4}$ " square, which encloses a circle about 3 $\frac{1}{2}$ " in diameter. Near the periphery of this circle and across the square, both vertically and horizontally, there is some writing (apparently a verse) the greater part of which is too faint to be made out. The size of the letters is between $\frac{5}{16}$ " and $\frac{1}{2}$ ". The characters are Nāgarī. The language is Samskrit; and nearly the whole inscription is in verse. It is carefully written and engraved, and in respect of orthography it is only necessary to state that *b* is denoted by the sign for *v*, and that the dental sibilant is

¹⁹ Metre: Śikharinī.

²⁰ Read प्रशस्तिं.

²¹ Read वहिःकृतैः.

²² Originally 'जीवनोस्तु' was engraved.

²³ Metre: Upajāti.

²⁴ Metre of verses 4 and 5: Śloka (Anushtubh).

²⁵ Read लिलेप.

²⁶ Read समाधी.

²⁷ This word is engraved beneath the preceding वर्षे and

appears to have been followed by three or four other *aksharas*, which are illegible.

¹ See above, p. 408. [I took impressions of the inscriptions at Chitorgadh in January 1873; Mr. H. B. W. Garrick copied several of them in 1884 (*Arch. Sur. Reports*, vol. XXIII, pls. xx, xxi); and again Dr. Führer on a tour in Rājputāna took fresh impressions, one of which is used for this paper.—J. B.]

several times used instead of the palatal and the palatal once instead of the dental sibilant.

The inscription is dated (in line 28) in the year 1207, corresponding, as a year of the Vikrama era, to A.D. 1149-50 or 1150-51; and its object is, to record a visit of the Chaulukya king Kumârapâla to Mount Chitrakûṭa, the modern Chitargadh, and some donations which on that occasion were made by the king in favour of a temple of the god Samiddheśvara (Śiva) on the hill.—After the words “Om! Adoration to the Omniscient,” the inscription has five verses, three of which glorify the god Śiva under the names of Śarva, Mṛḍa, and Samiddheśvara, while the others invoke the assistance of the goddess of eloquence, Sarasvatî, and celebrate the compositions of poets. The author then (in line 5) eulogizes the family of the Chaulukyas. In that family the king Mûlarâja was born (line 6), and when he and many other kings of the same lineage had gone to heaven, there came the king Siddharâja (line 7), who again was succeeded by Kumârapâladeva (line 9). When this king had defeated the ruler of Śâkambharî (line 10) and devastated the Sapâdalaksha country (line 11), he went to a place named Śâlîpura (line 12), and having pitched his great camp there, he came to view the glorious beauty of the Chitrakûṭa mountain; the temples, palaces, lakes or tanks, slopes and woods are extolled in lines 13-19. Kumârapâla was delighted with what he saw there, and having come to a temple of the god Samiddheśvara (line 22) which was on the northern slope of the mountain, he worshipped the god and his consort, and gave to the temple a village the name of which has not been preserved (line 26). Other donations (a *ghâṇaka* or ‘oil-mill’ for lights, etc.) are spoken of in line 27; and line 28 tells us that this *Praśasti* was composed by the chief of the Digambaras Râmakîrtti, a pupil of Jayakîrtti, and records the date, already given above.

It will be seen from this abstract of the contents that this inscription is not of a very great importance; but it shows at any rate that Kumârapâla’s well-known victory² over (Arnorâja), the ruler of the Sapâdalaksha country, whose capital was Śâkambharî (Sâmbhar) in Râjputâna, must have taken place in the Vikrama year 1207, or very shortly before it.—The place Śâlîpura at which Kumârapâla is said to have been encamped, and which must have been near Chitrakûṭa, I am unable to identify.

Text.³

- L. 1. ओं⁴ ॥ नमः सर्व[ज्ञ]ाय⁵ ॥ नमो⁶ . . . [स]प्तार्चिर्दग्ध(ग्ध)संकल्पजन्मने । शर्वाय परम
ज्योति[र्हृ]स्तसंकल्पजन्मने ॥ जयतात्स मृडः श्रीमान्मृडा . . .⁷
2. दनाम्बु(म्बु)जे । यस्य कण्ठच्छवी रेजे से(शे)वालस्येव वल्लरी ॥ यदीयशिखरस्थितोत्तमसदन-
ल्पदिव्यध्वजं⁸ समंडपमही नृणामपि वि[दू]
3. रतः पश्यतां । अनेकभवसंचितं क्षयमियत्तिं पापं द्रुतं स पातु पदपंकजानतहरिः समिद्धे
श्वरः ॥ यत्रोत्तमसत्यङ्गुतकारिवाचः⁹ स्फुर[न्ति चि]
4. ते पिदुषां सदा तत् । सारस्वतं ज्योतिरनंतमंतर्विस्फूर्जतां मे क्षनजाद्यवृत्ति ॥ जयंत्यज
अ(त्र)पीयूषविंदुनिष्यंदिनोमलाः¹⁰ । कवीनां [सम

¹ See *ante*, vol. I. p. 295.

² From impressions prepared by Dr. A. Führer.

³ Expressed by a symbol

⁴ Read ॐ.

⁵ Metre: Śloka (Anuṣṭubh) and of the next verse

⁷ The missing *aksharas* are नौव.

⁸ Metre: Prithvî.

⁹ Metre: Upajâti.

¹⁰ Metre: Śloka (Anuṣṭubh); and of the next three verses

- L. 5. कीर्त्ती(र्त्ती)नां वाग्विलासा महोदयाः ॥ न वैरस्यस्थितिः¹¹ श्रीमान्न जलानां¹² समाश्रयः ।
रत्नराशिरपूर्वोस्ति चौलुक्यानामिहान्वयः ॥ तत्रो-
6. दपद्यत श्रीमान्सदृत्तस्तेजसां निधिः । मूलराजा(ज)महीनाथो मुक्तामणिरिवोज्ज्व(ज्व)-
लः ॥ वितन्वति भृशं यत्र ज्ञेस(मं) सर्वत्र सर्वथा । प्रजा राजन्वती नून(नं) ज-
7. ज्ञेसौ चिरकालतः ॥ तस्यान्वये¹³ महति भूपतिषु क्रमेण यातेषु भूरिषु सुपर्व्वपतेर्निवासं ।
प्रीणुत्य वीध्रयशसा ककुभां मुखानि श्रीसिद्धरा-
8. जनृपतिः प्रथितो व(व)भूव ॥ जयत्रिया¹⁴ समाश्लिष्टं यं विलोक्य समंततः । भ्रांत्वा जगंति
यत्कीर्त्तिज(र्ज)गा[हे]मरमंदिरम् ॥ तस्मिन्नमरसाम्रा-
9. जां(ज्यं) संप्राप्ते नियतेव्वसात्¹⁵ । कुमारपालदेवोभूत्प्रतापाक्रांतशात्रवः ॥ स्वर्तेजसाप्रसह्येन
न परं येन शात्रवः । पदं भूभृच्छिरसूच्चैः कारि-
10. तो वं(वं)धुरप्यलं ॥ आज्ञा यस्य महोनाथैश्चतुरम्बु(म्बु)धिमध्यगैः । ध्रियते मूर्द्धभिर्नस्त्रे(स्त्रे)-
देवशेषेव सन्ततम् ॥ महोभृन्निक्कु(कुं)जेषु¹⁶ शाकंभरी-
11. शः प्रियापुत्रलोके न शाकंभरीशः । अपि प्रास्तशत्रुर्भयात्कंप्रभूतः स्थितौ यस्य मत्तेभवाजि-
प्रभूतः¹⁷ ॥ शपादलक्षमामर्द्य¹⁸ नस्वीकृ-
12. तभयानकः । [स्व]य[म]यान्महोनाथो ग्रामे शालिपुराभिधे ॥ सन्निवेश्य¹⁹ सि(शि)विरं पृथु
गतं त्रासितासहनभूपतिचक्रम् । चित्रकू-
13. टगिरिपु[ष्क]लशीभां द्रष्टुमार नृपतिः कुतुकेन ॥ यदुच्चतुरसद्वायोपरिष्ठात्प्रपतन्सदा²⁰
रथं नयत्यलं मंदं मंदं भंगभयाद्द्रविः ॥ य-
14. त्शौधशिखरारूढकामिनीमुखसन्निधौ । वर्त्तमानो निशानाथो लक्ष्यते लक्ष्मलेखया ॥ प्रफुल्ल-
राजीवमनोहरानना²¹ विवृत्तपाठीनविलोललोच-
15. — 1²² — — — — — त्त[भृं]गावलिरोमराजयो रथांगवच्चोरुहमंडलत्रियः ॥ परिभ्रमत्सारसहंसनि-
खनाः सविभ्रमा हारिमृणालवा(वा)हुकाः । वृ(वृ)हन्नितंवा(वा)मलवारि-
16. — — — — — 2²³ मुदे सतां यत्र सदा सरोज्जनाः ॥ स(सु)रभिकुसुमगंधाकृष्टमत्तालिमालाविहित-
मधुररावो²⁴ यत्र चाधित्यकायां । स्वलिततरणिभानुः सल-
17. — — — — — 3²⁵ मयिपति शश्वत्कामिनः कामिनीभिः ॥ शुभे²⁵ यद्वने शाखिशाखांत
राले प्रियाः क्रीडया सन्निलीना निकामं । वने [प]-
18. — — — — — 4²⁶ [णां] [त]नूगंधसक्तालयः सूव(च)यंति ॥ प्राप²⁶ कदापि न या
हृदये शं सानुनयं समया हृदयेशं । यद्वनमेत्य सु[सं?]-
19. — — — — — 5²⁷ [र]तरागं ॥ एवमादिगुणे²⁷ दुर्गे स्वर्गे वा भुवि [सं]-
स्थिते । राजा जिष्णुः परप्रीत्या संचरन्निजलोल-

¹¹ Divide, also, वैरस्य स्थितिः.

¹² i.e., also, जडानां.

¹³ Metre: Vasantatilakā.

¹⁴ Metre: Śloka (Anushtubh); and of the next three

verses.

¹⁵ Read त्वेव्वसात्.

¹⁶ Metre: Bhujāṅgaprayāta

¹⁷ Originally सत्तेभ⁰ was engraved.

¹⁸ Metre: Śloka (Anushtubh).

¹⁹ Metre: Svāgatā.

²⁰ Metre: Śloka (Anushtubh); and of the next verse.

²¹ Metre: Varīśastha; and of the next verse.

²² The *aksharas*, here broken away, are probably नाः । प्रम.

²³ The *aksharas*, here broken away, are probably राशयो.

²⁴ Metre: Mālinī

²⁵ Metre: Bhujāṅgaprayāta.

²⁶ Metre: Dodhaka.

²⁷ Metre: Śloka (Anushtubh); and of all the following verses.

- L. 20. या ॥ ति [ता?]श्चर्यसंकुलम् । ददर्शागाधगंभीरस्वच्छं स्वमिव मान-
सम् ॥ निर्मलं सलिलं यत्र पि-
21. हितं प[द्भि] — ७ — । जे नीलाब्ज(ब)राग[भू]श्रियम् ॥ विमुच्य व्योम
पातालरसा यत्र त्रिमार्गगा । लोका-
22. न् पु[नाति] ७ — ७ — ॥ [त]स्योत्तरतटेद्राक्षीन्मामरसमर्चितं । श्रीस-
मिहेश्वरं देवं प्रसिद्धं
23. जगती ७ — ॥ ७ — ७ — ७ ते । त्रैसंध्य[तू]र्यनादेन कलि(लिं)
निर्भर्त्सयन्निव ॥ य[त्स्त?]वस्याधिपत्येस्थात्पुरा भ-
24. द्यारिकोत्त[मा।] . . . [वी] नृपाभ्य[च्चर्गा?] . . . ७ — ७ — ॥ तस्याः शिष्याभवत्साध्वी
सुव्रतव्रातभूषिता । गौरदेवीति वि[ख्या] . . . [ता?]क्ततुयमा ॥ सु[मनो?] . .
25. संसेव्या [मा ?] . . यविनाशिनी । दुर्गा हि ७ — ७ [ता] ॥
यत्तपः पावनं वीक्ष्य पवित्रीकृतसज्जनं । सस्मरुः पूर्वयमि ७ — ७ — ॥
शिवं प्रपूज्य त[त्प] . .
26. . . [म]गमत्प्रभुः । प्रणम्य [तावुभौ?] भक्त्या सि(शि)रसा ७ — ७ — ॥
[तस्वां]तः पूजार्थं हरपादयोः । कुमारपालदेवोदाह्वामं श्री . ७ — ७ — ॥ ²⁸ . . . स्यां
दिश्वाराम . .
27. . टा दक्षिणपूर्वोत्तरपश्चिमतः सरःपाली भूणादित्य राज . . . दीपार्थं घाण-
कमेकं सज्जनोप्यदात् दंडनाथ मेतद्दानम . . .
28. श्रीज[य]कीर्त्तिशिष्येण²⁹ दिगंब(ब)रगणेशिना । प्रशस्तिरीदृशी चक्रे . . श्रीरामकीर्त्तिना ॥
संवत् १२०७ सूत्रधा ³⁰

XXXIV—MUHAMMADAN INSCRIPTIONS FROM THE SĒBA OF DIHLĪ.

No. II.

BY PAUL HORN, PH.D., STRASSBURG.

The following inscriptions are in continuation of, and in addition to, those contained in a previous paper, *ante*, pp. 130 *seq.* I begin with Fathâbâd, which was there represented by the inscription from Fîrôz Shâh's famous pillar.¹

FATHÂBÂD.

1. To the left of the *mihrab* of what is now an 'Īdgâh in the fort of Fathâbâd, is a light-coloured rectangular sandstone, with an inscription of ten lines, measuring 2' 3" by

²⁸ In the prose passage, from here up to the end of line 27, it is impossible to say exactly how many *aksharas* are broken away in each place.

²⁹ Metre: Śloka (Anushtubh).

³⁰ Below this line some more *aksharas* have been roughly engraved; but they are quite illegible in the impression.

¹ Mr. H. B. W. Garrick, in General Cunningham's *Archaeological Survey Reports*, vol. XXIII, p. 11, remarks that Maulawi Ziyâ uddin Khân has been successful in deciphering the long inscription on the above-mentioned monolith (see plate II there); but, so far as I know, the translation has not yet been published.

1' 2½", of which Mr. Garrick gives a good copy (*Arch. Sur. India Rep.* vol. XXIII plate iii)—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَإِنَّ الْمَسَاجِدَ [لِلَّهِ] فَلَا يَدْعُوا [sic]

مَعَ اللَّهِ أَحَدًا وَإِنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُرُ [أ] كَادِرُ [أ] يَكُونُونَ

عَلَيْهِ أَبَدًا قَالَ عَلَيْهِ السَّلَامُ [مَنْ] بَنَى اللَّهُ [sic] مَسْجِدًا يَبْتَغِي بِهِ رِجَاهُ اللَّهُ بَنَى اللَّهُ لَهُ فِي

الْجَنَّةِ مِثْلَهُ تَمَامَ شِدَائِهِ مَسْجِدَ دَرِ إِيَّامِ دَوْلَتِ شَاهِ اعْظَمِ وَالْخَاقَانَ الْمُعْظَمِ

مِالِكِ الرَّقَابِ طَوَائِفِ الْأُمَمِ مِنَ الْهِنْدِ وَالْتُرْكِ وَالْعَرَبِ وَالْعَجَمِ رَافِعِ رَايَاتِ [أ] لِمَجَاهِدَاتِ

وَالْمَغَازِي مُحَمَّدِ هَمَايُونَ بَادِشَاهِ غَازِي خَلَّدَ اللَّهُ تَعَالَى مَلِكُهُ فِي بَحَارِ الطُّفِّ [sic]

فَلِكِهِ بِسْعِ [sic] جَنَابِ سَعَادَةِ فَرَجَامِ زَيْدَةَ فَضْلَاءِ الْأَنَامِ نَتِيجَةَ الْأَمْرَاءِ الْعِطَامِ أَمِيرِ رَسْتَمِ بِيكِ بْنِ

جَنَابِ الْمُغْفِرِ الْمُبَرَّرِ الْمُخْتَصِ أَمِيرِ مُحَمَّدِ عَلِيِّ اللَّهِ تَعَالَى مُحَمَّدًا فِي الثَّانِي: عَمَاءُ رَمَضَانَ

سَنَةِ خَمْسِ [ر] أَرْبَعِينَ وَتِسْعِمِائَةَ كَارْفَرْمَاءِ فَكِيرِ عَبْدِ الْكَرِيمِ دَرَقْدِ بَرَايِ جَرَاغِ بَرِ مَرُومِ [؟] تَعِينِ كَرْدَهُ شَدِّ

طَلَّاقِ اسْتِ أَوْزَا هَرَكِهِ مَنَعِ كَنْدِ .

“In the name,” *etc.* (*Qorān*, Sūra lxxii, 18, 19). “The prophet,—upon whom be peace,—says, ‘He who builds, *etc.*’ This mosque was finished in the days of the reign of the great king, the exalted prince, the master of the necks of crowds of nations among the Indians, Turks, Arabs, and Persians, who raises the standard of holy strife and war, Muhammad Humáyûn, *Bádisháh-i-Ghází*,—May God Almighty perpetuate his kingdom [*and guide*] his ship in the seas of His favour!—through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amírs, Amír Rustam Beg, son of his highness the pardoned and purified chosen Amír Muhammad ‘Alí,—God Almighty. on the 2nd of the month Ramazân A. 945 (*the 22nd January, 1539*). The superintendent of the work (*was*) the poor ‘Abdul-Karím.”

The verse at the end of the inscription cannot be fully deciphered. The whole has a striking resemblance to the inscription of Amír Muhammad’s mosque at Hisâr (*ante*, p. 155).

2. Into the outer wall of the mosque enclosure in the fort of Fathábád a rectangular sandstone is let containing a well-known invocation of ‘Alí in Arabic, in four lines, size 1' 2¾" by 6¾"—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَادِ عَلِيًّا مَظْهَرِ

الْعَجَائِبِ سَجْدِهِ عَزَمَالِكِ فِي الثَّرَائِبِ كُلِّ

هَمْ وَغَمْ سَيْنَجَلِي بِنَبْرَتِكَ يَا مُحَمَّدَ بَوْلَايَتِكَ

يَا عَلِي يَا عَلِي يَا عَلِي تَم تَم تَم

“In the name, *etc.* Invoke ‘Alí, the manifestor of miracles; thou wilt find him

for thy help in adversities. Every care and every sorrow will surely vanish through thy prophetship, O Muhammad, through thy saintliness, O 'Alî, O 'Alî, O 'Alî, O 'Alî!"

HIŞÂR.³

3. Near the Nâgôr-Gate, outside the town, is a sandstone (measuring 5' by 4"), on four sides covered with inscriptions. It belonged to the tomb of Shaikh Muhammad Chishtî, but it is now on a wrong grave, where it was placed a short time ago, on being dug up. The inscription, in one line, on the west upper side, runs—

نقل ابن سلطان المشايخ والاوليا شيخ محمد بن شيخ محمد چشتى في التاسع من شعبان سنة اثنى
وتسعين وثمانماية

"The departure of this king of the Shaikhs and the Saints, Shaikh Muhammad, son of Mahmûd, the Chishtî,⁴ (took place) on the 9th Sha'bân, 892 (31st July, 1487)."

Since the tomb of so highly revered a man as Shaikh Muhammad Chishtî was may claim some interest, I give also the Arabic inscriptions of the lower west side and of the east face—

يا من بدنياه اشتغل قد غره طول الامل المرت ياتي بغتة والقبر صندرق العمل

Metre: *Rajaz*.

"Ah! He that is occupied with his earthly life and the length of his hope (*i.e.*, his *hoped life-time*) deceives himself! Death comes unexpectedly, and the tomb is the coffin of his work."

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله صلى الله عليه
الا انما الدنيا كمنزل راكب اينام عشيا وهو في الصبح راحل

"In the name, *etc.*, there is no God but, *etc.* Is not the world verily like the station of a camel-rider? Will he sleep in the evening when he is to depart in the morning?"

4. Outside the Nâgôr-Gate is also the enclosure known as Shaikh Junaid's tomb. The stone on the west contains the name of the builder twice, who, in spite of the omission of any title, may nevertheless be identical with the Shaikh named, from his also being

² This formula is very popular for amulets all over the East. It is engraved on bracelets just as on swords (see *Proceedings As. S. Beng.* for November 1872, p. 169). Mr. Blochmann gives it in his *Āin-i Akbarī* Translation, p. 507, with an unmetrical alteration in the second line. But see also *Proceedings As. S. Beng. (loc. cit.)*

³ Some of the following inscriptions were published by Blochmann, in *Proceedings As. S. Beng.* for April 1877, pp. 94 *seq.*

⁴ The most extensive essay on the whole branch of the Chishtî Saints (see *ante*, p. 145) is in the *Sawât' ul-anwâr*, a copy of which work is in India Office library in London. The contents of this large volume (481 pages of 17 lines each) have been copiously described by Prof. C. H. Ethé in his Catalogue of the Persian Manuscripts of the India Office Collection (No. 654), for access to the proof sheets of which I am indebted to the kindness of Dr R. Rost. It is known that biographies of single Chishtîs are likewise given in other works and that there are writings treating of single members as the *Maṭlûb utṭalibîn*, which is restricted to the life and deeds of *Nizâm uddîn Auliya*. Compared with such books those of the princess Jahânârâi about Shaikh Mu'in uddîn and of her brother Dârâ Shukôh (*Sufinat ul-auliyâ*) are very dilettante. I have perused the whole of the first and looked over the latter in the manuscripts at the British Museum. This is not the place to speak at large of the value of the literary products of the two princely authors, but I may mention that I was disappointed with them, and the most by Dârâ Shukôh's, which pretends to be more serious than Jahânârâi's unassuming book. They do not furnish us with original information of importance concerning the Chishtîs, as one would be disposed to expect, considering the close relation of both with Shaikh Mu'in uddîn.

born at Ajôdhan,— the name for Dîpâlpûr,— too striking an accord.⁵ But then the date of the latter's death, as given in the *Khazînat ul-asfiyâ*, which Blochmann has extracted, must be too early. The size of the two inscriptions is 7' 6" by 7", and 6' by 4½", respectively.

بسم الله الرحمن الرحيم الغرة من ربيع الاول سنة سبع وعشرين وتسع مائة بانيه جنيد بن چندان

"In the name, etc. On the first Rabi'ul-awwal, 927 (9th February, 1521). The builder of it (was) Junaid, son of Chandan."

الغرة من شهر ذي القعدة سنة احدى وثلاثين وتسع مائة بانيه جنيد بن چندان بن محمود الجودهني

"On the first Zi'l-Qa'da, 931 (20th August, 1525). Its builder (was) Junaid, son of Chandan, son of Mahmûd, of Ajôdhan."⁶

There are some other inscriptions from the same Mausoleum, but of no value. One, measuring 2' 1½" by 6", contains, in two lines, the *Bismillâh* and the *Kalîma*; two others from the north and west sides of the N.-W. pillar of the tomb, each measuring 1' 1" square, bear *Qorân*, Sûra cxii, adorned with flowers.⁷

5. Over the western arch inside a tomb, west of the road leading from Hisâr to Dâna Shêr, outside the town half a mile from the Dihlî-Gate, is an inscription in *stucco*; it measures 1' 2" by 1' 1½", and contains eight lines, but very much damaged—

بسم الله الرحمن الرحيم الله

در عهد ميمن دولت

همايرن خلد ملكه و سلطانه

واعلى امرة رشانه اين

عمارت ازان والرخان

. بن مير بن

سلطانملكبك در سبم [?] ماه رمضان

. سنة ثلاث واربعين وتسعمائة تمام شد

"In the auspicious time and reign of Humâyûn (*the king, etc.*)—May God perpetuate his kingdom and his rule, and elevate his condition and dignity!—this building of Wâltû Khân, son of Mîr son of Sultân Malik Bêg, was finished on the third [?] of month Ramzân, A. 943 (13th February, 1537)."

Along the right-hand side, almost in the same line with the above, are the following words:—

اين بادشاه بيست هزار تنه سيه [?] باهتمام شيخ متور بن قاسم [?] اتمام شد

⁵ Shaikh Farîd uddin Mas'ûd was also born at Ajôdhan,—see W. Pertsch, *Verzeichniss der persischen Handschriften der Koniglichen Bibliothek zu Berlin*, No. 590, p. 556.

Mr. Ghulâm Husain, who prepared the impressions of all these inscriptions with the same care as those of the former Panjâb series, remarks that both have been published by Amfn Chand in his *Settlement Report*, a work which is not to hand.

In the neighbourhood of this Mausoleum also the pre-Muhammadan pillar stands which, according to Captain W Brown,—*Journal of A. S. Beng.* vol. VII, (1838), p. 429,—“has the appearance of having been partially worked by Feroz's orders, and probably some inscription was cut upon it by his workmen, but of which there is now no trace owing to the peeling off of the exterior surface.” Cf. Gen. Cunningham's *Archæological Survey Reports*, vol. V, p. 140 *et seq.*

“ 20,000 copper-tankas (1,000 rupees) was completed under the superintendence of Shaikh Munawwar, son of Qâsim.”

Owing to the bad condition of the stone all the words are not certain.

6. The following two inscriptions come from the same place as No. 5. Their sizes are 3' 1 $\frac{1}{2}$ " by 1' 9", and 3' by 1' 6", respectively, each containing seven lines. The tomb itself is in poor condition and greatly neglected, but the inscriptions have been well preserved—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ دَرْ عَهْدِ مَیْمَرِنِ وَدَوْلَتِ هَمایِرِنِ سُلْطٰنِ
الِہِنْدِ وَ الْخِرَاسٰنِ رَافِعِ رَايَاتِ الْمَجَاهِدَاتِ وَالْمَغَازِي مُحَمَّدِ هَمایِرِنِ
بَادِشَاہِ غَازِي خَلْدِ خَلْفَتِهِ اَيْنِ عِمَارَتِ بَتَارِيخِ مَاہِ رَجَبِ قَدْرَةِ سَنَةِ
ارْبَعِ رَابِعِيْنَ وَتَسْعَمَايَةَ تَمَامِ شَدِّ رَايِنِ كَنْبَدِ
بِرْتَرْدِي كَرَجَلِكِ بِنِ مِيرِ بَرَنْطَقِ مَغْلِ شَدِّہِ اسْتِ
رَايِنِ جِرَانِ دَرِ لَشْكَرِ كَجْرَاتِ شَهَادَتِ يَافَتِ
وَ مَبْلَغِ بَانَزْدِہِ ہَزَارِ تَنكَةِ سِيَاہِ خَرْچِ شَدِّہِ اسْتِ

“In the propitious time and august reign of the king of India and Khorâsân, who raises the banners of holy strife and war, Muhammad Humâyûn, *Bâdishâh-i Ghâzî*,—May (*God*) perpetuate his khalifate!—this building was completed in the month Rajab—May its dignity be magnified!—of the year 944 (*began the 4th December, 1537*). And this cupola (*was made*) for the sake of Tardî Kuchuk, son of Mîr Baranṭaq, the Moghul; and this youth attained martyrdom in the army of Gujarât. The cost was 15,000 copper-tankas (750 rupees).”

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ دَرْ عَهْدِ مَیْمَرِنِ وَدَوْلَتِ هَمایِرِنِ
سُلْطٰنِ الِہِنْدِ وَ الْخِرَاسٰنِ رَافِعِ رَايَاتِ الْمَجَاهِدَاتِ وَ الْمَغَازِي
طہیرالدینِ مُحَمَّدِ هَمایِرِنِ بَادِشَاہِ غَازِي خَلْدِ خَلْفَتِهِ بَتَارِيخِ مَاہِ
رَمَضَانَ سَنَةِ اَرْبَعِ رَابِعِيْنَ وَ تَسْعَمَايَةَ اَيْنِ عِمَارَتِ اِزْ بَرَايِ [؟]
مِيرِ عَاشِقِ مُحَمَّدِ بِنِ مِيرِ شَاہِ عَلِي شَدِّہِ رَايِنِ
جِرَانِ دَرِ لَشْكَرِ كَجْرَاتِ شَهَادَتِ يَافَتِ
وَ مَبْلَغِ دَوَاذَدِہِ ہَزَارِ تَنكَةِ سِيَاہِ خَرْچِ شَدِّہِ

“In the propitious time and august reign of the king of India and Khorâsân, who raises the banners of holy strife and war, *Tahîr⁸ uddîn* Muhammad Humâyûn, *Bâdishâh-i Ghâzî*,—May (*God*) perpetuate his khalifate!—this building was completed during the month Ramazân of the year 944 (*began the 1st February, 1538*). It was made for the sake of Mîr 'Âshiq Muhammad, son of Mîr Shâh 'Alî,⁹ and this youth attained martyrdom in the army of Gujarât. The cost was 12,000 copper-tankas (600 rupees).”

⁸ Mr. Blochmann has wrongly read Humâyûn's common *kunya* *Naṣîr uddîn*; but here *Tahîr uddîn* has been engraved. *Zahîr uddîn* was Bâbar's *kunya*.

⁹ Here 'Alab has been engraved, but this is no name.

Both youths probably served in the Gujarât war that ended with Bahâdur Shâh's victory, A.H. 942. Then, or perhaps in Muhammad Zamân Mîrzâ's attempt to overpower the country, their death may have occurred, and they afterwards found a tomb at home, Gujarât being lost to Humâyûn.

7. Over the *mîhrâb* of an ' *Īdgâh* at Dâna Sher, one mile south of Hisâr on the old Hânsî road, is an inscription of four lines in *stucco*, measuring 1' 9" by 4½". It is in very bad condition, being exposed to wind and weather. I try to read it thus—

این مسجد [؟] بك ابن بولاد سروانی سررا [نی] بن
 ادريس سرواني مسند عالی در لتخاده در عهد شیرشاه
 سلطان سنه تسع بع [sic] اربعین سبع تمام شد
 خرج شد مبلغ درازده [؟] هزار

"This mosque of Bêg, son of Pûlâd Sarvânî son of Idrîs Sarvânî the high *Masnad* of the *Daulatkhâna*, was finished in the reign of Shêr Shâh, the king, in the year 947 (*began the 8th May, 1540*) The cost was 12,000"

With Messrs. Ghulâm Husain and the late E. Rehatsek (who made rough versions of many of these epigraphs) I have supposed that we have here a barbarous construction, contrary to the Arabic usage, the date beginning with the hundreds instead of the units. بع would then be for مائة 'hundred', scarcely for بع; so I read the monarch's name as Shêr Shâh, which is possible. And surely, if بع were only a blunder, perhaps of the stone-cutter, a reiterated /is', only with a shortening of the long stroke of the *sîm*. and the date in this case were 749, one could not read the king's name as Muhammad, as would then be necessary, or the word after *sab'* as *mi'at*. Besides, there are some words, especially '*in masjid*', that I cannot warrant as certain.¹⁰

HÂNSÎ

Mr. H. B. W. Garrick (*ut sup.*, pp. 15, 16) gives a list of the principal inscriptions found at Hânsî. Some of them have already been published by Blochmann, that of the Dînî mosque, also *ante*, p. 159. There are several others perhaps also deserving notice that are not mentioned in Mr. Garrick's list, but I miss also some inscriptions of his in Mr. Rodgers's collection.¹¹

Because Hânsî was an important place in the times of the early Pathân Sultâns, it is not surprising that numerous old inscriptions of that dynasty are found there. If we do

¹⁰ In the *Ma'âthir ul-Umarâ*, vol. I, p. 583, it is mentioned by the way that the *dârâghagî* of the *daulatkhâna* was bestowed only upon trustworthy men. The author of the *Târîkh-i Shêrshâhî*, 'Abbâs Khân, son of Shaikh 'Alî, was also a Sarvânî, an Afghan tribe tracing its lineage to the mythic Batan (see *Āin-i Akbarî*, I, 591), likewise 'Azam Humâyûn (who lived in Sultân Ibrâhîm Lâdî's time, *cf. Bâbar's Memoirs*, pp. 347, 392; *Akbarnâma*, vol. I, p. 103) and therefore also his son Fath Khân Khânjahân (*Bâbar's Memoirs*, pp. 390, 392, *Akbarnâma*, vol. I, pp. 103, 104), and grandson Mahmûd Khân (*Bâbar's Memoirs*, p. 393, *Akbarnâma*, vol. I, p. 104), or Bahâdur Khân, whose tomb Bâbar visited at Sôgandpûr (*Memoirs*, p. 491), and others. For another Shêr Shâh inscription of the same year (at Sakit) see *Proceedings of As. Soc. Beng.* for May 1874, p. 105.

¹¹ *e.g.* Nos. 1, 3, 4. I leave it to the reader to correct Mr. Garrick's little mistakes concerning the single inscriptions and their readings.

not take into account the Dihlî inscriptions from the years 587 (E. Thomas, *The Chronicles of the Pathân Kings of Dehli*, p. 22 or *Journal Asiatique*, V^{me} série, vol. XVI (1860), p. 274) and of 592 (E. Thomas, *Chronicles*, p. 24, and *Jour. Asiat.*, p. 240), we have here the oldest dated Muhammadan one in India, viz. of 593 (of the same year is also a Dihlî inscription,—see *Jour. Asiat. u.s.* p. 240). Shaikh Ni'mat Ullâh's tomb has no original inscription relating to this pious man, and is a remnant of even an older period for the saint in 559 A.H. became a martyr in Sultân Shihâb uddîn Ghôrî's attack upon the fort of Hânsî (see Mr. Garrick's *Report*, p. 13). Not a few inscriptions evidently are also very old, but they bear no dates.

8. The rectangular sandstone, with the following inscription of one line, measuring 4' 11" by 6", serves now as a lintel to the doorway of the third enclosure of Shaikh Ni'mat Ullâh's tomb. Formerly it belonged to a mosque built by 'Alî, son of Isfandiyâr; it is of the 5th year of Muhammad ibn Sâm's reign:—

امر ببناء هذا المسجد العبد علي بن اسفنديار في عشر ذي الحجة سنة ثلث وتسعين وخمس مائة

“This mosque was ordered to be built by the slave (of God) 'Alî, son of Isfandiyâr on the 10th Zil Hijja, 593 (24th October, 1197).”

9. The *masjid* walls of the second enclosure of Shaikh Ni'mat Ullâh's tomb contain also other inscriptions that originally had nothing to do with it. Into the outer western wall a rectangular light-coloured sandstone has been built horizontally, bearing one line (size 3' by 1'), and mentioning the monarch's name under whose rule the inscription falls. Originally it was the jamb of a door. It is frightfully decayed, but the following is quite legible:—

. [ابن] المظفر محمد بن سام ناصر امير المؤمنين

“[*Abu'l*] *Muzaffar* Muhammad, son of Sâm, the helper of the Khalif of the faithful.”

The other jamb contains also one line (measuring 3' 7½" by 11"); the lintel has not been found:—

. بسم الله الرحمن الرحيم من بنا لله مسجداً في الدنيا بنا [الله له] قصر [في الجنة]

“In the name of the merciful and compassionate God! Who builds a mosque in this world for God, God will build for him a castle in paradise.....”

Other inscriptions from Muhammad ibn Sâm's reign, besides the above-mentioned Dihlî ones, have been published by E. Thomas in his *Chronicles of the Pathân Kings*, pp. 24 (A.H. 594) and 25 (A.H. 596).

Of no historical value are the inscriptions over the doorway inside (1' by 11"), only a fragment, in large characters, containing two words, being a part of a king's title [رك والعجم]; over the northern window in the outer wall (2' 5" by 3½"), the first half of *Qorân*, Sûra ii, verse 215—, and in the northern inside wall (1' 7" by 6"), a fragment, [اليوم] المسجد الحرام كمن امن بالله واليوم (*Qorân*, Sûra ix, verse 9). But there is no reference to the age of all.

10. South-east of the town, about 150 yards from the walls, is the tomb of the four *Qutbs* or Saints (cf. Mr. Garrick's *Report*, p. 14, and plate vii). In the wall of the

enclosure is the following inscription, which originally belonged to the grave of some unnamed noble lady. It consists of two lines and measures 4' 3" by 11"—

تمت القبر المستورة الجليله نور الله قبرها وغفر الله لها في جنة الماري
يا ارحم الرحمين [sic] وذلك بالتاريخ الحادي غرت ذوالقعدة سنة اثني عشرين ستملية

“Finished was the tomb of the veiled noble lady,—May Allâh illuminate her tomb and may Allâh pardon her in the garden of the asylum (*Paradise*)! O most merciful of the merciful! This took place on the 1st Zil Qa'da, 622 (*4th November, 1225*).”

It is curious that the word *qabr* is used as feminine, of course only from its being occupied by a woman. The year 622 falls in the reign of Shams-uddîn Altamsh, as does that of the following inscription, No. 11.

Entering the courtyard of the tomb one meets an undated fragmentary inscription, which has found a place in the wall, facing south, its original position not being known. It is much decayed, and consists of two lines (1' 10½" by 1' 1½"). A complement of it must be Mr. Garrick's sixth one—

كيد [لاني] وبغردرس سلطاني
بندة مسعود محمد صفهائي برد

“[Gî]lânî and to Firdaus Sultânî. He was a slave of Mas'ûd Muhammad of Isfahân.”

In the wall of the mosque of the four *Qulbs* is a fragmentary inscription of two lines, measuring 1' 4" by 1'—

بنزفيق حضرت

كمال [جمال] ابن

“By the grace of his highness Kamâl, son of.....”

11. At the mosque of Bû Alî Bakhsh in the Moghulpâra-Quarter of Hânsî is a rectangular sandstone, measuring 2' 6" by 6", with two lines—

هذا عمارة المسجد العبد الضعيف احمد بن محمد اسمندي
في المنتصف ربيع الاخر سنة ثلث والعشرين وستماية

“This building (*is*) the mosque of the feeble slave (*of God*) Ahmad, son of Muhammad, of Asmand. In the middle of Rabi' II, 623 (*began the 1st April, 1226*).”

Mr. Blochmann remarks that Asmand is a small place near Samarqand.

There are also two other inscriptions over the north and south arches of the same mosque, the first (1' ½" by 7½") containing the *Bismillâh*, with the *Kalima*, the second (1' by 7") being a fragment.

12. Half a mile to the west of the town, in the fields, is an 'Idgâh and on the left of its central arch (*mihrâb*) is an old fragmentary inscription of two lines (measuring 2' 10½" by 1'), very much damaged. It runs—

بسم الله الرحمن الرحيم قال عيسى ابن مريم اللهم ربنا انزل علينا مائدة
ناصر الدنيا والدين ابرالمظفر [?] مسعود بن السلطان

“In the name, *etc.* Jesus, the son of Mary, has said, “O God, our Lord, send down to us a table from heaven [*to be to us as a festival, etc.*],—*Qorân*, Sûra v, verse 114.

Because the inscription is so worn there may be doubts about the king's name. I think it was Nâsir uddîn Mahmûd, second son of Altamsh of *that* name, who reigned A.H. 644-664, of whose time only one inscription has yet been published, viz. by Blochmann in the *Jour. As. Soc. B.*, vol. XLII, p. 248, note [A.H. 652, at Aligarh]. In spite of the want of any date we are scarcely allowed to think of his elder brother, owing to Mr. Thomas' remarks in his *Pathân Kings*, p. 84.

In the central arch of the same 'Īdgāh another old inscription of two lines of Altamsh's reign is said to be, size 2' 9½" by 1'.

13. On a loose stone in the courtyard of Bū 'Alī Bakhsh's mosque is a fragment, (the right half not being found) of three lines, size 1' 4" by 1' 2½":—

شاه گیہان معزالدنیا
سلطان خلد ملکہ در نوبت
بہلول بن مہرابک الانی بر محرم سنہ سبع وثمانین وستمایۃ

"The king of the world Mu'izz uddunyâ,.....the Sultân,—May (God) perpetuate his reign!—in the time of.....Bahlûl, son of Mihrâ (?) Bêg, Alânî... Muharram, 687 (*began the 6th February, 1288*)."

The name of the grandee is not certain. For other inscriptions of Kaiqobâd see *Ep. Ind.*, vol. II, p. 158, and note 42.

14. About a quarter of a mile north of the fort of Hânsî is the tomb of Walâyat Shâh Sultân Shahîd. Here are two inscriptions of no value; one mentioning the date 713, measuring 1' 10½" by 1' 2½", in three lines, the other measuring 1' 10½" by 5½", in one line, being a portion of *Qorân*, Sûra ii, verse 256.

15. At the mosque of the *Quṭbs* (see No. 10) a rectangular sandstone bears eight lines in coarse and indistinct characters; size 3' 8" by 11":—

الملك لله

بتوفیق اللہ تعالیٰ بندہ درگاہ سبحانی ابا بکر نام جلوانی کہ یکی
از مریدان پیر دستگیر سلطان المشایخ شیخ ابوالفتح قدس اللہ سرہ العزیز است
در پایان قطب اقطاب عالم شیخ جمال الحق والشرع والدین طاب ثراه وجعل
الجنة مثواه ونورالله مراقده در وقت جلوس سجادہ بندگی سلطان المشایخ
شیخ فرید مد اللہ عمرہ این مسجد رأس کنانید هرکہ درین مسجد نماز بگذارد بدعاى
اینان [?] یاد کند کاتب حرورف رضی قطب نایب قاضی ہانسی
الخامس والعشیرین من ماہ رجب قدرہ سنہ ست وتسعین وثمانیۃ سنکتراش امین [?] بیبرال [?]

ناگوری

"The Kingdom belongs to God!

'By Almighty God's grace, the slave of the glorious court, Abâ Bakr by name, Jalwânî,¹² one of the disciples of the guiding spiritual chief, the king of Shaikhs, Shaikh

¹² In *Bâbar's Memoirs* occur also *Jalwânîs*, by name Isma'îl (pp. 338, 486, 487) and Mubârak Khân (p. 491), or Râi Husain, a partisan of Shêr Khân (*vide Akbarnâma*, vol. I, p. 164), and others. I have read *Īnân* (first word of the 7th line) instead of *ibân*, as has been engraved on the stone.

Abu'l Fath,—May God sanctify his dear secret!—has laid the foundation of this mosque at the feet of the pole of the poles of the world, Shaikh *Jamál ul-haqq washshar' waddín* (i.e. Shaikh *Jamál uddín*),—May his grave be fragrant! May (God) make Paradise his mansion, and may God illuminate his resting-place!—at the time when the king of Shaikhs, Shaikh Faríd,—May God lengthen his life!—ascended to the throne of the spiritual rule. Every one who prays in this mosque should remember these men in his prayer.

“The writer of the words (*was*) Razá Qutb, the representative of the judge of Hânsí On the 25th Rajab,—May its power increase!—896 (*3rd January, 1491*). The stone-cutter (*was*) Amín(?) Bîr Lâl of Nâgôr.”

In the first line, to the left of the words “The kingdom belongs to God,” in smaller characters, the name of the reigning king is given—

در عهد بادشاه زمان [?] سبکندر شاه بن بهلول شاه سلطان خلد الله ملکه و سلطانه

“In the time of the king of the age, Sikandar Shâh, son of Buhlûl Shâh, the king,—May God perpetuate his kingdom and his rule!”

16. In the north inner wall of the Barsî gate in Hânsî is a rectangular sandstone, measuring 1' 5" by 1' 1", on which are five lines—

بناء عمارت این دروازه متین علوی با مرمت حصن حصین علایی

که مررخواست سنه اثني و سبعماية در عهد سلطان السلاطين ابوالمظفر

ابراهيم شاه سلطان خلد الله ملکه و سلطانه و در عمل مسند عالی حمید خان

[1] مانتخان کمال و در شقداری خواجه شیخ [?] محمد و بفرمایش موکل بن کمال

. فی الخامس من شهر ذی القعدة سنه ثمان و عشرين و تسعمایة کاتب خانزاده نصر مفتی هانسری

“The building of the edifice of this solid, high gate, together with the repairs of the strong upper fort,¹³ dated 702 A.H. (*began 26th August, 1302*), (*took place*) in the time of the king of kings, *Abu'l Muzaffar Ibrâhîm Shâh*, the king,—May God perpetuate his kingdom and his reign!—and during the governorship of the high *Masnad Hamîd Khân*, son of *Amânat Khân Kamâl* and during the *shiqdârî* of *Khawâja Shaikh Muhammad*, and by order of *Muwakkal*, son of *Kamâl*, on the 5th Zi'l Qa'da, 928 (*26th September, 1522*). The writer (*was*) *Khânzâda Nasr*, the Muftî of Hânsî.”

Hamîd Khân is known to have been governor of Hisâr Fîrôza; he was defeated in battle by Prince Humâyûn A.H. 932 (*Akbarnâma*, vol. I, p. 94, and *Bâbar's*

¹³ As we learn from an inscription on the same gate, to the left of the entrance, published by Bloobmann in the *Proceedings of As. Soc. B.*, for May 1877, p. 122, and mentioned by Mr. Garrick (No. 6), the correct year of the first fortification of Hânsî was 703, not 702. The repairing of the fort which most probably Muhammad Shâh had intended be an outpost against the Moghuls, was useless against their final invasion under Akbar.

