

EPIGRAPHIA INDICA

Volume X (1909-10)



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EPIGRAPHIA INDICA

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VOL. X.—1909-10.

PARTS I, II, VI AND VII

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ADDITIONS AND CORRECTIONS.

- Page 8, No. 20, text-line 3,—for यसाङ्ग read यसाङ्ग.
- " 14, last line,—for Karahātaka read Karahāṭa, as in the text.
- " 18, line 4 from top,—for °danambuda read °d-anambuda.
- " 19, line 7 from bottom,—for ghaḍā read ghata, as in the text.
- " " last line,—for rāla read rāḷaka, as in the text.
- " 22, text-line 16,—for कसरकेव read कसरकेव.
- " 27, foot-note 2, line 3,—before year 879 insert Hijra.
- " 35, line 7 from bottom,—for matrin read mantrin.
- " 40, foot-note 1,—for Vishnu read Viṣṇu.
- " 42, line 8 from top,—for Jatanpal read Jatanpāl.
- " 46, foot-note 9, line 3,—for Subhānanda read Śubhānanda.
- " 50, line 2 from top,—for Vājasanōyi read Vājasanōya, as in the text.
- " " line 9 from top,—for Māgha read Mārga[śiras].
- " 51, text-line 5,—for bhumichohhidra- read bhūmichechhidra-.
- " 59, note 3, line 5,—for Permāṇaḍigal read Permāṇaḍigaḷ.
- " 60, line 2 from top,—for the Mahābalis read Mahābali.
- " " line 6 from bottom,—for -Mahārāja read -Mahārāja.
- " 62, line 20 from top,—for °maṅgala read °maṅgala.
- " " foot-note 7, line 2 from bottom,—for Hēmavati read Hēmavati.
- " 63, foot-note 3,—[I have recently examined the inscription of Madiregonḍa Parakṣarivarman from Bairakūr in the Kolar district of the Mysore State (No. 457 of the Madras Epigraphical collection for 1911) and find nothing in it to suspect its genuineness—H. K. S.]
- " 64, foot-note 5, line 1,—for below read above.
- " 68, line 4 from bottom,—for Nangadiri read Nandagiri.
- " 69, line 3 from top,—after Nolamba insert (king).
- " " line 4 from bottom,—for Kilāgi read Kilāri.
- " " foot-note 2, line 3,—for guruchi read guṇchi.
- " 84, foot-note 3, line 1,—for विवादेखदने read विवादेखदने.
- " 113, text-line 1,—for Mahārājasya read Mahārājasya.
- " " text-line 1,—for Huvaṣhkasya read Huvaṣhkasya.
- " " translation, line 1,—after day insert the words 'of the Mahārāja Dēvaputra Huvaṣhka'
- " 117, lines 9 and 10 from top,—for stupa read stūpa.
- " 118, line 2 from bottom,—for Śrāvasti read Śrāvastī.
- " 123, No. 163, last para., line 3,—for Bhādrapada read Bhādrapada.
- " 133, line 8 from top,—after ḥam insert (Ceylon).

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

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

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

ADDITIONS AND CORRECTIONS.

Nos. IX, IV, XVI and I to Rāmnagar as Mr. Banerji does; see the Professor's remarks on pp. 168, 170, 173 f. and 175 f.

- Page 110, lines 5 f. (text-line 1),—for vadhu Ekraṇḍalasya read vadhne Kalalasya.
 „ „ line 7 (text-line 2),—for Koṭṭiyāto (also in other places where the name occurs in this paper) read Koḷēyāto.
 „ „ line 7 (text-line 2),—for Tar[i]ka[s]ya read Taraka[s]ya.
 „ „ line 8 (text-line 3),—for Gabapalāyē read Grahapalaye.

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

- Page 111, text-line 2,—for Datila . ti Harinan[di]sya read De[vā] paṇāṭihari Nānd[i]sya.
 „ „ text-line 4,—for Kumārasīri Vamadasi read Kumārasīri Vamadāsi.
 „ „ line 4 f. from bottom,—for at the request of the sister of Datila . . .
 Harinandi, read at the request of Devā, the paṇāṭihari, the sister of Nāndi
 (Nandin).
 „ „ line 7 from bottom,—for Rudradēva-sāmi (Rudradēvasvāmin) of Dāttāgala read
 Dāttāgālī (?) Rudradēvasāmiṇi (°svāmini).
 „ 112, text-line 1,—for Huvakshasya read Huvakshasya.
 „ „ text-line 2,—for Dhujhavalas[ya] read Dhañāvalasya, and for Dh[ujha]s[ī]riy[ā]
 read Dhañāsīriya.
 „ „ text-line 3,—for [Bu]dhukasya read Budh[i]kasya.
 „ „ text-line 3,—for Śavatrana (?) pōtr[i]y[ā], read Śavatrātpotr[i]ya.

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

- Page 112, line 5 of the translation,—for Pachanagari (Vajranagari) read Pachanāgari
 (Uchchānāgari).
 „ 115, text-line 3,—for ṭiya (?) Mhaśimitā (?) ye (?), read ṭiyam . . . śiminā[ya].
 „ „ text-line 4,—for Minirava sushoti dhitu, read Miniravasushātidhittī.
 „ 116, text-line A.2,—for Vajanakarito read Vajan[ā]karito.
 „ „ line 5 (text-line C.1),—for Gahavalāyē read G[r]ahavilaye and for Aryadāsiyē
 read A[rha]dāsiy[e].
 „ „ text-line D.1,—for Dharavalāyē read Dhar[ā]valāyē.

Alter the translation of No. IX accordingly.

- Page 116, line 4 of the translation,—for female pupil who obeys the command of, read
 female pupil of the paṇāṭidhari.
 „ 118, line 3 from bottom,—for Buddha . . su[khā] la read Buddhade[va]-Akhila.
 „ 119, line 14 (text-line 1),—for Puśabalāyē read Pūśabalāyē.
 „ „ line 15 (text-line 2),—for [bha]yāyē read bharyāyā.
 „ 120, line 7 (text-line 1),—for paka gana (?) Dhanānyanasya tā . . . , read m[i]kat[o]
 ku[la]t[o] Vajra[nāgar[i]to [śākhā]o.

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

- „ 121, line 5 (text-line 1),—for [v]rita Ku[tu]kasya read ritakunḍakasya.
 „ „ line 7,—for the wife of Ku[tu]ka read the wife of [Gh]ritakunḍaka.

EPIGRAPHIA INDICA.

VOLUME X.

No. 1.—THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

By PROFESSOR E. HULTZSCH, Ph.D.; HALLE (SAALE).

"The Seven Pagodas" is the Anglo-Indian name of an extensive group of ancient rock-sculptures on the sea-shore, about 30 miles south of Madras. These interesting remains can be reached from Madras by boat on the Buckingham Canal, or from Chingleput Junction by bullock-cart *via* Tirukkalukkunram. The present Tamil designation of the place is *Māvalivaram*, while the Brāhmaṇas call it by the more learned Sanskrit name *Mahābalipuram*, i.e. 'the city of Mahābali.' In the Chōla inscriptions of the "Shore temple" we find the terms *Māmāllapuram*, i.e. 'the city of Mahāmalla,' and *Tirukkaḍalmallai*,¹ i.e. 'the holy Mallai on the sea.' *Māmāllapuram* then formed part of *Āmūr-nādu*, a sub-division of *Āmūr-kōttam*.² Both this district and its sub-division were named after the present village of *Āmūr*³ near *Māmāllapuram*. The four last of the subjoined inscriptions (Nos. 23-26) are at *Śāluvaṅgupam*, a village 2 miles north of *Māvalivaram*.

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

The important question of the authors and the dates of those excavations can be answered only by a careful study of the inscriptions engraved on them. These I published already in 1890 in the first volume of *South-Indian Inscriptions*, pp. 1-8. I now reprint my former readings and translations, with some improvements and a few additions,⁴ to accompany six plates which are based on excellent inked estampages, prepared recently under the personal

¹ *South-Ind. Inscr.* Vol. I. p. 68. The same form of the name occurs in the *Nālāyiraprabandham*, the sacred scriptures of the Tamil Vaishnavas.

² *South-Ind. Inscr.* Vol. I. p. 64.

³ No. 133 on the *Madras Survey Map* of the Chingleput taluka. Compare *South-Ind. Inscr.* Vol. III. p. 165.

⁴ Two short inscriptions (Nos. 18 and 19) were only lately discovered by Mr. Venkayya. Of two others (Nos. 25 and 26) no fresh impressions were taken, and they are consequently not included in the plates.

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

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

I.—The majority of the short epigraphs on the monolith now styled “Dharmarāja-ratha” (Nos. 1-16) resemble the Mahēndravāḍi and Śiyamaṅgalam cave inscriptions which I have assigned to the Pallava king Mahēndravarman I.² Among the names and surnames of the king who excavated the “Dharmarāja-ratha” we find twice Narasimha (Nos. 1 and 7), which seems to have been his actual name, while the remaining designations look like mere surnames. Among the successors of Mahēndravarman I. there were two kings named Narasimhavarman. As the type of the alphabet is more archaic than that of the second set of inscriptions (which, as will appear presently, probably belongs to the time of Paramēśvaravarman I., the father of Narasimhavarman II.), the Narasimha of the “Dharmarāja-ratha” inscriptions may be identified with Narasimhavarman I., the son of Mahēndravarman I. and the contemporary and enemy of the Western Chalukya king Pulakēśin II. (A.D. 609-642). This identification is rendered almost certain by a reference to the published facsimile of the Bādāmi inscription of Narasimhavarman I.;³ the alphabet of this record is nearly identical with that of the “Dharmarāja-ratha” inscriptions. Consequently, the “Dharmarāja-ratha” must have been sculptured in the first half of the seventh century of our era.

II.—The second, very florid alphabet is found in the inscriptions of the Pallava king Atyantakāma on the monolith now styled “Gaṇeśa temple” (No. 20), in the two caves called “Dharmarāja-maṇḍapa” (No. 21) and “Rāmānuja-maṇḍapa” (No. 22), and in a short inscription of the same king on the “Dharmarāja-ratha” (No. 17). The same alphabet is employed in the Kāñchi inscriptions of Rājasimha and his son Mahēndravarman (III.).⁴ The Kāñchi inscriptions seem to call Rājasimha also Narasimhaviṣṇu, and they state that he was the son of Ugradapḍa, ‘the destroyer of Raṇarasika’s city.’ Dr. Fleet was the first to point out that in one of the Kāñchi inscriptions Ugradapḍa is named Paramēśvara, and that the epithet Raṇarasika refers to the Western Chalukya king Vikramāditya I. (A.D. 655 to 680). He thus established the identity of Paramēśvara *alias* Ugradapḍa with the Pallava king Paramēśvaravarman I., who, as we know from the Kīram plates, crossed arms with Vikramāditya I. Dr. Fleet further concluded that Rājasimha *alias* Narasimhaviṣṇu was the Pallava king Narasimhavarman II. of the copper-plate grants.⁵ This then was the king in whose time the Kailāsanātha temple at Kāñchi was built. The alphabet of Atyantakāma’s inscriptions at the Seven Pagodas agrees so closely with that of the Kailāsanātha epigraphs that both must be assigned to about the same period. Now from verse 2 of No. 20 I venture to conclude that Atyantakāma’s actual name was Paramēśvara. Consequently, I propose to identify this Atyantakāma with either Paramēśvaravarman I., the father of Rājasimha, or Paramēśvaravarman II., the son of Rājasimha,—preferably with Paramēśvaravarman I.,

¹ There are, however, a few prose words in No. 20, line 12; No. 21, l. 12; No. 23, 41. 15 and 17; and No. 24, l. 16.

² Above, Vol. IV. p. 152 f., and Vol. VI. p. 320. The alphabet of the Trichinopoly cave inscription is more recent, and the opinion that it belongs to Mahēndravarman I. (*South-Ind. Inscr.* Vol. II. p. 341) cannot be upheld.

³ *Ind. Ant.* Vol. IX. p. 100, and Dr. Fleet’s *Dyn. Kan. Distr.* p. 328 f.

⁴ *South-Ind. Inscr.* Vol. I. Nos. 24 and 27, and Vol. II. Plate ix.

⁵ *Dyn. Kan. Distr.* p. 329 f.

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

III.—The third alphabet is that of an inscription of the Pallava king Atirapachandā on the left of the cave at Śāṭuvaṅguppam (No. 23) and of three short epigraphs: one at the top of the same cave (No. 25), another on the "Dharmarāja-ratha" (No. 18), and a third near the "Gōpi's Churn" (No. 19). It resembles, though it is not quite identical with, the alphabet of the Kāñkūdi plates of Nandivarman.¹ The name (or surname) Atirapachandā is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of contemporaneous records on copper, there would be no objection to assigning these records, as will be done in the sequel, to the time of Nandivarman, the contemporary of the Western Chalukya king Vikramāditya II.

IV.—The last alphabet, an early kind of Nāgari, is employed in the inscription on the right of the Śāṭuvaṅguppam cave (No. 24) and in a short label at the top of the same cave (No. 26). No. 24 is a copy of the first six verses of Atirapachandā's epigraph on the left of the same cave (No. 23), and No. 26 is a repetition of the label in the third alphabet which is engraved immediately above it (No. 25). The characters resemble those of the Nāgari version on the Paṭṭadakal pillar of the Western Chalukya king Kirtivarman II.² As we know that the predecessor of this king, Vikramāditya II.,³ took Kāñchi from the Pallava king Nandivarman, it is perhaps not too bold to surmise that the inscriptions in the third and fourth alphabets belong to the reign of his enemy Nandivarman, who would then have borne the surname Atirapachandā. The sudden collapse of the Pallava power at the hands of Vikramāditya II. may have been the reason why so many of the excavations at the Seven Pagodas have remained unfinished. As I have remarked in *South-Indian Inscriptions* Vol. I. p. 10, we meet with the same plurality of alphabets in the Kailāsanātha temple at Kāñchi. The enclosure of this temple bears three tiers of identical inscriptions. The characters of the third tier are those of the epigraphs of Narasimhavarman II. The alphabets of the second and first tiers are, respectively, those of the left and right inscriptions of the Śāṭuvaṅguppam cave. Consequently they must have been added at a later date by Atirapachandā (Nandivarman?).

I am fully aware that my remarks on the third and fourth alphabets do not rest on quite firm ground. But, in the absence of further information, we may place the inscriptions written in both alphabets in the time immediately preceding the conquest of the Pallava territory by Vikramāditya II. (A.D. 733-734 to 746-747). The fact that a northern alphabet was employed along with a southern one suggests that the artisans were recruited from the north of India.

The two last columns of the accompanying table will show at a glance to which of the Pallava kings of the third column I propose to assign each of the Pallava records of the Seven Pagodas. It is worth noting that, with his usual sagacity, Dr. Fergusson had already succeeded in fixing the approximate period of the remains at the Seven Pagodas at about 650 to 700.⁴

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

¹ *South-Ind. Inscr.* Vol. II. No. 73.

² Above, Vol. III. p. 4, Plate.

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

Cave Temples of India, p. 110 f.

SYNCHRONISTIC TABLE OF THE PALLAVA KINGS OF KĀNCHĪ.

Western Chalukya contemporaries of Pallava kings.	Pallava kings named in Western Chalukya copper-plate grants.	Genealogy of the Pallavas according to their own copper-plate grants.	Pallava kings named in the Kānchi inscriptions.	Pallava kings named in the inscriptions of the Seven Pegodas.	Nos. of inscriptions published below.
• • • • •	• • • • •	Simhaviṣṭhu	• • • • •	• • • • •	• • • • •
• • • • •	• • • • •	Mahēndravarmān I.	• • • • •	• • • • •	• • • • •
Pulakēśin II	Narasimha	Narasimhavarman I.	• • • • •	Narasimha Atyantakāma Śrībhara.	1-16.
• • • • •	Mahendra	Mahēndravarmān II.	• • • • •	• • • • •	• • • • •
Vikramāditya I. Raṇarasiṅga.	Jāvarapōtarāja	Paramēśvaravarman I.	Paramēśvara Ugradevada Lokāditya.	Paramēśvara Atyantakāma Śrībhara Raṇajaya.	17, 20-22.
• • • • •	Narasimhapōtavarman.	Narasimhavarman II.	Rajasimha Atyantakāma Śrībhara Raṇajaya (Narasimhaviṣṭhu).	• • • • •	• • • • •
• • • • •	• • • • •	Paramēśvaravarman II.	Mahēndravarmān (III.)	• • • • •	• • • • •
Vikramāditya II. Nandipōtavarman	Nandivarman	Nandivarman Pallavamalla, a distant relative of Paramēśvaravarman II.	• • • • •	Aṭṭapachanda Atyantakāma Śrībhara Raṇajaya.	18, 19, 23-26.

Pallava kings, and the fact that the excavations on which they are engraved were shrines of Īṣvara (Śiva) and bore each the name of its respective founder. Thus the "Gaṇeśa temple" (No. 20) and the "Dharmarāja-maṇḍapa" (No. 21) were called *Atyantakāma-Pallavēśvara-grīha*, i.e. 'the Īṣvara temple of Atyantakāma-Pallava.' On the "Dharmarāja-ratha," which had probably been founded by Narasimha[varman I.] alias Atyantakāma, the same name seems to have been bestowed by his descendant [Paramēśvaravarman I.] alias Atyantakāma or Rāṇajaya (No. 17). The Śāluvaṅguppam cave bears the label *Atirāṇachanḍa-Palla[vēśvara-grīha]* (Nos. 25 and 26), i.e. 'the Īṣvara temple of Atirāṇachanḍa-Pallava.'

The last column but one of the table on page 4 shows that each of the three Pallava kings Narasimha, Paramēśvara and Atirāṇachanḍa bore the two surnames Śrinidhi and Śribhara. In this connection I would like to mention certain Pallava coins from Māvalivaram which I saw in the cabinet of the Rev. E. Loventhal of Vellore. All of them bear on the obverse a bull (the crest of the Pallavas), and various legends above it. One of the coins, with a star on the reverse,¹ reads *Śribharaḥ*; another, with a fish on the reverse,² *Śrinī[dhī]*; and a third, with a cross on the reverse,³ *Mānapara*. With the legend of the last coin compare the *biruda* Atimāna in the inscription No. 9 of the "Dharmarāja-ratha."

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

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

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

I.—First Storey.

a.—North.

No. 1.

नीवरसिंहः

The glorious Narasimha.

b.—East.

No. 2.

प्रिथिविसारः श्रीभरः

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

¹ Sir Walter Elliot's *Coins of Southern India*, Plate I. No. 34.

² *Ibid.* No. 37.

³ *Ibid.* No. 33.

⁴ *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.

⁵ The synonym Avānibhājana occurs in the Śiyamaṅgalam cave inscription; above, Vol. VI. p. 320.

⁶ Read प्रिथिविसारः. The shortening of the final *i* of *prithivī* is permitted by Pāṇini, vi. 8, 63; compare the proper name Kēlidāsa.

No. 3.

भुवनभाजानः¹

Bhuvanabhājana (the owner of the world).

c.—South.

No. 4.

[श्री]मेघः त्रैलोक्यवर्धनः विधिः

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

No. 5.

अत्यन्तकामः अनेकोपायः²

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

II.—Second Storey.

a.—North.

No. 6.

स्थिरभक्तिः मदनभाभिरामः विधिः³

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

No. 7.

श्रीनरसिंहः भुवनभाजानः श्रीमेघः⁴ अप्रतिहतमासनः⁵

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

No. 8.

कामलकितः अमियमायः सकलकल्याणः

Kāmalakita (he who is as charming as Love.) Amīyamāya (he whose diplomacy is immeasurable). Sakalakalyāṇa (the altogether prosperous).

No. 9.

नयनमनोहरः वामः⁶ अतिमानः

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

b.—East.

¹ Read °भाजानः.² Read अनेकोपायः and compare the surname Upāyānupāya in the Kāñchi inscription.

No. 10.

वामः पराभरः¹

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

No. 11.

अनुपमः नया[कु]र[*]

Anupama (the matchless). Nayānkura² (the sprout of polity).

c.—South.

No. 12.

ललितः

Lalita (the charming).

No. 13.

नयनमनोहरः सर्वतोभद्रः

Nayanamanōhara (he who is pleasing to the eyes). Sarvatōbhadra (the altogether auspicious).

No. 14.

श्रीनिधिः निरुत्तरः

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

No. 15.

विधिः विभ्रान्तः

Vidhi. Vibhrānta⁴ (the passionate).

d.—West.

No. 16.

सत्यपराक्रमः⁵ परावरः

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

III.—Third Storey.

a.—East.

¹ Read परापरः (as in the Kāñchi inscriptions) or परावरः (No. 16). The softening of a single consonant between two vowels in *parābhara*, *pridhiciāra* (No. 2) and *abāya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

² With the first member of the compound *Nayānkura* compare the surnames *Bahunaya* and *Nayānūśarin* in the Kāñchi inscriptions. The second member, *ākura*, is synonymous with *pōta* or *pallava*, from which the Pallavas derive their name; see *South-Ind. Inscr.* Vol. II. p. 341, note 1. Compare *Buddhyānkura* (above, Vol. VIII. p. 144 f.), *Lalitānkura* (*South-Ind. Inscr.* Vol. II. p. 341, and above, Vol. VI. p. 320), and *Tarupānkura* (No. 20 below, verse 7). The last *śrīśa* suggests that we may have to read *Navānkura* for *Nayānkura*.

See below, p. 9 and note 4.

⁴ Compare the surnames *Mattapramatta* and *Mattavikāra* in the Kāñchi inscriptions.

⁵ Read पराक्रमः.

No. 17.

श्रीशिवस्तकामपल्लवेश्वरगृहम् ॥ रणजयः

The holy Īśvara (Śiva) temple of Atyantakāma-Pallava. Rāṇajaya (the conqueror in battle).

b.—West.

No. 18.

शिवस्तकामपल्लवेश्वरगृहम् ॥

The Īśvara (Śiva) temple of Atyantakāma-Pallava.

B.—INSCRIPTION NEAR THE "GŌPĪS' CHURN" AT MĀVALIVARAM.

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

No. 19.

श्रीवामांकुशः¹

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

C.—INSCRIPTION AT THE "GANĒŚA TEMPLE," MĀVALIVARAM.²

This inscription records that the monolith on which it is engraved was a temple of Śiva and had been called 'the Īśvara temple of Atyantakāma-Pallava' by its builder, king Atyantakāma. This prince bore the surnames Śrīnidhi, Śrībhara, Rāṇajaya, Taruṇāṅkura, Kāmārāga, and several others. His actual name seems to have been Paramēśvara.³

No. 20.

- 1 सन्धवस्थितिसंहारकारणं धीतकारणः [1*]
भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१*]
- 2 अमायस्त्रिमायोसावगुणो गुणभाजनः [1*]
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः ॥ २*]
- 3 यस्याङ्गुष्ठमराक्रान्तः कैलासः सदमाननः [1*]
पातालमगमन्मूर्ध्नी श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*]
- 4 भक्तिप्रद्वेण मनसा भवभूषणलीलया [1*]
दीप्ता च यो भुवो भारस्त्रीयात्स श्रीभरश्चिरम् ॥ ४*]

¹ The *anuscāra* of श्री is doubtful.

² *Madras Survey Map*, No. 24. Carr's *Seven Pagodas*, Plate xiv, pp. 57, 221, 224. Burnell, *South-Indian Paleography*, 2nd edition, p. 38, note 4.

³ See below, p. 9, note 4.

⁴ Here and in No. 21, line 5, the correct reading would be दीप्ता च श्री भुवं वने, which is found in verse 4 of Nos. 23 and 24.

- 5 अत्यन्तकामी नृपतिर्विर्जितारातिमण्डलः [1*]
 ख्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् ॥ ५*]
- 6 नः स्थाणुर्विष्कलः सोमः पावकाद्या¹ वियदपुः [1*]
 भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]
- 7 राजराजो न विरससकभृन्न जनार्दनः [1*]
 तारकाधिपतिः स्वस्थो जयतात्तक्षणाङ्कुरः ॥ [७*]
- 8 श्रीमतोत्यन्तकामस्य द्विषद्वर्षापहारिणः [1*]
 श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ ८*]
- 9 अभिवेकजलापूर्णं चित्रब्रह्माब्जजाकरे [1*]
 आस्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९*]
- 10 तेनेदङ्कारितन्तुङ्गभूर्जटेर्म्मन्दिरगृहम्² [1*]
 प्रजानामिष्टसिद्धयर्थं शङ्करीभूतिमिच्छता ॥ [१०*]
- 11 धिक्क्षेपान्धिक्षेपाम्पुनरपि धिग्धिग्धिगस्तु धिक्क्षेपाम् [1*]
 येषाम् वसति हृदये कुपथगतिविमो-
- 12 चको रुद्रः ॥ [११*] अत्यन्तकामपञ्जवेष्टरगृहम् [1*]

TRANSLATION.

(Verse 1.) Let (Śiva), the destroyer of Love, (*who is*) the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires³ of men!

(V. 2.) Let him be victorious, who is (*both*) without illusion (*and*) possessed of manifold illusion (Chitramāya), who is (*both*) without qualities (*and*) endowed with qualities (Guna-bhājana), who is self-existent (Svastha) (*and*) without superior (Niruttara), who is without lord (*and*) the highest lord (Paramēśvara)!⁴

(V. 3.) Śrinidhi⁵ bears on (*his*) head that Aja (Śiva),⁶ pressed by the weight of whose great toe, the Kailāsa (*mountain*) together with the ten-faced (Rāvaṇa) sank down into Pātāla.

¹ Read पावकाद्या.

² The composer has treated the syllable *grā* as if it began with *gr* and could thus render the preceding vowel prosodically long.

³ By the expression *atyantakāmāya* the panegyrist also alludes to the king's surname Atyantakāma.

⁴ All these epithets have to be applied in the first instance to Śiva, and with slight changes of meaning to the king himself. Chitramāya occurs as the name of a Pallava king in the Udayāndiram plates of Nandivarman (*South-Ind. Inscr.* Vol. II. p. 372); compare also the *śirada* Māyachāra in the Kāñchi inscriptions, and Amēyamāya in No. 8. With Guna-bhājana compare Guṇālaya in the Kāñchi inscriptions, and Guṇabbara, a surname of Mahēndra-varman I. (see above, Vol. VI. p. 320). For Svastha see verse 7, and for Niruttara No. 14. Paramēśvara is the only word in the whole inscription which looks like the actual name of the king. This view is suggested by the fact that two Pallava kings named Paramēśvaravarman are known from copper-plate grants; see *South-Ind. Inscr.* Vol. II. p. 344.

⁵ This *śirada* of Paramēśvara occurs also in verse 8. The same had been a surname of his predecessor Narsaiṃha; see No. 14.

⁶ I.e. he is a devotee of Śiva.

(V. 4.) Let that Śribhara¹ be victorious for a long time, who bears Bhava (Śiva) in (his) mind which is humbled with devotion, and (who bears) the earth on (his) arm like a coquettish ornament!

(V. 5.) King Atyantakāma, who has subdued the circle of (his) foes, is famed (by the name of) Hanajaya;²—he caused to be made this abode of Śambhu (Śiva).

(V. 6.) Let (Śiva) be victorious, who is (both) sentient (and) motionless (Sthānu),³ who is (both) undivided (and) the moon,⁴ who has (both) the nature of fire (and) a body of air, who is (both) terrible (Bhīma) (and) kind (Śiva), who is (both) beneficent (Śaṅkara) (and) the destroyer of Love!

(V. 7.) Let Taruṇāṅkura⁵ be victorious, who is a king of kings (Rājārāja), (but) is not ugly (like Kuvēra), who is an emperor, (but) does not distress people, (while Viṣṇu is both Chakrabhrit and Janārdana), who is the lord of protectors (and) independent (Svastha), (while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses)!

(V. 8 f.) Just as in a large lake, filled with water (which is fit) for bathing, (and) covered with various lotus-flowers, handsome Śaṅkara (Śiva) abides on the massive head—sprinkled with the water of coronation (and) covered with bright jewels—of the glorious Atyantakāma,⁶ who deprives (his) enemies of (their) pride, who is a receptacle of wealth (Śrinidhi), who possesses the charm of Love (Kāmarāga),⁷ (and) who assiduously worships Hara (Śiva).

(V. 10.) He, desiring (to attain) the glory of Śaṅkara (Śiva), caused to be made this lofty dwelling-house of Dhūrjati (Śiva), in order (to procure) the fulfilment of (their) desires to (his) subjects.

(V. 11.) Six times cursed be those in whose hearts does not dwell Rudra (Śiva), the deliverer from the walking on the evil path!

(Line 12.) The Īśvara (Śiva) temple of Atyantakāma-Pallava.

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

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

No. 21.

1 [सम्भवस्थितिसंहारकारणं वीतकारणः] [1*] भूयादत्यन्तकामाय जगतां
2 काममर्हन् ॥ [1*] अमायस्त्रिमायोसावगुणो गुणभाजनः [1*] स्वस्वो

¹ This surname was also borne by Narasiṃha (No. 2), by Atirapachayḍa (Nos. 23 and 24, verse 4), and by Rājasimha of Kāñchi.

² The same surname of Paramēśvara occurs in No. 17. It was borne also by Atirapachayḍa (Nos. 23 and 24, verse 6), and by Rājasimha of Kāñchi.

³ While the trunk of a tree (sthānu) is insentient.

⁴ Who is divided into sixteen kalās.

⁵ Taruṇāṅkura, 'the young sprout,' seems to have been a *śirāda* of Paramēśvara. Compare above, p. 7, note 2.

⁶ 'Śiva abides on the head of Atyantakāma' means the same as 'A. bears Śiva on his head' (verse 3), *vis.* 'he is a devotee of Śiva.'

⁷ With this surname, which was borne also by Paramēśvara's successor Atirapachayḍa (see Nos. 23 and 24, verse 1), compare the synonyms Madanābhīrāma and Kāmalalita (Nos. 6 and 8), and Kāmaṇilāsa in the Kāñchi inscriptions. The appellation "Kāmarāja temple" which Colonel Branfill attributes to the so-called "Gaṇeśa temple" rests on a misreading in Dr. Barnell's transcript, *vis.* Kāmarāja for Kāmarāga.

⁸ Madras Survey Map, No. 44. Madras Journal of Literature and Science for 1880, p. 135.

3. निरुत्तरो जीथादनीषः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलाससद-
 4. शाननः [१*] पातालमगमन्मूर्धा श्रीनिधिसुखिभर्त्यजम् ॥ [३*] भक्तिप्रद्वेण
 मनसा भवं भू-
 5. वणलीलया [१*] दोष्ठा च यो भुवो भारं जीयात् श्रीभरखिरम् ॥
 [४*] अत्यन्त-
 6. कामो नृपतिर्निर्जितारातिमण्डलः [१*] ख्यातो रणजयः शशोस्तेनेदं वेश्म
 7. कारितम् ॥ [५*] चः स्थाणुर्निष्कलः सीमः पादकात्मा वियद्वयुः [१*]
 भीमः शिवो विजय-
 8. तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरसचक्रमृग जना-
 ईनः [१*] तारकाधिपतिः स्वस्थो
 9. जयतात्तद्व्याहुरः ॥ [७*] श्रीमतीत्यन्तकामस्य द्विवहर्पापहारिणः [१*]
 श्रीनिधेः का-
 10. मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिवेकजलापूर्णे चित्ररत्नाम्बुजाकरे [१*]
 पा-
 11. स्ते विशाले सुसुखः शिरस्सरसि शङ्करः ॥ [९*] तेनेदं कारितनुङ्गमूर्जटे-
 नीन्दिर-
 12. म्बुदं [१*] प्रजानामिष्टसिद्धार्थं शाङ्करीं भूतिमिच्छता ॥ [१०*] श्रीं ॥
 अत्यन्तकामपक्षवेद्यरम्यम् ॥
 13. धिक्तेषाम्निक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [१*] येषाञ्च वसति
 14. हृदये कुपयगतिविमोचको रुद्रः ॥ [११*]

B.—INSCRIPTION AT THE "RĀMĀNUJA-MĀṆḌAPA," MĀVALIVARAM.³

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

No. 22.

1. [श्री]ः [१*] [धि]क्तेष[१] धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्ते-
 2. षां [१*] येषाञ्च वसति हृदये कुपयगति-
 3. विमोचको रुद्रः ॥

¹ See above, p. 8, note 4.

² Expressed by a symbol.

³ Madras Survey Map, No. 48. Carr's Seven Pagodas, p. 222, note.

F.—INSCRIPTIONS ON THE CAVE-TEMPLE AT ŚĀLUVANGUPPAM.¹

The inscription on the left of the cave (No. 23) records that this excavation was a temple of Śiva, and that it was made by a king Atirapa-chaṇḍēśvara, i.e. 'the Īśvara (temple) of Atirapa-chaṇḍa.' Verses 1, 2 and 4 are identical with three verses of the Māvalivaram inscriptions of Paramēśvara (Nos. 20 and 21), and contain the *virudas* Atyantakāma, Śrīnidhi, Kāmarāga and Śrībhaṛa. Other surnames of Atirapa-chaṇḍa were Raṇajaya, Anugraśila, Kālakāla, Samaradhanaṃjaya and Saṃgrāmadhira. Most of these epithets are applied to Rājasimha in his inscriptions at Kāñchi.

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

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

No. 23.

- 1 श्रीमतोत्यन्तकामस्य दिव[ह]-
- 2 र्पापहारिणः [१*] श्रीनिधेः काम-
- 3 रागस्य हराराधनसंगिनः ॥ [१*]
- 4 अभिषेकजलापूर्णे चिचरद्वास्वजाकरे [१*]
- 5 आस्ते विशाले समुद्रः शिरस्करसि शंकरः ॥ [२*]
- 6 तेनेदं कारितं शशोर्भवनं भूतये भुवः [१*] कै-
- 7 लासमन्दरनिभं भूभृतां मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रद-
- 8 ण मनसा भवं भूषणलीलया [१*] दीप्ता च यो भुवन्वते
- 9 जीयात् श्रीभरश्चिरम् ॥ [४*] अतिरणचण्डः पतिरवनिभु-
- 10 जामतिरणचण्डेश्वरमिदमकरोत् [१*] इह गिरितन-
- 11 यागुहगणसहितो नियतकृतरतिर्भवतु पशुप-
- 12 तिः ॥ [५*] गुर्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्वहं भारमुर्व्या
- 13 निष्कामान्यच्च दानं समम[तिर]णचण्डालया [यो विभर्त्ति] [१*]
- 14 स्थाने निर्मापितेक्ष्मिन्वि[दितरणज]यस्यातिना तेन [भ]र्त्ता भूताना-
- 15 मष्टमूर्त्तिश्चिरमतिरणच[ण्डेश्वरे] यातु निष्ठाम् [॥ ६*] अ[नुग्र]हीलः [॥*]
- 16 यदि न विधाता भरतो यदि न हरिर्होरोदो न वा स्कन्दः [१*]
- वोढुं क इव
- 17 समर्थसंगीतं कालकालस्य ॥ [७*] श्री^२ ॥ समरधनक्षयः संयामधीरः ॥ श्री^३ ॥

¹ Madras Survey Map, No. 58. Carr's *Seven Pagodas*, Plate xv., pp. 59, 120, 222.—Nos. 2 and 3 of Carr's Plate xv. are two independent eye-copies of the same inscription (No. 24).

² Expressed by a symbol.

TRANSLATION.

(Verse 1 f.) Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śaṅkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious Atyantakāma, who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (Śrīnidhi), who possesses the charm of Love (Kāmarāga) (*and*) who assiduously worships Hara (Śiva).¹

(V. 3.) For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Śaṃbhu (Śiva), which resembles (*the mountains*) Kailāsa and Mandara.

(V. 4.) Let that Śrībhara be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament.²

(V. 5.) Atiraṇachanḍa,³ the lord of the rulers of the earth, made this (*temple called*) Atiraṇachanḍēśvara. Let Paśupati (Śiva), attended by the mountain-daughter (Pārvati), Gaṇa (Skanda), and the demigods (Gaṇa), always take delight (*in residing*) here!

(V. 6.) Let the eight-formed lord of beings (Śiva) take up (*his*) abode for a long time in this temple (*called*) Atiraṇachanḍēśvara, which was caused to be built by him who, together with the name of Atiraṇachanḍa, owns deep devotion to Īśāna (Śiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (*and*) who is renowned by the name of Raṇajaya.⁴

(L. 15.) Anugraśīla⁵ (the gentle-minded).

(V. 7.) Who is able to master the music of Kālakāla,⁶ unless the performer (*were*) Bharata, Hari, Nārada, or Skanda?⁷

(L. 17.) Samaradhanaśmaja⁸ (Dhanamjaya (*i.e.* Arjuna) in battle). Saṃgrāmaḍhira⁹ (he who is firm in war).

No. 24.

1 श्रीमतीत्यन्तकामस्य

2 द्विषद्द्विषापहारिणः [1*] श्रीनि-

3 धेः कामरागस्य हराराध[न]संगि-

4 नः ॥ [१*] अभिषेकजलापूर्णं चित्ररत्नां-

5 बुजाकरे [1*] आस्ते विशाले समुद्रः शिरस्तर-

6 सि शंकरः ॥ [२*] तेनेदं कारितं शशोर्भव-

7 नं भूतये भुवः [1*] कैलासमन्दरनिभं भूभृतां

¹ Verses 1 and 2 are identical with verses 8 and 9 of Nos. 20 and 21.

² This verse is nearly identical with verse 4 of Nos. 20 and 21.

³ This name of the king who built the temple was also a surname of Rājasiṃha of Kāñchi.

⁴ See above, p. 10, note 2.

⁵ This was also a surname of Rājasiṃha of Kāñchi.

⁶ The same surname occurs in the Kāñchi inscriptions.

⁷ Compare the Kāñchi inscriptions, where Rājasiṃha's skill as a musician is alluded to by the *śiradaś* Ātōḍva-Tumburu, Vāḍya-Vidyādhara and Viṇā-Nārada.

⁸ The same was a surname of Rājasiṃha of Kāñchi.

⁹ Compare the synonymous *śiradaś* Ābhavadhira and Raṇadhira in the Kāñchi inscriptions.

- 8 मूर्ध्नि तिष्ठता ॥ [३*] भक्ति[प्रहे]ण मनसा भव^१ भूषण-
 9 लीलया [१*] दोषा च यो भुवन्ते जीवास्त श्रीभरश्चि-
 10 रम् ॥ [४*] अतिरणचण्डः पतिरवनिभुजामतिर-
 11 णचण्डेश्वरमिदमकरोत् [१*] इह गिरितनयागु-
 12 ष्मणसहितो नियतकतरतिर्भवतु पशुपतिः ॥ [५*]
 13 गुर्वोमीशानभक्तिं श्रियमतिशयिनीं दुर्वहं भारमुर्व्या निस्त-
 14 भास्यच्च दानं सममतिरणच[ण्डाख्य]या [यो वि]भक्तिं [१*] स्थाने
 15 निर्मापितेस्मिन्विदितर[णजयख्यातिना ते]न भर्ता भूताना-
 16 मष्टमूर्तिश्चिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६*] स्वस्ति ॥

No. 25.^३

अतिरणचण्डपक्ष[विश्वरूप]म् ॥*

No. 26.^३

अतिरणचण्डपक्ष[विश्वरूप]म् ॥*

Translation of Nos. 25 and 26.

[The Īśvara (Śiva) temple of] Atirapaachanda-Palla[va].

No. 2—RAYAGAD PLATES OF VIJAYADITYA ;

SAKA-SAMVAT 625.

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

The subjoined inscription is engraved on three copper-plates, each measuring about $9\frac{1}{2}'' \times 4\frac{1}{2}''$. They belong to the Pāṭil of Rayagad in the Mahad tāluka of the Kolaba District. The plates are strung on an oval ring whose diameters are $3\frac{1}{2}''$ and $2\frac{1}{2}''$. The edges of the plates are raised into rims to protect the writing. The seal on the ring bears in relief on a counter-sunk surface a standing boar facing to the proper left. The weight of the plates together with the ring and seal is 140 tolas. The writing is well engraved, but is full of mistakes and omissions. The latter are often very serious. For instance in the date (l. 29), the syllables *°chhatēshu* are altogether omitted. There seem to be some omissions also in the name of the donee in line 32. We cannot be sure if the names of the donative villages have been correctly engraved in l. 32 f. The use of the *upadhmanīya* in lines 21, 23, 25 and 29 deserves to be noted. The historical portion of the subjoined record closely resembles that of the three Nerūr copper-plates of Vijayāditya edited by Dr. Fleet,^४ and the corresponding passage of the Kāndūr^५ and the Vakkaḷēri plates of Kīrtivarman II.^६

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

^१ Read मर्.^३ Above the entrance of the cave-temple.^२ Below No. 25.^४ *Ind. Ant.* Vol. IX. pp. 125-134.^५ Above, Vol. IX. pp. 200-206.^६ *Ibid.* Vol. V. pp. 200-205.

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

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

TEXT.¹

First Plate; Second Side.

- 1 स्वस्ति [॥*] जयत्याविष्कृतं विष्णोर्वी[रा*]हं श्रीभितार्णवं [।*] दक्षिणोन्नतदंष्ट्राय-
विश्वान्तभुवनं वपुः [॥*] श्री-
- 2 मतां सकलभु[व*]नसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोकमातृभि-
रभिव-
- 3 र्वितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्मारायणप्रसादसभासा-
- 4 दितवराहलाञ्छनेक्षणचण्डवशीकृताशेषमहीभृतां चलिक्वानां कुलमलङ्क[रि*]णोरश्वमे-
- 5 धावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशीवज्रभमहाराजस्य सुतुः पराक्र-
- 6 माक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिवद्धविशुद्धकीर्तिः श्रीकी[र्त्ति*]वर्मपृथिवी-
- 7 वज्रभमहाराजस्य पृ(प्रि)यात्मज[ः] समर[सं]स्त्र(स)कसकलोत्तरापथेश्वरश्रीहर्षवर्ध-
- 8 नपराजयोपात्तपरमेश्वरशब्दस्य स्व(स)त्याश्रयश्रीपृथिवीवज्रभमहाराजाधिरा-
- 9 नपरमेश्वरस्य पृ(प्रि)य[त*]नयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य त्रिचक्र-

Second Plate; First Side.

- 10 गृहामिधानप्रव[रतु*]रंगभै[ने*]नेवो[त्स]रिताशेषविजिगीषोरवनिपतिचित्तयान्तरितां
स्वगु-
- 11 रो[ः] त्रियमात्मसात्कृत्य प्रभावकुलिगदलितपाण्ड्यचोकरकक[भ*]प्रभृतिभूभृ-
ददभवि-

¹ The Nerūr plates of Vijayāditya, dated in Śaka-Samvat 627 (*Ind. Ant.* Vol. IX. p. 132), were also written by the same man.

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

- 12 भ्रमस्यानन्यावनतकाञ्चीपतिमकुट[कु*]म्बितपादाख्यजस्य विक्रमादित्यस्य [सत्या*]-
अयश्री-
13 प्रि(पृ)थिवीवल्लभ[म*]हाराजा[धि*]राजपरमेश्व[र*]भट्टारकस्य पृ(प्रि)यसूनोः पितु-
राज्ञ[या]
14 बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं(तं) धे(त्रै)राज्यकाञ्चीपति-
बल-
15 मवष्टभ्य करदीकृतकमे(वे)रपारसीकसिंहकादिदीपाधिपस्य सकलोत्तरा-
16 पथनाथमथनोपार्जितोर्जितपाकि[ध्व]जादिसमस्तपारमैश्वर्यचि[ह्न]स्य वि-
17 नयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभ-

Second Plate ; Second Side.

- 18 दारर(क)स्य पृ(प्रि)यात्मजशैशव एवाधिगताशे[षास्त्र]शा[स्त्री]¹ दक्षिणाषा(शा)-
विजयिनि
19 पितामहे सम(सु)नु(न्मू)लितनि[खि*]लकण्टक[सं]हतिरुत्तराष(प)थवि[जि*]गीषो-
र्गुरोरग्रत एवाह-
20 बव्यापारमा[च]रनिबारातिगजघटापाटनविशीर्ष्य(र्य)माणकपाणधारस्त्रमग्र-
21 विशङ्गाशे[सर.*] सत्सा(न्सा)²वाहसरसिक[पराम्भ(स्त्र)]स्त्रीकृतशत्रुमण्डलो गंगायसु-
न[र]पा-
22 किञ्चणपडकामहाशब्दचिह्नकमाणिक्यमतंगजादीन्यि[चु](त)मात्कु-
23 र्ध्वपरै[परक]यमानैरासाद्य कग(थ)मपि विधिवशादपनीतोपि प्रतापा[दे]-
24 व विषयप्रकोपमराजकमुत्सारयन्वत्क(स्त्र)राज इधानपेक्षितापरय(स)हा-
25 यकस्तदवग्रह[र]निर्गत्य स्वभुजावष्टम्भप्रसाधिति(ता)शेषविश्वम्भर[प्रभु]-
26 रखण्डितशक्तित्रयत्वात्क(च्छ)त्रुमदभञ्जनत्वा[दुदा]क(र)त्वान्निरवत्य(द्य)त्वाद्यः

Third Plate ; First Side.

- 27 सम[स्त्र]स्तभुवनाश्रयत्वात्सकलपारमैश्वर्यव्यक्तिहेतुपाकिध्वजाद्यु[ज्ज्वल]प्रा-
28 ण्यराज्यो विज[या]दित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजप[र]मेश्वर-
29 भट्टारकस्त्रर्वानेवम[र]ज्ञापयति विदितमस्तु वोस्माभि[परम]पञ्च[विं]शत्युत्तरश(ष)[टक्-
तेषु*] ष(श)क-
30 वषि(षे)श्व(ध्व)तीरेषु(तेषु) प्रवर्द्ध(र्ह)मानविजयराज्यसंवत्सरे अष्टमे वर्त्तमाने
³[क]र[ह्वाटान्तर्ग]-

¹ [The photo-lithographic plate has only °पारमशस्त्री.—Ed.]

² Read °व्यापारमाचरन्वराति° as in the Kēndūr plates (above, Vol. IX. p. 202, text line 22).

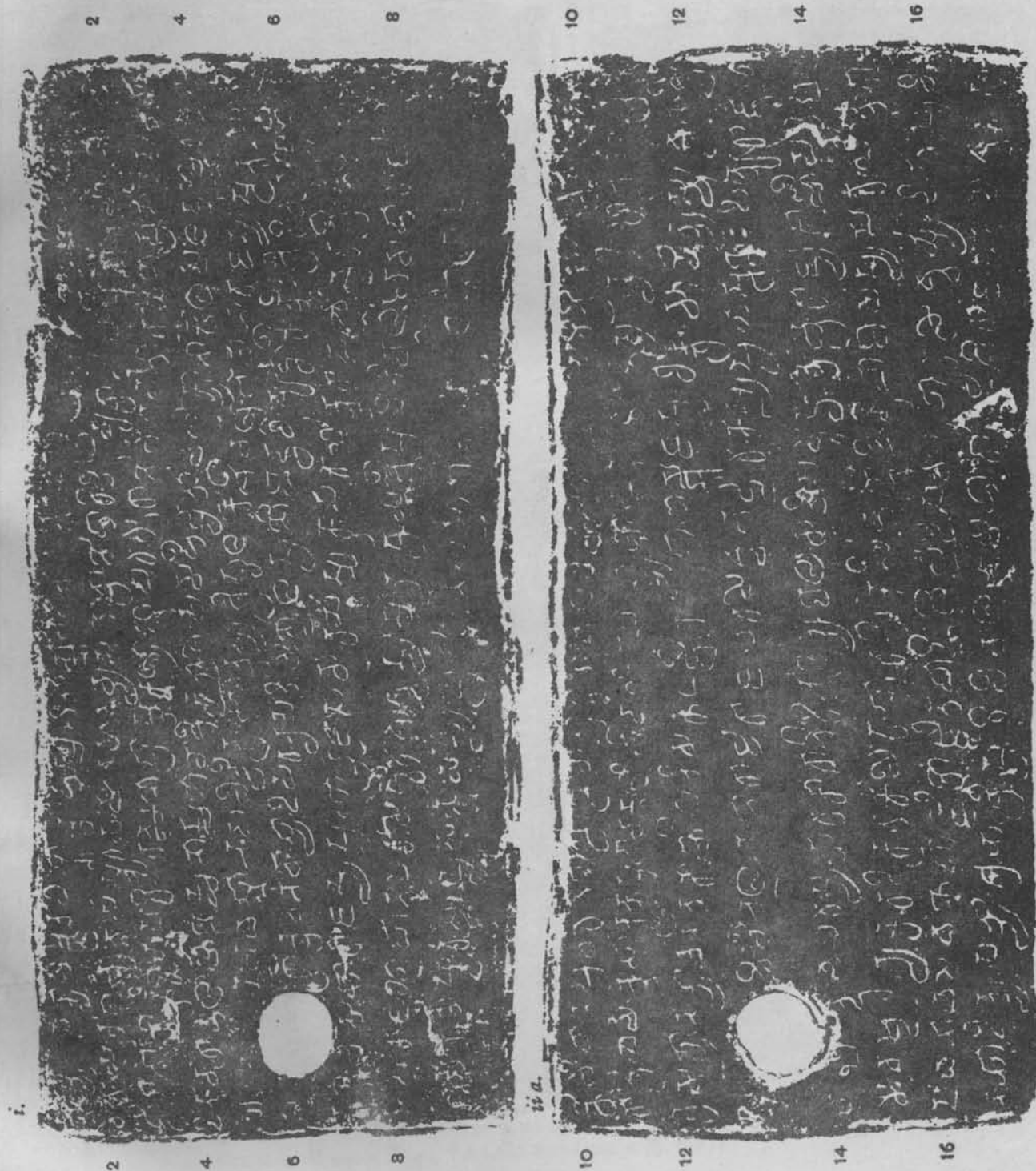
³ Omit वा.

⁴ Omit स्त्र.

⁵ Read °अयश्वारस°.

⁶ [The reading on the original is करह्वा[ट]नगिरमरिवसति ; what was intended may be करह्वाटनगरमधिवसति°.—Ed.]

Rayagad Plates of Vijayaditya.—Saka-Samvat 625.



W. ORRIS, PHOTO-LITH.

SCALE .75.

V. VENKATYA.

- 31 र(त)मरि[व]सतिविजयस्वा(स्क)न्धावारे महापृष्ठमीदिवसे शाण्ड(ण्ड)व्यगो-
चाय अन्नस्वावि(मि)नः पौषाय [दे]ववी(दी)क्षि-
- 32 तपुत्रा[य] 'नाथेरचतुर्विंशत्यकाक्षेण विष्णुश्च अपरोत्तरदिशि तालितटाहारविषये
जल्लयामस्य[वि]
- 33 निरुद्धगाम[*] चतु[*]सीमान्तसर्वभाषापरिहारो दत्तः(त्तः) तदागाम(मि)-
भिरस्त्रदंशैरन्धे(न्यै)श्च राजभिरायुरै-
- 34 श्रुत्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भि[रा]चन्द्रार्कधराणवस्ति(स्थितिसमका-
लं [य]शस्त्रि(स्त्रि)भि[*] स्त्र-
- 35 दत्ति(त्ति)निर्विशेषं पालनीयमुच्च(क्त)श्च भग[व*]ता वेदव्यासेन व्यासेन [॥*]
बहुभिर्वसुधा [भु*]क्ता राजभिरसगरादिभिर्यस्य
- 36 यस्य यप(दा) भूमिस्तस्य तस्य तदा [फ]ल[॥*] [स्त्र]न्दातुं सुमव(ह)च्छक्य
दुः[स्त्र]मन्यस्य(स्य) पालनं [॥*] दानं व[र] पाज(ल)नं वेति [दा]-
- 37 [नाच्छे]योनुपालन[॥*] स्रदतां(त्तां) परदतां(त्तां) वा यो हरेत वसु[म्भ]रां
शष्ट(षष्टि) [व]र्षसहभा(सा)णि विपा(ष्ठा)यां जा[यते] क्रिमि[ः] [॥*]
- 38 निरवद्यपुण्यवत्समेन लिखितमिदं [ष]ा(शा)श(स)नं ॐ [॥*]

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

By PANDIT RAM KARNA; JODHPUR.

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

The inscription was originally discovered by Captain Burt "in the interior of a gateway leading to Mandir, distant one *kōs* from Beejapoor, on the route from Odeypore to Sirohi near Mount Ābū."³ But, according to local report, the stone was originally fixed in the wall of a solitary Jaina temple situated about 2 miles from the village of Bijāpur in the Bāli (Godwār) District of the Jodhpur State. It was subsequently removed to the *dharmaśālā* belonging to the Jaina *mahājans* of Bijāpur, whence it was brought to the Historical Department of the State and is now kept in the Ajmēr Museum.

There are 32 lines of writing in this inscription covering a space of nearly 2' 8½" broad by 1' 4" high. The record is, on the whole, in a fair state of preservation; a considerable portion of it has, however, suffered from the effects of the weather. The first and second lines are very much worn out. There are, besides, a few letters here and there which have peeled off. The size of the letters is about ¾" and the characters are Nāgari (of the northern class of alphabets)

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

² Jour. of the As. Soc. of Bengal, Vol. LXII. Part I, No. 4, pp. 209-14.

³ *Ibid.* Vol. X, p. 321.

resembling the Harsha inscription of Vīgraharāja of Vikrama-Samvat 1030, as remarked by the late Professor Kielhorn. The language of the inscription is throughout Sanskrit verse, excepting in lines 22 f. and 32. As regards orthography, no particular care seems to have been taken to distinguish between *b* and *v*. The letter *b* occurs in the word °*danambuda* in line 2; *baṁdhā*°, ll. 13 and 21; °*āmbatē*, l. 20; °*bhavābhi*, l. 22; *Balabhadra*°, l. 25; and *bahubhir*°, l. 30. Consonants have, as was usual in those days, been doubled after *r*. Parasavarṇa rules have not been observed in their entirety. Generally, the *anusvāra* has been used, yet instances of nasal compounds are also to be met with, e.g. in °*bhaṇḍanaśauṇḍa*°, line 5. There is very little difference between *r* and *ḍ*. In some places *y* has wrongly been engraved for *p*. *ś* and *s* have sometimes been confounded. The sign for the *upadhāniya* occurs only once (line 1) and its form is worthy of note.¹ There are ornamental decorations below the word *śrī* occurring thrice in the last line (32).

Practically speaking, there are two separate inscriptions incised on one and the same stone. The first is dated [Vikrama]-Samvat 1053 (ll. 19 and 22) and the date of the second is the Vikrama year 996 (ll. 31 and 32). The first inscription extends from line 1 to line 22 and consists of 40 verses² of a *praśasti* composed by Sūryachārya (l. 21). The *praśasti* opens with two verses in praise of the Jinas, or Tirthaṅkaras as they are also called. Verse 3 apparently mentions a royal family whose name is unfortunately lost. In verse 4 we are introduced to prince Harivarman and his wife Ruchi. From Harivarman sprang Viḍagdhā (v. 5), who is described in the second part of the inscription as a Kāshṭrakūṭa. Vāsudēva was the preceptor of Viḍagdhārāja (v. 6), who imparted to the prince spiritual knowledge and induced him to erect a temple dedicated to the god Jina in the town of Hastikunḍī. The prince had himself weighed against gold, of which two-thirds were allotted to the god and the remainder to the Jaina preceptor (Vāsudēva). Viḍagdhā was succeeded by Maṁmata (v. 8) and Maṁmata by Dhavala (v. 9). The last prince is eulogized in no less than ten verses. In verse 10 he is said to have given shelter to the armies of a king whose name is lost and of the lord of the Gūrjaras, when Muñjarāja had destroyed Āghāṭa, the pride of Mēdapāṭa (Mewār) and caused them to flee. This Muñjarāja, as correctly pointed out by the late Professor Kielhorn, must be the same as Vākpati-Muñja of Mālwa for whom we have the dates V.S. 1031, 1036 and 1050. The lord of the Gūrjaras here referred to was probably no other than the Chaulukya sovereign Mūlarāja I, himself mentioned in verse 12 below. The prince whose name is not clear, was perhaps the ruler of Mēdapāṭa, and it seems tempting to read his name as Khōmāna, but he appears to have flourished long prior to the time of Muñja and cannot, therefore, be reasonably taken to be his contemporary. Āghāṭa, which Muñjarāja destroyed, is doubtless Āhaḍ, near the present Udaipur station, from which a well known Gēhlōt clan derives its name, viz. Āhaḍiyā. In verse 11 Dhavala is spoken of as having afforded protection to Mahēndra against Durlabharāja. Durlabharāja is correctly recognised by the late Professor Kielhorn to be the prince of that name, who was the brother of the Chāhamāna Vīgraharāja of the Harsha inscription dated V.S. 1030.³ The name of Durlabharāja also occurs in the Bijolia and Kinsari inscriptions. Mahēndra has been correctly identified by the same learned professor with Mahēndra, son of Vīgrahapāla, and grandson of Lakshmaṇa in his paper on "The Chāhamānas of Naddtāla."⁴ In verse 12 Dhavala is said to have given support to Dharanivārāha, whose power had been completely exterminated by Mūlarāja. The last prince is unquestionably the Chaulukya sovereign of that name, as said above. But it is by no means certain who Dharanivārāha was. It is not unlikely that he was the Paramara king

¹ [This symbol is inserted over the *visarga* and above the line. Consequently it is doubtful if the symbol by itself can be taken as the *upadhāniya*.—Ed.]

² [Some of the verses are numbered on the original stone. But there is a mistake in the numbering which is made in verse 24 (marked 25) and which continues to the end. Consequently, there are only 40 verses in the inscription, while their number, according to the engraver, is 41.—Ed.]

³ Above, Vol. II. p. 119.

⁴ Above, Vol. IX. p. 71.

of that name who according to tradition was the ruler of Nav-kōṭ Mārwar, and who is reported in an ancient Hindī verse to have distributed the nine forts (*nav-kōṭ*) amongst his brothers.¹ Verses 13-18 bestow conventional praise on Dhavala without conveying any historical information. Verse 19 tells us that he renounced the world, in his old age, after having placed his son Bālaprasāda on the throne. The following two verses again are merely eulogistic. Verse 22 says that the capital of Bālaprasāda was Hastikundikā (Hāthūndi). Verses 23-27 are devoted to the description of Hastikundī and contain nothing historical. The next two verses speak of a *sūri*-named Śāntibhadra who is mentioned in verse 30 to be the pupil of Vāsudēva, doubtless the preceptor of Vidagdharāja referred to above in verse 6. Verse 33 informs us that the *gōshthī* of Hastikundī renovated the temple of (Rishabhanātha), the first Tirthamkara. In verses 36-37 we are told that the temple had first been built by Vidagdharāja, but that after its restoration the image was installed by Śāntibhadra in the (Vikrama-) year 1053, on the 13th of the bright half of Māgha. In the verse following, it is stated that Vidagdharāja had made a grant to the temple when he had himself weighed against gold and that afterwards Dhavala in conjunction with his son made a gift of a well called Pippala. Verse 39 expresses a wish for the permanence of the temple, and verse 40 says that the *prasaṣti* was composed by Sūryāchārya. Then follows in prose the date given above, but with more details. It is Sunday, the 13th of the bright half of Māgha of the Vikrama year 1053 when Pushya was the *nakshatra*. According to the late Professor Kielhorn, this corresponded to Sunday, the 24th January A.D. 997, when the 13th *tithi* of the bright half ended 7 h. 40 m. after mean sunrise.² On this date, the god Rishabhanātha was installed and the flag was hoisted. We are further informed that Mūlanāyaka, i.e. the original image before renovation, had been set up by certain members of the *gōshthī*, whose names are enumerated.

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

¹ कप्पय ॥ संबीवर १ सानंत, इवी भजमेर २ सिद्धसुव । गढ पूंगख ३ गजमख, इवी लोदवे ४ भाष सुव । चरख परख चरवह ५, भोजराजा आलंघर ६ । जीगराज चरघाट ७, इवी हांसु पारखर ८ ॥ नवकीट किराडू ९ संजुगत, धिर पंवारहर थप्पिया । चरणीवराह चर भाइयो, कीट वाट जू जू किया ॥ १ ॥

² Jour. Beng. As. Soc. Vol. LXII. Part I. p. 310.

³ [The coin is also mentioned in the Harsha stone inscription of Vighraharāja (above, Vol. II., p. 130) and in the Rājōr inscription of Mathanādēva (*ibid.* Vol. III. p. 264). The forms *vimsōpaka* and *visōvaka* occur in the Siyāḍōṅī record (*ibid.* Vol. I. p. 166). Professor Kielhorn tentatively explains it as the "twentieth part" of a particular coin.—Ed.]

rāja.¹ Two-thirds of these proceeds were to go to the Jina (Arhat) and one-third to the *guru* Balabhadra as *vidyādhana*, i.e. fees for imparting knowledge. The date of the donations made by Vidagdharāja is given in verse 19 to be Samvat 973 in the month of Āshādhā, and they were renewed by Marimata in Samvat 998 on the 11th of the dark half of Māgha. The closing verse 21 expresses a wish that these endowments may be enjoyed by the progeny of Kēśavadēvasūri as long as the mountains, the earth, the sun, Bharatakhanda, the Gauges, the Sarasvati, the stars, Pātāla and the oceans last. The dates are then repeated in ciphers and the inscription closes with the information that it was engraved by the *sūtradhara* Śatayogēśvara.

TEXT.²

- 1 — — — — — ॥ विरक्ते ? ॐ — पजे ? [रक्षासंस्था ?]-
जवस्तवः । परिशासतु ना — — परार्थिण्या ? पना जिनाः³ ॥१॥ ते
वः⁴ पांतु [जिना] विनामसभ[ये यथा] दपद्मोत्प्रेक्षासंख्यमयख[शि] खरन-
खश्रेणीषु विवो(विस्वो)दयात् । प्रायेकादशभिर्गुणं दशशती शकस्य शुभदृशां
कस्य स्याद्गुणकारको न यदि वा स्वच्छात्मना संगमः⁵ ॥२॥
- 2 ॐ — ॐ — ॐ — — नासत्करोत्तो ? [प]शोमितः । सुसे(शे)[खर] ॐ —
— लो मूर्ध्नि रुढो महीभृतां⁶ ॥३॥ अभिवि(वि)भ्रदुचिं कांतां सावित्रीं
[चतु]रा[न]नः । हरिवर्मा व(व)भूवाव भूविभुर्भुवनाधिकः⁷ ॥४*॥ सकललो-
कविलोक(च)नपंकजस्फुरदनंदुदवा(वा)लदिवाकरः । रिपुवधूवदनंदुहृतद्युतिः
- 3 समुद्रपादि विदग्धवृत्त[स्ततः]⁸ ॥५*॥ स्वाचार्यैर्यो रुचिरवच[नैर्व्या]सुदेवाभिधा-
नैर्वा(वी)धं नीतो दिनकरकरैर्दीर्घाकरो व [॥] पूर्व जैनं निजमिव
यशो[कारयद्]स्ति कुंदां रम्यं हर्म्यं गुरुहिमगिरेः शृंगसं(शृ)गारहारि⁹ ॥६॥ दानेन
तुलितव(व)लिना तुलादिदानस्य येन देवाय । भाग[द्वयं] व्यतीर्यत
भागश्चा-
- 4 [चार्यव]र्याय¹⁰ ॥७*॥ तस्मादभू[च्छुद्ध]सत्त्वो(त्त्वो) मंसटाख्यो महीपतिः ।
समुद्रविजयो श्लाघ्यतरवारिः सदृसी(स्मि)कः¹¹ ॥८॥ तस्मादसमः समजनि [समस्त]-
जनजनितलोचनानंदः । ध[व]लो वसुधाव्यापी चंद्रादिव चंद्रिकानिकरः¹²
॥९*॥ भक्ताघाटं घटाभिः प्रकटमिव मदं मेदपाटे भटानां जन्ये राजन्य-
- 5 जन्ये जनयति जनताजं रणं मुंजराजे । [त्री] .¹³ माणे [प्र]णष्टे हरिण
इव भिया गूर्जरेणे विनष्टे तत्सैन्यानां स(श)रण्यो हरिरिव शरणे यः

¹ [It is just possible that items (9) and (10) were added by Marimata to what had already been granted by Vidagdha. But the wording of the inscription is so unusual that we cannot be sure of it.—Ed.]

² From the original stone. [Pandit Rām Karṇa has kindly sent me an inked estampage for comparison, in which about 10 *akṣaras* are damaged at the commencement of most of the lines. But I have not marked these and other damaged letters as doubtful as the Pandit's transcript has been prepared from the original stone.—Ed.]

³ Metre: Anuṣṭubh.

⁴ The sign for the *upadhāniya* is —<.

⁵ Metre: Śārdūlavikrīḍita.

⁶ Metre: Anuṣṭubh.

⁷ Metre: Anuṣṭubh.

⁸ Metre: Drutavilambita.

⁹ Metre: Mandākrāntā.

¹⁰ Metre: Āryā.

¹¹ Metre: Anuṣṭubh.

¹² Metre: Āryā.

¹³ Here only १ is clear and there are two dots (.) before it which tempt one to read the word as खोनाच; but the formation of the letter ख is rather curious in this inscription.

- सुराणां व(व)भूव¹ ॥[१०*] श्रीमद्भुजभराजभूभुजि भुजैर्भुजत्वभंगां भुव
दंडैर्भण्डनशौण्डचंडसुभटैस्तस्याभिभूतं विभुः । यो दैत्यैरिव तारक-
- 6 प्रभृतिभिः श्रीमान्[म]हेंद्रं पुरा सेनानीरिव नीतिपौरुषपरोनैषीत्यरां निर्वृतिं² ॥
[११*] यं मूलादुदमूलयद्गुञ्जलः श्रीमूलराजो नृपो दर्पाधी धरणी-
वराहनृपतिं यद्वदि(द्वि)पः पादपं । आयातं भुवि कांदिशीकमभिको
यस्तं शरण्यो दधौ दंष्ट्रायामिव रुढमूढमहिमा कोलो महीमण्डलं ॥१२³
- 7 इत्थं पृथ्वीभर्तृभिर्नाथमानैः सा — — — सुस्थितैरास्थितो यः । पाथोनाथो
वा विपक्षात्स्वप[क्षं] रि(र)चाकांचै रक्षणे वदकक्षः⁴ ॥[१३*] दिवाकरस्येव
करैः कठोरैः करालिता भूपकंदव(व)कस्य [1] अशिश्चियंतापहृतोरुतापं यमुव्रतं
पादपवज्जनीघाः⁵ ॥[१४*] धनुर्द्धरशिरोमणेरमलधर्ममभ्यस्यतो जगा-
- 8 म जलधैर्युणो [गु]रुमुथ पारं परं । समीयुरपि संसुखाः सुसुखमार्गणानां
गणाः सतां चरितमद्भुतं सकलमेव लोकोत्तरं⁶ ॥[१५*] यमत्रासु यस्य
वियदौर्णविषुर्विशेषात्त्व(व)लात्तुंगखुरखातमहीरजांसि । तेजोभिरुर्जितमनेन
विनिर्जितत्वाद्वास्त्वान्विलज्जित इवातितरां तिरोभूत्⁷ ॥१६
- 9 न कामनां मनो धीमान् ध — — — लनां दधौ । अनन्योडार्यसत्का-
र्यभारधुर्योर्धतोपि यः⁸ ॥[१७*] यस्तेजोभिरहस्करः करुणया शौडोदनिः
शुद्धया ।⁹ भीष्मो वंचनवंचितेन वचसा धर्मेण धर्मात्मजः । प्राणेन
प्रलयानिलो व(व)लभिदो मंत्रेण मंत्री परो रूपेण प्रमदाप्रियेण
- 10 मदनी दानेन क[र्णो]भवत्¹⁰ ॥[१८*] सुनयतनयं राज्ये वा(वा)लप्रसाद-
मतिष्ठितत्परिणतवया निःसंगो यो व(व)भूव सुधीः स्वयं । कृतयुगकृतं
कृत्वा कृत्यं कृतात्मचसु(म)त्कृतीरकृतं सुकृती नो कालुष्यं करोति
कलिः सतां¹¹ ॥[१९*] काले कलावपि किलामलमेतदीयं लोका विलोक्य
कलनातिगतं गुणै-
- 11 घं । [पार्था]दिपार्थिव[गुणा]न् गणयंतु सत्यानेकं व्यधाहुणनिधिं यमितीव
वेधाः ॥२०¹² गोचरयति न वाचो यच्चरितं चंद्रचंद्रिकारुचिरं । वाचस्पते-
र्वचस्त्री को वान्यो वर्णयेत्पूर्ण¹³ ॥[२१*] राजधानी भुवो भर्तृस्तस्यास्ते
हस्तिकुण्डिका । अलका धनदस्येव धनाव्यजनसेविता¹⁴ ॥[२२*] नी-
हारहारहरहास[हि]-

¹ Metre: Sragdharā.² Metre: Upēndravajrā.³ Metre: Anushtubh.⁴ Metre: Harinī.⁵ Metre: Anushtubh.⁶ and ⁷ Metre: Śārdūlavikrīḍita.⁸ Metre: Prithvī.⁹ विरामचिन्हमनपेक्षितम्.¹⁰ Metre: Vasantatilakā.¹¹ Metre: Śālinī.¹² Metre: Vasantatilakā.¹³ Metre: Śārdūlavikrīḍita.¹⁴ Metre: Āryā.

- 12 [मां]शुहारि [भा]क्ता[र]वारि [भु?]वि राजविनिर्जराणां । वास्तव्यभयजनचित्तसमं
[स]मंतात्संपदपङ्क्तारपरं परेषां¹ ॥[२३*] धौतकलधौतकलशाभिरामरामास्तना
इव न यस्यां । संत्यपर्यपङ्क्ताराः सदा सदाचारजनतायां² ॥ २५(२४)
समदमदना लीलालापाः प—
- 13 ॐ ॐनाकुलाः कुवलयदृशां संदृश्यंते दृशस्तरलाः परं । मलिनितमुखा
यत्रोदृताः परं कठिनाः कुचा निविडरचना नो[धौ] बंधाः परं कुटिलाः
कचाः³ ॥[२५*] गाढोत्तुंगानि सार्धं शुचिकुचकलशैः कामिनीनां मनोज्ञै-
र्विस्तीर्णानि प्रकामं सङ्घ घनजघनैर्हवतामंदिराणि । भ्राजन्तेदभ्रशुभ्रा[ण्य]-
- 14 तिश्यसुभगं नेत्रपात्रैः पवित्रैः सत्रं चित्राणि धात्रीजनहृत्तद्वयैर्विभ्रमैर्यत्र
सत्रं⁴ ॥[२६*] मधुरा घनपर्वाणो हृदयरूपा रसाधिकाः । यत्रेक्षुवाटा
लोकेभ्यो नालिकत्वाद्विदेहिमाः⁵ ॥[२७*] अस्यां सूरिः सुराणां गुरुरिव
गु[रु]भिर्गौरवाहो गुणैर्विभूषालानां त्रिलोकीवलयविल-
- 15 सितानंतरानंतकीर्तिः । नाम्ना श्रीशान्तिभद्रोभवदभिभवितुं भास[मा]नासमाना
कामं कामं सम[र्था] जनितजनमनःसमदा यस्य मूर्तिः⁶ ॥[२८*] मन्येमुना
मुनी⁷ । [म]नोभू रूपनिर्जितः । स्वप्नेपि न स्वरूपेण समगंस्तान्ति-
लज्जितः⁸ ॥[२९*] प्रोद्यत्यज्ञाकरस्य प्रकटितविकटाशेषहा[भा]व-
- 16 स्य सूरिः सूर्यस्यैवामृतांशुं स्फुरितशुभश्चिं वासुदेवाभिधस्य । अध्यासीनं पदव्यां
यममलविलसज्ज्ञानमालोक्य लोको लोकालोकावलोकं सकलमचकलत्केवल
संभवीति⁹ ॥[३०*] धर्माभ्यासरतस्यास्य संगतो गुणसंयुतः । अभग्नभा-
ग्येच्छस्य चित्रं¹⁰ निर्व्याणवाच्छ(क)ता(ना)¹¹ ॥३२(३१)
- 17 कमपि सर्वगुणानुगतं जनं विधिरयं विदधाति न दुर्विधः । इति
कलंकनिराकृतये कृती यमकृतेव कृताखिलसङ्गुणं¹² ॥[३२*] तदीयवचनान्नजं
घनकलत्रपुत्रादिकं विलोक्य सकलं चलं दलमिवानिलादो[लि]तं । गरिष्ठ-
गुणगोष्ठदः समुददीधरक्षीरधीरदारमत्तिसुंदरं प्रथम-
- 18 तीर्थकृन्दादिरं¹³ ॥३४(३३) [रक्तं] वा रम्यरामाणां भणितारावराजितं । इदं मुखमिवा-
भाति भासमानवरालकं¹⁴ ॥[३४*] चतुरस्र[पट्टज?]नवा[ड्ड]निकं शुभशुक्लि-
करोटकयुक्तमिदं । बहुभाजनराजि जिनायतनं प्रविराजति भोजनधामसमं¹⁵
॥३६(३५) विदग्धनृपकारिते जिगृह्ये-

¹ Metre: Vasantatilakā.² Metre: Sragdharā.³ Metre: Anushtubh.⁴ Metre: Anushtubh.⁵ Metre: Anushtubh.⁶ Metre: Anushtubh.⁷ Metre: Āryā.⁸ Metre: Anushtubh.⁹ Metre: Sragdharā.¹⁰ Metre: Drutavilambita.¹¹ Metre: Tōṭaka.¹² Metre: Harinī.¹³ Metre: Sragdharā.¹⁴ The correct word is वैष्णवा.¹⁵ Metre: Prithvī.

- 19 तिजीर्णं पुनः समं कृतसमुद्रताविह भवा[बु]धिरात्मनः । अतिष्ठित सोप्यथ
प्रथमतीर्थनाथाकृतिं स्वकीर्त्तिमिव मूर्त्ततामुपगतां सितांशुद्युतिं^१ ॥३७(३६)
श्रांत्वाचार्यैस्त्रिपञ्चाशे सङ्गृहे शरदामियं । माघशुक्लचयोदश्यां सुप्रतिष्ठैः प्रति-
ष्ठिता^२ ॥३८(३७) विदग्धनृपतिः पुरा यदतुलं तुलादे-
- 20 ईदौ सुदानमवदानधीरिदमपीपलङ्गाकृतं । यतो धवलभूपतिर्जिनपतेः स्वयं
सात्त्व[जो]रघंष्टमय पिप्पलीपप[दकु]पकं प्रादिशत्^३ ॥३९(३८) यावच्छेषशिरस्थमेक-
रजतस्थूणास्थिताभ्युन्नसत्पातालातुलमंडपामलतुलामालंबते भूतलं । तावत्तार-
- 21 रवाभिरामरमणी[गं]धर्वधीरध्वनिर्हामन्यत्र धिनोतु धार्मिकधियः [स]ङ्गुपवेलावि-
[घौ]^४ ॥४०(३९) सालंकारा समधिकरसा साधुसंधानबंधा स्नाप्यश्लेषा ललित-
विलसत्तद्धिताख्यातनामा । सहस्राभ्या रुचिरविरतिर्गुर्यमाधुर्यवर्या सूर्याचार्यै-
र्व्यरचि रमणीवा-
- 22 ति[रम्या] प्रशस्तिः^५ ॥४१(४०) ~~संवत्~~ संवत् १०५३ माघशुक्ल१३ रविदिने पुष्यनक्षत्रे
श्रीरि(ऋ)षभनाथदेवस्य प्रतिष्ठा कृता महाध्वजचारोपितः ॥ मूलनायकः ॥
नाहकजिंदजसशंपूरभद्रनागपोचि[स्थ]श्रावकगोष्ठिकैरशेषकर्म्मक्षथार्थं स्वसंता-
नभवाब्धितर-
- 23 [णार्थं च] न्यायोपार्जितवित्तेन कारितः ॥४२॥ परवादिदर्पमथनं हेतुनय-
सहस्रभंगकाकीर्णं । भव्यजनदुरितशमनं जिनेद्रवरशासनं जयति^६ ॥[१*]
आसीदधीधनसंमतः शुभगुणो भास्वप्रतापोज्ज्व(ज्ज)लो विस्मष्टप्रतिभः प्रभा-
वकलितो भूपोत्तयां(मां)गार्धितः । योषित्यी-
- 24 नपयोधरांतरसुखाभिष्वंगसंलालितो यः श्रीमान्दरिवर्म्भ^७ उत्तममणिः सङ्गंशहारे
गुरौ^८ ॥[२*] तस्माद्(ह)भूव भुवि भूरिगुणीपपेतो भूप्र[भू]तसुकुटाश्रित-
पा[द]पीठः । श्रीराष्ट्रकूटकुलकाननकल्पवृक्षः श्रीमान्विदग्धनृपतिः प्रकट-
प्रतापः^९ ॥[३*] तस्माद्भूप-
- 25 गणा — — — तमा [कीर्त्तिः] परं भाजनं संभूतः सुतनुः सुतोतिमतिमान्-
श्री(ऋ)संमटो विश्व(शु)तः । येनास्मिन्नजराजवंशगगने चन्द्रायितं चारुणा
तेनेदं पितृशासनं समधिकं कृत्वा पुनः पाष्यते^{१०} ॥[४*] श्रीबलभद्राचार्य
विदग्धनृपपूजितं समभ्यर्थ । अ(आ)चंद्रार्कं यावद्वत्तं भवते मया

^१ Metre: Pṛithvi. Though the reading of the original is भवांशुदि^१, the metre requires भवांशुधे^०.

^२ Metre: Anuṣṭubh.

^३ Metre: Pṛithvi.

^४ Metre: Śārdūlavikrīḍita.

^५ Metre: Mandākrāntā.

^६ Metre: Āryā.

^७ The word in verse 4 *supra* is Hari-

varman, while here it is Harivarman only.

^८ Metre: Śārdūlavikrīḍita.

^९ Metre: Vasantatilakā.

^{१०} Metre: Śārdūlavikrīḍita.

- 26 ८ ८ — '॥५*] [श्रीहस्ति]कुंडिकायां चैत्यगृहं जनमनीहरं भक्त्या ।
श्रीमद्वलभद्रगुरोर्यद्विहितं श्रीविदग्धेन^१ ॥६*] तस्मिन्लो(की)कान्तमाह्वय
नानादेशसमाग[तान्] । चाचंद्रार्कस्थितिं यावच्छासनं दत्तमक्षयं^२ ॥७*]
[रूपक] एको देयो वहतामिह विंशतेः प्रवहणानां । धर्म-
- 27 ८ — — — ८ ८ — क्रयविक्रये च तथा^३ ॥८*] संभृतगंधा देयस्तथा
वहंत्वाश्च रूपकः श्रेष्ठः । घाणे घटे च कर्षी देयः सर्व्वेण परिपाद्या^४
॥९*] श्री[भट्ट]लोकदत्ता पक्षाणां चौल्लिका त्रयोदशिका । पेल्लकपेल्ल-
कमेतद्द्यूतक[रैः] शासने देयं^५ ॥१०*] देयं पलास(श)पाटकमर्यादावर्त्तिक-
- 28 ८ — — — । प्रत्यरघ[ट्टं] धान्याढकं तु गोधूमयवपूर्णं^६ ॥११*] पेडा
च पंचपल्लिका धर्मस्य विशेषकस्तथा भारे । शासनमेतत्पूर्वं विदग्ध-
राजेन संदत्तं^७ ॥१२*] [कर्षी]सकांस(स्य)कुंकुमं[पुर]मांजिष्ठादिसर्व्वभांडस्य ।
[द]श दश पल्लानि भारे देयानि विक-
- 29 ८ — — —^८ ॥१३*] आदानादेतस्माद्भागद्वयमर्हतः कृतं गुरुणा । शेषस्तृतीय-
भागी विद्याधनमात्मनो विहितः^९ ॥१४*] राज्ञा तत्पुत्रपौत्रैश्च गोष्ठ्या पुर-
जनेन च । गुरुदेवधनं रत्नं नोपे[ष्यं] हितमि(मी)षुभिः^{१०} ॥१५*] दत्ते
दाने फलं दानात्पालिते पालनात्फलं । [भक्षितो]पेक्षिते पापं गुरुदे-
- 30 [वधने]धिकं^{११} ॥१६*] गोधूमसुहयवल्गवणराज[का]देस्तु मेयजातस्य । द्रोणं प्रति
^{१२}माणकमेकमत्र सर्व्वेण दातव्यं^{१३} ॥१७*] बहुभिर्व्वसुधा भुक्ता राजभिः
सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं^{१४} ॥१८*]
रामगिरिनंदकलिते विक्रमकाले गते तु शुचिमा[से] ।]
- 31 [श्रीम]द्वलभद्रगुरोर्व्विदग्धराजेन दत्तमिदं^{१५} ॥१९*] नवसु शतेषु गतेषु तु
वर्णवतीसमधिकेषु माघस्य । क्षणैकादश्यामिह समर्पितं मंसटनृपेन(ण)^{१६}
॥२०*] यावद्भूधरभूमिभानुभरतं भागीरथो भारती भास्व[द्वा]नि भुजंगराज-
भव[न] भाजद्भवांभोधयः । ति[ष्ठ]-
- 32 [त्यत्र] सुरासुरेद्रमहितं [जै]नं च सच्छासनं श्रीमत्केशवसूरिसंततिकृते तावत्प्र-
भूयादिदं^{१७} ॥२१*] इदं चाक्षयधर्मसाधनं शासनं श्रीविदग्धराज्ञा(जेन)
दत्तं ॥ संवत् ८७३ श्रीमंसट[राज्ञा(जेन) समर्पितं संवत् ८८६ ॥ [a conch]
सूचधारोद्भव[शत]योगेश्वरेण उत्कीर्ण्यं प्रशस्तिरिति ।

^१ and ^२ Metre: Āryā.^३ Metre: Anuṣṭubh.^४ to ^{१०} Metre: Āryā.^{११} and ^{१२} Metre: Anuṣṭubh.^{१३} Known as māṇi in Mārwar.^{१४} Metre: Āryā.^{१५} Metre: Anuṣṭubh.^{१६} and ^{१७} Metre: Āryā.^{१७} Metre: Śārdūlavikrīḍita.

No. 4.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA.

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

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

The inscription records the grant by king Sōmēśvaradēva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadī and to its east a village named Āraṅgā and to the west Kapālika. The name of the village to the north is also not clear. The *birudas* of the family to which Sōmēśvaradēva belonged correspond to those mentioned in the Narāyanpāl² inscription with a few additions and variations. They state that the king belonged to the Nāgavamśa and to the Kāśyapa gōtra. He had a tiger crest and snake banner and acquired sovereignty of Chakrakūṭa through the favour of the goddess Vindhyaśini. In connection with the last *biruda* I have already referred to this inscription (above, Vol. IX. p. 179) where I have shown that Chakrakūṭa lay somewhere near the present capital of Bastar. The personal eulogy of the king who is styled Mahārājādhirāja Paramabhāṭṭāraka Parmēśvara, informs us that Sōmēśvara was the son of Dhārāvarsha, whose grandson was Kanharadēva.³ The latter was only heir-apparent at the time our inscription was engraved. There is nothing new in this genealogy as we already

¹ Above, Vol. IX. p. 161.² *Ibid.* p. 311.³ [This statement refers evidently to the Kanharadēva mentioned in l. 7 of the text. It is, however, open to question if this Dhārāvarsha is identical with his namesake mentioned in l. 11, in view of the fact that a king named Nāgatidēva is introduced in l. 9. Again, there is no necessity to mention the grandson of Dhārāvarsha in l. 7, as the record belongs to the time of his son Sōmēśvara. But as the inscription is considerably damaged, the question must be left to be decided by future researches. — Ed.]

know it from the Narāyanpāl inscription.¹ The subjoined record, however, refers to certain contemporary kings, and had the whole of this portion been capable of being deciphered or restored, it would probably have solved some important historical problems. Most of these kings are mentioned here by the names of their countries or capitals, these quite clear being Udra, Lañji, Ratnapura, Lempa, Vēṅgi, Bhadrappattana, and Vajra. Owing to the mutilated state of the record it is not certain whether Sōmēśvara claimed to have conquered them, but one implication is plain, viz. that they were his rivals. In verse 8 it is stated that, having killed the powerful king Madhurāntaka in battle and having put other kings to trouble, he became, as it were, a junior Nārāyaṇa by imitating the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vēṅgi and subjugation of Bhadrappattana and Vajra, his greatest exploit apparently being the killing of Madhurāntaka. From his Rājapura plates² the latter appears to have occupied Chakrakūṭa, of which Sōmēśvara claimed to be the hereditary ruler. The burning of capital towns seems to have been a favourite form of annoyance to unfriendly rulers and was perhaps regarded as a great achievement. Our hero boasts of having 'burnt Vēṅgi like the great Arjuna who fired the Khāṇḍava forest.' This was at the most a tit for tat, as we find Chakrakūṭa itself burnt several times by the kings of the countries on the other side of the Godāvari (see above, Vol. IX. p. 179). Vēṅgi was the country between the Godāvari and the Kṛishṇā,³ and our inscription mentions the name of Virachōḍa, who, as we know from other sources, was the viceroy⁴ of this country appointed by his father. Sōmēśvara seems to have added another laurel to his fame by burning the forests of the Vajra country. The same of exaggeration is reached in the vainglorious boast contained in the 11th verse in which it is stated that Sōmēśvara took 6 lakhs and 96 villages of the Kōsala country. Of course Kōsala here refers to Mahā-Kōsala or Dakṣhiṇa-Kōsala which extended from the confines of Berar to Orissa and from Amarakantaka to his own territory in Bastar. It is doubtful whether even this extensive area ever contained as many as 6 lakhs of villages, but even supposing that it did, there is absolutely nothing to justify the boast that Sōmēśvara ever became king of that country. It is possible that he may have raided a part of Kōsala and may have held it in his possession until driven out again. This surmise seems to be supported by Jājalladēva's⁵ inscription dated 1114 A.D. Jājalladēva was king of Dakṣhiṇa-Kōsala ruling at Ratanpur, and in his eulogy referred to above, he is stated to have 'seized in battle Sōmēśvara, having slain an immense army.' No details are given as to who Sōmēśvara was, but from synchronistic allusions it is apparent that he was identical with the donor of our inscription. The Narāyanpāl⁶ epigraph, which is dated 1111 A.D., explicitly mentions that Kanharadēva became king on the death of Sōmēśvara, and we know from the Bārsūr⁷ inscription that he was living in 1108 A.D. The Ratanpur epigraph was engraved in 1114 and these dates are so close to each other as to leave little doubt in the matter.

Returning to the list of countries, we know Udra to be the old name of Orissa, Lañji,⁸ a well-known tract in the district of Bālāghāt, Ratnapura, the capital of the Haihayas in Dakṣhiṇa-Kōsala, and Vēṅgi, the country between the Godāvari and Kṛishṇā. Lempa may be Lavana, the eastern tract of the Raipur district. So far, the inscription does not give us any new information, but the remaining two names, viz. Vajra and Bhadrappattana, are interesting. Vajra or Vayirāgaram is mentioned in Tamil literature and inscriptions.⁹ The earliest reference to Vajra is perhaps in the Tamil poem *Silappadigāram*¹⁰ which is believed to have been written between 110 and 140 A.D. It is stated in this poem that the Chōḷa king Karikāla

¹ Above, Vol. IX. p. 815 f.

² *Ibid.* p. 174.

³ See *Ind. Ant.* Vol. VI. p. 63, and above, Vol. IV. p. 36.

⁴ *South-Ind. Inscr.* Vol. I. p. 51.

⁵ Above, Vol. I. p. 38.

⁶ Above, Vol. IX. p. 181, *et seq.*

⁷ *Ibid.* p. 162 f.

⁸ [Lañjikā is mentioned along with Vairāgara in the Ratanpur inscription of Jājalladēva among the provinces which paid tribute to him (above, Vol. I. p. 38).—Ed.]

⁹ See *South-Ind. Inscr.* Vol. III. pp. 132 and 140 and Vol. II. p. 235.

¹⁰ *The Tamils 1800 Years Ago*, p. 208.

was on terms of friendship with the kings of Vajra, Magadha, and Avanti. How Vajra fared in later times there are no materials at present to elicit, but during the 10th and 11th centuries it was apparently not so important or strong as in the early ages. A noteworthy fact is that in Tamil inscriptions it is always mentioned in conjunction with Chakrakūṭa or Śakkarakkōṭṭam, and since I have localised the latter in Bastar, it will now be easy to see why Vayirāgaram must be Wairāgarh which adjoins the Bastar State and is situated not very far away from the place where the old Chakrakūṭa lay. This inscription itself confirms the identification of Chakrakūṭa with Bastar, as it calls Sōmēśvaradēva the lord of Chakrakūṭa, and the happy quibble which the composer of our inscription has introduced in regard to the name Vajra¹ referring to diamonds and its conqueror as a 'diamond piercer,' to my mind definitely settles the question of the identification which does not appear to have been suggested or attempted before. Wairāgarh was a well known diamond mine in olden days and it continued to be famous even in the times of Akbar to which the following quotation from the *Ain-i-Akbari*² testifies :— 'Kallam³ is an ancient city of considerable importance; it is noted for its buffaloes. In the vicinity is a zamindār named Babjeo of the Gond tribe, more generally known as Chāndā; a force of 1,000 horse and 40,000 foot is under his command. Bīrāgarh which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. Wild elephants abound.' The final note of Abul Fazl about wild elephants incidentally enables us to see how it was that Rājendra-Chōla (Kulōttunga I.) carried off many herds of elephants from Vayirāgaram mentioned in the Tiruvogiyūr inscription.⁴ This is a further confirmation of the identity of the place. Should additional evidence be required as to Wairāgarh having been a capital of ruling kings, it is furnished by its ancient remains⁵ and the strong local tradition⁶ according to which a line of Mānā kings held sway for some time. Mānā or Mānī is a semi-aboriginal caste, whose origin is obscure. They say that they came from Mānikgarh in the Nizām's Dominions and my belief is that they were a branch of the Nāgavamśī kings who worshipped Durgā under the name of Mānikyadēvi.⁷

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

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

³ Now in the Yeotmal district of Berar. It is quite close to Chāndā.

⁴ *South-Ind. Inscr.* Vol. III. pp. 133-4.

⁵ Cunningham's *Reports*, Vol. VII. p. 127.

⁶ Col. Luis Smith's Settlement Report of Chāndā district (1869), p. 61. The dates given in this report are conjectural, because the Colonel thought that the Gonds conquered the country about 870 A.D., and therefore the Mānās being their predecessors must have ruled before this. In the Chāndā District Gazetteer (1909) it has been, however, clearly shown why the Gonds could not have come into possession of Chāndā until the 13th or 14th century A.D.

⁷ See for instance above, Vol. III. p. 318, where Sōmēśvara is called 'a worshipper of the heavenly and holy lotus feet of the blessed Mānikyadēvi.' See also Elliott's Report on the Dependency of Bastar (1861), page 18, where he says that the present family of Bastar Rājās were worshipping the goddess 'Mānkeshwari' before they came to Bastar and that on their coming here she assumed the name of 'Danteshwari' under which appellation she is still worshipped. My own belief is that with the change of the dynasty the old name of the goddess was changed and the Mānikyadēvi of the Nāgavamśīs became the Dantēśvari of the present family.

The goddess, apparently, gave her name to the fort and to her worshippers, who, on being ousted, mixed with the local Gonds and deteriorated so as to be regarded as a branch of the Gond tribe. Apart from all these considerations, there is epigraphical evidence of the existence of a family of chiefs at Wairāgarh who are mentioned in the Ratanpur inscription of Jājallādēva¹ (dated 1114 A.D.) as paying tribute to the Haihayas of Dakṣiṇa-Kōśala. The reference to Bhadrāpattana, which is merely a variant of Bhadrāvati for metrical purposes, is again a point of great importance, because while on the one hand it affords still another proof of Wairāgarh's identity, on the other hand it confirms what I have elsewhere endeavoured to prove, viz. that the present Bhandak is the old Bhadrāvati.² Our inscription mentions Bhadrāpattana in conjunction with the Vajra country, which shows that it was quite close to Vajra. Vajra being Wairāgarh, there is no place in its vicinity answering to Bhadrāpattana except Bhandak, which is only about 70 miles from Wairāgarh. There can be no doubt as to the antiquity of the place, and local tradition strongly supports its identification with Bhadrāvati. It once enjoyed the celebrity of being the capital of Mahā-Kōśala and it was this place which Hiuen Tsiang visited. With regard to the geographical names occurring in the grant portion of the inscription, the villages Āraṅgā and Kapālika I am unable to trace, but Indranadi is the present Indrāvati, about a mile from Kurnaspāl which flowed through Chakrakūṭa. The modern representative of Chakrakūṭa is probably Chitrakūṭa which may be a corruption of the older name.

TEXT.³

- 1 [७⁴]॥ स्वस्ति [॥*] सहस्रफणामणिकिरणनिकर[वभासु]रनागवंशो[व]-
[वभोगावती*]-
- 2 पुरवरेण्व[र]मीमत्काश्यपगोत्राणां [॥*] नाग[ध्व]जविज[य*]घो[व]ण-
प्रकटीकृत[सवत्सव्या*]-
- 3 प्रलाञ्छनप्रदर्शनमात्रवसीकृतविश्ववि[श्व]भ[राणां⁵] । मातापि[तृ]प-
[दसेविमहे*]-
- 4 [खर]चरणसुश्रूषातत्पराणां⁶ । विक्रमा[क्रान्त]सकलरिपुनृपति[कि]रीट-
को[टिप्रभा*]-
- 5 [मयूख]यो[ति]तामलचरणकमलानां । [य]क्षित्रय[सं]प[ना]नां । श्रीवि[ध्य]-
वा[सि]नी[देव्याः*]⁷
- 6 [प्रस]ादासादितचक्रकूटाधीश्वराणां [॥*] कुलमलंकरि[ण्युः] ॥ — — — —
[सहस्र] — — — —
- 7 ∪ ∪ [मा दिशः] । निखिलाः स[म]भू[द्धार]ावर्षनामा नरे[श्व]रः⁸ । [१*]
[पौत्रो]⁹ कनहरदेवो¹⁰ भूत[स्व] [राज्ञो*]

¹ Above, Vol. I. p. 33. Note that the spelling of the name here is Vairāgara and not Wairāgarh.

² *Ind. Ant.* 1908, p. 208, footnote 19.

³ From impressions supplied by Mr. Baijnath and Mr. Yankoba Rao (No. 257 of the Madras Epigraphical collection for 1908).

⁴ Perhaps this symbol is intended to represent the mystic syllable ōm.

⁵ Read 'रणी'.

⁶ Read 'सुश्रूषा'.

⁷ [The word in brackets is, more likely, सख्याः—Ed.]

⁸ Metre : Anuṣṭubh.

⁹ [The syllables in brackets look like पात्र—Ed.]

¹⁰ [The letter ण looks like प in the original.—Ed.]

- 18 दीतट[ह]ये विभाति राजहंसवत् । स वेगिदेशखाडवं व्यदीपयत्किरीटिवत्¹
[६*] — ७ —
- 19 [म]पुरमद्रपत्तनाहार्यव्यमपि² वण्[भेद]कः । ³व्यसंभवपुराटवीदयोभाति
[सो]मन ७ — [म*]-
- 20 होतले⁴ । [१०*] लक्षाप[ह] वरणवत्या समेतं ग्रामाणां यः कोसला-
नामहर्षीत् । वी . चार्यः — ७ —
- 21 विचार्यो देवाचार्यः [सौ]र्यमातेजसार्यः⁵ । [११*] एवमादिगु[ण]-
गणालंकृतो महाराजा[धि][राजपर*]-
- 22 मेखरपरमभट्टारकः श्रीसोमेस्वरदेवः कदाचिदध . प्रायं मरणनिमित्तकं
[दंड]
- 23 [तोन]विहितं चक्रकूटे अना[दि]परंपरया वर्त्तमानं शा[स्त्र]दृष्ट्या समव[स्थितं]
म[हा]र्ष
- 24 नानादेश[कां] चा[हु]तवानकां [स्या]निजि . त् । नाम[नी] लिख्यते
श्रीपति . . । श्रीधर । म
- 25 [श्री]मा[ध]व । धाधो गोविंदु । जजा । गा[नू] । . पति
राड । सावे । चाहु[ण्ड] । [विंज]पु । वरसदि
- 26 [गाद्या धान] । प[य]णाहाराहिल । हरदेव । के[स]व । ची[कु]म ।
देहू । माधव । श्रीध[र] । [सुपटु]
- 27 [कल्ला]वाडो । तेलिवाडो । [कुन्]ारवाडो । परियटवाडो ।
चमार[वाडो] । [खि]पावाडो] . .
- 28 [वाडो] । [मो]धिवाडो । कंसारवाडो । एव[मा]दिकान्वशिग्वरान्ना[ह]यान्
आह्वय⁶ दत्तवान्
- 29 [र]त[रं] स्या[नां]च शुक्रं नास्ति पटिकुदवं [नास्ति] इत
उ[त्त]रं [मये कि] . . [कहु]विल
- 30 [मघनप] ग्रामः पूर्वस्यां दिशि चारंगा । दक्षिणस्या-
मि[त्र]नदी । प्र[ती]यां क[पालिक]

¹ Metre: Paśchāchāmara.

² Ungrammatical, but probably put in this form for metrical purposes.

³ [The reading कल^० instead of कल^० is not improbable.—Ed.]

⁴ Metre: Rathōddhatā.

⁵ Metre: Śālini.

⁶ It appears that great publicity was given to this grant, as, besides principal residents, almost all the artisans, such as distillers, oilmen, potters, washermen, leather-workers, dyers, bookbinders, braziers, etc., were called in, together with the Brāhmanas, when the grant was made.

- 31 [नि]ग्रामः एतन्मध्ये यः कश्चिदेयांतरोय .[कः भा]ग-
युक्तः . . . कः
- 32 . . . [तिष्ठति] स सर्वोदित्सि [मध्य]वर्त्ती तस्या[ध्य]यमेव धर्मः । यथा-
[यं] साक्षिणः [म]हाप्रधानः क
- 33 . . . [मददंन]यकः [रा]मनः संधिविग्रहिनायकः [मा]न[व]साह [य]धि-
पतिराजतः [य]स
- 34 [लिखिता] सर्वशास्त्रार्थपार[गतं]दुष्टतं भद्रोपा[ध्याय] . . .
श्रीसोमे[श्वर] *
- 35 मं यो रक्षति तस्यापि म[ह]देव पुण्यं । बहुभि[र्व]सुधा दत्ता राजभिः
सगरादि[भिः] [। यस्य य*]-
- 36 [स्य*] यदा भूमिस्तस्य तस्य तदा [फल]मिति । [१२*] यस्तु नाशयति
स [प्रया]गवाराणस्यादि
- 37 [ध] ब्राह्मणवधादि पातकं प्रा[प्नु]वंति [*] स्वद[त्तां] परदत्तां
वा यो हरेत वसुंधरां [*] [य][ष्ठि] वर्षस*]-
- 38 हस्तानि विष्ठायां जायते [क]मिः ॥ [१३*] रण[ध]वलरूपकारेण
लक्ष्मीरितं ॥
- 39 साधु

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

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

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

¹ See above, Vol. IX. page 161.

² The text was subsequently compared with fresh impressions supplied by the Government Epigraphist for India.

³ It may be noted that there is nothing definite to show that she was his wife. For aught one knows, she might have been his mother.

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

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

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

The tank slab was engraved by one *Dāmōdara Sūtradhāra*. The average size of the letters which are *Nāgarī* is 1½". The language is bad *Sanskrit* with the exception of the stereotyped *birudāvali*. The noticeable orthographical peculiarity is that in some places *ja* is used for *ya* as in line 11. The fragmentary inscription does not give the name of its engraver. The average size of its letters is 1½".

TEXT.¹

A.—Tank Slab.

- 1 Ōm² svasti [||*] Sabasra-phapā-mapi-kiripa³-nikar-āvabhāsva-⁴
- 2 ra | Nāga-vamśōdbha[va] | Bhōgāvatī-[pu]ravarāsvara |⁵ savatsa-
- 3 vyāghra-lām(ñ)chhana [||] Kāsyapa-gōtra | p[r]akāṭita-vijaya-
- 4 ghō[sha]ḥ [||*] viśva-[viśva]mbha[rē*][s]vara⁶ [||*] parama-māhēśvara pi(pa)ra-⁷
- 5 ma-bhaṭṭārakah [||] mahā-mahēśvara-ohi(cha)rapa-kam(ñ)ja-kim(ñ)jalka-
- 6 pu[m](ñ)ja-pi[m](ñ)jaritta⁸-bhrama[r]āyamānah⁹ śrīmad-Rājabhūṣhaṇa-
- 7 mah[ā]rājā[ddhi]rāja-śrī-Sōmēśvaradēvapād-ānuka[lyā]ṇa-vija-
- 8 ya-rājyē | samvat-Saumya(myē) | svasti Gaṅg[ā]¹⁰-jala-dhauta¹¹-paramapavitr[i] ja-

¹ No. 254 of the Madras Epigraphical collection for 1908.

² Expressed by a symbol.

³ Read "kirapa."

⁴ Read "bhāsu".

⁵ [In the original this punctuation looks like a mark of length added to ra.—Ed.]

⁶ [The original seems to show a doubtful *virarga* after the syllable *bha* but not a *ra*. It may, however, be the first portion of the conjunct consonant *śca*.—Ed.]

⁷ [What looks like *pi* may consist of a vertical stroke of punctuation and *pa*.—Ed.]

⁸ Read *piṭṭāraka*.

⁹ Read "mānah".

¹⁰ The original has both the *anuvāsa* and the conjunct *śga*.—Ed.]

¹¹ [*Dhauta* is very doubtful. The actual reading seems to be *dharaka*.—Ed.]

- 9 [ga]dēkamātā | śrīma[t]-Sōma[la]-mahādēvi | dvitīya [Dh]āra[na]-
 10 [ma]hādēvi | tasy[ā] dharma[h*] | ¹Kalamva-[sa]mipae[th]ā bhūmi dattam | dē-
 11 va-Nāmē[sva]ras[ya]² akarēṇa | sarvvavā[dh]āparihārēṇa³ | paṇḍi[ā] Tattā-
 12 katala Ma[ha]naka dēvadāya-[samar]kṛit[ā] bhūmi[r*] = dēvasya dattam⁴ | jasya⁵
 13 [ya]sya jadā bhūmi | tadā⁶ tasya tadā phalam | shashthīm varisha⁷-sahasrā[pi]
 14 s[v]argē mōdati bhūmidā⁸ | mahā[na]gaḥrē⁹ Tē[ma]rādhi datta[h] [i*] [s]āri¹⁰
 [nā]-
 15 yaka Dhāthi | Nāyaka [Pragiḍā] Kāmāthi | Mōvanarāṇā | Doṇ[ṭayo]
 16 samastā dharmadhi[ka]h Visuvā | K[o]ri | dēva-Kāmēśvarasya da[ta]h¹¹
 17 grāma-nāyakaḥ Aṭava[ṇi] | mahā-parivra¹²-Paṇḍita-Sōma | [Sa]ma-
 18 [ṭṭa]mapa¹³ | nāyaka-Gayādhara¹⁴ | Sādhu-Maidhara | Sādhu-Āmadēva | Ji[ṇa]-
 19 [grāma?] Sādhu-Sōmana | Sidhu¹⁵-Dē[v]u | Sādhu-Sōmā | Sādhu-Sahadēva [Sim]-
 20 gha-[ma]hājana | Janōjanita | Suki nāyaka Kānana | upari-
 21 . mahā-Yugidarapa-ekamaḥ (?) | Nārāyaṇapura-vāsika | Bhāmi .
 22 gā sā[dhu] | Vighna Bhoi | Pālavā Bhoi | Sēthi Mahāṇḍa | Vrahmaṅga-
 23 sādhu-Bhimaḥ sarga-ga[k]ōm¹⁶ tasya su[tt]aḥ¹⁷ Dēdu li[khaṇ]tam¹⁸ | Hīyāndi ?
 24 . [m vā] madhikākshara vā sarvva pa[ti]pāṇamasu¹⁹ | mar[ga]la mahā śrī
 25 jo²⁰ an[ya]thā karōti | tasya pi[t]ā gardabhaḥ [su]kari²¹ mātā |
 26 [u]tkiritam sū[tr]adhāri Dāmōdara | pajya[m] rachite Tikama .

TRANSLATION.

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

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

¹ Read *Kalamva-samipasthā bhūmir-dattā*.

Read *°bādā*.

² Read *yadā bhūmis-tasya*.

Read *mōdati bhūmidā*. This complement is made of the first half of one and the second half of another oft-quoted imprecatory verse.

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

¹¹ Read *dattā* or *dāsā*.

¹² Possibly *bhāṭṭamaṇi* or *maṭṭamaṇi*.

¹⁴ Probably a Sanskritised form of the very prevalent name Gayādhara, a corruption of Gadādhara (= name of Vishnu). This name occurs in the Pāṭṭadakal inscription of Kirtivarman II. in the form of Gayādhara, which Dr. Fleet supposes to be intended for Gaṅgādhara. See above, Vol. III. p. 5, footnote 19.

¹⁵ Perhaps *sādhu*.

¹⁶ Read *enī*.

¹⁷ Perhaps *kīnaksharam vā adbhikāksharam vā sarvam pratipannam-asta* is intended.

¹⁸ Read *gaḥ*.

¹⁹ Read *sākā*.

²⁰ Read *sākā*.

²¹ Read *sākā*.

Ll. 12-14 [Here are two half-verses of two oft-quoted imprecatory verses.]

L. 14. Witnesses resident in(?) the great city of Tēmarā are :—

Nāyaka Dhāthi, Nāyaka Pragiḍā Kāmāthi, Mōvaṇarānā, Doṇṭayō, Visuvā, the magistrate of the whole (state), Kōri, Nāyaka Aṭavaṇṇi of the village given to god Kāmēśvara, Mahā-paribr[ājaka]¹ Paṇḍita Sōma, Samatṭamaṇa, Nāyaka Gayādhara, Sādhu² Maidhara, Sādhu Āmadēva, Jīva³grāma Sādhu Sōmana, S[ā]dhu Dēva, Sādhu Sōmā, Sādhu Sahadēva, Siṅgha Mahājana,⁴ Janōjanita, Suki Nāyaka Kānana. The above
 (The witnesses) resident in Nārāyaṇapura (are): Bhāmi
 Palavā Bhoi, Sēṭhi⁵ Mahāṇḍa, Brahmaugha-Sādhu Bhīma having gone to heaven, his son Dēdu(?) (held the pen ⁶). Let all be admitted whether there be less letters or more (than necessary). Fortune! Great Prosperity! He who acts otherwise (has for) his father an ass (and for his) mother a pig. Caused to be engraved by Dāmōdara Sūtradhāra; verse composed (by) Tikama

B.—Fragmentary Stone.⁷

- 1 [ma]hā-Ma⁸
- 2 kiṇjalka-puṁ⁹
- 3 bhramarāyam[āṇa]
- 4 śrīmad-Rājabhūṣaṇa¹⁰
- 5 [r]ājādhirāja śrīma¹¹
- 6 śvaradēva-pād-ānukal[y]āṇa-vi[ja]-
- 7 ya-rā[jy]ē | svasti Gaṅgā-jala-dhan[ta]-
- 8 jagadēkamātā rāṇi Dhārāṇa-
- 9 mahādē[v]i dharmma[dakṣa]¹² Kalēmva-
- 10 samipasthā¹³ bhūmi[h*] pradattā¹⁴ dā-
- 11 va-śrī-Nāmēśvarasya¹⁵ | sarvva-
- 12 vādha¹⁶-parihārēṇa akar[ē]-
- 13 ṇa [I*] jasya¹⁷ yasya jādā¹⁸ bhūmi¹⁹
- 14 tasya tasya pālayati²⁰ jo²¹ a-
- 15 [nyathā] kārōti tasya garda[bha][h*]
- 16 [pitā] sukari²² mātā [I*]

TRANSLATION.

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

¹ I.e. a wandering mendicant.

² Probably a priest of the Jaina portion of the village.

³ Same as *sēṭhi* of the present day.

⁴ No. 280 of the Madras Epigraphical Collection for 1908.

⁵ Fill up the blank with "śrī-*śvara-charaṇa-kāṇḍa*".

⁶ Ditto "mahā".

⁷ Perhaps *dakṣhā*, which may be meant for *dakṣayā*.

⁸ Read *pradattā*.

⁹ Read *Kāmēśvarasya*.

¹⁰ Read *yasya*.

¹¹ Read *yadā*,

¹² Substitute *tadā phalaṁ*.

¹³ Read *yak*.

¹⁴ I.e. a religious mendicant.

¹⁵ I.e. a great man, usually a banker.

¹⁶ I.e. signed.

¹⁷ Fill up the blank with "ja-pāṇḍita".

¹⁸ Ditto "t-Sōmē".

¹⁹ Read *samipasthā*.

²⁰ Read "bādha-parihārēṇa".

²¹ Read *bhūmi*.

²² Read *sūkari*.

No. 6.—SUNARPAL STONE INSCRIPTION OF JAYASIMHADEVA.

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

Sunārpāl is a village about 10 miles from Narāyanpāl¹ in the Bastar State. I think the name is a corruption of Suvarṇapura, which was probably prevalent during the rule of the Nāgavamśi kings of Bastar. A fragmentary inscription of that dynasty was found here by Rai Bahadur Diwān Baijnāth who kindly sent me 4 impressions from which I edit it.² The slab on which it is inscribed measures 4' x 1' 5½" and the writing covers 4' x 1' 5" including the imprecatory figures at the bottom which occupy 6". These figures are a cow and a calf, a dagger and shield, a *liṅga* and the sun and the moon as found in other Nāgavamśi inscriptions. The upper layer of a portion of the left corner at the top has gone off damaging the first 5 lines which deal with the *virūdas* of the king, but they can be restored from other allied records. The writing is bold, but weather-worn. The characters are Nāgarī. The average size of the letters is 1". The inscription seems to have been composed by a person who knew very little of Sanskrit, if at all. He had no doubt committed to memory the *virūdas* of the ruling king, but where long *śamāsas* were involved, he remembered only portions of them and wrote them down without caring whether they conveyed any meaning or not. For instance, in lines 6 and 7 we find *kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa* for *mahā-Mahāśvara-charaṇa-kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa*. His imprecatory verses at the end are similarly amusing. He seems to have been a native of the United Provinces which may be inferred from the vernacular word '*dinḥa*' (gave) of which apparently he did not know the Sanskrit equivalent. He has, however, endeavoured his best to give his composition a Sanskrit look and we may therefore allow that the language is Sanskrit and pass on without referring to orthographical peculiarities, as they are merely blunders.

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

In line 11, the *pañcāpradhānāḥ* [5], i.e. the five ministers, seem to be mentioned. Four of them are enumerated. But the fifth is not mentioned as such. In Eastern Chalukya copper-plate grants, the king generally makes gifts in the presence of the *matrin* (councillor), *purōhita* (family priest), *sēnāpati* (commander of the army), *yuvarāja* (heir-apparent) and the *dhavārika* (door-keeper). The executors of the Chellūr plates of Vira-Chōḍa and of the Piṭhāpuram plates of the same king are said to be the *pañcā-pradhānāḥ*, i.e. the five ministers.

TEXT.³

- 1 * * * * * pa(ni)-ki[ra]-
2 * * * * * sura Nā[ga-vam]-
3 * * * * * [va]ti-pure(ṇa)varēsva(śva)ra śi(?)

¹ See above, Vol. IX, p. 161.² The text has been subsequently compared with a fresh impression taken by Mr. Venkoba Rao at the instance of the Government Epigraphist for India.³ No. 265 of the Madras Epigraphical Collection for 1903.⁴ Supply *Soasti sahasra-phāṇāma*.⁵ Supply *na-nikar-āvaḥkā*.⁶ Supply *śu bhara Bhōgā*.

- 4 1* * * la-mārtta[m̐da] savatsa-vyā-
 5 2* lā[m̐]chhana Kāsyapa³-gōtra prakatī⁴[kri]-
 6 ta-vijaya-ghōshana ka[m̐]ja-kimjalka-pi[m̐]-
 7 ja(puñja)-piñjarita-bhramarāyamāna rā-
 8 jādhirāja-mahārāja-śrī-Jai[ya]sim⁵-
 9 ghadēvapāda⁶ (I) kama dēvi Lōka-
 10 mahādēvi mahādēvi Śā[sa]nadē⁷-
 11 vi pañchapradhāna mahāpradhāni Na[ma]va-
 12 nāyaka dvitīyē [pa]divāla [tya(tri)tiyē]
 13 chavarikumara⁸ chaturthē sarvvava[d]i-nā⁹-
 14 yaka ! Dādēsari-pātra Chavaka ! Ā-
 15 dhakāda Jēsi[m̐]gha¹⁰dēva din[h]a¹¹ A[m̐]vāva-
 16 li-nāyaku¹² sākshi Nādayā-vrāhma-
 17 [na] sākshi dvē ! vuh¹³ dāri visva-
 18 dhūya[m̐]vāri gōghana¹⁴ kṛitaghana-
 19 śchaiva ! brahma-hatyā gurutalp[ā]¹⁵
 20 etēshām sudhi¹⁶ na drish[tā] bhumi-harttā na su¹⁷-
 21 dhyati ! anēdakēsh[v] = aram[ā]shu¹⁸ sushka¹⁹kōta-
 22 ra sāy[u]nam²⁰ kṛishṇasarpābhijāya[m̐]tē purvvada-²¹
 23 ttam hara[m̐]ti²² je ! Rāma ! l[ēk]apitām Palyama-nāyaka [||*]

ABRIDGED TRANSLATION.

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

Ll. 17-23. a cow-killer and also an ungrateful person may be purified. The purification of the sin of killing a Brāhmaṇa or soiling the preceptor's²³ bed has not²⁴ been seen (heard of); (similarly) a confiscator of land cannot be purified. Resumers of previous gifts are born (again) as black serpents lying in the arid hollows of waterless deserts. Rāma ! (This) was caused to be written by Palyama Nāyaka.

¹ [Perhaps [Chh]i[m̐da-kula-kama]la-mārttam[m̐da] is the reading intended.—Ed.]

² Supply °ghva°.

³ Read Kāsyapa-.

⁴ Read prakatīkri°.

⁵ Read Jayasimha-.

⁶ Read °pādānām.

⁷ [The reading may also be Sōmaladē°.—Ed.]

⁸ Read Chamara Kumārā or Chāmara Kumāra.

⁹ Read Sarvavādi- (?).

¹⁰ Read Jayasimha°.

¹¹ Apparently the vernacular equivalent of *dadān*.

¹² Read -nāyaka.

¹³ Read *visuddhi*°.

¹⁴ Read gōghna kṛitagha-.

¹⁵ Read °talpaga°.

¹⁶ Read *suddhi*°.

¹⁷ Read *suddhyati*.

¹⁸ Read °shv-aranyēshu.

¹⁹ Read *sushka*°.

²⁰ Read °sāyinah°.

²¹ Read *pūrva*°.

²² Read *haranti yē*.

²³ *I.e.* illicit intercourse with a guru's wife.

²⁴ See *Yājñavalkyasmṛiti*, *Prāyachitt-ādhnāya* verses 232—233, where it says that a *gurutalpaga* or violator of the preceptor's bed (which also includes his daughter, one's paternal and maternal aunts, maternal uncle's wife, daughter-in-law, step-mother, sister and daughter) must be killed.

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

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

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

The object of the inscription is apparently to record a dedication of a lamp to the god *L[ō]kēśvara* by the inhabitants of a village not named. It appears that a subscription of 11 *gadyānakas* (coins) was raised by them. The dedication was made 'in the Śaka year 1019 during the victorious reign of the illustrious *Sōmēśvaradēva*, who belonged to the Nāga family, who was the lord of *Bhōgāvati*, the best of cities; the space between the ten quarters was resounding with the deep sound from the shrill drums proclaiming whose brilliant victories; whose crest was a cow and tiger; who was, as it were, the sun to the lotus of the *Chhinda* family; who resembled a bee which was rendered yellow by the mass of the pollen on the lotus, i.e. the feet of the great (god) *Mahēśvara*; who was the store-house of statesmanship; who was the shelter of the whole world; who was like *Arjuna* in using the bow; who was the lord of kings; who was by birth as beautiful as the god of love; who was terrible to his opponents (*Pratigaṇḍabhairava*); who was like *Purāṇavas* among kings; who resembled the demi-gods in enjoyments; who was brave like *Nārāyaṇa*, glorious like *Indra*, true like *Harīśchandra*, and in subduing passion, like *Mahādēva*, and who had acquired his kingdom by the force of his own arms.' In this *birudīvali*, some of the titles are noteworthy as they were also borne by *Madhurāntakadēva* of the *Rājapura* plates,¹ whom *Sōmēśvaradēva* is stated to have killed in battle in the long inscription found at Kuruspāl.² This would mean that both belonged to the same family, and that *Sōmēśvara* killed his relative and himself became a king. It does not, however, appear necessary to discuss this point before the Telugu inscriptions of these kings are published.

Returning to the date, it is to be regretted that all the original details are not available owing to the stone having broken off. The only thing that can be gleaned with certainty is the *tīthi saptaṁī* and the *nakṣatra Svāti*, the day which looks like *Śanaiśohara* or Saturday, the *pakṣa* and the month having become obliterated or lost. The figures of the year in the impression are also very indistinct, but Rai Bahādur Baijnāth has satisfied himself from the original stone that it is 1019. Luckily, the cyclic year *Īvara-samvatsara* is also given. From

¹ Above, Vol. IX. p. 181.

² Above, p. 26.

these insufficient data Mr. Gokul Prasād, Tahsildār of Dhamtari, has, however, calculated its English equivalent to be Saturday, the 18th July 1097 A.D. He states that the Īśvara-saṁvatsara occurred in the Śaka year 1020, so the year referred to in the inscription must be the one which had expired¹ and that in these two years, there was only one *saptamī* combined with a Saturday and the *Svāti nakṣatra*, and this *tithi* belonged to the bright fortnight of the Śrāvapa month in Śaka 1020 current.

TEXT.²

- 1 [Sva*]sti [[*] [saha]sra-phapāmaṇi-kiraṇa-nikarāva[bh]āsu[ra]
- 2 [N]āgava[m]s-odbhava Bhōgāvati-puravarēśvara viśa[da-ja]-
- 3 [ya]-paṭu-paṭaha-[g]āmbhīrya-dhvān-[ā]lāmkārīta-da[śa]-diś-ānta[rā]-
- 4 la ³dhenu-vyāghra-lāmoḥchhana Chohhi[m]da-[ku]la-kamala-bhāskara mahā-Ma[bē]-
- 5 śvara-charaṇa-kamja-kimjal[k]a-pumja-pimjarita-bhramarā[ya]mā[na]
- 6 [rā]ja-vidyā-nidhāna samasta-je(ja)gad-āśrayam kōdamḍa-Dhanamjayam rā-
- 7 [jā]dhi[rā]ja saha[ja]-Manojam Pratigamḍa-bhairava rāja-Purūrava bhō-
- 8 ga-vidyādharām vira-Lakṣ[m]idharām mahimā-Mahē[m*]dra sa[tya]-Haris[chaṁdra]m
- 9 [Mada]na-Ma[hēśva]ram nija-bh[u]j-ōpārjita
- 10 śvara [śri] [pana vindhyavāsini ?]-
- 11 [dēvi]-varaprasādam [śri-Sōmē]śvaradēva-pra[vardhmāna]-
- 12 [vi]jaya-[rā]jyē Śakē Sa[m]vā(a)t [I]O[I]ē Īśvara[nāma]-saṁvatsar[ā]
- 13 [ai]ta-sa[ptamyām] ⁶Sa[niśoha]ra-dinē Svāti-nakṣa[trē]
- L[ōkē]śvara[sya]
- 14 rāya dipakam sarva-ja[nēna] ⁶maṇḥāpaham kṛitvā ā-
- 15 kādaśa gadyānakā⁷ grāha⁸itvā dat[t*]am Lokēśva[rāya].
- 16 [Lōkē]s(s)varaśya agrēṇa dipakam yō dadāt[i] dailimishāva?⁹
- 17 pradī[pē]na [Siva]lōkam vrajē[n-na]rah | [ta]pas[vi] vrāhmaṇa[s=ch=ai]-
- 18 va sādhu putrai[h] kṛitōdyamam | idrīśa[m] pāyatē¹⁰ yas=tu tasya
- 19 pun(n)yam=a[nam]takam || asya dharmma-vināśa(śā)ya kurutē yō ma-
- 20 dotkāṭaḥ vrāhmaṇaiḥ¹¹ kōṭighāta. liṅga-bhēda . . bhavēt
- 21 yāvau=nabh[ō] tishṭhati chaṁdrasūryō(ryau) Mēru[h*] kṣhiti[r*]=bhū(bhū)dhara-
- tāra-kā[dyāh]
- 22 apāmpatiś=ch=aiṇa sarid-va[n-au]gham(!) tāvat=samam dipaka ¹²pra[svā]layam
- 23 ¹³Chchhapdēśvarapamditēna likhitam | Mitradēva-sūtrakā[rēṇa] u-
- 24 . . . Rapa-dhavalā ¹⁴rudhārēna kamaritam

¹ For examples of this sort of somewhat inaccurate dating referring to an expired year and coupling it with the name of the current cyclic year, see quotation from Dr. Kielhorn's remarks above, Vol. IX. p. 176.

² No. 255 of the Madras Epigraphical collection for 1908. [The syllables *gadyānaka* appear to be inscribed at the top of the inscription.—Ed.]

³ [This is the reading in some of the other Bestar inscriptions where the passage occurs.—Ed.]

⁴ [There seems to be an erasure between *Isara* and *saṁvatsara* in the original, but no room for two *akṣaras*.—Ed.]

⁵ Read *Saṁvatsara*.

⁶ [It is not unlikely that the intended reading is *-jan-aika-malāpa[āh]*.—Ed.]

⁷ Read *gadyānakam*. *Gadyānaka* is a weight = 82 *guṇīas*; (Yājñavalkya, iii. 258). The symbol immediately following the letter *kā* of *gadyānakā* may represent a numeral figure.

⁸ Read *grāhayitrā*.

⁹ [The reading seems to be *vasi vīśiśā[am] cha*.—Ed.]

¹⁰ Read *pālayēd=yas=ta*.

¹¹ Read *Brāhmaṇānam*.

¹² Perhaps *pradānōyam* though it offends against the metre.

¹³ Read *Chchhapdēśvara*.

¹⁴ Probably *rāpakārēṇa* *likhitam*. Compare above, p. 83, text l. 26. [The original seems to show [*Dugarā* ?] *naka prēritam* !—Ed.]

272.—V. 1436.—*Archæol. Surv. of India*, Vol. VI. p. 79, and Plate xi. Mâchâdî (near Alvar) inscription of the time of the *Mahārājādhirāja Gōgādēva*, the son of Āsaladēva, of the Vādagūjara family, and of the reign of Sultān Pērōja Shāh (Firōz Shāh):—

(L. 6).—samvatsarē-smin śrī-Vikramāditya-rājyē (?) samvat 1439 Sā(śā)kē 1304 varshē Vaisā(śā)sha(kha)-sudi 6 Ravi-dinē | Pushya-nakshatrē | śrī-suratāpa-Pērōjasāhi-rājyē . . .

Sunday, 20th April A.D. 1382; see *Ind. Ant.* Vol. XIX. p. 31, No. 43.

273.—V. 1442.—*Ant. Remains Bo. Pres.* p. 185. Vērāval inscription of the time of the chief Bharmā of the Rāshtrōḍa (Rāshtrakūṭa) family:—

Samvat 1442 varshē Āshāḍha-vadi 8 Śānan ||

Saturday, 11th June A.D. 1384.¹

274.—V. 1443.—*Archæol. Surv. of India*, Vol. III. p. 68, and Plate xxiv. 1-3. Masār (Mahāsāra) Jaina image inscriptions of the reign of the Rājā Nāthadēva of Mahāsāra:—

(Inscr. 1, line 1).—sam 1443 J[y*]āshṭha-sudi 5 Gurau.

Thursday, 3rd May A.D. 1386.²

275.—V. 1445.—*Archæol. Surv. of India*, Vol. XVII. p. 41, and Plate xxii. Bōramdēo Sati-pillar inscription:—

(L. 1).—samvat 1445 Bhāva-nāma-samva[tsa]rē Āsvi(śvi)na-sudi 13 Sōmē.

Monday, 14th September A.D. 1388; see *Ind. Ant.* Vol. XIX. p. 32, No. 44.

276.—V. 1445.—*Ant. Remains Bo. Pres.* p. 178. Vanthālī (Junāgaḍh) inscription of some Chūdāsāmā chiefs:—

Śara-yuga-manu-samvatsara-1445-varshē Phālgū[na*]-sudi-parichami Sōmē ||

Monday, 1st February A.D. 1389; see *Ind. Ant.* Vol. XIX. p. 26, No. 19.

The inscription mentions Shaṅgāra (Khaṅgāra), Jayasimha, Mahīpati, Mōkalasimha, etc.

