SELECT INSCRIPTIONS
SELECT INSCRIPTIONS
BEARING ON
INDIAN HISTORY AND CIVILIZATION
VOLUME I
From the Sixth Century B.C. to the Sixth Century A.D.

EDITED BY
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SECOND EDITION
Revised and Enlarged

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1965

Price Rs. 45.
TO
THE LATE
DR. SYAMAPRASAD MOOKERJEE
प्राच्यविद्योद्धरे निन्दोमुन्यमुनानकर्मेणः।
सूरे: श्रीरामचन्द्रस्य रायचतुर्वर्षस्य च।
भागवदरावर्षाभिनवद्वित्त्वम् धीमत:।
प्रबलिप्रागृह्य सख्यन्द्रेनानवासिनः॥

ढोंगैति विषये वद्द वरीद्धपुरमांडले।
कर्तवेन्द्रायग्रायस्य यज्ञवर्षस्य सतिपु:॥
मातुश्र कुमारायायः कुमार्यांचालनः॥
दैनिष्ठेन क्लिष्वेयं कायस्थेन विरच्यते॥

॥ सिद्धम् ॥

॥ सिद्धर्मु ॥
PREFACE TO THE SECOND EDITION

I

The Select Inscriptions (Vol. I) is now placed afresh in the hands of the young students of history, for whom it is primarily intended, with the hope that it will continue to stimulate their interest in the early history of India. Its reappearance has been delayed owing principally to the prevailing difficult condition of printing, the same also standing in the way of the publication of Vol. II of the work.

In revising the work for the present edition, the author has spared no pains to make it useful to the students by bringing the explanatory notes up to date. The results of recent researches have been incorporated wherever necessary. The lack of representation of certain areas in the earlier edition has been rectified by the inclusion of a few inscriptions found in those regions. Most of the new epigraphs now included in the volume were, however, brought to light after the publication of the first edition. The discovery of the Sumanḍala copper-plate inscription (Bk. III, No. 71-B), showing that the Imperial Guptas did not perish exactly by the middle of the sixth century A.D. as hitherto believed but continued to rule in parts of Eastern India as late as 569 A. D., necessitated the incorporation of a few records that were purposely omitted on the previous occasion.

Office of the Government
Epigraphist for India,
Baikie House, Ootacamund,
October 31, 1954.

D. C. SIRCAR

II

During the long period the book was going through the press, its absence from the market was keenly felt by university students offering the M. A. examination in ancient Indian history, culture and archaeology as well as certain other subjects. Now that we have a large number of universities and that many of them teach the subjects concerned, no less than three
teachers—from Delhi, Patna and Jabalpur—were tempted to publish books of this type for the benefit of the students. Unfortunately, in many cases, the compilers have copied the epigraphic texts from the Select Inscriptions (sometimes together with our foot-notes) without acknowledgement. They were probably under the impression that epigraphic texts are merely to be copied from some other publication with or without referring to it and without any attempt being made to improve upon the published reading and interpretation of an inscription.

Out of the inscriptions which have been published or re-examined since 1954 when the manuscript for the present edition of the Select Inscriptions was submitted to the press, a few have been included in the Supplement at the end. I was eager to add to them an inscription of the Gupta age reported to be published recently in East Pakistan. Unfortunately, it was not possible for me to secure either any facsimile of the epigraph or a copy of the publication in which it appeared. Of course, my failure to examine the valuable copper-plate inscriptions of the Early Deva and Chandra dynasties of East Bengal, discovered in East Pakistan a few years ago, does not affect the present volume since it deals with the earlier period. It should, however, be pointed out that this is a serious difficulty facing the student of the early history of the Indian subcontinent in these parts since history can hardly be divided between the Indian Union on the one hand and East and West Pakistan on the other.

I am thankful to the Archaeological Survey of India for the loan of a number of blocks for illustrating the work. My thanks are also due to Dr. S. K. Maity of the University of Jadavpur, who has prepared the Index with the help of his pupils.

Finally, I crave the indulgence of the readers for the misprints and other blemishes that have crept into the volume. Some of these have been rectified in the Addenda et Corrigenda.

645, New Alipore, Calcutta-53
November 18, 1964.

D. C. SIRCAR
PREFACE TO THE FIRST EDITION

Inscriptions in Sanskrit and Prakrit constitute an important branch of Indian literature. No study of Classical Sanskrit and Prakrit can be complete without a knowledge of the enormous mass of literary material, both in prose and verse, embodied in inscriptions. In epigraphic records, references are quite abundant to various aspects of Indian life and thought. Their study is therefore not only indispensable to the student of political history, but also to all who are interested in India's contribution to the civilization of the world. Students of the history of Indian philosophy, literature, law, society, geography, etc., have all got to supplement their knowledge by a study of epigraphic literature. Attention may, by way of illustration, be invited to (1) the mention of Saṅkarācārya in a Cambodian record and (2) of Kālidāsa and Bhāravi in a Deccan epigraph of 634 A.D., (3) the reference to a Māheśvara sect in a Mathurā inscription of 380 A.D., (4) to the system of trial by ordeal in a Vīshnukundin record, (5) to the Brāhmaṇa ancestry of the Kadambas who later on ranked as Kshatriyas, (6) the help offered by epigraphy in the identification of Śrāvasti, etc., etc.

There are many epigraphs which are excellent pieces of kāvyā and can stand comparison with the best products of the celebrated masters of Classical Sanskrit and Prakrit. Their superiority to extant literary tradition as sources of political and institutional history has been demonstrated by scholars since the days of Colebrooke and happily needs no further emphasis. Unlike a large number of literary works, most of the inscriptions can be assigned to a definite date or epoch. Unlike most literary works, again, the epigraphic records can be more easily grouped geographically and are thus the best test for the regional classification of the ritis of poetical composition as expounded by rhetoricians and also of a similar grouping of the Prakrit dialects preferred by grammarians. A considerable number of epigraphs were composed by poets attached to the courts of kings, and there is no doubt that the merits of their published works secured royal favour for them. But, in the majority
of cases, all other works of the poets are lost and their claim for a glorious place in the history of Indian literature is eloquently advanced only by particular epigraphic कवितास that have survived. The cause of this fortunate survival is that the royal प्राचीन were usually engraved on stone or metal and not on easily perishable materials such as palm leaves and birch bark, as was the case with literary works. Harisena, Sāba-Virasesa, Vāsula, Keśa, Vatsabhāṭṭi, Kubja and numerous unnamed authors, whose works have been quoted in the following pages, were poets who claim recognition; but the only specimens of their composition survive in inscriptions.

The importance of epigraphic studies needs no elaboration. It is therefore in the fitness of things that some of the Indian universities have prescribed a large number of inscriptions in the original for students preparing for the degree examinations in various subjects. It is to be hoped that the time will come sooner or later—sooner rather than later—when educationists who have the welfare of the country in their heart will seriously consider as to whether some of the records, e.g., those of Asoka rendered into Sanskrit, may be prescribed even for the students of H. E. Schools and Chatushpāṭhis. Unfortunately, however, the epigraphic literature has so far created no great enthusiasm amongst certain sections of scholars interested in the study of Indian classics. It has been my aspiration since my student days to compile a Corpus of inscriptions and place it in the hands of Sanskritists not well-acquainted with this vast field of literature. An opportunity soon presented itself.

In July, 1937, I was appointed a Lecturer in the Department of Ancient Indian History and Culture of the Calcutta University, and epigraphy was one of the subjects that I was asked to teach. It is well known that the Calcutta University has unique arrangements for the post-graduate teaching of Indian history and culture in all their various aspects. Naturally therefore it has prescribed a number of inscriptions for the M.A. examination particularly in Sanskrit, Pāli, Comparative Philology, and Ancient Indian History and Culture. These records are brought out in different learned publications, most of which are beyond the means and reach of our students. Since, however, an inscription has to be studied from several points of view—historical, philological, geographical and the like, it is absolutely
necessary for its proper appreciation that a copy of each record shall be in the hands of every student attending the lectures. Thus I felt the necessity of a handy volume containing the text of inscriptions prescribed for the M.A. examination of the Calcutta University, together with certain other records whose study is essential for a knowledge of the Indian epigraphic literature in all its phases. I approached the Hon'ble Dr. S. P. Mookerjee, President of the Council of Post-Graduate Teaching in Arts, Calcutta University, who readily encouraged the idea and asked me to proceed with the compilation of a selection as quickly as possible. A plan of the work was drawn up in consultation with Dr. H. C. Raychaudhury, Carmichael Professor and Head of the Departments of History and Ancient Indian History and Culture, Calcutta University, and I set myself seriously to the work about the beginning of 1939. A Selection containing the text in Devanāgarī script of many important inscriptions including those prescribed by some of the Indian Universities, dating from the sixth century B.C. down to the age of the Great Mughals, was then completed by me. The University of Calcutta decided to publish the work in two volumes and appointed Pandit Kshitish Chandra Sastrī, M.A., Pañchatīrtha, Senior Professor of Sanskrit, Victoria Institution, Calcutta, to prepare a neat copy for the press and also to help me in the laborious task of proof-correction. The press began its work about the beginning of 1941 and the printing of Volume I of the work containing the records down to the age of the Imperial Guptas was completed by the middle of 1942. The work of printing was greatly facilitated by the kind interest taken by Mr. J. Chakravorti, Registrar, Calcutta University.

Volume I of the Select Inscriptions covers the period beginning with the Akhaemenian occupation of North-Western India in the sixth century B.C. and ending with the fall of the Imperial Guptas in the sixth century A.D. To prepare a comprehensive volume dealing with all the important inscriptions that have been discovered down to the present day is a task which requires several years for its successful completion and cannot be lightly undertaken in the India of to-day. I have therefore thought of a modest scheme. But in order to make the work illustrative of the well-marked epochs and localities of which notice has to be taken by a serious student of the
subject of Indian epigraphy, the Selection has been made out of the most interesting records, especially those of important ruling families which have left their mark on the history and development of Indian civilization. Special stress has been laid on such dynasties of all-India importance as the Maurya and the Gupta. To illustrate important points of historical interest as well as to indicate the nature of the draft of royal charters in different periods and localities, a large number of inscriptions belonging to dynasties and individuals of minor importance has also been included. Some of the records selected belong to countries outside the geographical limits of India proper. A few records of the Akhaemenian emperors of Persia have been incorporated as they refer to the relations of India with ancient Iran. From very early times—in some cases from the fourth century B.C. at the latest, but in others from about the beginning of the Christian era—Ceylon, Indo-China and the Islands of the Southern Sea were studded with settlements founded by enterprising princes and merchants of India. Naturally therefore some records discovered in those parts of the world have been included just to point to that glorious chapter of ancient Indian history concerning the colonial enterprise of the Indians of old. Similarly, some documents discovered in Central Asia, another tract of land greatly influenced by the activities and culture of the ancient Indians, have been incorporated.

To provide space for as many important records as possible, the plan in the following pages has been principally to publish, for the present, the text of inscriptions without English translation and introductory discussions. Nevertheless, to make the work useful to students, indications have been given as to the find-spot and age of a particular record as well as its linguistic, palaeographic and metrical peculiarities. References to previous writings on a record have also been supplied. As regards the Prakrit records, absence of English translation will, it is hoped, not stand in the way of their proper appreciation as a word-for-word Sanskrit chhāyā including explanatory notes has been provided. As regards the Sanskrit inscriptions, an attempt has been made to explain technical expressions and to indicate various points of interest in the foot-notes. Facsimiles of a large number of records belonging to different periods
and localities have been inserted in the volume with a view to illustrating the development of ancient Indian scripts. They are expected to be of great help to the students of palaeography. For the sake of convenience some of the big inscriptions had to be illustrated in two or three sections. No pains have been spared to make the volume useful to the class of young learners for whom it is intended, namely, students who are preparing for the degree examinations of Indian universities. Needless to say that a fair knowledge of Sanskrit is indispensable to a student who is desirous of studying the volume. If the present work succeed in removing a long-felt want, the author will consider his labour amply repaid.

The book has been prepared and printed within a comparatively short period of time. The author had moreover to work under considerable inconvenience caused by domestic worries and the abnormal situation now prevailing in Eastern India as a result of the recent developments in international situation. Under these circumstances, the author has not been able to avoid errors and misprints for which he craves the indulgence of readers. Many of the errors have been noticed in the Addenda et Corrigenda appended to the volume. Any suggestion for the betterment of the work would be most welcome and will be carefully considered when the author may get an opportunity of revising it for a future edition.

The author does not find words to express his feeling of gratitude for the kind encouragement received from the Hon'ble Dr. S. P. Mookerjee, but for whose sympathy the book would have never been prepared and published. To Prof. H. C. Raychaudhuri, the author is indebted for many valuable suggestions and help of other kinds. Thanks are also due to Pandit Kshitis Chandra Sastri for some interesting comments and for his assistance in the preparation of the Sanskrit chhāyā of most of the Prakrit records and in correcting some of the proof-sheets. Mr. Sudhakar Chatterjee, M.A., B.L., a Research Scholar in the Department of Ancient Indian History and Culture, Calcutta University, has prepared the Indexes and has thus laid the author under a debt of gratitude. The author further thanks the authorities of the Calcutta Oriental Press Ltd., especially Mr. J. C. Sarkhel and his staff, for the kindness and consideration shown to him. The Archaeological Survey of India has kindly supplied
blocks on loan for Plates Nos. VIII, XVI-XX, XXVII, XLVIII, and the Bihar and Orissa Research Society, Patna, that for Plate No. XXVIII. The Archaeological Survey of Ceylon has supplied photographic prints for Plates Nos. XLI-XLII, and the Archaeological Survey of India (Western Circle) the stampages for Nos. XXXIV-XXXV. Photographic prints from the stampages were prepared at the Asutosh Museum of Indian Art, Calcutta University. Plates Nos. I-III, IX, XI-IV, XLIX-LI are from old blocks in the Calcutta University Press. Blocks for Nos. XV, XXXVIII-XXXIX have been prepared from Plates in works published by the Bihar and Orissa Research Society and that for Plate No. XLIII from a publication of the Cambridge University Press. Blocks for the remaining Plates have been prepared from publications of the Archaeological Survey of India. Thanks of the author and the publishers of the Select Inscriptions are due to the authorities of all the above bodies.

Department of Ancient Indian
History and Culture,
Calcutta University,
25th August, 1942.

Dines Chandra Sircar
A NOTE ON THE TYPOGRAPHIC SCHEME

The text of inscriptions has been given in the Devanāgarī script and, with the exception of a few minor points of difference, the system of transcription followed is practically the same as that of the *Epigraphia Indica*. Hyphen marks, which of course do not occur in the original, have been freely inserted to separate words in compounds as far as it is desirable to divide them. The number of lines in the writing of the original has been indicated by English numerical figures on the left hand side of the transcript and that of verses by thick English numerals put at the end of them on the right hand side. When such numbers of verses are found in the original, they have been printed in Devanāgarī numerals at the proper places. Verses have been printed in stanza form, so that they may be easily distinguished from the prose lines at a glance. Ordinary brackets are used, though rarely, to suggest a correction (often with a query) or to indicate the reading apparently intended by the scribe. Square brackets without query are used to indicate the fact that the *akṣaras* or signs are damaged but not indecipherable. An asterisk attached to *akṣaras* or signs in square brackets indicates that the *akṣaras* and signs are completely damaged and indecipherable and that the restoration suggested, though in some cases very probable, is not always quite beyond doubt. *Akṣaras* which are carelessly left out by the scribe or engraver and are wanting in the original are restored in the *Epigraphia Indica* in square brackets with an asterisk. To avoid a confusion between the restoration of a completely damaged *akṣara* and that of another which is wanting in the original, the latter has been put in ordinary brackets with an asterisk. The difference between an *akṣara* with asterisk in square brackets and another in ordinary brackets is that in the former case the *akṣara* was engraved but is now lost, while in the latter it was not engraved in the original at all. Similarly, the difference between an *akṣara* with a query in square brackets and another in ordinary brackets is that the former indicates a possible or suggested reading of a doubtful or lost *akṣara*, while the latter is only to suggest a substitute for the *akṣara* printed in the transcript.
Illustration:

8. अक्षरांगामि-राजमिरन्द्रेयः [साम]।तत्वं मूलिदान(यह)।मवेश्य(1°)।

9. स्नायव(5°)।मुन्न्यः (1°)।अर्थ चाल व्यास।रीता। शैव अवतन्त्र।

10. पद्ध-वर्ष-सहिष्णुः [स्वर्ण मोदिती]। मूलिदः (1°)

आयेता

11. "वायुमल्ल(न्त)" च तान्यः न(र°)के वेशेऽ॥ 1°

The scheme of transliteration into Roman script also follows that of the Epigraphia Indica.

Vowels: - अ = a; आ = ā (not ā used in earlier publications, nor ā which is sometimes also used to indicate length as a result of sandhi); इ = i; ई = ī (not i or ī); उ = u; ऊ = ū (not ū or ū); ऋ = ṛ (not ṛ generally used in foreign publications); ऋ = ṛ (not ṛ); ल = ḷ (not l generally used in foreign publications); ल = ḷ (not ḷ); ए = e (not ē, as the necessity of distinguishing the vowel from the short e used in Dravidian scripts has not been felt); ए = ai; ओ = o (no ē used when it is to be distinguished from the short o); औ = au.

Consonants, etc: - क = k; ख = kh; ग = g; घ = gh; ङ = ṇ; च = ch (not c generally used in foreign publications); छ = chh (not ch); ज = j; झ = jh; छ = ṇ; ठ = ṛ; ठ = th; ड = ḷ; ढ = dh; ण = ṇ; त = t; थ = th; द = d; ध = dh; न = n; प = p; फ = ph; ब = b; भ = bh; म = m;

1. The number indicates that the following aksharas belong to line 8 of the original.
2. The hyphen mark is not to be found in the original.
3. साम of the word सामान्य is damaged but decipherable.
4. The query indicates that the reading दूर is also possible or that दूर may be suggested instead of दूर of the transcript.
5. The दूर sign of दूर in line 8 was left out apparently owing to inadvertence. The original has दूर in line 11 and दूर was similarly left out. The anagraha or sign of elided दूर, though usually not found in the original as in line 9, has always been supplied in the transcript.
6. The punctuation mark is not found in the original.
7. The passage अमेल्य सूत्रितिः is completely lost and is restored with the help of other records. There is no guarantee that the reading is not सूत्रिति or सूत्रिति.
8. Note that the line has been beginning not from the beginning of line 11, but from after the space indicated by the previous word of the third pada of the verse.
9. शा of the original is apparently a scribal mistake for शा.
10. The number indicates that the śloka in Anushtubh is verse No. 1 of the inscription.
( xvii )

\( v = y; \ r = r; \ l = l; \ v = v \) (not \( w \) which is sometimes rather carelessly used); \( s = s \) (not \( z \) sometimes used in foreign publications, nor \( sh \) which is sometimes rather carelessly used); \( s = sh \) (not \( s \) generally used in foreign publications); \( s = s; h = h; r = r; rh \);

\( l = l; m \text{ or } m; h = h; \) (upadhvāniya = old visarga sign before \( p \) and \( ph \) = \( h \);

\( x = x \) (jihvāmūliya = old visarga sign before \( k \) and \( kh \) = \( h \).

As in the Epigraphia Indica, sandhi and samāsa are indicated in the transliterated passages in the following way: वागाभविव वागाभविव = वाग-अर्थविव = इवासांप्रिक्तः (not वाग-अर्थविव = इवासांप्रिक्तः or वागंरथविव = इवासांप्रिक्तः).
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**CHAPTER I**

*Inscriptions of the Akhaemenians*

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**CHAPTER II**

*Inscriptions of the Mauryas*

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ABBREVIATIONS

A. H. N. E. = Ancient History of the Near East by H. R. Hall.
Arch. Surv. Ind. = Archaeological Survey of India.
Arch. Surv. W. Ind. = Archaeological Survey of Western India.
A. S. I. R or A. S. R. = Cunningham's Archaeological Survey Reports.
A. S. S. I. = Archaeological Survey of Southern India.
B. E. F. E. O. = Bulletin de l'Ecole Francaise d'Extreme Orient.
Bhandarkar's List = A List of the Inscriptions of Northern India by D. R. Bhandarkar, Appendix to Epigraphia Indica, XIX-XXXIII.
BRS. = circa, circum (i.e. round about); also Circle.
Camb. Hist. Ind. or C. H. I. =
Carm. Lect.

Cat. or Catalogue
Cat. Arch. Mus. Mat.

Chhând. Up.

C. I. I. or Corp. Ins. Ind.

C. R.

Dev. Hind. Icon.

Dict.
E. Hist. Ind.

El. H. Icon.

Ep. Ind.
Fest.
Geog.

Hist. Ind.

I. H. C.

=Car m i c h a e l Lectures by D. R. Bhandarkar, Calcutta University, 1918, 1921, 1923.

=Catalogue of Coins.

=Catalogue of the Archaeological Museum, Mathurā.

=Chāndogya Upanishad.


=Comptes Rendus, Académie des Inscriptions et Belles Lettres.


=Dictionary.

=Early History of India by V. A. Smith, 4th edition, 1924.


=Epigraphia Indica, Delhi.

=Epigraphia Zeylanica.

=Festschrift.

=Geography.


=History of India by K. P. Jayaswal, Patna.

=Indian History Congress.
I. H. Q. or Ind. Hist. Quart. = Indian Historical Quarterly, Calcutta.
Ins. Cave-Temp. W. Ind. = Inscriptions in the Cave-temples in Western India by Burgess and Indraji.
Ind. Ant. = Indian Antiquary.
Ind. Cult. = Indian Culture, Calcutta.
Intro. = Introduction.
J. D. L. = Same as Journ. Dep. Let.
J. N. S. I. = Journal of the Numismatic Society of India.
(xlii)
Rapson's Cat.

R. E.

S.

S B. A. W. or
Sitz. Preuss. Ak. Wiss

Sewell's List

Smith's Cat.

S. R. E.
Succ. Sāt.

V. G.

W.

W. Z. K. M or V. O. J.

Z. D. M. G.

(C xliii)


=Rock Edict.

=Southern

=Sitzungsberichte der Koeniglich Preussischen Akademie der Wissenschaften.

=Historical Inscriptions of Southern India.


=Separate Rock Edict.

=The Successors of the Sātavāhanas by D. C. Sircaur, Calcutta, 1939.

=Verspreide Geschriften.

=Western

=Wiener Zeitschrift für die Kunde Morgenlandes or Vienna Oriental Journal.

=Zeitschrift der Deutschen Morgenlandischen Gesselschaft.
BOOK I

Inscriptions of the Akhaemenian and Maurya Periods
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Inscriptions of the Akhenatenian and Meroitic Periods
CHAPTER I
INScriptions of the Akhaemenians

No. I—Bisutūn (Behistūn) Column [No. I] Inscription of Darayavaḥush (Darius, c. 522-486 B.C.)

Bisutūn¹, Persia


Language: Old Persian
Script: Cuneiform

TEXT²

1 Adam Darayavaḥush khshāyathiya vazrka khshāyathiya[ya] [khshāyathiya].

¹ To commemorate his victories, Darius caused to be sculptured on a rock-cliff overhanging the main road from Mesopotamia to Persia, through the Zagros, a huge tablet on which he represented himself with conquered rebels bound before him; the accompanying inscription in Old Persian, Elamite and Babylonian describes his campaigns and gives the glory to Ahuramazda. This is the tablet of Behistan, Bahistūn, Bisutūn or Bisutūn discovered by Sir Henry Rawlinson in 1837 (Hall, A.H.N.E., 7th ed., p. 571).
² Prepared from Tolman's and Sen's transcripts. In transliterating the Old Persian records we have used kh, th, sh and ch for x, ṣ, s and c which are generally employed by scholars. This is to make this part of our work uniform with other parts in which Modern Persian خ, ـ and ـ) have been transliterated with kh, sh and ch respectively. The latter method has been followed by some scholars, e.g., by H. N. Wright in his Catalogues of Indo-Muslim Coins. Of the three languages used in the inscriptions, Elamite is also called Susian or Anzante and Babylonian is also called Akkadian.
³ Many scholars write *caušuš*. We have inserted the sounds, in this instance and in others, as they are said to have been actually pronounced.
2 anām kshāyathiyā Parsaly kshāyathiyā dah[yunām] Viśt-
3 aspahya pusa1 Arshamahya napā Hakhāmanish[y]a [(*)] [Th]ātiy
4 Dārayavā̊ush kshāyathiyā manā pitā Viśtāspa Viśtāspa[hyā]
   [pita]a Arsh-
5 āma Arahāmahyah pītā Arīyāramma Arīyārammahyah pīt[a] [Chāish-
   pish] Chāishp-
6 aish pītā Hakhāmanishya [(*)] Thātiy Dārayavā̊ush kshāya[thiya]
   [ava]hyāra-
7 diy vayam Hakhāmanishya' thahyāmabh' [(*)] Hachā paruv[iyata]
   [ā]mātā āma-
8 h'y [(*)] Hachā paruviyata hyā a'mākhham tau'mā kshāya[thiya]
   [ā]ha [(*)] Th-
9 ātiy Dārayavā̊ush kshāyathiyā VIII manā tau'māy[ā] [tyai]y
   [pa]ruvam
10 kshāyathiyā āha [(*)] Adam navama [(*)] IX duvitāparnam
   [vayam] kshāyathi-
11 yā a'mahy [(*)] Thātiy Dārayavā̊ush kshāyathiyā va[shnā]
   A'uramazd-
12 āha2 adam kshāyathiyā āmiy [(*)] A'uramazdā kshahassam manā
   [fr]ābara [(*)] Th-
13 ātiy Dārayavā̊ush kshāyathiyā imā dahiyyā tyā manā [pat]-
   iyāsha vashn-
14 ā A'uramazdāha [a]damshām kshāyathiyā āham Parsa khUvaja
   [B]ābairush A-
15 thurā Arabaya Mudrāya tyaiy drayahyā Sparda Yaun[ā] [Māda]
   Armina Kat-
16 patuka Parthava Zra'ka Haralva khUvārazmiya Bākhtrish [Sug]uda
   Ga'ādāra' Sa-

---

1 Some scholars write thra instead of saa.
2 Ahura-mazda is the Avestic name of God; Ahura means 'god' or 'the giver' and
   Mazda 'the omniscient'. In a very old list of 54 names of God, these two are mentioned
   separately. See Sir A. Meekers Silver Jubilee Volume III, Pt. 2 (Calcutta University),
   p. 97.

3 Gandhāra, mentioned in the lists of countries, is also referred to in the big
   Susa palace inscription (line 84) of Darius: yakā hachā Gandārā a[bar]jiy hachā Karmānā,
   "This from Gandhāra was brought and from Karmānā." This is said in connection with
   the construction of the palace at Susa by Darius. A Gandārīya (man from Gandhāra) is
   mentioned in the list of subjects in the South Tomb inscription (line 4) at Persepolis,
   is identified with the modern Rawalpindi and Peshawar Districts. 'Sindhu' was conquered
   later than the date of this record (c. 520-516 B. C.).
17 ka Thatagush Ha[ra]abhuvatish Maka fraharvam dahiya va XXIII

TEXT SANSKRITIZED

अहं धारयद्धुः। "क्षायथ्य: ( - शासक, राजा ) "कृकः ( व्रजः कहा भाषा ) शासक, शासक: पासे ( = पार्सियस् ) शासकः ( हेस्टापस ) पुल: "कपालम् ( क्राइस्मध्ये अर्सामेज ) नपाल ( = नसा ), "सालामनीय: ( अक्षाैणिन )। शासकः धारयद्धुः शासकः: "मम पिता विधायः, विधायः पिता कपालः, कपालम् पिता "अर्चननम्, अर्चननम् पिता "शस्त्रः, शस्त्रः पिता "शलामनीयः। शासकः धारयद्धुः शासकः: "अस्मारधिच ( = अत् ) वयं शलामनीयः: शलामहे। सता पूर्वतः ( = पूर्वकालः ) "अगमातः ( = अभिमातः )। सता पूर्वतः सता ( = सता = या ) असारां तोपमा ( = सन्तति: = बाब: ) क्षायथ्य ( = राजकीया ) आसशी। "शासकः धारयद्धुः: क्षायथ्यः: "8 ( - अर्थसुचिकार: जनात: ) मम तोरस्तः: सता ( = सता = या ) पूर्वः क्षायथ्यः: आसशी। अहं नवमः। 9 ( - नव-सत्याकार: ) दिराग्यः ( = अनुपुष्पणस् ) यदा शलामनीय: मयेः ( ः गुरुः शलामनीय: ) यदा शलामनीयः: समिः। शासकः धारयद्धुः क्षायथ्यः: "वत: ( - हुः ) अर्सामेजः ( - हुः ) आहं शलामनीयः: असिः। अर्सामेजः मम ( - महा ) क्षरः ( - राजः ) भावः ( - बाबः ) क्षरः। शासकः धारयद्धुः क्षायथ्यः: "हमः हृदयः ( - जनपदः ) सता ( = ता: = या: ) मम ( - मा:) प्रति एष: ( - आगमतः:) वत: अर्सामेजः: आहं आसा शलामनीयः: आसा: पासः ( पर्सिया ), "सुवजः ( सुजसिया ), "बावेस: ( बब्योलिया ), "अस्सार: ( अस्सारिया ), "अराब्य: ( अराब्या ), "यूरेसिया ( यूरेसिया ), हृदयः ( - ते [ - ये ] स्वीकृतिकरिणः: देशा: ), "सवः ( सप्डास, सर्दीस ), वहो: ( आर्मनिया ), "सहः ( मीडिया ), "अर्सारिया: ( अर्सारिया ), "कपाड़क: ( कपाड़किया ), पर्बतः ( गर्बः ? अर्पनः ), "क्राइस्मध्य: ( ड्रागिया ), "सरकेस ( सरकेस: ? आरिया; स्मृति: हरात् ), "सुवार्थव: ( शरास्मिया ),

1 The inscription on Column I has no less than 96 lines of writing.
2 "The dialect on which the Ancient High Indian is based, the dialect as it was spoken by the Aryan invaders in the north-west of India, was closely related to the Ancient Persian and Avestic and not very far removed from the primitive Indo-Iranian language. Indeed, the difference between the language of the Vedas and this primitive Indo-Iranian language seems to be less, perhaps, than that between the Indian languages Sanskrit and Pali" (Wiener, History of Indian Literature, I, p. 41). In Sanskritizing the texts we have followed the original closely in accordance with the rules of comparative philology and have often used words which are un-Sanskrit or not strictly Sanskritic. Words that are not noticed in Vedic or Classical Sanskrit and cannot be connected with it are marked with x, and those related to it at least in form are marked with +.
3 Dāraya = holder or holding; Sanskrit dhāraya or dhārayat.
No. 2—Persepolis Inscription [E] of Dārayavaḥush
(Darius)

Persepolis, Persia


Language: Old Persian
Script: Cuneiform

TEXT

1 Adam Dārayavaḥush khshāyathiya vaz-
2 rka khshāyathiya khshāyathiyanā-
3 m khshāyathiya dayhonām tyai-
4 shām parūnām Viśhtāspahya
5 pussa Hakhāmanishiya (**) Thātiy Dāra-
6 yavaḥush khshāyathiya vashtā Aḥurama-
7 zdāhā imā dayaya tyā adam
8 adrshiy hadā anā Parsā kā-
9 rā tyā hachāma atras manā bāj-
10 im ābara kh Uvaja Māda Bābalru-
11 sh Arabāya Athura Mudraya-
12 ā Aramīna Katpatuka Sparda Ya.
13 una tyai ḫushkahyā utā tyā-

1 Avestic Harahvaiti: med. Province of Kandahār; known as White India under the later Parthians in the 1st century A. D. Hindu civilisation prevailed in this country which remained more Indian than Iranian till the Muhammadan conquest (Camb. Hist. Ind., I, pp. 336-27).