Memoirs, p. 339, where he is styled *Hamīda Khān Khāṣṣa Khailī*, *shiqdār* of Hisār Fīrōza).

The following inscription refers also to Muhammad Shāh's fortification of the place.¹⁴ Originally it consisted of three parts that are now scattered. The larger portion, given here, is at present doing duty as the headstone of a grave near the Husain Gate; a smaller one has been let into the brick wall of a well, near the same gate, and is fast being destroyed. The inscription, in heavy characters, is a very fine one, and ought to be preserved. Two lines, size 3' 3" by 1' 6"—

بناء عمارت این حصن حصین و دروازه متین در عهد [سلطان السلاطین]

جم نشان و سلیمان تمکین سکندر زمان ابوالمظفر محمد شاه السلاطین

“The building of the edifice of this strong fort and solid gate (*was*) in the time of (*the king of kings*) celebrated like Jamshêd, of high dignity like Solomon, the Alexander of the period, *Abu'l Muzaffar Muhammad Shâh*, the king.....”¹⁵

17. Inside of the *mihrab* of the mosque of the Makhdûm Şâhib Ashraf in the Weavers' Quarter of Hânsî, is a very old inscription in square Kufic characters that must be of the first Pathân period. It measures 1' 1" by 9" and consists of the *Kalima* only. Over the outer gateway of the enclosure of the same mosque is found a poor inscription of three lines (9½" by 6"), giving the date, “Month Şafar 989,” (*began 7th March, 1581*). The old mosque therefore was repaired in Akbar's time.

18. Outside the stables of Haidar Bêg, high up in a wall is a rectangular sandstone, bearing an inscription of nine lines (size 1' 9½" by 1' 7"). It is frightfully worn and can be deciphered only with the greatest difficulty. But the following is certain:—

بعنايت
در عهد و دولت سلطان السلاطین
ابوالمظفر شهاب الدین محمد صاحب

¹⁴ Perhaps also to the Barsi Gate (Blochmann No. 3, Garrick No. 6).

¹⁵ Other inscriptions of 'Alâ uddîn Muhammad Shâh's reign (A.H. 695-715) have been published in General Cunningham's *Archaeological Survey Reports*, vol. XX, p. 76 (A.H. 705, at Bayâna), by E. Thomas, *Chronicles of the Pathân Kings*, p. 173 (A.H. 710, at Dihlî), and by Blochmann, *Proceedings of As. Soc. B.*, for August 1873, p. 156 (A.H. 711, at Râprî), (also No. 22 below). I would here call attention to a work that may be very important for the history of another monarch of the Khiljî tribe, *viz.* of Mahmûd Shâh I. of Mâlwa. The Royal Library at Berlin possesses a MS. that seems to be unique; at least I have found no second copy in the accessible catalogues of manuscripts, and the late Mr. E. Rehatsek did not know of one elsewhere. Its title is *Ma'âthir-i Mahmûdshâhî wa siyar-i khilâfat-panâhî*, written in the lifetime of Mahmûd Shâh I. of Mâlwa, as the author 'Alî Ibn Mahmûd ul-Kirmânî states, by Mahmûd's own order. The writer shows himself well acquainted with many private adventures of his sovereign, especially with his dreams before the occupation of the throne, and he describes fully these inviting divine messages as justifying the rebellion of the subject against his former master. Although partly composed in a very bombastic style, it would still be worth publishing, all the more as it is a proof of the taste then reigning at the court of Mâlwa. Mahmûd is related to have been always a favourer of learned men. It is stated in this work that for the engraving of the inscriptions on the splendid *Madrâsa Bâ-m-i Bihisht*, built by Shâh Mahmûd A.H. 845 in his capital, he employed Persian artists because of their higher dexterity, and these applied the *thulth* and *muhaggaq* kinds of writing (Fol. 89). This may be a hint in cases where nothing is related concerning the nationality of the stone-cutters. It is remarkable how many of the 'modern' Indian calligraphists mentioned in the 34th chapter of the first book of the *Âin-i Akbarî* (*cf.* also Mr. Blochmann's translation, p. 100, *et seq.* and notes) were strangers by birth and only afterwards settled in India. The Kufic style that has flourished in Arabia, Egypt and Spain has produced only some scanty flowers in India, but this is easily explained by the later date of Islâm in India, the Kufic period then already having passed. Some remarks about the caligraphy of the inscriptions are to be found in the *Jour. of As. S. B.*, vol. XL, p. 257-8, and in Ravenshaw's *Gaur*.

قران ثاني شاه جهان بادشاه غازي

خلد الله ملكه و سلطانه

• • • • • اين جاه زنان شد • • • • •

• • • • •

بتاريخ هفتم ماه شعبان المعظم

سنه سبع وخمسين والالف

“By the favour of . . . in the time and reign of the king of kings, *Abu'l Muza'ffar Shihâb uddîn* Muhammad, second lord of the conjunction, *Shâhjahân*, *Bâdishâhi Ghâzi*—May God perpetuate his kingdom and his rule! . . . of this well for women . . . on the 7th of the honoured month *Sha'bân* in the year 1057 (7th September, 1647).”

The words *châh-i zanân*—“well for women,” seem to be certain, so that there can be no uncertainty about the establishment the inscription refers to. In the fourth chapter of the third book of the *Âin-i Akbarî*, vol. I, p. 284, it is stated amongst the duties of the *Kotwal*, to reserve separate ferries and wells for men and women.

19. On the east wall of the enclosure of a tomb in the court-yard of *Makhdûm Shâhib Ashraf's* mosque is an inscription, measuring 1' 2" by 8½", in a very bad condition; only the date *در سنه سبع ثمانين الف* 'A.H. 1087' (*began the 16th March, 1676*) and the name of the architect *بسعي معمار شريف* 'by the effort of the architect Sharîf' are legible. The reigning monarch was *Aurangzêb Âlamgîr*.

20. There are also some fragments of inscriptions, found at *Hânsî*, that for want of any characteristic indications, cannot be ascribed to a certain epoch, e.g. a portion of the so-called throne-verse (*Qorân*, Sura ii, 256) engraved on a sandstone that has found a place above the outer doorway of the courtyard of the mosque, a little west of the fort, or a part of the well-known *hadîth* about the building of mosques, on the well in the *Dâk Bangla* compound (size 8" by 20", one line).

BHAṬINDA.

21. *Bhaṭinda*, the *Bhatti's* city, according to the very probable etymology of Mr. Garrick, p. 5, has always had a strong fort.¹⁶ There is preserved a large cannon of *Aurangzêb's* time bearing two inscriptions:—

هو الغالب

در عهد ابرالظفر محي الدين محمد

اررنگ زيپ بهادر عالم گير

بادشاه عازي توپ اررنگ شاهي

مرتب شد سنه يکهزار و هفتاد و سه هجري

باهتمام مرید فدوي باخلاص

معمد خان فی سنه ۵ جلوس

مبارک ولا

¹⁶ *Bhaṭinda* is mentioned in the *Âin-i Akbarî* amongst others as a place where Akbar often hunted leopards vol. I, 207, and near which camels were numerous, vol. I, p. 146.

“He (*God*) is the conqueror! In the time of *Abu'l Zafar Muhyi'ddîn* Muhammad Aurangzêb Bahâdur 'Âlamgîr, *Bâdishâh-i Ghâzî*, the *Aurangshâh*-cannon was set up in A.H. 1073 (*began the 16th August, 1662*). By the efforts of the devoted and sincere subject *Mu'tamid Khan*, in the 5th year of the blessed reign.”

در عمل متھراداس دلارامجی

..... ترب

در قلعه گوالیار مرتب شد

“During the office of *Mathurâdâs Dilârâmjî*..... the cannon has been placed in the fort of *Gwâliâr*.”

The cannon, consequently, was placed at first at *Gwâliâr*, where *Mu'tamid Khân* was commandant from the 24th *Jumâdî I, 1071*.¹⁷ Afterwards it was brought to *Bhatînda*.

Inscriptions from other cannons have been published by Major *St. G. D. Showers*,—*Shâhjahân's gun Jahânkushâ* by name, see *Jour. As. Soc. B.*, vol. XVI, (1847), p. 589,—and by *Blochmann*—a trophy gun formerly belonging to the *Bengal Artillery*, A.H. 1186 (*began 4th April, 1772*),—see *Proc. As. Soc. B.*, for November 1872, p. 169.¹⁸

ROHTAK.¹⁹

22. Over the *mihrâb* of the *Âdîna* mosque in the town of *Rohtak* are two lines, size 4' 6" by 1' 2"; the letters partly are very much damaged:—

در وقت حصر بردانی در خراب . . . محمدی . . . نالمله مسلمانان . . . حاد[ی] حامی

ملک حمالی علا الدنیا والدیس . . . سلاطین جهان

نائب نهار ابوالطغر محمد ساه السلطان خلد الله ملکه . . . اس مسجد مرمناں و بر . حامی اهل امان

عمار بر فرمود نارنج عمره ماه رمضان سال هفتصد هشت از شهری برد

“Through the grace of the sublime God.....

Alâ uddunyâ waddîn,.....of the kings of the world,.....*Abu'l Muzaffar* Muhammad Shâh, the king,—May God perpetuate his kingdom!—has deigned to build this mosque of the true believers and.....place of the people of the faith. It was on the 1st *Ramazân* A.H. 708 (*12th February, 1309*).”

23. Over the outer archway of a small mosque in the fort of *Rohtak*, near the *Dihli* Gate of the town is a rectangular sandstone, with an inscription of two lines, size 3' 0 $\frac{3}{4}$ " by 8 $\frac{1}{2}$ ", the right end of which is missing:—

بادشاه غازی سلطان السلاطین غیاث الدنیا والدین سکندر زمان ابوالمظفر تغلق شاه السلطان

[خ] دایکانی محمد علی سلطانی غره ماه مبارک رمضان عم برکاته سال بر هفتصد بیست و چهار

“(In the time) of the *Bâdishâh-i Ghâzî*, the king of kings, *Ghiyâth uddunyâ waddîn*, the Alexander of the period, *Abu'l Muzaffar Tughluq Shâh* (*this mosque has been*

¹⁷ See the particulars concerning this officer given by *Blochmann* from the *Ma'dithir-i 'Âlamgîrî* in the *Proceedings of As. Soc. Beng.* for August 1874, p. 179.

¹⁸ I have collected considerable materials respecting the artillery of the *Moghuls*, for an essay on their army and warfare, now in the press (*E. J. Brill, Leiden*).

¹⁹ See *E. I.*, vol. II, pp. 143 *et seq.*

built, through the grace of the Lord, by) Muhammad 'Alī Sultānī. On the first of the blessed month Ramazân,—May its blessings be general!—A. 724 (22nd August, 1324)."

This inscription is the second as yet published of Tughluq Shâh's reign (see Blochmann, *Proc. As. Soc. B.*, for August 1873, p. 157; A.H. 722, at Mahôbâ).

Perhaps the mosque was repaired in Bâbar's time; there is at least an inscription over the central archway (measuring 1' 10" by 1' 1") outside, that seems to mention such a fact, but it is too much injured to allow a decisive judgment. The first line is nearly altogether gone, also the beginning of the second and the whole third of the line are illegible; almost all dots are missing.

بسم [الله الرحمن الرحيم]

. . . . این مسجد در عهد حضرت ظہیرالدین محمد بابر بادشاہ غازی خلد الله ملکہ

. رمضان تلتین و تسعمایہ

"This mosque.....in the time of.....His Majesty *Zahîr uddîn* Muhammad Bâbar, *Bâdishâh-i Ghâzî*.....Ramazân.....93 "

The date, of course, must be between 932 and 937.

XXXV.—SRIDHARA'S DEVAPATTANA PRAŚASTI.

BY DR. G. BÜHLER AND VAJESHANKAR G. OZHA.

The subjoined inscription is the same as that noticed by Colonel Tod in his *Travels in Western India*, p. 513 f. and by Mr. Postans in the *Journal Bo. Br. Roy. As. Soc.*, vol. II, p. 16 f. According to both these authors it was found at Devapattana or Somnâthpâtan near Verâval on a pillar near the Qâzi's house. At present the slab on which it is incised is built into the wall of the fort, to the right of the great gate of the town. Both Colonel Tod and Mr. Postans give what is said to be a translation of the document, prepared, "with the assistance of a learned Jain priest," by Mr. Wathen, according to an eye-copy made by Râmdatt Krishnadatt Purâṇī. Mr. Wathen's translation teems with the most extraordinary statements regarding the Chaulukya kings of Anhilvâd, which, however, fortunately have received little attention. The present edition has been prepared according to a rubbing by the late Pandit Girjâshankar Sâmajî, which Mr. V. G. Ozhâ forwarded for publication to the first-named editor, together with a transcript,¹ a Gujarâtî translation and some explanatory notes in the same language.

The slab measures according to the rubbing 30 inches in breadth and 27 in length, a space of 5 inches having been left blank at the lower end. At the upper left-hand corner a piece has been broken off. To the right considerable portions of a good many

¹ This transcript seems to have been done according to the original on the stone, as it contains much that is not readable in the rubbing. All this, as well as a number of misreadings, has been given in the footnotes to the edition with the signature *V. G. O.*—[G. B.]

lines have been half or entirely effaced,² the injured spots becoming larger and larger towards the end of the inscription.

The workmanship is good. In the first line some of the *anusvāras* have been made highly ornamental, being surrounded by three semi-circles, to the uppermost of which a stroke resembling a *mātrā* is attached. At the end there are two signs of good omen, the second of which is a Svastika. The name of the first is not known to me. It consists of an oblong with two small circles at the top and one in the centre and a triangle attached below. The characters are ordinary Devanāgarī of the 13th century. It must be noted that *va* does duty for *ba* and *va*, and that the groups like *jjy*, *ttva*, *ddyā* are invariably spelt *jjy*, *toa*, and *dya*. In verse 45 we have the curious word *Gūrjarātrāḥ* corresponding to the modern *Gujarāt*. In my opinion it has been coined out of the latter just like *Suratrāna* out of *Sultan* and *Garjanaka* out of *Ghaznav*. *Gujarāt* itself is probably a hybrid formation, the Arabic collective affix *āt*, being added to the name of the Gurjara or Gujar clan.

The contents of the inscription, which, with the exception of the first and last words, is throughout metrical, are as follows :—

(1) A *maṅgala*, verses 1-3, the first two being addressed to Śiva, identified with the supreme Brahma.

(2) A eulogy of the temple and town of Somanātha, which the Moon founded in order to escape from the intolerable disease of consumption, verses 4-5.

(3) A eulogy of certain members of the Vastrākula race and of the Chaulukya kings of Anhilvād, verses 6-25.

(4) A eulogy of Śrīdhara, the representative of the Vastrākula family in Vikrama Samvat 1273, who built several temples at Devapattana, verses 26-51.

(5) A eulogy of an ascetic, Vimalaśiva (?), who seems to have been the spiritual head of the Śaivas or priest of the temple, verses 52-57.

(6) A notice of the author of the poem, whose name is lost, a prayer for the duration of the new temples and a notice of their architect (name lost) verses 58-60 and the date.

The eulogy of the Chaulukya kings teaches us nothing new. They are all there from Mûlarāja I. to Bhîmadeva II. with the exception of Bhîmadeva I., whose name has been lost by a break in the first Pâda of verse 16. Their description is almost entirely conventional. The only historical fact mentioned (verse 23) is that Bhîmadeva II. built a *Someśvaramandapa*, or a hall connected with the temple of Śiva, which bore the name Meghadhvani. The description of the Vastrākula family possesses greater interest. Verse 7 informs us that its Vedic gôtra was that of Śândilya, and that its home was Nagara, *i.e.* Vaḍnagar in northern Gujarāt. To this race belonged Ūyâbhaṭṭa (verses 7-8) a pious astrologer, through whose benedictions king Mûla, *i.e.* Mûlaraja, I., enjoyed, untroubled by foes, for a long time his kingdom, which might raise envy in Indra's breast. Possibly this may mean that Ūyâbhatta was Mûlarāja's Joshi or court-astrologer. This man had three sons, Mâdhava, Lûla and Bhâbha, whom the king charged with the supervision of his charities and commissioned to look after the digging of square and round wells and tanks as well as after the erection of houses of

² Those letters, which are very faint or doubtful, have been enclosed between brackets.—[G. B.]

refuge, colleges, temples and alms-houses, gilt flagstaves, arches, markets, towns, villages, drinking-fountains and halls (verses 9-10). King Châmuṇḍa continued to show them favour and bestowed "the village of Kanheśvara on the great councillor (*mahāmantrin*) Mādhaḥva," "his father's friend" (verse 12). The line of the Vastrākulas was continued further through the offspring of Ūyâbhaṭṭa's second son, Lûla. The latter had a son, called Bhâbha or also Lûla(?) (verse 24), who was a friend of King Bhîmadeva I. Bhâbha-Lûla begat Śobha, "the dear friend of him who was called Jayasimha" (verse 25). His son Valla became an official (*sachiva*) under Kumârapâla (verse 25) and married Rohiṇî. "She bore to him Śrîdhara, who caused his race to unfold just as the moon makes the night-lotuses open their blossoms" (verse 26), and "was honoured among the officials of illustrious King Bhîma," *i.e.* of Bhîmadeva II. (verse 27). The poet then goes on to lavish the most extravagant praises on this person with which are mixed a few apparently historical statements. Verse 40 inform us that Śrîdhara was much married and had three wives, Sâvitri, Lakshmi and Saubhâgyadevi. According to verse 42: "He quickly made again stable by the power of his *mantra* (*i.e.* his political wisdom or charms) the country, that had been shaken by the multitude of the [*impetuous*] war elephants of Mâlva resembling a forest of dark Tamâla trees, and he protected glorious Devapattana by his own power."

From this statement it would appear that he somehow assisted his sovereign to get over the troubles with King Arjunavarman, who some time before A.D. 1216 effected the *bhaṅga* of Gujarât, and that he was governor of Devapattana. The latter point seems to be hinted at also in the next following verse, where it is asserted that "Śrîdhara the pride of the fort³ made like to much grass the host of heroic Hammîra, that moved like the high rising waves of the ocean which on the dissolution of the world inundate the shores,—that smashed the hills by the impetus of the mere movement of its feet and that split in twain the circle of the earth."

"Heroic Hammîra" is probably one of the Musalman generals, who more than once attacked and temporarily conquered Gujarât during Bhîmadeva's reign. How great and important these successes in politics and war really were, must remain doubtful, as a little goes a long way with the composers of *Praśastis*. Verse 44 informs us that Śrîdhara built in Somnâthpâtan two temples, at Rohiṇisvâmin, sacred to Vishṇu, in memory of his mother and a temple of Śiva, called after his father Valla. The remaining verses are so badly mutilated that it is impossible to speak with any certainty as to their contents. The date Vikrama Samvat 1273, Vaiśâkha śudi 4 Friday corresponds, according to Professor Jacobi's Tables (*ante*, volume I, p. 403, ff.) to Friday, April 22, A.D. 1216.

TRANSCRIPT.

L. 1. — — —: शिवाय ॥
 मनोमन्यादिभूम्यंततत्वमालावलंबनं ।
 उपास्यहे परं तत्वं पंचकृत्यैककारणं ॥ १ [॥*]'
 वियद्वायुर्वह्निर्जलमवनिरिन्दुर्दिनकर-
 च्चिदाधारश्चेति त्रिभुवनमिदं यन्मयमभूत् ।
 स वः त्रेयो देया-

³ Or, possibly, "he whose pride was the fort."

Restore वा नमः शिवाय । Metre, Anushtubh.

- L. 2. — — — — रनाथः सुरनर्द
 सरूपां विभ्राणः शिरसि गिरिजाक्षेपविषयः ॥ २ [॥*⁵]
 पुष्पातु स्फुरदभ्रविभ्रमभृतः कृष्णस्य वक्षस्थल-
 प्रेखत्कौस्तुभकांतिभिः कवचिता लक्ष्मीकटाक्षावलिः ।
 या संभोगभरालसा तनुत-
- „ 3. — — जन्यविन्द्यासभू-
 दारिद्र्यद्रुमदावपावकशिखाकारानिशं वः श्रियं ॥ ३ [॥*]⁶
 श्रीसोमनाथायतनस्य रेखा भूमेरिवीर्वागुलिरत्र भाति ।
 अनन्यसाधारणशोभमेतत्पुरं पुरारेरिति सूचयंती ॥ ४ [॥*]⁷
 महीवदनपंकजं भुवन-
- „ 4. — — भूषाविधि-
 निधिः सकलसंपदां त्रिपुरवैरिणः सम्मतं ।
 तदेतदतिदुःसहक्षयविनाशसिद्धौ पुरा
 शशांकरचितं पुरं जयति वारिधेः सन्निधौ ॥ ५ [॥*]⁸
 अस्ति स्वस्तिमदंबुजासननिभैरध्यासितं यज्वभि-
 धूमध्यामलिता-
- „ 5. — लांवरतलं स्थानं त्रयीकेलिभूः ।
 अभ्यर्थं द्विजपुंगवान्नगरमित्यर्द्धेदुचूडामणिः ।
 प्रादादष्टकुलान्वयापरचतुःषष्ट्यस्वतुष्टै च यत् ॥ ६ [॥*]⁹
 शांडिल्याख्योदग्रवंशाग्रकेतुर्गीवं ख्यातं नाम वस्त्राकुलं यत् ।
 ऊया-
- „ 6. — द्य देवयुस्तत्र जज्ञे दैवज्ञत्वं यस्य सान्वर्थमासीत् ॥ ७ [॥*]¹⁰
 यदीयाशीर्वादैरमरपतिकापर्णख्यजनकां
 भुनक्ति स्नायत्तं निहतरीपु राव्यं चिरतरं ।
 निहत्य स्नापालानणहिलपुरे मूलनृपतिः
 प्रभुत्वं तत्पुत्रेष्वकृतं सुकृतार्थव्यवसितं ॥ ८ [॥*]¹¹
 गंगाप्रवाह-
- „ 7. प्रतिमा वभूवस्तस्यात्मजा माधवललभाभाः ।
 ते मूलराजेन पुरस्कृताश्च भगीरथेनेव यशोऽवतसाः ॥ ९ [॥*]¹²
 वापीकूपतडागकुट्टिममठप्रासादसत्रालयान्
 सौवर्णध्वजतोरणापणपुरग्रामप्रपामंडपान् ।
 कीर्त्तिश्रीसकृतप्रदाकरप-

⁵ Metre Śikharinī.— Restore देयात्परमसुरं.—[V. G. O.]

⁶ क्षेप-विषयां erroneously.—[V. G. O.]

⁷ Metre, Śārdūlavikrīḍita.— Restore तनुवटे सौजन्यं.—
[V. G. O.]

⁸ Metre, Upajāti.— Read °वीर्वागुंक्षि°.

⁹ Metre, Prithvī.— Restore सुषमवाहं.—[V. G. O.]

¹⁰ Metre, Śārdūlavikrīḍita.— Restore °ध्यामलितामलां°.—
Dele stop after °चूडामणिः

¹¹ Metre, Śālinī.— Restore ऊयामही;—ऊया(व)य erroneously
—[V. G. O.]

¹² Metre, Śikharinī.

¹³ Metre, Upajāti.— Dele Avagraha in यशोवतसाः

- L. 8. तः श्रीमूलराजस्त्रिभि-
स्त्रैरग्रासनिभैर्व्यधापयदयं चौलुक्यचूडामणिः ॥ १० [॥*]¹³
यद्यावासु तुरंगमोद्गुरखुरचुन्नचमामंडल-
क्षोदच्छन्नदिगंतमंवरमभूदेकातपत्राक्षति ।
आशाकुंजरकर्णकोटरतटीरप्य-
- „ 9. च्चगंडोपला-
न्भिंदानः पटहध्वनिः क्षितिधरश्रेणीषु वभ्राम च ॥ ११ [॥*]¹⁴
तस्मिन्भूभुजि नाकनायकसभामध्यासिते भूपतिः
प्रत्यर्थिक्षितिपालशैलकुलिशश्चामुंडराजो ऽ भवत्
प्रीत्या ग्रामवरं ददौ निजपितुर्मित्रा-
- „ 10. य कन्देश्वरं
यः श्रीमाधवनामधयक्कातने तस्मै महामंत्रिणे ॥ १२ [॥*]¹⁵
यस्योत्तुंगतुरंगतांडवभवः पांशूत्करः सैनिकः
स्वःसीमासु मरुहणाभयमहावप्रप्रकारोभवत् ।
शक्रेणासुर —ि— कप्रशसनं दृष्ट्वातितुष्टा-
- „ 11. लना
निःशंकं निदधे शचीकुचतटे चेतस्त्रिरेण ध्रुवं ॥ १३ [॥*]¹⁶
तस्यात्मजस्तदनु दुर्लभराजनामा
यस्यारिराजमकरध्वजशंकराख्या ।
पृथ्वीं वभार परिपंथि — — — — —
— — — — — शितभद्रपीठः ॥ १४ [॥*]¹⁷
तदनु तदनु-
- „ 12. जोभूद्वल्लभो भूर्भुवःस्व-
स्वितयपठितकीर्त्तिर्मूर्त्तिमद्विक्रमश्रीः ।
यदरिनृपपुरेषु स्थूलक्ताफलांका
सृगपतिपदपंक्तिर्लक्ष्यते चत्वरेषु ॥ १५ [॥*]¹⁸
क्षोणीचक्रैकशक्रे — — — — —
— — प्रेखन्नतापप्रतिहतनि-
- „ 13. खिलारारिराजन्यसैन्यः ।
तस्मिन् देवांगनानान्निविडतरपरीरंभभाज क्षितीशे
कर्णः कीर्षाभियातिर्भुवमभृत भुजे भोगिगृन्मसरेण ॥ १६ [॥*]¹⁹
तस्मिन् — — — — —
— — — — — रभूज्यसिंहदेवः ।
यस्य क्षपाक-

¹³ Metre, Śārdūlavikrīḍita.—Read °द्वरपतिः.—[V. G. O.]
¹⁴ Metre, Śārdūlavikrīḍita.—Read °चुष्.—[V. G. O.]
क्षोतर° erroneously.—[V. G. O.]
¹⁵ Metre, Śārdūlavikrīḍita.—कन्देश्वरे erroneously.—[V. G. O.]
¹⁶ Metre, Śārdūlavikrīḍita.—शक्रेणासुरगीष्टिक°.—[V. G. O.]
भोष्टिक° to be read.

¹⁷ Metre, Vasantatilakā.—परिपंथिशिष्टःकिरीटरवपृतिच्छुरित
शोषित° [V. G. O.], which is against the metre.
¹⁸ Metre, Mālinī.—Read स्थूलक्ताफलांका.—[V. G. O.]
¹⁹ Metre, Sragdharā.—V. G. O. reads after °शक्रे [मृत —
— — — चंद्रकांते — — ये ।]. Read °मत्सरेण.—[V. G. O.].
The same corrects erroneously कर्षीनित्या°.

- I. 14. रकप्रतिमल्लमूर्तिः
कीर्त्तिर्जगत्सु नरिनर्त्तिं नटांगनेव ॥ १७ [॥*]²⁰
पाणौकृत्य जयश्रियं क्षितिभुजामग्रे समग्रां मही-
मेकच्छत्रपरिच्छदां विदधता वीरेण वि-रितः ।
येनारातिनृपा— — — — — हृदाभिर्भृशं
संधुच्य क्षुभि-
- „ 15. तीर्वसंनिभसमुत्क्षेपः प्रतापानलः ॥ १८ [॥*]²¹
तस्मिन्नुपेन्द्रत्वमनुप्रवृत्ते त्रैलोक्यरक्षाक्षमविक्रमांकः ॥
लोकंपृथैरात्मगुणैरलंघयः कुमारपालः प्रवभूव भूपः ॥ १९ ॥ *]²²
यदरि — — — — — तस-त-
प्रसृमरपटुकी-
- „ 16. लालीढदिकः प्रतापः ।
क्षययति घनफेनस्फारकल्लोललोलं
जलनिधिजलमद्याप्युत्पतिष्णु प्रकामं ॥ २० [॥*]²³
आखंडलप्राङ्गणिके च तस्मिन् भुवं वभाराजयदेव — — ।
— — — — — तरुप्रकांडानुवाप यो
- „ 17. नैगमधर्महृत्तान् ॥ २१ [२१*]²⁴
यत्खड्गधाराजलमग्ननानानृपेन्द्रविक्रान्तियशःप्रशस्तिः ।
वभ्राज तत्पुष्करमालिकेव श्रीमूलराजस्तदनूदियाय ॥ २२ [:]²⁵
[तस्यानुजन्मा जयति क्षितीशः]श्रीभीमदेवः प्रथितप्रतापः ;
अ-
- „ 18. कारि सीमेश्वरमंडपोयं येनाऽत्र मेघध्वनिनामधेयः ॥ २३ [॥*]²⁶
लूलात्मजः समजनिष्ट विशिष्टमान्यो
भाभाख्यया सुभटभीमनृपस्य मित्रं [।]
लूला — — — वजीवन — — — —
— — — — — पतिसभासुर्वपूर्णचंद्रः ॥
- „ 19. २४ [॥*]²⁷
तस्याभवद्भुवनमंडलमंडनाय
शोभाभिधः प्रियसुहृज्जयसिंहनाम्नः ।
यस्यात्मजः सचिवतामधिगम्य वल्लः
स[म्मान]यां सुचिरमास कुमारपालं ॥ २५ [॥ *]²⁸
अथोप — — — — — हिणी-
सुमामिवेशः कम-

²⁰ Metre, Vasantatilakâ. —V. G. O. reads after तस्मिन्नु-
[सुभुवनासि जय — — —]; read क्षपाकरकर.—[V. G. O.]

²¹ Metre, Śārdūlavikrīḍita. —V. G. O. reads विस्त्रा(सा)
रितः. नृपा.— — — — र- वि — — —

²² Metre, Upajāti.

²³ Metre, Mālinī.—यदरिपुरेषु व्याघ्रविवासवात°.—[V. G. O.]

²⁴ Metre, Upajāti.—°राजयदेवभूपः । उच्चारयन्भूपवरु°.—
[V. G. O.]

²⁵ Metre, Upajāti.

²⁶ Metre, Upajāti.—The first Pāda is very indistinct.

²⁷ Metre, Vasantatilakâ.—लूलाख[ख]या तु भवजीवनपूर्वकुम्भः
श्रीभीमभूप°.—[V. G. O.] The same corrects लूलात्मजः to
सूलात्मजः ।

²⁸ Metre, first three Pādas Vasantatilakâ. सुचिर stands at
the end of the inscription with the figure 19 added.

L. 20.

लामिवाच्यतः ।

अजायतास्यां कुलकैरवाकर-

प्रबोधकः श्रीधरनामचंद्रमा : २६ [॥ *]²⁹

क्षीरोदपूरपरिपांडुरपुण्यकीर्त्ति-

नीरोगमेव पुरु — — पमातनोति ।

— — — — — नमंत्रशक्तिः

श्रीभीमभू-

„ 21.

पतिनियोगिजनैकमान्यः २७ [॥ *]³⁰

आशीःपरंपरा संयमूयाभट्टस्य तायते [।]

चौलुक्यवस्त्राकुलयोराकल्पं प्रीतिरक्षता ॥ २८ [॥*]³¹

कांत्या चंद्रति तेजसा — — — — —

— — तानपदात्मजत्वखि-

„ 22.

लसंपत्त्या धनाध्यक्षति ।

[वृत्त्या] सागरति प्रभावविधिना नित्यं विरंचत्यसौ

कीर्त्या रामति रूपसंदर्तया कंदर्पति श्रीधरः ॥ २९ [॥ *]³²

निःसीमसं — — — — —

— — — — — गुरुभिर्निवद्धः ।

सौजन्यनी-

„ 23.

रनिधिरुन्नतसत्वसीमा

जागर्त्ति चास्य हृदये पुरुषः पुराणः ॥ ३० [॥ *]³³

श्रीधरोपि न वै कुण्ठः सर्वज्ञोपि न नास्तिवित् ।

ईश्वरोपि न कामारिणि — — — — — [॥ ३१ ॥ *]³⁴

त[त्रानिशं विवुध]पादपकामधेनु-

मुख्याःस-

„ 24.

मस्तजनवांछितदा भवंतु ।

किंत्वस्य संत्यभयदानवशंवदत्व-

विस्मैरवक्लविनयप्रमुखा विशेषाः ॥ ३२ [॥ *]³⁵

जंवालस्तुत्तिनायते [पिक्रततिः श्रीराजहंसायते]

[कालिंदी] — — दायते हरगलः क्षीरोदवेला-

„ 25.

यते ।

शौरिः क्षीरधरायते ऽ जंनगिरिः प्रालियशैलायते

यत्कीर्त्या सुपयस्यते क्षितिगवी राहुः शशांकायते ॥ ३३ [*]³⁶

निर्माल्यं [चंद्रदेवो] — — — — —

क्षीरोदः पादशौचाम्-

²⁹ Metre, Varṇāsthā.—अधीपयेने दयितां च रोहिणी.—
[V. G. O.]

³⁰ Metre, Vasantatilakā.—पुरुषायुषमा°,—भूपालराजपरि-
नतनमंभ°.—[V. G. O.]

³¹ Metre, Anuṣṭubh, संयंनयानूदत्रतायते (नव्याभूदिव
दश्यते)—[V. G. O.]

³² Metre, Śārdūlavikrīḍita.—सुहृदौत्तानपदा°.—[V. G. O.]

³³ Metre, Vasantatilakā.—निःसीमसंपदुदयेकनिधानहेतुरा-
कल्पमानजननागुर्°.—[V. G. O.]

³⁴ Metre, Anuṣṭubh.—°रिद्रोपि न च इवहा.—[V. G. O.]

³⁵ Metre, Vasantatilakā.

³⁶ Metre, Śārdūlavikrīḍita.—कविंदी नवदायते.—[V. G. O.]

- L. 26. तमचलपतिर्देहसंवाहपंकः ।
 उच्छिष्टं पांचजन्यं सुरसरिदमलखेदतोयोदयश्री-
 रित्येवं यस्य कीर्त्तं स्वयमकृतं नुतिं सोम — — — — [३४ *]³⁷
 — — — — — सीं त्रिलोकीमालोक्य
- „ 27. संकीर्णनिवासमस्याः [*]
 वेधा विलक्ष स्तुतिमाततान तवास्ति नान्या सदृशीति नूनं ॥ ३५ [॥ *]³⁸
 असौ वीरो दान्तः सुचरितपरिख्यंदसुभगः
 — — — — — परिणवगिरां कोपि सुकृती [।]
 अमुं पूर्वे ज-
- „ 28. न्मन्यखिलगुणविस्तारमधुरं
 नुनाव स्वच्छंदं विमलसिव नालमीकिरसकृत् ॥ ३६ [॥ *]³⁹
 यदीयगुणवर्षनश्रवणकौतुकोच्छेदया ।
 — — — — — गमा ।
 मनः किमिव रज्यते-
- „ 29. नुचितवंदिभिर्वेधस-
 स्तदस्य कविमानिभिर्न च चरितमुद्योतते ॥ ३७ [॥ *]⁴⁰
 दिग्दंतावलकर्षतालविलसत्तत्कुंभरंगांगणे
 यत्कीर्त्तिर्मादसत्त — — — — — नृत्यति [। *]
 रोदःकंदरपूरण-
- „ 30. प्रणयिनी नाशंकमात्मभरि-
 भिदंती तमसां कुलं कलिमलप्रध्वंसवद्धोत्सवा ॥ ३८ [॥ *]⁴¹
 लोकालोकालवाला जलनिधिसलिलासिक्ता [मुक्ता वहंती]
 [शंभोर्मूर्धा] वलं विन्यखिलगुणमयै-
- „ 31. रंकुरैः कीर्त्तिवल्ली
 यस्य प्रालियभानुप्रावकचकुसुमोदारतारापरागै-
 दिङ्कक्रं व्यापयंती जयति फणिपतिप्रांशुमूला जगत्यां ॥ ३९ [॥ *]⁴²
 — — — — — सावित्रीलक्ष्मीसौभाग्यदेव्याख्याः [। *]
- „ 32. इच्छाज्ञानक्रियाख्येया यद्ददीशस्य शक्तयः ॥ ४० [॥ *]⁴³
 ताभिर्भुवनवंद्याभिः संध्याभिरिव वासरः [।]
 [श्रीधरः शीभते शश्वल्लोकव्याप्येकदीपकः ॥ ४१]
 — — — [मालवतमाल] वनायमान-
 सेनागज-
- „ 33. प्रकरभंगुरितां भुवं यः [। *]
 [भू] यः स्थिरां सपदि संतवलेन कृत्वा

³⁷ Metre, Sragdharā.—चंद्रदेवो रघुपतिरचितः सेतुबंधः प्रणाली
 — [V. G. O.]; कीर्त्तः — — — सोमनाथो ऽ तिर्यङ् — [V. G. O.]

³⁸ Metre, Upajāti.—(यत्कीर्त्तानाशु) इयसौ (सि) त्रिलोकी
 माली°.—[V. G. O.] Read विलक्षः—

³⁹ Metre, Śikharinī.

⁴⁰ Metre, Prithvī.— — — कमल — — वाशी — — लयता

— मिगमान्.—[V. G. O.] Read °सदृशीतते.

⁴¹ Metre, Śārdūlavikrīḍita.—°नस(वापवनिवातस्यपदा).—
 [V. G. O.]

⁴² Metre, Sragdharā.

⁴³ Metre, Anushtubh (तस्य पद्यसु) सावित्री°.—[V. G. O.]

श्रीदेवपत्तनमपालयदात्मशक्त्या ॥ ४२ [॥*]⁴⁴
 पलयजलधिवेलोक्षीलकक्षीललीलं
 — — — — — संपिष्टशैलं [1 ×]

दलितधरणि-

L. 34.

चक्रं वीरहंमीरचक्रं

बहुतृणमकरोद्यः श्रीधरो दुर्गदर्पः ॥ ४३ [॥*]⁴⁵

मातुः कौबल्यहेतोर्भुररिपुभवनं रोहिणीखामिनान्ना

— — — — — केशवाद्यः [॥*]

नाम्ना ता-

„ 35.

तस्य तद्विच्छिवभवनमपि — — — — —

[धाम] श्रीमच्छिवस्य प्रतिहतदुरितं कारितं भूरिशोभं ॥ ४४ [॥*]⁴⁶

वक्षो दौवारिकोभूद — — — — —

— — — गूर्जरावा निजनिपुण-

„ 36.

गुणैः सूनुना — — — — — [॥*]

[येने[ह] श्रीधरीयो ह]रनगरपदे योजितस्तस्य नाम्ना

प्रासादः श्रीधरेणाप्ययमवनिजयः कारितः — — — [४५॥*]⁴⁷

— — — — — धनस्तोमाच्चमत्कारिणः

„ 37.

किंचिच्छीनृपनायिकाभिरभित — — — — — [1 ×]

गीर्वाणाधिपचा[पसा]दरमहारत्नस्फुरज्योतिषां -

नैते मेरुमहीधर — — — — — [॥४६॥*]⁴⁸

— — — मा—द्विजवृद्धिभाजः

„ 38.

समानदाधाः सगुणाः — — — — — [॥*]

— — — — — माहेश्वरव्याकरणोपमानाः ॥ ४७ [॥*]⁴⁹

— — — — — [॥*]

— — — — — वैशेषिका इव ॥

„ 39.

॥४८ [॥ *]⁵⁰

चित्तवृत्ति — — — — — [॥ *]

— — — — — सुनयो यथा ४७ [॥ *]⁵¹

वि — — — — — र्गाः

सततविहित-

40.

धूपीङ्गुतथा — — — — — [॥ *]

— — — — — देते ॥ ५० [॥ *]⁵²

— — — — — [कथाश्रयाय मठं वि — — — — — [॥]

— — — — — चेतः ॥ ५१ [॥ *]⁵³

अथ क-

⁴⁴ Metre, Vasantatilakā.—उत्तानमालवत°.—[V. G. O.]
 Probably उत्ताल° to be read. °भंगुरितांबुदं य। सूर्यः स्थिरां(रं)
 erroneously—[V. G. O.]

⁴⁵ Metre, Mālinī.—वरणघरणमादापातसंपिष्ट°—[V. G. O.]

⁴⁶ Metre, Sragdharā.—नूनं—
 समिती मंदिरं के°—[V. G. O.] ; °मपि — — — — — जयास्त्रं
 [V. G. O.]

⁴⁷ Metre, Sragdharā.—°भूदरिगिरि — — — — —
 — — दाहृष्टा गुण°—[V. G. O.] ; °गुणैः Om—[V. G. O.] ;
 शूननात्माधिगम्यं कारितः शंकरस्य.—[V. G. O.]

⁴⁸ Metre, Śārdūlavikrīḍita °पहृतधन° ; तः—क्रीयकुख्यांतरा
 °महीधरः शशिदशमाकार — — [V. G. O.]

⁴⁹ Metre, Upajāti.—द्विजीसमीभूद्विज° ; तारका माहेश्वर°
 —[V. G. O.]

⁵⁰ Metre, Anuṣṭubh.—Beginning of first line, अद्यदीदयाः
 केपिसुंधा वैश्वे° ;—[V. G. O.]

⁵¹ Metre, Anuṣṭubh.

⁵² Metre, Mālinī. विमवा ; भवगांः घाराघ°.—[V. G. O.]

⁵³ Metre, Trisṭubh.—एषां सुविहाय कथाश्रयाय मठं विधाय
 स्वपदेन वक्ता ।—[V. G. O.]

- L. 41. धमवि देवादागतः — — — —
 — — — — — श्रीधरेण [1 *]
 — — — — —
 — — — जलधि — — — — — [॥ ५२ ॥ *]⁵⁴
 — — — — — भूपालकुलसद्गु-
- „ 42. रुः [1 *]
 जीमूतवाहन — — — — — [॥ ५३ ॥ *]⁵⁵
 — — — — —
 — — — — — [1 *]
 — — — — — पावनी यतिपति-
- „ 43. र्यस्यां हि पूजाविधिः
 — — — — — ॥ ५४ [1 *]⁵⁶
 श्री — — — — — दूरे प्रसरपरिणतं — — — — —
 — — — — — चणिकमतमहाव्याल-
- „ 44. संरंभसिंधुः [1 *]
 — — — — —
 — — — — — [तदादिर्विमलशिवसुनि]म्नाननीयो [नवेदुः] ॥ ५५ [॥ *]⁵⁷
 — — — — —
 — — — — — च पादप-
- „ 45. द्वौ [1 *]
 अंगीकृता — — — — —
 — — — — — [॥ ५६ ॥ *]⁵⁸
 — — — — —
 [निः शेषपाषंडिमृणालघंडः]
 [भक्त्यास्य तुष्टः प्रतिपन्नदर्पः]
 [प्रशस्तिमेतामयमुद्धार] ॥ ५७ [॥ *]⁵⁹
 याव-
- „ 46. द्विष्णीरुरसि — — — — —
 — — — — — [1 *]
 [यावद्वाणी विहरतिवि] — — — — —
 ता — — — — — ॥ [५७ [॥ *]⁶⁰
 [एते] — — — — — वेन प्रासादाः
- „ 47. सूत्रिताः शुभाः ।
 लिखि — — — — — [॥ ६० ॥ *]
 श्रीमद्विक्रमनृपसंवत् १२७३ वर्षे वैशाख शुदि ४ शुक्ले [निःपा]दितमितिशिवमस्तु ॥ छ ॥
 मंगलं महाश्रीः॥

⁵⁴ गतः (श्रीनिवासी); प्रतिनृपतिमतं यः रंडितंमन्त्र—(third pāda); निवजलधि—[V. G. O.] Metre, Mālinī

⁵⁵ Metre, Anushtubh.—

⁵⁶ Metre, Śārdūlavikrīḍita. — — — — — दधिपरि

— — — सधिवः सुधीः सधिषा — — — क्रतोमित
 —[V. G. O.]

⁵⁷ Metre, Sragdharā.— दलद्रदूरे; चणितमत.—[V. G. O.]

⁵⁸ Metre, Vasantatilakā P—वीस्यचपादपद्यी—[V. G. O.]

⁵⁹ Metre, Upajāti. At the end of pāda 1 प्रमृत—[V. G. O.]

⁶⁰ Mandākrāntā विहरति विधुर्वंकृपिडांतरालेता — — —
 वलयमखिलं गंडयंतौ यमस्य—[V. G. O.]

XXXVI.—AŚOKA'S ROCK EDICTS ACCORDING TO THE GIRNAR,
SHÂHBÂZGARHÎ, KÂLSÎ AND MANSEHRA VERSIONS.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

For the subjoined edition of the four full versions of the Rock Edicts the following materials have been used:—

(1) *Girnâr*, a new most excellent estampage, taken by Dr. Burgess during the working season 1887-1888, from which the accompanying facsimiles have been prepared.