277.—V. 1445.—*Ant. Remains Bo. Pres.* p. 183. Chōrwāḍ (Junāgaḍh) inscription of some chiefs of the Shatṭrimhā family:—

Samvat 1445 varshē Phāgapa-sudi 5 Sōmē.

Monday, 1st February A.D. 1389.

The inscription mentions Lūpiga; his son Bhīmasimha; his son Lāvāyapāla; his sons Lakshmasimha, Lakha, and Lashapāla; Lakshmasimha's son Rājasimha; etc.

278.—V. 1452.—*Ant. Remains Bo. Pres.* p. 179. Māngrol inscription of the time of Nasaratha (Nasrat Shāh) of Yōginīpura (Delhi) and Daphara-khāna (Zafar Khān) of Gujārāt:—

Samvat 1452 varshē Vaisāka(kha)-vadi 15 Ravan śrī-Yōginīpurē pātāsāhi-śrī-Nasaratha-vijayarājyē tan-niyukt[ā*] śrī-Gurjara-dharitryām śrī-Dapharakhānē rājyam kurvati.

Sunday, 7th May A.D. 1396; see *Ind. Ant.* Vol. XIX. p. 355, No. 155.

279.—V. 1455.—Bihār (Darbhāṅga) (spurious ?) plate of the *Mahārājādhirāja Śivasimhadēva*, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see below, No. 578 of *Lakshmanasēna-s.* 293 (?).

280.—V. 1458.—*Ind. Ant.* Vol. XXII. p. 83. Notice of a Rāyapur (now Nāgpur Museum) inscription of the time of the *Mahārājādhirāja Brahmadēva* of Rāyapura,³ and his minister, the Nāyaka Hājirājadēva:—

(L. 9).—sa[m]vatu 1458 varshē Sā(śā)kē 1322⁴ samayē Sarvajita(n)-nāma-samvatsarē Phāglu(lgu)na-sudha-ashtami⁵ Śu(śu)krē.

¹ This is the equivalent of the date for *Chaitrādī* V. 1442 current, and the *pūrvimānā* Āshāḍha.

² On this day the *tithi* of the date commenced 3 h. 50 m. after mean sunrise.

³ In No. 283 it is stated that the chief's capital was Khālvāṭikā (Khālāri).

⁴ Wrongly for 1325.

⁵ Read *suddhā-ashtami*.

Friday, 10th February A.D. 1402; see *ibid.* Vol. XIX. p. 26, No. 20.

Lashmidêva (Lakshmidêva); his son Simgha (Simha); his son Râmachandra; his son Harirâyabrahman (Brahmadêva, or Râyabrahmadêva).

281.—V. 1468.—*Archæol. Surv. of India*, Vol. XXI. p. 18, and Plate xiv. Râsin inscription of a chief (*mahîpati*) Paramardin :—

(L. 1).—samvat 1466 varshê Chaitra-sudi 7 Śan[au] |

Saturday, 23rd March A.D. 1409; see *Ind. Ant.* Vol. XIX. p. 355, No. 156.

282.—V. 1467.—*Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xv. Gwâlior inscription of the *Mahârâjâdhirâja Viranga* (or *Virama*) ?-dêva :—

(L. 1).—samvatu 1467 varshê Mârgha-sudi 5 Sô[ma ?]-dinam || mahârâjâdhirâja-śrî-Virangadêvaḥ (?).

Monday, 1st December A.D. 1410.

283.—V. 1470 (for 1471).—*Ep. Ind.* Vol. II. p. 230. Khalâri inscription of the time of the Kalachuti (Kalachuri) Haribrahmadêva (Brahmadêva¹) of Khalvâtikâ; (composed by Mîśra Dâmôdara) :—

(L. 15).—samvat 1470 varshê Sâ(sâ)kê 1334² shashtyâvdayôr-minadhyê³ Plava-nâma-samvatsarê Mâgha-sudi 9 Śani-vâsarê Rôhipi-nakshatrê.

Saturday, 19th January A.D. 1415.

In the Kalachuti (Kalachuri) branch of the Ahîhaya (Haihaya) family, Simhapa; his son Râmadêva (slew in battle Bhôṇiṅgadêva); his son Haribrahmadêva.

284.—V. 1473.—*Ant. Remains Bo. Pres.* pp. 176 and 316. Junâgaḍh (Girnâr) inscription of the time of [the Chûḍâsamâ chief] Jayasimha II.; (composed by Śâmalâ (?), the son of Mantrisimha and grandson of Dhândhala) :—

Samvad=Râma-turaṅga-sâgara-mahî-samkhyê-tha Śâkrê⁴ sitê pañchamyâm Bhṛigu-vâsarê.

Friday, 21st May A.D. 1417.

In the family of Yadu, Maṇḍalîka [I.]; his son Mahipâla; his son Khaṅgâra; his son Jayasimha [I.]; his son Muktasimha; his son Maṇḍalîka [II.]; his younger brother Mâlîga; his son Jayasimha [II.].⁵

285.—V. 1481.—*Jour. Beng. As. Soc.* Vol. LII. Part I, p. 70. Dêôgaḍh (now Calcutta Museum) Jaina inscription of the time of Sâhi Âlambhaka ("Hûshang Ghôri alias Alp Khân" of Mâlava, the founder of Mându, here called Maṇḍapapura) :—

(L. 14).—samvatsarê=smin=nṛipa-Vikramâditya-gatâvda(bda) 1481 Śâkê śrî-Śâlivâhanât 1346 Vaisâkha-mâsê śukla-pakshê 15 pûrṇamâsyâm Gurn-vâsarê | Svâtî-nakshatrê | Simha-lagnô-dayê || (and evidently afterwards repeated in verse).

Thursday, 13th April A.D. 1424; see *Ind. Ant.* Vol. XIX. p. 32, No. 45.

286.—V. 1485.—*Ep. Ind.* Vol. II. p. 410; *Bhâvnagar Inscr.* p. 96. Chitôrgaḍh inscription of the Guhila Mâkala of Mēdapâṭa (Mêwâḍ); (composed by Êkanâtha, the son of Bhaṭṭa Vishṇu) :—

(L. 50).—Abdê bân-âshta-vêda-kshiti-parikalitê Vikramâmbbôjabamdhôḥ punyê mâsê Tapasyê savitari Makaram yâti jivê Ghaṭa-sthê || (1) pakshê śukl-êtarasmin=Suragura-divasê ch-Âryama-rkshê tṛitîyâ-tithyâm.

(L. 53).—samvat 1485 varshê Mâgha-sudi [3] Guru-dinê . . .

Both dates are irregular.

¹ See above, No. 280.

² Wrongly for 1336.

³ Read *shashtyâvda-madhyê*.

⁴ So far as I can make out, this is equivalent to *Jyaishtâṣṭhî*.

⁵ See below, No. 345.

In the Guhila family, Arisimha; his son Hammira; his son Kshetra; his son Lakshasimha; his son Mokalā (defeated Pêrôja, 'the king of the Yavanas,' i.e. the Sultân Firôz Shâh).

287.— V. 1493.— From impressions supplied by Dr. Burgess. Dêôgadh Jaina inscription :—
(L. 5).— samvatu 1493 Sâkê 1358 varshê Vaisâsha(kha)-vi(va)di 5 Gurai(rau) dinê Mûla-nakshatrê ||

Thursday, 5th April A.D. 1436.¹

288.— V. 1494.— *Bhâvnagar Inscr.* p. 112. Nâgadâ Jaina inscription of the reign of the Guhila Kumbhakarna, the son of Mokalā, of Mēdapâṭa (Mēwād) :—

(L. 1).— samvat 1494 varshê Mâgha-śudi 11 Guru-vârê.

Thursday, 6th February A.D. 1438.

289.— V. 1496.— *Jour. Beng. As. Soc.* Vol. XVI. p. 1224. Ūmgâ (in Bihâr) inscription of Bhairavēndra :—

(V. 21).— Jâtê tarka 6-navâ 9-mbudhî 4-ndu-gu(ga)pitê sambatsarê² Vaikramê Vaisâkhê Guru-vâsarê sitatarê pakshê tṛitīy[â*]-tithau | Rôhiṇyâm Purushôttamam Halabhritam Bhadrâm Subhadrân-tathâ pratyashthâpayad-êkad-aika-vidhinâ śrī-Bhairavēndrô nripaḥ ||

And further on :— aṅkatô=pi Vikram-âbdâḥ || 1496 || Vaisâkha-sudi-tṛitīyâ Gurô(rau) ||

Thursday, 16th April A.D. 1439; see *Ind. Ant.* Vol. XIX. p. 32, No. 46.

In the town of Ūmaṅgâ there was, in the lunar race, Bhûmipâla; his son Kumârapâla his son Lakshmanapâla; his son Chandrapâla; his son Nayanapâla; his son Saṇḍhapâla; his son Abhayadêva; his son Malladêva; his son Kêśirâja; his son Varasimhadêva; his son Bhânudêva; his son Sômêśvara; his son Bhairavēndra.

290.— V. 1496.— *Bhâvnagar Inscr.* p. 114; *Prâchīnalêkhamâlâ*, Vol. II. p. 28. Sâdaḍi Jaina inscription of the reign of the Guhila Râṇâ Kumbhakarna of Mēdapâṭa (Mēwād) :—

(L. 2).— śrīmad-Vikramataḥ 1496 samkhyā-varshê.

The inscription gives the following list of the Guhila princes: Bappa,³ Guhila, Bhôja, Śīla, Kâlabbhōja, Bhartṛibhâṭa, Simha, Mahâyaka, Khummâṇa, Allâṭa, Naravâhana, Śaktikumâra, Śuchivarman, Kīrtivarman, Yôgarâja, Vairâṭa, Vamśapâla,⁴ Vairisimha, Virasimha, Arisimha, Chôḍasimha, Vikramasimha, Raṇasimha, Khêmasimha, Sâmantasimha, Kumârasimha, Mathanasimha, Padmasimha, Jaitrasimha, Têjasvisimha, Samarasimha, Bhuvanasingha (defeated the Châhumâna king Kītuka and the Sultân Allâvadīna), his son Jayasingha, Lakshmasimha (defeated the Mâlava king Gôḡadêva), his son Ajayasingha, his brother Arisimha, Hammira, Khêtasimha, Laksha, his son Mokalā, Kumbhakarna.

291.— V. 1497.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xviii. Gwâlior inscription of the reign of the Mahârâjâdhirâja Puṅgarēndradêva :—

(L. 1).— samvat 1497 varshê Vaisâ(śâ)sha(kha)-[sudi] 7 Śukrê Punarvasu-nakshatr[â*] śrī-Gôpâchaladurggê mahârâjâdhirâjâ-râjâ(ja)-śrī-Puṅga

Friday, 8th April A.D. 1440.

292.— V. 1500.— *Bhâvnagar Inscr.* p. 162, and Plate; *Prâchīnalêkhamâlâ*, Vol. II. p. 26. Mahuvâ inscription, recording the construction of a tank by the Śrêṣṭhīn Mokalā on the land of the Gôhilla Sârâṅga :—

(L. 1).— Svasti svastimati prasiddha-nripati-śrī-Vikram-âtikramât samvad=Vishnu-padadvay-êshu-jagati-samkhyê Prajâñâmpatan | mitrê ch=ôttara-gê prachamḍa-kirapê dhanyê madhau Mâdhavê śuklê pûrṇa-tithau Gurau cha Guru-bhê sadyôga-bhōga-kshanê ||

¹ On this day the *tithi* of the date commenced 6 h. 31 m. after mean sunrise.

² Read *sambatsarê*.

³ For the princes from Bappa to Samarasimha see the list above, No. 243, which differs in some respects.

⁴ Below, in Nos. 415 and 431, we find the name *Hamsapâla*.

(L. 16).— Svasti śrīman-nripa-Vikramārka-samay-ātita-saṁvat 1500 varshē Prajāpati-nāṁni saṁvatsarē | uttarāyanē | vasanta-pitau | Vaiśākha-śukla-pañchamyaṁ Gurau |

Thursday, 23rd April A.D. 1444 ; see *Ind. Ant.* Vol. XIX. p. 38, No. 73.

293.—V. 1503.— From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwālior) :—

(L. 1).— saṁvatu 1503 varishē Phāgupa-vadi 10 Su(śu)kra-di[va]sē.

Friday, 10th February, A.D. 1447 ; see *Ind. Ant.* Vol. XIX. p. 168, No. 91.

294.—V. 1510.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 423, and a rubbing, supplied by Dr. Burgess. Gwālior inscription of the reign of the Mahārājādhirāja Puṅgarēndradēva :—

(L. 1).— saṁvat 1510 varshē Māgha-sudi 8 Sōmē śrī-Gōpagirau mahārājādhirāja-rājā(ja)-śrī-Puṅgarēndradēva-rājy[ā*] pravartamānē |

Monday, 7th January A.D. 1454 ; see *Ind. Ant.* Vol. XIX. p. 374, No. 199.

295.—V. 1515.— *Archæol. Surv. of India*, Vol. XXIII. Plates xx. and xxi. Inscription in the uppermost storey of the Guhila Kumbhakarna's Kirtistambha, or 'column of fame,' at Chitōrgaḍh :—

(V. 185).— Śrī-Vikramāt=pañchadaś-ādhikē=smin=varshē satē pañchadaśē vyatītē | Chaitr-āsītē=pañga-tithau vyadhāyī śrī-Kumbhamēru-vasudhādhipēna ||¹

296.—V. 1516.— *Archæol. Surv. of India*, Vol. III. p. 131, and Plate xxxix. Inscription on jamb of temple of Gayāsuri Dēvi at Gayā :—

(L. 26).— Varshē [śāstra ?]-ku-vā[ṇa]-aham[dra-sa]bitē Mēsham gatē bhāskarē Chaitrē nāga-tithau sit[ā] Guru-dinē . . .

(L. 30).— saṁvat 1516 varshē Chaitra-sudi 5 Gur[u]-din[ā] ||

Thursday, 27th March A.D. 1460 ; see *Ind. Ant.* Vol. XIX. p. 39, No. 74.

According to an account prepared for Sir A. Cunningham, the inscription contains the names of Sindhurāja, Dāmi [I.], Sandēvara (?), Dāmi [II.], Mahipāla, Dēvidāsa, Sūryadāsa, and of his son Śaktisimha and grandson Madana.

297.—V. 1545.— *Bhāvnagar Inscr.* p. 117. Udaypur (in Rājputāna) inscription of the time of the Guhila Rājamalla, the son of Kumbhakarna, of Mēdapāṭa (Mēwād) ; (composed by Mahēśvara, the son of Atri and grandson of Kēsava-Jhōṭīngā²) :—

(V. 99).— Vatsarē nripati-Vikram-ātyayāt vāṇa-vēda-śara-bhūmi-saṁmitē 1545 Chaitra-śukla-daśamī Gura-vārē.

Thursday, 12th March A.D. 1489.

The inscription especially eulogizes the Guhila princes Arisimha, Hamīra, Kshētrasimha, Lakshasimha, Mōkala, Kumbhakarna, and Rājamalla.

298.—V. 1553.— *Ant. Remains Bo. Pres.* p. 266. Borsad stepwell inscription :—

(L. 1).— saṁvat 1553 varshē Śrāvapa-vadi 13 Ravan.

Sunday, 7th August A.D. 1496 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 124.

299.—Āshādhādi-V. 1555.— *Ant. Remains Bo. Pres.* p. 264. Adālij well inscription of the Rānī Rūḍādēvi, the wife of the Vāghēla Virasimha of Dapḍāhidēsa ; of the reign of the 'Pātasāha' Mahamūda (Sultān Mahmūd Baiqara) :—

(L. 21).— Śrīman-nripa-Vikrama-samay-ātītā Āshādhādi-saṁvat 1555 varshē Śāk[ā*] 1420 pravartamānē uttarāyana(ṇa)-gatē śrī-sūry[ā*] śīsarutan³ Māgha-māsē śukla-pakshē pañchamyaṁ tithau Budha-vāsarē Uttarābhadrpad[ā*]-nakshatrē Siddhi(dhā)-nāṁni yōgē Bava-karanē Mīna-rāsau sthitē chaṁdrē.

Wednesday, 16th January A.D. 1499 ; see *Ind. Ant.* Vol. XIX. p. 27, No. 23.

¹ In verses 184, 186 and 187 there are other dates of V. 1505, 1507 and 1509.

² Below, in No. 301, the second name is spelt Jōṭīngā.

³ Read *tīrīrtan*.

The Vāghēla Mōkalasimha; his son Karna; his son Mūlurāja; his son Mahīpa; his son Vīrasimha, married Rādādēvi; their sons Varasimha and Jētra (? Jaitra).

300.—V. 1556.—*Ind. Ant.* Vol. IV. p. 368; *Ant. Remains Bo. Pres.* p. 254; *Ep. Ind.* Vol. IV. p. 298. Ahmadābād well inscription of Bāi Harira, of the reign of the 'Pātusāha' Mahamūda (Sultān Maḥmūd Baiqara):—

(L. 12).—samvat 1556 varshē Śākē 1421 pravarttamānē Pausa-śudi 13 Sōmē.

The date is irregular.¹

301.—V. 1556 and 1561.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 79. Nagari (near Chitōr) inscription of the Guhila Rājamalla (the son of Kumbhakarna) of Mēdapāṭa (Mēwād). and his wife Śrīngarādēvi, a daughter of the prince Yōdha (the son of Raṇamalla) of Marusthalī (Mārṇād); (composed by Mahēsa, the son of Atri and grandson of Jōtinga-Kēsava²):—

(V. 24).—Ritu-bāṇa-bāṇa-śasi-samkhyā-vatsarē Nabhasaḥ sita-Smaratithau sa-Bhūmijēh(jē).

Tuesday, 31st July A.D. 1498.

Samvat 1561 varshē Śākē 1426 pravarttamānē uttarāyana(ṇa)-gatē śrī-sūryē vasanta-ritau mahāmāngalya-prada-Vaiśāsha(kha)-māsē śukla-pakshē tritīyāyām puṇya-tithau Budhāvāsarē yathāvarttamāna-nakshatra-yōga-kara . . .

Wednesday, 17th April A.D. 1504.

302.—V. 1557 (?).—Nāralai inscription of the reign of the Guhila Rāyamalla (Rājamalla); see below, No. 306.

303.—V. 1581.—*Archæol. Surv. of India*, Vol. V. p. 144, and Plate xli. H. Delhi Siwālik pillar inscription of the reign of Sultān Ibrāhīm Lōdī:—

(L. 1).—samvat 1581 va^o Chaitra-vadi 13 Bhauma-dinē.

Tuesday, 21st March A.D. 1525; see *Ind. Ant.* Vol. XIX. p. 176, No. 117.

304.—V. 1587.—*Ep. Ind.* Vol. II. p. 42; *Bhāvnagar Inscr.* p. 134. Śatruṅjaya inscription on the seventh restoration of the temple of Puṇḍarika; mentions the Sultāns of Gujarāt Maḥmūdā (Maḥmūd Baiqara), Madāphara-sāha (Muzaḥfar II.), and Bāhadara-sāha (Bāhadur), and the Guhila rulers of Chitrakūṭa Kumbharāja, his son Rājamalla, his son Saṅgrāmasimha, and [his son] Ratnasimha; (composed by Lāvanyasamaya):—

(L. 2).—samvat 1587 varshē.

(L. 30).—Vikrama-samay-ātītē tithi-mita-samvatsarē 'śva-vasu-varshē | 1587 | Śākē jagat-tri-bāṇē 53 Vaiśāshē(khē) kṛishna-shashṭhyām cha || . . . vahanānē Dhanur-lagnē.

305.—V. 1595.—*Proceedings Beng. As. Soc.* 1875, p. 16. Tilbegāmpur inscription of the reign of the emperor Humāyūn (Humāyūn):—

Śrī-nṛipa-Vikramāditya-rājyē samvat 1595 Śākē 1460 varshē Mārgasīra-māsē śuklē pakshē daśamī-tithau Śani-vāsarē Uttarā-nakshatrē Variyāna-nāma-yōgē.

The date is irregular.³

306.—V. 1597 (for 1557 ?).—*Bhāvnagar Inscr.* p. 140. Nāralai inscription of the time of the Guhila Rāṇā Rāyamalla (Rājamalla), the son of Kumbhakarna, of Mēdapāṭa (Mēwād), and of his son, the Mahākumāra Pṛithvirāja:—

(L. 2).—samvat 1597 varshē Vaiśākha-māsē | śukla-pakshē shashṭhyām tithau Śukravāsarē Punarvasu-ṛiksha-chandra-yōgē |

¹ The 13th tithi of the bright half of Pausa of V. 1556 expired ended on Sunday, 15th December A.D. 1499, and the same tithi of the dark half on Monday, 30th December A.D. 1499.

² Above, in No. 297, the first name is spelt Jōttinga.

³ The intended day may be Saturday, 30th November A.D. 1538, with the nakshatra Uttarabhadrapadā and the yōga Variyā; but on this day the 10th tithi only commenced 16 h. 34 m. after mean sunrise. The date of a corresponding Persian inscription, published *ibid.*, would correspond to Friday, 25th October A.D. 1538.

For V. 1597 the date is irregular; for V. 1557¹ it would regularly correspond to Friday, 23rd April A.D. 1501.

307.—V. 1648.—*Proceedings Beng. As. Soc.* 1875, p. 83 Benares inscription of the time of the emperor Akavara (Akbar) and his minister Tōdara :—

(L. 8).—Kṛi(ri)tu-nigama-ras-ātmā(?) . 1648-sammitē vatsar-ēṣṣ.

308.—V. 1650.—*Ep. Ind.* Vol. II. p. 50, No. xii. Śatruñjaya Âdiśvara temple inscription; eulogizes some members of the Tapā gachchha, and mentions the emperor Akabbara (Akbar); (composed by Hēnavijaya). Latest date :—

(L. 77).—gagana-bāna-kalā-1650-mitē 'bdē.

309.—V. 1651 and 1652.—*Ep. Ind.* Vol. I. p. 323. Inscription in the temple of Vāḍipura-Pārsvanātha at Aṇhilvād, containing a *pañḍavāli* of the Brihat-Kharatara gachchha; date of the reign of the emperor Akabbara (Akbar) :—

(L. 3).—Pātisāhi-śrī-Akabbara-rājyē | śrī-Vikrama-nripa-samayāt-samvati 1651 Mārggaśīrsha-sita-navami-dinē Sōma-vārē | Pūrvabhādrapad[ā*]-nakshatrē.

Monday, 11th November A.D. 1594; see *Ind. Ant.* Vol. XX. p. 141, note 31.

Another date in the same inscription :—

(L. 47).—Kara-karāṇa-kāya-ku-pramita-samvat Allāi 41 varshē | Vaiśāsha(kha)-vadi dvādaśī-vāsarē Guru-vārē Rēvatī-nakshatrē.

Thursday, 13th May A.D. 1596; see *ibid.* Vol. XX. p. 141, note 32.

310.—V. 1652.—*Ep. Ind.* Vol. II. p. 59, No. xiii. Śatruñjaya Jaina inscription of the reign of the emperor Akabara (Akbar) :—

(L. 1).—śrī-samvat 1652 varshē Mārggē(rga)-vadi 2 Sōma-vāsarē Pūshya-nakshatrē.

Monday, 8th December A.D. 1595.²

311.—V. 1654.—*Proceedings Beng. As. Soc.* 1876, p. 110. Rōhtās inscription of the time of the Mahārājādhirāja Mānasimha :—

(L. 1).—samvat 1654 . . . Ambhōdh-śhu-ras-ēmdubhiḥ parimitē punyāyanē hāyanē Chaitrē māsi valakshē(kha)-pakshē(kha)-valitē shashṭhyām tithau Śitagoh | vārē.

Monday, 14th March A.D. 1597.

312.—V. 1654.—*Bhāvnagar Inscr.* p. 144. Sādaḍi inscription of the reign of the Mahārājā Amarasiṃhaji [of Mēwād] :—

(L. 3).—śrī-nripa-Vikramārka-samay[ā*]t || samvat 1654 va[r*]shē Śāk[ā*] 1520 pravarttamānē mahāmāngalya-prada-Vaiśāsha(kha)-m[ā*]sē kṛishṇa-pakshē dvitīyāyām tithau Brihaspatta(ti)-vāsarē.

Thursday, 13th April A.D. 1598.

313.—V. 1675.—*Ep. Ind.* Vol. II. p. 60, No. xv. Śatruñjaya Jaina inscription³ of the reign of the emperor Jahāngira (Jahāngir) :—

(L. 1).—sam 1675 Vaiśākha-sudi 13 tithau Śukra-vārē suratāpa-Nūradīna-Jahāngira-Savāl-vijayirājyē ||

Friday, 16th April A.D. 1619.

¹ The year V. 1597 falls in the reign of Rājamalla; already in V. 1587 his grandson Ratnasimha was reigning; see above, Nos. 301 and 304.

² But on this day the moon entered the nakṣatra Pūshya only 19 h. 8 m. after mean sunrise.

³ Other Śatruñjaya inscriptions of the same reign and date *ibid.* p. 61, No. xviii.; p. 62, No. xvii.; p. 63, No. xix. and No. xx.; p. 67, No. xxiii. and No. xxiv.; and of the same date, p. 60, No. xiv.; p. 61, No. xvi., and p. 67, No. xlii.

314.—V. 1675 and 1676.—*Ep. Ind.* Vol. II. p. 64, No. xxi. Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the Yāma Śatruñāya, of Navānapura (Navānagar) in Hallāra (Halār Prānt); (composed by Dēvasāgara):—

(L. 1).—samvat 1675 varshē Śākē 1541 pravarttamānē |

(L. 19).—Prāgukta-vatsarē ramyē | Mādhav-ārjuna-pakshakē | Rōhinī-bha-tritīyāyām Budhavāsara-saṃyujī ||

Wednesday, 7th April A.D. 1619.

(L. 25).—samvat 1676 varshē Phālguna-sita-dvītīyāyām tithau Daityagura-vāsarē Rēvatī-nakshatrē.

Friday, 25th February A.D. 1620.

315.—V. 1680.—*Proceedings Beng. As. Soc.* 1875, p. 82. Benares inscription of the time of a prince Vāsudēva of the lunar race:—

(L. 1).—Vyōm-āṣṭa-ṣaṭ-chandra-1680-mitē śubhē=bdau(bdē) | māsē Śuchan Brahma-tithau śivāyām.

316.—V. 1683.—*Ep. Ind.* Vol. II. p. 68, No. xxvii. Śatruñjaya Jaina inscription of the reign of the emperor Jihāngira (Jahāngir); (composed by Dēvasāgara):—

(L. 1).—samvat 1683 varshē || Pātisāha-Jihāngira-śrī-Salēmasāha-bhūmamāḍalākhamāḍala-vijayarājyē ||

(L. 33).—samvat 1683 varshē | Māgha-sudi trayōdaśī-tithau Sōma-vāsarē.

Monday, 30th January A.D. 1626.

317.—V. 1686.—*Ep. Ind.* Vol. II. p. 72, No. xxx. Śatruñjaya Jaina inscription of the reign of the emperor Śāhājyāhām (Shāh-Jahān):—

(L. 1).—samvat 1686 varshē Vaiśākha-śudi 5 Budhē Śākē 1551 pravarttamānē.

(L. 3).—Pātasāha-śrī-Śāhājyāhām-vijayarājyē.

Wednesday, 8th April A.D. 1629.

318.—V. 1688.—*Jour. Beng. As. Soc.* Vol. VIII. p. 695. Inscription of the Tōmara Mitrasēna, on a "slab removed from above the Kothontiya gate of the Fort Rōhtās"; (composed by Śivadēva, the son of Kṛishṇadēva):—

(V. 18).—Sandham bhūmīndu(ndra)-chūḍāmanir-akṛita vasudvandva-ṣaṭ-chandra-1688-saṃkhyē varshē śrī-Vikramārka-kshitipati-gaṇitē samvatē sammata-śrīh |

In the Tōmara family at Gōpāchala (Gwālīor), Virasimha; his son Uddharapa; his son Virama; his son Gaṇapati; his son Hāṅgurasimha (Duṅgarasimha?); his son Kirtisimha; his son Kalyānasāhi; his son Mānasāhi; his son Vikramasāhi; his son Rāmasāhi; his son Śālivāhana; his sons Śyāmasāhi and Mitrasēna (contemporaries of Śāhi Jallālādīna).

Compare the Narwar pillar inscription, *ibid.* Vol. XXXI. p. 404, Plate iv.

319.—V. 1689.—*Ep. Ind.* Vol. I. p. 301. Date of the renewal of the Vaḍnagar inscription of V. 1208 (above, No. 130):—

(L. 45).—Chaitra-māsē śubhrē pakshō pratipad-Garuvāsarē | Namd-āṣṭa-nṛipē¹ 1689 varshē prāsasti[r*]likhitā punaḥ ||

Thursday, 28th February A.D. 1633.²

320.—V. 1717.—*Archaeol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā inscription, dated (according to Sir A. Cunningham's rubbings):—

(L. 1).—śrīman-nṛipati-Vikramāditya-saṃvatsarē 1717 śrī-Śālivāhana-śākē 1582 śrī-Śāstra-saṃvatsarē 36 Vaiśākha(kha)-vadi trayōdaśyām Vn(bu)dha-vāsarē | Mēshē=rka-saṃkr[ā]ntau.

Wednesday, 28th March A.D. 1660; see *Ind. Ant.* Vol. XX. p. 152, No. 6.

¹ Here one syllable is wanting.

² On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

321.— V. 1718, 1722, and 1732.— *Bhāvanagar Inscr.* pp. 145 and 150. Rājānagar-Kāṅkarōli inscriptions, containing the second and third *sargas* of Rāṇachchhōḍa's *Rājapratāsti-mahākāvya*.

322.— V. 1724.— *Jour. Amer. Or. Soc.* Vol. VII. p. 4. Rāmānagar inscription of king Hṛidayēśa of Gaḍhādēśa and his wife Sundarīdēvi; (composed by Jayagōvinda, the son of Maṇḍana):—

(From Sir A. Cunningham's rubbings, line 64).— Vēda-nētra-hay-ēndv-abdē Jyēshthē Viśnu-tithau [ḍ]itau || samvat 1724 varshē Jyēshthā-śuddha 11 Śukra-vāsar[ḍ] ||

The date is irregular; see *Ind. Ant.* Vol. XIX. p. 369, No. 189.

The inscription enumerates: Yādavarāya (a monarch in Gaḍhādēśa), Mādhavasimha, Jagannātha, Raghunātha, Rudradēva, Vihārisimha, Narasimhadēva, Sūryabhānu, Vāsudēva, Gōpālāsāhi, Bhūpālāsāhi, Gōpīnātha, Rāmachandra, Surātānasimha, Hariharadēva, Kṛishṇadēva, Jagatsimha, Mahāsimha, Durjanamalla, Yaśaḥkarma, Pratāpāditya, Yaśaśchandra, Manōharasimha, Gōvindasimha, Rāmachandra, Karma, Ratnasēna, Kamalanayana, Naraharidēva, Virasimha, Tribhuvanarāya, Prithvirāja, Bhāratīchandra, Madanasimha, Ugrasēna, Rāmasāhi, Tārāchandra, Udayasimha, Bhānumitra, Bhavānidāsa, Sivasimha, Harinārāyaṇa, Sabalasimha, Rājasimha, Dādīrāya, Gōrakshadāsa, Arjunasimha, Saṅgrāmasāhi; Dalapati, married Durgāvatī;¹ their son Viranārāyaṇa; Dalapati's younger brother Chandrasāhi; Madhukarasāhi; Prēmanārāyaṇa (Prēmasāhi); Hṛidayēśa, married Sundarīdēvi; their daughter (?) Mṛigāvatī.

323.— V. 1770.— *Bhāvanagar Inscr.* p. 155. Udaypur (in Rājputāna) inscription of the time of the Rājā Saṅgrāmasimha of Mēwād:—

(L. 20).— Svasti śrī-Vikramāditya-rājyō(jām?) dra-gata-kālataḥ | gagan-ādry-asva-bhū-śakhyē (1770) vatsarē Śōbbha-āhvayē || 10 || Tathā oha Śaka-vamsasya Śālivāhana-bhūpatēḥ [1*] pañch-āgny-ashtī-pramitikē 1635 'evanibhē harāyadē (?) || 11 || Saumyāyanē savitari guru-śukr-ōdayē subhē | Chaitrasya paurnimāyām cha.

324.— V. 1861.— *Proceedings Beng. As. Soc.* 1869, p. 204. Nāgpur plate of Ratnakumārīkā, the wife of the chief Jayantasimha [of Sambalpur]:—

Āshāḍhē Ravi-vāsarē subha-tithau tatrōparāgē sinī² samvatē-śhāḍasa-śatē śkashaṣṭy-uttar-ākhyakē Vikramāditya-bhūpasya Svarbhānu-vatsarē.

Perhaps Sunday, 22nd July A.D. 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern luni-solar system in Raktākha.

325.— V. 1874, 1875, and 1877.— *Ind. Ant.* Vol. IX. p. 193. Nepāl inscription of Lalitatripurasundarīdēvi, the widow of the *Mahārājādhirāja* Rāṇabāhādūrasāha; of the time of his grandson, the *Mahārājādhirāja* Rājēndravikramasāha:—

Vēda-sapta-gaj-ēndu-mitē 1874 Vaikramē śakē Śuchi-śukla-navamyām Sōm-ānvitāyām.

Monday, 23rd June A.D. 1817; see *ibid.* Vol. XIX. p. 35, No. 56.

Tasminn-ēva śakē Bhādra-kṛishṇa-navamyām Śuklē.

Friday, 5th September A.D. 1817; see *ibid.* p. 176, No. 120.

Bāṇa-svara-nāga-bhū-mitē 1875 śakē Māgha-māsi(?) pṛitīyāyām Gurau.

Thursday, 28th January A.D. 1819 (?).

¹ Durgāvatī, together with her son Viranārāyaṇa, is said to have died by her own hand, after a battle with Asapha-khāna (Āsaf Khān), who had been sent by the emperor Akabara (Akbar) for the purpose of levying a contribution.

² Read *chandr-ōparāgē sati* (?).

Tasminn-ōva śakē Mārga-kṛishṇa-pañchamyām Budhē.

Wednesday, 18th November A.D. 1818; see *ibid.* p. 169, No. 96.

Pātālā-lōka-vasu-vasumatī-śakē Jyēshṭha-kṛishṇa-daśamyām Ravau.

Sunday, 7th May A.D. 1820; see *ibid.* p. 177, No. 121.

Prithvinārāyaṇasāha; his son Simhapratāpasāha; his son Rāṇabāhādūrasāha; his son Gīrvāṇayuddhavikramasāha; his son Rājēndravikramasāha.

326.—V. 1876.—*Archæol. Surv. of India*, Vol. III. p. 70, and Plate xxiv. Masār (Mahāsāra) Jaina inscription:—

(L. 1).—sa[in] 1876 Vā(vai)śāha(kha)-śukla 6 Śukrē.

(L. 5).—Amgarēja-rājyē varrtamānē Kārusha-dēśē.

Friday, 30th April A.D. 1819.

327.—V. 1881.—*Ep. Ind.* Vol. II. p. 244, and Plate. Pabhōsā Jaina inscription:—

(L. 1).—samvat 1881 mitē Mārgasīrsha-śukla-shashṭhyām Śukra-vāsarē.

(L. 10).— . . . Amgarēja-vahādura-rājyē.

Friday, 26th November A.D. 1824.

328.—V. 1915 and 1917.—*Archæol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā plate of the *Mahārājādhirāja Śrisimhadēva* (?), dated (according to Sir A. Cunningham's rubbings):—

(L. 1).—śrīmad-Vikramā[rka]-samvatsarē 191[5] śrī-Śāstra-samvatsarē 34.

(L. 7).—śrīmad-Vikramāditya-samvatsarē 1917 Śāstra-samvatsarē 36.

(L. 8).—Vikramāditya-samvat 1915 śrī-Śāstra-samvat 34.

(L. 18).—Vikramāditya-samvat 1917 Śāstra-samvat 36.

a.—Undated Inscriptions connected with those under A.

329.—*Gupta Inscr.* p. 146, and Plate. Mandasār pillar inscription¹ of the king Yaśōdharman, to whom homage was rendered by the king Mihirakula;² (composed by Vāsula, the son of Kakka, and engraved by Gōvinda³).

330.—*Jour. Roy. As. Soc.* 1894, p. 4. Jōdhpur inscription of the Pratihāra Bāuka:—

(L. 21).—samvvat 4 Chaitra-sudi 5 ||

The Brāhman Harichandra from his Kshatriya wife Bhadrā had four sons, Bhōgabhaṭa, Kakka, Rajilla, and Dadda; Rajilla's son Narabhaṭa-Pēllāpēlli; his son Nāgabhaṭa, married Jajjikādēvi; their sons Tāta and Bhōja; Tāta's son Yaśōvardhana; his son Chanduka; his son Śiluka or Śiluka (defeated Bhaṭṭikadēvarāja); his son Jhōta; his son Bhillāditya; his son Kakka, married Padmini; their son Bāuka (slew Mayūra, who had defeated Nandāvalla).⁴

331.—*Ep. Ind.* Vol. I. p. 244, and Plate. Peheṇā (Pehoa, now Lucknow Museum) inscription of the reign of Mahēndrapālādēva⁵ [of Kanauj], recording the construction of a temple of Vishnu by some members of the Tōmara family. In this family there was the Rājā Jāula; a descendant of his, Vajrata, married Maṅgaladēvi; their son, Jajjuka, married Chandrā and Nāyikā; and their sons were Gōgga, Pūrparāja, and Dēvarāja. (Composed by Mu . . . (?), the son of Bhaṭṭa Rāma).

¹ For a fragmentary duplicate copy of this inscription see *Gupta Inscr.* p. 149, and Plate.

² See below, No. 521.

³ He also engraved the Mandasār inscription, above, No. 4 of V. 539.

⁴ Compare the Ghatayāla inscription, above, No. 13 of V. 918.

⁵ See the dates in the Siyādōpl inscription, above, No. 18 of V. 960, and No. 20 of V. 964.—The British Museum possesses two unpublished inscriptions of the reign of Mahēndrapālādēva. One of them ends (in line 8): *Paramabhaṭṭadraka-mahārājādhirāja-paramādeva-śrī-Mahēndrapālādēva-rājyē samvat 2 Mārga-sudi 21 kṛit-tyam Śiharudrāpēllī*; and the other (in line 3): *Śrī-Mahēndrapālādēva-rājyē samvat 6 (?) Jyēshṭha-sudi . . . (?)*.

332.—*Ep. Ind.* Vol. I. p. 122; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. B. Khajurâhó fragmentary Chandêlla inscription; mentions Jêjjâka and Vijjâka,¹ and Harshadêva; also Kshitipâladêva² [of Kanauj].

333.—*Ind. Ant.* Vol. XVIII. p. 237; *Archæol. Surv. of India*, Vol. X. Plate xxxii. 1, 2, 4-6. Dudahi inscriptions of the Chandrêlla³ Dêvalabdhi, a son of Kṛishnapa and his wife Âsarvâ, and grandson of the Mahârâjâdhirâja Yasôvarman.⁴

334.—*Ep. Ind.* Vol. I. p. 221; *Archæol. Surv. of India*, Vol. XXI. Plate xxi. Fragmentary Chandêlla inscription from Mahôbâ (now in the Lucknow Museum); mentions Jêjâ⁵ and his younger brother Vijâ, Dhaṅga, his son Gaṇḍa, his son Vidyâdhara (contemporary (?) of Bhôjadêva [of Dhârâ]), Vijayapâla (contemporary of the Chêdi Gâṅgêyadêva), and his son Kirtivarman⁶ (who conquered Lakshmikarṇa, i.e. the Chêdi Karṇa).

335.—*Ep. Ind.* Vol. I. p. 197. Mau (now Calcutta Museum) fragmentary inscription of the Chandêlla Madanavarmanadêva; mentions [Dhaṅga], his son Gaṇḍa, his son Vidyâdhara, his son Vijayapâla, his son Kirtivarman, his son Sallakshavarman, his son Jayavarman, Sallakshavarman's younger brother Prithivivarman, and Prithivivarman's son Madanavarman.⁷

336.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 317; *Archæol. Surv. of India*, Vol. XXI. p. 39. Kâlânjar fragmentary Chandêlla inscription; apparently mentions Vijayapâla, the Chêdi Karṇa, Jayavarman, Madanavarman, his younger brother Pratâpavarman, and Viravarman.⁸

337.—*Ep. Ind.* Vol. I. p. 333; *Archæol. Surv. of India*, Vol. XXI. Plate xv. Ajaygaḍh rock inscription of the time of the Chandêlla Bhôjavarman; gives an account of some members of the Vâstavya clan of Kâyasthas, and mentions the Chandêllas Gaṇḍa, Kirtivarman, Paramardin, Trailôkyavarman, and Bhôjavarman.⁹

338.—Prof. Bendall's *Journey*, p. 82, and Plate. Ar (near Udaypur in Râjputâna) fragmentary inscription, containing the name of the [Guhila] king Śaktikumâra.¹⁰

339.—*Bhûvnagar Inscr.* p. 72, and Plate. Udaypur (in Râjputâna) fragmentary inscription, containing the names of the [Guhila] kings Śaktikumâra and Śuchivarman.

340.—*Ep. Ind.* Vol. I. p. 233, and Plate. Udaypur (in Gwâlior) fragmentary inscription of the Paramâra rulers of Mâlava; mentions, in the lineage of the hero Paramâra, Upêndrarâja; his son Vairisimha [I.]; his son Siyaka; his son Vâkpati [I.]; his son Vairisimha [II.] Vajrâta; his son Harsha (defeated the [Râshtrakûta] king Khettiga); his son Vâkpati [II.] (conquered Yuvarâja [II.] of Tripurî); his younger brother Sindhurâja; his son Bhojarâja (at war with Indraratha, Toggala (?), and [the Chaulukya] Bhîma [I.]); and Udayâditya.¹¹

341.—*Ind. Ant.* Vol. XIX. p. 350; *Ind. Inscr.* No. 52. Ujjain (now Royal As. Soc.'s) first plate only of the Paramâra Mahârâjâdhirâja Jayavarmadêva,¹² issued from Vardhamânapura.¹³

Udayâditya; Naravarman; Yasôvarman; Jayavarman.

¹ They are called *Jayafakti* and *Vijayafakti* in other inscriptions; see, e.g., above, No. 35 of V. 1011.

² See above, No. 81 of V. 1006.

³ This is an earlier form of the name *Chandêlla*.

⁴ See above, No. 35 of V. 1011.

⁵ After him *Jêjjâbhukti* (*Jêjjâbhukti*, see No. 176) was named. He is the *Jayafakti* (*Jêjjâka*), and Vijâ the *Vijayafakti* (*Vijjâka*) of other inscriptions.

⁶ See above, No. 76 of V. 1154.

⁷ See above, from No. 101 of V. 1186 to No. 142 of V. 1219.

⁸ See above, from No. 226 of V. 1317 to No. 242 of V. 1342.

⁹ See above, No. 247 of V. 1345.

¹⁰ See above, No. 48 of V. 1034.

¹¹ See above, No. 68 of V. 1116, and No. 70 of V. 1137.

¹² The grant may be assigned to the time between V. 1192 and 1200.

¹³ But, when the grant was made, the king was at Chandrapur.

2 4 6 8 10 12 14 16 18 20 22

342.—*Ep. Ind.* Vol. I. p. 215, and Plate. Jhānsī (now Lucknow Museum) fragmentary inscription of Sallakshapāsīmha (?);¹ mentions Kanyākubja; the chiefs Śidhuka and Māmaka (?); Lakkhata and Rajahpāla; Rājāladēvi; [the Chandēlla] Kirtivarman; Gaṇapāla (?); [the Paramāra] Udayāditya of Avanti; Nṛisīmha; Hira or Hirāmsu (?); and Sallakshapāsīmha.

343.—*Bhāvnagar Inscr.* p. 206. Ratnapur (in Mārṇād) fragmentary inscription of the reign of the Chaulukya *Mahārājādhirāja* Kumārāpāladēva;² contains an order of Pānapākshadēva or his queen, the *Mahārājñi* Girijādēvi, and mentions a *Mahārāja* Rāyapāladēva.

344.—*Bhāvnagar Inscr.* p. 214. Cambay unfinished inscription of the Chaulukya (Vāghelā) Viśvaladēva: Arpōrāja married Salakshapādēvi; their son Lavaṇaprasāda, married Madanadēvi; their son Viradhavala, married Vayajaladēvi; their son Viśvaladēva.³

345.—*Archæol. Surv. of West. India*, Vol. II. p. 159, and Plate xxx.; *Ant. Remains Bo. Pres.* p. 302. Gīrnār fragmentary inscription of the Chūḍāsamā chiefs;⁴ mentions, in the Yādava family, Maṇḍalika [I.], his son Navaghana, his son Mahipāla [I.], Shaṅgāra (Khaṅgāra), Jayasīmha, Mōkalasīmha, Mēlaga, Mahipāla [II.], and his son Maṇḍalika [II.].

B.—Inscriptions dated according to the Śaka Era.

346.—Ś. 400.—*Ind. Ant.* Vol. X. p. 283, and Plate. Bombay As. Soc.'s (spurious) plates of the *Mahārājādhirāja* Dharasēnadēva, the son of Guhasēna (who is called here) the son of Bhaṭṭārka (Bhaṭārka); issued from Valabhī:—

(L. 23).—Śakanripa-kāl-ātita-saṁvachchha(tsa)ra-śata-chatuṣṭayē Vaiśākhy[ā*]m paurnamāsī.⁵

Compare below, No. 468 of G. 252.

347.—Ś. 400.—*Ind. Ant.* Vol. VII. p. 63, and Plate. Umētā (spurious)⁶ plates of the Gurjara *Mahārājādhirāja* Dadḍa II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhata) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 22).—Śakanripa-kāl-ātita-saṁvachchha(tsa)ra-śata-chatuṣṭayē Vaiśākha-paurnamāsyaṁ.

Compare below, Nos. 395 and 396 of K. 380 and 385.

348.—Ś. 415.—*Ind. Ant.* Vol. XVII. p. 199, and Plate. Bagumrā (spurious) plates of the Gurjara *Mahārājādhirāja* Dadḍa II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhata) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 21).—Śakanripa-kāl-ātita-saṁvachchha(tsa)ra-śata-chatuṣṭayē pañchadaś-ādhikē Yē(jyē)shth-[-ā]māvāsy[ā*]-su(sū)ryagrahē.

There was no solar eclipse on any of the possible equivalents of the date; see *ibid.* Vol. XXIV. p. 11, No. 170.

¹ Of about the 12th or 13th century A.D.

² The inscription is similar to No. 133 of V. 1209, and in its concluding lines has some names which also occur in the last lines of that inscription.

³ See above, No. 222 of V. 1311, and No. 225 of V. 1317.

⁴ See above, No. 276 of V. 1445, and No. 284 of V. 1473.

⁵ Read *paurnamāsyaṁ*.

⁶ See *Ind. Ant.*, Vol. XIII. p. 72, Vol. XVII. p. 185 ff., and Vol. XVIII. p. 92.

349.—*Ś. 417.*—*Ind. Ant.* Vol. XIII. p. 116, and Plate. Ilâô (spurious) plates of the Gurjara *Mahārājādhirāja Dadda II. Prasāntarāga*, the son of Jayabhata Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha :—

(L. 18).—*Śakanpīpa-kāl-ātita-samvachchha(tsa)-ra-sata-chatushtayē saptadaś-ādhikē Yē(jyē)shth-[ā*]m[ā*]vāsy[ā*]-su(sū)ryagrāhē.*

There were solar eclipses on the new-moon days of the *pūrṇimānta* and the *amānta* *Jyāishtha* of *Ś. 417* expired, corresponding to the 10th May and the 8th June A.D. 495, but neither eclipse was visible; see *ibid.* Vol. XXIV. p. 10, No. 165.

350.—*Ś. 681.*—*Ind. Ant.* Vol. XVIII. p. 234, and Plate. Multāi (in the Central Provinces) plates of the Rāshtrakūṭa Nandarāja-Yuddhāsura :—

(L. 21).—*Kārttika-paurṇamāsyām* . . .

(L. 29).—*Śakakāla-samvatsara-satēshu shatehhu(tsv)=ēkatrī[m*]ś-ōttarēshu.*¹

In the Rāshtrakūṭa lineage, Durgarāja; his son Gōvindarāja; his son (?) Svāmikarāja; his son Nandarāja-Yuddhāsura.

351.—*Ś. 726 (P).*—*Ep. Ind.* Vol. I. p. 112. Baijnāth inscription (second *prastāvi*²) of the time of the *Rājānaka Lakshmanachandra* of Kiragrāma, and the reign of the king *Jayachandra* of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka) :—

(L. 33).—*Śakakāla-gat-ābdāh 7[26].*

The inscription mentions the following *Rājānakas* of Kiragrāma: Kānda; his son Buddha; his (?) son Vighraha; his son Brahman; his son Dōmbaka; his son Dhuvana; his son Kalhana; his son Bilhana, married Lakshānikā, the daughter of king Hridayachandra of Trigarta; their sons Rāma and Lakshmana (Lakshmanachandra, who married Mayatallā).

352.—*Ś. 784.*—Dēōgadh Jaina pillar inscription of the reign of the *Mahārājādhirāja Bhōjadēva* [of Kanauj], and of his feudatory, the *Mahāśālmanta Vishnurama*, governor of Luachchhagira (Dēōgadh); see above, No. 14 of V. 919.

353.—*Ś. 836.*—*Ind. Ant.* Vol. XII. p. 193. Haḍḍālā plates of the Chāpa *Mahāśālmantādhipati Dharanivarāha*, a feudatory of the *Rājādhirāja Mahipālādēva*,³ issued from Vardhamāna :—

(L. 35).—*prāpt-ōdagayana-mahāparvvanī* . . .

(L. 44).—*Śaka-samvat 836 Pausa-sudi 4 uttarāyanē ||*

23rd December A.D. 914; see *ibid.* Vol. XXIII. p. 114, No. 6.

In the Chāpa family, Vikramārka; his son Addaka; his son Pulakēsi; his son Dhruvabhata; his younger brother Dharanivarāha.

354.—*Ś. 940.*—*Wiener Zeitschrift*, Vol. VII. p. 88. Notice of the Surat plates of the reign of the Chālukya⁴ *Mahāmaṇḍalēvara Kīrtirāja* of Lātadēsa, the son of Gōggirāja and grandson of Bārappa who was the son of Nimbārka; recording a grant which was made by the Rāshtrakūṭa chief Samburāja, the son of Amṛitarāja and grandson of Kundarāja.

355.—*Ś. 960.*—*Ep. Ind.* Vol. IV. p. 190. Date of the coronation of the Gaṅga *Mahārājādhirāja Vajrahastadēva*, lord of Trikalīnga, as given in his Naḍagām plates of *Ś. 979* (below, No. 357) :—

(L. 34).—*Viyad-ritu-nidhi-samkhyām yāti Śākāvda(bda)-saṅghē dinakṛid=Vṛishabhu-stha⁵ Rā(rō)hipi-bh[ē*] s[u]-lagnē [i*] Dhanushi cha sita-pakshē Sūryya-vārē tṛitīyām(yā)-yuji sakala-dharitrim rakshitum(tum) yā(yō)=bhipi(śhi)ktah ||*

¹ Read *trīmad-uttarēshu*.

² For the first *prastāvi* of Baijnāth see below, No. 569 of the [Iaukika] year 80.

³ According to Prof. Bühler, he must have been one of the Chūḍāsāmās of Gīrnār-Juṇāgaḍh.

⁴ Below, in No. 356, we have *Chaulukya* instead of *Chālukya*.

⁵ Read *krīti Vṛishabha-sthē*.

[The page contains several lines of handwritten text in a cursive script, likely from a historical manuscript.]

V. VENKAYYA.

SCALE - 9.
FROM AN IMPRESSION SUPPLIED BY DR. BLOCH.

W. GRIGGS & SONS, LTD., PHOTO-LITH.

With this reading the date is irregular; but for the month of Mēsha (instead of Vriṣabha) it corresponds to Sunday, 9th April A.D. 1038.¹

356.—Ś. 972.—*Ind. Ant.* Vol. XII. p. 201, and Plates. Surat plates of the Chaulukya² Trilōchanapāla of Lātadēsa:—

(L. 52).—Śākē nava-sa(śa)tair=yuktē dvisaptaty-adhikē tathā Vikritē vatsarē Pausḥē māśē pakṣhē cha tāmā(ma)sē || Amāvāsyā-tithau sūrya-parvany=Āṅgāra-vārakē.

Tuesday, 15th January A.D. 1051; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 65.

In the Chaulukya lineage (descended from the mythical Chaulukya and a Rāshtrakūṭa princess from Kanyākubja) there was Bārappārāja; his son Gōggirāja; his son Kīrtirāja; his son Vatsarāja; his son Trilōchanapati (Trilōchanapāla).

357.—Ś. 979.—*Ep. Ind.* Vol. IV. p. 189, and Plate. Naḍagām (in the Gañjām district) plates of the Gaṅga Mahārājādhirāja Vajrahastadēva,³ lord of Trikalīṅga, issued from Kalīṅganagara:—

(L. 53).—aja-giri-nidhi-Śāk[ā*]vdē(bdē) | Ph[ā*]lguṇ-āmala-pakṣhē | dvādaśyām-Āditya-vārē |

Sunday, 8th February A.D. 1058.

In the lineage of the Gaṅgas of Trikalīṅga there was (1.) the Mahārāja Guṇamahārṇava; (2.) his son Vajrahasta (reigned 44 years); (3.) his son Guṇḍama (3 ys.); (4.) his younger brother Kāmārṇava (35 ys.); (5.) his younger brother Vinayāditya (3 ys.); (6.) Kāmārṇava's son Vajrahasta-Aniyaṅkabhīma (35 ys.); (7.) his eldest son Kāmārṇava ($\frac{1}{4}$ y.); (8.) his younger brother Guṇḍama (3 ys.); (9.) his brother, from a different mother, Madhu-Kāmārṇava (19 ys.); (10.) Vajrahasta, the son⁴ of Kāmārṇava (7.) from Vinayamahādēvī of the Vaidumba family.

358.—Ś. 999.—*Ind. Ant.* Vol. XVIII. p. 163. Date⁵ of the coronation of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, as given in his Vizagapatam plates of Ś. 1003 (below, No. 359):—

(L. 30).—Śāk-āvdē(bdē) Nanda-randhra-grahagana-ganitē Kumbha-samsthē dinēśē śuklē pakṣhē tri(tri)tīyā-yuji Raviya-dinē Rēvatī-bhē Nriyngmē lagmē(gnē).

Saturday, 17th February A.D. 1078; see *ibid.* Vol. XXIII. p. 132, No. 111.

359.—Ś. 1003.—*Ind. Ant.* Vol. XVIII. p. 162. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva,⁶ lord of Trikalīṅga, issued from Kalīṅganagara:—

(L. 40).—Haranyana-viyad-gagana-chandra-ganitē Śāk-āvdē(bdē) Mēshamāsa-kṛishṇ-āṣṭamīyām-Āditya-vārē.

Sunday, 4th April A.D. 1081; see *ibid.* Vol. XXIII. p. 132, No. 112.

Genealogy as far as (10.) Vajrahasta as in No. 357; (he reigned 33 years); (11.) his son Rājārāja (8 ys.); (12.) his son, from Rājasundarī, the daughter of Rājēndrachōla, Anantavarman-Chōḍagaṅga.

360.—Ś. 1040.—*Ind. Ant.* Vol. XVIII. p. 166. Vizagapatam (now Madras Museum) plates of the Gaṅga Rājādhirāja Mahārāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, issued from Sindūrapōra:—

(L. 114).—viyad-udadhi-kh-ēṁdu-ganitēshu Śaka-vatsarēshu punyē-hani.

¹ On this day the third tithi of the bright half commenced 14 h. 40 m., the nakṣatra was Rōhiṇī from about 14 h., and the lagna Dhenu from about 15 h., after mean sunrise.

² Above, in No. 354, we have Chōlukya instead of Chaulukya.

³ Compare above, No. 355, and below, No. 685.

⁴ According to No. 360, the son of Madhu-Kāmārṇava.

⁵ The same date we have in l. 93 of the Vizagapatam plates of Ś. 1040, and in l. 20 of the Vizagapatam plates of Ś. 1057 (below, Nos. 360 and 361).

⁶ See above, No. 358.

Genealogy from Ananta (Vishnu), through the Moon, to Gāṅgēya; from him to Kōlāhala, the founder of Kōlāhalapura in Gāṅgavādi, and his son Virōchana; then, after 81 kings of Kōlāhalapura, Virasimha, who had five sons, Kāmārṇava [I.], Dānārṇava, Guṇārṇava [I.], Mārasiṃha, and Vajrahasta [I.]. (1.) Kāmārṇava [I.], after defeating Balāditya, took Kalinga (and reigned at Jantāvura 36 years); (2.) his younger brother Dānārṇava (40 ys.); (3.) his son Kāmārṇava II. (reigned at Nagara 50 ys.); (4.) his son Raṇārṇava (5 ys.); (5.) his son Vajrahasta II. (15 ys.); (6.) his younger brother Kāmārṇava III. (19 ys.); (7.) his son Guṇārṇava [II.] (27 ys.); (8.) his son Jitāṅkuśa (15 ys.); (9.) his brother's son Kaligalāṅkuśa (12 ys.); (10.) his father's brother Guṇḍama [I.] (7 ys.); (11.) his younger brother Kāmārṇava IV. (25 ys.); (12.) his younger brother Vinayāditya (3 ys.); (13.) the son of Kāmārṇava IV., Vajrahasta IV. (35 ys.); (14.) his son Kāmārṇava V. ($\frac{1}{2}$ y.); (15.) his younger brother Guṇḍama II. (3 ys.); (16.) his brother, from a different mother, Madhu-Kāmārṇava VI. (19 ys.); (17.) his¹ son Vajrahasta [V.] (30 ys.); (18.) his son Rājārāja (8 ys.), married the Chōḍa princess Rājasundarī; (19.) his eldest son Anantavarman-Chōḍagaṅga.

361.—Ś. 1057.—*Ind. Ant.* Vol. XVIII. p. 173. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, issued from Kalinganagara:—

(L. 32).—śr[ī*]-Śāk-āvdē(bdē)shu muni-sa(sa)ra-viyach-chham(cham)dra-gapitēshu Vriśchika-māsē.

Genealogy as in No. 359.

362.—Ś. 1059.—*Ep. Ind.* Vol. II. p. 333. Gōvindpur inscription of the poet Gaṅgādharma; mentions the Māna² princes Varṇamāna and Rudramāna of Magadha:—

(L. 34).—Nand-ēndriy-ābhr-ēndu-samē Śāk-āvdē(bdē) . . . Śāka 1059.

The inscription treats of the Maga or Śākadvīpiya Brāhmaṇs Dāmōḍara, his son Chakrapāṇi, his sons Maṇḍratha and Daśaratha, Maṇḍratha's sons Gaṅgādharma (who composed this inscription³) and Mahādharma, and Daśaratha's sons Harihara and Purushōttama.

363.—Ś. 1064.—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 242. Date⁴ of the coronation of the Gaṅga Kāmārṇava of Kalinga, the son and successor of Anantavarman-Chōḍagaṅga, as given in the Kēndupāṭṇa plates of Narasiṃhadēva II. of Ś. 1217 (below, No. 367):—

(V. 37).—Vēda-rttu-vyōma-chandra-pramita-Śāka-samā-prāpta-kālē dinēśē Chāpa-ssthēnya-grah-aughē va(ba)lavati.

364.—Ś. 1107.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43; *Ep. Ind.* Vol. V. p. 183, and Plates. Assam (now Bengal As. Soc.'s) plates of Vallabhadēva:—

(L. 40).—Śākē nāga-nabhō-rudraiḥ samkhyātē ch-ōttarāyaṇē i su(su)bbhē śubhē kṣhaṇē rāsau sa(sa)stē.

In the lunar race, Bhāskara; his son Rāyāridēva-Trailōkyasiṃha; his son Udayakarna-Niḥśaṅkasimha, married Ahiavadēvi; their son Vallabhadēva.

365.—Ś. 1141.—*As. Res.* Vol. IX. p. 403; Colebrooke's *Misc. Essays*, Vol. II. p. 242, and Plate. Tipura (Tipperah) plate of Harikāladēva Raṇavaṅkamalla (?):—

(L. 22).—Śakanṇipatēr-atitā abdāḥ 1141 Raṇavaṅkamalla-śrīmat (?) Harikāladēvapādānām saptadaśa-samvatsarē bhilikhyamānē yat-r-āākēn-āpi samvat 17 sūryya-gatyā Phālguna-dinē 26.⁵

¹ According to No. 357, the son of Kāmārṇava V. According to Nos. 359 and 361, Vajrahasta V. reigned 33 years.

² Compare below, No. 628.

³ He also composed a poem, entitled *Advaitaśata*.

⁴ The same date we have in the Puri plates of Narasiṃhadēva IV. of Ś. 1305 and 1316 (below, Nos. 369 and 370).

⁵ The published text has *sūrya-gatyā tula-dinē 26*.

2
 4
 6
 8

ॐ नमो भगवते वासुदेवाय ॥
 अथ श्रीमद्भागवतसूक्तम् ॥
 ॐ नमो भगवते वासुदेवाय ॥
 अथ श्रीमद्भागवतसूक्तम् ॥

ii.

6
 8

ॐ नमो भगवते वासुदेवाय ॥
 अथ श्रीमद्भागवतसूक्तम् ॥
 ॐ नमो भगवते वासुदेवाय ॥
 अथ श्रीमद्भागवतसूक्तम् ॥

E. Hultsch.

Full-size.

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366.—*Ś. 1165.*—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 322, and Plate xviii. Chittagong plate of Dāmōdara:—

(L. 1).—*Śak-ābdāḥ* 1165.

In the lunar race, Purnashōttama; his son Madhusūdana; his son Vāsudēva; his son Dāmōdara.

367.—*Ś. 1217* (for 1218).—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 235, and Plates. Kēndapātnā (in Orissa) plates of the 21st *aṅka*-year of the Gaṅga king Narasimhadēva II. [of Kalinga], issued from Rēmunā:—

(Pl. v. b, l. 16).—*saptadaśōttara-dvādaśasata-Śakavatsarē chaturddasabhuvanādhipaty-ādi-virudāvali-virājamānaḥ* ||¹ *śrī-vīra-Narasimhadēva-mahīpatiḥ* 'svarājyasya=*aikaviṃśaty-aṅkē*=*bhīlikhyamānē* *Simha-śukla-shashṭhyām* *Sōma-vārē*.

For *Ś. 1217* the date is irregular; for *Ś. 1218* expired it corresponds to Monday, 6th August A.D. 1296.

Genealogy from Vishnu, through the Moon, to Gāṅgēya; and from him to Kōlāhala Anantavarman who founded Kōlāhalapura; then many other kings. After them, Kāmārṇava and four others (see No. 360) took possession of Kalinga. Descended from Kāmārṇava there was, in this Gaṅga lineage, (1.) Vajrahasta, who married Naṅgamā; (2.) his son Rājarāja [I.], married Rājasundarī; (3.) their son Chōḍagaṅga (reigned 70 years); (4.) his son, from Kastūrikāmōḍinī, Kāmārṇava (was anointed king in *Ś. 1064*,² and reigned 10 years); (5.) Chōḍagaṅga's son, from Indirā of the solar race, Rāghava (15 ys.); (6.) Chōḍagaṅga's son, from Chandralēkhā, Rājarāja [II.] (25 ys.); (7.) his younger brother Aniyaṅkabhīma³ (10 ys.); (8.) his son, from Bāghalladēvi, Rājarāja [III.] (17 ys.); (9.) his son, from Maṅkupaḍēvī (?)⁴ of the Chālukya family, Anaṅgabhīma (34 ys.⁵); (10.) his son, from Kastūrādēvī, Narasimha [I.] (33 ys.); (11.) his son, from the Mālava king's daughter Sitādēvī, Bhānudēva [I.], married Jākalladēvī of the Chālukya family, and died in the 18th *aṅka*-year of his reign; (12.) his son Narasimha [II.].

368.—*Ś. 1304.*—*Māchādī* (near Alvar) inscription of the time of the *Mahārājādhirāja* Gōḡadēva, the son of Āsaladēva, of the Vaḍagūjara family, and of the reign of Sulṭān Pērōja Sāhi (Firōz Shāh); see above, No. 272 of V. 1439.

369.—*Ś. 1305.*—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 136. Puri (in Orissa) plates of the 8th *aṅka*-year of the Gaṅga king Narasimhadēva IV. [of Kalinga], issued from Vārāṇasi-kataka (?) :—

(Pl. vi. a, l. 13).—*Śaka-nripatēr-atītēshu pañch-ādhikēshu trayōdaśa-śata-samva-ohhohha(ṭa)rēshu chaturddasā[bhu*]dha(va)nādhipat-ityādi-virudāvali-virājamānaḥ śrīmān Nṛsimhadēva-nripatēḥ*⁶ *sva-rājyasya asht-āṅkē abhīlikhyamānē* *Chaitrē māsi śuklē pakshē trayōdasyām(āyām) tithau Ravi-vārē*.

For *Ś. 1305* expired and the solar month Chaitra the date corresponds to Sunday, 6th March A.D. 1384.

Genealogy as far as (12.) Narasimha [II.] as in No. 367; (he reigned 34 years); (13.) his son, from Chōḍadēvī, Bhānudēva [II.]⁷ (24 ys.); (14.) his son, from Lakshmi, Narasimha [III.] (24 ys.); (15.) his son, from Kamaladēvī, Bhānudēva [III.] (26 ys.); (16.) his son, from Hirādēvī of the Chālukya family, Narasimha [IV.].

¹ Read *mānaḥ śrī*.

² See above, No. 363.

³ See below, No. 670. He is also called *Anaṅgabhīma*.

⁴ According to the Puri plates, below, Nos. 369 and 370, the name is *Sadgunādēvī* or *Gunādēvī*.

⁵ According to the Puri plates, 33 years.

⁶ Read *-nripatiḥ*.

⁷ He was at war with Gayāśādina (Ghiyā-ud-dīn Tughlaq, A.D. 1321-25).

370.—**Ś. 1316** (for 1317).—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 151. Purī (in Orissa) plates of the 22nd and 23rd *śaka*-years of the Gaṅga king Narasimhadēva IV. [of Kalinga], issued from Vārāṇasī-kāṭaka (?) :—

(Pl. vi. a, l. 19).—Śaka-nripatēr-atīśaḥ shōdash(ś)-ādhikēshu trayōdaśa-śata-saṁvatsarēshu chaturdśaśabhuvaṇādhipat-ityādi-virudāvali-virājamānaḥ śrī-vīra-Nṛsimhadēva-nripatiḥ sva-rājyaśya dvāvimśaty-ankē abhiliḥkhyamānē Vichhā śukla śkādaśyām Maṅgala-vārē.

For **Ś. 1316** the date is irregular; for **Ś. 1317** expired it corresponds to Tuesday, 23rd November A.D. 1395; see *Ind. Ant.* Vol. XXV. p. 285.

(Pl. vi. b, l. 1).—asmin rājyē trayōvimśaty-ankē Vichhā dvitīya-kṛishṇa-saptamī Paṇḍita-vārē.

Wednesday, 22nd November A.D. 1396; see *ibid.* p. 285.

(Pl. vi. b, l. 5).—ē śrāhi Mīna-saṁkrānti kṛishṇa śkādaśī Śani-vārē.

Saturday, 24th February A.D. 1397; see *ibid.* p. 286.

Genealogy as in No. 369.

371.—**Ś. 1321**.—Bihār (Darbhanga) (spurious?) plate of the *Mahārājādhirāja* Śiva-simhadēva, the son of Dōvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyapati; see below, No. 578 of Lakshmaṇasēna-s, 293 (?).

372.—**Ś. 1323** (for 1323).—Rāypur inscription of the time of the *Mahārājādhirāja* Brahmadēva of Rāyapura, and his minister, the *Nāyaka* Hājirājadēva; see above, No. 280 of V. 1458.

373.—**Ś. 1334** (for 1336).—Khalāri inscription of the time of the Kalachuti (Kalachuri) Haribrahmadēva (Brahmadēva) of Khalvāṭikā; see above, No. 283 of V. 1470 (for 1471).

374.—**Ś. 1346**.—Dōḡadh Jaina inscription of the time of Śāhi Ālambhaka; see above, No. 285 of V. 1481.

375.—**Ś. 1358**.—Dōḡadh Jaina inscription; see above, No. 287 of V. 1493.

376.—**Ś. 1377**.—*Ind. Ant.* Vol. XX. p. 391, and Plate. Kistna district plates¹ of Gāṇa-dēva of Konḍavidu, a contemporary and tributary (?) of Kapila-Gajapati of Kāṭaka (Cuttack in Orissa) :—

(L. 29).—Śākā śaila-turaṅgam-āgni-śāśi-saṁkhyātē Yuv-ābdē śabbhē . . . Bhādrapadē vidhōr-graha-dinē.

The date is irregular; see *ibid.* Vol. XXIV. p. 17, No. 198.

The inscription eulogizes, as reigning at the time, Kapilēndra-Gajapati (Kapila-Kumbhī-rāja) of Kāṭaka, of the solar race. In his race (?) there was Chandradēva; his son Guhidēva-pātra; his son Gāṇadēva (surnamed Bantarāya or Rāhuttarāya) of Konḍavidu.

377.—**Ś. 1420**.—Aḍālīj well inscription of the Rāṇī Rūḍādēvi, the wife of the Vāghōla Virasimha of Dandāhidēsa; of the reign of the 'Pāṭasāha' Mahamūda (Sultān Maḥmūd Baiqara); see above, No. 299 of Āshādhādi-V. 1555.

378.—**Ś. 1421**.—Aḥmadābād well inscription of Bāi Harira, of the reign of the 'Pāṭasāha' Mahamūda (Sultān Maḥmūd Baiqara); see above, No. 300 of V. 1556.

379.—**Ś. 1426**.—Nagari (near Chitōr) inscription of the Gubila Rājamalla of Mēdapāṭa (Mēwād) and his wife Śrīṅgārādēvi; see above, No. 301 of V. 1556 and 1561.

380.—**Ś. 1453**.—Śatruṅjaya inscription on the seventh restoration of the temple of Puṇḍarika; see above, No. 304 of V. 1587.

¹ Three plates; "the fourth plate, together with any other plate that may have followed it, are lost."

in diameter, in which are lost one, two or more syllables in three consecutive lines on each of the four faces (ll. 11 to 13 on the west face; ll. 37 to 39 on the south face; ll. 66 to 68 on the east face and ll. 95 to 97 on the north face). The north-east rim of the pillar, at its lower end, is also damaged slightly and consequently, the end of ll. 79 to 83 on the east face and the beginning of ll. 106 to 110 on the north face have disappeared. The latter gap (in the imprecatory verses) has, however, been filled up with the help of similar passages occurring elsewhere. The break in the north-east rim has again, been the cause of one or more blanks in ll. 8 and 9 of inscription B. Except for these defects, the two inscriptions are in a state of excellent preservation and are written in old Kanarese characters of the period to which the inscriptions belong. They present a striking similarity to those of the Mantrawāḍi, Sirūr and Nīḍagundi records edited by Dr. Fleet.¹

As regards palæography, the initial vowels *a*, *ā*, *i*, *u* and *e* occur in their usual forms (e.g. in ll. 7, 64, 52, 58 and 82). Long *i* when attached to consonants is distinguished from the short by a small loop made inside the circular *i*-mark at its base (compare, e.g. the *i* of *paḷḷi*^o with the *i* of *°sime* in l. 55). In *Taḡaḡūr*^o (ll. 36 and 40), in *Mālapaḷḷi* (ll. 43 and 55), in *Mālasaṃgha* (l. 47) and in *Pūrva*- (l. 33), the symbol for long *ā* is marked in a slightly different way from the ordinary form of it as used e.g. in the *ā* of *bhā* in ll. 4, 97 and 107 (twice). This variant is like the subscript *y* with its bend to the left not quite pronounced. Short *u* affixed to the consonants *k* and *r* is marked by a hook (bending downwards) attached to the right side of the letter; whereas, in other cases it is a vertical *u*-like tube affixed from below to the consonant to which it belongs. When the *u*-mark is lengthened in the case of *k* and *r* a second hook (also turned downwards) is added—the first, however, being in this case, reversed for the sake of convenience. *E* is marked by a similar hook attached to the left side of the *alekaḷḷu*, if one exists, or, somewhere on that side of the letter according to the whim of the writer. It may be noted that long *ē* is denoted in a few instances by the *e*-mark being made to end in a loop as in the case of the long *i* (*Jinā*^o, l. 3; *-varē*^o, l. 15; and *geyyuttirē* (wrongly for *geyyuttire*), l. 26); whereas, in others, it is not distinguished from the short *e* (compare e.g. *kudē*, l. 46 with *Sēnā*^o, l. 47). The *ai*-symbol occurs only once in l. 72 in the word *nairatiya* (a mistake for *nairṛitiya*). Here, the stroke slanting to the right over the *alekaḷḷu* of the letter may be compared with the corresponding stroke (but slanting to the left) of the secondary *ai* in old Nāgarī inscriptions. The compound vowel-mark *ō*, which consists of *ā* and *e*, is simple in its formation, and consists of two inverted hooks placed one at each end of the top-stroke—the one to the right representing *ā* and that to the left *e*. The *anusevāra* is marked by a small circle or, more frequently, by a dot and is always placed at the right top-corner of the letter to which it belongs. The *upadhmanīya* in ll. 106 and 107 is represented by the symbol for *r* (*re*); while, the *jihvāmūliya*, which may be expected at the end of l. 99, does not occur there.

With regard to consonants, it may be stated that all the five test letters discussed by Dr. Fleet in his study of ancient Kanarese records,² are represented in the subjoined inscriptions—viz. *kh*, *ṣ*, *j*, *b* and *l*. *Kh* in *khaṇḍa*- (l. 42) and in *duḥkham*- (l. 99 f.) is of the later cursive form. *Ṣ* occurs as the first member of the conjunct consonant *ṣga*, at the beginning of l. 61 and is of the closed type. *J* appears ten times and in only one instance (*j* of *jāṇ* in l. 1) is of the square type exactly similar to that which occurs in the Mantrawāḍi inscription of Amoghavarsha I. In the other nine instances, it is of the same type but closed. The letter *b* is more frequently used and is always of the closed type, except in *Sambalattūra* (l. 56) where the subscript *b* is, however, formed as in modern Kanarese. *L* is also of frequent

¹ Above, Vol. VII. pp. 198 ff.

² See, for example, his remarks on palæography in the Nīlguṇḍ inscription of Amoghavarsha I. (above, Vol. VI. p. 99), in the Hattū-Mattūr and Naregaḷ records (*ibid.* pp. 161 and 162) and in the Mantrawāḍi, Sirūr and Nīḍagundi inscriptions (*ibid.* Vol. VII. pp. 199, 203 and 209).

occurrence and is of the cursive type with the miniature in the centre representing the old square form of the letter. It is noteworthy that in its secondary form *l* is always of the square type (see *ll* at the beginning of ll. 5 and 23, in l. 7 and in ll. 21 and 63). The palatal *ñ* occurs in its subscript form in *jñā* (l. 1) and as the first component in the conjunct consonant *ñcha* (ll. 21 and 32). The rare consonants *gh* and *chh* are also found, the first in l. 47 and the second in its subscript form in ll. 99 and 101. Dental *d* is hardly, if at all, distinguished from the lingual. *Ph*, in the only case where it occurs (l. 98), is marked by a small cross stroke on its right side, which distinguishes it from the unaspirate. The *rēpha*, as the first component of a conjunct consonant, is denoted by a wavy line affixed to the top of the consonant; but, when the conjunct consonant ends in *i*, the *rēpha* is affixed at the root of the circular *i*-symbol, so as to make an angle with it.¹ The final form of *l* occurs in l. 35.

As for orthography, it may be noted that *ra* is used for *ri* (in *natratiya*, l. 72), that consonants are invariably doubled after a *rēpha* with which they occur in a conjunct form, that in some Kanarese words nasals are changed into *anusvāra* before consonants of their class (*teṃkaṇa*, ll. 57, 58, 59, 60, etc.; *karuṅgal*, l. 61; *taḷuṃdāḷe*, l. 77; *aḷuṃbu*, l. 78; *kaḷegombu*, l. 81) while, in some others they are not (*Sembalattūra*, l. 56; *karuṅgal*, l. 60 f.; *banda*, l. 62; *ante*, l. 63); that *vice versa* the *anusvāra* is changed into the corresponding nasal twice in l. 54 before the words *nakara* and *narasāsana* (for *narasāsana*) and that in the latter as well as in *sishyar* (l. 50) the palatal *s* and the sibilant *s* are wrongly used, one for the other. The language of the record is Sanskrit (poetry, verses 1 to 5 and prose l. 4 f.) and Kanarese prose (ll. 5 to 94). The description of the boundary line contains some rare words whose interpretation has not yet been satisfactorily made out. My notes on the translation will show that some of these are very closely allied to Tamil.

Of the 110 lines which make up inscription A., the first 55 deal with the grant proper. Ll. 56 to 94 give a detailed description of the boundary of the village granted and the remaining ll. 95 to 110 contain the usual imprecatory verses. With an invocation to the doctrine (*sāsana*) of the Jinēndras (verse 1) and a short prefatory line in Sanskrit which mentions the family of the Pallavas, we are introduced to Pallavādhirāja, who is said to have conquered the whole earth, up to its four corners. His son was Nalambādhirāja, of whom it is stated that he was worshipped by all the *sāmantas*, by which, we have, perhaps, to understand that he brought them under his control and consolidated the work of his father. To this Nalambādhirāja and Jāabbe (l. 19 f.), daughter of Rāchamalla-Vermāḍi² and Mahādeviyar (ll. 16 and 17), was born Mahēndrādhirāja-Nalamba (l. 24), described as having acquired the five great scunds (*samadhigata-pañchamahāśabda*)—the distinguishing *biruda* of a feudatory ruler³—though for on he is styled 'the favourite of (the goddesses) Fortune and the Earth (*śrī-śrībhadravallabha*)' like any other paramount sovereign. Mahēndrādhirāja belonged to the Pallava family and was an ornament of the Pallava race (*Pallavakula-tilaka*)⁴ (ll. 20 to 23). It is recorded of him that he destroyed the race of Mahābali (i. e. the Bāṇas) (l. 24 f.) and was, accordingly, at the time of the record A., the palace (*śrīmāḍa*) at Tagaḍūru (ll. 36 and 37). In the Saka year eight hundred and fifteen, when the cyclic year Paridhāvin was current, on

¹ Compare Mr. Venkayya's remarks on the palaeography of the Raṇastipūṇḍi grant of Vimalāditya (above, Vol. VI, p. 348).

² Rāchamalla bears the titles *Satyatākya Kōṅṇunicarma dharmamahārājādhirāja*, 'lord of Nandagiri' ruler of Kovalāla, the best of towns' (ll. 12 to 16).

³ Above, Vol. V, p. 216, foot-note 3.

⁴ *Ibid.* p. 201.

⁵ This epithet was also borne by Dantivarman-Mahārāja of the Triplicane inscription (above, Vol. VIII, p. 293, note 4) and by the mahāmaṇḍalēvara Chiddaṇḍēva-Mahārāja (*Annual Report on Epigraphy*, 1903, Part II, paragraph 5).

Thursday, the fifth *tithi* of the bright half of Āshāḍha, while the *nakshatra* was Pūrva-Phalguni and Jupiter rose in (*i.e.* entered) the sign Dhanus,—two private individuals Nidhiyanna and Chandiyanna—sons of a merchant from Śrīmaṅgala—built a Jaina temple (*basadi*) at Tagaḍūru (l. 40). The former of these received from the king, free from all encumbrances, the village of Mūlapaḷḷi (l. 43 f.) and in his turn made it over to Kanakasēna-siddhāntada-Bhaṭāra, pupil of Vinayasēnasiddhāntada-Bhaṭāra of the Pogariya-gaṇa, the Sēn-ānvaya and the Mūla-saṅgha (ll. 47 to 51), for repairs, additions, worship, etc. in that *basadi* (l. 42 f.). The witnesses to this transaction were the four *samayins*,¹ the *nāḍu*, *nakara*, and the *naraśāsana* (ll. 52 to 55). Inscription B. which consists of 10 lines is written at the bottom of A. (all round the four faces of the pillar) in the same old Kanarese script as A. and in Kanarese prose. It records that a certain Lōkayya got from Ayyapadēva, son of Mahēndra-Nolamba, the village of Budugūru and made a gift of it to the Jaina temple built by Nidhiyanna—apparently identical with the one mentioned in A. The founder Nidhiyanna is also said to have presented a garden (?) for worship in the same temple.

From the foregoing it is evident that the subjoined records belong to the Nolambas who claimed descent from the Pallavas. The territory over which the Nolambas originally held sway has been suggested to be the small district of Nolambalge, mentioned in two Rāshtrakūṭa records² of about the 9th century A.D., which, later on, appears to have received the appellation of Nolambavāḍi thirty-two thousand. This province, which must have been originally confined to the districts of Tumkur and Chitaldroog in the Mysore State, and part at least of the Anantapur District in the Madras Presidency, was gradually extended as the Nolambas rose into power, and in the 10th century A.D. included the major portion of the Bellary, Bangalore and Kolar districts. Portions of Salem and North Arcot must also have been in the possession of the Nolambas at the time of the subjoined record.³

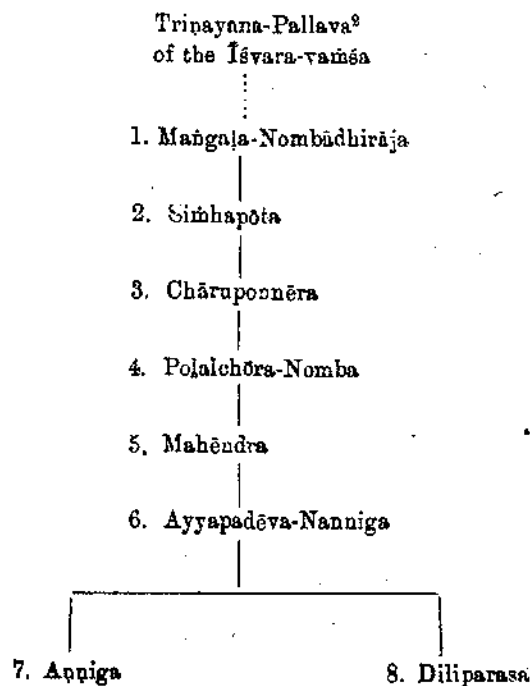
In his volumes on Chitaldroog and Tumkur (Vols. XI and XII of the *Epigraphia Carnatica*) Mr. Rice has collected a large number of Nolamba records which give us a fair outline of the history of that dynasty. Two pillar inscriptions from Hēmāvatī in the Maḍaksira tāluka of the Anantapur District and two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

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

² *Epigraphia Carnatica*, Vol. XI. Cl. Nos. 33 and 34 and Introduction, p. 7.

³ Dr. Fleet's *Kanarese Dynasties*, p. 318. That Nolambavāḍi included a part, if not the whole, of the Anantapur District is proved by the fact that Heṇṇeru, *i.e.* the modern Hēmāvatī, the capital of the Nolambas, is situated in the Maḍaksira tāluka of that district. As regards the influence which the Nolambas exercised about the end of the 9th century A.D. in the northern portion of the Salem District, we have the evidence of the subjoined records at Dharmapuri. About this period, North Arcot too must have been subject to Nolamba influence; for, the Āmbūr inscriptions of the time of Nripatūṅgavikramavarman refer to a cattle raid organized by the Nolamba against Āmalaiyūr (above, Vol. IV. p. 180). The original territory of the Nolambas, however, was in the Tumkur and Chitaldroog districts of the Mysore State where their sway in the past is still testified to by the existence of a class of ryots known as Nopabas and of town-names like Nopavinkere (possibly a corruption of Nopambankere), Ayyamaṅgala (*i.e.* Ayyapamaṅgala, so called after Ayyapa, son of Mahēndra), Nolambapaṭṭana, Nannivāla, etc. (Mr. Rice's *Mysore Gazetteer*, Vol. II. pp. 163 and 500).

Mr. Rice in his Tumkur volume.¹ One of the Hemāvati epigraphs furnishes the following genealogy of the Nolambas :—



This record, which belongs to the time of No. 8 Dīliparasa, is dated in Śaka 864 and is thus later than the Dharmapuri inscription (A.) by 50 years, *i.e.* about two generations. Consequently No. 5 Mahēndra may be identical with Mahēndrādhirāja-Nolamba or Mahēndra-Nolamba of inscription (A.) and No. 6 Ayyapadēva-Nanniga, with Ayyapadēva "the asylum of truth (*nannā*)" of inscription (B.). This identification further enables us to identify No. 4 Poḷalehōra-Nomba and No. 3 Chāruponnēra with Nolambādhirāja and Pallavādhirāja³ of the Dharmapuri record. We do not know of any dated records of these two last mentioned kings; but Mr. Rice refers to some from the Chitaldroog District⁴ which may prove that Pallavādhirāja-Chāruponnēra of the foregoing genealogy—son of Siṃhapōta—was a contemporary of the Rāshtrakūṭa king

¹ *Ep. Carn.* Vol. XII. Si. Nos. 24, 23, 35 and 36.

² Tripayana-Pallava is synonymous with Trilōchana-Pallava, Mukkaṇṭi-Pallava or Mukkaṇṭi-Kāḍuvetti (as the name sometimes appears in Telugu inscriptions). Trilōchana was the mythical Pallava king who was ruling the Telugu country prior to the advent of the Chalukyas under Vijayāditya of Ayōdhya. In the mythical account of the Eastern Chalukyas given in copper-plates from the time of Vimalāditya downwards, Trilōchana-Pallava is mentioned as the king who opposed Vijayāditya in his victorious campaign against the south and perhaps also killed him (above, Vol. VI. p. 352, text, ll. 16 and 17). Trilōchana is also mentioned in Telugu inscriptions as the contemporary of the early Chōḷa king Karikāla to whom he was subordinate. Mr. Venkayya places Karikāla (and consequently also Tripayana-Pallava) roughly about the end of the 5th century A.D. The Īśvara-vaṃśa to which Tripayana-Pallava belonged (as disclosed by the Hemāvati record) is not mentioned elsewhere. One record from Nandalūr (No. 580 of the Madras Epigraphical collection for 1807) actually traces Mukkaṇṭi-Kāḍuvetti to the third eye of Śiva (Īśvara). The Pallavas of Kāñchi traced their descent from Brahmā, through many Purāṇic sages, to the Mahābhārata hero Aśvatthāman.

³ These two names appear more like general appellations and may have been borne by any one of the Nolamba kings who claimed descent from the Pallava family; whereas, those given in the genealogical record from Hemāvati were, perhaps, the real names of the two Nolamba rulers who immediately preceded Mahēndrādhirāja.

⁴ *Ep. Carn.* Vol. XI. Cl. Nos. 33 and 34.

Jagattuṅga-Prabhūtarsha-Gōvinda III. whose dates range from A.D. 794 to 813¹ and was, as a feudatory of that sovereign, ruling the Nolambalge one thousand and Nurgunda three hundred districts. Coming to Nolambādhirāja or Poalchōra-Nomba of the Hēmāvatī inscription, we gather from the subjoined record that he married Jāabbe, the daughter of the Western Gaṅga king Rāchamalla-Vermmaḍi. This identical relationship is mentioned in two other records of Mahēndra—one from Hēmāvatī in the Anantapur District and the other from Baragūr in the Sira tāluks of the Tumkur District.² These two inscriptions tell us that Jāabbe was the daughter of Rāchamalla and the younger sister of Nitimārga-Permāḍi. According to Dr. Fleet, Rāchamalla, the father-in-law of Nolambādhirāja, is identical with Satyavākya-Rājamalla (A.D. 840 and 870-71).³ As the earliest record hitherto discovered of Mahēndrādhirāja-Nolamba is dated in Śaka 800, we may tentatively fix the lower limit of Nolambādhirāja's reign at A.D. 878-79. And as the father of Nolambādhirāja, viz. Pallavādhirāja, was a feudatory of the Rāshtrakūṭa king Gōvinda III. (A.D. 794 to 813), the upper limit would be 813 A.D. Thus, Nolambādhirāja—the second king mentioned in the subjoined record—may be presumed to have ruled between A.D. 813 and A.D. 878-79, though the period covered by this interval is an unusually long one.

¹ We arrive at the same result if we go back two generations from the earliest available date of Mahēndrādhirāja, viz. A.D. 878-79 (Si. 38), and shall be near to the close of Gōvinda's reign. Still another synchronism from a Chitaldroog record may help us to settle the probable period of Chāruronnēra. Chāruronnēra's father Simhapōta is therein mentioned (*ibid.* Cl. 8.) as the subordinate of a certain Permanāḍi, who, as the name suggests, was evidently a Western Gaṅga king. According to Mr. Rice, Permanāḍi was a title which the early Western Gaṅga king Śrīpuruṣa-Muttarasa "took away from the king of Kāñchi" (*Mysore Gazetteer*, Vol. I. p. 314 and *Ep. Carn.* Vol. VIII. Nr. 35). Dr. Fleet assigns this Śrīpuruṣa to the period A.D. 765 to 805 (*Ep. Ind.* Vol. VI. p. 64). Consequently, the time of Chāruronnēra, son of Simhapōta, must have been subsequent to A.D. 805 as was already found to be the case.

² *Ep. Carn.* Vol. XII. Si. Nos. 24 and 38. Both of these inscriptions have been translated by Mr. Rice on pp. 91 and 94 of his Tumkur volume. Here, he connects *Jāyabbey-embōi mahādēvi* of both the records, with *Nolambādhirājarātange* which precedes a long parenthetical clause giving the parentage of Jāyabbe. By separating the expression *Nolambādhirājarātange* into *Nolambādhirājarā* and *tange*, he arrives at the conclusion that the sister (*tange*) of Nolambādhirāja was married to the Gaṅga king Rāchamalla. Jāabbe (or Jāyabbe), we know, was the queen of Nolambādhirāja and mother of Mahēndra. If, accordingly, the phrase *Jāyabbey-embōi mahādēvi* is to be correctly connected with the word *Nolambādhirāja*, the latter must, according to strict grammatical rules, end in the dative. But this would not be the case if we divide, as Mr. Rice does, the phrase *Nolambādhirājarātange* into *Nolambādhirājarā* and *tange*. I think it is more natural to divide it into *Nolambādhirājar* and *ātange*. That this is actually intended is apparent from what we find in the subjoined record which states that Mahēndrādhirāja was born to Nolambādhirāja (*Nolambādhirājarggaṇ*) and to Jāabbe (*Jāabbegam*). Mr. Rice's wrong interpretation of this phrase is evidently also responsible for the statement in the *Mysore Gazetteer*, Vol. I. p. 307, that "Pallavādhirāja's daughter was married to the Gaṅga king Rājamalla." An inscription at Chikka-Madhure in the Chāḷakere tāluks (*Ep. Carn.* Vol. XI. Cl. 33), however, seems to prove that the Gaṅgas and the Nolambas were related by intermarriage already in the reign of Simhapōta. It is here stated that Permāḍi (i.e. the Western Gaṅga king Śrīpuruṣa-Muttarasa) married the daughter's daughter of Simhapōta.

³ Above, Vol. VI. p. 66. Mr. Rice suggests that the Nolambādhirāja mentioned in an undated Gaṅga record of Nitimārga at Kendatti-Maḍivāla (*Ep. Carn.* Vol. X. Kl. 79) and the Nolamba king of the same name mentioned in the Pallava record at Bhōga-Nandi (*ibid.* Cl. 26), also undated, may both be identical with Nolambādhirāja-Poalchōra (*ibid.* Introduction, pp. xviii and xix)—father of Mahēndrādhirāja and brother-in-law of Nitimārga. This suggestion does not appear to be correct; for, Nitimārga-Permāḍiḍal under whom the former Nolambādhirāja is stated to have been ruling the district Gaṅgaruṣāsira is, I believe, identical with Nitimārga-Permāḍi Rānavikrama whom Dr. Fleet places between A.D. 810 and 840 and not with Nitimārga, the unidentified son of Satyavākya Rāchamalla. Nolambādhirāja of the Nandi record does not appear to have been a feudatory chief but an independent Nolamba sovereign who 'was ruling the earth' (*prithi-rājyaṇ gey*) without any overlord. Very probably he is identical with Immaḍi or Irmaḍi-Nolambādhirāja whose record of Śaka 899 is found at Kandavāra not very far from Nandi (*Bombay Gazetteer*, Vol. I. Part II. p. 332 and *Ep. Carn.* Vol. X. Cl. 45). Nitimārga, the brother-in-law of Nolambādhirāja-Poalchōra, did not, probably, succeed to the Gaṅga throne; for, we know from the Huskūru inscription that Satyavākya Rājamalla's chosen successor (*yutarāja*) was Bātaraṣa (above, Vol. VI. p. 66).

Of Mahēndrādhirāja-Noḷamba the subjoined record states that he destroyed the family of the Mahābalis (i.e. the Bāṇas).¹ The Baragūr and the Hēmāvati records report that Mahēndrādhirāja "uprooted Chōra and others of his kinsmen." The Chōra here mentioned may refer to the Chōlas of the Telugu country,² a branch of whom appears to have been ruling about Hēmāvati and Niḍugal about that period.³ How these Chōlas of the Telugu country were 'kinsmen' of the Noḷambas, is not quite clear. But in an inscription from the Maddagiri tāluka of the Tumkur District (*Ep. Carn.* Vol. XII. Mi. No. 102) Chaladāṅkakāra Chōḷiga, who is referred to about 900 A.D. by Mr. Rice, is stated to have been of Pallava descent. A later Chōla chief of Niḍugal had the prefix 'Vira-Noḷamba' added to his name.⁴ It may, perhaps, thus be possible to explain how the Chōras mentioned in the Baragūr and Hēmāvati inscriptions were 'kinsmen' of the Noḷambas. The statement that Mahēndrādhirāja "destroyed the Bāṇas" is not a mere boast; for, the very existence of the subjoined records (A.) and (B.) almost on the borders of, if not actually within, the Bāṇa country, proves beyond doubt the occupation of that part of the country by the Noḷambas. From an inscription at Būḍidepalle⁵ in the Puṅganūr Zamindāri which, on palaeographical grounds may be referred to about the 9th century A.D., we learn that the Noḷamba raided Puli-nāḍu (in the Bāṇa territory) in the reign of Mahāvali-Bāṇarasa Bāṇavidyādhara. If this Bāṇavidyādhara be identical with the Bāṇavidyādhara Mahābali-Vāṇarāyar "who was governing (the country) to the west of the Telugu road" as a subordinate of the Gaṅga-Pallava king Nripatunga, his date would fall into the last quarter of the 9th century A.D.⁶ And, as Mahēndrādhirāja's conquest of the Bāṇas is to be referred to about the same period, the raid on Puli-nāḍu recorded in the Būḍidepalle inscription may be supposed to have occurred in the early part of the reign of Mahēndrādhirāja and would, in that case, be but the commencement of his campaign against the Bāṇas, which eventually earned for him the title 'destroyer of the Mahābali-race.'

Pallava sovereignty came to an end about the middle of the 8th century A.D. and in the subsequent struggle for power and supremacy among the various tribes that owed allegiance to the Pallavas, the Noḷambas were often ranged against the Bāṇas. The incidents recorded in the Baṅgavādi *viragal*,⁷ for instance, show that during the reign of the Gaṅga-Pallava king Vijaya-Narasimhavikramavarman, Skanda-Bāṇādhirāja met in battle Daḍiya (Daḍiga), Bāṇarāja and Mahēndravikrama. During the reign of the Vaidumba-Mahārāja Gaṇḍa-Tripētra, Bāṇarasa and Vaidumba-mahārāja marched on Soremaṭi and were met on the battlefield by the Noḷamba, Rāchamalla and Daḍiga.⁸ An inscription at Pedda-Tippasamudram in the Cuddapah District states that the Vaidumba king Gaṇḍa-Tripētra fought with Noḷombi (i.e. the Noḷamba king) on the battlefield just referred to.⁹ The *viragal* at Chedalla near Puṅganūr¹⁰ belongs to the reign of Mahāvali-Bāṇarasa and states that the king on behalf of the

¹ An undated inscription in the Bowringpet tāluka of the Kolar District (*Ep. Carn.* Vol. X. Bp. 64) states that Mahēndrādhirāja was ruling the district Gaṅgaśāira. This indicates his feudatory position, though the record does not expressly state it. At any rate, it must be referred to a period before A.D. 878 when, as will be shown in the sequel, Mahēndra must have extended his kingdom and become an independent sovereign. The feudatory position of Mahēndra thus suggested would reduce the long period of rule of Noḷambādhirāja, arrived at on the previous page, by at least a few years.

² *Annual Report on Epigraphy for 1904-05*, Part II. paragraph 5. The Mēlāgūni inscription of Śaka 896 refers to a Pallava prince named Chōrayya-Noḷamba (*Ep. Carn.* Vol. X. Mb. 84). Another record of Śaka 933 (*ibid.* Ct. 118) mentions a Noḷambādhirāja-Chōrayya. It is, therefore, not impossible that the Chōra of the Hēmāvati and Baragūr records was the name of one of the contemporaneous kinsmen of Mahēndra.

³ *Ep. Carn.* Vol. XII. Introduction, p. 7.

⁴ *Ibid.* Vol. XI. Cl. 21.

⁵ No. 571 of the Madras Epigraphical collection for 1906.

⁶ *Annual Report on Epigraphy for 1903-04*, paragraph 26.

⁷ Above, Vol. VII. p. 22. Another *viragal* noticed at the end of the same article mentions Mahāvali-Bāṇarasa on one side and Noḷamba, Rāchamalla, Mayindaḍiya and Daḍiga on the other.

⁸ No. 295 of the Madras Epigraphical collection for 1905.

⁹ No. 583 of the same collection for 1906.

¹⁰ No. 543 of the same collection.

Permanaḍi led an offensive campaign against the Nolamba, Rāchamalla and Mayindaḍi and met them in battle at Soremaṭi. We have already referred to the raid into Puli-nāḍu by the Nolamba during the reign of Bānavidyādharma. In the reign of the Bāṇa king Vijayādityan Virachūḷāmaṇi Prabhumēru,¹ a certain Kāduvaṭṭi Muttarasan, perhaps connected with the Nolambas, attacked Kōyatūr, the modern Laddigara near Pūḷḡanūr² in the Bāṇa territory. Thus, in these early conflicts we always see the Nolambas opposed to the Bāṇas and it is not unlikely that herein we have to seek for the cause which led to the destruction or complete conquest of the Bāṇas by the Nolamba king Mahēndrādhirāja-Nolamba which is claimed for him in the Dharmapuri inscription A. It will also be easy, now, to see how Nolamba records came to exist in such large numbers in the Bangalore and Kolar districts of the Mysore State which apparently belonged partly to Gaṅgavāḍi 96,000³ and partly also to Perumbānappaḍi⁴—the territory of the Bāṇas. Mahēndra before he entered into hostilities with the Gaṅgas and the Bāṇas appears to have been a subordinate of the former ruling the Gaṅgaṇasāsira.⁵ What led to his hostilities with the Gaṅgas it is not possible to say at present.⁶ The fact that Rācheya-Gaṅga, as stated in the Iggaḷi inscription, died in battle against the Nolamba (i.e. Mahēndrādhirāja) about A.D. 891–927 and that Ereyappa (A.D. 908 to 938) “governed the Gaṅgavāḍi province as a united whole after depriving all his enemies of their power”⁸ shows clearly that Mahēndrādhirāja, at least during his lifetime, held under subjection a pretty large portion of the Gaṅgavāḍi province. This perhaps accounts also for the existence of an intrusive record of his time at Tāyālūr in the Maṇḍya tāluka of the Mysore District⁹ (the very heart of the Gaṅga country) which gives for Mahēndra the date Śaka 817—the latest known for him so far. It will be enough to state before closing this paragraph, that the Nolambas started a petty state in and around Hēmaṇvati in the Tumkur District about the beginning of the 8th century A.D. and continuing to hold it as the subordinates of the Rāshtrakūṭas and the Gaṅgas, they fell into frequent conflicts with the Bāṇas, the Vaidumbas and the Chōlas and even with their overlords the Gaṅgas. About the end of the 9th century A.D. they found a favourable opportunity and rose to eminence under Mahēndrādhirāja-Nolamba.

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

¹ No. 542 of the Madras Epigraphical collection for 1906.

² *Annual Report on Epigraphy for 1906-07*, Part II, paragraph 38. Bp. No. 13 of Mr. Rice's *Epigraphia Carnatica* Vol. X. refers to an earlier conquest of the same place and states that the conqueror Mādha-Muttarasan belonged to the Gaṅga race.

³ Kōlāhalapura, the modern Kōlār, was built by the mythical Gaṅga king Kōlāhala in the great Gaṅgavāḍi-vishaya. Bempūr (Bēgūr) twelve in the Bangalore District was granted to one of his subordinates by Ereyappa who was ruling over the Gaṅgavāḍi 96,000. The large number of Gaṅga records on stone both in the Bangalore and Kōlār districts prove that these districts were included in the Gaṅga dominions. In the Bangalore District a good portion of the agricultural population of the Wokkaliga sect belong to a subdivision called Gaṅgaḍikāra. This name, according to Mr. Rice, is derived from Gaṅgavāḍi—the country of which these people were the original inhabitants.

⁴ Muḷbāgal, Chintāmaṇi and Bowringpet tālukas of the Kōlār District bear traces of the supremacy of the Bāṇa kings over these parts; Mr. Rice's *Mysore Gazetteer*, Vol. II. p. 105.

⁵ Nolambādhirāja, father of Mahēndra, was ruling the same district as a feudatory of the Gaṅgas; see above, p. 59, footnote 3.

⁶ It is not unlikely that, in the matter of succession to the Gaṅga throne after the death of Rājamalla, there were disputes between his son Nitimārga (not identified) and the *yuvarāja* Satyavākya Būtuga I. the actual successor of Rājamalla. Perhaps Mahēndra helped his brother-in-law Nitimārga against Būtuga I.

⁷ Above Vol. VI. p. 68.

⁸ *Ep. Carn.* Vol. III. Md. 13.

⁹ *Ibid.* p. 49.

¹⁰ *Ibid.* Vol. X, Mb. 38.

above, is identical with Nolambādhirāja, father of Mahendra. From the way in which Iṭiva-Nolamba is introduced in the inscription, it looks as if he was born of Divalāmbā after Mahendra's succession to the throne, or, if born earlier, his claims to succession had been overlooked in preference to those of Mahendra, who had perhaps stronger support than Iṭiva-Nolamba. Still it is not possible to assert that, after Mahendra, the succession passed on direct to his son Ayyapa. The only sure date for Ayyapa hitherto known is Śaka 841.¹ Between this and Śaka 817, the latest known date for Mahendra, there is an interval of nearly one generation. Mr. Rice refers to two inscriptions of the time of Nolambādhirāja-Nolipayya, from the Madagiri taluka of the Tumkūr District,² one of which supplies the date Śaka 820, Paingala. This Nolambādhirāja-Nolipayya is believed by Mr. Rice to be the same as Ayyapa. But we know that the latter's distinctive surname was Nanniga and not Nolipayya. It is not impossible, therefore, that Iṭiva-Nolamba, the son of Divalāmbā and step-brother of Mahendra succeeded the latter under the name Nolambādhirāja-Nolipayya.³ If this conjecture is proved by future researches to be correct, it follows that Iṭiva-Nolamba mentioned in the Āvani record was the son of Divalāmbā and not her grandson (Dilipayya Iṭiva-Nolamba) as Mr. Rice puts it.⁴ Unfortunately the record is not dated. Otherwise, it would have given us the date of Mahendra's death and that of the succession of Nolipayya; for, it states that Divalāmbā on the death of Mahendra built a temple and called it Nolamba-Nārāyaṇēśvara after Nolamba-Nārāyaṇa, one of Mahendra's *birudas*. She also granted the village of Avināsi (Āvani) and called it Poḷalchōra-māṅgala, perhaps after the name of her husband and in it constructed the tank Divalābbā-samudra after her own name.

Ayyapadēva, son of Mahendra, must have succeeded Nolipayya. Of him we learn from inscription (B.) that he had the *biruda* "the asylum of truth (*nanni*)."⁵ It is this *biruda* evidently that accounts for his other name Nanniga or Nanniga, which occurs in his inscriptions. He was the contemporary of the Gaṅga king Ereyappa and about A.D. 938 fought with the latter's help the battle of Tumbepādi against Viramahendra whom Dr. Fleet has identified with the Eastern Chalukya king Chālukya-Bhima II.⁶ The only date available for Ayyapa from inscriptions published hitherto has been Śaka 841, Īśvara=A.D. 918-19. Although Ayyapa must, in the early part of his reign have been at war with the Gaṅgas,⁷ while the latter were attempting to regain what they had ceded to Ayyapa's father Mahendraādhirāja, he, later on, became their friend as appears from his war against the common foe,⁷ the Eastern Chalukya king Chālukya-Bhima II. If the statements made in the Kaluchumbayya grant of Amma II.

¹ *Ibid.* Vol. XII, Sl. 39. The Śaka date 841 does not agree with the cyclic year Vikrama. It is two years too early. The same cyclic year without the Śaka date is given for Ayyapadēva in *Ep. Carn.* Vol. XI, Jl. 29. But Cd. 62 of the same volume gives the correct cyclic year Īśvara which corresponded to Śaka-Saṃvat 841 current.

² *Ibid.* Mi. Nos. 27 and 52.

³ Nolambādhirāja-Nolipayya (-Nulipayya) receives the surname Iṭiva-Nolamba Nolipayya (Nulipayya) in two records from the Kolar District (*Ep. Carn.* Vol. X. Kl. 198 and Bp. 4). If this refers to Dilipayya, the grandson of Mahendra, as Mr. Rice takes it, it appears to have been applied to him in accordance with the custom by which grandchildren are often named after their grandfathers; we may thus have to presume that Dilipayya's surname was not that of his direct grandfather Mahendra but that of the latter's brother Iṭiva-Nolamba Nolipayya (I.).

⁴ *Ibid.* Introduction, p. xix. Evidently the mistake is due to his taking Divabbarasi and Divalābbarasi to be two distinct individuals. But the record does not admit of any such interpretation.

⁵ Above, Vol. VI. p. 47.

⁶ See, for example, *Ep. Carn.* Vol. XII. Mi. 71.

⁷ The Nolambas seem to have been in conflict with the Eastern Chalukyas from still earlier times. Guṇaga-Vijayāditya III. (A.D. 844 to 888) is stated to have "cut off the head of Maṅgi in battle." The Maliyapūṇḍi grant of Amma II. (above, Vol. IX. p. 48 f.) says that this Maṅgi was "the king of the great Nodambarāshtra (i.e. the Nolambavāḍi country)." We do not know of any ruler of Nodambarāshtra about this period, that bore the name or surname Maṅgi. The long interval between 814 and 878 A.D., noticed already, must have counted more than one Nolamba king besides Nolambādhirāja-Poḷalchōra. Perhaps Maṅgi was one of these. Nombādhirāja, the first historical ancestor of the Nolambas, was, according to the Hāmavati inscription, known to the Karṇāṭas (i.e. the Kāshtrakūṭas) as Maṅgala. The Maṅgi of the Maliyapūṇḍi grant might have been named after this early Maṅgala.

are to be taken as literally true,¹ Ayyapa must have fallen in the fight with Chālukya-Bhima II. Dr. Fleet places this event about the end of Eṇṇeyappa's reign, i.e. between A.D. 934 and 938. Accordingly, we may perhaps infer that Ayyapa ruled from Śaka 841 (=A.D. 918-19) to Śaka 860 (=A.D. 938-39). But his records registered by Mr. Rice in the volumes of the *Epigraphia Carnatica* do not assign to him dates later than A.D. 920. After Ayyapa² the family appears to have gradually declined till it was subjugated by the Chōla king Rājarāja I. of Tanjore in A.D. 998-99.³

The Nolamba occupation of Tagaḍūru which is established by the existence in it of the records of Mahendra and his son Ayyapa is corroborated by another inscription⁴ on a broken pillar discovered in the Māriyammān temple at old Dharmapuri. It registers the grant of a tank (?) called Marudanēri by Mahendra-Nolamba in Śaka 800 (corresponding to the cyclic year Viḷambi) to the teacher Ponnēra-goravar who, as the suffix *goravar* indicates, must have been a Śaiva.⁵ It is also recorded in this inscription that the tank after repair was placed by the teacher in the hands of the *samayins*.⁶ On this occasion, the merchants (evidently those of Tagaḍūru), among whom figure Chandiyappa and N[il]dhiyappa, the builders of the Jaina *basadi* recorded in inscription A., [assigned] tolls on certain commodities as a *dēvadāna*. The inscription being broken, it is not possible to say to what particular temple the *dēvadāna* was intended. The record at any rate supplies us with two important facts, viz. (1) that already, in Śaka 800 (the earliest date for Mahendra, known also from the Baragūru record) Mahendra had occupied Dharmapuri and the surrounding country, and (2) that the Śaiva and the Jaina faiths (*samaya*) were flourishing side by side at Tagaḍūru under the patronage of the Nolamba kings towards the close of the 9th century A.D. Still another fragmentary inscription on a pillar of black granite in the Mallikārjuna temple at old Dharmapuri⁷ begins with the phrase *svasti Pallav-ānvayāya* and introduces Nolambādhirāja and the Gaṅga king [Bachamalla] in the very same terms as inscription A. The record does not appear to have contained any Śaka date but the month, fortnight, *tithi*, week-day, etc. are given on one of the mutilated

¹ Above, Vol. VII. p. 187, text line 38.

² In the Dēḥi plates of the Rāshtrakūṭa king Kṛṣṇa III., dated in Śaka 862, a Pallava king named Anṇiga is said to have been defeated by Kṛṣṇa III. (Above, Vol. IV, p. 191). It is not unlikely that this Anṇiga was the son of Ayyapa.

³ The earliest Chōla inscription mentioned in the *Epigraphia Carnatica* (Vol. X. Introduction, p. xxiv) is one of Madiregonḍa Kō-Parakēsarivarman. Mr. Rice himself doubts if this could be attributed to the early Chōla king Parāntaka I. The next sure record is one of Rājarāja I. from the Hoekōṭe tāluka (*Ep. Carn.* Vol. IX. Ht. 111). Rājarāja's conquest of Gaṅgapāḍi, Nulambapāḍi and Tadiyapāḍi are mentioned for the first time in his records of the 14th year. Consequently, we have to suppose that Rājarāja overran these provinces in A.D. 998-99, but perhaps allowed the rulers to continue governing their kingdoms as Chōla feudatories. For, Ht. 111 states that in Śaka 920—the very year in which Rājarāja must have entered Mysore—Gannarasa, son of Ayyapa-dēva (apparently a Nolamba) was ruling a portion of Daligavāḍi as a feudatory of the Chōla king. In (Śaka 923) the 16th year of Rājarāja, a certain Nolambādhirāja made a grant in his capacity as the general of the Chōla emperor (*Ep. Carn.* Vol. X. Mb. 208). Nolambādhirāja Chōrayya, with Nolamba attributes, was ruling in Śaka 983 also as a tributary of the Chōla king Mummāḍi-Chōla (Rājarāja I.) (*ibid.* Ct. 118). In the 25th year of Rājarāja I. (i.e. A.D. 1009) Tagaḍūr-nāḍa was ruled by a Chōla subordinate named Pañchavaṇ Brahmadhirāyan (Madras Epigraphical collection for 1909, No. 254) and was included in the Muḷvāyi-rājya in the reign of the Vijayanagara king Dēvarāja I. (*ibid.* No. 251). It may be pointed out that Kl. 75, which Mr. Rice supposes to be one of Rājarāja I., dated in his 7th year (*ibid.* Introduction, p. xxiv), is a record of Rājarāja II.; for the introductory phrase *pā maraviṣa poḷi-ēḷa* occurs in some of the Tamil records of the latter.

⁴ No. 348 of the Madras Epigraphical collection for 1901.

⁵ See Dr. Kittel's *Kannada-English Dictionary*, s. v. *gorava*; and above, Vol. VII, pp. 200 and 202. It may be noted that *goravadigaḷ* is also used as an honorific title attached to the names of Jaina teachers.

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

⁷ No. 306 of the Madras Epigraphical collection for 1901.

faces.¹ The donee here was a certain Bhairavaśakti-Bhaṭāra of Nandi. Bhairavaśakti, as his name indicates, must have been a Śaiva preceptor like Ponnāra-goravar of the record just quoted, and Nandi is undoubtedly the village of that name at the foot of the historic hill Nandagiri in the Kolār District.

Tagaḍūru, in which the Jaina temple was built by the merchants Nidhiyanna and Chandiyanna, has been identified with the modern Dharmapuri where the pillar was found.² Neither the Jaina temple nor the palace (*śrīmāda*) referred to in l. 36 could now be traced.³ Tagaḍūru was, at this time, perhaps, a very important city, and from what is said of it in an undated inscription⁴ on a stone set up on the bund of the big tank at old Dharmapuri, it was, as it were, "a reflected image of the whole earth; for in it were:— this⁵ Śaiva teacher Viḍḍerāśi; the temples Kali-Chōrēśvara,⁶ Pallavēśvara, the great Bhōgēśvara, the magnificent and spotless Nannēśvara and Bhujangēśvara of Kāñchi which shone in its imperial (?) fame; the enclosing walls (*prākāra*) and the pleasure-gardens (*nanduna-vana*) of kings who were as powerful as lions."⁷ The village Mūlapaḷli which was granted to the Jaina temple and the two other villages which touched its boundary line have been kindly identified for me by Mr. C. Hayavadana Rao, B.A., B.L. He writes:—Mūlapaḷli is probably represented by the modern village of Mūlakāḍu, 9 miles west of Dharmapuri. Sembalattūru may be Semmanahalli, now a railway station on the Morappur-Dharmapuri section of the South Indian Railway, and Budugūru is apparently Buduganhalli, about 7 miles south of Dharmapuri." It may be noted that Budugūru which is mentioned in l. 86 of (A.), is the object of the grant in inscription (B.).

¹ Bhādrapa[da-mā*]śada bahula-pakṣada tadi[ge*]yūm Brihaspati-vāramu Rēvatī-[nakṣa*]īramuṁ Vriḍḍhiy-embudu nitya-yō[ga-mu*]m-āge Kanno-saṁkrāntiḥ tat-kā[ṭado*]lī. The details of this date, which is probably one of Mahēndrādhirāja, were submitted to Professor Jacobi of Bonn for verification. He remarks:—"Kanyā-saṁkrānti fell on Thursday (1) 21st August 891 A.D. which day was Bhādrapada ba. di. 3. But the moon had left Rēvatī and stood in Aśvini and the yōga Vriḍḍhi was just over and Dhruva was the current yōga; (2) 25th August 880, but this was Bhādrapada ba. di. 2 with nakṣatra Rēvatī and yōga Vriḍḍhi. These are the only possible years."

² Above, Vol. VI, p. 331. In two later inscriptions of about the 12th century A.D. found at Dharmapuri (Nos. 307 and 308 of the Madras Epigraphical collection for 1901) the place is called Tagaḍūr in Tagaḍūr-nāḍu, a sub-division of the Gaṅga country (*Gaṅga-nāḍu*). It is not known when and why the name of the town was changed to Dharmapuri. The *Madras Manual of Administration*, Vol. III, p. 271 states that it is derived from the name of a local chief called Dharmarajah, who is not known to any epigraphical records. It is doubtful also if we could connect the name Dharmapuri with Dharmavola which is mentioned in the Baragūr record of the Nolamba king Mahendra, as having been ruled by Parama-Mahādēvi, a lady of the royal household. In the records of this period found at Dharmapuri and in the Tamil poem *Puraṇānūru*, the place is known only as Tagaḍūru.

³ I have been informed by Mr. C. Hayavadana Rao, B.A., B.L., who inspected the place, that "a few hundred yards from the temple of Mallikārjuna in old Dharmapuri and just opposite the European cemetery, there is a small slab bearing Jaina figures." This perhaps is the only relic of the Jaina *śasadi* built by Nidhiyanna and Chandiyanna at Tagaḍūru (Dharmapuri).

⁴ No. 309 of the Madras Epigraphical collection for 1901. The old Kanarese characters in which this record is written are beautifully engraved and present a box-headed type which is unique. They may be referred to about the same period as the Nolamba records. Viḍḍerāśi (i.e. Vidyārāśi) in whose praise the Kanarese verses are composed must have been a teacher of great fame. Perhaps he was one of the two preceptors of the Kālamukha ascetic Mallikārjuna of Madura mentioned in an inscription from Koḍumbāḷūr (No. 129 of the Madras Epigraphical collection for 1907).

⁵ The demonstrative 'this' is used with reference to a figure of the ascetic engraved on the slab, below the inscription.

⁶ The temple of Chōrēśvara at Kadabattūr, a village quite close to Dharmapuri, is, according to Mr. Hayavadana Rao, "a typical Chōra temple and contains numerous inscriptions on its walls in Telugu and Tamil." He thinks that this may represent the old Kali-Chōrēśvara.

⁷ The verse runs:—

Kali-Chōrēśvara-[Pallavē]śvara-mahā-Bhōgēśvar-ōttuṁḡ-ni-
rmmala-Nannēśvara-kirtti-śāsana-lasat-Kāñchi-Bhujangēśvara-
re-vāla-kaṇṭhīrava-bhūpa-nandana-vana-prākāra-saṁ[sthā]nadi-
n-nelak-ellam paḍichadam-āyitu Tagaḍūr-i Viḍḍerāśinrarim.

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

INSCRIPTION A.

TEXT.¹

West face.

- 1 ◎ Śrīmatām jñānarūpānām lō-
- 2 kālōk-āvalōkīnā[m] [l*] śāsa-
- 3 nasya Jinēndrānā[m] bhadram
- 4 bhūyān-nirantaram [ll l*] Svasti Pa-
- 5 llav-ānvayāya [ll*] Vijita-cha-
- 6 turanta-mahimaṇḍala-śrī-
- 7 Pallavādhirājara magam a-
- 8 vanata-samasta-sāmanta-
- 9 makuta-ma[n]i-kiraṇ-āru-
- 10 nita-cha[raṇa]-sarasiru-
- 11 ha-śrī-[No][lam*][b]ādhirāja-
- 12 rgga[m] svasti [Satyav*]ākya Komgu-
- 13 nivarṃma [dharmma]mahārā-
- 14 jā[dhirāja Na]n[da]giri-nā-
- 15 tha Kova[lāla]-puravarē-
- 16 śvara śrī-R[ā]chamalla-Vermā-
- 17 ḍigalgam Ma[hā]dēviyarggam
- 18 puttido[l-akhi]la-[bh]uvana[ta]-
- 19 la-ratna . . [ya]r-appa | Jāa-
- 20 bbega[m] put[t]ido[m] samadhiga-
- 21 ta-pañchamahāśabda- Pallav-ā-
- 22 nvaya-śrī-prithuvi-vallabha Pa-
- 23 llav[a]kulatilaka śrī-Mahā-
- 24 ndrādhirāja-Noḷamba Mahā-
- 25 bali-kula-vidhvaṃsanam geydu
- 26 prithuvi-rājyam geyyuttirē² [ll*]

South face.

- 27 Svasti [ll*] ³Saka-nripa-kāl-ātita-
- 28 samvatsaramgaḷ-ontunūra-
- 29 padinaydan[e]ya Paridhā-
- 30 viy-embā sa[m]vatsara ⁴pravarttise
- 31 Āshā[ḍha]māsada śukla-
- 32 pakshada pañchamiyu Bri-
- 33 haspativāramu Pūrva-Pā.⁵

¹ From three sets of inked estampages prepared in 1901.

² Read *geyyuttirē*.

³ The syllable *va* is engraved below the line.

⁴ Read *Śaka*.

⁵ Read *-Pā*.

- 34 lguni-nakshatramm Dhanu-
 35 vino| Bṛihaspatiy-uda[ya]-
 36 m=āge Taga[dū]ra śrimāda-
 37 man=¹No|a[mban=i*]ruvandu Śrī-
 38 māṅgala . . . veyā
 39 seṭṭiya . . . [! Cha]ndiya-
 40 nṇanu² Nidhiyannanu Tagaḍu-
 41 ro|a-basa[d]iyam-māḍisi ā
 42 basadige khaṇḍa.³[s]puṭita-nav[a]-
 43 karma-dēvārchebau-ā[d]igalge Mūla[pa]-
 44 lliyam sa-sarvvapādaparih[ā].⁴
 45 ran=No|amba[m] dhāreya-ere-
 46 du kude Nidhiyanna padedu
 47 śrī-Mūlasaṅgha-Sēnānvay-ā-
 48 gragamṇya Pogariya-gaṇada
 49 Vinayasēnasiddhānta[d]a-bhaṭā-
 50 rara⁵sishyar-Kkanakasēnasiddhā-
 51 ntada-bhaṭārargge pāda-prakṣā-
 52 āna-purassara kotta [!]* lda[kk]e
 53 sākshi nālku samayiga|n⁶

East face.

- 54 nāḍun=nakaramun=narasāṣana[mu].⁷
 55 m=ivarē [!]* Mūlapa|liya polasi[me !*]
 56 Mūḍa Sembalattūra b[e]tt[a]da [ke]-
 57 laḡaṇa pēr-[a]l[v]ina temkaṇa kuṇuki
 58 adin-te[m]ku ulugu-gaḍaṇe [a]-
 59 din-temku m[ē]l-[s]ariye adin-temku
 60 ulugu-guṇuki adin-temku karu-
 61 ṅal-kuḷi karuṅgal-ku[l]i yind-iḷidu
 62 paḍuva banda paḷḷada poṇarppu-
 63 [u]se allindam-ante pōgi paḍu-
 64 vana paḷḷam ā paḷḷamē viḍidu
 65 pōgi Minamjaneyim temkaṇa pa-
 66 lla Koyilē[rige vō]gi K[o]yilē-
 67 riya kiḷa . . . m=ante Anduva-
 68 r[ē*]rige v[ō] . . . lavarēsi-
 69 yēri [!] Anduva[rēri] A[ndu]varēri-
 70 ya paḍuvana kaḍe-gombu a[nt]e [pa]-

¹ The accusative *śrimādama* with the verb *iru* is peculiar to the Kanarese idiom. It reminds strongly of the Sanskrit *grīham tiakṣam*.

² *Nna* is written for *ṇna* here as well as in l. 46 and l. 9 of inscription B. Perhaps the *anuvāsa* after the two names are missing and must be inserted also.

³ Read *-sphuṭita-*.

⁴ *Sarva-pāda-parihāraṇa* stands for *sarva-bādhā-parihāraṇa*.

⁵ Read *sishyar*.

⁶ Perhaps an *anuvāsa* is to be inserted at the end of the line, in order to connect *samayigaṇa* with the witnesses mentioned immediately after.

⁷ Read **śāṣana*. *Mu* at the end of the line is partly seen on the original. The neuter ending *mm* perhaps indicates the whole class of officers (*narasāṣana*). I cannot explain how the demonstrative *ivarē* is used in the masculine, while the nouns to which it refers (except *samayigaṇa*) are in the neuter; see above, p. 57 footnote 1.

- 71 [ḍu]vaṇa pēr-o[ṅge] Anduvarereya¹
 72 n[e]lam nairatiya² kōṇa Mūlūra [m]u-
 73 kkūdal-puḷi | puḷiyi[m] baḍakku pōḍa
 74 pēr-o[ṅge]-Puriyēri³-paḷḷa [i] Puri[ē]-⁴
 75 ri Puriyēri-[ki][3]ri-paḷḷa | Nanda-
 76 ppolayanēri Nandapoleyanē-
 77 riyi[m] Mēlayēri- taḷumḍāḷe [i] [ta]-
 78 ḷudāḷi adunbu aḍa[m]biniḍam vā-
 79 yavva[ḍa] kōṇa piriya nḷindi
 80 arṅine keḷakke [Ta]ttēri | Ta[tt]ē-
 81 ri keḷakke kaḍegombu [i] a .
 82 kke eḷabuli | paḷiyi[m] No[ḷa][mba*]-
 83 samudrakke harpa paḷḷam | [i]=

North face.

