A List of Kharoṣṭhī Inscriptions.
By N. G. Majumdar.

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A List of Kharoṣṭhī Inscriptions.

By N. G. Majumdar.

Preface.

The following List of Kharoṣṭhī Inscriptions was originally intended to form part of a thesis, submitted in 1922, for the Premchand Roychand Studentship of the Calcutta University. About the beginning of the current year I had an opportunity of studying most of the inscriptions in detail, being deputed by the University to visit the Museums at Lahore, Taxila and Peshawar. This fresh study, which was made possible for me by the late lamented Sir Asutosh Mookerjee, has now enabled me to present the list in a revised and more comprehensive form. Twelve years ago Professor Lüders published a systematic and up-to-date list of Brāhmi inscriptions (Appendix to Epigraphia Indica, Vol. X). An attempt is now made to place before scholars a similar list of Kharoṣṭhī inscriptions to facilitate research work. The list is to be regarded as preliminary to a detailed edition of the inscriptions in a corpus form, a task on which a renowned Norwegian scholar, Professor Sten Konow, is at present engaged.

As regards the method and plan adopted in this list a few words are I think necessary by way of explanation. I have included in it, as far as possible, all Kharoṣṭhī inscriptions that have so far been noticed or published by scholars. There are however a few which are noticed here for the first time. I have purposely excluded from the list Sir Aurel Stein’s Kharoṣṭhī documents from Central Asia. There are many Gandhāra sculptures, e.g., the one from Kharkai (Cunningham, Arch. Surv.
Rep., Vol. V, pp. 54, 63 and Plates XII–XIII), bearing single, or only two or three Kharoṣṭhī letters. No cognizance has been taken by me of such letters as they are not sufficient to be regarded as inscriptions. The Kharoṣṭhī inscriptions on coins, gems, rings and seals also do not come within the range of my present list as they require to be treated on an altogether different plan. The epigraphs are arranged alphabetically according to the names of find-spots. The mention of an inscription, when that happens to be noticed or published already, is followed by a list of the principal bibliographical references, which are given in a chronological order. Dated portions of a record, when there is a date, are quoted separately after bibliographic entries. Next comes a summary of the text. I have however considered it useless to give abstracts of Aśoka’s Shāhībāzgarhī and Mānsehrā edicts, because, they represent only variants of a text, principally known from its other recensions.

My thanks are due to Sir John Marshall, Director-General of Archaeology in India, for giving me facility in carrying on investigation in the Museums containing Kharoṣṭhī inscriptions. I am also indebted to Mr. H. Hargreaves and Rai Bahadur Daya Ram Sahni, Superintendents, Archæological Survey, as well as to their Assistants, for the kind help and guidance I received in their own respective spheres. I also take this opportunity to express my debt of gratitude to my former teacher, Professor D. R. Bhandarkar, who has kindly gone through the whole of this manuscript and offered me a number of valuable suggestions.

N. G. Majumdar.

Senate House,
Calcutta University.
June 24th, 1924.
LIST OF INSCRIPTIONS.

1. Årā¹ (now Lahore Museum, no. I, 133) inscription of the year 41 of Kaniska.
   1913 Do. (English translation), Nariman, Ind. Ant., 1913, p. 132.²

Date: Ll. 1-3.—Maharajasa rajatirajasa devaputrasa [Ka]
   isarasa³ Va - ñā-putra[sa] Kanikasa sanbalkarae ekaca-
   par[i][[sat]] sam 30—20—1 Jeñhase masasa di [20—4—1.]
   A well (kupa) is excavated (khada) by Daśasota, son of
   Posapuri; and the religious gift (dhamadana) of one
   Lakh (lat i).

2. Bedadi⁴ (Dist. Hâzârâ) copper ladle inscription.⁵
   1924 Text and translation, N. G. Majumdar, Jour. As. Soc.

Gift (dana) by Samgharaksita (Samgharachita) to the

¹ A stream (nallah) about 2 miles due East of Chah Bâgh Nilâb of
   maps, on the Indus, about 10 miles South-south-west from Attock. See
   Fleet, Jour. Roy. As. Soc., 1913, p. 97, n. 2.
² See also Literary History of Sans. Litt., App. VI, p. 245.
³ This reading is according to Lüders and Konow. An examination of
   the stone, which I undertook in February 1924, left no doubt as to the
   reading of the last four letters, isarasa; but the first letter could not be
   clearly read. The reading given above may therefore be adopted for the
   present as no better one is forthcoming. It is after all not impossible for
   Kaniska to have adopted a Roman Imperial title - Kaïsar.
⁴ The second letter has been read sî by Banerji and jhi by Lüders;
   but it does not appear to be either of the two. The sign, which does not
   occur elsewhere, perhaps represents a conjunct with d as the second
   member.
⁵ It is in Mânsehra Tahsil, Dist. Hâzârâ, on the river Siran, some
   12 miles by road to the north-north-west of Mansohra and cir. 3 miles
   south of the large village of Shankiari. Stein, Arch. Rep. N.W.F. and
   Baluchistan, 1904-5, p. 18.
⁶ The object is with Mr. T. B. Copeland, M.A., I.C.S., Deputy Commis-
   sioner of Hâzârâ.
Rep., Vol. V, pp. 54, 63 and Plates XII–XIII), bearing single, or only two or three Kharoṣṭhī letters. No cognizance has been taken by me of such letters as they are not sufficient to be regarded as inscriptions. The Kharoṣṭhī inscriptions on coins, gems, rings and seals also do not come within the range of my present list as they require to be treated on an altogether different plan. The epigraphs are arranged alphabetically according to the names of find-spots. The mention of an inscription, when that happens to be noticed or published already, is followed by a list of the principal bibliographical references, which are given in a chronological order. Dated portions of a record, when there is a date, are quoted separately after bibliographic entries. Next comes a summary of the text. I have however considered it useless to give abstracts of Asoka’s Shāhābāzgarhi and Mānsehrā edicts, because, they represent only variants of a text, principally known from its other recensions.

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LIST OF INSCRIPTIONS.

1. Ārā ¹ (now Lahore Museum, no. I, 133) inscription of the year 41 of Kanisaka.

Date: Ll. 1–3.—Maharajasa rajatirajasa devaputrasa [Ka] isarasa ³ Va-śpa-putrasa Kanisaka samabhdarac ekacarp[i][ē] sa[mi] 20—20—1 Jelāhāsa masāsa di [20—4—1.]
A well (kupa) is excavated (khada) by Dasafta, son of Paspuri; and the religious gift (dhamadana) of one Lakh (ia 1).

2. Bedādi ⁴ (Dist. Hāzārā) copper ladle inscription.⁵

Gift (dana) by Samgharaksīta (Samgharachita) to the

² See also *Literary History of Sans. Litt.*, App. VI, p. 245.
³ This reading is according to Lüders and Konow. An examination of the stone, which I undertook in February 1924, left no doubt as to the reading of the last four letters, isarasa; but the first letter could not be clearly read. The reading given above may therefore be adopted for the present as no better one is forthcoming. It is after all not impossible for Kaniskha to have adopted a Roman Imperial title ‘Kaisar.’
⁴ The second letter has been read Ⱡ by Banerji and Ⱡ by Lüders; but it does not appear to be either of the two. The sign, which does not occur elsewhere, perhaps represents a conjunct with d as the second member.
⁵ It is in Mānsēhra Tahsil, Dist. Hāzārā, on the river Siran, some 12 miles by road to the north-north-west of Mansēhra and cire, 3 miles south of the large village of Shankiari.’ Stein, *Arch. Rep. N.W.F. and Baluchistān*, 1904, p. 18.
⁶ The object is with Mr. T. B. Copeland, M.A., I.C.S., Deputy Commissioner of Hāzārā.
Kāsyaplyas (Kāsyavia), at the Congregation of Four Quarters (saṅgha caudusa), in Urāśa Kingdom (Uraśa-raja).