(2) *Shâhbâzgarhî*, a very fine estampage, taken by Dr. Burgess in 1886,¹ and a second estampage (B) of Edicts XIII—XIV, prepared by him in 1888. Both have been collated afresh with the text, published formerly.

(3) *Mansehra*, an estampage, taken by Dr. Burgess in March 1887,² as well as a second one (B) prepared by Ghulam Husain in 1889. The latter has been collated for all those passages where its state promised good results.

(4) *Kâlsî*, an excellent estampage, taken by Dr. Burgess in October 1887, according to which the accompanying facsimile has been prepared. With respect to the latter it must be noted that the readings of the transcript occasionally, though rarely, differ. And it must be borne in mind that in difficult passages the reverse of the estampage has been consulted, where the letters appear in high relieve and where sometimes those superficially damaged on the obverse are perfectly plain. In the most important cases the discrepancies between the facsimile and the transcript have been pointed out in the notes.

The gain which the new collations yield for the texts is most considerable in the case of the Kâlsî version. There a good many alterations had to be made, which mostly however refer to very minute points, such as *â*-strokes, Anusvâras and the like. In some cases new word-forms have come out, but only very little that affects the sense. The new transcript gives for this version also the grouping of the words, indicating by short strokes between the words, those which have been written continuously by the scribe, and there are some cases where the grouping is important for the translation. Thus, in Edict V, l. 14, the position of the syllables *desam-pi hâpesati*, proves that we have to transliterate *desam api hâpayishyati*, not *desam apihâpayishyati*. Unfortunately the grouping becomes irregular in the more negligently written lower portions of the inscription where in some lines vertical strokes, sometimes placed wrongly, have been used to show which words belong together. Next, the new estampage B has furnished some valuable new readings for the thirteenth Edict of Shâhbâzgarhî version. Quite a number of new letters, not recognisable in the earlier estampage or not included owing to the shortness of the sheets, are readable on Ghulam Husain's squeeze B. of the Mansehra version. It is now perfectly certain that the Mansehra version is most closely related in its wording to that of Kâlsî.

¹ This was used for my German article in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XLIII, p. 128ff.

² Also used for my German articles in the *Zeitsch. der D. M. Gesellschaft*, vol. XLIII, p. 274, and XLIV, p. 702ff.

The new facsimiles of the Girnâr and Kâlsî versions, which give the letters in rather larger size than any others published before, are also very instructive for the palæography of the 3rd century B.C. Everybody who pays even slight attention to the alphabet, will now see that the Southern Maurya characters certainly do show a good many various forms, and among them cursive ones or such as are usually considered marks of later periods. Thus, an initial *a*, consisting of two verticals and a crossbar or of a curved line open to the left, and a vertical on the right connected by a crossbar, occurs occasionally in the Kâlsî inscription (see, *e.g.*, Ed. XIII. 2, l. 15 *pâpotâ me a*). The second form is observable also in the Indo-Skythic documents, and perhaps is the parent of the modern Devanâgarî *a* of Western India. Andhra forms are found in *ka*, which has the dagger-like form, (see, *e.g.*, Kâlsî Ed. IV, l. 11, *putâ-cha kam.*); in *chha*, which sometimes consists of two circles with a vertical line standing on the point of the junction (*e.g.*, Kâlsî Ed. V, l. 14, *kachhati*) in *ja*, which is angular (*e.g.*, Girnâr Edict IX, l. 1, *râjâ*); in *da*, which is round in *atapâsamde*, Kâlsî Ed. XII, l. 31, and occasionally shows acute angles in other words of the same line; in *ta*, which very commonly has a rounded left-hand limb, both in the Girnâr and in the Kâlsî inscriptions; in *va*, which is triangular in the superscribed *vijaye* Kâlsî Ed. XIII, 2, l. 13. As peculiarities of the vowel-notation commonly observed in the later inscriptions may be noted (1) *â*-strokes running upwards or downwards (see, *e.g.*, Kâlsî Ed. XIV, 2, ll. 21-23 *passim*, (2) *e*-strokes, slanting downwards, much like the modern *mâtrâs* (see, *e.g.*, Kâlsî Ed. XIII 1, l. 39, *śatabhāge*, and Ed. XIV, 2, ll. 21-23 *passim*); and (3) a looped *o* in *no hutapuluvâ*, (Kâlsî Ed. V, l. 14). Finally, the Anusvâra is occasionally placed above the letter to which it belongs, (see, *e.g.*, the first of *dhammam*, Kâlsî Ed. XII, l. 33, *dhammamahâmâtâ*, Kâlsî Ed. XII, l. 34), and it seems not improbable that the short strokes which sometimes (*e.g.*, in the third syllable of *sâlavadhi*, Kâlsî Ed. XII, l. 34, and in the second syllable of *śatabhāge*, Kâlsî Ed. XIII, 1, l. 39) are attached to the tops of the consonants, in reality are *serifs*. These points, to which others might be added, in my opinion leave no doubt that in Aśoka's times much more developed forms of the Southern alphabet were used in everyday life, which conclusion has an important bearing on the question whether the art of writing had then been newly introduced into India or had been cultivated for a long period. With respect to the Northern or Kharoshthî alphabet, it may also be safely asserted that its characters show numerous vacillations.³

TRANSCRIPTS.

EDICT I.

Girnâr.

Shâhbâzgarhî.

fyam dhammalipî devânam priyena [1] Priyadasinâ
rânâ lekhâpitâ [:] idha na kim-[2]chi jîvam
ârabhitpâ prajûhitayvam [3] na cha samâjo
katayvo[.] Bahukam hi dosam [4] samâjamhi pasati

[A]ya[âm]⁴ dhramadipi devana priasa
raño likhapitu[:] hida no kichi jive
ara[bhi]t.⁵ prayuhotave⁶ no pi cha samaja
kaṣa[va]⁷[.] [Ba]huka hi dosam sama. sa

³ For the present I will only point to the introductions of my two articles in the *Zeitschrift der Deutschen Morgenlândischen Gesellschaft*, vol. XLIII, p. 12 ff, and 276 ff, where some remarks on the Kharoshthî *lips* have been published.

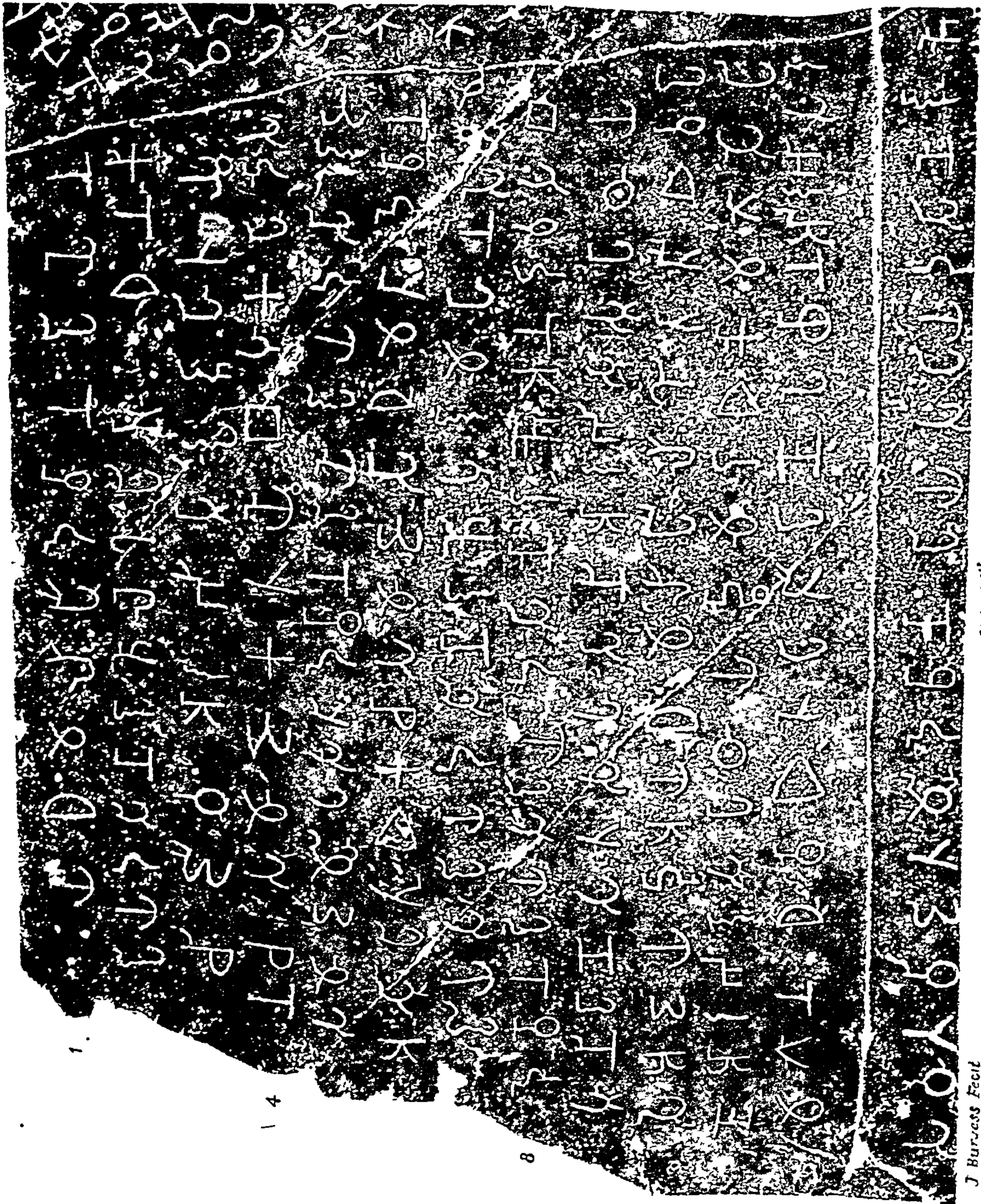
⁴ The Anusvâra is probable according to the reverse, but not certain.

⁵ Read *arabhitu*; the last vowel has been lost.

⁶ The vowel of the second syllable has been placed too high but to read *ye* is not correct.

⁷ Possibly *kraṣava*.

GIRNAR ASOKA EDICTS: No. I.



1

4

8

12

II

J Burgess Fecit

Scale: 1-5th.

Girnār.

devānam priyo Priyadasi rājā[.5] Asti
pi tu ekachā samājā sādhumatā devānam [6] priyasa
Priyadasino rāño[.] Purā mahānasamhi¹⁰[7]devānam
priyasa Priyadasino rāño anudivasam ba-[8]hūni
prānasatasahasrāni ārabhisu
sūpāthāya[.9] Se aja yadā ayam
dhammalipi¹⁴ likhitā tī eva prā-[10]ṇā¹⁵ ārabhare
sūpāthāya dvo morā eko mago[.] So pi [11]
mago na dhruvo¹⁶[.] Ete pi trī prāṇā pachhā
na ārabhisare¹⁷[.12]

Mansehra.

Ay[i]¹⁸ dhramadipi [de]vana [pri]yena [Pri]yadra-
[śi]na¹⁹ ra. na. ikhapita[:] hida no kichi jiv[e]
arabhi[t.] pra[ya]-[1] [ho]taviye no pi cha
sama[ja] kaṭaviya[.] Bahuka hi [dosha
samajasa²² deva]nam priye Pri[yadrasī ra]ja
.kha. [.] Asti pi chu[2] [e]katiya samaja
sa[dhu]ma[ta] devana priyasa [Pri]yadrasī[ne]²⁴
rajine[.] Pura maha[nasa]si [devana] pri. sa
Pri . . śisa ra-[3]jine anudiva . bahuni prāṇāsa-
[tasa]hasrani . a[ra]isu supa[th]raye[.] Se[i. ni]²⁵
. . ayi dhrama[dipi li]khita ta[da] ti[ni]
ye. prāṇani a . bhi. ti du[v]e 2 maju-[4]ra
eke 1 m[r]ige[.]²⁷ Se]pi chu]mrigē²⁸ no dhruvam [.]
[Etani] pi chu [tini prāṇani pacha no arabhi . . [.]

Shāhbāzgarhi.

devana priy[o] Priadraśi raya d.khati⁸[.] Asti
pi cha ekatie⁹ samaye srestamati devana priasa
Priadraśisa raño[.] Pura mahanasasi devanam
priasa Priadraśisa raño anudivaso bahuni
pra[ṇasatas]bas[r]ani¹¹ a[rabb]i[yisu] su-
[paṭh]ay[e]¹²[.] So ida[n]i yada a[ya]¹³ [2]
dhramadipi likhita tada tra[yo] vo prāṇa
hamñamti majura duvi 2 mrugo 1 [.] so pi
mrugo no dhruvam[.] Eta pi prāṇatrayo pacha
na arabhisamti [.]

Kālsī.

Iyam dhammalipi devānam-piyenā Piyada-
sin[ā] lekhitā [.] hidā nā-kichhi²⁰ jive
ālabhi[tu] pajohitaviye [1] no-pi-chā
samāje kaṭaviye [.]Bahuk[ā]-hi²¹ dosā
samājas[ā]²³ devānam-piye Piyadasī lājā
dakhati [.] Athi-pi-chā ekatiyā sa[m]āja
sādh[u]matā devānam-piyasā Piyadasis[ā]
lājir [2] Pule-mahānasasi devānam-piyasā
Piyadasisā lajine anudivasam bahuni
pānasahasāni ālabhiyisu supāthāy[e.] Se-idāni
yadā [iya]m dhammalipi lekhitā tadā timni²⁶
yevā pānāni ālabhi[ya]nti [3] duve majulā
eke mige[.] Se-pi-cha mige no-dbuve [.]
Etāni pi-cha²⁹ tini pānāni no-ālabhiyisamti[.]

EDICT II.

Girnār.

Sarvata vijitamhi devānam priyasa Priya-
dasino²⁰ rāño[1] evamapi prachāntesu yathā
Chodā Pādā Satiyaputo Ketalaputo
ā Tambā- [2] paṇṇi Am̐tiyako Yonarājā ye vā
pi tasa Am̐tiyakasa sām̐paṇ³² [3]

Shāhbāzgarhi.

Savratra vijite devanam priyasa Priyadraśisa
ye cha [a]m̐ta³¹ yatha [Cho]ḍa [3]
Paṇḍiya Satiyaputra Keralaputra
Tambapamni Am̐tiyokon nama Yonaraja ye cha
am̐ne tasa Am̐tiyakasa samam̐ta[ra]jano

⁸ The top of the letter *da* has been destroyed and it is impossible to say whether the word was *dekhati* or *dakhati*.

⁹ The obverse seems to show *akatie*, while the very thin *e*-stroke is visible on the reverse.

¹⁰ The *sa* has a *serif* which makes it look like *se*. At the end of the line a second *mhi* has been scratched in.

¹¹ The second *ra*-stroke is not certain.

¹² Possibly *supaṭhraye*.

¹³ Possibly *ayam*.

¹⁴ The long *ī* is probable, but owing to an abrasion not absolutely certain.

¹⁵ Owing to an abrasion the second *ā*-stroke is somewhat abnormal.

¹⁶ Possibly *dhruvo* is to be read.

¹⁷ It is possible to read *ārabhisamre*, as there are two deep holes after *sa*. But both are probably accidental.

¹⁸ The last vowel is uncertain, as the upper portion of the apparent *i*-stroke is abnormal and less deep than the lower one. Hence the reading may have been *ayo*.

¹⁹ Only the right half of the *sa* of *Priyadrasīna* is visible on the reverse.

²⁰ Possibly *na* or *no* to be read.

²¹ Possibly *bahuka* to be read.

²² *Dosha samajasa* is very indistinct.

²³ *Samājasā* is more probable than *samājasi*.

²⁴ The last syllable of *Priyadrasīne* is not certain; it may have been *sa*.

²⁵ *I. ni*, i.e. *idāni* is uncertain; the reading may be *a. n.* i.e. *adhuna*.

²⁶ The Anusvāra is at least probable.

²⁷ The *ra*-stroke of *mrigē* is not quite certain.

²⁸ The *ma* has besides the *i*-stroke two little horizontal lines to the right and to the left, which, strictly interpreted, would give the nonsensical form *mruige*. The left one has probably been added by mistake.

²⁹ *Etāni-pi-cha* is distinct on the reverse of the impression.

³⁰ Possibly *Piyadasino* is to be read.

³¹ Only the lower part of the first sign of *am̐ta* has been preserved.

³² The reverse of the impression shows distinctly that the last syllable is *paṇ*.

Girnār.

rājāno sarvatra devānam priyasa Priyadasino
rāño dve chikīchha katā [4] manusachikīchhā
cha pasuchikīchhā cha[.] Osudhāni cha
yāni manusopagāni cha³⁴ [5] pasopagāni cha
yata . yata nāsti sarvatra hārāpitāni cha
ropāpitāni cha³⁴ [6] mūlāni cha phalāni cha
yata yata nāsti sarvatra hārāpitāni cha
ropāpitāni cha³⁴ [7] Pamthesū kūpā cha
khānāpitā vrachhā cha ropāpitā paribhogāya
pasumanusānam[.8]

Mansehra.

Sa.tra jitasi devana priya[sa Pri-
ya]draśisa rajine ye cha amta a[tha] [5] [C. Lo-
ḍa] Pa[m]ḍiya³⁹ Satiya[putr.] Keralaputr[e]
. bapaṇi . tiyo[ke] nama⁴⁰ Yona. .
ye cha . sa samamta
raja vratra priyasa
Priya[dra]śisa rajine [6] duve 2 chikisa
kaṭa manusachi[kisa cha] pasuchikisa cha[.]
Osha[ḍhi]ni manu. . ka[ni cha] pa . .
ka[ni cha ya]tra yatra na vratra
harapi[ta cha] ropapi[ta cha] [.7] [Eva]me-
va mulani cha phalani cha atra atra
nasti tra harapita cha ro[papi]ta
cha [.] Ma[geshu] ru[chhā] pita-
[ku] taṇi [pa]ṭibhogaye
pasum[a]nuśana⁴³ [.8]

Girnār.

Devānam priyo Piyadasi rājā evam āha[:]dbāda-
savāsābhisitena mayā idam ānāpitam[:1] sarvata
vijite mama yutā cha rājūke cha prādesike cha
pañchasu pañchasu vāsesu anusam-[:2]
yānam niyātu etāyeva athāya imāya
dhammānusastīya yathā añā-[:3]ya pi kammāya [:]
sādhu mātari cha pitari cha susrūsā mitāsamstutānā-
tīnam⁴⁷ bāmaṇa-[:4] samānānam sādhu

³³ Possibly *savratra* to be read, as there is a hook above the *ta*, which, however, looks very abnormal.

³⁴ At the end of each of the lines 5, 6 and 7 the word *cha* has been inserted as a correction.

³⁵ The first and the third signs of *osudhāni* are uncertain; likewise the vowel of the second.

³⁶ *Haropita* is the apparent reading, but the *o*-stroke may be accidental. The reading *harapita* has, in any case, to be restored.

³⁷ *Savatā*, not *savata*, is the reading of the new impression.

³⁸ The reverse of the new impression makes the two *la* exceedingly probable. It confirms also the curious nominatives in *o*.

³⁹ The Anusvāra is doubtful.

⁴⁰ The first sign of *nama* has erroneously an upstroke to the right of the lower end.

Skāhbāzgarhī.

savratra³³ devānam priyasa Priyadraśisa rāño
duvi 2[chiki]sa ki[tra] manuśa[chiki]sa .
paśu[chiki]sa cha[.4] [Oshudh]ani³⁵
manuśopakani cha pa[śo]pakani cha
yatra yatra nasti savatra har[o]pita³⁶ cha
vuta cha kupa cha kbanapita pratibhogaye
paśu-manuśanam[.]

Kālsī.

Savatā³⁷ vijitasi devānam-piyas[ā] Pi-
yadasi[sā] lājine ye-cha-amtā athā Cho-
ḍā Pam[ḍi]yā Sātiyaputo Kelalaputo³⁸
Tambapamni [4] [Am]tiyoge-nāma Yonalājā
ye-chā amne tasā [Am]tiyogasā samamta
lājāno savatā devānam-pi[ya]sā
Piyadasi[sā] lājine duve chikisakā⁴¹
kaṭa manusachikisā-chā pasuchikisā-chā[.]
Osadhān[i] manusopagāni-chā pasopa-
gānicha a[ta]tā nathi [5] savatā
hālāpitā-chā lopāpitā-chā [.E]vame-
vā mulāni-chā phalāni-chā ata[tā]
nathi savatā hālāpitā-chā lopāpitā-
chā [.] Magesu lukhāni lopitāni udu-
pānāni-chā⁴² khānāpitāni paṭibhogāye
pasumunisānam [.]

EDICT III.

Shāhbāzgarhī.

Devānam priyo Priyadraśi raja aha ti [:] [bada]-
yavashabhisitena⁴⁴ sava.[5]
vijite yuta rajuko pradesik[e]
pa[m]cha]shu pa[m]cha]shu 5 vash[e]shu anusam-
yanam nik[r]amatu⁴⁵ etisa vo karaṇa imisa
dhramanusasti yatha⁴⁶ añāye pi kramaye [:]
sadhū matapitushu susrusha mit[r]asamst[ra]tānā-
[ti]kanam bramaṇa[śra]maṇa[nam] sa. pra. . .

⁴¹ *Chikisakā* is the distinct reading of the new impression (facsimile *ki*), which also shows that no other sign, but a hole, exists between *kā* and *kaṭā*.

⁴² *Chā*, not *cha*, is the plain reading of the reverse of the impression.

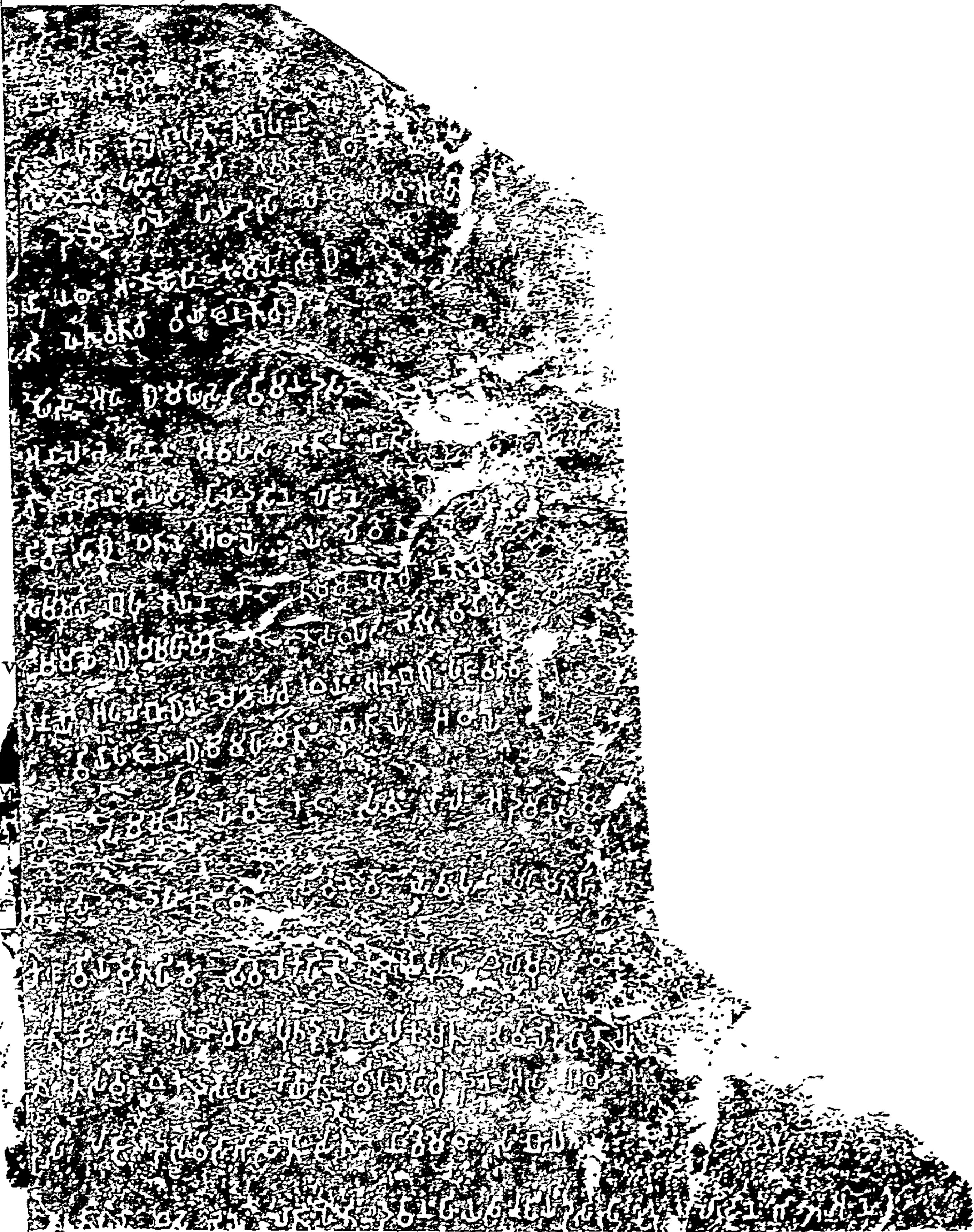
⁴³ Possibly *pasumunisana*.

⁴⁴ The first two signs of *badaya*^o are indistinct, but the reading *baraya*^o seems impossible. Possibly the correct form was *badasa*^o.

⁴⁵ The *ra*-stroke of *nikramatu* is not certain.

⁴⁶ The *tha* is somewhat abnormal, the upright line being slightly bent.

⁴⁷ Read *mitra*^o. An *ā*-stroke was probably not intended but in its stead the short upward-turned *ra*-stroke.



Girnar.

dānam prāṇānam sādhu anārambho
apavyayatā apabhāṃdatā sādhu[.5] Parisā pi
yute āṇapayisati gaṇanāyam hetuto cha
vyamjanato cha[.6]

Mansehra.

[De]vana priye [P]riyadraśi raja eva aba [:]
duva[da]śavashabhisetena⁵¹ me ayam
[a]ṇapayi[t]e [:] savratra vijitasi [me]. ta raju.
[pra]deśike . chashu paṃ[chashu] 5 vasheshu [9]
anusamyanam nikrama[m]tu,⁵⁴ etaye⁵⁵ vaṃ athraye
imaye dhramānuśastiyē ya . aṃ aṇaye pi
kramane [:] sa . matapi . shu
susru[sha][mi]trasamstuta-[10] natikanam cha⁵⁹
bra[ma]ṇasramananam sadhu dane pranana
a . rabhe sadhu apa[va]yata⁵⁹ apabhada[ta]
sadhu[.] Parisha pi cha yutani gananasi
[aṇa]payisati hetu[te] cha viya . [11] nate cha[.]

Shāhbāzgarhī.

[6] apavayata apabha[m]ḍata⁴⁸ sadhu[.] Pari[pi]⁴⁹
yuta[ni ga]ṇanasi aṇapeśanti hetuto cha
vaṇanato cha[.]

Kālsī.

Devānam-piye Piyadasi lājā [he]vaṃ⁵⁰-āhā [: 6]
duvādasavasābhisitena-me iyam
ānapayite[:] savatā vijitasi mama yutā lajūke
pādesike paṃchasa paṃchasa vasesu
anus[a]yānam,⁵³ nikhamantu etāye-vā atbāye
imāy[e],⁵³ dhrammanusathiyā⁵⁰ yathā aṇnāye-pi
kammāye [:] sādhu [.7] mātapitisu⁵⁷
sususā⁵⁸ mitasamthutanātikyānam-chā
bamghanasamanānam-chā sādhu dane⁶⁰ pānānam
anālambh[e] sādhu apaviyātā⁶¹ apabhāṃdatā
sādhu [.] Palisā-pi-cha yutā[ni] gananasi
anapayisanti hetuvatā-chā viyamjanat[e]-cha[.]

EDICT IV.

Girnar.

Atikātam amtarām bahūni vāsātāni vadhito eva
prāṇārambho vihimsā cha bhūtānam nātīsu [1] asam-
pratipatī brāhmaṇasamaṇānam asampratī-
patī⁶²[.] Ta aja devānam priyasa Priyadasino⁶⁰
raño [2] dhrammācharaṇena bherīghoso aho
dhrammaghoso vimānadasaṇā cha hastidasaṇā cha [3]
agikhamdbhāni cha añāni cha diyvāni rūpāni
dasayitpā janam[.] Yārise bahūhi vāsātehi [4]
na bhūtapuve tārise aja vadhite devānam priyasa
Priyadasino raño dhrammānusastiyā anāram-[5]
bho prāṇānam avihisā⁶⁷ bhūtānam nātīnam
sampratipatī brahmaṇasamaṇānam
sampratipatī mātari pitari [6] susrusā thairas-
susrusā[.] Esa añe cha bahavidhe dhramma-

Shāhbāzgarhī.

Atikratam amtarām bahuni vashaṣātani vadhito vo
pranarambho vihisa cha bhutanam natinam [asa]m-
pa[ti]pati⁶³ śramaṇab[r]amaṇanam [asamprati]-
pati⁶⁴[.] [So aja devanam] priyasa [Pri]ya[draśisa
raño] [7] dhrammācharaṇena bherig[h]osha aho
dhrammaghosha vimananam draśanam [ha]stino
jotikamdhani añāni cha divani⁶⁵ rupani
draśayitn⁶⁶janasa[.] Yadiśa[m]⁷⁰bahuhivashaṣātehi
na bhutaprūve tadīse aja vadhite devanam priyasa
Priyadraśisa raño dhrammanusastiya⁷¹ anaram-
[bho] p[raṇanam] avihisa bhutanam natinam
sa[mpratipati] bramāṇa-[8] śramaṇanam
sampratipati matapitushu [vuḍhanam]
susrusa[.] E[ta]añam cha bahavidha[m]dhrama-

⁴⁸ The Anusvāra is not certain.

⁴⁹ Read *parisha pi*.

⁵⁰ *Āhā*, not *āha*, is the reading of the impression.

⁵¹ The third letter of *duvāḍasa*^o is not certain and may have been *da* or an abnormal *ra*. Perhaps *abhisitena* to be read.

⁵² Possibly *anusamyānam* to be read.

⁵³ Possibly *imāya* to be read.

⁵⁴ The Anusvāra is very probable, but not absolutely certain.

⁵⁵ The second sign is abnormal and might be read *tru*.

⁵⁶ Read *dhrammānusathiyā*.

⁵⁷ The last syllable of *mātapitisu* is distinct on the reverse.

⁵⁸ *Sususā* alone is the possible reading to the reverse of the impression.

⁵⁹ *Cha* ought to stand, not before, but after *bramaṇasramananam*.

⁶⁰ *Dāne*, not *dānem*, is the reading of the impression.

⁶¹ The reverse of the impression decidedly speaks in favour of *ṭā*, not of *ṭi*.

⁶² The vowel of the third syllable is not certain.

⁶³ Only the lower portions of the first two signs are distinct; the fourth looks like *ḥi*.

⁶⁴ The first four signs are very indistinct. The same remark applies to the following bracketed words and syllables with exception of the vowel of *so*, of the word *aja* and of the last vowel of *raño*.

⁶⁵ The syllable *pa* has been inserted afterwards.

⁶⁶ The syllable *ḍa* has been inserted afterwards.

⁶⁷ The syllable *hi* has been inserted afterwards.

⁶⁸ To the right of the lower end of *da* appears a curve, and the letter is probably the fore-runner of the later *da*, which looks like *tra*.

⁶⁹ The reading *damśayitu* is not impossible, but a combination of the *ra*-stroke with the upstroke on the left is more probable.

⁷⁰ The Anusvāra is not certain.

⁷¹ The form *dhramma*^o, which occurs also below Ed. X l. 21, seems to be owing to a mixture of the Northern *dhrama*^o and the Māgadhi *dhamma*^o.

Girnār.

charaṇe vadbite vadhayisati cheva devānaṁ
priyo [7] Priyadasi rājā dhama[cha]raṇaṁ idaṁ [.]
Putrā cha potrā cha prapotrā cha devānaṁ
priyasa Priyadasino iāṇo [8] vadhayisaṁti idaṁ
dharmacharaṇaṁ āva saṁvatakapā[.] Dharmamhi
sīlamhi tistamto dharmam anusāsisaṁti [9]
Esa hi esse karṁme ya dharm-
mānusāsanaṁ [.] Dharmacharaṇe pi
na bhavati asīlāsa [.] Ta imamhi athamhi [10] vadhi
cha ahīnī cha sādhu[.] Etāya athāya idaṁ lekḥāpi-
tam [:] imasa athasa vadhi yujamtu hīni cha⁷² [11]
mā lochetayvā[.] Dbādasavāsābhisitena
devānaṁ priyena Priyadasinā rāṇā idaṁ
lekḥāpitam[.12].

Mansehra.

Atikr[a]tam⁷⁷ a[m]ta[raṁ]⁷⁸ bahuni vashaśa.ni
vadbite vaṁ praṇara[m]bh[e] vi[h]i[sa]⁷⁹ cha bhū-
tanam nātina aeapa[ti]pati śramanabramaṇanaṁ
asaṁpa[ti]pati[.12] Se aja devana priyasa
Priyadraśine ra.ne dhrama[cha]raṇena bherighoshe
aho dhramagoshe⁸⁰ vimanadraśana hastine agikam-
dhani aña[ni cha] divani rupani draśeti
janasa [.13] [A]diśe bahubi [va]sha[śatehi na hu]ta-
pruve tādise [aja]vadbite [de]vana priyasa
Priyadraśine rajine dhramanusastiya anarabhe
prananaṁ avihisa bhutana nātina [14] saṁpaṭipati
ba[maṇasramana[m]] saṁpaṭipati matupitushu
suśru[sha] vudhrana suśru[sha]. [.] l'she aṇe cha ba-
huvide dhramacharaṇe vadbite[.] Vadhrayisati yeva
devana priye[15] Priyadraśi raja dhramacharaṇa
ima[.] Putra pi cha ku natara cha pranatika
devanaṁ priyasa Priyadraśine rajine
pavadhayisaṁti dhramacharaṇa imam āva
kapam dbrame śile [cha] [16]
[ti]stitu [dhramam] anusāsisa[m]ti⁸¹[.] Esha hi
sre[th]e am dhramanu[śa]śana[.]
Dhramacharaṇe⁸² pi cha na hoti asīlāsa[.] Se

⁷² It is impossible to read *chā*.

⁷³ The bracketed letters at the end of the line are very indistinct.

⁷⁴ The Anusvāras of this and of the two preceding words are uncertain.

⁷⁵ The second and third letters are not distinct; the fourth may have been *vra*.

⁷⁶ The first omitted sign looks somewhat like *chu*, *no* or *di*, but I am unable to find a suitable word. The Dhauri version has in the same place two illegible signs.

⁷⁷ Possibly *atīkramtam*.

⁷⁸ The two Anusvāras are not certain.

⁷⁹ The third sign of *viḥisa* is not quite distinct and the reading *viḥimsa* not absolutely impossible.

⁸⁰ Possibly *nātina* to be read, but the abnormal shape of the apparent *ā*-stroke points to its original form, an Anusvāra joined with the *na* by an exfoliation of the rock.

⁸¹ Read *vimānadasana*.

⁸² The unaspirated *ga* is very distinct.

Shāhbāzgarhī.

charanaṁ vadhitam vadhisati chayo devanaṁ
priyasa Priyadraśisa raṇo dhramacharaṇo im. [.]
Putra pi cha ku natara cha pranatika cha devanaṁ
priyasa Priyadraśisa ra[ṇo vadhe]saṁti
. ma[cha]raṇaṁ imam āvakapaṁ dhra]me
śi[le cha]⁷³ [9] tistiti dhramam anusāsisaṁti [.]
Eta h[i sre]th[am] k[r]am[am] ya[m]⁷⁴ dhra-
[ma]n[u]śasanaṁ [.] [Dhrama]charanaṁ pi cha
na bhoti asīlāsa [.] So imisa athrasa vadhi
ahini cha sadhu[.] Etaye aṭhaye ima[m] dipi-
sta [:] imisa aṭhasa vadhi yujamtu hini cha
ma loche[sh]u [1.] Ba[daya]vasha[bhi]sitena⁷⁵
devanaṁ priyena Priyadraśina raṇa [id]am. nam⁷⁶
dipa[pi]tam [.]

Kālsī.

Atikramtam amtalam bahuni vasasatani va[dhi]-
te-vā pānālambe viḥisā-chā bhutānaṁ
nātinam⁸⁰ asaṁpaṭipati samanabambhanānaṁ
asaṁpaṭipati[.] Se-ajā devanaṁ-piyasā Piyadasine
lājine dharmachalaneṇā bhelighose aho dharm-
ghose vimanadasana⁸¹[9] [ha]thini agikamdhani
amnāni-chā divyāni lupāni dasayitu
janasa[.] Ādis[e] bahubi vasa[sa]tehi nā-huta-
puluve tādise ajā vadbite devanaṁ-piyasā
Piyadasine lājine dharmanusathiye⁸² anālambe
pānānaṁ avihisā bhutānaṁ nāti[su]⁸⁴[10] saṁpaṭi-
pati bambhana[sa] manānaṁ saṁpaṭipati mātāpitisu
sususā[.] Esha-chā⁸⁵ amne-chā bahuvide
dharmachala[n]e vadbite vadhiyisati-chevā
devanaṁ-piye Piyadasi lājā⁸⁶ imam dharmachala-
naṁ [.] Putā-cha-kam⁸⁷ natāle-chā pau[āti]kyā-
chā devanaṁ-piyasā Piyadasine lājine[11]
[pa]vadhayisaṁti⁸⁹-chev[a]⁸⁹ dharmachalanaṁ
i[ma]m āvakapaṁ dharmasi silasi-chā
[chi]thi[tu]⁹⁰ dharmam anusāsisaṁti[.] Esha-hi
sethe kamam⁹¹ am-dharmamānusāsanaṁ[.]
Dharmachalane-pi-chā no-hoti asīlāsa[.] Se-

⁸³ Read *dharmānusathiye*.

⁸⁴ The new impression seems to offer *nātisu*, instead of *nātinam*.

⁸⁵ *Esha-chā*, not *eshe-chā*, is the reading of the new impression.

⁸⁶ *Lājā* looks exactly like *lāṭā*.

⁸⁷ *Kam*, not *ka*..., is the distinct reading of the new impression.

⁸⁸ The additional *pa* is badly mutilated, but certain; compare also the Mansehra version.

⁸⁹ *Cheva*, not *eva*, seems to be the reading of the impression.

⁹⁰ The first badly mutilated syllable may have been *chā*; the second is, according to the reverse of the impression, distinctly *thi*, not *tham*; the third seems to be *tu*. Compare the reading of the Mansehra version.

⁹¹ *Kamam* is now more probable than *me*.

⁹² The Anusvāra is doubtful.

⁹³ The *na* is abnormal, and similar to a *na*.

Manshra.

imasa athrasa vadh[r]i ahini cha sadhu[.]
 Etaye[17] athraye i[mam] li[khi]te[:] e[ta]sa [a].
 sa vadha⁹⁴ yujantu hini cha ma anu[lo]chayisu⁹⁵[.]
 Duvadaśavashabhisitena devana priyena
 Priyadraśina rajina iyam⁹⁷ likhapite [.18]

Kālsī.

imasā athasā vadhi ahini-chā sādhu[.]
 Etāye athāye i[ya]m likhite[: 12]imasā a[th]asā
 vadhi yujantu hini-cha mā-alochayisu[.]
 Duvādasavaśābhisitenā devānam-piyenā
 Piyadaśinā⁹⁶ lājinā lekhitam[.]

EDICT V.

Girnār.

Devānam priyo Piyadasi rājā evam āha [:]
 kalāṇam dukaram[.] ye² a . . .³ kalāṇesa⁴
 so dukaram karoti [.1] Ta mayā bahu kalāṇam
 kataṁ[.] Ta mama putā cha potrā cha param
 cha tena ya me apacham āva samvatakapa
 anuvatisare tathā [2] so sukataṁ
 kāsati[.] Yo tu eta desam pi hāpesati so
 dukataṁ kāsati[.] Sukaram hi pāpam[.]
 Atikātam antaram [3] na bhūtapruvam⁹ dhamma-
 mahāmātā nāma[.] Ta mayā traidasavāsābhisit. na
 dhammamahāmātā katā[.] Te savapāsam-
 desu vyāpatā dhāmadhistānāya¹⁴ [4]
 dhammayutasa
 cha Yona-Karṁbo . Garṁdhārānam Ristika-Petenikā-
 nam ye vā pi amñe aparātā[.] Bhatamajesu va [5] .
 [s.]khāya
 dhammayutānam aparigothāya vyāpatā te[.]
 Barṁdhanabadhasa¹⁷ paṭividhānāya [6]
 [pra]jākatā-
 bhikāresu vā thānesu vā vyāpatā te [.] Pāṭalipute
 cha bāhiresu cha [7]
 e vā pi²³ me añe nātikā
 sarvata vyāpatā te[.] Yo ayam dhammanisrito
 ti va [8]
 e
 dhammahāmātā[.] Etāya²⁷ athāya ayam dham-
 malipī likhitā [9]

Shāhbāzgarhā.

Devana priyo Priydraśi¹ raya evam āha ti [:]
 ka[laṇam] . ukaram[.] Yo a . . [ro] ka[la]ṇasa
 so dukaram karoti[.] So maya bahu kalam⁵
 kiṭram[.] Tam ma[ha] putra cha nataro cha param
 cha t . . a⁶ [ya] me apacha [a]chhamti avaka-
 pam tatham ye an.vatiśamti⁷ te sukīṭ[r]am
 kashamti[.] Yo chu ato . [kam pi hapesati]⁸ so
 [du]kaṭam kashati[.] Papam hi sukaram[.] So
 atik[ram]tam antaram na [bhu]tapruva dhrama-
 mahamatra nama[.] So [tidaśavasha]bhisitena¹⁰ [11]
 maya dhramamahamatra kiṭ[r]a¹¹[.] Te savrap[r]-
 ashāmdeshu¹² vapat[a]¹³ dhramadhithanaye [cha]
 dhramavadhiy[e] hidasukhaye cha dhramayutasa
 Yona-Karṁboya-Garṁdharanam Rastikanam Pitini-
 kanam ye va pi aparamta[.] Bhatama[ye]shu
 bramanibheshuanatheshu v[u]dheshu¹⁵ hitasukhaye
 [dhra]may[u]tasa apalib[odhe]¹⁶ vapatā [te] [.12]
 Barṁdhanabadhasa paṭividhanaye apa[li]bodhaye
 mo[chhay]e¹⁸ iyam a[n]uba[ḍh]am¹⁹ prajava kiṭa-
 bhikaro va mahalaka²⁰ va viyapatra[.] Ia²¹ bāreshu
 cha nagareshu savreshu orodhaneshu bhratunam
 cha me spasunam²² cha 'ye va pi amñe nātika
 savatra viyaput[a][.] Y[am²⁴i]yam dhramaniśite
 ti va dhramadhithan[e]²⁵ ti va danas[a]yute²⁶ ti va
 savatra vijite ma[hā] dhramayutasi viyapata te
 dhramamahamatra[.] Etāye athāya ay[am]
 dhramadipi dipist[a]²⁸ [:] chirathitika
 bhotu tatha cha praja²⁹ anuvatatu [.13]

⁹⁴ Read *vadhri*.

⁹⁵ Read *alochayisu*.

⁹⁶ The reading *Piyadaśinā* is distinct also on the rubbing.

⁹⁷ The form of the Anusvāra is abnormal.

¹ The second *ra*-stroke of *Priyadraśi* is abnormal.

² Possibly *yo* to be restored, as there is an abrasion at the top of the *ya*

³ The tails and tops of the lost letters are visible, and it is not difficult to see that the first was *di*.

⁴ Read *kalāṇasa*.

⁵ Read *kalanam*.

⁶ Read *tena*.

⁷ Read *anuvatiśamti*.

⁸ Read *exam*; *kam* and the following bracketed letters are very indistinct.

⁹ Read *bhūtapūrvam* or *purvam*.

¹⁰ The first and second letters are doubtful. The reading *tira*⁹ or *toda* is possible.

¹¹ The *ra*-stroke is doubtful.

¹² The second *ra*-stroke is doubtful.

¹³ Possibly *vapatra*.

¹⁴ Read *dhāmadhistānāya*. The single *ma* is to be read as double.

¹⁵ Possibly *vadheshu*.

¹⁶ The last sign has apparently also an Anusvāra.

¹⁷ The *na* has been added later as a correction.

¹⁸ The second sign of *mochhaye* is not quite distinct.

¹⁹ The last syllable of *anubadham* stands lower than the others.

²⁰ Possibly *malalake*.

²¹ Possibly *hiu*.

²² Regarding the first sign of *spasunam*, see the note to the German edition.

²³ Restore *ye vā pi*. Before *e* there is only a vertical stroke, not a *na*.

²⁴ The vowel is not certain.

²⁵ The last vowel is not certain.

²⁶ The third vowel is not certain.