- 84 [ppa*][ḷadi[nde] keḷagaṇa paral-ā-
 85 la [i] aḍaṇa mūḍaṇa Kōva-
 86 na[kere] alli mūḍakal=[B]uḍu-
 87 gūra-keṇeya teṁkaṇa ka[ttē]
 88 ante mūḍa āṇe-gundu⁵ |⁶ m[ā]-
 89 ḍa piriya-āla | ante mūḍa
 90 Paṭṭidamanēriya teṁkaṇa
 91 paḷḷam [i] ā paḷḷadim mūḍaṇa
 92 kiṇvati | teṁka Baṇḍalvara-
 93 la soṇe | ante te[m]ka atti-
 94 y-ōḍu paḷḷam | [be] . gāḷu cheṁbaḍi [i*]
 95 Bahubhir=vva[su]dhā bhuktā
 96 rāja[bhi][s=Saga*]r-āḍibhiḥ [i*]
 97 yaṣya [ya][sya*] [ya]dā bhūmi[h*]⁷
 98 taṣya taṣya [ta]dā phala[m] [i 2*] ⊙
 99 Sva[m*] dātu[m] sumahach=chhākya[m] du[b]-
 100 kham=avyaṣya pālana[m] [i*] dānam
 101 vā pālanaṁ v=ēti dānāch=chhūrē-
 102 yō=nupālanaṁ | [3*] Na viṣam
 103 viṣam=ity=āhu[h]⁸ dēva-svaṁ vi-
 104 śham=uchyatē [i*] viṣam=ākākinam
 105 hanti dēva-sva[m*] putra-pautrikam⁹ [i 4*]
 106 [Sa]rvvāu=ētān=bhāvina<=pārtthi-
 107 [vē*]ndrām=bhūyō bhūya<=prā-
 108 [rtha*][ya]ty=ēsha Rāmaḥ [i*] sāmāny[o]=
 109 [yam dha*]rma-s[ē]tur=nṛipāpām kālē
 110 [kāle*] pālaniyō bhavadbhiḥ [i 5*] ⊙

¹ Read °rēriya.² Read nairṇiya.³ To the syllable pu is also attached a sign of e.⁴ Read Puriyēri.⁵ Read, perhaps, -gundu.⁶ The marks of punctuation inserted at the end of each boundary point begin only from here. Perhaps the writer forgot to insert them in the earlier portion.⁷ Read bhūmiḥ.⁸ Read =dhar=.⁹ Read -pautrikam.

INSCRIPTION B.

TEXT.

West face.

- 1 [⊙] ¹Sri-Mahēndra-Noḷam[ba]-
 2 na maga[rū]. nannig-[ā]śraya śrīmad-A-
 3 yya[padē]var [B]u[d]ugūra ndaka-

South face.

- 4 pūrvvan=dhāreya=egedu kuḍe
 5 [A]rbach-chhāsana-pradipakan-a[ppa]

East face.

- 6 D[ō]savyana tammom śrī-Lōkavya-
 7 [ga]lu Nidhiyanṇana basadige go-

North face.

- 8 [tṭa [*]] . vīna paḍu[va]ṇa taḍiyo-
 9 [l=a*][rchcha]nege Nidhiyanṇam to-²
 10 [tṭ]umain paḍedu ³kōṭṭam [l*]

TRANSLATION OF INSCRIPTION A.

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

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

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

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

¹ Between the syllables *hē* and *ndra* space enough for two letters has been left vacant. This may be due to the crack in the stone which runs between them.

² Read, perhaps, *lōṭaman*.

³ Read *kōṭṭam*.

⁴ The phrase *lōk-āśōk-āvatōkinām* may also be translated "who see (i.e. distinguish) the world from the non-world."

⁵ Without the adjectival clauses which complicate the general sense, this lengthy sentence might be reduced to: "While Mahēndrādhirāja-Noḷamba born to Noḷambādhirāja and to Jāabbe, was ruling the earth."

the fifth *tithi* of the bright fortnight of the month of Āshāḍha, when the *nakshatra* (was) Pūrva-Phalguni and Bṛihaspati (Jupiter) appeared in the (sign) Dhanuḥ,—

(Ll. 36 to 52.) while the Noḷamba was staying at the royal mansion (*śrīmāḍa*) at Tagaḍūru, Chandiyanna and Nidhiyanna, [sons of?] setṭi of Śrīmāṅgala, caused a *basadi* to be built at Tagaḍūru; (and) when, with libations of water, the Noḷamba gave to that *basadi* for (repairing) gaps and cracks, for new works (and) for worship of the deities, etc., (the village) Mūlapaḷḷi, free from all encumbrances, Nidhiyanna received (it) (and) gave to Kanakasēnasiddhāntada-bhaṭṭāra,¹ pupil of Vinayasēnasiddhāntada-bhaṭṭāra of Pogariyagaṇa, the foremost of the teachers of Sēn-ānvaya in the glorious Mūla-saṅgha, having first washed (his) feet (with water).

(Ll. 52 to 55.) The witnesses to this (transaction) are the four *samayins*, the *nāḍu*, the *nakuru* and the *naraśāsana* (i.e. the rulers of men, officers of Government): only these.

(Ll. 56 to 94.) (This is) the boundary of the fields of Mūlapaḷḷi:—(On) the east—the *kurchi*² (trees) south of the big waste³ on the eastern side⁴ of the hill of Sēmbalattūru; thence southwards, the *mimosa*-bush⁵; thence southwards, the ravine higher up (?); thence southwards, the *kurchi*-bush; thence southwards, the pit of (i.e. from which) black granite (is quarried); descending from the pit of black granite, the couple-tamarind (tree) in the ditch (which runs) westwards; thence, going in the same direction, the ditch to the west; keeping to (the course of) the same ditch, the ditch from the southern side of the natural pond (jane, done) called Minamjane; passing on to (the tank) Koyilēri, ... of Koyilēri in the same direction, the Anduvarēri (tank); (thence), the remote outlet⁶ west of Anduvarēri; likewise (in a) westerly (direction) the big *oṅge* (tree) and the land (?) of Anduvarēri. The south-west corner (point) is the tamarind (tree) at the triple junction (*mukkūḍal*) of Mūlūru; from (this) tamarind (tree) in a northerly direction, the ditch of Puriyēri with the big *oṅge* (tree); (thence) the Puriyēri (tank); (thence) the ditch (connecting) Puriyēri (and) Kilēri; (thence) the Nandappolayanēri (tank); from Nandappolayanēri, the *talumḍāle* (shrubs)⁷ of Mēlayēri; (thence) the *aḍumbu* plant (in) *talumḍāle*; from the *aḍumbu* (the next point is) the north-west corner—the big ⁸ to the east, (the tank) Taṭṭēri; (thence) to the east, the remote outlet of Taṭṭēri; the

¹ A Jaina teacher named Vādirāja *alias* Kanakasēna-bhaṭṭāraka is mentioned in two Jaina inscriptions of the 11th century A.D. (*Ep. Carn.* Vol. VIII. Nr. Nos. 35 and 36) and one of the 12th century (*ibid.* Nr. 37) as the *guru* of the Gaṅga king Rāchamalla. Some of his disciples were Śrīvijaya, Śāntidēva, Dayāpāla and Kamalabhadra. Vādirāja and his pupils are mentioned in the Śrāvāṇa-Belgoḷa epitaph of Mallishēpa (above, Vol. III. p. 187 f.) as belonging to about the 11th century A.D. Consequently, Vādirāja Kanakasēna-Bhaṭṭāraka of these records must have been the *guru* of the Gaṅga king Rāchamalla III. who ruled from A.D. 989 to 1005 (above, Vol. VIII. p. 50).

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

³ *Alu* is the same as *alica* or *alipa* which means 'ruin, waste.' It also means 'the burning (of forest fire) beyond the limit.' Perhaps *pēr-alu* is to be explained as 'big waste,' though its exact significance is not clear to me.

⁴ I have taken *keḷagaṇa* (*keḷagaṇa*) in the sense of 'eastern'; compare the Tamil word *kēl*.

⁵ *Gadare* is perhaps synonymous with *kadara*, and *uḷugu* means 'attached to, or loving.' As the *kadara* (*mimosa*) plants could be poetically said to be attached to one another when they are densely grown, I have taken tentatively, the phrase *uḷugu-gadare* to mean 'a *mimosa*-bush.'

⁶ *Kombu* in Tamil means the outlet of a tank. Hence *kaḍegombu* may denote 'the remote (*kaḍe*) outlet.'

⁷ Dr. Winslow explains *talumḍālai* as the shrub *Olerodendrom philomoides* which is known to cure flatulency (*vātamāḍakki*).

⁸ *Uḷḷai* (perhaps *uḷḷai[ke]* of the text) is according to Dr. Winslow 'a kind of cotton shrub,' and *aḍuṅge*, according to the same authority, is 'a species of *aloe*.'

tender tamarind (*tree*); from the tamarind (*tree*) the ditch that runs into (*the tank*) Nalambasamudra; from the ditch, in an easterly direction, the banyan (*tree*) in pebbles (*i.e.* in a gravelly soil); east of it (*the tank*) Kōvanakere. There, (*is*) the eastern (*boundary*) stone; (*thence*) the southern embankment of the tank of Budugūru; likewise, to the east, the elephant-[like] boulder; (*thence*) to the east the big banyan (*tree*); likewise, to the east, the southern ditch of (*the tank*) Paṭṭidamanēri; to the east of that ditch the short banyan (*tree*) (?)¹; to (*its*) south the natural pond (*some*) of Baṇḍalvaṇalu(?); likewise, to the south the ditch with the fig tree ²

[Ll. 95 to 110 contain four of the usual imprecatory verses].

TRANSLATION OF INSCRIPTION B.

The prosperous Ayyapadēva, the asylum of truth, son of the illustrious Mahēndra-Nalamba, having given Budugūru with libations of water,³ the glorious Lōkayya, younger brother of Dōsayya, who is the illuminator of the doctrine of the Arhats, presented (*that village*) to the *basadi* of Nidhiyaṇṇa. (*And*) Nidhiyaṇṇa too, presented (to the same *basadi*) for worship (*therein*) a garden on the western bank of having acquired (*it*).

No. 15.—KARAMDANDA INSCRIPTION OF THE REIGN OF KUMARAGUPTA

[GUPTA-] SAMVAT 117.

By PROFESSOR SIEN KONOW, PH.D.; CHRISTIANIA.

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

The *liṅga* itself consists of an upper, circular portion, 1' 1" high and 10 $\frac{7}{8}$ " in diameter, rising from an octagonal base 1' 9" high. The lower portion of the base including the end of the inscription has been broken. The *liṅga* will be deposited in the Provincial Museum, Lucknow.

The inscription itself is incised on the base and covers a space 1' 5 $\frac{1}{4}$ " high and 1' 7 $\frac{1}{2}$ " broad. The letters in the uppermost right hand corner are much effaced, but they can be restored from other inscriptions. Across the base, at a distance of 11" from the bottom, runs a line, which has made some of the top *mātrās* indistinct in the impression, and the final portion of the inscription has been broken off. In other respects, it is in an excellent state of preservation.

The characters belong to the western variety of the Gupta alphabet. The short *u* is denoted in two different ways, compare *Kumārāgupta* in lines 3 and 7, where the *u* of *gu* has two

¹ It is doubtful if the Sanskrit *vafa* (banyan) could be compounded with the Kanarese *kiṛu*—small. *Kiṛuvafi* may denote a plant not explained in the dictionaries.

² The last words at the end of this description of the boundary line are not intelligible to me. We must have expected some words which mean—'the boundary thence joins the (starting) point.'

³ The phrase *dhāreyaṇ-sreḍa kṛde* would have been enough to express the idea, as in l. 45 f. of inscription A; *udaka-pūrocam*, though redundant, has perhaps, been put in with the object of introducing a familiar Sanskrit phrase.

different forms. Note also *nu* in *-nudhyātasya*, line 2. The form of the initial *i* in *ity=ēvam*, line 8, is the same as in the *Kaśmīr* pillar inscription.¹ With regard to orthography I may note the doubling of a consonant before *r* in *-gōttra-*, lines 5 and 10 (but *putrō*, line 5, *putrah*, line 6) and after *r* in *-pūrvvāyām* and *-āchāryy-*, line 4, and *yathā-kartavya-dhārmika-karmanā*, line 9; the change of an *anusvāra* to *n* before *d* in *-syān=divasa-pūrvvāyām*, line 4; the use of *chchh* in the beginning of a word in *Chchhandōgy-*, line 4; and the use of *i* at the end of a word before *s* in *kumārāmātyas=Śikhara-*, line 6.

The inscription refers itself to the reign of the ancient Gupta king Kumāragupta I., and is dated in [Gupta-] Samvat 117, on the tenth day of Kārttika, corresponding to A.D. 436. It is therefore of almost the same date as the completion of the temple of the Sun when Kumāragupta's subordinate Bandhuvarman was governing at Daśapura.²

It registers a gift made by Prithivishēna, the son of Chandragupta's *kumārāmātya* Śikharaśvāmin, who was the son of Vishnupālita-bhaṭṭa, the son of Kuramāravya-bhaṭṭa, of the Chhandōgas, whose *gōtras* were [Āśva] and Vājīn. The former *gōtra* is new to me. The Vājīns also occur elsewhere. Prithivishēna is described as the *mantrin* of Kumāragupta, as his *kumārāmātya* and subsequently as his *mahābalādhikṛita*. The gift was made for the worship of the Mahādēva known as Prithiviśvara, i.e. probably the *liṅga* on which our inscription has been incised, with proper righteous offerings. The portion containing the names of the donees has, unfortunately, been lost, and what is lost cannot be restored with absolute certainty. So far as I can see, the donees must have been certain Brāhmaṇas from Ayōdhyā, who were living in the vicinity of Mahādēva Śailēśvara, who belonged to various *gōtras* and *charaṇas*, and were proficient in observances, in sacred study, in the *mantras*, the *sūtras*, *bhāṣyas* and *pravachanas*, and who had something to do at the *dēvadronī*, i.e. image procession at Bhāraḍī. . . This interpretation is, however, far from being certain. The restoration of the words denoting the various branches of learning in which the donees are said to have been fully versed, is, I think, certain. The geographical name Bhāraḍī is a mere conjecture. What remains of the letters seems to favour it. The name of the place where the *liṅga* was found is said to be Bharādhi Dīh, but it is not possible to identify this form with Bhāraḍī. I would compare the word *Bharaḍīya* found in one of the inscriptions on the Sāñchi stāpa³ where Professor Bühler reads: [bha]raḍīyasa supurisasa yugapajakasa dānam. I would translate "the gift of the holy man Yugapajaka, from Bhāraḍī." I am unable to restore the four *akṣaras* following after Bhāraḍī. They look like *d. s. m. d.* *S. m. d.* perhaps stands for *samudra*, which is an epithet of Śiva. The word *dēvadronī* is known from lexicographers⁴ and said to mean "idol procession."

TEXT.

- 1 Namō Mahādēvāya | Ma[hārājādhirāja-śrī-Chandragupta-pād-ā]-
- 2 nudhyātasya chatudhu(r-u)dadhi-sail-āsvādita-ya[śasō mahārāja]-
- 3 dhirāja-śrī-Kumāraguptasya vijaya-rājya-samvatsar[ē śatē saptadaś-ōttarē]
- 4 Kārttikamēsa-daśama-divasē-syān=divasa-pūrvvāyām [Chchhandōgy-āchāryy-Āśva]-
Vāji-
- 5 sagōttra-Kuram[ā]ravya-bhaṭṭasya putrō Vishnupālita-bhaṭṭas=tasya putrō⁵
mahārā-
- 6 jadhijājā⁶-śrī-Chandraguptasya mantri kumārāmātyas=Śikharaśvāmy=abhāt=tasya
putrah

¹ *Gupta Inscriptions*, Plate ix. A. text-line 7: *i* of *ity-anya-samjñō*.

² *Ibid.* No. 18

³ Above, Vol. II. p. 105, No. 74.

⁴ The St. Petersburg Dictionary refers to the *Trikāṇḍasāḥa* 2, 7, 8, and the *Hārāvalī* 129.

⁵ The actual reading is perhaps *putrō*.

⁶ Read "jadhijāja-".

- 7 Prithivishēṇō mahārājādhirāja-śrī-Kumāraguptasya mantri kumārāmātyō=na-
 8 ntaraṁ cha mahābalādhikṛitah(ṭṣ) bhagavatō Mahādēvasya Prithiviśvara ity-ēvaṁ
 samākhyāṭasy-ā-
 9 sy=aiva bhagavatō yathā-kartavya-dhārmika-karmmaṇā pāda-śūśrūṣhaṇāya bhaga-
 vach=Chhai-
 10 lēśvarasvāmi-mahādēva-pādamūlē Āyōdhyaka-mānā-gōttra-charaṇa-tapaḥ-
 11 svādh[y]āja-mantra-sūtra-bhāṣya-pravachana-pāraḥ-Bhāraḍi-d. s. m. d. dēvadron[y]ām

TRANSLATION.

Obeisance to Mahādēva. In the victorious reign of the *mahārājādhirāja*, the illustrious Kumāragupta, whose fame was tasted by the waters of the four oceans (and) who meditated on the feet of the *mahārājādhirāja*, the illustrious Chandragupta, in the 117th year, on the tenth day of the month of Kārttika, on this day specified as above, the minister of the *mahārājādhirāja*, the glorious Kumāragupta, (his) *kumārāmātya* and subsequently (his) *mahābalādhikṛita* Prithivishēṇa, the son of Śikharaśvāmin, the minister, the *kumārāmātya* of the *mahārājādhirāja*, the illustrious Chandragupta, (who) was the son of Viśhṇupālitaśhaṭṭa, the son of Kuramārayabhaṭṭa, a teacher of the Chhandāga (*vēda*), of the *gōtras* Aśva and Vājin, (gave) for the sake of obeisance to the Lord Mahādēva, known as Prithiviśvara, with proper and righteous offerings, at the feet of the Lord Śailēśvarasvāmi-Mahādēva, to . . . from Ayōdhyā, of different *gōtras* and *charaṇas*, perfected in observances and study, in the *mantras*, the *sūtras*, the *bhāṣyas* and *pravachanas*, who at the procession of the image (of Śiva ?) at Bhāraḍi

No. 16.—SUNAO KALA PLATES OF SANGAMASIMHA;

[KALACHURI-] SAMVAT 292.

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

These plates were originally brought to light by the late Mr. A. M. T. Jackson, who published them in the *Journal of the Bombay Asiatic Society*.¹ Mr. Jackson's edition was not accompanied by a facsimile of the original, and it was not, therefore, possible to judge about the palaeographic character of the grant. I now re-edit it from impressions which I owe to the kindness of Mr. Henry Consens.

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

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

¹ Vol. XX. pp. 211 and ff.

occurring in Valabhi inscriptions, in those of the Gujarāt Chalukyas, and in the Sarsavpi plates of Buddharāja.¹ Mr. Jackson has noted a peculiarity which is found in most of the letters, viz. a distinct triangular head. With regard to individual letters we may note the initial *ś* in *śśih*, l. 12; the form of *au* in *Laukākshi*-, l. 6, *Lauhāyana*-, l. 7, and *-pauṭrīwaya*-, l. 11; the two forms of *l*, e.g. in *kūśalam*-, l. 3, and *Gālara*-, l. 5; the final *t* in *kṣanāhit*-, l. 13, and *vasāt*-, l. 20, and the *jihvāmūliya* in *-āpanayak-kāryya*-, l. 15. A final *m* perhaps occurs in *varṭitavya*[m], l. 14. The numerical symbols for 200, 90, 10, 5 and 2 occur in l. 25. The language is fairly correct Sanskrit, and, with the exception of four imprecatory stanzas in ll. 19-23, here ascribed to Vyāsa, the text of the inscription is in prose. The *śāindhi* has been neglected in *samannudarsayati astu*, ll. 3-4; and *-kritya udakātisarggāna*, l. 12. The orthography calls for very few remarks. In l. 1 we find the Prakṛit form *Samgamasihah* instead of *Samgamasimha*, and in l. 13 *karishayātām* instead of *karshayātām*. Consonants are doubled after *r*; thus, *sarvān*-, l. 2; *-Antarnarmadā-vishayāntarggata*-, l. 4; *-ādhvaryyu*-, ll. 6, 7, etc. The only exceptions are *-anuvārya*-, l. 3; *vidhāyair-bhātā*-, l. 14, and, in accordance with Pāṇini VIII. 4. 49, *-darsayati*-, l. 3, and *varsha*-, l. 19. *Dh* has been doubled before *y* in *-ānuddhyātā*-, l. 1. Note also *Laukākshi* instead of *Laugākshi* in l. 6. The inscription which was issued from Bharukachchha, is one of the *Mahāśimanta*, the *Mahārāja Samgamasimha* (-simha), and records the gift of the village Śōṇavvā in the Antarnarmadā district, to several brāhmaṇas, on the occasion of the *Mahākārttikā*, i.e. the full moon of the month Kārttika. It is dated in numerical symbols on the 15th day of the bright half of Kārttika of the year 292.

As pointed out by Mr. Jackson, the date must be referred to the Kalachuri era, and it would accordingly fall in either A.D. 540 or A.D. 541.² The donor, the *Mahārāja Samgamasimha*, is not elsewhere known, but I think Mr. Jackson is quite right in assuming that he was a feudatory (*nukṣīsamanta*) of the Kalachuris. He infers this from the fact that Śōṇavvā, the village granted, is said to be situated in the Antarnarmadā-vishaya, i.e. according to him, "the district within (i.e. on this side of) the Narmadā." This, he says, "shows that it belonged to a kingdom whose seat also lay south of the Narmadā though it included also territory to the north of that river." I do not quite see how he arrives at this conclusion. The translation of *Antarnarmadā-vishaya* as "the district within the Narmadā" would be possible, but *antar* does not mean "on this side," but "between." The word has been explained as a *bahuvrīhi* by Dr. Fleet,³ meaning the country on both sides of the lower part of the Narmadā. I cannot therefore accept Mr. Jackson's explanation of the word *antarnarmadā-vishaya*, but I quite concur in his opinion that "on the whole the most probable supposition appears to be that *Samgamasimha* was a feudatory of the Kalachuris, whose era he used, and who were certainly recognised as supreme in the lower Narmadā valley about A.D. 580 when Nirihullaka made his grant."⁴ The wording of our grant sometimes recalls the phraseology of the Sarsavpi plates;⁵ compare ll. 18-19 with ll. 26-27 of the latter, and, especially, the end of the two grants, where we have, in both cases, first an instrumental (*-prāpitājñayā* and *-vijñāpanayā*, respectively), then a *bahuvrīhi* ending in *-dātakam* and followed by *likhitam*, and finally the date expressed in the same way in numerical figures. The late Professor Kielhorn has shown⁶ that the phraseology of the Kālachuri grants was imitated by the Gurjara and the Gujarāt Chalukyas. He inferred from this fact "that the family of these chiefs rose to independence only after the

¹ Above, Vol. VI. pp. 294 and ff.

² Compare Kielhorn, above, Vol. VI. p. 295, footnote 6. The date does not admit of verification.

³ *Ind. Ant.* Vol. XXXII. p. 56. Another possibility which I would prefer would be to explain *antar-narmadā* as meaning "between the Tapti and the Narmadā." Cf. *Antarnarmadā-vishaya* in the Pārḍī plates (above, p. 51); see Fleet, *Ind. Ant.* XXXIX. p. 97.

⁴ Above, Vol. II. p. 22.

⁵ *Ibid.* Vol. VI. pp. 294 ff.

⁶ *Ibid.* p. 296.

time of the Kālachchuri Buddharāja." Now Buddharāja's Sarasvati plates are dated in [Kalachuri] Samvat 361, corresponding to A.D. 609 or A.D. 610, and he was, according to the Nēdr plates¹ and the Bādāmi pillar inscription,² defeated by the Western Chalukya Maṅgalēśa. This seems to have been the first really important event in the history of the Western Chalukyas. Buddharāja's defeat by Maṅgalēśa must have taken place before the 25th October A.D. 601, if that be the date of the Bādāmi pillar inscription.³ But even after that date he retained command of the country about Broach, for his Sarasvati plates, which are dated in A.D. 609 or 610 (see above), register the grant of a village in that district. The Traikūṭakas are known to have held sway in Southern Gujarāt in the last half of the fifth century, for Dahrasēna's Pārḍi plates are dated in [Kalachuri] Samvat 207,⁴ and a copperplate of his son Vyāghrasēna from the Sarat District is dated in [Kalachuri] Samvat 231.⁵ The present grant belongs to the interval between Vyāghrasēna (Samvat 231) and Buddharāja (Samvat 361). Buddharāja must, according to the Bādāmi pillar inscription, have begun to reign before A.D. 601. We do not know how long his father Śaṅkaragaṇa, the overlord of the *Mahāpīlupati* Nirihullaka of the Sāṅkhēḍa plate,⁶ reigned, and we do not know anything of Śaṅkaragaṇa's father Kṛishnarāja, but he, or his predecessor, must have been the overlord of Saṅgamasimha. Our inscription, therefore, throws some light on the history of the Broach District in the first half of the sixth century.

Of the geographical names mentioned in our grant, Bharukachchha, the residence of the *Mahāsīmanta*, the *Mahārāja* Saṅgamasimha, is the present Broach. Śōṇavvā, the village granted, must be identified with either Sunāo Kala, situated in 21° 28½' N. and 72° 54' E., or Sunāo Khurad, in 21° 29' N. and 72° 53½' E. The plates were found in the former place.

TEXT.

First Plate.

- 1 Ōm' [svasti] [||*] Bharukachchhā[n=]mātāpitṛ-pād-ānu[d]dhyātō mah[asīma]nta-śr[i-
mahā]rāja-Saṅgamasimha[simha]
- 2 [sarvvā]n-ēva svān=rājasthāniy[ō]parika-kumārāmātya-vishayapaty-śrakshika-drām-
gika-
- 3 kulaputraka-chāṭa-bhaṭ-ādīms-tadādesakāripas-cha kuśalam-anuvarṇya samannadarśa-
- 4 yati astu vō viditām yath-āsmābhir-Antarannarmmadā-vishay-āntarggata-Śōṇavvā-
grāmō Bhāru-
- 5 kachchhaka-Chhandōgi-sagōtra-Chhandōga-sabrahmachāri-brāhmaṇ-Ānantadatta tathā
Gālava-
- 6 sagōtra-Chhandōga-sabrahmachāri-Prajāpatīśarmma tathā Laukākahi-sagōtr-ādhvaryu-
sabrahma-
- 7 chāri-Śivadēva tathā Lauhāyana-sagōtr-ādhvaryu-sabrahmachāri-Bhāṇudēva tathā
Paṇḍri(?) -sa-
- 8 gōtra-bahvricha-sabrahmachāri-Bhavaruchibhyō bali-charu-vaiśvadēv-āgnihōtra-havana-
pañcha-
- 9 mahāyajña-kriy-ōtsarppaṇ-ārtham-āchandr-ārkk-ārṇava-graha-nakshatra-kshiti-sthiti-
samakālīnā
- 10 sōdraṅgas-sōparikaras-sabhūta-vāta-pratyāyō-chāṭa-bhaṭa-prāvēśyō bhāmichchhidra-
nyāyēṇa

¹ *Ind. Ant.* Vol. VII p. 161.

² *Ibid.* Vol. XIX. p. 16.

³ Compare Kielhorn's *List of Southern Inscriptions*, No. 5.

⁴ Above, p. 51.

⁵ See Jackson, *Journal Bombay Asiatic Soc.*, Vol. XXIII. p. 6; also p. 52 f. above.

⁶ Above, Vol. II. p. 23.

⁷ Expressed by a symbol.

i.

2
4
6
8
10
12

2
4
6
8
10
12

Handwritten text in Kalachuri script on a dark plate, numbered 2 to 12 on both sides.

ii.

14
16
18
20
22
24

14
16
18
20
22
24

Handwritten text in Kalachuri script on a dark plate, numbered 14 to 24 on both sides.

- 11 putra-pautr-ānvaya-bhōgyo mātāpitrōr-ātmanas-cha punya-yasō-vāptayō-dya puṇyata-
mām
12 mahākārttikī-tīthim-agikṛitya¹ udakātisarggēṇa pratipādito yata śśhām brāhmaṇānām

Second Plate.

- 13 uchitayā brahma[dēy-āgrahā]ra-sthityā bhūmijātā[m] kri[sha]tām [ka]rishayātām²
pradīśatām cha na kēnachit
14 nishēdhē varṭtitavya[m tadgrāma]-nivāsibhir-apy-am[i]śhām vidhāyair-bhūtva
samuchita-
15 mēya-hirapṛyādi-pratyāy-ōpanayaś-kāryyaḥ [*] bhavishyad-rājabbhis-cha-āsmad-vamś-
yair-anyair-vvā śā-
16 [mā]nyam bhūmidāna-punya-phalam=abhivāñchbadbhir-vvibhavān=abhāv-ānubā[n]-
dhān-āyur-vviyōg-ā-
17 [nuga]tām guṇāmś-cha dirghhakāl-ānugūṇān=vigapayya dānam cha guṇavatām=
avadātām=iti
18 [pramā]ṇikṛitya śāsikara-śuchi-ruchiram chirāya .yasa[ś]=chichishubhir-ayam=asmad-
dāyō=numantavyaḥ
19 [pāla]yitavyaś-cha-ēti || uktām cha bhagavatā Vyāsēna || Shashṭim varshasahwarāpi
svarggē modati
20 [bh]ūmidāḥ [*] āchokhēttā ch-ānumantā cha tāny-ēva narakē vasēt || Bahubhir-
vvasudhā bhuktā rājabbhis=Sa-
21 gar-ādibhiḥ [*] yasaya yasaya yadā bhūmis-tasya tasya tadā phalam || Pūrvvadattām
dvijātibhyō ya-
22 tād-raksha Yudhishtira [*] mahim mahimatām śrēṣṭha dānāch=chhrēyō=nupālanam ||
Vindhyātavishv-atō-
23 yāsu [ś]ushka-koṭara-vāsinaḥ [*] kṛishṇāhayō=bhijāyantē pūrvvadāyān-haranti yē ||
24 Mahāpratihāra-Gōpādhyaka-prāpitājūyā sāndhivigrahika-Rōvādhyaka-dūtakam
25 li[khi]tām Vishpushpēn-ēti || Sam 200 90 2 Kārttika śu 10 5.

TRANSLATION.

Om. Hail! From Bharukachchha,—the mahāsāmanta, the illustrious mahārāja Samgamasimha (simha) informs all his (subordinates, viz.) rājasthānīyas, uparikas, kumārā-mātyas, district officers, ārakshikas, drāṅgikas, kulaputrakas, district officers (chīṭas), bhāṣas, and others, and those who carry out the orders, after having greeted them, as follows :—

Be it known to you that the village Sōnavvā, situated in the Antarnarmadā district, has to-day, with reference to the holy Mahākārttikī tīthi,³ been granted by us for the obtainment of merit and fame for (our) parents and ourselves, with pouring out of water, for as long as the moon, sun, the sea, the planets, the stars and the earth endure, with the udraṅga, with the uparikara and with the bhūtavātāpratyāya, not to be entered by district officers and soldiers, according to the maxim of bhūmichchhidra, to be enjoyed by the succession of sons and sons' sons, to the (undermentioned) residents of Bharukachchha,⁴ (viz.) the Brāhmaṇa Anantadatta of the Chhandōgi gōtra, a student of the Chhandōga (śākhā); Prajāpatīśarma of the Gālava gōtra, a student of the Chhandōga (śākhā); Śivadēva of the Laukākshi (Langākshi) gōtra, a student of the Adhvaryu (vēda); Bhāpudēva of the Lauhāyana gōtra, a student of the Adhvaryu (vēda); and to Bhavaruchi of the Pauṇḍri (P) gōtra, a student of the Rīgvēda (bahurīcha),

¹ Read -adikṛitya-ōdakāti-.

² Read karshayātām.

³ A festival in honour of Śiva's victory over Tripurāsura, at the full moon of Kārttika.

⁴ The construction in the following is rather loose. Bhārūkachchhaka probably belongs to all the names in the following.

for the maintenance of the five great sacrifices, (*viz.*) *bali*, *charu*, *vaśvadeva*, *agnihōtra* (and) *havana*, and of (*other*) rites. Wherefore nobody should make any obstruction to these brāhmanas, while they enjoy (*the granted land*) according to the rules relating to *brahmadēyas* and *agrahīras*, cultivate (*it*), cause (*it*) to be cultivated and assign (*it to others*). And the inhabitants of that village should obey their (*orders*) and make over to them the customary *mēya*,¹ gold, and other revenue. And let future kings, whether of our own family or others, desirous of sharing in the common merit of (*this*) donation of land, while reflecting that wealth is liable to perish, that life is followed by separation, and that virtue lasts for a long time, keeping in view that gifts to virtuous people are excellent, and anxious to accumulate for a long time fame resplendent and bright as the rays of the moon, consent to this our gift and preserve it. And it has been said by the venerable Vyāsa: [Here follow four of the usual imprecatory stanzas]. According to the order brought by the *mahāpratihāra Gōpādhyā*, (*this edict*), the *dūtaka* of which was the *sāndhivigrahika Rēvādhyāka*, was written by Vishnushēpa.

The year 200 90 2 Kārttika śu 10 5.

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

By PROFESSOR STEN KONOV, PH.D.; CHRISTIANIA.

These plates have already been noticed by Mr. H. H. Dhruva² and Munshi Debiprasad.³ They are in the possession of the Brāhmaṇa Dēvarām of Balērā, in the Sānchūr District, Jōdhpur State. I edit them from impressions supplied by Mr. D. R. Bhandarkar.

There are two plates measuring $7\frac{1}{2} \times 5$ ", and each of them is inscribed on one side only. There are altogether 21 lines of writing, 10 on the first and 11 on the second plate, and the plates are in an excellent state of preservation. They were held together by a ring, which had been broken when the plates came into Mr. Bhandarkar's hands. There was no seal.

The character is northern Nāgarī of the 10th century. The virāma is used in *sāmvat*, l. 1; *pūrvavat*, l. 2; *vasēt*, l. 19, and *-purushān*, l. 4. There are very few orthographical peculiarities. *V* is used for *ḥ* throughout, and *s* is written instead of *ś* in *sāsanām*, l. 19. A consonant is doubled after *r* in *-vinirggat-*, l. 10; *varggē*, l. 18; *-abhyarchchya*, l. 7; *-dharmma-*, l. 13; *pūrvavat*, l. 2, etc. On the other hand, no doubling takes place in *-Durlabhāchārya-*, l. 11.

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

The inscription is one of the *Mahārājādhirāja Mūlarāja I.*, the founder of the *Aṇhilvād* branch of the *Chaulukyas*. Two other inscriptions of Mūlarāja are known. The oldest, which is dated in Vikrama-Sāmvat 1030, on the 5th day of the bright half of Bhādrapada, corresponding to Monday, the 24th August A.D. 974, has been noticed by Mr. Dhruva.⁴ The other is the *Kaḍi* plate of Vikrama-Sāmvat 1043, the 15th day of the dark fortnight of Māgha, on a Sunday corresponding to the 2nd January 987.⁵ Our inscription is the latest one of Mūlarāja, and it is dated Sāmvat 1051, on the 15th day of the bright fortnight of Māgha, at a lunar eclipse

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

² *Vienna Journal*, Vol. V. p. 300.

³ *Proceedings of the Asiatic Society of Bengal*, 1892, p. 168.

⁴ *Vienna Journal*, Vol. V. p. 300.

⁵ *Ind. Ant.* Vol. VI. p. 181 f.

(I. 6), corresponding to Saturday, the 19th January 995, when there was a lunar eclipse, visible in India. None of these inscriptions teaches us much about Mularāja. According to the Kadī plates, he belonged to the Chaulukikas, was the son of the *Mahārājādhirāja* Rāji, and had, by his own arm, conquered the *Sārasvata-maṇḍala*. The Gujarāt chronicles state that Rāji was king of Kalyāṇakataka in Kanauj, and add some tales about him, which have not, however, been corroborated by inscriptions. The information which can be gathered about Mularāja from other inscriptions of his family, is also meagre. He is called "the sun who brings the lotus-pond of the Chaulukya family into blossom" (Kadī plates of Jayantasimha, Bhīmadēva, and Tribhuvanapāla¹). Only conventional praise is bestowed on him in the *Vaṇnagar prasasti*,² where we read,—

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

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

The Gujarāt chroniclers know more about Mularāja's dealings with the Chāpōtkatas. The late Professor Bühler has, however, shown³ that not much credit can be given to them, and it is safer to abstain from using them.

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

The chroniclers state that Mularāja reigned from Vikrama-Saṁvat 998-1053, and they tell us about his expeditions against other kings. Shortly after his accession, they inform us, he was attacked by the Rāja of Śākambhari and Bārapa, the general of Tailapa, or, according to the *Sukritasamkirtana*, of the king of Kanauj. The Śākambhari king must have been the Chāhamāna Vigharāja,⁵ whose Harsa inscription⁶ is dated in Vikrama-Saṁvat 1030.

Bārapa is described as a Chālukya⁷ or a Chaulukya,⁸ who is said to be descended from the mythical Chaulukya and a Rāshtrakūṭa princess. Dr. Fleet⁹ doubts that Bārapa was the general of Tailapa, because he was a Chaulukya and not a Chālukya like the latter.¹⁰ Whatever his origin was, he certainly succeeded in establishing himself in Lāṭa, where we find his grandson Kirtirāja as *mahāmaṇḍalēśvara* in Śaka 940, and Kirtirāja's grandson Trilōchanapāla in Śaka 972. According to the chronicles, Bārapa drove Mularāja back to Kanthādurga (the modern Kanthkōṭ in the eastern division of Kachh), but was later on defeated by him.

That Mularāja was also at war with the Kalachuris has been inferred from the *Dōḍi*¹¹ and *Karhād*¹² plates of the Rāshtrakūṭa Kṛishṇa III, dated Śaka 862 and 880 respectively, where we are told that "on hearing of the conquest of all the strongholds in the southern

¹ *Ind. Ant.*, Vol. VI. pp. 196 and ff.

² *Ind. Ant.*, Vol. VI. pp. 180 and ff.

³ See *Vienna Journal*, Vol. VII. p. 191.

⁴ *Vienna Journal*, Vol. VII. p. 89.

⁵ *Bombay Gazetteer*, Vol. I. Part II. p. 431.

⁶ The form *Chālukya* however also occurs; see *Vienna Journal*, Vol. VII. p. 89.

⁷ Above, Vol. V. pp. 188 and ff.

⁸ Above, Vol. I. pp. 293 and ff.

⁹ Above, Vol. II. p. 438, vv. 7-10.

¹⁰ Above, Vol. II. pp. 116 ff.

¹¹ *Ind. Ant.* Vol. XII. pp. 201 and ff.

¹² Above, Vol. IV. pp. 278 ff.

region, simply by means of his (Krishṇa's) angry glance, the hope about Kālañjara and Chitrakūṭa vanished from the heart of the Gūrjara." The same events are probably alluded to in the (spurious) Lakshmēśvara inscription of Śaka 890¹ where it is stated that Mārasimha conquered the Gūrjara under orders of Krishṇarāja.

I have already mentioned that, according to the chroniclers, Mūlarāja reigned till Vikrama-Samvat 1053. This agrees well with the fact that he is mentioned as a contemporary in the Bijapur inscription of the Rāshtrakūṭa Dhavala of Hastikunḍi,² which is dated in that year.

The object of the present copper-plate is to record a grant, made on the occasion of a lunar eclipse, to a certain Dirghāchārya, the son of Durlabhāchārya, an immigrant from Kanyakubja. The writer of the grant was the *kāyastha* Kāñchana, who also wrote the Kaḍi plates of Samvat 1043³ and whose son Vaṭṣēśvara occurs as the writer of the Kaḍi plate of Bhimadēva of Samvat 1086.⁴ The *dātaka* was the *mahattama* Śivarāja.

The grant consisted in the village Varanaka in the Satyapura-maṇḍala. Its boundaries were, to the east the village Dhanāra, to the south Gundāuka, to the west Vōḍha, and to the north Mētravāla. Satyapura is the present Sānchōr in the Jodhpur State. Munshi Debiprasad states that Varanaka is said to be the site of the modern village of Bālērā (Indian Atlas, Sheet 21 N. W., 71° 32' long., 24° 43' lat.), where the plates are now found. I do not know his authority for this statement, and it seems more likely that we have to look for Varanaka farther east, where we find a village Gondau, which might correspond to Gundāuka, at 72° 3½' long. and 24° 49' lat. To the north of Gondau is the village Mirpur, which might be a later form corresponding to Mētravāla, while Bodan, to the north-west, perhaps represents Vōḍha, and Dantwara, to the north-east, Dhanāra.

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

TEXT.

First Plate.

- 1 Ōm⁵ samvat 1051 Māgha śudi 15 ady-ēha śrīmad-Anahilapāṭa-
- 2 kō rājāvali pūrvvat paramabhaṭṭāraka-mahārājādhirāja-
- 3 paramēśvara-śrī-Mūlarājādēvaḥ svabhujamāna-Satyapura-maṇḍa-
- 4 l-āntahpāti-Varanaka-grāmē samasta-rājapurushān vrā(brā)hmaṇ-ōttarām-
- 5 s-tannivāsi-janapadānś-cha vō(bō)dhayaty-astu vaḥ samviditān yathā a-
- 6 dya sōma-grahana-parvvasi charācharagurūn bhagavāntam= Amvi(bi)kāpati-
- 7 m-abhyarchohya mātāpitrōr-ātmanāś-cha puṇya-yaśo-bhividdhayē upari-
- 8 likhita-Varanaka-grāmō-yathā sva-simā-paryantaḥ sa-vṛksha-mālā-
- 9 kulaḥ sa-kāshṭha-triṇ-ōḍak-ōpētaḥ sa-damḍa-daśāparādhaḥ śrī-
- 10 Ka[n]yakuvja(bja)-vinirgat-āsēshavidyāpārāga-tapōnidhi-

Second Plate.

- 11 śrī-Durlabhāchārya-antāya śrī-Dirghāchāryāya śāsa-
- 12 nēn-ōḍakapūrvvam-asmābhiḥ pradatta iti matvā asmad-vamśajair-a-

¹ Ind. Ant. Vol. VII. p. 104.

² Jour. Beng. As. Soc. Vol. LXII., Part I. p. 311. See also pp. 17-24 above, where the text of the inscription has been published by Pandit Ram Karna of Jodhpur. Dhavala is there stated to have assisted Dharanivārāha against Mūlarāja. According to Prof. Kielhorn, Dharanivārāha was perhaps one of the Chūḍasamā chiefs.

³ Ind. Ant. Vol. VI. p. 192.

⁴ Ibid. p. 194.

⁵ Expressed by a symbol.

⁶ The ā-mātrā in -bhaṭṭāraka- seems to have been originally forgotten.

८ संवत् १०५१ माघ शुद्ध १५ त्रयोदशी मङ्गल दिवस
 २ किराजावलीपूर्व तत्र परमरुद्रसमकाराजाविराज
 ४ पुरमभ्युदयश्रीमन्त्रराजदेवः श्रुतज्ञानसत्पुत्रमंड
 ६ लातःपालिवरलक्षणसमभ्यराजपुरुषावशास्त्रलोचन
 ८ शत्रुवांसिजनपदायवोदयशुभः सविदितयथा
 १० यशोभ्यरुद्रपर्व लिखरासरगुरुं रुद्रवंतमं विष्णुपति
 मन्त्रार्थमातापिताराभनृपुण्यशोरुद्रद्वयउपरि
 लिखितवरलक्षणमोयश्वसीमापूर्यतः सवृक्षमासा
 कुलः सकाष्ठृलोदकोपतः स दंदरायरावः श्री
 केशकुलविलिप्तगोष विद्यापारगतप्रातिवि

१२ श्रीरत्नसार्थशुभा यशोदीर्घाशार्थयगा
 १४ तिनोरकपूर्वमस्मादिः परतुतिमन्त्रमन्त्रादिर
 १६ पतिरपिस्तविष्ठाकृतिरस्यपुदनेवमन्त्रादयोअननु
 १८ तवःपालकीपशुमन्त्राभ्यराजस्यपुर्वमन्त्रादिवत्त
 २० रगामोदकिलमन्त्रादिरुद्रकगानः पश्चिमायाताठगान
 उद्रमन्त्रानिवत्तवत्तगामन्त्रानिवत्तगाम्पाटापुलक्षितो
 यथापुलक्षितोयत्रिस्तोदकितसुद्रुद्रवत्त ३ केवद्रगव
 तागामेव ॥ यद्विषयसद्वत्तलिप्तमन्त्रविष्णुमिदंजा
 काशकुलंताततावत्तवत्तवत्तवत्त ॥ लिखितमिदंसाय
 तायशुभा रत्नोदितारुद्रमन्त्रादिरुद्रराजः ॥
 श्रीमन्त्रराजः ॥

- 13 parair-api bhāvi-bhoktribhir-aamat-pradatta-dharma-dāyā=yam-anumam-
 14 tavyaḥ pāṇiś-cha | aya cha grāmasya pūrvvasyām diśi Dhanā-
 15 ra-grāmō dakṣiṇasyām Guṇḍāuka-grāmaḥ pāśchimāyām Vōḍha-grāma
 16 ntīrasyām Mētravāla-grāma iti chatur-āghāt-āpalakṣitō-
 17 yam Ghāghalikūpa-tribhāg-ōdakēna saha datatḥ || uktam cha bhagava-
 18 tā Vyāsēna || shashīr-vvarsha-sahaarāpi svarggē tisthāti bhūmidatḥ | āchchhē-
 19 ttā ch-ānumamāntā cha tāny-ēva narakam(kē) vasēt || Likhitam-idam
 sā(sā)śanam
 20 kāyastha-Kāñchanēna || dātō-tra mahattama-śrī-Śivarājatḥ || [Representation of a
 flower].
 21 śrī-Mūlarājasya ||

TRANSLATION.

Om. Samvat 1051, the 15th of the bright (fortnight) of Māgha. Today, in the famous Anahilapātaka,—the *rājāvalī* as before!—the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious Mūlarājādēva, addresses all *rājapurushas* and all people, Brāhmaṇas and others, residing in Varanākagrāma, which belongs to the *Setyapura-maṇḍala* in his realm :—Be it known to you that, after having today, at the eclipse of the moon, worshipped the lord of the world, the holy husband of Ambikā (i.e. Śiva), the above mentioned village, Varanaka, up to its proper limits, with its groves of trees, with its wood, grass, and water, with the fines arising out of the ten flaws, has been given by us, by a charter, after libations of water, in order to increase the religious merit and the fame of our parents and ourselves, to the illustrious Dīrghāchārya, the son of Durlabhāchārya, who had come from Kanyakubja, who was accomplished in all kinds of lore and (*who was*) a treasure of austerity. Knowing this, future rulers of our lineage or others, should approve of and preserve this my religious gift. (And) it has been given, defined with its four abutments,—viz. to the east of this village Dhanāra village; to the south Guṇḍāuka village; to the west Vōḍha village; and to the north Mētravāla village,—and together with the water of a third of the Ghāghalikūpa. And it has been said by the venerable Vyāsa: The giver of land remains 60,000 years in heaven. But he who rescinds (*a gift*) or approves of (*its being rescinded*), resides in hell for the same (*period*). This grant was written by the *kāyastha Kāñchana*. The messenger was the *mahattama*, the illustrious Śivarāja. (*The sign manual*) of the illustrious Mūlarāja.

No. 18.—PESHAWAR MUSEUM INSCRIPTION OF VANHADAKA;
LAUKIKA-SAMVAT 538.

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

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

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

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

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

The characters of the inscription are Śāradā. Among individual letters I note the form of *sa* in *ataśi*, l. 1, of *ja* in *gaja*, l. 3, of *ḍa* in *Śuraḍē*, l. 4, *-Vāṇhaḍakēna*, l. 5, and the ligatures *ky* in *lōkya*, l. 3, *rg* in *-kargi*, l. 6, and *ṇh* in *-Vāṇhaḍakēna*, l. 5. The final form of *t* is found in ll. 3 and 7, and that of *m* in ll. 2 and 5. The inscription contains the numeral symbols for 3, 8 and 1 in l. 4. Note the form of 8.

The language is Sanskrit, with some mistakes, which show that the author was not a very good scholar. Compare *-kuma-* for *-kusuma-*, l. 1, etc. The Sanskrit of the two last lines is particularly weak. With the exception of the invocation to Viṣṇu in ll. 1 and 2, which is written in the Ārya metre, the inscription is in prose.

The object of the inscription is to record the construction of a tank by *śrī-Vāṇhaḍaka* for the benefit of his father *śrī-Īśvara*, the son of *śrī-Śuraḍē*. The *sthapati* was Śimgāli Kargi, the son of Kāli, and he seems to be described as belonging to the *draṅga* of Navagrāma. I am, however, unable to make out the last words of line 6 with certainty. The tank was completed on Saturday, the thirteenth day of the bright fortnight of Kārttika, in the year 38 in the Lōkya-samvat denoted by the arrows (5) and hundred augmented by the elephants (8) and thirty. This date is of interest in more than one respect. In the first place it is not usual to indicate the hundreds in dates of the Laukika era. Mr. R. D. Banerji² even goes to the length of remarking that "if in a date the hundreds are mentioned, it is absolutely certain that it cannot be referred to the Laukika era." This statement cannot any more be upheld in the face of our inscription, where the year is given as *śara*, i.e. five, hundred, and *gaja*, i.e. eight, and thirty. Paṇḍit Mukundram also informs me that the hundreds are actually sometimes added in Kashmir *lōkē*, in common life, not however in books. It is then interesting to note that, in the repetition of the date in figures, the hundreds are omitted. Professor Jacobi who has been good enough to calculate the date for me, finds that it corresponds to Saturday, the 17th October 1461.

I do not know anything about the persons mentioned in the inscription, and, so long as we have no information about the origin of our inscription, it is hopeless to identify the Navagrāma-*draṅga* mentioned in l. 6. According to Dr. Stein,³ the term *draṅga* signifies "a watch station established near mountain passes for the double purpose of guarding the approaches to the valley and of collecting customs revenue."

TEXT.

- 1 Ōm⁴ svasti || || atasi⁵-nava-kuma-nibham Mandara-parivarta-
- 2 ghrishta-kēyūram [!]⁶ apaharatu duritam=akhilam Madhu-Mura-Narakā-
- 3 ri-vāhu⁶-yugam [!]⁶ Lōkya-samvaoh-ohhara-satē gaja-trimśadhikē⁷ samvat⁸
- 4 38 Kārtikā(ka) śu ti 13 Śanau | Atra dinē śrī-Śuraḍē-suta-
- 5 śrī-Īśvaram⁹ ndīśya suta-śrī-Vāṇhaḍakēna pushkaram karā[yi]¹⁰ tam || ||
- 6 sthapati-Kāli-suta-Śi[m]gāli-Kargi Navagrāma-draṅga-vradhajana¹⁰
- 7 Ōm śrī sthānasya śrēyam bhavat...likhitam liṅgasya

¹ See *Archaeological Survey Annual Report*, 1904-05, p. 81.

² *Indian Antiquary*, Vol. XXXVII. p. 28.

³ Translation of the *Rājataranginī*, Vol. II. p. 291.

⁴ Metre: Ārya. *Kuma* is written for *kusuma*.

⁵ The sign visible after *samvat* is probably a sign of interpunction.

⁶ Read *-Īśvaram=uddītya*.

⁷ The reading is very uncertain. We should perhaps read *-budhajana*.

⁸ Expressed by a symbol.

⁹ Read *-bāhu*.

¹⁰ Read *-trimś-*



TRANSLATION.

(Line 1.) Ōm. Hail.

(V. 1.) May the pair of arms of the enemy of Madhu, Mura and Naraka (*i.e.* Vishnu) turn away all evil, that which is like a fresh *atasi*-flower (*and*) the bracelets of which were rubbed at the turning of (*the mountain*) Mandara (in the churning of the ocean).

(Ll. 3-5.) In the Lōkya (Laukika) year arrow (five)-hundred increased by thirty and elephants (eight), Samvat 38, the 13th of the bright (fortnight) of Kārttika, on a Saturday —on this day, a pond was made with reference to *śrī-Īśvara*, the son of *śrī-Śūraḍē* by (*his*) son *śrī-Vāṇhaḍaka*.

(L. 6.) The *sthapati* (was) Śimgālī Kargī, the son of Kālī, a Paṇḍit (?) from the Nava-grāma-*draṅga*.

(L. 7.) Ōm. Prosperity. May luck follow the place written of the *līṅga* (?).

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

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

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

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

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

श्रीप्रभूतवर्षस्य प्रवर्धमानराज्ये [1*]
तस्यानुजः श्रीध्रुवराजनाम्ना(मा) महानुभावो विहितप्रताप[1*]

¹ Above, Vol. VIII. p. 182.

प्रसाधिताधीनरेन्द्रचक्र[*] चूडामणि(क्रमेण) वालार्कवपुर्वभूव ।

तस्य सुतः श्रीकर्कराजस्तदाज्ञया सर्वानिव समा-
च्चापयति

Here the expression तदाज्ञया can only mean "by the command of Dhruvarāja." How could Karkarāja order all feudatories by the command of Dhruvarāja, in the prosperous reign of Gōvinda II., when Dhruva was not the reigning sovereign? The language used here is arabiguons. The verse quoted above is correctly given in our grant and, with the next following verse (beginning with the words जाते यश्च), describes Dhruva as the paramount sovereign. The occurrence of the incorrect verse in the Dhulia grant may be cited as an additional proof of its spurious character.¹

As the genuineness of the Dhulia plates of Karkarāja is open to question, the first point which we have to decide is whether Gōvinda II. actually succeeded to the throne or whether there was a complete supersession of him by his younger brother Dhruva after the death of Krishnarāja I. On this point our grant has the following verse (18) which also occurs in the Kāvi² and Paithan³ plates :—

येन श्वेतातपत्रप्रहतरविकरव्राततापास्त्रलीलं
जग्मे नासीरधूस्त्रीधवलितशिरसा वक्रभास्थः सदाजौ ।
स श्रीगोविन्दराजो जितअगदहितस्त्रीधवैधव्यहेतु-
स्तस्यासीसूनुरेकक्षरणदलितारातिमत्तेभकुम्भः ॥

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

अथ स विषयव्याहतात्मा यथाविधि सूनवे
नृपतिककुदं दत्त्वा यूने श्वेतातपवारणम् ।
सुनिवनतश्छायां देव्या तया सह शिश्विधे
गलितवयसामिच्चाकुषामिदं हि कुलव्रतम् ॥

Raghuvamśa, III. verse 70.

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

अगमदखिकुधाचो येन राजन्वतोत्तमं
निवसति नृपलक्ष्मीर्यस्य शुभ्रातपत्रे ।
सकल[वि]नमितारिचोणिभृशोकिरत्न-
दि(यु)तिमवलितपादो गच्छरोकृष्णभूपः ॥

Ep. Carn. Vol. XI. Dāvāngere, No. 1.

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

² *Ind. Ant.*, Vol. V. p. 146, verse 18.

³ Above, Vol. III. p. 107, text-lines 27—28.

⁴ [The verse occurs with some mistakes and alterations in the Dantivarman plates (above, Vol. VI. p. 289, verse 15).—Ed.]

And in the Śravaṇa-Belgoḷa epitaph of Mallishēṇa we read—

राजन् साहसतुङ्ग सन्ति बहवश्चेतातपचा नृपाः
किन्तु त्वत्सदृशा रणे विजयिनस्त्यागोन्नता दुर्लभाः ।
तद्वत्सन्ति बुधा न सन्ति कवयो वादीश्वरा वाग्मिनो
नानाशास्त्रविचारचंचुरधिपः काली कलौ महिषाः ॥¹

Here चेतातपचा नृपाः "kings possessed of the white umbrella" means "paramount sovereigns."

It is thus clear that Gōvinda II. did in all probability reign immediately after the death of his father Kṛishṇarāja I. I lay stress on this point because the genuineness of the Dhulia plates of Karkarāja which refer themselves to the reign of Gōvinda II. may reasonably be called in question, as I have pointed out above. From the Daulatābād grant, which was discovered by me three years ago and brought to the notice of Mr. D. R. Bhandarkar, who has edited it in this Journal,² it is plain that Dhruva wrested the sceptre from the hands of his elder brother Gōvinda II. That Gōvinda II. did reign is also proved by two pillar inscriptions discovered and noticed by Mr. Rice, which use the expression *prithvi-rājyaṁ geyya*, "ruling over the earth," with reference to Jagattunga-Prabhūtarsha-Pratāpāvalōka, son of Akala[varsha].³

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

शाकेष्वद्वयतेषु सप्तसु दिशं पञ्चोत्तरेषूत्तरां
पातीन्द्रायुधनाम्नि कृष्णनृपजे श्रीवल्लभे दक्षिणां ।

the expression कृष्णनृपजे should be construed with इन्द्रायुधनाम्नि and that श्रीवल्लभ was Gōvinda III.⁴ The only reason given for this construction was that "Indrāyudhanāman is an adjective and wants the next following word to complete its meaning." This is not a serious difficulty for Kālidāsa frequently uses इन्द्रायुधनाम्न् as a noun.⁵ And Jinasēna himself uses compounds like इन्द्रायुधनाम्न् as nouns :—

जंबूनामा ततः कृत्स्नं पुराणमपि शृणुवान् ।
प्रथयिष्यति लोकेष्विन् सीत्यः केवलनाम्निह ॥ 37

ततो नक्षत्रनामा च जयपालो महातपाः ।
पांडुश्च ध्रुवसेनश्च कंसाचार्य इति क्रमात् ॥ 45
एकादश्यांगविद्यानां पारगाः स्युर्मनीश्वराः ।

॥ 46

Ādipurāṇa, Chap. II.

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

¹ Above, Vol. III. p. 191, verse 21.

² Above, Vol. IX. p. 193.

³ *Ep. Carn.*, Vol. XI. Chalkere Nos. 33 and 34.

⁴ *Bombay Gazetteer*, Vol. I. Part II. p. 395, footnote 1.

⁵ *Kumārasambhava*, III, 37; *Raghuvamśa*, III, 24.

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

One of the titles of Dhruva is Kalivallabha, which Dr. Fleet always translates "favourite of the Kali age." It is well known that the Kali age is sinful, and to be called "favourite of the sinful age" can hardly be regarded as complimentary. The real explanation appears to be different. *Kali* means³ "a brave person, a warrior," and *vallabha* means "favourite" or "lord." And the title should be rendered "the favourite of warriors." That this is the real meaning of the title is implied in the following verse which occurs in the Maṇḍa grant and in the Sirūr inscription⁴ :—

लब्धप्रतिष्ठमचिराय कलिं सुदूर-
मुत्सार्य शब्दचरितैर्धरणीतलस्य ।
कृत्वा पुनः कृतयुगत्रियमप्यग्रेण
चित्रं कथं निरुपमो कलिवज्रभोभूत् ॥

TRANSLATION.

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

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

From his victorious camp pitched near Śaṅkhavivaraka the *Paramabhṭṭāraka Mahārājādhirāja Paramēśvara Prithivīvallabha* the glorious Dhārāvarsha, the illustrious Dhruva-rājādēva granted, for the increase of the merit and fame in this world and in the next, of his parents and of himself, the village of Lilāgrāma in the Vāṇanagarikā eighty-four (district). The donee was a Brahmana named Bhṭṭadēva, son of Bhṭṭāvukadikshita, of the Bharadvāja-

¹ Above, Vol. VI. p. 197.

² [Mr. Rice assigns both of these inscriptions to "about 815 A. D." One of them mentions the daughter of the Nolamba chief Simhapōta and the other (his son) Pallavādhirāja. Mr. Krishna Sastri attributes them to Gōvinda III; see above, p. 58 f.—Ed.]

³ कलिखी कलिकायां ना शराजिकचरे युगे *Mēdini*; कलिर्विभीतके मूरे विवादेभ्यस्ये युधि *Hemachandra*; निवृत्त्यप्येपि वज्रम्: *Amara*; वज्रभो दयितेभ्यश्चे *Mēdini*.

⁴ Above, Vol. VII. p. 205, text lines 2 and 3.

gōtra and the *Kāṇva* (*sākhā*) who was a native of *Jambūsarāḥ¹-sthāna*. The boundaries of the village granted are:—on the east *Laghuḍḍjārā-khēṭaka*; on the south the village of *Talāpātaka*; on the west the village of *Ajjalōpi*; and on the north the river *Mosinī*. The donation was made for keeping up the five great sacrifices (*yajña*), viz. *bali*, *charu*, *vaiśvadeva*, *agnihōtra* and *atithi*, and for other purposes. *Bhaṭṭa-Hērambaka* and others were apparently sent as *dātakas* by the king to see to the proper execution of the grant made by him. The writer was the *mahāsandhivigrahādhikṛita* *Śrī-Māṇḍalla*, son of *Balādhikṛita*. *Lilagrāma* and *Vatanagarikā* are identified by Mr. G. K. Chandorkar with *Nilagavhāna* and *Vapi* in the *Nāsik District*.

TEXT.³

First Plate; Second Side.

1. ओ^३ सवोव्यादेवसा धाम यत्ताभिकमलं कृतं ॥ हरश्च यस्य कान्तेन्दुकलया
कमलं कृतं [॥१*] आसी-
2. द्विपत्तिमिरमुद्यतमंडलाग्रो ध्वस्तित्रयत्रभिमुखो रणशर्वरीषु भूपः शुचिर्विधु-
रिवातदिग-
3. न्तकीर्त्तिर्गोविन्दराज इति राजसु राजसिद्धः ॥ [२*] दृष्ट्वा चमूम-
भिमुखीं सुभटादृष्ट्वासा-
4. सुन्नामितं सपदि येन रणेन नित्यं । दष्टाधरेण दधता भुक्नुटिं ललाटे
खड्गं कुलं च
5. हृदयं च निजं च सत्त्वं ॥ [३*] खड्गं कराग्रागुखतश्च शोभा मानो
मनस्तः सममेव यस्य । महाहवे नाम निशम्य
6. सद्यस्त्रयं [रि]पूणां विगलत्यकाण्डे ॥ [४*] तस्यात्मजो जगति विद्युतदीर्घ-
कीर्त्तिरार्त्तात्तिहारिहरिविक्रमधाम-
7. धारी । भूपस्तृ(स्त्रि)विष्टप[ट्ट]पातुकृतिः कृतज्ञः श्रीकर्कराज इति गोत्रम-
णिर्विभूव ॥ [५*] तस्य प्रभिन्नकरटच्युतदान-
8. दन्तिदन्तप्रहाररुचिरोन्निखितांसपीठः आपः क्षिती क्षपितशत्रुभूतनूजः सद्रा-
ष्ट्रकूटकनका[द्रि]विन्दरा-
9. जः ॥ [६*] तस्मिन्पावर्त्तितमहसस्तनयश्चतुरदधिवलयमालिन्याः भोक्ता भुवः शत-
क्रतुसदृशः श्रीदन्तिदुर्ग[राजो]-
10. भूत् ॥ [७*] काञ्चीस(श)केरलनराधिपचोलपाण्ड्यश्रीहर्षवज्रटविमेदविधानदत्तं ।
कावर्णाटकं वल्लभन-
11. त्यमजेयमन्यैर्बलैः कियन्निरपि यः सहसा जिगाय ॥ [८*] अभूविभंगमगृ-
हीतनिशातशस्त्रमन्त्रांत-

¹ The Kaira grant of Vijayarāja registers a gift "to the general body of officiating priests and religious students of (the village of) Jambūsarā, who belong to the Vājasanīya (sect) and the Kāṇva (sākhā)"; *Ind. Ant.* Vol. VII. p. 250.

From the original plates.

³ Expressed by a symbol.

- 12 मप्रतिहताश्रमपेतयत्रं । यो वल्लभं सपदि दण्डवलीनं जित्वा राजा-
धिराजपरमेश्वरतामवाप ॥ [८*] आ से-
- 13 तोर्विपुलोपलावलिलसङ्कोसोर्ध्वमालाजलादा प्रालेयकलङ्कितामलशिलाजालासुपा-
राच-
- 14 लात् । आ पूर्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधेयेनयं जगतो स्वविक्रमव-
लेनैकातपत्रा(जी)कृता ॥ [१०*]
- 15 तस्मिन्निदं प्रयाते वल्लभराजे क्षतप्रजावाधः श्रीकर्कराजसूनुर्महोपतिः कृष्ण-
राजोभूत् ॥ [११*] यस्य स्वभु-
- 16 जपराक्रमनिःशेषोत्पादितारिदिक्रमं । कृष्ण[स्त्रे]वाकृष्णं चरितं श्रीकृष्णराजस्य
॥ [१२*] शुभतुंगतुंग-
- 17 तुरगप्रवृद्धरेणुर्द्वरुद्धरविकिरणं श्रीधमेपि नभो निखिलं प्रावृद्धालायते स्वयं
॥ [१३*] [दी]नानाश्रमप्रणयि-
- 18 शु यथेष्टचेष्टं समीहितमजस्रं । तत्क्षणमकालवर्षो वर्षति सर्वार्त्तिनिर्व्यपणं
॥ [१४*] राष्ट्रप्यमात्मभुज-
- 19 जातवलावलेपमाजो विजित्य निशितासिखतामहारैः । पाक्षिष्वजावलि[शुभा]म-
चिरेण यो हि
- Second Plate ; First Side.*
- 20 राजा[धि]राजपरमेश्वरतां तताम् ॥ [१५*] क्रोधादुत्खातखड्गप्रसृतवचिचये-
र्भासमानं समन्तादाजावुत्सवैरि-
- 21 प्रकटगजघटाटोपसंघोभदक्षं ॥ शौर्यं त्यक्त्वा रिवर्गो भयचकितवपुः काप्यदृष्ट्वैव
सद्यो दर्पाभ्या-
- 22 तारिचक्रजयकरमगमयस्य दोर्हण्डरूपं ॥ [१६*] पाता यस्यतुरंगुरागिरशनालङ्कार-
भाजो भु-
- 23 वः चव्याद्यापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः दाता मानभृदग्रणीर्गुणवतां
योसौ
- 24 श्रियो वल्लभो भीष्मं स्वर्गफलानि भूरि तपसां स्थानं जगामामरं ॥ [१७*]
येन श्वेतातपत्रप्रहतरवि-
- 25 करवाततापाटसलीलं जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजो
स श्रीगोविन्दरा-
- 26 जो जितजगदहितक्षेत्रवैधव्यहेतुस्तस्यासीत्सुनुरेकक्षणरणदलितारातिमत्तेभ[कुं]भः ॥
[१८*]
- 27 तस्यानुजः श्रीधुवराजनामा महानुभावोविहृतप्रतापः प्रसाधितायेर्धनरेन्द्र-
चक्रः क्रमेण

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- 28 वालाकवपुर्वभूव ॥ [१८*] जाते यत्र च राष्ट्रकूटतिलके सङ्गपचूडामणौ
गुर्वो तुष्टिरथाखि-
- 29 लस्य जगतः सुस्त्रामिनि प्रत्यहं । सत्यं सत्यमिति प्रयासति सति क्ष्मा-
मासमुद्रान्तिकामा-
- 30 सीदन्मपरे गुणान्तनिधौ सत्यव्रताधिष्ठिते ॥ [२०*] शशधरकरनिकरनिभं
यस्य यशः सुरनगाय-
- 31 सानुख्यैः परिगीयतेनुरक्तैर्विद्याधरसुन्दरीनिवहैः ॥ [२१*] हृष्टोन्वहं योर्थिज-
नाय सर्वं सर्व-
- 32 स्वमानन्दितबन्धुवर्गः प्र[१*]दायकृष्टो हरति स्म वेगात्प्राणान्यमत्यापि
नितांतवी[र्य][ः*] [२२*]
- 33 रक्षता येन निःशेषं चतुरभ्योधिसंयुतं । राज्यं धर्मेण लोकानां कृता तुष्टिः
परा हृदि ॥ [२३*]
- 34 अपाङ्गेनापि यो लोकान्यानैक्षत समाश्रिता[न् ।] न ते याचितवन्तीत्यभूष्टं धन-
वृष्ण्या [२४*]
- 35 तेनेदमनिलविद्युच्चक्षलमवलोक्य जीवितमसारं । क्षितिदानपर[म]पुण्यः प्रवर्त्तितो
- 36 ब्रह्मदायोयं ॥ [२५*] स च परमभट्टारकमहाराजाधिराजपरमेस्वरपृथ्वीवत्सभ-

Second Plate ; Second Side.

- 37 चा(धा)रावर्षशीधुवराजदेवः कुशलो स[र्व]ानिव यथासंवध्यमानकान्नाड्य-
पतिविषयपतिग्रामकूटायु-
- 38 क्लनियुक्तकाधिकारिक[मह]त्तरादीन्समाज्ञापयत्यस्तु वः संविदितं यथा शङ्खवि-
वरकसमावासि-
- 39 जयस्कंधावारावस्थितेन मया माता[पि]त्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिहृष्टये
जंवूसरः-
- 40 स्थाननिवसितश्चा(चा)तुर्विद्यसामान्यभरद्वाजसगोत्रकाण्वसन्नक्षत्राचारिभट्टावुकदीक्षित-
सुतभट्टदे-
- 41 वाय वटनगरिकाख्यचतुरशीत्यन्तर्गतलीलाग्रामो यस्याघाटनानि पूर्वतः
लघुडेजारखेट-
- 42 कसीमा । दक्षिणतः तलापाटकग्रामसीमा । अपरतः अज्जलोण्णिग्रामसीमा
उत्तरतो मोसिणी-
- 43 सरित् । एवमेतच्चतुराघाटनीपलक्षितः सोद्वंगः सपरिकरः सभूत[प]ातप्रत्यायः
सोत्य(त्प)द्यमान-

- 44 विष्टिकः सधान्यहिरण्यादेयोचाटभटप्रावेशः सर्वराजकीयानामहस्तप्रक्षेपणीयः
आचक्षा(चंद्रा)-
- 45 कर्णवर्णवर्णितसिरित्पर्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्वप्रक्षेपदेव-
ब्रह्मदाय-
46 हितोभ्यन्तरसिद्धा भूमिच्छिद्रन्यायेन शक्यपकात्मातीतसंवत्सरशतघट्टे समन-
वत्त्वधिके
- 47 कार्तिकबहुलामावास्यायामादित्योपरागोदकातिसर्गेण वलिचक्रवैश्वदेवाम्नि[हो]-
48 चातिथिपञ्चमहायज्ञादिक्रियोत्सर्पणार्थं प्रतिपादितो यतोऽस्योचितया ब्रह्मदाय-
स्थित्या भुंजतो
- 49 भोजयतः प्रतिदिशतो वा न कैश्चिद्ग्रासेधे वर्जितव्यं ॥ तथागामिभद्रनृपतिभि-
रस्मद्वंशैरन्यैर्वा
- 50 सामान्यं भूमिदानफलमवेत्य विद्युक्कोलान्यनित्यैश्चर्याणि तृणाग्रलम्बजल[वि]दुच-
क्षलक्ष
- 51 जीवितमाकलय स्वदायनिर्विशेषोयमस्मादायोनुमन्तव्यः प्रतिपाक्षयितव्यः यथा-
ज्ञा[न]-
- 52 तिमिरपटलावृतमतिराष्ट्रिग्यादाष्ट्रिग्यमानकं वानुमोदेत स पञ्चभिर्गोपात-
53 कैः सोपपातकैश्च संयुक्तः स्यादित्युक्तं भगवता वेदव्यासेन व्यासे-

Third Plate; First Side.

- 54 नं ॥ षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता वानुमन्ता च
तान्येव न-
- 55 रके वसेत् ॥ [२६*] विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः । [क]णा-
हयो हि
- 56 जायन्ते भूमिदायं हरन्ति ये ॥ [२७*] अग्नेरपत्वं प्रथमं सुवर्णं भू[र्वे]ण्वो
57 सूर्यसुताश्च गावः । लोकत्रयस्तेन भवेहि दत्तं यः काञ्चनं गाञ्च महीञ्च
58 दद्यात् ॥ [२८*] बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य
यदा भूमि-
- 59 स्तस्य तस्य तदा फलं ॥ [२९*] यानीह दत्तानि पुरा नरेन्द्रैर्हानानि
धर्मार्थयशस्कराणि ।
- 60 निर्मुक्तमात्रप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ [३०*]
स्वदत्तां परदत्तां वा य-
- 61 द्वादश नराधिप । महीं [म]हीमतं श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ [३१*]
इति कमलदलाब्ध-

- 62 विन्दुलोलां त्रियमनुचिन्त्य मनुष्यजीवितञ्च । सर्वमिदमाहृतं च बुध्वा¹
न हि पुरुषैः
63 परे(र)कीर्तयो विलोप्या [३२*] इति ॥ परमभट्टारकमहाराजाधिराज-
परमेश्वरपृथ्वीवल्ल-
64 भञ्जीमहारावर्षञ्जीध्वराजदेवप्रहितभट्टैरन्वयप्रभृतिञ्जीमहर्षाधिकरणदू-
65 त्कं । लिखितश्चैतत्परमेश्वराज्ञया वलाधिकृतस्तुनां समधिगतपञ्च-
66 महाशब्दमहासन्धिविग्रहाधिकृतसामन्तञ्जीमान्दज्ञेनेति ॥

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

By A. H. FRANCKE.

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

Ancient Orthography.

(a) Cases of suffixed *d* (called *drag*) occur in *phyind* (l. 20), *phrind* (l. 39), *mald* (l. 55); the last case is uncertain. On the whole, it is safe to say that the *drag* is of rare-occurrence, as compared with Dr. Stein's Endere relics.

(b) Subscript *y* appears below *m* regularly when the latter is followed by *i* and *a*.

(c) Inverted *i* vowel signs are very common. But no uniform rule is followed in their use.

(d) In line 26 it looks as if *chenpo* was furnished with the article *pho* instead of *po*, as is the case in some of the Endere relics; but here it may be due to a scratch on the stone.

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

Palæographical Notes.

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

¹ The metre is Pushpitāgrā; but the third pāda does not correspond with the first. The verse occurs in the Dantivarman plates with the third pāda thus: वतिभि[म]ल्ल[नी]भि[रा]मनीनै; above, Vol. VI. p. 293, verse 51.

Euphonic laws.

We find *d* instead of *t* after *g* in *gcigdu* (l. 5), *yogdu* (l. 44), *stse zhung chegdu* (l. 44), and *yigdu* (l. 77); *b* instead of *p* after *g* in *yang thagbar* (l. 31) (ordinarily *yang dagpar*).

The form '*adrul*' (l. 40) instead of '*agrul*' shows that the modern pronunciation was already in vogue in 822 A.D. (Compare my notes on the Endere relics.) The same may be inferred from lines 75 and 77 where we find the genitive instead of the instrumental case.

Some ancient words.

The word *phu dud* (ll. 45, 47) refers to the Chinese custom of shaking the sleeve in greeting a person.

Of ancient words the following deserve to be noted :—

ba (l. 56) and '*abā*' (l. 57), both meaning 'subjects (P)'; *mjal dum* (ll. 5 ff.) assembly, composed of *mjal*, 'meet' and '*aduba*, gather; *gnyi* (l. 58), instead of *nyi*, sun; '*adzipa*' (l. 76) instead of '*adzipa*, seize.

INSCRIPTION FROM LHASA.

ROMANISED TEXT.

[Doubtful readings are put in brackets.]

- 1 Bodkyi rgyalpo chenpo
- 2 'aphrulgyi lha btsanpo dang
- 3 rgyai rgyalpo chenpo rgya rje hvangte
- 4 dbon zhang gnyis, chab arid
- 5 gcigdu (s)olnas, mjal dum
- 6 chenpo mdzadde gtsigs
- 7 pa, nampar yang myi 'agyr
- 8 lha myi kun shesshing dpang byas
- 9 te, thse thse (rdo)
- 10 (r)u yongbai
- 11 gyi (mang) rdor
- 12
- 13 'aphrulgyi
- 14 lde brtsangyi
- 15 būnbū heuta
- 16 zhang gnyis
- 17 ni, ... gyi
- 18 nyesci (zh)ug, rjechen
- 19 pos yni, bkā gyis dkrabpa
- 20 la phyind myedpas, mangpo kun bde
- 21 skyidpa(r) byabala (n)i dgongspa gcig,
- 22 . . . ringpor leg . . . i don chenpo
- 23 . . . ni bkā gros mthunte, ...
- 24 ringpar myi zhu m
- 25 dgyespai (tsi)gpar
- 26 molnas, mjal dum chenp(h)o
- 27 mdzadde, bod rgya gnyis, da ltar
- 28 . . . mngābai yul dang mthams (srung)

- 29 zhing, dei shar phyogs thamscad ni,
 30 rgya chenpoi yul, nub phyogs thams
 31 cad ni yang thagbar bod chenpoi
 32 yul(d), de las phan thsun dgrar myi
 33 'athab, dmag myi dang, yul myi
 34 rnama, yid ma chespa khrig (y)od
 35 na, myi bzungzhing gtam driste,
 36 brdzangenas phyr gtang ngo
 37 da chab arid gcig cing, mjal
 38 dum chenpo 'adi ltar mdzadpas,
 39 dbon zhang dgyespai bkā phrind
 40 anyanpas kyang 'adrul dgoste,
 41 phan thsungyi phonyā 'adongbayang, lam
 42 (rny)ingpar byungnas, snga lugs bzhin,
 43 bod rgya gnyiskyi (bapa) (tso)ng kun
 44 jogdu rta brjesla, stae zhung chagdu
 45 rgya dang phradpa mancad ni rgyas phu dud
 46 bya, ceng sha hyvan du bod dang phradpa
 47 yancad ni bodkyis phu dud byaste,
 48 dbon zhang nyezhing gnyenbai theul bzhin
 49 du, sri zhu dang bkur stii lugs
 50 yodpar abyarte, yul gnyiskyi
 51 barna dud rdul ni myi snang, glo bur
 52 du adangba dang dgrai mying ni myi gragste
 53 mthsams srungbai myi yancad
 54 kyang dogs shing 'ajigapa myedpar
 55 (mal mald snga)gpa rkyangste,
 56 ba ('a)khodcing, skyidpai bkā drin
 57 ni 'ab(ā) khrii bardu thog, anyanpai
 58 (gan)ng ni gnyi zlas (slebs)
 59 khyabste, bod bod yulna skyid,
 60 rgya rgya yulna skyidpai srid chenpo
 61 (abyar)nas gtsigs bcaspa dang
 62 nampar myi 'aggyurbar, dkon mohog
 63 gsum dang, 'aphagspai (na)m(khā)
 64 nyi zla dang gza akarla yang dpa(ng)du
 65 gaolte, ... (thsig)gi (rnams ba) . . .
 66 (bshad), srog chags bsadde mnā
 67 (ya)ng bornas gtsigs bcasso,
 68 (g)tsigs 'adi bzhindu m(yi) byassam
 69 (bahig)na, bod rgya gnyis ganggis sngar nye(s)
 70 (pa) . . . edigcing, landu dku (skyu) ci byas kyang,
 71 (gtsigs)
 72 bod rgya gnyiskyi rje blongyis
 73 thugs mnā borte, gtsigs
 74 kyi . . . brinas, rgyalpo chen
 75 po gnyiskyi ni phyag rgyas btāb, blonpo
 76 'adzimpala (gsoga)pa rnams
 77 kyi ni (lag) yigdu briate, gtsigskyi
 78 ru bzhaggo

TRANSLATION.

- 1 The great king of Tibet,
- 2 the incarnate god, the bTsanpo, and
- 3 the great king of China, Hvangte, the great Chinese,
- 4 nephew and uncle, both, praying
- 5 for the unity of their governments,
- 6 making (causing) a great assembly, importance
- 7 never changing
- 8 all gods and men knowing [it] and giving
- 9 witness (to it) times, times, ...
- 10 coming
- 11 on a stone
- 12
- 13 The incarnate
- 14 lde btsan
- 15 Bünbñ henta
- 16 uncle, both
- 17 of
- 18 sin by the great
- 19 sovereigns fighting
- 20 henceforth not taking place, there is only one wish :
- 21 that all may be (may be made) in great happiness.
- 22 long lasting great meaning
- 23 agreeing in their counsel
- 24 for a long time, without amendment
- 25 be pleased is of importance,
- 26 so saying, making a great assembly,
- 27 Tibet and China, both retaining the countries
- 28 which they own now ;
- 29 everything to the East is
- 30 the country of great China, everything to the West
- 31 is certainly the country of great Tibet.
- 32 Neither of them [must] fight
- 33 like an enemy. Such soldiers and citizens
- 34 as are clearly distrustful,
- 35 [such] men [must] be seized, and questions being asked,
- 36 [must be] despatched and sent back.
- 37 Now, there being union of government,
- 38 and such a great assembly being made,
- 39 uncle and nephew being pleased with such glorious tidings.
- 40 there must be travelling, (communication),
- 41 mutual envoys going and,
- 42 this taking place on the old road, in the former way,
- 43 the Tibetans and the Chinese, both,
- 44 shall barter horses (literally, for horse bartering). At Stse khung cnez,
- 45 meeting with the Chinese, thither, the Chinese shall show honor.
- 46 At Cheng shu hyvan, meeting with the Tibetans,
- 47 hither, the Tibetans shall show honor.
- 48 For, as nephew and uncle are closely related, it must be done in a friendly way

- 49 being connected with manners of respect
 50 and honor. Between the two countries
 51 smoke and dust shall not be seen, sudden
 52 hostility and the name of enmity shall not be heard of.
 53 } There shall be no fear and anxiety, hither,
 54 } on account of frontier guards.
 55 Everywhere praise spreading
 56 dwelling, the kindness of happiness
 57 up to 10,000. The glorious
 58 sounds shall reach the sun and moon,
 59 and cover [all]. The Tibetans shall be happy in Tibet.
 60 The Chinaman shall be attached to the great realm of happiness in China.
 61 This is of great importance, and
 62 that it may never be changed, the three
 63 gods, the august heaven,
 64 sun, moon, the planets and the stars, are asked to witness it.
 65
 66 Having killed the animals, and sworn
 67 an oath, it was connected with importance.
 68 If any one do not according to this importance, or
 69 destroy it, Tibetan or Chinese, whoever first commit
 70 such crime and sin, in response according to the trick committed,
 71 (importance ?)
 72 by the great ministers of both, Tibet and China,
 73 swearing an oath, important
 74 writing. Both the great kings
 75 confirm it by seal, the ministers
 76 and the other ones
 77 writing in a (hand ?) letter, important
 78 was deposited at

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

By PANDIT HIRANANDA, M.A.; LAHORE.

This is a single plate, which measures $13\frac{1}{2}$ " wide by 18" long, and was found together with the seal "in village Kōtwa, parganah Ghiswā, tahsil Machhlishahr, on the east side of the unmetalled road running from Machhlishahr to Janghai," when excavations were carried on as famine relief work in the Jaunpur District of the United Provinces. In January last, Mr. C. A. C. Streetfield, I.C.S., presented it to the Provincial Museum at Lucknow, where it is now deposited. The Curator of the Museum informs me that he received it "in a bent and twisted condition in consequence of which it had to be flattened." It is broken about the middle and the writing which it bears is also considerably damaged.

The inscription which is engraved only on one side of the plate comprises 34 lines written in the Sanskrit language and the Nāgarī script. The size of the letters is between $\frac{1}{8}$ " and $\frac{1}{4}$ ". As regards orthography, it is enough to state that no distinction is made between the signs for *b* and *v* and that the dental and palatal sibilants are used indiscriminately.

The epigraph opens with 16 verses, the first 14 of which it has in common with the grants of Jayachchandrādēva published in this Journal¹ and in the *Indian Antiquary*.² Towards the end, the subjoined inscription has 12 benedictive and imprecatory verses that are generally met with in other epigraphs. Verses 15 and 16 eulogize Hariśchandrādēva, who "spread his unequalled fame spotless in the world" and who "eclipsed the splendour of the sun by means of the dust that was raised by the hoofs of his endless horses which pervaded the circle of the earth and gradually encompassed the sky." The formal part of the grant, from line 20 to line 27, is in prose and is worded like the corresponding parts of the other Gahadavāla grants that have already been published.

The inscription records that the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* the glorious Hariśchandrādēva (the successor of the P. M. P. Jayachchandrādēva), while residing at Dhanamvakra (?) (l. 24), granted, after having bathed in the Ganges at the bathing *ghāṭ* named Chyavanēśvara, the village of Pamahai (l. 20) together with its outlying hamlets (*pāṭaka*) to one Rāhīhiyaka (?)³ (l. 25), son of the Thakkura Madanū of the Kāśyapa-gotra, on Sunday, the 15th *tithi* of the bright half of the month Pausa in [Vikrama]-Samvat 1253. The charter was written by the *Mahākṣhapatālika*, the Thakkura Bhōgāditya.

The seal accompanying the plate is circular and about 2½" in diameter. The ring on which it is soldered is open. Owing to this circumstance the seal can be taken off or passed through the hole cut at the top for this purpose. The seal bears in relief a Garuḍa and a conch and between these the legend: *Śrīmata-Hariśchandrādēvasya*.

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

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

Of the localities⁴ mentioned in the record, the name of one can be read with certainty and it is Pamahai, the village that was granted. Pamahai is merely a feminine of Pamahā, as Khairai is of Khairā, Pendrai of Pendrā, Burbi of Burbā, and so on. It is usual to name a small village near a bigger one in the feminine as a diminutive form and such villages are usually found side by side. Under these circumstances it will not be unreasonable to suppose that Pamahai stood somewhere near Pamahā.⁵ The latter I am inclined to identify with Pohā, a village about 2 miles from the spot where the document was found. That Pamahā should dwindle to Pohā is not extraordinary, as the dropping of the nasal is not uncommon in Hindi. The reading of the names of other localities is not certain and I am unable to identify them.

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

¹ Above, Vol. IV. pp. 120-9.

Vol. XV. p. 10 f. and Vol. XVIII. pp. 129-43.

² It is also possible that the donee's name is Hīhiyaka and that the syllable *rā* is an abbreviation of the title *rājā* or *rājān*. In the Faizābād plate of Jayachchandra, for instance, the donee, who was a Brāhmaṇa of the Bhāradvāja-gotra; his father and grandfather bore the title *rājā* (*Ind. Ant.* Vol. XV. p. 13).

³ [A grant of Govindachandra found in a hamlet near Machhlisnahr has been published by the late Prof. Kielhorn (above Vol. V. p. 115). It is also deposited in the Lucknow Museum. It is dated in Vikrama-Samvat 1201 corresponding to A.D. 1146. The village granted by this record is Pārōha in the Mahasōya-pattalā.—Ed.]

⁴ Mr. Hiralal of the Gazetteer Office, Nagpur, who has supplied the information regarding these names similar to our Pamahai, would identify Pamahā with Bambāhā, a village in the Machhlisnahr tahsil.

nāmakarma (i.e. birth ceremony, when the navel-string is divided) of his son Hariśchandra. The date of the inscription corresponds to the 10th August A.D. 1175. Apparently, this was the day on which Hariśchandra was born. His *nāmakarma* (i.e. giving a name) is referred to as having taken place just three weeks later on the 31st August 1175 A.D.² Accordingly, Hariśchandra must have been 21 years old at the time of the subjoined inscription. As the latest known date of Jayachandra is A.D. 1187,³ the accession of his son Hariśchandra must have taken place between A.D. 1187 and 1197, the date of the present grant.

The town of Kanauj was completely devastated by Shihāb-ud-dīn in A.D. 1193 and it is not a little surprising that Hariśchandra is described in the subjoined record as if he were a paramount sovereign. The Belkhara pillar inscription, dated a few months earlier,⁴ does not mention Hariśchandra but represents an un-named king of the Gahadavala family as granting a village more than two hundred miles distant from Kanauj. The connection of this king as well as of Hariśchandra with Kanauj was perhaps only nominal. The former was probably residing at some town out of the reach of the Muhammadan generals or officials. Mr. V. A. Smith thinks that the king's residence was near Jaunpur.⁵ Zafarābād, 4 miles to the south-east of that city, is said to have been the site of a palace of the later rulers of Kanauj.—Ed.]

TEXT.⁶

- 1 श्री⁷ अकुंठोत्कंठवैकुंठकंठपीठलुठत्कारः ।
 [सं]भ[ः] सु[र]तार[ं]मे स [त्रि]यः त्रेयसेस्तु वः ॥ [१*]
 आसीदश्री[त]द्युतिवंस(श)जातः-⁸
 क्षापालमालास्तु दिवं गतास्तु ।
 सा[क्षा]द्विस्वानि[व*] भूरिधा[क्षा]
- 2 नाम्ना यासो[वि]यश्च इत्युदारः ॥ [२*]
 त[कु]तीभूषाहोचंद्र[ः] चंद्रधामनिभं निजं ।
 येनापारमकूपारपारे व्यापारितं यशः ॥ [३*]
 तस्याभूत्तनयो नयैकरसिक[ः] क्रांतद्विषमंडली
- 3 वि[ध्वस्तो]द्धतवीरयोधतिमिरः श्रीचंद्रदेवो नृपः ।
 येनोदारतरप्रतापस(श)मिताशेषप्रजोप[द्र]वं
 श्रीमन्नाधिपुराधिरान्यमसमं दोर्विक्रमेणार्जितं ॥ [४*]
 तीर्थानि ¹⁰कासिकुसिकी-

¹ Above, Vol. IV. p. 126.² *Ind. Ant.* Vol. XVIII. p. 120.³ *Ibid.* Vol. XV. p. 13 and above, Vol. V. Appendix No. 181. The Sanskrit poet Śrī-Harsha, author of the *Naishadhiya-charita*, is believed to have flourished in the 12th century A.D. The last extant verse of this poem shows that the poet was highly honoured by the ruler of Kānyakubja (*tāmbūladāyayam=āsanaṁ cha labhat yaj Kānyakubjēscarāt*) who, according to tradition, was Jayantachandra, i.e. Jayachandra. If this tradition be correct, it would show that the poet flourished about the fourth quarter of the 12th century A.D.⁴ Cunningham's *Archaeological Survey Reports*, Vol. XI. p. 129.⁵ *J. B. A. S.*, July 1908, p. 792.⁶ The wording of this record is almost identical with that of the grants of Jayachandra which have been translated. I, therefore, deem it superfluous to give its translation.⁷ Expressed by a symbol.⁸ Cancel the *visarga*.⁹ Read यशो.¹⁰ Read कासिकुसिकी.

4

[त्त]रकोसलेद्र-

स्था[नी]यकानि परिपालयताधिगम्य ।
 हेमात्मतुल्यमनिशं ददता द्विजे[भ्यो]
 ये[न]किता वसुम[ती] शत[श*]स्तुलाभिः ॥ [५*]
 तस्यात्मजो मदनपाल इति क्षिती[द्र]-
 सू(चू)डामणिर्विजयते निजगो-

5

चचंद्रः ।

यस्याभिषेककलसो(शो)क्षसितैः पयोभिः
 प्रक्षालितं [कलि*]रजः पटलं धरिष्याः ॥ [६*]
 यस्यासीद्विजयप्रयाणसमये तुंगाचलोच्चैश्चल-
 आद्यत्कुंभिपदक्रमासमभरभ्रस्य(श)-

6

अहीमंडले ।

चूडारत्नविभिन्नतालुगलितस्थानाश्रु(सृ)गुडासितः
 शेषः पेषयसा(शा)दिव क्षणे(ण)मसौ क्रोडे विलीनाननः ॥ [७*]
 तस्मादजायत निजायतवाहुवस्त्रिवद्धा(बन्धा)-

7

वरुह[न]ववा(रा)ज्यगजो नर(रे)द्रः ।

[सां]द्रामृतद्रवसुचां प्रभवो गवां
 यो गोविंदचंद्र इति चंद्र इवास्मुरासे(शे): ॥ [८*]
 न क[थ]मप्यलभन्त रणक्षमांस्त्रिभुवु दिक्षु गजानथ वज्रिणः ।
 क-

8

कुभि पक्ष(वध)सुरभ्रसुषलभप्रतिभटा [इव] यस्य य(घ)टागजाः ॥ [९*]
 अजनि विजयचंद्रो नाम तस्मान्नरे(रे)द्रः
 सुरपतिरिव भ(भू)भृत्यक्षवि[च्छे]ददक्ष[*] ।
 भुवनदलनहेलाहर्मा(र्य)हस्ती(श्री)रना-

9

रे-

नय[न]जलधाराधीतभूलोकतापः ॥ [१०*]
 लोकचयाक्रमणकेलिविशृंखलानि
 [प्रस्था]तकोत्तिकविषिणितवैभवानि ।
 यस्य चिविक्रमपदक्रमभांजि भान्ति
 प्रो[ज्ज]भय[न्ति] वलि-

- 10 राजभयं यसां(शां)सि ॥[११*]
तस्मादद्भुतविक्रमादथ जयचंद्राभिधानः पति-
भूपानामवतीर्ण एष भुवनो[ह]ा[र]ाय नारायणः ।
द्वैधोभावमपास्य विग्रहरुचिं धिक्क(कृ)त्य सा(शा)न्तास(श)याः
सेवन्ते यमुदग्र-
- 11 वन्धनभयध्वंसार्थिनः पार्थिवाः ॥[१२*]
ग[च्छे]न्मू[च्छा]म[च्छा] न य[दि] क[वलयेत्कू]र्म[पृष्ठाभिघात-
प्रत्यावृत्तं(त्त)श्रमात्तो नमदखिलफणास्वाम(श्वास)वात्यासह[अं](सं) ।
उद्योगे यस्य धावहरणिधरधुनीनिर्भ-
- 12 रस्फारधारा-
भस्य(श्य)हानद्विपालीवहुलभरगलदैर्यसु(मु)द्रः फणीन्द्रः ॥ [१३*]
[यस्मिं]खलत्युदधिनेमिमहीजया[र्य]
माद्यत्करीन्द्र[गु]रुभार[नि]पोडितेव ।
याति प्रजापतिपदं स(श)रणाधि(र्थि)-
- 13 नी भू-
[स्व]ंगत्तरं[ग]निवहोत्थरजम्ह[लेन] ॥[१४*]
तस्मादाशो(सी)दसोमत्वरतुरगसुरक्षोदविज्जि[स]धूलि-
व्याप्त[स्मा]चक्रवालक्रमकलितनभोरुहसुरप्रकास(श): ।
सेनासं-
- 14 भारतंपहर[वि]दलदिक्षा दो ८ माना [नरे]द्र-
च[द्रार्क]— स ८ — यि स्फुरदसम[य]शाः श्रीहरिचंद्रदेवः ॥ [१५*]
येन प्रणा(भा)[स]पतिन(ना)^१ क्षितिपालमौलि-
रत्नप्रभाश्चिरचारुपदा[वु]-
- 15 जिन ।
^२उ[ह]उशीतकरमंडलपुंडरीक-
[डि]डोरपिं[डमिव शुभय]सो(शो) वितेने ॥ [१६*]
सोयं सम[स्त]राजच[क्रसं]सेवितचरणः स च परमभट्टारकम[ह]ाराजाधिरा-
जपरमेस्व(श्च)रपरममा-
- 16 हेस्व(श्च)रनिजभुजो-
पार्जित[त्री]कन्यकु[भ]ाधिप[त्य]श्रीचंद्रदेवपा[द]ानुध्यातपरमभट्टारकमहाराजा-
धिराजपरमेस्व(श्च)रप[र]ममाहेस्व(श्च)[र]श्रीमद[न]पालदेव[पा]दानुध्यातपरम-
भट्टारकमहाराजा-

^१ [Perhaps the reading intended is मयात्मपतिः.—Ed.]

^२ Read उहक.

- 17 धिराजपरमे[श्च]रपरममाहे[श्च]रा[श्च]-
पति[त]गजपतिनरपतिराज[ञ]याधिपतिविवि[ध]विद्याविचारवाचस्पतिश्री[गो]वि-
दर्चद्रदेवपादानुध्या[त]परमभट्टारकमहाराजाधिराजपरमे[श्च]र-
- 18 ¹परममाहे[श्च]राश्वपतिगजपतिनरप[ति]राजत्रयाधि-
पतिविवि[ध]वि[व]द्याविचारवाचस्पतिश्रीविजयचंद्र[दे]वपादानुध्यातपरमभट्टारक-
महाराजाधिराजपरमे[श्च]रपरममा-
- 19 हे[श्च]राभ्य[श्च]पतिगजपतिनरपति[राज]त्र-
याधिपतिविविधविद्याविचा[र]शचस्पतिश्रीजयचंद्रदेवपादानुध्यातपरमभट्टारकम-
हाराजाधिराजपर[मे]श्च]रपरममाहे[श्च]रास्व[श्च]पति-
- 20 गजपतिनरपतिराज[ञ]या-
धिपतिविविधविद्याविचा[र]वाचस्प[ति]श्रीम[त्]हरि[चंद्र]देवी विजयी ॥ [ह]ल-
पांगि[कभगवत्] . . . सपाठक[प]महैयामनिवासिनो निखिलजनप-
- 21 दानु[प*]गतानपि
च राजराज्ञीयु[व]राज[मं]जि[पुरो]हित[प्र]ती[हा]रसाम[क्त]सेनापतिभांडागारि-
काक्षपटलिकाभिषग्नेमि[त्ति]कान्तःपुरिककरितुरगदूतपत्तनाकरस्थान[गो]कुलाधिका-
रिपु-
- 22 कथानान्य[ञा]पयति [व]ीधयत्यादिशति च
विदितम[स्तु] भवतां य[द्योप]रिलिखित[ञा]मः सजलस्वः सलोह-
वचाकरः सम[स्व]ाकरः सगर्भोव[च]रः सास्त्रमधूकवनविटपवाटिकातु-
[ण]यूति-
- 23 गोधरपर्यन्तः सोढा[ध्व]धः
चतुराघाटविस[य]हः स्वसीमापर्यन्तः क्षिपंचाशताधिकद्वादशश-
तसंवत्सरे पौषमा[सि] पौ[र्ण]मायां रविदिने अह्नेपि संवत[त]१२५१ पौ[ष]
शुदि १५ रवौ अश्लेष श्री-
- 24 ²मतधर्मवक्रसमावासे
अवनेस्व[श्च]रघहे गंगायां स्नात्वा[त्वा] विधिवन्ध[र्ण]चदेवसुनि[मनु]ज[भू]तन-
[शा]सर्प[यि]त्वा³ नि[खि]लपुत्रयसामि[ह]द्वये गोकर्णकुश[ल]तापूतकरतलोदक-
मक्षा[भि]:

¹ Read °माहेच°.

² The name of the district to which the donative village belonged is not quite clear in the original. The letters seem to have been engraved over an erasure.

³ Read °श्रीमद्वन्ध°.

⁴ Read °पुण्ययमी°.

SCALE-5.

V. VENKAYYA.

[illegible]

25

कास्य(अ)पगोत्राय

ठङ्कुरसोपालपौत्राय ठङ्कुरमदनूपुत्राय रा[ही]ही[य]काय चार्चदा-
के या[वच्छा]सनीकृत्य पि[तृ]पितामहोपार्जित तथा महारागी(ही)-
संनंदादीरतन्द्वेन ? संप्रति[गु]-

26

पुत्रीकृत्य¹ हस्तिं वहिःकृत्य

प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरजलकरलवणाकर[र]प[र्णा]-
कर ² नियतानियतप्रभृतिसमस्तादा[या]नाज्ञा-
विधेयीभू-

27

य दास्यथ ॥ भवन्ति चात्र श्लोकाः ॥

भूमिं यः प्रतिगृह्णाति [य]स्य भूमिं [प्र]य[च्छ]ति ।
[उ]भौ तौ पुन्य(स्थ)क[र्मणौ] नियतं स्वर्ग[ग]मिनौ ॥ [१७*]
सं(शं)खं भ[द्रा]सनं ह्वं वरास्ता(श्वा) वरवारणाः [१*]
भूमिदाम(न)स्य

28

चिह्नानि फलमेत[त्पु]रंदर ॥ [१८*]

षष्टि(ष्टि) वर्षसहस्रा(क्षा)णि [स्वर्गे] ति[ष्ठ]ति भूमिदः ।
आ[च्छे]त्ता चानु[मंता च ता]न्वे(व्ये)ष नरके वसेत(त) ॥ [१९*]
वहुभिर्वसुधा भुक्ता राज[भिः] सगरादिभिः ।
यस्य

29

यस्य यदा भूमिस्तस्य तस्य त[दा] फलं ॥ [२०*]

स्वदत्तां प[र]दत्तां वा यो हरेत्[सु]धरां [१*]
स वि[ष्ट]ायां कृमि[र्भूत्वा] पितृभिः सह मज्जति ॥ [२१*]
गामेकां स्वर्णमे[कं] [वा*] भूम(मे)र[प्ये]कमंगुलं [१*]
हरहरक-

30

मवा(मा)प्नोति यावदा[भू]तसंज्ञवं । [१*] [२२*]

तडाग(गा)नां सहस्रेण वाजपेयशतेन च ।
गवां कोटिप्रदानेन भूमि[हर्ता न] सु(शु)[ध्य]ति ॥ [२३*]
वारिही[ने]व्य(श्च)रण्येषु सु(शु)ष्ककोटरवासिनः ।
लक्ष(ण)सर्पाश्च जायन्ते

¹ This would show that the village of Pamahai formed part of the estate of some queen of Jayachchandra who, being issueless, gave up her rights to Harischandra. [Perhaps the writer intended to engrave [तसु]महारागासं संनंदादीरतन्द्वेन संप्रति [गु]डानीकृत्य—Ed.]

² The fiscal terms which seem to be mentioned in this gap occur nowhere else, so far as I have been able to ascertain. The reading appears to be दा (or perhaps दी)नपसदीदीर्घगोवि[ह]।

³ Read हरिश्च व.

- 31 देवव्रद्धा[स्त्र*]हारिणः ॥ [२४*]
 न विषं विषमित्या[हु]र्व्रद्धा(स्त्र)स्त्रं विषमुच्यते ।
 विषमेकाकिनं हन्ति 'व्रद्धास्त्रं [पुत्रपौत्र]कं ॥ [२५*]
 सर्वानितान् भाविनः पार्थिवेन्द्रा[न्*]
 भूयो भूयो याचते रान(म)[भ]द्रः ।
- 32 सा[मा]न्योयं 'धर्मसेतु'नृपाणां
 काले काले पालनीयो भवद्वि(द्भि): ॥ [२६*]
 यानीह दत्तानि पुरा नरेन्द्रैर्दाना[नि धर्मार्थ]यशस्कराणि ।
 निर्मा[त्य]वान्तप्रतिमानि तानि को नाम साधुः पु-
 नराददीत ॥ [२७*]
- 33 वाताभ्रवि[ध्रम]मिदं वसु[धा]धिपत्य-
 मापातमात्रमधुरा विषयोपभोगाः ।
 प्राणा[स्तु]णा[श्रज]लविन्दुसमा नराणां
 धर्मः सखा परमहो परला(लो)क[या]नि ॥ [२८*]
- 34 लिखितं चेदं [त]ाम्रपट्टकं महात्तपट-
 लिक्कठकुरन्धीभोगादित्यैरिति ॥

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

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

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

These are "three copper-plates, with slightly raised rims, the first and last of which bear writing only on the inner side. The length of the plates is 9 inches, while the breadth varies between $4\frac{1}{2}$ inches at the middle and $4\frac{1}{4}$ inches at the two edges. They are strung on an elliptical copper ring which measures $3\frac{1}{2}$ " by $3\frac{1}{2}$ " and is $\frac{3}{8}$ " thick. The ends of the ring are secured at the bottom of a mass of copper, on which is impressed an almost circular seal which is 1" in diameter. The impression bears the rude figure of a boar in a running posture, facing the proper right. The last plate exhibits a slit which runs from the nearer margin right into the ring-hole. This shows that an attempt may have been made to remove the plate from the ring without actually cutting the latter. The plates together with the ring and seal weigh 160 tolas."

* Read व्रद्धास्त्रं.

* Read सेतुनृपाणां.

The writing on the plates is in an excellent state of preservation. In some cases the sign of *anusvāra* is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The alphabet resembles that of the other grants of the same period and dynasty. The secondary forms of *i* and *ī* are not always clearly distinguished, and hardly any difference is made between the two letters *va* and *cha*, and between the secondary forms of *ri* and *ra*. The lingual *ḷ* occurs in the geographical name *Chōḷika* (l. 25) and in the expression *khaṇ[ḍu]ga vadḷa* (l. 28) which, as well as *salage* (l. 31), was taken over from the Telugu vernacular of the donee. Among the names of private individuals, three are Prākṛit (*Chanda* and *Kanha*, l. 27, and *Mahisara*, l. 29), and three Dravidian (*Tatamma* and *Pādamma*, l. 29, and *Konna*, l. 30). But the language of the whole record is Sanskrit, both prose and verse. The rules of *sandhi* are scrupulously observed, except in three instances (ll. 1, 26, and 38).

The inscription records a grant of land by the (Western) Chalukya (l. 4 f.) king Vikramāditya (I.), the son of Satyāśraya (i.e. Pulakēśin II.), grandson of Kirtivarman (I.), and great-grandson of Pulakēśin (I.). Each of these four kings receives the same panegyric epithets as in other grants of the same period. At the end of the description of the reign of Vikramāditya I. the new grant adds a passage which is already known from his Haidarābād plates¹ and the spurious Kurtakōṭi plates.² As pointed out by Professor Kielhorn,³ this passage consists of four Āryā verses. These four verses mention several surnames of Vikramāditya I., viz. *Anivārīta*,⁴ 'the unopposed' (verse 2), *Śrīvallabha*, 'the favourite of fortune' (verses 3 and 4), *Baṇarasika*,⁵ 'fond of fighting,' and *Rājamalla*, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated *Narasimha*, *Mahendra*, and *Īśvara*, i.e. the three successive Pallava kings *Narasimhavarman I.*, *Mahendravarman II.*, and *Paramēśvaravarman I.*⁶ The last of these three kings is again named as *Īśvara-Pōtarāja*⁷ of *Kāñchī* in a *Vasantatilakā* verse (6) which follows after the four Āryās. The conquest of *Kāñchī*, the capital of the *Pallavas*, is alluded to also in verse 4. Verse 5 states that Vikramāditya I. destroyed the *Mahāmalla* family. As suggested by Professor Kielhorn,⁸ this is another reference to the *Pallavas*; for *Mahāmalla* seems to have been a surname of *Narasimhavarman I.*, and *Māmallapuram* is the ancient name of a *Pallava* city, the remains of which now go by the name of 'the Seven Pagodas.'⁹

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

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

¹ *Ind. Ant.* Vol. VI. p. 76 f.

² *Ibid.* Vol. VII. p. 219 f.

³ *Göttinger Nachrichten*, 1900, p. 345 ff.

⁴ See Prof. Kielhorn's remarks, *loc. cit.* pp. 346 and 359, and compare *saro-anivārīta-ājña* in verse 10 of the present inscription. *Vikramāditya II.* may have likewise borne the surname *Anivārīta*, which forms part of the names of two of his officers. See *Ind. Ant.* Vol. X. p. 184 (*Anivārīta-āchāri*); above, Vol. III. p. 360 (*Anivārīta-Puṇyavallabha*), and Vol. V. p. 201, note 5. Compare also above, Vol. IX. p. 206, note 3; and above, p. 15.

⁵ This surname of Vikramāditya I. occurs in two *Pallava* inscriptions at *Kāñchī*. See *South-Ind. Inscr.* Vol. I. p. 13, verse 5, and p. 28, verse 2; Dr. Fleet's *Dyn. Kan. Distr.* p. 329; above, p. 2.

⁶ See *South-Ind. Inscr.* Vol. I. p. 145, note 4.

⁷ See above, p. 7, note 2.

⁸ *Loc. cit.* p. 347 f.

⁹ See now above, p. 1.

¹⁰ See above, Vol. IX. p. 102.

¹¹ Literally, 'the province of the *Śōḷiyar* or inhabitants of *Śōḷam*.'

that Urugapura is mentioned in Kālidāsa's *Raghuvamśa* (vi. 59)¹ as the capital of the Pāṇḍya king, and proposed to identify it with the ancient Chōla capital Uṛaiyūr near Trichinopoly. I rather think that Urugapura, 'the snake-city,' is a poetical equivalent of Nāgapattanaṁ (now Negapatam), though this town is at some distance from the southern bank of the Kāvēri. The word *Nāgapattanaṁ* is engraved in Tamil characters on certain small copper coins struck at Negapatam by the Dutch East India Company. The slightly different form *Nāgapattanaṁ* occurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hing, after travelling from China to India, landed at 'Nāgapatana' and thence embarked for Ceylon.² The famous pilgrim Hiuen-tsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Conjeeveram, which he notices. But he mentions on hearsay a town farther to the south, from which people used to embark for Ceylon.³ The quotation from I-tsing makes it very probable that Negapatam is intended by this. Colonel Yule was inclined to identify Negapatam with Ptolemy's *Nikapa*.⁴

The grant was made at the request of Gaṅga-Mahādēvi (l. 27), who seems to have been one of the queens of Vikramāditya I. The donees were three Brāhmapas, each of whom received fifty *niwartanas* of land in a village named [Chedū]li.

In verse 10 Vikramāditya I. is once more praised as a member of the Chālukya family and as the destroyer of the Pallava lineage.

TEXT.⁵

First Plate.

- 1 श्री⁶ स्वस्ति [॥*] जयत्वाविष्कृतं⁷ विष्णोः वाराहं⁸ क्षीमितीर्णं [॥*] ⁹दर्पिणोन्नत-
दंष्ट्रायविश्वान्तभुवनं व-
- 2 पुः [॥ १*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगीत्राणां हारितीपुत्राणां
सप्तलोकमाह-
- 3 भिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्ना-
- 4 रायणप्रसादसमासादितवराहलाब्ध[नि]क्षणक्षणवशीकृताशेषमहीभृतां चलि-
- 5 क्थानां कुलम[लं] करिणोश्चमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुल-
- 6 केशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपति-
- 7 भण्डलप्रणिषद्विशुद्धकीर्तिः श्रीकीर्त्तिवर्मपृथिवीवल्लभमहाराजस्य पौत्र-
- 8 स्मरसंसक्तसकलौत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध-
- 9 परमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहा-

¹ [Mahāmahōpāśhyāya Haraprasād Sastri first drew my attention to this reference.—Ed.]

² *Ind. Ant.* Vol. X. p. 196. *Life of Hiuen-tsiang*, translated by Beal, p. xxxi. I-tsing, *Record of the Buddhist Religion*, translated by Takakusu, p. xivi.

³ *Si-yu-ki*, translated by Beal, Vol. II. p. 233 and note 131.

⁴ *Ind. Ant.* Vol. XIII. p. 332. Further details on the local history of Negapatam will be found *ibid.* Vol. VII. p. 224 ff., in my *Progress Report* for 1890-91, paragraph 6, and in Mr. Venkayya's *Annual Report* for 1898-99, paragraph 47 f.

⁵ From two sets of ink-impressions, supplied by Rai Bahadur V. Venkayya.

⁶ Expressed by a symbol.

⁷ श्च looks like ष्च.

⁸ Read विष्णोर्वाराहं.

⁹ Read दक्षिणी.

Second Plate; First Side.

- 10 राजाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्यप्रवरतुरंगमे-
 11 कैकेनैव प्रतीतानेकसमरमुखे रिपुनृपतिरुधिरजलास्त्रादनरसना-
 12 यस्मान्ज्वलदमलनिशितनिस्त्रिंशधारया च धृतधरणीभरभुजगभोगसदृ-
 13 शनिजभुजविजितविजिगीषुरात्मकवचाधमन्त्रानेकप्रहारः स्वगुरोः श्वि-
 14 यमधनिपतित्रितयान्तरितामात्मसाकृत्य¹ कृतैकाधिष्ठिताशेषरा-
 15 ज्यभरस्तस्मिन्नाज्यत्रये यिनष्टानि देवस्त्रब्रह्मदेयानि धर्मयशोभिषृ-
 16 ष्ठे स्वमुखेन स्थापितवान् [॥*] रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा
 स्ववंश-
 17 ज्ञां लक्ष्मीं² [॥*] प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः [॥ ३*]³ अपि च
 [॥*] मृदित-

Second Plate; Second Side.

- 18 नरसिंहयशसा विहितम[हे]न्द्रप्रतापविलयेन [॥*] नयनविजितेश्वरेण प्रभुणा
 श्रीवल्लभेन जितं [॥ ३*] क-
 19 तपल्लवावमर्ह दक्षिणदिग्धेवमिमीत्काक्षीकः [॥*] यो भृशमभिरमयन्नपि सुतरां
 श्रीवल्लभत्वमितः [॥ ४*] व-
 20 ति स्वमर्थवन्तं रणरसिक[॥*] श्रीमदुत्तमलस्कन्धः [॥*] यो राजमल्लशब्दं
 विहितमहामल्लकुलनाशः [॥ ५*] दु-
 21 र्ध्वदुष्करविभेदविशालसाला दुर्गाधदुस्तरदृष्टपरिखापरीता [॥*] अग्राहि येन
 जयतेश्वरपोत-
 22 राजं काक्षीव दर्पिणदिशः⁴ पितृपेन⁵ काक्षी [॥ ६*]⁶ स विक्रमाक्रान्तसकल-
 महीमण्डलाधिराज्यो विक्रमादि-
 23 त्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्त्वर्वानेवमाज्ञापयति⁷ [॥*] विदित
 24 मस्तु वोस्माभिः प्रणवत्युत्तरपञ्चदशेषु⁸ शकवर्षेष्वतीतेषु¹⁰ पूर्ववर्तमानविजयराज्यसं-
 25 वसरे विंशतितमे वर्तमाने चोक्तिकविषयं प्रविश्य कावेरीदक्षिणतटावस्थितो-
 रगपुरमधिवस-
 26 ति विजयस्कन्धावारे वैशाखपौर्णमास्यां वर्तमाने¹¹ काप्यसगोत्रस्य ईश्वरवडंगविदः¹²
 पौत्राय
 27 स्वामिचन्द्रशर्म्माणः पुत्राय कण्ठशर्म्माणे [चेडू]क्षिणामे¹³ गंगमहादेवीविज्ञापनया
 राजमाने-

¹ Read 'सारस्वता'; the 'तै' of 'कृतै' looks like 'चे'.² Read 'लक्ष्मी'.³ Metre of verses 2-5: Āryā.⁴ क looks like के.⁵ Read 'दक्षिण'.⁶ Read 'पितृ'.⁷ Metre of verse 6: Vasantatilakā.⁸ The 'व्य' of 'सर्वेषु' looks like 'व्य'.⁹ Read 'पञ्चदश'.¹⁰ Read 'पूर्ववर्तमान'.¹¹ This word is superfluous.¹² Read 'श्रीवडंग'.¹³ The first akṣara may as well be read 'वे', and the second may be 'दृ'.

- 28 न पञ्चाशन्नित्तनपरिमाणं क्षेत्रं ख[ण्ड]गवड्कसहितं दत्तं [1*] तद्गामे च
वत्ससगोत्रस्य

Third Plate.

- 29 महीसरस्वामिनः पौत्राय तातम्भस्वामिनः पुत्राय पादम्भस्वामिने राजमानेन
पञ्चाश-
30 न्नित्तनपरिमाणं क्षेत्रं दत्तं [1*] तद्गामे कौशग्राम्ये च पञ्चाशन्नित्तनप-
रिमाणं क्षेत्रं दत्तं
31 सलगसहितं स्महंशैरन्यैश्च राजभिरायुरैश्चर्यादीनां विलसितमचिरांशुचंचलमवग-
32 ष्टद्विराचन्द्रार्कधरणवस्थितिसमकालं यशस्विनीपुत्रिभिरुदत्तिभिर्विशेषं परिपालनी-
यमुक्तञ्च
33 भ[गव]ता वेदव्यासेन^१ व्यासेन [1*] बहुभिर्वसुधा भुक्ता राजभिस्त्रगरादिभिः
[1*] यस्य यस्य यदा भू-
34 मिस्तस्य तस्य तदा फलं [॥ ७*] ~~सुमहच्छकं~~ सुमहच्छकं दुःखमन्यस्य पालनं
[1*] दानं वा पालनं वे-
35 ति दानाच्छ्रेयोनुपालनं [॥ ८*] स्वदत्तां परदत्तां वा यो हरेत् वसुधारां [1*]
षष्टिं वर्षसहस्रा-
36 णि विष्टायां जायते क्रिमिः [॥ ९*] चालुस्त्वर्गजजातस्य पञ्चवाग्वयनाग्निः
[1*] सर्वानिवारिता-
37 षस्य शासनं शासनं द्विषां [॥ १०*] महासान्निविप्रहिक्कप्रीजयसेनेन^२ लिखि-
तमिदं शासनं [1*]
38 कुन्दस्वामिने^३ एवास्य शासनस्य स्वामिनायेद्धि^४ [1*] श्री^५ नमो नमः [1*]
नमस्तकलविदे [॥*]

TRANSLATION.

(Line 1.) Ōm. Hail !

[Verse 1 contains an invocation of the boar-incarnation of Vishnu.]

(L. 2.) The great-grandson of the glorious Pulakēśi-Vallabha-Mahārāja, whose body was purified by bathing at the end of a horse-sacrifice, (and) who adorned the family of the glorious Chalikyās;⁷

¹ This word is a subsequent addition. It was engraved in the place of some other letters, the first of which was a त. Read, as in other grants of the same dynasty, तदागामिभिरुदत्तैः.

² Read वेदव्यासेन.

³ Read °श्रीजय°.

⁴ Read °स्वामिन.

⁵ Read probably स्वामिनाग्निः.

⁶ Expressed by a symbol.

⁷ The usual epithets of this family (ll. 2-4) are omitted in the translation.

(L. 6.) The grandson of the glorious Kirtivarma-Prithivivallabha-Mahārāja, whose pure fame was established in the territories of hostile kings, such as Venavāsi, which had been subdued by *(his)* valour;

(L. 8.) The dear son of Satyaśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara,¹ who acquired the surname of 'supreme lord' (*paramēśvara*) by defeating the glorious Harshavardhana, the lord of the whole northern country, who had encountered *(him)* in battle;

(L. 10.) He who, at the head of many famous battles, (*assisted*) by none but *(his)* noble steed named Chitrakaṇṭha and by the edge of *(his)* glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth; into whose own armour many blows had plunged; who, having gained for himself the royalty of his father, which had been concealed by the triad of kings,² caused the burden of the whole kingdom to be governed by *(himself)* alone; (*and*) who, for the increase of *(his)* merit and fame, by his own mouth confirmed the properties of temples and the grants to Brāhmaṇas which had lapsed in that triad of kingdoms;

(V. 2.) (*was*) Anivārita-Vikramāditya, who, having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'supreme lord' (*paramēśvara*).

(L. 17.) Moreover:—

(V. 3.) Victory was achieved by the lord Śrīvallabha, who crushed the glory of Nara-simha, who caused the power of Mahēndra to be dissolved, (*and*) who subdued Īśvara by polity;

(V. 4.) He who became the favourite of fortune (Śrīvallabha) in a still higher degree, though (*at the same time*) forcibly wooing the damsel 'southern region' by seizing *(her)* girdle: (*the city of*) Kāñchī, while *(he)* caused to be crushed the sprouts (*forming her couch*):³ the Pallava (*kings*);

(V. 5.) He who, being fond of fighting (Rajarasika) (*and*) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (Rājamalla), (*because*) he has caused the destruction of the Mahāmalla family;

(V. 6.) The king who, defeating Īśvara-Pōtarāja, seized, like the girdle of the southern region, (*the city of*) Kāñchī, whose large rampart was insurmountable and hard to be breached, (*and*) which was surrounded by a great moat, unfathomable and hard to be crossed.

(L. 22.) This Vikramāditya-Satyaśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara, who has won by *(his)* valour the sovereignty of the whole circle of the earth, thus commands all people:—

(L. 23.) "Be it known to you (*that*), when five hundred and ninety-six Śaka years had passed, while the twentieth year of (Our) reign of growing victory was current, while (*Our*) victorious army, having entered the Chōḷika province (*visaya*), was encamped in Uragapura which is situated on the southern bank of the Kāvērī, on the full-moon tithi of Vaiśākha, a field in the village of [Cheṭṭū]lī, measuring fifty *niartanas* by the royal measure, together with a *khaṇ[du]ga* of paddy (*vaḍlu*), was given by Us, at the request of Gaṅga-Mahādēvi, to Kanhaśarman, the son of Svāmichandaśarman (*and*) grandson of Īśvara-Shaṅgaavid of the Kāpya *gotra*.

¹ *I.e.* Pulakēśin II.

² *Viz.* the Chōḷa, Pāṇḍya and Kēraḷa. See above, Vol. V. p. 202, note 16, and compare Vol. IX. p. 205, note 4.

³ Compare *South-Ind. Inscr.* Vol. I. p. 28, verse 8, and Vol. II. p. 355, verse 17.

(L. 28.) "And in the same village a field measuring fifty *nivartanas* by the royal measure was given to Pādammasvāmin, the son of Tātammāsavāmin (and) grandson of Mahisarasvāmin of the Vatsa *gōtra*.

(L. 30.) "And in the same village a field measuring fifty *nivartanas* was given to Konnaśarman, together with a *salage*¹ (of paddy).

(L. 31.) "[Future] kings of Our family and others, considering that the enjoyment of life, sovereignty, etc. is as transient as the lightning, (and) desirous of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (grant) without distinction from their own gifts."

(L. 32.) And the holy Vyāsa, the arranger of the Vēdas, has spoken :—

[Here follow three of the customary verses (7-9).]

(V. 10.) (*This is*) an edict, chastising enemies, of him who was born in the Chālukya family, who has destroyed the Pallava lineage, (and) whose orders are unopposed by all men.

(L. 37.) This edict was written by the great minister for peace and war (*mahāsāndhivigrahika*), the glorious Jayasēna.²

(L. 38.) To Kundaśvāmin alone the conveyance (*ajñapti*)³ of this edict (*was entrusted*) by the king. Om. Obeisance, obeisance! Obeisance to the Omniscient!

No. 23.—NEW BRAHMI INSCRIPTIONS OF THE SCYTHIAN PERIOD.

BY RAKHAL DAS BANERJEE.

The following inscriptions were discovered in the Archæological Section of the Lucknow Museum during the winter of 1908. The existence of unpublished Brāhmi inscriptions in the Provincial Museum at Lucknow was well known to the public, and in 1905 Mr. V. A. Smith obtained a complete set of impressions of them from the Curator. But unfortunately none of these has been published as yet. In 1903 Mr. Smith mentioned four of them which were stated to have been discovered at Rāmāgar, an old fort in the Bareilly District. Two more are said to have been found at Mathurā. I examined the Archæological collection of the Lucknow Museum on two different occasions, once, while collecting materials for my essay on "The Scythian period of Indian history" in June 1905, and again in October 1906. On the last occasion, I came across at least three unpublished inscriptions but could not spare enough time for them. Subsequently, the task of cataloguing the archæological collection of the Provincial Museum was entrusted to me by Dr. J. Ph. Vogel of the Archæological Survey and I had occasion to go through the collection slowly and carefully. The result was the discovery of a number of dated inscriptions and important modifications in the readings of three published ones. The catalogue is not expected to be out soon; so I am placing the newly discovered records before the public as early as possible. The majority of sculptures in the collection of the Lucknow Museum belong to the Scythian period and were discovered by Dr. A. Führer, Ph.D., of the Archæological Survey. The collection also contains a large number of Mathurā

¹ These four words are a subsequent addition; see above, p. 104, note 1. Compare Brown's *Telugu Dictionary*, s. v. *salaga*.

² This officer is probably identical with the Jayasēna who wrote another grant of Vikramāditya I., *Journ. Bombay Branch R. As. Soc.* Vol. XVI. p. 239.

³ On this term see Dr. Fleet's remarks, above, Vol. VII. p. 183 ff.

sculptures discovered and figured by Growse and others which were presented to the Agra Museum. The collection thus comprises the following materials :—

- (1) Some of the sculptures collected by Growse and other local officers of the Mathurā District up to the year 1886.
- (2) The sculptures discovered during the excavations carried on by Drs. Führer and Burgess at Mathurā during the years 1888-96.
- (3) The sculptures discovered by Dr. Führer at Rāmnagar, the ancient Ahichohhatra in the Bareilly District in the winter of 1891-92.

None of the inscriptions from Rāmnagar have ever been properly edited. Translations of three of them have appeared in Dr. Führer's Report of the Epigraphical Section for 1901-02, out of which only one has been found. The rest could not be traced either in the galleries or the *Takhtana* of the Lucknow Provincial Museum.

Fourteen out of the twenty-one inscriptions edited here are absolutely new. The late Dr. Bühler published three inscriptions with facsimiles and the rest have been casually noticed or edited by Messrs. Growse, Smith and others. Those which have been already edited by Bühler are republished because, on examining the original, I found that his readings required considerable modifications. Two of the inscriptions (Nos. II. and VI.) were published by Growse with facsimiles in his *Mathura*.

The excavations at Rāmnagar have yielded some important records. One of them (No. I.) mentions the territorial name *Pañchāla*, while another inscription (No. XVI.) evidently from the same place refers to the name of the capital city [*Adhi*]chohhatra. The identity of Rāmnagar with Ahichohhatra seems to be certain.

The language of the inscriptions is corrupt Sanskrit. I am indebted to Mr. Marshall for the photographs published here. They were taken by his photographer Babu Brajendra Nath Dey last winter.

The back views of two images, viz. that of the year 9 (Plate I.) and of the year 80 (Plate VIII.), show the deterioration of the Mathurā school of sculpture. The subject is the same in both cases, viz. a tree with flowers. The earlier sculpture shows a tall tree with a graceful trunk and proportionate flowers and leaves. But the later sculpture is ugly and disproportionate. No other Mathurā sculpture in the Lucknow Museum bears any carving on its back though many of them are carved in the round.