2 From Tolman’s and Sen’s transcripts. This portion of the numerous records, which is marked ‘E’ by scholars, is on the south retaining wall of the terrace. The inscriptions are in three versions, viz., Old Persian, Elamite and Babylonian,
14 iy drayahya uta dahya va t-
15 yata parau [a] vyas tathava Zra-
16 ka Haralva Bakhtish Sug[ada]h-
17 arazmiya THATAGUSA HARAUVATISH H-
18 i'dusha Ga'dara Sakā Maka (*Thātiy
19 Digayaush khañayathiya yadiy
20 avathā maniyāhāy hachā aniyā-
21 na ma [t]rsam imam Pārsam kāram pād-
22 y (*Yadiy kāra Pārsa pāta ahatiy hyā
23 duvaishta[m shiyāthish akhshatā hauvchit-
24 y aurā nirasatiy abiy imam vithām (*)

TEXT SANSKRITIZED

Ahṃ chaarayaṃsu: "kṣāyam: "bhūk: (=mahān), kṣāyam: kṣāyamānāṃ, kṣāyam:
dvarāṇāṃ svaṃ bherūṇāṃ (=janapadaṃ tere [-bēṃ] bhrūṇāṃ), kṣātistaṃ pura:
"sālavānumicyā. shviṃni chaarayaṃsu: kṣāyam:=""kṣāṇa "āsūrakeṣaṃ: hma: dṛṣṭvā: ṛva:
( =hem [e] bra: tere [-bēṃ]) ādam "aśvini ( =ācaryā) saṃ anayā "pārśaṃ "kāra
( =pārśakṣaṃ seneva); ṛva: ( =tai =ba: ) "sama matā (=matā) abhṛṇa; mān
"bhājī" (-km) abhṛṇa ( =ābhṛṇu )—"śuvaṃ (Susiana), "mādy: (Media), bāvēsā:
(Babylonia), "abnaya: (Arabia), "asṛṣa: (Assyrians), "sacrama: (Egyptians),
"abnaṃ: (Armenia). "kṛgpūtuk: (Kappadokia), "śka: (Sparda), vana: (Ionians),
va: ( =te =ba) śruvaksi: ( =śruvakiṃ [vāsakṣa] ) ut ( =apī ca ) va: ( =te =ba )
dvayaṃ: ( =smūdratikṣaṃ ) , uta dṛṣṭvā: ṛva: ( =taa =baa ) pūrva ( =pūrva-trikṣaṃ )—
"aṇavāna: (Sagartia), pārśa: (Parthia), "brh: (Drangiana), "sāvēk: (Aria),
"khalī: (Bactria), "suṣūra: (Sogdiana), suvālmanya: (Khorasmia), "śātya:
(Sattagydia), "sarkhal: (Arakhosia), sīnā: (India=district on the Indus),
ganvāra: (Gandaria), ṣhaka: (Skhythians), mākā: (Maka). Shviṃni chaarayaṃsu:
kṣāyam:=""π bitch. "avaya ( =ēegrā ) "mavāsē (=manvēse) ""sava abhavate, saa
"lāṃ (=svarṣikṣa) "vaim. "pāraṃ kāra pañī (=hman, pārśakṣaṃ janaua rāṣa ) .
Bitch kāra: pāram: pāram abhit, ṛva dūvita" "vyāha: abhata ( =sā suvēsma uṣhā: abhāha )
"abhata aṃ "nūṃ "vishā ( =abhavate, abhata abhi vaim [ =raj-vaṃsul ] ) "

1 The Susa Palace inscription (C), line 44, refers to ivory brought from India
(Hindaur), Kusa and Arakhosia (Sen, op. cit., p. 119). A Hinduviya (man from Sindhu=
Indus valley) is mentioned among the subjects in the South Tomb Inscription, line 13.
No. 3—Hamadan Gold and Silver Tablet Inscription of Dārayavaḥush (Darius)

Hamadan, Persia


Language: Old Persian
Script: Cuneiform

TEXT

1 Dārayavaḥush kṣhāyathiya vāzrka kṣhāyathiya kṣhāyathiyañānām kṣhāyathiya daḥya-
2 ūnām Vīshṭāspahyā pucca Hakhāmaṇī-
3 shiya (**) Thātiy Dārayavaḥush kṣhāyathiya ima kṣhassam
4 tya adam dārayāmiy hachā Sakalbīsh
5 tyaṭi para Sugdam amata yāṭā ā Kushā ha-
6 chā Hiḍḍauv amata yāṭā ā Sparda tyamai-
7 y Aburamazdā frāhara hya matkhaṭa bagān-
8 ām (**) Mām Aburamazdā paṭuva utāmaiy vitham (**)

TEXT SANSKRITIZED

धारयद्रु: "क्षयथ: "वष्क: (=भावना राजा), क्षयथ: क्षयथानां, क्षयथ: "दत्रृङ्गां (=जनपदाना), विद्याकथा पुत्र, "साधारणीय:। शासिति धारयद्रु: क्षयथ:="हस्त: 
(=हस्त) क्षरं (=राज्य) त्यात (=तद्भवत) अहं धारयद्रु "सचा "शक्लिन्द: (=शक्लिन्द:)
स्त्रयं पर दस्ताल (Sogdiana), अभुत: (=अभुताल स्थानाल) यावत् आकुशाल (=यावत्
कुशान), सचा "शिक्षी (="शिक्षी; from India—district on the Indus)
अभुत: यावत् आ "स्त्रयं (Sparda), त्याते (="तद्भवत् राज्य: मे ) अभुतेश्च: प्रामाण्यः।"
(¬prasārāt), śa (śa¬va) mardhāh: †mhadārāh (¬mahārāh: dēvāvakāh). sahām
aburmēcha: pāthu utē mē †viśa (¬vāndam) 1

No. 4—Naqsh-i-Rustam Inscription [A] of Darayavaush
(Darius)

Naqsh-i-Rustam near Persepolis, Persia

Tolman, Old Persian Lexicon and Texts, pp. 44 and 46;
Cuneiform Supplement, pp. 56-58; Kent, Language,
XV, pp. 162ff.; S. Sen, Old Persian Inscriptions, pp. 96-98.

Language: Old Persian
Script: Cuneiform

TEXT

1 Bagā važrão Ahrāmazdā hya im-
2 ām būmim adā hya avam asm-
3 ānām adā hya martīyam adā h-
4 ya shiyātim adā martiyahyā
5 hya Darayavaush khshēvthiyam ak-
6 umaush aivam parvānām khshēvth-
7 iavam aivam parūvānām iramāt-
8 ram (†) Adam Darayavaush khshēvthiyā va-
9 zrka khshēvthiha khshēvthiyanām
10 khshēvthiha dahanām vispavanā-
11 nam khshēvthiha abhyāh būmi-
12 yā važrkhā būraia vīsha[t]a-
13 pahyā pusa Hakhæmanishthi Pārsa [P].
14 ārsahyā pusa Arīya Arīya-ch[i]-
15 ssa (†) Thātiy Darayavaush khshē[ya]-
16 thiha vashnā Ahrāmazdāh īm[ā]
17 dahyāvā tyā ada[m] agrbāyā[m]

1 From Tolman’s, Kent’s and Sen’s transcripts. Of several records this is the
first half of an inscription (marked ‘A’ by scholars) containing 60 lines. They are on a
tomb; above is a double row of figures supporting the platform where Darius stands before
a burning altar; higher up is the divine symbol.

2—1902 B.
apataram hachā Pārsa (**) Adamsbām
19 patiyakṣhayani (**) Manā bājim aba[ra]ha (**) 
20 Tyāshām hachāma athah[y] [ava] [a] .
21 kunava (**) Dātam tya manā ava[d]ish
22 adāriy (**) Māda kh Uvaja Parthaya [Harai].
23 va Bākhtrish Sugūda kh Uvāra [zm].
24 ish Zra'ka Harak kh uvatish Thatagu[sh] [Ga]'.
25 dara Hīdush Sakā hauavar[gā] [Sa].
26 kā tigākhāudā Bābār[ush] [A].
27 thura Araba Sura Mudraya [Aramina]
28 Katpatuka Sparda Yauna Sakā tyai[y] [pa].
29 radraya Skudra Yauna takabarā Pu[tay].
30 a Kushlyā Machlyā Karkā (**).
INSCRIPTION OF XERXES

(Sparda),FULL: (Ionia), SLASH: FULL: 'PAREXCA: ('-=-F-=-SAMBODPASIAN:'), Shta,' FULL: 'TAKHINT: (=TAKHINT:), PUNNA: (Puntians), K'H: (Kushians), KASITA: (Maxyes), KAKI: (Karkians)' II

No. 5—Persepolis Inscription [H] of Khshayarsha (Xerxes, c. 486-465 B.C.)

PERSEPOLIS, Persia


Language: Old Persian
Script: Cuneiform

TEXT

1 Bagh va ura va A'uramazda hya imam tum-
2 im ada hya avam asmanam ada hya
3 martiyam ada hya shiyatim ada
4 martiyahyaa hya Khshayarsham khshayathi-
5 yam akunaahk avam parunam khshayath-
6 iyam avam parunam framataaram (*) Adam-
7 e Khshayarsha khshayathiya vaizka khshaya-
8 thiya khshayathiyanam khshayathiya dahi-
9 unam paru-zanunam khshayathiya ah-
10 yayb bumiya vizka kshayathiya du-rayi a-
11 piy Darayavahush khshayathiya hya pusa
12 Hakhmanishiya Parsa Parsa hya pusa
13 Ariya Ariya-chissa (*) Thathi Khshayarsha
14 khshayathiya vashna A'uramazdahaa imaa
15 dahiava tyasham adham khshayathiya ah-
16 am ataram hach Parsa (*) Adamsham
17 patiyakhshayaiy (*) Manah bijim abara[ha] (*) T-
18 yasham hachama athahiy ava akunava (*) D-
19 atam tyaa manah avadish adarya. (*) Mada

1 Raychaudhuri connects the land of these Sakas with the Sakadvipa of the Purâgas.
Some scholars read tara-draya, 'across the sea', in the text.
2 According to some, taka may be a kind of head-dress or coiffure.
3 Prepared from Sen's transcript.
kh Úja Harà bhuvatish Armina Zra'ka Parthava
Haraiva Bakhtrish Sugda orb Uvarazmi-
sh Bâbâirush Athura Thatagush Sparda
Mudrâya Yaunâ tya drayahiyâ dâ-
rayâtiy uta tyaï pradraya dârayant-
iy Machiîa Arabâya Ga'dâra Hî'dush
Katpatuka Dâha Saka' haumavargâ Saka'
tigrakhaudâ Skudrà Akaufachiyâ
Pû'tâya Karka Kushiya (* Thâtiy Khsha-
yarshâkkshâyathiya yathâ tya adarm kh-
shâyathiya abavam astiy ântar aitâ
dhâyâva tyaï upariy nipiçhtâ a-
yauda (* Pasâvamaiy A uramazdaâ upastâm
abara (*) Vasknâ A uramazdahâ ava dahyâvam
adam sjanam utashim gâthavâ nishâda-
yam (*) Uta ântar aitâ dahyâva ãha yad-
ãtya paruvam Dalvâ ayadiy (* Pasâva va-
sknâ A uramazdahâ adam Dalvadana.
m viyakanam utâ patiyazbayam Daiwâ
mâ yadîyaish (* Yađâyâ paruvam Daiwâ
ayadiy avadâ adam A uramazdâm ayada-
îy artâchâ brazmaniy (* Utâ aniyaşh-
cha ãha tya duskkrtam akariy ava ada-
m naiham akunavam (*) Aita tya adam aku-
navam visam vasknâ A uramazdahâ aku-
navam (*) A uramazdâmâyï upastâm abara y-
âtâ krtam akunavam (*) Tuva k[ã] hya
apara yadimaniyâ bhîy shiyâta abaniy
jiva utâ mrta artâvâ abaniy
avanâ dâta paridiy tya A uramazd-
â niyashtâya (* A uramazdâm yadaishâ a-
rtâchâ brazmaniy (* Martiya hya avan-
â dâta pariyaïta tya A uramazdâ n-
ishtâya utâ A uramazdâm yadatsiy a-
rtâchâ brazman' y hauv utâ jiva
shiyâta bavatiy utâ mrta artövâ
bavatiy (*) Thâtiy Khshâyarsba kkhshâyath
iya mám A uramazdâ pâtuv hachâ ga-
stâ [u]t'maiy vitham utâ imam dah-
yâvam (*) Aita adam A uramazdâm jèdiy-
âmiy (*) Aitamsiy A uramazdâ dadâtvu (*)
भग: "बृक्क ( = देव: महान्) 'असुरमेषिः; स्व: ( = सः = यः) इस्मा भूतिश्रम अभाव
(-असुरगत), स्व: इस्मा अद्धमान् ( = वेद: देवक्षे = अकालाव; Mod. Pers. अस्मान)
अधात्, स्व: मर्या ( = मातृनायक) अधात्, स्व: 'वतिश्रम ( = अनुधयवत्) अधात् मर्यादाव,
स्व: 'श्रवण' (Xerxes) 'शार्यवश' ( = तुस्मा) अक्षूचोत ( = अक्षेत्र), इस्मा पुलाणा ( = अक्ष्यात)
क्षारिणुस्य, इस्मा पुलाणा प्रभातार ( = प्रसुमु)। अहं 'श्रवण: (Xerxes) 'शार्यवश: दस्तुरना
pुलाणानां ( = देशानां बहुनानां), 'शार्यवश: अस्वः 'वस्मा वज्रकायः द्वे अपि ( = राजा
अस्वः ग्यायः: प्रविष्टवि: महायः: सुमूर्विन्स्तुतया:) धारयिसो 'शार्यश्च दुःख,' सारामनिवेद;
'पारम: (Persian), 'पारस्य पुनः, 'अर्यः: (Aryan), 'अर्यचित्र: ( = आर्यवर्धम्)। श्राशिषति
क्षारिण: 'शार्यवश: = "वशः ( = इच्छ्यवस्) असुरसमन्व: इस्मा, दुःखः लेयां ( = इस्मे देशा:
तेन्द [ = तेन्दा] 'शार्यवश: अस्वः 'अस्तरः 'स्वा पारस्यः ( = दूररतं पारस्कन्देश्वरः)
अहरूः 'प्रायः 'क्षारिणः ( = प्रतानाः शासिस्) मम 'अभिविश्च अभरस्तु ( [ = एने देशा:]
सं जस्सु अहरत्)। ध्वनि 'प्रायः स्वा मत्वा आस्वित 'अक्रृत: असुरवत् ( = तवः [ = तवः] इन्द् अस्वतः 'अभरस्तु)।
हरन्ति ध्वनि 'स्वा मत्वा अबुवत् 'दिः: अक्रृतवत् ( = विक्रमित [ = विचारित] यत् 'सम 'अद्वेदः');
'साव: (Media), 'सुक्ता ( = सुवस्य, Susiana), 'सरस्वती (Arakhbosia), 'अभिषिक्षित: (Armenia), 'अग्री (Drangiana), 'पार्वतः: (Parthia), 'सर्वेक्ष: (Aria), 'बालिशः: (Bactria), 'सूडः: ( = सुस्य, Sog-
diana), 'सूरविन्स्तुतया: (Khorasnia), 'बाबेलः: (Babylonia), 'अस्सूरः: (Assyria),
'सतास्वः: (Sattagydia), 'स्वर्णः: (Sparda), 'सुनायः: (Egypt), जनवत: 'स्वे 'अस्विनति
आ 'चारयनि उत्त ल्ये 'पारस्यः 'चारयनि ( = ववन्त: ते [ = ते] समुद्रस्य समीपे बस्ति
अपि 'ये ते [ = ते] 'पारस्यश्च बस्ति:), 'विनिभायः (Maxyces), 'अरवायः: (Arabia),
'गणः (Gandaria), 'Siındu ( = the Indus valley), 'कवांतुकः (Kappadokia), 'इस्मा (Dahae), 'श्राका: 'सोमवान्वः: (Arymgian Skythians),
'श्राका: 'तिक्रिलोदा: ( = तीक्रिलोकक्रिरिजः: श्राका:), 'सूक्तः: (Skudrians), 'अक्रृतविभिन्नः: (people of Akaufaka), 'पुन्तायः: (Puntians), 'काकः: (Karkians),
'कृषिवः: (Ethiopians ?)। श्राशिषतं 'श्रायतः: 'शार्यवश: = 'बशवः ध्वनि ( = यदा
ततः = यद्व) अहं 'शार्यवश: अवस्म, अवस्म [ = कवित्व] अश्चः ध्वनि ( = अन्ते
एते देशानां), इस्मा उपरि निविदाः ( = ते [ = ते] उपरि निविदेशिता:) अविवतः
( = अनुबयत: विन्दे रवि) वक्तः)। 'पश्चाद्यतः ( = ततः 'यतः) मे ( = सम् विति) असुरसमन्वः,
'उपस्थार अभरस्तु ( = साहायक: यवतः)। बशः ( = इच्छ्यवस्) असुरसमन्वः: 'अर्थ: दस्तुरुः
( = अर्थ: देशम्) अहस्तः अहरः ( = विनिला हत्वान्), उत् 'सी 'गात्रात्र आ न्यायाद्यम् ( = अपि
च निन्ते भिन्ने यवविन्दद्वान्)। उत्त अन्तं 'ध्वनि: दुःखः ( = अपि च इते देशानां)
अन्तरे [ क्षिप्रा ] अतीत "वधायतः (= यत्र) पूर्वः" देवा: (-पारस्विकः उपास्यमानेभयं देवशा: इति देवा:) [ क्षिप्रा ] "अवसि (= अवस्थान)।" पञ्चाद्वमः वशा अतुरस्मेचः: अहं अवः देवचान् व्यवस्याम् (= अद्र: देवस्त्यानम् उत्क्रान्तवान्)। उत प्रश्चाहः (= अपि च प्रोपितवान् [ आह् ] ) "देवा: मा "बज्जेनु (= न इत्येकुः)।" यथा " ( = यत् ) पूर्वः" देवा: अवशि (= अवस्थात्) "अवच (= तत्) अहम् अतुरस्मेचः अपि क्तातिन् च ब्रह्माणि (= पारस्क्रियांमेंमस्मततानि सत्यवचनानि)। उत अन्यः च आसीत् ल्यात् वुष्कतमः अकाराः (= अभयाभापि [ देवशा: ] आसीत् यस्मि नापं प्रक्ष्यत्)। अवत् (= अहम् देवशा: आह् नेरेव (= शुद्धा) अहोगमयम् (= अष्टमः)। रूपत् तयत् (= यत्) आहम् अहोगमयम् विद्यत् (= सत्) वशा अतुरस्मेचः: अहोगमयम्। अतुरस्मे: मे उपस्थानं अभ्रत् यावत् कुर्त ( = कर्म) अहोगमयम् (= समाधितवान्)। त्वम् का सा: अपर: यत्रिः मनयेसे (= त्वः क्षिप्रा यः अपरः यत्रिः मनये: ) "स्थात् असानि जीवः: उत स्न्तः क्तत्वानु असानि (= सुखितः स्न्तः च क्षेत्रवानु ख्यामुः )" असाना हिता (= अनेन विधानेन) परिहर्षि तयत् अतुरस्मे: व्यञ्ज्ञापय्यवः (= अद्व: विधाना असुरस्मे: युत: अतुरस्मे: विहितानु)। अतुरस्मे: युतः: क्तातिन् च ब्रह्माणि। सर्वः खः असाना हिता परिहर्षि तयत् अतुरस्मे: व्यञ्ज्ञापय्यवः उत असुरस्मेचर्येष्ठ च ब्रह्माणि (= मानव: यः असानि विधानानि असुरसिद्धि यानि अतुरस्मे: विहितानु अपि च असुरस्मेचर्येष्ठ च सत्यमुन् तानि च पारस्क्रियांमेंमस्मततानि वचनानि), असी उत जीवः: त्यासः: भवति उत स्न्तः क्तत्वानु भवति (= असी जीवन् च सुखितः: भवति स्न्तः: च क्षेत्रवानु विरवति )। भुसिः भाष्यवान्: भाष्यवाचः: "भाषयः अतुरस्मे: पातु सचा "गद्याः (= पाप-वास्तवान)ः उत मे विश्राम् उत हस्मां देशौः (= सम वर्गः च इर्म देशः च)। एतवः अहं अतुरस्मेचः गद्यानि (= प्राथः)ः एतवः मे अतुरस्मे: देशानु"

1 The reference may be to the people of north-western Bhāratavarṣa and the adjoining regions which formed part of the dominions of Xerxes.
CHAPTER II
INSCRIPTIONS OF THE MAURYAS

A—Rock Edicts of Aśoka (c. 273-232 B.C.)

No. 6—First Rock Edict: Gīrṇār Version

Gīrṇār, Junagarh Dist., Bombay

Language: Prakrit
Script: Brāhmī

TEXT

1 इ(ि) चम-दिपी देवायिनि(ि)चेन
2 चिव(ि)चर्मसिना राजा ति(ि)ता (१०) [इ] च न किं-
3 चि जीवं आसिन्धा(ि) प्राम्यजुनितवयः (ि) (१०)
4 न च समाजो कत्यो(ि) (१०) बहुकार हि दोसमं-
5 समाजसिंह पसिति देवायिनि(ि)को चिन(ि)यदिसि राजा (१०)
6 अलिनि तु हि समाजा साहु-मता देवायिनि—

1 Aśoka’s Rock Edicts have been discovered at Gīrṇār (Junagarh Dist., Bombay), Kāla (Derādūn Dist., U. P.), Dhauli (Puri Dist., Orissa), Jangāja (Ganjam Dist., Orissa), Mānsehā (Hazāra Dist., West Pakistan) Shāhābāzgarh (Peshāwar Dist., West Pakistan) and Yerārgūḍi (Karnāl Dist., Andhra State). Two fragments containing portions of R. E. VIII-IX have been discovered at Sopara (ancient Sūrśāla) in the Thānā Dist., Bombay State. Rock Edicts III and IV refer to the king’s 13th regnal year, V to the 14th, VIII to the 11th and XIII to the 9th year. According to Pillar Edict VI, Aśoka began to issue rescripts on Dharma in his 13th regnal year. The years were counted from the date of his Abhijātaka in c. 269 B. C. We take an expression like asaṭa-varṣa-ṛṣhṭi to mean ‘when 8 years passed after Aśoka’s coronation’, i.e. in the 9th year of his reign. Some scholars think that the reference is to current years so that 8 years after the coronatation would mean the 8th regnal year.

2 From the facsimile in Corp. Ins. Ind., I.
The original looks like संस्कृतिः.
2 This injunction goes against the Vedic sanction of killing animals in sacrifices; cf. Manu, V, 21, 39, with Medhātithi’s commentary.
3 Cf. Mbh., I, 143, 3; 185, 29f.; IV, 2, 7, 13, 18f.; etc. Any assemblage including a synod for religious discussions was called a samāja (cf. Skanda Purāṇa, Brahma-khaṇḍa, I, verse 4).
4 Cf. the description of king Rantideva’s Mahānasa, where 2,000 animals and 2,000 kine were slain every day, in Mbh., III. 207, 8-10; VII, 65, 16-18; XII, 29, 127f.
5 Cf. “मनो वा भाविकाः” | संबन्धस्यायां फि इत मनी ति नामम् ‘मोरो वा कटुः पातेति ति’ | भोवमण्डे च इत संबन्धस्यायां च धिरपितं | quoted from Buddhaghoṣha’s commentary on the Bhavabhūrava-sutta of the Majjhima Nikāya by Barma, Asoka Edicts in New Light, p. 88.
SECOND ROCK EDICT

No. 7—Second Rock Edict: Ginnär Version

Bühler, Ep. Ind., II, p. 449; Hultzsch, Corp. Ins. Ind., I, pp. 2f. For other references, see Hultzsch, op. cit., pp. ixf. See also under No. 6 above.

Language: Prakrit
Script: Brāhmaṇī

TEXT

1 सबवं विजितसिंह देवानंधि (प्रिय) वस्य पियदिसिनो राजो
2 एवमनि प्रियरकेसु यथा चोठा ठाड़ा सतियपुत्रो कीतलपुत्रों आ तवें-
3 प्रकशी नागिनिः (I*) को योग-राजा वे वा वि तस्मातिहरि (१७) कस्म सामीप [1]
4 राजनास लवंदेवानंधि (प्रिय) यथा पियर (प्रिय) वदसिस्नो राजो हेचिक्रो (I*) कता
5 मुदुस-विकीछा व पसु-विकीछा व (I*) ओसुद्वानि व यानि मुदुस्वात्पिपानि च
6 पसो(प) गानि च वत वत नास्ति स्वरं(व) हारापितानि व रोपापितानि च (I*)
7 मूलानि च महानि च वत वत नास्ति स्वरं हारापितानि च रोपापितानि च (I*)
8 पंक्रेसु कृता च खानापिता ब(व)चा च रोपापित[1] परिशोभाय पसु-मुदुसान (I*)

1 From the facsimile in Corp. Ins. Ind., I...
2 Read भलपुत्रम्. Other versions of the edict have भलपुत्रम् (कालिन), भलपुत्रम् (शाहबाजगर्ल), भलपुत्रम् (मोहनाकर). Evidently, the Cholaas and Pāṇḍiyas in plural and Keralaputra and Sātiyaputra or Sātiya* in singular are used in contradiction. The former group indicates peoples and the latter kings (i.e., their particular countries). Several localities are known with names ending in pūta, putta or putra; e.g., Suriyapatha, Kosaputtu, Pāṭaliputra (Barna and Sinha, Barhut Inscriptions, p. 130). Similar names may also indicate tribes or sects; e.g., Vanaputta, Dāṇḍaputra, Rājaputta = Rajput (Tod, An. Ant. Raj, Calcutta, 1884, I, pp. 232, 236; II, 360); cf. also such epithets as Jetaputta, Sibiputta, Bhojaputta, Videhaputta in literature. Here however Keralaputra (as also Sātiyaputra) signifies the king (i.e., his country); cf. references to the kingdom and capital of Kērobothra (=Keraputra) in the Periplus (§ 54) and Ptolemy's Geog., VII, i, § 57. Cf. also Kosaputra, surname of Kanakasena, in Tod, op. cit., I, p. 242, and Guhilaputra, Balikaputra (the Ballas of Saurāṣṭra, etc. ibid., p. 121). Almost all kings of ancient Keral, whose exploits have been described in the Sangam literature are known to have enjoyed the title chēramān which is supposed to be a contraction of chēra-makam, 'son of Chēra'. Chēra is the Tamil form of the name written Kēra in Sanskrit. See K. V. Krishnaswamy Ayyar, The Zamorins of Calicut, pp. 36-39. As regards the name Pāṭaliputra (earlier Pāṭaligrama), it may have originally indicated the Yaksaka protector of Pāṭaligrama; cf. Kīkhetaputra in a Wala inscription (645 A.D.) of Dharasena (J.B.B.R.A.S., X, pp. 66ff.).
3 Bühler originally read बामीन्य and corrected it into बामीन्य which is the reading of other versions of the edict. Hultzsch thinks that बामीन्य was originally engraved on the rock and was subsequently changed into बामीन्य (or बामीन्य). See R. E. XIII for the princes who were neighbours of Antikuha.

3—1909 B.
TEXT SANSKRITIZED

संवन्त 'विनिं ( -राजे ) 'दे्वानार्थि (सप्रवधितिः राज)ः, प्रवाम् अर्जं प्रायत्नेषु यथा चोजः: (Tanjavur-Tiruchirappalli region), पाण्ड्व: (Ramanathapuram-Madurai-Tirunelveli region), मातियुःः: (northern part of the Malayalam-speaking area), केरलःः: (southern part of the Malayalam-speaking area), आ-तारार्थिः ( -तारार्थिः [ -सिंहः]-पर्यन्तयः ), [ अर्जं च ज्ञित्योकः: (Antiochos II Theos of Syria, c. 261-246 B. C.) यज्ञराजःः: ये वा अर्जं तस्य अन्नियोकः तामीला: ( -समीपस्थः: ) राजान: , संवन्त दे्वानार्थि (सप्रवधितिः राज: [सते] दे विचित्रकृतं चतुर्थि-विकस्तः च पशुविकल्पः च। आर्थिःः च यानी मनुष्योपगानि ( -नरहितानि ) च पत्तुपमानि च यत्व यत्र न सत्त्वं, संवन्त हारितानि ( -वाहिनि ) च रोपितानि च। सुप्रदानि च फल्गानि च यत्व यत्र न सत्त्वं, संवन्त हारितानि च रोपितानि च। पवित्रं कृपा:ः च दानित्वा: सुधा:ः च रोपिता: परिभोग्य पशुपुत्र्यायामाः॥

No. 8—Third Rock Edict : Girnār Version

BüHLER, Ep. Ind., II, p. 450; HuLTZSCH, Corp. Ins. Ind., I, pp. 41. For other references, see Hultsch, op. cit., pp. ixf. See also under No. 6 above.

Language: Prakrit
Script: Brāhmi

TEXT3

1 दे्वानार्थि (प्रि)गो विप्रदिः र(1*)जा एवं आह (1*) हादस-वासामिशितेन मया इति आविष्कर्त त्यथा (1*)

1 The word गोम्भीर = बोम्भीर = यज्ञ, meaning 'a Greek,' was borrowed from the Persians.
2 Cf. Mbh., XII, 69, 59:
     चायथानि च संवन्ति सुखानि च फलानि च।
     सतंस्तिस्कृत्वा वैशाः च संयत्कृतौविशिष्टं।
3 Some versions have उत्तरानां. Cf. Vishṇuṣaṅkhyātā, 91, 1: क्रृष्णंनामस्यप्रकाशं प्राणिये
     तद्वत्स्कृतं विनिष्कर्त। See also Padma Purāṇa, Śrīhaṭṭi, ch. 57, etc., etc.
4 Cf. Vishṇu, 91, 4-8; Padma Purāṇa, op. cit., ch. 58, etc., etc.
5 From the facsimile in Corp. Ins. Ind., I.
2 सर्त्त स्विल्ले मम युता च राजुके च परी(प्रा)ट्स्के च पंचवु पंचवु वासेकु चनुसं-  
3 य[१]न[२] रिय[३]याल्ले पुत्रवेष अथवाय हमाय धमानस्तर(स्त्रिय) यथा अना-  
4 य रिकामय (१०) [स]पाल्ले मतारिच र पितारिच च सुसू(ह्र)सा मिता-संस्तुत-जातीनं  
5 वासुहुण-  
6 परिसा रिकुते आतपिलसति गणनार्य हेतुतो च इव(व्य)जनतो च (१०)  

TEXT SANSKRITIZED

देवनांविषयः (देवनाविषयः) प्रयदर्शी राजा (अशोकः) प्रवृत्ति आह्व—द्राक्षर-वर्णणी-  
प्रिकेण (५ २५७ बी. स) सत्य इदम हासम। सबज 'स्विल्ले मम युक्ता (रुजुजनयव-  
स्तासकाः) च रुजुकाः (रुजुजनयवायमायः) करार्रदिनिर्देशार्थूस्मिपरिमाणार्थकार्यनिमुःकाः  
प्रदेशानवानस्तासकाः) च प्रदेशानिकाः (प्रदेशानस्तासकाः) च पासु पासु वर्णु  
अनुसंयायसं  
निक्षिताः (परिश्रान्य निक्षिताः) एतरमि एव अर्थी अथौ चर्मानुशस्त्रास्तेऽ (धर्मर्पदेशाय)  
यथा अन्यस्य अर्थ कर्म्यें।—साधुः सातिति च बितारिच च छुबू या (वद्वत्ता, सेवा),  
मित्तुसंस्तुतः (परिचित-आतिम्य आिः-आतिम्य [च] साधु द्रान्त, प्राणानं साधुं अनाकभम्  
= अहनमू, अल्प्यवर्ण अल्प-भाविता (अल्पस्मृत्व ) [च] साधु। परिनिर्ध (मित्तु-  
संस्तुत) अर्थ युक्ताः आिःविलित गणनार्यो (एट्रांतापांतेऽ) हेतुत: (मन्त्रेदेशानु-  
सारेण) च व्याज्ञनत: (धर्मकौशलवांस्कल्पने सारेण म्यान्—व्याग्राध्वस्तारण ) च।
No. 9—Fourth Rock Edict : Girnar Version

Bühler, Ep. Ind., II, p. 451; Hultzsch, Corp. Ins. Ind., I, pp. 5ff. For other references, see Hultzsch, op. cit., pp. ixff. See also under No. 6 above.