²⁷ The *ya* has been added later.

²⁸ The lower end of the last syllable has been destroyed.

²⁹ The *ra*-stroke is abnormal.

Mansehra.

[Devanam]priye Priyadasi raja evam aha [:] kalanam dukaram[.] Ye adikare kayanasa se dukaram kaleti[.] Tam maya bahu kayane kate³²[.] [Tam] ma[a]³³ putra [cha] [19] natare³⁴ param cha tena ye apatiye me avapam tatham anuva[t]isati³⁵ se sukata kashati[.] Ye chu atra desa pi hapesati se dukata kashati[.]²⁰ Papehinama supadarev[a]³⁷[.] Se atikratam antaram na bhutapura dharmamahamatra nama[.] Se tredasavashabhisitena maya dharmamahamatra kata[.] Te savrapasadeshu²¹ vaputa dharmadhithanaye cha dharmavadhiya hidasukhaye cha [dhra]mayutasa Yona-Kamboja-Ga[m]dharanam Rastika⁴⁰Pitinikana ye va [p]i ane aparata[.] Bhatamaye-²² shu bramabhyeshu anatheshu vudhreshu hidamsu[khay]e dharmayuta apalibodhaye viyaputa te[.] Badhanabadhasa pativi[dhana]ye apalibodhaye mochhaye[cha] iyam⁴¹[23] anubadha paja ti va katabhikara ti va mahalake ti va viyaputa te[.] Hidam bahreshu cha nagreshu savreshu [o]rodhaneshu⁴² bhatana cha spasuna cha [24] ye va pi ane natike savratra viyaputa[.] E iyam dharmanisiti ti va dharmadhithane ti va danasamyute ti va savratra vijitasi maa dharmayutasi vaputa[te] [25] dharmamahamatra[.] Etaye athraye ayi dharmadipi likhita [:] chirahtitikal hotu tatham cha me praja anuvata[.]

Kalsi.

Devanam-piye Piyadasi laja ahā³⁰ [:] kayane dukale[.] E-adik[al]e³¹ ka[yā]nasā se-dukalam kaleti[.] Se-mamayā bahu kayane kate[.] T[ā-ma]-ma [pu]tā-chā natāle-[chā 19] palam-[chā] te[hi]y]e- apatiye-me avakapam tathā anuvatisanti se-sukatam kachhanti[.] E-chu betā desam-pi [hā]pa-[y] isanti³⁰ se-dukatam kachhati[.] Pape-hi-nama supadālaye[.] Se-atikratam antaram no-hutapuluvā dharmamahamātā-nāma[.] T[e]dasavasābhisitenā mama[yā] dharmamahamātā [ka]tā[.] Te-savapāsandesu viyā[pa]tā [14] dharmadhithanāye-chā dharmavadhiyā hi[da]sukhāye-chā³⁸ dharmayutāsā Yona-Kamboja-Gamdhā[lā]nam³⁹ e-vā-pi ane apalantā[.] Bhatamayesu bramabhyeshu anathesu vudhesu hidasukhāye dharmayutāye apalibodhāye viyaputā-te[.] Badhanabadhasā patividhanāye apalibodhāye mokhāye-chā eyam anubadha[dham] pajāva-tivā [15] [katābhikā]le-ti-vā mahalake-ti-vā viyaputā-te[.] Hidā bahilesu-chā na[ga]lesu savesu [olo]-dhanesu bhātinam-ch[a]-ne⁴³ bhaginīnā⁴⁴ e-vā-pi ane natikye savatā viyaputā[.] E-iyam dharmanisite-ti-vā danasamyute-ti-vā savatā vijitasi maa dharmayutasi viyaputā-te dharmamahamātā[.] Etaye atbhāye⁴⁵ [16] [i]yam dharmalipi lekhitā [:] chirahtitikyā hotu [ta]thā-ch[a]-me pa[jā] anuvata[m]tu[.]

EDICT VI.

Girnār.

Devanam pri¹⁶ . . si rajā evam aha [:] atikratam antaram [1] na bhutapura sava . la⁴⁹ atbakam me va pativedanā vā[.] Ta mayā evam katam [2] save kalc bhujamānasa

Shāhbāzagrhi.

Devanam priyo Priyad[ra]sī⁴⁷ raya eva[m] aha ti [:] atik[ra]tam⁴⁸ antaram na .[bhuta]pruvaram savram kalam athakramam va pativedana va[.] Tam maya evam katam [:] savram kalam asamana-

³⁰ The new impression gives distinctly *ahā* for *āhā*.

³¹ The reverse of the impression gives *adikale*, which is supported by the reading of Mansehra *adikare*.

³² Possibly *katī* to be read.

³³ Only the foot of the second sign of *maa* has been preserved.

³⁴ Possibly *natari* to be read.

³⁵ Possibly *anuvatisati* to be read.

³⁶ The impression has the Anusvāra distinctly, which must probably be deleted.

³⁷ There is a stroke, above *ra* which, however, seems not to be a real *e*-stroke, but an accidental scratch.

³⁸ The impression seems to offer *hida*^o, with a badly blurred *da* instead of *hita*^o, and *chā* instead of *vā*.

³⁹ The impression shows no distinct letters, but merely scratches, between *yutasā* and *Yona*^o.

⁴⁰ Read *Rastika*, the second letter has not been written completely.

⁴¹ *Cha* is much defaced and looks like *che* or *je*; the Anusvāra of *iyam* is not certain.

⁴² The first letter is much disfigured by several scratches and looks nearly like a deformed *cha*.

⁴³ The impression offers distinctly *ne* (i.e. *naḥ*) instead *na*, and according to the reverse *cha* is more probable than *chu*.

⁴⁴ *Bhaginīnā* is more probable than *nam*.

⁴⁵ The lingual of *atbhāye* is plain both in the rubbing and on the impression.

⁴⁶ Only the lower portions of the first letters are distinct.

⁴⁷ Possibly *Priyadasi*, but see the notes to the German edition.

⁴⁸ The *ra*-stroke is doubtful.

⁴⁹ The tops of *ra*, *va* and *la* are gone. Restore *pruvaram kalam*.

Girnār.

me orodhanamhi gabhāgāramhi vachamhi va [3] vinitamhi cha uyānesu cha savatra paṭivedakā⁵⁰ sṭitā athe me janasa [4] paṭivedetha iti[.] Sarvatra cha janasa athe karomi[.] Ya cha kimchi mukhato[5] āṇapayāmi svayam dāpakam vā śrāvāpakam vā ya vā puna mahāmātresu [6] āchāyika⁵³ āropitam bhavati tāya athāya vivādo nijhatī va samto parisāyam [7]

ānamtaram paṭivedetayvam⁵⁹ me sarvatra sarve kāle[.] Evam mayā āṇapitam[.] Nāsti hi me toso[8] usṭānamhi athasamtīraṇāya va[.] Katakavyamate hi me sarvalokahitam[.] Tasa cha puna esa mūle usṭānam cha athasamtīraṇā cha[.] Nāsti hi karmataram [10] sarvalokahitatpā[.] Ya cha kimchi parākramāmi aham[.] kimti [?] bhūtānam ānamnam gachheyam[11] idha cha nāni sukhāpayāmi paratrā cha svagam ārādhamāntu[.] Ta etāya athāya [12] ayam dharmalipī lekhāpitā[.] kimti [?] chiram tisteya iti tathā cha me putrā potā cha prapotrā cha [13] anuvatarām⁶² savalokahitāya[.] Dukaram tu idam ānata agena pārākramena[.]14]

Mansēhra.

Devana[m] priye Priyadrasī raja eva[m]⁶⁰ aha [:] atikramtam amtam[26]n[o]⁶⁷hutapruve savram kala athrak[rama]⁶⁸ va paṭivedana va[.] Ta maya evam kitam []: savrakalam aśatasa me orodhane gabhagarasi vrachaspi⁷¹ vinitaspi uyanaspi savratra pa[ṭ]i[veda]ka athra janasa [27] paṭivedetu me savratra cha janasa athra karomi aham[.] Yam pi kichi mukhati anapemi aham dapakam va śravakam va yam va puna mahamatrehī

Shāhbāzgarhī.

sa me orodhanaspi grabhagaraspi vrachaspi vinitaspi uyanaspi⁶¹ savratra paṭivedaka aṭham janasa paṭ[r]ivedetu me savatra cha janasa aṭhra karomi[.] Yam pi [cha] kichi mukhato anapayami [aham da]pakam va śravakam va yam va pana⁶² mahamatranam v[o⁵⁴ achay]ika a . pitam⁶⁵ bhoti taye aṭhaye vivade va ni[jha]ti⁶⁶ va samtam parishaye anamtariyena paṭivedetavo me[14]savatra⁶⁷cha aṭham janasa karomi a[ham] [.] Yam cha ki [chi]⁶⁸ mukhato anapemi aham dapakam va śravaka va ya va pana mahamatranam achayikam aropitam bhoti taye aṭhaye vivade samtam nijhati⁶⁰ va parishaye anamtariyena paṭivedetavo me savatra sav[r]am kalam[.] Evam anapitam maya[.] Nasti hi me toso uṭhanasi aṭhasamtīraṇaye cha[.] Kaṭavamatam hi me sav[r]alokahitam[.] Tasa cha mulam et[ra] uthanam aṭhasamtīraṇa cha[.] Na[sti] hi kramataram[15]s[r]avalokahite[na]⁶¹[.] Yam cha kichi parakramami [.] kiti [?] bhutanam anapiyam vracheyam ia cha [sha] sukhayami paratra cha spagam⁶² aradhetu[.] Eṭaye aṭhaye ayi dhrama⁶³ dipista [:] chirathitika bhotu tatha cha me putra nataro parakramantu savalokahitaye [.] [D]ukara[m] tu[kho] imam amnātra agre⁶⁵ parakramena[.]16]

Kālsī.

Devānam-piye Piyadasi lājā hevam-āhā [:] atikramtam amtam no-hutapuluve savam kalam aṭhakamme-vā⁶⁹ [paṭ] ivedanā-vā [.] Se-ma[ma]yā hevam kaṭe [:] savam kalam adam[a]nasā-me⁷⁰[18] olodhanasi gabhāgālasī vachasi vini[tasi uyānasi savatā paṭivedakā] aṭham janasā [paṭi]vedantu me⁷²[.] Savatā⁷³ janasā aṭham kacchāmi hakam[.] Yam pi chā [kicchi mukha]te āna[payā]mi hakam⁷⁴ dā[pakam]-vā [śravakam vā] ye-vā-punā

⁵⁰ Below ṭi stands a u-stroke.

⁶¹ The final sign is probably intended for *spi*;—see the notes to the German edition of the Mansēhra text.

⁶² Possibly *puna* to be read.

⁶³ Possibly *āchāyikam* or *°ke* to be restored, as there are two large abrasions on both sides of the *ka*.

⁶⁴ The vowel of *no* is very indistinct.

⁶⁵ Complete *aropitam*.

⁶⁶ The *jha* is indistinct.

⁶⁷ The passage from *savatra* down to *parisha* has been repeated by mistake.

⁶⁸ It looks, as if another sign had stood between *ki* and *chi*.

⁶⁹ A remnant of *ra* below the *ya* is visible.

⁷⁰ The stroke indicating the aspiration of *jha* is indistinct.

⁷¹ The *ra*-stroke of *srara* is not quite certain.

⁷² The initial sign of this word shows the same form as in *orodhanaspi*, above l. 14, and seems to be intended for *sya*.

⁶¹ Possibly *ayo* to be read; read *dhramadipi*.

⁶² Read *anuvataram*.

⁶³ Read *agrena*.

⁶⁴ The Anusvāras of *devānam* and *eram* are not quite distinct.

⁶⁵ The vowel is doubtful.

⁶⁶ Possibly *kamma* to be read.

⁶⁷ The lingual in *aṭha* is more probable than the dental.

⁷⁰ The new impression shows a tolerably distinct *me* at the end of line 17, and only scratches at the beginning of line 18. In the third syllable of *adamasā* a short *a* is more probable than *mā*.

⁷¹ The last sign of this word and the next two show the abnormal form, which probably stands for *spi*.

⁷² No letters seem to have been lost between *me* and *savatā*.

⁷³ At least one syllable, probably *cha*, has been lost after *savatā*.

⁷⁴ *Hakam*, not *sakam*, is the reading of the new impression.

Mansehra.

achayike aropita hoti[28] taye athraye vivade nijhat
va samta parisbaye a[nam]taliyena paṭiveditaviye
me savratia savra kala[.] Eva[m] anapita maya[.]
Nasti hi me toshe u[ṭhanasi] athrasamtiranye
cha[29] Kaṭaviyamate hi me savralokahite[.]
Tasa chu [puna] eshe mule uṭhane athrasatirana cha[.]
Nasti hi kramatara savralokahitena[.] Yam cha
[ki]chi para[kia]mami aham [;] kiti [?] bhuta-
nam [30] ananyam yeham ia cha sba sukhayami
paratra cha spagram⁸¹ aradheta ti[.] Se etaye athraye
iyam dhramadipi likhita [:] chirahitikan hotu tatham
cha me putra [nata]re para[k]ramante⁶⁰
savra-[31] lokahitaye[.] Dukare chu kho anatra
agrena parakramena[.]

Girnār.

Devanam piyo Piyadasi rajā sarvata ichhati
save pāsamḍā vaseyu[.] Save te
sayamam cha [1] bhāvasudhiram cha ichhati[.] Jano tu
uchāvachachharādo uchāvacharāgo[.] Te sarvam
va kāsanti ekadesam va kasanti[.2] Vipule⁸³ tu
pi dāne yasa nāsti sayame bhāvasudhitā va
katamūatā va dāḍhabhatitā cha⁷ niche bādham [3]

Mansehra.

Deva[na priye] Piyadasi raja savatra ichhati
savra pashāḍa vaseyu[.] Savre hi te sayama
bhāvasudhi [cha] [32] ichhamti[.] Jane chu
uchāvuchachade uchāvucharage[.] Te savram
ekadesam va pi kashati[.] Vipule pi chu
dane yasa nāsti sayame bhāvasuti
kiṭanata didhabhatita⁸⁹ cha [33] niche bādham[.]

Girnār.

Atikratnam antaram rajāno vihāra-
yātām nāyasu[.] Eta magayvā añāni
cha etārisani[1]⁹¹ abhīramakāni abumsu[.] So

Kālsī.

mahāmātehi[18] atiyāyike[ā. pitam]hoti tāyēṭhāye
vivāde nijhati-vā⁷⁵ samtam palisāye anamtaliyenā
paṭi . . . viye me savatā savam kalam hevam
ānapayite mamayā[.] Nathi-hi-me dose-va uṭhāna-ā
aṭhasamtilanāye]-chā[.] Kaṭ[a]viyamute⁷⁶-hi-me
savlokahite[.] [Tasā-punā⁷⁷ es[e]-mule uṭhāne[19]
aṭhasamtilanā-]-chā[.] Nathi-hi kamatalā sava-
[loka]hitenā[.] Yam-cha-kichi palakamāmi hakam
[;] kiti [?] bhutanam [a]nanyam yeham hida-cha-
kāni sukhāyāmi palata-chā⁷⁸ svagam ālādhayitu⁷⁹[.]
Se-etāyēṭhāye iyam dhamalipi lekhitā[.] Chila-
ṭhitikyā hotu tathā cha me putadāle palakamātu
savlokahitā[ye][.20] Dukale-ch[a]⁸¹ iyam anata
agenā palakameuā[.]

EDICT VII.

Shāhbāzgarhī.

Devanam priyo Priyāsi⁸² raja savatra ichhati
savre [1] prashamḍa vaseyu[.] Savre hi te
sayama bhāvasudhi cha ichhamti[.2] Jano chu
uchāvuchachharādo uchāvucharago[.] Te savram
va ekadesam va [3] pi kashanti[.] Vipule
pi chu dane yasa nāsti sayama bhava-[4]śudhi
kiṭanata didhabhatita niche padham [5]

Kālsī.

Devanam-piye Piyadasi rajā [sa]vatā [i]chhati[.]
sav[a pā]samḍa vas[e]vu[.]⁸⁴ Save-hi-te sayamam
bhāvasudhi-chā⁸⁵ ichhamti[.] Jane-chu
uchāvuchachharāde⁸⁶ uchāvuchalāge[.] Te-savam
ekadesam-pi kashanti[.] Vipule-pi-chu
dān[am]⁸⁷ asā nathi [21] sayame bhāvasudhi[i]
kiṭanātā⁸⁸ didhabhatitā-chā niche-bādham[.]

EDICT VIII.

Shāhbāzgarhī.

Atikratnam⁹⁰ antaram devanam priya vihara-
yatra nama nikramishu[.] Atra mrugaya añāni
cha [h]edisani a[bhi]ramani abhavasū⁹² [.] So

⁷⁵ *Nijhati*, not *nikati*, is the distinct reading of the reverse of the impression.

⁷⁶ The absence of the Anusvāra and the reading *imute* are certain from the reverse of the impression.

⁷⁷ *Tasā* is more probable than *tasa*.

⁷⁸ *Palata*, not *palatā*, is distinct.

⁷⁹ Read *ālādhayantu*.

⁸⁰ Read *parakramantu*.

⁸¹ Possibly *chu*.

⁸² The initial *sa* is again abnormal and the sign must be read *spa*.

⁸³ Read *Priyadasi*.

⁸⁴ The apparent second *u*-stroke which makes the word look like *vipule* is, to judge from the impression, an accidental scratch.

⁸⁵ The short final of [pā]samḍa seems certain, as there is

no stroke or abrasion to the right of the *ḍa*.

⁸⁵ *Chā*, not *cha*, is distinct.

⁸⁶ The impression shows everywhere distinctly *uchāvucha*, not *uchāvacha*.

⁸⁷ *Dānam* is, according to the reverse of the impression, more probable than *dāne*.

⁸⁸ According to the impression the reading is *kiṭanātā*, for which *kiṭanātā* must be read.

⁸⁹ One of the *ra*-strokes in *driḍhra*^o is superfluous, and ought to be removed. The form was probably *diḍhra*^o, i.e. *driḍha*.

⁹⁰ This stands for *atikratnam* just like *savra* for *sarva*.

⁹¹ Read *etārisāni*.

⁹² The second vowel is not quite distinct, and the reading *abhavasū* is perhaps possible.

Girnar.

devānam piyo Piyadasi rājā dasavasābhisito. saṁto ayāya saṁbodhim⁹⁴ [.2] Tenesā dhammayātā[.] Etayam⁹⁵ hoti bāmaṇasamaṇānam dasane cha dāne cha thairānam dasane cha [3] hiraṇṇapaṭivīdhāno cha jānapadasa cha jānasa⁹⁸ dasanam dhammānusasī cha dhama-paripucchā cha [4.] Tatopayā esā bhuya rati bhavati devānam piyasa Priyadasino rāṇo bhāge amṇe [5.]

Mansehra.

Atikratam amtaram devana priya viharayatra nama nikramishu[.] I[ha]³ mrigaviya añani cha edisani abhiramani husu[.] Se devana priye Priyadrasī [34] raja⁰ dasavashabhisite samtam nikrami sambodhi[.] Tenad[am]⁷ dhramayadra[.] Atra iya hoti [:] sramanabramanana draśane dane cha vadhrana draśane [cha] hiraṇṇapaṭivīdhāne¹¹ cha [35] janapadasa janasa draśane dhramanusasī cha dhramapari-pucchā cha[.] Tatopaya eshe bhuye rati ho[t]i devana Priyasa Priyadrasīsa [36] rajine bhag[e]¹⁴ ane [37]

Girnar.

Devānam piyo Piyadasi rājā evam āha [:] asti jano uchāvacham maṅgalam karote ābādhesu vā [1] āvāvavāvesu vā putralābhesu vā pravāsammhi vā [.] Etamhi cha añamhi cha jano uchāvacham maṅgalam karote [.2] Eta tu mahidāyo bahukam cha bahavidham cha chhudam cha niratham cha maṅgalam karote[.] Ta katayvameva tu maṅgalam[.] Apaphalam tu kho [3] etaritam¹³ maṅgalam[.] Ayam tu mahāphale maṅgale ya dhammamamāngale[.] Tata dāsabbatakamhi samya-pratipatī gurūnam apachiti s[ā]dhu [4] pānesu sayamo sādhu bamaṇasamaṇānam sādhu dānam[.] Eta cha añā cha etāritam dhammamamāngalam nama [.]

⁹³ The *dra* looks very much like *dam*.

⁹⁴ The impression makes the second Anusvāra very probable.

⁹⁵ *Etayam* stands for *Eta iyam*. According to the analogy *yename* for *yena ime*, etc.;—see E. Müller: *Simplified Pali Grammar*, p. 60.

⁹⁶ The Anusvāra is doubtful.

⁹⁷ Possibly *tenadra* to be read.

⁹⁸ Read *janasa*.

⁹⁹ The *dra* looks very much like *dam*.

¹ Possibly *eshe* to be read.

² The upper part of the *i*-stroke is very faint.

³ Possibly *ia* is to be read.

⁴ *Chā*, not *cha*, is the reading of the impression.

⁵ The impression shows no Anusvāra.

⁶ This looks like *rajam*.

Shāhbāzgarhē.

devanam priyo Priyadrasī⁹³ raja dasavashabhisito satonikramisabodhi[m]⁹⁰ [.] Tenam d[a]⁹⁷ dhramayatra[.] Atra iyam hoti [:] sramanabramanānam draśane danam vu[dha]nam draśane⁹⁹ [h]i [ra]ṇa paṭivīdhā[ne] cha [jana]padasa janasa draśanam dhramanusasī dhramapa[ri]pucchā cha[.] Tatopayam esh[a]¹ bhuye rati hoti devanam priyasa Priyadrasīsa rāṇo bhag[i² a]mṇi [17.]

Kālsī.

Atikratam amtaram devanam-piyā vihālayātam. nāma nikhamisu[.] Hidā migaviyā amṇāni-chā⁴ beḍisān[i] abhilāmān[i] husu⁵[.] Devānam-piye Piyadasi lājā dasavasābhisite samtam⁸ nikami[th]ā⁹ sambodhi [.22] Tenatā dhammayātā[.] [He]tā iyam hoti samana-bambhanānam dasane-chā dāne-cha vudhānam dasane-cha hiraṇṇapaṭivīdhāne-chā jānapadasā janasā¹⁰ dasane dhammanusathi-chā¹² dhama-palipucchā-cha¹³[.] Tatopayā ese bhuye lāti hoti devānam-piyasā Piyadasisā lājine bhāge amṇe [.23]

EDICT IX.

Shāhbāzgarhē.

Devanam priyo Priyadrasī raya evam āha ti [:] jano uchavucham maṅgalam karoti abadhe avāhe vivahe pajupadane pravase[.] Etaye añaye [cha] edisiy¹⁶. ja[n]o [ba]¹⁶ maṅgalam karoti[.] Atra tu striyaka bahu cha bahavidham cha putika[m] cha nirathriyam cha maṅgalam ka[rotne]¹⁷[.] So kaṭavo [cha kh]o maṅgala[.] Apaphalam tu kho etam[.] Imar[.] [tu] kho mahaphala ye mamāngala[m]¹⁹ [18] [A]tra ima [:] dasabhatakasa sammapratipati garuna apachiti pranānam samyama sramanabramanana dana[.] Etam añam cha dhramamamāngalam nama[.]

⁷ Possibly *tenadra* is to be read.

⁸ The obverse of the impression seems to give *sate*, but the reverse shows *samtam* to be the right reading.

⁹ Possibly *nikhamithā* to be read.

¹⁰ The impression shows no *cha* after *janasā*, only superficial scratches.

¹¹ Read *hiraṇṇapaṭivīdhane*.

¹² Read *dhammanusathi*.

¹³ There is no Anusvāra in *dhama-palipucchā*.

¹⁴ Possibly the reading may have been *bhagi*.

¹⁵ Read *edisiye*.

¹⁶ Read *bahu*; only the lower half of the first letter has been preserved; the second has been omitted.

¹⁷ *Karotne* stands for *karonte*.

¹⁸ For *etāritam*.

¹⁹ Read *dhramamamāngalam*.

Girnār.

Ta vatayvaṃ pitā va [5] putena vā bhātrā vā svāmikena vā[:] idamśādhuidam katayvaṃ maṅgalam āva tasa aṭhasa niṣṭhānāya[.] Asti cha pi vutaṃ [:6] Sādhu

danam²¹ iti[.] Na tu etārisam asti dānam va anagaho²² va yārisam dhammadānam va dhammānugaho va[.] Ta tu kho mitrena va suhadayena vā [7] nātikena²³ va sahāyana²⁴ va ovādītayvaṃ tambitamhi pakarane[:] idam kacham idam sādha²⁵ iti iminā sakam²⁶ [8] svagam ārādhetu iti[.] Ki cha iminā katayvataram yathā svagāiadhī[.9]

Mansehra.

Devana priye Priyadraśi raja evam aha [:] jane uchavucha[m²⁷ ma]gala[m²⁷] karoti [1] abadh[a]si avahasi vivahasi prajopadaye pravasasi²⁸ [.] Etaye añaye cha [edi]śa[ye²⁹ ja]ne [2] bahu maṅgalam ka]roti[.] A[tra] tu balika janika bahu cha bahuvīdh[a]³⁰ cha khud[a]³¹ cha nirathriya cha magala[m²⁷] karoti[.] Se ka . vi . cha kho [3] [ma]gale[.] Apaphale chu kho e[she][.] Iyam chu kho mahāphale y[e] dhramamagale[.] Atra iyam [:] dasabhaṭakasi samyapaṭipati guru[na] apa]chiti [4] praṇana sa[ya]mē śramaṇabramāna [dane][.] Esha aṇe cha ediśe dhramamagale nama[.] Se vataviy[e]pit[na]na³² pi putrena pi bhatuna pi spamikena . [5] mitrasamstute[na] a[va] paṭivesiyena pi [:] iyam sadhu iy[am]³³ kaṭaviye magale ava tasa aṭhasa nivu[ṭ]iya[.]

Shāhbāzgarhī.

So vatavo pituna pi putrena pi bhratuna pi [spa]mikena³⁴ pi mi[tra]samstutena ava prati-veśiyena[:] imam sadhu imam kaṭavo [mam]galam yava tasa aṭhasa nivuṭiya[.] Nivuṭaspi³⁵ va pana [19] imam ke[sha] [?] Ye hi-et[ra]ke³⁶ magale sa[m]śayike tam[.] Siya vo tam aṭham niv[a]ṭey[a]³⁷ ti[.] siya pana ialokach[e]³⁸ vo tithe [.] Iya³⁹ puna dhramamagalām akalikam[.] Yadi p[un]a⁴⁰ tam aṭham na nivāṭe [h]ia⁴¹ [.] [a]tha paratra anantam puṇam prasavati[.] Hamche p[un]a⁴² [a]tham nivāṭe ti tato ubhayasa ladham bhōti ihachaso aṭho paratra cha anantam puṇam prasavati tena dhramamagalena⁴³ [.20]

Kālsī.

Devānam-piye Piyadasi lājā āhā [:] jane uchāvucham³⁹ maṅgalam [ka]leti [.] Ābādhasi avāhasi vivāhasi pajopadāye⁴⁰ pavāsasi etāye anānye-chā edisāye jane bahu magalam kaleti[.] Heta-chu abakajani[yo]⁴¹ bahu-chā bahuvīdhām-chā khudā⁴²-chā nilathiyām-chā⁴³ magalam kalamti⁴⁴ [.24] Se-kaṭavi-cheva-kho⁴⁵ maṅgale[.] Apaphale-vu-kho es[e] Iyam chu-kho mahāphale ye-dhammagale[.] He[tā]⁴⁶ iyam dāsubhaṭakasi samyapaṭipāti-gulunā⁴⁷ apachiti pā . ānam sayame samanabambhānānam dāne[.] Ese anve-chā heḍise tam-dhammagale-nāmā⁴⁸ [.] Se-vataviye pitinā-pi putena-pi⁴⁹ bhātinā-pi svāmiken[ā]-pi mitasamthutenā āva-paṭivesiyenā-pi [:25] iyam sādhu iyam kaṭaviye [ma]gale āva-tasā aṭhasā nivuṭiyā⁵⁰ [.]

²⁰ The first letter, which is badly damaged, seems to have been one of the abnormal signs, occurring Ed. VI in *orodhanaspi* and so forth, and is probably meant for *spa*.

²¹ The last sign is the same as in *orodhanaspi* and so forth,

²² Read *dānam*.

²³ Probably a mistake for *anugaho*.

²⁴ The *ra*-stroke is not quite certain.

²⁵ The second and fourth vowels are not quite distinct, and one might possibly read *nivūṭeyeti*.

²⁶ The last vowel is not quite certain.

²⁷ The two signs of this word stand the one above the other.

²⁸ Read *nātikena*.

²⁹ Read *sahāyena*.

³⁰ Possibly *pana* to be read.

³¹ Possibly *ia* to be read.

³² Read *sādhu*.

³³ The Anusvāra of *sakam* is at least very probable.

³⁴ Possibly *pana* to be read.

³⁵ Read *dhramamagalena*.

³⁶ The Anusvāra is uncertain.

³⁷ The Anusvāra is uncertain.

³⁸ Thus distinct in B, instead of *pravasasi*.

³⁹ The *vu* in the third syllable is distinct.

⁴⁰ The lower stroke is nearly straight and *pajopadāne* a possible reading, but see the Mansehra version.

⁴¹ The first and last syllables of *edisāye* are very indistinct.

⁴² This is the reading of the reverse, distinct except in the last syllable.

⁴³ *Khudā*, not *khudam*, is the reading of the impression.

⁴⁴ Read *nilathiyā* or *nyam*.

⁴⁵ Possibly *bahuvīdhe* to be read.

⁴⁶ Possibly *khude* to be read.

⁴⁷ The Anusvāra is uncertain.

⁴⁸ *Kalamti*, not *kaleti*, is distinct.

⁴⁹ Read *kaṭaviye*.

⁵⁰ The existence of this word is certain, the quantity of the last syllable doubtful.

⁵¹ *Gulunā* not *nam*, is the reading of the impression.

⁵² *Nāmā*, not *nāma*, is the reading of the impression.

⁵³ *Putena*, not *putenā*, is the reading of the impression.

⁵⁴ Possibly *pitina* to be read.

⁵⁵ The *ya* has besides the Anusvāra an apparent *e*-stroke, which must be accidental.

⁵⁶ The third syllable of *nivūṭiyā* is superficially damaged. The reverse leaves no doubt regarding the reading.

Fragment of an Ashoka edict with several lines of Brahmi script. The fragment is dark and irregularly shaped.

X

2

4

XI

2

4

XII

Fragment of an Ashoka edict with several lines of Brahmi script. The fragment is dark and irregularly shaped.

3

6

Fragment of an Ashoka edict with a few lines of Brahmi script.

XIV

A large, rectangular fragment of an Ashoka edict with many lines of Brahmi script. The fragment is dark and irregularly shaped.

Mansehra.

Nivutasi va puna ima k[e]sh[a]miti [?] E hi
[a]trake⁵⁸ ma . . [6] śaśayike⁵⁹ se[.] [Si]ya
[va] ta[m] athraṃ nivāṭeya[,] siya pana no
i[ha]ch[a]loki[cha]⁶⁰ vase[.] Iyaṃ puna dhrama-
magal[e] akalike[.] Hache pi taṃ athraṃ na
nivāṭ[e] ti [hida] [a . paratra . . . [7]
an[am]taṃ puṇaṃ⁶¹ prasavati[.] Hache [puna
taṃ a].ra nivāṭe ti hida tato ubbayasa [va
la]dhe [ho]ti hida cha se athre paratra cha
ana[m]ta[m]⁷⁰ punaṃ prasa[va]ti tena
dhramagalena⁷¹[.8]

Kālsī.

Imaṃ ka[tha]m-iti [?] E-h
ivale⁵⁷ magale saṃsayikye-se [ho]ti⁶⁰[.]
Siyā-va-taṃ aṭhaṃ⁶¹ nivāṭeyā siyā-punā-no
hidālokike-cha-vase[.] Iyaṃ-punā dharmamagale
akālikye[.] Haṃche-pi taṃ-athraṃ no-niṭe-ti
hida aṭhaṃ⁶² palata anantaṃ-punā pavasati⁶⁵[.]
Haṃche-punā-taṃ aṭhaṃ nivāṭe-ti hida⁶⁶ tato⁶⁷
ubhaye⁶⁸[.26] [la]dhe hoti hida-chā⁶⁹ se-aṭhe
palatā-chā anantaṃ-puṇaṃ pasavati
teuā dharmamagalena[.]

EDICT X.

Girnar.

Devānaṃ priyo Priyadasi rājā⁷² yaso va kīti va na
mahāthāvahā maṇṇate añata tadātpano dighāya cha

me jano [1] dharmasusrusā⁷³ susrusatām dharmā-
vutaṃ cha anuvidhiyatām[.] Etakāya devānaṃ piyo
Piyadasi rājā yaso va kīti va ichhati[.2]
Yaṃ tu kiṃchi parākamate devānaṃ Priya-
dasi⁷⁴ rājā ta savāṃ parātrikāya[;] kiṃti [?]
sakale apparisrave asa[.] Esa tu parisrave ya
apuṇaṃ⁷⁵[.3] Dukaraṃ tu kho etaṃ chhudakena
va janena usaṭena va añatra agena parākamena⁷⁶
savāṃ parichajitpā[.] Eta tu kho usatena
dukaraṃ [4]

Mansehra.

. . . [8] priye Pri . draśi raja yaso va kiṭi va
n[a] mahathravaham maṇati anatra yaṃ pi ya[śo
va] kiṭi va ichhati tadattaye⁷⁷ ayatiy[a]⁷⁸ cha jane
dhramasusrusha su . [sha]tu me ti

Shāhbāzgarhī.

Devana priye Priydraśi raya yaso va kiṭri va no
mahāṭhavaha maṇati añatra yo pi
yaśo kiṭri va ichhati tadattaye⁷² ayatiya cha [jan]e
dhramasusrusha⁷³ susrushatu me ti dharmamavu-
taṃ cha anuvidhiyatām[.] Etakāya devānaṃ priye
Priydraśi raya yaso va kiṭri va [21] [ichha]ti[.]
Yaṃ tu kiṃchi parakramati devānaṃ priyo Priya-
draśi raya taṃ savāṃ parātrikāya va [;] kiṭi [?]
śa[kale]⁷⁴ aparisrave siya ti[.] Eshe tu parisrave
yaṃ apuṇaṃ[.] Dukaraṃ t[u] kho eshe khudra-
kena vagrena usaṭena va añatra agrena parakramena
savāṃ paritijitu[.] Etaṃ chu usaṭe⁷⁵
. . . . [22].

Kālsī

Devānaṃ-piye Piyadashā⁸¹ lājā yasho-vā kīti-va
no-mahathāvā⁸² maṇati anataṃ yaṃ-pi yaso
vā kīti-vā ichhati tadatvāye ayatiye-chā jane
dharmasusrushā susushātu-me-ti⁸³

⁵⁷ This may be read *ichale*.

⁵⁸ Possibly *etrake* or *etake* according to B., which also shows the *ma*.

⁵⁹ This is plain in B.

⁶⁰ The existence of this word, which is not found in the closely corresponding Mansehra version, is very doubtful.

⁶¹ The lingual of *aṭhaṃ* is plain in the impression both here and in the next sentences.

⁶² This may also be read *ihache loki cha* or *ihachalokike*.

⁶³ Read *nivāṭe-ti* and *atha*.

⁶⁴ Thus according to B.

⁶⁵ Read *pasavati*, as suggested by M. Senart.

⁶⁶ *Hida*, not *hidā*, is the distinct reading of the impression.

⁶⁷ *Tato*, not *tatā*, is the reading of the impression, though the *e*-stroke is short (compare Mansehra and Shāhbāzgarhī.)

⁶⁸ *Ubhaye* is distinct on the reverse, but the following omitted syllable is very doubtful. It looks most like an original *nam* or *nāri*. I would conjecture *ubhayesaṃ* in accordance with the Mansehra and Shāhbāzgarhī versions.

⁶⁹ *Hida*, not *hidā* is the reading of the impression.

⁷⁰ The two Anusvāras are probable, but not certain.

⁷¹ Read *dhramamagalena*.

⁷² The syllable *de* has been inserted between *si* and *rā* and the syllable *rā* between *rā* and *jā*.

⁷³ The apparent Anusvāra after *sru* is too irregular in shape to be read. It is probably due to a flaw in the rock.

⁷⁴ Regarding the sign see the remarks to the German edition. It is, of course, possible to read *tadatmaye* or *tadatrāye*.

⁷⁵ Read *dhramasusrusha*.

⁷⁶ Restore *priyo* before Priyadasi.

⁷⁷ The Anusvāra is faintly visible on the impression.

⁷⁸ The *ka* has been added as a correction.

⁷⁹ Possibly *parākramena* to be read, as the top of the *ka* is slightly bent towards the right.

⁸⁰ The conclusion of the edict is missing and seems not to have been incised.

⁸¹ Read *Piyadaski*.

⁸² Possibly *mahathārahā* to be restored.

⁸³ It is, of course, possible to read *tadatmaye* or *tadatrāye*.

⁸⁴ Possibly *ayatiye* is to be read.

⁸⁵ A Vedic imperative.

Mansehra.

. . [9] [tam] a[nu]vidhiyatu ti[.] Etakaye devana priye Priyadra[śi] raja yaśo va kiṭi va ichhati[.] [E tu] kichi parakrama . i devana priye Priya[dra]śi [raja tam]savram para[taikaye va] [;] [kiṭi] [?] . . . [10][a]papisave siya ti ti⁹¹[.] Eshē tu parisave e[apu]ṇā[m] [.] Dukaram̄ chu [kho] eshe khudrakena va vagre[na usa]ṭena va a[ṇā]tra a[gre]na parakramena savram̄ pariti . tu[.] E. [tu kho] usatena va duka[ra][.]

Girnār.

Devānam̄ priyo Piyadasi rājā evam̄ āha [:] nāsti etārisam̄ dānam̄ yārisam̄ dharmmadānam̄ dharmmasam̄stavo vā dharmmasam̄vibhāgo va dharmmasam̄badho va [.] Tata idam̄ bhavati dāsabhatakam̄hi samyapratipatī mātari pitari sādhu susrusā mitasastutañātikānam̄ bāmbhānasamanānam̄ sādhu dānam̄ [2] prāṇanam̄ anāram̄bho sādhu[.] Eta vatayvam̄ pitā va putrena va bhātā va mitasastutañātikena va āva paṭivesiyehi [:] idam̄ sādhu idam̄ katayvam̄[.] So tathā⁹⁷ karu ilo'kachasa āradho hoti parata cha anantam̄⁹⁸ puṇnam̄ bhavati tena dharmmadānena[4]

Mansehra.

. . . [pri]ye Priyadraśi raja evam̄ āha [:] nāsti . diśe dane adīśe dhramadaue dhramasa . ve [dha]masa[m]vibhage⁶ dhrama . . dhe [I.] Tatra eshe [:] dasa[bha]ṭa . sa sa[mya]sampaṭipati⁶ matapitushu . . . [12] sam̄stutañātikana śramanabramāṇana dane praṇana anarāmbhe[.] Eshē vataviye pituna pi putrena pi bhatuna pi spami . . pi mitrasam̄stutena ava paṭivesiyena . [13] iyam̄ sadhu iyam̄ krataviye [.] Se ta[tha] karantam̄ hida . ka cha¹⁰ aradhe . i . ratra cha a . tam̄ puṇam̄ prasavati . . [dha]madanena [14]

Kālsī.

dharmmavataṁ-vā anuvidhiyatu-ti[.] Etakāye devānam̄ piye Piyadasi[27] lājā yasho-vā⁸⁶ kiti-vā ichha⁸⁷[.] Am̄-chā-kiobhi-lakamati⁸⁸ devānam̄-piye Piyadashi⁸⁹ lajā⁹⁰ ta shavam̄ pālatikyāye-vā [;] kiti [?] Sakale apapalāshave shiyā-ti-ti⁹¹[.] Eshē-chu-palisave⁹² e-apuṇne[.] Dukale-chu-kho eshe khudakena-vā vāgena ushṭena-vā⁹³ anat[a]⁹⁴ agenā palakamenā shavam̄ palitiditu[.] He[ta]-chu-kho [28] 'ushatena-vā dukale[.]

EDICT XI.

Shāhbāzgurhī.

Devanam̄ priyo Priyadraśi raya evam̄ āha ti [:] nāsti edisam̄ danam̄ yadisam̄ dhramadanam̄ dhramasam̄stave dhramasam̄vibhago [dha]masam̄badho[.] Tatra etam̄ [:] dasabhatakam̄hi sammapratipati matapitushu susrusa mitrasam̄stutañātikānam̄ śramanabramāṇanam̄ [23] danam̄ praṇanam̄ anarāmbho [.] Etam̄ vatavo pituna⁹⁵ pi putrena pi bhatuna pi [sa]mikenā pi mitrasam̄stutena ava prativeśiyena [:] [i]mam̄ sadhu imam̄ kaṭavo [.] So tatha karantam̄ ialoka[m]⁹⁹ cha aradheti paratra cha anam̄ puṇam̄ prasavati [24] [te]na dhramadanena [.25]

Kālsī.

Devānam̄-piye Piyadashi lājā hevam̄ hā¹ [:] nāthi hedīśe dāne [ā]disham̄² dharmmadāne | dharmmasham̄vibhage³ | dharmmasham̄badhe⁴ | [.] Tat[a] eshe [:] [dāshabhatakashi | shamyāpaṭipati mātāpitishu | shushushā | mitasham̄thutanā [ti]kyānam̄ samanabam̄bhanānam̄ dāne [29] pāṇanam̄ anāram̄bhe [.] Eshē vataviye pitinā-pi pute-pi⁷ bhātinā-pi [sh]avāmikyena-pi⁸ mitasam̄thutanā⁹ avā paṭivesiyenā [:] iyam̄ sādhu iyam̄ kataviye [.] Śe tathā karam̄ta hidalokikye cha kam̄ āladhe hoti palata-cha ananta¹¹ puṇnā pasavati tenā dharmmadānenā [.]

⁸⁶ *Yasho*, not *yaso*, is the reading of the impression.

⁸⁷ Read *ichhati*.

⁸⁸ Read *palakamati*.

⁸⁹ *Piyadashi*, not *si*, is the reading of the impression.

⁹⁰ Read *lājā*.

⁹¹ *Siya ti ti* is also the reading of the Kālsī version. It stands for *itī'i*, which occasionally occurs also in Sanskrit.

⁹² Read *apapalishave*; *shiyā*, not *siyā*, is the reading.

⁹³ *Eshē*, not *ese*, is the reading of the impression here and in the next sentence.

⁹⁴ The *u*-stroke is distinct.

⁹⁵ A short final is more probable than a long one.

⁹⁶ This looks like *pitūna*, with two *u*-strokes.

⁹⁷ The two apparent *ā*-strokes after *ta* are due to fissures in the rock.

⁹⁸ Probably *anantam̄*.

⁹⁹ This may possibly be *hialoka*.

¹ Read *āhā*.

² Possibly *adisham̄* to be read.

³ *Dharmmasham̄vibhage*, not *vibhāge*, is the distinct reading.

⁴ The impression shows no Anusvāra in *badhe*.

⁵ The Anusvāra is uncertain.

⁶ Possibly *samma*^o is to be read.

⁷ Read *putenā-pi*.

⁸ Read *shuvāmikyenā*.

⁹ Read *mitasam̄thutanā*; the *ta* stands below the line.

There is no *pi* after this word.

¹⁰ Possibly a sign (*ku*?) may have stood between *cha* and *aradhe*.