1.—INSCRIPTION ON A COPING-STONE.

The inscription was found on the top of a split coping of yellow sandstone which was used as a prop to a large "tablet of homage."¹ It was completely hidden under the large slab and was discovered when the latter was being taken out to be cleaned. The sculpture came most probably from Rāmnagar, the ancient Ahichohhatra, in the Bareilly District. The Curator's Report for the month of April 1892 mentions "1 coping stone with inscription of the Saka era (dated Samvat 5) Excavated from the old site of a large Buddhist temple at Ramnagar, Rohilkhand."² Dr. Führer most probably took the word *Pāñchāliye* 'of Panchāla' in line 8 for a date. The alphabet belongs to the class which Bühler called *Kshatrapa* characters. They are older than what Messrs. Vogel and Lüders style Early Kushana. The inscription is dated in the first year of the reign of a king (?) whose name is lost.

¹ V. A. Smith's *Jaina Stupa*, pl. VIII.

North-Western Provinces and Oudh Provincial Museum Minutes, Vol. V. p. 5, App. A.

TEXT.

1		[Nama] bhaga[va]	
2		bughara	
3		[va*]rshē pratha[mē]	
4		[di*]vasē 10 1	
5		[Dhru?]va-mitrasya pra[pautrēṇa*]	
6		sya pautrēṇa Śau	
7		Bhargavi-putrēṇa	
8		au Pañchāliye	
9		sthitēṇa hāti	
10		kāyam patitah	
11		itah sthitē[na]	

Remarks.

1. The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely gone at the beginning of the portion extant.

2. The palatal *śa* which occurs only once is archaic in form and the subscript *ya* which occurs twice (ll. 5 and 6) is tripartite. The cross-bar of the lingual *sha* in the third line does not touch the left vertical.

3. The secondary long *ī* is expressed by two vertical strokes slightly inclining to the proper left (ll. 7 and 8). The *ē* is expressed by the lengthening of the *mātrā* towards the proper right as in Maurya Brāhmī, but the *ā* is expressed differently by a slightly curved stroke to the proper left as in the Kushana script. The secondary *au* occurs twice in line 6 and does not differ much from the form found in the Allahabad inscription of Samudra Gupta.

4. The date is given in words with the exception of the day which is expressed by numerals in common use during the Scythian period.

5. Two uncommon forms of the letter *ta* occur in line 10. The place of the *mātrā* is occupied by a cube so common in the "boxheaded" Gupta and the Chitravarna alphabets.¹

6. The *visarga*, which is very rare in cognate inscriptions, occurs twice, once in line 10 and again in line 11.

7. The *ya* when it occurs singly looks like the Kharoṣṭhī syllable *me*.

8. The name of the great-grandfather of the donor seems to be [Dhru]vamitra. The restoration is based on Cunningham's readings of some of the coins of Pañchāla.²

TRANSLATION.

"Adoration to the divine in the first year . . .
 (the month of) the eleventh day
 by the son of a Bhargavi (a mother of the Bhārgava gātra), the
 grandson of (and) the great-grandson of [Dhru]vamitra
 (which) stood at
 belonging to the country of the Pañchālas fallen in the
 kā which stood here."

¹ Gupta Inscriptions, p. 234, pl. XXXIII. and pp. 235-249, pl. XXXIV.—VI.

² Cunningham, Coins of Ancient India; pp. 81 to 84.

Inscribed Images of the Scythian Period.—Plate I.

Jaina Image, the year 9.

BACK.



W. GRIGGS & SONS, LTD., COLLOTYPE.

FRONT.



V. VENKAYYA.

II.—INSCRIPTION ON THE BASE OF A BÔDHISATTVA IMAGE.

This fragment was discovered, according to Growse, in a mound near the Circular Road at Mathurā.¹ The language is corrupt Sanskrit and the characters are neat and well incised. They belong to the early Kushana period. The important point about this inscription is that it is a Bôdhisattva image and not a Buddha image as Growse calls it. The inscription consists of a single mutilated line on the upper rim of the pedestal (Lucknow Museum Catalogue No. B-18.)

TEXT.

. varshā māse 2 divasē 6 a[syām pūrvvāyām]
 nēna Bôd[dh]isat[v]o p[r]atis[th]āpitō mā[tā] pitihi sa[hā]

TRANSLATION.

. "the second month of the rainy season, the sixth day, on that
 (date specified as) above a Bôdhisattva (image) was set
 up by pa together with (his) mother (and) father (and)
"

The pedestal is one of the finest pieces of carving turned out by the Mathurā school of sculptors. It represents two men of high rank sitting on a series of steps apparently conversing with each other. The heads of these figures are slightly damaged, but the execution is very fine. The mutilation of the first few letters of the inscription and the loss of the main figure is greatly to be deplored, as they would have been very important for the history of Indian sculpture.

III.—INSCRIBED JAINA IMAGE, THE YEAR 9.

Nothing is known about the findspot of this image. It stands in the Jaina section of the Lucknow Museum, and, judging from its workmanship, is most probably a product of the Mathurā school. The discovery of the Bôdhisattva images of Sarnāth and Śrāvastī has made us chary in the matter of assigning findspots of antiquities extempore. No references either to the sculpture or to the inscription have been found in Dr. Führer's Annual Reports or in the Minutes of the Lucknow Museum. The image is headless and belongs to the Digambara sect (Plate I, Front). The Jina evidently stands on a cushion placed on an opening lotus. To his proper right two men are standing with hands folded in adoration and their backs turned towards each other. To the proper left a female figurine stands with a flywhisk (?) in her hands. The image is carved in the round. On each flank is a tall slender pilaster with a bell shaped capital and a square abacus which again bears a couple of rosettes on its rim. The pilaster on the proper left has been damaged by the incision of a square mortise hole. The reverse is occupied by the representation of a tall tree with bunches of small four petalled flowers which resemble the *aśoka* blossom. A female stands to the proper left of the tree holding a garland in the right hand, while in front of her a child stands with hands folded in adoration. To the right of the tree is a vessel made of leaves containing a garland and by its side a male is standing with clasped hands (see pl. I.).

The inscription consists of three short, irregular lines, of which one is incised on the edge of the cushion and the others on the lotus petals; two short fragmentary lines are incised between the feet of the Jina. The language is the usual corrupt Sanskrit common in inscriptions of this kind and the characters are of the Northern Indian type of the Kushana period. The epigraph is dated in the year 9 of the Kushana era and must probably be referred to the

¹ Growse's *Mathura* (2nd edition) p. 106, and plate facing p. 106.

reign of the emperor **Kaṇishka**. Another record of the same date mentioning the name of **Kaṇishka** is already known,¹ though its present locality is indefinite. The subjoined inscription records the erection of the image by a female named **Gahapalā** at the request of the venerable **Tarika**.

TEXT.²

- 1 Siddham Sam 9 he 3 di 10 Gra[ha]m[i]trasya dhitu Śivaśirisya vadha
Ekraḍalasya
- 2 Koṭṭiyātō gapātō [A]rya Tar[i]ka[s]ya kuṭu[m]biniyē
- 3 Ṭhāniyātō kulātō Vair[ā]tō [śākha]tō [ni]va[r]taṇā Gahapalāyē dati.

Remarks.

1. The first syllable of the word *Śivaśiri* may also be read as *Avasiri*.
2. The word *Ekraḍalasya* may also be read *Ekradalasya*. The letters are of the ordinary crude form, so common in similar inscriptions on images from Mathurā.
3. It seems that the lotus petals were carved after the incision of the inscription. The loss of the letter *sa* in the word *Tarikasya* can hardly be otherwise accounted for.
4. The word *śākha*tō has almost entirely vanished on account of the attempts of the mason employed by the Lucknow Museum authorities to remove the cement from the inscribed portion.
5. The reading of the last two words of the third line is uncertain. A copious use of cement has made them almost illegible.

TRANSLATION.

"Success. In the year 9, the third (month) of winter, the tenth day; the gift of **Gahapalā**, the wife of **Ekraḍala**, the daughter-in-law of **Śivaśiri** and the daughter of **Grahāmitra**, at the request of the venerable **Tarika** out of the **Koṭṭiya gaṇa**, the **Ṭhāniya (Sthāniya) kula** (and) the **Vaira (Vajra) śākha**."

The inscription between the feet of the Jina consists of two short lines:—

1. Arya [A]gha-
2. masya śiśini

and seems to refer to the donor of the image. The form of the letter *ma* in the second line is unusual as it is more common in the inscriptions of the Gupta period.

TRANSLATION.

"The female disciple of the venerable [A]ghama."

IV.—INSCRIBED JAINA IMAGE, THE YEAR 12.

This inscription consists of 4 short mutilated lines, two of which are incised on the rim of the throne, on which the Jina is seated and the other two on the base. A large part of the

¹ A. S. R. Vol. III. p. 31, pl. XIII. No. 4.

² The lines of the inscription are transcribed here as they appear at first sight. But the word *kuṭumbiniy* is far removed from *Ekraḍalasya* with which it has to be taken. Again the word *nivartanā* is also similarly removed from *Tarikasya*. Perhaps the engraver intended that the inscription should be read in the following order:—(1) *Kuṭumbiniyē*, (2) *Gahapalāyē dati* is engraved in two lines immediately below *Ekraḍalasya* and may be read with it. Similarly (1) *Koṭṭiyātō gapātō* (2) *Ṭhāniyātō kulātō Vairātō [śākha]tō* written in two lines immediately below the first half of the first line may be taken as one section and the passage (1) *Arya Tarikasya* (2) *nivartanā* engraved in two lines as a separate section. Lines 2 and 3 of the text would thus be split up into three sections each consisting of two lines.

Inscribed Images of the Scythian Period.—Plate II.

Jaina Image from Ramnagar, the year 12.



left arm of the image is missing. The Jina is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions standing (Plate II). The intervening space between the lions is occupied by a bas-relief. In the centre of the bas-relief is a wheel on a short Indo-Corinthian pilaster with two capitals and a square abacus, while a devotee is seated on the ground on each side. To the right of the pillar ten women are standing in two rows with garlands in their hands and to the left a group of ten men in similar positions. So far as I know, the usual order has been reversed in this case. The majority of bas-reliefs on the pedestals of images from Mathurā show the men on the right and the women to the left of the wheel.

Nothing is known about the provenance of this image. It is now standing on a masonry pedestal without a label close to the entrance of the Jaina section. In his report for the month of April 1892, Dr. Führer, as the Curator of the Lucknow Museum, reports the presentation of "1 pedestal (*sic*) of a statue of a Tirthankara, inscribed Śaka-Samvat 10, excavated from the ancient site of a Digambara temple at Ramnagar in Rohilkhand."¹ It is possible that our image is referred to by these words of Dr. Führer.

TEXT.

- 1 Sam 10 2. va 4 di 10 [1] ētasya purvāyām Koṭṭiyātō [ga]ṇatō
Ba[m]bhādāsī[yā]tō kulātō U[chēna]-
2 garitō śākhātō gaṇi[s]ya Aryya Puśi[lasya] śisīni Datila . ti Harinan[di]sya
bhaginiyē ni[var*]-
3 tanā sāvikānām vaddha[ki]nīnām Jinadāsī Rudradēva Dāttagālā Rudradē[va]-
sāmi[nā] Rud[ra] . . . [Gaham]itra
4 Kumārasīri Vamadāsī Hasti[sē]nā Grahasīri Rud[r]adātā Jayadāsī Mit[r]asīri-
.

Remarks.

1. The symbol for 10 is peculiar. This form seems to show the transition between the form in No. I and that in No. V.
2. The *akshara* ki of *vaddha[ki]nīnām* seems to be corrected by the engraver himself from *ku*.
3. The word *Dāttagālā* is most probably the name of a village. It occurs in an inscription on a colossal image of Buddha from Bodhi Gayā now in the Indian Museum.²

TRANSLATION.

"In the year 12, the 4th (month) of the rainy season, the 11th day, on that (*date specified as*) above,—(*an image was set up*) by the (following) lay-hearers³ (who belonged to the caste) of carpenters, (*viz.*) Jinadāsī, Rudradēvā,⁴ Rudradēva-sāmi (*Rudradēvasāmin*) of Dāttagālā, Rudra Gahamitra (*Grahamitra*) Kumārasīri (*Kumārasīri*) Vamadāsī (*Brahmadāsī* or *Vāmādāsī*) Hastisēnā, Grahasīri (*Grahasīri*) Rudradātā (*Rudradātā*), Jayadāsī, Mitrasīri (*Mitrasīri*) at the request of the sister of Datila . . . Harinandī, the female pupil of the venerable Puśi out of the Koṭṭiya gaṇa, Bambhadāsīya (*Brahmadāsīya*) kula and the Uchēnagari (*Uchchānagari*) śākhā.

¹ N.-W. P. and Oudh Provincial Museum Minutes, Vol. V. p. 6, Appx. A.

² J. A. S. B. Vol. XXXIII. p. 177, and Mitra, *Buddha Gaya*, p. 192.

³ *Vaddakīno* (*-vaddhākinō*) occurs in one of the Sāuchi inscriptions (*ante*, Vol. II. p. 389) in the sense of 'carpenter.' *Vaddhā* in Hindi means 'carpenter.'

⁴ It is also possible that the two names Jinadāsī and Rudradēvā have to be taken as one name Jinadāsī-Rudradēvā. The mother's name might have been prefixed to distinguish her from others bearing the name Rudradēvā. The same may be the case with some of the other names in this inscription.

V.—INSCRIBED IMAGE OF SAMBHAVANĀTHA, THE YEAR 48.

This image was found in one of the smaller rooms of the Jaina section of the Lucknow Museum without any label or number. There is no particular mention either of the image or of the inscription in the Minutes or the Annual Reports of the Lucknow Provincial Museum.

This is the only known statue of Sambhavanātha (Plate III), the third Jina, discovered at Mathurā during this period. Figures of Rishabhanātha, Neminātha, Pārśvanātha and Mahāvira have been met with. It is to be noted that Jaina images of the Scythian period cannot be identified satisfactorily unless the names are mentioned in their inscriptions. Most probably, distinctive symbols (*chihna*) were assigned to the respective Jinās at a much later period. Those distinguishing symbols have not been found in any Jaina image of the Scythian period discovered up to date. The earliest known Jaina statue with a distinctive symbol is the image of Rishabhanātha from the Kankālī Tīla mound near Mathurā figured in Mr. V. A. Smith's *Jaina stupa* (Plate XCVIII). Unfortunately it is uninscribed, but may be assigned to the 4th or the 5th century of the Christian era on account of its technique.

The head and one arm are broken. The Tirthatmkara is seated in the *dhyanamudrā* posture on a throne supported by a couple of lions. The space under the throne between the lions is occupied by a bas-relief, showing the Triratna symbol resting on a small wheel and supporting a larger one. Two conches are leaning against the smaller wheel, while a small leaf is added to each side of the larger wheel. The grouping is exactly the same as on the Jaina pedestal, now in the Lucknow Museum, dedicated in the year 49.¹ A male figure stands to the right of this group of symbols, and a female to the left. They hold flowers in their right hands while their left hands are akimbo.

The inscription consists of four short lines.

TEXT.

- 1 Mahārājasya Huvakshasya sa[m]vaohar[ē] 40 8 va 2 d[i] 10 7 etasya
puvāyam K[oṭṭi]yē [gaṇē] Bama[dā*]
- 2 [si]yē k[u]lā Pachanagariyē śākāya Dhujhavalas[ya] śiśin[i]y[ē] Dh[u]jha-
[ś]iriy[ē] nivatana
- 3 [Bu]dhukasya vadhuyē Śavatrana (?) pōtr[i]y[ē] Yaśāy[ē] dana
Sa[m]bhavasya proṭima pra-
- 4 ta(ti)stape(pi)ta.

TRANSLATION.

"In the year 48, the 2nd (month) of the rainy season, the 17th day, of the Mahārāja Huvaksha; on that (date specified as) above, an image of Sambhava was set up by Yaśā, the grand-daughter of Śavatrana (?) and the daughter-in-law of Budhuka, at the request of Dhujhaśiri (*Dhurjaśrī*), the female disciple of Dhujhavalā (*Dhurjavala*) out of the Kōṭṭiya-gaṇa, Bama[dā]siya (*Brahmadāsiya*) kula and Pachanagari (*Vajranagari*), śākhā.

VI.—MATHURĀ BUDDHIST IMAGE INSCRIPTION, THE YEAR 51.

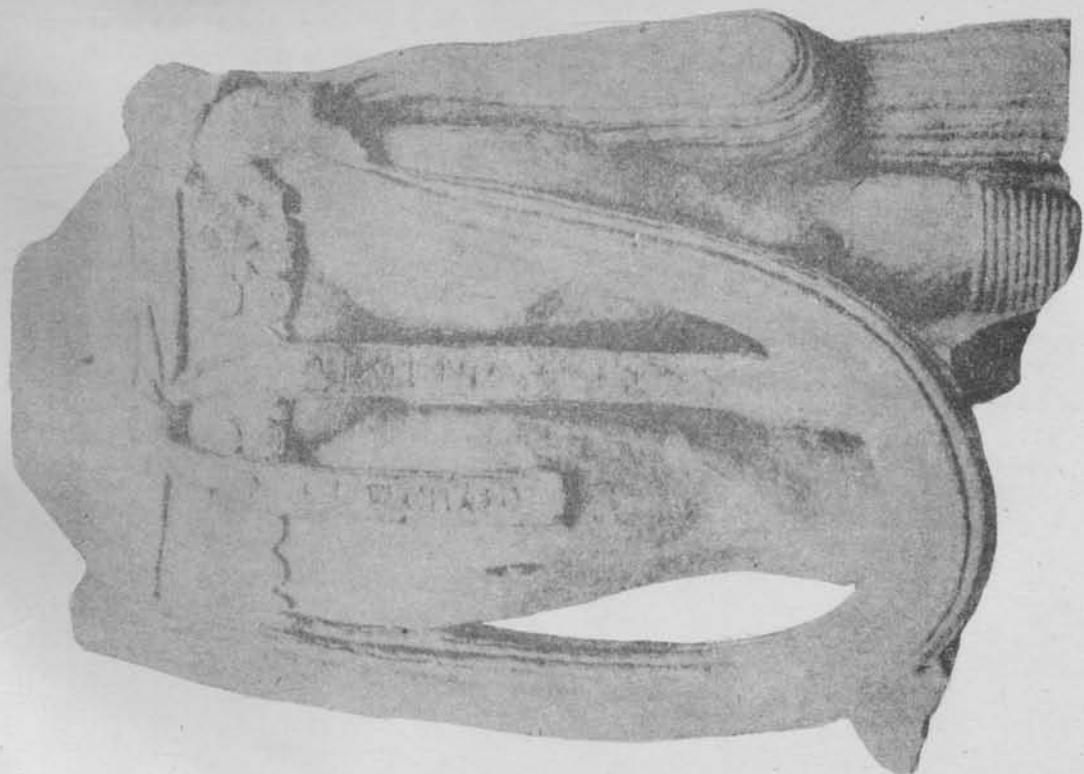
The discovery of this inscription was made known to the public by Mr. Growse in 1870. It was found in one of the Jamalpur mounds² on the pedestal of an image, most probably of Buddha, of which only the feet are extant. A male kneels to the proper right with some object, probably a bag, in his hand. It consists of three lines, of which the proper left half of

¹ Above, Vol. II. p. 204, No. XX, and p. 321, pl. IV; Vol. IX. pp. 244-45.

² Growse's *Mathura*, 2nd edition, p. 107.

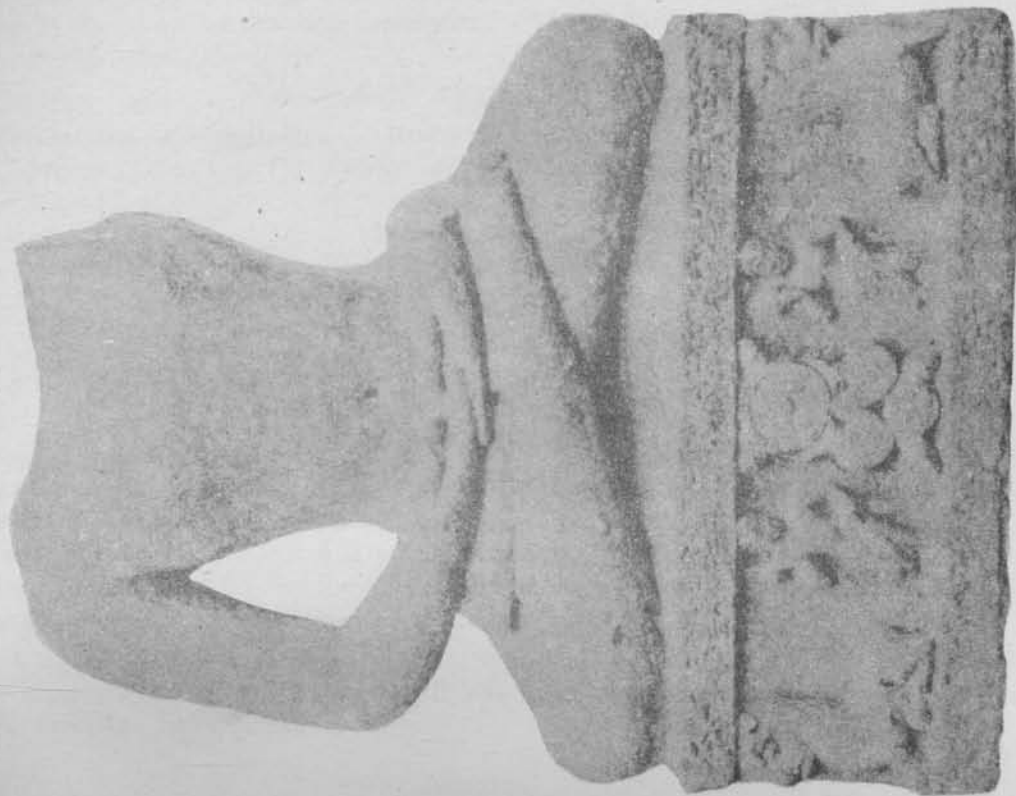
Inscribed Images of the Scythian Period —Plate III.

Inscribed Image from Mathura.



V. VENKAYYA.

Image of Sambhavanatha, the year 48.



W. GRIGGS & SONS, LTD., COLLOTYPE.

the first two lines are almost illegible. It records the erection of an image by a *bhikshu* named *Buddhavarman* during the reign of *Huvashka* in the fifty-first year of the *Kushana* era in a temple built by the king himself (*Mahārāja Dēvaputra-vihārē*). This temple is most probably the same as that mentioned in a later inscription.* The characters of the subjoined inscription are very neatly incised.

TEXT.

- 1 Mahārājaśya Dēvaputraśya ¹ Huvashkaśya savatsarē² 50 1 hamanta māsa 1
d[i]va[sa] . . . [as]y[ām] pu[rva]yām [bhi]kshunō Buddhavarma[naḥ]³
[Śakya ?] . . .
- 2 pratimā pratishṭāpit[ā] sarva-Buddhapūjartha[m]⁴ an[ā]na [dē]yadharma-
parityāgēna⁵ Upadhyāśya Sa[m]ghadāśya [nirvāṇā]ptayē-stu [mā]tāp[ita]
.
- 3 Buddhavarmasya sarva-d[u]khōpaśam[ā]ya sarva-satva-hita-sukhārtha[m] [M]ahārāja
Dēvaputra-vihārē.

TRANSLATION.

"In the year 51, the 1st month of winter, the day, on this (date specified as) above,—an image of Śākya[muni ?] (the gift) of the *bhikshu* *Buddhavarman*, was set up in honour of all the Buddhas. Let the bestowal of this religious gift be for the attainment of nirvāṇa by the *Upadhyāya Saṃghadāśa*, and for the cessation of unhappiness for *Buddhavarman* [and his parents] (and) for the welfare and happiness of all beings. In the *vihāra* of the *Mahārāja Dēvaputra*."

The transcript of this inscription printed in my paper on "Mathura inscriptions in the Indian Museum" (*Jour. and Proc. A. S. B. Vol. V. p. 243*) should be corrected in accordance with the foregoing text and translation.

Remarks.

1. The king's name is undoubtedly spelt as *Huvashka*; cf. variants *Huvaksha*, *Hushka*, *Huksha*, etc.
2. There are no traces of the *anuvāra* on the stone.
3. The possessive case ending is expressed in two ways:—*varma[naḥ]* and *-varmasya*. But it is to be noted that the *visarga* is not legible.
4. The final form of *ma* is important, as this is the earliest case known in Northern Indian inscriptions; above, Vol. I., p. 389, No. XIV.
5. This form occurs in another inscription of the same period (*J. B. B. R. A. S. Vol. XX*).

VII.—INSCRIBED JAINA IMAGE, THE YEAR 58.

The inscription has already been published by the late Dr. Bühler (No. 42 of Prof. Lüders' List, p. 8 f. above). When I was examining the characters of the inscriptions of the Scythian period, I was struck by the use of the word *kanat* in two dated inscriptions:—

- (1) The inscription of the forty-fourth year of *Huvishka†* and (2) that of the eightieth year of *Vāsudēva.‡*

* I. A. Vol. XXXIII. p. 101, No. II; above, Vol. IX. pp. 243 and 245.

† The use of the word between the year and the month of a dated inscription can have no significance. The word occurs also in the Mathurā lion capital inscriptions (*ante*, Vol. IX. p. 141). Here however the context is different and Mr. F. W. Thomas has taken the word to denote a proper name.

‡ *Ante*, Vol. I. p. 387, No. 9 and Plate.

§ *Ibid.* p. 392, No. 24 and Plate.

On examining the originals carefully I found that the date in one of them is not forty-four but fifty-eight, expressed in words. The following considerations led me to this conclusion:—

- (1) The first syllable after the word *sava[tsa]re* has been read by Dr. Bühler as *pta* or the numerical symbol for 40. But it would be better to take it as a form of the letter *a* (cf. above, Vol. VIII. plate facing p. 176, i, f.).
- (2) The second syllable has been taken by Dr. Bühler to be a numerical symbol. But it is evidently the compound letter *shā*. The plate published along with this paper was prepared from an impression taken under my personal supervision and shows the letter *shā* better than the facsimile issued with Vol. I. of this Journal.
- (3) The third letter was taken by Dr. Bühler to be *ka* but the absence of the horizontal stroke at the top of the vertical line on the proper right shows that it is *pa*. The left hand vertical line is slightly curved, but it should be borne in mind that the characters of Jaina inscriptions of the period are always cursive; * cf. the *ka* of *Maharaja* in the same line.

The word *papa* occurs in two other Brāhmi inscriptions from Mathurā published by the late Dr. Bühler. One of them is dated in the year 50 (*ante*, Vol. II. p. 203, No. XVII), which is preceded by the word *papa* and the other in the year 52, to which is prefixed the word *dvāpapa* (*ibid.*, No. XVIII). In the present inscription we have got *ashṭapana*, which I have rendered by 'fifty-eight.' The word *papa* is apparently an abbreviation of the Pāli *paññāsa* 'fifty.' In the inscription of the year 80, where the word *papa* also occurs, according to Dr. Bühler's text, it is a misreading for *hamata*, as I shall show later on in this paper.

With my corrections the text of the subjoined inscription runs as follows:—

- 1 Sdha[m]¹ Nama Śara[sa]tama Maharajas[ya] Huvakshasya sa[m]vasare ashtapana gra[sya] masa 3 [da]vise² 2 ē[ta]-
- 2 [syām] p[u]rva[yām] Pe (?) gane(?) Aryachēṭiyē³ kulē Haritamāla-kaḍhi[yātō] śā [vā]chakas[y]a Hag[i]n[ā]dis[y]a śi[sō]gana Na(?)gasēnō(?) dana[m] (?).

Remarks.

1. This word occurs in many other cognate inscriptions. There is a symbol preceding *na* of *nama* which I cannot explain.
2. Perhaps the word was pronounced *davisa* as is still the case in Bengal and Assam; read *divasa*.
3. There is an unexplained symbol after the *akshara yē*. Perhaps it is due to a crack in the stone.

TRANSLATION.

Success! Adoration! In the year 58 of the most illustrious (?) great king Huvaksha, in the 3rd month of summer, on the 2nd day. On that (*date specified as*) above, the gift of Nagasēna (?), the pupil of Haginadi (Bhaganandi ?) a preacher out of the gana, the Arya-Chēṭiya (*Ārya-Chēṭika*) kula (and) the Haritamāla-kaḍha (*Haritamālagadhī*) śā[khā].

VIII.—INSCRIPTION ON A JAINA IMAGE FROM MATHURĀ, THE YEAR 71.

The discovery of this image was announced by Dr. Führer in his *Annual Progress Report* for the year 1890-91 (p. 17) and in his *Annual Report*† of the Provincial Museum for the

* *Ind. Ant.* 1908, p. 51.

† N.-W. P. and Oudh Provincial Museum Minutes, Vol. III. p. 233.

Inscribed Images of the Scythian Period.—Plate V.

Jaina Image from Mathura, the year 71.



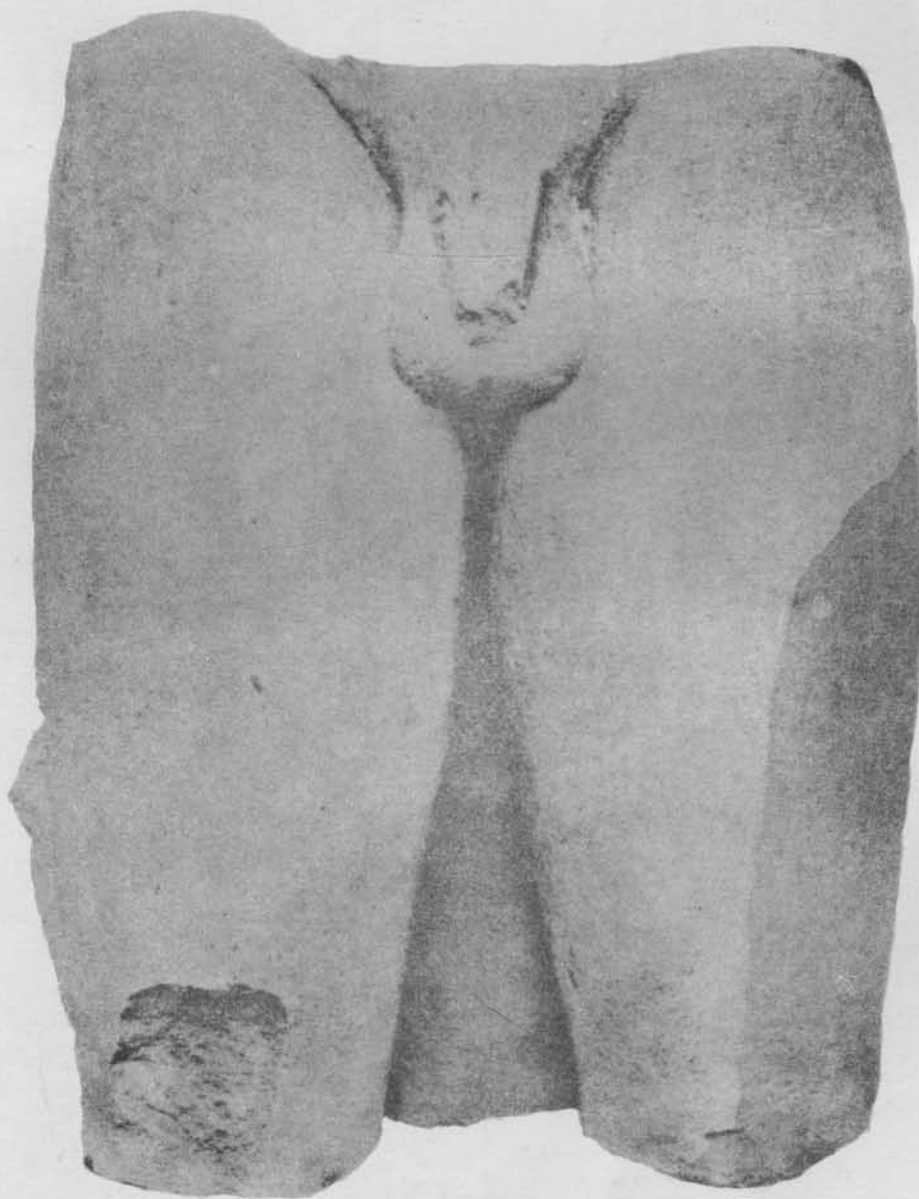
BACK.

V. VENKAYYA.

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Inscribed Images of the Scythian Period.—Plate IV.

Jaina Image from Mathura, the year 71.



FRONT.

year 1891-92. But the inscription on it has neither been published nor noticed as yet. It is incised on the square base of a pilaster made out of the back of a Digambara Jaina image (Plate V). Only the waist and the thighs of the Jina are extant (Plate IV). The pilaster on the reverse is most probably the staff of the umbrella under which the image originally stood. Such cases are by no means uncommon in the Mathurā sculptures of the Scythian period. The inscription, though fragmentary, is an important one. It presents a large number of difficulties both in decipherment and translation. The most important part however is the date which is fairly legible.

TEXT.

- 1 Sa[m] 70 1 va 1 di 10 5
 2 e (?) taye puvayē ha-
 3 tiya (?) Muṇasimitā (?) ye (?)
 4 Minirava sushōti dhitu
 5 H[ēmad]ēva [saya]

Remarks.

1. The *anuvāra* is indistinct.
2. The vowel *e* is unlike any Brāhmī letter but resembles the Kharoṣṭhī *va*.
3. The second letter in the third line is also new. It resembles the symbol for 10 to some extent, but the presence of a numerical symbol at this place cannot be explained.
4. The remaining syllables in the third line seem to constitute a proper name with the genitive case ending. The letter *sa* is rare in Mathurā inscriptions, although it is to be found in the inscriptions of the Western Satraps.
5. Of more interest is the form *sushōti* in the next line. The *ō* in *shō* is formed by the combination of *a* and *u* and the affix *ti* is quite new. It resembles to some extent the Bengali affix *ta* as in *māmāta*, "maternal uncle's son," *piāta*, "son of a paternal aunt." The word probably is an *apabhraṃsa* of the Sanskrit *svastīyā* and the whole phrase most probably means "sister's daughter's daughter."

TRANSLATION.

"In the year 71, the 1st (month) of the rainy season, the 15th day; on that (date specified as) above, ... of Muṇasimitā (?) the sister's daughter's daughter of Minirava of Hēmadēva.

IX.—INSCRIBED CHATURMUKHA FROM RAMNAGAR, THE YEAR 74.

The discovery of this inscription was announced by Dr. Führer in his *Progress Report* for the year 1891-92. But all the details have been omitted. The inscription is incised on four sides of the pedestal of a *Chaturmukha* or four-fold image of a Tirthamkara, as Dr. Bühler used to call them (Plate VI). Each of the four faces of the pedestal bears a bas-relief. On the larger faces, the bas-relief consists of a wheel on an Indo-Persepolitan pilaster in the centre with three devotees, standing with folded hands, on each side. The bas-relief on the smaller faces is almost similar and consists of two devotees only on each side of the pillar.

The inscription consists of two lines—more or less mutilated—on each face. The second line of the third face has broken away. The enigraph records the dedication of some object the name of which is lost, in the 74th year, presumably of the Kushana era.

TEXT.

- A. 1. [Saṃ 70] 4 gra 1 di 5 Aya Varanatō gaṇa[tō]
 A. 2. [ku]latō Vajanakaritō śākha[tō] Ayaśirik[ātō]
 B. 1. nadhanasya vāchakasya śiśiniyē A[ryya]
 B. 2. sasa
 C. 1. Gahavalāyē paṇatidhariyē śiśiniyē Aryadāsiyē
 C. 2.
 D. 1. . . . [deva]sya kuṭu[m]biniyē Dharavalāyē dati
 D. 2. sasuyē

Remark.

The symbol for seventy is indistinct on the impression, but can be deciphered on the original stone.

TRANSLATION.

(In the year) [7]4, the 1st (month) of summer, the 5th day
 the gift of Dharavalā, the wife of dēva
 [at the request of] Aryadāsi (Arya-
 dāsi), the female pupil, who obeys the command of Gahavalā of
 sa the venerable
 female pupil of the preacher nadhana
 out of the venerable Varāṇa (Varāṇa) gaṇa, the kula, the
 Vajanakari (Vajranagari) śākhā (and) the Ayaśirika (Ayaśirika) [sambhōga].

X. —INSCRIBED IMAGE FROM MATHURĀ, THE YEAR 80.

This image was discovered in the Kankālī mound near Mathurā (Plates VII and VIII), and the inscription on it was published by Dr. Bühler (No. 66 of Professor Lüders' List, above, p. 13).¹ This is the other inscription referred to above (p. 113) in which, according to Dr. Bühler, the word *haṇa* occurs. On comparing the original with the photo-lithograph published by Dr. Bühler it was found that the words *haṇa va* 1 as read by Bühler are nothing but *hamava* 1, which probably stands for *hamata* 1.

TEXT.

- 1 Sdhi² Maharajasya V[ā]sudēvasya Sa[m] 80 hamava 1 di 10 2 ētasa purvvāyām
 sā[va]ko [Sa]³
 2 dhita Sa[m]ghanādhisa⁴ (?) vadhuyē Balasya

Remark.

The second letter of the word *hamava* is sufficiently clear in Dr. Bühler's facsimile and cannot be anything else but the Brāhmī letter *ma*. It will be observed that the third letter resembles *va* but the base line does not join the left limb. This too is visible in the photograph. It is due, most probably, to the mason's carelessness.

¹ Above, Vol. I. p. 392, No. XXIV.

² *Sdhi* most probably stands for *siddham* or *siddhi*.

³ The name of the sāvaka begins with *Sa*. The second syllable is only partly legible and may be *go*, but it may also be *vo* or *so*.

⁴ The *ā* mark is very distinct in the impression.

TRANSLATION.

" Success. In the year 80, the 1st (month) of winter, the 12th day, of the Mahārāja Vāsudēva,—on that (date specified as) above, the daughter of the lay hearer Sa
 . . . , the daughter-in-law of Saṃghanādhi (Saṃghanandin) of
 Bala "

XI—INSCRIBED BAS-RELIEF FROM MATHURĀ, THE YEAR 99.

The inscription is incised along the raised border of a fragmentary bas-relief on yellow sandstone. The bas-relief consists of two panels with raised borders. The lower one is larger but its lower part is broken. The smaller panel at the top is in good preservation. It consists of a stupa in the centre with two Jinas on each side seated in the attitude of meditation under umbrellas. The Jina on the proper left of the stupa has no umbrella on his head. A seven-headed snake takes the place of the umbrella and shows that it is Pārśvanātha, the 23rd Tirthaṅkara. The inscription is incised on the rims at the top and bottom of this panel.

The lower panel contains the upper part of a woman's figure standing with her left hand on her hips and the right one lifted up. A small inscription consisting of two lines has been incised over her right shoulder (A). To her left stands a nude male figure, evidently an ascetic, with a piece of cloth on his left wrist. In the space between the heads of these two figures occurs the inscription B. Two female figurines are standing to the left of the ascetic and behind them appears the upper part of the figure of a Nāga king under a tree with his hands folded in supplication. On each side of this group is a pillar with a bell shaped capital, of which the one on the left is mounted by a wheel. A drawing of this bas-relief has been published by Mr. Smith.*

The inscription has already been published by Dr. Bühler† (No. 75 of Professor Lüders' List, above, p. 1), though Mr. V. A. Smith did not notice it at first. The original inscription differs in two or three places from Dr. Bühler's readings.

TEXT.

- 1 S[i]dā[ā] [m] S[ā] 90 9¹ gri 2 di 10 6² Kottiyātō gaṇatō Thaniyātō kulātō Vai[rā]-
 to śākhātō Arya Sura [n]
 2 [śi]śini dhama[śr]i[ye]³ niv[a]rtanā 4 Grahadatasya dhi[tā]
 Dhanabathi
 A. Anagha [Srē]bhi Vi B. Kapa Ś[r]ama[na].⁵

Remarks.

1. The year is most certainly 99, as has already been recognized by Dr. Hoernle and Mr. V. A. Smith in the *J. R. A. S.* 1901, p. 152.
2. The second of the symbols denoting the date was taken by Dr. Bühler to be 8, but it is similar in all respects to the symbol for six, cf. above, Vol. I., p. 388, No. XII.
3. The reading of the third syllable is certain though the cross-bar of *śa* is not distinct in the impression.†
4. I have not been able to make out the *akṣaras* preceding the word *grahadatasya*.
5. The smaller inscriptions are most probably labels and as such are unique among the Mathurā sculptures of this period. Their Sanskrit equivalents are given in Dr. Führer's *Annual Report* for 1890-1 (p. 3). The bas-relief has not been explained as yet.

* *Jaina Stupa*, p. 24, pl. XVII. fig. 2, and Lucknow Museum Catalogue No. J-623.

† *Ante*, Vol. I. p. 392, No. XXII.

‡ [On the plate the reading appears to be *Dhāmadharavē*.—Ed.]

TRANSLATION.

"Success. In the year 99, the 2nd (month) of summer, the 16th day,—at the request of Dhamaśiri (*Dharmasiri*), the female pupil of Aryya Sura (*Arya-Sura*) out of the Kottiya *gana*, the Thaniya (*Sthāniya*) *kula* and the Vaira (*Vajra*) *sikkhā*."

"The sinless merchant Vijā (*Vidyā*). "The ascetic Kaṇa (*Kṛishṇa*)."

XII.—INSCRIPTION ON A COPING STONE.

Nothing can be said definitely as to the whereabouts of this inscription. It was found without any label in the Jaina section of the Lucknow Museum. The material is red sandstone and the technique is decidedly that of the Mathurā school. The epigraph consists of a fragmentary line incised on the top of a sculpture. The characters are very early and most probably belong to the same period as the earliest inscription from Mathurā.† The epigraph is of some interest, as it contains the word *sovan[ika]* "goldsmith," which occurs only once in cognate inscriptions.‡ Unfortunately the word is not completely preserved. The vowel *ā* which is comparatively rare occurs in this record.

TEXT.

Gotiputrassa Ūtarasa sovan[ika*]

TRANSLATION.

. of Ūtara (*Uttara*), the goldsmith, the son of Goti (*Gaṇṭhi*)

XIII.—INSCRIPTION ON A LARGE SLAB OF RED SANDSTONE.

This slab is plain but for the inscription. It is rectangular in size and one corner is broken. Its discovery was announced by Professor Dowson in 1871.§ In 1936 I wrote to the Curator of the Lucknow Museum asking for a couple of impressions of the inscription of Śoḍāsa which had been published by Dowson along with this epigraph, but I received copies of the subjoined record instead. The characters are about 2 to 3½ inches in height. The inscription has apparently suffered after its removal to the Museum, as the word *upathāpita* read by Dowson is no longer complete.

TEXT.

A.

. ṣavan[ē] Śrikaḍḍā¹ (?) stake² [j]ihare pikaṭikānam pahanah³
niyataka⁴ . nāḍa (?) travastassi⁵ samikkalayitavyaḥ Saṅghaprakṣiṇi vyavahārihi [u]pa[tha]

B.

- 1 [Bu*]d[dha]rakshita—Jivaśiri—Buddhaṣa—Saṅgharakshit[a]
- 2 Dharmmavarmma Buddha . . . su[khā] la

Remarks.

1. The word may be taken to be *kaṇṭhē* but a Śrāvastī inscription (above, Vol. VIII., p. 181) shows an identical form for *nḍa*.

† Above, Vol. II. p. 198, No. L.

‡ Above, Vol. I. p. 397, No. XXXV. and *Id. Ant.* Vol. XXXIII. p. 150, No. 27.

§ J. R. A. S. (N. S.) Vol. V. p. 188, No. 28.

Inscribed Images of the Scythian Period.—Plate VI.

Base of a Ramnagar Tirthamkara Image,
the year 74.



W. GRIGGS & SONS, LTD., COLLOTYPE.

Inscribed pavement Slabs.



V. VENKAYYA.

2. The lower part of the letter *sta* is damaged. The word may be read as *svaka*.
3. The *visarga* is distinct but it may also be a punctuation mark.
4. There is a short horizontal stroke to the left on the top of the central vertical line. This may be an *c* mark, but possibly it is due to the mason's carelessness.
5. The reading of these six syllables is uncertain. The inscription contains some peculiar words and so I shall have to leave it untranslated.

XIV.—INSCRIBED IMAGE FROM MATHURĀ, THE GIFT OF PUŚABALĀ.

The inscription is incised on the waist band of a female figure in red sandstone. Only the portion below the waist is extant (Plate III). According to Mr. V. A. Smith (*Jaina Stupa*, p. 56, plate XCIX) the sculpture was discovered in the Kaṅkāli mound. The drawing published by him is inaccurate. The impression and photograph published herewith will show the details of the discrepancies. Mr. Smith's reading, based on his drawing, is also incorrect. Inscriptions on waist bands are very uncommon in India.

TEXT.

- 1 Puśabalāyē dānē¹ Dhama-
- 2 vadhakasa [bha]yāyē.

TRANSLATION.

"The gift of Puśabalā, the wife of Dhamavadhaka (*Dharmavardhaka*)."

XV.—FRAGMENT OF AN INSCRIBED PAVEMENT SLAB.

The sculpture on which this inscription has been incised is evidently a fragment of a pavement slab.² The carving consists of an ornamental border of twisted rope pattern with cylindrical clasps at corners. The accompanying photograph (Plate VI) shows a fragment of another similar sculpture. The inscription on it has been edited by Dr. Bühler (No. 113 of Professor Lüders' List, above, p. 20). The ornamentation is precisely the same, the place of the rope pattern being taken by lotus petals. The upper right hand corner bears some chisel marks apparently unexplainable. But the other sculpture mentioned above most probably affords a means of explanation. The inscription on that sculpture too, which is entire, has been published by Dr. Bühler (No. 119 of Professor Lüders' List, above, p. 21). The ornamentation is precisely the same as in the two fragments published herewith on plate VI. The only difference is that there is a large square hole in the centre of the slab. This, I believe, explains the chisel marks on the larger slab in the photograph.³ This slab, then, must have had a similar hole in its centre. The object of these square holes is not very difficult to describe. Several of the Jaina statues in the Lucknow Museum possess massive tenons under the bases. These tenons were most probably let into the square mortise holes in the pavement slabs. This supposition is strengthened by the fact that the inscriptions on similar slabs are not incised near the centre but along the borders. The majority of images of this period were carved in the round and were placed inside rooms or shrines paved with similarly carved slabs.

TEXT.

Uśāgasya dhita Mitrāyē [danam*].

¹ Read *dānam*.

² In addition to this there are two other similar inscribed slabs in the Lucknow Museum.

³ [How the chisel marks are explained by the mortise holes is not apparent. — Ed.]

TRANSLATION.

" [The gift] of Mitrā, the daughter of Gōśāla."

XVI.—FRAGMENT FROM THE LOWER PART OF AN IMAGE FROM
RĀMNAGAR.

The carving of this image is very nearly gone, the outline being barely recognisable. The inscription also is in a very bad state of preservation. It is important as it mentions the name of [Adhi]chchhatra. The inscription consists of a single line.

TEXT.

1. naka gana (?) Dhanānyasasya ta aya[yē]
 [yē A]dh[i]chchhatrakayē
2. [nivar*]tanā.

TRANSLATION.

" naka gana (gana) of Dhanānyana
 the venerable of at the request of
 [Adhi]chchhatra"

XVII.—FRAGMENT OF A TABLET OF HOMAGE.

This fragment was found in one of the entrances to the Brāhmanical section of the Lucknow Museum. Nothing is known about its provenance. The inscription is full of mortar and is in a bad state of preservation. The characters belong to the early Kushana period.

TEXT.

1. [Amogha]dattasya bharyāye Kō[ts]iyē
2. [pratisthā]pita Arahaṃta pu[jāyē].

TRANSLATION.

" [A tablet of homage] was set up by the wife of [Amogha] datta, . . .
 in honour of (all) the Arhats."

XVIII.—INSCRIPTION ON A TABLET OF HOMAGE FROM MATHURĀ.

A photograph and a full description of the subjoined tablet of homage have been published by Dr. Bühler.¹ The inscription on it is very faint. I read from the original after bringing it out in daylight and from two impressions made by Munshi Ghulam Nabi of the Archaeological Survey, Northern Circle.

TEXT.

1. Dhanamitrāyē dhitu [Ara]
2. vadhuyē āyāga[pa]tō [pa]

TRANSLATION.

" the daughter of Dhanamitrā the daughter-in-law
 of a tablet of homage [was dedicated]"

¹ Above, Vol. II. pp. 311-313.

Inscribed Images of the Scythian Period.—Plate VIII.

Jaina Image from Mathura, the year 80.



BACK.

Inscribed Images of the Scythian Period.—Plate VII.

Jaina Image from Mathura, the year 80.



FRONT.

XIX.—FRAGMENT OF A PEDESTAL.

This fragment was found in a heap of rubbish which had accumulated under No. XIII. in the Epigraphical Section. Nothing is known about its findspot. The inscription is of interest as it mentions two synonymous words in the same line, *vis. natti* and *pau[ttira]*.

TEXT.

1. sya [v]ṛita Ku[ṭu]kasya ku[ṭa][mbini*]
2. . . . na putrēhi dhītihi natti pau[ttirēhi*]

TRANSLATION.

" the wife of Ku[ṭu]ka, the chosen sons and daughters and grandsons (*i.e.* daughter's sons)¹ (*and*) grandsons (*i.e.* son's sons) "

XX.—INSCRIPTION ON A TRIANGULAR FRAGMENT.

This inscription is of some interest as it contains the number 800 expressed both in words and by numerical symbols, *vis.* by the symbols for 8 and 100. It was found in the Jaina Section of the Lucknow Museum without any label or number.

TEXT.

1. tata
2. m-ashtaśata CVIII gandhi
3. push[ta]

XXI.—INSCRIPTION ON A PEDESTAL.

This short inscription is incised on a fragment from a pedestal of yellow sandstone. Nothing is known about its findspot.

TEXT.

Buddhadēvasya kuṭumbiniya Buddha pratim[ā] . . .

Remarks.

1. There is a superfluous *e* stroke over the first letter *bu*.
2. The form of *va* is peculiar. At first it looked like an inscription in the 7th century character of North Eastern India. But the language and the forms of *na*, *ta* and *ya* are convincing proofs of the age of the inscription.

TRANSLATION.

"An image of Buddha (*was set up*) by the wife of Buddhadēva"

No. 24.— DATES OF CHOLA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

A.—RAJADHIRAJA I.

161.— In the Nāgēśvara temple at Kumbhakōṣam.²

- 1 Svasti śrī [||*] Tiṅga-
- 2]-ērtaru

¹ [For the use of the word *naptri* in the sense of 'a great-grandson,' see above, Vol. IV. p. 329, note 2.—Ed.]

² No. 14 of the Madras Epigraphical collection for 1808.

- 54 kōv = Irājakēśariy-e[ṇa]-
 55 lāgi Udaiyār śri-Vijairā[j]ē-
 56 ntradēva[ku] yāṇḍu 36 āvadu
 57 ivv-āṭṭai Magara-nā[ya]ṇṇu
 58 [a]para-paksha[tta] dvi[dhi(ti)y[aiyu]m Budan-kiḷamaiy[u]m perṇa Āyilē-
 59 yattiṇ nāṇṇu.

"In the 36th year (of the reign) of the lord, the glorious Vijairājēndradēva (Vijaya-Rājēndradēva) having been called king Rājakēśarin,— on the day of Āślēshā, which corresponded to a Wednesday and to the [second] *tithi* of the second fortnight of the month of Makara in this year."

The date is perfectly regular, and corresponds to Wednesday, December 29, 1053 A.D. On that day, which was the sixth solar day of Makara, at mean sunrise, the second *tithi* of the second fortnight of Pausa was current, and it lasted for 19 h. 12 m. Āślēshā was the *nakshatra* at mean sunrise by all systems. It expired by the equal space system 21 h. 22 m., by Garga 9 h. 14 m., and by the Brahma-siddhānta 6 h. 49 m. later.

In his *Annual Report* for 1907 Mr. Venkayya states his opinion (para. 56) that Rājādhirāja I. lived till A.D. 1057-58 with his younger brother Rājēndradēva as co-regent towards the close of his reign. We have now two dates at least of Rājādhirāja I. later than the accession day of his successor, viz. Kielhorn's No. 35 (above, Vol. VI. p. 22) and the present one; and we learn from the latter that Rājādhirāja I. lived till at least the end of A.D. 1053.

B.—VIKRAMA-CHOLA.

162.—In the Uttaravēdiśvara temple at Kuttālām.¹

- 1 Svasti śri [i]* Pū-mālai puṇaiṇdu
 2 Tiribuvanaḥchakkara-
 3 vattiga[ḷ] śri-Vikkirama-Ṣ[ṣ]ṇadēvarku(varkku) yāṇḍu mūṇṇāvadu Ma-
 4 gara-nāyayṇṇu apara-pakshattu śattamiyum Tiṅga[t]-kaḷamaiyum perṇa [A]-
 tta-
 5 [t*]tu nāl.

"In the third year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Hasta, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Makara."

This date is irregular. Kielhorn has clearly established the 29th June, A.D. 1118, to be the accession-day of Vikrama. The solar month of Makara in his third year must therefore fall early in A.D. 1121. The seventh *tithi* of the second fortnight in Makara of that year fell on a large portion of Wednesday, January 12, 1121, and a small portion of Thursday, January 13th. During that seventh *tithi* the *nakshatras* were Chitrā and Svāti. The fifth *tithi*, however, of the second fortnight (if we may assume a mistake to have occurred) of this month of Makara seems a little closer. It fell on Monday, January 10, 1121 A.D., which was the 18th of Makara. The *tithi* lasted for about 23 h. 19 m. after mean sunrise. On that day Hasta began, by the equal space system and by Garga, 8 h. 31 m., and by the Brahma-siddhānta, 5 h. 7 m. after mean sunrise; but according to the usual custom the day would have been called, not Hasta but Uttara-Phalguni.

It is possible that the seventh was wrongly quoted for the fifth *tithi*; but the date is doubtful in any case.²

¹ No. 491 of the Madras Epigraphical collection for 1907.

² Mr. Venkayya assures me that in the original the word *śattami* is quite distinct. I think it is safe to assume that the date is genuine, but that the 7th *tithi* was quoted by mistake for the 5th.

163.— In the Uttaravēdisvara temple at Kuttālam.¹

- 1 T[i]r[i]buvāṇachchakkaravattiga[]
- 2 śrī-Vi]kkirama-Śo]lādēvaṅku
- 3 yāḍu aiñjāvadu Śiṅga-pā(nā)-
- 4 [ya]ṅgu pūrvva-pakshattu trayō[da*]-
- 5 śiyum Budaṅ-ki]lamaiyum per-
- 6 [ra] Attattu nāl.

"In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōlādēva, — on the day of Hasta, which corresponded to a Wednesday and to the thirteenth *tithi* of the first fortnight of the month of Simha."

This date is irregular. Simha in the fifth year of Vikrama-Chōla fell in A.D. 1122. On Wednesday, August 16th of that year, which was the 20th Simha, the twelfth *tithi* of the bright fortnight of Bhādrapada ended and the 13th began about 16 h. 5 m. after mean sunrise; but the *nakshatras* during those two *tithis* were Uttarāṣāḍhā, Abhijit and Śrāvāṇa. It is useless to go into further details. A comparison of this date with Kielhorn's No. 22 (p. 3, Vol. VII. above) shows this at once. That inscription mentioned the day of Ārdra, which corresponded to Monday, and with the eleventh *tithi* of the second fortnight of Śrāvāṇa in solar Simha in the fifth year of the king. That date is perfectly regular for July 31st, A.D. 1122. Now the present date is seventeen days later than No. 22, and it is clear that a day seventeen days later than Ārdra cannot possibly fall under the *nakshatra* Hasta.

On the supposition that in the original the quoted *nakshatra* might have been *Avittattu* instead of *Attattu*, i.e. Dhanishthā instead of Hasta, the date still works out incorrectly. The thirteenth *tithi* of the first fortnight of Bhādrapada in solar Simha in the year in question could be connected for the time lying between 9 h. 50 m. and 15 h. 22 m. after mean sunrise on Thursday, August 17th, A.D. 1122, with the *nakshatra* Dhanishthā; but the week-day has been given as Wednesday in the inscription. Moreover the day which would be called the 'day of Dhanishthā' was Friday.²

164.— In the Uttaravēdisvara temple at Kuttālam.³

- 1 Sva[sti] śr[i] [i]* Pū-mādu puṇara
- 2 Tiribuvāṇachchakkaravattiga[]
- 3 śrī-Vik]k[i]rama - Śo]lādēvarkku yāḍu āṇavadu Śiṅga-nāyāṅgu apara]-
pakkattu [piradaśi]-
- 4 kamum⁴ [Vi]yāla-kki]lamaiyum-āṇa [Śa]d[aiya]ttu nāl.

"In the sixth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōlādēva, — on the day of Śatabhisaj (?), which was a Thursday and [the thirteenth *tithi* ?] of the [second] fortnight of the month of Simha."

This date is also unsatisfactory, the elements being uncertain. There seems to be no doubt that it belongs to the 6th year of Vikrama-Chōla, and probably, almost certainly, to the month Simha. It is not certain which lunar fortnight is referred to. The day was Thursday; but the *nakshatra* can only be guessed at from two unmutilated *aksharas*. These are "-d . . ttu." The word which follows *pakkattu* is guessed to be *piradaśikam* from the final *akshara* '-kam,' and

¹ No. 490 of the Madras Epigraphical collection for 1907.

² Since the text was in print Mr. Venkayya has examined the original and found that *attattu* is quite clear. The date remains unsatisfactory. The day in Simha in the year in question which corresponds to the *nakshatra* Hasta is August 7th A.D. 1122. At sunrise on that day, the third *tithi* of the bright fortnight was current. But the week-day was Monday, not Wednesday.

³ No. 489 of the Madras Epigraphical collection for 1907.

⁴ The nearest approach to this word in Sanskrit is *pradōṣhaka*, which denotes the evening of the thirteenth *tithi* in a lunar fortnight.

from this it has been assumed that the *tithi* in question was the thirteenth of the fortnight (see note 4, p. 123). Now in the year A.D. 1123 which, after June 29th, was the sixth year of Vikrama-Chōla, in the month Simha, the thirteenth *tithi* of the first fortnight fell on a Monday and all the thirteenth *tithi* of the second fortnight also fell on a Monday (except that it expired 4 minutes after mean sunrise on the Tuesday). I tested the date on the basis of the *nakshatra*, to see what days corresponded with Śatabhishaj in that month of Simha. By the equal space system Śatabhishaj expired 15 h. 13 m. after mean sunrise on Thursday, August 9th, A.D. 1123, which was the first day of the second fortnight, and was the thirteenth day of Simha. On that Thursday the first *tithi* of the second fortnight began 4 minutes before mean sunrise and lasted all day.¹ By the system of Garga Śatabhishaj expired 3 h. 20 m., and by the Brahma-siddhānta 4 h. 24 m., after mean sunrise. There was no other Śatabhishaj in that month of Simha.

Now this day Thursday, August 9th, A.D. 1123, exactly fits the elements of the given date if in the original the word following "pakkattu" was not *piradaśika* (for *pradōshaka*) but some word implying the first *tithi* of the second fortnight.²

165.—In the Uttaravēdiśvara temple at Kuttālam.³

- 1 Svasti śrī [!] Tiribuvānachchak-
- 2 karavattiga! śrī[Vikkirama-Śo-
- 3 [adēvaṅku yāṅ[du] eṭṭā[vadu Magara]-nāyaṅgu pūrvva-pakshattu na-
- 4 vamiyūm Sani-kkiḷa[mai]yūm [p]eṇṇa [A]ṇṇattī-nā].

"In the eighth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Anurādhā, which corresponded to a Saturday and to the ninth *tithi* of the first fortnight of the month of [Makara]."

This date has given me a great deal of trouble. According to the transliteration given above, the 8th regnal year is clearly decipherable; the solar month is doubtful; the lunar day and fortnight are clear; and so are the weekday and *nakshatra*. This being so, I have tested all the days in the 8th regnal year of Vikrama-Chōla corresponding to the ninth *tithi* of the first fortnight in each month, and without success. The nearest approach was in the month Simha. The eighth *tithi* of the first lunar fortnight of Śrāvaṇa in that solar month expired 13 h. 15 m. after mean sunrise on a Saturday, which was the twelfth day of Simha, and corresponded to Saturday, August 8th, A.D. 1125. At that moment the ninth *tithi* began, viz. at about 7-15 P.M. on the Saturday. But according to the equal space system, the *nakshatra*, which had been Anurādhā up to about 5-4 P.M. that day or 11 h. 4 m. after mean sunrise, changed at that moment to Jyēsthā; so that Anurādhā had expired 2 h. 11 m. before the ninth *tithi* began. Using the system of Garga the result is the same. By the Brahma-siddhānta the *nakshatra* Anurādhā expired 6 h. 14 m. after mean sunrise. As a fact, therefore, there was no period which satisfies all the requirements.

The ninth *tithi* of Makara fell on a Monday and Tuesday, with the *nakshatras* Bharani and Kṛttikā.

The date cannot be depended upon.⁴

¹ Except for 34 m. before mean sunrise on the Friday.

² Mr. Venkayya has kindly examined the original since this article was in print, and is inclined to think that the word following *pakkattu* may be *pira[pi]digam*, which may be meant for *piratipadigam*, i.e. *pratipat*, 'the first *tithi*.' I think therefore that the date given in the last paragraph may be accepted.

³ No. 492 of the Madras Epigraphical collection for 1907.

⁴ Mr. Venkayya tells me, since the above was in print, that no reading but *makara* is possible for the solar month. In that month, in the eighth year of Vikrama-Chōla, the day of Anurādhā was Tuesday, corresponding to January 19th A.D. 1126, at sunrise on which day the ninth *tithi* of the second fortnight was current. If two mistakes were made, both in the fortnight and in the week-day, the day mentioned may be the one intended. But this cannot be depended upon.

C.—KULOTTUNGA-CHOLA II. (?)

166.—In the Saumyanāthasvāmin temple at Nandalūr.

- 1 [Sva]sti śr[i] [H*] Pū-mēva-tirumaga!
 2 kō Vira-Rājakēsaripa[ṇmar-āṇa] Chakrava[rtti]ga[!]
 śri-Kulottuṅga-Śōladēvar[ku] yāṇḍu eṭṭāvadu
 6 śri-Kulottu[ṅga]-Śōladēvar[ku] yāṇḍu
 eṭṭāvadu Kumbha-nāyaru apam-pakshattu=chchatarddasi[yum] Vell[i]-kkilamai-
 yu[m*] Tiruvēṇa(vēṇa)mum=āṇa Śivarāttiri-nāl.

"In the eighth year (of the reign) of king Vira-Rājakēsarivarman *alias* the emperor, the glorious Kulōttuṅga-Chōladēva,—on the day of Śivarātri, which was (a day of) Śravana, a Friday and the fourteenth *tithi* of the second fortnight of the month of Kumbha in the eighth year (of the reign) of the glorious Kulōttuṅga-Chōladēva."

The elements of this date are inaccurate for the now known eighth regnal year of Kulōttuṅga-Chōla I., as also for his eighth year as an Eastern Chalukya sovereign; the former corresponding with A.D. 1077-78, the latter with 1070-71. They are also inaccurate for the eighth year of Kulōttuṅga-Chōla III.

For the reign of Kulōttuṅga-Chōla II., whose accession-date has not yet been fixed, but who certainly succeeded Vikrama-Chōla and preceded Rājārāja II., I have examined the given date in every year from 1135 to 1152 A.D. which appeared to me the outside limits of possibility. The king known as "Kulōttuṅga-Chōla" is shown by the Chellūr plates (*Ind. Ant.* XIV. 55 ff.) to be identical with this Kulōttuṅga-Chōla II. Kielhorn has shown (above, Vol. VII. p. 9) that he was living in A.D. 1143. He was the son of Vikrama. It is desirable that I should publish the nearest approximations to correctness that occur in the period 1135–1152 A.D., so that those thoroughly acquainted with South-Indian practice as regards the joining of special rites and festivals with the civil days may be enabled to decide whether in any of those cases all the requirements of the date are satisfied. For other years the date is irregular.

1. The Kumbha-*saṁkrānti* of Kaliyuga 4238 occurred 23 h. 51 m. after mean sunrise on Friday, January 22nd, A.D. 1137. The fourteenth *tithi* of the second fortnight of Māgha expired 10 h. 7 m. after mean sunrise on that day, and was not current at the following midnight; and at that midnight the actually current solar month was not Kumbha but Makara, though the Kumbha-*saṁkrānti* occurred 5 h. 51 m. later. As to the *nakshatra* it was Śravana at mean sunrise on the Friday and until 21 h. 30 m. later; Śravana was therefore current at the midnight of Friday. Now, if the Mahā-Śivarātri festival, which occurs at midnight, could be connected with the fourteenth *tithi* which had expired 7 h. 53 m. before the Friday midnight—then the elements Friday, the fourteenth *tithi* of the second fortnight, the Śivarātri festival and the Śravana *nakshatra*, all agree with this date. But even then I hardly think that the festival could be connected with the solar month Kumbha, whose initial *saṁkrānti* did not occur till 5 h. 51 m. after that midnight. The date is therefore doubtful. If experts in South-Indian rites and ceremonies can reconcile all the elements, then the date may correspond to Friday, January 22nd, A.D. 1137. There was another fourteenth day of the second fortnight, *viz.* of Phālguna, in this month of Kumbha, but it does not suit the other elements of the given date.

2. The Kumbha-*saṁkrānti* of Kaliyuga 4242 occurred 41 m. after mean sunrise on Thursday, January 23rd, A.D. 1141, and at mean sunrise on Friday, February 7th, in that year the fourteenth *tithi* of the second fortnight of Māgha was current. It expired 16 h. 26 m. after mean sunrise, and consequently was not current at midnight. Considering, however, that it was current on the Friday till within 1 h. 34 m. of midnight, it is possible that the

Mahā-Śivarātri which took place at that midnight might have been connected with it. In Professor Kielhorn's notes on Hindu Festival Days, I find that the Mahā-Śivarātri festival of the 14th kṛishṇa of Māgha is considered very auspicious when it is joined with the yōga Śiva, and this happened to be the case on this particular Friday. The yōga Parigha ended shortly after sunrise on that day, and Śiva was current at the following midnight, or at the moment of the Śivarātri. The date, however, is unsatisfactory in the matter of the *nakshatra*. The *nakshatra* Śravāṇa had expired 3 h. 9 m. before mean sunrise on that Friday,¹ and during the whole of Friday, including the Śivarātri moment of midnight, the *nakshatra* was Dhanishṭhā.

3. On the twelfth day of Kumbha, Kaliyuga 4245, which corresponded to Friday, February 4th, A.D. 1144, the fourteenth *tithi* of the second fortnight of Māgha expired 13 h. 58 m. after mean sunrise. It was not therefore current at the Friday midnight, but nevertheless the Friday would have been coupled with it. This day, the fourteenth of the dark fortnight of Māgha, was the day of the Mahā-Śivarātri festival; and the occasion was especially auspicious, because the hour of midnight coincided with the yōga Śiva. The yōga at mean sunrise was Parigha, but Śiva began at 9-4 p.m. and was current at midnight. The *nakshatra* Śravāṇa expired, by the equal space system, 51 m. after mean sunrise on Friday, and the same by Garga. By the Brahma-siddhānta it expired 2 h. 18 m. after sunrise. I find no fault in this date.

4. On the twenty-fourth day of Kumbha, Kaliyuga 4252, which corresponded to Friday, February 16th, 1151 A.D., the fourteenth *tithi* of the second fortnight of Māgha, which was a Mahā-Śivarātri day, began 6 h. 35 m. after mean sunrise, was current at midnight, which was the moment of the festival, and expired 8 h. 9 m. after mean sunrise on the Saturday. The *nakshatra* Śravāṇa had, however, expired before sunrise on that Friday by all systems, and during the whole of that day and till very shortly before sunrise on the Saturday the ruling *nakshatra* was Dhanishṭhā. Śatabhishaj began 1 h. 34 m. before sunrise on the Saturday, by the equal space system and Garga. This date therefore would be satisfactory if the *nakshatra* had been quoted as Dhanishṭhā and not Śravāṇa; but I consider the date, February A.D. 1151, too late to be in the eighth year of Kulōttuṅga-Chōḷa II. He succeeded Vikrama whose reign began in A.D. 1118, and who is declared by several inscriptions to have reigned for 15 years, though we have records of him as late as 1135 A.D. That, however, is his latest known date.

Of the four dates now analyzed, the nearest, and in my opinion the most probable, is No. 3, viz. Friday, February 4th, A.D. 1144. The Chellūr grant of this king appears to have been issued in 1143, but the regnal year is not given there. If I am right, the present inscription would make the reign begin between February 5th A.D. 1136 and February 4th A.D. 1137.²

D.—RAJADHIRAJA II. (?)

187.—In the Saumyanāthasvāmin temple at Nandalūr.³

1 Sva[ati] śri [H*] Rājādhirājadēvaṛku yā[ṇdu 1]2āvad-āna Hēmalambi-samvat-sarattu Magara-nāyaṛru pū[rva]-pakshattu [pra]thamaiyam(yam) Śani-kkiḷam-aiyum perṛa Aviṭṭattu nāḷ.

"In the [12th] year, which was the (oyotic) year Hēmalamba, (of the reign) of Rājādhirājadēva,—on the day of Śravisṭhā, which corresponded to a Saturday and to the first *tithi* of the first fortnight of the month of Makara."

¹ This by the equal space system and Garga. By the Brahma-siddhānta, Śravāṇa expired 1 h. 42 m. before mean sunrise on the Friday.

² But see below, No. 190.

³ No. 571 of the Madras Epigraphical collection for 1907.

I have tested all the years bearing the cyclic name Hēmalamba from A.D. 997, which was the twelfth regnal year of Rājārāja-Chōla I. down to A.D. 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A.D. 1177, which was a Hēmalamba year, but was the *fifteenth* and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the *fifteenth* year¹ of Rājādhirāja II. corresponding to Saturday, January 21st, A.D. 1178, which was the 28th day of Makara. On that day, at mean sunrise, the first *tithi* of the first fortnight of Māgha was current, and the *nakshatra* was Śrāvishṭhā. The *tithi* ended 20 h. 28 m.; and the *nakshatra*, by the equal space system and Garga, ended 12 h. 0 m. and by the Brahma-siddhānta 13 h. 7 m. after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II. down to within six months of the accession of Kulōttuṅga-Chōla III. in July A.D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words *kaḍal sūṇḍa*.

E.—KULOTTUNGA-CHOLA III.

168.—In the Airāvātēśvara temple at Maruttuvakkudi.²

- 1 Sva[sti] śr[i] : @ Puyal [vāyttu]
 10 kō=Ppara-
 11 kē[sariparu]mar=āṇa Tiri[bu]vaṇa[choha]kkaravartti
 ³da[ruliṇa
 12 śr[i]-Kulōttuṅga-[Ś]ō[la]dēvarkku [iyā]ṇḍu patt[āvaḍu] Ka[r]-
 13 kaḍaga-nāyarṇu pūrva-paksha-ttuvādeṣiyu[m*] [Śa]ṇi-kkiḷamai[yum] pe-
 14 ṛra Mūlattu nāl.

"In the tenth [year] (of the reign) of king Parākēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to [take Madurai]—on the day of Mūla, which corresponded to a [Saturday] and to the twelfth *tithi* of the first fortnight of the month of Karkāṭaka."

The date corresponds to Saturday, July 18th, A.D. 1187, which was in the tenth year of Kulōttuṅga-Chōla III. On that day the twelfth *tithi* of the bright fortnight of Śrāvāṇa began 9 m. before mean sunrise. The *nakshatra* at that moment was Mūla by all systems. It expired by the equal space system 20 h. 39 m. later, by Garga 8 h. 31 m. later, and by the Brahma-siddhānta 3 h. 13 m. later. The Saturday in question was the 22nd day of Karkāṭaka.

169.—In the Maṇikaṇṭhēśvara temple at Kāṇippākkam.⁴

- 1 Svasti śrī [H*] Kulōttuṅga-Śōladēvarkku [yā]ṇḍu paṇṇirāṇḍāvaḍukku
 Śagaraiyāṇḍu āyiratt-oru-nūṛ-irāṇḍil Uttarāyana-saṅkramatt=āṇṇu Tiṅgal-kīḷamai-
 yum Pūsamum peṇṇa nāl.

"In the twelfth year, (which corresponded) to the Śaka year one thousand one hundred and two, (of the reign) of Kulōttuṅga-Chōladēva,—on the day of the Uttarāyana-saṅkrānti, the day which corresponded to (the *nakshatra*) Pushya and to a Monday."

The date is inaccurate for Śaka 1102, but is perfectly accurate for Śaka 1112, in which year the Uttarāyana-saṅkrānti fell in the twelfth year of the reign of Kulōttuṅga-Chōla III.

¹ [The second digit of the date is quite distinct in the original and cannot be read as 5.—Ed.]

² No. 393 of the Madras Epigraphical collection for 1907.

³ The original is damaged here; restore *gaḷ Madurai koḷ*

⁴ No. 60 of the Madras Epigraphical collection for 1907.

It is inaccurate for that regnal year of any other king bearing that name and at present known to us. I am, therefore, satisfied that the Śaka year was erroneously given as 1102 instead of 1112.

In the twelfth year of the reign of Kulōttuṅga-Chōla III. the *Uttarāyana-samkrānti* of Śaka 1112 occurred on Monday, December 25th, A.D. 1189, at 5 h. 55 m. after mean sunrise. The *nakṣatra* at sunrise was Pushya by all systems. By the equal space system and that of Garga it expired 23 h. 44 m., and by the Brahma-siddhānta 21 h. 26 m. after mean sunrise on that day.

170.—In the Śivayōganāthasvāmin temple at Tiruviśālūr.¹

- 1 Svast[i śri]: ॐ T[i]ribuva[ṇa]chchakkara[va]tt[i] Madurai[y]am [P]aṇḍi[yaṇ]
mudi-tta[laiyu]ṇ-gonḍarūḷiṇa śr[i]-Kulō[ttuṅga-Śōla]dēvarkku yāḍu pa[d]iṇ-
ēlavadu Kumbha-nāya[r]u a[para-pa]kṣhatta pradamaiyum [Śaṇi]-
2 kkiḷamai [p]eṇṇa Aṇi[lat]tu [n]ā.

"In the seventeenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Anurādhā, which corresponded to a [Saturday] and to the first *tithi* of the second fortnight of the month of Kumbha."

The regnal year of Kulōttuṅga-Chōla III. is now clearly established by the labours of Professor Kielhorn, and we know that the 17th year of that king began between the 6th and 8th July, A.D. 1194. On the fifth day of Kumbha in the seventeenth regnal year, which corresponds to Saturday, January 28th 1195, the first *tithi* of the second fortnight was current at mean sunrise and it expired 14 h. 10 m. later. So far the date given is regular. But the *nakṣatras* during that day were Maghā and Pūrva-Phalguni. On Saturday, a week later, viz. February 4th, the *nakṣatra* was Anurādhā, and if for 'first' *tithi* we could read 'eighth,' the date would be perfectly regular. But this would not be permissible considering that the word 'first' is clearly expressed in letters and not in figures.² It is possible that the date is genuine and incorrect only in giving the wrong *nakṣatra*.³

It would be irregular for the seventeenth regnal year of Kulōttuṅga I. As for Kulōttuṅga II. we do not as yet know his initial date, and the attempts I have made to guess at it from this inscription have proved fruitless; no year that I have attempted as his possible 17th giving me elements exactly meeting those of the inscription.

The date is therefore unsatisfactory, but this is unimportant as others of the same regnal year have been found correct (above, Vol. VII. p. 172). In the thirty-seven dates of inscriptions in this reign examined by Kielhorn, there are no less than eleven instances of wrong quotation in the originals (above, Vol. IX. pp. 220-21).

¹ No. 353 of the Madras Epigraphical collection for 1907.

² The date should be compared with Kielhorn's No. 69 (above, Vol. VII. p. 172). The solar month in each case is Kumbha in the king's 17th year. At mean sunrise on the first civil day of that month, which corresponded to January 24th, A.D. 1195, the eleventh day of the bright fortnight of Maghā had only 9 minutes to run. Four days later was the date given in the text. Sixteen days after this, viz. on the 21st Kumbha or the 13th February, was Kielhorn's date No. 69, where the *nakṣatra* was Uttara-Bhadrpadā. A date 16 days earlier than that could not have had Anurādhā for its *nakṣatra*; so it is clear that the record is intrinsically wrong.

³ [The reading is *pradamai*, 'first,' beyond all doubt.—Ed.]

171.— In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1 [S]vasti śri [||*] Kulōttuṅga-Śōladēvaṅk=i[yāp]du 24āvud(āvad)=āṇa Dundubhi-sarivatsarattu Rishabha-nāyaṅ[ru] pūrvva-pakshattu tṛtī[yai]yu[m*] Ve||i-kkila[m*]{ai}-
 2 yu[m] peṅṅa Mrigaśirsha[tta](śirshattu) nāl.

"In the 24th year, which was the (cyclic) year Dundubhi, (of the reign) of Kulōttuṅga-Chōladēva,—on the day of Mrigaśirsha, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Rishabha."

This date is quite regular. The 24th year of Kulōttuṅga-Chōla III. began July 6th to 8th, A.D. 1201, the cyclic year being by the southern system, Dundubhi from the Mēsha-saṁkrānti on 24th March, A.D. 1202. On the second day of the solar month Vṛishabha, which corresponded to Friday, April 26th A.D. 1202, the third *tithi* of the first fortnight of *nija*-Vaiśākha was current. It had begun 9 h. 7 m. before mean sunrise on that Friday; on which day the *nakshatra* Mrigaśirsha expired, by the equal space system and that of Garga 12 h. 47 m., and by the Brahma-siddhānta 11 h. 20 m. after mean sunrise.

172.— In the Ōmkārēśvara temple at Kuttālam.²

- 1 a. Svasti śri [||*] Puyal vā[y*][tta]³ Tiribuvanachecha-kkaravatt[i]ga! Madu[r]ai[yum] Iḷamum Pāṇḍi[yaṅ] mu[ḍi-t]talaiyuṅ=goṇḍaru-ḷiya [śri]-[Kulōttuṅga*]-Śōla[dē]va[ṅku] [yāp*]du 2[5 ā]vadu M[i]ṇa-nāya[ṅru] pūrvva-pakshattu pratha[mai]yu[m] Nā[yaṅku-k]k[i]la[m]ai[yum] peṅṅa Aśvati[nāl].

"In the 2[5]th year (of the reign) of the emperor of the three worlds, the glorious [Kulōttuṅga]-Chōladēva, who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of [Aśvini], which corresponded to a [Sunday] and to the first *tithi* of the first fortnight of the month of Mina."

The date corresponds to Sunday, March 15th, A.D. 1203, which was the 22nd day of Mina. On that day, at mean sunrise, the *tithi* was the first of the bright fortnight of Chaitra, though this *tithi* expired 1 h. 12 m. later. By all systems the *nakshatra* Aśvini had begun 3 h. 21 m. before mean sunrise on that day. This day was in the 25th year of Kulōttuṅga-Chōla III.

173.— In the Ōmkārēśvara temple at Kuttālam.⁴

- 1 a. Hara: a. Svasti śri [||*] Puya[l] vāyttu Tir[i]buvanach-chakkaravatt[i]ga! Madu[r]ai[yum] Iḷamum Pāṇḍiyan muḍi-[tta]laiyuṅ=goṇḍaru-ḷiya śr[i]-Kulōttuṅga-Śōladē[varkku y]āpdu 25āvadu Magara-[nāyaṅku] -[pa]kshattu pañjamiyum Śaṅ[i]-kk[i]la[m]ai[yu]m peṅṅa Uttirattu n[ā].

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Uttara-Phalguni, which corresponded to a Saturday and to the fifth *tithi* of the ⁵ fortnight of the month of Makara."

¹ No. 601 of the Madras Epigraphical collection for 1907.

² No. 482 of the same collection.

³ The original is damaged here. Between *vā* of *vāyttu* and the next word there is space only for two *aksharas*.

⁴ No. 479 of the Madras Epigraphical collection for 1907.

⁵ The original is completely damaged. It is therefore impossible to say if the fortnight was the first (*pūrvva*) or the second (*aparā*).

The original inscription must have recorded the fifth *tithi* of the second fortnight. This *tithi*, in luni-solar Pausa, fell on Saturday, 4th January, A.D. 1203, which was the 10th day of Makara in the 25th year of Kulottunga-Chōla III. It expired 9 h. 8 m. after mean sunrise. At mean sunrise the *nakshatra* was Uttara-Phalguni, and this lasted till 9 h. 25 m. by the equal space system and that of Garga, and by the Brahma-siddhanta till 5 h. 44 m. after mean sunrise. On the other hand, the fifth *tithi* of the first fortnight (of Māgha) fell on a Sunday and the *nakshatra* was Uttara-Bhadrapadā; so this was not the date in question.

174.—In the Ōmkārēśvara temple at Kuttālam.¹

1 Hara ॐ Svasti śri [||*] Pūyal [v]āyitu Tir[i]buvāṇachchakkara-
vattigal [Ma]ḍuraiyum Iḷamum Pāṇḍiyaṇ muḍi-ttalaṇ-gopḍaruḷi[ya] śri-
Kulottunga-Chōladēvaṅku yāṇḍu 25[ā]vadu Mina-nāyaru pūrvva-pakshattu
pañjami-

2 yum Budaṇ-kilamaiyum perṇa Roṣaṇ[i]-nā.

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chōladēva, who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Rōhiṇi which corresponded to a Wednesday, and to the fifth *tithi* of the first fortnight of the month of Mina.

The date regularly corresponds to Wednesday, March 19th, A.D. 1203, which was the 25th day of Mina, and on which day the fifth *tithi* of the first fortnight of Chaitra ended 16 h. 16 m. after mean sunrise. The *nakshatra* at mean sunrise was Rōhiṇi by all systems. It expired, by the equal space system and Garga 15 h. 44 m., and by the Brahma-siddhanta 14 h. 37 m. after mean sunrise.

175.—In the Pañchanadēśvara temple at Māyavaram.²

1 ॐ Sust[i](svasti) śr[i] [||*] T[i]r[ibuvāṇach]chak[karava]tt[i]gaḷ
2 Maduraiyum Iḷamuṇ-Garuvārum [Pa]ṇḍiya-
3 ṇ muḍi-ttalaṇ-gopḍaruḷi[ya] [śri-Ku]-
4 lottunga-ṣ[ṣ]oḷad[ṣ]vaṅku yāṇḍu
5 [i]rubattaiṇṇā[vadu] Magara-nāyaru pūr[va-
6 pakshattu śaduttas[i]yum Tiṅgaṭ(tiṅgaṭ)-kilamai-
7 yum perṇa [Pūṇarpūṣa]tta nā.

"In the twenty-fifth year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chōladēva, who was pleased to take Madurai, Iḷam (Ceylon), Karuvār and the crowned head of the Pāṇḍya,—on the day of [Punarvasu] which corresponded to a Monday and to the fourteenth *tithi* of the first fortnight of the month of [Makara]."

This date would have been perfectly accurate if the fifteenth *tithi* of the first fortnight had been quoted instead of the fourteenth, and I think this mistake must actually have been made.³ In the twenty-fifth year of Kulottunga-Chōla III. this date corresponds to Monday, December 30th, A.D. 1202, which was the fifth day of Makara. On that day, the fifteenth *tithi* of the first fortnight of Pausa, which was current at mean sunrise, ended 12 h. 23 m. later; the *nakshatra* being Punarvasu till 10 h. 5 m. after mean sunrise by the equal space system and that of Garga, and till 8 h. 3 m. by the Brahma-siddhanta. The fourteenth *tithi* expired 14 h. 15 m. after mean sunrise on the preceding Sunday, at which moment (mean sunrise)

¹ No. 484 of the Madras Epigraphical collection for 1907.

² No. 381 of the same collection.

³ Dr. Kielhorn has noticed several similar instances of misquotation of *tithis* during this reign (see footnotes to his list in Vol. IX. p. 220).

the *nakshatra* Ārdra was current, ending (and Punarvasu beginning) 11 h. 36 m. later. But by Garga and the Brahma-siddhānta Punarvasu was current on that Sunday at mean sunrise, having begun by the former 31 m., and by the latter 2 h. 6 m., before that moment.

The date is five days earlier than No. 173 above.

176.—In the Pañchanadēśvara temple at Māyavaram.¹

- 1 ||—Svasti śr[i] [||*] [Tri]bhuvanachohakkaravar[t]-
- 2 tiga| Maduraiyum Ila[mu]ā-Ga-
- 3 [ruvūrum Pāṇḍi[ya]ṇ [mu]ḍi-tta[lai]yu-
- 4 [ṇ]=gopḍaruliya [śri]-Kulōt[tu]-
- 5 ṇ[ga]-Śō[la]dēvarkku yāṇḍu [25]-
- 6 vad[u] Magara-[n]ā[ya]ṇṇu p[ā]r[va-paksha]ttu śa[du]r-
- 7 ²[ttesi]
- 8 Pu[nar]pūsa[t]ta [n]ā.

"In the [25]th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai, Ilaṃ (Ceylon), [Karuvūr] and the crowned head of the Pāṇḍya,—on the day of Punarvasu [fourteenth *tithi*] of the first fortnight of the month of Makara."

This is precisely the same date as the last, and it is barely possible that it might be regular if the original contained the week-day "Sunday"; but this is unlikely, since the *nakshatra* Punarvasu could only be connected with the Sunday by the systems of Garga and the Brahma-siddhānta; and then only for 31 m. before mean sunrise on the Monday by the former, and for 2 h. 6 m. by the latter. It is far more likely that the day was Monday, December 30th, A.D. 1202, and that the *tithi* should have been entered as the *fifteenth*.

177.—In the Pañchanadēśvara temple at Māyavaram.³

- 1 ॐ Su[sti](svasti) śr[i] [||*] T[ri]b[hu]vaṇasakka[rava]tt[iga] Maduraiyum I-
- 2 lamuā-Garavū[ru*]m Pāṇḍiyaṇ muḍi-ttalaiyuā=[go]ṇḍa-
- 3 [ruliya śri]-Kulōttuṅga-Śō[la]dēva-
- 4 ṇku yāṇḍu 25[va]ḍu Maga[ra-nāya]ṇṇu=
- 5 ppārva-pakshattu śadurt[teṣiyum Tiṅga]-
- 6 i-kiḷamaiyum perṇa P[u]ṇarpūśattu n-
- 7 ā.

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take [Madurai], Ilaṃ (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of Punarvasu, which corresponded to a [Monday] and to the fourteenth *tithi* of the first fortnight of the month of Makara."

The same remarks apply to this as to the preceding two dates. They are all the same dates and are recorded on the walls of the same temple.

178.—In the Saumyanāthasvāmin temple at Nandalūr.⁴

- 1 Jayanti Maduraiyum Pāṇḍiyaṇ' [muḍi]-ttalaiyuā=
- gopḍaru[li]ya T[ri]b[hu]vaṇa[chchakravattiga] śri-Ku[li]ottuṅga-Śōladēva[r]k[n
- 2 yāṇḍu 3[li]āvad-āṇa Śuk[la]-samvatsa[ra]ttu apara-pakshattu [pra]thama[li]yūn' =
- Jev[āy-kiḷamaiyuā]=Jōdi[li]yūm perṇa Śittirai-vishuvuṇ poḍu.

¹ No. 383 of the Madras Epigraphical collection for 1907.

² Line 7 is very badly damaged and it is not possible to make out the week day.

³ No. 380 of the Madras Epigraphical collection for 1907.

⁴ No. 582 of the same collection.

"In the 3[1]st year, which was the (cyclic) year Śukla, (of the reign) of the glorious Kulōttuṅga-Chōladēva, the emperor of the three worlds, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the occasion of the vernal equinox (Chaitra-vishuva), which corresponded to (the day of) Svāti, to a Tuesday and to the first tithi of the second fortnight."

This date is correct in all particulars. The cyclic year Śukla in question was A.D. 1209-10; and the vernal equinox on the 24th March, A.D. 1209, was in the thirty-first year of Kulōttuṅga-Chōla III. That day was a Tuesday, and was the last day of the month Mina. The vernal equinox occurred at 18 h. 22 m. after mean sunrise by the Ārya-siddhānta, and 19 h. 40 m. after it by the Sūrya-siddhānta. Whichever authority was used the result is similar. At mean sunrise that day the first tithi of the second fortnight of Chaitra was current, and it lasted for 4 h. 32 m. The nakshatra Svāti was current at mean sunrise, and expired by the equal-space system 20 h. 23 m. later, by Garga 8 h. 11 m. later, and by the Brahma-siddhānta 4 h. 4 m. later.

It is evident from this that the calculators who framed the calendars of that time and place coupled with the day on which the vernal equinox occurred the name of the tithi current at mean sunrise of that day, and not the name of the tithi actually current at the moment of the equinox. For, at the moment of the vernal equinox, the second tithi of the second fortnight was current. This adhesion to mean sunrise as fixing the tithi coupled with the day is strongly marked in Kielhorn's Chōla No. 70 (above, Vol. VII., pp. 172-3) where, though a thirteenth tithi ended only a minute or two after mean sunrise, it is mentioned as the day's equivalent tithi, in lieu of the 14th.

179.—In the Pañchanadēśvara temple at Māyavaram.

- 1 —|| Svasti śri [||*] Tiribuvanaḥcha[k]-
- 2 karavartiga[.] Marudaiyum² ī[.]a-
- 3 muṇḍa=Gar[n]v[ūru]m [Pāṇḍi[ya]n m[ūḍi-
- 4 ttalaiyu]ṇ-go[n]ḍaru[i] v[i]rar-[a]bhi[shē-
- 5 ka]mum vijaiyar-[a]bbishēkam[m]
- 6 pa]ṇṇi-aru[.]ya T[ir]i[.]buvana[.]viradē]-
- 7 varkku yāḍu 33 Ishabha-n[āya]ṇṇu a-
- 8 [pa]ra-bha(pa)kshattu [da]sami[yum³ T]iṅgaṭ-kila[mai]yu[m]
- 9 perṇa Ut[tirattāḍ[i]-nā[.]i].

"In the 33rd year (of the reign) of the emperor of the three worlds, Tribhuvanaviradēva, who was pleased to take Madurai, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the tenth tithi of the second fortnight of the month of Rishabha."

The date corresponds to Monday, May 9th, A.D. 1211, which was the fifteenth day of the month Vṛishabha. On that day the tenth tithi of the second fortnight of Vaiśākha ended 14 h. 32 m. after mean sunrise; the nakshatra Uttara-Bhadrapadā ended by the equal space system and according to Garga 21 h. 26 m., and by the Brahma-siddhānta 21 h. 42 m. after mean sunrise.

¹ No. 382 of the Madras Epigraphical collection for 1907.

² Marudai is a popular form of Madurai.

³ The akshara *yum* seems to be corrected by the engraver from *tiṅga*.

180.— In the Kailāsanātha temple at Rishiyūr.¹

1 Tiribuvāṇachchakkara[va]ttiga Ma[du]raiyum Īla[mu][m*] [Karuvū]rum Pāṇḍiyaṇ
muḍi-ttalaikum koḍu virar-abishēkamum vijaiyar-[a]bbishēkamum
paṇṇ[i]yarūḷiṇa T[i]ribuvāṇaviradēvaṅku yāḍu mu[p]pattu-mūṇṇāvadu Miṇa-
nāyāṅṅu apara-pakshattu trayōda[si]yum [Ti]ṅga-k[i]lamaiyum perṇa
Pūratṭādi-nā.

"In the thirty-third year (of the reign) of the emperor of the three worlds, Tribhuvanaviradēva, who took Madurai, Īlam, Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the appointment of heroes and the anointment of victors,—on the day of Pūrva-Bhadrpadā, which corresponded to a Monday and to the thirteenth *tithi* of the second fortnight of the month of Mīna."

The day corresponds to Monday, March 14th, A.D. 1211, which was the twentieth day of the month Mīna. On that day, the thirteenth *tithi* of the second fortnight of Phālguna ended 15 h. 18 m. after mean sunrise. By the system of Garga the *nakshatra*, which was Pūrva-Bhadrpadā at mean sunrise, ended 18 h. 34 m. later; and by the Brahma-siddhānta the same *nakshatra* was current at mean sunrise, ending 19 h. 17 m. later. But by the equal space system Śatabhishaj was current at mean sunrise, and Pūrva-Bhadrpadā began 6 h. 26 m. after that moment, or about 26 m. after midday. This seems to show, either that the *nakshatra* was calculated by one of the first two systems, or that the calculators worked out the *nakshatra* ruling at the moment of the event recorded, which, if it took place on that day between about 12-26 P.M. and 3-18 P.M., would have coincided with the thirteenth *tithi* of the second fortnight and with the *nakshatra* Pūrva-Bhadrpadā.

181.— In the Ōmkārēśvara temple at Kuttālam.²

1 ௨ Hara : ௨ Svastī śri : {Pu]yal vūyttu Tiribuvāṇachchakkara-
[vattiga*] Madurai[u]m Īla[mu]m Pāṇḍiyaṇ muḍi-ttalaiku[m]
k[o]ḷḍaru[li]ya śri-Ku]ḷot[tu]ṅga-Śōḷadē-
2 vaṅku yāḍu 35[a]vadu Miṇa-nāyāṅṅu pūrva-paksha[t]tu śadutthiyum Śevvāy-
kkila[m*]ai[ya]m perṇa K[ā]tt[i]gai-[n]ā.

"In the 35th year (of the reign) of the emperor of the three worlds, the [glorious] Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam (Ceylon)³ and the crowned head of the Pāṇḍya,—on the day of Kṛittikā, which corresponded to a Tuesday and to the fourth *tithi* of the first fortnight of the month of Mīna.

The *nakshatra* in this date seems to have been wrongly calculated. In the thirty-fifth year of Kulōttuṅga-Chōḷa III., the fourth *tithi* of the first fortnight of Phālguna was current at mean sunrise of Tuesday, 26th February, A.D. 1213, and expired 8 h. 30 m. later. The day was the fifth of Mīna. At mean sunrise on that day the *nakshatra* Kṛittikā was not current by any system; but by that of Garga it began 6 h. 2 m. later, by the Brahma-siddhānta 5 h. 34 m. later, and by the equal space system 18 h. 10 m. later. Kṛittikā, therefore, coincided with the fourth *tithi* of the first fortnight during 2 h. 28 m. by Garga, and by the Brahma-siddhānta during 2 h. 56 m. in the middle of the day of that Tuesday. But by the equal space system it began when the fifth *tithi* was current. I am satisfied, however, that the date is correct, but that the *nakshatra*

¹ No. 476 of the Madras Epigraphical collection for 1907.

² No. 480 of the same collection.

³ Karuvūr, which figures among the conquests of the king in the two preceding inscriptions, seems to be omitted here.

is wrongly quoted as Kṛittikā when it should have been Bharanī. Amongst the thirty-six dates of this reign published by Kielhorn, there are ten instances of such mistakes, three being mistakes in *nakshatras*.

F.—RAJARAJA III.

182.—In the Mayūranāthasvāmin temple at Māyavaram.¹

- 1 [Sva]st[ī] śr[ī] [I*] T[iru]buvaṇaśaraka[ra](chakra)va[tti]ga! śr[ī]-Rā[jarā].
- 2 jadēvaṇku [y]āṇḍu padi[n]nālāvada(padinālāvada) Tulā-[n]āyagru
- 3 [ama]ra(apara)-pakshattu tri[ti]yayum [N]āyagru-kk[i]lamaiyu[m] per[ra]
- 4 [U]rōh[i]ni-nā.

"In the fourteenth year (of the reign) of the emperor of the three worlds, the glorious Rājārājadēva,—on the day of Rōhini, which corresponded to a Sunday and to the third *tithi* of the second fortnight of the month of Tulā."

This date regularly corresponds to Sunday, October 7th, A.D. 1229, and the tenth day of Tulā, in the fourteenth year of Rājārāja III. On that day, the third *tithi* of the second fortnight of Āśvina expired 5 h. 23 m. after mean sunrise, while the *nakshatra* which was current at that moment was Rōhini by all systems. It expired, by the equal space system and by Garga, 20 h. 31 m., and by the Brahma-siddhānta 19 h. 25 m. after mean sunrise.

183.—In the Saumyanāthasvāmin temple at Nandalūr.³

- 1 Svasti śrī [I*] Rājārājadēvaṇku yāṇḍu [22]-⁴
- 2 āvad=āpa Hēmalambi-samvatsa(samvatsa)rattu=Kku-
- 3 [m]bha-nāyagru apara-pakshattu shashṭiyum Śaṇi-
- 4 kkalamaiyum per[ra] Śōdi-nā
- 13 : : : I-dēvaṇku [2]4 āvad[u]
- 14 Vikāri-samvatsa(samvatsa)rattu=Tulā-[nāya]-
- 15 xx=apara-pakshattu tritiyayun-Diogat-
- 16 kkalamaiyum per[ra] Mṛigaśirshattu nā-
- 17 l.

"In the [22]nd year (of the reign) of Rājārājadēva, which was the (cyclic) year Hēmalamba,—on the day of Svāti which corresponded to a Saturday and to the sixth *tithi* of the second fortnight of the month of Kumbha on the day of Mṛigaśirsha, which corresponded to a Monday and to the third *tithi* of the second fortnight of the month of Tulā of the year Vikāri (which corresponded to) the [2]4th (year) of the same king."

The first of these dates corresponds to Saturday, February 6th, A.D. 1238, which was the fourteenth day of Kumbha. At mean sunrise on that day the sixth *tithi* of the second fortnight of Māgha, which had begun 30 m. earlier, was current. By the equal-space system the *nakshatra* Svāti was current, ending 12 h. 55 m., and by Garga also, ending 43 m., after mean sunrise. But by the Brahma-siddhānta Viśākhā was current, it having begun 3 h. 25 m. before mean sunrise.

The date was in the twenty-second year of Rājārāja III.

¹ No. 372 of the Madras Epigraphical collection for 1907.

² The length of *rā* appears to be corrected by the engraver from *ku*.

³ No. 596 of the Madras Epigraphical collection for 1907.

⁴ In the *Annual Report* for 1907-08, p. 49, I read the date as the [2]3rd year. On examining the original again it seems to me that the date is probably the [22]nd year.

The second of these two dates corresponds to Monday, October 17th, A.D. 1239, which was the twentieth day of Tula, and was in the twenty-fourth year of Rājārāja III. At mean sunrise on that day, the third *tithi* of the second fortnight of Kārttika was current, ending 6 h. 23 m. later; the *nakshatra* Mṛgaśirsha, however, only began, by the equal space system and that of Garga, 4 h. 39 m. after mean sunrise, and by the Brahma-siddhānta 3 h. 32 m. after it. The *nakshatra* at mean sunrise was by all systems Rohiṇi. Still I have little doubt that the date is as above stated, although the *nakshatra* allotted to it is not very accurate.

184.—In the Mahāliṅgasvāmin temple at Tiruviḍaimaruḍūr.¹

- 1 Svast[i] śr[i] [u*] T[i]r[i] buvaṇachchakravattiga| śri-[I]rāśarāśadēva[r*]k[ku] yāṇḍu
27 āvadu Magara-nā[ya]ṅṅu pūrvva-pakshattu pañjamiyūm Budan-kilamaiyūm
perṛa Pū[śa]ttu nā|.

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Rājārājadēva,—on the day of Pushya, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Makara."

The fifth *tithi* in question gives a totally wrong result in this date, but the *fifteenth* is in accord with the other details. If this mistake were made by the engravers, the date would correspond to Wednesday, January 7th, A.D. 1243. On that day, which was in the twenty-seventh year of Rājārāja III. and was the thirteenth day of Makara, the *fifteenth tithi* of the first fortnight of Pausa was current at mean sunrise and ended 19 h. 58 m. later. The *nakshatra*, by the equal space system and by Garga, was Punarvasu at mean sunrise; but Pushya began 1 h. 46 m. later, and was therefore current during seventeen hours of the *fifteenth tithi* in question. By the Brahma-siddhānta Pushya had begun 16 m. before sunrise.

There can be little doubt that the *tithi* should have been quoted as the *fifteenth* instead of the *fifth*.²

G.—RAJENDRA-CHOLA III.(?).

185.—In the Uttaravēdiśvara temple at Kuttālam.³

- 1 Hara 6. Svasti śri [u*] Tiri[bu]vaṇachchakkaravattiga| śri-Rā[jē]ndira-
[Śō]lādēva[ku] yāṇḍu 15vadu Tula-nāyaṅṅu pūrvva-pakshattu navamiyūm
Viṇḍa-kki[lamaiyūm] perṛa A]⁴.
2 [vi]ttattu nā|.

"In the 15th year (of the reign) of the emperor of the three worlds, the glorious Rā[jē]ndra-[Chō]lādēva,—on the day of [Śravishthā], which corresponded to a Thursday and to the ninth *tithi* of the first fortnight of the month of Tula."

This date might be accurate for the fifteenth year of Rājendra-Chōla II., otherwise called Kulōttunga-Chōla I., and is certainly accurate for the fifteenth year of Rājendra-Chōla III. In the former case most of the elements coincide, the date being Thursday, October 10th, A.D. 1084, at mean sunrise on which day the ninth *tithi* of the first fortnight of Kārttika was current, expiring 19 h. 29 m. later; but the *nakshatra* at mean sunrise was Śravaṇa, Śravishthā (or Dhanishthā) beginning 4 h. 39 m. later by the equal space system and Garga; and 6 h. 6 m. later by the Brahma-siddhānta. The date is so far defective.

¹ No. 291 of the Madras Epigraphical collection for 1907.

² [There is no doubt about the reading *pañjami*.—Ed.]

³ No. 495 of the Madras Epigraphical collection for 1907.

⁴ The original is damaged here. But enough of the writing is seen to show that there is not sufficient room for the syllables *perṛa A*.

But for the fifteenth year of Rājendra-Chōla III. all the elements of the date coincide. In that year on Thursday, October 14th, A.D. 1260, which was the seventeenth day of Tūlā, the ninth *tithi* of the first fortnight of Kārttika ended 16 h. 55 m. after mean sunrise; the *nakshatra* Śravishṭhā was current at mean sunrise by all systems, expiring 21 h. 14 m. later by the equal-space system and by Garga, and 22 h. 21 m. later by the Brahma-siddhanta.

I am inclined, therefore, to think that the latter date is the correct one, but the matter can certainly be settled on epigraphic grounds, there being a wide difference between the characters of an inscription of A.D. 1084 and one of A.D. 1260. I have not had a facsimile of the original before me.¹

The date is incorrect for the fifteenth year of Rājendra-Chōla I, in respect of the week-day; and Rājendradeva did not reign for fifteen years, so far as is yet known.

* * * * *

Since the above notes were in print Mr. Venkayya has kindly sent me the following five dates relating to the reign of Kulōttunga-Chōda II., whose accession-date has not yet been fixed.

KULOTTUNGA-CHODA II.

186.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.²

- 1 Svasti śrīma[t*]-Tribhuvanachakravartī śrī-Kulōttuṅga-[Chōda]dēvara divya-saṁvatsarambula-
- 2 lu 12 śrīhi³ Śaka-varuṣambulu 1066n=ēṇḍi Pālagaṇa-bahula-tri(tri)[ti*]yyayu Sōmavāra⁴.
- 3 mu-nāṁḍu.

"Hail! In the year 1066 of the Śaka years, in the 12th of the prosperous years (of the reign) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōdadēva,—on a Monday (which was) the third *tithi* of the dark (fortnight of) Phālguna."

The only test possible in the case of dates given in this form is to ascertain whether the week-day corresponds with the other data. In this case it does so, and I have no doubt as to its correctness.

On Monday, February 12th, A.D. 1145, which corresponds to the Śaka year 1066, expired, at mean sunrise, the 3rd *tithi* of the dark fortnight of Phālguna was current. It expired 4 h. 24 m. later.

187.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.⁵

- 1 Svasti śrīma[t*]-Tribhuvanachakra[va][rti śrī-Kulō*]ttuṅga-Chōdadēvara vijaya-rā-
- 2 jya-saṁvatsaramulu 16ḡu śrīhi Śaka-varuṣambulu 1071n=ēṇḍi Chaitra-
- 3 śuddha-pañchādasiyu Śukravāramu-nāṁḍu.

"Hail! In the year 1071 of the Śaka years, which corresponded to the 16th of the years of the victorious reign of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōdadēva,—on a Friday (which was) the fifteenth *tithi* of the bright (fortnight of) Chaitra."

The date is correct. Chaitra in Śaka 1071 expired fell in A.D. 1149. On Friday, March 25th, A.D. 1149, the 15th *tithi* of the first fortnight of Chaitra was current, expiring 23 h. 53 m. after mean sunrise.

¹ [On palaeographical grounds the inscription must be one of Rājendra-Chōla III., and this removes all doubts as to the correctness of the date, viz. October 14, A.D. 1260.—Ed.]

² No. 174 of the Madras Epigraphical collection for 1897.

³ For an explanation of this term, see *Ind. Ant.* Vol. XXV. p. 236.

⁴ The syllable *ma* is added below the line.

⁵ No. 173 of the Madras Epigraphical collection for 1897.

* 188.—In the Bhāvanārāyaṇasvāmin temple at Bāpatla.¹

- 1 [Sva]sti śrīma[t*]-Tribhuvanachakrava[r]tti śrī-Kulōttuṅga-Chōḍadēvara divya-
[sāṁva]tsaram[bu]-
- 2 lu 4 gu śrīhi Sa(śa)ka-va[ru]sharābulu 1058gun-ēṇṇi Śiṁha-māsamuna śukla-
pakṣam[u]-
- 3 na paṇchamiy[u] Maṁgaḷavāramuna.

"Hail! In the year 1058 of the Śaka years, which corresponded to the 4th of the prosperous years (*of the reign*) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on a Tuesday (which was) the fifth *tithi* of the bright fortnight of the month of Śiṁha."

This date is also correct. On Tuesday, August 4th, A.D. 1136, which corresponded to Śaka 1058 expired, the 5th *tithi* of the bright fortnight of Bhādrapada was current, the day being the 9th of the month Śiṁha. This *tithi* expired 9 h. 22 m. after mean sunrise on that day.

189.—In the Bhāvanārāyaṇasvāmin temple at Bāpatla.²

- 1 [Svasti śrīmat-Tribhuvana]chakravartti śrī-Kulōttuṅga-Chōḍadē-
- 2 [va]ra divya-sāṁvatsaramulu 11 śrīhi Śaka-varu-
- 3 sharābulu 1065n-ēṇṇi Āshāḍa(ḍha)-māsamuna a-
- 4 māvasyayu Budhavāramu Vye(vya)tipāta-nimi-
- 5 tyamuna.

"Hail! In the year 1065 of the Śaka years, in the 11th of the prosperous years (*of the reign*) of the [glorious] emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on the occasion of a Vyatipāta (*which occurred on*) a Wednesday and the new-moon *tithi* of the month of Āshāḍha."

The day in question was Wednesday, July 14th, A.D. 1143. On this day at mean sunrise the 15th *tithi* of the dark half of Āshāḍha was current, the exact moment of the new-moon being 4 h. 2 m. later. The *yōga* Vyatipāta began on that day at 4 h. 35 m. after mean sunrise and lasted all day. It therefore began 33 m. after new-moon.

190.—In the Bhāvanārāyaṇasvāmin temple at Bāpatla.³

- 1 Svasti śrī [||*] Tri[bhu]vanachakravartti śrī-Kulōttuṅga-Chōḍadēva[ra sāṁvat-
sarambu ?]-
- 2 lu [10]ya[vu] śrīhi Sa(śa)ka-varusharābulu 1064gun-ēṇṇi Duṁ[du]bhi-[sa]mivat-
sara-
- 3 [muna] Āshāḍa(ḍha)-śukla-ēkūda[śi]yu Maṁgaḷa[vāramu-nūm]ḍa.

"Hail! Prosperity! In the year 1064 of the Śaka years, which corresponded to the [10]th of the years (*of the reign*) of the emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva and to the (cyclic) year Dundubhi,—on a Tuesday, the eleventh *tithi* of the bright (fortnight of) Āshāḍha."

I find this date unsatisfactory. Śaka 1064 expired was the cyclic year Dundubhi, and the date ought to fall in June or July A.D. 1142 according as the Āshāḍha in question was the *adhika* or *nija* Āshāḍha, for that month was intercalary in that year. The 11th *tithi* of the bright fortnight of *adhika* Āshāḍha fell in that year on a Saturday. The same *tithi* of *nija*

¹ No. 183 of the Madras Epigraphical collection for 1897.

² No. 180 of the same collection.

³ No. 223 of the same collection.

Āshāḍha fell on Sunday. Thinking that a mistake might have been made in the fortnight I tested the 11th *tithi* of the dark fortnight in both months, finding the week-days Sunday in *adhika* Āshāḍha and Monday in *nija* Āshāḍha. In the latter case, the 11th *tithi* of the dark fortnight had expired 3 h. 45 m. before mean sunrise on the Tuesday.

The result of the examination of Nos. 186, 187, 188, 189, is to show that the date of the accession of Kulōttuṅga-Chōḍa II. lies between March 26th and July 14th, A.D. 1133.

This leads me to reconsider the four possible dates given to No. 166 (above, p. 125 f.). That date was in this king's eighth year; and while (having that date alone to go by) I stated my opinion that it corresponded to the third of my results, in which date I could find no fault in the elements, *vis.* Friday, February 4th, A.D. 1144, I now think that the *second* of my results is the true one, namely, Friday, February 7th, A.D. 1141. Its defect lay in the fact that the quoted *nakshatra*, Śravana, was one which had expired three hours before mean sunrise on that day, and which could not therefore properly be connected with the Friday, Dhanishthā being the correct *nakshatra*. But otherwise the result showed that the combination of elements on that day was highly auspicious, and I am of opinion that this fixture may now be accepted, and that the framers of the inscription had made a mistake in their calculation of the *nakshatra*. February 7th 1141 A.D. would fall in this king's 8th year. The mention of the Śaka year in combination with the regnal year in the four regular dates given above may be accepted, for the present at least, as determining the date of accession of Kulōttuṅga-Chōḍa II.

It follows that March 24th, A.D. 1143, the date of the Chellūr plates (*Ind. Ant.* Vol. XIV. p. 56 ff.; above, Vol. VII. pp. 9–10) fell in this king's tenth year.

No. 25.—DATES OF PANDYA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

A.—MARAVARMAN SUNDARA-PANDYA I.

68.—In the Nāgēśvaramudaiyār temple at Kalladākūrichchi.¹

- 1 śri-kō Mārapammar-āṇa Tiri[bu]vaṇṣakkaravadiga!² śri-Śōṇḍu-
konḍaruliya śri-Sundara-P[ā]ṇḍiyadēvaṅka-[i]yāṇḍu 20[bad]āvaḍin
2 edirām-āṇḍu Kumba-nāyirru pūrvva-pakshattu āṇu-diyadi[yu]m Viyāla-
kkilamaiyum p[ē]ṇṇa Śadaiyattu nāl.

"In the year opposite the 20th year (*of the reign*) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva, who was pleased to take the prosperous Chōḷa country,—on the day of Śatabhishaj, which corresponded to a Thursday and to the sixth solar day of the first fortnight of the month of Kumbha."

This inscription proves that the Pāṇḍya king Māravarman Sundara-Pāṇḍya I., whose reign has been determined by the late Professor Kielhorn to have begun between the 29th March and the 4th September A.D. 1216, reigned to a later date than has been previously supposed. The latest date hitherto verified of this king is, I believe, the 19th February, A.D. 1235 (above, Vol. VI. p. 303). This appears in an inscription at Tinnevely.³ The present inscription, in a temple in the Tinnevely District, bears a date corresponding to January 29th, 1237 A.D.. Thursday.

¹ No. 96 of the Madras Epigraphical collection for 1907.

² Read "vattigal."

³ Two inscriptions at Kalladākūrichchi which give his 22nd year are mentioned by Mr. Venkayya (Nos. 107 and 108 of 1907, and *Annual Report* for 1907-8, paragraph 43).

The date is regular. On Thursday, January 29th, A.D. 1237, the first day of the bright fortnight of Phālguna ended 5 h. 31 m. after mean sunrise. The solar day was the 6th Kumbha. By the equal space system the *nakshatra* Śatabhishaj was current at mean sunrise and ended 9 h. 46 m. later. By the system of Garga Śatabhishaj had expired 2 h. 22 m. before sunrise; and by the Brahma-siddhānta it had expired 1 h. 19 m. before sunrise. This seems to shew that the equal space system of *nakshatras* was used at that time and place. The inscription does not affect Professor Kielhorn's limits (March 29th to September 4th) for the beginning of the reign of this king.

B.—JATAVARMAN VIRA-PANDYA.

68.—In the Muchukundēśvara temple at Koḍumbāūr.¹

1 Kē-Chchad[ai]ya[paṇṇa]
 4 ³ śri-[Vira]-Pāṇḍyadēva[k]ku yā[n]ḍu 1[7]vadn
 Simha-nā-
 5 [yaṅ*][ru] pūrvva-pakahattu [Viyāla?]-kk[i]lamai[yu]m daṣam[i]yum pe[ra]
 Mūlattu [n]āl.

"In the 1[7]th year (of the reign) of king Jaṭāvarman
 the glorious [Vira]-Pāṇḍyadēva,—on the day of Mūla, which corresponded to the tenth *tithi* and to a [Thursday] of the first fortnight of the month of Simha."

This date is precisely correct for the Vira-Pāṇḍya, of whom two inscriptions, viz. in his 7th and 15th years, have been published by Professor Kielhorn (above, Vol. VII, pp. 10-11). His reign began, according to that authority, between 11th November 1252 and 13th July 1253. The 10th November 1267 was in his 15th year, and the present date is correct in all respects for 8th August 1269. It is incorrect for the years 1270 and 1271.

In 1269 the 10th *tithi* of the bright fortnight of Bhādrapada ended 18 h. 55 m. after mean sunrise on the 11th day of solar Simha, which corresponded to Thursday, 8th August, A.D. 1269. On that day the *nakshatra* was, by the system of Garga, Mūla for 13 h. 58 m. after mean sunrise, and by the Brahma-siddhānta, for 8 h. 39 m. By the equal space system it was Jyēṣṭhā for 1 h. 50 m. after mean sunrise, and then Mūla for the rest of the day.

The date confirms Professor Kielhorn's limits for the accession of this king. It also confirms the suggestion made by Mr. Venkayya in his *Annual Report* for 1907-8, para. 45, that the Vira-Pāṇḍya who immediately preceded Māṇavarman Kulāśekhara I. was the same as this Jaṭāvarman Vira-Pāṇḍya. Henceforth we may give him his proper title.

Since his reign began in A.D. 1252-53 and lasted at least 17 years, Jaṭāvarman Vira-Pāṇḍya was ruling for at least 8 years at the same time as Jaṭāvarman Sundara-Pāṇḍya I. whose reign began in 1251 and lasted till at least 1261 A.D. Moreover he is recognized in this inscription as sovereign in A.D. 1269, while we have Māṇavarman Kulāśekhara I.'s accession in June 1268.

¹ No. 181 of the Madras Epigraphical collection for 1907.

² Read Kē-.

³ [The king claims to have conquered Koṅgaṇam, to have taken the river Kāvāri and to have performed the anointment of heroes and the anointment of victors at Puliyūr, i.e. Chidambaram, in the South Arcot District. The statement made in paragraph 46 of my *Annual Report* for 1907-08 that this inscription does not mention the conquests of the king is due to a mistake.—Ed.]

C.—MARAVARMAN KULASEKHARA I.

70.—In the Rājasimheśvara temple at Sīnṇamaṇūr.¹

1 Svasti śri [i*] Kō Mārapaṇmar-a[ṇa Tribhuva]ṇasakravatt[i]gaḷ emmaṇḍa-
lamuṇ-gonḍaruḷiya śri-Kulai(ia)ṣṣaradēvaṅku yāṇḍu² [3 va]ḍu³ Rishabha-
nāyaṅṅu pūrvva-pakshattu [cha]tutthi[yu]m Viyāḷa-kkiḷamaiyum peṇṇa
Pū(pu)ṇarpāsattu nāḷ.

"In the 3rd [or 30th] year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulasekharadēva, who was pleased to take every country,—on the day of Punarvasu which corresponded to a Thursday and to the fourth *tithi* of the first fortnight of the month of Rishabha."

The accession of this king is fixed by Kielhorn between the 2nd and 27th June A.D. 1268. The 3rd year began in A.D. 1270, and the 30th in A.D. 1297. The given data will fall either in A.D. 1271 or 1298 if correct. As it happens it is equally true for either A.D. 1271 or 1298.

In 1271 the 4th *tithi* of the first fortnight of luni-solar Jyaisṭha expired 16 h. 47 m. after mean sunrise on Thursday, the 19th day of solar Vṛishabha, which corresponded to Thursday, May 14th, A.D. 1271. On that day the *nakshatra* Punarvasu ended by the equal space system, at 10 h. 41 m. after mean sunrise; by the system of Garga the same; by the Brahma-siddhānta at 8 h. 39 m., after mean sunrise.

In 1298 the 4th *tithi* of the first fortnight of luni-solar Jyaisṭha expired 19 h. 29 m. after mean sunrise on Thursday, the 21st day of solar Vṛishabha, which corresponded to Thursday, 15th May, A.D. 1298. On that day the *nakshatra* Punarvasu ended, by the equal space system and the system of Garga, at 11 h. 28 m., and by the Brahma-siddhānta at 9 h. 26 m., after mean sunrise.

I find therefore that the date of the inscription may be either May 14th, 1271, or May 15th 1298 A.D. It is impossible to say which. The date would be inaccurate for either the 3rd or 30th year of Māravarman Kulasekhara II.

71.—In the Śiva temple at Pūvāḷaikkudi.⁴

1 Svast[i] śri [i*] Kō Mārapaṇma-
2 r-aṇa Tribhuvaṇachchakkarava-
3 ttigaḷ emmaṇḍalamuṇ-
4 gonḍaruḷiya śri-Kulase-
5 garadēvaṅku yāṇḍu lāṇḍu⁵
6 Vṛi[śchi]ka⁶-nāyaṅṅu=ppā[r]vva-paksha-
7 ttu [paṇḍa]m[iyum Bu]ḍa[ṇ]-k[i]ḷamaiyum
8 peṇṇa Irē[va]ḍ[i]-nāḷ.

"In the 16th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulasekharadēva, who was pleased to take every country,—on the day of Rēvatī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika."

¹ No. 428 of the Madras Epigraphical collection for 1907.

² The word *yāṇḍu* is denoted by an abbreviation.

³ The original is damaged here. The reading may also be [30]ḍu.

⁴ No. 149 of the Madras Epigraphical collection for 1907.

⁵ The word *āṇḍu* is denoted by a flourish added to the figure 16.

⁶ The akṣara *śchi* seems to be corrected from *ika*.

This date is irregular. The month Vṛiśchika in the 16th year of Māṇavarman Kulaśekhara I. falls in October and November 1283. In that month the fifth *tithi* of luni-solar Kārttika fell on Friday, November 26th, the 29th day of solar Vṛiśchika, and the *nakshatras* during that day were a large part of Dhanishthā and a smaller part of Śatabhishaj. Calculations for 1284 A.D. prove equally unsatisfactory, the fifth of the bright lunar fortnight in solar Vṛiśchika ending on Tuesday, November 14th, at 3 h. 7 m. after sunrise, the *nakshatra* during that period being Śravana by all systems.

The date is also irregular for the 16th year of the reign of Māṇavarman Kulaśekhara II., in which the fifth *tithi* of the first fortnight of Vṛiśchika ended on Sunday, 26th November 1329 A.D. at 13 h. 58 m. after sunrise, the *nakshatras* during that period by all systems being Śravana and Dhanishthā.

72.—In the Nāgēśvaramūḍaiyār temple at Kalladakurichchi.¹

- 1 Svasti śr[i] [H*] Kō Mā[ra]paṇmar²-āṇa T[i]rubūṇa(buvana)chchakkara-
- 2 vatt[i]gaḷ emmaṇḍalamu[³ k]oṇḍaruliya śrī-Kula-
- 3 śēgaradē[va*]rkku [yā]ṇḍu 33 vadu Mīḍuṇa-nāyarku 12-
- 4 n=diya[di]yum amāvāsya[yu]m perṛa Mṛigaś[ī]rshattu nāl.

"In the 33rd year (of the reign) of king Māṇavarman *alias* the emperor of the three worlds, the glorious Kulaśekharaḍē[va], who was pleased to take every country,—on the day of Mṛigaśīrsha which corresponded to the new moon *tithi* and to the 12th solar day of the month of Mithuna."

The date is inaccurate for the year 1300 A.D., and correct in all respects for 1301. June 7th, A.D. 1301, Wednesday, was the twelfth solar day of Mithuna; and on that day the new-moon *tithi*, or *amāvāsyā*, of the luni-solar month Jyāishthā was current till 9 h. 26 m. after sunrise, which was the actual moment of new moon and the beginning of the month Āshāḍha. The *nakshatra* Mṛigaśīras was current on that day for 2 h. 14 m. after mean sunrise by the systems of Garga and equal space, and for 47 m. by the Brahma-siddhānta.

June 7th, 1301 A.D., being in the king's thirty-third year, we know that he could not have begun to reign earlier than June 8th, 1268.

The outside limits for this king's accession are now June 8 to June 27, 1268 A.D.

73.—In the Rājasimhēśvara temple at Śiṅṅamaṇṇūr.⁴

- 1 Svasti śrī [H*] śrī-kō Māṇapaṇmar-āṇa Tiribuvāṇachchakkara-
- vakti(tti)ga-
- 2 } ye(e)mmaṇḍa[lamuḥ]=goṇḍaruliya śrī-Kulajē(śē)garadēvaṅku yāṇḍu⁵ 4lvadu
- Āṇi⁶-māda[m*] lātēdi⁷ pūrvva-pakshattu prathamaiyum Panar-
- 3 pūsamum perṛa Tiṅṅal-kiḷamai-nāl.

"In the 41st year (of the reign) of the glorious^{*} king Māṇavarman *alias* the emperor of the three worlds, the glorious Kulaśekharaḍēva, who was pleased to take every

¹ No. 98 of the Madras Epigraphical collection for 1907.

² Read *varmar*.

³ The sign for medial *ē* is added at the left top of the letter *m*.

⁴ No. 431 of the Madras Epigraphical collection for 1907.

⁵ The word *yāṇḍu* is denoted by an abbreviation.

⁶ The akshara *ṇi* is corrected from some other letter.

⁷ The word *tēdi* is denoted by two symbols.

country, —on a **Monday** which corresponded to (*the day of*) **Punarvasu**, the first *tithi* of the first fortnight (and) to the 14th solar day of the month of **Āṇi**."

This is the latest date yet found of this king. The date is regular for **Monday, 9th June, A.D. 1309**, and irregular for A.D. 1307 or 1308. On 9th June, A.D. 1309, which was the fourteenth solar day of **Āṇi** (or **Mithuna**) and a **Monday**, the first *tithi* of the bright fortnight of luni-solar **Āshāḍha** ended 14 h. 14 m. after sunrise. The *nakshatra* **Punarvasu** by the equal space system began, on that day, at 6 h. 6 m. after sunrise and lasted the rest of the day. By the system of **Garga** and by the **Brahma-siddhānta** it lasted all day.

The inscription proves that the king's reign could not have begun before 10th June 1268, and gives us as the limit of possible accession the period June 10th to June 27th, 1268 A.D.

D.—JATAVARMAN SUNDARA-PANDYA II.

74.—In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1 Svasti śri [||*] Kō=Chchaḍavamm̐r=āṇa Tri[bhu]vaṇachchak-
ka[ra]va[r]ttigaḥ śri-Sundara-Pāṇḍyadēvaṅku yāṇ[ḍu] 10āvaḍu Vyaya-samvaṣarattu²=
[T]ulā-nāyaṅgu=ppūrvva-pakshattu dvā-
2 daṣiyum Tiṅgaḥ-kk[i]lamai peṅṅa Śadayattu nāḥ.

"In the 10th year (*of the reign*) of king **Jaṭavarman** *alias* the emperor of the three worlds, the glorious **Sundara-Pāṇḍyadēva**,—on the day of **Śatabhishaj**, which corresponded to a **Monday** and to the twelfth *tithi* of the first fortnight of the month of **Tulā** of the (cyclic) year **Vyaya**."

This date is correct in every respect except perhaps in the matter of the regnal year. It belongs to the reign of **Jaṭavarman Sundara-Pāṇḍya II.**, in whose reign occurred the year **Vyaya**. There was no such year in the reign of **Jaṭavarman Sundara-Pāṇḍya I.**, which lasted from April, A.D. 1251 till at least July 19, A.D. 1261, that being the last date we have at present of him.