Language: Prakrit
Script: Brāhmī

TEXT

1 अतीकांत अंतरं बहून वास-स्थानित वहितो एव पौप्रा)णार्भो विहिंसा च भुतानं ज्ञातीय
2 अ[म]पौप्रा)तिपती आ[ङ्ग]ण-सम्बन्ध मणां असंपर्म(मातीपति) (१०) ते ो अज देवानं-
धिम(प्र)थम धिं(प्र)यहसिनो राजो
3 चंम-चरणेन [मे]रीकोसो अहो चंम-चोसो (१०) विमान-हस्तस्वाना च हर्षस-दु[स]णा च
4 अगि-स्थानिफ(नि) च [अ]जानि च देवदाव्यानि स्वानि दसविस्थापणां जनं यारः से
बहूहि वा[स]-स्तलेहि
5 न भूत-पु[ङ्गे] तारः से अज विहिते देवानंधिम(प्र)थम धिं(प्र)यहसिनो राजो
धामानुस्त्रस्तिरिक्ष्य अनारः
6 [भो] पौप्राणां अबिशीतस्मृ[ृ] [ता]न जातीय संपतिपती बम्हन-सम्बन्ध संपतिपती
मातिर पितारि
7 [सु]संहुसु सै[ृ]सूसु (१०) पुनं अनेच च बहूचिहि [च] म-चरणेच व[हि]ते (१०)
बहिंसितवः चेव देवानंधिम(प्र)यो.
8 [धिं]द्वसी राजाश चंम-[वः]रण वारं (१०) पुरा(प्र) च [पो]तो(वः) च पौप्राणेच वो-
टो(वः) च देवानंधिम(प्र)थम धिं(प्र)यहसिनो राजो
9 [चंम]वच्चिंसितवः वारं [च] म-चरणेच आव सवद-फळ चंमस्मिह सीमिः तित्स्वर्तः तो
[चंम]ं अनुवादिस्तिति (१०)

1 From the facsimile in Corp. Ins. Ind., I.
2 य was inserted subsequently.
3 म was inserted subsequently.
4 ह was inserted subsequently.
5 Hultzsch completes the sentence not with ंचंचोसो but with दसविस्थाजनां in the next line.
6 Bühler and Senart: दसथा; Hultzsch: दसथा
7 पृ was inserted subsequently.
10 [ए]म हि सेट्स्टे कर्मे य धमानुसारन् (I) चमचरणे पि य भवति असीतम् (II) तत् इमसिध्य अयनिष्ट
11 [व]धि च अहिनि च सापु (I) पु[ता]य अयाये इद् (III) लेखापितं इसम अथ[स] वधि खुज्यत ह[र]िनि च
12 [नौ] होजेत्वधाव्यम् (I) हादसवासामीर्धितं देवानंशि पिरिधिन पिरि (III)यद-सिना राज[र] इद् लेखापितं (III)

TEXT SANSKRITIZED

. अतिकान्तम् अन्तर् बहुनि वर्ष-शतानि (=बहुवर्षशतास्मकं) व्यक्तं पुत्र प्राणांकयः,
. विद्यासा च भूतानि, जातिपु असंप्रतिपितः (=असंमानि), ब्राह्म-प्रमणानाम् असंप्रतिपितः।
. तत् (=ततः =तदन्तस्य) अय्य देवानांश्रिवयं विद्यदिन: राजः: चमचरणेन (= चर्मचरणेन)
. भेदिष्योपः अभूत चर्मचोपः: (=सर्वे भेदिष्योपः: चर्मचोपकः: भूताः।)
. विमान-दुन्नात् च हसित-दारंतात् च अधिन-स्तूपान् (=योतितुपान्)· च अयायि च विद्यायि रूपायि दुन्नातिक्य जनं,
. वायस्व बुद्धि: वर्षस्तः न भूतपुर्वः (= पुर्वे न [वर्गि] भूते ), ताक्षणाव अथ वधि स देवानां-
. विमायं विद्यदिन: राजः: धर्मं वहस्तकथा — असंध्यम्: प्राणांकयाः, अबिगिरि भूतानि, जातिना
. संस्तिपितसा: ब्राह्म-प्रमणानां संस्तिपितिः, माता फितिर [च] शुद्धि, स्तवित-शुद्धि।
. एतस् अन्यः च बहुविवं चर्मचरणं वधि तम्,
. वहिष्मुच्यति च एत देवानाश्रिवयं विद्यदिन: राजा धमच-वर्गम इद्य।
. पुरा: च पौरा: च प्रत्येकः च देवानाश्रिवयं विद्यदिनः: राजः: प्रवचनि निण्यत मेन धमच-वर्गम यावतः संयमकक्षम् (=आप्रवेयः), चमभ शीषे (=सदाचारे)
[च] तिहिताः: धमम् अनुशासिनिः च)। एतस् अःस् कर्मं यतं धमज्ञयकस्य।
. धमच-वर्गम अयि न भवति असीतम्। अहिनि: अथ बुद्धि: च अहिनि: (=अलीयाः) च सापुः।
. एतस् अयायं इद् लेखितम्—अयि अयायं हस्ति: खुज्यताः, हीति: (=अल्याण) च ने: रोचितञ्चा (=न्यूनायां कस्ि न कर्त्यं)। धार्मवाशुधिकियोि (c. 257 B.C.)
. देवानाश्रिवयं विद्यदिन: राजा इद् लेखितम्।

1 Two aksharas have been erased between श्य औ श्य.
2 These may refer to artificial representations of celestial cars, elephants and light,
which were shown to the people for the increase of their attachment for heaven.
Shāhbaghārī has जीतिकििििि.
3 Cf. also Childers, Pāli Dictionary, s. v. sila. 
No. 10—Fifth Rock Edict: Mansehra Version

Mansehra, Hazara Dist., West Pakistan
For other references, see Hultzsch, op. cit., pp. ix ff. See also under No. 6 above.

Language: Prakrit
Script: Kharoshthi

TEXT

1 "दे [वन] निघण्" निघण्यि र्व तु "अह [ए] कल्याण् [ए] " दुकर [ए] (ि) वे अद्वितीय कय्यस् रे दुकर कतीति (ि) तं मय बलु [क] ध्येयं [क] देष (ि) [ि] म[ि] पुस [ि]

2 नत[ि] च पर च [ि] न वे अपिते "मे [अ] व-कर्त्" तथा अनुविद्यति से सुकुट क[ि] तिति (ि) वे [ि] अध्ये वि हनेति से सुकुट कपिति (ि)

3 पये हि नम सुपदरस् (ि) [से] अतिकृत् [ि] अ[ि] तार [ि] न सुमुखिय भ्रम [म] ह-मास नम (ि) से लेड्डु-व[ि] निपिसिि नव भ्रम-सहस्व कट (ि) ते सव-प[ि] देषै

4 बुद्ध भ्रमविध [ि] वे व भ्रम-विक्रय हिड-सुखि व [ि] मुखिय योनि-कंबोज-मघराति रः [ि] क-पितित्तिकति वे व पि आने अपसि (ि) भ[ि] मये-

5 यु भ्रमिनेयु अनेयु हुसेयु हिड-सुखि [ि] भ्रमित्तु-अपिफिबोधे विय [ि] दे (ि) वचन-वच [ि] परिपि [ि] अपिफिबोधे सोकि [ि] [ि] हहूँ

1 From the facsimile in Corp. Ins. Ind., I.
2 This is line 19 of the whole record on the rock.
3 Read ब्रह्म.
4 Other versions have स, से or सः.
5 Girnär has पितास (= पितास-).
6 Girnär has चान संचान-चापि (= चानम्नं चंचलतम्).
7 Bühler: सुपदरि व.
8 Read सद्वूँ.
9 These three peoples lived in North-western Bharataravaha.
10 In a narrower sense Aparânta indicated the Northern Konkan. Here however it seems to signify Western Bharataravaha where the Bhojas, Pitinikas, etc., lived. It is better to take Pitinika as a tribe than as an epithet of Raṭhika.
6 अनुवध [म्][ज़्][व्] [तित्] व कर्मनिर्देश तिव महकेरे तिव व वियमर्त ते (१००) हिन्दू बहिरेश्वर च नागः [शु] सावेशु [तवो] सूर्यसेषु भदन्ते च श्रु[शु]न्ते [च]

7 ये च पि अन्य अस्तित्वे मया वियमर्त (११०) [पि] इत्य अन्ति निःसिद्धा तोऽव अर्थपीव्ये तिव व दृष्टि संकुले तिव व साजस्व वियमर्तसि मय महामंतृसति बुप्ते [ले]

8 अनुवध (१२०) उपये अवये आयी अन्ति द्रिपि विहित चित्र नितिक होतु तथ च मे महामंतृसति (२२०)

TEXT SANSKRITIZED

देवानामियिं भवियद्वहस्ति राज्ये एवम् आहं—कल्याण [जनानाः] द्रुकरस्य्। यः आद्विकः

(—आरम्भकः) कल्याणकः स्: द्रुकरस्यः कर्मरीति। तत् (—ततः:) मया बहुं कल्याणं वत्तम्।

तत् मे पुनः च, नसारः च, परः च तेस्यं यत् अपलयं मे यादा कल्यं (—आरम्भकः)

तथा अनुविंदने (—कल्याणं विचारान्ति) ते सुख्तं करियम्यन्ति। यः तु अन्य देशस्यं

(—एक्षेण—किरियम्यभागम्) अषी हास्यति (—परिसिद्धं) स्: द्रुकरस्यः करियम्यन्ति। पापं

हि नाम सुमदर्भं (—सुप्रेमस्यं—सुकर्मस्)। तद्व भक्तिकाणः [सुक्तकालकम्] अन्तरं न

भूतपूर्वः: धर्ममहामालाः नामाः। तत् समयस्यं वज्ञातिकि (च) च २५६ ए.स. मया

धर्ममहामालाः वत्तमः। ते संवः—पार्श्वेणु (—०धर्मस्यंमालकपूर्वे) यास्तता: धर्माविद्याय

(—धार्मिकस्यं) च, धर्मकुरुः हितमुक्तय धर्म्युतः यवम्—क्रिक्षा—गृहवाराणं, राजकुः—

प्रतिभाकिणां, ये वा अषी अन्येये आस्था: (तेन्तृ) । सुताशेषु (—शुद्ध्रेषु वैशेषु च)

प्रतिभाशेषु (—स्वाभाव्ये राज्येशु च) अन्येषु हितमुक्तय धर्म्युतापरिवोधय (—धार्मिकस्

क्षेत्रः मोक्षाय) ब्यास्तता:। ते। वन्यनक्षिण्यः प्रतिविद्यायाः (—अन्ति आदिनायः)

अपरिभावः मोक्षाय च—एतत् अनुवधस्यं (—एपुण्य: क्रमः)—भवाघातः (—वुरुक्तानुक्षु) हि ति

1 Kālä: प्रभाव; Shāhḥābzgārī: प्रज्ञ; Sanskrit प्रभावत।
2 Girmac has ४४४ (—स्वरिष्टिः).
3 Read भूतम् (—भात्यः).
4 I.e. the anūrondha wherein the sisters of Aśoka resided; cf. कामान:पुरः.
5 Read ति।
6 Dhaunī has शज-पुर्ण:विवः.
7 द्रिपि has become द्रिपि in Shāhḥābzgārī and Mārṣehrā owing to Persian influence.
8 Hultsch suggests मछाराकरम्.
9 I owe the interpretation to the late Prof. Raychaudhuri. भूत = Sālra; क्रम =

Vāśya; गुरु = a king; hence, the kingly class. For the augment म in bhata-m-aśa, see

Sircar, Grammar of the Prakrit Language, p. 40.
No. 11—Sixth Rock Edict: Čīmar Version

**TEXT**

1. [ Deva][va][Naniyasi] [Piyadasi] fita raśa paw anda (1) atikāvan antarn
2. n bhūtāpat[mu][w][la][ve] [kala] abh-kame v parivānapa vā (1) t māṉa ēvaṃ kum (1)
3. [sa] vē kāla sṛṣṭi[va][m]ānas mē ośrojanasīh gamāgarasīh vābhāsī vā
4. vinnatikā v uipaṇēḥ v ēvatīs[ta] parivānapaṭi sīhita abhē mē [ja]nām
5. parivāndita (1) sarvē v (1) v ēvaṃ abhē kāraṁ (1) v v kānche ṣūṅga[tō]
6. ājñayaṃi śvar device vā sakha vāpaka vā y vā pun maḥamā [tya]laḥṣu
7. āvāyaṃ[ha] abhēti mahī abhē ādāya chvādāy nivārti v [sa] ṭā prāyaṃ
8. ānantaraḥ muiha[va]mba[va]wṛt[va] (1) mē sa[va][va][sa]kālaṃ ēvaṃ kāla (1) ēvaṃ māṇa abhēti (1)
9. satya[sa]vānabha abhā-santīramāna v (1) kātaṃ vā-mūše ṣī mē sa[va]−loka−hiṃ (1)

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1. From the facsimile in Corp. Ins. Ind., I. For some references and the story of discovery, see ibid., pp. ix±.
2. Ṛ ṛ had been originally engraved and was afterwards made 掾.
10 तथा च पुनः प्रायं बुध्दिस्तर्शेषा तव संतीरणा च (१०) नासित्व हि कौमतरः

11 सत्वा-क्षोक-हितास्य च (१०) च च च निकित्व पराक्षामती चाहि किमित्व भूतान्त्य आन्याभिनय गच्छेदय (१०)

12 इच्छा च नासित्व सुखायामभि प्रेतवत्सा (वा) च भयं आतारणंतु (१०) तै पुनः अमेराय

13 अथो च [५] महिष्यी लेखानिता किमित्व चिन्ते चिरं तित्ते से (से) य इति तथा च मै पुनः (आ) पोतास्य च पांड्रसुयाति (वा) च

14 अतुतर्वर्ग सत्वा-क्षोक-हितास्य (१०) कुर्यद्य [५] इच्छा अमेरान्ति लोगों पराक्षणेन (११)

- TEXT SANSKRITIZED

'वेदानांवियोऽपि विन्दस्ती रजा युध्यम् चाहि—'अतिकारात्मक अन्तर्य न भूतपूर्वथ' सार्वसिद्धि
काले अर्थ-कर्म (०-कार्यसम्पादनं) च बिन्दुयेद्वा विन्दुयेद्वा विन्दुयेद्वा विन्दुयेद्वा (०-विन्दुयेद्वा वि
चतुरम्) च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)
चतुरम् च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः च ब्रह्मचयः (०-ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः ब्रह्मचयः)

1 Other versions have चिँत्यािन.
2 Some take ब्रह्म (०-ब्रह्म) in the sense of 'a cowpen', while others find in it ब्रह्म, which they are inclined to take in the sense of 'a latrine'. The first of the two suggestions may not be quite impossible. Cf. 'The king is himself a large owner and breeder of cattle and personally superintends the care of his flocks at certain times of the year. The whole care is taken of course by the cowboys whose ranches the king visits, when, for example, the cattle are to be branded' (H-pkins, J.A.O.S., XVII., p. 89).
3 Udyāna means either 'the act of going out (i.e. being on the march)' or 'a pleasure garden'.
5 Cf. Mbh., XII, 56, 14-15; 58, 12-16; cf. also Old Bengali गद्यानि 1902 B.
No. 12—Seventh Rock Edict: Shāhbazgarhī

SHĀHBAZGARHĪ, Peshāwar Dist., West Pakistan.

Senaṭ, J. As., VIII, xi, p. 521; Bühler, Ep. Ind., II, p. 458; Hultzsch, Corp. Ins. Ind., I, p. 50. See also under No. 6 above.

Language: Prakrit
Script: Kharoshṭhī

TEXT

1  देवनामियो प्रियं(ढूं)शि रज सचव इच्छित सब
2  [प्र]पंड वसेसु (ि)* सबे हि ते सयसे भव-शुचि च इच्छित (ि)*
3  जनो च उचित-िंद्री उचित-िंगो (ि)* ते सबं व एकदेवं व
4  पि कर्षति (ि)* विपुले पि चु दुने यह नाति सयसम भव-
5  शुचि किंतु तिि-िंति निचे फड़ (ि)*

TEXT SANSKRITIZED

"देवनामियो प्रियं रजस्य सचायं इच्छित सचायं पार्थायं (-विभिन्नधर्मसम्मचाया:) वसेसु। सवें हि ते संयसं माहसुजि (-वित्तशुद्धिः) च इच्छित। जन: तु उचित-िंगः -उचित-िंगः उचित-िंगः (-अधिकानिधिकम्भुरामः) [ि]। ते [कलम्बः] सवं व एकदेवं व अषि करिप्नति। विपुलम् अषि तु द्रान् [बयस्क अषि: परस्यः] यह नाति सयसं माहसुजि: -हुतसु, हुतसु (-िंचमासकिः) [ि]—[ तस्य द्रान् ] नीचे (-ितुष्मा होते) वाद्मु (-अश्वस्तम्, अस्त्रिेद्यम्)।"
No. 13—Eighth Rock Edict: Gīrṇār Version


Language: Prakrit
Script: Brāhmī

TEXT

1 अतिकलां अंतरा राजाने विहार-यात्रां नवासु (I*) युत मगधवया) अनानि च अवतारिए।[I*]
2 अन्नमकानि अहुःसु (I*) सो देवान्पियो पियदसि राजा दसवसभिसितो संतो नवाय संषिदिं (II)
3 तेनेना धर्म-यात्रा (I*) एतत्म होती बांधन-समणानं दृश्ये च द्वारे च वैराण दृश्ये [च]
4 हिरण-पितिमचानी च जानपदस च जनम दस्यन्ने (II) ज्ञातुग[स]देशी(श्नी) च धम-पितिमचानी च
5 तद्भवाय (I*) एय भुव-रति भवति देवान्पियस पिय(पिय)दृश्यनी राजो भागे अंके (II*)

TEXT SANSKRITIZED

अतिकलाम् अन्तरा राजाने विहार-यात्रां निरयासिते। अय। 'सुगविया (सुगविया, सुगविया)
अन्यानि च प्रतादसि अभिरक्षणि (सुखवह-व्यापाराः) अभुवयु। ततु (ततो)
'देवान्पियां: पियदसि राजा दसवमिचिका: (c. 259 B.C.) सन् अवाय (अवाय)
संभोधिं (सुखव पुष्य दोषिमानकोभय)। तेन (तीर्थगमने - तस्माद् तीर्थगमनव)
एय धर्मयासा [अनुव्याल।] एयत्स्य भवति—बाङ्धन-ब्रमणानं दृश्यनं च द्वारं 'च, स्थविरणं
दृश्यनं च हिरणय-प्रतिफामणं (च द्वारच, जानपदस्य जनस्य दृश्यनं धर्मयस्वतोतिः: च, धर्म-पितिमचानी (ोजिशाला) च तद्भवता (दतनुक्रया।) एय।' भुवोरति: (सुभसुख) भवति

1 From the facsimile in Corp. Ins. Ind., I. For some references and the story of discovery, see ibid., pp. ixv.
2 Read either दबंग् or द्वारम्. Was दुर्ग (संभ) the intended reading?
3 Sambodhi is the same as Mahābodhi (cf. Gauḍalekhamalā, p. 31) which is the present Bodhgaya (Bodhi-Gaya). For Aśoka's pilgrimage to other Buddhist tirthas, see Nos. 31-32 below.
4 Or च: तद्भवाय (तहयावासात्: भाषे) एय
No. 14—Ninth Rock Edict: Mansehra Version


Language: Prakrit
Script: Kharoshthi

TEXT:

1 [देवनामिन्य] प्रियद्रशि राज एवं अभ (१०) जोने उच्छुच् ['] [म]गल् ['] करोति (१०)
2 अवधारसि अ[व]हसि विव[व]हसि प्रजोपदे प्रवाससिं पुले अशे [च] [एदि]श[व] [व] जोने
3 वहु मंग[ल] [क]रो[ति] (१०) अशि तु अवकाश-भौम वहु च बहुविच च सुद्र च निरन्तिय च मगल करोति (१०) से क[ट]बिये हे [व] लो
4 मागले (१०) अर-सले जु [सो] [ए]ये (१०) इर्म चु सो मह-फले से भ्रम मगले (१०) अशि इर्म दस-मन्त्रावलि साम्प-विचित्रि गुहन अ[पचिति]
5 प्र[ण]न [स]ये मक्तान-व्रम्मन [दुने] (१०) पुरे अशे च एदि अभ मगले नम (१०) से वतीले पितु[न] मिर पुले ति अशि पि भ्रमिते पि
6 मित्र-स['] स्तुत्तेन [अ] व परिबेलियेन पि इर्म सय सय करति मागले अशि तस अशि निवृत्ति निरुक्ति व पुल इर्म [क]परमि 'ति (१०) ए हि [इ] तरे माग[ले]
7 दादापि कर [स] भि य व तं अशि निरबेद [स] य पन नो (१०) हि [को]- [कीजे] चैव रे (१०) इर्म पुल अभ-मगले अक्टि (१०) [ह] चे पि तं अशि नो निवर्तेि [हि] द अ[व] परस

1 On the north face of the second rock. For some references and the story of discovery, see Hultsch, op. cit., pp. xii ff.
2 From the facsimile in Corp. Ins. Ind., I.
3 Büchner: वासिक (= वासिका)
4 Büchner: कृष्णसिद्धि
5 Büchner: इह च लोकच च करी
TEXT Sanskritized

‘देवानांप्रियः नियुक्तिः राजा प्रस्वमु आह—‘जन: उदावल्ल्य महान (ि भलकानुहान) करोति। आवासः (ि वाप्लायिके) आवासः (ि पुलोठाय) विवाहः (ि कन्योम्माय) प्रजातिकुपवायः (ि यूमनवविये) प्रवासः (ि मानवमुलयायः) उत्सित्त्वः अन्यसित्त्वः च उत्तादि [व्यापारे] जनः वषु मक्खः करोति। अतः अभिवक्ता-जनानिः (ि सार्ना-सत्वः-ि बिष्मः) बहुः च बहुविविच च अंतः च निरङ्कचः च मक्खः करोति। तदेव कालायः च पुष्य कल्यः मक्खः। अन्तः-फलः च तु योजन पुत्राः। इदं च त्यु कल्यः महाफलः यथा धनम्-महक्मः। अन्तः इदं [सवच्चः—दुरक-शुक्तकुल मथ्यकारनिषिद्धः, दुर्बुधायः अधिष्ठितः (ि पुजः), प्रणालिः (ि प्रणिलिः) [विष्येः] संख्या, अध्याय-मार्क्षोपायः तानम्। एतद् अन्तः च उत्तादि धनम्-महकः नाम। ततः (ि ततः) वर्णोऽविश्लेषण अविश्लेषण, नरम्-बिश्लेषण अविश्लेषण यावद्, प्रतिवेदयः (ि बहुः—प्रतिवेदयः) अविश्लेषण—“इदं साहुः, इदं कल्यः महान् यथावत् तथा अर्थस्व निद्रं-निमित्तः” (ि अन्तःकृष्णिनी-पर्यन्तः), निद्रं से बापुः [पुजः] इदं करियस्यार्थं इति। यद्य हि इत्यतं मक्खः सावार्थकः (ि अनिश्चित-फलः) ततः। खलु वा [जनः: तेन मक्खः] तस्माः अर्थं निर्वर्त्तेत् यत्, खलु पुत्रः: न। एतेऽकोऽकिङ्करः च एव तत्त। इदं पुत्रः धनम्-महकः अकाशिकः (ि इदं-पर-काल-निर्वर्त्तेत्)। भोजेऽर्थं (ि भास्वः) अर्थं तस्माः अर्थं [जनः: धनम् मक्खः] न निर्वर्त्तेत् इदं, अर्थं परलं अनन्तं पुष्यं प्रसाध्येत्। भोजेऽर्थं पुत्रः तस्माः अर्थं निर्वर्त्तेत। इदं, तस्माः अर्थं निर्वर्त्तेत्, इदं, तस्माः अर्थं निर्वर्त्तेत्। इदं च सोऽर्थं, परलं अनन्तं पुष्यं प्रसाध्येत् तेन धनम्-मक्खः।

1. Bühler: भन्ति पुनः

2. For the rest of the record, Girnär (followed by Dhami and Jajamch) suggests: भलिः च चित्रित्वा चाँद् “सार्व सार्व” वाक्यम् विचैत। न तु पालायम् भलिः वाक्यम् वा चाँद्। वा यहिस् चाँद चांद् चाँद्। वा। तद्न तु सार्व चित्रित्वा च यहि चित्रित् वा सार्वम् वा चाँदिनिकाय तांत्रिकाय तांत्रिकाय चाँदिनिकाय चाँदिनिकाय, “इदं कल्यः, इदं साहुः” विचैत। भवेन श्रावः: खलु: पराधिकरः (ि भलिः) विचैत। भवेन श्रावः: खलु: पराधिकरः (ि भलिः) विचैत। भवेन श्रावः: खलु: पराधिकरः (ि भलिः) विचैत।

Cf. Dhammapada, v. 196. Seara (not Niravga) is the goal of Asoka’s Dharma. A school of early Buddhists may have believed that the attainment of Seara led one to Niravga.
No. 15—Tenth Rock Edict: Girnar Version

See also under No. 6 above.

Language: Prakrit
Script: Brāhmī

TEXT

1. देवानांध्विय(प्रि)यो पिि(प्रि)यदर्सि 'राजा यथो व कृति च न महायात्सः' [1] मतते अजत तदान(प्रि)यो दिचाय च मे [व]यो
2. चंम-पुरुषुः सा पुरुषुः सता' चंम-पुरुषुः च अनुविभायतात् (ि०) पुतकाय देवानांध्वियो पियदर्सिरा यथो व कृति च ह[ि]ति (ि०)
3. व् हु किंवति परिकालस्ते 'देवानां(प्रि)योह# पिि(प्रि)यदर्सि राजा व सव्य पार- तिति(ि)काय फति सकले अपारिस्वते व हि अस (ि०) अस व परिसेवा ता अछुंच (ि०)
4. उकरे हु लो एति छुट्टके व जमेन उस्तलेन व अगर्वाच भोगन पराकृति में सव्य परिविजयता (ि०) एति [ि] [लो] उस्तलेन उकरे' (ि०)

TEXT SANSKRITIZED

देवानांध्वियः पियदर्सिरा राजा [पुष्कर] यथा व [पारिकिरत] कृतिं वा न महायात्सः मन्यते अन्यत्स 'तदानांध्वियः (ि० तदानांध्वियः) च मे अनु धर्मसंक्रमणामशा नृष्णृष्ण पतं चर्मसमुद्रत च [तेन] अनुविभायतात् [इति असमान]। पुतकायम (ि० एकाएकम्) देवानांध्वियः पियदर्सिरा राजा यथा वा कृतिं वा इच्छिति। यद्वकिष्टे पराकामिति देवानांध्वियः पियदर्सिरा राजा तव सव्य पारिकिरता। कृतिं ति िककहि [ि] अल्प-परिश्रवस (वीर्यः—

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1. From the facsimile in Corp. Ins., Ind., I. For some references and the story of discovery, see ibid., pp. ix f.
2. द्रशा had been originally engraved here but was afterwards erased. An obliterated द्र is visible between फि and रा and an obliterated व between रा and शा. Hultsch: द्रियो
3. Read तदानांध्विय = तदानांध्विय. Other versions read तदानांध्विय चावियव्रिि च; cf. तदानांध्विय च श्रावकाः च quoted from Kauṭilya by Hultsch, op. cit., p. 18, note 8. Cf. Amaraśāsaka,
4. Senart and Büchner: िसति। Here यद्वित्वम means सव्यत्वम
5. Read दरि
6. Jauhari gives द्रकस्तो च
ELEVENTH ROCK EDICT

अयो) स्थान। पुष्प: तु परिलब्धः सत्य अचुन्यः। दुश्कर्म सु लछ एततः (अल्पपरिलब्धः, अयो) भृत्रकेष्व वा जनेन, उद्वस्तेन (अहता) वा अन्यत्व अग्रात पराकामात् (सहौतासाहात्।)
[चमंशुण्ड्या पा-चमंशुण्ड्या-ध्यातिरिक्त] सब् परिलब्धः। एततः सु लछ उद्वस्तेन दुश्कर्म [तर्कम्]।

No. 16—Eleventh Rock Edict: Kālī Version

Kālī, Dehra Dūn Dist., U.P.


See also under No. 6 above.

Language: Prakrit
Script: Brāhmī

TEXT

1 "देवान्[पि]ऽये पियदिवः [ल]जाना हेवं अस् (आ)हा (१०) नवि [हे]डिये दाने। अनिधि भ[ः]म-रोङे। द्वान-ब[ः]बमे। द्वान-पंव[ः]बे। तत् एवे द्वाने-मटकि। पर्याय-पद्धति माता-पिलिणु। शुचिः परिपर्य-नागिन्यान समाना-
[ब]्रभनेना [हा]नेन।

2 एवानां अनानाः[ः]में (१०) एवे बत[ः]बमे पिन[ः]ना, दिने[ः]नाहा भृत[ः]चा दिना पिव मित-शंखुलाना। अवने पर्यायैक्येम् [२] दिन[ः]
पाणु हर्वे कलव्ये (१०) शे् तथा कल[ः]तह दिहस्थित्वेन ध फू आकृति हस्ति पठति बृह[ः]व अनतु पुनः। शस्यवित् तेना द्वम्व-रोङेना (२०)

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1 Cf. Sanskrit भाषाः (=पाा); Pāli भाषाः
2 From the facsimile in Corp. Ins. Ind., I. For some references and the story of discovery, see ibid., p. xi.
3 This is line 29 of the whole inscription on the rock.
4 This Dānḍa and others in the text are unnecessary. Other versions add चम्बलवण, i.e., praise of, or acquaintance with, Dharma.
5 Girnūr has: तत् इह भाषाय दान्तस्य कस्मा वत्स्यायनं सत्यिः परिवर्तिः सारी त्रीणि सुधिः (स) सिम्त-मन्दुर-पाठात्मकानि भावः-मन्दुर-सित्तां सार्थी दानं पाँ(च)चानेन चनाराभी साधु
6 न is entered below the line.
7 Read बुधस्मात्
8 स of सिम्त stands below the line. Read सिम्तस्मात्
9 क, not found in the other versions, is used in Vedic Sanskrit as an indeclinable expletive particle. It possibly stands here for किस्म (cf. No. 19 below).
10 I.e. बरते पुंि

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TEXT SANSKRITIZED

No. 17—Twelfth Rock Edict: Shahbaźgarhī Version

Language: Prakrit
Script: Kharoshṭhi

TEXT

1 देवनंप्रियो प्रियक्षणि रण सब-प्रथेविनि प्रवजित[नि] 3 प्रहयिति च पुजेति दनेन विविवेये च पुजये (1*) नौ च तथा [द्र]न व पुज व
2 देवनंप्रियो मशति वथ किति स[ङ]ङ-विधि 4 सिय सब-प्रथेविनि (1*) सख-विधि तु बहुविध (1*) तस्य हृदयौ सुख व वन्दःपुत्र (1*)
3 किति अव-प्रथेव-पुज व पर[ङ]-प्रथेव-गार(ह*ू)ना 5 व नो सिय [अ]पकरणसि रहुक व सिय तसि तसि प्रकर[ष्ठ] (1*) पुजेतविय च च पर-प्रथेव-

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1 From the facsimile in Corp. Ins. Ind., I. This edict is engraved on a separate boulder. For some references and the story of discovery, see ibid., pp. xi f.
2 प्रथेविनि (=पार्थेविनि) is here used in the sense of ‘people following particular doctrines’, ‘different religious sects’. Literally pārśhada means ‘a member of a society or assembly’.
3 This word is entered above the line.
4 Sanskrit सार-वट्री (Girnār) and शाबा-वट्रि (Kālaś).
5 Others read वन्दः
6 सर त may also be a mistake for सरः.
7 Bühler: अव-प्रथेव-पुज
4 [ढ] तेन तेन अकरेन¹ (10) पुरा" करते" अत-पारं विसेति पर-प्रवेंदस¹ पि च उपकरोति (10) तद्व अलव क[र]भिनो² अत-पारं [ढ]
5 क्षणति प्र[ढ]-प्रवेंदस च अपकरोति (10) यो हि किसि अत-पारं विसेति पर-पारं [ढ]-पारं [ढ] गारहित सबे अत-पारं सिद्धय च किति
6 अत-पारं दिपयमि ति सो च पुनः तथा करते "सो च पुनः तथा करते ब[ढ]रो उपहरति अत-पारं (10) सो सम्मो" बो सदु (10) किति अत-प्रमलस भोभो
7 शुणेयु च शुणेयु पु च ति (10) एवं हि देवनंग्रयिस इस्क किति सम-पारं बहुः-शुठ च क[कर]न गाम च सियशु (10) ये च तन तन
8 प्रमन तेपः³ वतवो देवनंग्रिस[यो] न [तथा] [ढ]न [र] [ब] [पुज] व मर्दि ब[थ] किति भाग-वाहि सियशि सम-पारं (10) बहुक च एते च अह[वे]*
10 भ्रम स च दि[ढन] (110)

TEXT SANSKRITIZED

"देववान्यिस्: विद्यद्वीरा राजा सब्ध-पार्वर्तनान् (=विनिर्माणा-धर्मसम्प्रदायन्) —प्रविन्तिनान्,
शृंह्यान् च—पुर्वयति दानेन विविधया च पूजया। नो (= न) च तु तथा दूरान च पूजान च देववान्यिस्: सम्रते यथा —किमिति? —साराङ्गिः (=धर्मसाराङ्गिः) सत्यं सम्ब-पार्वर्तनान्म।
साराङ्गिः: तु बहुविधाः। तथा: तु इंद्रं मूलं यद्य बचोपुणिः: (=वाक्यमयः)। किमिति? आम-पार्वर्त-पूजान च पर-पार्वर्त-गांवं च नो स्तावं अपकरणं (=अस्ताने =अकारणे; यद्य—
अत्यकरणे), कहुकां (=कहिन्तमानं) च स्तावं तस्मिन् तस्मिन् प्रकरणं (=सङ्क्ततले)।
पूजात्मकश्च: पुरुष च तु परपार्वर्त: तेन तेन आकारणं (=सम्भारकारे)। एवं कृपान् [अन्]:

¹ Ginār has प्रकरणम and Kāsei चकालम
² Bühler: कर्तवेष्टः
³ Road श्रेयः
⁴ Bühler: कर्तव्य
⁵ Omit हो च च समस्व तथा करते, engraved for a second time through mistake.
⁶ Other versions have सम्बन्धः (=सम्बन्धः; cf. अधिकारान् =धर्मसम्प्रदायान्, in RE XIII), 'restrained speech'. The expression is generally taken to be the Sanskrit word meaning 'concord'.
⁷ Bühler: वचोऽ. Vrajabhūmi (=Vraja, Ghoṣa; 'is an outpost from a city or village, and a cowpen developed into a ranch, and hence into a village.' The Vrajabhūmikas worked possibly amongst the 'great body of ranchmen, the cattle-raising population'. Cf. Hopkins, JAOS, XIII, pp. 77, 79, 83.
⁸—1902 B.
No. 18—Thirteenth Rock Edict: Shahbāzgarhī Version

On the west face of the Shahbāzgarhī Rock.