3. Bimāran (near Jālālābād, Afghanistan, now British Museum) vase ¹ inscriptions.²

1834 Lithograph, J. Prinsep, Jour. As. Soc. Beng., Vol. III pl. XXII.
1841 Masson, Wilson’s Ariana Antiqua, p. 70.
1841 Wilson, Ariana Antiqua, p. 259.
1844 H. T. Prinsep, Note on the Historical Results deducible from Recent Discoveries in Afghanistan, pl. XV.
1890 Senart, Jour. As., sér. 8, tome XV, p. 133.
1894 Senart, Jour. As., sér. 9, tome IV, p. 514.

A.—On the lid.—Gift (daṇāmaṇaḥ)³ of Śīvara-kṣiṭa (Śivara-chita), son of Muniujaṁada, together with the corporeal relics (sārira) of the Lord (bhagavata), i.e., the Buddha. B.—Round the vase.—Gift (daṇāmaṇaḥ) of Śīvara-kṣiṭa (Śivara-chita), son of Muniuja(na)da, together with the corporeal relics (sārira) of the Lord (bhagavata), i.e., the Buddha, in honour of all Buddhas.


¹ The vase was found along with a gold reliquary which is also in the British Museum. See Smith, Fine Art in India and Ceylon, Pl. LXXIV, fig. B. For its description see ibid., p. 356 and n. 2.
³ As coins of Azes II were found inclosed along with the vase in an apartment within the Stūpa the inscriptions must be assigned to his reign. See Wilson’s Ariana Antiqua, pp. 53, 330, and Smith, Catalogue of Coins in the Ind. Mue., Vol. I, p. 52, n. 1, and Fine Art in India and Ceylon, p. 356.

⁵ This and the two following are from Palaṭu Dheri, Chaśsadda.
A List of Kharoṣṭhī Inscriptions.


Gift (danamukha) of ... to the monks (saṁgha) of the Community (saṁgha) of Four Quarters (catuṣṭiṣa).

5. Chaṛsadda (now Peshāwar Museum, no. 413) earthen jar inscription.


Gift (danamukha) to the monks (saṁgha) of the Community (saṁgha) of Four Quarters (catuṣṭiṣa).


Gift (danamukha) of Yaśovata.

7. Chaṛsadda (now Peshāwar Museum, no. 626) pedestal inscription.


Damaged. Gift (danamukha) of ...  

8. Chaṛsadda pedestals inscription.  


The place is 20 miles N.E. of Peshāwar, on the left bank of the Swāt river.

1 It bears no number. This jar is kept along with nos 4 and 5 (P. M. 413 and 414) in Case G in the Upper Gallery of the Museum.

2 In Case G of the Peshāwar Museum there is a fourth earthen jar from Chaṛsadda. It also probably bore originally a Kharoṣṭhī inscription of which faint traces still remain.

3 From Pālaṭu Dheri, Chaṛsadda.

4 Read: *dadavā danamukha*. I cannot read *Gadasa* as proposed by Marshall and Vogel.

5 From Ghaḍ Dheri, Chaṛsadda.

6 It was reported to have been in the Peshāwar Museum where it cannot be traced at present.
Fragment. Seems to record a gift in the district (visaa) of Puskala (Pukhala), i.e., Puskalāvatī

9. Dewai¹ (Dist. Peshāwar, now Lahore Museum, no. 1, 44) inscription of the year 200.
1894 Text and translation, Senart, Jour. As., sér., 9, tome IV, p. 510 and pl. V, no. 34.
Date: Li, 1—2.—Sam i—1—100 Veśakhāsa masasa divase aśhame 4-4.
Gift of a naga-chatra (?)

10. Fatehjang² (Dist. Rawalpindi, now Lahore Museum, no. 1, 3) inscription³ of the year 68.
1890 Text and translation, Senart, Jour. As., sér., 8, tome XV, p. 1:0 and pl. opposite p. 138, no. 2.
1891 Cunningham, Coins of Anc. Ind., p. 37.
1892 Smith, Jour. As. Soc. Beng., Vol LXI, part 1, p. 56.
1893 Smith, Jour. As. Soc. Beng., Vol. LXII, part 1, p. 84.
Date: Sam 20—20—20 4—4 Prothavatasa masasa divase sadaśe 10—4—1—1.
Gift (daṇamukha) of Sahaya, daughter (dhiritra) of Deva.

11. Hashtnagār⁴ (Shahr i-nāpurṣān, near Rājar, Dist. Peshāwar, now Lahore Museum no. 1194) pedestal inscription.
1906 Text and translation, Vogel, Ann. Rep. Arch. Surv., 1903-4, p. 244, and pl. LXVII, fig. 1, pl. LXX, fig. 4 and pp. 249-60.
Gift (daṇamukha) of the monk (samana) Saṅghamitra, for the gift of health (aṅga-dachina) to Buddhavarman (Budhoruma).

12. Hashtnagār (Palaṭu Dhāreti, near Rājar, now British Museum) pedestal inscription of the year 384.

² Reading extremely doubtful.
⁴ The stone is broken into two pieces. The inscription however is intact.
⁵ It is 18 miles N.E. from Peshāwar. The pedestal is better known as the 'Chārsadda pedestal.'
1924.]

A List of Kharoṣṭhī Inscriptions.

1889 Cunningham's text, V. A. Smith, *Ind. Ant.*, Vol. XVIII p. 257 and facs. [and pl. X.]


1890 Senart, *Jour. As.*, sér. 8, tome XV, p. 124


1898 Burgess, *Jour. Ind. Art Indus.*, April, 1898, p. 23, pl. V.

1899 Senart, *Jour. As.*, sér. 9, tome XIII, p. 530.


1900 Burgess, *Jour. Ind. Art Indus.*, Jany., 1900, p. 89.


Date: Saṅ 1—1—1—100 20—20—20—20 4 Prothavadasa masonsā divaśamini pañcami 4—1.

Records only the date.


Date: L.l.—Saṁbhastarae athvaṁsaṁthi 20—4—4 nase *Apelae sastehi daśahim 10.*

A relic (śarira) of the Bodhisattva (Badhosyeta) is enshrined (pratistapita) in the Śūpa (thuja) called Rājavat (Rajavāna) by the overseer (nava-karma) Saṁghamitra (Sahamimitra), for the provision of Nirvāṇa (nirvana-sahāra) of all creatures as a result of merit (kuśala-mula), the principal share (agra-pracaṁśa) of which falls to the king (raja).


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1 A village about 5 miles to the south of Jālālābād.
2 The name of the month is Apellaios.
Date: L. 1.—Sam 1—1—1—100 20—20—10 4—4—1 Aś- pañasa padhamanam.
A 'jewel' (radna), i.e., an image of the Buddha, is established (prathavida) by the lay-hearer (śava) Podaka (1), along with his friends (suha), the Odilïkas (2).

15. Jāmālgarhi inscription.  
A pilaster (thuna) by Buddhavarman (Budhavaruma).

1890 Senart, Jour. As., ser. 8, tome XV, p. 132.
1892 Smith, Jour. As. Soc. Beng., Vol. LXI, part 1, p. 56.
A fruitful (saphā) gift (dānāmukha) [or 'gift of Saphā' according to Konow.]