In the cyclic year **Vyaya**, the second solar day of **Tulā** corresponded to **Monday, September 30, A.D. 1266**. On that day the twelfth *tithi* of luni-solar **Āṣvina**, which was current at mean sunrise, ended 22 h. 54 m. later; the *nakshatra* **Śatabhishaj** was current by the equal space system for 10 h. 49 m. after mean sunrise, but by the unequal space systems it had expired shortly before sunrise. I have summarised below the state of our knowledge regarding the accession of this king. The date in question, if the regnal year is correct, fixes the king's accession on or later than 1st October 1276; but this contradicts the results of some other inscriptions. The regnal year may have been wrongly given as 10, instead of 11.

75.—In the Saumyanāthasvāmin temple at Nandalūr.³

- 1 [Sva]sti śri [||*] Kō=[Chcha]ḍa[parma]r=āṇa Tribhuvanachcha[kravartti]ga[!] śri-
Śu[nda]ra-Pāṇḍyadēvaṅku yāṇ[ḍu]
2 [15]āvaḍu Viṇḍ[ḍhi]-śamvat[sa]rattu Kumba-nāyaṅgu pū[rva-pa]kshattu daṣamiyūm
Tiṅga-⁴kiḥamiyūm
3 pe[ṅṅa] Pu[ṇa]rpaṣattu nāḥ.

¹ No. 592 of the Madras Epigraphical collection for 1907.

² Read *-sahvatsa*.

³ No. 590 of the Madras Epigraphical collection for 1907.

⁴ [The regnal year may also be read as 13.—Ed.] If we could be certain that '13' is the correct reading we should have this king's accession limited to the period February 21st to March 14th, A.D. 1277, and the inscription would be very important.

⁵ Read *-kiḥamiyūm*.

"In the [15]th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Punarvasu which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kumbha in the (cyclic) year Virōdhin."

This date is regular, and belongs to the reign of Jaṭavarman Sundara-Pāṇḍya II., as there was no cyclic year called Virōdhin in the reign of Jaṭavarman Sundara-Pāṇḍya I. The day in question was Monday, February 20th, A.D. 1290. On that day the tenth *tithi* of the first fortnight of the luni-solar month Phālguna ended 13 h. 45 m. after mean sunrise. During all that period the *nakshatra* was Punarvasu by both the unequal space systems. By the equal space system Punarvasu began 1 h. 23 m. after sunrise and lasted all day.

It appears that the regnal year in this inscription is illegible, and we cannot therefore argue from it.

78.—In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1 ² śrī-Sundara-Pāṇḍyadē[vakku
2 yāṇḍu] 17 āvadu Nanda[na]-³samvasarattu Mīna-nā[ya]r[ru] pūrvva-
3 pakshattu daśamiyum Budhan-kīlāmayum peṇṇa Pūṣattu nā-
4 .

"In the 17th year (*of the reign*) of the glorious Sundara-Pāṇḍyadēva,—on the day of Pushya, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mīna in the (cyclic) year Nandana."

This date must either belong to the reign of Māṇavarman Sundara-Pāṇḍya I., in whose seventeenth year, 1232-33 A.D. there was a cyclic Nandana; or to that of Jaṭavarman Sundara-Pāṇḍya II., in whose seventeenth year, 1292-93 A.D. (if he reigned so long) there was another Nandana. It could not be the Nandana 1532-33 A.D., in the reign of Māṇavarman Sundara-Pāṇḍya Kōṇṇermāikōṇḍāṇ, because that year was only the second of the reign; nor could it belong to the reign of any other known Sundara-Pāṇḍya, as in these there was no such cyclic year.

Examining the date for A.D. 1232-33 I find that it is unsatisfactory. The tenth *tithi* of the first fortnight of luni-solar Chaitra in that year corresponded to the twenty-eighth day of solar Mīna, which was Tuesday, March 22, A.D. 1233. The tenth *tithi* ended at 21 h. 2 m. after mean sunrise on that day, or at about 3.2 A.M. on the (European) Wednesday, *i.e.* some hours before the beginning of the Hindu Wednesday. Pushya ended 39 m. after mean sunrise on the Tuesday by the equal space and Garga systems, while by the Brahma-siddhānta the *nakshatra* was Āślēṣhā throughout the tenth *tithi*.

The date is fairly regular for A.D. 1292-93. In that year the tenth *tithi* of the first fortnight of Chaitra began 6 h. 52 m. after mean sunrise on Wednesday, March 18th, A.D. 1293, which was the twenty-fourth day of solar Mīna. The *nakshatra* by Garga and the equal space system was Pushya till 18 h. 34 m. after mean sunrise, and by the Brahma-siddhānta till 16 h. 16 m. after mean sunrise, on that Wednesday. If this was in the seventeenth year of Jaṭavarman Sundara-Pāṇḍya II., it fixes his accession on or later than March 19th A.D. 1276. It will be seen that, if this is the right date, the 10th *tithi* was connected with the Wednesday though at sunrise on that day it was not current; and this is unusual. Considering that this inscription is only four days later than No. 77 next following, which is regular in all respects, and that it belongs to the same place and temple, it is safe to assume that the tenth *tithi* was wrongly quoted for the ninth.

¹ No. 588 of the Madras Epigraphical collection for 1907.

² The beginning of the inscription is mutilated.

³ Read *-samvatsa*°.

77.— In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1
 2 Svasti śri [||*] Kō-Chhaḍavarmanmar-āna Tribhuvanachchakra[r]ttiga| śri-Sundara-Pāṇḍyadēvaḥ yāṇḍu 17āvad-āna Nanda[ṇa]-samvatsarattu Mina-nāyayru pū[rva]-pakshattu pañchamiyum Śani-kkiḷamaiyum peṇṇa Rōh[ini]-
 3 nā|.

"In the (cyclic) year Nandana, which was the 17th year (of the reign) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Rōhini, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina."

As in the last case, this year must be either 1232-33 or 1292-93 A.D. For the first it is irregular, for though the *nakshatra* is correct, the 5th *tithi* in question fell that year on a Thursday.

For the second, the date is perfectly regular. In A.D. 1292-93 the 5th *tithi* of the first fortnight of luni-solar Chaitra fell on Saturday, the 20th day of solar Mina, which corresponded with March 14th, A.D. 1293. This 5th *tithi* ended 14 h. 18 m. after sunrise. The *nakshatra* was Rōhini throughout the *tithi* by all the systems.

The corresponding date is therefore Saturday, March 14, 1293 A.D., and the inscription belongs to the reign of Jaṭavarman Sundara-Pāṇḍya II. It was four days earlier than the last inscription. It fixes the king's accession on or after March 15, A.D. 1276.

78.— In the Rājasimhēśvara temple at Śiṅṅamapūr.²

- 1 Svasti śri [a] Kō-Chhaḍapaṇmar-āna Tribhuvanachcha[kra]vattiga| śri-Sundara-Pāṇḍyadēvaḥ [y]āṇḍu 7vadu Magara-[n]āyayru pūrva-pakshattu mūṇṇā=di-[ya]diyum Veḷli-kki[a]maiyaum peṇṇa Mṛigaśirsha(śirsha)ttu nā|.

"In the 7th year (of the reign) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Mṛigaśirsha, which corresponded to a Friday and to the third solar day of the first fortnight of the month of Makara."

This date is irregular, for the reign of either of the two known Jaṭavarman Sundara-Pāṇḍyas. I have tried the years 1256, 1257, 1258, 1281, 1282, 1283, which might possibly coincide with, or approximate to, the 7th regnal year of either of those kings, without success. Some element of the inscription appears to be wrong, either in the original or in the copy.³

The exact date of Jaṭavarman Sundara-Pāṇḍya II.'s accession is still doubtful, and must for the present remain so. The following analysis, however, may be found useful. To the list published by Kielhorn in Vol. IX. p. 228 of dates previously examined I now add four more, viz. Nos. 74, 75, 76, 77, above. The tested dates of J. Sundara II. are now fourteen in number.

Of these K. 26⁴ must be discarded. The wording of the date is "intrinsically wrong." K. 53 is doubtful because the regnal year is not clear in the injured original. It appears to be either "11th" or "19th." Working for a possible 19th year, Professor Kielhorn found the date regular for November 10th, A.D. 1294, but is "not fully convinced" that this conclusion is correct. I find myself equally unconvinced, because that date seems too late for this king

¹ No. 594 of the Madras Epigraphical collection for 1907.

² No. 434 of the same collection.

³ Mr. Venkayya has examined the original with reference to my remarks and states that there is no doubt about the date. I have again gone through my calculations and can only confirm the remarks made in the text; the original is at fault. Indeed in 500 years I find no date for which the given details are satisfactory.

⁴ "K" stands for the dates published by the late Professor Kielhorn.

Wassâf and Rashid-ud-din assert that "Sundar Pandi" died in Hijra 692, the last day of which year was December 1st, A.D. 1293 (Yule's *Marco Polo*, II. 269). I see no real reason why we should not accept the date as being one of the 11th year, *vis.* October 29th, A.D. 1287, and if so, it supports the evidence offered by the second of the two groups given below; but it is perhaps safer to reject the date as a basis for argument. K. 55 is also doubtful since it would seem that, if correct in other respects, a wrong solar month was quoted, and K. 56 must be set aside because it is evident that the regnal year has been wrongly quoted; the date given in A.D. 1286 as the ninth year is at variance with all the other dates yet examined, and would postpone the king's accession to a date subsequent to March 29th, A.D. 1277. I also discard my No. 75 (above) for the reason given in my note on that inscription. This leaves nine dates by which we may be guided, if No. 76 is accepted as I think it certainly may be.

Of these nine, K. 25, K. 27, K. 52, K. 54, put together, give us August 28th, A.D. 1275 to May 15th, A.D. 1276 as the limit; and K. 23, K. 24, and my 74, 76, 77 give us October 1st, A.D. 1276 to March 14th, A.D. 1277, as the limit of the accession of this king.

With regard to overlapping of reigns, *e.g.* August A.D. 1289 being in the 13th or 14th year of this king (K. 23, 24) when June 27, A.D. 1289, is placed also in the 22nd year of Mājavarmān Kulāśekhara I. (K. 48)—it is well to note that Marco Polo (Yule, II. 267) says "In this province (Maabar) there are five kings who are own brothers. . . . at this end of the province reigns one of those five Royal Brothers, who is a crowned King, and his name is SONDER BANDI DAVAR." Wassâf, speaking of the same king under the name "DEWAR SUNDAR PANDI" says he had "three brothers, each of whom established himself in independence in some different country" (*ibid.* 269). This account is strongly supported by the Chinese annals (*ibid.* 273), where the country is called "Maparh," or Malabar, and is reported to have sent tribute (presents) to Kublai Khān in A.D. 1286. "Pauthier has given some very curious and novel extracts from Chinese sources regarding the diplomatic intercourse with Ma'bar in 1280 and the following years. Among other points these mention 'the five brothers who were Sultans.'" See also my remarks in the last paragraph of No. 69 above.

Colonel Yule's note from which I have quoted gives us some further important information regarding the kingdom (or kingdoms) of Madura at this period. Wassâf introduces (1310) a king whom he calls "Kales Dewar" who had ruled for 40 years, and whom we may identify with Mājavarmān Kulāśekhara I. in whose 40th year, *vis.* March 18th 1303 A.D., was engraved the inscription at Tiruvārūr (above VIII. p. 276), and in his 41st year, *vis.* June 9th, A.D. 1309, the inscription at Siṅṅamaṇṇūr (No. 73 of the present publication).¹ "He had two sons, Sundar Bandi by a lawful wife, and Pirabandi (Vira Pandi ?) illegitimate. He designated the latter as his successor. Sundar Bandi, enraged at this, slew his father" and seized the throne. Vira-Pāṇḍya drove him out, and Sundara-Pāṇḍya sought aid from the Muḥammadans, which led to Malik Kafur's raid. The story is confirmed by Amir Khusru.

It must be remembered that this Sundara-Pāṇḍya, who murdered his father Kulāśekhara I., was not our Jaṭavarman Sundara-Pāṇḍya II. who seems to have died in A.D. 1293, but a subsequent prince of the same name and family. We have as yet no published inscriptions bearing date between 1309 and 1317 A.D. in the Pāṇḍya territories. If any of the parricide Sundara-Pāṇḍyas come to light we shall have to call that king (or prince) Sundara-Pāṇḍya III.

¹ This was the Kulāśekhara to whom the Tamils entrusted the tooth relic carried away by them from Ceylon (*Mahāvamsa*, ch. XC, verse 43). It was returned a few years later. The *Mahāvamsa* also mentions "the five brethren who governed the Pāṇḍyan kingdom" in the reign of Bhuvanēka Bāhu of Ceylon whose date Bell gives as 1277-1288 A.D.

I have written the above, not with the intention of intruding historical notes into a paper which should perhaps be solely chronological in character, but as explanatory of the overlapping of dates at this period. Nevertheless a certain amount of historical discussion in connection with dates will surely be welcomed.

E.— MARAVARMAN KULASEKHARA II.

79.— In the Siddhajñānēśvara temple at Pāpāṅḡḷam.¹

1 [Sva]sti [śri] [||*] K[ō] Mārapaṃmar=ā[ṇa] Tribhuvāṇachakra[va]ttiga[emma[nḍa]la[muṇḍ]=goṇḍ-a[rnḷi]ya śri-Kulaśēgaradēva[x]ku yāṇḍu Svadu² Tulā-[nāyaru 2]tēdi³ pūrvva-pakshattu [na]vamiyum [Bu]dhaṇ-kiḷamai[yu]m perṇa 2 Tiruvop[a]ttu [nā].

"In the 8th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Śravaṇa which corresponded to a Wednesday, to the ninth *tithi* of the first fortnight (and) to the 2nd solar day of the month of Tulā."

The reign of Māravarman Kulaśēkhara II. began according to Kielhorn (above, Vol. VIII, p. 228) between March 6th and March 29th, A.D. 1314. Work for Tulā in his 8th year proves that the 2nd solar day of that month was Wednesday, September 30, 1321 A.D. On that day, the 9th *tithi* of the bright fortnight of the luni-solar month Āśvina was current for 17 h. 13 m. after mean sunrise, while the *nakṣatra* Śravaṇa was current by the equal-space and Garga systems for 23 h. 48 m. after mean sunrise, and by the Brahma-Siddhānta for the whole day except for 1 h. 15 m. after mean sunrise during which period Abhijit was current. This is probably the correct date.

The date is irregular for the 8th year of Māravarman Kulaśēkhara I. in respect of the week-day. The month of Tulā in this king's 8th year fell in A.D. 1275. On Monday, September 30, A.D. 1275, which was the 2nd day of solar Tulā, the 9th *tithi* of the bright fortnight of luni-solar Āśvina expired 2 h. 37 m. after mean sunrise; the *nakṣatra* being Śravaṇa by the equal space system and by Garga for 10 h. 13 m., and by the Brahma-Siddhānta for 11 h. 40 m. after mean sunrise. If, therefore, the week-day quoted had been Monday instead of Wednesday, the date would have been perfectly regular. It is worthy of note that the epithet "who was pleased to take every country" is applied only to Jātāvarman Sundara-Pāṇḍya I. and Māravarman Kulaśēkhara I. Whichever king this may belong to, the initial date of his reign remains unaffected.

80.— In the Siddhajñānēśvara temple at Pāpāṅḡḷam.⁴

1 [Svasti] śri [||*] Ko Mārapaṃ[va]r=āṇa⁵ Ti[ri]buva[nach]chakara(kra)vattiga[śri]-Kulai(la)śēgaradēvaṇku yāṇḍu⁶ Svadu⁷ Da[ṇu]-nāyaru 11 tēdiyum⁸ [a]perṇa-paksha[tta] ⁹. . . [m] Śevvāy-kki[ḷamaiyu]m perṇa Śodi-[nā].

¹ No. 126 of the Government Epigraphist's collection for 1907.

² The words *yāṇḍu* and *vadu* are each expressed by an abbreviation.

³ The word *tēdi* is expressed by a symbol.

⁴ No. 125 of the Government Epigraphist's collection for 1907.

⁵ Read *paṃmar*-. The original has two symbols between *va* and *na*, each of which looks like *rā*.

⁶ The letter *ḍ* is denoted by a flourish added to *g*.

⁷ The word *tēdi* is denoted by a symbol.

⁸ The name of the *tithi* cannot be made out as the original is badly damaged here.

"In the 8th year (of the reign) of king Mājavarman alias the emperor of the three worlds, the glorious Kulāśekhara-dēva,—on the day of Svāti, which corresponded to a Tuesday, to the [tithi] of the second fortnight and to the 11th solar day of the month of Dhanus."

This date is incorrect when worked for 1275 or 1276 A.D., the 8th year of Mājavarman Kulāśekhara I.; and it is also incorrect for A.D. 1321, the 8th year of Mājavarman Kulāśekhara II. In A.D. 1275 the 11th Dhanus was a Saturday. In A.D. 1276 it was a Sunday. In A.D. 1321 it corresponded with Monday, December 7th. In each case the corresponding tithi belongs to the dark fortnight, but the nakshatras were respectively Pushya, Jyēsthā and Punarvasu. As to the last (1321) Professor Kielhorn's No. 28 (above, Vol. VI. pp. 312-13) may be compared with it. I have proved its correctness. That date, which was in the 8th year of Mājavarman Kulāśekhara II., corresponded with 14th November A.D. 1321 which was 23 days earlier than December 7th. The nakshatra was Uttara-Phalguni, and it is plain that on a day 23 days later the nakshatra could not possibly be Svāti.¹ The date would be correct in all respects for the 18th solar day of Dhanus, Tuesday, December 15, A.D. 1321, when, at mean sunrise, the nakshatra was Svāti and when the 10th tithi of the dark fortnight was current.

No. 26.—DANAVULAPADU PILLAR INSCRIPTION OF SRIVIJAYA.

By H. KRISHNA SASTRI, B.A.

The subjoined record² is engraved on the three faces of one of the Jaina pillars, discovered by the Superintendent, Archaeological Survey, Madras, at Dānavulapādu (in the Jammalmadugu tāluka of the Cuddapah District) in 1903, when he made extensive excavations there, on the sandy bank of the river Pennar. The results of Mr. Rea's excavations are published in the Director General's *Annual Report* for 1905-6, pp. 120 to 127, which include a complete description with a half-tone picture (fig. 7) of the sculptures in three panels on one of the broad faces of the pillar (p. 124) and an English translation of the inscription on two of its narrow faces (p. 124 f.)

By way of supplementing what has been already stated by Mr. Rea, I append, with the kind permission of the editor, a full text of the record, which is not given in the *Annual* and the translation of a portion of the inscription, which is also omitted there, by some mistake.³

¹ Since writing the above Mr. Venkayya has informed me that the quoted day of the solar month Dhanus may be, not "11" but "19." On this basis I have again examined the date. It is not correct for the reign of M. Kulāśekhara I. For A.D. 1321 the eighth year of M. Kulāśekhara II., the details would be correct for the 18th, but not for the 19th Dhanus. At mean sunrise on Tuesday, December 15, A.D. 1321, which was the 18th day of Dhanus, the tenth tithi of the second fortnight expired 3 h. 16 m. after mean sunrise; the nakshatra being at mean sunrise, Svāti by the equal space system. It ended 6 h. 18 m. later by that system. But by Garga it had ended 5 h. 54 m., and by the Brahma-Siddhānta 10 h. 2 m. before mean sunrise, Viśākhā being current at that moment. On the 19th Dhanus Viśākhā was current by all systems. I think the date is probably genuine, but that the 19th of the solar month was quoted in error for the 18th.

² No. 333 of the Madras Epigraphical collection for 1905.

³ The portion omitted in the *Annual* is the "third face" (ll. 44 to 67) of the pillar. On p. 125, however, Mr. Rea adds in continuation the translation of a later inscription of the 14th century A.D. in the passage commencing: "The second reads prosperity," and connects it with the subjoined pillar record which is at least 4 centuries earlier. It may be noted that the later record translated by Mr. Rea, was also discovered in the same locality (No. 336 of the Madras Epigraphical collection for 1905).

The ink-impressions from which the accompanying plate has been prepared, were taken under my direct supervision from the original pillar which is now preserved in the Madras Museum, along with the other antiquities of Dānavulapāḍu.

The record is not dated. But the Kanarese characters in which it is written may be referred to the period between the 10th and 11th centuries A.D. The alphabet bears a strong resemblance in certain details (e.g. in the distinction made between long and short *i* and in the adding of the *rēpha* to a consonant ending in *i*) to that of the two Nojamba records from Dharmapuri published by me,¹ but is exactly similar in many respects to those of the Ātakār inscription of the time of Krishna III.² and of the epitaph of Marasimha II.³ of the 10th century A.D. The symbol for long *ā* affixed to the consonant *m* is different in form from that used in other cases; compare e.g. *mā* of *ripusamūha* in l. 21 and of *mūrti* in l. 32, with *nū* of *anūna-* in l. 51 and *bhū* of *bhū-maṇḍaladoḷ* in l. 64. The final forms of *m* (ll. 22 and 48), *n* (l. 39) and *ṭ* (ll. 50 and 52), the cursive form of the consonant *kh* (l. 52) and the use of the Dravidian *ḷ* (ll. 8, 24, 50, 52) and *r* (ll. 12, 48, 49 twice, 56, 62) may also be specially noted. The record consists of 11 verses of which vv. 3, 5 and 6 are in the Sanskrit language (the first being in the Saṅkīrṇaka(?))⁴ and the second two, in the Āryā-gīti metre) and the rest in Kanarese (in the Kanda metre). Lines 65 to 67 are in Kanarese prose, while the invocatory and benedictory phrases (ll. 44 and 43) are in Sanskrit.

The order in which the three written faces of the epigraph have to be read presents some difficulty. The broader face which begins with a benedictory clause and ends with the writer's name, must be taken to be a complete record by itself. The two narrow faces which contain the eulogy of Śrīvijaya do not begin with any auspicious word, phrase or verse, but end with the usual *maṅgala-mahā-śrīḥ*. Apparently, the inscription was meant to be divided into two parts, the first of which, comprising the two narrow faces of the pillar, began with a description of the military prowess of the *daṇḍandya* Śrīvijaya, to whom in the body of the record are applied the surnames *Arivingōja* (v. 7), *Anupamakavi* (vv. 2, 4, 9 and l. 65 f.) and perhaps also *Sarvavikramatuṅga* (v. 10). Of the three Sanskrit verses included in this portion of the record, two (vv. 5 and 6) are addressed to Śrīvijaya and express the wish that he might live long to rule the circle of the earth under orders of king Indra. The third verse while describing his prowess in highly poetical language, incidentally mentions *Baḷi-kula*, the family to which Śrīvijaya belonged and the king *Narēndra* of whom he was the general (*daṇḍādhipati*). The second part of the inscription, evidently the more important of the two, is written on one of the broad faces of the pillar and opens with an invocatory clause which proclaims glory to the prosperous doctrine of the Jina. The first three verses (7 to 9) on this face appear to suggest that Śrīvijaya voluntarily resigned this world and took *samnyāsa* in order to attain eternal bliss. The next two verses are again in praise of Śrīvijaya's military prowess,

¹ Above, pp. 54 to 70 and Plate.

² *Ibid.* Vol. VI, pp. 50 to 57 and Plate.

³ *Ibid.* Vol. V, pp. 151 to 180 and Plate.

⁴ According to Gaṅgādāsa's *Cāṇḍōmañjarī* (Ch. V. 15) Gīti is a verse whose second half corresponds to the first half of an Āryā (i.e. contains 30 *mātrās*), the first half presumably being the same as that of the Āryā. Āryā-Gīti, again, on the same authority (*ibid.* 21) has both its halves corresponding to the first half of an Āryā with an additional *guru* (i.e. contains 32 *mātrās*). The metre, however, of the verse under consideration, whose scheme is 32 *mātrās* in the first half and 30 in the second, is neither Gīti nor Āryā-Gīti as described by Gaṅgādāsa. It probably corresponds to the Saṅkīrṇaka mentioned in Dr. Kittel's edition of Nāgavarma's *Cāṇḍas* (Ch. IV. 202). Dr. Kittel interprets the scheme of the metre as 32 and 27 (*Cāṇḍas*, p. 93). Nāgavarma's definition may admit of an explanation which yields 32 and 30 for the scheme of the Saṅkīrṇaka and thus correspond to that of v. 3 of the subjoined inscription. Nāgavarma's v. 292 may be translated thus: "If the first half (*a-apar-ārdha*?) of an Āryā (i.e. of 30 *mātrās*) unites with the first half of a Kanda in the order mentioned (i.e. 32, in the first and 30 in the second), then O! lotus-faced one! the metre becomes the Saṅkīrṇaka as stated by Kavirājaharṣa (i.e. Nāgavarma)."

and ll. 65 to 67 state that the writer of the record was Guṇavarma, the clerk (*sēnabōva*) of Anupamakavi.

It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that of king Indra (or Narēndra) whose subordinate was the *daṇḍanāyaka* Śrīvijaya. And, to judge from the characters, king Indra will have to be identified with the Rāshtrakūṭa Nityavarsha-Indra III, for whom we have the dates A.D. 915 and 916-7, or with Indra IV., the grandson of Krishna III., who died in A.D. 982.¹ Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rāshtrakūṭa king Nityavarsha in the Jaina ruins of Dānavulapāḍu, quite close to where the subjoined pillar was dug up.² It is engraved round the rim of a stone pedestal and consists of a single Sanskrit verse which has been translated on p. 121 f. of the Director General's *Annual* for 1905-6. Here, again, it is doubtful if Nityavarsha is identical with Indra III. or Khoṭṭiga, both of whom bore that surname. As, however, the pedestal record and the subjoined pillar inscription are found in the same ruins and the characters, except for the flourishes used in the former, are almost of the same type, there is a strong presumption in favour of identifying Nityavarsha of the pedestal record with king Indra of the Śrīvijaya inscription and of assigning both the epigraphs to the time of Nityavarsha Indra III., i.e. to the beginning of the 10th century A.D. In support of this identification it may be stated that in verse 3 of the subjoined record, Śrīvijaya is stated to have been the commander of the forces of Narēndra. The context requires us here, to interpret *narēndra* not as a general synonym for 'king,' but as a proper name. Dr. Fleet in dealing with the appellations of the Rāshtrakūṭa kings,³ has drawn attention to the honorific *Narēndradēva* with which the surname Nityavarsha of Indra III. occurs combined, in the Nausāri grants. Although the word *narēndra* (or *narēndradēva*) may admit of the translation 'His Majesty' as Dr. Fleet has taken it, still in the light of what has been stated above, it appears to me that Narēndra must be taken, at least in the subjoined record, as a hitherto unknown surname of Indra III.

Daṇḍanāyaka Śrīvijaya is not mentioned in any published inscriptions. His identification, if satisfactorily made out, would be of much interest to students of Kanarese literature; for, his surnames *Aṇivīṅgoja*⁴ and *Anupamakavi*⁵ have, apparently, a special reference to his literary acquirements; while *Sarvavikramatūṅga* indicates his military prowess.⁶ Two persons of literary fame both bearing the name Śrīvijaya are known to Kanarese literature. The colophon at the end of each of the three chapters of the *Kavirājamārga* describes that work as having been the production of Śrīvijaya on the lines laid down by king Nripatūṅga. This king who is also called *Atiśayadhavaḷa* and *Amōghavarsha* in the body of the work, has been identified with the Rāshtrakūṭa Amōghavarsha I. (A.D. 814-5 to 877-8). If the *Kavirājamārga* was actually written by Śrīvijaya, who is stated to have been the court poet of Nripatūṅga and to have borne the surname *Kaviśvara*, his time would fall into the beginning of the ninth century A.D. Another Śrīvijaya is referred to in the body of the same work (*Kavirājamārga*) as an earlier author whose writings were looked upon as the standard type of

¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 386, Table.

² No. 331 of the Madras Epigraphical collection for 1905.

³ *Ep. Ind.* Vol. VI. p. 176.

⁴ The word literally means 'the teacher of knowledge.' A similar title in Kannada literature is *Negalteḷḷōja* assumed by Nāgavarma the author of the *Chāṇḍas*; see the *Karnāṭaka-Kavicharite* by Messrs. R. Narasimha-char, M.A., M.R.A.S., and S. G. Narasimha-char, Vol. I. pp. 46 and 50.

⁵ I.e. 'the matchless poet'; compare the titles *Kavitāguṇārṇava* of Pampa, *Kavirājabāṇsa* of Nāgavarma and *Kaviratna* and *Kavichakravarti* of Ranna.

⁶ We learn from literature that the Kannada poets Pampa, Chāvuṇḍarāya and Nāgavarma were also once in military service and had established their names on the battle-field.

Kannarese poetry at the time of Nripatunga. These two Śrīvijayas who belong, one to the 9th century A.D. and the other to some still earlier period, cannot in any way be connected with the *daṇḍanāyaka* Śrīvijaya of the Dānavulapāḍu record whose time, as stated already, could have been only about the beginning of the tenth century A.D.

Further, we know of a fourth Śrīvijaya mentioned in the Śravana-Belgoḷa epitaph of Mallishēṇa.¹ He was one of the Jaina teachers of great learning who succeeded Hēmasēṇa and a contemporary of an unspecified Gaṅga king. An inscription dated Śaka 999 (= A.D. 1077-78) at Humcha in the Shimoga District,² apparently refers to Satyavākya Rakkasa-Gaṅga, a brother's son of Nalambakulāntaka Mārasimha II. and to his contemporary, the Jaina teacher Śrīvijaya. It is not unlikely that this Rakkasa-Gaṅga is the unspecified Gaṅga king mentioned above and is identical with the Rakkasa referred to in Nos. 133 and 134 of Professor Kielhorn's *List of Southern Inscriptions*. Consequently, the time of the Jaina teacher Śrīvijaya whose disciple Rakkasa-Gaṅga was, may be placed roughly between Śaka 899 (= A.D. 977), the date of the Peggu-ūr inscription of Rāchamalla II. and Śaka 999 (= A.D. 1077-78), the date of the Humcha record. But there is nothing to show that the Jaina teacher Śrīvijaya of the Mallishēṇa epitaph was first a layman in the military service of the Rāshtrakūṭa king Indra III., and that he subsequently joined the order of ascetics. Consequently, the Śrīvijaya of the Dānavulapāḍu record, is perhaps also different from the Jaina teacher Śrīvijaya, though possibly he was contemporaneous with him, and flourished in the tenth century A.D.

It may be remarked, finally, that, like the famous Gaṅga general Chāmunḍarāja or Chāvunḍarāja who served the Western Gaṅga sovereigns Mārasimha II. and Rāchamalla II. and largely patronised Jaina literature and religion, the *daṇḍanāyaka* Śrīvijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horseback followed by an umbrella bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant to represent the general Śrīvijaya marching against his enemy on the battle field. It must also be noted that the demi-god Brahma-yaksha in Jaina iconography is figured as riding on a horse.³

Baḷikula,⁴ the family to which Śrīvijaya belonged, and Guṇavarma⁵ the clerk (*sēnabōva*) who wrote (i.e. composed ?) the text of the record, I am unable to identify.

TEXT.⁶

First Face.

- 1 Patiya besadinda-
- 2 ?[m]-ahitaran=ati-kōpa-
- 3 din=ikki geldu paripā-
- 4 li[s]idam [i*] chatur-udadbi-
- 5 vaḷayam=ellaman=a-
- 6 tirathan=i daṇḍa[n]āya-
- 7 kaṁ Śrīvijayaṁ⁸ [|| 1*]

¹ Above, Vol. III. p. 188.

² *Epigraphia Carnatica*, Vol. VIII. Nr. No. 35.

³ See *Ind. Ant.* Vol. XXXII. p. 463 and Plate iv.

⁴ The Kannada poet Ranna who flourished in the 10th century A.D. was a Jaina descendant of the Baḷagārakula and a protégé of Chāvunḍarāja. It is doubtful if Baḷagārakula could, in any way, be connected with Baḷikula.

⁵ A poet Guṇavarma, who may be referred to this period, is mentioned in the *Karnāṭaka-Kavicharita*, p. 63.

⁶ From two sets of ink-impressions and the original pillar.

⁷ The syllable in brackets is more like *sa* than *ma*.

⁸ The indistinct symbol at the end of line 7 may be a flower like the one in l. 85, below.

- 8 Turaga-dhaṣaṅga-
 9 n-oḍḍida kari-ghaṭe-
 10 yaṁ piṛiya-nera-
 11 [v]iyaṁ ball-anīyaṁ [1*]
 12 dhuraḍ-eḍey[ol=i]ri-
 13 du gelguṁ karad-a[si]
 14 karam-aridu rapa-
 15 dol-Anupamakaviya [11 2*]
 16 Kupitavati Śrivi-
 17 jayē Baḷikula-ti-
 18 lak[ē] Narēndra-daṇḍādhi-
 19 patau [1*] girir-agi[ri*]r-vvana-
 20 m-avanam jalam-aja-
 21 laṁ ripu-sa[mā]ha-ba-
 22 lam-abala[m] [3*]

Second Face.¹

- 23 Vasumatiy-ola-
 24 g-ild-eṇṇ[m de]segala
 25 kusukuruman-eydi
 26 mānade mattam [B]i[sa]-²
 27 ruha-garbh-aṇḍakkam pa-
 28 sarisidudn [ki]rtti ne-
 29 tṭan-Anupamakaviya [11 4*]
 30 Āsrita-jana-kalpa-ta-
 31 ru[r]=vviśruta-ri[p]u-nṛipa-
 32 ³ti-tṛiṇa-davānala-mā[r]tti[h] [1*]
 33 Śri-vanitā-Smara-pāśaḥ⁴
 34 pātus-tava bāhu⁵ mē-
 35 dinim Śriviṣayā(ya) [11 5*]
 36 Chatur-udadhi-valaya-
 37 valayita-vasundha-
 38 rām-Indra-[ś]āsanāt-sam-
 39 raksha[n] Śriviṣaya
 40 Daṇḍanāyaka [j]i[va]
 41 chiram dāna-dharmma-ni-
 42 rata-manaska [11 6*]
 43 Maṅgala-mā(ma)hā-śrīh [11*]

¹ This would actually be the third face—the second on the pillar being occupied by sculptures in three panels, see above, p. 147.

² The syllables *ḍisa* are corrected from *vana*.

³ The syllable *ṭa* of *davānala* is written between two cross marks below the line, the omission being indicated by a similar cross mark made over the letter *na*.

⁴ The *visarga* at the end of the line appears to have been changed into an *anusvāra*; the lower dot of the *visarga* is, however, still faintly visible on the estampage.

⁵ The order of the words here is wrong. It is evident that the author must have intended *pāśō bāhus-tava pātu*; for, otherwise, the word *bāhu*, which is not of the neuter gender, will have to be altered into *bāhur-nā*,⁶ in which case the metre would be faulty.

Third Face.¹

- 44 Bhadram=astu bhagavate [J]ina-sāsana[ya] [||*]
 45 Aṭṭavidha-karmmam=ellaman=attū[m].
 46 hari-gonḍu koḍipe[n=em]bude ba[g]eyi.
 47 m[*] [pu]ttidan=udatta-sat[t*]vān neṭṭane vibu-
 48 db[ē]ndra-vandyan=Arivingōja[m ||] [7*]
 49 Tān=aridu t[ora]du neṭṭane mān[i].
 50 sa-vāl=āvud-e[m]du sa[m*]nyāsanaḍo[||] [1]
 51 mānasike gīḍaḍ[e] koṇḍ[on=a]nūna-
 52 sukh-[ā]spadaman=a[tiyo] Śrīvijaya[m ||] 8*]
 53 Nirggata-bhaya nin=ara[sa]m sargga-
 54 mā(ma) ²oān=ollen=endu peṣi bisu-
 55 rvv[am] [I*] sarggada bhōgaman=und=apava-
 56 rggakk=adiy=itṭon=arid[o]n=Anupa-
 57 makaviya[m ||] 9*] ✽ D[a]ṇḍina sāma-
 58 grige para-maṇḍalam=a[llāde]
 59 [Sar]vv[a]vikramatungam [I*] daṇḍina bi-
 60 ra-Śrīg=ol-ga[n]ḍa[m] śrī-daṇḍanāyakam
 61 Śrīvijaya[m ||] 10*] ✽ [Cha]ṇḍa-par[ā]kra-
 62 ma[n]=nrad=ari-ma[n]ḍalikaran=atti pi-
 63 ḍidu patig=oppisuv=ol-gaṇḍam pracha-
 64 [n]ḍan-i-bhū-maṇḍalado[=daṇḍanāyakam
 65 Śrīvijaya[m ||] 11*] ✽ Anupama-
 66 kaviya sēn[a]bōyam Gu-
 67 nava[r]mma[m] bar[e]dam [||*]

[For the translation of the first and second faces (ll. 1 to 43), see the Director General's Annual for 1905-6, p. 124 f].³

Translation of the third face.

(L. 44.) May there be prosperity to the holy doctrine⁴ of Jina !

(Verse 7.) "I shall (*first*) acquire as a marriage gift the eightfold *karma* completely and (*then*) scatter it.⁵ With this idea (*as it were*) was born Arivingōja of great virtue who was rightly venerated by the foremost of the learned.

¹ Correctly speaking, the fourth face; see above, p. 151, note 1.

² Above the letter no is seen an erasure in which may have been included an *anussāra* which was subsequently cancelled.

³ On p. 125, the translation of v. 3 has been left incomplete after the words "(and) the." It should be completed as follows: "(and) the combined forces of the enemy, (*quite*) powerless." In the translation of verse 4 "glove" is a mistake for "globe."

⁴ Paṇḍit Dōrbali Jinadāsa Śāstri of Śravaṇa-Belgoḷa informs me that the Jaina doctrine (*dharma* or *sāsana*) is, like other images, worshipped in Jaina temples, in a particular form. It is one of the *naradāvatās* and is symbolically represented by a wheel placed vertically on a pedestal, somewhat in the fashion of the Buddhist *dharma-cakra*.

⁵ I am again indebted to Jinadāsa Śāstri for the information that the *aṣṭavidha-karma* mentioned here consists of (1) *jñānavarāṇīya*, (2) *darśanāvarāṇīya*, (3) *vēdanīya*, (4) *mōḥanīya*, (5) *āyushya*, (6) *rāma*, (7) *gōtra*, and (8) *antarāya*. According to the Jaina doctrine, an aspirant for salvation must first get rid of these eight varieties of *karma*.

(V. 8.) Having understood (*within*) himself what human existence was, Śrīvijaya straightway renounced (*it*); (*and*) without losing courage in renunciation, (*he*) lovingly grasped the seat of unabating bliss.

(V. 9.) Oh! Fearless One!¹ Thou art (*my*) lord. I do not want heaven." He that saying thus, would throw madly away in disgust (*even the pleasures of heaven*) and he that having tasted of heavenly pleasures has stepped (*after renouncing them*) into (*the region of salvation*), could (*alone*) know (*what*) Anupamakavi (*is*).

(V. 10.) The circle of enemy (*kings*) trembles at the preparedness of the forces of Sarvavikramatūṅga, the glorious *daṇḍanāyaka* Śrīvijaya. (*He is*) the fit husband of the mighty goddess of victory.

(V. 11.) The *daṇḍanāyaka* Śrīvijaya is a terrible and powerful hero of great prowess, on the circle of this earth. Burning with rage he disperses the enemy chiefs (*on the battle-field*), captures and delivers them up (*as captives*) to (*his*) master.

(Ll. 65 to 67.) Gunavarma, clerk (*sēnabōva*) of Anupamakavi, wrote (*this record*).

¹ The reference here is, perhaps, to Jina.

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APPENDIX
TO
EPIGRAPHIA INDICA
AND
RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

VOL. X.

A LIST OF BRAHMI INSCRIPTIONS

*FROM THE EARLIEST TIMES TO ABOUT A.D. 400 WITH THE EXCEPTION
OF THOSE OF ASOKA.*

BY
PROFESSOR H. LÜDERS: BERLIN.



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BY PROFESSOR H. LÜDERS; ROSTOCK.

The following list of early Brāhmī inscriptions has been prepared as a supplement to the excellent lists of inscriptions of Northern and Southern India published by the late Professor Kielhorn. It is intended to give all Brāhmī inscriptions from the earliest times to about the end of the fourth century A.D. found in the periodicals and Government publications accessible to me, with the exception of the Aśoka inscriptions, the bibliography of which would require a different form. I have included also a few inscriptions which, though probably being of a somewhat later date, in form and tenor agree with the earlier inscriptions. But I have as a rule excluded such inscriptions as appear in Professor Kielhorn's lists, even if they show the characteristic features of the earlier inscriptions and in a definite collection therefore would probably have to be classed with them. I have excluded on purpose also all seal inscriptions.

The principles according to which the list has been compiled are the same as those adopted by Professor Kielhorn, with one exception. When an inscription has been edited several times, Professor Kielhorn generally states only where it has been published last. In the case of the earlier inscriptions, the reading and interpretation of which is often much disputed, it appeared to me impracticable to follow that course, and I have on this account endeavoured to give a complete bibliography of every inscription. Of mere references, however, I have quoted only such as bear on the reading or interpretation of the text of the records. It would have been useless to notice all passages where an inscription has been made use of for general historical purposes. In the statements of the contents of the inscriptions I have quoted every proper name mentioned in the text, in the case of Prakrit names adding, if possible, the Sanskrit equivalent, and I have given also the original term for all words denoting a vocation, profession, etc., as a perfectly accurate translation of these terms is often difficult or even impossible. In accordance with Professor Kielhorn's lists I have also tried to indicate where an inscription is at the present time. For a few references I am indebted to the list of Brāhmī inscriptions given by Professor O. Franke in his work *Pāli und Sanskrit*, pp. 10 and ff.

The arrangement of the inscriptions is made from a geographical point of view. As the greater part of the inscriptions are private records and not dated, any other arrangement is hardly practicable.

A look at the bibliography of these inscriptions will show how much labour has already been spent on them, and yet it cannot be denied that much still remains to be done. The band of real scholars that have worked at them has been comparatively small. To a great extent this is undoubtedly due to the difficulty of taking in at a glance the widely scattered materials. If in spite of its imperfections, which are well known to me, the present lists should contribute towards the removing of this obstacle, I shall deem to have accomplished my object.

I.—NORTHERN INSCRIPTIONS.

1. Jerruck stone inscription.—1854 noticed by Frere—Cole, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 357, and Plate V, 3.
Not read.
2. Shakōri Buddhist rock inscription.¹—1896 Bühler, *Ep. Ind.* Vol. IV. p. 134, No. A.
Sanskrit version of a verse in *Mahāparinibbānasutta* VI. 16.
3. Shakōri Buddhist rock inscription.—1896 Bühler, *Ep. Ind.* Vol. IV. p. 135, No. B.
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4. Shakōri Buddhist rock inscription.—1896 Bühler, *Ep. Ind.* Vol. IV. p. 135, No. C.
Sanskrit version of *Dhammapada* 281.
5. Kura (now Lahore Museum) Buddhist stone-slab inscription of the time of *rājātirāja mahārāja Tōramāpa Shāhi Jaūvla*.—1889 mentioned by Burgess, *Academy*, Vol. XXXV. p. 29; 1890 Bühler, *Ep. Ind.* Vol. I. p. 238 f., and Plate; 1896 correction by Senart, *Journ. As. Ser. IX.* Vol. VII, p. 10.
—[*rājā*] . . . *rāja-mahārāja-Tōramāpa-Shāhi-Jaū* . . . [*bhivardhamāna-rājyē* . . . *saṃvatsarē*] . . . *mē Mārgasīramāsa-sukla-dvitiyāyām chā[nḍramagra]* . . . *gaga* . . . *vara* . . .
. . . *śuchi-sāta-dhyān-ādhyayana-mōksha-citt-ānukūlē pradiṣṭa* . . .
nakshatrē.
Mixed dialect. Erection of a *vihāra* for the congregation of the monks (*bhikṣhusaṃgha*) of *bhagavat* Buddha by the lord of the *vihāra* (*vihārasvāmin*) *Roṭa-Siddha-vṛddhi*, the son of *Roṭa-Jayavṛddhi*, the lord of many *vihāras* (*anēka-vihārasvāmin*), whose name was honoured by the lord (*pati*) of *Naschira*, for the benefit of the relatives of the donor and the queens, princes and princesses of *mahārāja Tōramāpa Shāhi Jaūvla*, for the acceptance of the teachers (*āchāryas*), the *Mahāsākas*. Mentions besides the son of *Sāddhaka*.
6. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad—Bendall, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 77 ff., No. 1, and Plate V*.
Mixed dialect. Fragment. Erection of a *pūjā* stone wall (*tilāprakāra*) at the *Nārāyanavāta* by . . . *Gājāyana* (?), the son of a *Pārśari*, . . . for *bhagavat* *Samkarashapa* and *Vāsudēva*.
7. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 78 ff., No. 2, and Plate V*.
Mixed dialect. Fragment. No name is preserved.
8. Kanhiāra rock inscription.—1854 Bayley, *Journ. Beng. As. Soc.* Vol. XXIII. p. 57 ff., and Plate I; 1855 Weber, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. IX. p. 630 f., and Plate; 1858 Thomas, *Essays on Ind. Ant.* Vol. I. p. 159 ff., and Plate IX, 2; 1863 Dowson, *Journ. Roy. As. Soc.* Vol. XX. p. 254, and Plate IX, 2; 1875 Cunningham, *Arch. Surv. Rep.* Vol. V. p. 175 ff., and Plate XLII; 1902 Vogel, *Ep. Ind.* Vol. VII. p. 116 ff., and Plate.
Brāhmī and Kharoṣṭhī. Mixed dialect and Prakrit. The garden (*drāma*) of *Krishamyasa* or *Krishnayasa* (*Krishnayasa*), the *Mādāngi*.
9. Paṭhyār rock inscription.—1902 Vogel, *Ep. Ind.* Vol. VII. p. 116 ff., and Plate.

¹ The cloth-impression of the inscription published by Professor Rapson, *Journ. Roy. As. Soc.* 1901, p. 292 f. and read by me, *ibid.* p. 575 f., was apparently fabricated after this inscription.

- Brāhmī and Kharōṣṭhī. Prakrit. The pond (*pukarini*) of Vāyala or Vayula, the Rathitara (*Rāthitara*).
10. Ichchhāwar (Dhanēsar Khērā) Buddhist statuette inscription.—1895 Smith-Hoey, *Journ. Beng. As. Soc.* Vol. LXIV. Part I. p. 160, and Plates VIII and IX.
Sanskrit. Gift of the female lay-worshipper (*upāsika*) Bēdikā.
11. Ichchhāwar (Dhanēsar Khērā) Buddhist statuette inscription.—1895 Smith-Hoey, *Journ. Beng. As. Soc.* Vol. LXIV. Part I. p. 161 f., and Plates IX and X.
Sanskrit. Gift of Mahādēvi, queen (*rajñi*) of Hariḍāsa, sprung from the Gupta race.
12. S. 74.—Kāman Buddhist image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 212, No. 42, and Plate.
—*sañ 70 4 gri 1 di 10 5 asmi kshunē.*
Mixed dialect. An image of *bhagavat Śakyamuni* (*Śakyamuni*) in the Mihiravihāra, the gift of the monk (*bhikkhu*) Nandika, for the acceptance of the Sarvastivādi (*Sarvastivādin*) teachers (*achāryyas*).
13. Anyor (now Mathurā Museum) Buddhist image inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 49, and Plate V, 5.
Mixed dialect. An image of Budha (*Buddha*) at the *vihāra* of Uttara Hārusha, the gift of the lay-worshipper (*upāsaka*) Susha Hārusha, together with his parents.
14. Mōra (now Mathurā Museum) stone-slab inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 48 f., and Plate V, 4; 1907 correction by Fleet, *Journ. Roy. As. Soc.* 1907, p. 1024.
Mixed dialect. Fragment. Mentions the son of the *mahakshatrapa* (*mahākshatrapa*) Rājāvula. The rest is unintelligible.
15. Kōta (now Mathurā Museum) statue inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. Plate V, 2 (Plate only).
Sanskrit. Fragment. By Ghōsha, the son of Jayadēva.
16. S. 4.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 11, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33, No. 1.
—*su 4 gri 1 di 20.*
Mixed dialect. Fragment. Gift of . . . , together with Graha-chēṭa and Grahadāsa, at the request of (?) . . . the female companion (*saḍhachari*) of Sihamitra (*Sihhamitra*), the female pupil (*śiṣini*) of Sathisiḥā (*Shashṭhisimhā* ?), female pupil (*śiṣini*) of Puśyamitra (*Pushyamitra*), . . . out of the Vārāṇa *gana*, the Arya-Hāṭṭakiya (*Ārya-Hāṭṭakiya*) *kula*, the Vajjanagari (*Vārjanagari*) *śākhā*.
17. S. 5.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 12, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33 f., No. 2.
— . . . *pchamē 5 gri 4 di 5.*
Mixed dialect. Fragment. Mentions the preacher (*vāchaka*) Aryya-
(*Ārya-*) out of the Koṭṭiya (*Kauṭṭika*) [*gana*].
18. S. 5.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēvaputra* Kaṇishka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 381 f., No. 1, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 34 f., No. 4.

Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 di 1 ātasya pūrv[ā]yam.

Mixed dialect. Fragment. Dedication of an image of Vādhamaṇa (*Vardhamāna*) by . . . , daughter of Pāla, daughter-in-law of . . . at the request of Khudā (*Kshudrā*), the female companion (*sadhachari*) of Sena, the female pupil (*śiṣini*) of Sēthiniha¹ . . . , out of the Koṭṭiya (*Koutṭika*) *gana*, the Bahmadāsika (*Brahmadāsika*) *kula*, the Uchēnāgarī (*Uchchairnāgarī*) *śākhā*.

19. S. 5.—Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 30, No. 2, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 correction by Bühler, *Vienna Orient. Journ.* Vol. I. p. 176, No. 5; 1890 correction by Bühler, *Vienna Orient. Journ.* Vol. IV. p. 171; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 36 f., No. 5.

—*sa 5 hē 1 di 10 2 asya pūrvayām.*

Mixed dialect. Fragment. Dedication at the request of (?) . . . out of the Koṭṭiya (*Kauṭṭika*) *gana*, the Brahmadāsika [*kula*], the Uchēnāgarī (*Uchchairnāgarī*) *śākhā*, the Śrīgriha (*Śrīgrīha*) *sambhōga*.

20. S. 5.—Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 3, and Plate XIII; 1900 Boyer, *Journ. As. Ser. IX*, Vol. XV. p. 573 f.

Sam 5 hē 4 di 20 asyā pūrvayām.

Mixed dialect. Fragment. Dedication [at the request of] Aryya-Kshēraka (*Ārya-Kshērakā*), pupil (*śiṣhya*) of . . . Mihila, out of the Ko[ṭṭiya] (*Kauṭṭika*) [*gana*], the Uchēnāgarī (*Uchchairnāgarī*) *śākhā*, the Brahmadāsika (*Brahmadāsika*) *kula*. Compare Nos. 121 and 122.

21. S. 7.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja rājātirāja dēvaputra Shāhi Kapishka.—1888 Bühler, *Vienna Orient. Journ.* Vol. II. p. 141 f., and Plate; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 19, and Plate.

—*mahārājasya rājātira[ja]rya dēvaputrasya Shāhi-Kapishkasya sam 7 hē 1 di 10 5 ātasya pūrvdyām.*

Mixed dialect. Fragment. Mentions Aryya-Jayā (*Ārya-Jayā*), sister of the preacher (*vāchaka*) Aryya-Sandhika (*Ārya-Sandhika*), the pupil (*śiṣhya*) of the *ganin* Aryya-Buddhasiri (*Ārya-Buddhasiri*), out of the Aryy-Ōdēhikiya (*Ārya-Uddēhikiya*)² *gana*, the Aryya-Nāgabhūtikiya (*Ārya-Nāgabhūtikiya*) *kula*, and Aryya-Gōshṭha (*Ārya-Gōshṭha*).

22. S. 9.—Mathurā (Kaṅkāli Tīlā) Jaina image inscription of the time of mahārāja Kapishka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 4, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 173 f., No. 2; 1904 corrections by Lüders, *Ind. Ant.* Vol. XXXIII. p. 37, No. 6.

—*mahārājasya Kapishkasya rājyasamvatsarē navamē [9 vasa]māsē pratha 1 divasē 5 a[śyām] pūrv[ā]yē.*

Mixed dialect. Fragment. Dedication of an image by Vikatā, wife of Bhaṭṭimītra (*Bhaṭṭimītra*) and [daughter of] Brahma . . . , at the request of

¹ Or, possibly, 'the *śiṣini*, the female pupil of Ha . . .

² Or, Aryya-Dēhikiya (*Ārya-Dēhikiya*).

the preacher (*vāchaka*) Nāganamdi (*Nāganandin*) out of the Koṭiya (*Kauṭṭika*) *gana*, the Sthāniya (*Sthāniya*) *kula*, the Vairi (*Vajri*) *sākhā*.

23. S. 10.—British Museum inscription on sculptured slab.¹—1908 Lüders, *Ep. Ind.* Vol. IX. p. 239-241, and Plate.

—*maharājasya dēva[putrasya] Kāṇishkasya savatsarē [10] gri 2 di 9 ētayē purvay[ē]*.

Mixed dialect. Gift of a temple (*hārmya*) in the northern *navamika* (?) to the goddess of the village.

24. S. 15.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 382, No. 2, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 46, and Plate XC, 1.

—*saṁ 10 5 gri 3 di 1 asyā purv[ā]ya*.

Mixed dialect. Dedication of a fourfold (*sarvatōbhadrīkā*) image of Bhagavat by Kumāramitā (*Kumāramitrā*), daughter of . . . la, daughter-in-law of . . . , first wife of the banker (*śrēṣṭhin*) Vāpi, mother of Bhaṭṭisēna, at the request of Aryya-Vasulā (*Ārya-Vasulā*), the female pupil (*śiṣinī*) of Aryya-Saṅgamikā (*Ārya-Saṅgamikā*), the female pupil (*śiṣinī*) of Aryya-Jayabhūti (*Ārya-Jayabhūti*), out of the [Mē]hika (*Maighika*) *kula*. Compare No. 70.

25. S. 18.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 178; 1892 Bühler, *Ep. Ind.* Vol. II. p. 202, No. 13, and Plate.

—*sa 10 8 gri 4 di 3 [asyā pu . . . ya]*.

Mixed dialect. Fragment. Dedication of a fourfold (*sarvatōbhadrīkā*) image by Māsīgī (?), mother (?) of Jaya, [at the request of] . . . , a *ganin* out of the [Kottī]ya (*Kauṭṭika*) *gana*, the . . . *saṁbhōga*. the Vachchhaliya (*Vātsaliya*) *kula*.

26. S. 18.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 62; 1892 Bühler, *Ep. Ind.* Vol. II. p. 202, No. 14, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33 f., No. 3.

— . . . *sa(?) 10 [8] va 2 di 10' 1*.

Mixed dialect. Fragment. Records the setting up of an image of bhagavat Arishtanēmi (*Arishṭanēmi*) by Mitaśiri (? *Mitraśri*).

27. S. 19.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 382 f., No. 3, and Plate.

—*saṁ 10 9 va 4 di 10 asyāṁ purvāyaṁ*.

Mixed dialect. Fragment. Dedication of an image of bhagavat Sa[ntinātha] (*Śāntinātha*) by Lē . . . , the first wife of [Sa]chila (*Suchila*), out of the Kottīya (*Kauṭṭika*) *gana*, the Thāniya (*Sthāniya*) *kula*, the Śrīgriha *saṁbhōga*, the Aryya-Vēri (*Ārya-Vajri*) *sākhā*,² at the request of the preacher (*vāchaka*)

¹ The find-place of this inscription is unknown. It has been inserted here on account of its general similarity to the Mathurā inscriptions. The same remark applies to No. 43 below.

² Perhaps the statement of the *gana*, *kula* . *saṁbhōga* and *sākhā* really refers to Baladina.

Aryya-Mātridina (*Ārya-Mātridatta*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Baladina (*Ārya-Baladatta*). Compare No. 30.

28. S. 20.—Mathurā (Kaṅkāli Tīlā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 6, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 170 ff., No. 1; 1889 correction by Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 1891 Bühler, *Ep. Ind.* Vol. I. p. 395, No. 28, and Plate.

—sa [20] gri mā 1 di 10 5.

Mixed dialect. Dedication of an image of Varddhamāna by the female lay-worshipper (*śrāvika*) Dinā (*Dattā*), [daughter of] Dātīla, wife of Matīla, mother of Jayavāla (*Jayapāla*), Dēvadāsa, Nāgadina (*Nāgadatta*) and Nāgadīnā (*Nāgadattā*), at the request of the preacher (*vāchaka*) Aryya-Saṅghasiha (*Ārya-Saṅghasiṅha*) out of the Koṭṭiya (*Kauṭṭika*) *gana*, the Ṭhaṇiya (*Ṭhāṇiya*) *kula*, the Vēri (*Vajri*) *śākhā*, the Śirika (*Śrika*) [*sambhō*]*ga*.

29. S. 20.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 383 f., No. 4, and Plate.

—[saṁ 20 gri 3] di [10] 7 [ēta]sya pūrvvāya.

Mixed dialect. Fragment. Dedication by Mittrā (*Mitrā*), first wife of Haggudēva (*Phalgudēva*), daughter-in-law of the ironmonger (*lōhavanīya*) Vādhara . . . , daughter of the Khoṭṭamitta (?), the mānikara . . . Jayabhaṭṭi (?), at the request of the preacher (*vāchaka*) Aryya-Siha (*Ārya-Siṅha*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Datta (*Ārya-Datta*), who was the companion (*śradddhachara*) of the *ganin* Aryya-Pāla (*Ārya-Pāla*), who was the pupil (*śishya*) of Aryya-Ogha (? *Ārya-Ōgha*), who was [the pupil] of the great preacher (*brihantavāchaka*) and *ganin* Ja . . mitra (?) out of the Koṭṭiya (*Kauṭṭika*) *gana*, the Brahmadāsīya (*Brahmadāsika*) *kula*, the Uchchēnāgari (*Uchchairnāgari*) *śākhā*, the Śrigriha *sambhōga*. Mentions besides the Kākatēyas (?). The figures of the dates of the year and of the month are doubtful; the first may be 50. Compare No. 123.

30. S. 22.—Mathurā (Kaṅkāli Tīlā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32, No. 7, and Plate XIII; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 230; 1891 Bühler, *Ep. Ind.* Vol. I. p. 395, No. 29, and Plate.

—sava 20 2 gri 1 di . . [a]sya pūrvvāyam

Mixed dialect. Dedication by Dharmmasōmā, the wife of a caravan-leader (*sar-ttavāhīni*) at the request of the preacher (*vāchaka*) Aryya-Mātridina (*Ārya-Mātridatta*). The inscription is to be read from below. Compare No. 27.

31. S. 22.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 238, No. 1; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 20, and Plate.

—saṁ 20 [2] gri 2 di 7.

Mixed dialect. Fragment. Dedication of an image of Vardhamāna. Mentions the Vāraṇa *gana* and Pētivāmika (*Praitivarmika*) [*kula*]. The figures of the date of the year are not quite certain.

32. S. 25.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 384, No. 5, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 37 f., No. 7.
savatsarē paṣṭhaviśē hēmaṁtama[sē] tritīyē divasē vīśē asmi kṣhunē.
Mixed dialect. Dedication by Vṛṣu (?), the wife of a dyer (*rayagint*), daughter of Nādi (*Nandin*), daughter-in-law of Jabbhaka, wife of Jayabhaṭṭa, at the request of Graha . i . . . , the female pupil (*śiṣhī*) of Sadhi (*Sandhi*), pupil (*śiṣha*) of Aya-Balatrata (*Ārya-Balatrāta*) out of the Koṭṭiya (*Kauṭṭika*) *gana*, the Brahmadaśika *kula*, the Uchānāgari (*Uchchairnāgari*) *śākhā*. Compare No. 119.
33. S. 28.—Mathurā (Jail Mound, now Mathurā Museum) Buddhist image inscription of the time of shka.—1874 Growse, *Mathurā*, Part II. p. 173; 1877 Growse, *Ind. Ant.* Vol. VI. p. 217, No. 1, and Plate; 1880 Growse, *Mathurā*,² p. 106, and Plate¹; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 330 f.; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 38 f., No. 8; 1905 referred to by Fleet, *Journ. Roy. As. Soc.* 1905, p. 358.
. shkaśya rājya-saṁvatsarē 20 8 hēmaṁta 3 dī
Mixed dialect. Fragment. Nothing beyond the date has been preserved.
34. S. 29.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja shka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 385, No. 6, and Plate; 1903 referred to by Fleet, *Journ. Roy. As. Soc.* 1903, p. 331 f.
Mahārāja shkaśa saṁ 20 9 hē 2 dī 30 asma kṣhunē.
Mixed dialect. Dedication of an image of bhagavat Vardhamāna by the married lady (*kuṭumbīnī*) Bōdhinadi (*Bōdhinandī?*), daughter of Grahaḥathi (*Graha-hastin*), at the request of Gahaprakīva (?), pupil (*śiṣhya*) of Ārya-Datta (*Ārya-Datta*), a *gaṇin* in the Vārāṇa *gana*, the Puśyamitriya (*Pushyamitriya*) *kula*.
35. S. 29.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja devaputra Hukha.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 62; 1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 26, and Plate; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 332 f.; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 38.
— ma . . . ra . . . sya dēva[pu]trasya [Hu]khasya śkuna-
ti[śa]
Mixed dialect. Fragment. Mentions a pupil (*śiṣha*) of Nagadatta (*Nāgadatta*). The reading of the date is very doubtful.
36. S. 31.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 202 f., No. 15, and Plate.
sa 30 1 va 1 dī 10 asma kṣhunē.
Mixed dialect. Fragment. Dedication by Grahaśiri (? *Grahaśrī*), daughter of Buddhi and wife of Dēvila, at the request of Ārya-[Go]dāsa (? *Ārya-Gōdāsa*) out of the [Koṭṭi]ya (*Kauṭṭika*) *gana*, the Āryya-Vēri (*Ārya-Vajri*) *śākhā*, the [Thā]ṇiya (*Śihāṇiya*) *kula*.
37. S. 32.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203, No. 16, and Plate.
— sava[ṭsa]rē 30 2 hēmaṁtamāsē 4 divasē 2.

¹ The third edition of this work was not accessible to me.

Mixed dialect. Fragment. Dedication of a fourfold (*sarvatobhadrikī*) image of the Arhat by Jitāmītrā, daughter of Ritunandi (? *Ritunandin*), wife of the *prā[tā]rīka* (?) Buddhi and mother of the perfumer (*gandhika*) . . . , at the request of the [*ga*]nīn Arya-Nandika (*Ārya-Nandika*) . . . out of the Vārāṇsa *gaṇa*, the . . . ya ku[la].

38. S. 33.—Mathurā (Chaubārā Mound, now Lucknow Provincial Museum) Buddhist image inscription of the time of *mahārāja dēvaputra* Huvishka.—1874 Growse, *Mathurā*, Part I. p. 105; Part II. p. 172; 1877 Growse, *Ind. Ant.* Vol. VI. p. 217, No. 2, and Plate; 1880 Growse, *Mathurā*,² p. 114, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 39 f., No. 9; 1906 Bloch, *Ep. Ind.* Vol. VIII. p. 181 f., and Plate. *Mahārājasya dēvaputrasya Huv[ī]shkasya saṁ 30 3 grī 1 di 8.*

Mixed dialect. Setting up of a Bodhisatva at Mādharavanaka by the nun (*bhikṣuṇī*) Dhanavati, the sister's daughter of the nun (*bhikṣuṇī*) Buddhāmītrā, who knows the Tripiṭaka (*trēpiṭaka*), the female pupil (*antēvāsini*) of the monk (*bhikṣu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*).

39. S. 35.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 365, No. 7, and Plate.
— *saṁ 30 [5] va 3 di 10 asy[ām] pūrvāyām.*

Mixed dialect. Dedication of an image of Vardhamāna by the perfumer (*gandhika*) Kum[ā]rabhaṭi, son of Kumāramitā (*Kumāramitrā*), the female pupil (*śiṣini*) of Aryya-Baladina (*Ārya-Baladatta*) out of the Kottiya (*Kauṭṭika*) *gaṇa*, the Sthāniya (*Sthāniya*) *kula*, the Vairā (*Vajri*) *śākhā*, the Śirika (*Śrika*) *sambhōka* (*sambhōga*), at the request of Aryya-Kumāramitā (*Ārya-Kumāramitrā*).

40. S. 35.—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 3, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 185, No. 10, and Plate.

— *saṁ pachatrisāsya (?)*

Mixed dialect. Fragment. Dedication of the monk (*bhikṣu*) Buddhādāsa to some *vihāra*. The date is quite uncertain.

41. S. 38.—Mathurā (Kaṅkāli Tīlā) Jaina elephant capital inscription of the time of *mahārāja dēvaputra* Huvishka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32 f. No. 9, and Plates V and XIV; 1874 Growse, *Mathurā*, Part II. p. 172; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 276, note 2; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 40 f., No. 10.

[*Ma*]h[ā]r[ā]jasya dēvaputrasya Huvishka-ya saṁ 30 8 hē 3 di 10 1 etāyā pūrvāyā.

Mixed dialect. Setting up of (the elephant) Nāmdivīśāla by the banker (*śrēṣṭhīn*) Aryya Rudradāsa (*Ārya Rudradāsa*), the son of the banker (*śrēṣṭhīn*) Śivadāsa for the worship of the Arahantas (*Arhats*).

42. S. 44.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja* Huvishka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 387, No. 9, and Plate (for the second half see also Plate, No. 32); 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 212, note 37.

— *tara[sa]tama-maharajasya Huvishkasya sava[tsa]rē 40 4 hana gr[sya]masa 3 divisa 2 ē[tasyām] pūrvay[ām].*

- Mixed dialect. Fragment. Dedication at the request of Nāgasēṇa (*Nāgasēṇa*), pupil (*śiṣa*) of Haginaṇḍi (*Bhaganandin* ?), a preacher (*vāchaka*) in the [*Vāraṇa*] *gana*, in the Aryachēṭiya (*Āryachēṭika*) *kula*, in the Haritamālakaḍhi (*Haritamālakaḍhi*) *śākha*.
43. S. 45.—Bombay University Library Buddhist image inscription of the time of *mahārāja dēvaputra Hūvishka*¹.—1901 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XX. p. 269 f.
[*mahārājasya*] *Hūvishkasya dēvaputrasya sa 40 5 va 3 di 10 5 itasya purv[a]ya*.
Mixed dialect. Installation of an image of *bhagavat Śākyamuni* (*Śākyamuni*) in the Roṣikavihāra at Ālikā by the female lay-worshipper (*upāsikā*) Khvasichā for the welfare of herself, her parents, her *bhātārikā*, the mother of *Śamanikā* (*Śramanikā*), *Śamanikā* (*Śramanikā*), Jivaka, the mother of Jivaka, and all creatures.
44. S. 45.—Mathurā (Kankālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 387, No. 10, and Plate.
— *saṁ 40 5 va [3] di 10 [7] itasya purv[a]ya*.
Mixed dialect. Fragment. Mentions the daughter-in-law of Buddhi, the
. . . of Dharmavarddhi. The bracketed signs of the date are doubtful.
45. S. 47.—Mathurā (Kankālī Tīlā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 10, and Plate XIV; 1887 correction by Bühler. *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 268; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 176 f., No. 6; 1891 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 50, and Plate.
Sa 40 7 gri 2 di 20 itasya purvāyaṁ.
Mixed dialect. Fragment. Dedication by, daughter-in-law of the lay-bearer (*savaka*) Pusha (*Pushya*), wife of Giba, mother of Pushadina (*Pushyadatta*), at the request of Sēna, pupil (*śiṣa*) of Ōhanadi (*Ōghanandin*) and preacher (*vāchaka*) in the V[ā]raṇa *gana* and the Pētivamika (*Praitivarmika*) *kula*. Compare No. 81.
46. S. 48.—Mathurā (Kankālī Tīlā) Jaina stone inscription of the time of *mahārāja Hūvishka*.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 15, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 103, No. 14.
Mahārājasya Hūvishkasya sa 40 8 hē 4 di 5.
Mixed dialect. Fragment. Mentions the Bramadāsiya (*Brahmadāsika*) *kula*, the Uchēnāgarī (*Uchchairnāgarī*) *śākha*.
47. S. 49.—Mathurā (Kankālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Academy*, Vol. XXXIX. p. 141 f.; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 59 ff.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 204, No. 20, and Plate; 1894 Bühler, *Ep. Ind.* Vol. II. p. 321, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind. New Imp. Ser.* Vol. XX. p. 12, and Plate VI; 1903 referred to by Fleet, *Journ. Roy. As. Soc.* 1903, p. 327; 1903 correction by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.
saṁ 40 9 rva 4 di 20 itasyāṁ purvāyaṁ.
Mixed dialect. Fragment. Dedication of an image of the Arhat Nāndiāvarta (*Nāndiāvarta*) at the Vōdva (?) *thupa* (*stūpa*) by the female lay-worshipper (*śrāvikā*) Dinā (*Dattā*), wife of, at the request of Aya-Vridhabasti

¹ See above, p. 5, note 1.

(*Ārya-Vṛiddhahastin*), a preacher (*vāchaka*) in the Koṭṭiya (*Kauṭtika*) *gaṇa*, the Vairā (*Vajri*) *śākhā*. Compare No. 56.

48. S. 4 . . —Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX, p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 63; 1891 Bühler, *Ep. Ind.* Vol. I. p. 387 f., No. 11, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 103 f., No. 15; 1908 referred to by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.

. 40 hē di 10 ś[ta]śya pē[rva]ya.

Mixed dialect. Fragment. Dedication (of the image) by, [mother] of Sihadata (*Siṃhadatta*), first wife of the village headman (*grāmika*) Jayanāga, daughter-in-law of the village headman (*grāmika*) Jayadeva, daughter of, at the request of Akakā(?), the female pupil (*śiṣinī*) of Nandā(?) and of Balavarmā(?), the female companion (*saṅghachari*) of Mahanandī (*Mahānandī*) and pupil (*śiṣinī*) of Dati (*Danti*) out of the Varapa (*Vārāṇa*) *gaṇa*, the Āryya-Haṭṭakiya (*Ārya-Haṭṭakiya*) *kula*, the Vajanagari (*Vārjanāgari*) *śākhā*, the Śiriya (*Śrīka*) [*sambhō*]ga. The unit of the date is illegible.

49. S. 50.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203, No. 17, and Plate.

Pana 50 hēmaṇṭamaṇṭa pa

Mixed dialect. Fragment. Mentions Āryya-Chēra(?), Yuddhadina (*Yuddhadatta*), Pūshabudhi (*Puṣhyabuddhi*).

50. S. 50.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 209, No. 36, and Plate.

— [50] hē 3 di 1 śya purvaya.

Mixed dialect. Fragment. Dedication of an image of Vadha[mana] (*Vardhamāna*) by Vijayaśiri (*Vijayaśiri*), daughter of Bubu, first wife of Rajyavasa (*Rājyavasa*), mother of [Dā]vila and paternal grandmother of Viśhpubhava, who obeys the command (*paṇatīhara*) of ghakaraba(?), the female pupil (*śiṣinī*) obeying the command (*paṇatīdharitā*) of Ayya-Jinadasi (*Ārya-Jinadasi*), who was the female pupil (*śiṣinī*) of Samadī va Dinara, the great preacher (*bahā[ś] vāchaka*) and *gaṇin* of the Varapa (*Vārāṇa*) *gaṇa*, the Ayya-bhyista(?) *kula*, the Sa[ṅkasiya] (*Saṅkasiya*) *śākhā* (*śākhā*), the Śirigriha (*Śirigriha*) *sa[ṅ]bhōga*. The first figure of the date may possibly be 7.

51. S. 50.—Mathurā (now Mathurā Museum) Buddhist image inscription of the time of mahārāja devaputra Huvishka.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 11, and Plate; 1880 Growse, *Mathurā*³, p. 154 and Plate.

Mahārājasya devaputrasya Huvishkasya rajyasam 50 hē 3 di [2].

Mixed dialect. Nothing beyond the date has been made out. The last sign of the date is doubtful.

52. S. 51.—Mathurā (Jail Mound, now Lucknow Provincial Museum) Buddhist image inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130; 1880 Growse, *Mathurā*³, p. 107.

Mahārājasya devaputrasya Huvishkasya saṁvatsare 50 1 hēmaṇṭamaṇṭa 1 di

Mixed dialect. Nothing beyond the date has been read.

³ Perhaps *Ayyanīratkulatō-Ayyanīratkulatō-Arya-Kanīyatatō kulatō*.

53. S. 52.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203 f., No. 18, and Plate; 1904 corrections by Lüders, *Ind. Ant.* Vol. XXXIII. p. 104 f., No. 16.

—*samvatsara duṣṣanā 50 2 hēmantamāsā prathā . . . divasa pañcaviṣṭe 20 5 asma kshunē.*

Mixed dialect. Dedication (of the image) by the worker in metal (*lōhikakāraka*) Śūra, the member of the committee (*goṭṭika*), the son of Śramapaka, at the request of the preacher (*vāchaka*) Aryya-Dēva (*Ārya-Dēva*), the companion (*śaḍhachara*) of the *gaṇin* Aryya-Māṅghasthi (*Ārya-Māṅghasthin*), the pupil (*śiṣhya*) of the preacher (*vāchaka*) Aryya-Ghasthasthi (*Ārya-Hastahastin*), of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Vērā (*Vajri*) *śākhā*, the Sthānikiya (*Sthānikiya*) *kula*, the Śrigrīha *sambhōga*. Compare No. 54.

54. S. 54.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381 f.; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 237; 239, No. 2; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 21, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 56 f., and Plate XCIX; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 104 f., No. 17.

—*sava 50 4 hēmantamāsē chaturthē 4 divasē 10 asya purvāyām.*

Mixed dialect. Dedication of an image of Sarasvatī by the worker in metal (*lōhikakāraka*) Gōva (*Gōpa*), the son of Siha (*Siṃha*), at the request of the preacher (*vāchaka*) Aryya-Dēva (*Ārya-Dēva*), the companion (*śraddhachara*) of the *gaṇin* Aryya-Māṅghasthi (*Ārya-Māṅghasthin*), the pupil (*śiṣhya*) of the preacher (*vāchaka*) Aryya-Hastahasthi (*Ārya-Hastahastin*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthāniya (*Sthāniya*) *kula*, the Vairā (*Vajri*) *śākhā*, the Śrigrīha *sambhōga*. Compare No. 53.

55. S. 57.—Mathurā (Sitalghāṭī Mound, now Mathurā Museum) Jaina image inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 5, and Plate; 1880 Growse, *Mathurā*, p. 128 f., and Plate; 1885 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 36; 1892, Bühler *Ep. Ind.* Vol. II. p. 210, No. 38, and Plate.

Samvatsarē saptaṣaṭchāṣē 50 7 hēmantratrītiyē divasē trayādaśē sya p[ā]rvāyām.

Mixed dialect. Fragment. Only the date is preserved.

56. S. 60.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja rājātirāja devaputra Huvaṣka*.—1891 Bühler, *Ep. Ind.* Vol. I. p. 386, No. 8, and Plate; 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 204, note 61; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 105, No. 18.

—*ma[hā]rāj[ā]sya r[ājā]tīrājasya devaputrasya Huvaṣkasya sam 60 hēmantamāsē 4 di 10 ētasyām purvāyām.*

Mixed dialect. Fragment. Dedication of an image of Rishabha by Dattā, wife of Ka . . . pasaka, [at the request of] . . . the *gaṇin* Aryya-Kharṇa (?), pupil (*śiṣhya*) of Aryya-Vṛiddhasthi (*Ārya-Vṛiddhasthin*), a preacher (*vāchaka*) in the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthānikiya *kula*, the *śākhā* of the Aryya-Vēriyas (*Ārya-Vajriyas*). Compare No. 47.

57. S. 62.—Mathurā (now Indian Museum, Calcutta) Jaina image inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 37, and Plate V, 6; 1887 Bühler, *Vienna*

Orient. Journ. Vol. I. p. 172 f.; 1891 correction by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 correction by Bühler, *Vienna Orient. Journ.* Vol. V. p. 63; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 105 f., No. 19.

—*saṃ 60 2 gri 3 di 5 śtasya purvayā.*

Mixed dialect. Records, after an invocation of the Arahantas (*Arhats*) and Siddhas, the gift (of the image) to the community of the four orders (*chatuvarṇa saṅgha*) by Vaiṣṭhikā (?), at the request of the ātapika Grahabala, pupil (*śiṣhya*) of the preacher (*vāchaka*) Ārya-Kakasaḥasta (*Ārya-Karkaśahasta*). Compare No. 58.

58. S. 62.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 204, No. 19, and Plate.

—*sa 60 2 va 2 di 5 śtasya purvaya.*

Mixed dialect. Fragment. Dedication at the request of the ātapika Grahabala, the pupil (*śiṣha*) of the preacher (*vāchaka*) Ārya-Karkuḥastha (*Ārya-Karkaśahasta*) of the Vārāṇsa gaṇa. Compare No. 57.

59. S. 72.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab of the time of svāmin mahākṣhatrapa Śōḍāsa.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 177 f.; 1891 correction by Cunningham, *Academy*, Vol. XXXIX. p. 397; 1892 Bühler *Ep. Ind.* Vol. II. p. 199, No. 2, and Plate; 1895 correction by Bühler, *Ep. Ind.* Vol. IV. p. 55, note 2; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 21, and Plate XIV.

—*sv[ā]misa mahākṣhatrapasa Śōḍāsasa savatsarē 70 2 hēmaṃtamāsē 2 divasē 9.*

Mixed dialect. Records, after an invocation of the Arahats (*Arhats*) Vardhamāna, the setting up of an Āryavati by Amohini, the Kochhi (*Kautsi*), a female lay-disciple of the ascetics (*sama[na*]śāvikā*), together with her sons Pālaghōsha, Pothaghōsha (*Prōṣhaghōsha*), Dhanaghōsha, for the worship of the Arahats (*Arhats*).

60. S. 74.—Mathurā (Jail Mound) stone-slab inscription of the time of mahārāja rājātirāja devaputra Vāsu . . . —1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 15, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 183, No. 4, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32, No. 8, and Plate XV; 1891 correction by Bühler, *Ep. Ind.* Vol. I. p. 373, note 7; 1892 correction by Cunningham, *Numism. Chron.* Ser. III. Vol. XII. p. 50, note 6; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 106 f., No. 20; 1908 Lüders, *Ep. Ind.* Vol. IX. p. 241-246, and Plate.

Mahārājasya r[ā] . . . sya devaputrasya Vāsu . . . savatsarē 70 4 varṣam[ā]śē prathamē divasē trīs[ā] 30 asyaṃ purvayam.

Mixed dialect. Fragment. Mentions the great general (*mahadāṇḍanāyaka*) Vālina at Talakiya (or Talaki?).

61. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 180, No. 17, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 183, No. 5, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 11, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 102; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.

Samvatsarē 70 7 gri 3 divas[ā] 5 asya purvayā.

Mixed dialect. Dedication (of the pillar) by the monk (*bhikṣhu*) Dharmmadāsa.

62. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 1, and Plate IV; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 182 f., No. 1, and Plate; 1870 correction by Cunningham, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 195; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 38, No. 12, and Plate XIV; 1874 Rajendralala Mitra-Growse, *Mathurā*, Part I. p. 74, note; Part II. p. 172; 1878 correction by Rajendralala Mitra, *Buddha Gayā*, p. 187, note*; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 101, No. 11; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
Sam 70 7 gri 4 di 4.
Mixed dialect. Dedication of base of pillar (*kumbhaka*) 25 to the *vihāra* of the *mahārāja rājātirāja dēvaputra Hāvishka* by the monk (*bhikṣhu*) Jivaka, the Oḍiyanaka (inhabitant of *Uḍḍiyāna*).
63. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 2, and Plate IV; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 183, No. 2, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 13, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 102, No. 13; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
— *sam 70 7 gri 4 divasē 20* [9].
Mixed dialect. Dedication (of the pillar) by Dēvila, the servant or priest at the temple of Dadhikarṇa (*Dadhikarṇa-dēvikulika*). The last figure of the date is uncertain.
64. S. 77.—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 18, and Plate VII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 101 f., No. 12; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
Samvatsarē 70 7 va divasē 5 asya purvayā.
Mixed dialect. Dedication (of the pillar) by the monk (*bhikṣhu*) Dharmmadēva. Perhaps this inscription is identical with No. 61.
65. S. 77.—Mathurā (Jail Mound, now Mathurā Museum) inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 184, No. 7, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 14, and Plate XIV; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
— *sam 70 7 va 1 di 10 1.*
Mixed dialect. Fragment (?). Records the gift of pillar 126.
66. S. 80.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja Vāsudēva*.—1891 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 24, and Plate.
— *maharajasya Vāsudēvosya sam 80 haṇa va 1 di 10 2 etasa purvāyām.*
Mixed dialect. Fragment. Mentions the daughter of . . . , the daughter-in-law of Saṃghanadhi (?), the . . . of Bala . . .
67. S. 81.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 204 f., No. 21, and Plate.
Sam 80 1 va 1 di 6 etasya purvāyā.
Mixed dialect. Fragment. Dedication at the request of Datā (*Dattā*), the female

- pupil (*aṁtāvāsikini*) of Ayikā Jivā (*Āryā Jivā*). Mentions besides Grabaśiri (*Grahaśiri*).
68. S. 83.—Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription of the time of mahārāja Vāsudēva.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 184, No. 6, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 16, and Plate XV; 1890 correction by Bühler, *Vienna Orient. Journ.* Vol. IV. p. 324; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 107, No. 21.
—mahārājasya Vāsudēvasya saṁ 80 3 grī 2 di 10 6 ētasya pūrvayā.
Mixed dialect. Dedication of the image by Jinadāsi, daughter of Sēna, daughter-in-law of Datta, wife of the perfumer (*gandhika*) Vya . . . cha
69. S. 83.—Mathurā (Jail Mound, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 17, and Plate XV.
Saṁ 80 3 grī 2 di 20 5 ētayē purvayā.
Mixed dialect. Fragment. Only the date has been preserved.
70. S. 86.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 383, No. 12, and Plate.
Saṁ 80 6 hā 1 di 10 2.
Mixed dialect. Fragment. Dedication by some woman, the daughter of Dasa (*Dāsa*), wife of Priya (*Priya*), at the request of Aya-Vasulā (*Ārya-Vasulā*), female pupil (*śiṣini*) of Aya-Saṅgamikā (*Ārya-Saṅgamikā*), out of the [Mēhi]ka (*Maighika*) kula. Compare No. 24 and Bühler, *Vienna Orient. Journ.* Vol. IV. p. 323.
71. S. 87 (?).—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 388 f., No. 13, and Plate.
[Saṁ 80 7] grī 1 di [20] a[smi] kshunē.
Mixed dialect. Fragment. Mentions Mittra (*Mitra*), the pupil (*śiṣhya*) of Āryya-Kumāranandi (*Ārya-Kumāranandin*), the Uchchēnāgara (of the *Uchchairnāgari śākhā*). The figures of the dates of the year and the day are doubtful.
72. S. 87.—Mathurā (Kaṅkāli Tīlā) Jaina image inscription of the time of mahārāja rājātirāja Shāhi Vāsudēva.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35, No. 18, and Plate XV; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 108, No. 22.
—mahārājasya rājātirājasya Shāhir-Vāsudēvasya saṁ 80 7 hē 2 di 30 ētasyā purvayā.
Mixed dialect. Fragment. Nothing beyond the date has been made out.
73. S. 90.—Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35, No. 19, and Plate XV; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII.* p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 175 f., No. 3; 1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 22, and Plate.
sa[m]va[tsarē 90] va
Mixed dialect. Fragment. Dedication by the wife of, the daughter-in-law of Dina (*Datta*), [at the request of (?)] Bhatibalā out of the K[otṭiya] (*Kauṭṭika*) gaṇa, the P[r]a[śna]v[ā]ha[na]ka kula, the Majhamā (*Madhyamā*) śākhā.
74. S. 93.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 23, and Plate.
—saṁ 90 3 [va]

- Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (Mahāvira), the setting up of an image of bhagavat Varddhamaṇa by . . . the daughter of the treasurer (hairanyaka) Dēva, at the request of the gaṇin Nandi (Nandin).
75. S. 95.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina panel inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 234; 240, No. 3; 1890 Bühler, *Vienna Orient. Journ.* Vol. IV. p. 327, note 3; 1892 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 22, and Plate; 1901 Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 24, and Plate XVII, 2.
—saṁ 90 5 gri 2 di 10 8.
- Mixed dialect. Fragment. Dedication of an image by . . . the daughter of Grahadata (Grahadatta), [the wife] of Dhanahathi (Dhanahastin), at the request of Dhāmāthā (?), the female pupil (śiṣinī) of Aryya-Araha . . . (Ārya-Araha . . .) out of the Koṭṭiya (Kauṭṭika) gaṇa, the Thāniya (Sthāniya) kula, the Vairā (Vajri) śākhā. The panel besides contains the name of the ascetic (śramaṇa) Kapa or Kapha (Kṛishṇa) and a lady's name probably to be read Anaghaśrēṣṭhivijā. The first two signs of the date are uncertain.
76. S. 98.—Mathurā (Kaṅkālī Tīlā) Jaina image inscription of the time of rājan Vāsudēva.—1878 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35 f., No. 20, and Plate XV; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 267 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 177 ff., No. 8; 1888 correction by Bühler, *Vienna Orient. Journ.* Vol. II. p. 144; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 108, No. 23.
—rājā Vāsudēvasya saṁvatsarē 90 8 varṣamāsē 4 divasē 10 1 śtasyā purvāyē.
- Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (Mahāvira), the dedication by some woman, the . . . of Aryya-Kshēma (Ārya-Kshēma), . . . the daughter of Pravaraka, the daughter-in-law of the perfumer (gandhika) Varupa, . . . [at the request] of . . . the gaṇin Aryya-Devadata (Ārya-Devadatta), out of the Aryy-Odhikiya¹ (Ārya-Uddēhikiya) gaṇa, the Paridhāsika kula, the Pētāputrikā (Paitāputrikā ?) śākhā.
77. S. 98.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 24, and Plate.
Sa 90 8 hē 1 di 5 asma kshunē.
- Mixed dialect. Fragment. Mentions the Koṭṭiya (Kauṭṭika) gaṇa, the Uchanaga[ri] (Uchchānāgari) [śākhā].
78. S. 299.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina stone inscription of the time of some mahārāja rājātirāja.—1896 Bühler, *Academy*, Vol. XLIX. p. 367=*Journ. Roy. As. Soc.* 1896, p. 578 f.=*Vienna Orient. Journ.* Vol. X. p. 171 f.; 1908 Banerji, *Ind. Ant.* Vol. XXXVII. p. 33 ff., and Plate III.
—mahārājasya rājātirājasya svarachchharasvatī 200 90 9 hamatamāsē 2 divasē 1.
- Mixed dialect. Fragment. Records, after an invocation of all Śidhas (Siddhas) Ārahātas (Arhats), the setting up of an image of the Ārahat (Arhat) Mahāvira (Mahāvira) in the temple of the Ārahata (ārāhatāyatāna) and of a shrine (dēvakula) by Ujhatikā, daughter of . . . [and] of Okhārikā, by the lay-sister (sacāsikā-bhaginī) Okhā, . . . of . . . śrika and Śivadina (Śivadatta).

¹ Or Aryya-Dāhikiya (Ārya-Dāhikiya).

79. Mathurā (Kaṅkāli Tīlā) image inscription of the time of *mahārājātirāja* Kanishka.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 16, and Plate VI; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 5, and Plate XIII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 149 f., No. 25.
 . . . [ma]h[ā]rājātir[ā]jasya Kanishkasya samvatsa[rē].
 Mixed dialect. Fragment. Nothing beyond the date has been made out.
80. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēvaputra* Huvishka.—1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 25, and Plate.
 . . . [va]ptrasya Huvishkasya sa . . .
 Mixed dialect. Fragment. Only the date has been preserved.
81. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of some *mahārāja rājātirāja*.—1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 27, and Plate.
 —*mahārājasya rājātirājasya* . . .
 Mixed dialect. Fragment. Mentions Sē[na], pupil (*śiṣya*) of Ōhanandi (*Ōghanandin*). Compare No. 45.
82. Mathurā (Jail Mound) stone-slab inscription of the time of *svāmin mahākshatrapa* Śomdāsa.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188 f., No. 29, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 30, No. 1, and Plate XIII; 1874 Growse, *Mathurā*, Part II. p. 172; 1891 correction by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 correction by Bühler, *Vienna Orient. Journ.* Vol. V. p. 177; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 149, No. 24; 1908 Lüders, *Ep. Ind.* Vol. IX. p. 246-248.
 Mixed dialect. A tank (*pushkaraṇī*), the western tank of the twin tanks, a reservoir (*udapāna*), a garden (*ārāma*), a pillar (*śambha*) and a stone-slab (*śilāpatta*), by the treasurer (*gaṇjavarā*) of *svāmin mahākshatrapa* Śomdāsa, a *brāhmaṇa* of the Śēgrava (*Saigra*) *gōtra*.
83. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja mahākshatrapa* Ma . . . —1892 Bühler, *Ep. Ind.* Vol. II. p. 199, No. 8, and Plate.
 —*mahārāja-mahākshatrapa-Ma* . . .
 Sanskrit (?). Fragment. Only an invocation of the Arhats and the words given above are preserved. The statue bearing this inscription has been cut out of the back of the panel bearing inscription No. 104.
84. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 389, No. 15, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 154, No. 32.
 . . . 107 ēta[śyām] pūrvayām.
 Mixed dialect. Fragment. Mentions the Kottiya (*Kauṭṭika*) *gaṇa*.
85. Mathurā (Jail Mound, now Lucknow Provincial Museum) stone inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130, and Plate XXI; 1880 Growse, *Mathurā*², p. 108, and Plate; 1891 Bühler, *Ep. Ind.* Vol. I. p. 390, No. 18, and Plate.
 —[saṃ] . . . [dī] 5 ētasyām pūrvayām].
 Mixed dialect. Dedication of a stone slab (*śilāpatta*) in the temple (*stāna*) of the divine lord of serpents (*bhagavat nāgēndra*) Dadhikarṇa by the sons of the actors

(*sailalakas*), the Māthuras (of Mathurā), who are praised as the Chāndaka brothers, chief among whom was Nandibala.

86. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I, p. 396, No. 31, and Plate.
— 5 *asmi kshunē*.
Mixed dialect. Fragment. Mentions a female pupil (*śishinī*) of Ārya-Sukara, and Āryya-Nāgadattā (*Ārya-Nāgadattā*).
87. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I, p. 392 f., No. 25, and Plate.
— *śhamāsē 1 divasē 30 asmi kshu*
Mixed dialect. Fragment. Only the words given above have been preserved.
88. Mathurā Buddhist image inscription.—1874 Growse, *Mathurā*, Part I. p. 78; Part II. p. 175; 1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 9, and Plate; 1880 Growse, *Mathurā*,² p. 106, and Plate.
— *varshamāsē 2 divasē 6*.
Mixed dialect(?). Fragment. Nothing beyond the date can be made out.
89. Mathurā (now Indian Museum, Calcutta) Buddhist stone inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 14, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 183, No. 3, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 150, No. 26.
Saṁ *divasē 10 asyā pūrvvayā*.
Mixed dialect. Fragment. Dedication by the monk (*bhikṣu*) Buddhanandī (*Buddhanandin*).
90. Mathurā (now Mathurā Museum) rail inscription.—1870 Cunningham, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 194, No. 30, and Plate.
Only the figures 100 10 8. Compare No. 91.
91. Mathurā (now Lucknow Provincial Museum) rail inscription.—1870 Cunningham, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 194, No. 31, and Plate.
Only the figures 100 20 7. Compare No. 90.
92. Mathurā (Arjanpura Mahalla Mound) pillar inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 36, and Plate V, I.
Prakrit. Gift of Āmoghārakhitā (*Āmoghārakhitā*).
93. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina stone inscription.—1891 Bühler, *Academy*, Vol. XXXIX. p. 373; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 175 f.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 193 f., No. 1, and Plate.
Prakrit. Dedication of an arch for the temple (*pāsīdōṭṭraṇa*) by the lay-bearer (*sāvaka*) Uṭaradāsaka (*Uttaradāsaka*), son of a Vachhi (*Vātsī*) and disciple (*āmtēvāsī*) of the ascetic (*saṁṇa*) Māharakhita (*Māgharakhita*).
94. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab.—1892 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 33, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind. New Imp. Ser.* Vol. XX. p. 20, and Plate XIII; 1905 Fleet *Journ. Roy. As. Soc.* 1905, p. 635-655; 1908 referred to by Banerji, *Ind. Ant.* Vol. XXXVII. p. 49.
Mixed dialect. Fragment. Records, after invocation of Arahāt (*Arhat*) Vardhamāna, the setting up of a tablet of homage (*āyāgapaṭa*) by Śimitrā (*Śivamitrā* ?), the

- Kśīki (*Kaśīki*), [wife] of Gotiputra (*Gauṭtiputra*), a black serpent to the Poṭhayaś (*Prōshṭhakaś*) and Śakas.
95. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on carved panel.—1891 Bühler, *Ep. Ind.* Vol. I. p. 397, No. 35, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 150 f., No. 27.
Mixed dialect. Fragment. Setting up of tablets of homage (*āyāgapapaś*) in a *bhamḍira* by the goldsmith (*sōvaṇika*) Nāmdighośha (*Nandighōśha*), son of . . .
. . . . Nāmdika (*Nandika*).
96. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 9, and Plate.
Mixed dialect. Fragment. Dedication of an image by (?) Īdrapāla (*Indrapāla*), the son of a Goti (*Gauṭi*), for the worship of the Arahataś (*Arhataś*). Perhaps this inscription is to be read from below.
97. Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) stone inscription.—1874 mentioned by Growse, *Mathurā*, Part II. p. 174; 1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 4, and Plate; 1880 Growse, *Mathurā*,² p. 109, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 151, No. 28.
Prakrit. Fragment. Dedication by Pūśā (*Pushyā*), the wife of Pūphaka (? *Pushpaka*), the son of a Mogali (*Maudgalī*).
98. Mathurā (Chaubārā Monnd, now Mathurā Museum) Buddhist rail inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 6, and Plate; 1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 118, and Plate XVIII; 1880 Growse, *Mathurā*,² p. 117, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 152, No. 29.
Mixed dialect. Gift of the servant of the interior (*abhyāntarōpasthāyaka*) Kaṭhika.
99. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured *tōraṇa*.—1891 Bühler, *Academy*, Vol. XXXIX. p. 373 f.; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 176; 1892 Bühler, *Ep. Ind.* Vol. II. p. 199, No. 4, and Plate.
Mixed dialect. A temple (*pāsāda*), the gift of Dhāmaghōśhā (*Dharmaghōśhā*), the female disciple (*āmtēvāsīni*) of bhadata (*bhadanta*) Jayasēna.
100. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina tablet inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 5, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind. New Imp. Ser.* Vol. XX. p. 19, and Plate XII.
Prakrit. Fragment. Setting up of a tablet of homage (*āyāgapapaś*) for the worship of the Arahataś (*Arhataś*) by Śivayaśā (*Śivayaśas*), . . . wife of the dancer (*nataka*) Phaguyaśā (*Phalguyaśas*).
101. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina frieze inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 6, and Plate; 1894 Bühler, *Ep. Ind.* Vol. II. p. 314 ff., and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind. New Imp. Ser.* Vol. XX. p. 25, and Plate XVIII.
Prakrit. Fragment. The name of bhagavat Nēmēśa is preserved.
102. Mathurā (now Mathurā Museum) Jaina inscription on sculptured slab.—1885 Bhagvanlal Indrajī, *Actes du sixième Congrès International des Orientalistes à Leide*, Part III. p. 142 ff., and Plate; 1901 noticed by Smith, *Arch. Surv. Ind. New Imp. Ser.* Vol.

- XX. p. 61, and Plate CIII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 152 f., No. 30; 1904 note (wrong) by Lüders, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 868. Mixed dialect. Records, after an invocation of the Ārahat (Arhat) Vardhamāna the setting up of a shrine (dēvikula) of the Ārahat (Arhat), an āyāgasabhā, a reservoir (prapā), and stone slabs (śilāpaṭa) in the Arhat temple (Ārahatāyatana) of the Nigathas (Nirgranthas) by the lay-disciple of the ascetics (śamaṇasāvika), the Nādā courtesan (gāṇikā) Vāsū, daughter of the Ādā courtesan (gāṇikā) Lōṇasābhikā (Lavaṇasābhikā), together with some of her relatives for the worship of the Ārahatas (Arhats).
103. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 8, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 15. Prakrit. Fragment. Records, after an invocation of the Ārahat (Arhat) Mahāvira (Mahāvira), the gift of a tablet of homage (āyāgapaṭa) by . . . itā, wife of . . . lavāḍa (?), the Māthuraka (inhabitant of Mathurā).
104. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 10, and Plate. Prakrit. Fragment. Mentions Jīvanādā (Jīvanandā). Compare No. 83.
105. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 30, and Plate; 1894 referred to by Bühler, *Ep. Ind.* Vol. II. p. 311, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 14, and Plate VII. Mixed dialect. Records, after an invocation of the Ārahaṁtas (Arhats), the setting up of a tablet of homage (āyāgapaṭa) by Sihanādika (Sihhanandika), son of the vāṇika Sihaka (Sihhaka) and son of a Kōṣiki (Kausiki), for the worship of the Ārahaṁtas (Arhats).
106. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 31, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 17, and Plate X. Mixed dialect. Fragment. Mentions, after an invocation of the Ārahaṁtas (Arhats), the wife of Śivaghōshaka.
107. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1891 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 32, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 18, and Plate XI. Mixed dialect. Records, after an invocation of the Ārahaṁtas (Arhats), the setting up of a tablet of homage (āyāgapaṭa) by Achalā (?), daughter of Mala . . . ṇa (?), daughter-in-law of Bhadrayaśa (Bhadrayaśas) and wife of Bhadrānadi (Bhadrānandin), for the worship of the Ārahatas (Arhats).
108. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured pillar.—1891 Bühler, *Ep. Ind.* Vol. I. p. 390, No. 17, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 29, and Plate XXVIII; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 153 f., No. 31. Mixed dialect. Records, after an invocation of the Ā[ra*]haṁtas (Arhats), the dedication of an arch (tōraṇa) by the lay-pupil of the ascetics (śramaṇasāvika) . . . lahaṣṭini, together with some of her relatives.

109. Mathurā (now Lucknow Provincial Museum) inscription on waistband of statue.—1901 Smith, *Arch. Surv. Ind. New Imp. Ser. Vol. XX.* p. 56, and Plate XCIX.
Mixed dialect (?). The reading is quite uncertain.
110. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 29, and Plate.
Mixed dialect. Fragment. Dedication of an image of the Ārhat (*Arhat*) Parśva (*Pārśva*). Mentions the preacher (*vāchaka*) Ghōṣhaka, pupil (*śiṣha*) of Uggahini, a *gani* (*ganin*) in the Sthānikīya (*Sthānikīya*) *kula*.
111. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) stone inscription.—1891 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 7, and Plate.
Sanskrit. Fragment of some *prastāvi*.
112. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 389 f., No. 16, and Plate.
Mixed dialect. Fragment. Dedication of [an image] of the Arahanta (*Arhat*) Vadhamaṇa (*Vardhamāna*) by . . . the daughter of Kala, the sister (?) of Sinavishu, at the request of . . . Sati (?).
113. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 236; 240, No. 4; 1891 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 23, and Plate.
Mixed dialect. Fragment. Mentions the Vāraṇa *gaṇa*, the Ārya-Kaniyāsika (*Ārya-Kantyasika*) *kula*, the Od . . . [śākhā?].
114. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 393, No. 26, and Plate.
Mixed dialect. Dedication [of an image] by Chīri, the son of Dāsa.
115. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 393, No. 27, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 35, note 10.
Mixed dialect. Fragment. Setting up of an image of Vadhamaṇa (*Vardhamāna*). Mentions the Thāniya (*Sthāntiya*) [*kula*].
116. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 397, No. 34, and Plate.
Mixed dialect. Fragment. Mentions, after an invocation of the Arahantas (*Arhats*) and [Si]ddhas, the Vāraṇa *gaṇa*, the Ārya-Hāṭṭiya (*Ārya-Hāṭṭiya*) *kula*, the Vajanāgari (*Vārjanāgari*) *śākhā*, the Ārya-Śrīkiya (*Ārya-Śrīkiya*) *saṁbhāga*.
117. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 178 f.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 206 f., No. 28, and Plate.
Prakrit. Fragment. Records, after an invocation of bhagavat Usabha (*Rishabha*), some gift at the request of Sādita, female pupil (*śiṣinī*) of . . . dhuka, a

- preacher (*vāyaka*) in the *Vārāṇa gaṇa*, *Nāḍika* (or *Nādika*) *kula* and
sākhā.
118. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
 1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 83, and Plate.
 Mixed dialect. Fragment. Dedication of an image of Vardhamāna by Dinā (*Dattā*),
 daughter of Vajranadya (*Vajranandin* ?), [daughter-in-law] of Vādhiśiva
 (*Vṛiddhiśiva* ?), wife of . . . i. Mentions besides Baḍimaśi.
119. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on large
 slab.—1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 84, and Plate.
 Mixed dialect. Fragment. Dedication of an image of [Vardha]māna by Jāyā,
 daughter of Navahasti (*Navahastin*), daughter-in-law of Grahaseṇa, ...
 . . . mother of the brothers Śivasēna, Dēvasēna and Śivadēva, for the acceptance
 of Aryya-Sandhi (*Ārya-Sandhi*), pupil (*śiṣya*) of Aryya-Balatrata (*Ārya-
 Balatrāta*), [at the request of] Aryya-Bahma . . . (*Ārya-Brahma* . . .),
 the female pupil (*śiṣi*) of Aryya Balatrata (*Ārya-Balatrāta*) out of the
 Uchēnagari (*Uchchāir-nāgari*) *s[ā*]khā*. Compare No. 32.
120. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
 1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 85, and Plate.
 Mixed dialect. Fragment. Dedication of . . . the mother of . . . laṇa,
 the . . . of Śivadatta (*Śivadatta*), at the request of . . . idhara .
 . . out of the Śirika (*Śrika*) *sambhōka* (*sambhōga*).
121. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
 1891 Bühler, *Ep. Ind.* Vol. I. p. 389, No. 14, and Plate; 1892 correction by Bühler,
Ep. Ind. Vol. II. p. 197; 1900 correction by Boyer, *Journ. As. Ser.* IX. Vol.
 XV. p. 571 ff.
 Mixed dialect. Dedication of an image of Usa[bha] (*Rishabha*) by Gulhā, daughter
 of Varmā and wife of Jayadāsa, at the request of Aryya-Śāmā (*Ārya-Śyāmā*), the
 female pupil (*śiṣi*) of Aryya-Gaḍhaka (*Ārya-Gaḍhaka*), the pupil (*śiṣa*) of
 Aryya-Jēṣṭhahasti (*Ārya-Jyēṣṭhahastin*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the
 Brahmadāsika *kula*, the Uchchēnagari (*Uchchāir-nāgari*) *sākhā*, the Śirika (or
 Siriya) (*Śrika*) *sambhōga*. The inscription mentions besides Aryya-Mihila (*Ārya-
 Mihila*), the pupil (*śiṣya*) of Aryya-Jēṣṭhahasti (*Ārya-Jyēṣṭhahastin*). Com-
 pare Nos. 20 and 122.
122. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
 1892 Bühler, *Ep. Ind.* Vol. II. p. 209 f., No. 37, and Plate; 1901 Bühler-Smith,
Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 47, and Plate XC, 2.
 Mixed dialect. Dedication of a fourfold image (*śavadōbhadraka*) by Sthirā, daughter
 of Varanahasti (*Varanahastin*) and of Dēvi, daughter-in-law of Jayadēva and
 daughter-in-law of Mōsbini (*Mōshini*), first wife of Kuṭha Kasutha, at the request
 of the preacher (*vāchaka*) Aryya-Kshēraka (*Ārya-Kshēraka*), pupi (*śiṣya*) of
 Aryya-Mihila (*Ārya-Mihila*), the pupil (*śiṣya*) of Aryya-Jēṣṭhahasti (*Ārya-
 Jyēṣṭhahastin*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Uchēnagari (*Uchchāir-
 nāgari*) *s[ā]khā*, the Brahmadāsika (*Brahmadāsika*) *kula*, the Śirigriha (*Śirigriha*)
sambhōka (*sambhōga*). Compare Nos. 20 and 121.
123. Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription.—1877
 Rajendralala Mitra-Growse, *Ind. Ant.* Vol. VI. p. 219, No. 8, and Plate; 1880

Growse, *Mathurā*², p. 109, and Plate; 1892 Bühler, *Ep. Ind.* Vol. I. p. 383, note 60; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 154, No. 33.

Mixed dialect. Fragment. Records some gift at the request of the preacher (*vādhaka*) Siha (*Sihha*), the pupil (*śishya*) of Datta. Compare No. 29.

124. Mathurā Jaina inscription.—1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 233, note 3.

Mixed dialect (?). Fragment. Mentions the Kottiya (*Kauffika*) [*gana*].

125. Mathurā (now Aligarh Institute) Buddhist rail-pillar inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 36, No. 21, and Plate XVI; 1879 Cunningham, *Stūpa of Bharhut*, p. 130, and Plate LIII; 1890 Senart, *Journ. As. Ser.* VIII. Vol. XV. p. 119 f.; 1892 Senart, *Ind. Ant.* Vol. XXI. p. 246, note 62.

Mixed dialect. Fragment. Dedication of a railing (*vēdikā*) and arches (*tōraṇa*) at (?) the ratanagriha (*ratnagriha*) by [Vādhapā]la Dhanabhūti, the son of a Vātsi, ... of Dhanabhūti, ..., together with his parents and the four orders (*parishā*), for the worship of all Budhas (*Buddhas*).

126. Mathurā (Jail Mound, now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 187, No. 23, and Plate; 1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 3, and Plate; 1880 Growse, *Mathurā*², p. 154, and Plate; 1890 correction by Senart, *Journ. As. Ser.* VIII. Vol. XV. p. 121, note; 1901 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XX. p. 269, note 2; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 155.

Mixed dialect. Dedication of the base of a pillar (*kuṁbhaka*) by the monks (*bhikṣu*) Śūriya and Buddharakṣita, the *prahāṇikas*, for the gift of health to all *prahāṇikas*.

127. Mathurā (now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 6, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 186, No. 13; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 154 f., No. 36.

Mixed dialect. Fragment. Dedication by [Vasu]mihira (?), son of Siṁha. Compare No. 128.

128. Mathurā (now Indian Museum, Calcutta) inscription on base and plinth of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, Nos. 5^a and 5^b, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 186, No. 12; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 154 f., Nos. 34 and 35.

Mixed dialect. Fragment. Dedication by the son of Vasumihira and by Viśvadēvaka (? or Viśvasika ?) and (?) Vasumihira (?), the son (or sons) of Siṁha. Compare No. 127.

129. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 187, No. 21; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 37.

Sanskrit(?). Fragment. Dedication by some elder of the congregation (*saṅghasthāvira*), who bore the epithet of *bhadanta*.

130. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 9, and Plate V; 1870 Dowson,

- Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 16; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 38.*
Sanskrit(?). Fragment. Dedication by some elder of the congregation (*saṅghasthāvira*).
131. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 8, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 15; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 39.*
Sanskrit(?). Fragment. Dedication by some [elder] of the congregation (*saṅgha-
[sthāvira]*).
132. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 19, and Plate VII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 40.*
Mixed dialect. Fragment. Dedication by the monk (*bhikṣu*) Buddharakṣita and the monk (*bhikṣu*) Saṅgha Compare Nos. 133 and 134.
133. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 10, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 17; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155.*
Mixed dialect. Fragment. Dedication by the monk (*bhikṣu*) Buddharakṣita and the monk (*bhikṣu*) Compare Nos. 132 and 134.
134. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 7, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 14; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155.*
Mixed dialect. Fragment. Dedication of the monk (*bhikṣu*) Buddharakṣita and (?) the Śākya monk (*Śākya-bhikṣu*) Compare Nos. 132 and 133.
135. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 4, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 11.*
Mixed dialect. Fragment. Dedication by the monk (*bhikṣu*) Buddhaghōṣa.
136. Mathurā (now Mathurā Museum) stūpa inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 13, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 20, and Plate.*
Mixed dialect. Of Nāṭapriyā, daughter of Śurana.
137. Mathurā Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 22.*
Mixed dialect. Fragment. Contains the names (?) . . . dandi Saṅghadēva
Siṅghaghṛa (?) Dharmapriya Saṅghamitra Dharmapriya. Quite uncertain.
138. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 25, and Plate.*
Mixed dialect. Records the setting up of an image of *bhagavat Śākyamuni*. The rest is uncertain.

139. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 27.*
Mixed dialect. Fragment. Gift of the monk (*bhikṣu*) Datta.
140. Mathurā Buddhist inscription on large slab.—1870 mentioned by Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 28.*
Mixed dialect (?). 'So damaged that no connected sense can be made out.' Mentions the *vihāra* of the *Kakatikas* (?).
141. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 20, and Plate VII*; 1904 correction by Lüders, *Ind. Ant. Vol. XXXIII. p. 155, note 100.*
Mixed dialect. Fragment. Records the dedication of some *bhikṣu*. The reading of the names is quite uncertain.
142. Mathurā (Chaubārā Mound) Buddhist stone inscription.—1874 Growse, *Mathurā*, Part II. p. 176; 1880 Growse, *Mathurā*², p. 115.
Mixed dialect (?). Fragment. Only the word 'of the Budhas (*Buddhas*).'
143. Mathurā (Chaubārā Mound) Buddhist (?) stone inscription.—1874 Growse, *Mathurā*, Part II. p. 176; 1880 Growse, *Mathurā*², p. 115.
Sanskrit (?). Fragment. No name is preserved.
144. Mathurā Buddhist image inscription.—1877 Growse, *Ind. Ant. Vol. VI. p. 219, No. 7 and Plate*; 1880 Growse, *Mathurā*², p. 126, and Plate; 1904 Lüders, *Ind. Ant. Vol. XXXIII. p. 155 f., No. 41.*
Sanskrit (?). Fragment. Dedication of some woman for the obtainment of the condition of a Buddha by all beings.
145. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 26, and Plate.*
Sanskrit (?). Fragment. Dedication of an image. Mentions Dharmāsoka (?). Uncertain.
146. Mathurā (Jail Mound) Buddhist image inscription.—1878 Growse, *Journ. Beng. As. Soc. Vol. XLVII. Part I. p. 130, and Plate XXI*; 1880 Growse, *Mathurā*², p. 107, and Plate.
Sanskrit (?). Dedication by the Śākya monk (*Śākyabhikṣu*) Yaśadīna (*Yaśadatta*).
147. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 24, and Plate*; 1904 Lüders, *Ind. Ant. Vol. XXXIII. p. 156, No. 42.*
Sanskrit. Dedication by the Śākya monk (*Śākyabhikṣu*) Saṃgharakṣita.
148. Mathurā (now Indian Museum, Calcutta) Buddhist image inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 12, and Plate V*; 1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 19, and Plate*; 1904 Lüders, *Ind. Ant. Vol. XXXIII. p. 156, No. 43.*
Sanskrit. Dedication by the Śākya monk (*Śākyabhikṣu*) Dharmadāsa.
149. Mathurā Buddhist image inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128 f., No. 11, and Plate V*; 1870 Dowson, *Journ. Roy. As.*

APPENDIX.] LIST OF BRAHMI INSCRIPTIONS FROM THE EARLIEST TIMES. 25

- Soc. New Ser. Vol. V. p. 187, No. 18, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 156, No. 44.*
 Sanskrit. Dedication by the Śākya monk (Śākyaabhikṣu) bhādanta Brahmasāma.
150. Parkham (now Mathurā Museum) image inscription.—1885 Cunningham, *Arch. Surv. Rep. Vol. XX. p. 41, and Plate VI.*
 Prakrit. Made by Gōmatāka, the pupil (atēvāsīn) of Kunnika. The inscription to the left has not been read.
151. Mahwan inscription on sculptured stone.—1885 Cunningham, *Arch. Surv. Rep. Vol. XX. p. 41, and Plate V, 3.*
 Only the figures 20 3.
152. Satdhāra Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes, p. 324, and Plate XXV.*
 Prakrit. (Relics) of Śāriputa (Śāriputra).
153. Satdhāra Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes, p. 324, and Plate XXV.*
 Prakrit. (Relics) of Maha-Mogallāna (Mahā-Maudgalyāyana).
154. Sōnāri Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes, p. 313, and Plate XXIII, 8.*
 Prakrit. Gift of the architect (navakam[ika]) Dhamaguta (Dharmagupta), pupil (atēvāsīn) of Aya-Pasanaka (Ārya-Prasannaka).
155. Sōnāri Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes, p. 313, and Plate IX, 2, and XXIII, 9.*
 Prakrit. Gift of the monk (bhikṣu) Sagharakhita (Saṅgharakṣita), pupil (atēvāsīn) of Aya-Pasanaka (Ārya-Prasannaka).
156. Sōnāri Stūpa II. inscription on crystal box (No. 1).—1854 Cunningham, *Bhilsa Topes, p. 121, 316, and Plate XXIV; 1905 Fleet, Journ. Roy. As. Soc. 1905, p. 688 ff.*
 Prakrit. (Relics) of the saint (sapurisa) Gotiputa (Gauttiputra), the Hēlavata (Haimavata), (namely) of Dundubhisara (Dundubhisvara), an heir of the faith (dāyāda).
157. Sōnāri Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes, p. 317, and Plate XXIV.*
 Prakrit. (Relics) of the saint (sapurisa) Majhima (Madhyama), the Koḍiniputa (Kaṇḍiniputra).
158. Sōnāri Stūpa II. (now British Museum) inscription on steatite box (No. 3).—1854 Cunningham, *Bhilsa Topes, p. 121, 317, and Plate XXIV; 1898 Rhys Davids, Journ. Roy. As. Soc. 1898, p. 579, Plate only; 1905 Fleet, Journ. Roy. As. Soc. 1905, p. 681.*
 Prakrit. (Relics) of the saint (sapurisa) Kotiputa (Kauntiputra) Kāsapagota (Kāṣyapagōtra), the teacher (āchāriya) of all Hēlavatas (Haimavatas).
159. Sōnāri Stūpa II. inscription on steatite box (No. 4).—1854 Cunningham, *Bhilsa Topes, p. 318, and Plate XXIV.*
 Prakrit. (Relics) of the saint (sapurisa) Kōṣikiputa (Kaṇḍikiputra).

160. Sōnāri Stūpa II. inscription on steatite box (No. 5).—1854 Cunningham, *Bhilsa Topes*, p. 318, and Plate XXIV.
Prakrit. (Relics) of the saint (*sapurisa*) Ālābagira.
161. S. 68.—Sāñchi Buddhist statue inscription of the time of *mahārāja rājātirāja devaputra Shāhi Vāsashka*.—1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 293; 1894 Bühler, *Ep. Ind.* Vol. II. p. 369 f., and Plate; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 325 ff.; 1904 note by Smith, *Early History of India*, p. 238, note; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 357 f.; 1908 note by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.
. . . *sya rājātirājasya . . . putrasya Shāh[i] Vāsashkasya sam* [60] 8 hē 1
[di 5] [e]asy[ām] [p]u[rv]v[āyām].
Mixed dialect. Fragment. Records the erection of a statue of *bhagavat* . . .
in the Dharmadēvavihāra by Madhurikā, daughter of Khara. The date of the year
is quite uncertain.

162—568 Sāñchi Buddhist Stūpa I. Inscriptions.

162. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 463, No. 21, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 1, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 1.
Prakrit. Gift of Dhamasiva (*Dharmasiva*), the son of Kekātēyaka (*Kaikatēyaka*).
163. 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 2, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 124.
Prakrit. Gift of the nuns (*bhichhunīs*) from [Vādi]vahana.
164. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 25, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 3, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 125.
Prakrit. Gift of Vajigata (*Vajrigupta*).
165. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 5, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 4, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 2.
Prakrit. Gift of the mother of Dhamagirika (*Dharmagirika*). Compare No. 324.
166. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 5, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 3.
Prakrit. Gift of Vijita, son-in-law of Kekātēyaka (*Kaikatēyaka*).
167. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 15, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 6, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 4.
Prakrit. Gift of the monk (*bhichhu*) Kāda (*Kānda*).
168. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 7, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 126.
Prakrit. Gift of the nun (*bhichhunī*) Dēvabhāgā, the Madhubanikā (inhabitant of *Madhubana*).

169. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 40, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 8, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 127.
Prakrit. Gift of the queen (*dēvi*) Vākalā (or, possibly, Vākilā), the mother of Ahimita (*Ahimitra*).
170. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 9, and Plate XVI.
Prakrit. Of Phagu (*Phalgu*), the Vasa . . . rikā. Compare No. 236.
171. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 10, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 128.
Prakrit. Gift of the monk (*bhichhu*) Nagadina (*Nagadatta*). Compare No. 235.
172. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 11, and Plate XVI.
Prakrit. Gift of the Vākiliyas from Ujēni (*Ujjayini*). Compare No. 237.
173. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 12, and Plate XVI.
Prakrit. Gift of Gopāla, the *visakama* (P), from Ujēni (*Ujjayini*).
174. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 13, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 5.
Prakrit. Gift of the monk (*bhichhu*) Aya-Pasanaka (*Ārya-Prasannaka*). There are three copies of this inscription.
175. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 14, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 6.
Prakrit. Gift of the nun (*bhikhuni*) Achalā from Nadinagara (*Nandinagara*). Compare No. 462.
176. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 15, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 7.
Prakrit. Gift of the monk (*bhikhu*) Kābōja (*Kāmbōja*) from Nadinagara (*Nandinagara*). Compare No. 472.
177. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 8, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 16, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 8.
Prakrit. Gift of Sōpadēvā (*Śravaṇadēvā*), wife of Siharakhita (*Siṃharakṣita*).
178. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 17, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 129.
Prakrit. Gift of Sōpadēvā (*Śravaṇadēvā*), Parijā and Agidēvā (*Agnidēvā*).
179. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 7, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 18, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 130.
Prakrit. Gift of Subhagā and her sister.
180. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 19, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 9.
Prakrit. Gift of the monk (*bhichhu*) Dhamarakhita (*Dharmarakṣita*).

181. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 20, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 10.
Prakrit. Gift of the labourer (? kamika) Aṭha (*Artha*).
182. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 21, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 131.
Prakrit. Gift of Pusagiri (*Pushyagiri*), the Nāvagāmaka (inhabitant of *Navagrāma*). The identity of Cunningham's and Bühler's inscriptions is doubtful. Compare No. 277.
183. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 22, and Plate XVI.
Prakrit. Fragment. Gift of the nun (*bhichhuni*) pasakama (?) Chaḍa (? *Ohanda*).
184. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 4, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 23, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 11.
Prakrit. Gift of Sāmanēra (*Śrāmaṇēra*), the Abēyaka banker (*seṭhin* of *Amra* ?). Compare No. 283.
185. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 24, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 12.
Prakrit. Gift of the monk (*bhichhu*) Prātiṭhāna (*Prātiṣṭhāna*), pupil (*atēvāsīn*) of Hāṭiya.
186. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 22, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 25, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 13.
Prakrit. Gift of Siharakhita (*Siṃharakṣhita*), the Udubaraghariya (inhabitant of *Udumbaragriha*).
187. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 26, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 132; 1895 referred to by Fischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.
Prakrit. Gift of the nun (*bhichhuni*) Ōdātikā (*Avadātikā*), the Vēdisikā (inhabitant of *Viditā*).
188. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 27, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 133.
Prakrit. Gift of Yasōpāla (*Yasāhpāla*), the Bhadata-Kaḍiya (pupil of *bhadanta Kaḍa* ?). Compare No. 314.
189. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 28, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 134.
Prakrit. Gift of Sihagiri (*Siṃhagiri*) from Māhamōragi. Compare No. 313.
190. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 29, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 135.
Prakrit. Gift of Pusa (*Pushya*), the Chahatiya monk (*bhichhu* from *Chahata* ?). Compare No. 316.
191. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 30, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 15.

- Prakrit. Gift of Dhamarakhitā (*Dharmarakshitā*), the Madhuvanikā (inhabitant of *Madhuvana*). Compare Nos. 312 and 460.
192. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 31, and Plate XVI.
Prakrit. Gift of the monk (*bhikkhu*) Dhana (?).
193. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 32, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 136.
Prakrit. Gift of the householder (*gahapati*) Buddhila (*Buddhila*).
194. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 33, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 16.
Prakrit. Gift of the monk (*bhikkhu*) Bhamduka, son of a Goti (*Gauti*). Compare No. 442.
195. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 10, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 34, and Plate XVI; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 17.
Prakrit. Gift of the Vejaja village (*gāma*).
196. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 35, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 18.
Prakrit. Gift of the monk (*bhikkhu*) Arahaguta (*Arhadgupta*), the Sāsādaka (inhabitant of *Sāsāda*).
197. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 36, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 19.
Prakrit. Gift of Subhaga, the Kōraghara (inhabitant of *Kurragriha*).
198. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 37, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 137.
Prakrit. Gift of the mother of Aya-Rahila (*Ārya-Rahila*), the Sāmbhināyaka.
199. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 38, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 20.
Prakrit. Gift of the female lay worshipper (*upasika*) Vudinā (*Vyudinā*).
200. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 13, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 241, No. 39, and Plate XVI; 1888 Fleet, *Corp. Inscr. Ind.* Vol. III. p. 31; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 21, and Plate.
Prakrit. The measuring-staff (*pamāṇalaṭhi*) of Bhagavat at Kakanāya.
201. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 6, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 241 f., No. 40, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 22.
Prakrit. Gift of Vesamanadatā (? *Vaisiravanadattā*), daughter-in-law of Patit̥hiya (*Pratishkita*), householder (*gahapati*) from Tubavana (*Tumbavana*).
202. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 9, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 41, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 23.
Prakrit. Gift of the householder (*gahapati*) Patit̥hiya (*Pratishkita*) from Tubavana (*Tumbavana*). Compare No. 449.

203. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 42, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 138.
Prakrit. Gift of Disārakhita (*Disārakhita*) from Navagāmaka (*Navagrāmaka*).
204. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 43, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 24.
Prakrit. Gift of Nadāvu (*Nandāyu* ?) and Nādivirōhi (*Nandvirōhin*).
205. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 44, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 139.
Prakrit. Gift of Poṭhadēvā (*Prōshhadēvā*).
206. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 44, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 45, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 140.
Prakrit. Gift of Nāgā, the wife of the Kandaḍigāmiya banker (*sethin* of *Kandaḍigrāma*).
207. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 46, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 141.
Prakrit. Gift of Pusā (*Pushya*), the wife of the Kandaḍigāmiya banker (*sethin* of *Kandaḍigrāma*).
208. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 47, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 142.
Prakrit. Gift of Vadhā (*Vridhā*) from Kandaḍigāma (*Kandaḍigrāma*).
209. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 30, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 48, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 143.
Prakrit. Gift of the clerk (*lākhaka*) Mulagiri (*Mūlagiri*).
210. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 49, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 144.
Prakrit. Fragment. From Ujēni (*Ujjayini*)
211. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 50, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 145.
Prakrit. Gift of the monk (*bhikkhu*) Yakhadina (*Yakshadatta*).
212. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 51, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 146.
Prakrit. Gift of a female lay-worshipper (*upāsikā*) from Ujēni (*Ujjayini*).
213. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 52, and Plate XVI.
Prakrit. Gift of Isadāta (*Rishidatta*), the *rakasavānōdāsa* (?).
214. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 53, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 147.
Prakrit. Gift of the Nāvagāmikā female lay-worshippers (*upāsikās* from *Navagrāma*).
215. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 54, and Plate XVI.
Prakrit. Gift of Vahila from Isimitā (?). Compare No. 418 (?).

216. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 55, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 148.
Prakrit. Gift of Rohaṇī (*Rōhīnī*) from Ujēni (*Ujjayini*).
217. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 29, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 243 f., No. 56, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 149.
Prakrit. Gift of Dhamagiri (*Dharmagiri*) from Ujēni (*Ujjayini*).
218. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 57, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 150.
Prakrit. Gift of Sona (*Śravaṇa*) from Ujēni (*Ujjayini*).
219. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 35, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 58, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 151.
Prakrit. Gift of Najā, the daughter-in-law of the Tāpasīyas, from Ujēni (*Ujjayini*).
Compare No. 560.
220. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 32, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 59, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 152.
Prakrit. Gift of Isimita (*Rishimitra*) of the Tāpasīyas from Ujē[ni*] (*Ujjayini*).
221. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 60, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 153.
Prakrit. Gift of Mūladatā (*Mūladattā*) from Ujēni (*Ujjayini*).
222. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 61, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 154.
Prakrit. Gift of Balakā from Ujēni (*Ujjayini*).
223. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 34, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244 f., No. 62, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 155.
Prakrit. Gift of Vayudatā (*Vāyudattā*), wife of Opedadata (*Upēndradatta*), from Ujēni (*Ujjayini*). Compare No. 407.
224. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 63, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 156.
Prakrit. Gift of Himadatā (*Himadattā*), sister of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayini*).
225. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 64, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 157.
Prakrit. Gift of Budhā (*Buddhā*), sister of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayini*).
226. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 39, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 65, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 158.
Prakrit. Gift of the nun (*bhikkhūnī*) Kāḍī (*Kāṇḍī*) from Ujēni (*Ujjayini*).

227. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 31, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 66, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 159.
Prakrit. Gift of the mother of Chheta (*Kshētra*) from Ujēni (*Ujjayini*).
228. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 67, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 160.
Prakrit. Gift of Simhadatā (*Simhadattā*) of the Tāpasīyas from Ujēni (*Ujjayini*).
229. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 33, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 68, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 161.
Prakrit. Gift of Isika (*Rishika*) of the Saphinēyakas from Ujēni (*Ujjayini*).
230. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 69, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 162.
Prakrit. Gift of Isimita (*Rishimitra*) from Kuraghara (*Kuraragriha*).
231. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 70, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 163.
Prakrit. Gift of Vāsulā (or Vipulā) from Ujēni (*Ujjayini*).
232. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 71, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 164.
Prakrit. Gift of Nara from Kuraghara (*Kuraragriha*).
233. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 72, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 165.
Prakrit. Gift of Nagamitā (*Nagamitra*) from Kuraghara (*Kuraragriha*). Compare No. 426.
234. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 73, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 25.
Prakrit. Gift of the Bauddha committee (*Bodhagohi*) from Dhamavardhana (*Dharmavardhana*). Compare No. 351.
235. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 74, and Plate XVII.
Prakrit. Gift of the monk (*bhichhu*) Nagadina (*Nagadatta*). Compare No. 171.
236. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 75, and Plate XVII.
Prakrit. Of Phagu (*Phalgu*), the Vasa . . rikā. Compare No. 170.
237. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 28, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 76, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 27.
Prakrit. Gift of the Vākiliyas from Ujēni (*Ujjayini*). Compare No. 172.
238. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 77, and Plate XVII.
Prakrit. Gift of Gohila (*Gobhila*) and Visa (*Visva*) from Ujēni (*Ujjayini*).
239. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 14, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 78, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 28.
Prakrit. Gift of the nun (*bhichhuni*) Chirāti (*Kirāti*).

240. 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 79, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 29.
Prakrit. Gift of the monk (*bhichhu*) Sadhana.
241. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 41, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 80, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 30.
Prakrit. Gift of Asvadēvā (*Āśvadēvā*), mother of Bahadata (*Brahmadatta*).
242. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 38, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 81, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 31.
Prakrit. Gift of Svatiguta (*Svātīguta*), the Ugirayaka (inhabitant of *Ugira*).
243. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 13, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 82, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 32.
Prakrit. Gift of Arahagutā (*Arhadguptā*).
244. 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 83, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 166.
Prakrit. Gift of Asvadēvā (*Āśvadēvā*), mother of Samika (*Samika*).
245. 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 84, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 33; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist.* Kl. 1895, p. 214.
Prakrit. Gift of Saṃgharakhitā (*Samgharakhitā*), female pupil (*atēvarinī*) of Yasilā (*Yasilā*).
246. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 17, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 247 f., No. 85, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 167.
Prakrit. Gift of Kaniyasi (*Kaniyasi*), the mother of the banker (*seṭhin*).
247. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 27, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 86, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 34.
Prakrit. Gift of Yasilā (*Yasilā*).
248. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 26, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 87, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 35.
Prakrit. Gift of the banker (*seṭhin*), the executor of repairs.
249. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 24, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 88, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 168.
Prakrit. Gift of Vasulā. Compare No. 510.
250. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 89, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 169.
Prakrit. Gift of Īdadata (*Indradatta*), the Pāvīdaka (inhabitant of *Pavīda*).

251. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 90, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 36.
Prakrit. Gift of Upidadata (*Upēndradatta*).
252. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 91, and Plate XVII.
Prakrit. Gift of the daughter of Sēmākā (?). Compare No. 382.
253. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 92, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 37.
Prakrit. Gift of the nun (*bhichhunī*) Saghadinā (*Samghadattā*) from Vāghumata.
254. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 42, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 93, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 38; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of the nun (*bhichhunī*) Yakhi (*Yakhi*) from Vedisa (*Vidiśā*).
255. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 94, and Plate XVII; 1892 correction by Maisey, *Sānchi and its Remains*, p. 103;¹ 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 170.
Prakrit. Gift of Kujara (*Kuñjara*), the brother of the banker (*sethin*).
256. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 95, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 39.
Prakrit. Gift of Kurari, mother of Tāpasī.
257. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 45, and Plate; 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 96, and Plate XVII; 1894 Bühler *Ep. Ind.* Vol. II. p. 375, No. 171.
Prakrit. Fragment. Gift of Isidatā (*Ṛishidattā*), wife of Sakadina (*Sakradatta*).
258. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 97, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 172.
Prakrit. Gift of Bhadaguta (*Bhadragupta*), the Sānukagāmina (inhabitant of *Sānukagrāma*).
259. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 98, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 173.
Prakrit. Gift of Sātīla (*Śāntīlā* or *Svātīlā*) from Dharakina.
260. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 99, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 40.
Prakrit. Gift of Araha (*Arhat*) from Kāpāsīgāma (*Kārpāsigrāma*). There are two copies of this inscription.
261. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 100, and Plate XVII.
Prakrit. Gift of Arhadāsa (*Arhaddāsa*), the Kaṭakañyaka (inhabitant of *Kaṭakañu*).

¹ This work, the publication of which in 1892 was altogether an anachronism, I have referred to only in a few cases where the author has given his own transcripts or evident corrections. For the most part the readings of the inscriptions have been taken over from Cunningham's *Bhilsa Topes*, and it therefore seemed to me unnecessary to quote them here.

262. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 101, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 41.
Prakrit. Gift of Bhadaka (*Bhadra*) from Kaṭakaṇu.
263. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 102, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 42.
Prakrit. Gift of Apathaka (*Apārthaka*).
264. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 103, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 43.
Prakrit. Gift of Ajitiguta (*Aditigupta* or *Ajttigupta*), the Bhogavāḍhanaka (inhabitant of *Bhōgavardhana*).
265. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 104, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 44.
Prakrit. Gift of Arāhadina (*Arhaddatta*) in Mōrasihikaṭa (*Mayūrasīmhiḱaṭa*).
266. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 105, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 45.
Prakrit. Gift of Dhamarakhitā (*Dharmarakṣitā*), mother of Sivanadi (*Śivanandin*), from Bhogavāḍhana (*Bhōgavarhdana*). There are two copies of this inscription.
267. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 106, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 174.
Prakrit. Gift of Saghā (*Saṁghā*).
268. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 107, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 46.
Prakrit. Gift of Navagamaka-Samikā (*Svāmikā*, inhabitant of *Navagrāma*) from Ujjenihāra (the district of *Ujjayini*).
269. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 108, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 47.
Prakrit. Gift of the merchant (*vāṇija*) Siriguta (*Śrīgupta*).
270. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 109, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 48.
Prakrit. Gift of Majhimā (*Madhyamā*), wife of Subāhita. Compare No. 544.
271. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 110, and Plate XVII; 1892 Cunningham-Maisey, *Sinchi and its Remains*, p. 95; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 49.
Prakrit. Gift of the royal scribe (*rājaleṭṭhaka*) Subāhita, son of a Goti (*Gampī*).
272. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 111, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 50, and Plate; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 585.
Prakrit. Fragment. [Gift] of the female lay-worshipper (*upāsikā*) Nāgā from Tiridapada. Compare No. 446.
273. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 112, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 51.
Prakrit. Gift of the Barulamisa committee (*goṭhi*) from Vedisā (*Vidīs*).

274. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 113, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 52.
Prakrit. Gift of the nun (*bhichhuni*) Dhamarakhitā (*Dharmarakṣitā*) in Kāchupatha.
275. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 114, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 53.
Prakrit. Gift of the monk (*bhichhu*) Dhamarakhitā (*Dharmarakṣitā*), the Kāchupatha (inhabitant of Kāchupatha).
276. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 115, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 54; 1895 referred to by Fischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of the monk (*bhichhu*) Saṁdhana.
277. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 116, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 55.
Prakrit. Gift of Pusagiri (*Puṣyagiri*), the Nāvagāmaka (inhabitant of Nāvagrāma). Compare No. 182.
278. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 117, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 56.
Prakrit. Gift of Bhichhuka (*Bhikṣhuka*), the Paḍāniya (inhabitant of Paḍāni).
279. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 118, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 175.
Prakrit. Fragment. Gift of Kāchā from Vāghumata. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.
280. 1854 Cunningham, *Bhilsa Topes*, p. 252, Nos. 119-121, and Plates IX and XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 176; 1895 referred to by Fischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212.
Prakrit. Three (rails), the gift of Samika (*Sāmika*), the musician (*ī vanika*), and of his son Siripāla (*Śrīpāla*). Compare No. 532.
281. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 122, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 177.
Prakrit. Gift of bhādanta (*bhādanta*) Rājuka.
282. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 123, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 178.
Prakrit. Gift of the monk (*bhichhu*) Visākha (*Viśākha*).
283. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 11, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 124, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 57.
Prakrit. Gift of Sāmanera (*Śrāmaṇera*), the Abeyaka banker (*seṣhin* of Amra?). Compare No. 184.
284. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 12, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 125, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 58.
Prakrit. Gift of the monk (*bhichhu*) Nadiguta (*Nandigupta*).

285. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 126, and Plate XVIII.
Prakrit. Fragment. Gift of Nada from Podakaḍa.
286. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 127, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 59.
Prakrit. Fragment. Gift of [the mother of] Arahadina (*Arhaddatta*) from Arāpāna.
287. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 128, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 60; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 24.
Prakrit. Gift of Kujara (*Kuñjara*) from Tambalamada.
288. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 129, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 61.
Prakrit. Gift of the monk (*bhichhu*) Dhamaguta (*Dharmagupta*) from [Ma]dhuvana.
289. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 130, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 179.
Prakrit. Fragment. Gift of Namda from Kurara.
290. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 131, and Plates IX and XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 62.
Prakrit. Gift of the monk (*bhichhu*) Mahāgiri.
291. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 132, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 180.
Prakrit. Gift of the nun (*bhichhuni*) Isidatā (*Āśhidattā*) from Madhuvana.
292. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 133, and Plates IX and XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 181.
Prakrit. Gift of the nun (*bhichhuni*) Isidatā (*Āśhidattā*), the Kurari (inhabitant of Kurara).
293. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 134, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 182.
Prakrit. Gift of Dhamapāla (*Dharmapāla*), the Kothukapadiya (inhabitant of Kothukapada).
294. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 135, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103 f., No. 63.
Prakrit. Gift of the monk (*bhichhu*) Upasijha (*Upasidhya*), brother of Phaguna (*Phālguna*).
295. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 136, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 64.
Prakrit. Gift of Isirakhita (*Āśhirakhita*) from Bhōgavardhana (*Bhōgavardhana*).
296. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 137, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 309.
Prakrit. Fragment. [Gift] of Dhañikā (*Dhanyakā*) from Bhōgavardhana (*Bhōgavardhana*).

297. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 138, and Plate XVIII.
Prakrit. Gift of Vimala, the Kurariya (inhabitant of Kurara).
298. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 139, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 65.
Prakrit. Gift of the monk (*bhichhu*) Samidatta (*Seimidatta*). Compare No. 535.
299. 1854 Cunningham, *Bhilsa Topes*, p. 254, Nos. 140 and 141, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 66.
Prakrit. Fragment. [Gift] of the monk (*bhichhu*) Dēvagiri, who knows the five *nikāyas* (*pachanāyika*), and his pupil (*atēvasin*).
300. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 142, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 67.
Prakrit. Gift of the monk (*bhichhu*) Pusaka (*Pushyaka*).
301. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 143, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 68.
Prakrit. Gift of the monks (*bhichhu*) Chuḍa (*Kṣudra*) and Dhamarakhita (*Dharmarakhita*).
302. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 144, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 69.
Prakrit. Gift of Agisimā (*Agnīarma*) in Ujēni (*Ujjayini*).
303. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 145, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 70.
Prakrit. Gift of the monk (*bhichhu*) Prātiṭhāna (*Prātishthāna*), the pupil (*amitēvasin*) of Aya-Tisaka (*Ārya-Tishyaka*).
304. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 146, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 71.
Prakrit. Gift of the monk (*bhichhu*) Budharakhita (*Buddharakhita*), the Ējāvata (inhabitant of *Ējāvati*).
305. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 147, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 183.
Prakrit. Gift of the nun (*bhichhun*) Isidinā (*Rishidatta*), the Nandināgarikā (inhabitant of *Nandinagara*).
306. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 148, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 72.
Prakrit. Gift of the mother of Aśḍa (*Aśḍa*) from Arāpāna.
307. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 149, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 73; 1895 referred to by Fischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of Mitā (*Mitra*), daughter-in-law of the Tāpasīyas from Ujēni (*Ujjayini*).
308. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 150 f., and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 74.
Prakrit. Gift of the saint (*sapurisa*) Bharadiya, the *yugapajaka* (?).

309. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 151, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 184.
Prakrit. Gift of the monk (*bhichhu*) Aya-Dhanaka (*Ārya-Dhanaka*).
310. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 152, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 258. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.
Prakrit. Gift of the monk (*bhichhu*) Jonhaka (*Jyōtsnaka*). Compare No. 311.
311. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 153, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 75.
Prakrit. Gift of the monk (*bhichhu*) Jonhaka (*Jyōtsnaka*). Compare No. 310.
312. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 154, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 76.
Prakrit. Gift of Dhamarakhatā (*Dharmarakhitā*), the Madhuvanākā (inhabitant of *Madhavana*). Compare Nos. 191 and 460.
313. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 155, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 77.
Prakrit. Gift of Sihagiri (*Sihhagiri*) from Māhamōragi. Compare No. 189.
314. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 156, and Plate XVIII.
Prakrit. Gift of Yasōpāla (*Yasāhpāla*) from Bhasikaḍa (?). Compare No. 188.
315. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 157, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 185.
Prakrit. Gift of Dhanagiri.
316. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 158, and Plate XVIII.
Prakrit. Gift of Pusa (*Pushya*), the Chahatiya monk (*bhichhu* from *Chahata*). Compare No. 190.
317. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 159, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 186.
Prakrit. Gift of the nun (*bhichhuni*) Balikā, the Maḍalāchhikaṭikā (inhabitant of *Maṇḍalāchhikaṭa*).
318. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 160, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 78.
Prakrit. Gift of the nun (*bhichhuni*) Dhamasiri (*Dharmasiri*), the Maḍalāchhikaṭikā (inhabitant of *Maṇḍalāchhikaṭa*).
319. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 161, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 79.
Prakrit. Gift of Avisinā (*Avishanā*), who is versed in the *sūtrāntas* (*sūtrāntikā*), the Maḍalāchhikaṭikā (inhabitant of *Maṇḍalāchhikaṭa*). Compare No. 332.
320. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 162, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 81.
Prakrit. Gift of the merchant (*vāṇija*) Saghadēva (*Saṃghadēva*), the Vērahakaṭa (inhabitant of *Vērahakaṭa*).

321. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 163, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 187.
Prakrit. Gift of Saṃghilla, the Bhāḍikiya (pupil of *Bhāḍika*).
322. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 164, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 188.
Prakrit. Fragment. Gift of the monk (*bhī.* .) Arahatapālita (*Arhatpālita*).
323. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 165, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 189.
Prakrit. Gift of Arāhaka (*Arhaka*), the Paripānaka (inhabitant of *Paripāna* ?).
324. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 166, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 190.
Prakrit. Gift of the mother of Dhamagirika (*Dharmagirika*). Compare No. 165.
325. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 167, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 82.
Prakrit. Gift of Oḍi, the Nādināgarikā (inhabitant of *Nandinagara*).
326. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 168, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 191.
Prakrit. Fragment. Gift of Sidhatha (*Siddhārtha*).
327. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 169, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 192.
Prakrit. Gift of the nun (*bhichhuni*) Isidāsi (*Ṛishidāsi*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 402.
328. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 170, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 193.
Prakrit. Gift of the nun (*bhichhuni*) Dupasahā (*Dushprasahā* ?) from *Nandinagara*.
329. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 171, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 194.
Prakrit. Gift of the nun (*bhichhuni*) Yakhadāsi (*Yakshadāsi*).
330. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 463, and Plate XXV; 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 172, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 195.
Prakrit. Gift of Data (*Datta*) Kalavaḍa.
331. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 173, and Plate XVIII (No. 174); 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 196.
Prakrit. Gift of the weaver (*soṭika*) Damaka, father of Kusuka. There are perhaps two copies of this inscription.
332. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 174, and Plate XVIII (No. 173).
Prakrit. Gift of Dhamadata (*Dharmadatta*).
333. 1854 Cunningham, *Bhilsa Topes*, p. 259, No. 175, and Plate XVIII.
Prakrit. Gift of the nun (*bhichhuni*) Arāhadāsi (*Arhaddāsi*).

334. 1854 Cunningham, *Bhilsa Topes*, p. 259, No. 176, and Plate XVIII.
Prakrit. Gift of Sāmidarā (? Svāmidatta ?).
335. 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 178, and Plate XIX.
Prakrit. Gift of the monk (*bhikhu*) Dhamagiri (*Dharmagiri*).
336. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 16, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 179, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 197.
Prakrit. Gift of Isipālita (*Īshipālita*) and of Samana (*Śramaṇa*).
337. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 20, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 180, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 83.
Prakrit. Gift of the monk (*bhikhu*) Arahadina (*Arhaddatta*), the Pokharēyaka (inhabitant of *Pushkara*).
338. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 47, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 181, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 84.
Prakrit. Gift of a pillar (*thabha*) by all the relatives of *bhadatta* (*bhadanta*) Nāgila.
339. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 3, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 182, and Plate XIX; 1868 Fergusson-Cunningham, *Trees and Serpent Worship*, p. 115, and Plate XXV, 3; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 85.
Prakrit. Gift of a pillar (*thabha*) by Nāgapiya (*Nāgapriya*), the Kōrara (native of *Kurara*), banker (*seṭhin*) at Achhāvaḍa. Compare No. 343.
340. 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 183, and Plate XIX; 1892 Maisey, *Sānchi and its Remains*, p. 97, with facsimile; 1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 292; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 377, and Plate.
Prakrit. Fragment. Imprecation against him who takes away or causes to be taken away an arch (*tōraṇa*); or rail (*vēdikā*) from this Kākāṇā[va], or causes it to be transferred to another temple of the teacher (*āchariyakula*).
341. 1854 Cunningham, *Bhilsa Topes*, p. 263 f., No. 184, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 86.
Prakrit. Gift of the nun (*bhikkhuni*) Budhapālita (*Buddhapālita*).
342. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 185, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 87.
Prakrit. Gift of the monk (*bhikhu*) Poṭhaka (*Prōṣṭhaka*).
343. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 186, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 198.
Prakrit. Gift of the monk (*bhikhu*) Vira.
344. 1854 Cunningham, *Bhilsa Topes*, p. 264, Nos. 187 and 188, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 199.
Prakrit. Gift of the nun (*bhikkhuni*) Yakhi (*Yakṣi*), the Vāṣivahanikā (inhabitant of *Vāṣivahana*).

345. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 189, and Plates XII and XIX; 1868 noticed by Fergusson, *Trees and Serpent Worship*, p. 125, and Plate XXX, 1; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 80, note 24; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 200.
Prakrit. Records that the carving (*rupakamma*) was done by the Vedisaka workers in ivory (*dahtakāras* of *Viditā*).
346. 1854 Cunningham, *Bhilsa Topes*, p. 264 f., No. 190, and Plate XIX; 1892 Bhagvanlal Indraji, *Arch. Surv. South. Ind.* No. III. p. 56; 1892 Cunningham-Maisey, *Sānchi and its Remains*, p. 95; 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 88.
Prakrit. Gift of Ānanda, the son of Vasiṭhi (*Vāsishṭhi*), the foreman of the artisans (*āvāsani*) of rājan Siri-Sātakapi.
347. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 23, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 266, No. 191, and Plate XIX.
Prakrit. Gift of Balamita (*Balamitra*), the pupil (*atēvāsin*) of Aya-Chuḍa (*Ārya-Kṣudra*), the preacher of the Law (*dhamakathika*). Compare No. 349.
348. 1854 Cunningham, *Bhilsa Topes*, p. 267, No. 192, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 201.
Prakrit. Gift of Nāgap[i*]ya (*Nāgapriya*), the Kurar[i*]ya (native of *Kurara*) banker (*sethin*) at Aohhāvaḍa, and of his son Saingha. Compare No. 339.
349. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 22, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 267, No. 193, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 88.
Prakrit. Gift of a pillar (*thabha*) by Balamitra, pupil (*atēvāsin*) of Aya-Chuḍa (*Ārya-Kṣudra*). Compare No. 347.
350. 1854 Cunningham, *Bhilsa Topes*, p. 267, Nos. 194-196, and Plate XIX; 1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 292; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 378, and Plate; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.
Prakrit. Fragment. Gift of a pillar (*thabha*) and imprecation against him who takes away or causes to be taken away the stonework (*sēlakamz*) from this Kākaṇḍava, or causes it to be transferred to another temple of the teacher (*āchariyakula*).
351. 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 26.
Prakrit. Gift of the Bauddha committee (*Bodhagophi*) from Dhamavaḍhanana (*Dharmavardhana*). Compare No. 234.
352. 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 80; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of Avisinā (*Avishannā*), who is versed in the *sutrāntas* (*sutāntikins*), the Maḍalakhikaṭikā (inhabitant of *Maḍalakhikaṭa*). Compare No. 319.
353. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 89.
Prakrit. Gift of Dēvaka from Arapāna.
354. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 90.
Prakrit. Gift of Arabadina (*Arhaddatta*), the Ramorajhikaḍi[ka] (? inhabitant of *Ramorajhikaḍa* ?).

355. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 91.
Prakrit. Gift of the merchant (*vaṇija*) Isiguta (*Rishigupta*) from Asvavati (*Aśvavattī*).
356. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 92.
Prakrit. Gift of the monk (*bhikkhu*) Isika (*Rishika*).
357. 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231; 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 93.
Prakrit. Gift of Isika (*Rishika*), the Rōhāṇipadiya (inhabitant of *Rōhinipada*).
358. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 94.
Prakrit. Gift of Isirakhita (*Rishirakhita*). Compare No. 404.
359. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 95.
Prakrit. Gift of Mūlā (*Mūlā*), wife of Visvadēva (*Viśvadēva*), from Ujāni (*Ujjayinī*).
360. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 96.
Prakrit. Gift of Sachamita (*Satyamitra*), the Udumbaraghariya (inhabitant of *Udumbaragriha*).
361. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 97.
Prakrit. Gift of the monk (*bhikkhu*) Aya-Patuda (*Āya-Patuda*), the Kaṭakañyaka (inhabitant of *Kaṭakañṣa*).
362. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 98.
Prakrit. Gift of Samvalita from Kurāra.
363. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 99.
Prakrit. Gift of the banker (*seṭhin*) Siha (*Sinhā*), the Kōraghara (inhabitant of *Kuraghara*).
364. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 100.
Prakrit. Gift of the nun (*bhikkhunī*) Girigutā (*Giriguptā*).
365. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 101.
Prakrit. Gift of the nun (*bhikkhunī*) Jitamitā (*Jitamitrā*), the Vādivahānikā (inhabitant of *Vaḍivahana*).
366. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 102.
Prakrit. Gift of Dhamatā (*Dharmadattā*), the Puṇāvadhāniyā (inhabitant of *Punyavardhana*).
367. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 103.
Prakrit. Gift of the monk (*bhikkhu*) Dhamadata (*Dharmadatta*), the Āya-Bhaṇḍakiya (pupil of *Āya-Bhaṇḍaka*).
368. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 104.
Prakrit. Gift of Piyadhamā (*Prīyadharmī*) and Bodhi, the Kōraghari nuns (*bhikkhunīs* from *Kuraghari*).
369. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 105.
Prakrit. Gift of the nun (*bhikkhunī*) Pusā (*Pushyā*), the Nadinagarikā (inhabitant of *Nandinagara*).

370. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 106.
Prakrit. Gift of Himagiri from Pokhara (*Pushkara*).
371. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 107; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 407, note 27.
Prakrit. Gift of Dhammasiva (*Dharmaśiva*), the Pōravijhaka (inhabitant of *Pōravijha*).
372. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 108.
Prakrit. Gift of the mother of Namdigiri from Bēdakara.
373. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 109.
Prakrit. Fragment. Gift of Mahi[da] (*Mahēndra*), the Bhōgavaḥanaka (inhabitant of *Bhōgavardhana*).
374. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 110.
Prakrit. Gift of the nun (*bhichhuni*) Budharakhitā (*Buddharakshitā*), the Madhuvanikā (inhabitant of *Madhuvana*).
375. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 111.
Prakrit. Gift of Dēvabhaga from Mahisati (*Māhishmatī*).
376. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 112.
Prakrit. Gift of the monk (*bhichhu*) Yakhila (*Yakshila*), pupil (*atēvāsin*) of Āyā-Dēvagiri (*Āyā-Dēvagiri*).
377. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 113.
Prakrit. Gift of Nigaḍi, the Rōhanipadiya (inhabitant of *Rōhinipada*).
378. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 114.
Prakrit. Gift of Balika, the Rōhanipadiya (inhabitant of *Rōhinipada*).
379. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 115.
Prakrit. Gift of the banker (*sethin*) Nāgadāsa (*Nāgadatta*), the Rōhanipadiya (inhabitant of *Rōhinipada*).
380. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 116.
Prakrit. Gift of the monk (*bhichhu*) Chhadika (*Chhardika*) from Vādivahana.
381. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 117; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 25.
Prakrit. Gift of Nāgadātā (*Nāgadattā*), wife of the cavallerist (*asavāraka*) Pasa-rakhita (*Pushyarakshitā*), the Vedisaka (inhabitant of *Vidisā*).
382. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 118.
Prakrit. Gift of Samikā (*Svānikā*) and her daughter. Compare No. 252.
383. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 119.
Prakrit. Gift of the nun (*bhichhuni*) Siridinā (*Śridattā*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 536.
384. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 120; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 26.
Prakrit. Gift of Snyasa (*Sauyasasa*) [or Sēyasa (*Srēyas*)], the Bhādanakaliya (inhabitant of *Bhādanakāṣa*).

385. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 121.
Prakrit. Gift of the female lay-worshipper (*upasikā*) Rāvā, the Ujēnikā (inhabitant of *Ujjayini*).
386. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 122.
Prakrit. Fragment. Gift of the monk (*bhichhu*), the Aya-Bhaṇḍukiya (pupil of *Ārya-Bhaṇḍuka*).
387. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 123.
Prakrit. Fragment. No name can be made out.
388. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 202.
Prakrit. Gift of the mother of Chirātī (*Kirātī*) from Achhāvātā. There are perhaps two copies of this inscription.
389. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 203.
Prakrit. Gift of Ajarānī (*Ajarānī*).
390. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 204.
Prakrit. Gift of the monk (*bhichhu*) Gagāmdatta (*Gaṅgādatta*), the Aṭhakanagara (inhabitant of *Aṭhakanagara*).
391. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 205.
Prakrit. Fragment. Gift of Apa yaha (?).
392. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 18; 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 206.
Prakrit. Gift of Apākānī.
393. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 207.
Prakrit. Gift of the monk (*bhichhu*) Aya-Kana (*Ārya-Kana*), the Aya-Bhaṇḍukiya (pupil of *Ārya-Bhaṇḍuka*).
394. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 208.
Prakrit. Gift of the monk (*bhichhu*) Aya-Jēta (*Ārya-Jayanta*).
395. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 209.
Prakrit. Gift of the monk (*bhichhu*) Khēmaka (*Kshēmaka*), the companion (*sādhī-vihārīn*) of Aya-Phaguna (*Ārya-Phālguna*).
396. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 210.
Prakrit. Fragment. Gift of Asāḍa (*Aśhāḍha*) from Arapana.
397. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 211.
Prakrit. Fragment. Gift of somebody from Arapana.
398. 1835 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 36, and Plate XXIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 212.
Prakrit. Gift of Sihā (*Siṃhā*), the Arapānī (inhabitant of *Arapāna*).
399. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 213.
Prakrit. Gift of Asaguta (*Aśvagupta*).
400. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 214.

- Prakrit. Gift of the nun (*bhichhunī*) Asabhā (*Rishabhā*), the Ujēnikā (inhabitant of *Ujjayinī*).
401. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 215.
Prakrit. Fragment. Gift of the village (*gāma*) of Asvavati (*Asvavati*).
402. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 216.
Prakrit. Gift of the nun (*bhichhunī*) Isidasi (*Rishidāsi*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 327.
403. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 12; 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 217.
Prakrit. Gift of Isinadana (*Rishinandana*), the Puṇavaḍhaniya (inhabitant of *Puṇyavardhana*).
404. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 218.
Prakrit. Gift of Isirakhita (*Rishirakhita*). Compare No. 358.
405. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 219.
Prakrit. Gift of Asvarakhitā (*Asvarakhitā*) in Ujēni (*Ujjayinī*).
406. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 220.
Prakrit. Gift of the female lay-worshipper (*upasikā*) Sirikā (*Śrikā*) from Ujēni (*Ujjayinī*).
407. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 221.
Prakrit. Gift of Vāyudatā (*Vāyudattā*), wife of Opodadata (*Upēndradatta*), from Ujēni (*Ujjayinī*). Compare No. 223.
408. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 222.
Prakrit. Gift of Bumu, son of Kalnra, from Ujēni (*Ujjayinī*).
409. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 223.
Prakrit. Fragment. Gift of Dhamadatā (*Dharmadattā*) . . . of the Tāpasīyas from Ujēni (*Ujjayinī*).
410. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 224.
Prakrit. Gift of the mother of the nun (*bhichhunī*) Dhamayasā (*Dharmayasā*) from Ujēni (*Ujjayinī*).
411. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 225.
Prakrit. Gift of the mother of Balikā from Ujēni (*Ujjayinī*).
412. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 226.
Prakrit. Fragment. Gift of the nun (*bhichhu[nī]*) Mitā (*Mitrā*) in Ujēni (*Ujjayinī*).
413. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 227.
Prakrit. Gift of Vasulā from Ujēni (*Ujjayinī*).
414. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 228.
Prakrit. Gift of Saṅghadata (*Saṅghadatta*) from Ujēni (*Ujjayinī*).
415. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 229.
Prakrit. Gift of Sulāsa from Ujēni (*Ujjayinī*).

416. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 230, and Plate.
Prakrit. Gift of the surveyor (*rajuka*) Utara (*Uttara*).
417. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 231.
Prakrit. Fragment. Gift of the female lay-worshippers (*upāsikās*) from Ējāvati.
418. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 232.
Prakrit. Gift of Vāhila from Ējāvati. Compare No. 215 (?).
419. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 233.
Prakrit. Gift of Īdadēva (*Indradēva*), the Kaṭakañyaka (inhabitant of *Kaṭakañu*).
420. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 234.
Prakrit. Gift of Araha (*Arhat*) from Kaṭakañu.
421. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 235.
Prakrit. Fragment. Gift of some person from Kaṭakañu.
422. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 236.
Prakrit. Fragment. Mentions the banker (*seṭhin*) from Kaṇḍaḍigāma (*Kandaḍigrāma*).
423. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 237.
Prakrit. Gift of Dēvabhāgā, wife of the Kaṇḍaḍigāmiya banker (*seṭhin* of *Kandaḍigrāma*).
424. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 238.
Prakrit. Gift of the monk (*bhikkhu*) Kāṇa.
425. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 239.
Prakrit. Gift of Ghōsaka (*Ghōshaka*) from Kuraghara (*Kuraragriha*).
426. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 240.
Prakrit. Gift of Nagamitā (*Nagamitrā*) from Kuraghara (*Kuraragriha*). Compare No. 233.
427. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 3; 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 241.
Prakrit. Fragment. Gift of the nun (*[bhī]khunt*) Sātisiri (*Śāntisiri* or *Svātisiri*), the Kuraghari (inhabitant of *Kuraragriha*).
428. 1894. Bühler, *Ep. Ind.* Vol. II. p. 382, No. 242.
Prakrit. Gift of Arahaguta (*Arhadgupta*) from Kurara. Compare No. 429.
429. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 243.
Prakrit. Gift of Arahaguta (*Arhadgupta*) from Kurara. Compare No. 428.
430. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 244.
Prakrit. Gift of the nun (*bhikkhūt*) Achhāvati (*Ākshāvati*) in Kurarā.
431. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 245.
Prakrit. Gift of Nāgadinā (*Nāgadattā*) in Kurarā.
432. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 246.
Prakrit. Gift of Dhamaka (*Dharmaka*) in Kurarā.

433. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 247.
Prakrit. Fragment. Contains the name Kurārā (*Kurārā*).
434. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 248.
Prakrit. Gift of the nun (*bhikkhū*) Saghārakhitā (*Samgharakshitā*) in Kurārā.
435. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 249.
Prakrit. Fragment. Gift of Arāhagutā (*Arhadguptā*); the Kurari (inhabitant of *Kurara*).
436. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 250.
Prakrit. Gift of Arāhadinā (*Arhaddattā*), the Kurari (inhabitant of *Kurara*).
437. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 251.
Prakrit. Fragment. [Gift] of Saghā . . . , the Kurariya (inhabitant of *Kurara*).
438. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 6; 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 252.
Prakrit. Gift of the nun (*bhikkh[u*]n[i*]*) Gaḍā.
439. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 253.
Prakrit. Gift of the nun (*bhikkh[u*]nī*) Gaḍā, the Vedisikā (inhabitant of *Vidīsā*).
440. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 254.
Prakrit. Fragment. Gift of . . . li, wife of Girika.
441. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 255.
Prakrit. Fragment. [Gift] of Isinikā (*Īshikā*), the Gōtami (*Gautamī*).
442. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 256, and Plate.
Prakrit. Gift of the monk (*bhikkhu*) Bhaḍuka (*Bhaḍuka*), the son of a Gotī (*Gautī*)
Compare No. 194.
443. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 257, and Plate.
Prakrit. Gift of Jitamitā (*Jitamitrā*).
444. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 259.
Prakrit. Gift of Samgharakhita (*Samgharakshita*) from Takārāpada.
445. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 260.
Prakrit. Gift of the ascetic (*tāpasa*) Gōnaradaka.
446. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 261.
Prakrit. Gift of the female lay-worshipper (*upāsikā*) Nāgā from Tiridapada. Compare No. 272.
447. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 262.
Prakrit. Gift of Tisa (*Tishya*).
448. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 263.
Prakrit. Gift of Tuda (*Tunḍa*), the Phujākapalliya (? inhabitant of *Phujākapallī*).
449. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 264.
Prakrit. Gift of the householder (*gahapati*) Patiṭhiya (*Pratishṭhita*) from Tumbavana.
Compare No. 202

450. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 265.
Prakrit. Gift of Dhañā (*Dhanyā*), wife of the brother of the householder (*gahapati*)
Patit̥hiya (*Pratishhita*) from Tumbavana.
451. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 266.
Prakrit. Gift of the elder (*ihēra*) Aya-Nāga (*Ārya-Nāga*), the Ujēnika monk (*bhichhu*
from *Ujjayini*).
452. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 267.
Prakrit. Gift of the nun (*bhichhuni*) Datā (*Dattā*), the Ma[ḍalacch]ikāpikā (inhabi-
tant of *Maḍalāśhika*).
453. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 268.
Prakrit. Gift of the monk (*bhichhu*) Dēvarakhita (*Dēvarakshita*), the Mōrajahakāṭiya
(inhabitant of *Mōrajahaka*).
454. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 269.
Prakrit. Gift of the monks (*bhichhus*) Dhanagiri and Chaḍipiya (? *Ohāṇḍipriya*).
455. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 270.
Prakrit. Gift of Dhamaka (*Dharmaka*), the Vejajaka (inhabitant of *Vejaja*).
456. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 1; 1894 Bühler, *Ep. Ind.*
Vol. II. p. 385, No. 271.
Prakrit. Gift of Dhamagiri (*Dharmagiri*) and Dhamasēna (*Dharmasēna*).
457. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 272.
Prakrit. Gift of Dhamadinā (*Dharmadattā*).
458. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 273.
Prakrit. Gift of Dhamapāla (*Dharmapāla*) [and] of Mahipāla (*Mahipāla*).
459. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 274.
Prakrit. Fragment. Gift of Dhamarakhita (*Dharmarakshita*), the . . .
rakaraka.
460. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 275.
Prakrit. Gift of Dhamarakhitā (*Dharmarakshitā*), the Madhuvanikā (inhabitant of
Madhuvana). Compare Nos. 191 and 312.
461. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 7; 1894 Bühler, *Ep. Ind.*
Vol. II. p. 386, No. 276.
Prakrit. Fragment. Gift of the family of Dhamu[tara] (*Dharmottara*).
462. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 10; 1894 Bühler, *Ep. Ind.*
Vol. II. p. 386, No. 277.
Prakrit. Gift of the nun (*bhichhuni*) Achalā from Nadinagara (*Nandinagara*). Com-
pare No. 175.
463. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 13; 1894 Bühler, *Ep. Ind.*
Vol. II. p. 386, No. 278.
Prakrit. Gift of Amagā (?) from Nandinagara.

464. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 14; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 279.
Prakrit. Gift of Utaradātā (*Uttaradattā*) from Nāṇḍinagara.
465. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 280.
Prakrit. Gift of Utaramitā (*Uttaramitrā*) from Nāṇḍinagara.
466. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 281.
Prakrit. Gift of the lay-worshipper (*upāsaka*) Yamada[ta*] (*Yamadatta*) from Nāṇḍinagara.
467. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 11; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 282.
Prakrit. Gift of Rōhapadēvā (*Rohiṇīdēvā*) from Nāḍinagara (*Nandinagara*).
468. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 283.
Prakrit. Gift of the nun (*bhikkhuni*) Nāṇḍutarā (*Nandōttarā*), the Vēdisikā (inhabitant of *Vidisā*).
469. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 284.
Prakrit. Gift of Nāgadatta (*Nāgadatta*) and Saṅgharakhita (*Samgharakshita*), the Kōragharas (inhabitants of *Kuraragriha*).
470. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 285.
Prakrit. Gift of the banker (*seṭhin*) Nāgila.
471. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 286.
Prakrit. Gift of the nun (*bhikkhuni*) Nāṭi, the Kōraghari (inhabitant of *Kuraragriha*).
472. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 8; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 287.
Prakrit. Gift of the monk (*bhichhu*) Kāboja (*Kāmbōja*) from Nāḍinagara (*Nandinagara*). Compare No. 176.
473. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 23, and Plate XXVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 288, and Plate; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 585 f.
Prakrit. Fragment. Gift of the monk (*bhichhu*) Paṇṭhaka (*Pāṇṭhaka*)
[and] of the monk (*bhichhu*) Būdhapālita (*Buddhapālita*).
474. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 289.
Prakrit. Gift of Pātīṭhāna (*Prātishṭhāna*).
475. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 2; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 290.
Prakrit. Gift of the sons of Disāgiri (*Disāgiri*) from Puraviḍa.
476. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 291.
Prakrit. Gift of Pusaka (*Pushyaka*).
477. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 292.
Prakrit. Gift of Pusadata (*Pushyadatta*), the Navagamakiya (inhabitant of *Nava-grāma*).

478. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 293.
Prakrit. Gift of the nun (*bhikkhuni*) Supathāmā (*Suprasthāmā* ?), the Pēmutikā (inhabitant of Pēmuta).
479. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 294.
Prakrit. Gift of Isidatā (*Rishidattā*), the wife of Lēva, from Pokhara (*Pushkara*).
480. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 295.
Prakrit. Fragment. Gift of Isidatā (*Rishidattā*) from Pokhara (*Pushkara*).
481. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 296.
Prakrit. Fragment. Gift of Tuḍā (*Tuṇḍā*) and Tuḍa (*Tuṇḍa*) from Pokhara (*Pushkara*).
482. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 297.
Prakrit. Gift of Saṃgha[ra*]khi[ta*] (*Samgharakshita*) from Pokhara (*Pushkara*).
483. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 298.
Prakrit. Gift of Isidina (*Rishidatta*), the Poḍavijhaka (inhabitant of Poḍavijha).
484. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 299.
Prakrit. Fragment. [Gift] of the monk (*bhikkhu*) Badhaka (*Buddhaka*), the Kōḍijilaka (inhabitant of Kōḍijila).
485. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 300.
Prakrit. Gift of Baladatā (*Baladattā*), the Chudaphalagiriya (inhabitant of *Kshudraphalagiri*).
486. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 301, and Plate.
Prakrit. Gift of the father of Bōhumula.
487. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 302.
Prakrit. Gift of Budharakhita (*Buddharakshita*).
488. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 303.
Prakrit. Gift of the monk (*bhikkhu*) Budharakhita (*Buddharakshita*), the Aya-Bhaṃḍukiya (pupil of *Ārya-Bhaṇḍuka*).
489. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 304.
Prakrit. Gift of the nun (*bhikkhuni*) Budharakhatā (*Buddharakshitā*).
490. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 305.
Prakrit. Gift of Bodhi.
491. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 306.
Prakrit. Gift of the monk (*bhikkhu*) Bhaḍika, the Kuraghar[iya] (inhabitant of *Kuraragriha*).
492. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 307.
Prakrit. Fragment. Gift of the monk ([*bhi*]khu) Bhaḍ[ika], the Kōraghara (inhabitant of *Kuraragriha*).
493. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 308.
Prakrit. Gift of the wife of Bhaḍu (*Bhaṇḍu*).

494. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 310.
Prakrit. Gift of Nādinī (Nandini) from Machhavaṣa (*Matsyavarta*).
495. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 311.
Prakrit. Gift of the carpenter (*vaṣakīn*) Maṇḍrama.
496. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 312.
Prakrit. Of Mahānāma (*Mahānāman*).
497. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 313.
Prakrit. Gift of Arihadatā (*Arhaddattā*) from Māh[i]satī (*Māhishmatī*).
498. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 314.
Prakrit. Fragment. Gift of Jī from Māhisatī (*Māhishmatī*).
499. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 315.
Prakrit. Gift of the nun (*bhikkhuni*) Mitasiri (*Mitrasiri*), the Kōrari (inhabitant of *Kurara*).
500. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 316.
Prakrit. Gift of the nun (*bhikkhuni*) Yakhi (*Yakhi*) from Vedisa (*Vidiśā*).
501. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 317.
Prakrit. Gift of Ratini from Māhisatī (*Māhishmatī*).
502. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 318.
Prakrit. Gift of Rābīla, the Nandīnagāraka (inhabitant of *Nandīnagara*).
503. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 319.
Prakrit. Gift of Rēvatimitā (*Rēvatimitrā*), wife of Balaka.
504. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 320.
Prakrit. Gift of the nun (*bhikkhuni*) Vajini (*Vajirini*).
505. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, Nos. 321 and 322.
Prakrit. Gift of Varadata (*Varadatta*) and gift of his sister Varasēnā.
506. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 323.
Prakrit. Gift of Isalā (*Rishilā*), wife of Varadata (*Varadatta*).
507. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 324.
Prakrit. Gift of Rōhā, wife of Varadata (*Varadatta*).
508. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 325.
Prakrit. Gift of Varuṣa.
509. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 326.
Prakrit. Gift of the nun (*bhikkhuni*) Vasumitā (*Vasumitrā*), the Ujēnikā (inhabitant of *Ujjayini*).
510. 1888 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 25, and Plate XXIII;
1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 327.
Prakrit. Gift of Vasulā. Compare No. 249.

511. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 328.
Prakrit. Gift of Oḍaka (*Ādraka*) from Vāḍivahana.
512. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 329.
Prakrit. Gift of the nun (*bhichhunī*) Vāsava from Nāṁdinagara.
513. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 5; 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 330.
Prakrit. Gift of Bhutarakhita (*Bhūtarakhita*) from Vitirīṇahā.
514. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 4; 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 331.
Prakrit. Gift of Mahirakhita (*Mahirakhita*) from Vitirinahi.
515. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 332.
Prakrit. Gift of the nun (*bhichhunī*) Vipulā from Kāpāsīgama (*Kāpāsīgrāma*).
516. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 333.
Prakrit. Gift of the house-wife (*gharini*) Sijhā (*Śaikshā*) from Virōhakaṭa.
517. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 334.
Prakrit. Gift of Visākharakhita (*Viśākharakhita*).
518. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 335.
Prakrit. Gift of the monk (*bhichhu*) Visakharakhita (*Viśākharakhita*).
519. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 336.
Prakrit. Gift of Virasēnā.
520. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 337.
Prakrit. Gift of the nun (*bhichhunī*) Virā, the Tobavanikā (inhabitant of Tumbavana).
521. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 338.
Prakrit. Gift of Arahatarakhita (*Arhadarakshita*) from Vedisa (*Vidīśā*).
522. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 339.
Prakrit. Gift of Data (*Datta*) Kalavaḍa from Ved[i*]śa (*Vidīśā*). Compare No. 523.
523. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 340.
Prakrit. Gift of Data (*Datta*) Kalavaḍa from Vedisa (*Vidīśā*). Compare No. 522.
524. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 341.
Prakrit. Gift of the nun (*bhichhunī*) Mōhikā from Vedisa (*Vidīśā*).
525. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 342.
Prakrit. Gift of Sakarakhita (*Sakarakhita*).
526. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 343.
Prakrit. Gift of the nun (*bhichhunī*) Saṁgharakhitā (*Saṁgharakshita*), the Kōramikā (inhabitant of Kurama?).
527. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 344.
Prakrit. Fragment. Of Saṁghā.

528. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 345.
Prakrit. Gift of Saṃghā, mother of Dāsaka.
529. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 346.
Prakrit. Gift of Satiguta (*Saktigupta* or *Svātigupta*).
530. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 347.
Prakrit. Gift of the monk (*bhichhu*) Samaṇa (*Śramaṇa*), pupil (*atēvasin*) of Ay-Utara (*Ārya-Uttara*).
531. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 348.
Prakrit. Gift of Samika (*Svāmika*), pupil (*atēvasin*) of Aya-Naga (*Ārya-Nāga*).
532. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 349.
Prakrit. Gift of the musician (?) vanika Samika (*Svāmika*) and his son Sihadēva (*Sīṃhadēva*). Compare No. 280.
533. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 350.
Prakrit. Gift of the nun (*bhichhuni*) Samikā (*Svāmikā*).
534. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 351.
Prakrit. Gift of the nun (*bhichhuni*) Sāmikā (*Svāmikā*).
535. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 352.
Prakrit. Gift of the monk (*bhichhu*) [Sā*]midata (*Svāmidatta*). Compare No. 298.
536. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 353.
Prakrit. Gift of the nun (*bhichhuni*) Siridinā (*Śrīdattā*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 383.
537. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 354.
Prakrit. Fragment. [Gift] of Siribhāga (*Śribhāga*).
538. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 355.
Prakrit. Gift of the nun (*bhichhuni*) Sirimitā (*Śrīmitrā*), the Nādināgarikā (inhabitant of *Nandinagara*).
539. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 356.
Prakrit. Gift of the nun (*bhichhuni*) Siri (*Śrī*).
540. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 357.
Prakrit. Of Sivati.
541. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 358, and Plate.
Prakrit. Of Sihā (*Sīṃhā*).
542. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 359.
Prakrit. Gift of the nuns (*bhichhuni*) Sihā (*Sīṃhā*) and Devadattā (*Dēvadattā*) from Kuraghara (*Kuragrāha*).
543. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 360.
Prakrit. Gift of Sihā (*Sīṃhā*), Samātikā (*Samāptikā* ?), Vajinikā (*Vajrinikā*).
544. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 361.
Prakrit. Fragment. [Gift] of the wife of Subāhita. Compare No. 270.

545. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 362.
Prakrit. Gift of Suriyā (*Sūryā*) and (?) Budhadēvā (*Buddhadēvā*), the Pēmatikā (inhabitant of *Pēmata*).
546. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 363.
Prakrit. Gift of the nun (*bhikkhuni*) Suriyā (*Sūryā*).
547. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 364.
Prakrit. Gift of Yōna (*Yavana*), the Sētapathiya (inhabitant of *Svētapatha*).
548. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 365.
Prakrit. Gift of Hālā, the Dakhiṇāji (*Dākhinītyā* ?).
549. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 366.
Prakrit. Fragment. Of the family of Ajitiguta (*Aditigupta* or *Ajitigupta*).
550. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 367.
Prakrit. Fragment. Of Asvadē[vā] (*Asvadēvā*) from Sakakachha.
551. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 368.
Prakrit. Fragment. Of Lēva.
552. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 369.
Prakrit. Fragment. Gift of . . . the Kurara (inhabitant of *Kurara*).
553. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 370.
Prakrit. Fragment. Gift of Nāgila.
554. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 371.
Prakrit. Fragment. Only the name Ējavatī can be made out.
555. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 372.
Prakrit. Fragment. No name is preserved.
556. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 373.
Prakrit. Fragment. Only Kuthupadaka (inhabitant of *Kuthupada* ?) can be read.
557. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 374.
Prakrit. Fragment. Gift of the nun (*bhikkhuni*) Saṃghapālita.
558. 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 375.
Prakrit. Fragment. Gift of Subhagā, Pusā (*Pushyā*), Nāgadatta (*Nāgadatta*), Sagharakhita (*Samgharakshita*), the Kōragharakas (inhabitants of *Kurragriha*).
559. 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 376.
Prakrit. Fragment. Mentions Utarā (*Uttarā*).
560. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 37, and Plate XXIII.
Prakrit. Gift of Najā, the daughter-in-law of the Tāpasīyas, from Ujāni (*Ujjayini*).
Compare No. 219.
561. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 43, and Plate XXIII.
Prakrit. Fragment. Gift of the nun (*bhikkhuni*) danā.

562. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 9.
Prakrit. Gift of Dataka (? Dattaka), the Nadinagara (inhabitant of Nandinagara).
563. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 15.
Prakrit. Fragment. Gift of some nun ([bhi]chhu[nī]), the Nadanagarikā (inhabitant of Nandinagara).
564. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 16.
Prakrit. Gift of Balaguta (Balagupta).
565. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 17.
Prakrit. Gift of Ha . . . (?) from Nadinagara (Nandinagara).
566. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 19.
Prakrit. Fragment. Gift of Pandu (?)
567. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 20.
Prakrit. Gift of Iapiyata (?) from Nadinagara (Nandinagara).
568. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 21.
Prakrit. Gift of the nun (bhichhunī) Ritali (?).

569—575 Sāñchi Buddhist Stūps II. Inscriptions.

569. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 1, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 22.
Prakrit. Gift of Nāgila, pupil (am̐tēvāsini) of Aya (Ārya).
570. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 2, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 23.
Prakrit. Fragment. Gift of Ku, pupil (sejha) of Dhamarakhita (Dharmarakhita).
571. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 3, and Plate XXI; 1892 Maisey, *Sāñchi and its Remains*, p. 102; 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 1, and Plate.
Prakrit. Gift of the village (gāma) of Pāṇḍukulikā (Pāṇḍukulikā).
572. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 4, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 2.
Prakrit. Gift of Budhila (Buddhila), the Bhōgavardhanaka (inhabitant of Bhōgavardhana).
573. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 5, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 3; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.
Prakrit. Gift of Dhamadēva (Dharmadēva), pupil (am̐tēvāsini) of Mitasiri (Mitrāsiri).
574. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 6, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 4.
Prakrit. Gift of the monk (bhikkhu) Isila (Rishila).
575. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 7, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 24.
Prakrit. Gift of the monk (bhikkhu) Saghamita (Saṅghamitra).

576. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 8, and Plate XXI; 1892 Maisey, *Sānchi and its Remains*, p. 102; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 25.
Prakrit. Gift of the banker (*seṭhin*) Budhapālita (*Buddhapālita*), the Paṇḍukulikiya (inhabitant of *Pāṇḍukulikā*).
577. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 9, and Plate XXI.
Prakrit. Fragment. No name can be made out.
578. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 10, and Plate.
Prakrit. Gift of Budharakhita (*Buddharakhita*), the Anammitaka (?).
579. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 11, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 5.
Prakrit. Gift of the monk (*bhikhu*) Vijha (*Vindhya*).
580. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 12, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 6.
Prakrit. Gift of the monk (*bhichhu*) Yakhila (*Yakshila*).
581. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 13, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 7.
Prakrit. Gift of Nāgapiya (*Nāgapriya*), the banker (*seṭhin*) of Achhāvaḍa.
582. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 14, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 8; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 404, note 23.
Prakrit. Gift of the nun (*bhikkhuni*) Sapaki (*Sarpaki*), the Kōrari (inhabitant of *Kurara*).
583. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 15, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 26.
Prakrit. Gift of the nun (*bhikkhuni*) Valā, the Kōrari (inhabitant of *Kurara*).
584. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 16, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 9.
Prakrit. Gift of the nun (*bhikkhuni*) Dhamasēvā (*Dharmasēnā*), the Kōrari (inhabitant of *Kurara*).
585. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 17, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 10.
Prakrit. A pillar (*thabha*), the gift of Nāgapālita.
586. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 18, and Plate XXI.
Prakrit. Gift of the nun (*bhikkhuni*) Phagulā (*Phalgulā*).
587. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 19, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 27.
Prakrit. Gift of Balaka, pupil (*atēvāsīn*) of Aya (*Ārya*) Arāhaguta (*Arhadgupta*), the Sāsādaka (inhabitant of *Sāsāda*).
588. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 20, and Plate XXI.
Prakrit. Gift of the nun (*bhikkhuni*) Yamarakhitā (*Yamarakshitā*).

589. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 21, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 28.
Prakrit. A pillar (*thabha*), the gift of Mulā (*Mālā*), the female pupil (*atēvāsini*) of Gaḍā.
590. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 22, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 29.
Prakrit. Fragment. Gift of the nun (*bhikkhuni*) Isidāsī (*Rishidāsī*), the
kaḍikā (inhabitant of *kaḍa*), mother of Sagharakhitā (*Samgharakshitā*).
591. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 23, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 30.
Prakrit. Gift of Aya (*Ārya*) Budharakhita (*Buddharakhita*), the Pokhareyaka (inhabitant of *Pushkara*).
592. 1854 Cunningham, *Bhilsa Topes*, p. 282 f., No. 24, and Plates XXI and XXXI; 1868 Fergusson, *Tree and Serpent Worship*, Plate XLII, 1 (Plate only); 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 407, 408.
Prakrit. Gift of Viṇhikā (*Vṛishnikā*), the Vāḍyavahanikā (inhabitant of *Vāḍyavahana*).
593. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 25, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 11.
Prakrit. A pillar (*thabha*), the gift of the nun (*bhikkhuni*) Oḍī. Compare No. 611.
594. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 26, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 31.
Prakrit. Gift of Ṭikisa (?) from Sidakaḍa.
595. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 27, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 32.
Prakrit. Fragment. Gift of, the Sidakāḍī (inhabitant of *Sidakaḍa*).
596. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 28, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 34.
Prakrit. Gift of Gōlā, the S[i*]dakāḍiyā (inhabitant of *Sidakaḍa*).
597. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 29, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 33; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of Budhapālītā (*Buddhapālītā*), the Sidakāḍiyā (inhabitant of *Sidakaḍa*).
598. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 30, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 12.
Prakrit. Gift of Saghamita (*Samghamitra*), the Sōnaraka (inhabitant of *Sōnara*).
599. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 31, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 35.
Prakrit. Gift of Budhagutā (*Buddhagutā*), the Sēdakāḍī (inhabitant of *Sidakada*).

600. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 32, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 13.
Prakrit. Gift of Agila (*Agnila*), the Adhapōrika (inhabitant of *Arđhapura*).
601. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 33, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 14.
Prakrit. Gift of the monk (*bhichhu*) Yasōgiri (*Yasōgiri*).
602. 1854 Cunningham, *Bhilsa Topes*, p. 283 f., No. 34, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 36.
Prakrit. Gift of the monk (*bhichhu*) Arāhaka (*Arhat*), the preacher (*bhāṇaka*).
603. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 35, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 37.
Prakrit. Gift of Bāhula.
604. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 36, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 15.
Prakrit. [Gift] of Gaḍā, the Nādināgarikā (inhabitant of *Nandinagara*).
605. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 37, and Plate XXI.
Prakrit. Fragment. Gift of Idāgi . . . (*Indrāgni* . . .).
606. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 38, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 16.
Prakrit. Gift of the monk (*bhikhu*) Aya-Nāduka (*Ārya-Nāduka*).
607. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 39, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 38.
Prakrit. Gift of the monk (*bhichhu*) Nāgarakhita (*Nāgarakhita*), the Pokhareyaka (inhabitant of *Pushkara*).
608. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 40, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 39.
Prakrit. Gift of the monk (*bhichhu*) Saḡbarakhita (*Saḡgharakshita*), the Kōrara (inhabitant of *Kurara*).
609. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 41, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 66.
Prakrit. Gift of Rōhapika, the Udubaraghariya (inhabitant of *Udumbaragrīha*).
610. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 42, and Plate XXI.
Prakrit. Fragment. Gift of the Udubaraghariya (inhabitant of *Udumbaragrīha*).
611. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 43, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 40.
Prakrit. A pillar (*thabha*), the gift of the nun (*bhikkhuni*) Oḍi. Compare No. 593.
612. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 17.
Prakrit. Gift of Pusarakhita (*Pushyarakshita*), pupil (*śiṣyāsin*) of Aya (*Ārya*).

613. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 18.
Prakrit. Gift of Sihā (*Siṃhā*).
614. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 19.
Prakrit. Gift of the monk (*bhikkhu*) Sumana (*Sumanas*).
615. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 20.
Prakrit. Gift of Dhamaguta (*Dharmagupta*) and Pusini (*Pushyini*).
616. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 21.
Prakrit. Gift of Visākha (*Viśākha*), the Pādā[ni]ya (inhabitant of *Pādāna*).
617. 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 41.
Prakrit. Gift of Aya (*Ārya*), the Pokhareyaka (inhabitant of *Pushkara*).
618. 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 42.
Prakrit. Gift of the nun (*bhikkhuni*) Asadēvā (*Āśvadēvā*).
619. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 43.
Prakrit. Gift of Āvāsika from Ājanāva.
620. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 44.
Prakrit. Gift of the nun (*bhikkhuni*) Isidatā (*Īśhidattā*).
621. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 45.
Prakrit. Gift of the lay-worshipper (*upasaka*) Idadata- (*Indradatta*).
622. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 46.
Prakrit. Gift of the monk (*bhikkhu*) Gaṃdhāra.
623. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 47.
Prakrit. Gift of the nun (*bhikkhuni*) Gotami (*Gautami*).
624. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 48.
Prakrit. Gift of the nun (*bhikkhuni*) Chiratī (*Kirātī*).
625. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 49.
Prakrit. Gift of the village (*gāma*) of Chuvāvamōragiri(?).
626. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 50.
Prakrit. Gift of the Mōrayahikaṭṭiya (inhabitant of *Mōrayahikaṭṭa*).
627. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 51.
Prakrit. Gift of the female lay-worshipper (*upasikā*) Dhamarasiri (*Dharmasiri*).
628. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 52.
Prakrit. Gift of the monk (*bhikkhu*) Dhamasēna (*Dharmasēna*).
629. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 53.
Prakrit. Gift of the nun (*bhikkhuni**) Asad[ṣ*]vā (*Āśvadēvī*) from Nadinagara (*Nandinagara*).

630. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 54.
Prakrit. Gift of the nun (*bhikkhuni*) [Is]imitā (*Rishimitrā*) from Nadinagara (*Nandinagara*).
631. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 55.
Prakrit. Gift of the monk (*bhikkhu*) Nānduka (*Nānduka*).
632. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 56.
Prakrit. Gift of the monk (*bhikkhu*) Pāla (*Pāla*).
633. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 57.
Prakrit. Gift of the monk (*bhikkhu*) Badhaka (*Baddhaka*), the Kurara (inhabitant of *Kurara*).
634. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 58.
Prakrit. Gift of Budhaguta (*Buddhagupta*), the Udubaraghariya (inhabitant of *Udumbaragriha*).
635. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 59.
Prakrit. Gift of Budharakhitaka (*Buddharakshitaka*), who is versed in the *sūtrānta* (*sutātika*), the Arapānaka (inhabitant of *Arapāna*).
636. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 60.
Prakrit. Fragment. Only the name Budharakhita (*Buddharakshita*) is legible.
637. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 61.
Prakrit. Gift of the nun (*bhikkhuni*) Budharakhitā (*Buddharakshita*).
638. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 62.
Prakrit. Gift of the monk (*bhikkhu*) Budharakhita (*Buddharakshita*).
639. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 63.
Prakrit. Fragment. Only the name Bodhi is legible.
640. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 64.
Prakrit. Gift of the monk (*bhikkhu*) Bharaṇabhūti.
641. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 65.
Prakrit. Gift of Bhichhunikā (*Bhikkhunikā*).
642. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 67.
Prakrit. Gift of the monk (*bhikkhu*) Vipula.
643. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 68.
Prakrit. Gift of Visaka (*Vivaka*), the Rōhapipadiya (inhabitant of *Rōhimpada*).
644. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 69.
Prakrit. Gift of the Saphineyikā, the mother of Saghā (*Samghā*).
645. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 70.
Prakrit. Gift of the nun (*bhikkhuni*) Sōpasiri (*Śravanāsiri*).

646. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 71.
Prakrit. Fragment. Gift of some woman who is called a Sagireyikā (inhabitant of Sagiri).
647. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 72.
Prakrit. Fragment. Gift of Koḍu, mother of the monk (*bhikkhu*) ra.
648. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 73.
Prakrit. Fragment. Gift of [Dha]marakhitā (*Dharmarakṣitā*), female pupil (*atēvāsini*) of Kōramikā.
649. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 74.
Prakrit. Fragment. Gift of the monk (*bhikkhu*) na.
650. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 75.
Prakrit. Fragment. Gift of some nun (*[bhi]chhuni*).
651. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 76.
Prakrit. Fragment. Gift of some nun (*bhikkhuni*), a Kōrari (inhabitant of Kurara).
652. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 77.
Prakrit. Fragment. Gift of some monk (*bhikkhu*).
653. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 78.
Prakrit. Fragment. Gift of Dhavadēvā (*Dharmadēvā* ?).
654. Sāñchi Stūpa II. relic-box inscription.—1854 Cunningham, *Bhilsa Topes*, p. 286, and Plate XX.
Prakrit. (Relics) of all teachers (*vināyakas*), beginning with Ara° (*Arhat*) Kāsapagota (*Kāśyapagōtra*) and Ara° (*Arhat*) Vāchhi-Suvijayata (*Vātsi-Suvijayat* ?), the teacher (*vināyaka*).
655. Sāñchi Stūpa II. inscription on steatite box (No. 1), outside lid.—1854 Cunningham, *Bhilsa Topes*, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.
Prakrit. (Relics) of the saint (*sapurisa*) Kāsapagota (*Kāśyapagōtra*), the teacher (*āchariya*) of all the Hēmavatas (*Haimavatas*).
656. Sāñchi Stūpa II. inscription on steatite box (No. 1), inside lid.—1854 Cunningham, *Bhilsa Topes*, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.
Prakrit. (Relics) of the saint (*sapurisa*) Majhima (*Madhyama*).
657. Sāñchi Stūpa II. inscription on steatite box (No. 1), bottom.—1854 Cunningham, *Bhilsa Topes*, pp. 120, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.
Prakrit. (Relics) of the saint (*sapurisa*) Hāritiputa (*Hāritiputra*).
658. Sāñchi Stūpa II. inscription on steatite box (No. 2), outer circle.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.

- Prakrit. (Relics) of the saint (*sapurisa*) Vachhi (*Vātsi*?) Savijayata (*Suvijayat*), the pupil (*atēvāsini*) of Gota (*Gaupta*).
659. Sāñchi Stūpa II. inscription on steatite box (No. 2), inner circle.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. Gift of the Pābhāsasāhas of Kākanava.
660. Sāñchi Stūpa II. inscription on steatite box (No. 3), outside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Mahavanāya. (Relics) of the saint (*sapurisa*) Āpagira.
661. Sāñchi Stūpa II. inscription on steatite box (No. 3), inside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Koḍiniputa (*Kaundīniputra*).
662. Sāñchi Stūpa II. inscription on steatite box (No. 4), outside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Kōsikiputa (*Kausīkiputra*).
663. Sāñchi Stūpa II. inscription on steatite box (No. 4), inside lid.—1854 Cunningham, *Bhilsa Topes*, p. 289, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gauptiputra*).
664. Sāñchi Stūpa II. inscription on steatite box (No. 4), bottom.—1854 Cunningham, *Bhilsa Topes*, p. 289, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Mogaliputa (*Maudgalyputra*).
665. Sāñchi Stūpa III. relic-box (No. 1) inscription.—1854 Cunningham, *Bhilsa Topes*, p. 297, and Plate XXII.
Prakrit. (Relics) of Sāriputa (*Sāriputra*).
666. Sāñchi Stūpa III. relic-box (No. 2) inscription.—1854 Cunningham, *Bhilsa Topes*, p. 297, and Plate XXII.
Prakrit. (Relics) of Mahā-Mogalāna (*Mahā-Maudgalyāyana*).
667. Sāñchi Stūpa III. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 299, and Plate XXII.
Only the letter *sā*, which stands for *Sāriputasa*, i.e. (relics) of Sāriputa (*Sāriputra*).
668. Sāñchi Stūpa III. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 299, and Plate XXII.
Only the letter *ma*, which stands for *Mahā-Mogalānasa*, i.e. relics of Mahā-Mogalāna (*Mahā-Maudgalyāyana*).
669. Year 14.—Bēsnagar Vaishṇava column inscription of the time of *rājan* Kāsiṇḍa Bhāgabhadra.—1909 Marshall-Bloch, *Journ. Roy. As. Soc.* 1909, p. 1053 ff., No. A, and Plate I; 1909 Fleet, *Journ. Roy. As. Soc.* 1909, p. 1087 ff.; 1909 note by Barnett, *Journ. Roy. As. Soc.* 1909, p. 1093 f.; 1909 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXIII. p. 587 ff.; 1910, note by Fleet, *Journ. Roy. As. Soc.* 1910, p. 141 f.; 1910 Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XXIII. p. 104 ff.
—*vasēna chatudasēna rājēna vadhamānasa*.
Prakrit. Erection of a *garuḍadhvaja* of Vā[sudā]va, the god of gods, by the *bhāgavata* (votary of *Bhagavat*), Heliōdōra (*Hēliodōros*), the son of Diya (*Diōn*), the Takhasilāka (native of *Takhasilā*), a Yōna (*Yavana*) ambassador (*dūta*), who came from *mahārāja* Antalikita (*Antalkidas*) to *rājan* Kāsiṇḍa (*Kāsiṇḍa*) Bhāgabhadra, the saviour (*trātārā*), who was prospering in the fourteenth year of his reign.

670. Bēsnagar column inscription.—1909 Marshall-Bloch, *Journ. Roy. As. Soc.* 1909, p. 1053 ff., No. B, and Plate I; 1909 Barnett, *Journ. Roy. As. Soc.* 1909, p. 1093 f.; 1909 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXIII. p. 587 ff.
Prakrit. A verse on the three steps to immortality.
671. Bēsnagar Buddhist coping stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 38, and Plate XIII.
Prakrit. Gift of the monk (*bhikhu*) Pātamāna and the monk (*bhikhu*) Kumuda.
672. Bēsnagar Buddhist pillar inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Prakrit. Fragment. (Gift) of [A]jamita (*Ajamitra*).
673. Bēsnagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Prakrit. Gift of the monk (*bhikhu*) Dhamagiri (*Dharmagiri*).
674. Bēsnagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Prakrit. Gift of the nun (*pavajitā*) Nadikā (*Nandikā*).
675. Bēsnagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Only the figures 30 3.
676. Bhojpur Stūpa IV. earthen bowl inscription.—1854 Cunningham, *Bhilsa Topes*, p. 333, and Plate XXVI.
Only the letter *mu*^c.
677. Bhojpur Stūpa VII. inscription on earthen jar (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 335 f., and Plate XXVII, 4.
Prakrit. Patito (?).
678. Bhojpur Stūpa VII. inscription on earthen jar (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 336, and Plate XXVII, 5.
Prakrit. (Relics) of Upahitaka
679. Andher Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes*, p. 344, and Plate XXVIII, 3.
Prakrit. Gift of the mother of Dhamasiva (*Dharmasiva*).
680. Andher Stūpa II. earthen jar inscription.—1854 Cunningham, *Bhilsa Topes*, p. 346, and Plate XXIX, 6.
Prakrit. (Relics) of the saint (*sapurisa*) Vāchhīputa (*Vātsīputra*), pupil (*atēvāsīn*), of Gotiputa (*Gauṭiputra*).
681. Andher Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 347, and Plate XXIX, 7; 1888 Fleet, *Corp. Inscr. Ind.* Vol. III. p. 31.
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gauṭiputra*) of the Koḍiṇa (*Kauṇḍīnya*) gōtra (*gota*), who illumined (? *pabhāsana*) Kākanāva.
682. Andher Stūpa II. inscription on steatite vase (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 347, and Plate XXIX, 8 and 9; 1906 Fleet, *Journ. Roy. As. Soc.* 1906, p. 155.
Prakrit. (Relics) of the saint (*sapurisa*) Mogaliputa (*Maudgaliputra*), the pupil (*atēvāsīn*) of Gotiputa (*Gauṭiputra*).

683. Andher Stūpa III. inscription on steatite casket, outside.—1854 Cunningham, *Bhilsa Topes*, p. 349, and Plate XXX.
Prakrit. (Relics) of the saint (*sapurisa*) Hārītīputa (*Hārītīputra*).
684. Andher Stūpa III. inscription on steatite casket, inside.—1854 Cunningham, *Bhilsa Topes*, p. 349, and Plate XXX.
Prakrit. Gift of Asadēva (*Asvadēva*).
685. Pākna-Bihār Buddhist stone-slab inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 32 f., and Plate XII, 11.
Sanskrit. Fragment. Mentions a *mahārāja dēvaputra*, the figure 30 (?), Hastika the son of Hastika, and Bōdhisattva (*Bōdhisattva*) *dēvaputraka*.
686. Khairigarh (now Lucknow Provincial Museum) horse image inscription.—1893 Smith, *Journ. Roy. As. Soc.* 1893, p. 98, and Plate.
Prakrit. Fragment. Gift of . . . ddagutta ([*Samu*]dragupta?).
687. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham-Rajendralala Mitra-Bühler, *Stūpa of Bharhut*, p. 128 f., No. 1, and Plates XII and LIII; 1880 Rajendralala Mitra, *Proceed. Beng. As. Soc.* 1880, p. 58 ff.; 1885 Hultzsch, *Ind. Ant.* Vol. XIV. p. 138 f., and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 1; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 1.
Prakrit. Erection of gateway (*tōraṇa*) and stone-work (*silākaṃmaṃta*) by Dhana-bhūti Vāchbiputa (the son of a *Vātsi*), the son of Āgaraja (*Āṅgāradyut*) Gotiputa (the son of a *Gaupti*), the grandson of *rājan* Visadēva (*Viśvadēva*) Gāgiputa (the son of a *Gārgi*), during the reign of the Sugas (*Suṅgas*).
688. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 128, No. 2, and Plate LIII.
Prakrit. Fragment. Records the erection of a gateway (*tōraṇa*) during the reign of the S[un]gas (*Suṅgas*). Of the names only that of Āgaraju (*Āṅgāradyut*) is preserved.
689. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 128, No. 3, and Plate LIII.
Prakrit. Fragment. Records the erection of a gateway (*tōraṇa*).
690. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 130, No. 1, and Plates XII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 2, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 2.
Prakrit. Gift of Aya-Nāgadēva (*Ārya-Nāgadēva*).
691. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 79; 130, No. 2, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119 f., No. 5; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 3, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 3.
Prakrit. The Maghādēviya *jataka* (*jātaka* which treats of *Makhādēva*). See *Jāt.* No. 9.

692. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 97; 130, No. 3, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120, No. 6; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 4, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 4.
Prakrit. Dighatapasi (*Dīrghatapaśvin*) instructs his pupils.
693. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 94; 130, No. 4, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120, No. 7; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 5, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 5.
Prakrit. The *chātiya* (*chaitya*) on Aboda (*Arbuda*).
694. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 77; 130, No. 5, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 6, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 6.
Prakrit. The *jataka* (*jātaka*) (entitled) 'the mad Sujata (*Sujāta*)'. See *Jāt.* No. 352.
695. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 77; 130, No. 6, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 7, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 7; 1897 *Jātaka transl. under Cowell*, Vol. III. (Plate only).
Prakrit. The cat *jātara* (*ka*) (*jātaka*), (or) the cook *jātaka* (*jātaka*). See *Jāt.* No. 383.
696. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 94; 130, No. 7, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 8, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 8.
Prakrit. The walk (*chakama*) Daḍanikama (*Daḍanishkrama*?).
697. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 96; 130, No. 8, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 9, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 9.
Prakrit. The woman Asaḍā (*Aśāḍhā*) who has observed the jackals on the cemetery.
698. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 75; 131, No. 9, and Plates XLIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 118, note 2; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 10, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 10.
Prakrit. The *jataka* (*jātaka*) (called) the *rīśya* deer. See *Jāt.* No. 12.
699. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 94; 131, No. 10, and Plates XLIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 118 f., No. 1; 1886 Hultzsch, *Zeitschr. Deutsch.*

- Morgenl. Ges.* Vol. XL. p. 61, No. 11, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 11.
 Prakrit. The Migasamadaka (*Mṛigasammodaka* ?) *chētaya* (*chaitya*).
700. Bharaut Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 69; 131, No. 11, and Plates XXVII and LIII; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 158.
 Prakrit. The swan *jātaka* (*jātaka*). See *Jāt.* No. 32.
701. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 69 f.; 131, No. 12, and Plates XXVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 12, and Plate; 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp. 8 ff.; 1892 Hultzsch *Ind. Ant.* Vol. XXI. p. 228, No. 12.
 Prakrit. The Kinnara *jātaka*. See *Jāt.* No. 504.
702. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 93 f.; 131, No. 13, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 13, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 13.
 Prakrit. The assembly of the ascetics (*jaṭila*).
703. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 75; 131, No. 14, and Plates XLVI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 14, and Plate; 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp. 14 ff.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 14.
 Prakrit. The otter *jātaka* (*jātaka*). See *Jāt.* No. 400.
704. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 76; 131, No. 15, and Plates XLVI and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 4; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 15, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 15.
 Prakrit. The student *jātaka*. See *Jāt.* No. 174.
705. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 131, No. 16, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 16; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 16.
 Prakrit. Gift of the town (*nigama*) of Karahakata.
706. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 79; 131, No. 17, and Plates XLVIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 17, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 17.
 Prakrit. The *jātaka* (*jātaka*) which treats of the stealing of the lotus-fibres. See *Jāt.* No. 488.

707. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 98; 131, No. 18, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120 f., No. 8; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 18, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 18.
Prakrit. Veṇuka milks *katha* (?) on Mount Naḍoda.
708. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 98; 131, No. 19, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 121, No. 9; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 19, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 19.
Prakrit. The Jambā on Mount Naḍoda.
709. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 113; 1874 Beal, *Academy*, Vol. VI. p. 612; 1879 Cunningham, *Stūpa of Bharhut*, p. 95; 131, No. 20, and Plates XLIV and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 2; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 20, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 20.
Prakrit. The arrow-maker. King (*rājan*) Janaka. Queen (*dēvi*) Sivalā (*Śivalā*). See *Jāt.* No. 539.
710. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Beal, *Academy*, Vol. VI. p. 612 (comp. Fergusson, *ibid.*, p. 637, note); 1879 Cunningham, *Stūpa of Bharhut*, p. 94 f.; 131, No. 21, and Plates XLV and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 3; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 21, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 21.
Prakrit. The Chitupāda (*Chittōtpāda* or *Chitrōtpāda* ?) rock.
711. Bharaut Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 131, No. 22, and Plate LIII.
Prakrit. Fragment. Duṣita gives Mount Na[ḍoda] (?). Compare No. 901.
712. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 1, and Plates XII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 22, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 22.
Prakrit. Gift of the first pillar (*thabha*) by Chāpadāva, wife of Rāvātimita (*Rāvātimitra*) from Vedisa (*Vidiśā*).
713. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 2, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 23, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 23.
Prakrit. Gift of the *bhadānta* Aya-Bhutarakhita (*Ārya-Bhūtarakhita*), the Khujatidukiya (inhabitant of *Kubjatinduka*).
714. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 3, and Plates XXIX and LIII; 1886 Hultzsch,

- Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 24, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 24.
Prakrit. The Śāla, the bōdhi of the holy (bhagavat) Vesabhu (*Vīśabhu*).
715. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 4, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 25, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 25.
Prakrit. A pillar (*thabha*), the gift of Aya-Gorakhita (*Āya-Gorakṣita*).
716. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 5, and Plates XXIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 26 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 26 (first part).
Prakrit. A pillar (*thambha*), the gift of Aya-Pamthaka (*Āya-Pānthaka*).
717. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 22; 132, No. 6, and Plates XXIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 26 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 26 (second part).
Prakrit. The goddess Chulakōkā (*Kṣudrakōkā*).
718. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 7, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 27, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 27.
Prakrit. Gift of the nun (*bhikkhunī*) Badhikā (*Baddhikā*), daughter of Mahamūkhi (*Mahāmukha*), the Dabhinikā (inhabitant of *Darbhina* ?).
719. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 8, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 28, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 28.
Prakrit. Gift of Nāgasenā, the Koḍiyāni, from Pāṭaliputa (*Pāṭaliputra*).
720. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 9, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 29, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 29.
Prakrit. Gift of the nun (*bhikkhunī*) Samanā (*Śramaṇā*), the Chudathilikā (inhabitant of *Chudathila*).
721. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 10, and Plate LIII.
Prakrit. A pillar (*thabha*), (the gift) of Ananda (*Ananda*), son of Isirakhita (*Rishirakṣita*), in Bahadagojāṭiranatana (?).
722. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 114; 132, No. 11, and Plates XXIX and LIII; 1886 Hultzsch, *Zeitschr. Deutsch.*

- Morgenl. Ges.* Vol. XL. p. 64, No. 30, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 30.
 Prakrit. The *bōdhi* of the holy (*bhagavat*) Kōṇāgamena (*Kōṇāgamana*).
723. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 12, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 31, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 31.
 Prakrit. Gift of the nun (*bhikkhuni*) Diganagā (*Disnagā*), the Bhōjakatakā (inhabitant of *Bhōjakata*).
724. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 52; 133, No. 13, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 32; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 32; 1895 *Jātaka transl. under Cowell*, Vol. II. (Plate only).
 Prakrit. The elephant *jātaka*. See *Jāt.* No. 267.
725. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 14, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 33, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 33.
 Prakrit. Gift of the householder (*gahapati*) Budhi (*Buddhi*) from Bibikānadikāṭa (*Bimbikānandikāṭa*).
726. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 20; 133, No. 15, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 34, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 34.
 Prakrit. The yakha (*yakha*) Supāvasa (*Supāvasa*?).
727. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 16, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 35, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 35.
 Prakrit. A pillar (*thabha*), the gift of Dhamaguta (*Dharmagupta*).
728. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 17, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 36, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 36.
 Prakrit. Gift of the trooper (*asavārika*) Suladha (*Suladdha*) from Bibikānadikāṭa (*Bimbikānandikāṭa*).
729. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 18, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 37 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 37 (first part).
 Prakrit. A pillar (*thambha*), the gift of Pusa (*Pushya*).

730. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 51 f.; 133, No. 19, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 37 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 37 (second part).
Prakrit. The antelope *jātaka*. See *Jāt.* No. 482.
731. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1874 Childers, *Academy*, Vol. VI. p. 586; 612; 1875 note by Childers-deZoysa, *Academy*, Vol. VII. p. 454 f.; 1879 Cunningham, *Stūpa of Bharhut*, p. 84; 133, No. 20, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 38, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 38; 1898 correction by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 285.
Prakrit. *Anādhapēḍika* (*Anāthapiṇḍika*) gives Jētavana, having bought it by a layer of crores.
732. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stūpa of Bharhut*, p. 85; 133, No. 21, and Plate XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 39, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 39; 1898 note by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 285 f.
Prakrit. The Kōsambakūṭi (*Kauṣāmbakūṭi*).
733. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stūpa of Bharhut*, p. 85; 133, No. 22, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 40, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 40; 1898 note by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 286.
Prakrit. The Gaṁdhakūṭi.
734. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 23, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 41, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 41.
Prakrit. Gift of Dhamarakhita (*Dharmarakṣita*).
735. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Bengal. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 26; 133, No. 24, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 42, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 42.
Prakrit. The king of serpents (*nāgarājan*) Chakavāka (*Chakravāka*).
736. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 134, No. 25, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 43, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 43.
Prakrit. The yakha (*yakṣa*) Virudaka (*Virūḍhaka*).

737. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 134, No. 28, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 65, No. 44, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 44.
Prakrit. The yakha (yakeha) Gangita.
738. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 27, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 259, No. 17, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 65, No. 45, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 45.
Prakrit. Gift of Aya-Isidina (*Ārya-Rishidatta*), the preacher (*bhāṇaka*).
739. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 45; 115; 120; 127; 134, No. 28, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255 f., No. 11, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 65, No. 46, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 46; 1892 Cunningham, *Mahābodhi*, Plate III (Plate only).
Prakrit. The bōdha (bōdhi) of the holy (*bhagavat*) Sakamuni (*Śākyamuni*).
740. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 29, and Plates XIII, XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 256 f., No. 12^a, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 65, No. 47, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 47; 1892 Cunningham, *Mahābodhi*, Plate III (Plate only).
Prakrit. In the eastern quarter the Sudhāvāsa (*Śuddhāvāsa*) gods.
741. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 30, and Plates XIII, XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 256 f., No. 12^b, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 65, No. 48, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 48; 1892 Cunningham, *Mahābodhi*, Plate III (Plate only).
Prakrit. In the northern quarter three covered heads (?).
742. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 31, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 257, No. 13, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 65, No. 49, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 49.
Prakrit. In the southern quarter six thousand Kāmāvacharas.
743. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 32, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 257 f., No. 14, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 66, No. 50, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 50.
Prakrit. The music of the gods, which gladdens (?) by acting (?).

744. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 33, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15^a, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 51, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 51.
Prakrit. The *achharā* (*apsaras*) Misakō(kō)si (*Misrakēsi*).
745. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 34, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15^d; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 52; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 52.
Prakrit. The *achharā* (*apsaras*) Sabhadā (*Subhadrā*).
746. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 35, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15^c, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 53; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 53.
Prakrit. The *achharā* (*apsaras*) Padumāvati (*Padmāvati*).
747. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 36, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15^b, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 54; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 54.
Prakrit. The *achharā* (*apsaras*) Alambusā (*Alambushā*).
748. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 37, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 259, No. 18, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 55, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 55.
Prakrit. Kamdariki (*Kaṇḍariki*).
749. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 38, and Plates XV and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 26 f., No. 21; 1882 Beal, *Ind. Ant.* Vol. XI. p. 146; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 56, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 56.
Prakrit. The *viṣādhara* (*vidyādhara*) Vijapi (*Vidyāvin*).
750. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 11; 90; 110; 134, No. 39, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255, No. 10^a, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 57, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 57.
Prakrit. The wheel of the Law (*dharmacakra*) of Bhagavat.

751. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 90; 134, No. 40, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255, No. 10^b, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 58, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 58.
Prakrit. King (*rājan*) Prasēnaji (*Prasēnaji*), the Kōsala.
752. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 41, and Plates XIV, XV, XXX and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258 f., No. 16^b, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 59, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 59.
Prakrit. The king of serpents (*nāgarājan*) Ērapata (*Airāvata*).
753. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1874 Childers, *Academy*, Vol. VI. p. 586; 1874 note by Beal, *Academy*, Vol. VI. p. 612; 1874 note by Fergusson, *Academy*, Vol. VI. p. 637; 1875 note by Childers-de Zoysa, *Academy*, Vol. VII. p. 351; 1879 Cunningham, *Stūpa of Bharhut*, p. 11; 27; 135, No. 42, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 16^a, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 60, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 60.
Prakrit. The king of serpents (*nāgarājan*) Ērapata (*Airāvata*) worships Bhagavat.
754. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 115; 135, No. 43, and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 26, No. 20; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 61, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 61.
Prakrit. The (banyan tree) Bahuhathika (*Bahuhastika*).
755. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 45; 115; 135, No. 44, and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 25 f., No. 19^a; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 62, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 62.
Prakrit. The banyan tree Bahuhathika (*Bahuhastika*) on Naḍoda.
756. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 45, and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 25 f., No. 19^b; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 63, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 63.
Prakrit. Susupāla (*Sīsupāla*), the Koḍāya (*Koḍya* ?). The gardener (*arāmaka*) Veḍuka.
757. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 46, and Plate LIV.
Prakrit. Fragment. Contains the name of Yasika (*Yasika*).

758. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 47, and Plate LIV.
Prakrit. A pillar (*thabha*), the gift of Sōnā (*Śraṇā*).
759. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 48, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 64 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 64 (first part).
Prakrit. A pillar (*thabha*), the gift of Saghamita (*Saṅghamitra*), the Chakulana (inhabitant of *Ohikulana*).
760. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 45; 114; 135, No. 49, and Plates XXX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 64 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 64 (second part).
Prakrit. The *bōdhi* of the holy (*bhagavat*) Kasapa (*Kāśyapa*).
761. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 50, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 65, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 65.
Prakrit. Gift of the nun (*bhichhuni*) Nāgā.
762. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 51, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 66, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 66.
Prakrit. A pillar (*thabha*), the gift of *bhadanta* Valaka, the preacher (*bhanaka*).
763. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 52, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 67, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 67.
Prakrit. A pillar (*thabha*), the gift of Aya-Bhutaka (*Ārya-Bhūṭaka*) from Karahakata.
764. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 53, and Plate LIV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of the nun (*bhikhuni*) Dhamarakhitā (*Dharmarakṣitā*), the Vēṇuvagāmiyā (inhabitant of *Vēṇukagrāma* ?), the Kōsabeyekā (native of *Kauśāmbi*).
765. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 83; 135 f., No. 54, and Plates XXVIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 68, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 68.
Prakrit. The walk (*chakama*) Tikōṭika (*Trikoṭika*).
766. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 55, and Plates XXXII and LIV; 1886 Hultzsch,

Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 69, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 69.

Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Mahila.

767. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 56, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 70, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 70.

Prakrit. A pillar (*thabha*), the gift of Samika (*Śyāmaka*) from Karahaketa.

768. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 57, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 71, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 71.

Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Samaka (*Śyāmaka*).

769. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 53; 136, No. 58, and Plates XXV and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 72, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 72.

Prakrit. The *jātaka* which treats of the market towns. See *Jāt.* No. 546.

770. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 22; 136, No. 59, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 73, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 73.

Prakrit. The goddess Sirimā (*Śrīmā*).

771. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1874 correction by Childers, *Academy*, Vol. VI. p. 586; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 136, No. 60, and Plates XXII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 74, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 74.

Prakrit. The *yakha* (*yaksha*) Suchilōma (*Sūchilōman*).

772. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 61, and Plates XXII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 75, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 75.

Prakrit. Fragment. A pillar (*thabha*), the gift of some nun (*bhikkhū*).

773. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 62, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29, No. 24; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 76, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 76.
- Prakrit. Gift of *bhadata* (*bhadanta*) Aya-Isipālita (*Ārya-Rishipālita*), the preacher (*bhānaka*), the overseer of works (*navakamika*).

774. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 90; 136, No. 63, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 27, No. 22; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 77, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 77.
Prakrit. Ajātasata (*Ajātasatru*) worships Bhagavat.
775. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1875 correction by Childers-deZoysa, *Academy*, Vol. VII. p. 454; 1879 Cunningham, *Stūpa of Bharhut*, p. 109; 136 f., No. 64, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29 ff., No. 25^a; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 78, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 78.
Prakrit. The hall of the gods Sudhammā (*Sudharmā*). The festival of the hair-lock of Bhagavat.
776. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 113; 1879 Cunningham, *Stūpa of Bharhut*, p. 109; 137, No. 65, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29 ff. No. 25^b; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 79, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 79.
Prakrit. The palace (*pāsāda*) Vējayamta (*Vaijayanta*).
777. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 113; 137, No. 66, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 27 ff., No. 23; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 80, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 80.
Prakrit. The angel (*dēvaputa*) Arāhaguta (*Arhadgupta*) having descended announces the conception of Bhagavat to the great assembly.
778. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 67, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 81 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 81 (first part).
Prakrit. Pillars (*thabhas*), the gift of the nun (*bhikkhuni*) Nāgilā from Mōragiri (*Mayūragiri*).
779. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 46; 113; 137, No. 68, and Plates XXIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 81 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 81 (second part).
Prakrit. The bodhi of holy (*bhagavat*) Vipasi (*Vipasyin*).
780. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 69, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 82, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 82.
Prakrit. The gift of Phagudēva (*Phalgudēva*) from Vedisa (*Vidiśā*).

781. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 70, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59 f.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, note 43.
Prakrit. The *dhenachhaka* (?) at the foot of [Na]ḍoda. Compare No. 791.
782. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 71, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 83, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 83.
Prakrit. The gift of the donors (?) (*dāyakas*) from Purikā.
783. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 46; 114; 137, No. 72, and Plates XXIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 84, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 84.
Prakrit. The *bōdhi* of holy (*bhagavat*) Kakusadha (*Kakutsamḍha*).
784. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 73, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 85 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 85 (first part).
Prakrit. The gift of Anurādha from Vedisa (*Vidīṣā*).
785. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 61 ff.; 137, No. 74, and Plates XXVI and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 85 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 85 (second part).
Prakrit. The *jātaka* which treats of (the elephant) with the six tusks. See *Jāt.* No. 514.
786. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 79 ff.; 137, No. 75, and Plates XVIII and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 31 f., No. 26; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 86, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 86.
Prakrit. The Vitura-Punakiya *jātaka* (*jātaka* which treats of *Vidura* and *Pūrṇaka*). See *Jāt.* No. 545.
787. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, Plate XIX (Plate only); 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 154; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 154.
Prakrit. Fragment. Gift of mika.
788. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 76, and Plates XIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 87, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 87.
Prakrit. The young Brahman (*mānavaka*) Bramhadēva (*Brahmadēva*).

789. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 77, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 88, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 88.
Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Kanaka, the preacher (*bhanaka*), the Chikulaniya (inhabitant of *Chikulana*).
790. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 137, No. 78, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 89, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 89.
Prakrit. The *yakhini* (*yakshi*) *Sudasanā* (*Sudarśanā*).
791. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 79, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59 f.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, note 43.
Prakrit. The *dhenachhaka* (?) at the foot of *Naḍoda*. Compare No. 781.
792. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 80, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 90, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 90.
Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) *Budharakhita* (*Buddharakshita*), the *saṣupadāna* (?).
793. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 138, No. 81, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 91, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 91.
Prakrit. The *yakhi* (*yakshi*) *Chadā* (*Ohandrā*).
794. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 138, No. 82, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 92, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 92.
Prakrit. The *yakha* (*yaksha*) *Kupira* (*Kubēra*).
795. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 138, No. 83, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 93, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 93.
Prakrit. The *yakha* (*yaksha*) *Ajakālaka*.
796. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 84, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 94, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 94.
Prakrit. Pillars (*thabhas*), the gift of *Pusā* (*Pushya*) from *Mōragiri* (*Mayāragiri*).

797. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 85, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 95, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 95.
Prakrit. The gift of Aya-Ohula (*Ārya-Kṣhudra*), who is versed in the *sūtrāntas* (*sutāntika*), the Bhogavadhaniya (inhabitant of *Bhōgavardhana*).
798. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 86, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 96, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 96.
Prakrit. Pillars (*thabhas*), the gift of Thupadāsa (*Stūpadāsa*) from Mōragiri (*Mayūragiri*).
799. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 87, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. A pillar (*thabha*), the gift of Gōrakhiti (*Gōrakhitā*), wife of Vāsuka, from Nāsika.
800. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 88, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 97, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 97.
Prakrit. A pillar (*thabha*), the gift of Aya-Sāmaka (*Ārya-Śyāmaka*), the pupil (*amēvāsīn*) of Mahara.
801. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 83; 138, No. 89, and Plates XXVIII and LV; 1880 Davids, *Buddhist Birth Stories*, p. CIII.; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 98, and Plate; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 65, note 3; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 98.
Prakrit. The descent of Bhagavat.
802. Bharaut Buddhist pillar (?) inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 64, and Plate XXVI; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 156.
Prakrit. The *Isisīngiya jātaka* (*jātaka* which treats of *Risyaśringa*). See *Jāt.* No. 526.
803. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 90, and Plate LV.
Prakrit. A pillar (*thabha*), the gift of Sakā (*Śakrā*).
804. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 91, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. A pillar (*thabha*), the gift of the preacher (*bhānaka*) Nadagiri (*Nandagiri*), the Sēlapuraka (inhabitant of *Sailapura*).
805. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 88; 138, No. 92, and Plates XXVIII and LV;

- 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 99, and Plate;
1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 99.
Prakrit. The Idasāla (*Indrasāla*) cave.
806. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 93, and Plate LV.
Prakrit. (Gift) of the nun (*bhikkhuni*) Pusadattā (*Pushyadattā*), the Nagarikā (inhabitant of *Nagara*).
807. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 58; 138, No. 94, and Plates XXV and LV; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 155.
Prakrit. The *jātaka* which treats of the dumb cripple. See *Jāt.* No. 538.
808. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 95, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of Jitamita (*Jitamitra*) from Mōragiri (*Mayāragiri*).
809. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 96, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. A pillar (*thabha*), the gift of Utaragidhika (*Uttaragīdhika*) from Karahakata.
810. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 66; 139, No. 97, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 155; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 157.
Prakrit. The *jātaka* (*jātaka*) 'Because the Brahman (*brahmāna*) played.' See *Jāt.* No. 62.
811. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 22, note 4; 139, No. 98, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, note 27.
Prakrit. The goddess Mahakōkā (*Mahākōkā*).
812. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 99, and Plate LV.
Prakrit. Gift of Chuladhaka (*Kshudra* . . . ?), the distributor of food (*bhatudāsaka*), from Purikā.
813. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 100, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of Ayamā from Vedisa (*Vidisa*).
814. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 3, and Plates XX and LVI; 1886 Hultzsch, *Zeitschr.*

Deutsch. Morgenl. Ges. Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, note 52.

Prakrit. The angel (*dēvaputa*) Arāhaguta (*Arhadgupta*).

815. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 1, and Plate LV.

Prakrit. Gift of the nun (*bhikkhunī*) Sapagutā (*Sarpaguptā*).

816. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 2, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 100, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 100.

Prakrit. Gift of Sakatādēvā (*Sakatadēvā*), the Koḍiyānī, from Pāṭaliputa (*Pāṭaliputra*).

817. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 3, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 101, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 101.

Prakrit. Gift of the nun (*bhikkhunī*) Sōmā from Kākāṭhī.

818. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 4, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 102, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 102.

Prakrit. Gift of Mahīdasēna (*Mahēndrasēna*) from Pāṭaliputa (*Pāṭaliputra*).

819. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 5, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 103, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 103.

Prakrit. Gift of the nun (*bhikkhunī*) Nāgadēvā, the Chudathīlikā (inhabitant of Chudathīla).

820. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 6, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 104, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 104.

Prakrit. Gift of Kuṣārā (*Kuṣārā*), the Chudathīlikā (inhabitant of Chudathīla).

821. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 7, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 105, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 105.

Prakrit. Gift of Pusadēvā (*Pushyadēvā*), mother of Dharmaguta (*Dharmagupta*).

822. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 8, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 106, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 106.

Prakrit. Gift of Ujjhikā (*Ujjhikā*).

823. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 9, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 107, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 107.
Prakrit. A rail (*suchi*), the gift of Dhamarakhitā (*Dharmarakhitā*).
824. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 10, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 108, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 108.
Prakrit. Gift of Atimuta (*Atimukta*).
825. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 58 f.; 139, No. 11, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 109, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 109.
Prakrit. The quail *jātaka*. See *Jāt.* No. 357.
826. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 12, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 110, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 110.
Prakrit. A rail (*suchi*), the gift of Nadutarā (*Nandottarā*).
827. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 13, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 111, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 111.
Prakrit. Gift of Muḍa (*Muḍa*).
828. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 14, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 112, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 112.
Prakrit. Gift of Isāna (*Isāna*). Compare No. 829.
829. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 151, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 151.
Prakrit. Gift of Isāna (*Isāna*). Compare No. 828.
830. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 15, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 113, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 113.
Prakrit. Gift of Isidatta (*Isidatta*).
831. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 16, and Plate LV; 1886 Hultzsch, *Zeitschr.*

- Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 114, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 114.
- Prakrit. A rail (*suchi*), the gift of Aya-Punāvasu (*Ārya-Punarvasu*).
832. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 17, and Plate LV.
- Prakrit. A rail (*suchi*), the gift of Gāgamita (*Gargamitra*).
833. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 18, and Plate LV.
- Prakrit. The gift of Kanbila (*Kṛishpala*), the preacher (*bhānaka*).
834. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 19, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 115, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 115.
- Prakrit. The gift of Dēvarakhita (*Dēvarakshita*).
835. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 20, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 116, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 116.
- Prakrit. Gift of Bhutarakhita (*Bhūtarakshita*) from Vedisa (*Vidīśā*).
836. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 21, and Plate LV.
- Prakrit. Gift of Golā, the Pārikini.
837. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 22, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 117, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 117.
- Prakrit. Gift of Idadēvā (*Indradēvā*) from Purikā.
838. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 23, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 118, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 118.
- Prakrit. Gift of the mother of Setaka (*Śrēshṭhaka*) from Purikā.
839. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 24; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 119, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 119.
- Prakrit. Gift of Sāmā (*Śyāmā*) from Purikā.
840. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 25, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 120, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 120.
- Prakrit. Gift of the nun (*bhikkhuni*) Budharakhita (*Buddharakshita*).

841. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 26, and Plate LVI, Nos. 24 and 26; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 121, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 121.
Prakrit. Gift of the nun (*bhikkhuni*) Bhutā (*Bhūtā*).
842. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 27, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 122, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 122.
Prakrit. Gift of Aya-Apikinaka (*Ārya-Apikinaka*).
843. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 28, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 123, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 123.
Prakrit. A rail (*suchi*), the gift of Saṅghila (*Samghila*).
844. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 29, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 124, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 124.
Prakrit. Gift of Saṅgharakṣita (*Samgharakshita*) for the benefit of his parents.
845. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 30, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 125, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 125.
Prakrit. A rail (*suchi*), the gift of Dhuta (*Dhūta*).
846. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 31, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 126, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 126.
Prakrit. A rail (*suchi*), the gift of Yakhila (*Yakshila*).
847. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 32, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 127, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 127.
Prakrit. A rail (*suchi*), the gift of Mita (*Mitra*).
848. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 33, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 128, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 128.
Prakrit. The gift of Isirakhita (*Rishirakshita*).
849. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 34, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 129, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 129.
Prakrit. Gift of Sirima (*Śrīmat*).

850. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 35, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 130, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 130.
Prakrit. Gift of *bhaduta* (*bhadanta*) *Dāvassāna*.
851. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 36, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 131, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 131.
Prakrit. Fragment. Gift of the nun (*bhichhuni*) *kā*.
852. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 37, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 132, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 132.
Prakrit. Gift of *Idadēva* (*Indradēva*), the *Nandinagarikā* (inhabitant of *Nandinagara*).
853. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 38, and Plate LVI.
Prakrit. Gift of *Gosāla* (*Gosāla*). The inscription has been engraved twice.
854. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 39, and Plate LVI.
Prakrit. Fragment. Gift of the wife of *Kachula* (*Kaṇchula*).
855. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 40, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 133, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 133.
Prakrit. Gift of *Jeṭṭhabhadra* (*Jyēṣṭhabhadra*).
856. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 41, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 134, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 134.
Prakrit. A rail (*suchi*), the gift of *Aya-Jāta* (*Ārya-Jāta*), who knows the *Piṭakas* (*pēṭakā*).
857. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 42, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 135, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 135.
Prakrit. Gift of the sculptor (*rupakāraka*) *Budharakhita* (*Buddharakṣita*).
858. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 43, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 136, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 136.
Prakrit. Gift of *bhaduta* (*bhadanta*) *Samika* (*Syāmaka*), the *Therākūtiya* (inhabitant of *Sthavirākūṭa*).

859. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 44, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 137, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 137.
Prakrit. Gift of Isirakhitā (*Rishirakshitā*) from Sirisapada (*Sirishapadra*).
860. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 45, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 138, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 138.
Prakrit. Gift of the mother of Ghāṭila from Mōragiri (*Mayūragiri*).
861. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 46, and Plate LVI; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. A rail (*suchī*), the gift of Atantata (?), the Bhōjakatāka (inhabitant of *Bhōjakata*).
862. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 47, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 139, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 139.
Prakrit. Gift of Samidatā (*Seāmidattā*).
863. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 48, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 140, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 140.
Prakrit. Gift of Chulana.
864. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 49, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 141, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 141.
Prakrit. Gift of Avisana (*Avishanna*). Compare No. 865.
865. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 50, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 142, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 142.
Prakrit. Gift of Avisana (*Avishanna*). Compare No. 864.
866. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 51, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 143, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 143.
Prakrit. Gift of a wheel of enlightenment (*bōdhīchaka*) by Saṅghamita (*Saṅghamitra*).
867. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 52, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 144, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 144.

Prakrit. Gift of Budharakhita (*Buddharakshita*), who knows the five *nikāyas* (*pachanēkāyika*).

868. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 53, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 145, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 145.

Prakrit. A rail (*suchi*), the gift of Isirakhita (*Rishirakshita*).

- ✓ 869. Bharaut Buddhist rail inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 54, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.

Prakrit. (Gift) of prince (*kumāra*) Vādhapāla (*Vyādhapāla* ?), the son of king (*rajan*) Dhanabhūti.

870. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 55, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 146, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 146.

Prakrit. Gift of the nun (*bhikkhuni*) Phagudēva (*Phalgudēva*).

871. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 56, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 147, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 147.

Prakrit. Gift of a *yakhi* (*yakshi*) by Kōḍā (*Krōḍā*).

872. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 57, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 148, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 148.

Prakrit. Gift of Ghōṣā (*Ghōṣā*).

873. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 58, and Plate LVI.

Prakrit. Fragment. (Gift ?) of Yamiṭa (?) Sā

874. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 59, and Plates XXXI and LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 149, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 149; 1892 Cunningham, *Mahābodhi*, Plate V (Plate only).

Prakrit. Gift of Bhāranidēva (*Bharanidēva*), the son of Siri (*Śri*).

875. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 60, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 150, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 150.

Prakrit. Gift of Mitadēva (*Mitradēva*).

876. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 61, and Plate LVI.

- Prakrit. A rail (*suchi*), the gift of Pusaka (*Pushyaka*), the Paḍalaka (inhabitant of Paḍala).
877. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 62, and Plate LVI.
Prakrit. Gift of Valamita (*Valamitra*) from Asitamasā.
878. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 63, and Plate LVI.
Prakrit. Gift of Sirimā (*Śrīmatsī*), the [Pa]rakaṭikā (?) (inhabitant of Parakaṭa?).
879. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 64, and Plate LVI.
Prakrit. A rail (*suchi*), the gift of Vijitaka.
880. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 65, and Plates XXXI and LVI.
Prakrit. Fragment. Gift of . . . , and made by himself (?).
881. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 66, and Plates XXXIV and LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 156; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 159.
Prakrit. Vasuguta (*Vasugupta*) rescued to the shore by Mahādēva from the belly of the sea-monster.
882. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, Plate LVI, No. 67 (Plate only); 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of Nāgarakhitā (*Nāgarakṣitā*), the wife of king (*rājan*) [Dhanabhūti (?).
883. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 152; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 152.
Prakrit. Gift of Bōdhiguta (*Bōdhigupta*).
884. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 153, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 153.
Prakrit. Fragment. On the Himavata (*Himavat*)
885. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 1, and Plate LVI; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Fragment. [Gift] of Velimi[tā] (*Vellimitrā*), the Vāsithi (*Vāsishṭhī*), from Vedisa (*Vidiśā*).
886. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 2, and Plate LVI.
Prakrit. Fragment. [Gift] of Aya-Nanda (*Ārya-Nanda*).
887. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 4, and Plate LVI.
Prakrit. Fragment. No sense can be made out.

888. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 5, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
889. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 6, and Plate LVI.
Prakrit. Fragment. Only the name (?) Charudā (*Chandrā*) has been preserved.
890. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 7, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
891. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 8, and Plate LVI.
Prakrit. Fragment. Records the gift of some woman who is called [Kara]-*kaṭiyā* (? inhabitant of *Karakakaṭa*).
892. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 9, and Plate LVI.
Prakrit. Fragment. Contains the titles of king (*rāja*) and supreme king (*adhirāja*).
893. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 10, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
894. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 11, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
895. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 12, and Plate LVI.
Prakrit. Fragment. Records the gift of [Sa]ghami[ta] (*Saṅghamitra*).
896. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 13, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
897. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 14, and Plate LVI.
Prakrit. Fragment. Records the name of some *jātaka*.
898. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 15, and Plate LVI.
Prakrit. Gift of Nandagiri.
899. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 16, and Plate LVI, No. 17.
Prakrit. Fragment. Records the gift of some woman.

900. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 17, and Plate LVI, No. 16.
Prakrit. Fragment. No sense can be made out.
901. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 18, and Plate LVI.
Prakrit. Fragment. Dusatā gives Mount Na[ḍoda](?). Compare No. 711.
902. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 19, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL, p. 76, note 2; 1892 Hultzsch, *Ind. Ant.* Vol. XXI, p. 239, No. 160.
Prakrit. The seat of holy (*bhagavat*) Mahādēva under the Bahuhastika (*Bahuhastika*).
903. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, Plate LVI, No. 20 (Plate only).
Prakrit. Fragment. No sense has been made out.
904. S. 10.—Pabbhāsā Buddhist (? Jaina ?) cave inscription of the time of Udāka (?).—1887 Hoernle, *Proceed. Beng. As. Soc.* 1887, p. 104; 1887 Cockburn, *Journ. Beng. As. Soc.* Vol. LVI, Part I, p. 34, facsimile only; 1892 Führer, *Ep. Ind.* Vol. II, p. 242, No. 1, and Plate.
—[Udākasa] *dasamē savacharē*.
Mixed dialect. Excavating of a cave (*lēna*) by Āśāḍhasēna (*Āśāḍhasēna*), the son of Gōpālī Vaihidari and maternal uncle of rājan Bahasatimittra (*Brihaspatimitra*), son of Gōpālī, for the Kassāpiya (*Kātyāpiya*) Arāhamtas (*Arhats*).
905. Pabbhāsā cave inscription.—1892 Führer, *Ep. Ind.* Vol. II, p. 242 f., No. 2, and Plate.
Mixed dialect. Excavating [of the cave] by Āśāḍhasēna, the son of Vaihidari and of rājan Bhāgavata, the son of Tēvaṇi (*Traivarni*), the son of Vamgapāla, the son of Ścunakāyana (*Śaunakāyana*), rājan of Adhichhatrā (*Adhichchhatrā*).
906. S. 52.—Giñja rock inscription of the time of mahārāja Bhīmasēna.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XXI, p. 119, and Plate XXX; 1895 mentioned by Hultzsch, *Ep. Ind.* Vol. III, p. 302, and Plate.
Mahārājasya śrī-Bhīmasēnasya sa . . . 50 2 gīṇhapakṣhā 4 divasē 10 2 ētaya puravāyām.
Mixed dialect. The purport of the inscription has not been made out.
907. Kevati Kuṇḍa cave inscription.—1880 Hoernle, *Proceed. Beng. As. Soc.* 1880, p. 55; 1880 Hoernle, *Ind. Ant.* Vol. IX, p. 120 f., and facsimile.
Prakrit. A pond (*pukharint*) made by Sōnaka (*Śaunaka*), the son of a Haritī (*Hārītī*).
908. Bithā coping stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X, p. 6, and Plate III, 4.
Prakrit. Fragment. Gift of some householder (*gahapatika*), the son of Epajā.
909. Bithā Buddhist image inscription.—1873 noticed by Cunningham, *Arch. Surv. Rep.* Vol. III, p. 48, No. B, and Plate XVIII.
Sanskrit (?). Fragment. Not read.

910. Deoriyā Buddhist (?) image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. C, and Plate XVIII.
Mixed dialect. Setting up of an image of holy (*bhagavat*) Pitāmaha (? *Pitāmaha*) by Ugahakā (*Udgrahakā*), the pupil (*śishinī*) of Aryantadī (?).
911. Deoriyā Buddhist image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. D, and Plate XVIII.
Sanskrit. Gift of the Śākya monk (*Śākyaabhiṣhu*) Bōdhivarman.
912. Deoriyā Buddhist image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 49, No. E, and Plate XVIII.
Sanskrit. Fragment. Records the gift of the image, but no name has been preserved.
913. Tanḍwā Buddhist stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 73, No. 4, and Plate XXIII.
Prakrit (?). Fragment. No sense can be made out.
914. Tanḍwā Buddhist stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 75, No. 5, and Plate XXIII.
Prakrit (?). Fragment. No sense can be made out.
915. Tanḍwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 75, No. 6, and Plate XXIII.
Fragment. Only the letter *ji*.
916. Tanḍwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 74, No. 7, and Plate XXIII.
Fragment. Only the letter *pa*.
917. Tanḍwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 74. No. 8, and Plate XXIII.
Fragment. Only the letter *bu*.
918. Sahēṭh-Mahēṭh (now Indian Museum, Calcutta) Buddhist image inscription of the time of mahārāja devaputra Kanishka or Huvishka.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 21, and Plate VII; 1870 Dowson, *Journ. Roy. As. Soc. N. S.* Vol. V. p. 192, and Plate III, No. 32; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 339 f.; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 274 ff.; 1906 Bloch, *Ep. Ind.* Vol. VIII. p. 180 f., and Plate; 1908 note by Bloch, *Ep. Ind.* Vol. IX. p. 291.
[Mahārājasya devaputrasya Kanishkasya (or Huvishkasya) sam di]
10 9 ētayē purrayē.
Mixed dialect. A Bōdhisatva (*Bōdhisattva*), an umbrella (*chhātra*) and a staff (*dāṇḍa*), the gift of the monk (*bhikṣu*) Bala, who knows the Tripitaka (*trēpiṭaka*), the companion (*saddhyēvihārin*) of the monk (*bhikṣu*) Pushya[vuddhi] (*Pushyavuddhi*), at Śravastī (*Śravastī*), at the walk (*chamkama*) of Bhagavat in the Kēśambakutī (*Kaśāmbakutī*), as the property of the Sarvastivādin (*Sarvastivādin*) teachers (*acharyyas*). Identical with No. 919.

919. Sahēth-Mahēth (now Lucknow Provincial Museum) Buddhist stone inscription of the time of . . . *dēvaputra* Kaṇishka or Huvishka.—1908 Bloch, *Ep. Ind.* Vol. IX. p. 290 f., and Plate.
 . . . *vapu*
 Mixed dialect. Fragment. A Bodhisatva (*Bōdhisattva*), an umbrella (*chhatra*), and a staff (*daṇḍa*), the gift of [the monk Bala, who knows the Tripiṭaka], the companion ([*saddhyē*] *iḥārīn*) of . . . , at Śāvasti (*Śrāvastī*) at the walk ([*cham*] *ka[ma]*) [of Bhagavat] in the Kōsamba[*kuṭi*] (*Kausāmbakuṭi*), as the property of the [Sarvā]s[t]ivādin teachers ([*āchā*] *r[yyas]*). Identical with No. 918.
920. Rāmgarh (Sitābeṅgā) cave inscription.—1865 noticed by Dalton, *Journ. Beng. As. Soc.* Vol. XXXIV. Part II. p. 27; 1873 Ball, *Ind. Ant.* Vol. II. p. 245, No. 1, and Plate; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 40; 1902 Haraprasad Shastri, *Proceed. Beng. As. Soc.* 1902, p. 90 f.; 1904 Boyer, *Journ. As. Ser. X.* Vol. III. p. 479 ff.; 1904 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 456; 1906 Bloch, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 124 ff., and Plate XLIII.
 Prakrit. Some verses in praise of poetry.
921. Rāmgarh (Jogimārā) cave inscription.—1865 noticed by Dalton, *Journ. Beng. As. Soc.* Vol. XXXIV. Part II. p. 27; 1873 Ball, *Ind. Ant.* Vol. II. p. 246, No. 2, and Plate; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 40 f., with facsimile; 1902 Haraprasad Shastri, *Proceed. Beng. As. Soc.* 1902, p. 90; 1904 Boyer, *Journ. As. Ser. X.* Vol. III. p. 484 ff.; 1904 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 455 f.; 1906 Pischel, *Sitzungsber. Preuss. Ak. Wiss.* 1906, p. 489 ff., with facsimile; 1906 Bloch, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 128 ff., and Plate XLIII; 1907 correction by Fleet, *Journ. Roy. As. Soc.* 1907, p. 511, note.
 The temple-servant (*dēvadatikyī*) Śutanukā (*Sutanukā*) by name. The copyist (*upadakhā*), Dēvadina (*Dēvadatta*) by name, the Balanaśoṇa (native from *Bārānaśi*), loved her.
922. S. 40.—Sārṇāth pillar inscription of the time of *rājan* Aśvaghōsha.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 171 f., No. 1, c, and Plate.
 —*raja* *āsvaghōshasya* *chatarisē* *savachharō* *hēmatapakhē* *prathamē* *divasē* *dasamē*.
 Mixed dialect. Besides the date only part of one word has been preserved.
923. Sārṇāth Buddhist pillar inscription.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 172, No. 1, f, and Plate.
 Mixed dialect. The property of the Sammitiya (*Sammitiya*) teachers (*āchāryyas*), the Vātsiputrikas.
924. Sārṇāth stone inscription of the time of *rājan* Aśvaghōsha.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 172, No. 2, and Plate.
Rājñō *āsvaghōsha* *upala* *hē[ma]*
 Mixed dialect. Nothing beyond the date has been preserved.
925. S. 3.—Sārṇāth Buddhist umbrella post inscription of the time of *mahār[ā]* *ja* Kaṇishka.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 175 ff., No. 3, a and Plate; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 241.

Mahārajasya Kaṇishkasya saṃ 3 hē 3 di 20 2 śtayē purvayē.

Mixed dialect. Erection of a Bodhisatva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashṭi*) at Bārāṇasī at the walk (*chamkama*) of Bhagavat, (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripitaka (*trēpiṭaka*), the companion (*saddhyēvihārī*) of the monk (*bhikṣu*) Pushyavuddhi (*Pushyavuddhi*), together with his parents, his teachers (*upaddhyāyāchēras*), his companions (*saddhyēvihārī*) and pupils (*antēvāsikas*), with Buddhāmitrā, who knows the Tripitaka (*trēpiṭkā*), with the *kshatrapa* Vanaspara and Kharapallāna, with the four classes (*parishā*).

926. Sarnāth Buddhist image inscription.—1906 Vogel, *Ep. Ind.* Vol. VIII. p. 179, Nos. 3, b and c, and Plate.

Mixed dialect. Erection of a Bodhisatva (*Bōdhisattva*), (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripitaka (*trēpiṭaka*), together with the *mahā-kshatrapa* Kharapallāna and the *kshatrapa* Vanaspara.

927. S. 3.—Sarnāth Buddhist image inscription of the time of *mahār[ā]ja Kaṇishka*.—1906 Vogel, *Ep. Ind.* Vol. VIII. p. 179, No. 3, d, and Plate.

Mahārajasya Kaṇishkasya saṃ 3 hē 3 di 20 2 śtayē purvayē.

Mixed dialect. Erection of a Bodhisatva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashṭi*), (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripitaka (*trēpiṭaka*).

928. Sarnāth Buddhist stone umbrella inscription.—1908 Konow, *Ep. Ind.* Vol. VIII. p. 291 f., and Plate.

Pali. A passage from the Buddhist Canon.

929. Sarnāth Buddhist stone inscription.—1908 Konow, *Ep. Ind.* Vol. VIII. p. 293, and Plate.

Mixed dialect. The Buddhist creed.

930. Sarnāth (now Lucknow Provincial Museum) Buddhist image inscription.—1906 Vogel, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 214, and Plates LII, I and LXIV, I. Sanskrit. Fragment. Gift of *svāmīn* Skandavarṇpa.

931. Piprahwa Buddhist vase inscription.—1898 Bühler, *Journ. Roy. As. Soc.* 1898, p. 387 ff.; 1898 Barth, *Comptes rendus de l'Acad. des Inscr. et Belles-Lettres*, Ser. IV. Vol. XXVI. p. 146 ff. and 231 ff.; 1898 Führer, *Annual Progress Report of the Arch. Surv. Circle, North-Western Provinces and Oudh, for the year ending 30th June 1898*, p. 3 (with photographs); 1898 Peppé, *Journ. Roy. As. Soc.* 1898, p. 576 f. (facsimile), and Plate; 1898 Smith-Davids-Hoey, *Journ. Roy. As. Soc.* 1898, p. 586 ff.; 1898 Subhuti Thero-Waddell, *Athenæum*, No. 3689, p. 67; 1899 Bloch, *Journ. Roy. As. Soc.* 1899, p. 425 f.; 1901 Davids, *Journ. Roy. As. Soc.* 1901, p. 398; 1902 Fischel, *Allgem. Zeit., Beilage*, 1902, No. 4, p. 27; 1902 Fischel, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVI. p. 157 f.; 1905 Fischel, *Sitzungsber. Preuss. Ak. Wiss.* 1905, p. 526; 1905 Lévi, *Journ. des Savants* 1905, p. 540 ff.; 1905 Fleet, *Journ. Roy. As. Soc.* 1905, p. 679 ff.; 1906 Fleet, *Journ. Roy. As. Soc.* 1906, p. 149 ff.; 1906 Thomas, *Journ. Roy. As. Soc.* 1906, p. 452 f.; 1906 Senart, *Journ. As. Ser. X, Vol. VII.* p. 182 ff.; 1906 Barth, *Journ. des Savants* 1906, p. 541 ff.; 1907

Fleet, *Journ. Roy. As. Soc.* 1907, p. 105 ff.; 1907 Barth, *Ind. Ant.* Vol. XXXVI. p. 117 ff.

This receptacle of the relics of Budha (*Buddha*), the Holy one (*bhagavat*), of the Sakiyas (*Sākhyas*), (is the gift) of the brothers of Sukiti (*Sukirti*), jointly with their sisters, with their sons and their wives.

932. Gopālpur Buddhist brick inscription.—1896 Smith-Hoey-Hoernle, *Proceed. Beng. As. Soc.* 1896, p. 101 ff., No. 1.
Sanskrit. A Buddhist Sūtra.

933. Gopālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 2.
Sanskrit. Contains a Buddhist Sūtra.

934. Gopālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 3.
Sanskrit. Contains a Buddhist Sūtra.

935. Gopālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 4.
Sanskrit. Contains a Buddhist Sūtra.

936. Gopālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 5.
Sanskrit. Contains a Buddhist Sūtra.

937. Sohgaura copper-plate inscription.—1894 noticed by Hoey, *Proceed. Beng. As. Soc.* 1894, p. 84 f., and Plate I; 1894 Smith, *Proceed. Beng. As. Soc.* 1894, p. 85 ff.; 1894 corrections by Hoernle, *Proceed. Beng. As. Soc.* 1894, p. 87; 1896 Bühler, *Vienna Orient. Journ.* Vol. X. p. 138 ff. = *Ind. Ant.* Vol. XXV. p. 261 ff.; 1907 Fleet, *Journ. Roy. As. Soc.* 1907, p. 510 ff., and Plate; 1907 note by Grierson, *Journ. Roy. As. Soc.* 1907, p. 683 ff.; 1908 notes by Fleet-Barnett-Lanman-Jacobi, *Journ. Roy. As. Soc.* 1908, p. 187 f.; 822 f.

Prakrit. Order of the great officials (*mahamaga(ta)*), the Savatīyas (of *Śrāvastī*), from Manavasitikaḍa with regard to two store houses (*koṭhagala*) in Usagama. [According to Fleet: Notice for all the three great roads for vehicles! At the junction Manavasi, of the three roads, in Dasilimata and Usagama, two store-houses are prepared for sheltering loads of commodities of Tiṇavani, Mathulā (*Mathurā*), and Chamchu].

938. Bōdh-Gayā (now partly Indian Museum, Calcutta) letters on pillar bases.—1892 Cunningham, *Muhābodhi*, p. 16, No. 1, and Plate X; 1896 Grierson, *Proceed. Beng. As. Soc.* 1896, pp. 52-61, and Plate II.
The letters *a*, *ka*, *ṇa*, *cha*.

939. Bōdh-Gayā Buddhist pillar inscription.—1836 noticed by Prinsep, *Journ. Beng. As. Soc.* Vol. V. p. 658, No. 5, and Plate XXXIII; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 468, with facsimile; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 339, with facsimile; 1871 Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10, and Plates VII and IX, No. 14; 1873 Fergusson, *Tree and Serpent Worship*,² p. 130

- (facsimile only); 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 88, and Plate XXVI, No. 1; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 182 f., No. 1; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 4, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuramgi.
940. Bōdh-Gayā Buddhist pillar inscription.—1871 Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10, and Plate VII; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 88, and Plate XXVI, No. 1; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 5, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuramgi.
941. Bōdh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 6, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuramgi.
942. Bōdh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 7, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuramgi. There seem to be two more copies of this inscription.
943. Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1883 Rajendralala Mitra, *Catalogue and Handbook of the Archaeological Collections in the Indian Museum*, Part I. p. 130 f.; 1892 Cunningham, *Mahābodhi*, p. 15, No. 8, and Plate X, No. 10.
Prakrit. Fragment. Gift of Kuramgi, sister-in-law of Imdagimitra (*Indrāgnimitra*), . . . daughter of Jivā (*Jivā*), to the king's temple (? *rājapāsādachētika*).
944. Bōdh-Gayā Buddhist coping-stone inscription.—1892 Cunningham, *Mahābodhi*, p. 15, No. 9, and Plate X, Nos. 8 and 9.
Prakrit. Fragment. Gift of Kuramgi, sister-in-law of Imdagimitra (*Indrāgnimitra*), the son of . . . ka, daughter of Jivā (*Jivā*), to the king's temple (? *rā[jāpā]sā[dā]chē[tika]*).
945. Bōdh-Gayā Buddhist rail inscription.—1892 Cunningham, *Mahābodhi*, p. 16, No. 2, and Plate X.
Prakrit. Gift of Amōgha.
946. Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist rail inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 89, and Plate XXVI; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 184, No. 3; 1880 correction by Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 16, No. 3, and Plate X.
Prakrit. Gift of Bōdhirakhita (*Bōdhirakshita*), the Tabapanaka (inhabitant of *Tāmaparna*).
947. Bōdh-Gayā Buddhist rail inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 89, and Plate XXVI, No. 2; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 183, No. 2.
Prakrit. Fragment. Gift of Pāṭihāra

948. Bôdh-Gayâ Buddhist inscription on the edge of the outer *vajrāsana*.—1892 Cunningham, *Mahābodhi*, p. 20; 58, and Plate X, 11.
Prakrit. Fragment. No sense has been made out.
949. S. 64.—Bôdh-Gayâ (now Indian Museum, Calcutta) Buddhist image inscription of the time of mah[ā]r[ā]ja Trikamata (?).—1892 noticed by Cunningham, *Mahābodhi*, p. 21; 37; 53; 54, and Plate XXV; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 282; 1909 Lüders, *Journ. Roy. As. Soc.* 1909, p. 661.
Maharajasya Trikamatasya (?) sa 60 4 grī 3 di 5 śtasya purvayā.
Mixed dialect. Fragment. Gift of an image of a Bodhisatva (*Bôdhisattva*) to some *vihāra* by some monk (*bhikṣu*), who is called the companion (*sadhavihārin*) of some other monk (*bhikṣu*), a master of the Vinaya (*vinayadhara*). The inscription mentions besides some lay-woman (*upāsikā*) and some preacher of the law (*dharmakāthika*).
950. Bôdh-Gayâ Buddhist coping-stone inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 99, No. D, and Plate XXIX; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 192, No. 5, and Plate LI; 1880 correction by Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142 f.; 1892 Cunningham, *Mahābodhi*, p. 23; 58, and Plate XXVII.
Sanskrit. Fragment. Seems to record various donations to the holy Buddha, such as a *vajrāsana* in the great *gandhakuṭi* temple, ghee lamps (*ghṛitapradīpa*), an image of the Buddha in the *vihāra*, etc.
951. Bôdh-Gayâ (now Indian Museum, Calcutta) Buddhist coping inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 99, No. A, and Plate XXVIII; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 191, No. 4.
Sanskrit (?). Fragment. Mentions some teacher (*āchāryya*).
952. Bôdh-Gayâ Buddhist image inscription.—1864 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIII. p. 177; 1873 noticed by Mead, *Arch. Surv. Rep.* Vol. III. p. 87; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 192 f., No. 6, and Plate LI; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 143.
Sanskrit. Records the erection of a temple (*bhavana*) for the sage who conquered Māra, by the monk (*yati*) Bôdhishēpa, an inhabitant of Dattagalla, for the welfare of his relations and his teacher (*upādhyāya*) living at Āhavāgra.
953. Bôdh-Gayâ Buddhist image inscription.—1892 Cunningham, *Mahābodhi*, p. 59 f., and Plate XXVII, E.
Sanskrit. Fragment. The Buddhist creed, followed by four or five lines said to be illegible.
954. Nāgārjuni Hill cave inscription of Dashalatha.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. pp. 676-679, and Plate XXXV, No. 2; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 412 f., No. 2, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 777 f.; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I, p. 50, and Plate XX, No. 5, 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 103; 134 f., No. 4, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 364, No. D, and Plate.
Prakrit. The Vahiyakā cave (*kubhā*), presented by the Beloved of the gods (*dēvānam piya*) Dashalatha (*Daśaratha*) to the Ājivika monks (*bhaddanta*).