Büchler, Ep. Ind., II, pp. 246ff.; Hultzsch, Corp. Ins. Ind., I, pp. 66 ff. See also under No. 6 above.

Language: Prakrit
Script: Kharoshthi

TEXT


1 Form the facsimile in Corp. Ins. Ind., I. For some other references see, ibid., p. xii.
2 Bährer : शम्भव (२) शम्भवरि। Other versions have भम् भद (२) भम् भद

Other versions suggest भम् भद
3 अधिततः [हि] [वि] [निनमयी श्रेष्ठ त[ह] वध व मरण व अवधो ह जनम ह तं बह [वजे] [वि] [स्] [त] गुरु-मत[१] घ देवनन्दिनश्य (१) इद्धे दिष्टा न ततो] गुरुमतरर [देवन]निनिनश्य देर तल

4 बसति जप्यं व ज्ञान[ग्] व अ[ः]पि व ग्रंथेण ह व वेदो विद्यते पुष्प अप्रदशित-सुधाक मत-पिद्दपु सुधार गुरुन् सुधाप मित-संस्कृत-सहयोग

5 व्यतिकेव प्रस-अटकन यम-प्रतिस्पर्ध धुम-भवित तेष तल भोति [हिः] [मः] [नि] व वकृति व अभिरति व निकम्बग (१०) देव व वि सुविहितन् [स्ति] [में] हो अविप्रस्तूतो [हु] [ते] [वि] मित-संस्कृत-सहयोग-अतिकरण क्वसन

6 प्रचुपालि [ति] [ब] स्वरूप जीत चो अपराधो भोति (१०) प्रतिमां च [हु] तं सज-मुलाश्चु गुरुमातर घ देवनन्दिनश्य (१०) नलः (१०) एकतरे वि प्रपन्दित च न नम प्रस्तोत (१०) सो यमातः [व] [को] तत्त्व दलिति [ह] [तो] च सुधा [वु] दे अव[बु] दे तत्तो

7 ज्ञान-मोहे व सहल-मोहे व [अ] गुरु-मातर [वो] देवनन्दिनश्य (१०) देव च अपराधपति क्षतिविध-मोहे व (१०) देवनन्दिनश्य च शाको क्षमनेत्र (१०) देव च अद्विय देवनन्दिनश्य विनिते भोति त व अनुप्रेषं अनुविवेषित (१०) अनुप्रेषे वि च प्रमोहे

8 देवनन्दिनश्य दुर्धित तेष फित अवप्रेषे न च [ह] [वेछु] इद्धे दिष्टा [देव] नर-

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1 This means that Kalinga did not form a part of Asoka's empire at the time of his accession. B. M. Barua's contention that the country was never conquered before seems to be unjustifiable. The inclusion of Kalinga in the empire of the Naoras is indicated by the राहसिंहपांद्र inscription of Kharaqela (see infra).

2 Bühler: दमर दि
3 Bühler: दीने
4 Bühler: तुलडी
5 Bühler: संविनि
6 Read चपयनवती which is Bühler's reading. Other versions have उपायत for चपयनवत
7 Bühler: सब्ब

8 Kāla (followed by Māneśvara and Giṅgār) has नधि चा मे अथवे यता नधि देवे निकायाणा धर्माणा यविते चाप्ये च पासे या। नधि चा कुवाप्रय जनपदवित्य यता नधि मुनिनसन एकत्रब्रह्म मित प्रवर्तयो नाम पवाति। The same interesting information about the Yavana and Kamboja countries is also found in the Mahajhimakāya (II, 149) which says देव-कर्तिक्षु मै संव भवेचाऽ संवुद्र देव दामी च, i.e., there were only two social grades, viz., आर्या and दासा, in those countries. This seems to suggest that the canonical works of the Buddhists such as the Mahajhimakāya are much later than Alexander's invasion.

9 Other versions have यावतका (= यावतः)
10 Bühler: दोि
11 Read अनुविवेषित च which is Bühler's reading.
SELECT INSCRIPTIONS

1 Other versions add सादव and omits रमसिये.
2 Bühler : एगे
3 The mention of the Sātiyaputra and Keralaputra in RE II and their absence in RE XIII may suggest that the two states came into closer contact with Asoka between the issue of the former and that of the latter.
4 Bühler : विप-विपिः which is no doubt wrong.
5 Other versions suggest नामसिया for श्रवणित। The Nābhaṅkas and Nābhapantias have not been satisfactorily identified.
6 Bühler : पुलिन्देष्वर। Gīrṇār has पारिष्टुस and Kālsī पारिष्टु। The Pulindas of the Vindhyān region are often associated with the Andhras who probably inhabited the land to the south of the Vindhyas. For the different forms of the name Pulinda, note Sanskrit पुलिन्द = Prakrit पुलिन्द (cf. Sanskrit गु = Pali गः) ; Sanskrit पीलिन्द = l'akrīt पालिन्द, पारिष्टु (cf. Sanskrit गो = Prakrit गः in No. 37 below ; Sanskrit प्राश्यवस्तु = Prakrit प्राष्यवस्तु in No. 4 above).
7 Bühler : विपिः
8 Bühler : एगे
9 Bühler : एगे
10 दिशा and निपिः of the Kharoshṭhī versions are due to Persian influence. The first occurs in Shāhbāzgarhi RE I, lines 1, 3 ; RE V, line 13 ; RE XIII, line 11 ; RE XIV, line 13 ; Mānsēhra RE I, lines 1, 4 ; RE V, line 26 ; RE VI, line 31 ; RE XIII, line 12 ; RE XIV, line 13.
TEXT SANSKRITIZED

अष्टवष्णभिनिभेन (६, २६१ ब.स.) 'देवान्तप्रियम सिराजशिक्षा राजा कल्याण' १ विदिताः।
हृदरूपमार्ग ६ (अ-कलालैक) ग्राम-गुरुशंसक्षण यत तत: अर्धेऽ (-[वनिरूपण] ७
अपनेत) शास्त्रशास्त्रमार्ग तत्र हर्त, बहुस्तववक्ष (अ-शास्त्रसमाप्तक बहु) वा श्रतम्। ततः
पाबाल अनुजा वचवेयु कलिजेकु तीन घरो-शीलम, घरो-शीलम (५-कमिता), घरो-शीलम:
च देवान्तप्रियम यत्वाः। तत्त: सति अनुरोधां देवान्तप्रियम विज्ञान कल्याणः। अविदिते
हि विज्ञानामेव यत्त: वचव: वा महत्रा वा अपतह: वा जनस्य, तत्र बारे
वेदनीयमार्ग सुखमार्ग वा देवान्तप्रियम यत्वाः। इत्यवः अर्थ च तत्त: गुणमार्गस्य
देवान्तप्रियम यत्वाः। वेदनीयमार्ग सुखमार्ग: अर्थाः। अन्ये वा पंखेण: गुरुप्रव: वा: वेदु
विशिष्टा एवा वाचवतिः-श्रुतिः (वाचवतिः-श्रुतिः), मात्र-विविधु शुभमप, गुरुस्य शुभमप, मित-बंसुत
महाय-जातिकेयू द्रास्तसुतकेयू मयन्तारिकाः, द्रास्तसुतकेयू [च]—तेषां तत: महत्र अपराधः
(वाचवतः) वा वचव: वा महत्राणां (क्रियाकाली) वा विज्ञान (विविधस्मि)।
तेषां वा अर्थ महत्राणां (क्रियाकाली) स्तेषां: अपि प्रस्तुताः (अपि प्रस्तुताः), यत् तेषां मित
बंसुत-जातिका: ब्यस्कं ब्यस्कं, तत्त: (ब्यस्कं-ब्यस्कं) तता अर्थे तेषां वा अपराधः
अवतिः। प्रातिभागः (अभागः) व पत्ता, बाबसुतकालीणां, गुणमार्ग: च देवान्तप्रियमयस्य।
नारिः च एकदर्शु अर्थ पर्यत्रे नाम प्रायमधे (अनुरोध: [जनस्य]) तत् यमास: जनः तदा कलिजेकु
हतः च सूत्र: च अर्थे च, तत्त: शास्त्रभागः (अ-शास्त्रभागः) वा सहस्रभागः वा अथ गुणमार्ग:
इत्यास, जातिविष्णु, जातिविष्णु, एव तत्तयमार्ग यत्वाः। इत्याः अर्थ अपकारः, शास्त्रविष्णु एव [तत्त्व कम: देवान्तप्रियमयस्य] यत्

1 Gîrnâr has सर्वम् (=सर्वम् [Hultzscl], शर-श्रव [Bühler]) and Kâlî शर् (Hultzscl who takes शर् to be a mistake for श्रव) ; महाकार्याः [Bühler]).
2 Bühler : सं द[च]
3 Bühler : सत च चिनति (which may be correct); Hultzscl : सत्यचिनति
4 Bühler : [च]मौ
5 At the time of Asoka, Kalinga seems to have extended from the Puri-Cuttack area
to the Ganjam-Srikakulam region.
6 Hultzscl suggests बिकारिः
7 These were probably meant to be sold as slaves.
No. 19—Fourteenth Rock Edict: Girnar Version

Bohler, Ep. Ind., II, p. 466; Hultsch, Corp. Ins. Ind., I, pp. 25 f. See also under No. 6 above.

Language: Prakrit
Script: Brāhmī

1 Cf. RE II. The Greek kings are (1) Antiochos II Theos of Syria and Western Asia (261-246 B.C.); (2) Magas of Kyrene in North Africa (c. 282-258 B.C.); (3) Ptolemy II Philadelphos of Egypt (285-247 B.C.); (4) Antigones Gonatas of Makedonia (277-239 B.C.); (5) Alexander of Epirus (272-c. 255) or Alexander of Korinth (252-c. 244 B.C.).

2 Cf. RE V, supra, p. 23. For Bhoja and Rāshṭrika, see the Hāthigumpha inscription, infra.
TEXT

1 अर चंग-मिरी देवानेर्विः(विः)वेन विः(विः)यद्धिनां र[ँ]ा [ः]कापिता (ः)*
   असि एव
2 संसि[ः]न असि मद्वमेन असि विस्तान(ः)* न च सर्वः [ः]वत वटि(ः)*
3 महादके हि विचित्र वहुः च विचित्र विक्षापिसः चेव (ः)* असि च एव लकः
4 पुनः पुनः चुरात तस्म तस्म अधसः माधुरताय (ः)* किंतव जनो तथा पदविजेय (ः)*
5 तस्म एकः(ः) असम-[ः]चिन्तितः अस्म देवं च सहाय्य [ः]कााण्डः च
6 [ः]चोनेशः(ः) लिपिकारप्राप्चेन व (ः)*

TEXT SANSKRITIZED

इयं चर्मलिहिः 'देवानेर्विः सियद्धिना राजा लेखिता। असि एव संसिदनेन,
असि मद्वमेन, असि विस्तुने चिनितम्। न च सर्वः (सर्व-विषयः) सर्वं
वदितं (=प्रयुक्तं)। महादके (=युधिष्ठिरे) हि "विचित्रे, वहुः च विचित्रे, वेदसिद-
वद्यादि च एव। असि च असि करः पुनः पुनः एकः तस्म तस्म अधसः माधुरतायः।
किंतव जनः तथा प्रतिपदेन (=कर्मतः)। तस्म एकः (=कर्मचीतः) असमासः
चिनितम् स्वातः, देवं (=प्राचार्यानि) वा संक्ष्य-कारः (=पाल्यः) वा आलोच्यः,
लिपिकारपरापेन वा।

1 From the facsimile in Corp. Ins. Ind., I. For some other references, see ibid., pp. ix f.
2 Read संसिदनेन
3 स was inserted subsequently.
4 Other versions have विकः (कालि and मानेह्रा) and विकः (शह्वङ्गगरि).
5 Other versions have असि (कालि) and संख्य (शह्वङ्गगरि and मानेह्रा).
6 Cf. the absence of RE XI-XIII at Dhauli and Jangağa.
7 अ is an expletive indeclinable particle. It may possibly also mean something like Sanskrit चिनितः
8 Other versions have लघुः; cf. injunctions like मातापितुः सुमा, etc.
Other versions suggest माधुर्यां
SELECT INSCRIPTIONS

B—SEPARATE ROCK EDICTS OF AS'OKA

No. 20—First Separate Rock Edict: Dhauli Version

Dhauli, Puri Dist., Orissa

Language: Prakrit
Script: Brāhmī

TEXT

1 [द्वान्][पि][वस्] [क्ष]नेन तीसलियः म[ठा]मात [नम्]लिं[व यो]हालक[१]
3 इवाल्ते य आक्षेभ इव च मे मोहः-मत्त इवव[ख] [अवसि] [अठ]सि अं तु[फेसु]
4 अनुसवि (१०) तुफेहि बह्सु पानसहसेःसु आः वतः वन[व] [ग]केम सु मुनिसा[र्त्] (१०) सवे
5 मुनिसे पवन ममा (१०) अवः पजाये इचामि हकः [किंति] [स]वे[न] [हि] त-[हुख्ले हित्रोक्किक-]
6 पाल्लोकके[न] [वृंपै] [लिं] तवा [खव+][मुनि]सेसु धि [हेढामि है] [है] [१०] नो च पापसवध आय-ग-
7 [मुके][ह] [ह] [केय] (१०) [केथ] [व] एक-पुलिले [प]पाप[्]नाति ए[तं] ने धि देसे नो सवर (१०) दे[लत] [हि] [तुफे] पूर्त

1 The Separate Rock Edicts are found at Dhauli and Jaugada in ancient Kalinga, conquered by Asoka. They are found in these versions instead of RE XI, XII and XIII. Cf. RE XIV, lines 5-6. SRE I was actually engraved after SRE II.
2 From the facsimile in *Corp. Ins. Ind.*, I. For other references and story of discovery, see *ibid.*, pp. xiii f.
3 Jaugada has समापात in place of तीसलियः. Tosali is modern Dhauli and Samäpa
   ay near the modern Jaugada hill.
4 Senart and Bühler: पटिवेद
5 Read: तेति
6 Senart and Bühler: चायात
7 Senart and Bühler: तीक्कः
8 Senart and Bühler: चाया-वामक
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  

Senart and Bühler: नितित इम. Some scholars take नितित म in the sense of  
भवित। इम।  
Jaugada has चन्द्र त च वसे छले वेदिति। ( = चन्द्र। च चन्द्र। च वसे वेदिति।)  
Senart and Bühler: नितितिविन  
Read नितित  
Senart and Bühler: दक्षिण  
Read म्  
Senart and Bühler: दक्षिण  
Read म्  
Senart and Hultsch: भागमिति for which however we have भागमिति in line 17.  
Lüders and Hultsch take द्वि as a separate word; but Senart and Bühler read  
"नितितमि"  
Senart: म्° and Hultsch: मनी°  
6—1902 B.
19 चचब संप[ढ़ी]पाद र[रत्ने] (ि) [पुता] वे अधाये हणः [ग] [ठिप] [ठिप] लिखित [पि]दे पुनः
20 नगर-वि[बोह]ककः सं. स्थतं समयी युजुत् [ि]त [एन]* [ि]*[ि]सं अक्षमा [ि]क्षिपोबे व
21 अक्षमा पक्किंके लेखे] व तो सिया ति (ि) पुताे व अठाये हकः [ि] महा*]मते* पंचसु पंचसु [ि]से-
22 सु [निखा]मलिसार्थ ए अविलसे अ[चंदे] सबितनां]मे होमति एतं अठ जामित् [तं*] [पि*] [ि] ता
23 कहः[ि]ति अय सम अनुसथि ति (ि) जहिनि पि च्छ कुमालि पुताये व अधाये [ि] स्ताम[विश] [ि*] [अनुवार्ण*]
24 हेन्द्रसेवे बगा नो च अतिकामिष्ठति सिंहि वसानि (ि) हेन्द्रेव लक्ष[स]ङ्गः]िहः पि (ि) [ि] भा अनुवार्ण*]
25 ते महामा नििमिन्नि अनुसवान् तदा अहापिित अतने कंब्य पृति पि जामि-सििति
26 तं पि त[ि] कहिनि अ[ि] ठाजिे अनुसथि ति (ि)

TEXT SANSKRITIZED

"ते बेनानिमित शक चवे नो ती सदा महामाना: नगर-व्यवहारका: (=पौराणिक-महामाना:) [ि]व व वचना;—'यति किजिन द्रष्टानि (=पद्यानि) अहं तत् ईश्वरः—किमिन्?—कर्मणा प्रतिपादो द्वारा: (=उपार्यः: च आर्यः (=उपस्थि:। पुता: च मे मुख्यमुल्य द्वारा एतस्मि अअ्र्य यत् युगस्थु अनुसवः। यूर्य हि बहुस ग्रंभसहस्रो आयति: (=व्यापुतः:), ग्रंथाय यक्स्मेव [क्वं = यूर्य हि च] सिपव मनुभाषणाम्' [िि ध्योति:। चावः मानवः भ्रजः (=अल्यः) साम:। यथा प्रजाये ईश्वरधि अहं—किमिन्?—स्वाभाविक स्व-सुखोक-पारस्तैलिकृकेन युज्येन् (भञ्जाः: इति, तथा सर्वसुधेषु अपि ईश्वरधि आहम्। नो (=न) च [यूर्य] प्राप्तिः (=जानीयः) यवृद्ध-गमकः अयस्, अथः (= अव अथ्य यात्ती गमकः) [िि]। [तुष्माकां] किद्रिवि वा एकुरुपः प्राप्तिः (=जानिति) एतस्; सं अपि हेशः नो"

1 Jaugada has महामाना नगरक (महामाना: महारकः)
2 This is Hultsch's restoration in accordance with the Jaugada version. Senart and Bühler read ग्रंथ-ज्ञानस् which is visible on Burgess's plate owing, according to Hultsch, to retouching.
3 Hultsch suggests महामान्; Senart and Bühler read चवे
4 Some scholars take the two expressions as सुगुणांना।


FIRST SEPARATE ROCK EDICT

1. सर्वदृश्यः पदयत हि यूङम् एतत् सुविषितः (=राजानूहावहुः सुखावकोलता) अर्थः। नीतियाम्
   (=दशंकसीतिनिवर्ये) जयपतिः एक-युहः अर्थः अर्थः, यः बन्धनः वा परिक्रेयः वा प्रार्थनिः।
   तत्त्वार्थं अर्कातः तेन वर्णान्तरं (=वर्णान्तरं: वासि)॥। अर्थः च [तत्त्]
   बहुः (=बन्धनबत्तः) जनम् दृष्टीर्ष: (=विरः) दृष्टान्तं। तत्त्व: पृथ्वीवर्यम्:—
   किमित् रः—“मयः (अन्विकारं) प्रविष्टवाच्यमिह” इति। पृथ: च तु जाती (अर्थः)
   नो [मयं] संप्रतितपते—हेर्षयक्षा, आशुकोलेन (कोलेन), नेत्रुषुष्णं, भरणया (=श्रीमत्य, आनुवृत्ता (=अन्नालेन), आहोपेन, कुमारेन (=कुमार्या) [च]। तत: पृथ्वीः—किमित् रः—
   “एवानि जतानि नो भवेतुः मम” इति। पृथ: च सर्वदृश्यः [संप्रतिधारणः] मुखम् अनाकृतोपः
   (अर्थः) कारणः (=वीरता) [च]। नीत्यं यः कान्ता: यातृ, न स: उद्ग्रहेत्: [तत्त्]
   संप्रतितपत्य तृ, वाःत्तवयम् (=पृथ्वीवर्यम्) पृथ्ययम् (=अर्णेस सर्त्तवयम्) एव। पृथुपयम् च यः
   पश्चात्, युक्तमः तेन वक्तवः—"राजसात्तानितरितिः अन्यत्व न पदयत। एवं च एवं च देवानामितिया अनुर्भा।" तत: महाराजः: एतत् संप्रतिपादः। महापावना अर्कानितिः।
   विविधसिद्धानाम् (=एकब्रमाने) [दुष्कर्मिः] हि एतस्मिन्, न अर्थ: सर्वाम्य: आराधः
   नो राजाराजः: (=राजानूहावहुः: यासः) हि पदयत: (=दशंकनक्षत्वा संहारः) हि अर्थः
   कर्मः; नौ कुम: मनोीतिरः (=मननाशके [=उत्तसहस्य] बृहत्)। [दुष्कर्मिः] संप्रतिधारणः
   पालामाने च तु पदयत: नाय्य: आराधः अर्कानितिः नाय्य: एकेन अर्थः पदयत:। एवं च भविः
   विद्य-अक्षरसः [दुष्कर्मिः] प्रोत्तवः। अन्तरं अर्थः च विद्यः (=विद्यानितिः) स्थः क्षणे
   एकेन अर्थः पदयत:। एवं च कुष्ठस्त्व: युवस्ति जागृतः (=उदसहस्यं) [कर्मं] संप्रतिधारणः।
   पृथ्वी: च भविः: दृष्टा इति। बैन नगर-स्वहारकः: शार्तं
   सर्वाम्य: पृथ्वी: अनुवासनः [दुष्कर्म] युक्तः (=नमुन्यः) इति। बैन अन्यत्व अर्कानि
   परिविष्टः (=बन्धनः) वा अर्कानि परिविष्टः: च न स्मार्ति इति। एवेनसे: च तारणः अहः
   महामायः: पदयतु पदयतु वर्षेपु अनुम्नायानां [निर्धारिमित्या वा: अर्कानिः: अक्षरः: सर्वार्थः:

1 Some would find here सुविषित रः चपि नीति: खः
2 Cf. सतायम् in RE XIX and दशंकसमता in PE IV. Or, [विषाणिरिति] एकदमुः चपि
   अर्थः, यः बन्धनः वा परिक्रेयः वा प्रार्थनिः। तत्त्वार्थं अर्कातः तेन [विदासिनि] बन्धनानिः
   (=बन्धनम् मुखः)। यः: च बहुः जनम्: (=सतायम्) दृष्टान्तं: (=मनों) दृष्टान्तं। Cf. lines 20-21.
In that case, madhaya would indicate a less severe course of punishment.
3 च तारणः: पदयतः इति। According to some दृष्टा: दृष्टा: कर्म; but in that case we should have had दृष्टान्तखी.
4 चर्चा: may be taken in the sense of Sanskrit श्रीत्र i.e. 'should be on the alert.'
Grierson derives it from Chhattisgarhī chagh, 'to rise, ascend,' from Sanskrit chargh, 'to go.'
Kern and Bühler connect chagh with Hindi chāh-nā (Bhandarkar, Áśa, 1933, p. 345).
According to Hultsch chagh = Sanskrit ūkā, 'to be able'.
5 एवं in the Jangada version should be noticed.
No. 21—Second Separate Rock Edict: Jaugada Version

Jaugada, Ganjam District, Orissa.

Language: Prakrit
Script: Brāhmī

**TEXT**

1 देवामंडिये हेिं आ[ह] (१०) समापाय सहामता क[ि] जवचनिक वतविया (१०) अं किटि दुः [ि] भि हक सं हि [ि] हि [ि] ति क कमन

2 परिपतवें दुिा [ि] ते व आहमें (१०) एस व ए मे मोथिमयक हि वाच पुि स अ[ह] स अ' ] तुफळां अतुह [ि] (१०) सव-सुल्नि-

3 सा मे पजा (१०) अथ पजा[मे] हिचामि किंति मे सवेणा हित-सु[ि] न सु[ि] यू "[अ] थ पजावे हिचामि किंति [ि] [मे] सवेण हित-सु-

4 [ख्लेन युजेयू ति हिविलागिक-पाल्लोकिक[कण] हेवेवें मे हि सव-सुनिनमिसु (१०) मिया अंतान [अ] चिविता-

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1 From the facsimile in Corp. Ins. Ind., I. For other references and story of discovery, see ibid., p. xiv. Actually this is the first of the two separate Kaliṅga edicts and may be regarded as Rock Edict XV of Aśoka.

2 Dhauli has तोषरनिक कुमार सहामता च. This shows that the Kumāra (prince of the royal blood), governor of Kaliṅga, was stationed at Tosali.

3 Senart: नि; Büßer: मि

4 The passage चब पजावे इसामि किंति मे सवेण हितसुहित युक्ति has been repeated by mistake.
5 नै किं-कांडे सु खाया अनुसू ति (१०) एताका' [वा] में इह [अ] तेतु पायेदु खाया हें इछि अनु [विगं]न हे [यू']
6 मिमियाके [अ]खेसेठु च मे सुबावेच च छहे [यू'] ममते [नो] [डु*ख'] (१०) हें च पायेदु ख [मिस]ति ने खाया
7 ए सकिते २ समितेबे मम मिनित च धम्म। [१४] चढ़े [यू'] ति हिवकोग [१७] च पक्कोग च आठायेखे [यू'] (१०) एताये
8 च अठायेह हकू तुके नि अनुसात्मामि अन [ने] [एत]केन [ह]क तुके नि अनु [डु] सासि० छद [१४] [च] बेदिते
9 [डु] आ मम चिति पड़िना च अवच (१०) स हेब [क]डू [क'] मे [च] हिःतिविये अञ्जा [नि]या च ते पून ते पायेदु
12 द्वस-आ [युँ] [हिरें] के (१०) हीसारी एताम [अ] य [स] (१०) [अ] कु [हि] तु अञ्जा [ना] ये हि [त]-मुलायेखे [च] [ने] [स'] हिःत
13 कोगिम [क] - प [ह] [को] [क] [कावे] (१०) हें च कलंक सम्ब [क'] [च] [आ] ठाण्डियस थ मम च जान ने चे पून (१०) पु
14 तायेह च अ [च] ते ह [च] [किरी हिः] बित [हि] [हि] [डू] प [न] [म] [ह] [बा] माता साहबं सम १३ युजू० अञ्जा नामात्माभे च
15 धम्म-मल[ना] ये च अंदा [न'] (१०) हें च [किरी अ] च [१] [म] रस [सोत] बिया पियेन (१०) अंतहाय पि च मोतियाम या (१०)

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1 The reference to avijita anta may suggest that there were some unconquered tribes in or near Kaliṅga.
2 Senart and Bühler: कृदे
3 Read ऐतका
4 Senart and Bühler: खूँ
5 Senart: खितेह: Bühler: खितेह
6 The चनुसाह of म is engraved above the line.
7 Read मासित
8 Read बदित: Senart: बदिता
9 चा is not noticed by Senart and Bühler.
10 Read धेवासु
11 Read समय
TEXT SANSKRITIZED

'देवानाप्रयः पुष्म आहि। 'समापयां महामायाः शरान्यनानिकः' (४०बचन) बनकायो। "यत्रविकिरत पुष्म आहि तत्र इष्ठामि आहि--किंमति ?--कौं कर्मणि प्रतिपाद्ये, द्वारात्म च आरम्भे। पूर्व च मे सुख्यमं द्वाराम् पुष्म एवं अथं यत्र युथमायु अनुसारित। सवं-मनुष्याः मे प्रजा (अपलो) यथा प्रजाये इष्ठामि--किंमति ?--मया वसं देहन हि तु दृष्टेऽर्थैनुर्य [प्रजा] इष्ठते पर्यालिक-परालिक-कन, पुष्म एवं मे इष्ठते सवं-मनुष्येऽत। सावव अन्तानाम् अविनितानाम् [हर्ष निजासा] 'किं-हन्दु: धिवत सावव असामायु?' इष्ठत। प्रत्येका वा मे इष्ठते: अधिकारपालु: "राजा पुष्म इष्ठति--अनुरोहिता: अवेयुः। मया आकाश्युः च मया, सुभम्ब एव च अभिन्नुः मनो (न) दृष्टाम"; एवं च प्राप्तुः "स्मरितते न: राजा यत्र शाक्यं अनुसारं"; सम मितिः च धम्मं च येवेः इष्ठतः: इह्रोक्षे च पलीक्षे च आराध्येऽत [इष्ठत]। पूर्वमैः च अवधोः आहि युथमायु अनुशारितः [केत्यम्] अनुरो: प्रत्येकाः आहि युथमायु अनुसारितः चन्द्रः च देहनिता, या या मम धति: (हर्षता) प्रतिज्ञा च अच्छा [तां च]। तत्व एवं लक्या कर्मे बृहत्तियते, आद्यानानामः: च ते, येन ते प्राप्तुः "यथा यिता एव्य न: राजा" इष्ठतः: "यथा आम्यान्त्र अनुसम्प्रेते पुष्म असामायु अनुसम्प्रेते; यथा प्रजा एव यथा राजा" [इष्ठत]। युथमायु अहम्म अनुशिष्या, चन्द्रः च देहनिता, या या मम धति: प्रतिज्ञा च अच्छा [तां च] सकिष्ठंबावृत्तिकः: (सवंक्षेप्यायपुष्चतिमाण) मनोवित्तमेव एव। अर्न (४०-समयो) हि युथमायु आद्यानानाय हि कुलमायु च तेपायु पर्यालिक-परालिकः। एव्युः च दृष्टान्तः: स्वर्गमूः च आराध्यविनयं, मम च आनुमयु पुष्म एव्युः। पूर्वमैः च अवधोः इस्य धिति: किंमति इह, येन शरान्यनानाय शाइखः समयमु [पूर्व अनुशासन] युथमायु आद्यानाय च धर्मचरणाय च अन्तानाम्। इस्य च धिति: अनुचत्वोऽसं श्रीतयो निषेधे। अन्तरा अस्य च श्रीतयो। क्षफे मति एवेन अंशि श्रीतयो। एवं च दृष्टान्तः [हर्ष] निजासा [केत्यम्] संप्रतिपालिततमुः।

1 Bhandarkar takes Rājavarchanika as a class of executive officials like Nagara-vyayācaharika (op. cit., p. 368).
2 श्र काम is an indeclinable expletive particle. It may possibly also stand for kīrti.
3 Cf. वर्मनं पितविषयः (Manu, VII, 80); सावश्याम भयवेतस्य प्रजासु च यथा पिता (Yājñavalkya, I, 334).
4 I take अश्रुवति or अश्रुवति to be Sanskrit आ+इष्ठति meaning 'request'. The passage could then mean 'one whose request reaches every individual of the whole country.' An emperor's 'request' is of course his 'order'; cf. अश्रुवति in PE IV. For other interpretations, see Bhandarkar, loc. cit. Some scholars take the word to stand for अयुक्ता.
C—MINOR ROCK INSCRIPTIONS OF AS'OKA

No. 22—Minor Rock Edict¹: Rūpānṭh Version

Rūpānṭh Rock, Jabalpur District, Madhya Pradesh.