17. Jāmālgarhi (?) inscription.  
Gift (dānāmukha) of the monk (bhīchu) Buddharaḵṣita (Budharaḵṣita).

18. Jāmālgarhi (now Peshāwar Museum) inscription on a stone lamp.  
Fragment. A few letters only.

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1 The above is according to my interpretation. The inscription will be edited by me in the *Epigraphia Indica*. Rai Bahadur Daya Ram Sahni read the name of the month as Irpāsra and Konow suspects that 'the month is Apllaio' and not Asvayuja (*Act. Or.*, Vol. III, p. 70, n. 1). But there are no proper grounds for this suspicion. The reading which is given above is based on photographs and estampages kindly supplied by Mr. Hargreaves, as well as on a personal inspection of the original stone.

2 This and the one following were reported to have been in the Indian Museum, Calcutta, where they are not traceable now.

3 I am not sure about the find-spot and place of deposit of this record. I read it from two ink impressions kindly shown to me by Mr. Wasi-ud-din of the office of the Archaeological Survey, Frontier Circle. He informs me that it is from Jāmālgarhi and lies at present in the Peshāwar Museum, where, however, it was not traceable during my stay at Peshāwar.

4 Lying in a store-room on the upper storey of the Peshāwar Museum. Accession no. 01874.
1924.] A List of Khurošthī Inscriptions. 9

19. Jāmālgarhi (now Peshāwar Museum) pavement slab inscription. 1


Three fragments. Not read.


Gift (danamukha) 'in honour of all beings' . . . . as fec (dachin).

21. Kala Sang (Khudukhels Territory, N.W.F., now Lahore Museum, no. 1, 59) inscription. 2

1894 Text and translation, Senart, Jour. As., sér. 9, tome IV, p 516 and pl. V, no. 36.

Fragment. A well (kua) by Pipalakhas for the Rajjuka (tajua) Sava. 3

22. Kāldārū (near Dargā, N.W.F., now Lahore Museum, no. 1, 77) inscription of the year 113.


1899 Text and translation, Senart, Jour. As., sér. 9, tome XVIII, p. 533 and pl.

1900 Burgess, Jour. Ind. Art and Indust., 1900, p. 89.

1903 Smith, Jour. Roy. As. Soc., 1903, p. 41. 4

1907 Correction, F. W. Thomas, Ep. Ind., Vol. IX, p. 147 ('Additional Notes,' no. 2).

1908 Text and translation, Banerji, Ind. Ant., Vol. XXXVII, p. 66 and pl.


Date: L. 3.—Vasa 1—100 10—1—1—1 Śrāvanasa 20.

A tank (pukarani) is excavated (karavita) by Theodoros (Thaidora), 5 son of Dati.

1 Lying in a store-room on the upper storey of the Museum. Accession no. 01873. The slab contains a number of holes, which were intended, as Mr. Hargreaves rightly suggests, to hold offerings of coins, a custom that continues even to the present day. A pavement slab, with a copper coin of Vāsudeva in one of its holes, has actually been found at Jāmālgarhi.

2 Found near Chororai on Mahāhan Mt.


4 Or Kāldārā Nadī, near Mālākānd Pass on the way to Chitral.

5 Smith's mention that it contains reference to a Kṣān king is evidently a mistake.

6 Cf. no. 65.
23. **Kanhiara** ¹ (Dist. Kāŋgrā, Punjab) rock inscription.³
1858 E. Thomas, Prinsep’s *Essays on Indian Antiquities*, Vol. I, p. 159 and pl. IX.
1883 Dowson, *Jour. Roy. As. Soc.*, Vol. XX, p. 254 and pl. IX.

The grove or monastery (arāma) of Kṛṣṇa-vāsa (Krisamvāsa).

24. **Karnal** (Punjab, now Lahore Museum, no. 1, 89) inscription.

Fragment. Records probably the excavation of a tank (pukara). Begins with the word *sidhi* (siddhi), i.e., ‘Perfection.’

25. **Khalatse** (Western Tibet) rock inscription of the year 187. ⁵
1916 Date read by Rapson, A. H. Francke’s *Antiquities of Indian Tibet*, p. 94 and n. 1.

Date : L. 1.—Saṃ 1—100 20—20—20—20 4—3.*
Nothing beyond the date has been clearly read. Probably mentions a mahāraja (maharaja).

26. **Kurram Valley** (N.W.F.) relic casket inscription.⁶
Establishes (patithavedi) a corporeal relic (ṣaḍīra) of the Lord (bhagavata) Śākyamuni (Śākyamuni) and further mentions that (the casket) belongs to the preceptors (acarṣa) of the Sarvastivādin (sarvastivādin) school.

27. **Lahore Museum** (no. 25) inscription* on the broken halo of a Buddha image.

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² The rock contains also a Brāhmī version of the same inscription. See Lüders, *List of Brāhmī Inscr.*., no. 8.
³ The place is 50 miles below Leh in Ladakh. The inscription is in situ at Khalatse.
⁴ The reading has been checked from a photograph (Frontier Circle, 1909-10, no. 187).
⁵ It is inscribed on a stūpa-shaped copper reliquary in the possession of a Pāṭhān, at Landi, 2 miles from Peshāwar. There are photographs of it in the Frontier Circle Office (Photo. nos. 1685-1689). No text has yet been published.
⁶ Provenience not known.

28. **Lahore Museum** (no. 206) inscription on Buddha's writing board.
Five letters (*sa-par-na ya ta*) only. 2

29. **Lahore Museum** (L. M. 679) pedestal inscription.
Letters effaced.

30. **Loriyān Tāngāi** (now Indian Museum, no. 4995) pedestal inscription.
Gift (danamukha) of Amohaka.

31. **Loriyān Tāngāi** (now Indian Museum, no. 5095) pedestal inscription.
Gift (danamukha) of Sihamitra and Sahilaa

32. **Loriyān Tāngāi** (now Indian Museum, no. 4871) pedestal inscription.
Gift (danamukha) of Buddhmitra (Budhamitra) and Buddharaṅkṣita (Budharāṅkṣita).

33. **Loriyān Tāngāi** (now Indian Museum, no. 4901) pedestal inscription of the year 318.
1899 Text and translation, Senart *Jour. As.*, sér. 9, tome XIII, p. 528 and pl.

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1 Provenance not known.
2 They have been taken as standing for *sa-parana hita*. Cf. below
3 It is on the northern slope of Shāhket Pass, Swātt Valley, N.W.F.
4 It is dated “Chākdāra, the 13th May, Mansābara, the 18th July, 1896.”
1922 Text and translation, N. G. Majumdar, Jour. As. Soc. Beng., N.S. Vol. XVIII, p. 63 and pl. IV.
Date: L 1.—Sa 1—1—1—100 10—4—4 Prothavadasa di 20 4—1—1—1.
Gift (daṇamukha) of Buddhaghosa (Buddhaghośa) (and) Saṃghavarmman (Saghorma).

1894 Text and translation, Senart, Jour. As., sér. 9, tome IV, p. 513 and pl. V, no. 35.
1922 Text and translation, N. G. Majumdar, Jour. As. Soc. Beng., N.S., Vol. XVIII, p. 65 and pl. V.
Date: L 3.—Saṃvatsāraye 1—100 1—1.
Gift (daṇamukha) of a well (kua) by Vajira (Vayira), son of Mārkandāka (Makadaka).