955. Nāgārjuni Hill cave inscription of Dashalatha.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. pp. 676-679, and Plate XXXV, No. 3; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I, p. 412, No. 1, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 775 ff.; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 49, and Plate XX, No. 4; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 103: 135, No. 5, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 365, No. E, and Plate.
Prakrit. The Gōpikā cave (*kubhā*), presented by the Beloved of the gods (*dēvānām piya*) Dashalatha (*Daśaratha*) to the Ājivika monks (*bhaddamta*).
956. Nāgārjuni Hill cave inscription of Dashalatha.—1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 413, No. 3, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 778; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 51, and Plate XX, No. 6; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104: 135, No. 6, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 365, No. F, and Plate.
Prakrit. The Vadathikā cave (*kubhā*), presented by the Beloved of the gods (*dēvānām piya*) Dashalatha (*Daśaratha*) to the Ājivika monks (*bhaddamta*).
957. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, *Arch. Surv. Rep.* Vol. XV. p. 3, No. A, and Plate II.
Prakrit. The yakha (*yaksha*) Satañādi (?).
958. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, *Arch. Surv. Rep.* Vol. XV. p. 3, No. B, and Plate II.
Prakrit. The yakha (*yaksha*) Acbusanigika.
959. Rājgur (Sonbhāndār) Buddhist cave inscription.—1871 noticed by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 25; 1892 Cunningham, *Mahābodhi*, p. 59, and Plate XXVII, C.
Sanskrit. Records the excavating of the two caves (*guhā*), containing images of the Arhat and fit for ascetics (*tapasvin*), for the attainment of Nirvāṇa, by the jewel among teachers (*āchāryya*), the sage (*muni*) Viradēva.
960. Nongarh image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 161, and Plate XLVII, 2.
Prakrit (?). Fragment. No sense can be made out.
961. Susunīā rock inscription of mahārāja Chandravarman.—1895 Nagendranatha Vasu, *Proceed. Beng. As. Soc.* 1895, p. 177 ff.
Sanskrit. Dedicated by the chief of the servants of the lord of the *chakra*. The work of mahārāja Chandravarman, the son of mahārāja Siddhavarman, the lord (*patī*) of Pushkarāmbudhi.

II.—SOUTHERN INSCRIPTIONS.

962. Year 122.—Mulwāsar (now Library, Dwārakā) stone inscription of the time of rājan mahākshatrapa sāmī-Rudrasēna.—1890 mentioned by Bhagvanlal Indrajī-Rapson, *Journ. Roy. As. Soc.* 1890, p. 652; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 23, No. 5, and Plate XIX; 1896 note by Bhagvanlal Indrajī, *Bombay Gazetteer*, Vol. I. Part I, p. 43; 1899 note by Rapson, *Journ. Roy. As. Soc.* 1899, p. 380 f.; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p. LXII, No. 41.
Rājā mahākshatrapasa sāmī-Rudrasēnasya varshē 100 20 2 Vaisākhabahulapam-chamyām.
Mixed dialect. Erection of a stone pillar (*śilālashṭi*) by the sons of Vānījaka.

963. Year 103.—Gāṇḍa (now Dwārkanāth Temple, Jāmnagar) stone inscription of the time of *rājan kshatrapa svāmi-Rudrasihā*.—1881 Bühler, *Ind. Ant.* Vol. X. p. 157 f.; 1890 correction by Bühler, *Sitzungsber. Wien. Ak. Wiss. Phil. Hist. Cl.* Vol. CXXII. No. XI. p. 46, note 2; 1890 note by Bhagvanlal Indrajī, *Journ. Roy. As. Soc.* 1890, p. 650 f.; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 21 f., No. 3, and Plate XVII; 1896 corrections by Bhagvanlal Indrajī, *Bombay Gasetteer*, Vol. I. Part 1. p. 42; 1899 correction by Rapson, *Journ. Roy. As. Soc.* 1899, p. 375, note 2; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXI, No. 39.

—*rājñō kshatrapasya svāmi-Rudrasihasya varshē triuttarasatē 100 3*
Vaiśākhaśuddhapamāṇamdhanyatithau Bōhīṇakshatramuhūrtē.

Mixed dialect. Records the digging of a tank (*hrada*?) by the general (*sēnāpati*) Rudrabhūti, son of the general (*sēnāpati*) Bāpaka, the Ābhira, at the village (*grāma*) of Rasōpadra. The inscription gives the following pedigree: *rājan mahākshatrapa svāmi-Chashtāna*, his son *rājan kshatrapa svāmi-Jayadāman*, his son *rājan mahākshatrapa svāmi-Rudradāman*, his son *rājan kshatrapa svāmi-Rudrasihā* (*Rudrasimha*).

964. Siddhār stone inscription.—1876 Burgess, *Arch. Surv. West. Ind.* Vol. II. p. 152, with facsimile.

Prakrit. Fragment. No name can be made out.

965. Year 72.—Junāgaḍh rock inscription of *rājan mahākshatrapa Rudradāman*.—1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 338 ff., and Plates XV and XIX; 1842 Lassen, *Zeitschr. für Kunde des Morgenl.* Vol. IV. p. 146 ff.; 1842 Jacob-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 148, Plate; 1858 Prinsep-Wilson, *Essays on Indian Antiquities*, Vol. II. p. 55 ff.; 1865 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 113 f.; 118 ff.; 125 ff., and Plate; 1876 Eggeling, *Arch. Surv. W. Ind.* Vol. II. p. 128 ff., and Plate XIV; 1878 Bhagvanlal Indrajī-Bühler, *Ind. Ant.* Vol. VII. p. 257 ff.; 1890 Bühler, *Sitzungsber. Wien. Ak. Wiss.* Vol. CXXII, No. XI, p. 45 ff.; 86 ff.; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 18 f., No. 2, and Plate XVI; 1905 Kielhorn, *Ep. Ind.* Vol. VIII. p. 36 ff., and Plate; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX ff., No. 38.

—*rājñō mahākshatrapasya sugrihita-nāmnah svāmi-Chashtānasya putra . . .*
. . . h putrasya rājñō mahākshatrapasya gurubhir abhyasta-nāmnō Rudra-
dāmnō varshē dvīsaptatitām[ē] 70 2 Mārggaśīrsha-bahula-prat[i] . . .

Sanskrit. Fragment. Records the restoration of the lake Sudarśana situated at some distance from Girinagara. The lake, originally constructed by the Vaiśya Pushyagupta, the provincial governor (*rāshṭriya*) of the Maurya king (*rājan*) Chandra Gupta, and subsequently adorned with conduits by the Yavana king (*rājan*) Tushāspa for Aśoka the Maurya, had been destroyed during a storm at the date given above by the waters of the Suvarpasikātā, Palāśini and other streams of mount Ūrjayat. The work was executed by the minister (*amatya*) Suviśākha, the son of Kulaipa, a Pahlava, who had been appointed by the king to rule the whole of Ānartta and Surāshṭra. The inscription records besides that the king (*rājan*) *mahākshatrapa Rudradāman*, the son's son of the king (*rājan*) *mahākshatrapa svāmi-Chashtāna*, was the lord of the whole of eastern and western Ākarāvanti, the Anūpanivṛt, Ānartta, Surāshṭra, Śvabhra, Maru, Kachchha, Sindhu-Sauvira, Kukura, Aparānta, Nishāda, etc.; that he destroyed the

Yaudhēyas; that he twice defeated Sātakarpi, the lord (*patt*) of Dakṣiṇāpatha, but on account of the nearness of their connection did not destroy him; and that he himself acquired the title of *mahākshatrapa*.

966. Junāgaḍh (now State Printing Press, Junāgaḍh) Jaina (P) stone inscription, probably of the time of *rājan mahākshatrapa svāmi-Rudrasimha*.—1876 Bühler, *Arch. Surv. West. Ind.* Vol. II. p. 140 f., and Plate XX; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 17, No. 1, and Plate XV; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXI, No. 40.

—*rājñō mahākṣa*. [*Chat*] *trāsuklapakṣasya dīvasē pañchamē* 5.
Sanskrit. Fragment. Mentions some *rājan mahākṣa[trapa]*, the grandson of *rājan kshatrapa svāmi-Jayadāman*, the great-grandson of
svāmi-Chashtana, moreover Girinagara, and those who have obtained the knowledge of the *kēvalins*.

967. Year 127.—Gaḍha (Jasdan) pillar inscription of the time of *rājan mahākshatrapa svāmi-Rudrasēna*.—1868 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 284 f., and Plate; 1883 Hoernle, *Ind. Ant.* Vol. XII. p. 32 f.; 1890 note by Bhagvanlal Indrajī, *Journ. Roy. As. Soc.* 1890, p. 652; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 22 f., No. 4, and Plate XVIII; 1896 note by Bhagvanlal Indrajī, *Bombay Gasetteer*, Vol. I. Part 1, p. 43; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXII, No. 42.

Varshē 100 20 7 Bhādrapadabāhulasa 5 *rājñō mahākshatrapasya svāmi-Rudrasēnasya*.

Mixed dialect. Records the erection of a *śatra* by the brothers of the son of Pranāthaka, the grandson of Khara, of the Mānasa *gōtra*. The inscription gives the following pedigree: *rājan mahākshatrapa bhadramukha svāmi-Chashtana*, his son *rājan kshatrapa svāmi-Jayadāman*, his son *rājan mahākshatrapa bha[dramukha] svāmi-Rudradāman*, his son *rājan mahākshatrapa bhadramukha svāmi-Rudrasimha (Rudrasimha)*, his son *rājan mahākshatrapa svāmi-Rudrasēna*. There is some doubt about the last figure of the date of the year, which may be 6.

968. Vakālā stone inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 289, No. 1, and Plate II.

Prakrit. Of Satumadana (*Satrumardana*).

969. Vakālā stone inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 289, No. 2, and Plate II.

Prakrit. Of Datā (*Dattā*), the Bhēmi (daughter of Bhīma).

970. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290, No. 3, and Plate.

Prakrit. Of Badhū.

971. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290, No. 4, and Plate.

Prakrit. Of Koḍa Kalavāḍa.

972. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290 f., No. 5, and Plate.

Prakrit. Of Ugudēvā (*Ugradēvā* ?).

973. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 321 f., No. A, and Plate II.
Prakrit. The western grove (*ārāma*) of the Vāsā (*Vāsaka*) mountain.
974. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 322, No. B, and Plate II.
Prakrit. And the eastern grove (*ārāma*) of Kōsikaya (*Kausikēya*).
975. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 322 f., No. C, and Plate II.
Prakrit. The mountain, the residence of *śiḍhas* (*siddhas*) all about. (?)
976. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 323, No. D, and Plate II.
Prakrit. No meaning has been made out. Mentions a *bamhachāri* (*brahmachārin*) and husbandmen (? *kuḍabika*).
977. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 319; 323, No. E, and Plate III.
Prakrit. Sadhamusala.
978. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 324, No. F, and Plate III.
Prakrit. Musaladatta. Compare No. 981.
979. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 324, No. G, and Plate III.
Prakrit. The step of Rāma (? *Rāmakamṣ*).
980. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 324, No. H, and Plate III.
Prakrit. The footprint of Nāmdin (*Nāmdipaam*).
981. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 324 f., No. I, and Plate III.
Prakrit. Musaladatta. Compare No. 978.
982. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 325, No. J, and Plate III.
Prakrit. Jirāsāndhadatta.
983. Padapa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 325, No. K, and Plate III.
Sanskrit. The Buddhist creed.
984. Kanheri Buddhist cave inscription—1847 Bird, *Hist. Res.* Plate XL, 2; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 1, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 74, No. 1, and Plate LI.
Mixed dialect. The physician (*vaidya*) Nappa. Rāpa (?). Bhāskara. Bhāravi. Chelladēva. Boppai (*Vopadēva*). Bhatta Khasu.

985. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 1; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 15 f., No. 2, and Plate, No. 3; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 2, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75, No. 2, and Plate LI.
Prakrit. A seat (? *sata*), the gift of Nakaṇaka (*Nāga*), the Nāsikaka (inhabitant of *Nāsika*).
986. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 3; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 15, No. 1, and Plate, No. 1; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 3, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75, No. 3, and Plate LI.
Prakrit. A cistern (*paniyaka*), the gift of the goldsmith (*suvaṇṇakāra*) Samidatta (*Svāmīdatta*) of Kaliyana (*Kalyāṇa*) together with the Order (*sagha*).
987. Kaṇhēri Buddhist cave inscription of the time of rājan Gōtam[īputa sāmī-Siriyañña]-Sātakaṁni.—1847 Bird, *Hist. Res.* Plate XLII, 11; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 25 f., No. 12, and Plate, No. 4; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 4, and Plate; 1883 referred to by Bhagvaṇlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75 f., No. 4, and Plate LI.
Rāṇō Gōtam Sō(*Sā*)takamṇissa s [gi]mhapakhē
paṁchamē
Prakrit. Fragment. Building of a *chaitya* (*chētiya*) by the merchants (*vāṇijaka*) . . .
. born of pū, the khātiya brothers, Gajasēna, Gajami[ta]
(*Gajamitra*), ... the property of the school (*nikā[ya]*) of the [*Bhādāya*]niya
(*Bhadrāyāniya*) teachers (*āchariya*), in honour of their relatives. The overseers
(*navā[kami]ka*) were the monks (*pavajita*), the elders (*thēra*) *bhadanta* (*bha-*
danta) Achala, *bhadanta* Gahala (*Grihala*), *bhadanta* Vijayamita (*Vijayamitra*),
bhadanta (*bhadanta*) Bō[dhika], *bhadanta* (*bhadanta*) Dhamapāla (*Dharmapāla*), and
the lay-worshipper (*upāsaka*), the merchant (*nēgama*) Aparēnka, the son of A . .
. was the *samāpita*(?). The work was executed by *bhadanta* (*bhadanta*)
Bōdhika, the pupil (*sisā*) of the teacher (*āchariya*), the elder (*thēra*) *bhadanta*
(*bhadanta*) Sēumia, who acted as overseer (? *uparakhita*), through the stone-
masons (*sēla-vuḍhakin*), the *nāyakamisas*, the *kaḍhichakas*, the *mahākāṭakas*, and
the polisher (*mīṭhika*) Khadaraki (*Skandaraki* ?).
988. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLII, 10; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 27 f., No. 13, and Plate, No. 19; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 5, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 76, No. 5, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598.
Prakrit. Fragment. Records various gifts: an endowment was given to the monks (*parayita*); some three objects were made in the Soparakāhāra (district of *Śūrpāra*); a *chaitya* house (*chēti* . . .), a hall of reception (*upathānasālā*) and cells (*ōvaraka*) were built in the Abālikāvihāra (*Ambālikāvihāra*) at Kāliapa (*Kalyāṇa*); a *chaitya* building (*chētiaghara*) and thirteen cells (*ōvaraka*) were built and endowed in some *viḥāra* at Patīṭhāna (*Pratishṭhāna*); a temple (*kuṭi*) and a hall (*koḍhi*) were excavated in Rājatalāka Paṭṭhānapatha (*Pratishṭhāna-patha*); a monastery (*saghārāma*) with endowment was built at the *viḥāra* of Sadasēvājū(?).

989. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLI, 6; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 14, No. 1, and Plate, No. 2; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3 f., No. 6, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 6, and Plate LI.
Sanskrit. An image of Bhagavat, the gift of the Śākya monk (*Śākyabhikṣu*) Buddhaghōṣha, the guardian(?) of the great *gandhakuṭi* (*mahāgandhakuṭivārika?*), the pupil (*śiṣya*) of *bhadanta* Dharmavatsa, a teacher of the Tripiṭaka (*tripiṭakopādhyāya*), who follows the religion of Buddha Bhagavat.
990. Kaphēri Buddhist image inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 16 f., No. 3, and Plate, No. 18; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 7, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 7, and Plate LI.
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) Dharmmagupta.
991. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 4; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 17, No. 4, and Plate, No. 5; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 8, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 8, and Plate LI.
Sanskrit. Fragment. Beginning of the Buddhist creed.
992. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 5; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 9, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 9, and Plate LI.
Sanskrit. Gift of the teacher (*ācāryya*) Buddharakṣita with the wish that all living beings may become Buddhas.
993. Kaphēri Buddhist stūpa inscription.—1847 Bird, *Hist. Res.* Plate XLI, 7; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 30, No. 17, and Plate, No. 17; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 10, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 10, and Plate LI.
Prakrit. The stūpa (*thūpa*) of the elder (*thēra*) *bhayata* (*bhadanta*) Dhammapāla (*Dharmapāla*), the gift of Sivapālitanikā (*Śivapālita*), wife of the treasurer (*hēranika*) Dhamanaka (*Dharma*).
994. Kaphēri Buddhist tank inscription of the time of Vāsishṭhīputra Śrī-Sātakarṇi.—1847 Bird, *Hist. Res.* Plate XLI, 8; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 14 f., No. 2, and Plate, No. 6; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 11, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 11, and Plate LI; 1895 note by Bhandarkar, *Early History of the Dekkan*,² p. 21 f.; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 17.
Sanskrit. Fragment. A water-cistern (*paniyabhājana*), the gift of the minister (*amātya*) Satēraka. Mentions besides the queen (*dēvī*) of [Vā]sisṭhīputra Śrī-Sāta[karṇi], descended from the race of the Kārdḍamaka kings (*rājan*), daughter of the *mahākṣhatrapa* Ru . . .
995. Kaphēri Buddhist tank inscription.—1847 Bird, *Hist. Res.* p. 56, No. 12, and Plate XLI, 9 (right half); 1852 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 132 f., No. 1, and Plate; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 19, No. 7, and Plate, No. 9; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 12 and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 12, and Plate LI.

Prakrit. A cistern (*pōḥī*), the gift of the lay-worshipper (*upāsaka*), the merchant (*nēgama*) Samika (*Svāmika*) from Sopāraka (*Śūrpāraka*).

996. Kaphēri Buddhist tank inscription.—1847 Bird, *Hist. Res.* p. 56, No. 12, and Plate XLI, 9 (left half); 1852 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 133 f., No. 2, and Plate; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 19, No. 6, and Plate, No. 8; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 13, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78 f., No. 13, and Plate LI.

Prakrit. A cistern (*pōḥī*), the gift of Salasadata (*Sulasadatta*), son of the treasurer (*hēranika*) Rōhapimita (*Rōhinimitra*), the Chēmūlaka (inhabitant of *Chēmula*). Compare No. 1033.

997. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 14, and Plate.
Sanskrit(?). Not read.

998. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plates XLVII, 24, and XLII, 13; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 21 ff., Nos. 9 and 10, and Plate, Nos. 11 and 12; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 16, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 80 f., No. 16.

Prakrit. A cave (*lēṇa*), a water-cistern (*pāṇiyapōḥī*), benches for sitting on (*āṣaṇapēḍhikā*), a chair (? *pidha*) and a walk (*chakama*), the gift of the merchant (*nēgama*) Dhama . . . (*Dharma* . . .), son of Sivamita (*Sivamitra*), the Kāliya[naka] (inhabitant of *Kalyāṇa*), together with Budhaka (*Buddhaka*) and his whole family to the congregation of monks (*bhikkhusagha*) of the four quarters. Also endowment. Also gift of a house with two apartments (*bagabha* or *bigabha*) and of a quadrangular dining-hall (*bhōjanachātusāla*) in the *vihāra* at Kāliyaṇa (*Kalyāṇa*) in the Gaṇḍhārikābhāmi. Endowment for these, *viz.* a house (*nivēsaṇa*) in the Mukūḍasivayivā.

999. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 23; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 17, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 81, No. 17.

Prakrit. A cave (*lēṇa*), the gift of the monk (*pavajita*) Āṇada (*Ānanda*), brother of the teacher (*āchāria*) bhayata (*bhadanta*) Atara (? *Antara*), to the Order (*sagha*). Also endowment.

1000. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 57 f., No. 15, and Plate XLV, 16; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 17 ff., No. 5, and Plate, No. 7; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 18, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 81 f., No. 18.

Prakrit. A cave (*lēṇa*) and a cistern (*pōḥī*), the gift of the merchant (*nēgama*) Ispāla (*Ṛishipāla*), son of the merchant (*nēgama*) Golaṇaka, the Kāliyaṇaka (inhabitant of *Kalyāṇa*), together with his family in honour of his parents. Also endowment of a field in the village (*gāma*) of Saphāū, for the support of the monk and repairs of the porch (*maṣapa*) and the *pavāḍa*(?).

1001. S. 8.—Kaphēri Buddhist cave inscription of the time of *rājan* M[ā*]dhariputa svāmī-Sakasēna.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6 f., No. 19, and Plate; 1877 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 407 f., and

Plate; 1881 Bhagvanlal Indrajī, *Inscr. Cave-Temp. W. Ind.* p. 60 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 79, No. 14, and Plate LI; 1895 note by Bhandarkar, *Early History of the Dekkan*,² p. 20, note 1; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII, No. 5.

—*rañō Maḍhariputasa svāmi-Sakasēnasa savachharē 8 gi pa 5 diva 10 ētāya puṇṇya.*
Prakrit. Establishment of a cave (lēṇa) by the merchant (nēgama) and householder (gaḥapati) ti, son of the merchant (nēkama) Veṇhunandi (Vishnunandin), the Kaliyapaka (inhabitant of Kalyāṇa), together with the venerable (āyyaka), with his father Veṇhunadi (Vishnunandin), his mother Bodhisamā, his brother hathi (. hastin), and all his relatives. Compare No. 1002.

1002. Kanḥēri Buddhist cave inscription of the time of rājan M[ā*]dhariputa svāmi-Sakasēna.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 82, No. 19; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII, No. 6.

—*rañō Ma[dhariputasa] svāmi-Saka[sēnasa] diva 10 ētāya*

Prakrit. Fragment. Records the gift of a cave (lēṇa). The following names can be made out: the son of Veṇhunadi (Vishnunandin); Hālapikā; the venerable (āyyaka) Lā; Dhāmā; Buddhakaya (?). Compare No. 1001.

1003. Kanḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 21, and Plate.
Prakrit. Not read.

1004. Kanḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 22, and Plate.
Prakrit. Only the word Parigahita.

1005. Kanḥēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 58, No. 16, and Plate XLII, 12; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 23, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 82, No. 20.
Prakrit. A cave (lēṇa), the gift of the jeweller (manikara) Nāgapālita, the [Sop]ārayaka (inhabitant of Sūrpāraka), with his family.

1006. Kanḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 24, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83, No. 21; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598 f.

Prakrit. A cave (lēṇa) and a water-cistern (pāṇiyapōḍhi), the gift of the nun (pavāitikā), the elder (thērt) Pōpakiasapā, pupil (atēvāsini) of the elder (thēra) bhayamta (bhādanta) Ghōsa (Ghōśka), with her sister and the samaṇapapaakas (?) to the congregation of the monks (bhikkhusagha) of the four quarters. Also endowment.

1007. Kanḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7 f., No. 25, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83, No. 22.

Prakrit. Fragment. A cave (lēṇa), a cistern (pōḍhi) and a hall (koḍhi), the gift of Kanḥa (Kriṣṇa) of the elder (thēra) bhayata (bhādanta) Hālaka. Also endowment for the benefit of the congregation of the monks (bhikkhusagha).

1008. Kaphêri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 26, and Plate.
Prakrit. Not read.
1009. Kaphêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLV, 17; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 27, and Plate.
Prakrit. Not read.
1010. Kaphêri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 28, and Plate.
Prakrit. Not read.
1011. Kaphêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 19; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 29, and Plate.
Prakrit. Not read.
1012. Kaphêri Buddhist cave inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29 f., No. 16, and Plate, No. 16; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 31, and Plate; 1853 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83 f., No. 23.
Prakrit. The cave (*lêṇa*) of the elder (*thêra*) bhayanta (*bhudenta*) Mitabhūti (*Mitrabhūti*), the gift of the Sagarapalloganas (?).
1013. Kaphêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 21 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29, No. 15, and Plate. No. 15; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 32, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 24.
Prakrit. A cave (*lêṇa*) and a cistern (*pōḍhī*) on Kuṇhasēla (*Krishnasaila*), the gift of the lady (*bhōgi*) Dāmīlā, the A[pa]rāntikā(?) (native of *Aparānta*), the [Kālijanikā (inhabitant of *Kalyāṇa*).
1014. Kaphêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVII, 27; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29, No. 14, and Plate, No. 14; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 33, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 25.
Prakrit. A cave (*lêṇa*) and a cistern (*pōḍhī*), the gift of the nun (*bhikkhunī*) Dāmīlā, the Kāliyānikā (inhabitant of *Kalyāṇa*).
1015. Kaphêri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 34, and Plate.
Prakrit. Not read.
1016. Kaphêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 20; 1853 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 31, No. 18, and Plate, No. 20; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 35, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 26.
Prakrit. Fragment. Gift of a cave (*lêṇa*) and a water-cistern (*pānīyupōḍhī*) by the monk (*pavajita*) . . . mitanaka (. . . mitra), pupil (*śiṣyavāsīn*) of . . . pāla, to the congregation of the monks (*bhikkhusugha*) of the four quarters. Also endowment.

1017. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 36, and Plate.
Prakrit. Not read.
1018. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVII, 25; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 37, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 85, No. 27.
Mixed dialect. Fragment. Dedication of a cave (*lēna*) and a water-cistern (*pāṇiyya-pōdhī*) . . . as the property of the Bhādrajañijjas (*Bhadrāyañiyas*), for the merit of the donor's mother Nandipikā (*Nandinikā*). One cell (*ōvaraka*) is the gift of the donor's wife, the housewife (*gharīṇī*) Dāmi[lā]. The merit is assigned to the donor's sons Je . . . , his nephew Aryyaghōsha, his daughter Saṃghadēvanikā, and other relatives.
1019. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 38, and Plate.
Prakrit. Not read.
1020. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLV, 18; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 20 f., No. 8, and Plate, No. 10; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 39, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 85 f., No. 28.
Prakrit. Fragment. A cave (*lēna*) and a water-cistern (*pāṇiyyapōdhī*), the gift of the nun (*pavāitikā*) Sāpā (*Sarpā*), the daughter of the lay-worshipper (*upāsaka*) Kulapiya (*Kulapriya*) Dhamanaka (*Dharma*), the Dhēnukākatiya (inhabitant of *Dhēnukākata*), the female pupil (*ātēvāsini*) of the elder (*thēra*) bhadata (*bhadanta*) Bodhika, together with her sister Ratīnikā and other relatives, to the congregation of monks (*bhikkhusagha*) of the four quarters. Also endowment.
1021. S. 9.—Kaphēri Buddhist cave inscription, probably of the time of [Hārītipnta Viṇhukāḍa-Chutukulānanda Sātakaṃpi].—1847 Bird, *Hist. Res.* Plate XLVII, 26; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 40, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86, No. 29; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIII, No. 24.
. sa sava 9 (?) hēma . . . sa
dasamiya ētāya puwāya.
Prakrit. Fragment. A cave (*lēna*), the gift of Nāgamulanikā (*Nāgamulā*), daughter of a mahārāja and a mahābhōjī, a mahārāṭhīnī (wife of a mahārāṭhī), mother of Khamdanāgasātaka (*Skandanāgasātaka*) and sister of the mahābhōja Ahija (?) Dhēpasēṇa (?), to the congregation of monks (*bhikkhusagha*). Compare No. 1186.
1022. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 41, and Plate.
Prakrit. Not read.
1023. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 42, and Plate.
Prakrit. Not read.

1024. S. 16.—Kaphēri Buddhist cave inscription of the time of *rājan* Gōtamiputa *sāmi*-Siriyaṇa-Sātakani.—1847 Bird, *Hist. Res.* Plate XLIV, 14; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 23 ff., No. 11, and Plate, No. 13; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 44, and Plate; 1883 referred to by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 79 f., No. 15, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598.

—*raṇḍo Gōtamiputasa sāmi-Siriyaṇa-Sātakaniṣa sata(va)chharē 10 6 gimhāna pakha 1 (?) divasē 5.*

Prakrit. A cave (*lēṇa*) and a hall (*koṭhī*) on mount Kapbasēla (*Krishṇasaila*), the gift of the lay-worshipper (*upāsaka*) Aparāṇu, the son of Anada (*Ananda*), a merchant (*nēgama*) residing at Kālayāṇa (*Kalyāṇa*), together with his family, with his wife (*kuḍubini*) Juvārīṇikā, the mother of Anada (*Ananda*), with his son Anada (*Ananda*), with his daughters-in-law, (the wives of) Apa . . . (*Ananda*), . . . Dhāmadēvi (*Dharmadēvi*), and others, to the congregation of monks (*bhikkhusaṅgha*) of the four quarters. Also endowment with money and the field of a half-pana-owner (*ādhapaṇakhetiya*) in the village (*gāma*) of Magalathāna (*Maṅgalasthāna*).

1025. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 45, and Plate.

Prakrit. Not read.

1026. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 46, and Plate.

Prakrit. Not read.

1027. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 47 and Plate.

Prakrit. Not read.

1028. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 48, and Plate.

Prakrit. Not read.

1029. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 49, and Plate.

Prakrit. Not read. Probably a portion of No. 1028.

1030. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 50, and Plate.

Prakrit. Not read.

1031. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 22; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11 f., No. 52, and Plate.

Prakrit. Not read.

1032. Kaphēri detached rock inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12, No. 53, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86, No. 30.

Prakrit. A path (*paṭha*), the gift of the blacksmith (*kamāra*) Nada (*Nanda*), from Kaliyāṇa (*Kalyāṇa*).

1033. Kaṇhēri Buddhist stone inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12, No. 57, and Plate.
Prakrit. A path (? *patha*), the gift of Dhamapaka (*Dharma*), son of the treasurer (*hēranaka*) Rōhanimita (*Rōhiṇimitra*), the Chēmūlaka (inhabitant of *Chēmula*). Compare No. 996.
1034. Kaṇhēri Buddhist stone inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12 f., No. 58, and Plate.
Prakrit. Not read.
1035. Mahākāl cave inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 140, No. 5, and Plate; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 13, No. 60, and Plate.
Prakrit. Gift of a Brahman (*brahmaṇa*) of the Gōtama (*Gautama*) *gōtra*.
1036. Jōgēsvārī cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 14, No. 63, and Plate.
Prakrit. Not read.
1037. Kuṇḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 171 f., No. 5, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 253 f., No. 1; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 4 f., No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 1, and Plate XLV; 1896 corrections (partly wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. pp. 588; 592.
Prakrit. A cave (*lēṇa*), the gift of Sivabhūti (*Sivabhūti*), son of Sulasadatta (*Sulasadatta*) and Utaradattā (*Uttaradattā*), writer (*lēkhaka*) to the mahābhōja Māndava (*Māndava*) Khamdāpālita (*Skandapālita*), the son of the mahābhōjī Sṇḍagēri Vijayā, together with his wife Nandā (*Nandā*). Compare No. 1045.
1038. Kuṇḍā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 5, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 2.
Prakrit. Fragment. A cave (*lēṇa*), (the gift) of . . . bhūti.
1039. Kuṇḍā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 5, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 3.
Prakrit. Fragment. Gift of two cisterns (*pōdhi*).
1040. Kuṇḍā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 6, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 4.
Prakrit. Fragment. Gift of a cave (*lēṇa*). Mentions the monk (*pavatta*) Gōa . . . , the pupil (*atēvāsīn*) of the elder (*thēra*) bhaddanta Sivadatta (*Sivadatta*), and Sātimitā (*Svātimitā*).
1041. Kuṇḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 173, No. 8, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 254, No. 2; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 6 f., No. 5, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV.

- p. 85, No. 5, and Plate XLV; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.
- Prakrit. A cave (*lēna*) and a cistern (*pōdhi*), the gift of the nun (*pāvayitikā*) Padumanikā (*Padmanikā*), daughter of the nun (*pāvayitikā*) Nāganikā, the sister's daughter of the elders (*thēra*) *bhadata* (*bhadanta*) Pātimita (? *Scātimitra* ?) and *bhadamta* Āgimita (*Agnimitra*), together with her pupil (*atēvāsini*) Bōdhi and her pupil (*atīvāsini*) Asāhamita (*Ashādhāmītrā*).
1042. Kuṇḍa Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 8, No. 6, and Plate.
Mixed dialect. Fragment. Records the gift of somebody who seems to be called a worshipper of the congregation (*sughōpasāyika* ?).
1043. Kuṇḍa Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess *Inscr. Cave-Temp. W. Ind.* p. 8, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 7, and Plate XLV.
Mixed dialect. Gift of the female Śākya lay-worshipper (*Śākyōpāsikā*) Vyāghrakā.
1044. Kuṇḍa Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 9, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 8, and Plate XLV.
Mixed dialect. Fragment. Gift of some Śākya monk (*Śākyabhikṣu*).
1045. Kuṇḍa Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 173 f., No. 9, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 254 f., No. 3; 1880 correction by Jacobi, *Ind. Ant.* Vol. IX. p. 28; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 9 f., No. 9 and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 6, and Plate XLV; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.
Prakrit. A cave (*lēna*), the gift of Sivama (*Sivama*), the youngest after the writer (*lēkhaka*) Sivabhūti (*Sivabhūti*) among the brothers, the sons of Sulasadata (*Sulasadatta*) and Utaradātā (*Uttaradattā*), who are servants of the mahābhōja Maṇḍava (*Māṇḍava*) Khairāpālita (*Skandapālita*), the son of the mahābhōji Sādagēri Vijayā, together with his wife Vijayā. The stone-carving (*sēlarūpakama*) (was the gift) of his sons Sulasadata (*Sulasadatta*), Sivapālita (*Sivapālita*), Sivadata (*Sivadatta*), Sapila (*Sarpila*), and the pillars (*thambha*) that of his daughters Sapā (*Sarpā*), Sivapālītā (*Sivapālītā*), Sivadatā (*Sivadattā*), Sulasadatā (*Sulasadattā*). Compare No. 1037.
1046. Kuṇḍa Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 172 f., No. 7, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 11, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 9, and Plate XLV.
Mixed dialect. Gift of the Śākya monk (*Śākyabhikṣu*) Buddhasiṅha (*Buddhasimha*), for the merit of his parents and the *bhaṭṭāka* (? *bhaṭṭāraka* ?).
1047. Kuṇḍa Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 11, Nos. 11 and 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 10, and Plate XLV.
Mixed dialect. (An image), the gift of the Śākya monk (*Śākyabhikṣu*) Saṃghadēva, and gift of a capital invested in the Chemḍina field for the expense of lamps to Buddha.

1048. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 172, No. 6, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 255, No. 4; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 12 f., No. 13, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 11, and Plate XLV; 1895 note by Fischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212 f.
Prakrit. A cave (*lēṇa*), the gift of the physician (*veja*) Somadēva, the son of the lay-worshipper (*upāsaka*), the Māmakavejiya physician (*veja*) Isirakhita (*Ṛishirakhita*), and his sons Nāga, Isirakhita (*Ṛishirakhita*), Sivaghōsa (*Śivaghōsa*), and his daughters Isipālītā (*Ṛishipālītā*), Pusā (*Pushyā*), Dharmā (*Dharmā*) and Sapā (*Sarpā*).
1049. Kuḍā Buddhist cistern inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 13, No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 12, and Plate XLV.
Prakrit. Gift of Kumāra Madava (*Māndava*), son (?) of S[i]vama (*Śivama*), the chief (*? para*) of the Māndavas (*Māndavas*).
1050. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 13, and Plate XLV.
Prakrit. A *chaitya* building (*chētiyaghara*), the gift of the Brāhman woman (*baṃhmanī*) Bhayilā (*Bhrājilā*), wife of the Brāhman (*baṃhmana*) lay-worshipper (*upāsaka*) Ayitila.
1051. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 14, and Plate XLV.
Prakrit. A cave (*lēṇa*), the gift of the gardener (*malākāra*) Sivapiritā (*Śivaprita*), son of the gardener (*mālākāra*) Vadhuka.
1052. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 15.
Prakrit. Fragment. Mentions a Māndavi (*Māndavi*), the daughter of some *mahābhōja*.
1053. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 15, No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 16, and Plate XLV.
Prakrit. The cave (*lēṇa*) of Gōyammā (*Gautamī*?), the daughter of the royal minister (*rājamaṇḍa*) Hāla.
1054. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 3, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 15, No. 19, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 17, and Plate XLV.
Prakrit. A cave (*lēṇa*), the gift of Vijayanikā, daughter of the *mahābhōja* (*mahābhōja*) Sāḍakara Sudāmsapa (*Sudāmsapa*).

1055. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 171, No. 4, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 7; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 20, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 18, and Plate XLV.
Prakrit. A cave (*lōṇa*), the gift of the ironmonger (*lōhavāṇiyiṇa*) Mahika, the Karahākāḍaka (inhabitant of Karahākāḍa).
1056. Kuḍā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 19.
Prakrit. The bathing tank (*saṇḍa[napḍḍhi]*) of the householder (*gahapati*), the banker (*seḥhin*) Vasula.
1057. Kuḍā Buddhist cave inscription.—1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 22, and Plate; 1883 referred to by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87.
Prakrit. Not read.
1058. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 8; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 17, No. 23, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 20, and Plate XLVI; 1895 correction by Fischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.
Prakrit. Gift of a *chaitya* building (*chēṭṭiyaghara*) and a cell (*uyaraka*) by the Adhagachhaka (*Ārḍhagachchhaka*) Rāmadata (*Rāmadatta*), the son of Abila, and of a cell (*uyaraka*) by his wife Velidatā (*Vēllidattā*), while the Maṇḍava (*Māṇḍava*) Kochbiputa (the son of a *Kautsi*) Velidatā (*Vēllidatta*) was *mahābhōja*.
1059. Kuḍā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18, No. 24, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 21.
Prakrit. Fragment. Mentions the female disciple (*āṇṭivāsini*) Bodhi.
1060. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 9; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18, No. 25, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 22, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592 f.
Prakrit. A cave (*lōṇa*), the gift of the nun (*pavāitikā*) Sapilā (*Sarpilā*), the disciple (*āṇṭivāsini*) of the elder (*thēra*) *bhayata* (*bhadanta*) Vijaya, with Lohitā and Veṇhuyā (*Viśṇukā*) and her female disciple (*āṇṭivāsini*) Bōdhi.
1061. Kuḍā Buddhist tank inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256 f., No. 10; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18 f., No. 26, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 23, and Plate XLVI.
Prakrit. A cistern (*pōḍhi*), the gift of the gardener (*mālākāra*) Mugudā[sa] (*Mṛigadāsa*?).

1062. Kuṇḍa Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 257, No. 11 ; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 19, No. 27, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 24, and Plate XLVI.
Prakrit. Fragment. A cave (*lēṇa*), the gift of the trader (*sathavāha*) and householder (*gahapati*) Nāga, the son of Svāmin(?).
1063. Kuṇḍa Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 257, No. 12 ; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 19, No. 28, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 25, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of the banker (*seṭhin*) Vasulapaka. Compare No. 1064.
1064. Kuṇḍa Buddhist tank inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 20, No. 29, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 26, and Plate XLVI ; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.
Prakrit. A cistern (*pōḍhi*), the gift of the banker (*seṭhin*) Vasulapaka. Compare No. 1063.
1065. Kuṇḍa Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 20 f., No. 30 and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 27, and Plate XLVI ; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.
Prakrit. A cave (*lēṇa*), the gift of Sivadatā (*Śivadattā*), wife of the trader (*sathavāha*) Vēhamita (*Vēdamitra*?) and mother of Pusanaka (*Pushya*).
1066. Kuṇḍa Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 21, No. 31, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 28, and Plate XLVI.
Prakrit. Fragment. A cave (*lēṇa*), the gift of Asālamita (*Aśāḍhāmitra*), the son (?) of the trader (*sathavāha*) Apha[la]dāsa.
1067. Nādsur cave inscription.—1891 Hultzsch, *Account of the Caves at Nadsur and Karsambla*, p. 6, and Plate VI ; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231 f.
Prakrit. Made by Gōdata (*Gōdatta*), the son of Sivaganaka (*Śivaganaka*).
1068. Nādsur Buddhist cave inscription.—1891 Hultzsch, *Account of the Caves at Nadsur and Karsambla*, p. 7, and Plate VI ; 1891 note by Bühler, *Vienna Orient. Journ.* Vol. V. p. 232.
Prakrit. Fragment. (Gift) of Mita (*Mitra*), of Sagharakhita (*Samgharakshita*), of Thūpasakha (*Stūpasakha*), the brother of . . . dina, of Sa
1069. Ambivale cave inscription.—1881 noticed by Burgess, *Inscr. Cave-Temp. W. Ind.* p. 66.
Not read.
1070. Ambivale cave inscription.—1881 noticed by Burgess, *Inscr. Cave-Temp. W. Ind.* p. 66, note 1.
Not read.

1071. Kondāpē cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 14, No. 64, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 9 and 83, and Plate XLIV.
Prakrit. Made by Baluka (or Balaka), the pupil (*am̐tēvāsīn*) of Kaṇha (*Kṛishṇa*).
1072. Mahāḍ Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXIX, 1; 1881 Bhagvanlal Indraji, *Inscr. Cave-Temp. W. Ind.* p. 2; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 1, and Plate XLVI; 1896 note (wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598; 1905 note by Senart, *Ep. Ind.* Vol. VIII. p. 75.
Prakrit. Gift of a cave (*lēṇa*), a *chaitya* building (*chētiēghara*), eight cells (*ḍavara*), two cisterns (*pōḍhī*) on each side of the cave (*lēṇa*), and a path (? *patha*) to the cave (*lēṇa*) by the prince (*kumāra*) Kāpabhōa (*Kāṇabhōja*) Vheṇupālita (*Vishṇupālita*).
1073. Mahāḍ Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXIX, 2; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88 f., No. 2, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598.
Prakrit. Fragment. The gift of a cave (*lēṇa*) and a *chaitya* hall (*chētiakoḍhī*) by Vādasiri (*Vādasīri*) [the wife of] Vi . . . the son of the householder (*gahapati*) and banker (*seṭhin*) Saṃgharakhita (*Saṃgharakshita*), and endowment of certain fields (*chheta*) situated below the caves.
1074. Mahāḍ Buddhist cave inscription.—1883 Burgess, *Arch. Surv. W. Ind.* Vol. IV. Plate XLVI (Plate only).
Prakrit. Fragment. No sense has been made out.
1075. Kōl Buddhist cave inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 3; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 3, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of the banker (*seṭhin*) Sagharakhita (*Saṃgharakshita*), the son of a householder (*gahapati*).
1076. Kōl Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 4, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of Dhamasiri (*Dharmasīri*), daughter of the lay-worshipper (*upāsaka*) . . . , wife of Sivadata (*Śivadatta*).
1077. Kōl Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 5, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of Sivadata (*Śivadatta*), the Āgbāakasāgāmikiya (inhabitant of the village of *Āghātakarsha* ?).
1078. Bhājā Buddhist cave inscription.—1844 Bird-D'Ochoa, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 443, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 160, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 23, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 1, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.
Prakrit. A cell (*gābha*), the gift of the Nāya (*Nāga* ?) Nāḍasava, the Bhōgavata (inhabitant of *Bhōgavati* ?).

1079. Bhājā Buddhist cistern inscription.—1844 Bird-Westergaard-D'Ochoa, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 442 f., and Plate, No. 4; 1847 Bird-Westergaard, *Hist. Res.* Plate LIII, 3; 1850 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. III. Part II. p. 52, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 159 f. No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 7, and Plate XLIV.
Prakrit. A cistern (*pōḥṭi*), the gift of the *mahārathi* Vipṛudata (*Vishṇudatta*), the son of a Kōsiki (*Kausiki*).
1080. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 4, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586 f.
Prakrit. The *stūpa* (*thupa*) of the elder (*thēra*) *bhaṣānta* (*bhadanta*) Dhamagiri (*Dharmagiri*).
1081. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 3, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.
Prakrit. The *stūpa* (*thupa*) of the elder (*thēra*) *bhayānta* (*bhadanta*) Aṃpikipaka.
1082. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 2, and Plate XLIV.
Prakrit. Fragment(?). (The *stūpa*) of the elder (*thēra*) *bhayānta* (*bhadanta*) Saṃghadina (*Samghadatta*).
1083. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 5, and Plate XLIV.
Prakrit. Unfinished. Only the words: of the elder (*thēra*) *bhayānta* (*bhadanta*).
1084. Bhājā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 6, and Plate XLIV.
Prakrit. Gift of Bādha, wife of Hālika (or of a ploughman?).
1085. Bhājā Buddhist *stūpa* inscription.—1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 441 f., and Plate, No. 3; 1847 Bird-Westergaard, *Hist. Res.* Plate LIII, No. 4; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 8, and Plate; 1883 mentioned by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83.
Prakrit. Records the gift of the *stūpa* (*thūbha*) by somebody whose name has not been made out.
1086. Kārī cave inscription.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, No. B, with facsimile; 1847 Bird, *Hist. Res.* Plate XXXVIII, 10; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 13, and Plate.
Prakrit. Only the word *siddha* (*siddham*). Perhaps only part of another inscription.

1087. Kārlē Buddhist cave inscription.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, No. A, with facsimile; 1847 Bird-Smytten, *Hist. Res.* p. 60, No. 22, and Plate XXXVI, 3; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 152 f., No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 28, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 1, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 48 f., No. 1, and Plate III.
Prakrit. Establishment of a cave-dwelling (*sēlaghara*), the most excellent one in Ja[ra]budipa (*Jambūdvīpa*), by the banker (*sephin*) Bhutapāla (*Bhūtapāla*) from Vējayaṁti (*Vaijayantī*).
1088. Kārlē Buddhist lion-pillar inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 139, No. 4, and Plate; 1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498 f., No. E, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 468, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1044, No. 1, and Plate LIII; 1847 Bird-Wilson, *Hist. Res.* p. 51, No. 2, and Plate XXXVI, 1; 1853 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 372, and Plate XII, 1; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 152, No. 1, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 426 f; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 28 f., No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 2, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 49 f., No. 2, and Plate IV.
Prakrit. A lion-pillar (*sihathabha*), the gift of the mahārāṣṭrī Agimitrapaka (*Agnimitra*), the Gotiputra (son of a *Gaupti*).
1089. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 29, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 3, and Plate XLVII; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 51 f., No. 3, and Plate II.
Prakrit. Gift of the elephants (*hathin*) and the upper and lower rails (*vēyikā*) before the elephants by the elder (*ihēra*) bhānyāṁta (*bhadanta*) Indradēva (*Indradēva*).
1090. Kārlē Buddhist cave inscription.—1847 Bird-Wilson, *Hist. Res.* p. 55, No. 9, and Plate XXXVII, 8; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155 f., No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 29 f., No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 4, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 52, No. 4, and Plate I.
Prakrit. Gift of the cave-door (*gharamugha*) by the perfumer (*gaṁdhika*) Simhadatta (*Simhadatta*) from Dhēnukākata.
1091. Kārlē Buddhist pillar inscription.—1847 Bird-Wilson, *Hist. Res.* p. 59, No. 20, and Plate XXXVI, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 12, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 30, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 5, and Plate XLVII; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 52 f., No. 5, and Plate III.
Prakrit. Gift of Bhāyilā (*Bhājilā*), the mother of the householder (*guhata*) Mahādēvaṇaka.

1092. Kārlē Buddhist pillar inscription.—1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158, No. 17, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 30, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 6, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 53, No. 6, and Plate IV.
Prakrit. Fragment. Making of the door (*mugha*) of the cave (*ghara*) by the carpenter (*vaḍhaki*) Sāmi (*Svāmin*), the son of Vēṇuvāsa, a Dhēnukākāṭaka (inhabitant of *Dhēnukākāṭa*.)
1093. Kārlē Buddhist pillar inscription.—1847 Bird, *Hist. Res.* p. 55, No. 8, and Plate XXXVIII, 11; 1853 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 372, and Plate XII, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156 f., No. 14, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 31, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 7, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 53 f., No. 7, and Plate I.
Prakrit. Gift of a pillar (*thambha*) by the Yavana Sihadhaya (*Sīmhadhvaṇa*?) from Dhēnukākāṭa.
1094. Kārlē Buddhist pillar inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 31, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 8, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 54 f., No. 8, and Plate III.
Prakrit. Fragment. Gift of the pillar (*thabha*) by the preacher (*bhāṇaka*) Sātimita (*Svātimitra*), the son of Nadi (?) and the disciple (*amṭevāsin*) of the elder (*thēra*) of the *bhayata* (*bhadanta*) Dhamutariyas (*Dharmōttariyas*) from Sopāraka (*Śūrpāraka*). Compare No. 1095.
1095. Kārlē Buddhist pillar inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 139, No. 3, and Plate; 1847 Bird-Wilson, *Hist. Res.* p. 54, No. 2 (instead of 6), and Plate XXXVIII, 12; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 157 f., No. 15, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32, No. 9, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 9, and Plate XLVII; 1896 note (wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 55, No. 9, and Plate III.
Prakrit. Gift of a pillar (*thabha*) with relics by the preacher (*bhāṇaka*) Sātimita (*Svātimitra*) of the *bhayanta* (*bhadanta*) Dhamutariyas (*Dharmōttariyas*) from Sopāraka (*Śūrpāraka*). Compare No. 1094.
1096. Kārlē Buddhist pillar inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* p. 91, No. 10, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 55 f., No. 10, and Plate I.
Prakrit. Gift of Dhamma-Yavana (*Dharma-Yavana*) from Dhēnukākāṭa.
1097. Kārlē Buddhist pillar inscription.—1847 Bird, *Hist. Res.* p. 55 f., No. 11, and Plate L, 13; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 11, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32 f., No. 11,

- and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 11, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 56, No. 11, and Plate I.
Prakrit. Gift of a pillar (*thabha*) by Mitadēvaṇaka (*Mitradēva*), the son of Usabhadāta (*Rishabhadatta*), from Dhēnukākata.
1098. Kārle Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 33, No. 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 12, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 56, No. 12 f., and Plate I.
Prakrit. Gift of the nun (*bhikkhūnī*) Asāḍhamitā (*Ashāḍhāmītrā*).
1099. Kārle Buddhist cave inscription of Usabhadāta.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 159, No. 4, and Plate, No. 5; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 33 f., No. 13, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 101, No. 6, and Plate LI; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1902 Senart, *Ep. Ind.* Vol. VII. p. 57 ff., No. 13, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX, No. 36.
Prakrit. Gift of the village (*gāma*) of Karajika to the monks (*pavajita*) residing in the caves (*lēṇa*) at Valūraka for the support of the congregation (*sagha*) of the four quarters by Usabhadāta (*Rishabhadatta*), the son of Dinika and son-in-law of the king (*rājan*), the Khaharāta, the *khatapa* (*kshatrapa*) Nahapāna, who made donations to the *brāhmaṇas* (*brahmaṇa*) on the river Bapāsā (*Bārṇasā*) and at Pabhāsa (*Prabhāsa*).
1100. S. 7.—Kārle Buddhist cave inscription of the time of *rājan* Vāsīthiputa *sāmi*-Siri-Puṇamāvi.—1847 Bird-Mitchell, *Hist. Res.* p. 58 f., No. 18, and Plate XXXVI, 4; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 153 f., No. 3, and Plate, No. 4; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 34 f., No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 107 f., No. 17, and Plate LIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1902 Senart, *Ep. Ind.* Vol. VII. p. 61 f., No. 14, and Plate II.
Raṇṇo Vāsīthiputasa sāmi-Siri-P[uṇamāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 [d]ivasē pathamē 1 ētāya puṇāya.
Prakrit. Gift of a village (*gāma*) to the community (*sagha*) of Valuraka (*Valūraka*), of the Valuraka (*Valūraka*) caves (*lēṇa*), by the *mahārathī* Somadēva, son of Vāsīthi (*Vāsīthī*), the son of the *mahārathī* Mitadēva (*Mitradēva*), son of Kōsiki (*Kausiki*), of the Okhalakiyas.
1101. Kārle Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXVIII, 9; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 13, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 63, No. 15, and Plate I.
Prakrit. Gift of two pairs (of figures) by the monk (*bhikku*) Bhadasama (*Bhadraśarman*). Compare No. 1102.
1102. Kārle Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155, No. 9, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.*

Vol. IV. p. 91, No. 14, and Plate XLVIII; 1902 Senart, *Ep. Ind.* VII. p. 63, No. 16, and Plate I.

Prakrit. Gift of a pair (of figures) by the monk (*bhikku*) Bhadasama (*Bhadra-sarman*). Compare No. 1101.

1103. Kārle Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 15, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 63 f., No. 17, and Plate I.

Prakrit. Fragment. Gift of a rail (*vēyikā*) by some female person.

1104. Kārle Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35 f., No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 16, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1902 Senart, *Ep. Ind.* Vol. VII. p. 64, No. 18, and Plate III.

Prakrit. A rail (*vēyikā*), made by Nandika, the gift of the nun (*bhikkhuni*) Koḍi, the mother of Ghuṇika.

1105. S. 18.—Kārle Buddhist cave inscription, probably of Gotamiputa Sādakani.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, Nos. C and D, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1048, No. 7, and Plate LIII; 1847 Bird-Mitchell-Wilson, *Hist. Res.* p. 60, No. 23, and Plate XXXVII, 5-7; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 154 f., Nos. 7, 5 and 6, and Plate, Nos. 7, 3 and 6; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 427; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 36, No. 19, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 112 f., No. 20, and Plate LIV; 1895 note by Fischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 1, 2, 3, 5, and 7; 1902 Senart, *Ep. Ind.* Vol. VII. p. 64 ff., No. 19, and Plate II; 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p. XLIX, No. 9.

— *sava 10 [8] vā pa 4 dīva 1.*

Prakrit. Fragment. Order of . . . to Pariguta (*Parigupta*), the officer (*amacha*) at Māmāḍa, regarding the gift of the village (*gāma*) of Karajaka in the Māmāla district (*āhāra*) on the northern road as monks' land (*bhikkhuhala*) to the mendicant (*pavajita*) friars (*bhikku*) dwelling in the Vāluraka (*Vālūraka*) caves (*lēṇa*) for the support of the school (*nikāya*) of the Mahāsaghiyas (*Mahāsāṃghikas*). The plates were prepared by Sivakhaḍaguta (*Śivaskandha-gupta*). The second figure of the date of the year is uncertain.

1106. S. 24.—Kārle Buddhist cave inscription of the time of rājan Vāsīthiputa Siri-Puḷumāvi.—1847 Bird, *Hist. Res.* p. 54, No. 7, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158 f., No. 18, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 36 f., No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 113 f., No. 21, and Plate LIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1902 Senart, *Ep. Ind.* Vol. VII. p. 71 ff., No. 20, and Plate III; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p. LI, No. 16.

— *rañō Vāsīhiputasa Siri-Puḥmāvisa savachharē chaturvisē 20 4 hēmahtāna pakkhē tatiyē 3 divasē bitiyē 2.*

— *ēkavīsē savachharē.*

Prakrit. Gift of a nine-celled (*navagabha*) hall (*maḍapa*) to the community (*sagha*) of the four quarters as the special property of the Māhāsagghiyas (*Mahāsāṃghikas*), by Harapharaṇa, the son of Setapharaṇa, the Sōvasaka (*Sauvarshaka*), living at Abulāmā. It was completed in the year 21. In the last portion Budharakhita (*Buddharakhita*) and his mother, a lay-worshipper (*upāsikā*), are mentioned.

1107. S. 5.—Karlē Buddhist cave inscription.—1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158, No. 16, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 37, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 18, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 73 f., No. 21, and Plate IV.

. . . 5 hēmatānaṃ pa[kh]ē . . . [ēlā]ya puvāya.

Prakrit. Fragment. Gift of a cave (*lēṇa*) and a cistern (*pōḍhī*) to the community (*sangha*) of monks (*pavāita*) by some female disciples (*atēvāsini*) of some *bhayata* (*bhadanta*).

1108. Karlē Buddhist cave inscription.—1856 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 427; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 37 f., No. 22; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 17, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1902 Senart, *Ep. Ind.* Vol. VII. p. 74, No. 22, and Plate IV.

Prakrit. Gift of the monk (*pavaeta*) Budharakhita (*Buddharakhita*).

1109. Beḍṣā Buddhist cave inscription.—1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 440 f., and Plate, No. 1; 1847 Bird, *Hist. Res.* Plate LIII, 1; 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 224, No. 3, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 2 No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 1, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.

Prakrit. Gift of Pusaṇaka (*Pushya*), son of the banker (*seṭhin*) Ānada (*Ananda*), from Nāsika.

1110. Beḍṣā Buddhist *stūpa* inscription.—1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 223 f., No. 1, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 26, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 2, and Plate XLVII.

Prakrit. Fragment. Erection of the *stūpa* (*thupa*) of the hermit (*āraṇaka*) and mendicant (*peḍapātikā*) Gōbhūti, who lived at Mārakuḍa (*Mārakūṭa*), by his pupil ([*amte*]vāsini), the devoted Asāḷamita (*Aśāḍhāmitra*).

1111. Beḍṣā Buddhist cistern inscription.—1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 441, and Plate, No. 2; 1847 Bird, *Hist. Res.* Plate LIII, 2; 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 224, No. 2, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 26 f., No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 3, and Plate XLVII.

Prakrit. Gift of Sāmaḍinikā, the daughter of a *mahābhōya* (*mahābhōja*), the Maṃdavi (*Māndavi*) mahārathini (wife of a *mahārathi*), the wife of Āpadevasaka.

1112. Nānāghaṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., Nos. 4 and 5, and Plate (part only); 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565 ff.; 1854 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 174 f.; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1877 note by Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 404 ff., and Plate; 1878 note by Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 310 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 60 ff., Nos. 1 and 2, and Plate LI; 1883 correction by Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. Lx p. 597 f.; 1903 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLV, No. 1.
Prakrit. Fragment. Records, after an invocation of Dhamma (Dharma), Īda (Indra), Saṅkhaṁsaṇa (Saṅkarshaṇa) and Vāsudēva, the descendants of Chandra (Chandra), the four *lokapālas* Yama, Varuna (Varuṇa), Kubēra, Vāsava, the fees (dakhinā) given at various sacrifices by . . . the daughter of the mahārāṭhī [Kala]lāya, the scion of the Aṅgiya family, the wife of . . . siri (. . . śrī), the mother of prince (kumāra) Vēdisiri (Vēdisīri), [the son] of a king (rājan) who is called lord (pa[ti]) of Dakhi[nāpatha] (Dakṣiṇāpatha), and mother of Sati Sirimata (Śakti Śrīmat).
1113. Nānāghaṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 1, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 3, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gas.* Vol. XVI. p. 611.
Prakrit. (Image of) king (rāyan) Simuka-Sātavāhana Sirimat (Śrīmat).
1114. Nānāghaṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1877 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 404; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 2, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 4, and Plate LI; 1883 note by Bhagvanlal Indrajī, *Bombay Gas.* Vol. XVI. p. 611.
Prakrit. (Images of) queen (dēvi) Nāyanikā (Nāganikā) and king (rājan) Siri-Sātakani.
1115. Nānāghaṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 3, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 5, and Plate LI; 1883 note by Bhagvanlal Indrajī, *Bombay Gas.* Vol. XVI. p. 611.
Prakrit. Fragment. (Image of) prince (kumāra) Bhāya . . .
1116. Nānāghaṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 4, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 6, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gas.* Vol. XVI. p. 611.
Prakrit. (Image of) the mahārāṭhī Tranakayira.
1117. Nānāghaṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 5, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 7, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gas.* Vol. XVI. p. 611.
Prakrit. (Image of) prince (kumāra) Hakuśiri (Śaktiśrī).

1118. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 6, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 8, and Plate LI; 1883 note by Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 611.
Prakrit. (Image of) prince (kumāra) Sātavāhana.
1119. Nānāghāt cistern inscription.— 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 9, and Plate LI.
Prakrit. Gift of a cistern (pōḍhī) by Gōvīmadāsa, the Sopārayaka (inhabitant of Śūrpāraka).
1120. S. 13.—Nānāghāt cistern inscription of the time of rājā V[ā*]s[i*]thiputa Chatarapana-Satakani.— 1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 313 f.
—rañō Vāsathiputasa Chatarapana-Satakanisa savachhara taru 10 8 hēmatapakha pachamē divasē 10.
Prakrit. Gift of a well (paniyapuṭ) on the Satagara mountain by the householder (gahapati[i*]) Damaghasa (Damaghōsha), the Kamavana (inhabitant of Kāmavana).
1121. Śailārwaḍi Buddhist cave inscription.— 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 38 f. and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 19, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
Prakrit. Gift of a cave (lēṇa) by Siagutaṇikā (Śīmhaguptā), wife of the ploughman (hālakiya) and householder (kuḍubika) Usabhapaka (Uśhabha), residing at Dhēpukākāḍa (Dhēmukākāḍa), together with her son, the householder (gahapati) Nānda (Nanda).
1122. S. 6.—Nāsik cave inscription of the time of rājā Vāsithiputa Siri-Puṣumayi.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 52, No. 27, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338 f., No. 27; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 107, No. 16, and Plate LIV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 544, No. 1; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 59, No. 1, and Plate III.
—rañō Vāsithiputasa Siri-Puṣumayisa samvachharē chhaṭhē 6 gimhapakhē pachamē 5 divasē. . .
Prakrit. Fragment. Nothing beyond the date can be made out.
1123. S. 19.—Nāsik Buddhist cave inscription of the time of rājā Vāsithiputa Siri-Puṣumayi.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 41 ff., No. 1, and Plate, No. 1 (first portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51 f., No. 26, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 307 ff., No. 26; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 108 ff., No. 18, and Plate LII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 550 ff., No. 2; 1890 Bühler, *Sitzungber. Wien. Ak. Wiss. Deutsch. Morgenl. Ges.* Vol. L. p. 594; 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 60 ff., No. 2, and Plate I.
—rañō Vāsithiputasa Siri-Puṣumayisa savichharē ekunavīsē 10 9 gimhāṇa pakhē bittiyē 2 divasē tērasē 13.

Prakrit. Gift of a cave (*lēṇa*) on mount Tirapṭhu (*Triraṣṭmi*) to the community of monks (*bhikkhusaḡha*) by the great queen (*mahādēvi*) Gōtami (*Gautamī*) Balasiri (*Balaśrī*), mother of rājarājan Gōtamiputa (*Gautamiputra*) Siri-Sātakapi, king (*rājan*) of Asika (*Īśhika*?), Asaka (*Āśmaka*?), Muḷaka (*Mūlika*?), Surathā (*Surāśhṭra*), Kukura, Aparāṃta (*Aparānta*), Anupa (*Anūpa*), Vidabha (*Vīdarbha*), Ākarāvati (*Ākarāvanti*), lord (*puti*) of the mountains Vijha (*Vindhya*), Achhavata (*Ākshavat*), Pārivāta (*Pāripātra*), Sahya, Kapthagiri (*Krishṇagiri*), Macha, Siritana (*Śristana*?), Malaya, Mahida (*Mahendra*), Setagiri (*Śrēśhṭhagiri*?), Chakōra, who destroyed the Sakas (*Śakas*), Yavanas, and Palhavas, who rooted out the Khakharāta race, who restored the glory of the Sātavāhana race. The cave was to be the special property of the school (*nikāya*) of the Bhadrāyaniyas (*Bhadrāyaniyas*). For the embellishment of the cave, the queen's grandson, lord (*isara*) of [Dakṣiṇā]patha (*Dakṣiṇāpatha*) granted the village (*gāma*) of Pisāḡipadaka (*Pisāḡhṭpadraka*) on the south-west side of mount Tirapṭhu (*Triraṣṭmi*). Compare No. 1124.

1124. S. 19 and 22.—Nāsik Buddhist cave inscription of the lord of Navanara, Vāsithiputa Siri-Puḷumavi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 45 f., and Plate, No. 1 (second portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51 f., No. 26, and Plate (lower portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 314 ff., No. 26A; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 110 ff., No. 19, and Plate LII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 555 ff., No. 3; 1895 note by Bhandarkar, *Early History of the Dekkan*, p. 18, note 2; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596 f.; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 65 ff., No. 3, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 14.

—sava 10 9 gi pa 2 diva 10 3.

—sava 20 2 gi pakhē. diva 7.

Prakrit. Engraved in continuation of No. 1123. Order of the lord (*svāmin*) of Navanara (*Navanagara*), Vāsithiputa (*Vāsishṭhiputra*) Siri-Puḷumavi to Sivakhandila (*Sivaskandila*), officer (*āmacha*) at Gōvadhana (*Gōvardhana*), regarding the gift of the village (*gāma*) of Samalipada or Sāmālipada (*Śālmulīpadra*) on the eastern road in the Gōvadhana district (*ākara*) to the monks (*bhikku*) of the school (*nikāya*) of the Bhadrāyaniyas (*Bhadrāyaniyas*) dwelling in the queen's cave (*dēvilēṇa*), in exchange for the village (*gāma*) of Sudasana or Sudisaṇa (*Sudarśana*) on the southern road in the Gōvadhana district (*ākara*) formerly given to the same monks, for repairs of the cave. The inscription mentions besides in connection with Sudasana the ascetics (*samana*) of Dhanakata (*or* Benākata?) who live on mount Tiraḡṇu (*Triraṣṭmi*). Written by the great general (*mahāsēnapati*) Mēdhuna; the plates were prepared by . . . takapi. It is further stated that the description of the lord (*svāmin*, i.e. of Gōtamiputa Siri-Sātakapi in No. 1123) was given by Viḡhupāla (*Vishṇupāla*) for imparting pleasure to the inhabitants of Gōvadhana, and the inscription concludes with an invocation of Budha (*Buddha*), the best of Jinas.

1125. S. 18.—Nāsik Buddhist cave inscription of the lord of Benākataka, Gōtamiputa Siri-Sadakaṇi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 46 ff., No. 2 (first half), and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII.

p. 51, No. 25, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 319 ff., No. 25 (first half); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 104 f., No. 13, and Plate LIII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 558 ff., No. 4; 1890 correction by Bühler, *Sitzungsber. Wien. Ak. Wiss. Phil. Hist. Kl.* 1895, p. 213 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 71 ff., No. 4, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII f., No. 7.

—savachharē 10 8 vāsapakhē 2 divasē 1.

Prakrit. Order of Gōtamiputa (Gautamiputra) Siri-Sadakaṇi, lord (svāmin) of Benākātaka of Gōvadhana (Gōvardhana), from the camp of victory of the Vējayamti (Vaijyantī) army, to Vinhupālita (Vishnupālita), the officer (amucha) at Gōvadhana, with regard to the conferring of a field in the village (gāma) of West Kakhaḍi (Aparakakhaḍiya), up to the present time (or called Ajakālakiya ?) enjoyed by Usabhadata (Rishabhadatta), on the Tekirasi (Trairasmika ?) ascetics (pavajita). Written down by the officer (amucha) Sivaguta (Śivagupta); kept by the mahāsīmīyas; the plates were prepared by Tūpasa. Compare No. 1126.

1126. S. 24.—Nāsik Buddhist cave inscription of rājan Gōtamiputa Sātakaṇi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 46 ff., No. 2 (second half) and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 25, and Plate (lower portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 319 ff., No. 25 (second half); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 105 ff., No. 14, and Plate LIII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 560 ff., No. 5; 1895 note by Fischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 73 ff., No. 5 and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVIII, No. 8.

—savachharē 20 4 vāsina pakhē 4 divasē pachamē 5.

—savachharē 20 4 ginhāṇa pakhē 2 divasē 10.

Prakrit. Engraved in continuation of No. 1125. Order of king (rājan) Gōtamiputa (Gautamiputra) Sātakaṇi and of the king's queen mother (mahādēvī) whose son is living, to Sāmaka (Śyāmaka), the officer (amacha) at Gōvadhana (Gōvardhana), regarding the gift of a field within the boundaries of the town (nagara) to the Tēraphuka (Trairasmika) monks (pavajita bhikkhu), i.e. the monks living in the cave (lāṇa) on Mount Tirāphu (Trirāsmi), instead of a field at the village (gāma) of Kakhaḍi formerly given. Written down by the door-keeper (paṭihārakkhī) Lōṭā; [the plates] were prepared by Sujivin.

1127. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 5; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 48 f., No. 3, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 24, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 347, No. 24; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 8, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 564, No. 6; 1895 note by Fischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 75, No. 6, and Plate III.

Prakrit. Gift of a four-celled (*chatugabha*) cave (*lēṇa*) by the merchant (*nyājama*), the householder (*gahapati*) Vira (*Vira*), one cell (*ōvaraka*) being the gift of his wife (*kuṭumbini*) Nāmdasiri (*Nandaśrī*), and one that of his daughter Parisa-datā (*Purushadattā*), to the community of monks (*bhikkhusaṅgha*) of the four quarters.

1128. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 23, and Plate; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 565, No. 7; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 76, No. 7. and Plate III.

Prakrit. Gift of a cave (*lēṇa*) by the female ascetic (*pavayitā*) Tāpasini (?), disciple (*amṭēvāsini*) of *bhayaṁta* (*bhadanta*) Savasa (?), to the community of monks (*bhikkhusaṅgha*) of the four quarters.

1129. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 6 (third line); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50 f., No. 22, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 347, No. 22; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 7, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 565 f., No. 8; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 76 f., No. 8, and Plate VIII.

Prakrit. Gift of a cave (*lēṇa*) by the fisherman (*dāsaka*) Mugūdāsa. Compare No. 1130.

1130. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 6 (first two lines); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 21, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 346 f., No. 21; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 6, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 566, No. 9; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 77, No. 9, and Plate III.

Prakrit. Gift of a cave (*lēṇa*) by Mugūdāsa of the lay community of Chētikas (*Chētika-upāsakiya*), and of a field in western (*aparit*) Kaphahini to this cave for providing clothes to the ascetic (*pavāita*) by Dhamanandin (*Dharmanandin*), son of the lay-worshipper (*upāsaka*) Bodhiguta (*Bodhigupta*). Compare No. 1129.

1131. Nāsik Buddhist cave inscription of Ushavadāta.—1847 Bird-Stevenson-Reeves-Orlebar, *Hist. Res.* p. 60 f., No. 24, and Plates LI, No. 3, and LII, No. 7; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 49 ff., No. 4, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, Nos. 17 and 19, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 326 ff., Nos. 17 and 19; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99 f., No. 5, and Plate LII; 1883 Hoernle, *Ind. Ant.* Vol. XII. p. 27 ff. (omitting the last portion); 1883 note by Bhandarkar, *Ind. Ant.* Vol. XII. p. 139 ff.; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 569 ff., No. 10; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 78 ff., No. 10, and Plate IV; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVI f., No. 31.

Mixed dialect. Dedication of a cave (*lēṇa*) and cisterns (*pōdht*) in the Trirāśmi hills at Gōvardhana by Ushavadāta (*Rishabhadatta*), son of Dinika, son-in-law of rājan Kshaharāta kshatrapa Nahapāna. The inscription mentions other donations mostly to gods and brāhmanas, made by this person at the river Bārpāsā, at the *trītha* of Prabhāsa, at Bharukachha, Datapura, Gōvardhana, Śōrjāraga

(*Śarpāraka*), at the rivers Ibā, Pārādā, Damaṣa, Tāpi, Karabēnā, Dāhanukā, and at the village (*grāma*) of Nānāṅgola to the congregation (*parshad*) of Charakas at Pimḍitakāvaḍa, Gōvardhana, Suvarṇamukha and the Rāmatīrtha in Śōrpāraka; his release of Utamabhādra (the chief of the *Uttamabhadras*), who had been besieged by the Mālayas, by order of his lord (*bhaṭāraka*) and the defeat of the Mālayas by the Utamabhadra (*Uttamabhadra*) warriors (*kshatriya*); his *abhishēka* and donations at the Pokhara (*Pushkara lakes*); and his donation of a field, bought at the hands of the *brāhmaṇa* Aśvibhūti, the son of a Vārāhi, to the congregation of monks (*bhikkhusagha*) of the four quarters.

1132. Nāsik Buddhist cave inscription of the time of Ushavadāta.—1847 Bird-Reeves, *Hist. Res.* p. 52, No. 5, and Plate LI, 4; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 52 f., No. 6, and Plate (upper portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 16, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 334 f., No. 16 (first portion); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 10, and Plate LII, No. 10a; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 572 f., No. 11; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 81 f., No. 11, and Plate VII.

Prakrit. Gift of a cell (*ōvaraka*) by Dakhamitrā (*Dakshamitrā*), daughter of *rājan* Kshaharāta *kshatrapa* Nahapāna, wife of Ushavadāta (*Ṛishabhadatta*), the son of Dinika. Compare No. 1134.

1133. Years 42, 41, and 45.—Nāsik Buddhist cave inscription of Ushavadāta.—1847 Bird-Reeves-Orlebar, *Hist. Res.* p. 59, No. 21, and Plates LI, Nos. 3 and 4, and LII, No. 8; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 52 f., No. 6, and Plate (lower portion), and p. 51 f., No. 5, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 16, and Plate (lower portion), and No. 18, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 334 ff., No. 16 (second portion), and p. 331 ff., No. 18; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 102 f., No. 9, and Plate LII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 573 ff., No. 12; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587; 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 82 ff., No. 12, and Plate V; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVIII, No. 33.

—*vasē 40 2 Vēsākhmāsē.*

—*dataṃ vasē 40 1 Kātikaśudhē panarasa puvāka vasē 40 5 panarasa niyutaṃ.*

Prakrit. Dedication of a cave (*lēna*) and an endowment of money to the community (*saṃgha*) of the four quarters by Ushavadāta (*Ṛishabhadatta*), son of Dinika, son-in-law of *rājan* Kshaharāta *kshatrapa* Nahapāna. The money was invested in two weavers' guilds (*śrēṇi, kōlikanikāya*) at Gōvadhana (*Gōvardhana*). Besides a gift of cocoanut trees at the village (*gāma*) of Chikhalapadra in the Kāpura district (*āhāra*), and a dedication of money to the gods and *brāhmaṇas*.

1134. Nāsik Buddhist cave inscription of the time of Ushavadāta.—1847 Bird-Orlebar, *Hist. Res.* Plate I, 2; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54, No. 7, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 10, and Plate LII, No. 10b; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 575 f.,

No. 13; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 85, No. 13, and Plate VIII.

Prakrit. Gift of a cell (*śvaraka*) by Dakhamitrā (*Dakshamitrā*), daughter of *rājan* Kshaharāta *kshatrpa* Nahapāna, wife of Ushavadāta (*Ṛishabhadatta*), the son of Dinika. Compare No. 1132.

1135. Nāsik cave inscription of Ushavadāta.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 9 (upper portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 14, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 336 f., No. 14 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 101 f., No. 7, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 576 ff., No. 14 (first part); 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 85 ff., No. 14^a, and Plate VI; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVII f., No. 32.

. . . Chetrasudhē panarasa.

Prakrit. Fragment. Records gifts of Ushavadāta (*Ṛishabhadatta*), the Śaka . . . son-in-law of [*rājan* Kshaharā]ta *kshatrpa* Nahapāna, to gods and *brāhmaṇas* at Chechidūña, Dāhanūkānagara, Kēkāpura, . . . Anugāmi, Ujēni (*Ujjayinī*), Sākhā, and the bestowing of money and a *tīrtha* (*tītha*) in the Bapāsā (*Bārṇāsā*) river.

1136. Nāsik cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 14, and Plate (lower portion); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 102, No. 8, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 576 ff., No. 14 (second part); 1905 Senart, *Ep. Ind.* Vol. VIII. p. 87 f., No. 14^b, and Plate VI.

Mixed dialect (?). Fragment. Records the bestowing of some gifts on the *brāhmaṇas*. Perhaps the inscription is only part of the inscription No. 1135.

1137. S. 9.—Nāsik Buddhist cave inscription of the time of *rājan* Māḍhariputra Īśvarasēna, the Ābhira, the son of Śivadatta, the Ābhira.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49 f., No. 15, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 341 f., No. 15; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103 f., No. 12, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 579 f., No. 15; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 88 f., No. 15, and Plate VII.

—*rājñah* Māḍhariputrasya Śivadatt-Ābhiraputrasya Abhirasy-Īśvarasēnasya *saṃvatsarē* *navam*[e]. [*gi*] *mhapakhē* *chothē* 4 *divasa* *trayōdaśa* 10 8 . . *ya* *puvaya*.

Mixed dialect. Fragment. Records an endowment of money for the community of monks (*bhikṣhusaṅgha*) of the four quarters residing at the *vihāra* on Mount Triraśmi by the female lay-worshipper (*upāsikā*) Viśṇudatā (*Viśṇudattā*), the Śakanikā, daughter of the Śaka Agnivarmman, wife of the *ganapaka* Rābhila, mother of the *ganapaka* Viśvavarma (*Viśvavarmā*). The money was invested with the guilds (*śrēṇi*) of the potters (*kularika*), the workers fabricating hydraulic engines (*śḍayamtrika*), the oilmillers (*tilapishaka*).

1138. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 13, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 346, No. 13; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 5,

and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 582, No. 16; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 89 f., No. 16, and Plate VII.

Prakrit. Gift of a cave (*lēṇa*) by Rāmaṇṇaka (*Rāma*), son of the writer (*lēkhaka*) Sivamita (*Śivamitra*).

1139. Nāsik Buddhist cave inscription.—1847 Bird, *Hist. Rev.* p. 58, No. 17, and Plate L, 1; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54, No. 8, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 12, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 345 f., No. 12; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 4, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 582 f., No. 17; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 90, No. 17, and Plate VIII.

Prakrit. Gift of a cave (*lēṇa*) by the merchant (*nēkama*) Rāmaṇṇaka, son of Velidāta (*Vellidatta*), the Chhākālēpakiya (inhabitant of Chhākālēpa?), to the community of monks (*bhikkhusaṅgha*) of the four quarters, and gift of cloth money to the ascetic (*pavāita*).

1140. Nāsik Buddhist cave inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54 f., No. 9, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 11, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 345, No. 11; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114 f., No. 3, and Plate LV; 1883 note by Bhandarkar, *Ind. Ant.* Vol. XII. p. 147; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 586 f., No. 18; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587; 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 90 f., No. 18, and Plate V.

Prakrit. Gift of a cave (*lēṇa*) in Mount Tirāṇṇu (*Triraṇṇi*), a *chaitya* building (*chētiyaghara*) inside the cave and cisterns (*pṛāhi*) in honour of all Buddhas (*Buddhas*) to the community of monks (*bhikkhusaṅgha*) in the four quarters by Idraṇnidata (*Indraṇnidatta*), son of Dharmadēva (*Dharmadēva*), the Yonaka (*Yavana*), the northerner (*Otarāha*), the Dātāmitiyaka (native from *Dattāmitri*), together with his son Dharmarakhita (*Dharmarakshita*).

1141. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 9 (lower portion); 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 55 f., Nos. 10 and 11, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48 f., Nos. 10 and 9, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343 f., Nos. 9 and 10; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99, No. 4, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 589 f., No. 19; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 91 f., No. 19, and Plate III; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVI, No. 3.

Prakrit. Building of a *chaitya* building (*chētiyaghara*) on Mount Tirāṇṇu (*Triraṇṇi*) by Bhaṭapālikā, [grand-daughter] of Mahāhaksiri, daughter of the royal officer (*rāyāmacha*) Arabalaya, the Chalisilāṇaka (native from *Chalisilāṇa*?), wife of the royal officer (*rāyāmacha*) Agiyatāpaka, the treasurer (? *bhaṇḍākārīkaya*), mother of Kapapāpaka.

1142. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 8, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 8; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 2, and

- Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 590, No. 20; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 92, No. 20, and Plate VI.
Prakrit. Gift of the village (*gāma*) of Dhambhika of the Nāsikakas (the Nāsika people).
1143. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 7, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99, No. 3, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 591, No. 21; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 21, and Plate III.
Prakrit. Fragment. Setting up of a rail (*vāikā*) and a Yaksha (*yakha*) by Nadāsiriya (*Nandāsrikā*).
1144. Nāsik Buddhist cave inscription of the time of rājan Kanha of the Sādavāhana family.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 6, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338, No. 6; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 1, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 592 f., No. 22; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 22, and Plate VI.
Prakrit. Excavation of a cave (*lēṇa*) by the officer (*mahāmīta*) Samana (*Śramaṇa*), the Nāsikaka (resident at Nāsika), under king (*rājan*) Kanha (*Kṛishṇa*) of the Sādavāhana family.
1145. Nāsik Buddhist cave inscription.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 56 f., No. 13, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 5, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 5; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 9, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 596, No. 23; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 23, and Plate V.
Sanskrit. Gift of a cave (*layana*) by the female lay-worshipper (*upāsikā*) Mammā.
1146. S. 7.—Nāsik Buddhist cave inscription of the time of rājan Gōtamiputa sāmi-Siriyaṇa Sātakaṇi.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 56, No. 12, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 4, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 339 f., No. 4; 1883 referred to by Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 22, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 596 f., No. 24; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93 f., No. 24, and Plate I.
—*vañḍ Gōtamiputasa sāmi-Siriyaṇa-Sātakaṇisa saṁvachharē cītamē 7 hēmatāṇa pakhē tatiyē 3 divasē pathamē.*
Prakrit. Dedication of a cave (*lēṇa*) to the community of monks (*bhikkhusaḡha*) of the four quarters by the great general's wife (*mahāsēṇāpatinī*) Vāsū, wife of the great general (*mahāsēṇāpati*) Bhavagōpa, the Kōsika (*Kaṭika*). The excavation of the cave was commenced (*P*) by the ascetic (*yati*) Bopaki.
1147. S. 2.—Nāsik Buddhist cave inscription of the time of rājan Vāsīthiputa sāmi-Siri-Pulumāi.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47 f., No. 3, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338, No. 3; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 107, No. 15, and Plate LIV; 1883

Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 603 f., No. 25; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 94 f., No. 25, and Plate VI.

—*rañḥ Vāsīḥiputasa sāmī-Siri-Pulumāisa samvachharē 2 hēmaṁtā pakhē 4 divasē 8 (?) ētiya puṁāya.*

Prakrit. Fragment. Excavation [of a cave] by the husbandman (*kuṭumbika*) Dhapama. The last figure of the date is doubtful; it may be 6 or 5.

1148. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47, No. 1, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 242 f., No. 1; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 1, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 605, No. 26; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 95, No. 26, and Plate VIII.

Prakrit. Gift of a cave (*lēṇa*) and two cisterns (*pōḍhī*) by the Śāka Dāmachika Vudhika, a writer (*lēkhaka*), son of Viṣṇudatta (*Viṣṇudatta*), living at Daśapura, the western cistern being for the benefit of his parents.

1149. Nāsik Buddhist cistern inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47, No. 2, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 2; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 2, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 605 f., No. 27; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 95 f., No. 27, and Plate VI.

Prakrit. The cistern (*pōḍhī*) of the Śāka (Śāka) Dāmachika Vudhika, a writer (*lēkhaka*).

1150. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 41, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 1, and Plate XLVIII.

Prakrit. Fragment. Gift of a cistern (*pōḍhī*) and [a cave] by . . . thabhinaka (. . . *thabhinaka*).

1151. Junnar Buddhist cave inscription.— 1874 noticed by Burgess, *Mém. Buddh. Cav. Junn.* p. 9, No. 11, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 38, No. 11, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92 f., No. 2, and Plate XLVIII.

Prakrit. Gift of a reception-room (*upaṭhāna*) by Mala (*Malla*), the Mudhakiya (of the *Mūrdhaka* caste?) and Ānada (*Ānanda*), the Golikiya (of the *Gōlika* caste?).

1152. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 6, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 163 f., Nos. 8 and 9, and Plate; 1881 mentioned by Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 3, and Plate XLVIII.

Prakrit. Fragment. Gift of a cave (*lēṇa*) and a cistern (*pōḍhī*) by Patibadhaka Giribhūti Sakhyāru, son of Savagiriya of the Apaguriyas, and endowment of these establishments and the nunnery (*bhikkhuni-upasāya*) of the Dhammutariyas (*Dharmottariyas*) in the town (*nagara*). The inscription seems to mention also a nunnery of Sivapāl[i]tanika (*Śivapālita*), wife of Giribhūti, in the town (*nagara*). Compare No. 1155.

1153. Junnar Buddhist cave inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 7, and Plate; 1887 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1045, No. 3, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 163, No. 7, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1874 noticed by Burgess, *Mem. Buddh. Cav. Jun.* p. 10, No. 12, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 395, No. 12; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 39, No. 12, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 12; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42 f., No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 4, and Plate XLIX; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595. Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by the pious hamlet (*dhammani-gama*) Virasēnaka (*Virasēna*), headed by the householders (*gahapati*).
1154. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 5, and Plate XLIX; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595. Prakrit. Gift of two cisterns (*pōḍhi*) by the Yavana Irila of the Gatas (*Gartas*).
1155. Junnar Buddhist well inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 6, and Plate XLIX; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595. Prakrit. Fragment. Gift of a cistern (*pōḍhi*) and a cave (*lēṇa*) by Patibadhaka Giribhūti, son of Savagiriyaśa, of the Apaguriyas with his wife Sivapālīnikā (*Śivapālā*), and endowment. Compare No. 1152.
1156. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43 f., No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 16, and Plate L. Prakrit. Gift of a hall-front (*gabhadāra*) by the Yavana Chandra (*Chandra*).
1157. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLIX; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 44, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 31, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 595. Prakrit. Fragment. Gift of a five-celled cave (*pachagabha*) by two brothers. . . , the sons of a householder (*[gaha]pati*).
1158. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLIX, 6; 1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 168, No. 22, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 44 f., No. 9, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 20; and Plate L. Prakrit. Gift of a certain field in the village (*gāma*) of Puvānada by Palapa, and investment (of the income from the field) with the school (*? gana*) of the Apajitas.
1159. Junnar Buddhist pillar inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 3, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett,

Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 15, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 21, and Plate L.
No sense has been made out.

1160. Junnar Buddhist pillar inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 1, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 13, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 11, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 22, and Plate L.
No sense has been made out.

1161. Junnar Buddhist pillar inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 2, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 14, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 23, and Plate L.
No sense has been made out.

1162. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 167 f., No. 21, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45 f., No. 13, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 24, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. (Investment of the income of) a field at Vādālikā for planting Karañja trees and of another field for planting banyan trees with the guild (*śeṣa*) at Koṇāchika by the lay-worshipper (*uvāsaka*) Āduthuma, the Saka (*Saka*).

1163. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 167, Nos. 19 and 20, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 46 f., No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96 f., No. 25, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. In the village (*gāma*) of Mahāveja a field for the planting of Jambu trees entrusted to the holy assembly (*śidhagana*) of the Aparājitas; to the east of Mount Mānamukāda another field for a plantation of palmyra trees; within the boundaries of the town (*nagarasīman*) a third field for Śāla trees (?).

1164. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLIX, 1; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 166 f., No. 18, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 47, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 26, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. A field for the planting of mango trees, [the gift] of Vāhata Vachōḍuka.

1165. Junnar Buddhist cave inscription.—1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 166, No. 17, and Plate; 1881 Bhagvanlal Indrajī-

Burgess, *Inscr. Cave-Temp. W. Ind.* p. 47 f., No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 27, and Plate L.

Prakrit. Investment of money with the guild (*sēṇi*) of bamboo-workers (*vasakara*) and the guild (*sēṇi*) of braziers (*kāsākara*).

1166. Junnar Buddhist cave inscription.— 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165 f., No. 16, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 48, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 28, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. Fragment. In the village (*gāma*) of Valāhaka a field for the plantation of Karañja trees; another field in the village (*gāma*) of Sēuraka.

1167. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 48 f., No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 29, and Plate L; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. Fragment. A field in western (? *avarila*) Vasarikhaḍaka. A field in western (? *avarila*) . . . In western (? *avarila*) . . . a field for the plantation of Jamba trees. A field in the village (*gāma*) of Koḍaka.

1168. Junnar Buddhist cave inscription.— 1847 Bird-Orlebar, *Hist. Res.* Plate XLIX, 7 (5th line only); 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 168 f., Nos. 23 and 24, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 49, No. 19, and Plate; 1883 mentioned by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 30.

Prakrit. Records various donations, but no details have been made out.

1169. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 51, No. 3, and Plate XLIX, 3; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 12, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 6, No. 9, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 394 f., No. 9; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 36, No. 9, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 9; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 49, No. 20, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 19, and Plate L.

Prakrit. Gift of a two-celled cave (*bigabha*) by the brothers Budhamita (*Buddhamitra*) and Budharakhita (*Buddharakhita*), the Laimkuḍiyas, sons of Asasama (*Asvasarman*), the Bhārukachhakas (inhabitants of *Bharukachchha*).

1170. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 164 f., No. 11, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 6, No. 10, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 10; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 36, No. 10, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 10; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 50, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 18, and Plate L.

Prakrit. Unfinished. Gift of the householder (*gahapati*) Sivadāsa (*Sivadāsa*), son of the householder (*gahapati*) Sayiti, and his wife.

1171. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 52, No. 4, and Plate L, 8; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 164, No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 50 f., No. 22, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 17, and Plate L.

Prakrit Fragment. Records some donation and mentions the elder (*thēra*) *bhayaṃta* (*bhadanta*) Chētiyasa, who knows the Tripitaka (*tēviṇa*), the pupil (*amēvāsīn*) of the *gaṇa* teacher (*gaṇāchāriya*), the elder (*thēra*) *bhayaṃta* (*bhadanta*) Sulasa, who knows the Tripitaka (*tēviṇa*), and Nadasaka (*Nanda*), the grandson of some householder (*gahapati*).

1172. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51, No. 23, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 34, and Plate LI.

Prakrit. Fragment. Mentions a lay-worshipper (*upāsaka*), the merchant (*nēgama*) . . . , the son of Satamala, and Virabhūti (*Virabhūti*).

1173. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX, 4; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 169, No. 25, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 5, No. 7, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 7; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 7, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 7; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51, No. 24, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 33, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. Gift of a cistern (*pōḍhī*) by Sivabhūti (*Sivabhūti*), son of Sivasama (*Sivasarman*).

1174. S. 46.— Junnar Buddhist cave inscription of the time of *rājan mahakhatapa sāmi*-Nahapāna.— 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 169, No. 26, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 5, No. 8, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35 f., No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51 f., No. 25, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 11, and Plate LIV; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX, No. 35. —*verse* 40 6.

Prakrit. Gift of a *chaḍhi* (?) and a hall (*maṭapa*) by Ayama (*Aryaman*) of the Vachha (*Vatsa*) *gōtra* (*gota*), minister (*āmatya*) to [*rājan*] *mahakhatapa* (*mahākshatrapa*) *sāmi*-(*svāmīn*-) Nahapāna.

1175. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 13, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1046 f., No. 6, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 162, No. 6, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 6, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 6, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 52, No. 26, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 15, and Plate XLIX; 1905 correction by Senart, *Ep. Ind.* Vol. VIII. p. 75.

Prakrit. Gift of a cave (*lēṇa*) to the community (*saṃgha*) at Kapichita by Sivabhūti (*Sivabhūti*), the son of the lay-worshipper (*upāsaka*) Sāmaḍa (*Syāmala*).

1176. Junnar Buddhist cistern inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 11, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 162, No. 5, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 5, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 5, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 52 f., No. 27, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 14, and Plate XLIX.
- Prakrit. Gift of a cistern (*pōḍhi*) by Lachhinikā (*Lakshmi*), (wife ?) of the Nāḍaka Tōrika, (and ?) Nāḍabālikā, wife of Isimulasāmin (*Ṛishimūlasvāmin*).
1177. Junnar Buddhist cistern inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 12, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1046, No. 5, and Plate LIII; 1847 Bird-Orlebar, *Hist. Res.* p. 57, No. 14, and Plate L, 12; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 4, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 4, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 4; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 4, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 4; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 53, No. 28, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 13, and Plate XLIX.
- Prakrit. Gift of a cistern (*pōḍhi*) by the goldsmith (*suvaṇakāra*) Saghaka (*Samghaka*), son of Kuḷira (*Kulira*), the Kaliaṇaka (inhabitant of *Kalyāṇa*).
1178. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 59, No. 19, and Plate L, 11; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 3, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 3, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 395, No. 3; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 3, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 3; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 53, No. 29, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 12, and Plate XLIX.
- Prakrit. Gift of a *chaitya*-building (*chētiyaghara*) by Ānada (*Ānanda*), son of the lay-worshipper (*upāsaka*) Tāpasa, grandson of the lay-worshipper (*upāsaka*) Kapila.
1179. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 10, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1045 f., No. 4, and Plate LIII; 1847 Bird, *Hist. Res.* p. 56 f., No. 13, and Plate L, 9; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 2, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 2, No. 1, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396 f., No. 1; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 33, No. 1, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40 f., No. 1; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54, No. 30, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 11, and Plate XLIX.
- Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by Sulasadatta (*Sulasadatta*), the son of Hērāpika (*Hairanyaka*, or of a treasurer), the Kaliaṇa (inhabitant of *Kalyāṇa*).
1180. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 9, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1044 f., No. 2, and Plate LIII; 1847 Bird, *Hist. Res.* p. 55, No. 10, and Plate L, 10; 1854 Stevenson-

Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 160 f., No. 1, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 3, No. 2, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 34, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54, No. 31, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 10, and Plate XLIX.

Prakrit. Gift of a seven-celled cave (*satagabha*) and a cistern (*pōdhi*) by the guild (*seni*) of corn-dealers (*dhamñika*).

1181. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54 f., No. 32, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 7, and Plate XLIX.

Prakrit. Gift of Isipālita (*Bishipālita*), the son of the lay-worshipper (*upāsaka*) Ugāha (*Udgrāha*), together with his sons. Compare No. 1183.

1182. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 55, No. 33, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 8, and Plate XLIX.

Prakrit. Gift of a refectory (*bhōjanamaṣṭapa*) to the community (*sagha*) by the Yavaṇa (*Yavana*) Chīṭa of the Gatas (*Gartas*).

1183. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 55, No. 34, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 9, and Plate XLIX.

Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by Isipālita (*Bishipālita*), son of Ugāha (*Udgrāha*), with his family. Compare No. 1181.

1184. Karāḍh Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 6.

Prakrit. Gift of a cave (*lōṇa*) by Saṅghamitara (*Samghamitra*), the son of Gōpāla.

1185. Kolhāpur Buddhist relic box inscription.—1879 Bhagvanlal Indraji-Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIV. p. 149; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 39, and Plate.

Prakrit. Gift of Bamha (*Brahman*). Made by Dhamaguta (*Dharmagupta*). Besides the letter A.

1186. S. 12.—Banavāsi stone inscription of the time of rājan Hārītiputa Vipbhukāḍa-Chuṭukulānanda-Sātākamṇi.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 100 f.; 1885 Bühler, *Ind. Ant.* Vol. XIV. p. 331 ff., and Plate; 1889 correction by Bühler, *Ep. Ind.* Vol. I. p. 96; 1905 correction by Fleet; *Journ. Roy. As. Soc.* 1905, p. 304 f.; 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIII f., No. 25.

—rañō Hārītiputasa Vipbhukāḍa-Chuṭukulānanda-Sātākamṇisa vasaṭāya savachharaṃ 10 2 hēmaṃtāna pakhō 7 divasa 1.

Prakrit. Gift of a *nāga*, a tank (*taḍaga*) and a *vihāra* by the mahābhuvī (*mahābhōji* ?), the daughter of a mahārāja, whose son and progeny (P) was alive, together with (P) the prince (*sa-umā[rā]*) Sada° or Sivakhadanāgasiri (*Sata°* or *Sivaskandanāgasiri*). The minister (*amacha*) Khadasāti (*Skandasavāti*) was the superintendent of the work (*kamāntika*). The *nāga* was made by Nātaka (? *Nartaka*), pupil (*sisa*) of the teacher (*āchariya*) [I]damoraka (*Indramayāraka*), the Sajayataka (inhabitant of *Samjayanti*). Compare No. 1021.

1187. Pitalkhorā Buddhist pillar inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 39, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 1, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.
Prakrit. Gift of [a pillar] by the family of the perfumer (*gādhika*) Mitadēva (*Mitrādēva*) from Patithāna (*Pratishthāna*).
1188. Pitalkhorā Buddhist pillar inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83 f., No. 2, and Plate XLIV.
Prakrit. Gift of a pillar (*ṭhabha*) by the sons of Saghaka (*Samghaka*) from Patithāna (*Pratishthāna*).
1189. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 3, and Plate XLIV.
Prakrit. Fragment. Gift of Magila (*Mṛigila*), the son [of a Vachhi].
1190. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 4, and Plate XLIV.
Prakrit. Fragment. Mentions the royal physician (*rājave[ja]*) [Magila].
1191. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 5, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.
Prakrit. Gift of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhi (*Vātsi*).
1192. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 6, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587 f.
Prakrit. Gift of Data (*Dattā*), the daughter of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhi (*Vātsi*).
1193. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 41, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 7, and Plate XLIV.
Prakrit. Gift of Data (*Dattaka*), the son of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhi (*Vātsi*).
1194. S. 13.—Elūra copperplate inscription of the Śālaṅkāyana mahārāja Siri-Vijayadēva-vamma. —1907 Hultzsch, *Ep. Ind.* Vol. IX. p. 56 ff., and Plates.
—*vijayasamvachchharāni tērasa 10 3 Pausa-kāla-pakkha-dasami*.
Prakrit. Announcement, issued from Vāḡgipura to the villagers (*gāmh*) of Elūra, headed by the muḷuḍa, by the mahārāja Siri-Vijayadēva-vamma (*Sri-Vijayadēva-varman*), the Śālaṅkāyana (*Śālaṅkāyana*), the worshipper of the holy (*bhagavat*) Chittarathasāmi (*Chittarathasāmin*), the fervent Māhesara (*Māhēśvara*), concerning a grant of land to Gaṇasamma (*Gaṇasārman*) of the Ra[ḥhura] gōtra (*gōtta*).

1195. S. 2.—Malavalli pillar inscription of *rājan* Hāritiputta Vinhukadḍa-Chutukulānanda-Sātakanni.—1895 noticed by Bühler, *Academy*, Vol. XLVIII. p. 229 f. = *Journ. Roy. As. Soc.* 1895, p. 903 f. = *Vienna Orient. Journ.* Vol. IX. p. 331 = 1896 *Ind. Ant.* Vol. XXV. p. 28; 1902 Rice, *Ep. Carn.* Vol. VII. p. 251 f. and 142, No. 263, and Plate; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 304; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p. LIV, No. 26.

—[*sarva*]chchharām bitiyām gihmapakkam padamam divasam padamam . . .

Prakrit. Records, after an invocation of the god Malapali, the order of the *rājan* of Vaijayanti, Sātakanni, of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, born in the Vinhukadḍa-Chutn family, to the official (*rajjuka*) Mahāvalabha (*Mahāvallabha*) concerning the gift of some land (?) in the village district (*gāmāhāra*) Sahalāṭavi to Koṇḍamāṇa of the Koṇḍinya (*Kaundinya*) *gōtra* (*gotta*), the son of a Hāriti, as a Brahman's gift for the enjoyment of the god Malapali.

1196. S. 1.—Malavalli pillar inscription of Sivakhadavamman Hāritiputta, *rājan* of the Kadambas.—1895 noticed by Bühler, *Academy*, Vol. XLVIII. p. 229 f. = *Journ. Roy. As. Soc.* 1895, p. 903 f. = *Vienna Orient. Journ.* Vol. IX. p. 331 = 1896 *Ind. Ant.* Vol. XXV. p. 28; 1902 Rice, *Ep. Carn.* Vol. VII. p. 252 and 142 f., No. 264 and Plate; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 305; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p. LIV f., No. 28.

—*sarvachchharām padamam saradapukkhām bitiyām divasam padamam nakkhattam Rōhinīyam.*

Prakrit. Records, after an invocation of the god Malapali, the renewal of the gift of the villages of Sōmapatti, Kōṅginagara, Mariyasa, Karipendūla, Paramuchchundi, Kundamuchchundi, Kappennulā, Kundatapuka, Velaki, Vegūra, Koṇḍatapuka, Ekkatthāhāra, Sahalā to Siri-Nāgadatta (*Śri-Nāgulatta*), the ornament of the Koṇḍamāṇa family, of the Koṇḍinya (*Kaundinya*) *gōtra* (*gotta*), the son of a Kōsiki (*Kausiki*), by the *rājan* of the Kadambas, Sivakhadavamman (*Sivaskandavarman*), the rightful supreme king of great kings of Vaijayanti (*Vaijayanti-dharmamahārājādhirāja*), of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, the lord (*pati*) of Vaijayanti.

1197. Ajanta cave inscription.—1865 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 67 f., No. 1; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 1, and Plate LVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597.

Prakrit. Gift of a cave-door (*gharamukha*) by Kāṭahādi, son of a Vāsithi (*Vāsishthi*).

1198. Ajanta cave inscription.—1865 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 68, No. 2; 1883 Bhagvanlal Indraji-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 2, and Plate LVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597.

Prakrit. Fragment. Gift of a shrine (*thānaka*) with cells (*uvavaraka*) and an *upa*[*saya*] by the merchant (*vaṇija*) Ghanāmadada.

1199. Ajantā painted Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 84, No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 137, No. 6, and Plate LIX.

Prakrit. Fragment. Of Bhagava (*Bhagavat*), the first god of the ascetics (*yati*), the master of the ascetics (*yati*). Uncertain.

1200. S. 8.—Hirahadagalli copperplate inscription of the Pallava *dharmamahārājādhirāja* Sivakhaṇḍavama.—1888 Bühler, *Ep. Ind.* Vol. I. p. 2 ff., and Plates; 1888 correction by Bühler, *Ep. Ind.* Vol. I. p. 9 f.; 1892 correction by Bühler, *Ep. Ind.* Vol. I. p. 479; 1894 corrections by Leumann, *Ep. Ind.* Vol. II. p. 483 ff.; 1894 corrections by Bühler, *Ep. Ind.* Vol. II. p. 485 f.; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 210 ff.; 1900 correction by Hultsch, *Ep. Ind.* Vol. VI. p. 88.

—*saṁva* 8 *vāsa* 6 *dīva* 5.

Prakrit. Announcement of the righteous supreme king of great kings (*dharmamahārājādhirāja*) Sivakhaṇḍavama (*Śivaskandavarman*) of the Pallavas, a Bhāraddāya (*Bhāradvāja*), from Kāñchipura (*Kāñchīpura*), to the royal princes (*rājakumāra*), generals (*senāpatis*), rulers of districts (*raṭṭhika*), chiefs of *maḍambas* (*māḍabika*), local prefects (*dēsādhikata*) and others, to the freeholders of various villages (*gāmāgāmabhājaka*), herdsmen (*vallava*), cowherds (*gōvallava*), ministers (*amachcha*), guards (*ārakkhādhikata*), captains (*gumika*), *tūthikas*, *nēyikas*, and all others employed in the service, to spies (*sañcharamtaka*) and soldiers (*bhaḍamanusa*), that he has given a garden (*vāḍaka*) in the village (*gāma*), the settlement (*koḍuṁka*) of Chillareka (or Chillereka or Chilereka) in the Sātāhani district (*raṭṭha*), formerly given by the lord (*sāmi*), the father of the *mahārāja*, and some fields in Āpittī to certain Brahmans (*bamhana*), inhabitants of Āpittī and freeholders (*bhājaka*) of the settlement of Chillareka, viz. to Gōlasamaja (*Gōlasarmārya*), to Agisamaja (*Agnisarmārya*) of the Āttēya (*Ātrēya*) *gōtra* (*gotu*), to Māḍhara, to his son-in-law Agilla (*Agnila*), to Kālasama (*Kālasarman*) of the Hārīta *gōtra*, to Kumārasama (*Kumārasarman*) of the Bhāraddāya (*Bhāradvāja*) *gōtra*, to the four brothers Kumāranāndi (*Kumāranandin*), Kumārasama (*Kumārasarman*), Kōṭṭasama (*Kōṭṭasarman*), Satti (*Śakti*) of the Kōsika (*Kausika*) *gōtra*, to Bhaṭṭi (*Bhaṭṭi*) of the Kassava (*Kāśyapa*) *gōtra*, to Khaṇḍakoṁḍi (*Skandakōṭi*?), the Bhāraddāya (*Bhāradvāja*), to Khaṇḍaḍha (*Skandarddha*), to Bappa, to Dattaja (*Dattārya*), to Nandija (*Nandyārya*), to Rudasama (*Rudrasarman*) of the Vatsa (*Vātsya*) *gōtra*, to Dāmaja (*Dāmārya*), to Sālasamaja (*Śyālasarmārya*), to Parimita (? *Harimītra*?), to Nāgasamāndi (*Nāganandin*), to Gōli, to Khaṇḍasama (*Skandasarman*), to Sāmija (*Svāmyārya*). The plates were prepared by the privy councillor (*rahasādhikata*) Bhaṭṭisama (*Bhaṭṭisarman*), the Kōlivala freeholder (*bhājaka*).

1201. Deotek stone inscription.—1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 28 f.; 102, No. 13 and Plate XV.

— . . . *he pa* 1 *dī* 10.

Prakrit. Fragment. Mentions some lord (*sāmi*) and Chikambari.

1202. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of *rājan* Māḍhariputa Sirivira-Purisadatta of the Ikḥākus.—1882 Bhagvanlal Indrajī, *Notes Amar. Stūpa*, p. 55 f., No. 3; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 259, No. 3; 1887

Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 3, and Plate LXIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

—*rañō Māḍhariputasa Ikhākunaṁ Sirivira-Purisadatasa saṁvachhara 20 vāsāpakham 8 divasam 10.*

Prakrit. Gift of five entrance pillars (*ayakakhambha*) at the eastern door (*dāra*) of the Great Chaitya (*mahāchētiya*) of the holy (*bhagavat*) Budha (*Buddha*) in the village (*gāma*) of Velagiri, by the artisan (*arēsani*) Sidhatha (*Siddhartha*), residing in the village (*gāma*) of Mahākāṁḍarūra, the son of the artisan (*arē[sa*]ni*) Nākacharida (*Nāgachandra*) residing in Naḍatūra (or Toḍatūra?) in the district (*raṭha*) of Kammāka, together with his mother Nāgilani (*Nāgila*), his wife Samudani (*Samudra*), his son Mūlasiri (*Mūlasiri*), his daughter Nākabudhanikā (*Nāgabuddha*), his brother Budhinaka (*Buddhi*) and the wife of the same Kanikā (*Krishna*) and their sons Nāgasiri (*Nāgasiri*) and Chāṁḍasiri (*Chandrasiri*) and their daughter Sidhathanikā (*Siddhartha*).

1203. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of *rājan* Māḍhariputa Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indrajī, *Notes Amar. Stūpa*, p. 55 f., No. 2; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 258 f., No. 1; 1887 Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 1, and Plate LXII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

—*rañō Māḍhariputasa Ikhākunaṁ Sirivira-Purisadatasa saṁvachhara 20 vāsāpakham 8 divasam 10.*

Prakrit. With the exception of some details, identical with No. 1202. Note the spellings *arēsani*, *ayakakhambhu*, and the non-mentioning of the Great Chaitya.

1204. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of [*rājan*] [Māḍhari]puta Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indrajī, *Notes Amar. Stūpa*, p. 55 f., No. 1; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 258 f., No. 2; 1887 Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 2, and Plate LXII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

— . . . putasa Ikhākunaṁ Sirivira-Purisadatasa sa[mvachhara 20]
 . divasam 10.

Prakrit. Fragment. With the exception of some details, identical with No. 1202. Note the spellings Mulasiri, Kaninikā, Nagasiri, *arēsani* by the side of *arēsani*, and the specification of Naḍatūra as a village (*gāma*).

1205. S. 10.—Mayidavolu (now Madras Museum) copperplate inscription of the Pallava yuvamahārāja Sivakhaṁḍavamma.—1900 Hultzsch, *Ep. Ind.* Vol. VI. p. 84 ff., and Plates.

—*sa[m]vachhara[m] dasamam 10 gimhā pakhō chhaṭhō 6 divasam paṁchami 3.*

Prakrit. Order of the yuvamahārāja Sivakhaṁḍavamma (*Sivaskandavarman*) of the Palavas (*Pallavas*), who belonged to the Bhāradāya (*Bhāradvāja*) *gōtra* (*gotra*), from Kāmechipura to the official (*vapata*) at Dhamūakāḍa (*Dhānyakata*), with regard to the gift of the Amūhāpatiya village (*gāma* in *Andhrāpatha*) Viripara to the Brahmins (*bamhana*) Puvakoṭṭu of the Agivesa (*Āgnivēsiya*) *gōtra* (*gotra*) and Gōṇandīja (*Gōṇandīrya*) of the Agivesa (*Āgnivēsiya*) *gōtra* (*gotra*).

1206. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 184; 239, No. 1, and Plates XLIX, LXIV, 1, and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 202; 261, No. 1, and Plates as before.
- Prakrit. Fragment. [Gift] of the female lay-worshipper (*urāsika*) Saṃgharakhitā (*Samgharakshitā*), the daughter of the householder (*gahapati*) Mariti, together with her brothers and sisters, and of her three sons Chada (*Ohandra*), Ajuna (*Arjuna*), Chadamugha (*Ohandramukha*), of Bhūtāyana (?).
1207. Amarāvati Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 206; 239, No. 2, and Plates LXXXIII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 225; 261, No. 2, and Plates as before.
- Prakrit. Gift of tablets of homage (? *yaghāpaṭa*?) to the Great Chaitya (*mahāchētiya*) of Bhagavat, by Bōdhi and Nāgamuli (*Nāgamūli*) . . . of the Pusiliyas (*Pushyaltiyas*), for the benefit of their nephews, sons-in-law, grand-daughters and grandsons.
1208. Amarāvati Buddhist pillar inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 239, No. 3, and Plates XC, 7 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 261, No. 3, and Plates as before.
- Prakrit. Fragment. Records the gift of a pillar (*thabha*) by . . . Hālikā (?) and others.
1209. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 168; 239, No. 4, and Plates LIII, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 186; 261, No. 4, and Plates as before.
- Prakrit. Gift of two foot-prints (*patuka*) by Sivakā (*Sisaka*), the Sēthivādicha (inhabitant of *Śrēṣṭhivāda*), the son of the householder (*gahapati*) Pusila (*Pushyala*), the Turulūraka (inhabitant of *Turulūra*), and by his wife Munuri, his son-in-law Vichita, his son-in-law Vichita (?), his son-in-law Mahādēva (*Mahādēva*), his daughter Budhā (*Buddhā*), his daughter Chadapusā (*Ohandra-pushyā*), and his daughter Chamā (*Khamā*).
1210. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 210; 239, No. 5, and Plates LXXXIX and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 230; 261, No. 5, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 44; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 18, note 2.
- Prakrit. Gift of a Chaitya pillar (*chētiyakhabha*) by the perfumer (*gadhdika*) Haṃgha (*Samgha*) together with his sons and daughters.
1211. Amarāvati Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 211; 239, No. 6, and Plates XC, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 231; 261, No. 6, and Plates as before.
- Prakrit. Fragment. Mentions the son of . . . ti, the householder (? [*gahapa*]*ti*) Dhana

1212. Amarāvati Buddhist pillar inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 239, No. 7 and Plates XC, 1 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 261, No. 7, and Plates as before.
Prakrit. Mostly illegible. Said to mention the great Chaitya (*mahāchētiya*).
1213. Amarāvati Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 200; 239, No. 8, and Plates LXXVII and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 218; 261, No. 8, and Plates as before.
Prakrit. The slab (*paṭa*) of Mulasiri (*Mūlasiri*), the son of the merchant (*vāniya*) Bōdhisamma (*Bōdhisarman*), who lives at Kevurura, together with mother . . . and (?) of Dharmasiri (*Dharmasiri*), Bapisiri (?), Saghā (*Saṅghā*).
1214. Amarāvati Buddhist sculpture inscription.—1837 mentioned by Cunningham-Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 218, and Plate X; 1854 Cunningham, *Bhilsa Topes*, Plate IX; 1868 Cunningham, *Tree and Serpent Worship*¹, p. 239, No. 9, and Plate XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 261, No. 9, and Plates as before.
Prakrit. Gift of a pillar for lamps (*divatha*[*bha*]) at the southern entrance (*āyaka*) to the Great Chaitya (*mahāchēdiya*) by the merchant (? *vāniya* ?) Budhi (*Buddhi*), son of the merchant (*vāniya*) Kaṇha (*Kṛishṇa*), . . . together with his wife, his sons, his daughters, his grandsons, his relatives, friends and connections. There is no mentioning of *mahārāja Yaśasiri Sādakaṣi*.
1215. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 240, No. 10, and Plates XCV, 3 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 262, No. 10, and Plates as before.
Prakrit. Fragment. Gift of a slab (*paṭa*) by some person together with his daughters, his sons and grandsons.
1216. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 240, No. 11, and Plates LXXXII, 6 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 262, No. 11, and Plates as before.
Prakrit. Fragment. Gift of a Chaitya (*chētiya*), a rail (*vētikā*) and a slab (*paṭa*) by the householder (*gahapati*) Hagha (*Saṅgha*), the son of . . . ti, and his wife Venhā (*Vishṇū*).
1217. Amarāvati Buddhist rail inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 240, No. 12, and Plates LXXV and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 262, No. 12, and Plates as before.
Prakrit. Gift of a slab with foot-prints (*padukapaṭa*) by Rakhadi Chadati (?).
1218. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 178; 240, No. 13, and Plates LXI, and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 196; 62, No. 13, and Plates as before; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. 38, with facsimile, and Plate LXI, No. 56; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.
Prakrit. Gift of Saghā (*Saṅghā*), Saghādāsi (*Saṅghadāsi*), and Kumālā, the wives of Lōṇavalavaka, Saghārakhita (*Saṅgharakshita*), and Mariti.

1219. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 172; 240, No. 14, and Plates XLIX, LVIII, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 190; 262, No. 14, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 43.

Prakrit. Fragment. Gift of two foot-prints (*pātuka*) by the mother of Ānandā (*Ānandā*).

1220. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 167 f.; 240, No. 15, and Plates LIII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 185 f.; 262, No. 15, and Plates as before.

Prakrit. Fragment. Gift of P. . . ., the son of the householder (*gahapati*) Kanhati, the [Chada]kicha (? inhabitant of *Chandaka*), together with his wife, his sons and daughters.

1221. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 212; 240, No. 16, and Plates XCII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 232; 262, No. 16, and Plates as before.

Prakrit. Gift of a coping-stone (*usisa*) by Ajuna (*Arjuna*), the grandson of the householder (*gahapati*) Mariti, the Akhasavādicha (inhabitant of *Akhasavāda*).

1222. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 178; 240, No. 17, and Plates XLIX, LVIII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 190; 262, No. 17, and Plates as before.

Prakrit. Gift of the grandson of the householder (*gahapati*) Pāpin, the Valikachaka (inhabitant of *Valikacha*), and his wife Kaphā (*Krishṇā*).

1223. Amarāvati Buddhist sculpture inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 240, No. 18, and Plate LXXXVII, 5 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 262, No. 18, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 561, No. 46.

Prakrit. Gift of a lion-seat (*siṃhaśāṣṇa*) by the two, the elder (*thēra*), the Uchaitya worshipper (*Chaitiyavandaka*) bhayānta (*bhādanta*) Budhi (*Buddhi*) and his sister, the nun (*bhikkhū*) Budhā (*Buddhā*).

1224. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 216; 240, No. 19, and Plates XCV, 4 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 236; 262, No. 19, and Plates as before.

Prakrit. Made by . . . the son of Dhamadēva (*Dharmadēva*), the Virapura-ka (inhabitant of *Virapura*); the gift of . . . female pupil (*atēvāsini*) of Budharakhita (*Buddharakhita*).

1225. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 206; 240, No. 20, and Plates LXXV, LXXXII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 224; 262, No. 20, and Plates as before.
Prakrit. Fragment. Gift of two Chaitya alabs (*chētiyapaṭa*), three footprints (*pātuka*), a coping-stone (*uṇṇisa*), a slab with a flower vase (? *pupha-ganiyapaṭa* ?) and other objects to the Great Chaitya (*mahāchētiya*) at Dharm-ñakata (*Dhānyakata*), and erection of some object at (?) the Great Chaitya (*mahāchētiya*) at Rājagiri at the northern door (*dara*) by some person together with his relatives.
1226. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*¹, Plates XCIII and XCVI, 3 (Plates only); 1873 Fergusson, *Tree and Serpent Worship*², Plates as before.
Prakrit. Fragment. Gift of a slab (*paṭa*) by some person.
1227. Amarāvati Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*¹, Plate XCIV, 4 (Plate only); 1873 Fergusson, *Tree and Serpent Worship*², Plate as before.
Prakrit. Not read except the beginning which contains an invocation of Bhagavat.
1228. Amarāvati Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*¹, Plate XCVI, 4 (Plate only); 1873 Fergusson, *Tree and Serpent Worship*², Plate as before.
Prakrit. Not read.
1229. Amarāvati Buddhist pillar inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 6, No. 3, and Plate II, No. 1, with correction by Burgess; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 4; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plates XLV, 1 and LX, No. 47; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.
Prakrit. Gift of a Chaitya pillar (*chētiyakhabha*), with a relic, at the southern entrance (*āyāka*) by the merchant (*vāṇiya*) Kuṭa together with his relatives.
1230. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 8, No. 8, and Plate II, No. 2; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 52 f., No. 8; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550 f., No. 5; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 5; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 49.
Prakrit. Fragment. Records after an invocation of [Bha]gavat, the gift of a chief pavilion (? *padhānamāḍava*) to the Order (*sagha*) by the perfumer (*gadhiṭa*), the merchant (*vāṇiya*) Siridata (*Śridatta*), son of the merchant (*vāṇiya*) Dharmmīla (*Dharmīla*), . . . of the pupil (? *sisṭha*) of the teacher (*acha[riya]*) Śāripu[ta] (*Śāriputra*), the Mahāvanasaliya (who lives in *Mahāvanasāla* ?).

1231. Amarāvati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 8, No. 2 B, and Plate II, No. 3; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 3; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 67, and Plates XXVIII, 6 and LXI, No. 52; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600 f.

Prakrit. Fragment. Gift of a coping-stone (*umisa*) by some woman together with her relatives.

1232. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 10, No. 22; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 48; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 34.

Prakrit. Fragment. [Gift] of of the son of Mugudasama (*Mukundasarman*) . . . with relatives.

1233. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 12, No. 11 B, and Plate II, No. 4; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 11 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 551, No. 6; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 4 and LVII, No. 23.

Prakrit. Fragment. Mentions the *bhāyanta* (*bhadanta*) Bu pupil (*sisā*) of *bhāyanta* (*bhadanta*) Nādhāsiri (*Nāthasiri*), the Mahem-khānājaka (inhabitant of *Mahemkhānāja*), disciple ([*āntā*] *vasika*) of . . .

1234. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 12, No. 12B, and Plate III, No. 5; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 551 f., No. 7; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 6 and LVII, No. 22; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Mentions, after an invocation of Bhagavat Bada (*Buddha*), the sister of the monk (*pavāita*) Sidamāta (*Siddhārtha*), who lived at Maṇḍara.

1235. Amarāvati Buddhist stone-slab inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 13, No. 16B; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 47; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 40.

Prakrit. Fragment. Gift of an upright slab (*udhapa[ta]*) by Bhagommū (?), the wife of Sidhatha (*Siddhārtha*), ... and Bodhi.

1236. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 16, No. 34 bis; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 83, and Plate XLII, 7 (in the text by mistake called 8).

Prakrit. Fragment. No sense has been made out.

1237. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 16, No. 36; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 36; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 10; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVI, No. 14.
Prakrit. Gift of the two female pupils (*ativāsini*) of [A]ya-Kamāya (*Ārya-Kamāya*).
1238. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 17, No. 25B, and Plate III, No. 6; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 25B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 8; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 46.
Prakrit. Fragment. No name has been preserved.
1239. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 17, No. 26B; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 26B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 9; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 343 f., No. 9; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 4 and LVIII, No. 28; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.
Prakrit. Fragment. Records, after an invocation of the Enlightened One, [the g of Nākhā, the wife of the lay-worshipper (*upāsaka*), the Nārasala (in-stant of Narasala ?), the merchant (*vāniya*) Nāgatisa (*Nāgatishya*), together with her sons, the treasurer (*hēraṇika*) Budhi (*Buddhi*), Mūla, ...
1240. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 18, No. 54, and Plate III, No. 7; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 49; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 78, and Plates XLI, 6 and LVII, No. 19.
Prakrit. Fragment. Records, after an invocation of Bhagavat, the erection of a slab (? *peṇḍaka*) by Haṃgi (*Samghī*), the daughter of *bhāyanti* (*bhādanti*) Bōdhi, ... of the nun (*pavajitikā*) Vasā (*Vaśyā*) resident in Kevurura.
1241. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 19, No. 60; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 60; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 13; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 13.
Prakrit. Fragment. Gift of a rail bar ([*su*]ji) by Budhara[khita] (*Buddhara-khita*).
1242. Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 19, No. 66; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 15; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 10; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.
Prakrit. Fragment. Gift of the female ascetic ([*sama*]nikā) [Si]dhamthi (*Siddhārthi*).

1243. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 20, No. 80, and Plate III, No. 8; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554 f., No. 21; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 41.
Prakrit. Gift of an upright slab (*udhampāṭa*) at the foot of the Great Chaitya (*mahāchētiya*) by Damilakanha (*Dravidakrishṇa*) and his brother Chulakanha (*Kshudrakrishṇa*) and his sister Nākha.
1244. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 22 f., No. 86, and Plate III, No. 9; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 22; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LIX, No. 38; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.
Prakrit. Erection of a pillar for lamps (*divakhaṃbha*) at the foot of the Great Chaitya (*mahāchētiya*) of Bhagavat by Khadā (*Skandā*), wife of the householder (*gahapati*) Sidhatha (*Siddhārtha*) of the Jādikiyas, together with her relatives.
1245. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 23, No. 87 (upper inscription), and Plate IV, No. 10; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 23 (upper inscription); 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (upper inscription).
Sanskrit. By the glorious Viprajātapriya (?).
1246. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 23, No. 87 (lower inscription), and Plate IV, No. 10; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 23 (lower inscription); 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (lower inscription); 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.
Prakrit. Gift of Aya-Dhamā (*Ārya-Dharmā*), female pupil (*atēvāsini*) of Aya-Rēti (*Ārya-Rēti*).
1247. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 25, No. 114, and Plate IV, No. 13; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 50; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102 f., and Plate LVII, No. 27.
Prakrit. Gift of a rail bar (*suṇṇi*) by the treasurer (*hēranika*) Sidhatha (*Siddhārtha*), the son of the householder (*gahapati*) Budhila (*Buddhila*), together with his relatives.
1248. Amarāvati Buddhist stone inscription of the time of rājan Vāsīthiputa sāmī-Siri-Pulumāvi.—1882 Bhagvanlal Indraji-Burgess, *Notes Amar. Stūpa*, p. 26 f., No. 121, and Plate IV, No. 11; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 549 f., No. 1; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 100, and Plate LVI, No. 1; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212.
—*rañṇo V[āsa]t[h]iputa[sā] s[ā]mī-Siri-Pulumāvisa savachhara . . .*

Prakrit. Fragment. Gift of a wheel of the Law (*dharmacakka*) at the western gate (*dāra*) to the Great Chaitya (*mahāchētiya*) of [Bhagava]t by the householder (*gahapati*) Kahūṭara and Isila (*Rishila*), the son of the householder (*gahapati*) Puri, of the Pindāsutariyas, together with [Isila's] wife Nākānikā (*Nāgā*) and other relatives, as the special property of the school (*nikāya*) of the Chetikiyas (*Chaityakiyas*).

1249. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 28, No. 129; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 52; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 20; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Gift of an [a]badamala (?) by some man together with his relatives.

1250. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 30, No. 143, and Plate IV, No. 14; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 53; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 53, and Plates XX, 2 and LVI, No. 6; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.

Prakrit. Fragment. Gift of the nun (*bhikkhū*) Budharakhita (*Buddharakshita*) . . . female pupil (*atāvāsī[nī]*) of the elder (*thēra*) bhayata (*bhadanta*) Budharakhita (*Buddharakshita*), the overseer of works (*navakamaka*), of the Chetikas (*Chaityakas*) who lived at Rājagiri, together with her daughter, and of Dhamadinā (*Dharmadattā*) and of Sagharakhita (*Samgharakshita*).