¹¹ Possibly *anata* to be read

Ea XIII
contd

3

6

9

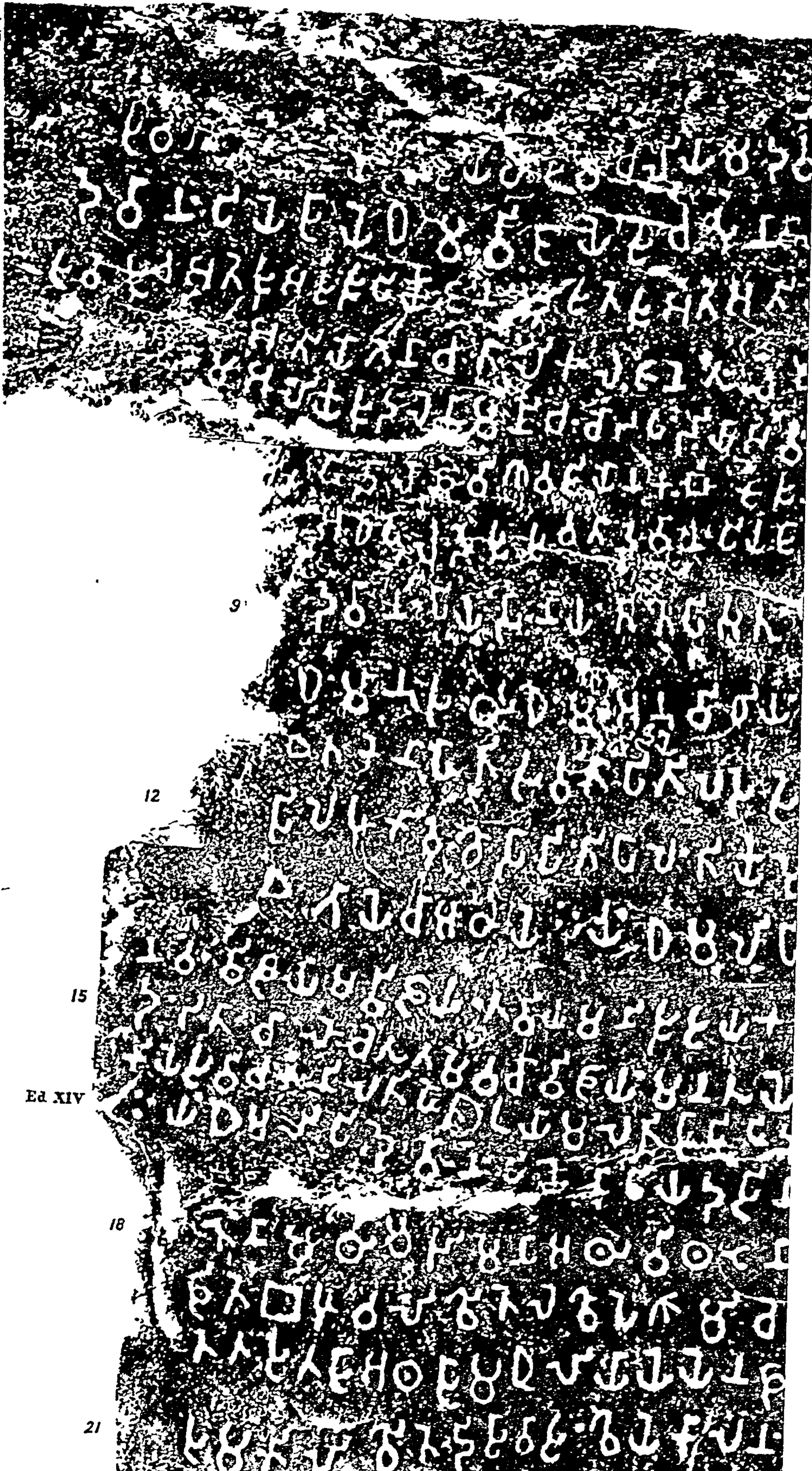
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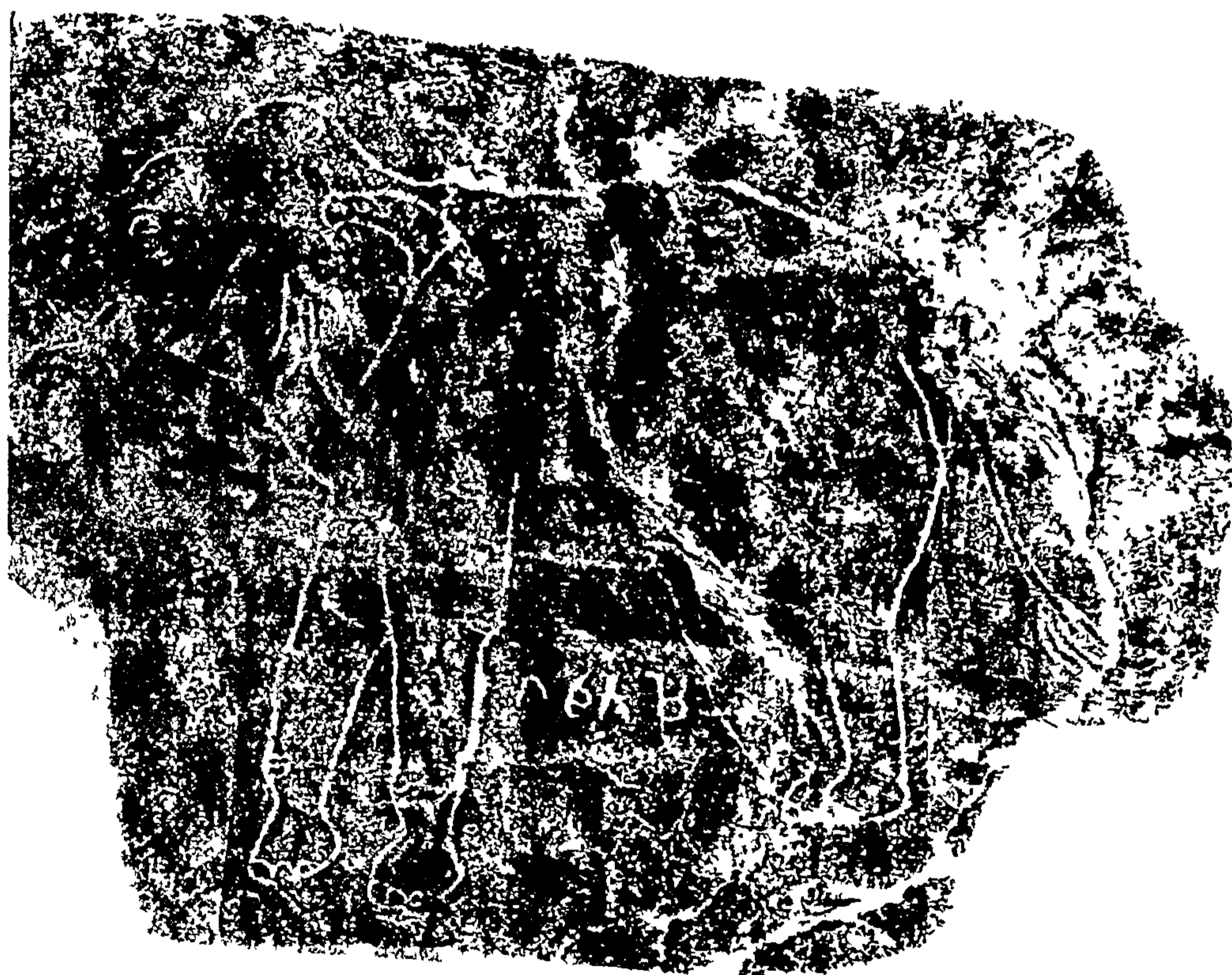
Ea XIV

18

21



ĀṢI AŚOKA INŚCRIPTION,—(IV) ON EAST END OF THE STONE.



EDICT XII.

Girnār.

Devānam piye Piyadasi rājā savapāsāmdāni
cha¹¹ pavajitāni¹² cha gharastāni¹³ cha pūjayati
dānena cha vividhāya cha pūjāya pūjayati ne [.1]
Na tu tathā dānam va pūjā va devānam piyo
maññate yathā kiti[?] sāravadhī asa savapāsā-
mdānam [.] Sāravadhī¹⁵ tu bahavidhā [.2] Tasa tasa¹⁶
tu idam mūlam ya vachigutī [;] kinti [?] ātpa-
pāsāmdapūjā va parapāsāmdagarahā¹⁷ va no bhava
apakaraṇamhi lahukā va asa [3] tamhi tamhi
prakaraṇe[.] Pūjetayā¹⁹ tu eva parapāsāmdā tena
tana²⁰ prakaraṇena [.] Evaṃ karuṃ ātpapāsāmdam
cha vadhayati parapāsāmdasa cha
upakaroti [.4] Tadamñathā karoto ātpapāsāmdam
cha chhaṇati parapāsāmdasa cha pi apakaroti[.]
Yo hi kochi ātpapāsāmdam pūjayati parapāsāmdam
vā garahati [5] savam ātpapāsāmdabhatiyā [;]
kinti [?] ātpapāsāmdam dipayema iti so cha
puna tatha karāto²² ātpapāsāmdam
bāḍhataram upahanāti [.] Ta samavāyo
eva sādhu [; 6] kinti [?] amñamamñasa dhammam
sruṇāru cha sususera cha [.] Evaṃ hi devānam
piyasa ichhā [;] kinti²⁴ [?] savapāsāmdā bahusrutā
cha asu kalāṇāgamā cha asu [.7] Ye cha tatra
tate²⁵ prasāmnā tehi vatayvam [·] devānam piyo
no tathā dānam va pūjā va maññate yathā kinti[?]
sāravadhī asa sarvapāsāmdānam bahukā²⁶
cha[.] Etāya [8] athā vyāpatā dhammamahāmātā
cha ithījhakhamahāmātā cha vachabhūmikā cha añe
cha²⁷ nikāyā[.] Ayam²⁸ cha etasa phala ya ātpapāsā-
mdavadhī cha hoti dhammasa cha dipanā[9]

Mansehra.

Devana priye Priyadraśi raja savra prasha-
dani pravrajitani gahathani cha pujeti danena
vividhay[e]²⁵ cha pujaya[.] No [chu] tatha
dana va puja va[1] devanam priye mañati
atha kiti [?] salavadhi siya savrapashadana ti[.]

¹¹ Dele cha.

¹² Possibly *pravajitāni* to be read.

¹³ Possibly *gharistāni* to be read.

¹⁴ *Pravrajita*, first read by M. Senart, stands according to a direct photograph above the line, just before *grahaṭhani*.

¹⁵ The apparent *ā*-stroke after *ra* is probably an accidental scratch or a *serif*.

¹⁶ The first *ta* and the second *sa* of *tasa tasa* have been obliterated, as the sense requires.

¹⁷ The syllable *saṃ* has been added as a correction.

¹⁸ Read °*garaha*.

¹⁹ Probably a mistake for *pujetayā*.

²⁰ Read *tena tena*.

²¹ Dr. Burgess' new *facsimile* shows more distinctly than the older materials this reading. My former reading *prakara-*

Shāhbāzgarhi.

Devanam priyo Priyadraśi raya savra prashamḍani
pravrajita¹⁴ graha[ṭha]ni cha pujeti
danena vividhaye cha pujaye[.]
No chu tatha dana[m] va puja va [1] devanam priyo
mañati yatha kiti[?] salavadhi siya savraprasham-
dana[m][.] Salav[a]dhi tu bahavidha[.] Tasa
tu iyo mula yam vachaguti [; 2] kiti[?] ata-
prashamḍapuja va parapashamḍagarana¹⁸ va no
siya aprakaranasi [;] lahuka va siya tasi tasi
prakara[ṇ]e[.] Pujetaviya va chu paraprasham-
[ḍa] tena tena [a]karena²¹[.] Evaṃ kara[m]taṃ
[a]taprashamḍam vadheti paraprashamḍasa pi cha
upakaroti[.] Tada añatha ka[rata] cha ataprasham-
ḍam[4] chhaṇati paraprashamḍasa cha apakaroti[.]
Yo hi k[0]chi ataprashamḍam pujeti paraprash[ḍa]
garahati savre ataprashadabhatiya va[;]
kiti [? 5] ataprashamḍam dipayami ti[;] so cha
puna tatha karantaṃ so cha puna tatha karataṃ²²
bāḍhataram upahanti ataprashamḍam[.] So sayamc
vo sadhu[;] kiti[?] añamañasa dhramo [6]
sruṇeyu cha suśrusheyu cha ti[.] Evaṃ hi devanam
priyasa ichha[;] kiti[?] savraprashamḍa bahusruta
cha kala[ṇa]gama cha siyasu[.] Ye cha tatra
tatra[7] prasana tesham vatavo[;] Devanam priyo
na tatha danam va puja va mañati yatha kiti[?]
salavadhi siya ti savraprashadanaṃ babuka cha[.]
Etaye a . . [8] vapata [dhra]mama[ha]matra
i[stidhi]yachhamahamatra vachabhumika añe
cha nikaye[.] Imamchaetisaphalam yam ataprasha-
ḍavadhi [bhoti]. [9] dhramasa cha dipana[. 10]

Kālsi

Devānā-piye-Piyadashi [30] lājā sbavā pāsham-
ḍani²³ pavajitāni gahathāni vā pujeti-dānena-
vividhena²⁴-cha-[pūjā]ye [.] No-chu-tathā²⁵
dāne-vā pūjā-vā devānam-piye manati athā
kita²⁷ [?] Sālavadhī siyā-ti savapāsāmdānam²⁸ [.]

nena is impossible; so is M. Senart's *pakarena*.

²² Read *karoto*.

²³ Dele the repeated words.

²⁴ The syllable *ti* has been inverted as a correction.

²⁵ Possibly the reading was *tatra tatra*.

²⁶ Read *bahukā*.

²⁷ The word *cha* has been added as a correction.

²⁸ The letter *a* has been added as a correction.

²² Only the right half of the *anusvāra* is distinct.

²³ Read *pāshamḍāni*.

²⁴ Meant for *vividhāye*.

²⁵ Possibly *vividhaya* to be read.

²⁶ *Chu*, not *cha*, is the reading of the impression.

²⁷ Possibly *kiti* to be restored.

²⁸ *Nam* stands, as a correction, above the line.

Manshra.

Salavrudhi³⁰ tu bahavidha[.] Tasa chu iyam mule
am vachaguti [; 2] kiti [?] ataprashada-
puja va parapashadagaraha va no siva
apakarasi[.] lahuka va siya tasi [ta]si pakarasi[.]
Pujetaviya va chu paraprashada tena tena [3]
akarena[.] Evam karatam atmapashada³⁷ badham
vadhayati parapashadasa pi cha upakaroti[.]
Tadannatham karatam atmapashada cha chhanati
parapashadasa pi cha[4] apakaroti[.] Ye hi kechi
atmapashada pujeti parapashada va garahati[.]
savre atmapashadabhatiya va [;] kiti [?]
atmapashada dipay[a]ma⁴⁰ ti[.] . . . puna tatha
karatam [5] badhamtaram upaha[na]ti⁴¹ atma-
pashada[.] Se samavaye v[a] sadhu [;] kiti [?]
anamasa dharam sruey[u] cha susrusheyu
cha ti[.] E[v]am hi devana[m] priyasa ichha [;]
kiti[?] savrapashada bahuśruta cha [6] kayanagama
cha haveyu ti[.] E cha tatra tatra prasana
tehi vataviye [;] devana priye n[ota]tha dana[m] va
pujam va manati attha kiti [?] salavadhi siya
savrapashada[na][7] [babu]ka cha[.] Etaye athraye
vapuṣa dhramamahamatra istrij[h]achhamaha-
matra⁴⁴ vrachabhumika aṅe cha nikaya[.] Iyam
cha etisa phale [8] yam atmapashadavadhi cha bhoti
dhramasa cha dipana[.]

Kālsī.

Śalavādhi-nā bahavidhā³⁹ [.] Tasa-chu iyam-mule
[a]-vachaguti [;] kiti [?] ta atapāsamde
pujā⁴¹ palapāsamda-galabhā-va⁴² no śayā⁴³ [31]
apakalanaśi lahakā-vā⁴⁴ śiyā taśi-taśi-pakalanaśi⁴⁵
[.] Pujetaviya chu palapāśadā tena-tena
akālana⁴⁶[.] Hevam kalata atapāśadā bādham
vadhiyati palapāśada-pi-vā upakaleti[.]
Tadā-nimnathā⁴⁷ kalata atapāśada-cha chhanati
palapāśada pi-vā apakaleti[.] Ye-hi kechha
atapāśada punati⁴⁸ [32] palapāśada-vā [ga] [la] hati |
shave atapāśam[da] bhatiyā-vā [;] kiti [?]
Atapāśamda | dipayema she-cha-punā tathā |
kalamtam | bādhatale | upahanti | ata-
pāśamdashi | [.] Samavāye-va śādhu [;] kiti [?]
annamanashādhammam | shuneyu-chā | chushusheyu
chā-ti | [.] Hevam-hi devānam-piyashā-ichhā [;]
kiti[?] [33] Savapāśamda | bahushutā-chā kayānāgā
cha⁴⁹ huveyu-ti | [.] E-va-tata-tatā | pashamna | te-
[hi] vataviye [;] devānā-piye-no-tathā | dānam-vā
pujā-vā | manati | athā-ki[ti] [;] śhalavādhi śiyā
shavapāśamdatim⁴⁹ | bahukā-chā | [.] Etāyāthāye
viyāpatā dharmamahamātā | ithidhiyakhamahā-
mātā | vachabhumikyā | ane-vā-nikā [yā] [34] Iyam
cha-etishā | phale | yam atapāśamdavādhi-chā | hoti
dhamasha-chā-dipanā [.]

EDICT XIII.

Girnār.

.
.
. dbe satusahasra-
mātram tatā hatam bahutāvatakam matam[.]
Tatā pachhā adhanā⁴⁶ ladheshu Kalīngesu
tīvo dharmavāy[o] [1]
.
.
.
. vadho va maranam va apavāho va janasa[.]
Ta[m] bādham vedanamata[m] cha g[u]rumata[m]
cha devā[na]m . . [sa] [2]

Shahbāzgarhī.

A[stava]sha⁴⁵ abhisita[sa de]vana priasa Priadra-
śi[sa] raño Ka[liga vijita.] [Diyadha]matre
[pranaśatasa]hasre yetato apavudhe satusahasra-
[ma]tre tatra hate bahu[tavatake] mūṣe[.] [1]
Tato [pa]chha adhuna ladheshu [Kalīngeshu]
tīvre dhrama[pa]lanam⁴⁷ dhrama[ka]mata dhra-
manuśasti cha devana pri[ya]sa[.] So asti anuso-
chan[am] devana priyasa vijinit[u]⁴⁸ [Ka]līnga-
[ni] [2] Avijitam hi [viji]nāman[i ye]tatra
vadh[o]⁴⁹ va [ma]raṇam va apava[ho] va jana-
sa[.] Tam bādham vedaniyamata[m] gurumata[m]
cha devanam priyasa[.] Iyam pi chu⁵⁰ tato

³⁹ Read *tu* for *nā*. *Vi* stands above the line. In the next sentence *chu*, not *cha*, is the reading of the impression.

⁴⁰ Regarding the third sign of this word see the note to the German edition.

⁴¹ Thus corrected by the scribe from *ta apāsamde-vā puja*; *dele* first *ta* and change *de* to *ḍa*.

⁴² Thus corrected by the scribe from *vā tā nā anagalaḥd* *vā*.

⁴³ Read *śiyā*.

⁴⁴ Read *lahukā*.

⁴⁵ The *sa* of the first *taśi* is imperfect

⁴⁶ Read *ākālana*.

⁴⁷ It is, of course, possible to read here and in the sequel instead of *atma*^o, *atīa*^o or *atta*^o.

⁴⁸ *Dā* stands above the line.

³⁹ Read *pujēti*.

⁴⁰ Possibly *dipayema* to be read, if it may be assumed that the *e*-stroke can stand at the top of *ya*.

⁴¹ The *na* is a little indistinct and seems to be a correction as it has been put quite close to the following letter.

⁴² Read *kayānāgamā*.

⁴³ Read *shavapāśamdatim*.

⁴⁴ Possibly *istrijachhā*^o to be read; at all events the stroke denoting the aspiration is very faint and short.

⁴⁵ *Stā* is probable according to B.

⁴⁶ Read *adhundā*.

⁴⁷ The last three letters are not recognisable in B.

⁴⁸ Possibly *vijinitī* in B.

⁴⁹ Thus B. instead of *vadhē*

⁵⁰ Thus B. for *ima pi cha*.

Kālsī.

bahu oha likhite lekhāpeśāmi cheva nikyam̄ [.] Athi chā beta punāmpuna lapi-[21] tē tashā
tashā athashā madhuliyāye yena jane tathā paṭipajeyā [.] She shiyā⁹⁴ ata kichhi a-[22]samati
likhite dishā vā shāmkheye kālanam̄ vā alochayitu lipikalapalādhena vā [23]

TRANSLATION OF THE SHĀHBAZGARHĪ VERSION.¹

EDICT I.

This religious edict has been incised by order of King Priyadarśin, beloved of the gods:—No animal may be slaughtered and offered here as a burnt-sacrifice; nor shall any festive assembly be held; for King Priyadarśin, beloved of the gods, sees much evil in festive assemblies. There are, however, also some *kinds of* festive assemblies considered most excellent by King Priyadarśin, beloved of the gods.

Formerly many hundred thousand animals were slaughtered daily in the kitchen of King Priyadarśin, beloved of the gods, in order to *prepare* curries. Now, when this religious edict is incised, only three animals are slain *daily*, two (2) peacocks *and* one (1) deer; the deer, however, not even regularly. But in future even these three animals will *no longer* be slaughtered.

EDICT II.

Everywhere in the empire of King Priyadarśin, beloved of the gods, as well as *among those nations and princes* that are *his* neighbours, such as the Choḍas, the Paṁḍiyas, the Satiyaputra, the Keralaputa, Tambapaṁnī, the Yona king, called Antiyoka as well as *among those* who are the vassal-kings of that Antiyoka,—everywhere King Priyadarśin, beloved of the gods, has founded two (2) *kinds of* hospitals, both hospitals for men and hospitals for animals. Everywhere where herbs wholesome for men and wholesome for animals are not found, they have been imported and sown by *the king's* order. And wells have been dug by his order for the enjoyment of men and beasts.²

EDICT III.

King Priyadarśin, beloved of the gods, speaks thus:—*When I had been* anointed twelve years [this *following* order was given by me]:—“Everywhere in my empire both *my* loyal Rajukas⁴ and vassals shall go forth on a tour every five years,—the reason of this

⁹⁴ *Shi* stands above the line.

¹ The subjoined translation of Edicts I—X, XIV differs only slightly, as the text requires, from that given, *Arch. Survey, South Ind.*, vol. I, p. 121ff. The translation of Edict XII has been taken over almost unaltered from the first volume of this Journal, p. 19f. The translation of Edict XIII is based on my German rendering in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XLIII, p. 172f. The few notes given here mostly contain matter not given in my former articles on these inscriptions.

² The Choḍas are the Cholas of Kāñchi; the Paṁḍiyas are the Pāṇḍyas of the extreme south; the Satiyaputa is probably the king of the Satvats; the Keralaputa, the king of Kerala or Malabār. Tambapaṁnī, or Tāmrapaṁnī, is Ceylon, the Yonas are the Yavanas or Greeks, and Antiyoka is Antiochos II (see below Edict XIII).

³ Two sentences had been left out, and the last has been mutilated (see the Dhauli version).

⁴ *Rajuka*, in Pali *rajjuka*, literally, “rope-holder,” means “Revenue Settlement officer;”—see the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XLVII, p. 466f.

is the preaching the sacred law—as also for other business, (saying):—Meritorious is the obedience towards mother and father [meritorious is the liberality] towards friends, acquaintances, and relatives, towards Brahmans and ascetics; [meritorious is the abstention from killing living creatures], meritorious is the abstention from reviling heterodox men. Moreover, *the teachers and ascetics of all schools will inculcate what is befitting at divine service, both according to the letter and according to the spirit.*”

EDICT IV.

A long period, many hundreds of years, have passed, *during which* the slaughter of animals, the cruel treatment of created beings, the unbecoming behaviour towards relatives *and* the unbecoming behaviour towards ascetics and Brahmans have only increased. But now, in consequence of the fulfilment of the sacred law by King Priyadarśin, beloved of the gods, the sound of drums,⁵ or rather the sound of the law, *has been heard*, while the sight of cars of the gods,⁶ elephants, and other heavenly spectacles were exhibited to the people. As has not happened formerly in many centuries, even so have grown now through the god-beloved King Priyadarśin's preaching of the law the non-destruction of animals, the good treatment of living creatures, the decorous behaviour towards relatives, the decorous behaviour towards ascetics and Brahmans, the obedience towards parents, *the obedience* towards the aged. Thus, and in many other ways, the fulfilment of the sacred law has grown, and King Priyadarśin, beloved of the gods, will make this fulfilment of the sacred law *grow still more*. Moreover, the sons, grandsons, and great-grandsons of King Priyadarśin, beloved of the gods, will make this fulfilment of the sacred law grow until the end of time, *and* will preach the sacred law, abiding by the sacred law and by virtuous conduct; for that is the best work, *viz.* the preaching of the sacred law; but the fulfilment of the sacred law is not *possible* for a man destitute of virtuous conduct. The growth of this very matter and its non-diminution are meritorious. For this purpose, *viz. that* they may cause the growth of this matter and may not permit its diminution, this *edict* has been written. This *edict* has been written by King Priyadarśin, beloved of the gods, when he had been anointed twelve years.

EDICT V.

King Priyadarśin, beloved of the gods, speaks thus:—Good *works* are difficult of performance. He who is the originator⁷ of good *works* does something difficult of performance. Now much good has been done by me. *If* then, my sons and my grandsons and those *among* my descendants who *may come* after them until the end of time, will thus follow *my example*, they will do *what is* meritorious. But he who will give up even a portion of these *virtuous acts* will commit sin, for sin is easily committed.

Now a long period has passed, *and* the *officials* called the Overseers of the Sacred Law have formerly not existed. Now, when I had been anointed thirteen years, I appointed Overseers of the Sacred Law. They are busy among all sects with watching over the sacred law, with the growth of the sacred law, and with the welfare and happiness of *my*

⁵ Compare *Jātaka*, iv, 269-76: *dhammabherīm charāpesti*.

⁶ Compare Fa Hian's account (Beal, p. 106.) of religious processions at Patnā.

⁷ The word *adikara*—*ādikāla* has been completely preserved in the Manshira and Kālsi versions alone.

loyal subjects, as also among the Yonas, Kamboyas, Gamdhâras, Rastikas, Pitinikas,⁸ and all other nations which are my neighbours. Among my hired servants, among Brahmans and Vaiśyas, among the unprotected and among the aged, they are busy with the welfare and happiness, with the removal of obstacles among my loyal ones. With the prevention of unjust imprisonment and of unjust corporal punishment, with the removal of obstacles and with loosening bonds, for these purposes they are busy, considering that there is a numerous progeny, or that the person concerned has been overwhelmed by misfortune, or that he is aged. Here, and in all the outlying towns, they are everywhere busy in all the harems of my brothers and sisters, and among my other relatives. These Overseers of the Sacred Law are busy with what concerns the Sacred Law, with watching over the Sacred Law, and with what is connected with pious gifts, in my whole loyal empire. This religious edict has been written for the following purposes, viz. that it may endure for a long time, and that my subjects may act accordingly.

EDICT VI.

King Priyadarśin, beloved of the gods, speaks thus:—A long period has elapsed, during which formerly the despatch of business and the hearing of the informers have not regularly taken place. Now I have made the following arrangement, that the informers may report to me the concerns of the people at any time, while I dine, in my harem, in my private rooms, in the latrine, in my carriages, and in my pleasure-garden and everywhere I despatch the business of the people. Moreover, if, with respect to anything which I order by word of mouth to be given or to be obeyed as a command, or which as a pressing matter is entrusted to my officials, a dispute or a fraud happens in the committee of any caste or sect, I have given orders that it shall be brought forthwith to my cognisance in any place and at any time; for I am never satisfied with my exertions and with the despatch of business. For I consider the welfare of all people as something for which I must work. But the root of that is exertion⁹ and the despatch of business. There is no more important work than to secure the welfare of all. And what is the purpose of every effort which I make? It is that I may discharge the debt which I owe to the creatures, that I may make some happy in this world, and that they may gain heaven in the next. This religious edict has been written for the following purpose, that it may endure for a long time and that my sons and grandsons may thus exert themselves for the welfare of all men. But that is difficult to carry out without the utmost exertion.

EDICT VII.

King Priyadarśin, beloved of the gods, desires that adherents of creeds of all kinds may dwell everywhere; for they all seek after self-control and purity of mind. But men possess various desires and various likings. They will put in practice either the whole or a part only of what they profess. But self-control, purity of mind, gratitude and firm attachment are laudable in a lowly man,¹⁰ to whom even great liberality is impossible.

⁸ The Rastikas I identify with the Ristikas, a southern nation. The Pitinikas, or Pitenikas, probably had their seats in the same districts.

⁹ Compare *Mahābhārata*, XII. 56, 14 and 38, 14, where *utthāna* "exertion" is prescribed for kings and declared to be the root of all good government.

¹⁰ The form *nichā* in the Girnār version instead of *niche*, may be explained as a contraction of *nichāya* i.e. *nichāya*; compare Pillar Edict iv, note on *nijhapayitā*.

EDICT VIII.

A long period has elapsed, *during which* the beloved of the gods used to go forth on so-called pleasure-tours.¹¹ On such *occasions* the chase and other similar amusements used to be *pursued*. Now, when King Priyadarśin, beloved of the gods, had been anointed ten years, he went forth *in search* after true knowledge. Owing to this *event*, religious tours *have become a regular institution* here in my empire. On that *occasion* the following happens, *viz.* the reception of, and almsgiving to, Brahmans and ascetics, the reception of the aged, the distribution of gold, the reception of the people of the provinces, the preaching of the Sacred Law and inquiries concerning the Sacred Law. *It is thus that, in exchange for past pleasures, King Priyadarśin, beloved of the gods, since then enjoys the pleasures which these virtuous actions procure.*

EDICT IX.

King Priyadarśin, beloved of the gods, speaks thus :—The people performs various auspicious rites in misfortunes, at marriages of sons and daughters,¹² on the birth of sons, at *the time of* starting on a journey. On these and similar occasions the people perform many auspicious rites. But at such *times* the women perform many and various despicable and useless rites. Now, auspicious rites ought indeed to be performed. But rites of this description produce no results. But the following, the auspicious rite, *which consists in the fulfilment of* the Sacred Law, produces, indeed, great results.¹³ That includes kindness towards slaves and servants, reverence towards venerable persons, self-control with respect to living creatures, liberality towards ascetics and Brahmans. These and other similar *virtuous actions* are called the auspicious rites of the Sacred Law. Now a father, or a son, or a brother, or a master, ought to speak *as follows* :—“ This is meritorious ; this auspicious rite must be practised until the *desired* aim is attained.” To the success of which *auspicious rites* does this refer ? For every worldly auspicious rite is doubtful. It may be that it accomplishes the *desired* object ; but it may be that it remains even in this world. But that auspicious rite of the Sacred Law acts without reference to time. If it does not secure here the *desired* object, it yet produces endless merit in the next world. But, if it secures the *desired* object both are gained ; here that *desired* object, and endless merit is produced¹⁴ in the next world through that auspicious rite of the Sacred Law.

EDICT X.

King Priyadarśin, beloved of the gods, does not think that glory and fame bring much profit, except that he desires glory and fame *with the view* that at present and in the future the people may practise obedience to the Sacred Law, and that they observe the duties of the Sacred Law. For this *purpose* King Priyadarśin, beloved of the gods, desires glory and fame. But all the efforts of King Priyadarśin, beloved of the gods, are made with reference to the *results* for a future life. How so ? *It is his wish* that all may be free from danger. Now the danger is sin. But assuredly the thing is difficult

¹¹ The word *vihārayātrā* occurs in the sense of “pleasure-tour” in Aśvaghosha's *Buddhacharita*, III, 3, and *passim*.

¹² For the use of *āvāho* and *viśāho* compare the *Ambattha Sutta* 2-1 (*Dīghanikāya*, vol. I, p. 29).

¹³ Compare the beginning of the Jaina Daśavaikālika Sūtra, —*dhammo maṅgalam ukkaṭṭham*, etc.

¹⁴ Compare *Jétakas*, IV, 239, 9, *mahantaṃ puññaṃ parāramīti*.

to accomplish, whether for the low or for the great, except by the greatest exertion and by the renouncing everything. But it is [most difficult] for the great.

EDICT XI.

King Priyadarśin, beloved of the gods, speaks thus:—"There is no such gift as the almsgiving of the law, *nor anything like* the intimacy through the law, the charitable gift of the law *and* the connection through the law.¹⁵ This law includes the good treatment of slaves and servants, obedience towards parents, liberality towards friends, acquaintances, relatives, ascetics and Brahmans, *and* the non-destruction of living creatures. *Therefore* a father, or a son, or a brother, or a master, or a friend and acquaintance, or even a neighbour ought to give advice on this matter, *saying* :—"This is meritorious; this ought to be done." He who acts thus both gains this world and produces for himself endless merit in the next through this almsgiving of the sacred law.

EDICT XII.

King Priyadarśin, beloved of the gods, honours men of all creeds, both ascetics and householders, by gifts and honours of various kinds. But the Beloved of the gods thinks not so *much* of gifts and honours as of what?—that an increase of essentials may take place among men of all creeds. But the increase of essentials *may happen* in various ways. But this is its root, *viz.* guarding one's speech—how so? "Honouring one's own creed and blaming other creeds shall not be in unimportant points, or it shall be moderate with respect to this or that important point." But other creeds must even be honoured for this or that reason. Acting thus, one exalts one's creed and benefits also the other creeds. Acting differently, one hurts one's own creed and injures the other creeds. How so? For he who honours his own creed and blames all other creeds out of reverence for his own creed *thinking* "I promote *thereby* the interests of my own creed," however, acting thus, injures his own creed exceedingly. Hence self-restraint¹⁶ alone *is* commendable. How so? "They shall hear each other's law and love to hear it."¹⁷ For this is the desire of the Beloved of the gods. What?—"that men of all creeds shall have heard much and shall possess holy doctrines. And to those who adhere to this or that *faith* it must be said: "The Beloved of the gods thinks not so *much* of gifts and honours as of what?—"that an increase of essentials may take place among men of all creeds and a large one." For this end are working the Overseers of the Sacred Law, the Superintendents of women, the *Vachabhūmikas*¹⁸ and other bodies of officials. And this is its result, *viz.* the exaltation of one's own creed and the promotion of *the interests* of the law.

EDICT XIII.

King Priyadarśin, beloved of the gods, being anointed eight years, conquered *the country of* Kalinga. One hundred and fifty thousand souls were carried away thence, one

¹⁵ Compare *Itivuttaka*, p. 98 (Windisch), where most of the terms used in this Edict occur, as well as the general views.

¹⁶ The reading of the other three versions *samavāya* "concord, harmony" is better than *sayamo* "self-restraint," *i.e.* with respect to opponents.

¹⁷ Or, possibly, [they shall obey (*it as far as it is worthy to be obeyed*).]

¹⁸ As the Mansehra version offers *Vrachabhūmika*, the term may mean either "Overseers of the latrines," or (*vrajabhūmika*) "Overseers of cowpens," see *Kāmasūtra*, p. 290, §. 1 (Durgāprasāda).

hundred thousand were slain, *and* many times as many died. Afterwards, now that Kalinga has been conquered, *are found* with the Beloved of the gods a zealous protection of the Sacred Law, a *zealous* love for the Sacred Law, a *zealous* teaching of the Sacred Law. That is the repentance of the Beloved of the gods on account of his conquest of Kalinga; for when an unconquered country is being conquered¹⁹ there *happens* both a slaying and a dying, and a carrying-off of the people. That appears very painful and regrettable to the Beloved of the gods. But the following appears to the Beloved of the gods still more regrettable than that; for there dwell Brahmans, or ascetics, or men of other creeds, or householders, among whom the following is practised, *viz.* obedience towards the first-born (?), obedience towards parents, obedience towards venerable persons, becoming behaviour towards friends, acquaintances, companions, and relatives, slaves and servants, and firm attachment. Such *men* suffer there injury or destruction, or forcible separation from their beloved ones. Or misfortune befalls the friends, acquaintances, companions, and relatives of those who themselves are well protected, *but* whose affection is undiminished. Then even that misfortune becomes an injury just for those *unhurt ones*. All this *falls* severally on men, and appears regrettable to the Beloved of the gods. And *men* have faith not merely in a single creed.²⁰

Even one hundredth or one thousandth part of those men who were slain, died, or were carried off during the conquest of Kalinga, now appears to the Beloved of the gods *a matter* of deepest regret. Even, if *a man* does *him* an injury, the Beloved of the gods holds that all that can be borne should be borne. Even on *the inhabitants* of the forests, found in the empire of the Beloved of the gods he takes compassion, *if he is told that* he should destroy them successively,—and the Beloved of the gods possesses power to torment *them*. Unto them it is said—what? “Let them shun *doing evil*, and they shall not be killed;” for the Beloved of the gods desires for all beings freedom from injury, self-restraint, impartiality and joyfulness.

But this conquest the Beloved of the gods holds the chieftest, *viz.* the conquest through the Sacred Law. And that conquest has been made by the Beloved of the gods both here *in his empire* and over all his neighbours, even as far as six hundred *yojanas*, where the King of the Yonas, called *Am̐tiyoka dwells*, and beyond this *Am̐tiyoka*, where the four (4) Kings *dwelt*, *viz.*, he called *Turamaya*, he called *Am̐tikini*, he called *Maka*, and he called *Alikasudara*²¹ further in the south, where the *Chodas* and *Paṁḍas dwell* as far as *Tambapam̐ni*, likewise where the *Hida-king dwells*. Among the *Viśas*, *Vajris*,²² *Yonas*, *Kam̐boyas*, in *Nābhaka* of the *Nābhitis*, among the *Bhojas*, the *Pitinikas*, the *Am̐dhras*, and *Pulidas*—everywhere they follow the teaching of the Beloved of the gods with respect to the Sacred Law. Even those to whom the messengers of the Beloved of the gods do not go, follow the Sacred Law, as soon as they have

¹⁹ For the construction compare the reading of the MSS. A and B in the passage *Jāṭaka*, III, p. 275.—*Senako nāṁ rajjam kārento Bodhisatto Sakkattam kāresi.*

²⁰ The King means to say that on the occasion of conquests many creeds suffer, as there is no country where the people are contented with one only. The Kāśī version, with which that of Girnār seems to have agreed, is more explicit, as it says: “And there is no country where there are not found these countless congregations into which these Brahmans and ascetics are divided. And there is nowhere a country where the people have faith in one creed alone.”

²¹ According to Lassen, *Indische Alterthumskunde*, Bd. II, p. 251 f. the five Yona or Greek kings named are Antiochos II., king of Syria (died 247 B.C.), Ptolemaios II., king of Egypt (died 246 B.C.), Antigonos Gonatas, king of Macedonia (died 239 B.C.), Magas, king of Cyrene (died 258 B.C.), Alexander, king of Epirus (died between 202 and 258 B.C.).

²² The Visas are probably the Bais Rajputs, the Vajris the Vrijis of Eastern India.

heard of the orders of the Beloved of the gods, issued in accordance with the Sacred Law, and his teaching of the Sacred Law, and they will follow it in future.

And the conquest which thereby has been made everywhere—a conquest made everywhere—yields a feeling of joy. But this joy is indeed only *something* small. The Beloved of the gods esteems as precious only that which refers to the next world.

And this religious edict has been written for the following purpose. Why? “In order that my sons and grandsons *as many as* they may be, may not think a new conquest desirable, in order that on *the occasion of* a conquest, only possible by the sword,²³ they may find pleasure in mildness and gentleness, and in order that they may deem a conquest through the sacred law alone a *real* conquest. That yields bliss in this world and in the next. All their joy be the joy in exertion; for, that yields bliss in this world and in the next.

EDICT XIV.

These religious edicts²⁴ have been written by order of King Priyadaśin, beloved of the gods, *under a form*, whether abridged, or expanded. For not everything is suitable in every place. For my empire is large, and much has been written, and I shall write *still more*. Certain *sentences* have been repeated over and over again because of the sweetness of their import. And for what purpose *has that been done?* *It is with the intention* that the people may act thus. But it may be that something has been written here incompletely, be it on account of the space, be it on account of some reason to be *especially* determined, or through a mistake of the writer.

XXXVII.—A COLLECTION OF SANADS OF MOGHUL EMPERORS.

BY PAUL HORN, Ph.D., STRASSBURG.

Mr. H. Blochmann remarks in his translation of the *Āin-i-Akbarī* that the 19th chapter of the second book on the *Sayūrghāls* is one of the most interesting in Abul Fazl's whole work. The collection of seventy *sanads* discussed here may therefore claim some interest¹ as almost all of them refer to the grant of such rent-free lands, and thus illustrate the formalities and usages of the institution in the most instructive manner, even if they fail to furnish much valuable historical information.

The general points concerning the granting of *Sayūrghāls* being well known. I shall restrict myself, after a few short remarks as to the age and origin of the *sanads*, to hint at some details that arise from their study, giving as specimens the text of three of them with translation. They belong chiefly to the *pargana* of Batāla (spelt Batālah or Batālā, and perhaps in the oldest of the documents Watālah) in the Panjāb, only a small number being from other cities or districts as Akbarābād, Jalālābād, Bîāh, Chamāri, Dābhāwāla, and Patīhaibatpūr. Occasionally we find mention of such villages as Bhagwānpūr, Faizuddīnpūr, Harpūr, Kartārpūr, Rahīmābād, Rasūlpūr

²³ The translation gives a free rendering of the Gīrnār reading, *saravake eva*, literally “only possible by arrows.”

²⁴ The word *dhramadipi* or *dhāmmalipi* has here to be taken in a collective sense; compare the use of *Smṛiti*, *Sṛuti* and similar terms in Sanskrit.

¹ These *sanads* were obtained by Mr. C. J. Rodgers, of the Archaeological Survey in the Panjāb, and by the Government of India were ordered to be distributed among the British, Calcutta, Lahore and Lakhnau Museums.

and Shâhjahânpûr, belonging to the *pargana* of Batâla, or Pâdishâhpûr *alias* Kalânkhardpûr, belonging to Patîhaibatpûr, or with localities in Batâla as the *masjid-i-jâmi'-i kalân* 'the large jâmi-mosque' and the *maḥalla-i qâzî Isma'îl Muhammad* 'the quarter of judge Ism'ail Muhammad.' The sanads were written under the rule of the Emperors Bâbar, Jahângîr, Shâhjahân, Aurangzêb, Shâh 'Âlam, Farrukh Siyar, Muhammad Shâh, Ahmad Shâh, and Tîmûr Shâh.

Among all the names of the persons on whom lands were conferred through these papers only a very few belong to important men. They are almost all small people, mostly women who scarcely would be found in the chronicles, not even the Shaikhs and Qâzîs that sometimes appear. No assignation of grounds to one person reaches a hundred *bîg'has*, an allowance that Badâuni (vol. III, p. 205) states as too mean for a learned man, and in most cases the grants vary between 10 and 12 *bîg'has* or something more, except rare grants of 40, 60 or 70 to Shaikhs, or once to a wife of such a pious man. The *bîg'ha* is defined as a *jarîb-i shastgazî*, *i.e.* 60 *gaz* long and by 60 broad;² if fractions of *bîg'has* occur we find *biswas*, but no *biswânsas*. It was not customary, as appears from these sanads generally to execute a separate document for every single little allotment, but to take together several persons in one party. Sometimes an order extends even to several parties, the amounts of the property of individuals not being specified in the text. But the statements in question are given on the back, written in *siyâqat*-characters. Also, the individual members of each party are not enumerated in the text, but only one as a representative followed by the words *wa ghairuhu*, *wa ghairuhâ*, or seldom *wa jamâ'atuhu*, with or without the added *shurakâ-i* (for men and women), *viz.*, *sharikahâ-i farmân*. A *farmân*, *e.g.*, generally concerns *musammât Maulânâ Khatîb wa ghairuhu*, and afterwards we learn that these others were Maulânâ Hâmid, Maulânâ Ahmad, and Maulânâ Ya'qûb; or it is about *musammât Daulat Khâtûn wa ghairuhâ*, and on the back we find the other names Rahmat Khâtûn, Bibî Aima, Bibî Fâtima, and Maryam Khâtûn, all written without diacritical points and in very cursive characters, the representative person pointed at only by a *mushâr ilaihi*. A *farmân* of a first grant of lands naturally always prescribes the measurement and boundaries (*paimûdan u chak bastan*) of the new territory, a superfluous business if the grounds were already in the possession of somebody and if therefore the matter was only a re-investment. In this case in the beginning the date of the first grant is always mentioned. We seldom read that the donations took place at different times (*batawârîkh u sanîn-i mukhtalifa*).

For a rent-free fee the Chagatai word *sayûrghâl* is only once used, *viz.*, in the oldest sanad of Bâbar's time, and the Arabic *aima* seldom occurs; generally the Arabic-Persian *madad-i-ma'âsh* is used. If an owner has died it can be transferred to his heir, and so we find grounds that have been for some centuries in the possession of the same family. Likewise the heir succeeds to the testator in case of the latter undertaking at an advanced age the pilgrimage to Makka and Madîna. Once the grant is renewed because one of two parties has died, the other being alive. In the new *farmân* therefore the dead person is replaced by his heirs and the lands are granted anew to those and the old surviving possessors, quite on the former conditions. A *sanad* of Shâhjahân's reign mentions

² Cf. Col. H. S. Jarrett's note in his translation of the *Âin-i-Akbarî*, vol. II, p. 61, and the 10th chapter, p. 62. We learn from Badâuni (vol. II, p. 206) that the salary of a commander of twenty, lowest rank of an officer in the Moghul army, was equivalent to the revenues of a thousand *bîg'has*.

an order that restricted the right of the heirs in the *Sūba* of Lâhôr to part of the property of the testators in *sayūrghâl*-land, viz., to 58 *big'has* 8 *biswas*; in one case the number of 107 *big'has* 8 *biswas* is diminished therefore by 49 *big'has* that were again made domain lands (*khālīsa sharīfa*), and the rest was handed to the heirs. This may be one of the many tricks invented by the *śadrs* and *qāzīs*—who, as Abul Fazl says, wear a turban (as a sign of respectability), but are bad at heart, and who wear long sleeves, but fall short in sense—in order to injure people if they did not prefer even open force.