Date: Saṃ 20—20—10 4—4 Catrasa 4.

Four fragments. Damaged. Letters effaced. Records probably the excavation of a well.

2 Found in situ at the foot of a wall, entrance to an old fort on Mt. Banj.
3 The inscription reads as follows: (L. 1) daṇamukho (L. 2) Makaḍa-ka-putraṣa Vayiraḥ[sa]. . . . (L. 3) saṃvatsāraye 1—100 1—1 kuo. In 1894 M. Senart read the last word of line 3 as bhū-ko and offered a rather fanciful interpretation; in 1921 I corrected it as bhū ṭ (bhūṭaḥ), i.e., ‘finished’. Professor Sten Konow however suggested to me in a letter that the proper reading in his opinion would be kuo (=kṣāṭaḥ). The slightly damaged portion after Vayira I restored formerly as =sa thara on the basis of inked estampages that were at my disposal. This also Professor Konow did not accept. Again he would prefer taking line 1 as continuation of line 3. After a careful examination of the original stone it now appears to me that too much credence was placed on estampages and that Prof. Konow’s interpretation can alone be regarded as correct.
4 This is the reading of Cunningham who found the inscription at its original site (1872-1873). It was subsequently removed to the Lahore Museum and it seems that it has been considerably damaged
36. Māṇikiāla 1 (Dist. Rawalpindi, now Bibliotheque Nationale, Paris) inscription of the year 18 of Kaniska.
1844 H. T. Prinsep, Note on the Historical Results deducible from Recent discoveries in Afghanistan, pl. "Arian inscription from Manikiela Tope."
1854 Text, Cunningham, Jour. As. Soc. Beng., Vol. XXIII, p. 703.
1863 Text, Dowson, Jour. Roy. As. Soc., Vol. XX, p. 250 and pl.
1896 Text and translation, Senart, Jour. As., sér. 9, tome VII, p. 1 and pls.

Date: Ll. 2-3.—Sām 10—4—4 etra purvam maharajasa Kāņēkasasā, l. 13.—Kartiyasa majha-dīvase 20.

Not yet clearly interpreted. Seems to record some meritorious work by the Satrap (Chairapa) of Vespaśi (Viśvāsi), named Horamurta, 2 in his own (apanaγa) monastery (vihara). Mentions also the following names: Kūñjaricā of Vespaśi, Buritra, the Superintendent of Monastery (vihara-karaśaa), Lalā, the Commander-in-

since he noticed it. The text is now impossible to restore; but sufficient traces of a date remain which seem to justify his reading of the figure as 58.

1 Now a station on the North-Western Railway, 16 miles S.E. of Rawalpindi.
chief (dadānayagu), of the Gusaña (Kusaña) family, and Svarabuddhi and Samdhabuddhila, two brothers.

37. Mañikīāla (now British Museum) inscription on a bronze casket

1834 Letter of Masson, Jour. As. Soc. Beng., Vol. III.
1844 H. T. Prinsep, Note on the Historical Results deducible from Recent discoveries in Afghanistan, pl. XV, 20, a-b.
1845 Cunningham, Jour. As. Soc. Beng., Vol. XIV, part 1, p. 432.

1921 Correction, Konow, Ep. Ind., Vol. XIV, p. 287, n. 3.

Gift (daṇamukha) of the Satrap (Chatrapa) of Kaviśi (Kāpiśi), son of the Satrap (Chatrapa) Graṇafaka.

38. Māṇikīāla (now British Museum) inscription on a silver plate.

1844 H. T. Prinsep, Note on the Historical Results deducible from Recent discoveries in Afghanistan, pl. XV, 26.
1845 Cunningham, Jour. As. Soc. Beng., Vol. XIV, part 1, p. 431.

1854 Cunningham, Bhīla Topes, p. 12.
1858 E. Thomas, Prinsep’s Essays on Ind. Ant., Vol. I, p. 103 and pl. VI, 26 (same as in H. T. Prinsep’s Note.)
1863 Dowson, Jour. Roy. As. Soc., Vol. XX, pp. 246-248.

2 Same as H. T. Prinsep, Note oto. (1844), pl. XV. 20, a-b.


Gomana, a Superintendent (*Karapaha*).

39. **Mänsehra** (Hazará Dist.) Rock Edicts of Aśoka.

1888 Text and translation, Senart, *Jour. As.*, sér. 8, tome XII, p. 319 ff (Edicts I-XI), p. 511 ff (Edict XII) and pls. 1-111 (facsimiles of Edicts I-XII).


Rock Edicts I-XII of Aśoka.

40. **Mänsehra** (now Indian Museum, Calcutta, no. 5558) inscription.

Fragment. Not read.

41. **Mārguz** (Swāhi, Dist. Peshawar) marble slab inscription.


Fragment. Excavation of a well (kua) by Sahaya (?), .......

42. **Mathurā** (United Provinces, now British Museum) Lion-Capital inscription.


1891 Cunningham, *Academy*, 1891, April 28, p. 397.


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1. *In situ* at Mänsehra. The place is situated on the right bank of an affluent of the Siran, north of Abbottabad, and on the main road from Taxila to the Kāshmir border. (*Imp. Gaz.*, Vol. XVII, p. 203). The inscriptions are near the base of a hill named Bareri.

2. From a mound on the Indus, now with a Muhammadan goldsmith at Marguz. Read: (L. 1)...[10-4] 1-11 kua Aha[su] (L. 2) darana. There is a photo-negative in the Archaeological Survey office at Peshawar.

(A) Enshrinement for the eternal (saśpav) . . . of a corporeal relic (sarira) of the lord (bhakravata) Sākyamuni (Sakiamuni) Buddha (Buddha) in a Stūpa (nisima), and gift of the Stūpa (theva) and a Saṅghārāma (Sagharama) to the Sarvāstivādin (Sarvāstivāta) sect by the chief queen (agra-mahesi) of the Mahākatsārapa (Mahāchaturva) Rajula, mother of the Crown-prince (yuvaraja) Kharaostha, Nadas-Akasa (by name), together with her mother (mata) Abuhola, her paternal grandmother (patramahi) Pispasi, her brother Hayuara, daughter (dhitra) Hana, her household (atraitra) and following of Horakas (horaka-parivara). For the acceptance (parigrahā) of the Saṅgha of Four Quarters (saṅha catudisi) of the Sarvāstivādin (Sarvāstivāta) sect. (B) The Kṣatrapa (Chatrava) Sudasa, son of the Mahākṣatrapa (Mahāchaturva) Rajula (Vajula). (C) Kalui, a younger brother (avaroja) of . . . (D) Naūluda.
(E) The Crown-prince (yuvaraja) Kharaostha, Khalamasa, the Kana (Kaśvāra and Maja, the youngest (kanitha) (E') Kamui.
(E') Illegible.
(F) Buddhila, a monk (bhikkhu) from Nagara (Nakrara), who is a Sarvāstivādin (Sarvastivata). Cf. no. 42 (N).
(G) The Mahākṣatrapa (Mahāchaturva) Kusulas Padika and the Kṣatrapa (Chatrava) Mekarā Rājula.
J (3) For the acceptance (parigrahā) of the Sarvāstivādin (Sarvāstivāta) sect. (M) The Kṣatrapa (Chatrava) Sudisa.
(J) Illegible. The Skandhāvāra (kadhavara.)
J (1 & 2) Worn out and partly illegible. A Stūpa (nisima) is made (karita) and given away (niyatita).
(J') Khalasaumula.
(K & L) The elevation (utāna) of the preceptor (ayaria) Buddhadeva (Budhateva), Ayimisa.
(H) The 'Cave-monastery' (Guhā-vihara).
(H') 'pious gift' (dhama-dana).
(N) The Sarvāstivādin (Sarvāstivata) preceptor (ayaria)
Budhila, a monk (bhikhu) from Nagarā (Nakrara). The Mahāsāṃghika (Mahasanghika) sect.\(^1\)

(O) Honour (puuya) to ‘All Buddhās (Buddha)’, Dharmā (Dhama) and Saṃgha (Sagha).