Bühler, Ind. Ant., VI, pp. 140ff.; VII, pp. 141ff.; XXII, pp. 299ff.;
Senart and Grierson, ibid., XX, pp. 154ff.; Hultzsch, Corp. Ins.

Language: Prakrit
Script: Brahmī

TEXT²

1 देवांनंपियः हेव[।] आहा (१०) साति[र]केकानि  अदितिङ्‌य:ति  व  साति (१०)  यथि पाकास [संके] (१०) तो चु बादि पल्ले (१०) सातिहके  चु खलरे  य ममि हक[।] सद्व  द[रेन]

¹ Minor Rock Edicts have been discovered at Sahaśrānum (Shāhābād Dist., Bihār), Rūpānṭh (Jabalpur Dist., M.P.), Baiāṭ (Jaipur Dist., Rājasthān), Maski (Raichūr Dist., Mysore), Yeṛṛagūḍi (Karṇūl Dist., Andhra Pradesh) and Siddāpura, Jatiṅga-Rāmēsvara and Brahmagiri (Chitaldrug Dist., Mysore). For the recently discovered Rājula-Maṇḍagiri (Karṇūl Dist., Andhra Pradesh) and Gūjjarā (Datia Dist., Madhya Pradesh) versions, see D. C. Sircar, Ep. Ind., XXXI, pp. 205 ff.

² From the facsimile in Corp. Ins. Ind., I. For references and story of discovery, see ibid., pp. xxiii f.

³ Maski: देवांनंपियः शब्दक:; Gujjara: देवांनंपियः पिया:स्‌नोि: शब्दकाराय

⁴ Brahmagiri, Siddāpura and Jatiṅga-Rāmēsvara have सुविदातीति चयनमय महामातानि य वचनेन इतितिच्छ महामाता जैतीति तत्त्वाय at the beginning of the record. Isila was apparently in the present Siddāpura area. Suvarṇāgiri, probably the headquarters of the southernmost province of Aśoka's empire, may be modern Jonnagiri (pronounced Zonnagiri) adjacent to Yeṛṛagūḍi in the Karṇūl District of Andhra.

⁵ Read शातिकाडानिः or मातिकाडानिः.

⁶ Bühler: पाक (हका = हका) साबधे; but cf. बुध-शक् (=बुधाका) in Maski. The expression Buddha-Sākyā shows that Aśoka was a follower of the Buddhist faith. This is supported by other evidences as well. Other versions read चउपाष्के  Hultzsch: प्रकास.

⁷ Brahmagiri and Siddāpura add: द्वसं एकास सब्दः

⁸ Read. Cf. the Brahmagiri and Siddāpura versions.
2 वाक्य चः पक्षे (10) या। इमाय जाताय जेनिदिपसि अभिसा देवा हुये ते दानि [मिसा] कटा (10) पक्षमि 1 वि [ए]स पक्षे (10) नो च प्रसा महतता प[1]पेरवेक खुदकेन।

3 वि व[क]म[सिन]नेना सकिये जिरुङे पा। खगे आरोये (10) पृतिय अठाय च सायने कटे [खु]दका च उदासा च पक्षमु 11 वि अता वि च जानतु हुय। पक[रा]13 [व]

4 किति चर-ठिठकने (1) सिवा (10) हुय वि अठे बदि विदिति विदुः च वितिक्षि अपलिपियेना दियारिय विदित12 (10) हुय च अठे पबलित [खु] बेलापेत बाक्ष च (10) हुच। व अधि

5 साका-ठ[म]17 सिलाठ-ठ[व]11 भैरू माप्यापेतवय। त। (10) पृतिना च बयजनेना यावतक तुर्फः (10) बढ़ने सतर्क विबलेना [व]11 ति (10) [खु]देना सावने कटे (10)12 २०० (+०) ५० (+०) ६ सातर्क

6 त विवासा ता। (11)

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1 Bühler: खु
2 Bühler: वि
3 Sahasrām has चन्मन्त-ढीरा संत सुङमा चिन्म-ढीरा कटा. For मिसा कटा, Maski and Yerragudi have सिखुष्टा (=सिखुष्टा:)
4 Other versions have पक्षम.
5 Senart and Bühler add वि ना after this word.
6 Bühler: पक्षमिनेन
7 Brahmagiri reads सके बालाकिङे; Maski has सके चापिते and adda न एवं देखितणिये
8 Read बिपुङे
9 Read वि
10 Read भाराधिये. Bühler: भाराधिये.
11 Senart and Bühler: पक्षमु
12 Senart and Bühler: घोष
13 Read पकमी
14 Siddāpura has विदितविक च इस्म पकमी दोिति औ सहास्राम चिन्मतिक च पराकामे होतू
15 Read विदिति औ विदिति
16 Bühler and Senart propose दिघ.
17 Read मिला।
18 Read विखापेनिये
19 Read वि
20 Read तुर्फः; cf. Sārnāth pillar inscription, line 9.
21 Read तुर्फः; cf. loc. cit., line 10.
22 Read विबलेनिे. Senart: ऊविदा: Bühler: ऊविा
23 Brahmagiri has घोष च शायि सावििे बुधवा २०० ५० ६ and Sahasrām दृवे सप्तना
24 Read वि
TEXT SANSKRITIZED

1 Or Sanskrit चढ़ैतीयानि. Some scholars suggest चढ़ैतिकाविषु.

2 This meaning of upeta=upagata is suggested by utkhand (or, bhūdham) cha sumi upagata in the Maski version, line 3. The Present Teuse in sumi in line 1 shows that Aśoka was an upasaka (lay follower of the Buddha), and not a monk, for more than 2½ years till the promulgation of this Edict. For more than one year before the date of the Edict, he was closely associated with the Buddhist Church, which was not the case for the period of one year in the earlier part of his upasakata covering altogether more than 2½ years. See my Maski Inscription of Aśoka, pp. 23-24.

3 According to Buddhist conception, Jambudvipa is the earth’s southern quarter comprising India. Here Aśoka’s empire seems to be conventionally represented as Jambudvipa.

4 Gods associate themselves with pious people both on the earth and in heaven. Aśoka seems to claim that he made all men pious by preaching his Dharma and thereby facilitated their association with gods. The Gujarā version adds: खुद्देस का खुदारे का धर्मा भक्ति धर्मा व व्यक्ति, “Let the rich and the poor practise Dharma and effect [thereby] their association [with the gods].”

5 Hultsch suggests वाकादे

7—1902 B.
No. 23—Minor Rock Edict : Yerragudi Version

YERRAGUDI, Karṇūl District, Andhra Pradesh.


**Language:** Prakrit

**Script:** Brāhmi

**TEXT**

1 देवानि निष्ट्ये हेवाय (१) अधिकारी अदतियानि संबद्धानि*(२)*
2 ‘तेका[*]' प रंद्रवसं कघः लो तु नो (१०) केशवाभ लङ्ख [२]
3 हुसूँ (१०) साँतिरेक [ जु ] लो सवरारे यं ममा संघे उपयी-
4a ‘अ [न] तेका ध नासिह (१०) तेकंप मे च दवा ते
4b ऻसिस [ ले ] मुनिना
5 देवेहि ते होनि सिद्धार्था (१०) पकवस हि

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1 The meaning of the passage is perfectly clear in the Saharsām version which suggests ब्रह्मचारिणी. राजिनि जस्ते (यदा—युट्टोः अयिन्ति भवसम्) धिति २१४ = य राजिनि दत्तेदासानि [च] — २१५ — [राजस्थ्] ऋषि: (यदा—राजस्थ: अयिन्ति भवसम्) धिति. I do not think that the passage can be so explained as to refer to the passing away of 256 years of an era connected with some event of Buddha’s life, as suggested by Bhandarkar, *Aśoka*, 2nd ed., p. 370 ff.

2 From the facsimile in *Ind. Hist. Quart.*, VII and IX; *Arch. Surs. Ind.*, A. R., 1928-29, Pl. LXII. The engraver engraves one line, as he should, from left to right, but continues it in such a manner as to make it appear as two separate lines. Then he begins to engrave from right to left and continues it in such a fashion as to make the second line a continuation of the first half of the other line. Sometimes he puts letters of one line into another. The engraving is very careless in this record which, like the Mysore and Bājula-Marpāgiri versions, actually contains two edicts. See *Ep. Ind.*, Vol. XXXII, pp. 6 ff. and notes, and Plate facing p. 7.

3 This is a peculiar form standing for Sanskrit एवण्डानां

4 Read from right to left: य च र्क द्वारकि. श्री तु श्री एकं च संवर्त पकाति

5 Read from right to left: ते नाँड च मे पकाति. द्रिंश्ना च कालिन च-
6a 'शु (I*) येकिस वनेस्वारम (नो हरियं) (I*) शेव व [II]
6b -ककन वि प[क]-
7a [म] मीनेन साकिये विपुले भगे आरा-
7b चेतवे (I*) ए०-
7c चाय च अठाय हृयं
8 [स] लीये साकिये (I*) अथा खुजक-महकका ह्रस्तः पि पकमेव अं-
9 'य कातिचिति बुनेवा से च चा-
10 [ह] यं पकमे होत विपुले पि च बहसिता अपरिषिय दवविय (I*)
11 'सा नेवसा च वं [ह]
12 -[वापिते] युक्तेन २०० (+०) ५० (+०) ६ (I*) हेवं देवान् देवामंपि-
7े आह (I*) यथार्थे-
13 (I*) 'बैलकक धात हाँता ब्रह्मिन[नं] वा
14 [राजू] कै आनेवतिये (I*)
15 'ना देवनवा निरां ते
16a -परिमति रक्तकानि चा (I*) मातापिभुखु
16b सुकुँ-
17 सिन्तविये (I*) हेमेव गाहुस सुसुसितविये (I*) तोप्प्रा मेयु विपितविये (I*) श्वेते बतातविये (I*) इ-
18a म चम्मुगुणा पवितितिया (I*) हेवं तुंफे आनयवात देवानंपिय-चम्मुगुणा (I*) हे-
18b 'न्द्राव व'
19 -यथ हुरणियोहोरणा कार[स] नकानि युग्यविवियानि वंमनानि च तुंफे (I*) हेवं विवेचनव-
20a य अंतवासीनि या[रिः] ला पोराना पक्षि (I*) इयं सुसुसितिविइे (I*) अपचारणा
य वा आचरी-

Read from right to left: महमणेव मसकिये इ।
2 These four letters are engraved above the left.
3 Read from right to left: -सा च से आनेदु विगतितिः ई-
4 Read from right to left: इयं च सावने शा।
5 Omit इवान
6 Read from right to left: -तामपििये चाहा तथा कातिविये
7 Read from right to left: सी दानि आपस्त त्वान-
8 Cf. Brahmagiri (lines 9-12), Jatinda-Ramesvara and Siddapura versions. They end with the passages चपकिये विकिषिते in Brāhmī and विकविरपाय in Khaśaṭhī.
9 These two letters are engraved at the beginning of line 18a.
10 Read from right to left: -यं चामप।-
TEXT SANSKRITIZED

"देवानांप्रयः पूवम् आह।—'अचिकान् [अचिकान्—साहित्यं] संबंधिताः यथार्थं नारिकान् पाण्डवशिष्यानि (१०) हेतुमा [पिन] ।

22 अते वाणिज्य संबंधिताः पवित्राय हय्ये यथा वर्ण श्रुतिः।

23 स.साहित्य रेखा नियम तुष्ये अन्तःर्थास तर्य अन्तःर्थास [१०] हेतुमा [१०] हेतुमा देवानांप्रयः पूवम् आह।

24 (१०) 'विव्रत्वासा [ देव] पिन्यांवा"

1 Read from right to left: -नाम नियम आचार्यवति.
D—PILLAR EDICTS OF ASÓKA

No. 24—First Pillar Edict: Delhi-Topra Version

North Face of the Pillar

Originally Topra, Ambala District, Panjâb; now Firûz Shâh’s Koûlâ, Delhi.


Language: Prakrit
Script: Brâhmi

TEXT

1 देवानिनिवे पियटस्य लाज हेवै आहा (१०) सद्वौतिते-
2 वस-पाभिवित्तने ईवं चम्म-किनि विख्यातिता (१०)
3 हिन्द-पाठते वृतंतपितावै अङ्गत अगाधा चम्म-कामाताया
4 अगाध पक्षीलाया अगाध हुसू साया अगोन भवेना
5 अगोन उमाहेना (१०) एवं च लोक मम अनुसायवযू
6 धसमेपेखा चम्म-कामाता च सुसे सुसे वर्तित वकिमति वेवा (१०)
7 पुलिसा भि च मे उकसा च नेवचा च मक्षिमा च अनुक्षिष्यंती
8 संपितावर्तित त अध्य न पक्षे (१०) समादृपयितवे (१०) हेरेवा घ'न-
9 महामाता भि (१०) एवं हि विविध या ईवं चम्मेन पालना चम्मेन विधाने
10 चम्मेन हुसिखनाच चम्मेन गोती ति (११०)

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1 Aśoka’s pillars were found at Topra (near the Sivâlik), Miraṭh (U.P.), Allahâbâd (U.P.), Râdhiah (Lauriâ-Araâj), Mâthiah (Lauryâ-Navandâr or Nandangâr) and Râmapurâ. The last three are in the Champâra District, Bihâr. The pillars at Topra and Miraṭh were brought to Delhi by Sultân Firûz Shâh (1351-88 A.D.) according to Shams-i-Sirâj. The Allahâbâd pillar was originally at Kosam (ancient Kauâmâh). Pillar Edicts I, IV, V and VI refer to the king’s 37th regnal year; but PE VI also to the 13th year and PE VII to the 28th regnal year.

2 From the facsimile in Corp. Ins. Ind., I. For other references and story of discovery, see ibid., pp. xiv ff. For all the Pillar Edicts, see D. C. Sircar, Inscriptions of Aśoka, pp. 62ff.

3 We may also read चाल
TEXT SANSKRITIZED

No. 25—Second Pillar Edict: Delhi-Topra Version
North Face of the Pillar


Language: Prakrit
Script: Brāhmī

TEXT

1. . . . . . 
2. . . . . . .
3. . . . . . .

From the facsimile in Corp. Ins. Ind., I. For other references, see ibid., pp. xv ff.
This is in continuation of line 10 of the whole inscription on the pillar (northern face).
This is line 11 of the whole inscription.
A horizontal stroke is attached to the left side of the lower part of the

Cf. Brahmanas Panchash.; etc. repeated over and over again; cf. also PE VII., line 18.
Many of these are prescribed for the Buddhist laity in works like the Sigalovada-sutta in the Dighanikāya. Brahmanical writers consider these to be duties common to all the
Varṇas. Cf. Jātaka 695; Sāndhyānicalāyinī, etc., Visakadhamma yade Vājśravalkya, I, 122; also Varṇa-sabha-dhamma, etc. The dharma-samāj and Vaisākha 2, 7-8.
There is a vertical stroke at the bottom of the.
No. 26—Third Pillar Edict: Delhi-Topra Version

North Face of the Pillar


Language: Prakrit

Script: Brāhmī

TEXT

1. "देवानिमयं पवित्रदश राजा एवम् आह। धर्म: साह! किवान् च तु धर्मः इति? अल्पावसवः (अल्पासवः अल्पः पारं), ध्वु-कल्याणः (जनानां), दया, दानं, सत्यं, शौचकं (=शूचितः) [च।] चक्षुद्वालम् अधि मया ध्वुचिदं दतेम्। द्विपद-चतुर्देशु पक्षवार्षिकरूप [ः] विविध: मया अनुप्राह: इति: अप्राण-दार्शणिकः (=प्राणदान-पर्यन्तम्)। अनुप्राह: अधि च मया ध्वुति कल्याणः हतानि। पुत्रादि मया अवर्ग्य इयम् (भर्तिधिपि देशिता—एवं (केशानुवारेण) अनुप्राहिष्ठनात्मा [जना:ं], चिर-स्थितिका च [किर्तिः] भवतु इति। य: च एवं संप्रतिपुरुषेऽसं चुक्तं करिष्ठति' इति।

1. Better omit ति
2. Read काकशी
3. Ashoka seems to have pardoned culprits whose eyes were ordered to be blinded by the court.
4. From the facsimile in Corp. Ins. Ind., I. For other references, see ibid., pp. xvii.
5. This is line 17 of the whole inscription on the north face of the pillar.
6. The Miraṭh version appears to read मिनियाँ
No. 27—Fourth Pillar Edict: Delhi-Topra Version
West Face of the Pillar


Language: Prakrit
Script: Brāhmaṇī

TEXT

1. देवानायाये पियादासि न[१] इहैं आहा (१०) सद्वृतति-वसः-
2. अभिमन्युने मे हर्ष चंसे-रिपि किलापिता (१०) लज्जाका मे
3. वहहुरु पान-सत-सहस्तरु जनसि भावता (१०) तेसं ये अभिमाने वा

footnote:

1 चालिणव means परेक्षा of RE X (supra, pp. 30-31). It is the same as the Jain term चालिण which is derived from चालि + चु and indicates a variety of aim.

2 Cf. चित्तवन नरकनपेन्द्रां गाइषमाकानन: ।
3 Cf. देवप्रसेष सहस्र द्रोह देवायार्यायायाबद्धम् । महु! शुचः
4 From the facsimile in Corp. Ins. Ind., I. For references, see ibid., pp. xvff.
FOURTH PILLAR EDICT

4 दंडे वा अत-पतिये मे करे (१०) किंते छानूका अस्वास अभिमात
5 कृमानि पवतर्थेवू जनस जानापदसा हिंद-सुखू उपवेदः
6 अनुजान्वेनै वा (१०) मुखवेन-नुलीयां जानिष्ठति चमसमुनेन् च
7 वियोविष्ठनि जनः जानापद (१०) किंते हिंदूत च पाफँत्यां च
8 आक्षादेवेश नि (१०) लज्जाका पि हर्षित परिचितिः में (१०) पुनिस्मानि पि मे
9 दंदनावित परिचियतिः (१०) ते पि च कानि बियोविष्ठनि पि यें में लज्जाका
10 तवर्तित आक्षाचण्तिः (१०) अथा पि पि वियताय चाचि च सिंहसिंह
11 अस्वरो होति वियव पाति चाचि मे पि सुखं पवितिः
12 देहं ममा नज्जाका एता जानापदस हिंद-मुक्तावे (१०) यें पि अभिमाता
13 अस्वरो संत अविश्वास ना नमानि पवतर्थेवू ति पोछेस में लज्जाकां
14 अ[१] भाष्याल व दंडे वा अत-पतिये करे (१०) इष्टितवे [हिः] पुसा (१०) किंति
15 बियोविष्ठ-समता च नियं दंड-समता च ठ (१०) अब इसे पि च में आक्षुति (१०)
16 वंचन-बचान सुखिनान सिंहित-दंडां च पत-चाचिः सिंहि द्वित [सै] मे
17 योते दिने (१०) नातिका वा कानि निम्नपदियतिः जीविताये तान
18 नामसंतः वा निन्दपदियतः दवान द्राहिति पालितिः उपवास्य व कहाँति (१०)

1 Michelson takes चंभ-युत to be a class of officials.
2 Senart and Bühler: सोहोतः.
3 Senart explains the passage: 'My officers will warn (निम्नपदियत) them that they have neither more nor less (नातिकाभकानि) to live (शुक्यपतिः सत्ता). Warned thus (निम्नपदियत) as to the limit of their existence (नांतरते) they may give (द्वाहित) alms (दान्त) in view of their future life (पार्ते), or may give themselves up to fasting (धपवान वा काहित). Bühler explains: 'Their relations (नातिका) will make some of them (कानि) meditate deeply (निम्नपदियत) and in order to save the life of those men (जीविताये सत्ता) or in order to make [the condemned] who is to be executed (नांतरते) meditate deeply (निंदपदियत), they will give gifts with a view to the next world or will perform fasts.'
4 नांतरः = नाश्याः has been taken by some scholars in the sense of Death. [one] whose nature or disposition (चन्दन) is destruction (नाश)’
5 Some versions have निम्नपदियते.
6—1902 B.
TEXT SANSCRITIZED

19 इति हि से हेवं निलुचित वि कार्तसि' पावतं आठापर्ययूः निति (१०) जनयस च

20 नदि विविधे घटं चढ़ने सद्यम् द्राम-विवाहगे निति (२०)

1 The expression has been explained as 'during the time of their imprisonment' (Senart); 'even during their imprisonment' (Bühler); 'even in a limited time' (Lüder); 'though their hour of death is irrevocably fixed [their being no विवाह] (Thomas); and 'even when the time [of respite] has expired' (Hultsch). Bhandarkar takes कार्त in the sense of जोन-कार्त. Cf. also कार्त (masculine), 'act of worship', 'song of praise', in the Devyāradāna, ed. Cowell and Neil, pp. 133, line 17; 166, line 26; 329, line 20; (cf. Pali kāra in this sense): but ibid., pp. 289, line 6; 563, line 29, use the word in its feminine form (कार्त).

2 According to Hultsch, कार्तिति is from Sanskrit प्रशस्तिति through पूज्यति = पूज्यति.

3 Or, युधि: छापे मे बन्द्य: [मा] (or कार्तिति) परिवर्तिता। ते छापे व कार्तिति रूपकान्

apādāya बनें मा रूपकान्: कार्तिति आराध्यतम। According to Hultsch, कार्तिति = गान्ति.
No. 28—Fifth Pillar Edict: Rāmpūrva Version

South Face of the Pillar

Rāmpūrva, Champāraṇ District, Bihār.


Language: Prakrit

Script: Brāhmī

TEXT

1 टेरानांपिये पियद्वस्य स्त्राह हेव आह (१०) महंतीमिनि-[व[माध्यमिः] मे
इमानि नि जातानि अवधानानि कटानि (१०) सेवय

2 सके मानिञ्च मरुने चकवाके हे हे नंदीमुले गोष्टादे जस्तूक अंचा-कपिलिक इंड अंगिक-मो बेदेवेके

3 गाना-पुढूके संकुज-मँडे कफत-सेवयके पंज-लले सिमले संडके ओकरिपडे पट्टे सेत्त-करते

4 गाम-करोते सवे चतुष्पदे ये पटिभों नो पुत्र न व खावियति (१०) अजाका नानि
एका च सुकृत्व ब गमनिन व

1 Cf. Mrichchhakātika, Act X, enumerating the reasons why the Chañḍāla should better not kill a condemned person as soon as he is ordered to do so: “Perchance some kind gentleman might set the condemned man at liberty by paying a ransom. Perhaps a son might be born to the king and on account of that great joyous festival all the condemned men may be released. Perchance an elephant might break loose his chains and in that commotion the condemned criminal might escape. Or sometimes there might be a change of king and then all the condemned men may be set at large.”

2 ऐहिाकाव्याति परिषिकाबद्वानं विस्मय 

3 From the facsimile in Corp. Ins. Ind., I For other references, see ibid., pp. xviii f.

4 For similar injunctions, see the Arthādāstra, II, 16.
5 पायमोना व अवध गौते व कानि आसमासिंके (१०) वधृ-कुक्ते नॉ कटबिव (१०)
हुये सजोबे नॊ ज्ञापासिंतवर्षिवे (१०)
6 द्वारे अन्याये व बिविसाये व नॊ ज्ञापासिंतवर्षिवे (१०) जीवन जीवे नॊ पुतिसितवर्षिवे (१०)
तीमु चालु मात्रीमु तिस्व घुन्धासिंतवर्षिव
7 तिनि दिवश्वति चालुक्यें पनेद्वय पटिपदु दुवाये व अन्यु-पोसहय मे से अवधुेे नॊ पि
विकेतविवे (१०) प्रतानि भेव
8 दिवश्वति नाग-वन्निर केवल-भोगसि यानि अनानि पि जीव निकायानि नॊ
हंगख्यानि (१०) अदव्य-पस्यः चालुक्यें
9 पनेद्वये तिसावे पुनावसुने तीसु चालु मासीयु शुद्रवसाये गोवे नॊ निहिक्षितविवे (१०)
अजके एउवे सुकुले
10 पू बापि अिने नीपबितवति नॊ नीपबितविवे (१०) तिसावे पुनावसुने चालु मासिये
चालु मासि-पस्यः अकस गोनस
11 जबने नॊ कटविवे (१०) यात-सहुवीसलिन-सहस्वसिंतिवेन मे पुतावे अंतिकाये
पनेवीसलिन बन्धन-मोल्लासिन कटावि (१०)

TEXT SANSKRITIZED

"देववाणि" सिवद्वीप साजा एवम् आह। "पशुविषयक-वर्णिनिफितकु (स. २४३ ती.)
भवा हुमानि अर्थ जातानि अवधानि कुलानि; तद्वर्हय-शुका शारिका असिन चक्कवाका
हंस, नम्निकुलका (अल्पांकिविशेष) गोवाक असिन अन्यांपीपिका दुक्का (कमस्टिहिद्रय)
अनिस्वाक-मतहस्य चेतवेयका गाक्षपुरुका मद्वाक-मतहस्य कमट-शश्वकाते परम शश्वाते,
सुसर: मुराविद्रयका प्रहोका ओकुपितका (मार्कर-शूण्यकाव्या) परसावा (पालि
पकायसिज्ञा गाढका) इवेत-प्रकोपा प्राम-प्रकोपा सबे [च] चतुर्धिपद: ये प्रतिभोम्य न बल्लि न च
स्वाच्छन्ते। अजका द्रुता (या) प्रहका च सुकरो व गरमणी वा पवसखं वा अवधया गोतका:
व के निदिना (च) "अदानमासिनि। बुज्जिकुककट (नितिनीकु) नो करह्ययः"। तुष: सजीवः
न दाहपियतवः। वाच (अर्जनस्य अनर्थाः वा बिविसाये वा नो दाहपियतवः। जीवन गोवः
नो पोपियतवः। तिसु (घु चालुमासीयु (कार्तिकमकालमानपुरुपनिमासु) 'तिमथाः (पीये)

1 This shows (as suggested by other evidences also) that beef was taken by the
Indians in the 3rd century B.C.
2 The word may mean 'to be made' or 'to be cut (i.e. killed).
3 See notes on Bk. II, Nos. 26 and 40. Cf. चतुर्धिव्र मासीयु च खन्धायो व पुरुषात्व।
पकायसिनि दशरणी दर्शनिपृष्ठितव ॥ (Apte, Sans.-Eng. Dict., s. v. पका)
No. 29—Sixth Pillar Edict: Rāmpurva Version

South Face of the Pillar


Language: Prakrit

Script: Brāhmī

TEXT:

1. देववंशिपि पियातिमस साज हेवं आह (१०) दुवार्स-वसाभिसिद्धन मै चंग-\text{विविध} हिल्यान्ति कोकस हित-सुराये (१०) से तं चांगहत

2. सं तं चंग-विविध पापेक (१०) हेवं चंगकस हित-सुरुवे सं पदविनाधिम सं इय नातिसु हेवं पयासनेयु सं हेवं परक्षेरु किंम फानी

3. मुख आवाहामी तं तथा च विदवासिम (१०) हेमेक सन-[भि] कावेरु पदविनाधिम (१०) सं-पारस्या पि सं पृक्षित विविधाय जुराय (१०) ए चु इयां

4. अतन पुपागमने से मे माम्य-सुरे (१०) सयुत्वम-[भि]-वसाभिसिद्धन मै इयं चंग-विविध हिल्यान्ति (॥०)

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1. Afeka seems to have ordered the release of prisoners on the anniversaries of his coronation. Cf. *Arthadāstra* II: 36: बिक यह दस्त्र बा वाम्यभिमोहिनीयुत्। कमः ता कर्मविकार निविदनुप्युषा बा अकुमदिवािसि गुणार्जिताभिमानी। पुवञ्जिशिम वा मोलो वनमेश विदिशामि॥

2. From the facsimile in *Corp. Ins. Ind.*, I. For other references, see *ibid.*, pp. xviii ff.

3. This is line 12 of the inscription on the south face of the pillar.
No. 30—Seventh Pillar Edict: Delhi-Topra


Language: Prakrit
Script: Brāhmī

TEXT

East Face of the Pillar

1. देवानामियः पियटस्य लाजा देयं आहा (१०) ये अतिक्रमं
2. अतं कायाने हुसु हे सेहिसु कर्यः जने
3. चंम-बिवीया वडेया (१०) नौ च जने अतुलपाया चंम-बिवीया
4. बिवीया (१०) पूर्त देवानामियः पियटस्य लाजा देयं आहा (१०) एये मे
5. हुथा (१०) अतिक्रमः च अतंकः हे सेहिसु कायाने कर्यः जने
6. अतुलपाया चंम-बिवीया वडेया ति (१०) नौ च जने अतुलपाया
7. चंम-बिवीया बिवीया (१०) से किनसु जने अदुःधिक्षेया (१०)
8. किनसु जने अतुलपाया चंम-बिवीया वडेया ति (१०) [१०] किनसु कानि

1. This edict is not found on the other pillars.
2. From the facsimile in Corp. Ins. Ind., I.
3. This is line 11 of the inscription on the east face of the pillar.
4. Read चंकलः
5. य of पश्चिम is engraved above the line.
9 अम्मु’नामवेढ़ चंम-बङळिया ति (१०) पूर्त देवानंदिपि वियदमिस लाजा हेवं
10 आहा (१०) पूर्त मे हुंया (१०) चंम-सावनानि सावापायामि चंमानुसंधिनि
11 अनुस[१]आभि (१०) पूर्त जने अतु अनुपदिपजीलात अम्मु’नभस्ति

Round the Pillar

12 चंम-विड़िया च बांद्र वदिसेवति (१०) एतत्रो मे अताये चंम-नावनानि सावापितानि
चंमानुसंधिनि विविधानि आन्नितानि य[था]* [पुनिः][ः]१' वि बहुने जनसि
आवता पु ते २ पक्षियोदियति वि पवित्रिसंसूति वि (१०) महापिणि वि बहु[s४] पान-सत्तर
सहसेजु आवता (१०) ते वि मे आन्नितानि हेवं च हेवं च पक्षियोदियता
13 जनं चंम-दुःति (१०) [देव] आनंदिपि वियदमि लाजा हेवं आहा (१०) एतेमेव
मे अनुबेदमाने चंम-चंमयि लकानि चंम-महामाता कर धर्म[सं] सावने* कटे (१०)
देवानंदिपि वियदमि लाजा हेवं आहा (१०) महेशु वि मे निगोहानि लोकानि
पितानि घायोपगानि होस्ति पृष्ट्य-सुनिसानि अंबा-वैधिया लोकापिता (१०)
अध[कौमि]क्वायि वि मे उपानानि
14 खानापितानि निंदित्वा (१०) च काजापित (१०) आपि मानि मे ब[हु]कानि तत
tतत क[१]काकापित परिमेहोगे पुष्प-सुनिसानि (१०) [ख][हुके*] [जु*] एस परिमेहो
नाम (१०) विविधाया वि मुक्तायामानि पुष्पमेहि वि काजाजी ममया च सुभिल्ये
कोंके (१०) इम्स चु चंमानुपीपी अनुपदिपजीलात वि एतेवी मे
15 एस कटे (१०) देवानंदिपि वियदमि हेवं आहा (१०) चंम-महामाता वि मे से
बहुसंचेसु अस्तु आनुराहिकेसु वियापादसे पवनीतानि से विहियामि च सक-[पालं*]
केसु वि च वियापादसे (१०) संपत्तिमि वि मे कटे इमे वियापाद होहाति वि हेमेव
वामेनसु चा [ज]१विकेसु वि मे कटे
16 इमे वियापाद होहाति वि निगंठ्ये वि मे कटे इमे वियापाद होहाति नाना-पालंदेसु
वि मे [क]ते इमे वियापाद होहाति वि पवित्रिसंसू पालंसिके तेसु तेसु [तै] [१०]
महापि माता (१०) चंम-महामाता चु मे पृष्ट्ये चे विवा[पू] रायसु च अनेसु पालंदेसु (१०) देवानंदिपि वियदमि लाजा हेवं आहा (१०)

1 The restoration is due to Hultsch.
2 Senart and Bühler read दैति as one word.
3 Bühler: (भिभिदिया =भिभिदिया फ्रूम नि + श्रु , "rest-house,"