If a person gets a fee for the first time, it is always stated that he was a worthy one and could not gain his livelihood by other means, the latter formula also occurring in the re-instatement of a former possessor or on the succession of his heir. The former owners of these sanads therefore must be reckoned amongst the third class of men that lands were bestowed upon (*Āin-i Akbarī*, vol. I, p. 198)—I may mention here that *sayūrghāls* are conferred on certain persons even in the so-called '*Institutes of Amīr Tīmūr*,' (see Davy-White's edition pp. 235, 305). Besides, it was to be proved by credible witnesses that the people in question were alive, a function mostly performed by two Shaikhs, at Batāla often by the *mudarras* of the *jāmi'*-mosque and the *muftī*. Before the sanad could be written a memorandum or a *yāddāsht-i wāqī'a* was to be presented, and such papers are sometimes specially mentioned.

It is often said that the owners of a rent-free fee are to be 'assiduous in prayer for the perpetuity of the enduring empire.' This was also the common benevolent phrase for persons that were discharged from the service in the Moghul empire (conf. '*Ālamgīr-nāma*, p. 594).

In Akbar's time the rule followed in conferring land was, that all *sayūrghāl*-lands should consist of one-half of tilled land and one-half capable of cultivation; in these sanads only land of the latter kind is granted (*zamīn-i uftāda-i lā'iq-i-zirā'at*) and sometimes *banjar*-land, i.e., such as has been uncultivated for five years or more (*Āin-i-Akbarī*, vol. I., p. 297).

Of course a certain order is observed in putting the seals on these *farmānhā-i thabṭī*—such were issued for conferring *sayūrghāls* according to the *Āin-i Akbarī*, vol. I, p. 194—as in all Muhammadan public documents; naturally with some differences under various kings. The sanad of Bābar's time renewing the grant of a village with a revenue of 5,000 copper tankas (i.e., 250 rupees) to Qāzī Jalāl, judge of Batāla, in A.H. 933, has been signed only with the emperor's own seal—round the middle field bearing the words *Zahīruddīn Muhammad Bābar* and the date 928, in five panels the names of his ancestors to Amīr Tīmūr have been inscribed. Likewise the documents bestowing a first *sayūrghāl*, besides the *tughrā*, bear only the seals of the emperors, viz., Jahāngīr—a square, round the centre the names of his forefathers inscribed in circles, and in the four extreme corners four names of Allāh; 'Ālamgīr—a square exactly like that of Jahāngīr's, only larger; and one with the seal of prince Aurangzēb before his accession to the throne, dated the 6th *Jumādī'l awwal* 1069 (30th January 1659), the *juhūs* being on the 24th *Ramazān* (the 15th June) of the same year. The seal of the king's son is a round one and contains the words *Muhammad Aurangzēb Bahādur Ghāzī thānī-i Śāhib-qirān thānī*.³ These sanads are all on paper about 33 inches by 17 (but the margins are

³ See *Ep. Ind.*, vol. II., p. 147, note 23.—A drawing of Aurangzēb's imperial seal is to be found in Sir Thomas Roe's account of his residence at the court of the Great Moghul (cf. *Histoire générale des voyages Paris 1746 seq.* vol. xi, p. 57.)

now all more or less cut and torn off), and are handsomely written in fair *ta'liq*, except Bâbar's one (that measures 13 by 7½ inches, and is in very cursive characters). In Akbar's and Jahângîr's time we find the *Ilâhî* era exclusively used, while later it is seldom mentioned, but that of the Hijra is employed.

There are also some sanads granting *sayûrghâls* sealed only by officials, and not by the emperor himself, whose name however is read on the seals of the latter.⁴ The size of these sanads is considerably smaller than that of the monarch's; it varies between 16 to 20 inches by about 8½ inches; the writing generally is very irregular. Sometimes the *Šadr ul-šudûr* commands the performance of an imperial *farmân* and gives orders for the assigned lands to be surveyed; such sanads in 'Âlamgîr's time bear only the seal of the functionary named, whereas under Jahângîr and Shâh 'Âlam the seals also of the *Dîwân* or of the *Khân Khânân* were affixed. In Farrukh Siyar's reign in these cases the Qâzî's seal takes the first place accompanied by those of different lower officials and private people. If the matter is a re-investment, as in most cases, we always find two seals.

There occur as sealing *Šadr ul-šudûr*'s:

Rizawî Bukhârî, 24th year of 'Âlamgîr (who died in the same year,—conf. *Ma'âthir-i 'Âlamgîrî*, p. (207) and *Ma'âthir ul-Umarâ*, vol. II, pp. 308, 309);

Sharîf Khân, 25th year of 'Âlamgîr (who was elevated to this dignity in the same year,—conf. *Ma'âthir-i 'Âlamgîrî*, p. 219);

Asad Khân, 15th and 32nd years of 'Âlamgîr (with the dates 1081, 14 and 1088, 20 on his seals), *i.e.*, Âsaf uddaula Jumlat ul-Mulk Asad Khân. He is styled *Tarkhân* in another *farmân* (16th year); and

Amjad Khân *Šadr Jahân*, 49th year of Shâh 'Âlam.

Not bearing the title of *Šadr ul-šudûr* on their seals, as also Asad Khân does not, but in that function, appear:

Siyâdat Khân, 38th year of 'Âlamgîr (with the date 1096, 28 on his seal, in which year he, Sayyid Oghlan, received this title, *cf.* *Ma'âthir ul-Umarâ*, vol. II. p. 495);

Amîn Khân Bahâdur, 47th year of 'Âlamgîr (with the date 1113, 46 on his seal); and

Amîr ul-Umarâ, 48th year of 'Âlamgîr (with the date 1113, 45 on his seal).

In the re-investment-documents we find two seals: that of the *Dîwân* (*-i qul*) and that of the *Šadr*, but generally without titles. That one of them must belong to the *Dîwân* is (besides *Âin-i-Akbarî*, vol. I, p. 195, line 6 *et seq.*) shown in a sanad of the 50th year of 'Âlamgîr which bears Hâfiz Khân's seal, who in that year became *Dîwân* of Lâhôr,—till then having been in the service of Gauharârâi Bégum, younger sister of the emperor (*Ma'âthir-i 'Âlamgîrî*, p. 513). The same document has also the seal of Mîr Khwâja Shâh, who is here exceptionally styled *Šadr*. The dates of the entries of the sanads in the registers of the *šadârat* and the *dîwân* (*-i-sa'âdat*) are always noted, the latter falling one or more weeks later than the first. The *šadr*'s seal is placed outside the text in the vertical fold on the right, that of the *Dîwân* is a little higher up, above the text itself and under a single line containing the name of the reigning

The same was also the case during the Sassanian period (*cf.* *Mitteilungen aus den orientalischen Sammlungen der koeniglichen Museen zu Berlin*, Heft IV, *Sassanidische Siegelsteine*, herausgegeben von Paul Horn und Georg Steindorff, Berlin, 1891, p. 28.) The Sassanian high functionaries did not seal with the portrait of the king, but often with his name.

king (on the margin the monarch who had first granted the fee is shortly mentioned with his *post-mortem*-title). The following *Dívāns* and *Sādrs* appear together :

Śābir 'Alī and Sayyid Ahmad, 11th and 13th years of Jahāngīr,

Diyānat Khān and Nizāmuddīn Hasan Qādirī, 23rd year of 'Ālamgīr (the first with the date 1084, 17 on his seal);⁶

'Abd Ilāhyārul-Husainī and Aslam Khānazād, 33rd year of 'Ālamgīr (with the dates 1089, 21, *viz.*, 1093, 27 on the seals);

Mīr Ahmad Khān and Aslam Khānazād, 37th year of 'Ālamgīr (the latter with the date 1094, 27 on his seal);

Abū (?) Kāzim and 'Abd ul-Bāqī, 44th year of 'Ālamgīr (with the dates 32, *viz.*, 1110, 42 on the seals);

Sa'adatmand Khān and Sayyid Ashraf Khān, 3rd year of Shāh 'Ālam (with the dates 1120, *viz.*, 1119, 1 on the seals);

Sa'adatmand Khān and Khwāja Futūh, 2nd year of Farrukh Siyar (the latter with the engraved 'first year' on his seal, as also in the following case);

Fazl 'Alī Khān and Khwāja Futūh, 4th and 5th years of Farrukh Siyar;

Ziyā uddīn Muhammad Khān and Futūh Khān, 7th year of Farrukh Siyar (the latter with the date 'third year' on his seal);

Sayyid Shahāmat Khān and Mīr Muhammad Śālih, 5th and 8th years of Muhammad Shāh (with the dates 1133, *viz.*, 1134 and 1135 on the seals);

Sayyid Shahāmat Khān and Sayyid 'Azīz Khān, 10th year of Muhammad Shāh (with the dates 1138, *viz.* 1139, 9 on the seals);

Sayyid Shahāmat Khān and Sayyid Mīrakshāh Khān, 14th year of Muhammad Shāh (the latter with the date 1142, 12 on his seal);

Sayyid Shahāmat Khān and Sayyid Sultān Husain Khān Mausawī, 15th year of Muhammad Shāh (with the date 1138, *viz.*, 1145, 15 on the seals);

Sayyid Shahāmat Khān and Mīr Muhyi'ddīn Mausawī, 18th year of Muhammad Shāh (with the dates 1138, *viz.* 1148 on the seals); and

Sayyid Shahāmat Khān and Khwāja Islāh Khān, 19th year of Muhammad Shāh (with the dates 1138, *viz.*, 1149, 19 on the seals).

With one seal only (on the right) the same documents have been sealed in the 25th year of Muhammad Shāh (Sayyid Mīrak Khān, 1153, 22), in the 2nd year of Ahmad Shāh (Shamshêrbêg Khān Khānazād, 1161, 1), and in the first year of Timūr Shāh (Dāwar Khān Śadr ul-śudūr). Except the farmāns sealed with the personal seals of the emperors a *tughrā* has but seldom been added the drawing of which is then always very poor and artless.

Even the higher functionaries did not employ a new seal every year, that is to say, they did not alter the date. We often find seals therefore with years that considerably differ from those of the sanads themselves.

On some signets the possessors are styled *murīd* or *murīd-i pādishāh*, a title introduced by Akbar.

⁶ Nizāmuddīn Hasan Qādirī occurs as *Sadr ul-śudūr* also in the text of some sanads from 'Ālamgīr's 22nd year. The Qādirīs were a darwēsh order. Nineteen principles of theirs are enumerated in the Berlin Persian manuscript, *Petermann, No. 721*, (*cf.* *Pertsch, Verzeichniss der persischen Handschriften der Königlichen Bibliothek zu Berlin, No. 233, 2, p. 276*).—Khānazāds were a sort of pages educated at the imperial court (*cf. Ma'āthir ul-Umarā, vol. 1, p. 797*).

There are also some private documents in this collection of sanads, the most interesting of which concern the sale and purchase of lands. We learn from them the value of arable lands in the *pargana* of Batála, *viz.*, 251 rupees for 100 *bíg'has*, 20 rupees for 5 *bíg'has*, 42 rupees for 15 *bíg'has* 17 *biswas*, 122 rupees 8 annas for 35 *bíg'has banjar-land*, and 60 rupees for 20 *bíg'has zamín-i bārání*, the price of the *bíg'ha* varying therefore between $2\frac{1}{2}$ and 4 rupees. The sales took place under the rule of Muhammad and Ahmad Sháh, the rupees and the annas being specified as '*álamgírí*'. In Sháh 'Álam's time once *Buhlúls* or *Dám-i 'álamgírí's* are mentioned. One-half of the fixed amount is always paid on account. As is customary in Christian countries by illiterates to draw a cross instead of the signature, we find a circle once adopted for this purpose by a woman obliged to sign the document about the sale of her grounds. These papers bear the seal of the *Qâzî* as of the competent official and the signatures and seals of a number of witnesses. Judges of Batála were according to our sanads:—

Qâzî Arjumand in the year 1115 (2), the seal with the date 1112; Qâzî 'Atâ Ullâh, son of 'Azîm Ullâh, 1139, on the seal 1120; Qâzî Ahliyat Ullâh, 1141, on the seal 1138; Qâzî Mîr Muhammad, 1141, 1147, and 1161, and

Walî Muhammad, son of the dismissed Qâzî Hibat Ullâh, 'who, as his father extended the hand of oppression and tyranny over the inhabitants,' and for this reason, in the second year of Sháh 'Álam's reign, the citizens presented a petition that he should be deposed and be replaced by their former just Qâzî Ghulâm Muhammad, whose seal with the date 48 appears on documents from 'Álamgír's 49th year. I am not sure if this request was entirely successful, at all events in A. H. 1120, 1125, and 1126 the desired Ghulâm Muhammad was not judge, but Muhammad Walî Ullâh, who is perhaps identical with the unjust Walî Muhammad.

In the 16th year of Muhammad Sháh Mîr Muhammad, son of Mîr Muhammad Qâim, was appointed judge of Batála, as successor of Amânat Ullâh, and he was confirmed in this office after Ahmad Sháh's accession to the throne. The documents bear the seals of Mîr Muhy'iddîn Khânazâd, 1118, and Shamshebég Khân Khânazâd, 1161. That Jalâl was Qâzî of Batála in A.H. 933 has already been mentioned.

Finally there are a few other sanads, *e.g.*, one concerning the grant of a daily allowance of 12 annas to Shaikh Nûr Muhammad and his companions in Patîhai-batpûr, to be paid by the *fautadâr* of that town, or regarding the lease of the village of Pâdishâhpûr *alias* Kalânkhurdpûr in the *pargana* of Patîhai-batpûr, amounting to 550 rupees a year and being to be delivered to the *fautakhâna*, which need not to be further described.

I now give as a specimen the text* of three *sayûrghâl-sanads*, together with their English translations:—

درینوقت میمنت عنان فرمان والاشان واجب الادعان صادر شد که چهل بیگمہ زمین افتادہ لائق زراعت
خارج جمع از پیرگنہ چماری مضاف بصوبہ پنجاب در وجہ مدد معاش مسماںت راج بی بی وغیرہا حسب الضمن
مقرر باشد کہ حامل آنرا صرف ما یحتاج نمردہ بدعاے بقاے دولت ابدطراز مواظبت نمایند باید کہ حکام و عمال
ر جاگیرداران و کروریان حال و استقبال اراضی مزبورہ را پیمردہ و چک بستہ بتصرف آنها بازگذارند و اصلاً و مطلقاً

* I have spelt the Persian words more correctly than they appear sometimes in the originals.

تغییر و تبدیل بدان راه ندهند و بعثت مال رجهات و اخراجات مثل قتلغه و پیشکش و جریبانه و ضابطانه و محصلانه و مهراجه و داروغخانه و پیکار و شکار و مقدمی و قانونگری و ضبط هر ساله بعد تشخیص چک و تکرار زراعت و کل مطالبات سلطانی و تکالیف دیوانی مزاحم نشوند و اندرین باب هر سال سند مجدد نطلبند و اگر در محل دیگر چیزی داشته باشند آنرا اعتبار نکنند بیست و نهم شوال سال چهارم از جلوس والا نوشته شد

TRANSLATION.

“In this happy time the high order which is necessary to be heard came forth that 40 *bîg'has* of fallow land, capable of cultivation, allodial to the *pargana* of Chamârî that belongs to the *sûba* of the Panjâb, according to the endorsement were bestowed as a rent-free fee upon P. P. Râj Bîbî and companions. They may spend the revenues of it for their needs, being assiduous in prayer for the perpetuity of the enduring empire. The present and future magistrates, tax-gatherers, *jâgîr*-holders and *krôrîs* having surveyed the stated lands and marked their boundaries⁷ should give them into their possession, and by no means allow any alteration or change. After the settlement of the boundaries and the new cultivation one should not trouble them for any demands of the Government and the levies of the court in the shape of quit-rent, taxes, and tributes, as *qutlugha*, presents, the rates of *jarîbâna*,⁸ *zâbitâna*, *muhâssîlâna*, *mahrâna*, *dârôghagâna*, for war and chase, the *muqaddimî* and *qânûngôyî*, and the annual sequestrations. Regarding this no new order should be yearly expected and other eventual existing appointments not considered.⁹ Written on the 29th Shawwâl of the 40th year since the sublime accession to the throne (viz., of 'Âlamgîr).”

On the back the text of the *yâdhashî-i wâqî'a*, dated Monday, the 13th Rabî II, of the 39th year (21st November, 1695) is given, and besides the dates of entry in the registers the names of Râj Bîbî's companions, viz., Nûr Bîbî, Şâhib Khâtûn, and Sharîfa Bânû, each of them getting 10 *bîg'has*.

Another sanad concerning a re-investment runs:

خلد منزل
حضرت محمد شاه پادشاه غازی خلد ملکه ابد

گماشتهای جاگیرداران و کروربان حال و استقبال پرگنه بتالا مضاف صوبه پنجاب بدانند چون بمرجوب فرمانعالیشان حضرت مرقوم بتاریخ ۲ شعبان سنه ۳ موزایی پنجاه و نه بیگنه زمین از پرگنه مذکور در وجه مدد معاش مسماة نورخاتون و غیرها شرکایی فرمان و عبدالغنی و غیره ورث محمد عاقل و غیره بتجویز صدر سابق مقرر است درینولا بتصدیق ثقات بوضوح پیوست که مشار الیهم حی و قائم و اراضی مزبوره را قابض و متصرف اند و از صمر دیگر وجه معیشت ندارند بنابراین بتصدق فرق مبارک بندگان حضرت خدیو جهان خداوند زمان باعث امن و امان ظل ظلیل ایزد متعال نائب نبیل دادار بیهمال مظهر اتم پروردگار رحمت اعم آفریدگار مقنن قوانین جهانداري مہمہ مہاد کرم گستری خلافت پناه ظل اراضی مرقومہ ¹⁰ از محققیم بدستور سابق بشرط فیض و تصرف حسب الضمن مقرر و مسلم داشته شد می باید که زمین مسطرره را در تصرف آنها را گذاشته اصلاً و مطلقاً متعرض

⁷ In other sanads the *Chaudharîs* (I cannot understand for what reason Blochmann has banished this spelling into the notes of his *Āin-i Akbarî*-edition,—f.e. vol. I, p. 198, line 15, instead of putting it into the text), *Qânûngôis*, *Muqaddams* and *Mâlîks* are said to have taken part and consented to this act.

⁸ These technical terms are all fully explained in the dictionaries.

⁹ I know that this last phrase also could be translated 'if they should have possessed something in another place (*besides the above sayûrghâl*) it should not be taken notice of,' but I have preferred the above translation as more harmonizing with the contents.

¹⁰ Corrected from *marqûma-râ* according to other sanads.

نشوند تا حاصلات آنرا فصل بفصل و سال بسال صرف ما بختاج خودها ساخته بدعای دولت ابدطراز مواظبت
مینموده باشند و اگر در محلدیگر چیزی داشته باشند آنرا اعتبار نکنند شرح تحریر فی التاریخ دریم شهر جمادی الاول
سنه ۱۸ جالس متعلی مطابق سنه ۱۱۴۸ هجری المقدس شد

TRANSLATION.

“Shâh 'Âlam.”—His Majesty Muhammad Shâh-i Ghâzî, may God perpetuate his reign for ever!

“The present and future representatives of the *Jâgîr*-holders and *Krôris* of the *pargana* of Batâla, belonging to the *sûba* of the Panjâb, may know: According to the high order of His Majesty, dated the 2nd Sha'bân of the third year (*i.e.*, of *Shâh 'Âlam*), 59 *bîg'has* of the land of the *pargana* stated have been bestowed as a rent-free fee, by former *Sadrs* upon P. P. Nûr Khâtûn and companions, partners of the *farmân*, and upon P. P. 'Abd ul-Ghânî and companions, heir of Muhammad 'Âqil and companions. It now being evidenced through trustworthy testimony that the above-named are alive, really own and possess the stated lands, and do not get their livelihood otherwise, on that account as an alms of the blessed head of the slave (*of God*), His Majesty the sovereign of the world, the master of the time, the author of safety and security, the covering shadow of the sublime God, the excellent viceregent of the peerless distributor of justice, the most perfect manifestation of the all-nourisher, the universal pity of the creator, the founder of the institutions of the world-possessing, who lays the foundation of the carpet of graciousness, the asylum of the khalifate,—the possession of the stated lands, in the former place and on the former conditions, according to the endorsement has been graciously ratified and intrusted. One ought to restore the described grounds into their possession, hindering them not at all, and absolutely not from spending the revenues from season to season and year to year for their own needs and to be assiduous in prayer for the perpetuity of the everlasting empire. If there should exist any appointment, otherwise¹² it is not to be taken notice of. Written on the 2nd *Jumâdi'l awwal* of the 18th year since the sublime accession to the throne (*i.e.*, of *Muhammad Shâh*), corresponding to the year 1148 of the holy flight (*the 20th September, 1735*).”

On the back the endorsement of Shâh 'Âlam is written, as always in these cases. The names of Nûr Khâtûn's partners were 'Azîz Khâtûn, daughter of Shaikh Muhammad, 'Âmila, Shams Khâtûn, daughter of Ilyâs, Hayât Bânû, those of 'Abdul Ghânî's Jân Bîbî, Sâliha Bânû, etc.

Bâbar's sanad runs—¹³

عمرالغالب

فرمان ظہیرالدین محمد بابر خاڑی

درین وقت فرمان جهان مطاع واجب الاتباع شرف نفاذ یافت کہ چون موضع ملکہراکل بہروری از پرگنہ
رتالہ کہ جمع رقمی ان مبلغ پنچہزار تنکہ سیاہ است برسم سیرورغال تعلق بقاضی جلال قاضی پرگنہ مذکور است

¹¹ *Rhuld-manzil* was Shâh 'Âlam's *post-mortem*-name.

¹² Cf. note 9.

¹³ This *farmân* is very difficult to decipher. The characters want almost all diacritical dots; they are indeed not more fluently written than those of the other sanads, but the tenor is different, so that it cannot be understood by the help of the others. I am indebted for a very few hints to Mr. Jâmî Khân Ghôri at Berlin, who has seen the document, but notwithstanding there remain some doubtful words. My transcript of the name of the village is quite tentative.

میداشته حالا بر هماندستور بدر متعلق شش سنه و بعثت مال وجهات و سایر متوجهات مزاحم و متعرض مشارالیه
 نشوند و بعرض شد و حوالی تزیید می آمد که برین موجب معرم [؟] خاصه بتصریح شد و هرساله بفرمان و پروانچه
 مچده محتاج ندانند در زمان [؟] بقصرهما تحریر شد فی شهر ذی قعدة سنه ۹۳۳

TRANSLATION.

“He (*God*) is the conqueror!

“*Farmân* of *Zahîr-uddîn Muhammad Bâbar-i-Ghâzî*.

“Now the order to be obeyed by all the world and necessary to be respected has the honour of setting forth that the village of *Manchharâkal*, belonging to *pargana* *Watâla*, the total register of which amounts to 5,000 copper-*tankas* (250 *Rupees*) and which as a *Sayûrghâl* has been bestowed upon *Qâzî Jalâl*, judge of the city named, is now granted to him on the same conditions for six years. No one should molest nor trouble the aforesaid for quit-rents, *jihât* and *sâir mutawajjihât*.¹⁴ On request it was further enjoined that the imperial seal has been affixed for evidence, and every year a new *farmân* or order shall not be thought necessary. Written at in the castle ‘Phoenix,’ in the month *Zî Qa’da*, 933 (*began the 30th July, 1527*).”

On the back the following words are written:—

“Order of the chief wazîr of the cities of faithful mankind, Shaikh.....”

Unfortunately the name of the Shaikh is not legible and his seal is also very indistinct.

XXXVIII.—FURTHER PÂBHOSÂ INSCRIPTIONS.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

In addition to the three larger inscriptions, published by Dr. Führer (*ante*, p. 240ff), the Pâbhosâ cave contains a number of small and difficult ones, regarding which I offer some remarks at the request of the Editor, though I am unable to give in every case certain and complete readings or satisfactory explanations. All of them are somewhat carelessly incised on the hermit's bed and seem to belong to a period, when the cave was no longer occupied by the original donee or donees. The characters show the types of the seventh or eighth century A.D. The language is incorrect Sanskrit, occasionally, it would seem mixed with Prakrit.

No. I.

TRANSCRIPT.

L. 1. Śrî-Prayagam var[e ?]uttam(?)[p ?]odhaki(?)h

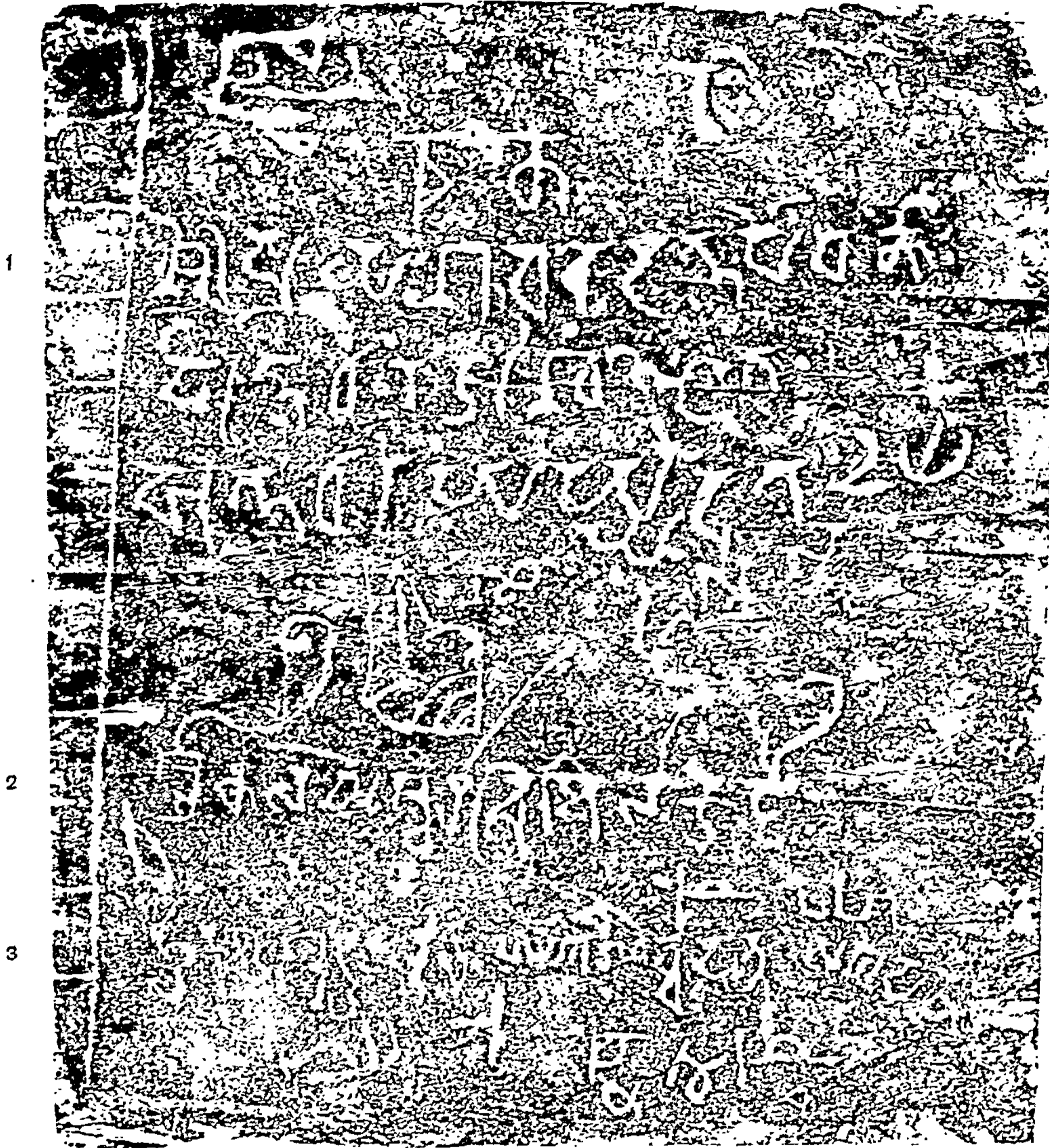
L. 2. Suttadhâr[a ?] akhamñdatah

L. 3. Suttadhâr[a ?] yayyo ?[a ?] ubha,? ,daya [|| *]

Above l. 1 stands high up in the left hand corner a large sign, which may be intended for *jñā*, and lower above the middle of the line two letters, the second of which

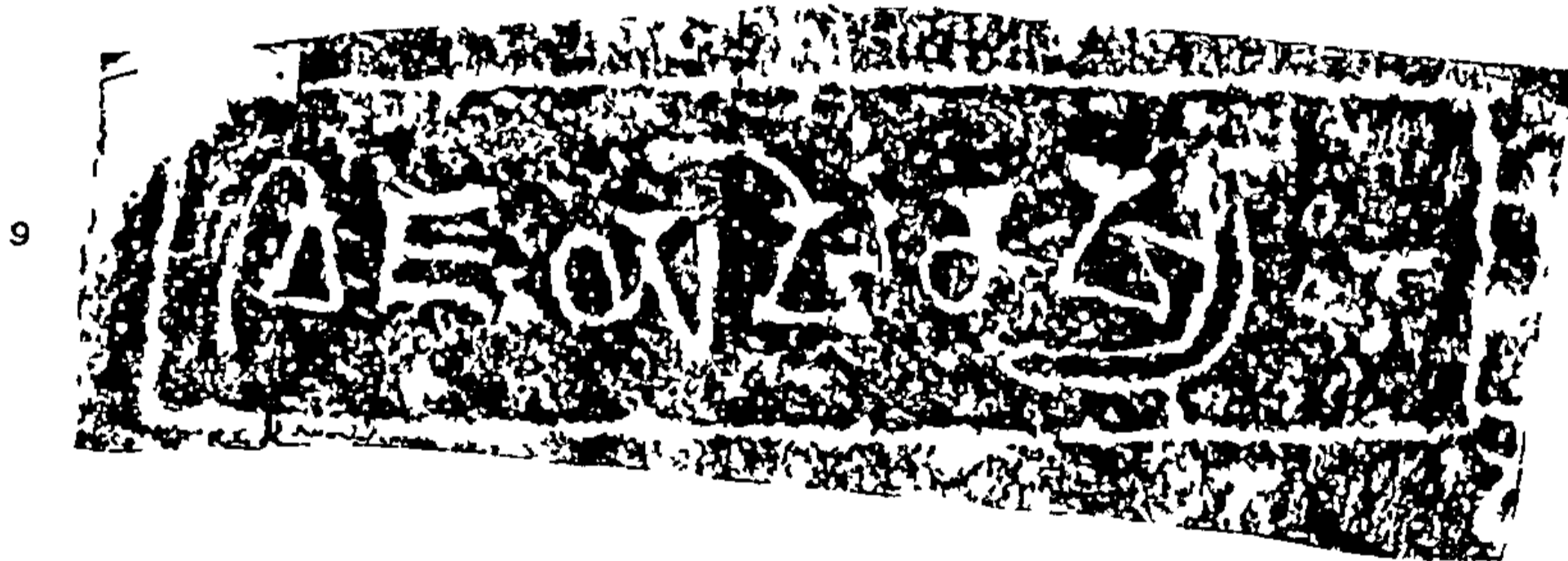
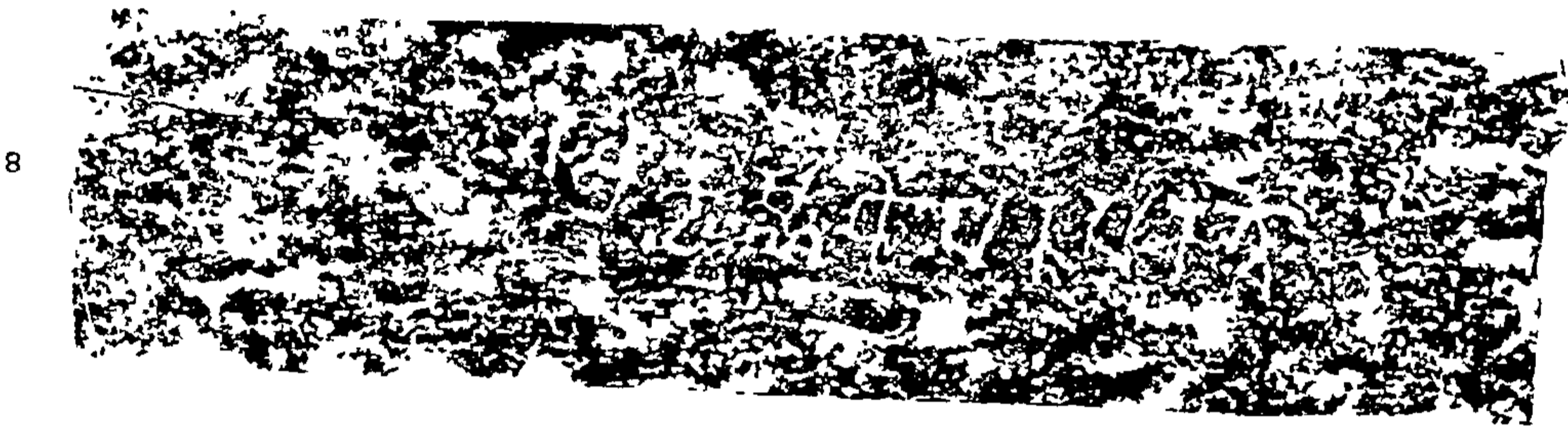
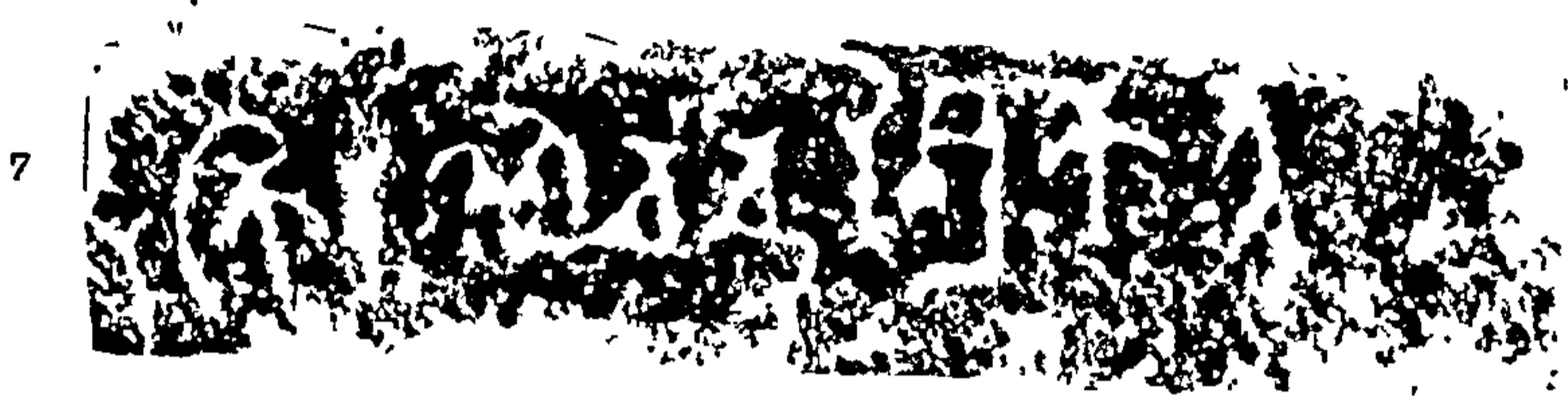
¹⁴ Otherwise *sâir jihât*.

PABHOSA INSCRIPTIONS: ON THE HERMIT'S BED INSIDE THE CAVE.



PABHOSA INSCRIPTIONS.

ON THE HERMIT'S BED INSIDE THE CAVE.



ON THE WEST WALL, INSIDE THE CAVE.



Scale $\frac{1}{4}$ of originals.

is *ka*. Below l. 3 there is the representation of a conch-shell and to the right three rudely scratched illegible letters.

As regards the interpretation, the only certain facts are (1) the occurrence of the name of "glorious Pray[â*]ga" and (2) the mention of two *suttadhāra* or masons. Possibly the whole may be intended for: *Śrī-Prayāg[ād Varaputtro Modhakī [or Podhakī], sūtradhāro' khaṇḍitaḥ sūtradhāro Yayya ubha[yoh*] deyam* || or in English "From glorious Prayāga, the unblamed mason Modhakin (or Podhakin) son of Vara, (and) the mason Yayya (*Jajja*),—the gift of both these." If this is correct, the inscription probably records repairs of the cave, done by the two persons mentioned.

No. II.

TRANSCRIPT.

Śrī-Kalase[śe*]śvarādiśi(?)lā kuṭṭī ||

The reading of the seventh and eighth consonants is uncertain; *kuṭṭī* is probably a mistake for *kuṭī*, the two dots, which I have taken for stops, may, of course, denote the *Visarga*, which however would be wrong. The translation is: "The *cella* (or temple) of glorious Kalāśeśvara and the rest." *Kalāśa* is the name of a *Nāga*, and the inscription probably refers to the legend, which makes the cave the home of an enormous *Nāga*, (see *ante*, p. 241).

No. III.

The only signs readable with any certainty are: *rvadatta* towards the end of the line.

No. IV.

[Nanda]dattaprasādo lolī

No. V.

Deva

No. VI.

TRANSCRIPT.

Om Ke[Ki*]raṇe[śv]arī(?)ila(?)kedali(?)va . . . sya [ḥ*]

The inscription seems to refer to a deity called *Kiraṇeśvarī*, which seems to occur again in No. VII.

No. VII.

TRANSCRIPT.

Kiraṇe[śva]rīśr[ī*]ka[r*]ttā [ḥ*]

If the restoration is correct, the translation will be, "The maker of (*the statue of*) glorious *Kiraṇeśvarī*" and the inscription may refer to one of the masons, mentioned in No. I, see also No. VIII.

No. VIII.

TRANSCRIPT.

Śrī-Kṛishṇagopīrūpakarttā [n]

The second *ta* of °*karttā* looks like *va*. The translation is, "The maker of the statues of glorious Kṛishṇa and of the milkmaids." The inscription probably refers to one of the masons in No. I.

Nos. IX AND X.

TRANSCRIPT.

Vijayasenasyah[ya*] ।

Kiraṇabhojak[a?]

These two pieces may belong together and may possibly mean, "Of Vijayasena, the temple-priest of Kiraṇa (i.e. *Kiraṇeśvarī*)." If this interpretation is correct, the two notes may indicate that Vijayasena visited the cave when the two masons, named in No. I, repaired it. The contents of the whole series may perhaps be connected as follows:— "Some time in the seventh or eighth century the Pābhosā cave was gratuitously restored by two masons of Prayāga and dedicated by Vijayasena, the *Bhojaka* of Kiraṇeśvarī, to the *Nāga* Kalāśa and other deities." This would account for the existence of the legend mentioned by Dr. Führer, according to which the cave is inhabited by an enormous Nāga.

XXXIX.—AN ADDITIONAL NOTE ON THE BAIJNĀTH PRAŚASTIS.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

During the Christmas vacation of 1892 Dr. M. A. Stein, the energetic and learned Principal of the Oriental College at Lahore, visited the Kāngrā district and spent some days at Kīragrāma, where he studied the Baijnāth *Praśastis* on the spot and made enquiries regarding various facts they mention. After a certain show of resistance the temple-priests became communicative, no doubt, as Dr. Stein thinks, because they wanted to learn what their inscribed tablets contained. And the results of his enquiries are so valuable for the interpretation of the inscriptions that I am sure I shall render a service to the readers of the *Epigraphia Indica* if I publish here a translation of the portion of his letter, which contains them. Writing from Lahore on February 6th, 1893, he says:—

"Navagrāma, mentioned in the inscription [I, 33] is probably identical with the village of Nāur,¹ where the temple still owns 2½ *halas* of land. Nāur lies about 3 miles west from Kīragrāma and belongs to the ancient pargana of Palam, which latter word I would identify with the name of the village of Pralamba, of which the inscription speaks [II, 31]. About thirty years ago, when the introduction of tea-planting induced many Europeans to settle in Kāngrā, Palam² was turned into Palampur.

¹ The Sanskrit prototype of Nāur would be Nava pura, which probably was another name of Navagrāma.—[G. B.]

² The *Kāngrā Gazetteer* still mentions Palam.

“In the bazar of Kīragrāma I was shown the spot where, so late as two generations ago, stood a shop, belonging to the temple and where the two pious Banians, whom the local traditions too know as the founders of the temple, are said to have lived. This is clearly the *panyasāla* mentioned in the *Prasasti* II, 34. Regarding the oil-mill which Manyuka and Āhukṛ dedicated I could not hear anything; and the god has long lost the income from the *mandapikā*. But there was formerly a custom-house on the frontier of the territory of Mandi which passes close to the village. On the rocky hill which rises near the village and is now occupied by the Dāk bangalow, the Rāne family is said to have had a fort. I do not dare to decide if these *Rānes*, whose descendants are still Rajput zamīndārs in the parganā of Baijnāth, are identical with the *Rājānakas* of Kīragrāma.³

“But in illustration of what you have said on p. 102, vol. I, of the *Epigraphia* regarding the intermarriage of this Rajput family of Kīragrām with the Rājās of Traigarta, I may mention that the Rājā of Kapurthala quite lately married a girl from the house of a bitterly poor Rajput of the Gulherian Miān clan, who lives as zamīndār not far from Baijnāth. Though the man is so poor that his daughter, the present Rānī, used to work for wages in the tea plantations, his countrymen have not yet pardoned him that he contracted the alliance with the Rājā.

“Your proposed identification of Suśarmapura with Koṭ is fully confirmed by the local traditions.

“The temple [of Baijnāth] is well preserved, and in my opinion it has not undergone such very great alterations as the earlier describers state.⁴ Thus, big statues of Gaṅgā and Yamunā, which clearly belong to the time of the inscription, are found on the gateway pillars of the *Purī*, exactly as Rāma describes them in the *Prasasti*, I. 29, and his other detailed statements regarding the building fully agree with the actualities. Only the roof seems to me modern; according to the statements of the Purohitas it was renovated about one hundred years ago by Rājā Samsārchand.”⁵

XL.—A NOTE ON THE PRĀKRIT GRANT OF THE PALLAVA KING ŚIVASKANDAVARMAN (VOLUME I, pp. 2—10)

BY ERNST LEUMANN, PH.D., STRASSBURG.

Prākṛit inscriptions always present particular difficulties. Dr. Bühler, with his usual sagacity, has removed most of those connected with Śivaskandavarman's grant, Some others of the same inscription can only be mastered when further documents of a similar type turn up. A few, however, may perhaps be dealt with now. We have

³ I consider the identity of the *Rāne* family with the *Rājānakas* to be very probable. *Rājānaka* is also the parent of the title *Rānā*.—[G. B.]

⁴ Cunningham, *Arch. Surv. Rep.*, vol. V., p. 179 f.

⁵ I take this opportunity to note that Professor Kielhorn has published in the *Indian Antiquary*, vol. XX, pp. 114 ff, certain emendations of my readings of the two *Prasastis* in accordance with rubbings made by Sir A. Cunningham. The following among Professor Kielhorn's proposals appear to me acceptable:—I. 6, *sureshu nāsthām apareshu kurvatām*; I. 29, *bhaktitruṭallobhamalena tena*; I. 37, *śāstradrishṣim anusṛitya*; II. 2, *sa pātu vo Mahādevo Brahmādyā bhaktim āsthitāḥ*; and II. 9, *Kṛitārthau*. In addition, I would mention that I now translate *astrijaṇo* in I. 13a by “archers” instead of by “heroes,” as *astri* is clearly the nominative of *astrin*; note 64 must be altered accordingly.

to correct the following passages in Dr. Bühler's transcript (on pages 5—7 of volume I) :—

l. 1, Read *aggitthoma*. The irregular combination *tth* (for *tt*) is a mistake of the engraver which has crept in on account of the similarity of the signs for *th* and *tth*.

l. 3, Separate *visaye savattha*, i.e. *vishaye sarvatra* 'everywhere in our (*amham*) country.'

l. 4, Read *māḍabika* and restore it to *māḍambika*. This word, which means 'chief of a *maḍamba* district' is often found in the older Jain literature;¹ its base *maḍamba* occurs in the same texts and beside in some *Niryuktis* and *Bhāshyas*.

l. 5, Read *ārakhādhikate*, which stands for *ārakkhādhikate* and is equivalent with *ārakkhiya* 'guard' of the Jain literature; literally it means 'employed as a guard (*ārakshā'dhikṛita*).' As to the sign *khā*, cf. lines 27 and 38.

l. 7, Read *e* instead of *cha* and cf. the sign for *e* in lines 27, 30, 34. The word *ettha* (*atra* 'here') opens of course a new phrase, and we need not follow Dr. Bühler in inserting a second verb; *vitarāma* is indeed the verb wanted and closes well the preceding phrase. The first verb (*āṇaveti*), however, is certainly well supplied by Dr. Bühler; only we think its place is not before *amham* (in l. 3), but after *ppayutte* (in l. 6). At any rate we are not to combine in irregular co-ordination the accusatives of lines 3—6 with the genitive *saṃcharan-taka-ḍhaḍa-manusāna*.