(P) Honour (puuya) to the whole (sākāra) Sakra-sthāna (Sakra-sthana), i.e., ‘the place of Indra.’\(^2\)

(Q) The Kaṭārapa (Khatarwa) Kaṭārānā.

(R) Rachila (?), a Krona (?)

43. Muchā (Dist. Peshāwar, now Lahor Museum, no. I, 46) inscription\(^3\) of the year 81.

1908 Text and translation, Banerji, Ind. Ant., Vol. XXXVII, p. 64 and pl. II.


Date: L. 1.—Vāse ekāsitāśc ma 20—20—20—20 I.

A well (kua) by Sahayara (and) Vasīṣuga (or by Sahayara from Vasīṣuka).

44. Naugrām (Khudukhels Territory, N.W.F., now Lahor Museum, no. I, 154).


Fragment: (Gif) for the bestowal of good health (aroja-dāchita) of . . . . .\(^4\)

45. Nowshera (Dist. Peshāwar) inscription on the pedestal of a Buddha image.\(^5\)


46. Pājā (Dist. Peshāwar, now Lahor Museum, no. I, 47) inscription\(^6\) of the year 111.

1908 Text and translation, Banerji, Ind. Ant., Vol. XXXVII, p. 64 and pl. II.

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\(^1\) The meaning of II. 3-4 is very doubtful.

\(^2\) In no. 42(O), which is inscribed just above no. 42(P), ‘honour’ (pujā) is shown to the Tri-ratna—Buddha, Dharmā and Saṃgha, and in the latter, to the place of Sakra, (i.e., where the gods dwell), which means honour to all the gods. Thus if we take nos O and P together a rational interpretation may be obtained. The reading Sakra is admittedly clear; to restore it as Saka, unless we are specially justified, is quite arbitrary. Sakka-sthāna is well known from Buddhist literature. See e.g., Jātaka Text, Vol. IV, p. 242. The passage has been, however, generally taken to mean Saka-sthāna or Seistan.

\(^3\) It was ‘found lying in a Hujra’, i.e., ‘a cell for religious purposes.’

\(^4\) It is 22 miles to the east of Mardān and 16 miles to the north of Ohind.—Arch. Surv. Rep., Vol. V, p. 55.

\(^5\) The words \(\frac{1}{2}\) towards the end of the inscription remind one of a similar expression in the Arā inscription (see no. 1 above).

\(^6\) Its present whereabouts are not known. It was originally with a regiment stationed at Nowshera (N.W.Ry.). Frontier Circle photo no. 1873.

\(^7\) Found on a small mound in a field about \(\frac{1}{2}\) mile from the village of Pājā.
Date: L. 1.—Saivismasaraye ekadosha-[sa]tri-maye 1—100 10—1
Sravanasa masasa di(va)se pacadake 10—1—1.

A well (kua) is excavated by Samghamitra (Samgamitra), son of Anaanda (Anaanda).

47. Panjtar (Dist. Peshawar, now lost) inscription of the year 122.
1864 Cunningham, Jour. As. Soc. Beng., Vol. XXIII, p. 705 and pl. opposite p. 705, fig. 4.

Date: L. 1.—Saiv 1—100 20—1—1 Sravanasa masasa di
pradhame 1 maharayasa Gusanasa raja(mi)]
Gift (dana) of money (tamaka) at the temple of Siva
(Siva-thala) constructed (karavida) by Moika, son of
Urunuja, to the east (praca) of Kasua.

The tank (pukarini) of Rathitara (Rathidara) Vayula.

49. Peshâwar Museum inscription, 4 no. 1.
Fragment; 2 lines, cursively written. Not read.

50. Peshâwar Museum inscription, 5 no. 3.
Fragment; 2 letters only.

51. Peshâwar Museum inscription, 6 no 7.
Fragment; 2 lines of which there remain 3 letters only.

52. Peshâwar Museum inscription, 7 no. 4.
Fragment. 'Establishes (pratihavedi)......a gift
(danamukha)....'

53. Peshâwar Museum inscription, 8 no. 5.
Fragment. 'Caused to be made (karavida)....'

1 From Salimpur, near Panjtar.
2 The last portion of the text is not very clear; no sure interpretation
   is therefore possible.
3 This is also a Brâhmi version of the inscription on the same
   rock. See Lüders, List of Brâhmi Inscria., no. 9.
4 Actual provenance unknown. It comes from the Khudu Khel Territory.
5 Provenance unknown.
6 Provenance unknown.
7 Actual provenance unknown. It comes from the Khudu Khel Territory.
8 Provenance unknown.
54. **Peshawar Museum** inscription, no. 20, of the year 168.  
Date: L. 1.—Sam 1—100 20—20—20 4—4 Jetha-mase divase 
pancadas(e).  
A well (kuśa) is excavated (khañavida) within a Vihāra, 
(eśvara) being a gift (danamukha) of Agasahaya, the 
father-in-law (śastra) of Trapa (Trava).  
55. **Peshawar Museum** inscription, no. 21.  
p. 6.  
Damaged. A well is excavated (khañavida) by Vasudeva, son 
of Indrādeva (Itrādeva) and... of Kṣemadeva (Khemadeva), 
an inhabitant (cāstha) of...  
53. **Peshawar Museum** inscription on a Gandhāra sculpture  
(no. 347) representing Buddha in school.  
1910 Spooner, *Handbook to the Sculptures in the Peshawar 
Museum*, p. 9.  
Five letters on the writing-board in the hands of 
Gautama.  
57. **Saddo** (Swat, N.W.F. Province) rock inscription.  
Not fully read. Five letters read by Cunningham as: 
masa cētra di (case), show that it was a dated inscrip- 
and pls. 1-2; and pl. (Edict VII) facing p. 302. 
1877 Cunningham, *Corpus Inscriptionum Indicarum*, Vol. I, 
p. 8 ff.; and text and translation, p. 65 ff.  

1 Provenience unknown, probably somewhere in Peshawar district. The stone was found by me along with no. 21, in the store-room on the upper storey of the Peshawar Museum, with a label, "Presented by Sir Aurel Stein on 4-7-15."  
2 Provenience unknown. Labelled, "Presented by Sir Aurel Stein." Evidently it contained a date in line 1, the remnants of which are massa di śaśa chamar.  
3 Spooner describes the sculpture, but does not mention the letters. Cf. a similar piece in the Lahore Museum (above, no. 28). Probable reading: paraṇa [hi]da, i.e., 'good of others".  
5 In situ at Shāhīzgarhi which is 8 miles to the east of Mardan. The inscriptions are at the foot of a hillock half a mile south-east of the village. See *Ann. Rep. Arch. Surv., Front. Circ.*, 1915-16, p. 36.