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TEXT SANSKRITIZED

"देवानांप्रियः प्रियदर्शी राजा एवम् आह।—"से अतिकालम् अन्तरः (=भूत-काले) राजान् अभूतन् [न]े। एवम् एष्टिन्यो—कर्ष्य जनसं भम्बुढङ्गा कर्ष्येः 7 नो तु जन: अनुरुपया भम्बुढङ्गा अवर्तः। पूर्वं देवानांप्रियः प्रियदर्शी राजा एवम् आह—"पूर्वं मे [मनसि]"

1 Bühler restored परीपायंति, "they point out". Hultsch suggests परीपायक्षे, "they are reporting".
2 Cf. PE II, lines 2-3, supra, p 54; also Manu, VI, 92.
अभूत—अतिकालं च अन्तरम् एव। एष्पिे राजाः कथं जनं अनुसर्या धर्मसंवर्धनं वर्तेन इति। नो च जनं अनुसर्या धर्मसंवर्धनं अवर्तेन। ततौ केनसिित जनं [धर्मसंवर्धनं] अनुविकस्तं; केनसिित जनं अनुसर्या धर्मसंवर्धनं वर्तेन े इति। केनसिित केन- [सिित जना्] अभूतसामैयं धर्मसंवर्धनं। इति। एतह देवानानिन्यः प्रवद्रः राजा एव न्या् आह। ’’एतह मे [मनसि्] अभूत्—धर्म-ावागानि आवागानि धर्मसंवर्धनसाति् [च्] अवागानि। एतह जनं शुभं [धर्मसंवर्धनं] अनुविकस्तं, अर्थ-शुभं, धर्मसंवर्धनं च वारं विचिस्तं। एतसे मयं अर्थं धर्म-ावागानि आवागानि, धर्मसंवर्धनसाति् विविधं आञ्जसा्, यथा [राजपुरणं] अर्थे—वही जनं आवागानि [वह्यापत्] ये ते [धर्मं] पर्येवर्षियतिः [=[पर्येवर्षियतिः]] अर्थे प्रभृश्वरियतिश्वरियति अर्थे। राजसिए अर्थे बहुंसेव प्राप्-वातसशेषं सुआत।’’ ते अर्थे मयं आञ्जस।’’—’’पुंवं च एवं च पर्येवर्षिशतं जनं धर्मसंवर्धनं’’ देवानानिन्यः प्रवद्रः एव। आह—’’पुस्तिकृयं एव मयं अनुविकस्तं च धर्मसंवर्धनं लहरा्, धर्म-नामाल्रा् लहरा्, धर्म-चारणं लहरा्। देवानानिन्यः प्रवद्रः राजा एव। आह—’’मागं  अर्थे मयं न्या्रोचा् [==वदा्:]’’ रोपितयाः धायोपयाः [==धायया उपकारः] मितिर्न्या् मनु-मनुवाणाम् [ईति]; आज्जनयाः [च्] रोपितयाः। आज्जनयाः [आज्जनयाः] अर्थे मयं उदपानानि [==नूस्:] सानििति्, ‘विशिष्टकृयः’ [==सोपानानि] च कारितः। आञ्जना् [==वह्यापश्-वह्यापश्] मयं बहुंसेव च तल तल कारििति राजसायं मनु-मनुवाणाम्। कसुक् च त एवं प्रतिमोहो् नाम। विविधया हि सूचनया पूवं अर्थे राजसिए मयं च सुिितं लोकः। ’’माहं च तु प्रभृश्वरियति [==धर्मचारणिः] अनुविकस्तंति [==जना्] इति पर्येवर्षिय सहा् पृष्टम्तं’’। देवानानिन्यः प्रवद्रः राजा एव। आह। ’’धर्म-नामाल्रा् अर्थे मे ते बहुंसेव अथेच् आनुमहिषे् वह्यापत् प्रशिताननं च एव शुभानाल्रा् अर्थे च वह्यापत्। सहानुियाः [==चौदिन्धमु- सन्-सन्] अर्थे मयं कृम्तम्—इमे् वह्यापत् प्रभृश्वरियति [ईति]; एवं एवं बहुंसेव आज्जनयाः [च्] अर्थे मयं कृम्तम्—इमे् वह्यापत् प्रभृश्वरियति; मनु-मनुस्तिः [निम्र्न्याः] [==जने्] अर्थे मयं कृम्तम्—इमे् वह्यापत्; मनु-मनुस्तिः नाना-यान्देव अर्थे मयं कृम्तम्—इमे् वह्यापत्; मनु-मनुस्तिः [ईति]; प्रभृश्वरियति प्रभृश्वरियति [==विशिष्टकृयः विशिष्टकृयः सन्महिषे्] तेषु तेषु [विशिष्टकृयः] ते ते महाल्रा् [वह्यापः]। धर्म-नामाल्रा् च तु से एवेच् च एव वह्यापत्; सबभद् च अन्येच् पार्थेच्।’’ देवानानिन्यः प्रवद्रः राजा एव। आह। ’’पुंवं च अन्येच् च बहुंसेव अथेच् वह्यापत् [==राजपुरणं] नाम-बाियाः [==अर्थिष्टृ: नाम-प्राप्तेः] [वह्यापः]; सबभद् च एव देवीनाः च; सर्नसिषु्

1 One yojana (=4 kroás=9 miles) was considered a day’s march of an army in ancient India.
2 i.e., the followers of Maññhali-putta Gosāla, a staunch Jñānaist and a contemporary of Mahāvira and the Buddha. For the omission of cha, see, e.g., infra, No. 35, line 8.
3 i.e., the followers of Nīganṭha Nāṭaputta (Vardhamāna Mahāvira).
च मे अवरोधे ते बहुविचे आकारण तानि तानि तुल्यवत्तानि (अतिपत्राणि = प्राविष्टः)
[अरमानु] प्रतिवेदेद्वृत्ति इति इ एव [नर्सतु] विषामु च। दारकाणृ (क्ष-पुलाग्राम) अष्टि व
सया इतव अन्येषा च देवी-कुमाराणाम इसे [सहामातः] दान-नियमं तु ज्ञाप्ताः: अविश्वास्ति
इति चम्हा पुराणानां च (अभभ-कार्यम्) चम्हा उप्प्रतिपत्यचे [च]। एवत् हि चम्हा पुराणं
चम्हा उप्प्रतिपति: च - या इतव दुः, दानं, सत्वं, श्रीवकं, मादवं (= साधुवं), साधवं (= साधुवं)
च - कोकस्व पवं बविश्वयते इति। देवानामि: प्रयुधस्वी राजा एवम् आहं - 'पापि हि
कारित यया साधनानि हुतानि, तानि लोकं अनुप्रयोगः, तानि च अनुविधीयनेन
[कोक्षने]। तेन [कोक्षने] बविष्टाः: च बविश्वयते च - मातापिवु शुभ्रुपया, गुहुकु
शुभ्रूपया, बोमो-महाशकाणं (बोमो-नवुकानु) अनुप्रतिपत्याः (= सम्प्रतिपत्याः), माताग-दमोकु
इतव-वराकेशु (= दौना-केशु) यावत्, दान-सुतकानु, सम्प्रतिपत्याः'।
देवानाम्वयः प्रयुधस्वी राजा एवम् आहं - 'मनुष्याणां स तु या इतव चम्हा-इतवः [सा] बविष्टाः हिमायम् पर
आकार्यां-चम्हा-नियमनेन च, निद्यात्या (= चम्हा-संबोधनेन) च। तव च तु केहुः स:
चम्हा-नियमाः, निद्यात्या एव वृहुः [बविष्टा चम्हा-इतवः]। चम्हा-नियमाः च तु केहुः एवः, केहुः
सया इतव इतवः - इतवान इतवान [च] जातानि अन्यायानि। अन्ये अष्टि च तु बुधकानः
चम्हा-नियमाः वे मया हुताः। निद्यात्या एव च तु भृष्ट: मनुष्याणां चम्हा-इतवः: बविष्टाः
अविश्वासवत्ते भृतानामु, अनावर्तमाण प्राणानि [च]। तव एतसं अर्थां इतवं [चम्हा-फितिः] कृता
प्रेम-प्राप्तिकी मातस्थ-ताऱ्यकी (-किरस्यायिनी) भवतु इति, तथा च अनुप्रतिपस्वतान्त्रयः
[इतवं चम्हा-विदिषा] जनाः। इति। एव वे हि अनुप्रतिदानाम च [चम्हा] पेशस्य-गर्भसं [महकुम्]
आराध्यः (= रक्षे) भवति। सरस्वति-योगिनिकेन (c. 242 श. स.) मया इतवं चम्हा-विदिषा:
केलिता इति। एवत्, देवानामि: आहं - 'इतवं चम्हा-विदिषा: यया सन्नित विकास-अस्वभा वा
शिष्यां-अत्तरकाणि वा तत् कार्यस्य, भैन एवं चिर-स्पृतिका खावः'।
RUMMINDEI PILLAR INSCRIPTION

E—MINOR PILLAR EDICTS OF AS'OKA

No. 31—Rummindei Pillar Inscription

RUMMINDEI TEMPLE NEAR PARARIYA, NEPALESE TARAI


Language: Prakrit
Script: Brāhmī

TEXT

1 देवानिपियो शिवद्विन लाभन बीमतिः-वसामिलितेन
2 अति आगाध महोजिये हिद्रु बुधे वाते सका-सुनी ति-(१०)
3 सिला-विक्राणी बोधारित सिला-थे मे च उपापिते (१०)
4 हिद्रु भमवंत जाते ति लुगतिंगमे उबिके कटे
5 अठ-भामये च (१०)

TEXT SANSKRITIZED

देवानिपियो शिवद्विन लाभन बीमतिः-वसामिलितेः (१.२४९ B.C.) आयमा (० स्थल) आगाध महोजिये (० पुजा बिहिता), हिद्रु बुध: वात: शाक्यसुनिः हिद्रु; शिला-विक्राणी-बोधारित: (० प्रतर-खितात: इद्वक-प्राकारः) कारिता:, शिला-स्तम्भ: च उस्तापित: (० उत्साहित: ).

1 A spurious copy of this record has been discovered near Bhubaneswar in the Pur District, Orissa (Pratūti, Śrāvaṇa, 1335 B.C.). Rummin-dei is the same as Lumbini-dei. The birth-place of the Buddha was the holiest Buddhist Tirtha. Hiuen-tsaang refers to a pillar with a horse capital set up by Aśoka in the Lumbini garden.
2 From the facsimile in Corp. Ins. Ind., I; for other references, see ibid., pp. 164-65, notes.
3 Charpentier and Hultsch make it सिद्धि विक्राणी च (a stone bearing a horse?).
4 A bhagavā is one possessing issariya, dhamma, yasa, siri, kāma and payatana.
5 भिष्णु may possibly be मीमा through the intermediate forms भिष्णिः = *भिष्णः. According to some, दिंग्द = बिकट.
No. 32—Nigālī Sāgar Pillar Inscription

Western bank of the Nigālī Sāgar Tank, near Niglīva, Nepalese Tarāi


Language: Prakrit
Script: Brāhmī

TEXT

1 देइतानिधिन पियदतिन काजिन चोदस बसा [भिनितिन]
2 वृक्ष कोनावामस खुवे तुतिवं वईति (1*)
3 [बीमतिवेंधितिन] त अतन आगाव महीसिते
4 [सिरा-बसे] [चै] [उम] [पापिति] (11*)

TEXT SANSKRITIZED

‘देइतानिधिन पियदतिन राजा चुदस-वर्षिनिकितेन (c. 255 B. C.) हुर्तक
कनकमुने:* सतु: द्वितीय ( = हिरुन्य) 6 वईति:। बीमतिवेंधितिनिकेन (c. 249 B. C.)
त आसान आगाव महीसिते, सिरा-स्थम: च उत्सपिटि: ( = उस्थापिति: ) 11

1 The normal rate was ½ of the produce (Ghoshal, Hindu Revenue System, p. 58). For other interpretations, see Hultsch, p. 165, n. 3. According to some scholars, bāli here means not a tax over and above the king’s grain-share of bhāga but a cess collected at holy places.
2 From the facsimile in Corp. Ins. Ind., I.
3 Restoration due to Bühler.
4 Restoration due to Bühler.
5 Kanakamuni was a Pratyeka-Buddha, i.e. one who attained the knowledge necessary for Nirvāṇa, but did not preach it to men. His Stūpa was a Buddhist Tīrtha and was visited by Hinay-sangha who also noticed the Aśokan pillar with an inscription. This record shows that the cult of the previous Buddhas was prevalent in the 3rd century B.C. Of the five Buddhas of the present Kalpa, called Bhāda-Kappa, four (Kakusanāba, Kogagamana, Kassapa and Gotama) have already appeared; the fifth (Metteyya) is still to appear.
6 According to some, द्वितिवें — द्वितिवें भरम which would imply that the Stūpa had been once enlarged previously.
No. 33—'Queen's Edict'

On the Allahâbad Pillar


Language: Prakrit
Script: Brâhmi

**TEXT**

1 देवानंपियया वचनेन सबत महमतता
2 वतविया (१०) पु हेता इतियाथे देवविवाहे दाने
3 अंबा-वाहिका वा आलमे व दान-[गाहेः] [ब] [प] [व] [पिः] [अ] ने
4 कीड़ गानीयति तत्ये देविये वे (१०) नानि [हे]व [गः][न][वेध*]?
5 इतियाथे देवविवाहे तति नीवल-नातु कालवाचिक्ये (२०)

**TEXT SANSKRITIZED**

‘देवानंपियया वचनेन सबत महमतता: वक्तव्यः।—‘यत् अत इतियाथः: देववः
 (=राजसः) दानसः अत्त्वा-वाहिका वा आरामः वा दान-शृः वा, यत् वा अति अन्यत्त फिक्करः
 [दानः] गणयते (=गणितं अभिवः), तथ्य: देवव: तत्। [गुप्तमिवः] एनानिः एवं गणयेत—
‘इतियाथः: देववः’ इति ‘तीव्र-मातु: कालवाचियः’।’

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1 From the facsimile in *Corp. Ins. Ind.*, I.
2 Hultsch restores विमति (=विभिति) and Chatterjee गनवे
3 Cf. the name Tivara in later inscriptions; see also *Book of the Kindred Sayings*, II, pp. 128 ff. According to some, Kâruvâki belonged to the Kâru or Kâruvâka Gotra; others think Kâluvâki=Châruvâk.
No. 34—Kausambi Pillar Edict

On the Allahabad Pillar


Language: Prakrit
Script: Brāhmī

TEXT

1 [ढेबानं] [पित्र्] आनपपति (1*) कौसंभिर्यः महाम[1]त
2 .......[स] [म][ने] [कटे] (1*) स ['] घसि नो" छहये
3 .......[संध्] [भा] [खति] [भिः] [च] [व[1] भि ['] [नि] वा [से] [पि] ['] चा
4 [ओ*] दात[1] नि हुसानि [स] [नं] [धारणितु] अ [नावा] [म][सि] ['] [आ] [व[1] लिखि ने" (11*)

TEXT SANSKRITIZED

'ढेबानंभिर्य: आनपपति। कौसंभिर्यः महामाता: [एवच वक्ष्यं]। — [सहः] समम: 
(—मेदविधीनः) क्रतः। सहः नो क्रमः: [दखरित: भिष्कुः]। [वः] सहः अहक्षिति भिष्कु या 
भिष्कुणि (—भी-भिष्कुः) वा स: अयो च अवद्राति कृत्यावि (—पीतवास-बाणिः: भिष्कोः 
अयोध्यानि) श्लेष-वशाणि) सम्बिधास्य अनावसे (—भिष्कुवासानहं स्थाने) आवासः 
(—तूरीकस्सवः:’')”

1 From the facsimile in Corp. Ins. Ind., I. Nos. 34-36 were probably issued after the Third Buddhist Council held at Pātaliputra under Aśoka’s patronage.
2 Bühler and Boyer: ब्रह्म. Kausāmbi (mod. Kosam), the ancient capital of Vatsa, was on the Jumna in the Allahabad District.
3 Bühler and Boyer: म
4 Bühler and Boyer: भोक्षि.
5 Boyer: [प]चा. He and Bühler add को at the end of the line.
6 Bühler: चान[प]स: Boyer: चानाविसि
7 Boyer: चान-.
8 According to Buddhist tradition, Aśoka gave white robes to the heretical monks whom he expelled. Saṅghabheda is the fifth of the six abhīṣānaś or deadly sins. See Childers, s. v.
SĀNCĪ PILLAR INSCRIPTION

No. 35—Sāncī Pillar Inscription

SĀNCĪ, Raisen District, Madhya Pradesh


Language: Prakrit
Script: Brāhmī

TEXT

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TEXT SANSKRITIZED

･･･････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････････
No. 36—Sarnath Pillar Edict

Sarnath, Varanasi District., U.P.


Language: Prakrit
Script: Brāhmī

TEXT

1 देवा[निपिरियः]

2 पा

3 पाठ

4 [भीष्ण] [बा] [भीष्णचि सभं भ[॥्मविति] [से] चर्चात्तानि हस्तनि न संपादिया आनावाससि

5 आनावासिये (१०) हेवं इर्व सासने भीष्ण-चंद्रसि च भीष्णनि-संग्रहसि च भवन-पवित्रसि (१०) आनावासिये (१०)

6 हेवं देवानिपिरिव आहा (१०) हेदिया च इर्वा तिरी तुपालं विकां हुवा ति संसारनि निलिस्तिवा (१०)

7 इर्वा च दिनिव हैदिस्मेव उपासकानंतिक निलिपथ (१०) ते पि च उपासका अनु-पौषयं यावु

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1 From the facsimile in Corp. Ins. Ind., I.
2 It has been suggested that पाठ may be the first two akāharas of the name पाठनिपिरि
3 Boyer restores न स्विरि
4 This reading is due to Venis. Vogel and Senart: भीष्णचि; Boyer: भीष्णनि
The edict was addressed primarily to the Mahāmātras possibly of Pātaliputra. It was made available to monks and nuns (bhikkhu-bhikkhuni), to lay worshippers (upāsaka-upāsikā) and to officers and the people of the districts (āhāra) and sub-divisions (vishaya). According to some, saṁsālana is some locality or an office or an assembly hall. If it is believed that the edict was addressed to the Mahāmātras of Kauśāmbi, there was probably a reference to the Buddhist council held at Pātaliputra.

2 I. e., goes for the uposatha-day service which is held on the full-moon day, the fourteenth day of the dark fortnight and the eighth days of the bright and dark fortnights. It is to the Buddhists a day of religious observance and abstinance from sensual enjoyments, as the Sunday is to the Catholics, and the lay worshippers on that occasion make vows to keep the ten Silas. On the two uposatha days of the 14th and 15th, all monks assemble in the monastery and the Pātimokkha is read out section by section. See Childers, s. v. Uposatho.
F—STONE-SLAB\(^1\) EDICT OF AS\'OKA

No. 37—Bairāṭ Inscription

Originally Bairāṭ, near Bhābrū, Jaipur District, Rājasthān; now in the Asiatic Society, Calcutta.


Language: Prakrit
Script: Brāhmaṇī

TEXT\(^2\)

1 विन(प्र)दशिस बाहा मागङ्गे संधं अभिवादेः[वृत्तेन आहा अपि]वाचस्त च फालु-विहार्कङ्ग चा (१०)
2 विद्विचे वे भंसे आवलके हमा बुधसि धम्मसि संधसी ति गाहबे च(च) प(प्र)सारे च (१०) ए केचिं भंसे
3 भावता बुधी[च] भासिते सवे से धुससिते वा (१०) ए च चो भंसे हरियाये दिसेया हेरव सधर्मे
4 विल्-[टिः]तिरे होसती ति अख्यामि हरकः तं ब[च]तेसे (१०) इमालि भंसे [च]म-पवित्र्योग्यानि विनयसमुक्षे
5 चलितवसायणि गदनतभवानि मुनिगाधा मोनियसुति उपतिसर्वमैत्रसिमी ए चा दारुपोः
6 वाहे युसा-वाहं अधिगिथ्य भावता बुधनं भासिते पुवानि रंते धम्म-पवित्र्योग्यानि इन्द्रामि
7 कवित भुकुए मिलु[प]ते चा मिलितदेवे चा अमिलिनं मुहं तु च उपवालयते चा (१०)
8 हेमेवेवा उपासिका च उपासिका चा (१०) एतेनि भंसे हेम छिड़ा[च]यामि अभिप्रेतं मे जानतु० ति (२०)

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\(^1\) Cf. ṛilā-phaḷaka (stone-slab) mentioned in PE VII, line 22.
\(^2\) From the facsimile in Corp. Ins. Ind., I. For other references, see ibid., p. xxv; Bhandarkar, op. cit., p. 374, note 3. This edict and the reference to Aśoka’s visit to Buddhist holy places prove that he was certainly a Buddhist.
G—CAVE INSCRIPTIONS OF AS'OKA

Nos. 38, 39 & 40—Barabar Hill Cave Inscriptions

Barābar Hill, Gāyā District., Bihār.


Language: Prakrit
Script: Brāhmī

1 Better spārna-ekārātā; cf. Childers, Pali Dictionary., s. v. phāsu.
2 See infra, p. 77, note 3.
3 The word paśāda (literally, 'rejoicing'; Sanskrit prasāda), together with chittapaśāda and mano-paśāda, is invariably used in Pali in the sense of faith in the Buddha because of the joy or peace of mind which belief in the Buddha brings with it. See Childers, op. cit., s. v.
4 The first work is differently identified with the Dhammachakkapavattanasutta, Pātimokkha, Tuvaṭṭhakasutta (Sutta-nipāta), Sappurisasutta (Majjhima-nikāya), Sigālośādaśuttanta (Dīgha-nikāya) and Athavasavagga (Aṅguttara-nikāya). The last of these seems to be actually intended by Asoka: see J.D.L., XX, Ailiyarāsiṇī = Ariyavāsaa (Aṅguttara-nikāya, II) or Ariyavāsa (ibid., III); Anāgatatthayāni (ibid., III); Munigathā = Munisutta (Sutta-nipāta); Moneyyasute = Nālakasutta (ibid.); Upatisapatasine = Rathacintasutta (Majjhima-nikāya); Lāghulovādā = Rākholovādasutta (ibid.). See V. Bhattacharya, Buddhist Texts as recommended by Asoka, Calcutta, 1918.
TEXT

I
1. लाविना पियदिणिना दुरावक पत्ता[भिस्मितिना]
2. [इय] [निमोह]-कुमा दिन[ना] [आजीविकेऽिडि] (II*)

II
1. लाविना पियदिणिना दुरा-
2. डम-वसामितिना इथं
3. कुमा खलाकिक-पवतमि०
4. दिना [आजीविंंकेऽिडि (II*)]

III
1. लाजा पियदिणी एकुणवी-
2. सति-वस[भि]सिते व[हरे]-(
3. [सागम] यात[वे] [इय] [कुमा]
4. सुपि[वे] (ष) स[खनिक-पवतमि०] [दिन]-(
5. ना (II*)०

TEXT SANSKRITIZED

I—राजा पियदिणिना हार्ज्य-वर्गिभिकेन (c. 257 B.C.) इय न्योपो गुहा दत्ता
आजीविकेऽिडि। II—राजा पियदिणिना हार्ज्य-वर्गिभिकेन इय गुहा खलाकिक-पवतं दत्ता
आजीविकेऽिडि। III—राजा पियदिणी एकुणवी खलाकिक-पवतं (c. 250 B.C.) [बदा तदा]
जलेहोपामे (= वर्षातु) स्थानवें (-स्थान = स्थाव [आजीविका नां र]) [राजा पियदिणिना] इय गुहा सुपि: [दिन] खलाकिक-पवतं दत्त।

1. From the facsimile in Corp. Ins. Ind., I. For references see ibid., p. xxviii.
2. The Khalatika-purvata (Barabar Hill, or possibly the whole group of hills) is mentioned in the Mahabharata under Papani, I. 2, 52. Barabar has been called Pravaragiri in an inscription of Maunkhari Anantavarman.
3. Hultsch: जलेहोपामांश में 10 lines 2-3. S. N. Mitra (Ind. Cult., XV, pp. 78ff.) reads अलेह (or अलेत) तमम (or आपम) दत्तवें (== जलेहोपामांश तमम स्थानवें = खलाकिक-पवतं), "to dwell afloat beyond the reach of flood". The first three letters of line 4 have been read by Hultsch as सुपि and by Mitra doubtfully as सति. 
H—OTHER MAURYA INSCRIPTIONS

Nos. 41, 42 & 43—Nāgarjuni Hill Cave Inscriptions of Dasāratha (c. 220 B. C.)

NAGARJUNI HILL, Gayā District, Bihār.

BÜHLER, Ind. Ant., XX, p. 364; LÜDERS, List, Nos. 954-56.

Language: Prakrit
Script: Brāhmī

TEXT

I

1 वहियक[1] कुमा द्वालविदेन देवान वियेना
2 आनांतिलियं अभिपत्तेना [आजिकिकेहि]
3 भृंतेहि' वाप-नितिदियाचे निपि
4 आ-चंद्रम-पूर्णियं (II*)

II

1 गोपिका कुमा द्वालविदेन देवा[न] वि-
2 वेना आनांतिलियं अभिपत्तेना आजी-
3 विके[हि] [भर्द] तेहि वाप-निसिदियाये
4 निसिद्धा आ-चंद्रम-पूर्णियं (II*)

III

1 वहियका कुमा द्वालविदेन देवान-
2 वियेना आनांतिलियं अ[भि] वियेना [आ] -

1 From the facsimile in Mem. A.S.I., No. 1, Plate I. For other references, see Lüders, loc. cit.
2 The name Daśaratha appears to mean "one who is equal to ten Rathaus"; cf. atiratha, ardharatha, etc.
3 Both मन and मद्य appear to be derived from भ्रम. For the ágama of द, cf. Pāli मद्य = Saṃskrit भ्रम. Some scholars think मद्य = मद्य (Barna and Sinha, Barkut Inscriptions, pp. 4f.) It is also suggested that bhadanta is derived from bhadrak to with which the monks responded to the greetings of the people.
No. 44—Taxila Fragmentary Aramaic Inscription of a Maurya King

TAXILA (=Takshaśilā), Rāwalpindī District, West Pakistan.


Language } Aramaic of about the first half of the 3rd century B.C.

Script }

TEXT²

1 ... ... ... ut ... ...
2 l^d kmyrty 'l...
3 kynvta³ 'l...
4 a'kh zv sbykynvta²...
5 v labvhy⁴ hul⁵...

¹ In some cases, the word आजीविकेष्य has been chiselled away in the Barabar and Nāgarjuni cave inscriptions. This may have been done at the time of Maukharī Amantavarman who dedicated one Barabar cave to Krishṇa and two Nāgarjuni caves to Śiva and Pārvatī.

² From the eye-copy in Ep. Ind., XIX, with the help of Herzfeld’s transcript. The second half of all the lines is lost. The Indian Kharoṣṭhī script was derived from Aramaic.

³ They may be the same word, meaning “dwellings” and possibly we have to restore a sh at the end of line 2.

⁴ The first two words mean “and to his father”.

⁵ According to Herzfeld, the word with hul may be one belonging to the moral sphere of ideas, like the Zoroastrian “good thoughts, good words, good deeds”. Cf. the Buddhist idea of sūriṣa atthakago maggo, such as sammā diṭṭhi, etc.
MAHĀSTHĀN INSCRIPTION

6 hvptkhty zuh²...
7 zk bhvy ḏn, rh²...
8 hvbshtv krzy hut...
9 mrn Prydr³...
10 h..... likvth⁴...
11 vap bnvy²...
12 Imran Prydr̵h⁸...

CHAPTER III
MISCELLANEOUS INSCRIPTIONS

No. 45—Mahāsthān Fragmentary Stone Plaque
Inscription

MAHĀSTHĀN, Bogrā District, East Pakistan.


Language: Prakrit
Script: Brāhma of circa 3rd century B.C.

TEXT:

1 ṇेत (1) स'[*]वग[शी] ?व[1]न [तक दिन स]'- 1° सम दिन 1 [शु]-

1 The word means "this".
2 If this be an Indian word, it may be the same as बगशी
3 I.e., mārāna Priyadar[shi*], "our lord Priyadarśi". Herzfeld takes the title to refer to Aśoka Maurya. It is however known that Chandragupta was also called भिन्नसन, The record (palaeographically assigned to the first half of the 3rd cent B.C.) may therefore belong to Chandragupta Maurya. But, if reference is to be found to the Buddhistic aţhāngiko maggo, the possibility of the record being one of Aśoka is greater. For a bilingual Greek-Aramaic inscription of Aśoka discovered near Kandahar in Afghanistan, see East and West, Vol. 9, Parts 1-9, pp. 4-6 and Plate.
4 Herzfeld is inclined to supply evm in the lacuna and to read emlveth, "and his queens" or less probably "his kingdoms".
5 The line means, "and also his sons".
6 I.e., li-mārāna Priyadar[shi*], "to our lord Priyadarśi".
7 From the facsimile in Ep. Ind., XXI. Some of the सह here look like च.
8 The doṣas are unnecessary. Cf. Kāśi RE XIII, जउका। भिखळा। या, etc.
2 [म]लेल। भुज्यले पुड़नगलतीं। पू[त]्तः
3 [निः]वहिपियसती। संबंधियां [च] [निः]ने ।
4 [चा]लियां। निकिहियति। दृष्टि-तियां[निः]यके ।
5 ***[यिः]कमि। सुधा-तियांपिंडः। पिः। गांडः[केहि्]
6 *** [यिः]केहि्। एत्य जोड़नाले कोरस्।
7 ****

TEXT SANSKRITIZED

[... महामालागाँ वच]नेन। पड्कार्येश्वरः (यद्वा—संबंधियेश्वरः) । तित: दृष्टः समयोऽ(?)
[च] दृष्टः। सुधा: ( = तथाय: पुरुषः)। सुधा: ( = कद्दिष्ठः)। पुष्ट: नगरः। पुलवा
निवाल्यितः। पड्कार्येश्वरः: च दृष्टः। धान्यं निवाल्यितः। [च] दक्कालविज्ञाय ( = तालिका-
रग्य), वेदविज्ञाय (यद्वा—अन्वयविज्ञाय), दुक्कालविज्ञाय [च] अपि गण्डः
( = सुधा:*) धान्य: [च] एत्य कौशादारः कौष: [च परियुगीयी]।

1 Bhandarkar: महादृष्टः। हुमाइन:-[महा]माति; Barua: महादृष्टः। तथास्थानः समाति.
Barua translates: By this (महाइन) [token], should there be any oil or tree given to the
Shadvargikas, (the person concerned) shall cause that to be conveyed from Suma, Sulakshmi
and Pundranagara.

2 Pundranagara, “city of the Pundras”, was probably the older name of Pundrhavar-
dhana, identified with Mahashahn, the find-spot of the record.

3 Bhandarkar: [च्चा]तियांपिंडः [दृष्ट]तियांपिंडः सु-तियांपिंडः; Barua दग्गतियांपिंडः
[यिः]तियांपिंडः। The last part of the first word may have been कतिस। The word तियांपिंड means
emergency”.

4 Bhandarkar: [धान्]विविषिः; Barua: [काज़िण]विविषिः। The Pali literature speaks
cf धन कोषागार (treasury), धान्-कोषागार (granary) and धन-कोषागार (general stores).

5 Bhandarkar: संवहा; Barua: धुर्वरेक; “of the Saivadiga people’; Barua: धुर्वरेकः,
“of persons of the Shadvargika sect of the Buddhists”. Saivadiga however might have
been the name of a locality.

6 It is difficult to understand whether the keeper of the store-house is ordered to
replenish the stores in apprehension of an impending scarcity or it was the persons receiving
grains who had to pay them back.
No. 46—Piprahwa Buddhist Vase Inscription

Piprahwa, Basti District, U.P.