I would then translate the whole passage thus: "Śivaskandavarman informs (*āṇaveti*) in our country everywhere the royal princes, generals, rulers of larger and smaller districts (*raṭṭhikas* and *māḍambikas*), local prefects and others, the freeholders of various villages, *vallavas*, *govallavas*, ministers, guards, captains² *tūthikas*, *neyikas* and all others employed in our service: We grant an exemption from (any taxes that might be levied by or for) *saṃcharantakas*, soldiers or other persons.³

l. 44, Read *vasudhādhīpataye* (acc. pl. from °*pati*).

¹ e.g. in the *Aupapātika sūtra*, *Paryuṣhaṇākālpa* ('*Kalpasūtra*'), etc.

² The corrected reading *ārakhādhikate* (in l. 5) makes it very probable that the word immediately following (*gumika*) is also a military term.

³ In reply to Dr. Bühler's appended notes, I may remark that the persons favoured by the grant are undoubtedly "the Brahmans, who are the freeholders of the settlement (*koḍunka*) called Chillareka." The gift is therefore a *Brahmana parihāra*, i.e. 'an immunity granted to Brahmans. Honorific allowance, as Dr. Bühler proposes, does not change the sense, but is less appropriate, *koḍunka* is apparently a contracted form of *koḍumbaka* (Sans. *kauṭumbaka*): in the same way *naīyyoka* seems to me to stand for *naīyogika*, which would be a synonym of the term *ābhīyogika*—'servant'—of the Jaina literature. The term *kumāra parihāra* similarly denotes an immunity presented to a prince; the Jātaka phrase adduced by Dr. Bühler means— "When, afterwards they noticed that he was a prince, they no longer gave him any work to do, but spared him, so to say, by a princely immunity."

The inscription, of course, mentions, also, the persons who are to respect the grant, i.e. who are not allowed in any way to trouble the above-named Brahmans (by levying taxes, etc.). So the two cognate Pallava plates clearly state: *Sarvāyuktakāḥ sarva-naīyyokāḥ rājavallabhāḥ saṃcharantakāś cha tat-sīman sarva-parihāraiḥ pariharantu parihārayantā cha ayuttu sarva-parihārehi pariharantu parihārayan (tu cha)*, "The persons of the king's service and party must spare and cause to spare the territory (*described before*) by all the (eighteen) kinds of exemption. "In face of these parallel passages, the words—*saṃcharantaka-bhāḍamanusāna... parihāram vitarāma*, can only have the sense which I have given them, without pretending, however, that my translation reflects accurately the grammatical construction. This latter can only be made clear when the three syllables before *parihāram* are deciphered.

That *saṃcharantakas* are a nuisance to people, we learn, e.g. from the description of a model town given in the *Nemīcharita*, l. 14 (on Hemachandra's *Bhavaḥḍvanā*, v. 5): in that town no *saṃcharantakas* are allowed to stroll about (. . . *saṃcharantehīm tīrai na tattha bhamiim . . .*). Another Prakrit word of the Pallava Inscription (which however occurs also elsewhere) is *bappa* 'father: ' this is found in *Daśavaikālikasūtra* vii, 18,—See *Zeitsch. d. Dent. Morgenl.-Gesellsch.* vol. XLVI. pp. 628.

l. 45, Read *mejátáye*, i.e. *mejjátáye*. In Jaina Prâkrit *maryádâ* becomes *mejjâ*, the last two syllables being contracted. The Sanskrit sounds *arya* in Prâkrit generally are changed to *cra*, sometimes to *ejja* or *ariya* or *ajja*.

l. 46, Separate *cha si*. The word *si* refers to *mejátáye*, and therefore represents a singular case like *tasyâh*; it is indeed a short form for the anaphoric pronoun *se* that is often met with in the *Niryuktis* and *Bhâshyas* of the Jain literature. The function and origin of *se* has been well discussed by Professor Wackernagel in the *Zeitschrift für Vergleichende Sprachforschung* (vol. XXIV, p. 600). Though *se* and *si* refer to *all genders and numbers* we find occasionally in the *Niryuktis* and *Bhâshyas* a special plural form *sim* which, by the addition of the Anusvâra, has been formed after the fashion of plural genitives like *tesim* (*teshâm*), etc.

What remains to be said is of less importance; we are probably to read *vâḍaka* for *vataka* (in lines 12 and 30); misprints are apparently *hiroga* for *hirogo* (10), *pali-bhâgo* for *patibhâgo* (12), *patibhâgo* for *pattibh-*(21), *ṭṭivas°* for *ṭṭivâs°* (36), *pilâ* for *pîlâ* (40), *dattâ* for *datâ* (48), *kada* for *kaḍa* (51), *brâhmaṇa* for *brahmaṇa*. and *lekhaka* for *lekhaka* (52).

SOME FURTHER NOTES ON THE GRANT OF ŚIVASKANDA- VARMAN. (VOLUME I, pp. 2—10.)

The corrections of my reading and rendering of Śivaskandavarman's grant, which Professor E. Leumann has proposed above, make, I think, a few further remarks from me desirable.

(Line 1.) Professor Leumann's statement that the plates have *aggiṭthoma*, not *aggi-thoma*, is correct. I should say that the nonsensical form has been caused by a confusion between the two possible forms with *ṭṭha* and *ttha*. Both in literary and in epigraphic Pali, Sanskrit *shṭa* or *shṭha* is represented occasionally by the dental *tenuis* and the *tenuis aspirata*. Thus, we have in literary works for *kroshṭri* 'a jackal,' both *koṭṭhuka* and *kotthuka*, or even *kutthu*, as well as forms in *ttha* for various past participles in *shṭa*. And the Sanchi votive inscriptions offer *sethi* and *sethi* for *śreshṭhin*; Aśoka's New Edicts both *vivutha* and *vyuṭha* for *vyuṣṭha*. In such words the Pali *ttha* probably goes back to originals with *sta*, similar to those in the Shâhbâzgarhî version of the Rock Edicts, where we find *sresta* for *śreshṭha*, *dipista* (3rd pers. sing. aor. Âtm.) equivalent to a Sanskrit form *adipishṭa*.

(L. 3.) Professor Leumann is right in separating *visaye savattha*, but the correction has already been given by me in the Addenda and Corrigenda to vol. I, p. 479.

(L. 4.) The plates have not *mâḍabika*, as Professor Leumann asserts. The last sign is mutilated, the crossbar of the *ka* on the right having been omitted by mistake. The sign, which has thus come out, can only be read *nu*. Professor Leumann's restoration *mâḍambika* "governors of Maḍambas," instead of *mâmḍabika* "custom-house officers," is possible, though, owing to the rarity of the word *maḍamba* (except in Jaina works), somewhat doubtful. I add an explanation of the term *maḍamba*, which Professor Jacobi has kindly furnished to me from the Jaina commentaries: *maḍambâni sarvato'rdha yojanât parato'vasthitagrâmani*.

(Ll. 5-7.) Professor Leumann's readings *árahádihikate* and *ettha* for my *árahádhikate* and *chattha* are certainly correct. His translation of lines 6-7, "We grant an exemption from (any taxes that might be levied by or for) *Samcharantakas* (soldiers) and other persons" cannot stand, for *°bhadamanusāṇa* is separated from *parihāram* by a not now readable word ending in *o*, and in all probability the two expressions do not belong together. Even supposing that *samcharamtakabhadamanusāṇa parihāram vitarāma* had to be taken together, the meaning could only be, "We grant an exemption to Samcharantakas, etc;"³ it is against the custom observed in the grants to name first an exemption and afterwards the object granted. I must add that my translation of *parihāra* by "an immunity" ought to be changed to 'a honorific grant.' Of late I have found in the Jātakas several passages where *parihāra* has a concrete meaning and is used for "appanage, honorific allowance, special grant." In several stories it is narrated how queens receive or are deprived of their *parihāra*, and there is the compound *kumāraparihāra* "an allowance suitable for a prince."

(L. 40.) The correct reading is *pilá* (not *pílá*, as Professor Leumann says), the short *i* being expressed, as is done very often, by a complete circle.

(L. 45.) *Majátáye* is the reading of the plates, not, as Professor Leumann holds, *mejátáye*. The little stroke above the *ma* has been caused by a slip of the engraver's punch. A real *me* looks very different (see lines 1, 29, 41)

(L. 46.) As *sim* is permissible for *tesim*, *etesim* and *esim*, according to Hemachandra *Prākṛita Vyākaraṇa* III, 81, and occurs, as Professor Leumann says, in Jaina works, I agree with him that its equivalent *si* in *cha si* should be written separate. *Si* refers, however, not, as Professor Leumann thinks, to *majátáye*, but to the grantees. Compare the corresponding passages in the Sanskrit grants, e.g. *Indian Antiquary*, vol. V. p. 196, l. 6; p. 207, l. 9; p. 212, l. 25; vol. XI, p. 113, l. 43; p. 159, l. 50.

TABLES FOR CALCULATING HINDU DATES IN TRUE LOCAL TIME.

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In my paper on the computation of Hindu dates, etc. (vol. I, page 403 ff.), I have given rules for calculating, according to the curiously inaccurate Hindu method, the corrections which must be applied to a date, computed for mean sunrise, in order to obtain the same for true sunrise at any given place in India. As this calculation is rather tiresome, I have computed the following tables, which will make the process easy without detracting from the accuracy of the results. As the problem, to solve which these tables serve, is somewhat complicated, a few remarks on the theory of true and mean time may not be amiss.

1. Suppose the sun to move with an equal motion on the equator (instead of on the ecliptic); then this equatorial sun will exactly regulate mean time. His rising will occur at 6 o'clock for every place on the earth the whole year round, marking the mean beginning of day. The interval between his risings at two distant places will be the time-difference between these places (*see* vol. I, Table XXV).

2. Now assume a second sun to move with the same equable motion on the ecliptic. This supposed sun is meant when the "mean sun" is spoken of. It is obvious that this mean sun and the first will not rise at the same time, except when they coincide at the two points of intersection of the equinoctial and the ecliptic. At every other time the second will, in places in north latitude, rise earlier than the first, when he is in the northern half of the ecliptic; and later, when he is in the southern half. Table XXVII, A-F, gives the interval in *ghaṭikās* and *vināḍis* between the risings of both supposed suns,¹ for every degree of the ecliptic as entered in the vertical index to the left and right of each table, and for all degrees of north latitude from 10°—35° as entered in the horizontal index at the top of each table. At the intersection of the horizontal and vertical columns is given the interval of rising for the tropical longitude of the mean sun and for the terrestrial latitude in question; *e.g.*, in Table XXVII-B, we find that for 44° trop. Long. ☉ and 20° terr. Lat. the difference in rising is 1gh. 22v. If the trop. Long. ☉ is entered in the index to the *left*, the ecliptical mean sun rises before the mean beginning of the day; if on the index to the *right*, it rises after the mean beginning of the day.

3. We thus find the time of rising of the *mean* sun (moving on the ecliptic), but what is really wanted is the time of rising of the *true* sun. The true sun only twice in the year coincides with the mean sun; at every other time he either precedes or lags behind the mean sun. Their difference in longitude is the equation of the sun's centre, the amount of which in degrees, minutes, and seconds is furnished by Table XXIV-B. If the equation has the sign —, the true longitude of the sun is greater than his mean one, and consequently the true sun rises *later* than the mean one; if the equation in Table XXIV has the sign +, the true sun rises *before* the mean one; always by the time corresponding to the sun's equation of the centre. In order to compute the equivalent in time for the sun's equation of the centre, we must know how much time is occupied in rising by one degree of the ecliptic at the place where the sun is at the moment in question in a given latitude. The amount in *vināḍis* is furnished by the entries immediately below the degrees of terrestrial latitude in Table XXVII. Though continually changing, it is considered by Hindu astronomers to be constant throughout each single

¹ Or between the risings of a point on the equator and one on the ecliptic, which have the same distances from the equinox.

sign, and equal to the mean.² As the different parts of Table XXVII represent the tropical signs, one entry serves for the whole part. Thus we find in Part B that on the 20th parallel one degree of the ecliptic (between 30° and 60° trop. Long.) takes up 8.79 *vinādīs* in rising. Knowing the time taken up in rising by one degree, we can easily calculate the time corresponding to any given value of the equation of the sun's centre.

4. Table XXVII refers to tropical longitude, while the other tables yield sidereal longitude. The former is found by adding to the latter the *ayanāmsās* (or amount of the precession of the equinox) for the year in question.

The rule for calculating the *ayanāmsās* is given in section 39 of the former paper (page 421); to find them without calculation is the object of Tables XXVIII and XXIX, e.g., we find by Table XXVIII that in K. Y. 4683 the *ayanāmsās* were—

16° 14' 42",	<i>viz.</i>	K.Y. 4600	=	15° 0' 6"
		80 years	=	1° 12' 0"
		3 „	=	0° 2' 42"
Ayanāmsā		=	<u>16° 14' 42"</u>	

Table XXIX serves for the *Brahma Siddhānta* and *Siddhānta Śiromaṇi*, Table XXVIII, for the other *Siddhāntas*.

5. I shall now illustrate by examples the working of these tables in connection with the Special Tables; for when such accuracy is wanted, that the difference between mean and true time comes into consideration, the calculation must be made by means of the Special Tables.³

1st Example.—Let it be proposed to calculate the true *Tithi* for true sunrise on the 7th (solar) *Jyaisṭha* K.Y. 4128 at Aligarh, whose latitude is 27° 53' (or roundly 28°) and time difference + 14 *vin*. We use for this and the following examples the tables for the *Sūrya Siddhānta*:—

(a) We calculate the elements: Distance $\alpha - \odot$ etc., for the year and day in question, *viz.*—

	Dist $\alpha - \odot$	α 's An	\odot 's An.	Corr
4100 years . . .	69° 48' 0"	217° 8' 30"	252° 44' 16"	+ 20 <i>gh</i> . 54 <i>v</i>
28 „ . . .	117° 47' 3"	58° 35' 37"	... ..	— 14 <i>gh</i> . 43 <i>v</i> .
7th <i>Jyai</i> . . .	66° 40' 34"	97° 16' 26"	34° 29' 46"	
	254° 15' 37"	13° 3' 33"	317° 13' 52"	+ 6 <i>gh</i> . 11 <i>v</i> .

(b) Add the time difference, with the sign changed, for the place in question, to the Corr. (+ 6 *gh*. 11 *v*. — 14 *v*. = + 5 *gh*. 57 *v*.) and find by Table XXII the corresponding increase of the elements, distance, etc.—

5 <i>gh</i> .	=	1° 0' 57"	1° 5' 19"	4' 56"
57 <i>v</i> .	=	11' 35"	12' 25"	56"
5 <i>gh</i> . 57 <i>v</i> .	=	+ 1° 12' 32"	+ 1° 17' 44"	+ 5' 52"

(c) Add (or subtract, according to the sign) the increase from the first result.—

254° 15' 37"	13° 3' 33"	317° 13' 52"
+ 1° 12' 32"	1° 17' 44"	5' 52"
255° 28' 9"	14° 21' 17"	317° 19' 44"

(d) Find the equations for the anomalies of the moon and sun by Table XXIV—

An. α	14° 21' ..	Eq. α =	— 1° 15' 32"
An. \odot	317° 20' ..	Eq. \odot =	— 1° 29' 12"
Sum of eq's		=	— 2° 44' 44"

² The same inaccuracy pervades all Hindu calculations of true sunrise, and makes all figures in Table XXVI wrong when compared with the true values. However, we do not require the latter, but those which the Hindus assume in their calculations.

³ I shall indicate below §7, how these tables may be used in connection with the general tables for an estimate of the difference between mean and true local time

(e) Add the sum of equations to the distance; the result is the true distance at mean sunrise for the place in question, viz. $255^{\circ} 28' 9'' - 2^{\circ} 44' 44'' = 252^{\circ} 43' 25''$.

(f) Find the sidereal longitude of the sun by subtracting from the above the \odot 's an., the same for beginning of the century. (Table XIII.)

$$\begin{array}{r} 317^{\circ} 19' 44'' \\ - 282^{\circ} 44' 16'' \\ \hline \text{Sid. Long. } \odot = 34^{\circ} 35' 28'' \end{array}$$

(g) Find the *ayanāmsās* for the year in question, by Table XXVIII—

$$\begin{array}{r} \text{K.Y. 4100} = 7^{\circ} 30' 0'' \\ 28 \text{ years} = \quad 25' 12'' \\ \hline \text{K.Y. 4128} = 7^{\circ} 55' 12'' \end{array}$$

(h) Add the *ayanāmsās* thus found to the sidereal longitude of the sun, the result is the tropical longitude of the sun.—

$$\begin{array}{r} 34^{\circ} 35' 28'' \\ 7^{\circ} 55' 12'' \\ \hline \text{Trop. Long. } \odot = 42^{\circ} 30' 40'' \end{array}$$

(i) Look out in Table XXVII the “interval of rising” of the degree of trop. Long. \odot now found for the latitude of the given place.

If the left-hand index (0 — 180) is used, the amount is subtractive; if the index to the right (180° — 360°) the amount is additive.

In this case we get, for trop. Long. 42° on the 28th parallel, — 1gh. 46v.

(k) Take, from the same part of the Table just used, the time required by one degree in rising, as given there immediately below the degree of latitude in question, and calculate the equivalent in time for the sun's equation. If the equation has the sign +, the amount is subtractive; if —, it is additive.

In the present case: 1° takes up 8.24 *vinādīs*, consequently $1^{\circ} 29'$ will take up 12v. The equation being negative, the amount is additive. We put it down as + 12v.

(l) Add (or subtract according to the sign) the *vinādīs* in (k) to the result in (i); find the increase of Dist. $\alpha - \odot$ for the sum, in Table XXII; add the increase (or subtract according to the sign of the sum) to the true Dist. $\alpha - \odot$ (found in e). The result is the true Dist. $\alpha - \odot$ for true sunrise at the place in question. Here — 1gh. 46v. + 12v. = — 1gh. 34v.

$$\begin{array}{r} 1gh. = 12' 11'' \\ 34v. = 6' 54'' \\ \hline - 1gh. 34v. = -19' 5'' \end{array} \quad \text{This, added to the result in (e), viz., } 252^{\circ} 43' 25'', \text{ makes } 252^{\circ} 24' 20''.$$

(m) This result is not quite correct, because we have made use of the mean increase (or decrease) of Dist. $\alpha - \odot$ instead of the true, as the Hindus do. However, we may rest satisfied with this approximation when the true distance comes out larger or smaller, by 4 minutes or more, than an entire number of degrees marking the end of a *Tithi*. This is the case in the present example: 252° mark the end of the 21st *tithi* or the 6th *tithi* of the dark fortnight; but as we found the true distance to be $252^{\circ} 24' 20''$, which is more than 4' above the end of the *Tithi*, viz. 252° , the final result is not affected by the slightly incorrect calculation.

In rare cases where the strictest accuracy is required, proceed as follows:—

Add the increase (or decrease) of the distance, etc., for the sum found in (l) to the

result in (e); again, find the equations of ϵ and \odot , as in (d), and add their sum to the distance, as in (e). The result is the true distance. In this case — 1gh. 34v.:—

	Dist. $\epsilon - \odot$	ϵ 's An.	\odot 's An.
1 gh.	0° 12' 11"	0° 13' 4"	0' 59"
34 v.	6 54	7 24	34
— 1 gh. 34 v.	19 5	20 28	+ 1 33
subtracted from	255 28 9	14 21 17	317 19 44
makes	255 9' 4"	14 0' 49"	317 18' 11"

An. ϵ 14° 1' eq. = —	1° 13' 49"
An. \odot 317° 18' eq. = —	1 30 8
Sum of eq's. = —	2 43 57
Dist. $\epsilon - \odot$ +	255 9 4
True dist.	252° 25' 7"

This then is the strictly accurate *true* distance $\epsilon - \odot$. The error in the preceding method was — 47".

It may be borne in mind, however, that it is a waste of time to attempt this degree of accuracy, unless we know the *Hindu* value of the latitude and longitude of the place for which the date is to be calculated. This uncertainty is enhanced when we have to deal with dates in inscriptions; for we never know for what place the almanac was calculated, from which the date recorded in the inscription was taken, though in most cases we shall probably be right in assuming that the almanac referred to the capital of the kingdom.

The following examples will be understood without further comment. I use the same letters as in the first example to indicate the operations to be gone through:—

Ex. 2.—K. Y. 4128, 4th Bhâdrapada; place: Ratnagiri, 17° Lat. and time difference — 34 vin.

	$\epsilon - \odot$	ϵ 's An.	\odot 's An.	Cor.	An.
(a) 4100 years	69° 48' 0"	217° 8' 30'	282° 44' 16"	+ 20 gh. 54 v'	
28 ,,	117 47 3	58 38 37	...	— 14 43	
4th Bhâdra	96 2 4	216 11 10	124 11 9	+ 6 11	
	283 37 7	131 58 17	46 55 25	(b) + 34	
				+ 6 45	
(c) + 6 gh.	1 13 9	1 18 23	5 55		
45 v.	9 9	9 48	44		
	284 59 25	133 26 28	47 2 4	(d) eq. ϵ = —	3° 43' 44"
(e)	— 2 7 39			eq. \odot = +	1 36 5
	282 51 46			Sum = —	2 7 39

(f) 407° 2' 4" (an. \odot + 360°). (g) 4128 K. Y., *ayunansa* as above 7° 55' 12"

—282 44 16 (sid. Long. \odot)

(h) + 7 55 12

132 13 . (trop. Long. \odot)

(i) trop. Long. \odot = 132°, on 17° Lat, Interval . = — 32 vin.

(k) Eq. \odot = + 1° 36' (1° = 10 97 vin.), time of rising . = — 18 vin.

(l) 282° 51' 46"

— 10 9

Sum = — 50 vin. = — 10' 9" . . . (l)

282 41 37 . Result.

Ex. 3.—K. Y. 4325, 4th Mârgaśīra. Śīnagar, Lat. 34° 6', time difference — 8 vin.

(a) 4300 years	345° 24' 0"	276° 1' 30"	282° 43' 53"	— 24 gh. 10v.
25 ,,	79 27 0	142 21 38	...	— 28 8
4th Mârg.	137 35 2	338 9 48	214 51 41	
	202 26 2	296 32 56	137 35 34	— 52 18
				(b) + 8
				— 52 10

(c) 52 gh. . =	10° 33' 55"	11° 19' 23"	0° 51' 15"	
10 v. . =	2	2 11	10	
52 gh. 10 v. =	-10 35 57	-11 21 34	-51 25	(d) eq. ☉ = + 4° 55' 16"
	202 26 2	296 32 56	137 35 34	eq. ☽ = + 1 31 7
makes .	191 50 5	285 11 22	136 44 9	Sum = + 6° 26' 23"
Sum of eq. . +	6 26 23			

(e)	198 16 28			
(f)	496° 44' 9" (an. ☉ + 360°)	(g) 4300 <i>ayanāṁśa</i> . = 10° 30' 0"		
	- 282 43 53	25 years . = 22 30		
	214 0 16 (sid. Long. ☉)	4325 K. Y. <i>ayanāṁśa</i> . = 10° 52' 30"		
(h)	+ 10 52 30			
	224 52 46 (trop. Long. ☉)			
(i)	trop. Long. ☉ = 225° on 34° Lat. Interval . . = + 1 gh. 32 v.			
(k)	Eq. " ☉ = + 1° 31' (1° = 12. 18), time of rising = - 18			
		Sum = + 1 gh. 14 v.		

(l)	1 gh. . . =	12' 11"
	14 v. . . =	2 51
+ 1 gh. 14 v. . . =		15 2 (added to e)
		198 16 28
makes . . .		198° 31' 30" Result.

6. In §62 of my former paper I have said: "In the *Siddhānta Śiromaṇi Golād-hyāya*" IV, 20, Bhāskara states that the ancient astronomers assumed that at Lankā (or on the Equator) the zodiacal signs rise in the same time with 30 degrees of the equinoctial, while in fact they do not. The tables give the interval according to Bhāskara's theory. If the value without Bhāskara's correction is wanted, it may be elicited from the tables. For that purpose the column 0° has been added; in it are given what Bhāskara calls the *udayāntara*. They must be added to, or subtracted from (according to the sign), the value in the table. Under this supposition, we shall get in (i) of the first example above 1gh. 24v. instead of 1gh. 46v., and in (k.) we find 8.27 *vin.* instead of 8.23 as the time taken up in rising 1 degree; the latter correction does not, in this case, sensibly affect the final result, while the former will.

In calculating dates anterior to Bhāskara (K. Y. 4251) the value of the "interval" given in the table should be corrected in the way just explained.

7. The present tables may be used roughly to estimate the difference between mean Indian and true local time, as in the following example.

In §24 of my first paper we found that in K. Y. 4682 the 11th tithi of the bright fortnight of Vaiśākha ended 46 ghatikas after mean sunrise in Lankā on the 18th Vaiśākha of the Tables. What is the corresponding local time at Purniya (26° N. Lat. and + 1gh. 58 *vin.* time difference) ?

First add the time difference to the given Lankā time: 46gh. + 1gh. 58v. = 47gh. 58 *vin.* Then look out in Table VIII the sidereal Long. ☉ on the 18th Vaiśākha: 16° 40'; add the *ayanāṁśa* for K.Y. 4682, *viz.* 16° 15'; the sum is the trop. Long. ☉, 16° 40' + 16° 15' = 32° 55' (or nearly 33°). Now look out in Table XXVII, Part B, the interval between the mean beginning of the day and sunrise on the 26th parallel and for trop. Long. ☉ = 33'; *viz.* 1gh. 25v. The left hand index being used, the true sun rises before the mean beginning of the day; accordingly we must add the interval to mean time. 47gh. 58v. + 1gh. 25v. = 49gh. 23v. This is the required true local time for the end of the 11th tithi in Purniya.

* Our text of the *Sūrya Siddhānta* III, 43, 44, is in accordance with Bhāskara's theory, and must therefore be later. From the error in the position of the Moon's node relative to that of the Sun, I am persuaded that the present text of the *Sūrya Siddhānta* was fixed not before the 13th century A.D. The *bīja* is a still later addition

TABLE XXVII. (PART A.—Trop. Long. ☉ = 0°—29°, ♀ 60°—331°.)

Lat.	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°	22°	23°		
Fin.	8.58	8.51	8.43	8.37	8.29	8.21	8.15	8.07	7.99	7.92	7.84	7.76	7.68	7.60		
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	Long.
0°	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	360°
1	0 1	0 1	0 2	0 2	0 2	0 2	0 2	0 2	0 2	0 2	0 2	0 2	0 2	0 2	0 2	359
2	0 3	0 3	0 3	0 3	0 3	0 4	0 4	0 4	0 4	0 4	0 4	0 4	0 4	0 5	0 5	358
3	0 4	0 4	0 5	0 5	0 5	0 5	0 6	0 6	0 6	0 6	0 7	0 7	0 7	0 7	0 7	357
4	0 6	0 6	0 6	0 7	0 7	0 7	0 7	0 8	0 8	0 8	0 9	0 9	0 9	0 9	0 10	356
5	0 7	0 7	0 8	0 8	0 9	0 9	0 9	0 10	0 10	0 10	0 11	0 11	0 12	0 12	0 12	355
6	0 9	0 9	0 9	0 10	0 10	0 11	0 11	0 12	0 12	0 12	0 13	0 13	0 14	0 14	0 14	354
7	0 10	0 10	0 11	0 11	0 12	0 13	0 13	0 14	0 14	0 14	0 15	0 16	0 16	0 17	0 17	353
8	0 11	0 12	0 13	0 13	0 14	0 14	0 15	0 15	0 16	0 17	0 17	0 18	0 19	0 19	0 19	352
9	0 13	0 13	0 14	0 15	0 15	0 16	0 17	0 17	0 18	0 19	0 19	0 20	0 21	0 22	0 22	351
10	0 14	0 15	0 16	0 16	0 17	0 18	0 19	0 19	0 20	0 21	0 21	0 22	0 23	0 24	0 24	350
11	0 16	0 16	0 17	0 18	0 19	0 20	0 20	0 21	0 22	0 23	0 24	0 25	0 26	0 26	0 26	349
12	0 17	0 18	0 19	0 20	0 21	0 21	0 22	0 23	0 24	0 25	0 26	0 27	0 28	0 29	0 29	348
13	0 18	0 19	0 20	0 21	0 22	0 23	0 24	0 25	0 26	0 27	0 28	0 29	0 30	0 31	0 31	347
14	0 20	0 21	0 22	0 23	0 24	0 25	0 26	0 27	0 28	0 29	0 30	0 31	0 32	0 33	0 33	346
15	0 21	0 22	0 24	0 24	0 26	0 27	0 29	0 29	0 30	0 31	0 32	0 34	0 35	0 36	0 36	345
16	0 23	0 24	0 25	0 26	0 27	0 29	0 30	0 31	0 32	0 33	0 35	0 36	0 37	0 38	0 38	344
17	0 24	0 25	0 27	0 28	0 29	0 30	0 31	0 33	0 34	0 35	0 37	0 38	0 39	0 41	0 41	343
18	0 26	0 27	0 28	0 29	0 31	0 32	0 33	0 35	0 36	0 37	0 39	0 40	0 42	0 43	0 43	342
19	0 27	0 28	0 30	0 31	0 32	0 34	0 35	0 37	0 38	0 39	0 41	0 43	0 44	0 46	0 46	341
20	0 28	0 30	0 31	0 33	0 34	0 36	0 37	0 39	0 40	0 41	0 43	0 45	0 46	0 48	0 48	340
21	0 30	0 31	0 33	0 34	0 36	0 38	0 39	0 41	0 42	0 43	0 45	0 47	0 49	0 50	0 50	339
22	0 31	0 33	0 35	0 36	0 38	0 39	0 41	0 42	0 44	0 46	0 48	0 49	0 51	0 53	0 53	338
23	0 33	0 34	0 36	0 37	0 39	0 41	0 43	0 44	0 46	0 48	0 50	0 52	0 53	0 55	0 55	337
24	0 34	0 36	0 38	0 39	0 41	0 43	0 44	0 46	0 48	0 50	0 52	0 54	0 56	0 58	0 58	336
25	0 35	0 37	0 39	0 41	0 43	0 45	0 46	0 48	0 50	0 52	0 54	0 56	0 58	1 0	1 0	335
26	0 37	0 39	0 41	0 42	0 44	0 47	0 48	0 50	0 52	0 54	0 56	0 58	1 0	1 2	1 2	334
27	0 38	0 40	0 42	0 44	0 46	0 48	0 50	0 52	0 54	0 56	0 58	1 0	1 3	1 5	1 5	333
28	0 40	0 42	0 44	0 46	0 48	0 50	0 52	0 54	0 56	0 58	1 0	1 3	1 5	1 7	1 7	332
29	0 41	0 43	0 46	0 47	0 50	0 52	0 54	0 56	0 58	1 0	1 3	1 5	1 7	1 10	1 10	331

PART A,—continued.

Lat.	24°	25°	26°	27°	28°	29°	30°	31°	32°	33°	34°	35°	0		
Fin.	7.52	7.43	7.34	7.26	7.17	7.08	6.98	6.89	6.80	6.69	6.59	6.49	+0.72		
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. u.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	Long.
0°	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	360°
1	0 2	0 3	0 3	0 3	0 3	0 3	0 3	0 3	0 3	0 3	0 3	0 4	0 4	0 1	359
2	0 5	0 5	0 5	0 5	0 6	0 6	0 6	0 6	0 6	0 7	0 7	0 7	0 7	0 1	358
3	0 7	0 8	0 8	0 8	0 8	0 9	0 9	0 9	0 10	0 10	0 10	0 11	0 11	0 2	357
4	0 10	0 10	0 11	0 11	0 11	0 12	0 12	0 12	0 13	0 13	0 14	0 14	0 14	0 3	356
5	0 12	0 13	0 13	0 14	0 14	0 15	0 15	0 16	0 16	0 17	0 17	0 18	0 18	0 4	355
6	0 15	0 15	0 16	0 16	0 17	0 18	0 18	0 19	0 19	0 20	0 20	0 21	0 21	0 4	354
7	0 17	0 18	0 19	0 19	0 20	0 20	0 21	0 22	0 22	0 23	0 24	0 25	0 25	0 5	353
8	0 20	0 21	0 21	0 22	0 23	0 23	0 24	0 25	0 26	0 26	0 27	0 28	0 28	0 6	352
9	0 22	0 23	0 24	0 25	0 25	0 26	0 27	0 28	0 29	0 30	0 31	0 32	0 32	0 7	351
10	0 25	0 26	0 27	0 27	0 28	0 29	0 30	0 31	0 32	0 33	0 34	0 35	0 35	0 7	350
11	0 27	0 28	0 29	0 30	0 31	0 32	0 33	0 34	0 35	0 36	0 38	0 39	0 39	0 8	349
12	0 30	0 31	0 33	0 33	0 34	0 35	0 36	0 37	0 38	0 40	0 41	0 42	0 42	0 9	348
13	0 32	0 33	0 35	0 36	0 37	0 38	0 39	0 40	0 42	0 43	0 44	0 46	0 46	0 10	347
14	0 35	0 36	0 37	0 38	0 40	0 41	0 42	0 44	0 45	0 46	0 48	0 49	0 49	0 10	346
15	0 37	0 39	0 40	0 41	0 42	0 44	0 45	0 47	0 48	0 50	0 51	0 53	0 53	0 11	345
16	0 40	0 41	0 43	0 44	0 45	0 47	0 48	0 50	0 51	0 53	0 55	0 56	0 56	0 12	344
17	0 42	0 44	0 45	0 47	0 48	0 50	0 51	0 53	0 54	0 56	0 58	1 0	1 0	0 13	343
18	0 45	0 46	0 49	0 49	0 51	0 53	0 54	0 56	0 58	1 0	1 1	1 3	1 3	0 13	342
19	0 47	0 49	0 51	0 52	0 54	0 55	0 57	0 59	1 1	1 3	1 5	1 7	1 7	0 14	341
20	0 50	0 51	0 53	0 55	0 57	0 58	1 0	1 2	1 4	1 7	1 8	1 10	1 10	0 15	340
21	0 52	0 54	0 56	0 58	0 59	1 1	1 3	1 5	1 7	1 10	1 12	1 14	1 14	0 16	339
22	0 55	0 57	0 59	1 0	1 2	1 4	1 6	1 8	1 10	1 13	1 15	1 17	1 17	0 16	338
23	0 57	0 59	1 1	1 3	1 5	1 7	1 9	1 12	1 14	1 16	1 18	1 21	1 21	0 17	337
24	1 0	1 2	1 4	1 6	1 8	1 10	1 12	1 15	1 17	1 19	1 22	1 24	1 24	0 18	336
25	1 2	1 4	1 7	1 8	1 11	1 13	1 15	1 18	1 20	1 23	1 25	1 28	1 28	0 18	335
26	1 4	1 7	1 9	1 11	1 14	1 16	1 18	1 21	1 23	1 26	1 29	1 31	1 31	0 19	334
27	1 7	1 9	1 12	1 14	1 16	1 19	1 21	1 24	1 26	1 29	1 32	1 35	1 35	0 20	333
28	1 9	1 12	1 14	1 17	1 19	1 22	1 24	1 27	1 30	1 33	1 35	1 38	1 38	0 21	332
29	1 12	1 15	1 17	1 19	1 22	1 25	1 27	1 30	1 33	1 36	1 39	42	42	0 21	331

TABLE XXVII. (PART B.—Trop. Long. $\odot = 30^\circ - 59^\circ, 330^\circ - 301^\circ$.)

Lat.	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°	22°	23°			
n.	9.4	9.34	9.29	9.22	9.17	9.11	9.04	8.98	8.92	8.85	8.79	8.72	8.66	8.59			
Long.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	Long.
30°	0 43	0 45	0 47	0 49	0 51	0 54	0 56	0 58	1 0	1 2	1 5	1 7	1 10	1 12	1 12	330°	
31	0 43	0 45	0 48	0 50	0 52	0 55	0 57	0 59	1 1	1 4	1 6	1 9	1 11	1 13	1 13	329	
32	0 44	0 46	0 48	0 51	0 53	0 55	0 58	1 0	1 2	1 5	1 7	1 10	1 12	1 14	1 14	328	
33	0 44	0 47	0 49	0 51	0 54	0 56	0 59	1 1	1 3	1 6	1 8	1 11	1 14	1 16	1 16	327	
34	0 45	0 47	0 50	0 52	0 55	0 57	1 0	1 2	1 4	1 7	1 10	1 12	1 15	1 17	1 17	326	
35	0 46	0 48	0 51	0 53	0 55	0 58	1 0	1 3	1 6	1 8	1 11	1 14	1 16	1 19	1 19	325	
36	0 46	0 49	0 51	0 54	0 56	0 59	1 1	1 4	1 7	1 9	1 12	1 15	1 18	1 20	1 20	324	
37	0 47	0 49	0 52	0 54	0 57	1 0	1 2	1 5	1 8	1 10	1 13	1 16	1 19	1 22	1 22	323	
38	0 47	0 50	0 53	0 55	0 58	1 1	1 3	1 6	1 9	1 12	1 14	1 17	1 20	1 23	1 23	322	
39	0 48	0 51	0 53	0 56	0 59	1 2	1 4	1 7	1 10	1 13	1 16	1 19	1 22	1 25	1 25	321	
40	0 49	0 51	0 54	0 57	1 0	1 3	1 5	1 8	1 11	1 14	1 17	1 20	1 23	1 26	1 26	320	
41	0 49	0 52	0 55	0 58	1 0	1 3	1 6	1 9	1 12	1 15	1 18	1 21	1 24	1 27	1 27	319	
42	0 50	0 52	0 56	0 59	1 1	1 4	1 7	1 10	1 13	1 16	1 19	1 23	1 26	1 29	1 29	318	
43	0 50	0 53	0 56	0 59	1 2	1 5	1 8	1 11	1 14	1 17	1 20	1 24	1 27	1 30	1 30	317	
44	0 51	0 54	0 57	1 0	1 3	1 6	1 9	1 12	1 15	1 19	1 22	1 25	1 28	1 32	1 32	316	
45	0 52	0 54	0 58	1 1	1 4	1 7	1 10	1 13	1 16	1 20	1 23	1 26	1 30	1 33	1 33	315	
46	0 52	0 55	0 58	1 1	1 5	1 8	1 11	1 14	1 17	1 21	1 24	1 27	1 31	1 35	1 35	314	
47	0 53	0 56	0 59	1 2	1 5	1 9	1 12	1 15	1 19	1 22	1 25	1 29	1 32	1 36	1 36	313	
48	0 53	0 56	1 0	1 3	1 6	1 10	1 13	1 16	1 20	1 23	1 27	1 30	1 34	1 37	1 37	312	
49	0 54	0 57	1 0	1 4	1 7	1 11	1 14	1 17	1 21	1 24	1 28	1 32	1 35	1 39	1 39	311	
50	0 54	0 58	1 1	1 5	1 8	1 11	1 15	1 18	1 22	1 25	1 29	1 33	1 36	1 40	1 40	310	
51	0 55	0 58	1 2	1 5	1 9	1 12	1 16	1 19	1 23	1 27	1 30	1 34	1 38	1 42	1 42	309	
52	0 56	0 59	1 3	1 6	1 9	1 13	1 17	1 20	1 24	1 28	1 31	1 35	1 39	1 43	1 43	308	
53	0 56	1 0	1 3	1 7	1 10	1 14	1 18	1 21	1 25	1 29	1 33	1 37	1 40	1 44	1 44	307	
54	0 57	1 0	1 4	1 8	1 11	1 15	1 19	1 22	1 26	1 30	1 34	1 38	1 42	1 46	1 46	306	
55	0 58	1 1	1 5	1 8	1 12	1 16	1 20	1 23	1 27	1 31	1 35	1 39	1 43	1 47	1 47	305	
56	0 58	1 1	1 5	1 9	1 13	1 17	1 21	1 24	1 28	1 32	1 36	1 41	1 44	1 49	1 49	304	
57	0 59	1 2	1 6	1 10	1 14	1 18	1 22	1 26	1 29	1 33	1 37	1 42	1 46	1 50	1 50	303	
58	0 59	1 3	1 7	1 11	1 14	1 19	1 23	1 27	1 30	1 35	1 39	1 43	1 47	1 51	1 51	302	
59	1 0	1 3	1 8	1 12	1 15	1 20	1 23	1 28	1 32	1 36	1 40	1 44	1 48	1 53	1 53	301	

PART B,—continued.