59. **Shāh-ji-ki-dheri** (near Peshawar City) Stūpa inscriptions (now Peshawar Museum, nos. 484–493) on glazed bricks.¹ Ten fragments containing many letters. No. 484 mentions the name "Budhasena."²


1911 Smith, *History of Fine Art in India and Ceylon*, p. 358 and pl. LXXV, figs. A and B.


Pious gift (dēya-dhārma) for the acceptance (parigrāha) of the preceptors (acaryā) of the Sarvāstivādins (Sarvāstivād) sect, in the Kanishka Vihāra (vihara) and Mahāsena Samghārāma (Mahasena saṅgharāma). The servant (dasa) Agissala, Superintendent of works (navakurmi).

61. **Shākārārā (near Cambellpur, Punjab, now Lahore Museum, no. 1, 142) inscription of the year 40.**

¹ Excavated in 1908-9.

² This is the site where once the famous Kaniska Caitiya stood. The mound concealing its ruins was correctly identified by M. Foucher (Notes on the Anc. Geogr. of Candhāra, p. 10), and later on most successfully excavated by the Archaeological Department in 1908-9. The inscriptions on the casket are as follows:—(a) on the lid; (b) in the band decorating the lower edge of the lid; (c) in the second band between the heads of the figures; and (d) between the feet of the figures.

³ Greek "Agissala."

⁴ Found in an old well at Shākārārā, eight miles to the south of Attock.
1908 Text and translation, Banerji, Ind. Ant., Vol. XXXVII, p. 66 and pl.
Date: Ll. 1-2.—Sam 20—20 Pothavadasa masasa divasa[.] visami di 20.

A well (kova) is excavated (khadaa) by Troṇivadra,1 in the town (nikiama) of 62. Siddāpur (Mysore) colophon of Aśoka’s Minor edicts.2
‘Written by the scribe (lipikara) Paḍa’.
63. Skārra Ḟehri3 (near Chārssadda, Dist. Peshāwar, now Lahore Museum, no. 1625) Hārīti image inscription of the year 179.
Date: L. 1.—Vasa ekanaśiti-śatimae4 Agadasa masasa di 10.
Gift (dana), so that the unpreventable (duṣ̄amya) Small-

1 Konow reads Troṇivada. But there is a clear indication of subscript r at the foot of the last letter.
2 It occurs at the end of an edict of Aśoka which is in Brāhmī characters.
3 The place is 8½ miles to the north of Chārssadda.
4 Cf. ekadāśa-śatimase (i.e. 100 + 11) in the Pāṇḍa inscription and (ti-śatimase (i.e. 100 + 3) in the Takht-i-Bāhī inscription. I agree with Stratton
pox (nāsura) may be prevented (sāmayēta), among children (tanayeṣu).

64. Suč Vihār (near Bahāwālpur, North Sind, now Bengal Asiatic Society's) copper-plate of the year 11 of Kaniṣkha.


1896 Correction, Bühler, Ind. Pal. (Eng. Trans.), p. 28.

1902 Correction, R. Franke, Pāli und Sanskrit, p. 97.

1908 Banerji, Ind. Ant., Vol. XXXVII, pp. 47, 55.


Date: L. 1.—Maharajāsya Rajatirajāsya Devaputraśya Kanisakṣa samvacechare ekadaśe sam 10-1 Daisikṣa naṁsa daive athaviśe di 20-4-4.

The mistress of monasteries (vihara-evāmiṇi) Balanamī, a female lay disciple (upasika), erects (aropayati) a reliquary (yathī) of the Preacher of the Law (dharmakathī), monk (bhīchha) Nāgadatta (Nagadatta), a disciple (śīya) of the preceptor (acarīya) Damātrīta (Damaṭrata) and disciple's disciple (pāṛśīya) of the preceptor (acarīya) Bhava, at a place called Damana. And the mother of Balajaya, a female householder

and Banerji in reading the date as 179 and not as 399 (ekuṇa-caudātīma-) as proposed by Fleet (Jour. Roy. As. Soc., 1912 p. 686, n. 1 and Konow (Ep. Ind., Vol. XIV, p. 136, no. 12). Even if the reading caudātī (cauṭaṭi) be accepted it will mean 109 plus 4 and not 400 on the analogy of other records.

† The author was unaware of, and hence could not utilise, the edition of Hörnle.

* Elsewhere (Sir Asutosh Silver Jubilee Vols.—Orient.—part I, pp. 467-470) I have shown why it should be read as samvacechāra and not as samvacechāra, samvačecchāra and so on. The ligature ēch has been missed by scholars, such as Franke, Lüders and Konow, and Hörnle's defective lithograph (copied by Bühler in his Tafel 1) is to blame. The right hand portion of the ligature is a regular ē; its cross-bar does not meet the left hand upright and further has a wavy leg hanging down. The reading of ē as one of the component parts of the ligature is therefore impossible. The wavy leg is the lower portion of ē. Under the circumstances ēch would be the only probable reading.
(kuṭubini), offers worship (puja) in connection with the erection of the pillar (yathī-pratīthanakā).

65. Swāt Valley ¹ (N.W.F. Province, now Lahore Museum, no. I, 4) relic casket inscription of Theodoros.


A corporeal relic (sarira) of the Lord (bhagavata) Śākyamuni (Sakamuni), i.e., the Buddha is established, by Theodora ² (Theodoros), a Meridarch (meridarkha).³

66. Takht-i-Bāhī ⁴ (Dist. Peshāwar, now Lahore Museum, no. I, 1) inscription of the reign of Gondophares, of the year 103.

1871 Dowson, Trübner’s Literary Record, June, 1871 (see also Jour. Roy. As. Soc., 1875, p. 376).

1871 Cunningham, Trübner’s Literary Record.

1873 Cunningham, Ind. Ant., Vol. II, p. 242 (extract from Trübner’s Lit. Rec.).

1875 Dowson, Jour. Roy. As. Soc., 1875, p. 376 and pl.

1875 Text and translation, Cunningham, Arch. Surv. Rep., Vol. V, p. 58 and pl. XVI, fig. 3.


1877 Dowson, Jour. Roy. As. Soc., 1877, p. 144.⁴


1890 Text and translation, Senart, Jour. As., sér. 8, tome XV, p. 144 and pl.


1904 Text and translation, Boyer, Jour. As., sér. 10, tome III, p. 158.

¹ The actual findspot is not recorded.

² Thomas reads Theódora (Jour. Roy. As. Soc., 1916, p. 281) which is not correct.

³ Cf. below no. 70.

⁴ For the name see Loventhal, Jour. As. Soc. Beng., 1863, p. 3 and Fleet, Jour. Roy. As. Soc., 1905, p. 228. It is a station on the Nowshera-Dargai branch of the North Western Railway. The hill Takht-i-Bāhī is 9 miles N.-W. of Mardan.

⁵ Cunningham inadvertently mentions its find-spot as Shahbāzgarhi.

This statement does not occur in his later publications (e.g. A.S.R., Vol. V). Cf. however Konow, who expresses his doubts about Takht-i-Bāhī being the real find-spot of the inscription (Acta Orientalia, Vol. III, p. 59, n. 3). In all his later publications (e.g. Num. Chron., 1890, p. 118) Cunningham definitely states that the stone came from Takht-i-Bāhī where it was discovered by Dr. Leitner (loc. cit., p. 58). See also Dowson’s article in Jour. Roy. As. Soc., 1875, p. 376, where he says that a rubbing of the inscription was brought from Takht-i-Bāhī by Dr. Leitner. There seem to be therefore no real grounds for thinking that the stone did not come from Takht-i-Bāhī.

⁶ Accompanied by a reproduction of the date-portion contained in I, 1.