1251. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 31, No. 145, and Plate IV, No. 15; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 62, and Plates XXVII, 2 and LVI, No. 15.

Prakrit. Fragment. Gift of a coping-stone (*unisa*) at the northern entrance (*āyāka*) to the Great Chaitya (*mahāchētiya*) by some female person together with her family.

1252. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 32, No. 151; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 55, and Plates XXI, 2 and LVI, No. 13, a, b; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. [Gift] of the lay-worshipper (*upāsikā*) Kamā (*Kāmyā*), daughter of the housewife Kaphā (*Krishnā*), daughter of the householder (*gahapati*) Ida (*Indra*), together with her relatives, and of the nun (*bhikkhū*) Nāgamitā (*Nāgamitā*).

1253. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 33, No. 58 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 12.

Prakrit. Gift of a slab with a wheel (*chakapata*) by Kōja (*Kubja*).

1254. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 35, No. 174; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 25; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL.

- p. 344, No. 25; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 48, and Plates XVIII, 2 and LVI, No. 11.
- Prakrit. Gift of two rail bars (*suchi*) with circular panels (*parichaka*) by Mākabudhi (*Mṛigabuddhi*), son of the householder (*gahapati*) Budhi (*Buddhi*), together with his relatives.
1255. Amarāvati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 35 f., No. 175, and Plate IV, No. 16; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 26; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104 f., and Plate LX, No. 44.
- Prakrit. Fragment. Erection of a gate (*dāra*) at the southern side by the householder (*gaha[pati]*), son of the householder (*gahapati*) Sulasa, [together with] Nāgata (*Nāgattā*) and his son Sulasa, with his daughter
1256. Amarāvati Buddhist stone inscription.—1882 note by Burgess, *Notes Amar. Stūpa*, p. 36, No. 179; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 39; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 58, and Plate XXIV, 1.
- Prakrit. Fragment. Gift of a coping-stone (*unisa*) by Ajaka together with his father.
1257. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 37, No. 182; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 48, and Plate XVIII, 3.
- Prakrit. Fragment. Gift of some nun ([*bhikkh*]unī).
1258. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 37, No. 185; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 185; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 27; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 9.
- Prakrit. Fragment. Gift of some female ascetic (*samanikī*) together with her sister.
1259. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 38, No. 188; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 57, and Plate XXII, 2.
- Said to be illegible.
1260. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 38, No. 189; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 189; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 28; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 42.
- Prakrit. Gift of a pillar (*khaṁbha*) by the grandsons of Kammā (*Kāmyā*), daughter of Bhagī, wife of the householder (*gahapati*) Rāhula in Hiralūra.
1261. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 39, No. 196; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 29; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 29.

Prakrit. Gift of a rail bar (*suchi*) by the righteous hamlet (*bhadanigama*), the Ohhadakicha (of *Chhadaka*), headed by the bankers (*sethin*).

1262. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 40, No. 205; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 205; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 30; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 90 f., and Plates XLVI, 2 and LX, No. 50; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of upright slabs (*upaṭa*) by the nun (*pavajitika*) Sagharakhitā (*Samgharakshita*) living in Dēvapavāna (?), and by her daughter, the nun (*pavajitika*) Haṃghā (*Samghā*), and by (the latter's ?) daughter Jiyavā.

1263. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 41, No. 65 B, and Plate V, No. 18; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 14; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 14; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101 f., and Plate LVI, No. 12.

Prakrit. Gift of a rail bar (*suchi*) by Papin (*Pāpin*), brother of *bhayaṃta* (*bhadanta*) Budhi (*Buddhi*), the Chaitya worshipper (*Chētiavadaka*). Compare No. 1223.

1264. Amarāvati Buddhist coping-stone inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 41, No. 66 B, and Plate IV, No. 17; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 16; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 63, and Plates XXVII, 6 and LVI, No. 16; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Gift of the nun (*bhikkhuni*) Rōhā, daughter of Sujātā.

1265. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 42, No. 68 B; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 68 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 17; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plates XLIV, 2 and LVIII, No. 32.

Prakrit. Fragment. Records some gift.

1266. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 42, No. 69 B, and Plate V, No. 19; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 18; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 4; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.

Prakrit. The pillar (*thabha*) of the general (*sēnagōpa*) Mudakutala (*Mṛidu-kuntala*).

1267. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 42, No. 71 B, and Plate V, No. 20; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 19; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 94, and Plates LI, 1 and LVI, No. 3.

Prakrit. Fragment. [Gift] of the preacher (*dharmakathika*) Budhi (*Buddhi*) dwelling in Oḍiparivena (?).

1268. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 43, No. 210, and Plate V, No. 21; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 31; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 94, and Plates LIV, 2 and LVI, No. 5.
Prakrit. Fragment. Gift of the female lay-worshipper (*uvāsika*) Sivalā (*Śivalā*) with her sons and daughters.

1269. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 43, No. 74 B; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVII, No. 24 (Plate only).
Prakrit. Fragment. Gift of a rail (*vetika*) by several persons together with their relatives and friends.

1270. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 44, Nos. 78 B and 217, and Plate V, Nos. 23 and 22; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 20; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 25.
Prakrit. Fragment. Mentions a monk (*pavachi[ta]*), the pupil (*atavāsika*) of the great Vinaya teacher (*mahāvīṇayamdhara*) Aya-Budhi (*Ārya-Buddhi*) of the . . . liyas.

1271. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 45, No. 222, and Plate V, No. 24; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 222; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 32; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 90, and Plates XLVI, 1 and LXI, No. 53; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.
Prakrit. Fragment. Records, after an invocation of Bhagavat (*Bhagavat*), the gift of upright slabs (*udhapata*) by the lay-worshipper (*upāsaka*) Budharakhita (*Buddharakhita*), the son of Gomdi, the Dhamñakataka (inhabitant of *Dhanyakata*), and by his wife Padumā (*Padmā*), his son Haṃgha (*Samgha*), Budhi (*Buddhi*), Bodhi . . . , Budharakhita (*Buddharakhita*).

1272. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 45, No. 231; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55, No. 231; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557 f., No. 33; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 33; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 91, and Plates XLVII, 3 and LVIII, No. 35.
Prakrit. Gift of an upright slab (*udhapata*) by the mendicant monk (*peṇḍapātika*) Pasama (*Prasama*), residing in Mahavanasala (*Mahavanastila*), the pupil (*atēvāsika*) of the great elder (*mahathēra*) Paravanuta who dwells in Pasakavana (? *Pushyakavana*), the brother of Saṃyutaka (? *Samyuktaka*), and by Haṃgha (*Samgha*).

1273. Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 46, No. 232, and Plate VI, No. 25; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558, No. 34; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 91, and Plates XLVII, 2 and LVIII, No. 36; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of a slab with a filled vase (*punaghaḍakapaṭa*) by the leather-worker (*chammakāra*) Vidhika, the son of the teacher (*upajhaya*) Nāga, and by his son Nāga, together with their relatives.

1274. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 47, No. 249; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558, No. 35; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 48.

Prakrit. Fragment. Mentions, after an invocation of Bhagavat, Dusaka (? *Dūshaka* ?), the son of the householder (*ga[ha]pati*) Haṁghi (*Samghin*).

1275. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 48, No. 83 B; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plate XLIV, 3.
Not read.

1276. Amarāvati Buddhist *chhatra* inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 49, No. 88 B, and Plate VII, No. 29; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55, No. 88 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555 f., No. 24; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 87, and Plates XLV, 6 and LX, No. 45;—1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of a parasol (*chhata*) to the Chaitya (*chēdiya*) of the venerable (*āra*) Uṭayipabbāhis by the female lay-worshipper (*uvāsikā*) Chādā (*Ohandrā*), the mother of Budhi (*Buddhi*).

1277. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 50, No. 17, and Plate VI, No. 27; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558 f., No. 36; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 106, and Plate LXI, No. 51.

Prakrit. Gift of pillars (*thabha*) by Himala, the son of the householder (*gahapati*) Vāsumita (*Vasumitra*), together with his relatives.

1278. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 67; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 54.

Prakrit. Fragment. Records, after an invocation of Bhagavat, the gift of some merchant (*uāniya*) together with his relatives.

1279. Amarāvati Buddhist sculpture inscription of the time of *rājan* Siri-Sivamaka-Sada.—1882 Burgess, *Notes Amar. Stūpa*, p. 51, No. 89, and Plate VI, No. 28; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 2; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 61, and Plates XXVII, 1 and LVI, No. 2; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. LII, No. 19.

Prakrit. Fragment. Mentions the superintendent of the water-houses (? *pāniya-gharika*) of *rājan* Siri-Sivamaka-Sada.

1280. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 51, and Plate VI, No. 26; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55;

- 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 37 ;
 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344 f., No. 37 ; 1887
 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 39.
 Prakrit. Gift of a pillar (*thambha*) by Chula-Ayira (*Kshudra-Ārya*), the pupil
 ([*atē*]vāsika) of the great elder (*mahathēra*) Ayira-Bhūtarakhita (*Ārya-
 Bhūtarakhita*) who lives at [R]āyasēla (*Rājasāila*), and by the nun (*bhikkhunī*)
 Nadā (*Nandā*), the pupil (*atēvāsini*) of the Arhat (*arahata*) Ayira-Budharakhita
 (*Ārya-Buddharakhita*).
1281. Amarāvati (now Bejvādā) Buddhist sculpture inscription.—1882 noticed by Burgess,
Notes Amar. Stūpa, p. 51, No. 4 ; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I.
 p. 72, and Plates I and LVII, No. 17.
 Prakrit. Fragment. Gift of a coping-stone (*unisa*) to the Great Chaitya (*mahā-
 chētiya*) of Bhagavat by the wife of the merchant (*vāniya*) Samuda (*Samudra*),
 the son of the householder (*gahapati*) Harīgha (*Samgha*), who lived at Adhi-
 thāna (*Adhishthāna*, or 'in the capital' ?) . . . in the Tompuki (?) district
 (*raṭha*), and (?) by (?) the householder (*gaha*[*pati*] ?) Kōdachadi
1282. Amarāvati Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl.
 Ges.* Vol. XXXVII. p. 559, No. 38.
 Prakrit. Fragment. Gift of four pillars (*khabha*) *saphaṭha* (?) and with slabs
 (*sapaṭa*), by Mahanāga (*Mahānāga*).
1283. Amarāvati Buddhist sculpture inscription.—1883 Hultzsch, *Zeitschr. Deutsch.
 Morgenl. Ges.* Vol. XXXVII. p. 559, No. 40 ; 1887 Burgess-Hultzsch, *Arch. Surv.
 South. Ind.* Vol. I. p. 85, and Plates XLIII, 9 and LVIII, No. 31.
 Prakrit. Fragment. Erection of a coping-stone (*um̐nisa*) by Hayadā,
 Kamdaḍā, Saṃghadā.
1284. Amarāvati Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl.
 Ges.* Vol. XXXVII. p. 560, No. 41 ; 1887 Burgess-Hultzsch, *Arch. Surv. South.
 Ind.* Vol. I. p. 85.
 Prakrit. Erected by the reverend (? *bhavāta*) Dharmasiriā (*Dharmaśrīkā*) and
 (?) Pasamā (*Prasamā*), with (?) Hagisiri (*Agnīśrī* ?), Chapā (*Champā*) and
 the lay-worshipper (*uvasaka*) Ravisiri (*Raviśrī*).
1285. Amarāvati Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl.
 Ges.* Vol. XXXVII. p. 560, No. 42 ; 1887 Burgess-Hultzsch, *Arch. Surv. South.
 Ind.* Vol. I. p. 85, and Plates XLIII, 8 and LVIII, No. 30.
 Prakrit. Records, after an invocation of Bhagavat, the erection of a coping-
 stone (*unisa*) by the merchant's wife (*vāniyini*) Sidhi (*Siddhi*), daughter of
 Chada (*Chandra*), who lived at Vijayapura.
1286. Amarāvati (now Madras Museum) Buddhist stone inscription.—1883 Hultzsch,
Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 560 f., No. 45 ; 1887 Bühler,
Arch. Surv. South. Ind. Vol. I. p. 37, and Plates XII, 3 and LVI, No. 8 ; 1896
 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.
 Prakrit. Gift of footprints (*pāduka*) by Malā (*Mālā*), pupil (*atēvāsini*) of the
 female teacher (*uvajhāyini*) Samudiyā (*Samudrikā*), pupil (*atēvāsini*) of the
 Vinaya teacher (*vinayamdhara*) Aya-Punavasa (*Ārya-Punavasu*).

1287. Amarāvati Buddhist stone inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 345, No. 51; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LXI, No. 55 (Plate only).
Prakrit. Fragment. Gift of slabs with a *svastika* (*sothikapata*) and of an *abātamālā* by Kaphā (*Krishnā*), wife of . . . ka together with her father . . . and her relatives and friends.
1288. Amarāvati Buddhist sculpture inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 63, and Plate XXVIII, 3.
Not read.
1289. Amarāvati Buddhist coping-stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 67, and Plate XXXI, 3.
Prakrit. Fragment. Mentions the elder (*thēra*) Mahādhammaka (*Mahādhammaka*).
1290. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XXXIV, 2 (Plate only).
Not read.
1291. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XXXIX, 4 (Plate only).
Prakrit. Fragment. Gift of a slab (*pata*) by . . . and the scribe (*lēghaka*) Kapha (*Krishnā*).
1292. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 3 and LVIII, No. 29.
Prakrit. Fragment. Mentions the merchant's wife (*vānīyini*) Nākachampakā (*Nāgachampakā*), Chadasiri (*Chandraśrī*) and Budhila (*Buddhila*).
1293. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XLIII, 10 (Plate only).
Not read.
1294. Amarāvati Buddhist sculpture inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 92, and Plate XLVIII, 1.
Not read.
1295. Amarāvati Buddhist sculpture inscription.—1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 93, and Plate XLVIII, 4.
Prakrit. Gift of a slab (*pata*) at the northern entrance (*dyāka*), by the young monk (*dāharabhikhu*) Vidhika, pupil (*atavāsika*) of *bhayata* (*bhadanta*) Nāga, who resides at Kudūra, and by his female pupil (*atēvasini*) Budharakhitā (*Buddharakhitā*) and by her granddaughter Chūlabudharakhitā (*Kshudrabuddharakhitā*).
1296. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate L, 2 (Plate only).
Not read.

1297. Amarāvati Buddhist image inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 97, and Plates LII, 4 and LIX, No. 43.
Prakrit. Mentions some treasurer (*hēranika*).
1298. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVI, No. 7 (Plate only).
Prakrit. Gift of a pillar (*thabha*) by Nadā (*Nandā*), daughter (?) of the artisan ([*ā*]vāsani) Nadabhuti (*Nandabhūti*).
1299. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVII, No. 21 (Plate only).
Prakrit. Not read.
1300. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 26.
Prakrit. Fragment. Records the gift of some man, together with his daughter.
1301. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 33.
Prakrit. Fragment. Records the gift of some man, together with his relatives.
1302. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 37.
Prakrit. Fragment. Gift of a pillar (*thambha*) by some householder (*gaha-[pati]*), together with his wife.
1303. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 106, and Plate LXI, No. 54.
Prakrit. Fragment. [Gift] of the lay-worshipper (*upāsaka*) Utara (*Uttara*), the Kāṭakasōlaka (inhabitant of *Kāṭakasōla*), together with his relatives.
1304. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 19, No. 28 B.
Fragment. Not read.
1305. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 20, No. 77.
Fragment. Not read.
1306. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 20, No. 30 B.
Not read.
1307. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 21, No. 83.
Fragment. Not read.
1308. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 21, No. 36 B.
Prakrit. Fragment. No sense has been made out.

1309. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 24, No. 49 B.
Fragment. Not read.
1310. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 25, No. 112.
Prakrit. Fragment. No sense has been made out.
1311. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 26, No. 55 B.
Fragment. Not read.
1312. Amarāvati Buddhist rail inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 29, No. 141.
Not read.
1313. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 33, No. 163.
Not read.
1314. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 34, No. 164.
Not read.
1315. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 37, No. 183.
Prakrit. Fragment. Records some gift and mentions the nun (*samanikā*) Saghmitā (*Samghamitrā*).
1316. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 38, No. 192.
Prakrit. Fragment. No name has been preserved.
1317. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 39, No. 194.
Prakrit. Fragment. Records some gift.
1318. Amarāvati Buddhist image inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 39, No. 62 B.
Not read.
1319. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 39, No. 63 B.
Fragment. Not read.
1320. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 40, No. 64 B.
Not read.

1321. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 44, No. 218.
Prakrit. Fragment. Gift of some object by some man together with his son.
1322. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 44, No. 221.
Not read.
1323. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 49, No. 61.
Fragment. Not read.
1324. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 18.
Not read.
1325. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 32.
Fragment. Not read.
1326. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 76.
Fragment. Not read.
1327. Gunapadeya (now British Museum) copperplate inscription of Chārudēvi, of the time of the Pallava mahārāja Vijayakhandavamma.—1876 noticed by Fleet, *Ind. Ant.* Vol. V. p. 175 f.; 1880 Fleet, *Ind. Ant.* Vol. IX. p. 100 ff., and Plate; 1888 corrections by Bühler, *Ep. Ind.* Vol. I. p. 2, note 2; 1900 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 88, note 10; 1902 correction by Senart, *Ep. Ind.* Vol. VII. p. 67; 69; 1905 Hultzsch, *Ep. Ind.* Vol. VIII. p. 143 f., and Plate.
Siri-Vijayakhandava[m]ma-mahārājassa samvachchharā
Prakrit and Sanskrit. Order of Chārudēvi, the queen (*dēvi*) of the yuvamahārāja, the Bhāraddāya (*Bhāradvāja*), Siri-Vijayabuddhavamma (*Srī-Vijaya-buddhavarman*) of the Pallavas, and mother of Buddhi[ya]m[kura] (*Buddhyāmkura*), to the official (? *vīya[pata]*) at Ka[daka] (? *Kataka*), concerning the gift of a field (*chhetta*) below Rājatalāka (or the King's tank?) to be ploughed by Atuka to the holy (*bhagavat*) Nārāyaṇa of the Kuḷi-Mahātaraka temple (*dēvakula*) at Dālūra. The village authorities (*gāmeyika āyutta*) were to exempt the field with all immunities. The *anattī* was Rohaṇiśvā (*Rohinyasvā*).
1328. S. 10.—Koṇḍamudi (now Madras Museum) copperplate and seal inscription of rājan or mahārāja Jayavarman of the gōtra of the Bṛihatphalāyanas.—1901 Hultzsch, *Ep. Ind.* Vol. VI. p. 315 ff., and Plates.
—*saṃva 10 hē pa 1 diva 1.*
Prakrit and Sanskrit. Order of rājan Siri-Jayavamma (*Srī-Jayavarman*) of the gōtra (*gota*) of the Bṛihatphalāyanas, from the victorious camp, the town (*naḡara*) of Kūdūra, to the official (*vāpata*) at Kūdūra, concerning the gift of the village (*gāma*) of Pāmṭūra (or Pātūra) in the district of Kūdūra (*Kūdūrahāra*)

to eight Brahmans (*brahmāṇa*), viz. Savagutaja (*Sarvaguptārya*), a householder (? *jāyāpara*) of the Gōtama (*Gautama*) *gōtra* (*gotā*); Savigija, the Tānava (*Tānavya*); Gōginaja (*Gōginārya*); Bhavaimnaja (*Bhavannārya*) of the Koḍina (*Kauṇḍinya*) *gōtra*; Rudaveinhuja (*Rudravishpūrya*), the Bhāradāja (*Bhāradvāja*); Īsaradataja (*Īśvaradattārya*), the Kaimhāyana (*Kārshāyana*); Rudaghōsaja (*Rudraghōshārya*), the Ōpamarinava (*Aupamanyava*); Khamdarudaja (*Skandarudrārya*) of the Kōsika (*Kauśika*) *gōtra*. The plates were prepared by the great general (*mahādandanāyaka*) Bhāpahanavarman (*Bhāpahanavarman*), the best of the Mahātagis (or the *mahātagivara*?). The seal bears the inscription: Of the mahārāja Śrī-Jayavarman of the Brīhatphalāyana *gōtra*.

1329. Bhattiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 1=*Journ. Roy. As. Soc.* 1892, p. 608, No. 1; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 1; 155, No. 1 B; 1894 Bühler, *Ep. Ind.* Vol. II. p. 326 f., No. 1 B, and Plate; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101; 105. Prakrit. The casket (*majusā*) of Kura, the son of Banava, together with his parents.
1330. Bhattiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 1=*Journ. Roy. As. Soc.* 1892, p. 608, No. 1; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 1; 155, No. 1A; 1894 Bühler, *Ep. Ind.* Vol. II. p. 326 f., No. 1 A, and Plate; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 215; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101 ff. Prakrit. Gift of a quartz-casket (*majusī*) and a crystal box (*shamuga*) for relics of Budha (*Buddha*) by the father of Kura, the mother of Kura, and Kura.
1331. Bhattiprōlu Buddhist casket inscription.—1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 2; 155, No. 2; 1894 Bühler, *Ep. Ind.* Vol. II. p. 327, No. 2, and Plate; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101. Prakrit. Utara (Uttara), the son of Pigaha (*Vigraha*), was the *kāṇiṭha* (?).
1332. Bhattiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Academy*, Vol. XLI. p. 522, No. 3=*Journ. Roy. As. Soc.* 1892, p. 608, No. 3; 1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 3; 1894 Bühler, *Ep. Ind.* Vol. II. p. 327, No. 3, and Plate. Prakrit. The committee (*goṭhī*); Hiraṇyavaghavā (*Hiranyavyāghrapād*), Vugāḷaka (*Udgāḷaka*), Kāḷaha, Visaka (*Viśvaka*), Thōrasisi (*Sthaulastīrshī*), Samāṇa (*Śramaṇa*), Ōḍala, Apakara, Shamuda (*Samudra*), Anngaha (*Anugraha*), Kura, Satngaha (*Satrughna*), Jetaka (*Jayantaka*), Jeta (*Jayanta*), Ālinaka, Varuṇa, Piḷalaka (*Piṅgalaka*), Kōshaka (*Kauśika*), Suta (*Śruta*), Pāpa, Kabbhērakha (? *Kubēraka*?), Ghāḷeka, Samapadāsha (*Śramaṇadāsa*), Bharada (*Bharata*), Ōḍala (*Audāra*), Thōratisa (*Sthaulatishya*), Tisa (*Tishya*), Gilāpa (*Glāna*), Jambha (?), Putara, Āba (*Āmra*), Gālavata . . . , Janaka of the Gōsālakas (*Gōsālakas*), Kūra, the son of Upōshatha (*Upōshatha*), Utara (*Uttara*), the son of Kāraha.
1333. Bhattiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 5; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 5, and Plate.

- Prakrit. The ascetic of the committee (*goṭhisamaṇa*) was Kuba (*Kumbha*).
The treasurer (*hiraṇakāra*) was Būba, the son of the village-headman (*gāmaṇi*).
1334. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 4; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 4, and Plate.
Prakrit. Mentions Samanadāsha (*Śramaṇadāsa*) and relics of Budha (*Buddha*).
The rest is uncertain.
1335. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 6=*Journ. Roy. As. Soc.* 1892, p. 608, No. 6; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 6; 155, No. 6; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 6, and Plate; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil.-Hist. Kl.* 1895, p. 215.
Prakrit. This committee (*goṭhī*) of the inhabitants of the hamlet (*nigamaṇṇa*) (i.e. the committee mentioned in No. 1332) was headed by the king (*rājān*) who was Khubiraka (*Kubēraka*), the son of Shā . . . ; their gift was the casket (*majusā*), the crystal-box (*shamuga*) and the stone-box (*shamuga*).
1336. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 7; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 7, and Plate.
Prakrit. The ascetic (*samaṇa*) Utara (*Uttara*), the son of Ghakhā (or Chaghakhā ?) presented the park (*ārāma*).
1337. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Academy*, Vol. XLI. p. 522, No. 8=*Journ. Roy. As. Soc.* 1892, p. 608, No. 8; 1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 8; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328 f., No. 8, and Plate.
Prakrit. The inhabitants of the hamlet (*nēgama*) are: Vachha (*Vatsa*), Chagha, Jeta (*Jayanta*), Jaribha, Tisa (*Tishya*), Rēta, Achina (*Achirna* ?), Shabhika (*Sabhika*), Akhagha (*Akshaghna*), Kēla, Kēsa (*Kēsa*), Mahā, Seta (*Śrēshṭha*), Chhadikogha, Khabūla, Sōṇuttara (*Śravaṇōttara*), Samana (*Śramaṇa*), Samanadāsha (*Śramaṇadāsa*), Sāmaka (*Syāmaka*), Kāmuka, Chitaka (*Chitraka*).
1338. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 9=*Journ. Roy. As. Soc.* 1892, p. 608 f., No. 9; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149; 155 f., No. 9; 1894 Bühler, *Ep. Ind.* Vol. II. p. 329, No. 9, and Plate.
Prakrit. The casket (*majusā*) and the box (*shamuga*) of the committee (*goṭhī*) of the Arāhadinas (*Arhaddattas*). At that time Kubiraka (*Kubēraka*) was king (*rājān*).
1339. Bhaṭṭiprōlu Buddhist crystal inscription.—1894 mentioned by Rea, *Arch. Surv. Ind.* New Imp. Ser. Vol. XV. p. 11, and Plate V; 1894 Bühler, *Ep. Ind.* Vol. II. p. 329, No. 10, and Plate.
Prakrit. Gift by the women from Namdapura (?) and the novices (*samanudēsa*) from Suvanamāha (?), in the Aya-Sakasathī (? *Ārya-Sakasathī* ?) committee (? *goṭhī*) of Gilāpakāra (? *Gīlānakārya* ?).

1340. S. 27.—China (now Madras Museum) Buddhist (?) stone inscription of the time of *rājan* Gotamiputa Siriyaṇa-Sātakani.—1889 Bühler, *Ep. Ind.* Vol. I. p. 95 f.; 1905 correction by Fleet, *Journ. Roy. As. Soc.* 1905, p. 305.
 —*raṇṇo* *Gotaniputasa araka-Siriyaṇa-Sātakanisa vāsaṭāya saṁvachhara satava*
. . . maṁ 20 7 hēmatānaṁ pakhaṁ catuthaṁ 4 di maṁ 5
ētiya puvāya.
 Prakrit. Fragment. Opens with an invocation of Bhagavat and mentions the lord (*araka*), the chamberlain (*mahataraka*) Mahā
1341. S. 13 (P).—Kodavolu well inscription of the time of Vasithiputa sāmi-Siri-Chaḍa-sāta.—1908 Konow, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXII. p. 592.
 —*raṇṇo* *Vasithiputa sāmi-Siri-Chaḍasātasa savachharē 10 3 (?) hē pa 3 diva*
dasamē (P).
 Prakrit. Establishment of the earth-dwelling (*bhūmivēsa*) of the minister (*amacha*).
1342. Khandagiri cave (Ananta cave) inscription.—1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 81, with facsimile.
 Fragment. Not read.
1343. Khandagiri cave inscription.—1882 Beglar-Cunningham, *Arch. Surv. Rep.* Vol. XIII. p. 82, with facsimile.
 Prakrit. Fragment. No sense has been made out.
1344. Khandagiri cave inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, with facsimile; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. I, and Plate XVII, 1; 1882 Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 83.
 Prakrit. The cave (*lēṇa*) of the servant (*pādamulika*) Kusuma.
1345. Udayagiri cave (Hathigumpha) inscription of the Kālingādhipati Khāravēla.—1825 noticed by Stirling, *As. Res.* Vol. XV. p. 313 f., and Plate; 1837 Kittoe-Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1075-91, and Plate LVIII; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 27 f.; 98-101; 132 f., and Plate XVII; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 16 ff., with facsimile; 1885 Bhagvanlal Indraji, *Actes Siz. Congr. Or. à Leide*, Part III. Sect. II. p. 152-177, and Plate; 1895 correction by Bühler, *Ind. Studies*, No. III, p. 13 f.=1898 Bühler, *Origin of Indian Brāhma Alphabet*, p. 13 f.; 1910 corrections by Fleet, *Journ. Roy. As. Soc.* 1910, p. 242 ff.; 824 ff.
 Prakrit. Fragment. After an invocation of the Arahantas (*Arhats*) and all Sidhas (*Siddhas*), the inscription gives a description of the deeds of the noble (*aira*) mahārāja Siri-Khāravēla (or Khāravēla-siri), Mahāmēghavāhana, lord (*adhipati*) of Kālinga, the propagator of the royal family of the Chetas; called also the king of peace (*khēmarājan*), the king of old people (*vadhārājan*), the king of monks (*bhikkhūrājan*). When he was fifteen years old, he obtained the position of heir-apparent (*yovarāja*) which he held for nine years. When he had completed his twenty-fourth year, he was anointed mahārāja in the third generation of the royal family of Kālinga. In the first year he repaired some buildings in the city (*nagari*) of Kālinga. In the second year, without taking heed of Sātakani, he sent a large army to the west and took (?) some

town with the help of the Kusambas (? *Kausāmbas*). In the third year he delighted the city with festivals. In the fourth year he honoured some sanctuary that had been honoured by the former kings of Kalinga and received the homage of the provincial (*raṭhika*) and local chiefs (*bhōjaka*). In the fifth year he had an aqueduct (*panāḍi*) that had not been used for 103 years since king (*rājan*) Nanda (or since the Nanda kings ?) conducted into the city. In the eighth year, after having killed he was harassing the king (*napa*) of Rājagaha (*Rājagriha*) so that he fled (?) to Madhurā (*Mathurā*). In the ninth year he made great gifts to Brahmans (*śamana*) and constructed the Mahāvijaya palace. In the record of the tenth year Bhāradhavaśa (*Bhāratavarsha*) is mentioned. In the eleventh year he had some place founded by former kings, perhaps Pithuḍa, ploughed with a plough, and revived the meditation on the feet of Jina that had not been practised for 113 years. In the twelfth year, harassing the kings (*rājan*) of Utarāpatha (*Uttarāpatha*) and striking terror into the Magadhas, he watered his elephants in the Gaṅgā and made the Māgadha king (*rājan*) bow at his feet; he also adorned some temple and made great gifts. Besides, the record of this year mentions again king (*rājan*) Nanda (or the Nanda kings ?). In the thirteenth year he erected pillars (*śabha*), etc. on the Kumāripavata (*Kumāripavata*) in the vicinity of the dwelling (*nisidiya*) of the Arhats (*Arhats*). There is no date in this inscription.

1346. Udayagiri Jaina cave (Svargapurigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 8, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, No. 9; 136, No. 8, and Plate XVII, 9; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 15 f., with facsimile; 1885 Bhagvanlal Indraji, *Actes Siz. Congr. Or. à Leide*, Part III. Sect. II. p. 177 f., No. 2, and Plate.

Prakrit. Fragment. Establishment of a cave (*lēna*) for the Kālign (*Kālignā*) monks (*śamana*) in honour of the Arahantas (*Arhats*) by the chief queen (*agamahisi*) of [Siri-Khāra]vēla, emperor (? *cha[kavati]* ?) of Kālign (*Kālignā*), and daughter of *rājan* Lālaka, great-grandson of Hathisimha (*Hastisimha*).

1347. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 6, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 104, No. 7; p. 136, No. 6, and Plate XVII, 7; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, *Actes Siz. Congr. Or. à Leide*, Part III. Sect. II. p. 179, No. 3, and Plate.

Prakrit. The cave (*lēna*) of the noble (*aira*) mahārāja, the lord (*adhipati*) of Kālign, Mahāmāghavāhana Vakadēpa-siri (*śri-Vakradēva*).

1348. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 7, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, No. 8; 136, No. 7, and Plate XVII, 8; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, *Actes Siz. Congr. Or. à Leide*, Part III. Sect. II. p. 179, No. 4, and Plate.

Prakrit. The cave (*lēna*) of prince (*kumāra*) Vaḍukha.

1349. Udayagiri cave (Hasugumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 1, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 2; 135, No. 1, and Plate XVII, 2; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30 f., with facsimile.
Prakrit. The *koṭhā* (?) and *jeya* (?) of Chūlakama (*Kshudrakarman*).
1350. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 2, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 3; 135, No. 2, and Plate XVII, 3; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30 f., with facsimile.
Prakrit. Fragment. Gift of Kama (*Karman*) and Harakhinā (?).
1351. Udayagiri cave (Bāghgumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 3, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 4; 135, No. 3, and Plate XVII, 4; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 31, with facsimile.
Prakrit. The cave (*lōṇa*) of the town-judge (*nagarakhadāmsa*) Bhūti.
1352. Udayagiri cave (Jambāsavaragumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 4, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 5; 136, No. 4, and Plate XVII, 5.
Prakrit. The cave (*lōṇa*) of Nāki (*Nāgi*), wife of Mahāmada.
1353. Udayagiri cave (Haridāsgumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 5, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 6; 136, No. 5, and Plate XVII, 6; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30, with facsimile.
Prakrit. Gift of a *koṭhā* and (?) a *je[ya]* (?) by Chūlakama (*Kshudrakarman*).

ADDITIONS AND CORRECTIONS.

I.—NORTHERN INSCRIPTIONS.

- 12^a. (1354). S. 51.—Anyōr (now Mathurā Museum) Buddhist statuette inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 63, No. A 65.
sa 50 1 g[ri] 3 di . . .
Nothing beyond the date has been read.
13. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 48 f., No. A 2, and Plate VIII.
- 13^a. (1355). S. 31.—Rāl-Bhaḍār (now Mathurā Museum) Buddhist image inscription of the time of Huvishka.—1910 noticed by Vogel, *Cat. Arch. Mus. Mathura*, p. 65, No. A 71.
. . . Huvishkasya [saṁ] 30-1 . . . di 20.
Mixed dialect (?). Fragment. Gift of Khudā (*Kshudra*) and . . . , the female pupils (*antēvāsini*) of Dinnā (*Dattā*).
- 13^b. (1356). Rāl-Bhaḍār (now Mathurā Museum) image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 92, No. C 28.
Mixed dialect. 'May the Sidha (*Siddha*) be pleased.'
14. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 184, No. Q 1.

- 14^a. (1357). Mōrā (now Mathurā Museum) image inscription of the time of Kanishka.
— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 109, No. F 20.
. *syā Kanishkasya* *ēstasya purayā*.
Mixed dialect. Fragment. Records the setting up of the image and mentions
Kalavadā, the Māthuri (inhabitant of Mathurā).
- 14^b. (1358). Nangavā (now Mathurā Museum) Buddhist image inscription.— 1910 Vogel,
Cat. Arch. Mus. Mathura, p. 60, No. A 50.
Sanskrit. Fragment. Records the erection of the image at some *viṣṭāra*.
- 14^c. (1359). Saknā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch.
Mus. Mathura*, p. 123, No. G 47.
Mixed dialect. Fragment. No name is preserved.
- 14^d. (1360). Gaṇḍesrā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch.
Mus. Mathura*, p. 122, No. G 42.
Mixed dialect. The image of Uḷana. The rest is uncertain.
- 14^e. (1361). Mahōli (now Mathurā Museum) Nāga (?) image inscription.— 1910 Vogel,
Cat. Arch. Mus. Mathura, p. 90, No. C 16.
Sanskrit. [Gift] of Śrī-Aśvadeva, the son of Bhuvana, who has three ancestors
(*tripravara*).
15. Read 'Kōtā' instead of 'Kōta', and add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122,
No. G 43.
- 15^a. (1362). Kōtā (now Mathurā Museum) railing pillar inscription.— 1910 Vogel, *Cat.
Arch. Mus. Mathura*, p. 154, No. J 58.
Only the figures 40 8 (?).
16. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Arya-Hāḷakiya (*Ārya-Hāḷakiya*)' instead of 'Arya-Hāṭṭakiya (*Ārya-
Hāṭṭakiya*).'
17. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭṭika*).'
18. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭṭika*).'
19. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 79, No. B 70; 1911 correction by
Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Insert after dedication 'of an image with gods in all directions
(*viśvadevā*)', read 'Kōliya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭṭika*)', and add:
The date is not quite certain. Possibly '30 5' is to be read instead of 'sa 5.'
20. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 80, No. B 71; 1911 correction by
Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭṭika*).'
22. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084 f.
Summary. Read 'Kōḷeya (*Kauṭika*)' instead of 'Kōṭiya (*Kauṭṭika*).'

- 22*. (1363). S. 9.—Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 273, No. 3*; 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 109 f., No. 3, and Plate I and Plate of Images I*; 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1086*; 1912 Lüders, *Journ. Roy. As. Soc. 1912, p. 157 f.*
—*saṃ 9 hē 3 di 10.*
Mixed dialect. Gift of Grahapālā (*Grahapālā*), daughter of Grahamitra, daughter-in-law of Avaśiri (*Avaśiri*), wife of Kalala, at the request of Arya-Taraka (*Ārya-Taraka*) out of the Kōḷiya (*Kauṭika*) *gana*, the Ṭhaniya (*Ṭhāniya*) *kula*, the Vairā (*Vajri*) *śākhā*. There is besides an inscription: the female pupil (*śiṣini*) of Arya-Aghama (*Ārya-Aghama*).
- 23*. (1364). S. 12.—Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 273 f., No. 4*; 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 110 f., No. 4, and Plate I and Plate of Images II*; 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1084*; 1912 Lüders, *Journ. Roy. As. Soc. 1912, p. 170 ff.*
—*sa[m] 10 2 va 4 d[i] 10 1 śtas[y]a purva[ā]yaṃ.*
Mixed dialect. Fragment. [Gift] of the female lay-hearers (*sāvika*), the vaddha-dhinita (?), Jinadāsai, Rudradēva (?), Dattagāli (?), Rudradēvasāmini (*śvāmini*), Rudrad dātā (*dattā*), Grahamitrā (*Grahamitrā*), Rudra n. ā, Kumārasiri (*Kumārasiri*), Vamadāsai, Hastisēnā, Grahāsiri (*Grahāsiri*), Rudradatā (*Rudradattā*), Jayadāsai, Mitrasiri (*Mitrasiri*) at the request of Dēva, the paṇatiharī, the sister of Nāndi (*Nandin*), the female pupil (*śiṣini*) of Arya-Puśila (*Ārya-Puśyala*), the *ganin* out of the Kōḷiya (*Kauṭika*) *gana*, the Bambbadāsīya (*Brahmadāsika*) *kula*, the Uchēnagarī (*Uchchāinagarī*) *śākhā*.
25. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1085.*
Summary. Read '[Kōḷi]ya (*Kauṭika*)' instead of '[Kottī]ya (*Kauṭika*).'
27. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1084.*
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
28. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1082 ff.*
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
29. Add: 1911 corrections by Lüders, *Journ. Roy. As. Soc. 1911, p. 1084; 1086.*
Summary. Read 'daughter of the jeweller (*mānikara*) Khaḷamitta (*Khaḷamitra*)' instead of 'daughter of the Khoṭtamitta (?), the mānikara', and 'Kōḷiya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
30. Insert after Kaṅkāli Tīlā 'now Lucknow Provincial Museum.'
32. Add: 1911 corrections by Lüders, *Journ. Roy. As. Soc. 1911, p. 1082; 1084.*
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
33. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 60, No. A 49; 1910 correction by Vogel, *Journ. Roy. As. Soc. 1910, p. 1314*. Read 'of the time of [Vā]s[i]abka' instead of 'of the time of abka.'
36. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1085.*
Summary. Read '[Kōḷi]ya (*Kauṭika*)' instead of '[Kottī]ya (*Kauṭika*).'

38. Add: 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII, p. 109.
39. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kottiya (*Kauṭika*).'
40. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S.* Vol. V, p. 241, No. 5, and Plate X. The date is to be cancelled.
Summary. Read: Mixed dialect. Fragment. Gift of the monk (*bhikṣu*) Buddhadāsa, the companion (*sadēvihāri* ?) of Saṅghamitra (*Saṅghamitra*). The rest is uncertain.
- 41^a. (1365). S. 43.—Mathurā (now Mathurā Museum) image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 110, No. E 25.
sa[ṁ]vatsara 40 [3 hē] sē pratha
Mixed dialect (?). Fragment. No name is preserved
42. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X, p. 113 f., No. 7, and Plate I, and read 'S. 58' instead of 'S. 44.'
Date. Read:—*śarāsatama(?) maharajasya Huvikshasya savas[ṭ]rē aśṭāpana grī[s]yamasa 3 divisa 2 ēta[syām] purvayām.*
45. Insert after Kanakāli Tilā 'now Lucknow Provincial Museum.'
- 45^a. (1366). S. 48.—Lucknow Provincial Museum Jaina image inscription of the 'time of mahārāja Huviksha.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S.* Vol. V, p. 274 f., No. 5; 1910 R. D. Banerji, *Ep. Ind.* Vol. X, p. 112, No. 5, and Plate I and Plate of Images III; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 158 f.
mahārājasya Huvikshasya savacharā 40 8 va 2 d[ṭ] 10 7 ētasyā purvayām.
Mixed dialect. Gift of an image of Sambhava by Yaśā, the daughter-in-law of Budhika, grand-daughter of Savatrātā (*Śivatrātā* or *Sarvatrātā*), at the request of Dhañśāśiri (*Dhanyāśiri*), the female pupil (*śiṣinī*) of Dhañśāvala (*Dhanyāvala*) in the Kōliya (*Kauṭika*) *gaṇa*, the Bama[da*]siya (*Brahmadāsika*) *kula*, the Pa(U)chanāgarī (*Uchchānāgarī*) *sākhā*.
47. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kottiya (*Kauṭika*).'
48. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Āryya-Hāḷakīya (*Ārya-Hāḷakīya*)' instead of 'Āryya-Hattakīya (*Ārya-Hattakīya*).'
50. Add: 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 170.
Summary. Read 'of Āryya-Jinadāsi (*Ārya-Jinadāsi*), the *paṇatidhārī*' instead of 'obeying the command (*paṇatidhārītā*) of Āryya-Jinadāsi (*Ārya-Jinadāsi*).'
51. Add: 1910 correction by Fleet, *Journ. Roy. As. Soc.* 1910, p. 1316, note 2; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 74, No. B 29, and read 'Jaina (?)' instead of 'Buddhist.'
Date. Read 'rajya-sa' instead of 'rajyasam.'

52. Add: 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII, p. 108; 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 243 f., and Plate XI, 11; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 112 f., No. 6, and Plate I.
 Date. Read: *mahārājasya dēvaputrasya Huveshkasya savatsarē 50 1 hamantamasa 1 divas . . . sy. pu[re]yān.*
 Summary. Read: Mixed dialect. Fragment. Setting up of an image in the Mahārājadēvaputravihāra by the monk (*bhikṣu*) Buddhavarman for the worship of all Buddhas, for the attainment of Nirvāṇa by the teacher (*upādhyāya*) Saṃghadāsa, and for the welfare of Buddhavarman (*Buddhavarman*).
- 52^a. (1367). S. 52.— Mathurā (Bhūtēsar Mound, now Mathurā Museum) Nāga statuette inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 91, No. C 21.
saṃ 50 2 va 3 di 20 3.
 Mixed dialect. [Image] of the lord (*bhagavat*).
53. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1086.
 Summary. Read 'the Gōlika' instead of 'the member of the committee (*gotika*)' and 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kautika*).'
54. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
 Summary. Read 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kautika*).'
55. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 69 f., No. B 15, and read 'Sitalāghaṭi' instead of 'Sitalghāṭi.'
56. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
 Summary. Read 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kautika*).'
57. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 239 f., No. 3, and Plate X.
 Date. Read 'ēṭayē purvāyē' instead of 'ēṭāyē purvāyē.'
 Summary. Read 'the gift of the community of the four classes (*chatuvuni saṃgha*) for the welfare in this world, the merit being shared according to the amount given' instead of 'the gift—Vaiṇikā (?)', 'Gahabala (?) *Grahabala* (?)' instead of 'Grahabala', and 'the Rāraka (?)' instead of 'the preacher (*vāchaka*).'
- 58^a (1368). S. 71.— Lucknow Provincial Museum spurious Jaina image inscription. 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 275 f., No. 6; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 114 f., No. 8, and Plate I and Plates of Images IV and V; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 176 ff.
sa 70 1 va 1 di 10 5 ṭaya pūvāyā.
 Apart from the date, the inscription is void of sense.
- 59^a (1369). S. 74.— Lucknow Provincial Museum Jaina image inscription.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 276, No. 7; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 115 f., No. 9, and Plate I and Plate of Images VI; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 168 ff.
[sum 70] 4 gri 1 di 5.

- Mixed dialect. Fragment. Gift of Dharāvalā [at the request of] Arhadāsi (*Arhaddāsi*), the female pupil (*śiṣiṇī*) of the *paṇatidhārī* Grahaviḷā the female pupil (*śiṣiṇī*) of the preacher (*vāchaka*) nadhana out of the Aya-Varaṇa (*Ārya-Vāraṇa*) *gaṇa*, the *kula*, the Vajanākari (*Vārjanāgarī*) *śākha*, the Aya-Śirika (*Ārya-Śrīka*) [*sambhōga*].
- 62^a. (1370). S. 77.—Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 38.
saṃ 70 7 gri 4 di [20] asyaṃ purevayam.
Mixed dialect. Fragment. Records the gift of some monk (*bhikṣu*).
- 62^b. (1371). S. 77.—Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176, No. P 20.
saṃ 70 7 gri 4 di 20 5.
Mixed dialect. Gift of the monk (*bhikṣu*) Buddhīrēśhṭha, the keeper of vessels (? *bhajanaka* ?), to the community (*saṅgha*) of the four quarters. There is a second inscription which records once more that the pillar is the gift of Buddhīrēśhṭha, the *bhajanaka* (?).
63. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 238*, No. 1, and Plate X.
Summary. Read '(*Dadhikarṇṇa-dēvakulika*)' instead of '(*Dadhikarṇṇa-dēviku-likā*).'
64. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 238*, No. 2^a, and Plate X.
Date. Read 'va 2' instead of 'va.'
Summary. Read 'Dharmmadatta (*Dharmadatta*)' instead of 'Dharmmadēva.'
- 64^a. (1372). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 239*, No. 2^b, and Plate X.
Mixed dialect. Fragment. Gift of the monk (*bhikṣu*) Dharmmadatta, the preacher of the law (*dharmakathika*), to the community (*saṅgha*) of the four quarters. The inscription is on the same pillar as No. 64, and the donor is undoubtedly identical with that of No. 64. It is extremely doubtful whether there was a date in the inscription.
65. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 35.
66. Add: 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 116 f.*, No. 10, and Plate I and Plates of Images VII and VIII.
Date. Read 'hamava' instead of 'haṇa va.'
Summary. Read 'Saṅghanādhi' instead of 'Saṅghanadhi.'
68. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 66, No. B 2.
69. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 66, No. B 3.

- 69^a. (1373). S. 84.—Mathurā (Balabhadra Kuṇḍ, now Mathurā Museum) Jaina image inscription of the time of *mahārāja rājātirāja dēvaputra śāhi* Vāsudēva.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 276 f., No. 8*; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 67, No. B 4, and Plate XI.
—*mahārājasya rājātirājasya dēvaputrasya [śā]hi-Vāsudēvasya rājya-sa[m]vatsarē 80 4 grīshmamāsē dvi 2 di 5 ētasya purvāyām.*
Mixed dialect. Setting up of an image of the holy (*bhagavat*) Arhat Rishabha by the daughter-in-law of Bhaṭadatta, the Ūgibhinaka, the wife of Piṇḍi (?), the wife of a village-head man (? *grāmika* ?), and (?) by the wife of Dharaśinha, at the request of Kumāraka, pupil (*śiṣhya*) of Gamikagutta (? *Grāmikagutta* ?).
73. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 68, No. B 5; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Kō[liya] (*Kauṭika*)' instead of 'K[otṭiya] (*Kauṭtika*).'
75. Add : 1905 correction by Smith, *Journ. Roy. As. Soc.* 1905, p. 152; 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 117 f., No. 11, and Plate III*; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 154, and read 'S. 99' instead of 'S. 95.'
Date. Read '—sam 90 9 grī 2 di 10 6.'
Summary. Read 'Dhārmadharā (*Dharmadharā*)' instead of 'Dhāmāthā (?)' and 'Kōliya (*Kauṭika*)' instead of 'Kotṭiya (*Kauṭtika*).'
77. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kotṭiya (*Kauṭtika*).'
78. Summary. Insert 'and' before 'Ārahātas,' and read 'svāvika°' instead of 'savāvika°.'
- 81^a. (1374). Mathurā Museum Jaina (?) image inscription of the time of some *mahārāja*.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 39.
—*mahārāja*
Mixed dialect (?). Fragment. Records the setting up of the image. No name is preserved.
84. Add : 1911 corrections by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kotṭiya (*Kauṭtika*).'
88. Add : 1884 Cunningham, *Arch. Surv. Rep. Vol. XVII. p. 108*; 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 272 f., No. 2*; 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 109, No. 2, and Plate I*; and insert after Mathurā '(now Lucknow Provincial Museum).'
Date. Read 'varshāmāsē' instead of 'varshamāsē.'
Summary. Read : Mixed dialect. Fragment. Records the setting up of a Bōdhi-sāta (*Bōdhisattva*).
89. Add : 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 240 f., No. 4, and Plate X.*
- 89^a. (1375). Mathurā (Dhānsarpārā Quarter, now Mathurā Museum) Buddhist image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 62, No. A 64.
. d[ī]vas[ē] 30 ēta[sya]
Mixed dialect. Fragment. Mentions Dēvarakṣhi[ta] or Dēvarakṣhi[tā].

- 89^b. (1876). Year 1 (?).—Lucknow Provincial Museum coping-stone inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S., Vol. V. p. 271 f., No. 1 ; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 107 f., No. 1, and Plate I ; 1912 note by Lüders, *Journ. Roy. As. Soc.* 1912, p. 175 f.
 *rshē* (?) *prathu[mē]* *vasē* 10 1.
 Sanskrit. Fragment. Mentions the son of Śau, the son of a Bhārgavi, the grandson of, the great-grandson of namitra, and Pañchāliya (belonging to *Pañchāla*). The reading *rshē* is not certain.
- 89^c. (1877). S. 97 (?).—Mathurā (now Mathurā Museum) Jaina inscription.—1910 Vogel-Lüders, *Cat. Arch. Mus. Mathura*, p. 74, No. B 31.
 . . . *eva* 90 [7] *varshamā* 1.
 Mixed dialect (?). Fragment. Records the setting up of the image and mentions the Kōṭṣya(*Kauṭika*)-*gana*, the Vaira-*śakkā* (*Vajri śakkā*). The date refers to the Gupta era. The unit in the date of the year is quite uncertain.
90. Add : 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 22, and insert 'Jail Mound,' before 'now.'
91. Add : 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 22, and insert 'Jail Mound,' before 'now.'
- 91^a. (1878). Mathurā (Bhūtēsar Mound, now Mathurā Museum) railing pillar inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 21 f. ; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 141, No. J 1.
 Only the figure 30.
- 91^b. (1879). Mathurā (Jamālpur, now Mathurā Museum) railing pillar inscription.—1909 Vogel, *Bulletin de l'École Française d'Extrême-Orient*, Vol. IX. p. 530 (Plate only) ; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 150, No. J 41.
 Only the figure 30.
- 91^c. (1880). Mathurā (now Mathurā Museum) railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 152, No. J 48.
 'Three symbols.'
- 92^a. (1881). Lucknow Provincial Museum sculpture inscription.—1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 118, No. 12, and Plate II.
 Prakrit. Fragment. Of the goldsmith (*śvaṇ[ika]*) Ūtara (*Uttara*), the Gotiputra (son of a *Gauptī*).
94. Add : 1907 note by V. Smith, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVI. p. 404 ff.
 Summary. Read 'of the *kālavāḷa* Poṭhayasaka (*Praushṭhayasas*), the Gotiputra (*Gauptīputra*)' instead of 'of Gotiputra (*Gauptīputra*), a black serpent to the Poṭhayas (*Prōshṭhakas*) and Śakas.'
97. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 186, No. Q 3.
98. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 144, No. J 7 and Plate XXII.
 Summary. Read '*abhyantarōpasthāyaka*' instead of '*kā*' (misprint).
102. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 185 f., No. Q 2, and Plate V.

- 107^a. (1382). Lucknow Provincial Museum Jaina tablet inscription.—1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 17, and Plate III.
Mixed dialect. Fragment. Records the setting up [of the tablet] by the wife of [Amḡha]datta, a Kotsi (*Kautsi*), for the worship of the Arahantas (*Arhats*).
- 107^b. (1383). Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina tablet inscription.—1894 noticed by Bühler, *Ep. Ind.* Vol. II. p. 311, and Plate I, b; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 18, and Plate III.
Mixed dialect. Fragment. Setting up of the tablet of homage (*āyāgapaṭa*) by the daughter of Dhamamitrā, the daughter-in-law of
- 107^c. (1384). Lucknow Provincial Museum Jaina stone-slab inscription.—1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119 f., No. 15, and Plate III and Plate of Images VI; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 159 f.
Mixed dialect. Fragment. Gift of Mitrā, the daughter of Gośāla.
- 107^d. (1385). Lucknow Provincial Museum Jaina image inscription.—1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 16, and Plate III; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 173 ff.
Mixed dialect. Fragment. The request of Āyā (*Āryā*) t.sī, the Adhichchhatrakā (native from *Adhichchhatra*), out of the [Pētivā]mika (*Pratīvarmika*) kula, the Vajranāgarī śākha.
- 107^e. (1386). Mathurā Museum Jaina statuette inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 70, No. B 17.
Mixed dialect. Fragment. Mentions the daughter-in-law of Dhamamitra (*Dharmamitra*), the daughter of
- 107^f. (1387). Mathurā (Mātā Maṭh, now Mathurā Museum) Jaina statuette inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 70 f., No. B 18.
Mixed dialect. Fragment. Mentions the Koṭika (*Kauṭika*) gaṇa, the Vachhalika (*Vātsalika*) kula.
- 107^g. (1388). Mathurā (Kaṅkālī Tīlā, now Mathurā Museum) Jaina image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 78, No. B 68.
Mixed dialect (?). Fragment. Mentions Gha, the sister of
- 107^h. (1389). Mathurā (Kaṅkālī Tīlā, now Mathurā Museum) Jaina image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 79, No. B 69.
Not read.
109. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119, No. 14, and Plate III and Plate of Images III; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 156.
Summary. Read 'Prakrit. Gift of Pāsabalā (*Pushyabalā*), the wife of Dhama-vaḍhaka (*Dharmavārdhaka*).'
113. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119, and Plate of Images VI (Plate only), and read 'stone-slab' instead of 'image.'
116. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Aya-Hāliya (*Ārya-Hāṭṭiya*)' instead of 'Aya-Hāṭṭiya (*Ārya-Hāṭṭiya*).'

118. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1083, note 2.
121. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kottiya (*Kauṭika*).'
122. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kottiya (*Kauṭika*).'
123. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 69, No. B 14.
124. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kottiya (*Kauṭika*).'
- 124^a. (1390). Lucknow Provincial Museum Jaina (?) stone inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 20, and Plate III; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 160 f.
Mixed dialect. Fragment. No name is preserved.
- 124^b. (1391). Lucknow Provincial Museum image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 19, and Plate III; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 160.
Mixed dialect. Fragment. Mentions the wife of [Gh]ritakundaka.
- 125^a. (1392). Mathurā (Katrā Mound, now Mathurā Museum) Buddhist statuette inscription.— 1908 Vogel, *Ann. Progr. Rep. of Superint. Arch. Surv. Northern Circle*, 1907-08, p. 37; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 47 f., No. A 1, and Plate VII.
Prakrit. Records the erection of a Bōdhisaṅga (*Bōdhisattva*) by Amōhāsī, the mother of Budhārakhita (*Buddharakhita*), in her own *vihāra*.
- 125^b. (1393). Mathurā (now Mathurā Museum) Buddhist image inscription.— 1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 61, No. A 56.
Not read.
- 125^c. (1394). Mathurā (Gaṭatōsavar Mahādōv Math near Katrā Mound, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 63, No. A 66.
Mixed dialect. Fragment. Records the gift of the [Bō]dhisattva (*Bōdhisattva*) by the female lay-worshipper ([*upāsī*]kā) Nandā as the special property of the Śavasthidiyas (*Sarvastivādins*?). Mentions besides a *kṣatrapa*.
- 125^d. (1395). Mathurā (Jamālpur, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 120, No. G 10.
Mixed dialect. Sugatapara Buddhadarśava, the meaning of which is doubtful.
- 125^e. (1396). Lucknow Provincial Museum Buddhist image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 21, and Plate III.
Mixed dialect. [Gift of] an image of Buddha by the wife of Buddhādēva.
- 125^f. (1397). Mathurā Museum railing pillar inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 147, No. J 21.
Prakrit. Of Jōda (?).

- 125^r. (1398). Mathurā Museum Buddhist railing pillar inscription.—1909 Vogel, *Bulletin de l'École Française d'Extrême-Orient*, Vol. IX. p. 529 (Plate only); 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 157 and fig. 1; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 150, No. J 36.
Prakrit. Dasa, meaning 'ten' (?).
- 125^b. (1399). Mathurā Museum Buddhist railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 153, No. J 52.
Prakrit. Śivara (?).
- 125ⁱ. (1400). Mathurā (Gōpālpur Quarter, now Mathurā Museum) railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 156 f., No. J 68.
Prakrit. Rama (Rāma ?).
- 125^u. (1401). Mathurā Museum Buddhist railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 145, No. J 13.
Prakrit. Of Saṅghadēva.
- 125^k. (1402). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 1; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 31.
Mixed dialect. Gift of the monk (*bhikṣu*) Saṅghadēva, pupil (*atēvāsika*) of Vakuḍa.
- 125^l. (1403). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 4; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 23.
Mixed dialect. Gift of jamitra, the Vojyavasika (?), for the gift of health to his companion (*saddhyivihari*) Dharmadēva.
- 125^m. (1404). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 2; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177 f., No. P 27.
Mixed dialect. Gift of the monk (*bhikṣu*) Bhadra and Bhadraghōsha. Compare No. 125^a.
- 125ⁿ. (1405). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 28.
Mixed dialect. Gift of the monk (*bhikṣu*) Bhadra and Bhadraghōsha. Compare No. 125^m.
- 125^o. (1406). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 33.
Mixed dialect. Fragment. Gift of the monk (*bhikṣu*) Buddhāmītra (*Buddhamitra*).
- 125^p. (1407). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S.* Vol. V p. 238, No. 3.
Mixed dialect. Fragment. Gift of some monk (*bhikṣu*)

- 125^a. (1408). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 30.
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by Viśvasika Sūśyala together
with his wife and his sons.
- 125^r. (1409). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 32.
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by the monk (*bhikṣu*) Saṅgha-
varma (*Saṅghavarman*) and Vaddha (? *Vṛiddha*?).
- 125^s. (1410). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176, No. P 21.
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by the supporters of the Order
(? *saṅghaprakṛita*), headed by Bhadraghōsha. There is a second inscription
which is probably to the same effect. Compare Nos. 125^r and 125^a.
- 125^t. (1411). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 25.
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by the supporters of the Order
(? *saṅghaprakṛita*), headed by Bhadraghōsha. Compare Nos. 125^r and 125^a.
- 125^u. (1412). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 26.
Mixed dialect. Fragment. Gift of the pillar-base (*kumbhaka*) by the supporters
of the Order (? *saṅghaprakṛita*), [headed by] Bhadraghōsha. Compare Nos. 125^r
and 125^a.
- 125^v. (1413). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 24.
Mixed dialect. Gift of the supporters of the Order (? *saṅghaprakṛita*), headed by
Bhadrila (*Bhadrila*). Compare No. 125^w.
- 125^w. (1414). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 37.
Mixed dialect. Fragment. Gift of the supporters of the Order (? *saṅghaprakṛita*),
headed by Bhadrila (*Bhadrila*). Compare No. 125^v.
- 125^x. (1415). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 36.
Not read.
- 125^y. (1416). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 39.
Not read.
126. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176 f., No. P 22.
127. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242*,
No. 8, and Plate XI.
Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his
son Horamurdata (?). Compare Nos. 128 and 141.'
128. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 243 f.*,
No. 10, and Plate XI.

Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudakbara (?). There is a second inscription recording the gift of Horamudkhapharn (?), the son of Vakamihira. Compare Nos. 127 and 141.'

129. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 29.

133. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241 f.*, No. 7, and Plate XI.

Summary. Read 'Mixed dialect. Gift of the monk (*bhikṣu*) Buddharakṣita, the *bhaṇḍakṣa* (?), to the Community (*saṅgha*) of the four quarters.'

135. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241*, No. 6, and Plate XI.

Summary. Read 'Baudhaghōsha (*Bauddhaghōṣa*)' instead of 'Buddhaghōsha.'

136. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 166, No. N 1, and Plate IV, and insert 'Buddhist' before 'stūpa.'

Summary. Read 'Nuśāpriyā' instead of 'Naśāpriyā.'

137. Add: 1884 Cunningham, *Arch. Surv. Rep. Vol. XVII. p. 108*, No. 3.

139. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 34.

Summary. Add after 'Datta' 'to the Community (*saṅgha*) of the four quarters [Pillar ?] 37'.

140. Add: 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 118 f.*, No. 13, and Plate II; 1912 Lüders, *Journ. Roy. As. Soc. 1912*, p. 154 ff.; and insert after Mathurā, '(now Lucknow Provincial Museum).'

Summary. Read: 'Mixed dialect. Fragment. Records the setting up of the cooking place (*paṣhana*) of the Kakatikas, in the grove . . . at Śrīkuṇḍa (*Śrīkuṇḍa*), in their own *vihāra*, by the merchants (*vyavahārin*), the supporters of the Order (*saṅghaparakṣita*) . . . Sthāvarajātra, Buddharakṣita, Jivaśiri (*Jivaśiri*), Buddhadāsa, Saṅgharakṣita, Dhārmavarmma (*Dharmavarmman*), Buddhadēva, Akhila . . .

141. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242 f.*, No. 9, and Plate XI.

Summary. Read: Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudkhata (?). Compare Nos. 127 and 128.

146. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 50, No. A 5, and Plate IX.

149^a. (1417). S. 24.—Isapur (now Mathurā Museum) column inscription of the time of *mahārāja rājātīrāja dēvaputra śahī Vāsishka*.—1910 Vogel-Daya Ram Sahni, *Journ. Roy. As. Soc. 1910*, p. 1311 ff.; 1910 note by Fleet, *Journ. Roy. As. Soc. 1910*, p. 1315 ff.; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 169, No. Q 13.

—*mahārājasya r[a]jāt[ī]rājasya dēva[pu]trasya śahēr-Vāsishkasya rājyasamvatsarē [cha]turviṃśē 20 4 gr[t]īśhmāmāsē chaturthē 4 diva[sē] trīṃśē 80 asyām pūrvāyām.*

Sanskrit. Setting up of the sacrificial post (*yāpa*) by the Brahman (*brāhmaṇa*) Drōpala, the son of Rudrila, of the Bhāradvāja *gōttra*, the Mānachchhandōga (?), after having performed a *sattra* of twelve nights.

- 149^b. (1418). S. 40.—Chhargāon (now Mathurā Museum) Nāga image inscription of the time of *mahārāja rājātīrāja* Huviṣka.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 88 f., No. C 13.
maharajasya rajātīrajasya Huviṣkasya savatsara chaturisa 40 hēmatamasā 2 divasā 20 3 etta purvāyyā.
Mixed dialect. Records the erection of the Nāga, at their own tank (*pushkarani*), by the two friends Sēnahastin, the son of Piṇḍapayya (*Piṇḍapārya*), and Bhoṇḍaka, the son of Viravṛiddhi (*Viravṛiddhi*).
- 149^c. (1419). Chhargāon (now Mathurā Museum). stone-slab inscription of the time of some *rājātīrāja* [*dēva*]*putra*.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 186, No. Q 4.
. [*ra*]*jati*[*raja*] [*pu*]*tra*
. *purvāyya*.
Mixed dialect. Fragment. No name has been preserved.
150. Add: 1909 Kouow, *Ind. Ant.* Vol. XXXVIII. p. 147; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 83, No. C 1, and Plate XII.
Summary. Read 'Prakrit. Made by Gōmitaka (*Gōmitraka*), the pupil (*atēvāsīn*) of Kuṇika. The rest of the inscription is quite uncertain.'
- 151^a. (1420). S. 35.—Lākhanū (now Mathurā Museum) Buddhist image inscription of the time of *mahārāja dēvaputra* Huveṣka.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 62, No. A 63.
—*maharajasya dēvaputrasya Huveṣkasya saṁ 30 5 hēmata*
Mixed dialect. Fragment. Only the date has been preserved.
- 151^b. (1421). Lākhanū (now Mathurā Museum) Buddhist (?) image inscription, probably of the time of *mahārāja* Vāsu[*dēva*].—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 38.
—*mahārājasya Vā[su]*
Mixed dialect. Fragment. Mentions the daughter-in-law of
the of Sēna.
161. Add: 1910 correction by Vogel, *Journ. Roy. As. Soc.* 1910, p. 1314, and read 'S. 28' instead of 'S. 68.'
Date. Read 'saṁ 20 8' instead of 'saṁ [60] 8.'
Summary. Omit 'The date of the year is quite uncertain.'
188. Summary. Read 'Bhādanakāḍiya (inhabitant of *Bhādanakāḍa*)' instead of 'Bhādātā-Kāḍiya (pupil of *bhādanta Kāḍa* ?)'
256. Summary. Read 'Gift of the mother of Tāpasī, the Kurarī (inhabitant of *Kurara*)' instead of 'Gift of Kurarī, mother of Tāpasī.'
265. Summary. Read 'Mōrajāhikata' instead of 'Mōrasihikata (*Mayūrasihikata*).'
314. Summary. Read 'the Bha[dana]kād[iya] (inhabitant of *Bhādanakāḍa*)' instead of 'from Bhasikāḍa (?)'
346. Add: 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. XLVI f., No. 4.

354. Summary. Read 'Mōrajahikādiya (inhabitant of *Mōrajahikāḍa*)' instead of 'Ramō-
rajahikādi[ka] (P inhabitant of *Ramōrajahikāḍa*).'
578. Read 'Plate XXI' instead of 'Plate.'
669. Add: 1910 correction by Venis, *Journ. Roy. As. Soc.* 1910, p. 813 f., No. A; 1910
Fleet, *Journ. Roy. As. Soc.* 1910, p. 815 ff.
670. Add: 1910 Venis, *Journ. Roy. As. Soc.* 1910, p. 814 f., No. B.
- 684^a. (1422). S. 13.—Jankhaṭ stone inscription of the time of *svāmin* Virasēna.—1900
mentioned by Burn, *Journ. Roy. As. Soc.* 1900, p. 553; 1911 Pargiter, *Ep. Ind.*
Vol. XI, pp. 85 ff., and Plate.
svamisa Virasēnasa samvatsarē 10 3 gishmāndān pākshē 4 divasē pañchamē.
Mixed dialect. Nothing beyond the date has been made out.
920. Add: 1911 Boyer, *Mélanges d'Indianisme offerts à M. Sylvain Lévi*, p. 121-128.
921. Add: 1911-Lüders, *Bruchstücke Buddhistischer Dramen*, p. 41 f.
Summary. Add 'Prakrit.'
- 921^a. (1423). Sarnāth Buddhist rail stone inscription.—1909 Konow, *Arch. Surv. Ind. Ann.*
Rep. 1906-7, p. 95, No. 1, and Plate XXX.
Prakrit. Gift of the base stone (*alabana*) by the nun (*bhikkhunikā*) Samvahikā.
- 921^b. (1424). Sarnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel,
Arch. Surv. Ind. Ann. Rep. 1904-5, p. 66; 102, No. 2, and Plate XXXII.
Prakrit. Not read.
- 921^c. (1425). Sarnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel,
Arch. Surv. Ind. Ann. Rep. 1904-5, p. 66; 102, No. 3, and Plate XXXII; 1909
Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95.
Prakrit. The pillar (*thabha*) of Jantēyikā together with Sihā (*Sinhā*). Compare
No. 921^d.
- 921^d. (1426). Sarnāth Buddhist railing pillar inscription.—1909 Konow, *Arch. Surv. Ind.*
Ann. Rep. 1906-7, p. 95, No. 2, and Plate XXX.
Prakrit. Fragment. [Gift] of Jatēyikā together with Bharini. Compare No. 921^e.
- 921^e. (1427). Sarnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-
Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 4, and Plate XXXII.
Prakrit. Not read.
922. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 70;
103, No. 8.
923. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 70;
103, No. 10.
924. Add: 1908 mentioned by Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 9.
925. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 80
102, No. 7.
926. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 78;
102, No. 6, and Plate XXVIa.

927. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 78; 102, No. 6, and Plate XXVIIb.
928. Read 'Vol. IX.' instead of 'Vol. VIII.' and add: 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95 f., No. 3, and Plate XXX.
929. Read 'Vol. IX.' instead of 'Vol. VIII.'
- 929^a. (1428). Sarnāth Buddhist railing inscription.—1908 Oertel-Vogel-Konow, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 68, and Plate XXXII, No. 9; 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 96 f.
Mixed dialect. The property of the teachers (*āchārya*), the Sarvvāstivādins.
- 929^b. (1429). Sarnāth Buddhist railing inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 96, No. 4, and Plate XXX.
Mixed dialect. The property of the teachers (*āchāryya*), the Sarvvāstivādins.
- 929^c. (1430).¹ Sarnāth Buddhist railing pillar inscription.—1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66 f.; 103, No. 11, and Plate XXXII.
Mixed dialect. Fragment. Gift of a lamp (*pradīpa*) by the devout female lay-worshipper (*paramōpāsikā*) Sulakshmapā in the Mūla[gandhakuṭi] of the lord (*bhagavat*) Buddha. •
- 929^d. (1431). Sarnāth Buddhist railing pillar inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 97 ff., No. 5, and Plate XXX.
Sanskrit. Fragment. Gift of a lamp (*pradīpa*) by the devout lay-worshipper (*paramōpāsaka*) Kirtti in the Mūlagandhakuṭi.
- 929^e. (1432). Sarnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 6, and Plate XXX.
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) Dhanadēva. Comp. No. 929^f.
- 929^f. (1433). Sarnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 7, and Plate XXX.
Sanskrit. Gift of Dhanadēva. Compare No. 929^e.
- 929^g. (1434). Sarnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 8, and Plate XXX.
Sanskrit. Gift of Kumāragupta.
- 929^h. (1435). Sarnāth Buddhist stone-slab inscription.—1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89; 103, No. 12, and Plate XXXII.
... māgha di 80.
Sanskrit (?). Fragment. No name has been preserved.
- 929ⁱ. (1436). Sarnāth Buddhist image inscription.—1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89; 103, No. 13, and Plate XXXII.
Sanskrit. Records that Śīlayāśas caused to be made the image of Buddha, the Adityabandhu.

¹ The inscriptions Nos. 929^c to 929^h are later than A.D. 400, but have been included on account of the similarity of the tenor of them with the earlier votive inscriptions.

- 929^l. (1437). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89 f.; 103, No. 14, and Plate XXXII.
Sanskrit. Fragment. Records the gift of some Śākya monk (*Śākyabhikṣu*).
- 929^k. (1438). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89 f.; 103, No. 15, and Plate XXXII.
Sanskrit. Fragment. Records the gift of Dharmasimha (?).
- 929ⁱ. (1439). Sarnāth Buddhist image inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 16, and Plate XXXII.
Not read.
- 929^m. (1440). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 90; 103, No. 17, and Plate XXXII.
Mixed dialect. Gift of the Śākya monk (*Śākyabhikṣu*) Buddhapriya (*Buddhapriya*).
- 929ⁿ. (1441). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 81; 103, No. 18, and Plate XXXII.
Sanskrit. Gift of the devout lay-worshipper (*paramōpāsaka*), the chief of the district (*vishayapati*) Suyāttra.
- 929^o. (1442). Sarnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 19.
Not read.
- 929^p. (1443). Sarnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 20.
Mixed dialect. The Buddhist creed.
- 929^q. (1444). Sarnāth Buddhist inscription on hand of image.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 21, and Plate XXXII.
Mixed dialect. The Buddhist creed.
- 929^r. (1445). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 81; 103, No. 22, and Plate XXXII.
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*), the elder (*sthavira*) Bandhugupta.
- 929^s. (1446). Sarnāth Buddhist stone-slab inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 23, and Plate XXXII.
Sanskrit. Fragment. No name has been preserved.
- 929^t. (1447). Sarnāth Buddhist rail post inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 100, No. 9, and Plate XXX.
Mixed dialect. Fragment. Of the Śākya monk (*[Śākyabhi]kṣu*) Vōdhishēpa (*Bōdhishēpa*).
- 929^u. (1448). Sarnāth Buddhist rail post-inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 100, No. 10, and Plate XXX.
Sanskrit. Fragment. The lamp (*pradīpa*) of the devout lay-worshipper (*[paramōpā]saka*) Bhavarudra.

- 937^a. (1449). Kasiā stone inscription.— 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 61 f., No. 1.
Prakrit (?). Fragment. No sense has been made out.
- 937^b. (1450). Kasiā Buddhist statuette inscription.— 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 62, No. 2.
Sanskrit. Gift of the Śākya monk (Śākyabhikṣu) bhudanta Savira. The work of Dinna (Datta).
- 958^a. (1451). Rājgir image inscription.— 1909 mentioned by Marshall, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 106.
Fragment. Not read.
959. Add : 1909 Bloch, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 98, note 1, and read 'Rājgir (Son Bhāṇḍār) Jaina' instead of 'Rājgir (Sonbhāṇḍār) Buddhist.'
Summary. Read 'Vairadēva' instead of 'Viradēva.'

II.—SOUTHERN INSCRIPTIONS.

- 964^a. (1452). Year 52.— Andhan stone inscription of the time of rājan Rudradāman.— 1909 mentioned by Konow, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 166 f.; 1910 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XXIII. p. 68.
Rājāś Chāṣṭanasa Ghaṣṭikaputrasa rājāś Rudradāmasa Jayadāmaputrasa varṣhē dvipaṁchātē 50 2 Phaguṇabāhulasa dvitīyam 15 2.
Mixed dialect. Nothing beyond the date has been read. There are four copies of this inscription.
- 964^b. (1453). Year 114.— Andhan stone inscription.— 1909 mentioned by Konow, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 166 f.
Said to be dated in the year 114, the 12th day of the bright half of Jyēṣṭhāmūla.
987. Summary. Read 'the son of Ā[pada] (Ānanda)' instead of 'the son of Ā . . .', and add 'Compare No. 1024.'
- 1205^a. (1454). Amarāvati Buddhist coping-stone inscription.— 1909 mentioned by Rea, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 117, and Plate XLVIII, No. 1.
Prakrit. Fragment. Gift of a slab (pata) by Tukā, the wife of Budhi (Buddhi), son of the householder (gahapati) Kubala, the Tulakicha (inhabitant of Tulaka), with her son and her sister.
1220. Summary. Read '[Chhada]kicha' and 'Chhandaka' instead of '[Chada]kicha' and 'Chandaka'.
1223. Summary. Add 'Compare No. 1263.'
1230. Summary. Read 'hall for practising religious exercises (padhānamadava)' instead of 'chief pavilion (? padhānamadava).'

INDEX OF PERSONAL NAMES.¹

A		NUMBER.		NUMBER.	
Āba, m.,		1332		Akhagha, m.,	1337
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Āchalā, B. nun,	175, 462			Ālābagīra, B. saint,	180
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Āchhāvati, B. nun,	430			Āmagā (?), f.,	463
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Āgivesa, Br. <i>gōtra</i> (= Āgivesa),	1205			Ānāmāda, m.,	721
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Āgnivarmman, <i>śaka</i> ,	1137			Ānāmmitaka (?), m.,	578
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¹ Abbreviations:—B.=Buddhist; Br.=Brahmanic; J.=Jaina. If the name of the same person or the same *kula*, *śākhā*, etc. occurs in two different forms, references are given under both forms. If it occurs in more than two different forms, all the forms are enumerated under the form that appears first in the Index, and references to this form are given under the other forms. The figures refer to the numbers in the List. Figures separated by a semicolon refer to different persons.

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Aryya-Gādhaka, <i>J. monk</i> ,	121	Āsādhāsēna, <i>prince</i> (= Āśādhāsēna),	904
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Ātuka, <i>m.</i> , ...	1327		
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Bhadāyaniya, B. school (=Bhadāvaniya),	987	Bhōṇḍaka, m.,	149*
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Jatvā, epithet of king Tōramāna, ...	5	Kādī, B. nun, ...	226
Jaya, m., ...	25	Kahūtara, householder, ...	1248
Jayā, B. nun, ...	21	Kakasaghasta, J. preacher (= Karkuhastha), ...	57
Jayā, f., ...	119	Kakātēya (?), family (?), ...	29
Jayabhaṭṭa, m., ...	32	Kakāṭika, B. monks (?), ...	140
Jayabhaṭṭi (?), m., ...	29	Kakusadha, Buddha, ...	783
Jayabhūti, J. monk, ...	24	Kala, m., ...	112
Jayadāman, kshatrapa, ... 963, 964*, 966, 967		Kalaha, m., ...	1332
Jayadāsa, m., ...	121	Kalala, m., ...	22*
Jayadasi, f., ...	23*	Kalāya, mahārāṭhi, ...	1112
Jayadēva, m., ...	15; 122	Kalasama, Brahman, ...	1200
Jayadēva, village headman, ...	46	Kalavāda, surn. of Data, ...	390, 522, 523
Jayanāga, village headman, ...	46	Kalavāda, surn. of Koḍa, ...	971
Jayasēna, J. monk, ...	99	Kalavāda, f., ...	14*
Jayavāla, m., ...	28	Kalura, m., ...	408
Jayavarmma, king (= Jayavarmman), ...	1328	Kama, m., ...	1350
Jayavarmman, king (= Jayavarmma), ...	1328	Kamā, B. upāsikā, ...	1252
Jēhṭahasti, J. monk, ...	121, 122	Kamāya, B. monk, ...	1237
Jēta, B. monk, ...	394	Kāmavachara, class of gods, ...	742
Jēta, m., ...	1332, 1337	Kandadā, f., ...	1283
Jēta, m., ...	1332	Kandarikī, f., ...	748
Jēṭhabhadra, m., ...	855	Kanma, f., ...	1280
Jina, founder of J. religion, ...	1345	Kamnhāyama, Br. gōtra, ...	1328
Jinadasi, J. nun, ...	50	Kamnikā, f. (= Kanikā), ...	1204

	NUMBER.		NUMBER.
Kāmuka, m., ...	1337	Kharapallāna mahākṣatrapa, ...	925, 928
Kapa (P), J. (P) monk (= Kapha), ...	75	Kharavēla, king, ...	1345, 1346
Kana, B. monk, ...	393	Kharapa (P), J. gaṇin, ...	56
Kāpa, B. monk, ...	424	Khasu, m., ...	984
Kāpabhōa, surn. of prince Vhoṇupālita, ...	1073	Khāmaka, B. monk, ...	395
Kanaka, B. preacher, ...	789	Khubiraka, king (= Kubiraka), ...	1335
Kapha, m., ...	1007; 1071; 1291	Khuḍa, J. nun, ...	13*, 18
Kapha, merchant, ...	1214	Khvasichā, B. upāsika, ...	43
Kapha (P), J. (P) monk (= Kapa), ...	75	Kirtti, B. upāsaka, ...	929*
Kanha, king, ...	1144	Kochhi, surn. of Amōhini, ...	59
Kapḥa, f., ...	1232; 1252; 1287	Kochhiputa, surn. of mahābhōja Validata, ...	1058
Kanbati, householder, ...	1220	Koḍa, m., ...	971
Kanhila, B. preacher, ...	833	Kōḍa, f., ...	871
Kanika, f. (= Kamnika), ...	1202, 1308	Koḍachadi, householder, ...	1281
Kanishka, king (= Kapishka, Kāpishka), ...	14*	Koḍi, B. nun, ...	1104
Kapishka, king (= Kanishka), ...	18, 21, 22, 79, 927	Koḍina, Br. gōtra (= Koḍiṇa, Koḍinya), ...	1328
Kāpishka, king (= Kanishka), ...	23, 925	Koḍiṇa, Br. gōtra (= Koḍina), ...	681
Kaniyasi, f., ...	246	Koḍiniputa, B. saint, ...	157, 661
Kapapūnaka, m., ...	1141	Koḍiyāni, surn. of Nāgasānā, ...	719
Kapila, B. upāsaka, ...	1178	Koḍiyāni, surn. of Sakatādēva, ...	816
Kāraha, m., ...	1332	Koḷa, f., ...	647
Kārdamaka, royal family, ...	994	Koḷa, m., ...	1253
Karkuastha, J. preacher (= Kakasaghasta), ...	53	Kōḷya, J. gaṇa (= Kōlika, Kōliya, Kōṭya), ...	22, 22*
Kasapa, Buldha, ...	760	Kōlika, J. gaṇa (= Kōḷya), ...	107*
Kāsapagota, B. saint, ...	158, 654, 655	Kōliya, J. gaṇa (= Kōḷya), 17, 18, 19, 20, 23*, 25, 27, 28, 29, 32, 36, 39, 45*, 47, 53, 54, 56, 73, 75, 77, 84, 121, 123, 124	
Kāsipta, surn. of king Bhāgabhadra, ...	669	Kōṇagamana, Buddha, ...	722
Kāśāpiya, B. (P) school, ...	904	Koṇamāna, Brahman, 1195; his family, ...	1196
Kasava, Br. gōtra, ...	1200	Koṇḍinya, Br. gōtra (= Koḍina), ...	1195, 1196
Kasutha, m., ...	122	Kōramika, B. nun, ...	643
Kaṭahūli, m., ...	1197	Kōshaka, m., ...	1332
Kaṭhika, servant, ...	98	Kōtika, Br. gōtra, ...	1200, 1328
Kēkaṭeyaka, m., ...	162, 166	Kōtika, surn. of general Bhavagōpa, ...	1146
Kēla, m., ...	1337	Kōsikaya, m., ...	974
Kēsa, m., ...	1337	Kōsiki, surn. of Simitra, ...	94
Khambūla, m., ...	1337	Kōsikiputa, B. saint, ...	159, 662
Khulā, f., ...	1244	Kōsikiputa, surn. of mahārāṭhi Mitadēva, ...	1100
Khudaraki, polisher, ...	987	Kōsikiputa, surn. of mahārāṭhi Vinudata, ...	1079
Khadastī, minister, ...	1186	Kōsikiputra, surn. of Sihandika, ...	105
Khaharāta, surn. of kṣatrapa Nahapāna (= Khakharāta, Kshaharāta), ...	1099	Kōsikiputta, surn. of Nāgadatta, ...	1196
Khakharāta, royal family (= Khaharāta), ...	1123	Kōṭya, J. gaṇa (= Kōḷya), ...	89*
Khalamitta, jeweller, ...	29	Kotiputa, surn. of B. saint Kāsapagota, ...	158
Khamdāḍha, Brahman, ...	1200	Kotā, f., ...	107*
Khamdākomdi, Brahman, ...	1200	Koṭṭasama, Brahman, ...	1200
Khamdanāgasātaka, mahārāṭhi (= Sadakhada- nāgasiri, Sivakhadanāgasiri), ...	1021	Krishathyaśa, m. (= Kṛishapayaśa), ...	8
Khamdapālita, mahābhōja, ...	1037, 1045	Kṛishapayaśa, m. (= Krishathyaśa), ...	8
Khamdarudaja, Brahman, ...	1328	Kshaharāta, surn. of kṣatrapa Nahapāna (= Khaharāta), 1131, 1132, 1133, 1134, 1135	
Khamdasama, Brahman, ...	1200	Kshēma, J. monk, ...	76
Khara, m., ...	161; 967		

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Pala, <i>B. monk</i> , ...	692	Poṭhadēva, <i>f.</i> , ...	205
Pala, <i>m.</i> , ...	18	Poṭhaghōsha, <i>m.</i> , ...	59
Pala, <i>J. gaṇin</i> , ...	29	Poṭhaka, <i>B. monk</i> , ...	342
Pālaghōsha, <i>m.</i> , ...	59	Poṭhayaśaka, <i>m.</i> , ...	94
Palapa, <i>m.</i> , ...	1158	Pranāthaka, <i>m.</i> , ...	967
Paṁthaka, <i>B. monk</i> , ...	473; 716	Prasnavāhanaka, <i>J. kula</i> , ...	73
Pandu (?) <i>m. or f.</i> , ...	566	Pratīṭhāna, <i>B. monk</i> , ...	185; 303
Pāpa, <i>m.</i> , ...	1332	Pravaraka, <i>m.</i> , ...	76
Papin, <i>m.</i> , ...	1263	Priya, <i>m.</i> , ...	70
Pāpin, <i>householder</i> , ...	1223	Pulamavi, <i>king</i> (= Pulamāvi, Pulamāvi,	
Parāsariputa, <i>surn. of Gājāyana</i> (?), ...	6	Pulamāvi, <i>king</i> (= Pulamāvi), ...	1124
Paravanata, <i>B. monk</i> , ...	1272	Pulamāvi, <i>king</i> (= Pulamāvi), ...	1100, 1106
Paridhāsika, <i>J. kula</i> , ...	76	Pulamāvi, <i>king</i> (= Pulamāvi), ...	1248
Pariguta (?), <i>officer</i> , ...	1105	Pulamāvi, <i>king</i> (= Pulamāvi), ...	1122
Parijā, <i>f.</i> , ...	178	Pulamāvi, <i>king</i> (= Pulamāvi), ...	1123
Pārikini, <i>surn. of Gōlā</i> , ...	836	Punakiya, <i>referring to Pārṇaka</i> , ...	786
Parimita (?), <i>Brahman</i> , ...	1200	Punavasū, <i>B. Vinaya teacher</i> , ...	1286
Parīva, <i>J. arhat</i> , ...	110	Punavasū, <i>B. monk</i> , ...	831
Pasama, <i>B. monk</i> , ...	1272	Puphaka, <i>m.</i> , ...	97
Pasamā, <i>f.</i> , ...	1284	Puri, <i>householder</i> , ...	1248
Pasanaka, <i>B. monk</i> , ...	184, 155, 174	Purisadata, <i>king</i> , ...	1202, 1203, 1204
Pasēnaji, <i>king</i> , ...	751	Purisadata, <i>f.</i> , ...	1127
Pātamāna, <i>B. monk</i> , ...	671	Pusa, <i>B. monk</i> , ...	190, 316
Patibadhaka, <i>surn. (?) of Giribhūti</i> (=		Pusa, <i>m.</i> , ...	729
Patibadhaka), ...	1155	Pusā, <i>B. nun</i> , ...	389
Patibadhaka, <i>surn. (?) of Giribhūti</i> (=		Pusā, <i>f.</i> , ...	558; 796; 1048
Patibadhaka), ...	1152	Pūśabala, <i>f.</i> , ...	97
Pāṭihāra, <i>m.</i> , ...	947	Pusadāta, <i>m.</i> , ...	109
Pātimita (?), <i>B. monk</i> , ...	1041	Pusadāta, <i>B. nun</i> , ...	477
Pātiṭhāna, <i>m.</i> , ...	474	Pusadāta, <i>B. nun</i> , ...	806
Pātiṭhiya, <i>householder</i> , ...	201, 202, 449, 450	Pusadēva, <i>f.</i> , ...	821
Patuḍa, <i>B. monk</i> , ...	381	Pusagiri, <i>m.</i> , ...	182, 277
Pētāputrikā, <i>J. sākāś</i> , ...	76	Pusaka, <i>B. monk</i> , ...	800
Pētivāmika, <i>J. kula</i> (= Pētivāmika), ...	45	Pusaka, <i>m.</i> , ...	476; 876
Pētivāmika, <i>J. kula</i> (= Pētivāmika), ...	81, 107	Pusapaka, <i>m.</i> , ...	1065; 1109
Phagu, <i>f.</i> , ...	170, 236	Pusarakhita, <i>cavallerist</i> , ...	381
Phagudēva, <i>m.</i> , ...	780	Pusarakhita, <i>B. monk</i> , ...	612
Phagudēva, <i>B. nun</i> , ...	870	Pusha, <i>J. trāṇaka</i> , ...	45
Phagulā, <i>B. nun</i> , ...	586	Pushabudhi, <i>m.</i> , ...	49
Phaguna, <i>m.</i> , ...	294	Pushadina, <i>m.</i> , ...	45
Phaguna, <i>B. monk</i> , ...	396	Pushyagapta, <i>provincial governor</i> , ...	965
Phagunasa, <i>dancer</i> , ...	100	Pushyavuddhi, <i>B. monk</i> , ...	918, 925
Pigaha, <i>m.</i> , ...	1381	Pūśila, <i>J. monk</i> , ...	23*
Pigalaka, <i>m.</i> , ...	1332	Pūśila, <i>householder</i> , ...	1209
Pindasutariya, <i>family</i> , ...	1248	Pūśiliya, <i>family</i> , ...	1207
Pindapayya, <i>m.</i> , ...	149	Pūsinī, <i>f.</i> , ...	616
Piṇḍi (?), <i>m.</i> , ...	69	Pūśyamitra, <i>J. monk</i> , ...	16
Pitamaha, <i>saint</i> (?), ...	910	Pūśyamitriya, <i>J. kula</i> , ...	34
Piyadhama, <i>B. nun</i> , ...	368	Putara, <i>m.</i> , ...	1332
Popakiasapā, <i>B. nun</i> , ...	1006	Puvakoṭṭaja, <i>Brahman</i> , ...	1205

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R					
Rabila, <i>B. monk</i> , ...		198	Rudrasēna, <i>mahākshatrapa</i> , ...		962, 967
Rāhula, <i>householder</i> , ...		1260	Rudrasihā, <i>kshatrapa</i> , ...		963, 967
Rājuka, <i>B. monk</i> , ...		281	Rudrila, <i>Brahman</i> , ...		149*
Rājūvula, <i>mahākshatrapa</i> , ...		14	S		
Rajyavasū, <i>m.</i> , ...		50	Sabbhaddā, <i>apsaras</i> , ...		745
Rakhadi (P), <i>f.</i> , ...		1217	Sachamita, <i>m.</i> , ...		360
Rama, <i>m.</i> (P), ...		125'	Sadagēri, <i>urn. of mahābhōjī Vijayā</i> (= Sadagēri), ...		1037
Rāma (P), <i>hero</i> , ...		979	Sadagēri, <i>urn. of mahābhōjī Vijayā</i> (= Sadagēri), ...		1045
Rāmadata, <i>m.</i> , ...		1058	Sadakapi, <i>dynastic name</i> (= Satakarni, Satakarni, Satakani, Satakani, Satakapi, Satakappi, Satakarni), ...		1125
Rāmahnaka, <i>m.</i> , ...		1138	Sadakara, <i>urn. of mahābhōjī Sudamṣana</i> , ...		1054
Rāmapaka, <i>merchant</i> , ...		1139	Sadakhadānāgasiri (P), <i>prince</i> (= Khamda- nāgasataka), ...		1186
Rāpa (P), <i>m.</i> , ...		984	Sādavāhana, <i>royal family</i> , ...		1144
Rathitara, <i>Br. gōtra</i> , ...		9	Sāddhaka, <i>m.</i> , ...		5
Ratini, <i>f.</i> , ...		501	Sadhamussala, <i>m.</i> , ...		977
Ratinikā, <i>f.</i> , ...		1020	Sadhana, <i>B. monk</i> , ...		240
Ravisiri, <i>B. upāsaka</i> , ...		1284	Sadhi, <i>J. monk</i> , ...		32
Rābhila, <i>m.</i> , ...		1137	Sādita, <i>J. nun</i> , ...		117
Rābila, <i>m.</i> , ...		512	Sāgarapalōgana, <i>family</i> (?), ...		1012
Rāta, <i>m.</i> , ...		1337	Saghā, <i>f.</i> , ...	237; 644; 1213; 1218	
Rāti, <i>B. nun</i> , ...		1246	Saghā, <i>m.</i> , ...		437
Rēva, <i>B. upāsikā</i> , ...		385	Saghadāsi, <i>f.</i> , ...		1218
Rēvatimita, <i>m.</i> , ...		712	Saghadēva, <i>merchant</i> , ...		320
Rēvatimitā, <i>f.</i> , ...		508	Saghadinā, <i>B. nun</i> , ...		253
Rishabha, <i>J. arhat</i> , ...		56, 69*	Saghaka, <i>goldsmith</i> , ...		1177
Ritali (P), <i>B. nun</i> , ...		568	Saghaka, <i>m.</i> , ...		1188
Ritunandi (P), <i>m.</i> , ...		97	Saghamita, <i>B. monk</i> , ...		575
Rōhā, <i>f.</i> , ...		507	Saghamita, <i>m.</i> , ...	598; 759; 895	
Rōhā, <i>B. nun</i> , ...		1284	Saghamitā, <i>B. nun</i> , ...		1315
Rōhapadēvā, <i>f.</i> , ...		467	Sagharakhita, <i>B. monk</i> , ...		155; 608
Rōhani, <i>f.</i> , ...		216	Sagharakhita, <i>m.</i> , 469, 558; 844; 1068; 1218; 1250		
Rōhaniasvā, <i>f.</i> , ...		1327	Sagharakhita, <i>banker</i> , ...		1075
Rōhapika, <i>m.</i> , ...		609	Sagharakhita, <i>f.</i> , ...		590
Rōhanimita, <i>treasurer</i> , ...		996, 1033	Sagharakhita, <i>B. nun</i> , ...		1262
Roṭa-Siddhavṛiddhi, <i>vihārasvāmin</i> , ...		6	Sagharakhita, <i>B. nun</i> , ...		434
Roṭa-Jayavṛiddhi, <i>vihārasvāmin</i> , ...		5	Saghila, <i>m.</i> , ...		843
Ru, <i>mahākshatrapa</i> , ...		994	Sakā, <i>f.</i> , ...		803
Rudaghosaja, <i>Brahman</i> , ...		1328	Sakadina, <i>m.</i> , ...		257
Rudasama, <i>Brahman</i> , ...		1200	Sakamuni, <i>founder of B. religion</i> (= Śakya- muni), ...		739
Rudaveinuhja, <i>Brahman</i> , ...		1328	Sakarakhita, <i>m.</i> , ...		525
Rudrabhūti, <i>general</i> , ...		963	Sakasēna, <i>king</i> , ...		1001, 1002
Rudrad, <i>f.</i> , ...		23*	Sakaṭadēvā, <i>f.</i> , ...		816
Rudradāman, <i>mahākshatrapa</i> , 963, 964*, 965, 967			Sakhnyāru, <i>urn. of Giribhūti</i> , ...		1152
Rudradāsa, <i>banker</i> , ...		41			
Rudradatā, <i>f.</i> , ...		23*			
Rudradēvā (P), <i>f.</i> , ...		23*			
Rudradēvasāminī, <i>f.</i> , ...		23*			
Rudra, <i>n. ā. f.</i> , ...		23*			

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Sakiya, family, ...	931	Samika, m., ...	244; 767
Śakyamuni, founder of B. religion (= Saka-		Samika, musician (P), ...	280, 532
muni), ...	12, 43, 138	Samika, B. monk, ...	531; 858
Sālakāyana, Br. gōtra	1194	Samika, merchant and B. upāsaka, ...	995
Sālasamaja, Brahman, ...	1200	Samikā, f., ...	268; (= Sēmākā P) 383
Śāmā, J. nun, ...	121	Samikā, B. nun (= Sāmikā), ...	533
Sāmā, f., ...	839	Sāmikā, B. nun (= Samikā), ...	534
Sāmaḍa, B. upāsaka, ...	1175	Saṁkamsapa, hero (= Saṁkarsapa), ...	1112
Samadi . . . J. preacher and gaṇin, ...	50	Saṁkarsapa, hero (= Saṁkamsapa), ...	8
Sāmadinikā, mahārūṭhīnī, ...	1111	Saṁkasiyā, J. śōkhā, ...	50
Samaka, B. monk, ...	768	Sammitiya, B. school, ...	923
Sāmaka, B. monk, ...	800	Samuda, merchant, ...	1281
Sāmaka, officer, ...	1126	Samudani, f., ...	1202, 1203, 1204
Sāmaka, m., ...	1337	Samuddagutta (P), king (P), ...	636
Samapa, m., ...	336; 1332, 1337	Samudiyā, B. f. teacher, ...	1236
Samapa, B. monk, ...	530	Saṁvahiḱā, B. nun, ...	921*
Samapa, officer, ...	1144	Saṁvalita, m., ...	562
Samapā, B. nun, ...	720	Saṁyutaka (P), m., ...	1272
Samapadāśha, m., ...	1332, 1334, 1337	Sandhi, J. monk, ...	119
Sāmanāra, banker, ...	184, 283	Sandhikā, J. preacher, ...	21
Śamanikā, f., ...	43	Saṁgamikā, J. nun, ...	24, 70
Samātika (P), f., ...	543	Saṁgha, B. monk, ...	132
Saṁbhava, J. arhat, ...	45*	Saṁghadēva, m., ...	137
Saṁdhāna, B. monk, ...	278	Saṁghadēva, B. monk, ...	125*
Saṁgha, m., ...	348	Saṁghamitra, m., ...	137
Saṁghā, f., ...	527; 528	Saṁghamitra, B. monk, ...	40
Saṁghaś, f., ...	1283	Saṁgharakshita, m., ...	140
Saṁghadāsa, B. monk, ...	62	Saṁghasiba, J. preacher, ...	28
Saṁghadata, m., ...	414	Saṁghavarṁma, B. monk, ...	125*
Saṁghadēva, m., ...	125'	Saṁtinātha, J. arhat, ...	27
Saṁghadēva, B. monk, ...	1147	Sapā, f., ...	1045; 1049
Saṁghadēvanikā, f., ...	1018	Sapā, B. nun, ...	1020
Saṁghadina, B. monk, ...	1082	Sapagutā, B. nun, ...	815
Saṁghamita, m., ...	868	Sapaki, B. nun, ...	582
Saṁghamitara, m., ...	1184	Saphinēyaka, family, ...	229
Saṁghanādhī (P), m., ...	66	Saphinēyaka, m. member of the Saphinēyaka	
Saṁghapālita, B. nun, ...	557	family, ...	198
Saṁgharakhita, m., ...	441; 483	Saphinēyika, f. member of the Saphinēyaka	
Saṁgharakhita, householder and banker, ...	1073	family, ...	644
Saṁgharakhita, B. nun, ...	245; 526	Sapila, m., ...	1045
Saṁgharakhita, B. upāsikā, ...	1206	Sapila, B. nun, ...	1060
Saṁgharakshita, B. monk, ...	147	Sarasvatī, goddess, ...	54
Saṁghila, B. monk, ...	321	Sariputa, B. saint, ...	152, 665, 667
Sāmi, carpenter, ...	1092	Sariputa, B. teacher, ...	1230
Sāmidarā (P), f., ...	334	Sarvastivādin, B. school (= Sarvastivādin,	
Samidata, B. monk (= Sāmidata), ...	298	Sarvastivādi, Sarvastivādin, Śavasthidiya), ...	918
Samidata, goldsmith, ...	986	Sarvastivādin, B. school (= Sarvastivādin), ...	919
Sāmidata, B. monk (= Samidata), ...	535	Sarvastivādi, B. school (= Sarvastivādin), ...	12
Samidatā, f., ...	862	Sarvastivādin, B. school, (= Sarvastivādin), ...	929*, 929*
Sāmiḱa, Brahman, ...	1200		

	NUMBER.		NUMBER.
Satakamui, <i>dynastic name</i> (= Sadakapi),	987	Sidhatha, <i>artisan</i> ,	1202, 1203, 1204
Satakarni, <i>dynastic name</i> (= Sadakapi),	1186	Sidhatha, <i>householder</i> ,	1244
Satakani, <i>dynastic name</i> (= Sadakapi),	1120	Sidhatha, <i>treasurer</i> ,	1247
Satakani, <i>dynastic name</i> (= Sadakapi),	1114	Sidhathanika, <i>f.</i> ,	1202, 1208, 1204
Satakapi, <i>dynastic name</i> (= Sadakapi),	346,	Sidhi, <i>merchant's wife</i> ,	1285
1024, 1123, 1126, 1146, 1340, 1345		Siha, <i>J. preacher</i> ,	29, 123
Satakarni, <i>dynastic name</i> (= Sadakapi),	1196	Siha, <i>m.</i> ,	54
Satakarni, <i>dynastic name</i> (= Sadakapi),	965, 984	Siha, <i>banker</i> ,	363
Satamala, <i>m.</i> ,	1172	Siha, <i>f.</i> ,	398; 541; 543; 613
Sataṣṇadi (?), <i>yaksha</i> ,	957	Siha, <i>B. nun</i> ,	542
Satavahana, <i>urn. of king Simuka</i> ,	1113	Siha, <i>f.</i> ,	921
Satavahana, <i>prince</i> ,	1118	Sihadata, <i>m.</i> ,	48
Satavahana, <i>royal family</i> ,	1123	Sihadēva, <i>m.</i> ,	532
Satarka, <i>minister</i> ,	994	Sihadhaya, <i>Yavana</i> ,	1093
Sathisiha, <i>J. nun</i> ,	16	Sihagiri, <i>m.</i> (= Sihagiri),	913
Ṣati (?), <i>J. monk</i> ,	112	Sihagiri, <i>m.</i> (= Sihagiri),	189
Satiguta, <i>m.</i> ,	629	Sihaka, <i>musician</i> (?),	105
Satila, <i>m.</i> ,	269	Sihamitra, <i>J. monk</i> ,	16
Satimita, <i>B. preacher</i> ,	1094, 1095	Sihansdika, <i>m.</i> ,	105
Satimita, <i>f.</i> ,	1040	Siharakhita, <i>m.</i> ,	177
Satiri, <i>B. nun</i> ,	427	Siharakhita, <i>m.</i> ,	186
Sati Sirimata, <i>prince</i> (= Haksiri),	1112	Sijha, <i>f.</i> ,	516
Satti, <i>Brahman</i> ,	1200	Śilayaśas, <i>m.</i> ,	929
Satagha, <i>m.</i> ,	1332	Simhadata, <i>perfumer</i> ,	1090
Setumadana, <i>m.</i> ,	968	Simhadatā, <i>f.</i> ,	228
Savagiriya, <i>m.</i> ,	1152, 1155	Śimitra, <i>f.</i> ,	94
Savagutaja, <i>Brahman</i> ,	1328	Simuka-Satavahana, <i>king</i> ,	1113
Savasa (?), <i>B. monk</i> ,	1128	Sinavishu, <i>m.</i> ,	112
Śavasthidiya (?), <i>B. school</i> (= Sarvastivādin),	126	Singhaguta (?), <i>m.</i> ,	137
Śavatrāṭa, <i>f.</i> ,	45	Siri, <i>B. nun</i> ,	539
Savigija, <i>Brahman</i> ,	1328	Siri, <i>f.</i> ,	874
Sayiti, <i>householder</i> ,	1170	Siribhaga, <i>m.</i> ,	537
Śēgrava, <i>Br. gōtra</i> ,	82	Siri-Chaḍasā, <i>king</i> ,	1341
Semaka (?), <i>f.</i> (= Samika ?),	252	Siridata, <i>merchant</i> ,	1230
Sēna, <i>J. monk</i> ,	18; 45, 81	Siridinā, <i>B. nun</i> ,	383, 536
Sēna, <i>m.</i> ,	68; 151	Śirigriha, <i>J. sambhōga</i> (= Śirika, Sirika,	
Senahastin, <i>m.</i> ,	149	Śirikiya, Śiriya, Siriya, Śirigriha, Śirigriha),	50, 122
Seṭa, <i>m.</i> ,	1337	Siriguta, <i>merchant</i> ,	269
Seṭaka, <i>m.</i> ,	838	Śirika, <i>J. sambhōga</i> (= Śirigriha),	28, 39, 59, 120
Setapharana, <i>m.</i> ,	1106	Sirika (?), <i>J. sambhōga</i> (= Śirigriha),	121
Sethiniha (?), <i>J. monk</i> ,	18	Śirika, <i>B. upāsikā</i> ,	408
Sēumla, <i>B. monk</i> ,	987	Siri-Kharavela, <i>king</i> ,	1345, 1346
Seyasa (?), <i>m.</i> ,	384	Śirikiya, <i>J. sambhōga</i> (= Śirigriha),	116
Shabbika, <i>m.</i> ,	1337	Sirima, <i>m.</i> ,	849
Shamuda, <i>m.</i> ,	1332	Sirimā, <i>goddess</i> ,	770
Siagutapikā, <i>f.</i> ,	1121	Sirimā, <i>f.</i> ,	878
Sidanta, <i>B. monk</i> ,	1234	Sirimat, <i>urn. of king Simuka Satavahana</i> ,	1113
Siddhavarman, <i>king</i> ,	961	Sirimatā, <i>B. nun</i> ,	538
Sidharuthi, <i>B. nun</i> ,	1242	Siri-Nagadatta, <i>Brahman</i> ,	1198
Sidhatha, <i>m.</i> ,	326; 1235	Siripala, <i>m.</i> ,	280

	NUMBER.		NUMBER.
Siri-Pulumavi, <i>king</i> (=Siri-Pulumāvi, Siri-Pulumāvi, Siri-Pulumayi, Siri-Pulumāyi). . .	1124	Sivamaka-Sada, <i>king</i> , ...	1279
Siri-Pulumāvi, <i>king</i> (=Siri-Pulumavi), ...	1100, 1106	Sivamita, <i>m.</i> , ...	998
Siri-Pulumāvi, <i>king</i> (=Siri-Pulumavi), ...	1248	Sivamita, <i>writer</i> , ...	1138
Siri-Pulumayi, <i>king</i> (=Siri-Pulumavi), ...	1122	Sivanadi, <i>m.</i> , ...	266
Siri-Pulumāyi, <i>king</i> (=Siri-Pulumavi), ...	1128	Sivapālinikā, <i>f.</i> (=Sivapālitanikā), ...	1155
Siri-Sadakani, <i>king</i> (=Siri-Sātakani), ...	1125	Sivapālita, <i>m.</i> , ...	1045
Siri-Sātakani, <i>king</i> , ...	1114	Sivapālita, <i>f.</i> , ...	1045
Siri-Sātakani, <i>king</i> , ...	846	Sivapālitanikā, <i>f.</i> , ...	993 ; (=Sivapālitanikā) 1152
Siri-Sātakani, <i>king</i> (=Siri-Sadakani), ...	1123	Sivapirita, <i>gardener</i> , ...	1051
Siri-Sivamaka-Sada, <i>king</i> , ...	1279	Śivam, <i>m.</i> (?), ...	125
Siri-Vijayabuddhavamma, <i>yuvamahārāja</i> , ...	1327	Sivassama, <i>m.</i> , ...	1173
Siri-Vijayadēvavamma, <i>king</i> , ...	1194	Śivasēna, <i>m.</i> , ...	119
Siri-Vijayakhandavamma, <i>king</i> , ...	1327	Sivati, <i>f.</i> , ...	540
Sirivira-Purisadatta, <i>king</i> (=Sirivira-Purisadatta), ...	1202, 1203	Śivayasa, <i>f.</i> , ...	100
Sirivira-Purisadatta, <i>king</i> (=Sirivira-Purisadatta), ...	1204	Skandavarṇa, <i>m.</i> , ...	930
Śiriya, <i>J. sambhōga</i> (=Śirigriha), ...	48	Śoḍasa, <i>mahākshatrapa</i> (=Śomḍasa), ...	59
Siriya (?), <i>J. sambhōga</i> (=Śirigriha), ...	121	Sōmā, <i>B. nun</i> , ...	817
Siriyañ, <i>king</i> , ...	987, 1024, 1146, 1340	Sōmadēva, <i>physician</i> , ...	1048
Sivabhūti, <i>m.</i> , ...	1178	Sōmadēva, <i>muhārathi</i> , ...	1100
Sivabhūti, <i>writer</i> , ...	1037, 1045	Śomḍasa, <i>mahākshatrapa</i> , (=Śoḍasa), ...	82
Sivabhūti, <i>m.</i> , ...	1175	Sōna, <i>m.</i> , ...	218
Śivadāsa, <i>banker</i> , ...	41	Sōnā, <i>f.</i> , ...	758
Śivadāsa, <i>householder</i> , ...	1170	Sopadēva, <i>f.</i> , ...	177 ; 178
Śivadatta, <i>m.</i> , ...	120	Sōnaka, <i>m.</i> , ...	907
Sivadatta, <i>B. monk</i> , ...	1040	Sōnakāyana, <i>king</i> , ...	905
Sivadatta, <i>m.</i> , ...	1045 ; 1076 ; 1077	Sōnasiri, <i>B. nun</i> , ...	645
Sivadattā, <i>f.</i> , ...	1045 ; 1065	Sōnuttara, <i>m.</i> , ...	1337
Śivadatta, <i>king</i> , ...	1137	Sōvasaka, <i>B. school</i> , ...	1106
Śivadēva, <i>m.</i> , ...	119	Sōyasa (?), <i>m.</i> , ...	384
Śivadina, <i>m.</i> , ...	78	Śramanaka, <i>m.</i> , ...	53
Sivaganaka, <i>m.</i> , ...	1087	Śrigriha, <i>J. sambhōga</i> (=Śirigriha), ...	27, 29, 53, 54
Sivaghōsa, <i>m.</i> , ...	1048	Śrigriha, <i>J. sambhōga</i> (=Śirigriha), ...	19
Śivaghōshaka, <i>m.</i> , ...	106	Śrī-Sātakani, <i>king</i> , ...	994
Sivaguta, <i>officer</i> , ...	1125	Sthānikiya, <i>J. kula</i> (=Sthānikiya, Sthānikiya, Sthāniya, Thāniya, Thāniya, Thāniya, Thāniya), ...	53
Sivaka, <i>m.</i> , ...	1209	Sthānikiya, <i>J. kula</i> (=Sthānikiya), ...	110
Sivakhadaguta, <i>m.</i> , ...	1105	Sthānikiya, <i>J. kula</i> , (=Sthānikiya), ...	56
Sivakhadanāgasiri (?), <i>prince</i> (=Khamdanāgasātaka), ...	1186	Sthāniya, <i>J. kula</i> , (=Sthānikiya), ...	22, 39, 54
Sivakhadavamma, <i>king</i> , ...	1196	Sthāvarajātra, <i>m.</i> , ...	140
Sivakhadavama, <i>king</i> (=Sivakhadavamma), ...	1200	Sthira, <i>f.</i> , ...	122
Sivakhadavamma, <i>yuvamahārāja</i> (=Sivakhadavama), ...	1205	Subāhita, <i>royal scribe</i> , ...	270, 271, 544
Śivakhadila, <i>officer</i> , ...	1124	Subhaga, <i>m.</i> , ...	197
Sivalā, <i>legendary queen</i> , ...	709	Subhagā, <i>f.</i> , ...	179 ; 558
Sivalā, <i>B. upāsikā</i> , ...	1268	Suchila, <i>m.</i> , ...	27
Sivama, <i>m.</i> , ...	1045 ; 1049	Suchiloma, <i>yaksha</i> , ...	771
		Sudamsana, <i>mahābhōja</i> , ...	1054
		Sudasanā, <i>yakshi</i> , ...	796
		Sudhāvāsa, <i>class of gods</i> , ...	740
		Suga, <i>royal family</i> , ...	687, 688

	NUMBER.		NUMBER.
Utamabhādra, <i>chief</i> , ...	1131	Vaihidari, <i>queen</i> , ...	904, 905
Upamabhadra, <i>kshatriyas</i> , ...	1131	Vairā, <i>J. śākā</i> (= Vairā, Vairi, Vērā, Vēri, Vēriya), ...	39, 47, 75
Utara, <i>rajyuka</i> , ...	416	Vairā, <i>J. śākā</i> (= Vairā), ...	22*, 54, 89*
Utara, <i>B. monk</i> , ...	530; 1336	Vairadēva, <i>J. monk</i> , ...	959
Utara, <i>B. upāsaka</i> , ...	1303	Vairi, <i>J. śākā</i> (= Vairā), ...	22
Utara, <i>m.</i> , ...	1331; 1332	Vajanagari, <i>J. śākā</i> (= Vajanagari, Vajanā-kari, Vajranagari), ...	16, 48
Utara, <i>f.</i> , ...	559	Vajanagari, <i>J. śākā</i> (= Vajanagari), ...	116
Ūtara, <i>goldsmith</i> , ...	92*	Vajanākari, <i>J. śākā</i> (= Vajanagari), ...	59*
Utaradāsaka, <i>J. śrāvaka</i> , ...	93	Vajaranadya, <i>m.</i> , ...	113
Utaradātā, <i>f.</i> , ...	464; 1037, 1045	Vajiguta, <i>m.</i> , ...	164
Utaragidhika, <i>m.</i> , ...	809	Vajini, <i>B. nun</i> , ...	504
Utaramitā, <i>f.</i> , ...	465	Vajinikā, <i>f.</i> , ...	543
Utayipabhāhi, <i>B. school</i> , ...	1276	Vajranagari, <i>J. śākā</i> (= Vajanagari), ...	107*
Uttara, <i>m.</i> , ...	13	Vakadēpasiri, <i>king</i> , ...	1347
V		Vakalā (?), <i>queen</i> (= Vakilā), ...	169
Vachchhaliya, <i>J. kula</i> (= Vachhalika), ...	25	Vakamihira, <i>m.</i> , ...	127, 128, 141
Vachchēduka, <i>m.</i> , ...	1164	Vakilā (?), <i>queen</i> (= Vakalā), ...	169
Vachha, <i>Br. gōtra</i> (= Vatsa), ...	1174	Vākiliya, <i>family</i> , ...	172, 237
Vachha, <i>m.</i> , ...	1337	Vakuḍa, <i>B. monk</i> , ...	125*
Vachhalika, <i>J. kula</i> (= Vachchhaliya), ...	107*	Valā, <i>B. nun</i> , ...	583
Vachhiputa, <i>surn. of royal physician Magila</i> , ...	1191, 1192, 1193	Valaka, <i>B. preacher</i> , ...	762
Vachhiputa, <i>B. saint</i> , ...	680	Valamita, <i>m.</i> , ...	877
Vachhiputa, <i>surn. of king Dhanabhūti</i> (= Vatsiputra), ...	687	Valina, <i>general</i> , ...	60
Vachhiputra, <i>surn. of Utaradāsaka</i> , ...	93	Vamadāsi, <i>f.</i> , ...	23*
Vachhi-Suvijayata, <i>B. saint</i> , ...	654, 658	Vamgapāla, <i>king</i> , ...	905
Vādasiri, <i>f.</i> , ...	1073	Vanashpara, <i>kshatrapa</i> (= Vanaspara), ...	926
Vaddha (?), <i>m.</i> , ...	125*	Vanaspara, <i>kshatrapa</i> (= Vanashpara), ...	926
Vadha, <i>m.</i> , ...	208	Vānijaka, <i>m.</i> , ...	962
Vadhamana, <i>founder of J. religion</i> (= Vadhamāna, Vādhamaṇa, Vādhamaṇa, Vardhamāna, Vardhamāna), ...	50	Varadāta, <i>m.</i> , ...	505, 506, 507
Vadhamāna, <i>founder of J. religion</i> (= Vadhamana), ...	112	Vārhiputra, <i>surn. of Brahman Aśvibhūti</i> , ...	1131
Vadhamana, <i>founder of J. religion</i> (= Vadhamana), ...	18	Varapa, <i>J. gana</i> (= Varapa), ...	48, 50, 59*
Vādhamaṇa, <i>founder of J. religion</i> (= Vadhamana), ...	115	Varapa, <i>J. gana</i> (= Varapa), ...	16, 31, 34, 37, 42, 45, 58, 113, 116, 117
Vādhapāla, <i>prince</i> , ...	125 (?), 689	Varaṇahasti, <i>m.</i> , ...	122
Vādhara . . ., <i>ironmonger</i> , ...	29	Varasēnā, <i>f.</i> , ...	505
Vadhivā, <i>m.</i> , ...	118	Vardhamāna, <i>founder of J. religion</i> (= Vadhamana), ...	28, 74
Vadhuka, <i>gardener</i> , ...	1051	Vardhamāna, <i>founder of J. religion</i> (= Vadhamana), ...	31, 34, 39, 59, 94, 102, 118, 119
Vadukha, <i>prince</i> , ...	1348	Varmā, <i>f.</i> , ...	121
Vāhata, <i>m.</i> , ...	1164	Varapa, <i>perfumer</i> , ...	76
Vahila, <i>m.</i> , ...	215	Varapa, <i>m.</i> , ...	508; 1332
Vāhila, <i>m.</i> , ...	418	Varuna, <i>god</i> , ...	1112
		Vasā, <i>B. nun</i> , ...	1240
		Vāsashka, <i>king</i> , ...	161
		Vasathiputa, <i>surn. of king Chatarapana-Satakani</i> , ...	1120
		Vāsava, <i>god</i> , ...	1112

	NUMBER.		NUMBER.
Vasavā, <i>B. nun</i> , ...	512	Vhepupālita, <i>prince</i> , ...	1072
Vasishka, <i>king</i> , ...	33, 149*	Vichita, <i>m.</i> , ...	1209
Vasishthiputra, <i>surv. of king Puṣumāvi</i> , ...	994	Vidhika, <i>leatherworker, afterwards B. monk</i> , ...	1278, 1295
Vasīthi, <i>surv. of Velimīti</i> , ...	885	Vijapi, <i>vidyādhara</i> , ...	749
Vasīthiputa, <i>surv. of artisan Ananda</i> , ...	346	Vijaya, <i>B. monk</i> , ...	1060
Vasīthiputa, <i>surv. of king Puṣumāvi</i> (= Vasīthiputa), ...	1100, 1106, 1122, 1248	Vijaya, <i>mahābhājī</i> , ...	1037, 1045
Vasīthiputa, <i>surv. of mahārāṣṭri Sōmadēva</i> , ...	1100	Vijaya, <i>f.</i> , ...	1045
Vasīthiputa, <i>surv. of Kaṭakādi</i> , ...	1197	Vijayabuddhavamma, <i>gṛhamahārāja</i> , ...	1827
Vasīthiputa, <i>surv. of king Puṣumāvi</i> (= Vasīthiputa), ...	1123, 1124	Vijayadēvavamma, <i>king</i> , ...	1194
Vasīthiputa, <i>surv. of king Chakradatta</i> , ...	1341	Vijayakhandavamma, <i>king</i> , ...	1327
Vasū, <i>courtesan</i> , ...	102	Vijayamita, <i>B. monk and navakarmika</i> , ...	987
Vasū, <i>general's wife</i> , ...	1146	Vijayanika, <i>f.</i> , ...	1064
Vasudēva, <i>god</i> , ...	6, 669, 1112	Vijayasiri, <i>f.</i> , ...	50
Vasudēva, <i>king</i> , ...	60, 66, 68, 69*, 72, 76, 151*	Vijha, <i>B. monk</i> , ...	579
Vasuguta, <i>m.</i> , ...	881	Vijita, <i>m.</i> , ...	166
Vasuka, <i>m.</i> , ...	799	Vijitaka, <i>m.</i> , ...	879
Vasula, <i>banker</i> , ...	1056	Vikata, <i>f.</i> , ...	22
Vasulā, <i>J. nun</i> , ...	24, 70	Vimala, <i>m.</i> , ...	297
Vasulā, <i>f.</i> , ...	249, 510; 413	Viphikā, <i>f.</i> , ...	592
Vasulā (?), <i>f.</i> , ...	281	Viphudata, <i>mahārāṣṭri</i> , ...	1079
Vasulāpaka, <i>banker</i> , ...	1063, 1064	Viphukada-Chuṭukulananda, ...	king
Vasumita, <i>householder</i> , ...	1277	(= Viphukada-Chuṭukulananda), ...	1186
Vasumita, <i>B. nun</i> , ...	509	Viphukada-Chuṭukulananda, ...	king
Vatasa, <i>Br. gōtra (= Vachha)</i> , ...	1200	(= Viphukada-Chuṭukulananda), ...	1195
Vātsiputra, <i>surv. of king Dhanabhūti (?)</i> (= Vachhiputa), ...	125	Viphupāla, <i>m. (= Viphupālita ?)</i> , ...	1124
Vātsiputrika, <i>B. school</i> , ...	923	Viphupālita, <i>officer (= Viphupāla ?)</i> , ...	1125
Vāyala, <i>Brahman (= Vayala)</i> , ...	9	Vipasi, <i>B. saint</i> , ...	779
Vayudata, <i>f. (= Vayudatā)</i> , ...	238	Viprajātapriya (?), <i>m.</i> , ...	1245
Vayudata, <i>f. (= Vayudatā)</i> , ...	407	Vipulā, <i>B. monk</i> , ...	642
Vayula, <i>Brahman (= Vāyala)</i> , ...	9	Vipulā, <i>B. nun</i> , ...	516
Vādisiri, <i>prince</i> , ...	1112	Vipulā (?), <i>f.</i> , ...	231
Veṇuka, <i>gardener</i> , ...	707, 758	Vira, <i>householder</i> , ...	1127
Vehamita, <i>trader</i> , ...	1065	Vira, <i>B. monk</i> , ...	343
Velidata, <i>m.</i> , ...	1139	Vira, <i>B. nun</i> , ...	520
Velidatā, <i>f.</i> , ...	1058	Virabhūti, <i>m.</i> , ...	1172
Velimīti, <i>f.</i> , ...	885	Virasēna, <i>king</i> , ...	684*
Venhā, <i>f.</i> , ...	1216	Virasēnā, <i>f.</i> , ...	519
Vephunadi, <i>merchant (= Vephunadi)</i> , ...	1001, 1002	Viraviddhi, <i>m.</i> , ...	149*
Vephunadi, <i>merchant (= Vephunadi)</i> , ...	1001	Virudaka, <i>yaksha</i> , ...	736
Vephuyā, <i>f.</i> , ...	1060	Visa, <i>m.</i> , ...	238
Vēpi, <i>banker</i> , ...	24	Visadēva, <i>king</i> , ...	687
Vēpuvāsa, <i>m.</i> , ...	1092	Visaka, <i>m.</i> , ...	643; 1382
Vērā, <i>J. śākhā (= Vairā)</i> , ...	58	Visakha, <i>B. monk</i> , ...	282
Vēri, <i>J. śākhā (= Vairā)</i> , ...	27, 28, 36	Visakha, <i>m.</i> , ...	616
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¹ *Ana* (adjective) means that the word is an adjective derivative from some geographical name, denoting 'inhabitant of', 'native from,' etc. References to the etymon are added whenever this occurs in the list.

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¹ The words are given under their Sanskrit form if this really occurs or can be easily formed, in other cases under their Prakrit form.

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śiṣṭhāna, ...	1223	sthavira, <i>B. senior monk</i> , ...	929'
siddha, <i>J. saint, in 13^a and 975 demigod</i> , ...	57, 116	thāra, 451, 987, 993, 1006, 1007, 1012,	
śidha, ...	78	1020, 1040, 1041, 1060, 1080, 1081,	
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sudhamāṣa, ...	775	sthāna, ...	85
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[<i>suchi</i>], <i>rail bar</i> —		[<i>stūpa</i>], <i>certain B. monument, only in 47 J.</i> —	
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suvi, ...	1247	sothikapatta, ...	1287
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[<i>sautrāntikini</i>], <i>B. nun versed in the sūtras</i> —			
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763, 766, 767, 768, 772, 778, 789, 792,			
798, 798, 799, 800, 808, 804, 809, 921 ^a ,			
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H

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Ambivale	1069-1070
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Bedse	1109-1111
Besnagar	669-675
Bhaja	1078-1086
Bharaut	687-903
Bhattiprolu	1329-1339
Bhojpur	676-678
Bitha	908-909
Bodh-Gaya	938-953

C	NUMBER.
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China	1340

D	NUMBER.
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Deotek	1201

E	NUMBER.
Elum	1194

G	NUMBER.
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Ganesh	14*
Ghasundi	6-7
Giija	908
Gopalpur	932-936
Gunapadeya	1327
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I	
Ichchhavar	10-11
Isspur	149*

J	NUMBER.
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Jankhat	684*
Jerruck	1
Jogeshvari	1036
Junagadh	965-966
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K	NUMBER.
Kaman	12
Kanhari	984-1034
Kanhara	8
Karadh	1184
Karle	1086-1108
Kasia	937*-937*
Kevati Kunda	907
Kharigarth	686
Khandagiri	1342-1344
Kodavolu	1341
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Mahwan				181	Rajgir					958-959
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Mathura				16-149	Rangarh					920-921
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Mora				14-14'						
Mulwāsar				962						
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					Sahēth-Mahēth					918-919
					Šailarwāḍi					1121
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					Sāñchi					161-668
					Sarnāth					921'-930
					Satdhara					152-153
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					Siddhear					964
					Sohgaure					937
					Sōnāri					154-160
					Susunia					961
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					Tanḍwā					913-917
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					Udayagiri					1345-1353
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Nanaghāt	1112-1120
Nasik	1122-1149
Naugava	14'
Nongarh	960

P

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Padana	973-983
Pākna-Bihār	685
Parkham	150
Paṭhyār	9
Patna	957-958
Piprahwa	981
Pitalkhōra	1187-1193