Language: Prakrit
Script: Brāhmi of circa 3rd century B.C.
Metre: Irregular

TEXT

1 सुकृति-भिन्नम् स-भौगिनिकां स-पुत्र-द्वारणः (1)
हृद्य सतिपद-निधाने वृद्धं भगवते सकियानां (2)

TEXT SANSKRITIZED

सुकृति-भिन्नो: स-भौगिनीको: स-पुत्र-द्वारयोः।
हृद्य वृद्ध-निधानं वृद्धं भगवत: शाक्यानां॥

1 Within half a mile of the Nepāl border, in the north-eastern extremity of the Basti Dist.
2 From the facsimile in Journ. Dep. Lett., IV.
3 According to scholars, Sanskrit सुकृति-भिन्नम् (according to some सुकृति). It is generally translated "of the brothers of Sukriti"; but some scholars think that सुकृति indicates the Buddha himself. It may be suggested that सुकृति-भिन्नम् indicates "of Sukriti and Bhakti."
4 I.e., "with sons and wives".
5 I.e., "receptacle of the corporeal remains or relics [of the Buddha]".
6 The inscription is incised around the vase; यान् has been engraved above the line owing to want of space. The word is generally taken to be Sanskrit शाक्यानां. Fleet however took it to be Sanskrit शक्यायां, "of the relatives".
7 The absence of signs for lengthened vowels in the record led some scholars to believe that it is much anterior to Aśoka. The argument is by no means conclusive. Lengthened vowels are usually neglected in early records. It is moreover too small a record for any clear indication on the point. Thomas recognised in the epigraph a very irregular Āryā stanza, while Fleet wanted to scan the lines as ज्ञयीति or उद्भौति

11–1902 B.
No. 47—Sohgaura Bronze Plaque Inscription

Sohgaurā, Gorakhpur District, U.P.


Language: Prakrit
Script: Brāhmī of circa 3rd century B.C.

TEXT

1 सवतियम् सहस्राणः सस्म समवतिनिः-
2 द्व (१) सिस्मते ससमे ब एते द्वे कोठराणि
3 तिपचनि (१) माठुक-व[च] मोदम-भरकम् द्वे
4 छ कथितं अत्याविकव (१०) लि गाहिन् त्वस्य लि००)

1 From the original now in the Asiatic Society, Calcutta. This record is supposed by scholars to be pre-Aśoka or even pre-Maurya. But there is no reason to believe that it is earlier than Aśoka. Above the lines are two three-storied structures together with the tree-in-riding, lotus-bud and moon-on-mound symbols. The structures refer to the two store-houses mentioned in the record.

2 Read सहस्राण. Fleet translates: 'Notice for all the three great roads for vehicles!'

3 This letter is usually read as da.

4 The name is possibly Śrimān (cf. Bk. II, No. 76), but may also be Śraimātra. The first letter of the following name cannot be read as u.

5 Bühlér: मल (≡ चारः, collection); Fleet: मल (≡ चारः storage); Jayaswal: ब्रह्मावित्रि (चर्रि = to be distributed). Bühlér translates: 'These two store-houses with three partitions (तिपचनि), [situated] even in famous Vamsāgrāma (Bansgaon, 6 miles west of Sohguara), require the storage of loads (भारः) of Madhuka (माठुक = मु्) (cumin-seed (चुक्तोड़ = चुक्तोड़) and Amba (अम्ब) for times of urgent need.' Fleet: 'At the junction called Manavasi, these two store-houses are prepared for the sheltering (वरद) of loads of commodities of Tiyasani=Tryaveṇi, Mathuṇa and Chaṭchua'. Barua: 'These two store-houses of fodder and wheat (तिपचनि for तिपचनि) and loads of ladies, canopies, yoke-pins and ropes are used in times of urgent need.' Jayaswal: 'only to the tenants (सोहित-सह), only on the advent of drought (अध्याणि). store-houses of Triveṇi', etc. The readings usagame, tiyavan and cala are however clearly wrong.
TEXT SANSKRITIZED

श्रावलीयानं महामाला शास्त्रं मानवाचीति-कल्ला। श्रीमानं वासा प्रामं (=तदाध्येय-प्रामहज्यस्तिती) पुत्र एती द्रो कोषागारी किमानी (=कितकी)। [एती महामाले] मधुर-बचा-धुमद्राम-भक्तिकानं [क्रामानु] शास्रं (=दस्याध्य-विवरणं) कार्येऽति आध्यायकायं (=इतिक्षाढ़ि-विपत्तकारे)। [सुभिलकारे कैषिति] नो प्रहरित्यय।

No. 48—Inscription¹ on the Silver coins of Sophutes² (Saubhuti)

(circa 330-300 B.C.)

Smith, Catalogue, p. 7; Rason, Indian Coins, pp. 3ff.

First Side³

Head of the king or a warrior to right, in close-fitting helmet, bound with wreath; wing on cheek-piece.

Second Side

Cock standing to right; Caduceus in left upper field; inscription in Greek characters in right:

[Ω]ΠΥΤΟΥ (=Sophutou=[coin] of Sophutes).

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¹ Though the characters are not actually "inscribed" on coins, many numismatists refer to the coin-legends as "inscription" which would then mean any writing; cf. Rason, Catalogue, pp. Iff.

² At the time of Alexander's invasion Sophutes ruled a district on the banks of the Akesines (=Asiκή =Chenab). "These coins, apparently copied from an issue of Seleukos Nikator, evidently were struck when he invaded India in 325 B.C., and Sophutes presumably submitted to him. The portrait of Sophutes is that of an elderly man. He must have been young when he met Alexander in 326 B.C., according to Plutarch. Probably Seleukos was not allowed to advance far beyond the Hydaspe (Jhelum), which formed the eastern boundary of the dominions of Sophutes."—Smith, loc. cit. See, however, C. H. I., I, pp. 839, 414, 463, 623. Strabo calls him a nomarch possibly because he had offered allegiance to Alexander.

R. B. Whitehead in a paper in the Numismatic Chronicle (1943) has tried to prove, on the basis of the similarity of this type with certain coins found near the Oxus, that the Sophutes coins actually belong not to any Indian ruler but to some king of Central Asia. Cf. J. N. S. I., VII, pp. 23-26. His arguments are however unconvincing and inconclusive. Lévi believes that the name is associated with the Saubhūtika country mentioned in the Ganapāṭha.

³ From representation in Smith's Catalogue, Plate I, No. 1.
BOOK II

Inscriptions of the Post-Maurya Period
down to the Gupta Age
BOOK II

Lectitions of the Post-Mediæval Period

how to the Cupid Age
CHAPTER I
NORTHERN INDIA

A—INSCRIPTIONS OF INDIGENOUS DYNASTIES AND CONNECTED RECORDS

(i) CENTRAL AND WESTERN INDIA

No. 1—Barhut Buddhist Pillar Inscription of the time of the Śuṅgas
Barhut\(^1\), former Nāgaudh State, Madhya Pradesh.


Language: Prakrit
Script: Brāhmī of circa 2nd half of the 1st century B.C.\(^2\)

TEXT\(^3\)

1 सुगन्धि रजि रजो गाणि-उतस विस्तेर्देश
2 पौशेण गोति-उतस आगरसः पूर्णं
3 वाहि-पूर्ण चन्द्रुर्तिन फारित तोरनं
4 लिङ्गा-कंसंतो च उपय (॥)

\(^1\) The name is also written Bharbut, Bhārbut and Bharaut.
\(^2\) The lower part of the akṣara ख is of the triangular shape.
\(^3\) From the facsimile in Ind. Ant., XIV, p. 199, and Mem. A. S. J., No. 1, Plate V, No. 29.
\(^4\) Cunningham and Mitra took it to stand for सुग-राज्य, "in the kingdom of Srughna". The absence of the Śuṅga king's name in the inscription may suggest that the Śuṅga power was then on the decline.
\(^5\) Cunningham equated it with Sanskrit कूठौद्विपृथक
\(^6\) Cunningham and Mitra equated it with Sanskrit भवराज्य
No. 2—Besnagar Garuda Pillar Inscription of the time of Bhagabhadra.—Regnal Year 14

Besnagar², Bhilsa District, Madhya Pradesh.


Language: Prakrit influenced by Sanskrit
Script: Brāhmī of circa end of the 2nd century B.C.

**TEXT²**

Part I

1 [चे]बदेबस वा[सुदे#]वस गहवथि अव
2 कारिते ह[आ] निसिथितोरेण भागे-
3 बतेन दिवस पुरेण तस्क्षिसिलाकिन
4 दीन-इरेन [आ]गतेन महाराजसः¹
5 चंतिििदितस्व उपि ता सकानि ठो

¹ King Viśrādeva appears to have been the feudatory of a Later Śunga king of Vidisha. Note that the ‘Śungas’ were still ruling when Simuṅka defeated the last Kāpya king Sudarman about 30 B. C.
² Ancient Vidisha, capital of Ākara or Daśārpā (East Mālwa).
³ From the facsimile in Mem. A. S. I., No. 1, Plate II, and A. S. I., A. B., 1908-09.
⁴ See several papers on this record, see J. R. A. S., 1909 and 1910.
⁵ Note the difference between the epithets of the Indian king and the Greek king. Titles like महाराज and राजानिराम (cf. later सदराजपारा) were popularised by the foreigners. Many coins of the Indo-Greek king Antialkidas have been found in the Pānjab. Bhagabhadra may be identified with Bhadrāka, the fifth Śunga king according to the Bhāgavata Purāṇa.
BARLI PILLAR INSCRIPTION

6 काली-पु[ल]स [म]गम्भिर वातावरणे  
7 वषेन च[तु]द्वैन राजेन वधमानस् (II*)

Part II

1 स्वर्गि अमुक-पदानि [कु] [सु]-अनुठितानि  
2 नेष्टि [खगं] दृष्टि चाच अत्रमाद् (II*)

TEXT SANSKRITIZED

I—४ेलेपेलिस बासुदेवेलिस गांद्वयणु: (—सिक्सरपस्तस्ततप्तस्तस्तमाल: विलामयः व्यव-  
स्तम्भः) अयं कारित: इह इलियोमोरेन (Heliodoros) भागवतेन (—बङ्खेप्प्माल्तस्तत-  
भागवतमाण्डस्तस्तिगणि) दिस्य (Dion) पुजें तात्रविकालेन (—दात्रविकाल-निवासिना) वगन-  
दृश्येन आगतेन महाराज्य अन्ताधिकिष्य (Antialkidas) व्यावहारः (—सम्मचार) स्मार्काभमाण  
राजः काली-पुलस (काली-नोरसीयाः) भागम्भरस्त वार्त: बर्षे चतुर्दशेन राजेन [व]  
वधमानस्त। II—स्वर्गि अमुक-पदानि इह खगुङ्गितानि नवविन्ति खगं—दृष्टि खांगः  
अत्रमाद् [व] II

No. 2A—Barli Stone Inscription of the time of Bhagavata

Barli, Ajmer District, Rājasthān.

K. P. Jayaswal, J. B. O., R. S., XVI, pp. 67-68; D. C. Sircar,  
J. B. R. S., XXXVII, Parts 1-2, pp. 1-5; ibid., XL, Part 1, pp. 8-16.

Language: Prakrit

Script: Brāhmī of about the close of the 2nd century B.C.

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1 Bhandarkar reads कोशीपुल (कोशीपुल). But कोशीपुल would have been कोशीपुल in Prakrit. The paternal gotra of Bhagabhadra's mother seems to have been Kāsa. For the absence of gotrāntara in some forms of ancient Indian marriage, see Proc. I. H. C.,  
1945, pp. 48ff.

2 This word which is a translation of Greek Soterōs and found on the coins of the Indo-Greek kings shows that a Greek (possibly Heliodoros himself) was responsible for the draft of the record.

3 Read देवी

4 D. R. Bhandarkar reads in this line: गांधः सम[द]ेव्र सन्दर्ण नवधः [समा]—  
[समार्य]

5 Cf. Mbh., V, 43, 22: दम्म्पूर्वमार्यमार्य अतिव्यस्तसंग्राहयः। Cf. चयामार्य चमत्पदे पसादी  
भवनो पति (Dhammapada, II, 1).

12—1902 B.
1 (A) द्‌ (B) च्व भगवे- (C) त...
2 (A) द्[भ] (B) च्वरस्तिति' व- (C) [व]...
3 (A) क्वे (B) सान्द्रा माकिनि- (C) [वे]...
4 (A) निनिस- (B) द्व माकिके- (C) [न]...

TEXT SANSKRITIZED

सिद्धम् (ि) ॥ राजनि भगवे...सम्भा: च्वरस्तिति: कार्यः शान्ता, माकिनि... निनिस्त माप्पिकेन (—माप्पिकावामिनि)...

No. 3—Ghosundī Stone Inscription of

King Sarvatata

Ghosundī, near Nagarī, Chitorgād District, Rājasthān.

Kavirāja Shyāmal Dās, J. B. B. R. A. S., LVI, Part. i, pp. 77 ff.;

Language: Sanskrit slightly influenced by Prakrit
Script: Brāhmi of circa 2nd half of the 1st century B.C.

TEXT

1 [कार्त्तो अर्थ राजा भगवे]*[ते]*[न्] गाजायणे पाराशारी-पुक्तेण स-

1 From impressions and the facsimile in J. B. O. R. S., XVI.
2 The intended reading may be सिद्ध... Jayaswal: श्रीराज भगवे. He believed that the passage refers to Mahāvīra, the founder of Jainism.
3 Ojha suggested that this word indicates Year 84 of the Jain Nirvāṇa era (Bhāratīya Prāchīna Lipi-malā, 1918, pp. 2-3), which is never known to have been used in early records. Jayaswal referred the year to an imaginary era starting in 374 or 373 B.C. The word may also refer to a unit of 84 villages, in which case the preceding letters may stand for a geographical name.
4 From the facsimile in Ep. Ind., XVI, with the help of the facsimile and text of the Hāthibājā inscription in Ep. Ind., XXII, pp. 203 f.
5 न is clear before ते in the Hāthibājā record. Read कार्त्तो
Nos. 4, 5 & 6—Badva Stone Pillar (Yupa) Inscriptions of the Maukharis.—Kṛita Year 295 (=238 A.D.)

BADVĀ, former Kotāh State, Rājāstān.


Language: Sanskrit influenced by Prakrit

Script: Brāhmī

TEXT

No. 1.

1 सिद्धहथुज(10) किलेवर २०० (+*) ३० (+*) ५ फ[10]मु-शुक्लय’ शेधावे* दि10

1 The Hāṭhībāḍa inscription supplies सर्दातन चरमेष्याखिन अवर पाराकररीपालक. Sarvatāta has been supposed to be a Kāśyapa king. He however seems to have been a local ruler. The name may be actually Sarvatāta.

2 Cf. एववेष्ट समवेष्ट धर्मेष्ट वशव। विविध।

3 The Hāṭhībāḍa inscription supplies चलिडाताभ चलिडाताभ अवर वाल्दिवाताभ।

4 Read वाटक: I.e., a stone-enclosure for the place of worship (or, an enclosure for the Śālagrāma) called the Nārāyaṇa-वाटκा. The enclosure is supposed to be the structure now known as Hāṭhībāḍa at Nagari.

5 From the facsimile in Ep. Ind., XXIII.

6 Read खरित: The passage means जतन नतु २८५ वधु वर्षीयु, "when 205 years of the Kṛita era had passed away." It has been supposed that the era was invented (कर्ता) by astronomers or founded by Kṛita. It was an era of Skytho-Parthian origin, brought by the Mālava from their original home in the Jhang District, Panjāb, to Rājputānā before the time of Saka Usavadāta (c. 118-23 A.D.). It then became known as the era used by the Mālava tribe. With the growth of the tradition of Vikramāditya of Ujjayini (capital of the country later called Mālava), who is no other than Chandragupta II Vikramāditya (c. 376-414 A.D.), conqueror of Mālava from the Sakas, the era was gradually connected with Vikrama and was eventually known as the Vikrama Sāvat beginning from 58 B.C. It should be noted that the use of an era was popularised in India by the Skytho-Parthians and Kūshānas. See tritium Ek IV, No. 21; also The Age of Imperial Unity, p. 125, note.

7 Read शाल्पन

8 Read पक्र, दि is the abbreviated form of दिक्र
No. 2.

1 सिंहासन (१०) किरितिहँ २०० (+०) ९० (+०) ४ फऱ[१] खुण-शुक्ल पक्षे ४ दि श्री-महासेनापते: मोहरे;२ वल-पुल्लव सोमदेवल यूपः (१०) विराज-संभितत्व दुषिण्यः गव[४] सह[५] [१०००] (१०)

No. 3.

2 किरितिहँ २०० (+०) ९० (+०) ४ फऱ[१] खुण-शुक्ल पक्षे ४ दि श्री-महासेनापते: मोहरे; २ वल-पुल्लव वर्धसिंहदास यूपः (१०) विराज-संभितत्व दुषिण्यः गव[४] सह[५] [१०००] (१०)

(ii) MADHYADESA AND EASTERN INDIA

No. 7—Parkham Image Inscription

PARKHAM, now Mathurā Museum,


1 Read śṛṇ. The title Mahāsenāpati was sometimes used by feudatory rulers. Bala may have been subordinate to the Mālavas of Nagari (old Mālavanagar), in the Tonk District, Rājasthān.
2 Read मोहरे: वल-पुल्लव. It is improbable that Bala’s three sons were Mahāsenāpati at the same time.
3 Read दुषिण्यः विराज-संभितत्व is the same as the विराज sacrifice.
4 Altekar: सहस्र(श). There is a symbol after सहस्र in all the three inscriptions—a triangle at the head of a vertical line. It may indicate the number 1000.
5 Read कः.
6 Read कालग-पुल्लव पक्षे.
7 Read खुण-शुक्ल
8 Altekar: खुण(श):
No. 8—Pāṭna Image Inscriptions

Pāṭna, Bihār


1 Note the angular shape of य. Jayaswal and his followers believed that the image is a portrait statue of the Śaiva king Kupika Ajītaśāru. After the publication of Chanda’s learned article in Journ. Dep. Lett., Jayaswal’s theory may be passed over in silence. That the Parkham and Patna images represent Yakshas has been conclusively proved by Gargoly.


3 Vogel and Chanda read पुरुरिका; but in that case the last akshara is only half the size of the other aksharas. The intended reading may be पुरुरिकाद्वि or पुरुरिकाधु or पुरुरिकाम.

4 The akshara before र has been suggested by some to be र. It may possibly also be read as श्र. The reading intended may be नागरज or श्रेष्ठ.

5 The akshara after चन्द्र may be श्र. The intended reading seems to be चन्द्रप्रियव श्रेष्ठ.

6 Different readings:—Vogel: [म] अद्वरुरिकाद्वि; म अद्वरुरिकाद्वि; युरुरिकाद्वि [गोमितकेश] कसा. Stein KNOW: चोर, शदुरुरिकाद्वि राजां राजा; चन्द्रप्रियव कसा. Jayaswal: निम्नद्रशि चन्द्रप्रियव राजा राजा; चन्द्रप्रियव कसा. युरुरिकाद्वि [गोमितकेश] सम. राजा.
No. 9—Ayodhya Stone Inscription of Dhana[deva]

AYODHYA, Fyzâbd District, U. P.


1 From the photographs, facsimiles and eye-copies in J. B. O. R. S., V, and Journ. Dep. Lett., IV. The triangular form of ऊ in ऊ, the curved bar of क in क and base of त in त, the developed slanting form of श—all go to show the unsoundness of the theory of Jayaswal and his followers that the statues are of two Saishunaga emperors and that the aksharas are pre-Mauryan. These are evidently much later images of Yakshas. Coemarawamy (History of Indian and Indonesian Art, Fig. 67) assigns them stylistically to the 2nd century B.C. Cunningham assigned them to the 1st century A.D., apparently on palaeographic grounds. I am inclined to rely more on palaeographic than on stylistic grounds.

2 Only the upper part of these two aksharas are clear, the ground line of ऊ, as also the lower part of ऊ, being obscured by the horizontal lines.

It must be noted that Cunningham, the earliest decipherer of the inscription, read सख्त. Later writers have read सही, सह or सहे and have tried to explain away the difficulties of such readings.

3 Cunningham: यज्ञवल्लभणै; Jayaswal: यज्ञवल्लभणै; Farnett: यज्ञवल्लभणै; Chanda: यज्ञवल्लभणै; Majumdar: यज्ञवल्लभणै[१५९] १२१ (१५я) १०. In my opinion Jayaswal and Majumdar are beside the mark. For सव = सव, cf. नीलव्यापन = नीलव्यापन.

4 Jayaswal: सह or सह

5 Or सवन. Jayaswal: सवन (or सवन) चट (or चट) र दी; Chanda: दस (१५) १२१; Majumdar: दस स बंडी १५.

Language: Sanskrit influenced by Prakrit
Script: Brāhmi of circa 1st century A.D.

TEXT:

1 कोष्ठलापिन विरक्षिन् याजिन: सेनापतेषु पुष्यमित्र देवं कौशिको-पुक्क घन...

2 चमराजस्विनि विषुः फल्डेन्द्रश्च केतने कारिता तम्य (II)*

No. 10—Pabhosa Cave Inscriptions of the time of Udaka.—Regnal Year 10.

PABHOSĀ, near Kosam, Allāhābād District, U. P.


1 From the facsimile in J. B. O. R. S., X. The equalization of the upper verticals of consonants except ख, the constant use of serif and the angular forms of म, ष, ण, ण, फ, ञ and घ show beyond doubt that the record cannot be much earlier than the first century A.D.

2 Pushyamitra’s horse-sacrifice is referred to in the Mahābhāṣya and the Mānasikāgūnimitra which also styles him as Senāpati. The title appears to have been popular even after his accession to the throne. Pushyamitra possibly never assumed any royal title even after his accession to imperial power. Cf. the case of the Peshwas.

3 I.e., sixth in descent from Pushyamitra probably from the side of the mother. This interpretation is supported by the palaeography of the record. Sanskrit usage would require पुष्यमित्राः but the language of the record is influenced by Prakrit. The interpretation “sixth brother of Pushyamitra” is out of the question.

4 We may have घनदेव, घनदेव, घनदेव, घनदेव, घनदेव, घनदेव, etc. But the father’s name घनदेव makes the case of घनदेव a little better. He was apparently a local ruler of the Ayodhya region.

5 Read चमराजस्विनि.

6 A building (for the accommodation of an image of the deceased); or, a structure or pillar (भग-पद्म) on the cremation ground in memory of Phalgudeva.
Language: Prakrit influenced by Sanskrit
Script: Brāhmī of about the end of the 1st century B.C.

No. I
(on a rock outside the cave)

TEXT

1 राजो गोपाली-पुक्त
2 बहमतितिवत
3 मातुलेन गोपालिया-
4 बैहँँद्रनुलेन सा
5 यासावेनिन केन
6 कारित जदाक स्
7 म-सवऽके ओ ओ व अरहं
8 [त•] ... ... ... (II)

1 Führer assigns the records to the 2nd or 1st century B.C. and Bühler to circa 150 B.C. The characters have however some peculiarities in common with the inscriptions of the Sākas of Mathurā. They exhibit angular forms of aksharas and also the serif; cf. in lines 1, 2, 3 in line 2, etc., in No. I. Note also the developed sign for medial i, and the curved base of म and developed medial u in No. II.

2 From the facsimile in Ep. Ind., II.

3 He appears to be the king whose coins have been discovered at Rāmnagār (ancient Abichchhatra, capital of Paśchāla), Bareilly District, and Kσam (ancient Kausāmī, capital of 'atsa), Allāhād District, U. P. See Smith, Catalogue, pp. 146, 155, 185. This king may possibly be identified with Bahasatimita, king of the Magadhas, mentioned in the Hāthigumpha inscription of Khāravela (end of the 1st century B.C.). For two names of Mitra kings on the Bodhgaya rail pillars and on coins found at Kumrahār (Gayā District), see Raychaudhuri, P. H. A. I., 4th ed., p. 327. The line is carried further by the Mora inscription describing the daughter of Bahasatimita as the wife of the king (possibly of Mathurā) and as the mother of living sons. Cf. J. R. A. S., 1912, p. 120; C. H. I., 1. p. 525.

4 These redundant letters of the name were afterwards erased.

5 Führer: उदातो म is partially preserved. Odaka was apparently a king of the Kosam region. He has been identified with the Suγga king who succeeded Vasumitra. This record however cannot be placed so early as the 2nd century B.C.

6 Führer: कानपीयाः; but the last letter is certainly म, not अ; या is different in shape from य in line 3; या is doubtful. The reading may be: ओ चुनकरा.
TEXT SANSKRITIZED

राज्य: गोपाकी-पुलका ब्रह्मत्वतिमिलं (यदि—ब्रह्मत्वत्वतिमिलं) मानुके गोपाकीका-
वैदिक-पुलका आपातकेन रवण (॥ शुद्धालं) कार्यम् उदासक्ष दुर्बलम् सावत्वरे
अहिंसकान्तां [सुपरिचये = ० महाय] ॥

No. II

(inside the cave)

TEXT

1. प्रविकाराया राज्य शोभनकायन-पुलका वंगपालका
2. पुलका राज [१] तेवरी-पुलका भागवतस्य पुलका
3. वैदिक-पुलका भा [१०] पाल्यमेन कार्यः (॥)

TEXT SANSKRITIZED

अविच्छन्नाया (॥ अविच्छन्नाया! ॥) राज्य: शोभनकायन-पुलका वंगपालका पुलका राजः
सेवरी-पुलका भागवतस्य पुलका वैदिक-पुलका आपातकेन कार्यः [रवणक्ष] ॥

No. 10A—Kosam Stone Inscription

MASHARFA near Kosam, Allahabad District, U.P.
D. R. SAHNI, Ep. Ind., XVIII, pp. 158-9; D. C. SIRCAR, J. B. R. S.,
XXXIX, Parts 1-2, pp. 1-5.

Language: Prakrit influenced by Sanskrit
Script: Brāhmi of about the end of the 1st century B.C.

TEXT

1. नमो भगव[तो] ॥
2. सत्यवाहस ॥

1. From the facsimile in Ep. Ind., II.
2. Read शोभनकायनी. Faint traces of a medial i are visible. The metronymics may
   have something to do with the matriarchal state of ancient non-Aryan society. But they
   are certainly directly connected with Indian polygyny. A metronymic distinguished a
   person from the issues of his many step-mothers.
3. Read महाय.
4. The more popular प्रविकारा is a Prakritized form of प्रविकारा.
5. From the facsimile in Ep. Ind., XVIII.

13—1902 B.
No. 10B—Jagatpur Brick Inscriptions of Silavarman

JAGATPUR, Dehradun District, U.P.


Language: Sanskrit
Script: Brāhmi of the third century A.D.

Metre: इङ्क (अनुन्दुस्)

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1 Sahni takes Māṇībhadrā to mean 'a devotee of Yaksha Maṇībhadrā'. But Māṇībhadrā is just another form of the Yaksha's name.

2 These letters had been omitted and were later incised above the line.

3 The Yaksha Maṇībhadrā or Maṇībhadrā was especially worshipped by the merchants and seems to have been conceived as a merchant or a leader of caravans; cf. Mahābhārata, III, 65, 22. See also Journ. Or. Inst., II, pp. 352, 354.

4 Aśīkā may be the old name of Māsharā in the vicinity of Kosam (ancient Kaṃsāmbī). Sahni takes aśīkā to stand for āśīmā and translates aśīkāyam.....vedikā as "this railing of stone"!
Bhadrapa Stone Inscription

TEXT

No. 1

1 सिद्धाम्

युगोपापंयानेषु युगाणाच महायतः। (१)

इष्टका वायणमम्या युगःप्रस्तृतालम्यम्। (२)

No. 2

युगोपापंयानेषु युगाणाच धीमतः। (१)

चतुर्विंदम् मानसं चित्सः। (३)

No. 10C—Bhadrapa Stone Inscription of the time
of Gana—Regnal Year 8

A locality near Bhadrapa, Balasore District, Orissa.

Language: Prakrit
Script: Brâhmi of the third century A. D.

TEXT

1 "महाराज-सिरि-ग[शस सं ८६] मूर्त्यं[न] देवा ३ दता। (१)

2 * * वर्ष ८०। (२) महाकृष्णित-अर्घ-अर्गिस्मेँ, घानिन्द्रि-चिन्द्रि पदिच्छिन्द्रि। (३)

3 ............"[भद्र] अपवस महासर चक्षु अवसम [१]

---

1 From the text quoted and Plates published by Ghose and Ramachandran.
2 This is followed by a symbol often found in Kusâna inscriptions (see No. 49 below).
3 The inscribed bricks belonged to king Silavaraman of the Vrishagana or Vârshaganyya gotra. He is called 'lord of Yuga' and 'lord of the Yuga hill'. It is difficult to determine whether Yuga-sâila and Yuga were the names Silavaraman's capital and kingdom. Ramachandran sometimes reads संप्रभु which is unwarranted.
4 Silavaraman performed no less than four Asvamedhas. He was the sixth in descent from Pûrga, who seems to have been the progenitor of his family. This line of kings possibly succeeded in founding a kingdom about the present Dehradun region on the ruins of the Kusâna empire. The bricks were used to build the chitya of the Silavaraman's fourth horse-sacrifice. The word has been used in the sense of chitya, "an altar," or "a sacrificial shed". In this sense, both chitya and chityâ are sometimes used in literature, Ramachandran sometimes wrongly reads पञ्चवस् (पञ्चवस्स) .
5 From impressions.
6 There are traces of the siddham symbol at this place.
7 Probably a land measure like चारापा is intended.
8 Traces of the damaged letters here suggest a word like adhirâsika.
B—INSCRIPTIONS OF THE INDO-GREEKS

No. 11—Inscription on some Coins of Demetrios (c. 190—160 B.C.)

SMITH, Catalogue, p. 9, No. 1

First Side

Bust of king to right, diademed, wearing elephant's scalp.

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1 The Bactrian Greeks (=Yavanas) were a factor in Indian politics from the beginning of the 2nd century B.C. to the 2nd century A.D.; but they had gradually to give way to the Skytho-Parthians from about the last quarter of the 1st century B.C. Sometimes several Indo-Greek kings of more than one royal house ruled contemporaneously from their capitals at places like Kāpiśā, (capital of Kāpiśā=Kafiristan), Pushkarāvati (Charasadda), Takshashāla and Śākala (Sialkot). Duplication of kings and their relation or contemporaneity are sometimes suggested on the basis of similarity or dissimilarity of coin types. But in some cases they may be due to local or other reasons. See supra, p. 83, n. 1; infra, p. 111, n. 3.

2 About the middle of the 3rd century B.C., Diodotos I, governor of Bactria, revolted against the Seleukid emperor of Syria. He was succeeded by Diodotos II whose successor was Euthydemos. Demetrios, son of Euthydemos and son-in-law of Antiochos II (the Seleukid emperor who had given him a daughter when the independence of Bactria was recognised), conquered portions of Northern and Western India including probably Kābul, the Punjāb and Sind about 190 B.C. The scalp of the Indian elephant refers to conquests in India.

3 For the coins noticed in these pages, consult also other Catalogues of Coins, such as the British Museum Catalogue of Gardner and the Punjab Museum Catalogue of Whitehead and also works like those of Cunningham. The wide extent of the empire of Demetrios is suggested by the existence of a city named Demetriaspolis in Arakhsia and of another named Dattāmitraka (=Demetrios) in Sauvira (eastern part of lower Sind). He has been identified with Timit Ṛ of a Besnagar seal. See Raychaudhuri, Political History, 4th ed., p. 319.

4 From representation in Smith's Catalogue, Plate I, No. 9.
INSCRIPTION OF PENTALEON

Second Side

Young Herakles standing, facing, crowning himself with right hand, and holding club and lion's skin in the left; monogram; inscription in Greek characters:

(right) ΒΑΣΙΛΕΩΣ (=basileōs)
(left) ΔΗΜΗΤΡΙΟΥ (=Demetriou).

No. 12—Inscription on some oblong Copper Coins
of Pantaleon (c. 160-155 B.C.)

SMITH, Catalogue, p. 10, No. 1

First Side

Leopard, standing to right, in square incuse; inscription in Greek characters:

(above) ΒΑΣΙΛΕΩΣ [ΕΩΣ] (=basileōs)
(below) ΠΑΝΤΑΛΕΟΝΤΟΣ (=Pantaleontos)

Second Side

Female figure to left, dancing, clad in loose robe and trousers, with long ear-rings; flower in right hand; no monogram; inscription in Brāhmī characters:

(right) रजने (left) पत्रहवस (=रजने: पत्रहवस I)

---

1 Herakles (Roman Hercules) is the Greek god of strength.
2 Basilēos Demetriou = [the coin] of king Demetrios.
3 Pantaleon was a king of the north-western part of Ind‘a about the middle of the 2nd century B.C. The oblong shape and Brāhmī script are peculiarly Indian. He was probably related to Agathokles (c. 155-135 B.C.), Antimakhos (c. 150-135 B.C.), and Apollodotos I (c. 140-120 B.C.), all possibly belonging to the house of Demetrios. The provenance and script of Pantaleon’s coins show that he ruled over a wide area for a short time. The suggestion that Pantaleon and Agathokles were kings of Western Paropaniasdae and Arakhosia (C. H. I., I, p. 546) is rendered doubtful by their use of Brāhmī.
4 From representation in Smith’s Catalogue, Plate II, No. 1. The Greek inscription means “[the coin] of king Pantaleon”.
5 Maneless lion, according to Smith.
6 She is generally regarded as a dancing girl. Coomaraswamy suggests Srī or Lakshmi (Eastern Art, I, pp. 175 ff.).
7 The dress is described as “oriental costume” by Whitehead.
8 Possibly the lotus held in the hand is what is called īḷā-kamala.
No. 13—Inscription on some Coins of Eukratides
(c. 175-155 B.C.)