Date: L. 1.3—Maharayasa Gudarasa vaśa 20 4-1-1 Sambhatī[ra]-(ti)satīmae 1-100 1-1-1 Veśakhasa maśasa divase athama (?)

A pious gift (sādha-dana) in honour (puja) of prince (erjhuna) Kapa (Kadhphises).1 Mentions the names of monk (samanā) Belasami and Miraboyama.

67. Takht-i-Bāhi (now Peshāwar Museum, no. 444) inscription a piece of black pottery.


Fragment. 'In the Samigha of Four Quarters (sāmgha catudīṣa) ....'

68. Taxila (now Taxila Museum, no. 44) copper ladle inscription.2


Gift (daṇamukha) of Iśaraka (Iśvarka) to the Community of Four Quarters (sāmgha catudīṣa), at the Northern Grove (utara-rāma) at Tachāsila, for the acceptance (parigraha) of the Kāśyapīya sect (Kaśāvīa). Cf. above no. 2.

69. Taxila (now London Royal Asiatic Society’s) copper-plate of Patika, of the year 78.


1863 Text and translation, Cunningham, Jour. As. Soc. Beng., Vol. XXXIII, pp. 139, 172.

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1 The portion following the date, beginning with l. 3, has not been properly read and is of doubtful import. The important reading erjhuna Kapasapuṣṇa is due to Professor Konow. Kapa is identifiable with Kujula Kadhphises.

2 The ruins of the ancient city of Takṣaśīlā lie within the jurisdiction of Rawalpindi and Hazāra districts, near the Taxila Rāy Station.

1 From Mahal near Sirkap

1864 Cunningham, Jour. As Soc. Beng., Vol. XXXIII, p. 35.
1895 Text and translation, Bühler, Ep. Ind., Vol. IV, p. 54 and pl.
1913 Fleet, Jour. Roy. As. Soc., 1913, p. 1001 and n. 3.


A corporeal relic (sārira) of the lord (bhagavata) Śākyamuni (Śākamuni), which was formerly unestablished (a-pratihavita) is now established, and a Saṃghārāma (samgharana) is erected at a place called Chema (Kṣema) to the north-east (utarena praca) of the city (nagara) of Taxila (Takhašila). Patika, son of Liaka Kusulaa, the Chatrapa of Chahara and Cukṣa,1 under the great king (mahāraya), the great Moga (mahāṁśa). Rohinimitra (Rohinimitra), the Superintendent (nawakarmika) of the monastery (vihaara); the great gift-lord (mahadana-pati) Patika, the Crown-Prince (yovaraa). ‘Patika with the Satrap (sa-chatrapa) Liaka’ (endorsed on the reverse side of the Plate).

70. Taxila (now Bengal Asiatic Society’s) copper-plate of a Meridarch.

1855 Text and translation, Mitra, Jour. As. Soc. Beng., Vol. XXIV, p. 328 and pl. XV, no. 3.


2 From the village of Jhaoli.

Banerji, Jour. As. Soc. Beng., N.S. Vol. VI, p. 486, no. 3.


Fragment. A Stūpa (thuva) is established (prati-shavīya), by a certain Meridarch (meriakha).

71. Taxila (now lost) gold-plate inscription.


Corporeal relic (dhato) of the Lord (bhagavata), i.e., the Buddha, is enshrined (pratiharatiya) by Atiyohà, sister (sasi) of Looda, at Sira. ²

72 Taxila (now Taxila Museum, no. Ch. G. 5) silver scroll inscription of the reign of Khusana, of the year 138.


Boyér, Jour. As., sér. 11, tome V, p. 281.

D. R. Bhandarkar, Ind. Ant., 1916, p. 120.


Date: L. 1.-Sa 1-100 20 10 4-1-1 āyasa ³ Aṣṭāvasa masasā divase 10 4-1.

¹ This is a Greek official title which occurs also in no. 66—see Thomas, Jour. Roy. As. Soc., 1916, p. 281. The copper-plate does not contain a date as was formerly supposed by Cunningham (and even of late by Konow).

² According to Thomas she was the 'daughter' of a hasi mother, and hasi father (matu hasi pitu hasase). It is very doubtful whether this is acceptable.

³ According to Marshall 'āyasa' means 'of Azes'. So that the
A corporeal relic (dhatu) of the Lord (bhagavata) is enshrined (pradisthavita) in the Dharmarājikā Stūpa (dhamararāja) at Takṣāsilā (Tachāśā) in the Bodhisatva chapel (gaha) of Tānuvā, by Bahālia, son of Imadatri, from Uraśā (Uraṣaka), (now) a resident (vasthava) of the town (nagar) of Naora, for the bestowal of health (a rogadachina) upon the great king (maharaja), king of kings (rajāpirajā), Devaputra Khusana (Kuṣāna).


75. Taxila (now Taxila Museum, no. Ch. 593) inscription on a broken frieze. 1916 Text and translation, Marshall, *Ann Rep. Arch. Surv.*, 1912-13, p. 17, and pl. XIV, f. Two fragments. Some meritorious work for the veneration (puya) of... and bestowal of perfect health (a rogadachina) upon himself, together with his own kinsmen (nāti), friends and blood-relations (lohidā) and of Hōdeā.


77. Taxila inscription on the pedestal of an image. Year 136 refers to an era of Azes. This view has not, however, been generally accepted, and other interpretations, e.g., agra-ādya (i.e. ‘first’) have been proposed.

King Kuṣāna is mentioned also in the Pāṇjārp inscription (no. 47). He is identifiable with one of the Kadphises kings. Sir John Marshall and Sten Konow identify him with Kuļula Kadphises, whereas according to Rapaon he is the same as Virna Kadphises. (Cambridge History of India, Vol. I, p. 582). See now Konow, *Adv. Or.*, Vol. III, p. 64ff.

1 From Chir Tope (Dharmarājikā stūpa).
2 On p. 17, ‘pl. XIV, d’ is wrong for ‘pl. XIV, b’.
3 From Chir Tope (Dharmarājikā stūpa).
4 From Chir Tope (Dharmarājikā stūpa).
5 From Chir Tope (Dharmarājikā stūpa).
6 From Chir Tope (Dharmarājikā stūpa).
7 On p. 17, the reference to ‘pl. XIV, e’ is wrong for ‘pl. XIV, d’.
8 This and the following twelve inscriptions are in situ on the Jaulian Mound (District Hāsāra). They are incised on the pedestals of stucco figures.
9 At the Main Stūpa; northern side; to the left of the Main Stair-case.
Fragment. (Gift of Dharmarati (Dhamarati) (and) Buddhāmitra (Buddhamitra).)

78. Taxila inscription on the pedestal of an image.  
(Gift of Samghamitra (Saghamitra).

79. Taxila inscription on the pedestal of an image.  
Gift (danaṃukha) of the monk (bhīchu) Buddhadeva (Budhadeva).

80. Taxila inscription on the pedestal of an image.  
(Gift of Śrāmanāmitra (Śamanāmitra).

81. Taxila inscription on the pedestal of an image.  
Gift (danaṃukha) of the monk (bhīchu) Buddharaḵṣita (Budharachita).

82. Taxila inscription on the pedestal of an image.  
Gift (danaṃukha) of Dhanāmitra (Dhanāmitra), the monk (bhīchu) from Nagara. For Nagara cf. nos. 42(F) and 42(N).