Lat.	24°	25°	26°	27°	28°	29°	30°	31°	32°	33°	34°	35°	0°				
Fin.	8.52	8.45	8.38	8.31	8.24	8.16	8.08	8.00	7.91	7.84	7.76	7.67	+0.08				
Long.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	gh.	v.	Long.
30°	1 14	1 17	1 20	1 22	1 25	1 28	1 30	1 33	1 36	1 39	1 42	1 45	-0 22	330°			
31	1 16	1 19	1 21	1 24	1 27	1 29	1 32	1 35	1 38	1 41	1 45	1 48	0 22	329			
32	1 17	1 20	1 23	1 26	1 29	1 31	1 34	1 37	1 40	1 44	1 47	1 50	0 22	328			
33	1 19	1 22	1 25	1 27	1 30	1 33	1 36	1 39	1 42	1 46	1 49	1 52	0 22	327			
34	1 20	1 23	1 26	1 29	1 32	1 35	1 38	1 41	1 44	1 48	1 51	1 55	0 22	326			
35	1 22	1 25	1 28	1 31	1 34	1 37	1 40	1 43	1 46	1 50	1 54	1 57	-0 22	325			
36	1 23	1 26	1 29	1 32	1 36	1 39	1 42	1 45	1 49	1 52	1 56	1 59	0 22	324			
37	1 25	1 28	1 31	1 34	1 37	1 41	1 44	1 47	1 51	1 55	1 58	2 2	0 22	323			
38	1 26	1 30	1 33	1 36	1 39	1 42	1 46	1 49	1 53	1 57	2 0	2 4	0 22	322			
39	1 28	1 31	1 34	1 37	1 41	1 44	1 48	1 51	1 55	1 59	2 2	2 6	0 22	321			
40	1 29	1 33	1 36	1 39	1 43	1 46	1 50	1 53	1 57	2 1	2 5	2 9	-0 22	320			
41	1 31	1 34	1 37	1 41	1 44	1 48	1 52	1 55	1 59	2 3	2 7	2 11	0 22	319			
42	1 32	1 36	1 39	1 43	1 46	1 50	1 54	1 57	2 1	2 5	2 9	2 13	0 22	318			
43	1 34	1 37	1 41	1 44	1 48	1 52	1 55	1 59	2 3	2 7	2 11	2 16	0 22	317			
44	1 35	1 39	1 42	1 46	1 50	1 53	1 57	2 1	2 5	2 10	2 14	2 18	0 22	316			
45	1 37	1 40	1 44	1 48	1 51	1 55	1 59	2 3	2 7	2 12	2 16	2 20	-0 22	315			
46	1 38	1 42	1 46	1 49	1 53	1 57	2 1	2 5	2 9	2 14	2 18	2 23	0 22	314			
47	1 40	1 43	1 47	1 51	1 55	1 59	2 3	2 7	2 12	2 16	2 20	2 25	0 22	313			
48	1 41	1 45	1 49	1 53	1 57	2 1	2 5	2 9	2 14	2 18	2 23	2 27	0 22	312			
49	1 42	1 47	1 51	1 54	1 58	2 3	2 7	2 11	2 16	2 20	2 25	2 30	0 22	311			
50	1 44	1 48	1 52	1 56	2 0	2 4	2 8	2 13	2 18	2 23	2 27	2 32	-0 22	310			
51	1 46	1 50	1 54	1 58	2 2	2 6	2 11	2 15	2 20	2 25	2 29	2 34	0 22	309			
52	1 47	1 51	1 55	1 59	2 4	2 8	2 13	2 17	2 22	2 27	2 32	2 37	0 22	308			
53	1 48	1 53	1 57	2 1	2 6	2 10	2 15	2 19	2 24	2 29	2 34	2 39	0 22	307			
54	1 50	1 54	1 59	2 3	2 7	2 12	2 17	2 21	2 26	2 31	2 36	2 41	0 22	306			
55	1 51	1 56	2 0	2 4	2 9	2 14	2 19	2 23	2 28	2 33	2 38	2 44	-0 22	305			
56	1 53	1 57	2 2	2 6	2 11	2 15	2 20	2 25	2 30	2 35	2 41	2 46	0 22	304			
57	1 54	1 59	2 3	2 8	2 12	2 17	2 22	2 27	2 32	2 38	2 43	2 48	0 22	303			
58	1 56	2 1	2 5	2 10	2 14	2 19	2 24	2 29	2 35	2 40	2 45	2 51	0 22	302			
59	1 56	2 1	2 5	2 11	2 16	2 21	2 26	2 31	2 37	2 42	2 47	2 53	0 22	301			

TABLE XXVII. (PART C.—Trop. Long. ☉ = 60°—89°, 300°—127°)

Lat.	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°	22°	23°	
Fin.	10:52	10:50	10:47	10:45	10:42	10:40	10:37	10:35	10:32	10:29	10:27	10:24	10:22	10:18	
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	
60°	1 1	1 4	1 8	1 13	1 16	1 20	1 24	1 29	1 33	1 37	1 41	1 46	1 49	1 54	300°
61	1 0	1 3	1 8	1 13	1 16	1 20	1 24	1 28	1 32	1 37	1 41	1 45	1 49	1 54	299
62	0 59	1 3	1 8	1 13	1 15	1 20	1 24	1 28	1 32	1 37	1 41	1 45	1 49	1 54	298
63	0 59	1 2	1 7	1 12	1 15	1 19	1 23	1 28	1 32	1 36	1 40	1 45	1 48	1 54	297
64	0 58	1 2	1 7	1 12	1 14	1 19	1 23	1 27	1 32	1 36	1 40	1 45	1 48	1 54	296
65	0 58	1 1	1 6	1 11	1 14	1 18	1 23	1 27	1 31	1 36	1 40	1 44	1 48	1 53	295
66	0 57	1 1	1 6	1 11	1 14	1 18	1 22	1 27	1 31	1 35	1 39	1 44	1 48	1 53	294
67	0 57	1 0	1 5	1 11	1 13	1 18	1 22	1 27	1 31	1 35	1 39	1 44	1 47	1 53	293
68	0 56	1 0	1 5	1 10	1 13	1 17	1 21	1 26	1 30	1 35	1 39	1 44	1 47	1 53	292
69	0 56	0 59	1 4	1 10	1 12	1 17	1 21	1 26	1 30	1 34	1 38	1 43	1 47	1 53	291
70	0 55	0 59	1 4	1 9	1 12	1 16	1 21	1 25	1 30	1 34	1 38	1 43	1 47	1 53	290
71	0 55	0 58	1 3	1 9	1 12	1 16	1 20	1 25	1 29	1 34	1 38	1 43	1 47	1 52	289
72	0 54	0 58	1 3	1 8	1 11	1 16	1 20	1 25	1 29	1 34	1 38	1 43	1 46	1 52	288
73	0 54	0 57	1 2	1 8	1 11	1 15	1 20	1 24	1 29	1 33	1 38	1 43	1 46	1 52	287
74	0 53	0 57	1 2	1 8	1 10	1 15	1 19	1 24	1 28	1 33	1 37	1 42	1 46	1 52	286
75	0 53	0 56	1 1	1 7	1 10	1 14	1 19	1 23	1 28	1 33	1 37	1 42	1 46	1 52	285
76	0 52	0 56	1 1	1 7	1 10	1 14	1 19	1 23	1 28	1 32	1 37	1 42	1 45	1 51	284
77	0 52	0 55	1 0	1 6	1 9	1 14	1 18	1 23	1 27	1 32	1 36	1 42	1 45	1 51	283
78	0 51	0 55	1 0	1 6	1 9	1 13	1 18	1 22	1 27	1 32	1 36	1 41	1 45	1 51	282
79	0 51	0 54	1 0	1 5	1 8	1 13	1 18	1 22	1 27	1 31	1 36	1 41	1 45	1 51	281
80	0 50	0 54	0 59	1 5	1 8	1 12	1 17	1 22	1 26	1 31	1 36	1 41	1 45	1 51	280
81	0 50	0 53	0 58	1 4	1 7	1 12	1 17	1 21	1 26	1 31	1 35	1 41	1 44	1 50	279
82	0 49	0 53	0 53	1 4	1 7	1 12	1 16	1 21	1 26	1 31	1 35	1 40	1 44	1 50	278
83	0 49	0 52	0 57	1 3	1 7	1 11	1 16	1 21	1 25	1 30	1 35	1 40	1 44	1 50	277
84	0 48	0 52	0 57	1 3	1 6	1 11	1 16	1 20	1 25	1 30	1 35	1 40	1 44	1 50	276
85	0 48	0 51	0 57	1 2	1 6	1 10	1 15	1 20	1 25	1 30	1 34	1 40	1 43	1 50	275
86	0 47	0 51	0 56	1 2	1 5	1 10	1 15	1 20	1 24	1 29	1 34	1 39	1 43	1 50	274
87	0 47	0 50	0 56	1 2	1 5	1 10	1 15	1 19	1 24	1 29	1 34	1 39	1 43	1 49	273
88	0 46	0 50	0 55	1 1	1 4	1 9	1 14	1 19	1 24	1 29	1 34	1 39	1 43	1 49	272
89	0 46	0 49	0 55	1 1	1 4	1 9	1 14	1 19	1 23	1 28	1 33	1 39	1 43	1 49	271

PART C.—continued.

Lat.	24°	25°	26°	27°	28°	29°	30°	31°	32°	33°	34°	35°	0°	
Fin.	10:16	10:13	10:10	10:07	10:04	10:00	9:57	9:54	9:51	9:47	9:43	9:39	—0:75	
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	Long
60°	1 59	2 4	2 8	2 13	2 18	2 23	2 28	2 33	2 39	2 44	2 49	2 55	gh. v.	300°
61	1 59	2 3	2 8	2 13	2 18	2 23	2 28	2 33	2 39	2 44	2 50	2 55	—0 22	299
62	1 59	2 3	2 8	2 13	2 18	2 23	2 28	2 33	2 39	2 44	2 50	2 56	0 21	298
63	1 59	2 3	2 8	2 13	2 18	2 23	2 28	2 34	2 39	2 45	2 50	2 56	0 20	297
64	1 58	2 3	2 8	2 13	2 18	2 23	2 28	2 34	2 39	2 45	2 50	2 56	0 19	296
65	1 58	2 3	2 8	2 13	2 18	2 23	2 28	2 34	2 39	2 45	2 50	2 56	—0 19	295
66	1 58	2 3	2 8	2 13	2 18	2 23	2 28	2 34	2 39	2 45	2 50	2 56	0 18	294
67	1 58	2 3	2 8	2 13	2 18	2 23	2 28	2 34	2 39	2 45	2 50	2 56	0 17	293
68	1 58	2 3	2 8	2 12	2 17	2 23	2 28	2 34	2 39	2 45	2 50	2 57	0 16	292
69	1 58	2 3	2 8	2 12	2 17	2 23	2 28	2 34	2 39	2 45	2 50	2 57	0 16	291
70	1 57	2 2	2 7	2 12	2 17	2 23	2 28	2 34	2 40	2 45	2 51	2 57	—0 15	290
71	1 57	2 2	2 7	2 12	2 17	2 23	2 28	2 34	2 40	2 46	2 51	2 57	0 14	289
72	1 57	2 2	2 7	2 12	2 17	2 23	2 28	2 34	2 40	2 46	2 51	2 58	0 13	288
73	1 57	2 2	2 7	2 12	2 17	2 23	2 28	2 34	2 40	2 46	2 51	2 58	0 13	287
74	1 57	2 2	2 7	2 12	2 17	2 23	2 28	2 34	2 40	2 46	2 51	2 58	0 12	286
75	1 57	2 2	2 7	2 12	2 17	2 23	2 28	2 34	2 40	2 46	2 51	2 58	—0 11	285
76	1 56	2 2	2 7	2 12	2 17	2 23	2 28	2 34	2 40	2 46	2 52	2 58	0 10	284
77	1 56	2 1	2 7	2 12	2 17	2 23	2 29	2 34	2 40	2 46	2 52	2 59	0 10	283
78	1 56	2 1	2 7	2 12	2 17	2 23	2 29	2 34	2 40	2 46	2 52	2 59	0 9	282
79	1 56	2 1	2 7	2 12	2 17	2 23	2 29	2 34	2 40	2 47	2 52	2 59	0 8	281
80	1 56	2 1	2 6	2 12	2 17	2 23	2 29	2 34	2 40	2 47	2 52	2 59	—0 7	280
81	1 56	2 1	2 6	2 12	2 17	2 23	2 29	2 34	2 40	2 47	2 52	2 59	0 7	279
82	1 55	2 1	2 6	2 11	2 17	2 23	2 29	2 35	2 41	2 47	2 53	3 0	0 6	278
83	1 55	2 1	2 6	2 11	2 17	2 23	2 29	2 35	2 41	2 47	2 53	3 0	0 5	277
84	1 55	2 1	2 6	2 11	2 17	2 23	2 29	2 35	2 41	2 47	2 53	3 0	0 4	276
85	1 55	2 0	2 6	2 11	2 17	2 23	2 29	2 35	2 41	2 47	2 53	3 0	—0 4	275
86	1 55	2 0	2 6	2 11	2 17	2 23	2 29	2 35	2 41	2 47	2 53	3 0	0 3	274
87	1 55	2 0	2 6	2 11	2 17	2 23	2 29	2 35	2 41	2 48	2 53	3 1	0 2	273
88	1 55	2 0	2 6	2 11	2 17	2 23	2 29	2 35	2 41	2 48	2 54	3 1	0 1	272
89	1 54	2 0	2 6	2 11	2 17	2 23	2 29	2 35	2 41	2 48	2 54	3 1	0 1	271

TABLE XXVII. (PART D.—Trop. Long. ☉ = 90° — 119°, 270° — 241°.)

Lat.	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°	22°	23°	
Fin.	10-98	11-01	11-03	11-05	11-08	11-10	11-13	11-15	11-18	11-21	11-23	11-26	11-28	11-32	
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	Long.
90°	0 45	0 49	0 54	1 0	1 3	1 8	1 13	1 18	1 23	1 28	1 33	1 38	1 42	1 49	270°
91	0 44	0 48	0 53	0 59	1 2	1 7	1 12	1 17	1 22	1 27	1 32	1 37	1 41	1 48	269
92	0 43	0 47	0 52	0 58	1 1	1 6	1 11	1 16	1 21	1 26	1 31	1 36	1 40	1 47	268
93	0 42	0 46	0 51	0 57	1 0	1 5	1 10	1 15	1 20	1 25	1 30	1 35	1 39	1 45	267
94	0 41	0 45	0 50	0 56	0 59	1 4	1 8	1 14	1 19	1 24	1 28	1 34	1 38	1 43	266
95	0 40	0 44	0 49	0 55	0 58	1 3	1 7	1 13	1 18	1 22	1 27	1 32	1 36	1 42	265
96	0 39	0 43	0 48	0 54	0 57	1 2	1 6	1 12	1 16	1 21	1 26	1 31	1 35	1 41	264
97	0 38	0 42	0 47	0 53	0 56	1 1	1 5	1 10	1 15	1 20	1 25	1 30	1 34	1 39	263
98	0 37	0 41	0 46	0 52	0 55	1 0	1 3	1 9	1 14	1 19	1 23	1 28	1 33	1 38	262
99	0 36	0 40	0 45	0 51	0 54	0 58	1 2	1 8	1 13	1 18	1 22	1 27	1 31	1 37	261
100	0 35	0 39	0 44	0 50	0 53	0 57	1 1	1 7	1 12	1 16	1 21	1 26	1 30	1 35	260
101	0 34	0 38	0 43	0 49	0 52	0 56	1 0	1 6	1 11	1 15	1 20	1 25	1 28	1 34	259
102	0 33	0 37	0 42	0 48	0 51	0 55	0 59	1 5	1 9	1 14	1 19	1 23	1 27	1 33	258
103	0 32	0 36	0 41	0 47	0 50	0 54	0 58	1 3	1 8	1 13	1 17	1 22	1 26	1 31	257
104	0 31	0 35	0 40	0 46	0 48	0 53	0 57	1 2	1 7	1 12	1 16	1 21	1 25	1 30	256
105	0 30	0 34	0 39	0 44	0 47	0 52	0 56	1 1	1 6	1 10	1 15	1 20	1 24	1 29	255
106	0 29	0 33	0 38	0 43	0 46	0 51	0 54	1 0	1 5	1 9	1 14	1 18	1 22	1 27	254
107	0 28	0 32	0 37	0 42	0 45	0 49	0 53	0 59	1 4	1 8	1 12	1 17	1 21	1 26	253
108	0 27	0 31	0 36	0 41	0 44	0 48	0 52	0 58	1 2	1 7	1 11	1 16	1 20	1 25	252
109	0 26	0 30	0 35	0 40	0 43	0 47	0 51	0 57	1 1	1 5	1 10	1 15	1 18	1 24	251
110	0 25	0 29	0 34	0 39	0 42	0 46	0 50	0 55	1 0	1 4	1 9	1 13	1 17	1 22	250
111	0 24	0 28	0 32	0 38	0 41	0 45	0 49	0 54	0 59	1 3	1 7	1 12	1 16	1 21	249
112	0 23	0 27	0 31	0 37	0 40	0 44	0 48	0 53	0 58	1 2	1 6	1 11	1 15	1 20	248
113	0 22	0 26	0 30	0 36	0 39	0 43	0 47	0 52	0 56	1 1	1 5	1 10	1 13	1 18	247
114	0 21	0 25	0 29	0 35	0 38	0 42	0 45	0 51	0 55	0 59	1 4	1 9	1 12	1 17	246
115	0 20	0 24	0 28	0 34	0 37	0 41	0 44	0 50	0 54	0 58	1 3	1 7	1 11	1 16	245
116	0 19	0 23	0 27	0 33	0 36	0 39	0 43	0 49	0 53	0 57	1 1	1 6	1 10	1 14	244
117	0 18	0 22	0 26	0 32	0 35	0 38	0 42	0 47	0 52	0 56	1 0	1 5	1 8	1 13	243
118	0 17	0 21	0 25	0 31	0 34	0 37	0 41	0 46	0 51	0 55	0 59	1 3	1 7	1 12	242
119	0 16	0 20	0 24	0 29	0 33	0 36	0 40	0 45	0 49	0 53	0 58	1 2	1 6	1 10	241

PART D,—continued.

Lat.	24°	25°	26°	27°	28°	29°	30°	31°	32°	33°	34°	35°	0°	
Fin.	11-34	11-37	11-40	11-43	11-46	11-50	11-53	11-56	11-60	11-63	11-67	11-71	-0-75	
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. r.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	Long.
90°	1 54	2 0	2 5	2 11	2 16	2 23	2 29	2 35	2 41	2 48	2 54	3 1	+0 0	270°
91	1 53	1 59	2 4	2 10	2 15	2 21	2 27	2 34	2 40	2 46	2 54	3 0	0 1	269
92	1 52	1 57	2 2	2 8	2 14	2 20	2 26	2 32	2 38	2 45	2 53	2 58	0 1	268
93	1 51	1 56	2 1	2 7	2 12	2 18	2 24	2 30	2 37	2 43	2 51	2 56	0 2	267
94	1 50	1 54	2 0	2 5	2 11	2 17	2 23	2 29	2 35	2 42	2 50	2 55	0 3	266
95	1 48	1 53	1 58	2 4	2 9	2 15	2 21	2 27	2 33	2 40	2 48	2 53	+0 4	265
96	1 47	1 52	1 57	2 2	2 8	2 14	2 20	2 26	2 32	2 38	2 46	2 51	0 4	264
97	1 46	1 50	1 55	2 0	2 6	2 12	2 18	2 24	2 30	2 37	2 45	2 49	0 5	263
98	1 44	1 49	1 54	1 59	2 5	2 11	2 17	2 23	2 29	2 35	2 43	2 48	0 6	262
99	1 43	1 48	1 53	1 58	2 3	2 9	2 15	2 21	2 27	2 33	2 41	2 46	0 7	261
100	1 42	1 46	1 51	1 57	2 2	2 8	2 13	2 19	2 26	2 32	2 40	2 44	+0 7	260
101	1 40	1 45	1 50	1 55	2 0	2 6	2 12	2 18	2 24	2 30	2 38	2 43	0 8	259
102	1 39	1 43	1 48	1 54	1 59	2 5	2 10	2 16	2 22	2 29	2 37	2 41	0 9	258
103	1 38	1 42	1 47	1 52	1 57	2 3	2 9	2 15	2 21	2 27	2 35	2 39	0 10	257
104	1 36	1 41	1 46	1 51	1 56	2 2	2 7	2 13	2 19	2 25	2 33	2 38	0 10	256
105	1 35	1 39	1 44	1 49	1 55	2 0	2 6	2 12	2 18	2 24	2 31	2 36	+0 11	255
106	1 34	1 38	1 43	1 48	1 53	1 59	2 4	2 10	2 16	2 22	2 28	2 34	0 12	254
107	1 32	1 37	1 41	1 47	1 52	1 57	2 3	2 9	2 14	2 20	2 26	2 32	0 13	253
108	1 31	1 35	1 40	1 45	1 50	1 56	2 1	2 7	2 13	2 19	2 25	2 31	0 13	252
109	1 30	1 34	1 39	1 44	1 49	1 54	2 0	2 5	2 11	2 17	2 23	2 29	0 14	251
110	1 28	1 33	1 37	1 42	1 47	1 53	1 58	2 4	2 10	2 15	2 21	2 27	+0 15	250
111	1 27	1 31	1 36	1 41	1 46	1 51	1 57	2 2	2 8	2 14	2 20	2 26	0 16	249
112	1 26	1 30	1 34	1 39	1 44	1 50	1 55	2 1	2 6	2 12	2 18	2 24	0 16	248
113	1 24	1 28	1 33	1 38	1 43	1 48	1 54	1 59	2 5	2 11	2 16	2 22	0 17	247
114	1 22	1 27	1 32	1 37	1 41	1 47	1 52	1 58	2 3	2 9	2 15	2 20	0 18	246
115	1 21	1 26	1 30	1 35	1 40	1 45	1 51	1 56	2 1	2 7	2 13	2 18	+0 19	245
116	1 19	1 24	1 29	1 34	1 38	1 44	1 49	1 55	2 0	2 6	2 11	2 17	0 19	244
117	1 18	1 23	1 27	1 32	1 37	1 42	1 48	1 53	1 58	2 4	2 10	2 15	0 20	243
118	1 17	1 21	1 26	1 31	1 36	1 41	1 46	1 51	1 57	2 2	2 8	2 14	0 21	242
119	1 15	1 20	1 25	1 29	1 34	1 39	1 45	1 50	1 55	2 1	2 6	2 12	0 22	241

TABLE XXVII. (PART E—Trop. Long. ☉ = 120° — 149°; 240° — 211°.)

Lat.	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°	22°	23°	
Fin.	10.54	10.60	10.66	10.71	10.78	10.84	10.91	10.97	11.03	11.09	11.16	11.22	11.29	11.36	
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	Long.
120°	0 15	0 19	0 23	0 29	0 31	0 35	0 39	0 44	0 48	0 52	0 56	1 1	1 4	1 9	240°
121	0 15	0 18	0 22	0 28	0 30	0 35	0 39	0 43	0 47	0 51	0 55	0 59	1 3	1 8	239
122	0 15	0 17	0 22	0 27	0 29	0 34	0 38	0 42	0 46	0 50	0 54	0 58	1 1	1 7	238
123	0 14	0 17	0 21	0 27	0 28	0 33	0 37	0 41	0 45	0 49	0 53	0 57	1 0	1 5	237
124	0 13	0 16	0 20	0 26	0 28	0 32	0 36	0 40	0 44	0 48	0 52	0 56	0 59	1 4	236
125	0 13	0 15	0 20	0 25	0 27	0 31	0 35	0 39	0 43	0 46	0 50	0 54	0 58	1 3	235
126	0 12	0 15	0 19	0 24	0 27	0 30	0 34	0 38	0 42	0 45	0 49	0 53	0 56	1 1	234
127	0 12	0 14	0 19	0 24	0 26	0 30	0 33	0 37	0 41	0 44	0 48	0 52	0 55	1 0	233
128	0 11	0 14	0 18	0 23	0 25	0 29	0 32	0 36	0 40	0 43	0 47	0 51	0 54	0 59	232
129	0 11	0 13	0 17	0 22	0 24	0 28	0 31	0 35	0 39	0 42	0 46	0 50	0 52	0 57	231
130	0 10	0 12	0 17	0 21	0 23	0 27	0 30	0 34	0 38	0 41	0 45	0 48	0 51	0 56	230
131	0 9	0 12	0 16	0 20	0 23	0 26	0 30	0 33	0 37	0 40	0 43	0 47	0 50	0 54	229
132	0 9	0 11	0 15	0 20	0 22	0 25	0 29	0 32	0 36	0 39	0 42	0 46	0 48	0 53	228
133	0 8	0 11	0 15	0 19	0 21	0 24	0 28	0 31	0 35	0 38	0 41	0 45	0 47	0 52	227
134	0 8	0 10	0 14	0 19	0 20	0 24	0 27	0 30	0 33	0 37	0 40	0 43	0 46	0 50	226
135	0 7	0 9	0 13	0 18	0 20	0 23	0 26	0 29	0 32	0 36	0 39	0 42	0 45	0 49	225
136	0 7	0 9	0 13	0 17	0 19	0 22	0 25	0 28	0 31	0 34	0 38	0 41	0 43	0 48	224
137	0 6	0 8	0 12	0 17	0 18	0 21	0 24	0 27	0 30	0 33	0 36	0 40	0 42	0 46	223
138	0 6	0 8	0 12	0 16	0 17	0 20	0 23	0 26	0 29	0 32	0 35	0 39	0 41	0 45	222
139	0 5	0 7	0 11	0 15	0 16	0 20	0 22	0 25	0 28	0 31	0 34	0 37	0 40	0 44	221
140	0 5	0 6	0 10	0 14	0 15	0 19	0 21	0 24	0 27	0 30	0 33	0 36	0 38	0 42	220
141	0 4	0 6	0 10	0 14	0 15	0 18	0 20	0 23	0 26	0 29	0 32	0 35	0 37	0 41	219
142	0 4	0 5	0 9	0 13	0 14	0 17	0 20	0 23	0 25	0 28	0 31	0 34	0 36	0 40	218
143	0 3	0 5	0 8	0 12	0 14	0 16	0 19	0 22	0 24	0 27	0 29	0 32	0 34	0 38	217
144	0 2	0 4	0 8	0 12	0 13	0 15	0 18	0 21	0 23	0 26	0 28	0 31	0 33	0 37	216
145	0 2	0 3	0 7	0 11	0 12	0 14	0 17	0 20	0 22	0 25	0 27	0 30	0 31	0 35	215
146	0 1	0 3	0 6	0 10	0 11	0 14	0 16	0 19	0 21	0 24	0 26	0 29	0 30	0 34	214
147	0 1	0 2	0 6	0 10	0 10	0 13	0 15	0 18	0 20	0 22	0 24	0 28	0 29	0 33	213
148	0 0	0 2	0 5	0 9	0 9	0 12	0 14	0 17	0 19	0 21	0 23	0 26	0 28	0 31	212
149	0 0	0 1	0 4	0 8	0 9	0 11	0 13	0 16	0 18	0 20	0 22	0 25	0 27	0 30	211

PART E₂—continued.

Lat.	24°	25°	26°	27°	28°	29°	30°	31°	32°	33°	34°	35°	0°	
Fin.	11.43	11.50	11.57	11.63	11.71	11.78	11.86	11.95	12.03	12.11	12.18	12.27	+0.03	
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	Long.
120°	1 14	1 19	1 23	1 28	1 33	1 37	1 43	1 48	1 54	1 59	2 4	2 10	+0 22	240°
121	1 13	1 17	1 22	1 26	1 31	1 36	1 41	1 47	1 52	1 57	2 2	2 8	0 22	239
122	1 12	1 16	1 20	1 25	1 29	1 34	1 39	1 45	1 50	1 55	2 0	2 6	0 22	238
123	1 10	1 15	1 19	1 23	1 28	1 32	1 37	1 43	1 48	1 53	1 58	2 3	0 22	237
124	1 9	1 13	1 17	1 21	1 26	1 31	1 36	1 41	1 45	1 51	1 56	2 1	0 22	236
125	1 7	1 12	1 15	1 20	1 24	1 29	1 34	1 39	1 43	1 49	1 54	1 59	+0 22	235
126	1 6	1 10	1 14	1 18	1 22	1 27	1 32	1 37	1 41	1 47	1 51	1 56	0 22	234
127	1 5	1 9	1 12	1 16	1 21	1 25	1 30	1 35	1 39	1 45	1 49	1 54	0 22	233
128	1 3	1 7	1 11	1 15	1 19	1 24	1 28	1 33	1 37	1 42	1 47	1 52	0 22	232
129	1 2	1 6	1 9	1 13	1 17	1 22	1 26	1 31	1 35	1 40	1 45	1 50	0 22	231
130	1 0	1 4	1 8	1 12	1 16	1 20	1 24	1 29	1 33	1 38	1 43	1 47	+0 22	230
131	0 59	1 3	1 6	1 10	1 14	1 18	1 23	1 27	1 31	1 36	1 40	1 45	0 22	229
132	0 57	1 1	1 4	1 8	1 12	1 16	1 21	1 25	1 29	1 34	1 38	1 43	0 22	228
133	0 56	1 0	1 3	1 7	1 11	1 15	1 19	1 23	1 27	1 32	1 36	1 41	0 22	227
134	0 55	0 58	1 1	1 5	1 9	1 13	1 17	1 22	1 25	1 30	1 34	1 38	0 22	226
135	0 53	0 57	1 0	1 3	1 7	1 11	1 15	1 20	1 23	1 28	1 32	1 36	+0 22	225
136	0 52	0 55	0 58	1 2	1 5	1 9	1 13	1 18	1 21	1 26	1 30	1 34	0 22	224
137	0 50	0 54	0 57	1 0	1 4	1 8	1 11	1 15	1 19	1 28	1 27	1 32	0 22	223
138	0 49	0 52	0 55	0 59	1 2	1 6	1 9	1 14	1 17	1 21	1 25	1 29	0 22	222
139	0 47	0 51	0 53	0 57	1 0	1 4	1 8	1 12	1 15	1 19	1 23	1 27	0 22	221
140	0 46	0 49	0 52	0 55	0 59	1 2	1 6	1 10	1 13	1 17	1 21	1 25	+0 22	220
141	0 45	0 48	0 50	0 54	0 57	1 0	1 4	1 8	1 11	1 15	1 19	1 22	0 22	219
142	0 43	0 46	0 49	0 52	0 55	0 59	1 2	1 6	1 9	1 13	1 16	1 20	0 22	218
143	0 42	0 45	0 47	0 50	0 53	0 57	1 0	1 4	1 7	1 11	1 14	1 18	0 22	217
144	0 40	0 43	0 46	0 49	0 52	0 55	0 58	1 2	1 5	1 9	1 12	1 16	0 22	216
145	0 39	0 42	0 44	0 47	0 50	0 53	0 56	1 0	1 3	1 7	1 10	1 13	+0 22	215
146	0 37	0 40	0 42	0 46	0 48	0 51	0 55	0 58	1 1	1 4	1 8	1 11	0 22	214
147	0 36	0 39	0 41	0 44	0 47	0 49	0 53	0 56	0 59	1 2	1 6	1 9	0 22	213
148	0 34	0 37	0 39	0 42	0 45	0 48	0 50	0 54	0 57	1 0	1 3	1 7	0 22	212
149	0 33	0 36	0 38	0 41	0 43	0 46	0 49	0 52	0 55	0 58	1 1	1 4	0 22	211

TABLE XXVII. (PART F.—Trop. Long. $\odot = 160^\circ - 180^\circ, 210^\circ - 180^\circ$.)

Lat.	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°	22°	23°	
Vin.	10-00	10-05	10-12	10-19	10-27	10-34	10-41	10-49	10-57	10-64	10-72	10-80	10-88	10-96	
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	Long
150°	0 0	0 0	0 3	0 6	0 8	0 10	0 12	0 15	0 17	0 19	0 21	0 24	0 26	0 29	210°
151	0 0	0 0	0 3	0 6	0 8	0 10	0 12	0 14	0 17	0 19	0 21	0 23	0 26	0 28	209
152	0 0	0 0	0 3	0 5	0 8	0 10	0 11	0 13	0 16	0 18	0 20	0 22	0 25	0 27	208
153	0 0	0 0	0 3	0 5	0 7	0 9	0 11	0 13	0 16	0 17	0 19	0 22	0 24	0 26	207
154	0 0	0 0	0 3	0 5	0 7	0 9	0 11	0 12	0 15	0 17	0 19	0 21	0 23	0 25	206
155	0 0	0 0	0 3	0 5	0 7	0 8	0 10	0 12	0 14	0 16	0 18	0 20	0 22	0 24	205
156	0 0	0 0	0 3	0 5	0 6	0 8	0 10	0 12	0 14	0 15	0 17	0 19	0 21	0 23	204
157	0 0	0 0	0 3	0 4	0 6	0 8	0 9	0 11	0 13	0 15	0 17	0 18	0 20	0 22	203
158	0 0	0 0	0 3	0 4	0 6	0 7	0 9	0 11	0 13	0 14	0 16	0 18	0 19	0 21	202
159	0 0	0 0	0 3	0 4	0 6	0 7	0 9	0 10	0 12	0 13	0 15	0 17	0 18	0 20	201
160	0 0	0 0	0 2	0 4	0 5	0 7	0 8	0 10	0 11	0 13	0 14	0 16	0 18	0 19	200
161	0 0	0 0	0 2	0 4	0 5	0 6	0 8	0 9	0 11	0 12	0 14	0 15	0 17	0 18	199
162	0 0	0 0	0 2	0 3	0 5	0 6	0 7	0 9	0 10	0 12	0 13	0 14	0 16	0 17	198
163	0 0	0 0	0 2	0 3	0 5	0 6	0 7	0 8	0 10	0 11	0 12	0 14	0 15	0 16	197
164	0 0	0 0	0 2	0 3	0 4	0 5	0 7	0 8	0 9	0 10	0 12	0 13	0 14	0 15	196
165	0 0	0 0	0 2	0 3	0 4	0 5	0 6	0 7	0 9	0 10	0 11	0 12	0 13	0 14	195
166	0 0	0 0	0 2	0 3	0 4	0 5	0 6	0 7	0 8	0 9	0 10	0 11	0 12	0 13	194
167	0 0	0 0	0 1	0 2	0 4	0 4	0 5	0 6	0 7	0 8	0 9	0 10	0 11	0 12	193
168	0 0	0 0	0 1	0 2	0 3	0 4	0 5	0 6	0 7	0 8	0 9	0 10	0 11	0 12	192
169	0 0	0 0	0 1	0 2	0 3	0 4	0 5	0 5	0 6	0 7	0 8	0 9	0 10	0 11	191
170	0 0	0 0	0 1	0 2	0 3	0 3	0 4	0 5	0 6	0 6	0 7	0 8	0 9	0 10	190
171	0 0	0 0	0 1	0 2	0 2	0 3	0 4	0 4	0 5	0 6	0 6	0 7	0 8	0 9	189
172	0 0	0 0	0 1	0 2	0 2	0 3	0 3	0 4	0 5	0 5	0 6	0 6	0 7	0 8	188
173	0 0	0 0	0 1	0 1	0 2	0 2	0 3	0 3	0 4	0 4	0 5	0 6	0 6	0 7	187
174	0 0	0 0	0 1	0 1	0 2	0 2	0 2	0 3	0 3	0 4	0 4	0 5	0 5	0 6	186
175	0 0	0 0	0 1	0 1	0 1	0 1	0 2	0 2	0 3	0 3	0 4	0 4	0 4	0 5	185
176	0 0	0 0	0 1	0 1	0 1	0 1	0 2	0 2	0 2	0 3	0 3	0 3	0 4	0 4	184
177	0 0	0 0	0 0	0 1	0 1	0 1	0 1	0 1	0 2	0 2	0 2	0 2	0 3	0 3	183
178	0 0	0 0	0 0	0 0	0 1	0 1	0 1	0 1	0 1	0 1	0 1	0 2	0 2	0 2	182
179	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 1	0 1	0 1	0 1	0 1	0 1	181
180	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	180

PART F.—continued.

Lat.	24°	25°	26°	27°	28°	29°	30°	31°	32°	33°	34°	35°	0°	
Vin.	11-04	11-13	11-21	11-30	11-39	11-48	11-57	11-66	11-76	11-87	11-97	12-07	+0-73	
Long.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	gh. v.	Long
150°	0 31	0 34	0 36	0 39	0 41	0 44	0 47	0 50	0 53	0 56	0 59	1 2	+0 22	210°
151	0 30	0 33	0 35	0 38	0 40	0 42	0 46	0 48	0 51	0 54	0 57	1 0	0 21	209
152	0 29	0 32	0 34	0 36	0 39	0 41	0 44	0 46	0 49	0 52	0 55	0 58	0 21	208
153	0 28	0 31	0 33	0 35	0 38	0 40	0 42	0 45	0 48	0 50	0 53	0 56	0 20	207
154	0 27	0 29	0 31	0 34	0 36	0 38	0 41	0 43	0 46	0 49	0 51	0 54	0 19	206
155	0 26	0 28	0 30	0 32	0 35	0 37	0 39	0 41	0 44	0 47	0 49	0 52	+0 18	205
156	0 25	0 27	0 29	0 31	0 33	0 36	0 38	0 40	0 42	0 45	0 47	0 50	0 18	204
157	0 24	0 26	0 28	0 30	0 32	0 34	0 36	0 38	0 40	0 43	0 45	0 48	0 17	203
158	0 23	0 25	0 27	0 29	0 31	0 33	0 35	0 37	0 39	0 41	0 43	0 46	0 16	202
159	0 22	0 24	0 25	0 27	0 29	0 31	0 33	0 35	0 37	0 39	0 41	0 43	0 16	201
160	0 21	0 23	0 24	0 26	0 28	0 30	0 31	0 33	0 35	0 37	0 39	0 41	+0 15	200
161	0 19	0 21	0 23	0 25	0 26	0 28	0 30	0 32	0 33	0 36	0 37	0 39	0 14	199
162	0 18	0 20	0 22	0 23	0 25	0 27	0 28	0 30	0 32	0 34	0 35	0 37	0 13	198
163	0 17	0 19	0 21	0 22	0 24	0 25	0 27	0 28	0 30	0 32	0 33	0 35	0 13	197
164	0 16	0 18	0 19	0 21	0 22	0 24	0 25	0 27	0 28	0 30	0 32	0 33	0 12	196
165	0 15	0 17	0 18	0 19	0 21	0 22	0 24	0 25	0 26	0 28	0 30	0 31	+0 11	195
166	0 14	0 16	0 17	0 18	0 19	0 21	0 22	0 23	0 25	0 26	0 28	0 29	0 10	194
167	0 13	0 15	0 16	0 17	0 18	0 19	0 20	0 22	0 23	0 24	0 26	0 27	0 10	193
168	0 12	0 14	0 15	0 16	0 17	0 18	0 19	0 20	0 21	0 22	0 24	0 25	0 9	192
169	0 11	0 12	0 13	0 14	0 15	0 16	0 17	0 18	0 19	0 21	0 22	0 23	0 8	191
170	0 10	0 11	0 12	0 13	0 14	0 15	0 16	0 17	0 18	0 19	0 20	0 21	+0 7	190
171	0 9	0 10	0 11	0 12	0 13	0 13	0 14	0 15	0 16	0 17	0 28	0 19	0 7	189
172	0 8	0 9	0 10	0 10	0 11	0 12	0 13	0 13	0 14	0 15	0 26	0 17	0 6	188
173	0 7	0 8	0 8	0 9	0 10	0 10	0 11	0 12	0 12	0 13	0 24	0 14	0 5	187
174	0 6	0 7	0 7	0 8	0 8	0 9	0 9	0 10	0 11	0 11	0 22	0 12	0 4	186
175	0 5	0 6	0 6	0 6	0 7	0 7	0 8	0 8	0 9	0 9	0 10	0 10	+0 4	185
176	0 4	0 5	0 5	0 5	0 6	0 6	0 6	0 7	0 7	0 7	0 8	0 8	0 3	184
177	0 3	0 3	0 4	0 4	0 4	0 4	0 5	0 5	0 5	0 6	0 6	0 6	0 2	183
178	0 2	0 2	0 2	0 3	0 3	0 3	0 3	0 3	0 4	0 4	0 4	0 4	0 1	182
179	0 1	0 1	0 1	0 1	0 1	0 1	0 1	0 2	0 2	0 2	0 2	0 2	0 1	181
180	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	0 0	180

TABLE XXVIII.—The *Ayanāmsā* for centuries of the *Kali Yuga* and for odd years.*

K.Y.	Ayanāmsā.	Years.	Ayanāmsā.
3600	0° 0'	1	0° 0' 54"
3700	1 30	2	0 1 48
3800	3 0	3	0 2 42
3900	4 30	4	0 3 36
		5	0 4 30
4000	6 0	6	0 5 24
4100	7 30	7	0 6 18
4200	9 0	8	0 7 12
4300	10 30	9	0 8 6
4400	12 0	10	0 9 0
4500	13 30	20	0 18 0
4600	15 0	30	0 27 0
4700	16 30	40	0 36 0
4800	18 0	50	0 45 0
4900	19 30	60	0 54 0
		70	1 3 0
5000	21 0	80	1 12 0
...	...	90	1 21 0

TABLE XXIX.—The *Ayanāmsā* according to the *Siddhānta Sīromani*.

K.Y.	Ayanāmsā.	Years.	Ayanāmsā.
3628	0° 0' 0"	1	0° 1' 0"
3700	1 11 32	2	0 2 0
3800	2 51 22	3	0 3 0
3900	4 31 12	4	0 4 0
		5	0 5 0
4000	6 11 2	6	0 5 59
4100	7 50 52	7	0 6 59
4200	9 30 42	8	0 7 59
4300	11 10 32	9	0 8 59
4400	12 50 22	10	0 9 59
4500	14 30 12	20	0 19 59
4600	16 10 2	30	0 29 57
4700	17 49 52	40	0 39 56
4800	19 29 42	50	0 49 55
4900	21 9 32	60	0 59 54
		70	1 9 53
5000	22 49 22	80	1 19 52
...	...	90	1 29 51

* Before K.Y. 3600 the *Ayanāmsā* are negative; but they were probably not yet known at that time.

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ADDENDA AND CORRIGENDA.

- Page 2, line 16, and page 7, line 16.—See page 298 note 7.
- „ 7, l. 31—*for* Tohwan *read* Tolman.
- „ 10, l. 3—*read* inscription.
- „ 15, in note 7³,—*read* Śrī.
- „ 17, l. 25—*for* Tohwan *read* Tolman.
l. 35—*read* Vrahmādi.
- „ 19, l. 5 fr. bot. *for* Aditya *read* Âditya.
- „ 25, ll. 1, 2—*for* Haradâ-ajt *read* Haradâsa-jî.
- „ 13, l. 2—*from* bottom, *for* Devakarana *read* Devakarana.
- „ 35, foot-note, *prefix* 2.
- „ 81, l. 27—*for* nayara *read* nagara.
- „ 87, l. 6—*for* twenty, *read* nearly seventy (68).
- „ „ l. 9—*for* hundred *read* hundred.
- „ „ 2nd foot-note, *prefix* 2.
- „ 94, l. 5—*for* Dhama- *read* Dhama siva.
- „ 126, l. 7, and p. 127, l. 1.—As suggested by Prof. Aufrecht in his *Catal. Catalogorum* the word *Śûra* of the original should be taken to be a proper name, and the two passages should therefore be translated: 'The following is a verse of Śûra's,' and 'This is (a verse of) Śûra's.'
- „ 128, l. 41—*before* which *add* of.
- „ 131, l. 18—*for* the pardoned deceased son of, *read* son of the deceased pardoned.
- „ 133, foot-note, *prefix* 5.
- „ 134, l. 1—*for* ابن ابره *read* ابن ابره and l. 8, *read* Ism'aîl, son of Râib.
- „ 134, ll. 24 and 28, *delete* "and."
- „ 135, l. 18—*for* دركہل *we may read* دركہل i.e. Durgah Mall.
- „ 136, l. 11—*from* bottom, *delete* of *before* the renowned.
- „ 148, l. 13, *from* bottom—*read* اغا ابن شيخ يوسف
الفقير حيدر خان يوسف i.e. (l. 6, *from* bottom)
"The poor, wretched Khân Yûsuf Âghâ,
son of Shaikh Yûsuf.
- „ 150, l. 20—*for* تند كحضرت *read* تند كحضرت i.e.,
(l. 29) his Solomon-like majesty.
- „ 154, lines 25, 26, 27, *for* Bohm *read* Bohar.
- „ 157, l. 6—*for* غامي *read* عاري
- „ 160, l. 12, *delete* the sign of punctuation after Asiatic.
- „ 161—*prefix* 2 to the first note.
- Page 162, l. 13—*read* दत्ताय°.
- „ „ l. 27— „ °शिविशिखा°.
- „ 175, l. 29— „ °रुना°.
- „ „ in note 7—*read* been म्.
- „ 176, l. 32—*read* °दुधि.
- „ 180, l. 28— „ vâshpâmbhaḥkara.
- „ 185, l. 23— „ वैकुण्ठः.
- „ „ l. 25— „ सेनानी°.
- „ 192, note 7² *add*:—As pointed out to me by Prof. Buhler, this verse evidently contains a reference to the towns of Kalyâna, Âsâvalli and Ayodhyâ; but I cannot give yet an entirely satisfactory translation.
- „ 212, last foot note,—*prefix* 1, and *add*:—Dr. Fleet informs me, that these copper-plates now belong to Ganpatsingh bin Nârâyansingh Paṭṭewâlâ, of Saṅgamner. He also informs me that the Garuḍa of the seal is represented as a man, squatting, with his hands joined palm to palm, and with a high tiara on his head; and that his wings are depicted in much the same way as on the Paithan and other Râshtrakûta seals.
- „ 217, note 18 *add*:—Dr. Fleet, after cleaning the original plates, has kindly furnished the following notes on the printed text:—In line 16 the inserted letters (compare note 29) are syâkhyâ; the anusvâra is omitted—In line 29 the reading is °madana-mâdyan-mânini°.—In line 30 *read* iha hi narendro.—In line 31 *for* [nanu] *read* atha.—In line 31 *for* [tale] *read* bhrito.—In line 38 the bracketed aksharas ra and vvâ are quite clear.—In line 40 *read* yen=â°.
- „ 219, l. 51—*read* निषुदन°.
- „ 223, l. 6— „ °प्रयच्छन्.
- „ „ l. 42— „ anvitah.
- „ 226, l. 3— „ °चितः.
- „ „ l. 24— „ कसुरिका°.
- „ 229, l. 41— „ Sûrya-siddhânta.
- „ 230, l. 30— „ °पुंजराज°.
- „ 238, l. 32— „ व्यावर्ण्य°.
- „ 240, note 2—*for* Laskshmana *read* Lakshmana.
- „ 255, l. 31—*for* f *read* (f).
- „ 265, l. 10— „ Posaha *read* Posatha.
- „ 287, l. 21—*for* P a ṭ h *read* F a ṭ h.
- „ 297, in note 3—*read* Lanman.

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| <p>Page 307, l. 24—read °लर्वस्°.</p> <p>„ 334, l. 15—add the sign of <i>visarga</i> opposite the figure 8.</p> <p>„ 335, l. 4—read °इते.</p> <p>„ „ l. 11— „ °नीतिप्र°.</p> <p>„ 338, l. 31—put a comma after was.</p> <p>„ 339, l. 13—put a comma at the end of the line.</p> <p>„ 343, l. 9—for which read which.</p> <p>„ 345, l. 6—read भोगी°.</p> <p>„ „ l. 21— „ कैलासः.</p> <p>„ 361, note ³⁶—for Kielhern read Kielhorn.</p> <p>„ 366, note ³, last line—for See place read See plate.</p> <p>„ 367, l. 16 (2nd col.)—for odâtâ- read odâtâ-[4.]</p> | <p>Page 411, l. 7—read महीत्सव°.</p> <p>„ „ note ¹⁴— „ नात्यैवैयु.</p> <p>„ 412, l. 10— „ रो न.</p> <p>„ „ l. 19— „ वैमवी°.</p> <p>„ 413, l. 17— „ विषिष्टट्ट°.</p> <p>„ „ l. 32— „ दत्तलची.</p> <p>„ 415, l. 34— „ राशयोस.</p> <p>„ 416, l. 16— „ °तसृष°.</p> <p>„ 420, l. 23— „ घटस्य.</p> <p>„ 421, l. 23—add a comma at the end of the line.</p> <p>„ 422, l. 24—read Râmakirti and Jayakirti.</p> <p>„ „ l. 25 for a read any.</p> |
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EPIGRAPHIA INDICA
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 THE CORPUS INSCRIPTIONUM INDICARUM.
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