83. Taxila inscription on the pedestal of an image.  
Fragment. (Gift of) Dhanu.

84. Taxila inscription on the pedestal of an image.  

1 Read: Dhamaratasa Buddhamitra (Sa).
2 At Stūpa A15, E. face at Julian.
3 Sir John Marshall takes nos. 78 and 79 as one single record. But 
inscription no. 78 occurs below one image and inscription no. 79 below 
another. Between these two images there is a third one which bears no 
label at all on the pedestal. Again, not only there is a large blank space 
left between the two portions of the inscription, but also one is in much 
bolder characters than the other. I therefore treat them as two different 
records.
4 At Stūpa A15, Eastern face at Julian.
5 At Stūpa A15, Western face at Julian.
6 At Stūpa A15, Southern face at Julian.
7 At Stūpa A15, Southern face at Julian.
8 At Stūpa A15, Northern face at Julian.
9 At Stūpa A15, Northern face at Julian.
Gift (daṇamukha) of Rāhuła, (Rahula) the monk (bhīchu) from Vanāyu (Vanaea).\(^1\)

85. **Taxila** inscription on the pedestal of an image.\(^3\)
Fragment. Gift of ....

86. **Taxila** inscription on the pedestal of an image.\(^3\)
Fragment. The Buddha Kāśyapa (Kaśava).

87. **Taxila** inscription on the pedestal of an image.\(^4\)
Fragment. Gift of ....

88. **Taxila** inscription on the pedestal of an image.\(^4\)
The Buddha (Tathāgata) Kāśyapa (Kaśava).

89. **Taxila** inscription on the pedestal of an image.\(^5\)
Gift (dana ..). The Buddha (Tathāgata) Śākyamuni (Śakamuni), the Conqueror (Jinaeṣa). Cf. no. 94.

90. **Taxila** \(^7\) (now Lahore Museum) vase \(^8\) inscription.

\(^1\) Probably same as ‘Vanāyu’ (well-known from Sanskrit literature (Sanskrit Wörterbuch, sub. voc.). Mr. Pargiter identifies it with Bannu district (Mārkaṇḍeya Purāṇa, Eng. trans., p. 372; f.m.). Commonly, however, it is identified with Arabia (e.g., K. D. Nag, *Théories Diplomatiques*, Paris 1923, p. 135).

\(^3\) At Stūpa D\(^5\), Eastern face at Jaulian.
\(^4\) At Stūpa D\(^4\), Southern face at Jaulian.
\(^5\) At Stūpa D\(^4\), Southern face at Jaulian.
\(^6\) At Stūpa D\(^4\), Western face at Jaulian.
\(^7\) At Stūpa D\(^4\), Western face at Jaulian.
\(^8\) Actual findspot not recorded.

\(^9\) It bears no number. In the Lahore Museum it is deposited in a Table-case near the big ‘Sikri Drum.’
1905-6 Text and translation, Lüders, Ep. Ind., Vol. VIII, p. 296 and pls
A Stūpa (thūpa) is established (pratihavita) at Taxila (Takhaśila) by the brothers, Sihira and Sihaśarāhitā.
91. Tirath (Swāt Valley, N.W.F.P.) Buddha's foot-print inscription on a rock.
1922 Stein, Serindia, Vol 1, p. 8 and n. 21.
"The feet (padaṇī) of the Buddhā (Bodha) Śākyamuni (Śakamuni)."

92. Und (Dist. Peshāwar, now lost) inscription of the year 61.
1854 Text and translation, Cunningham, Jour. As. Soc. Beng., Vol. XXIII, p. 705 and pl. opposite p. 705, fig. 5.
1863 Dowson, Jour. Roy. As. Soc., Vol. XX, pl. X.
1890 Text and translation, Senart, Jour. As., sér. 8, tome XV, p. 130.
Date: 5 Sam 20—20—20—1 Oetrasa mahasa divasa arihami di 4–4.
Records only the date.

93. Wardak (near Kabul, now British Museum) vase inscription 2 of the reign of Huvīśka, of the year 51.
1841 Masson, Wilson's Ariana Antiqua, p. 117.
1863 Cunningham, Jour. As. Soc. Beng., Vol. XXXII, p. 144, no. 3.

1 Same as Ohind, ancient Udabhāṇa, on the Indus, 15 miles above Attock.
2 From a tope in a place called Kohwāt, 30 miles W. of Kabul.
1890 Senart, *Jour. As.*, sér. 8, tome XV, p. 121.
1914 Text and translation, Senart, *Jour. As.*, sér. 11 tome IV, p. 569.

Date: L. 1—Sāvī 20—20—10 1 maṣṣaṇa Arthamisīyaṃ saṣṭhehi 10—4—1.

A corporeal relic (śarira) is enshrined, at the afore-
said time (gadīga), of the Lord (bhagavata) Sākyamuni (Sākyamuni) i.e., Buddha, in a Stūpa (thuca) within the Vagāra Marega Vihāra (vihara) at Khavata, by Vagāra Marega, son of Kamagui, for the pre-eminent lot (agra-bhaga) of the Great King (Maharaja), king of kings (Rajātiraja) Huviska (Hoveska), of Vagāra Marega himself, Mithyaga, Haustra Marega and the Avasatrigas(?)

The monastery (vihara) for the acceptance (parāgraha) of the Ācārya (acarya) of the Mahāsāṃghika (Mahāsāṃghika) School.1

94. Yākubī (Peshāwar Dist., now Peshāwar Museum, no. 280) pedestal inscription.


Gift (dana-mukha) of an image of the Buddha (jina-kumara)2 by Sādhakamitra (Sadhamitra)....

95. Zeda (near Und, Dist. Peshāwar, now Lahore Museum, no. I, 2) inscription of the reign of Kaniska, of the year 11.


1 Portions in 1. 3 have not yet been clearly interpreted.
2 Cf. no. 89.
1890 Text and translation, Senart, Jour. As., sér. 8, tome XV, p. 136 and pl. I. 3.
1904 Text and translation, Boyer, Jour. As., sér. 10, tome III, p. 466.
Date: L. 1.—Sam 10–1 Asadasa masasa di 20 Uttaraphugune.
L. 2.—Vemadasa marjhakasa ¹ Kanispa (skt)asa rajami.
Not yet clearly interpreted. A well (kua), (which is) a gift (danamukha) of Samghamitra (Saghamitra) is excavated (khada).

Addenda.

(i) Brass box lid inscription of the year 18.²
1893 Dowson, Jour. Roy. As. Soc., Vol. XX, p. 232, pp. 254-255 and pl. IX, fig. 3.
1917 Konow, Ep. Ind., Vol. XIV, p. 136, no. 15.⁵
Date: Sam 10—4—4.
Nothing beyond the date has been read.⁴

(ii) Sāhri Bahol (Dist. Peshawar) black pottery inscription.⁵
Fragment. “In the Samgha...”

(iii) Taja (Dist. Peshawar) inscription.
Not read.

(iv) Takht-i-Bahi inscription on the back of a Buddha image.⁶
‘Of Horasada (†).’

¹ Vemada and marjhaka seem to be titles of Kaniska, the exact significance of which is not known.
² It is perhaps in the British Museum. Dowson describes it as one of ‘the relics sent home by Mr. Masson’ (op. cit., p. 254). The findspot of the inscription is not recorded.
³ Konow’s reference, ‘pl. 1-3’ is wrong for ‘pl. IX, fig. 3.’
⁴ Konow’s tentative reading of the name of Kaniska in this record is doubtful.
⁵ Place of deposit not known; possibly the object is lost.
⁶ Place of deposit not known.
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(Numbers refer to the serial numbers in the text.)

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