Smith, Catalogue, p. 18, No. 20

First Side
Bust of king to right, diadem and with helmet in the shape of high-crowned Kausia (flat cap), adorned with ear and horn of bull and crest; astragalus border; inscription in Greek characters:

(above in semicircle) ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ

(=basileos megalou)

(below) ΕΥΚΡΑΤΙΔΟΥ (=Eukratidou).

Second Side
The Dioskouroi standing, facing, each holding a long spear, and wearing a sword; monogram E and Y combined; inscription in Kharoshthi characters:

(above) राजस महतकम

(below) एक्रातिदः

(=राजः महतः एक्रातिदः)

No. 14—Shinkot Steatite Casket Inscriptions
of the time of Menander
(c. 115-90 B.C.) and of Vijayamitra—Regnal year 5

Shinkot, Bajaur Tribal Territory


1. Eukratides became the lord first of Bactria and then of North-Western India. He was contemporary with the early kings of Euthydemos's line and wrested many parts of the Kabul Valley and North-Western India from the latter.

2. From representation in Smith's Catalogue, Plate II, No. 9. The Greek inscription means "[the coin] of the great king Eukratides". Rajasa mahatakasa in the Indian translation was soon changed to maharajasa. See Smith, op. cit., p. 12, No. 17.

3. The Greek twin gods Kastor and Pollux like the Indian Asvinikumāras. They were typically represented as horsemen and were patrons of games and equestrian exercises, Kastor being a horse-tamer and Pollux a boxer.

4. The place is about 20 miles west of the Panjkora-Swat confluence beyond the borders of the former North-West Frontier Province.
SHINKOT INSCRIPTIONS

Language: Prakrit
Script: Kharoshthi

TEXT

Group I
A
(on the rim of the lid)

......मिनेद्रसौ महावस काटिपस दिन्यम ८(५) ८(५) ८(५)८१५०)

1 In Gr. I the letters are formed by bold and deeply incised strokes; but in Gr. II the writing is shallow and the letters are smaller in size. The first has श with a rounded head; in the second it has an acute angle. The letter श in Gr. I has a long sweep in its top curve as in Aśoka’s edicts; in Gr. II however the curve has taken an angular or hook-like appearance as in the inscriptions of the Kushāṇa period. The letter श of the first Group is generally of the closed type as in Aśoka’s edicts and Graeco-Bactrian coin-legends, while in Gr. II the letter shows a gap at the upper left side of the crowning loop as in the records of the Saka period. These characteristics have led Majumdar to think that there is a gap of more than 50 years between the two Groups. He places Gr. I in the 2nd and Gr. II in the first century B.C. According to Sten Konow, the record does not mention any feudatory of Menander who himself installed the relics and Vijayamitra, the same as Vijayamitra, restored the relics about a century after Menander. None of the suggestions appears to be acceptable. We are inclined to suggest that Vijayamitra was the son or more probably the grandson of Vijayamitra (Vīryaka or Vīryṣakamitra), a feudatory of Menander. He was the father of the Aprakardaja Indravarman whose coins have been discovered (Num. Chron., 1944, pp. 99 ff). This Indravarman was the father of Aspavarma who was a strategos first under Azes II and then under Gondophernes (21-46 A.D.). The approximate chronology of these rulers would thus be as follows: Vijayamitra—close of the 2nd and beginning of the 1st century B.C; Vijayamitra—2nd and 3rd quarters of the 1st century B.C.; Indravarman—3rd and 4th quarters of the 1st century B.C.; Aspavarma—1st half of the 1st century A.D. This seems to suggest that Menander could not have flourished so early as the middle of the 2nd century B.C. as is usually supposed (see note on No. 15 below) The absence of the mention of Vijayamitra’s overlords in the latter part of the inscription seems to suggest that Vijayamitra was ruling at a period when the Greek power was already on the decline after Menander’s death.

2 From Piles in Ep. Ind., XXIV.
3 The date portion at the beginning is lost. Note the Indianisation of the name.
4 The third figure is inscribed below the line. It is to be noted that the number 14 is here not expressed as in Brahmī with 10 and 4. The months’ names were popularised in Indian epigraphy by foreigners.
SELECT INSCRIPTIONS

A₁
(in the centre of the lid)

.... ⋯[मल*][यवित] (10)

A₂
(inner face of the lid)

प्रण-समेत [व] [शेर*] [भगव*][तो] प्रकाशुनिम् (10)¹

B²
(inside of the casket)

वियक्तिमित्रसः अभवरंजन (10)

Group II

C

(centre of the lid)

1 विजय[मित्रेण]ण⋯
2 पते प्रदिघविदे (10)

¹ According to Sten Konow, sections A, A₁ and A₂ only belong to Menander’s time.
² Sten Konow reads section B between पंचविनुष्ये and प्रणो in section D, line 2.
³ The additional stroke at the foot of ण may indicate that the akṣara is ण. Viyakamitra appears to have been a feudatory of Menander. प्रण-मित्र refers to the Buddhist belief that the Buddha’s relics could perform miracles.

⁴ ण is clear, but ignored by Majumdar. There were at least two akṣaras after ण, the lower parts of which are visible. Konow: विजयमित्र [प्रण]. Vijayamitra, successor of Viyakamitra, has been identified with the king of that name whose son’s coins bearing legends in Greek and Kharoshthi characters and belonging to the first century B.C. have been discovered in Taxila. See R. B. Whitehead, Catalogue of Coins in the Punjab Museum, p. 163, Plate XVII. He reads the legend on the coins as विजयमित्र-प्रण रवनमेत अभवरंजन (cf. Num. Chron., 1944, pp. 99-104).
(inside of the casket)

1. इसे शरीर पत्थरामुख्रो न सकरे अलित (1*) स शरीरसिद्ध कहाँ नौः शाधो न पिंडाधिष्ठित निप्राणयिनी (1*).

2. तस ये पले अपोभुध काली रंगमयी 8(+#)। वेशार्थम समस्त दिवस रंगविन्याय हयो।

3. प्रतिविन्द्रे विजयमिलेन अभारवेग भ्रमस्व शकिक्षितस समस्।[""]\(\text{२}\)ुच्च स शरीर (1*)

(on the back of the casket)

विशिष्टेन अर्गकर्तेन" विशिष्टे (1*)

TEXT SANSKRITIZED

Gr. I: A [संवत्सरे]...

Gr. II: B विजयमिलेन... पाले प्रतिविनंत।

1. Sten Konow: इसे शरीर पत्थर भ्रम उन सकरेयांति; तस शरीरसित कब्रि नो गही न [पित] न केंद्रसित विषयायति। 'This relic, its place having become damaged, is caused to be repaired. Its periodical offering is discontinued: not does anybody let the Pitaras get Śrāddha, nor Piiḍodaka.'

2. Majumdar: न

3. Sten Konow: अर्जक्तिकान्त। According to this scholar, anāmkīya=Greek anamkaios was used to indicate the king's advisors, court and friends and became something like an honorific title (cf. J.R.A.S., 1909, p. 265). Both the reading and interpretation are unconvincing.

4. Aprachāraya has been interpreted as "king without a rival", "king of the west (a-prāchya)", etc.

14-1902 B.
No. 15—Inscription on some Silver Coins of Menander (c. 115-90 B.C.)

SMITH, Catalogue, p. 22

First Side

Bust of king to right, helmeted; inscription in Greek characters: —
(above), ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ (=basileós sōteros)
(below) MENANΔPOY (Ménandrou)

Second Side

Pallas Athene3 to left, holding aegis in left hand and hurling thunderbolt with right hand; monogram; inscription in Kharoshthi characters: —
(above), MAHAΔGM PRATPAM
(below) MΕΝΑΝΔΡΟΥ
(= MAHARĀJĀGH Prativā: MenaNDROU)

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1 He seems to have extended his power over some parts of Western India. The author of the Periplus (c. 80 A.D.) refers to the coins of Appolodotos and Menander current in his time at Baruqaza (Brosch). Numismatists usually assign Menander to the middle of the 2nd century B.C.; but Gardner placed him about 110 B.C. (Smith, E.H.I., 4th ed., p. 258). He has been identified with the Yona (=Yavana or Greek) king Milinda who became a disciple of the Buddhist teacher Nāgasena, according to the Milindapanha which places him 500 years (i.e. in the 5th century) after Buddha’s parinirvāna that occurred in 544 B.C. according to the Ceylonese tradition. Milinda’s capital was at Sākala (modern Sialkot in the Punjab). He possibly ruled about the end of the second century B.C. The name is found as Milinda in the Avadhānakalpaśatā of Kāemendrā and the Tibetan Tangyur collections (Smith, op. cit., p. 434).

2 From Smith’s Catalogue, Plate V No. 1. The Greek inscription means: “[the coin] of king Menander, the saviour.”

3 The Greek goddess of prosperity, strength and wisdom (= Roman Minerva).
No. 16—Inscription on some Silver Coins of Strato I and [his mother] Agathokleia the Queen-regent (c. 90-85 B.C.)

Smith, Catalogue, p. 21

First Side

Bust of queen to right, bare-headed; inscription in Greek characters:

(above) BA[ΣΙΛΙΣΣΗΣ] [ΘΕ]ΟΤΡΟΠΟΥ (=basilissa theotropou)
(below) ΑΓΑΘΟΚΛΕΙΑΣ (=Agathokleias)

Second Side

Herakles seated to left on rock; inscription in Kharoshṭī characters:

(above) [महारज] वर्तरेस धमिकस
(below) [क]तस
(=महाराजस्वातुः धामिकस स्वतस्य II)

1 He ruled probably in the Eastern Punjab from about 85 to about 80 B.C. He is supposed to have been the son of Menander and to have been ousted by Heliokles (c. 130-80 B.C.) from Nikaea (C. H. I., I, p. 69a). This Heliokles need not have been the son and immediate successor of Eukratides.

2 From representation in Smith's Catalogue, Plate IV, No. 11.

3 It is interesting that the obverse refers to the queen-regent and the reverse to the minor king. The Greek inscription means "[the coin] of queen Agathokleia true to the gods." She may have been the daughter of Agathokles and the wife of Menander.
No. 17—Inscription on some Silver Coins of Antialkidas (c. 110-80 B.C.)

Smith, Catalogue, p. 15, No. 1

First Side

Bust of king to right, diademed: inscription in Greek characters:—

(above) ΒΑΣΙΛΕΩΣ ΝΙΚΕΦΟΡΟΥ (=basiléos niképhorou)
(below) ΑΝΤΙΑΛΚΙΔΟΥ (=Antialkidou)

Second Side

Zeus on throne, to left, laureate, holding long sceptre in left hand; and, in right hand, a small figure of Niké who holds palm and a wreath, towards which the forepart of a small elephant to left, with bell round neck, extends its trunk; monogram; inscription in Kharoshthi characters:—

(above) महरजस जयचरस
(below) अन्तिअलिकितस
(=महराजस्व जयचरस्य अन्तियलिकितस ||)

1 Antialkidas belonging to the house of Eukratides ruled in the Taxila region about the end of the second century B.C. He is mentioned in the Beim Nagar inscription of the 14th year of Bhágabhadraka who must be placed some years later than Pusyamitra (c. 184-148 B.C.) and Agnimitra (c. 148-140 B.C.) and possibly after their two successors who ruled for 17 years according to the Purāṇas. He might have sought assistance of the Vidyā king against the aggression of the great conqueror Menander, king of Śākala and a scion of the rival house of Euthydemos.

2 From representation in Smith's Catalogue, Plate III, No. 1. On some copper specimens modified later forms of sigma and omega are noticed.

3 Roman Jupiter, the parallel of Indian Indra.

4 The Greek goddess of victory; cf. the title niképhoros=अवध. The Greek inscription means "[the coin] of the victorious king Antialkidas."

5 The elephant which reminds us of Indra's Airāvata possibly indicates an approach towards the identification of Zeus with Indra.
No. 18—Inscription on some Coins of Hermaios\(^1\)
(c. 20-30 A.D.) and [his queen] Kalliope

**Smith, Catalogue, p. 31**

*First Side*

Busts of king and queen to right, both diademéd; inscription in Greek characters:—

(above) ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΕΡΜΑΙΟΥ (=basileōs sóteros Ermaioú)

(below) ΚΑΙ ΚΑΛΛΙΟΠΗΣ (=kai Kalliopes)

*Second Side*

King helmeted and diademéd, on prancing horse to right, with bow and spear at his back; monogram; inscription in Kharoshṭhī characters:—

(above) महरजस क्षतरस हेरमवस

(below) कैलियपव

(=महरजस ब्रालु हेरमवस्व कैलियपवः [च] II)

---

\(^1\) He seems to have belonged to the house of Eukratides and to have ruled in the first half of the first century A. D. He was the last Greek king of the Kabul region and was supplanted by the Parthians, probably by Gondopheres. These joint issues may indicate a union of the rival houses of Eukratides and Euthydemov.

\(^2\) From representation in Smith’s Catalogue, Plate VI, No. II. The Greek inscription means “[the coin] of king Hermaios, the saviour, and of Kalliope.”
SELECT INSCRIPTIONS

No. 19—Inscription on some Copper Coins of Hermaios and of the Kushana Yavuga

Kujula Kasa¹ (c. 25-55 A.D.)

SMITH,² Catalogue, p. 83

First Side

Bust of Hermaios to right, diademéd; inscription in Greek characters:

ΒΑΣΙΛΕΩΣ [ΣΘΡΟ]ΣΣΥ蕲 EP[ΜΑΙΟΥ] (=basileōs sterōssu Ermaioou)

Second Side

Herakles facing, diademéd; with right hand he holds club resting on ground, and with left hand lion’s skin; circular inscription in Kharoshthi characters:

कुशसंभास् [कुण-वद्वु]गम्ब अम-शिद्दृ (कृशसंभास् कुण-वद्वु [कृषाणाबय्य-तावकस्य] वभू-स्थितस्य ल)

¹ He has been identified with Kadphises I. Yavuga is supposed to be a Turkish word meaning “a prince”. The Kushāṇas gradually ousted the Greeks and the Skytho-Parthians from the sovereignty of the Kabul region and the north-western part of India. The joint issues may indicate that Kadphises I at first accepted the nominal suzerainty of the Greeks of Kabul. They may be similar to the coins of the East India Company issued in the name of Shāh ‘Alam II (Whitehead, Cat., II, Nos. 2984-67). In Kabul the Greeks were supplanted by the Parthians and the Parthians by the Kushāṇas. Kadphises I did not conquer the region of the Indus.

² From representation in Smith’s Catalogue, Plate VI, No. 14.

³ Read ΣΟΘΡΟΣ, ΣΥ was regarded by Cunningham as a prefix to the king’s name. The Greek inscription means: “[the coin] of king Hermaios, the saviour;” but in some cases ἀδήσιος is wrongly translated as महंतम.

⁴ On Kadphises’ own coins (see infra) we sometimes get समव-प्रभ-विन (समव-भुल-विवतस्व) which possibly refers to his devotion to the religion of the Buddha.
No. 20—Swat Relic Vase: Inscription of the Meridarkh Theodoros

A Paṭhān village in the Swāt Valley; now Panjab Museum. F. W. Thomas, Fest. Ernst Windisch, p. 362; Sten Konow, Corp. Ins. Ind., II, i, p. 4.

Language: Prakrit
Script: Kharoshṭhī of circa 1st century B.C.

TEXT

1 चेवरोरेन मेरिदर्केन प्रतिष्ठितम हन्ते दारिर सककुणिनि भगवतो बहु-जन-हिति|जेन्द्र [II*]

TEXT SANSKRITIZED

चेवरोरेन मेरिदर्केन (=विषयपतिना = प्रदेश-सासकेन; Greek meridarkhes) पासिपिनम ० हंद्र ० शरीर ( = वेदाक्षरोप; सास्केन: (=बुकोप) भगवत: बहुजन-हिताय ||

C—INSCRIPTIONS OF THE SKYTHO-PARTHIANS AND THE KUSHĀNAS

(i) Inscriptions Dated in the Older Skytho-Parthian Reckoning and Connected Records

No. 21—Inscription on some Silver Coins of Maues (c. 20 B.C.—20 A.D.)*

Smith, Catalogue, p. 30

First Side*

Zeus standing to left, clad in himation; grasping long sceptre

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1 From the facsimile in Corp. Ins. Ind., II, i.
2 Thomas: *चेरोरेन; Konow: *चेरोरेन
3 This date of Maues is based on the supposition that he is the same as Moga of the Taxila record (infra, No. 27). He seems to have originally been a subordinate of Vophon of East Iran and to have carried to India the use of the latter's era which started from 58 B.C. and was later called the Krita, Mālāva or Vikrama era. See The Age of Imperial Unity, pp. 125 ff. Maues imitated the coin-types of Demetrios and Strato I.
4 From representation in Smith's Catalogue, Plate VIII, No. 2.
with left hand; right arm extended; inscription in Greek characters:—

(above, in semicircle) ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ

(=basileōs basileōn mēgalou)

(below) MAYOY (=Mauou)

Second Side

Nikē standing to right, holding out wreath in right hand and palm bound with fillet in left hand; monogram in right field; inscription in Kharoshthi characters:—

(above, in semicircle) साधरण महत्तम

(below) [मो]आस¹

(=राजातिरितिस्य महत: मोहस्स्य [ =मोगस्स्य] II)

No. 22—Inscription on some Silver Coins of
Azes I² (c. 10-35 A.D.)

Smith, Catalogue, p. 43

First Side³

Zeus standing to left; right hand extended; long sceptre with fillet in left hand; inscription in Greek characters⁴:—

(above) ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ

(=basileōs basileōn mēgalou)

(below AZOY (=Azou)

---

¹ Another Indian form of the name is Moga. The Greek inscription means "[the coin] of Maues, the great king of kings." The title is derived from Kshaharyatipanam Kshaharyathiya of Old Persian inscriptions.

² He possibly succeeded Maues=Moga in the Gandhāra region and conquered the Eastern Punjab from Hippostratos. He was probably the son of Spalirises of East Iran and the son-in-law of Maues and succeeded to the Indian possessions of Maues. See The Age of Imperial Unity, p. 126.

³ From representation in Smith's Catalogue, Plate VIII, No. 9. On some specimens the square omicron is noticed.

⁴ The Greek inscription means "[the coin] of Azus, the great king of kings."
INSCRIPTION OF AZILISES

Second Side

Winged Niké standing to right, holding out wreath in right hand, and palm with fillet in left hand; monogram to right; inscription in Kharoshthi characters:—

(above) महरजस रजरजस महतस
(below) अयस
(= महराजस् राजराजस् महत: अयस् II)

No. 23—Inscription on some Silver Coins of Azilises1
(c. 30-40 A.D.)

SMITH, Catalogue, p. 49

First Side

King on horse-back to right, with lance; inscription in Greek characters:—

(above) ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ
(= basileós basileōn mēgalou)
(below) ΑΖΙΛΙΣΟΥ (= Asilisou)2

Second Side

Pallas Athene to left, thunder-bolt in right hand and aegis in left hand; monogram in the left and Kharoshthi फ in the right field; inscription in Kharoshthi characters:—

(above) महरजस रजरजस महतस
(below) अयिलिपस
(= महराजस् राजराजस् महत: अयिलिपस् II)

---

1 He was succeeded by Azes II (c. 35-75 A.D.). Aasavaram was a strategos (= च़नापति or governor) first under Azes II and then under Gonōphernes, while his nephew Sasa under the latter and Pakores.
2 The Greek inscription means "[the coin] of Azilises, the great king of kings."

15—1902 B.
No. 24—Mathura Lion-Capital Inscriptions of the time of Ranjuyula (c. 1-15 A.D.) and Šośa (c. 10-25 A.D.)

Mathurā, Mathurā (Muttra) District, U.P.


Language: Prakrit
Script: Kharoshthi

TEXT:

Group I
A (i)

1 महस[ू]वस रजुवलस
2 अग्रमहौपिय चयासिच्छ
3 कसु[च]वि चििव
4 स्वर(है?)घृस्तस शुष्कव
5 मन्न न्यद्वस(मि?)प्रकस[ष्]\

1 From the Plates in Ep. Ind., IX, and Corp. Ins. Ind., II i. The seemingly unnecessary subscript r modifies the sound of the superscript consonant
2 The first section may be and has been differently interpreted: "By the Chief Queen of the Great Satrap Rājula, daughter of Ayasī Komūsā (masculine), mother of the Heir Apparent Kharasota, Nandasi-Akasa [by name]" (Thomas); "The chief queen of the Mahākshatrapa Rājula, Ayasī Komuia, the daughter of the Yuvarāja Kharaosta, the mother of Nādā Diaka" (Konow). Kshatrapa is from Old Persian Khoshthrapātan, "a provincial governor". The late Maṛāthi royal title Chhatrapati is an echo of Kshatrapa, the Prakrit form of Kshatrapa. The relation between the Mahākshatrapa and the Kshatrapa was something like that between the Rājula and the Yuvarāja ruling at the same time from the same station or from different stations, Rājula and Ranjuvula are different forms of the same name.
3 Konow: कसुरक्त. Kharasota is from Old Persian kshathra-osta, 'the blessing of sovereignty'. Konow identifies him with Kharasota, son of Artā.
4 Konow: नव दिस्कद [तव]
6 सप्त मत प्रवुधोल [ए]
7 फिलमहि' प्रियप्रसिः अः
8 ज हुय प्ररण सच हुन वि[व]
9 अतेवरह दीरक-प-
10 धिरवेन देव प्रवृकिप्रिपि
11 के निमिति त शारिर प्रमणि भिलि
12 महाद्रो शाक्यचित्त वुधास
13 म(?)किह(?)रत(?)व[? 1] सह(?)[अ]धिन्वित(?)
14 धुवं च सवरम च चुवि
15 विश्रस सच्चस सुवि
16 स्तिवाग्रन परिप्रेय (॥०)"'

C

1 कस्तूर-अ
2 वर्जो

D

1 नवलुद्रो (॥०)

1 Better read "नहि।"
2 Konow takes Hana to be the daughter of Hayuara.
3 Konow and Lüders think होरक = होरसुर, a Skythic rendering of द्रामपति. But cf. hûr in Arabic and Persian meaning 'a virgin' or 'a celestial virgin'.
4 Bühler explained निमिति (= नि: सम) as an equivalent to सूप, and Thomas as नि: सीम, a लूप outside the सीमा.
5 Konow: मुक्ति[शिव]स्व, etc., "after having performed solemnities over the illustrious king Muki (= Manes) and his horse." Thomas: म(म)किह(चिन)रत(?)व; Indraji: मुक्तिहिति (= मुक्तिहितत्व). The reading and interpretation of line 13 are doubtful.
6 Thomas: सस्मय सुबिति (?) (=शायत भुवाल शति), Better read चवि
7 Konow reads section B after A.
Group II

B

1 महश्ववसव
2 वजुक्तस्य एक
3 शुद्रवेश कश्चरे

E

1 खरोहरू योस्तो वुवरय
2 खममस कुमर
3 मज कमठ
4 समनमोहन-

E (b)

1 क (१०) कारित

K and L

1 अयरिसस
2 वुधवेवस
3 उवपत्त अवित्त(स ?)-

H

1 गुहविहरे

H(a)

1 चमरवन (?)

F

1 वुकिलस नकरवस
2 सिकुस सवलिकवस (१०)

1 Read रुकुस
2 Konow reads section C here.
3 Konow reads section D here.
This Patika may have been identical with the person of the same name mentioned in No. 27 below. Mevaki (Maues?) may be the same as Moga of that record. The families of all these Saka chiefs may have been interrelated. But a difficulty in identifying Patika of the two records is that the date of the present inscription, in which Sojāsa is called a Kahaṭrapa, is earlier than the Mathura inscription of year 72 (15 A.D.) when Sojāsa was a Mahākṣhataṭrapa. Kusuluka Patika is here called a Mahākṣhataṭrapa; but in the Taxila epigraph of year 73 (21 A.D.) he is represented as a Mahādānapanati under his father, Kahaṭrapa Liṣka Kusuluka. Kusuluka Patika of this record thus seems to have been the father of Mahākṣhataṭrapa Liṣka Kusuluka and grandfather of Mahādānapanati Patika of the latter record.

2 It seems to be the same as विषय in section I, line 4.

3 Konow reads here स्वतःपर्यः पित्तिन, 'limited by Urvarapara.' Thomas however notes that 7 or 8 aksharas before पित्तिन are quite obscure owing to the stones having peeled away. Thomas: पित्तिन(?). Konow's reading दौ here as well as in No. 33, line 2, is justified by the form of the letter in the Central Asian documents. See Khar. Ins., III, Plate XIV, Nos. 35-37.
Group I: A (i). महाक्षतपस्य राजस्म अङ्गमहिषी, आयसे: कौमुदा: इहिता, स्वरक्षेत्र युवराजस्य माता [या, तथा] नदियांनकस्या—

A (ii). सादृ माता आवस्थित, पितामहां पिंपख्या, भाला हृदयरंग, सादृ हना [इति] इहिता, आन्तःपुरेण 'होरका-परिवारण (अन्तःपुरेण कोसङ्ग हस्ताक्षर) अभिमुख प्रथिती-प्रवेशे निस्तोऽि (स्त्रपिवहिते परंतु तत्त्ववर्णे तत्त्ववक्ते च स्थाने) शारीरः (अवेक्षास्था) प्रतिहार्षित भगवत: शालयुवने: बुद्धस्य, [संयोगं] मुक्तिधितव अनुस्वर्णे: (कारते) स्तुपः च सहारामः च चातुर्जिः सास्य सब्ज्ञा स्वास्तिकादानां (०वादिनाः) परिक्रः (प्राह्यय)
GROUP II: B MAHAJKAPAS REKUJA PULWA SRODASA KSHVP [SHAATIT].

E KSHARA: YURARA, SHAKMA: KUMAR, MASA: KALIYA [CH] IFITI] SMATUMOD-

F(b) KA: [BADDAMADHAV CHANDRAN] ; KARITAM.

K AND L ACHAARVAKU KUJUDEK [VARAND] UBDEYEN AAMIMIL [YDA]—AAMIE:-

H, H (a). SUHAVIDHAHAR CHANDRA.

F BUDHAKAYA NAGARKAYA (=NAGAR-VADHAVAY) MISHVAH SAVITVAJAYA (=TASYA PERIYAHAYA).

G MAHAJKAPAS KUJUJOKUJA (KUJUJOKU-JUJOKU) PATTIKAYA, MEEKE: (MEEKJU-JUJOKU)

MISHITAYA [CH] POJAYE.

E(a) KAAMUKTI: [IFITI MAFRAMAK].

GROUP III: M KSHVP SRODASA [SHAATIT] ARU PRIYABH-PREDHA.

I, J (1&2).—VINAYORISHAM [IFITI] SARPRAR, PURAPURAM [IFITI] SANKHYARA,
[=SANKHYLYAM] NISHEROCH ...PERIKSHA (=TANVARPAHANE) NIS-SHAM: (=STUPVISHVAYA) PARU
TADHIYEN TATSTHAVAK' CH SPAN] KARITAM, NIVYATITA: (=DUS) [CH]

J (3). SAVITVADANA (=BVADAN) PERIH,

N ACHAARVAKU BUDHAKAYA NAGARKAYA MISHVAH, PRAMAANA MASAHAALKANYA PRAMAANYAWKE-
'SKANDHA (=MAHAJKAP =NARASAMA) SABISHTAYA .

O SAH-BUJUJANA POJAYA. AERMELA POJAYA. SAMANTH POJAYA.

P SAHITAYA SHAK-SAMWESA (=BUDHJUJOK ; SKYTHIA, INDO-SKYTHIA) POJAYE.

Q, R SKANDHAYA BUDHAYA [POJAYE] . RUKHJAYA, KOINASAYA [CH] [POJAYE]

J (a) SKANDHYAYA: [IFITI MAFRAMAK].

1 Possibly Nagara or Nagarahara, modern Jalalabad. We may also have: ACHARVAYA (TASTA PERIYAYA) TENDAYA ... CHANDRA. BUDHAYA ... SAVITVAJAYA [POJAYE].

2 I.e., "with reference to the knowledge of proof of the vanguard of the Mahasakhikas (a Buddhist sect that was antagonistic to the sect of the Sarvastivadins)."

Konow makes Suta, Pratyakhya, "to teach the truth".

3 Fleet makes SUTA-SUTA and Majumdar SUTA-SUTA. Some take SUTA as a proper name.
No. 25—The Mathura Votive Tablet Inscription of the time of Sodasa—Year 72 (=A.D. 15)

Kaṅkālī Tilā at MATHURA


Language: Prakrit influenced by Sanskrit

Script: Brāhmi

TEXT

1 नम अर्हतो वर्धमानसं (1*)
2 स्व[1]स्म महास्वज्ञम शोडासम स"व"करे ७०° (+=+½ हेम[1]त-माके = दिवसे ९ हरिति-पुक्क पालस भयावे सम(n*)-स[1]विकाये"
3 कोच्चिये अमोहिनिये सहा पुलेहि पालोपेन पोठोपेन धनोपेन आयवानिः
   [व]विभाजिता (1*) मियः***

1 From the facsimile published in Ep. Ind., II.
2 Vardhamana, Jina or Mahāvīra was the 24th Jain tīrthakāra. An arhat is described as जीवित नितानादिदेशायणीकाकामिताः वयास्वतादेववधीच व देवप्रेमः परमेत्रः।
Vardhamana was the actual founder of Jainism. The name Kaṅkālī Tilā means the mound of Kaṅkālī, one of the 64 Yoginis according to Jain works.
3 Bühler suggested that the first figure of the date may be 40 (see, however, Ep. Ind., IV, p. 55, n. 2 where he gives up that view) or 70. It is 40 according to Rapsøn (C.H.I., I, p. 870). Though it may be confused with the figure for 40 on the Khaṭrāpa coins (Ind. Pal., Taf. ix, Col. v), there is no doubt that it is the same figure for 70 which is found in Kusāṇa inscriptions (op. cit., Col. viii); see also this very figure in the Plate for the record No. 42 of the same Mathura series (Ep. Ind., II, p. 212) where Bühler definitely reads it as 70. Most scholars (cf. Ep. Ind., XXI, p. 297, n.) now agree that the figure is to be read as 70. For the controversy between Rapsøn and Lüders, see Acta Orientalia, X, p. 118f; XI, p. 260f. The year has to be referred to the old Skysyo-Parthian era which we identify with the Vikrama era of 50 B.C. See note on No. 33 below.
4 The restoration is due to Bühler.
5 Bühler: आयवानि: The name seems to refer to the figure of the Ārya or Arhat on the Āyāgaśilā.
6 Bühler: प्राय*म* The reading intended seems to be प्रियता भववति
4 आयवतिः अहंत-पूजाये (॥॥)

TEXT SANSKRITIZED

नमः अहंते वर्षमानसाय । स्वामिनाः (=प्रजापतिक्षयं महादेवान) श्रीदासस्य संवतःरे [द्वितीयस्तितः] ७२ हमन्तसास्य [द्वितीय] २ (=चालुक्यिकस्य हमन्तस्त्रि: द्वितीयास्य मासे) दिनः दिनः नामः ५ हरिती-नुलस्य पार्ल्य भाभ्या भ्रमण-श्रविक्षण (=जननिर्त्तिक्षण) कौश्याः (=कौश्याला) अमोहिन्या सह पुत्रः पाठ्योपाय, प्रश्नवोपाय, धनोपाय [च] आयवती (=जैनस्य आययपटाल्या पुजाविलाः) प्रशिला प्रशिला। [प्रयत्ताः भ्रमणं] आयवती अहंत-पूजाये ॥

No. 26—Mathura Stone Inscription of the time of Šodasa (c. 10-25 A.D.)

Mathura, U. P.


Language: Sanskrit influenced by Prakrit
Script: Brāhmī

TEXT

1 स्वामिस्य महादेवस्य श्रीदासस्य गंगवर्षेण ब्राह्मणेन क्षेत्रव-समोलेष [पुष्कर*] -
2 रण्य दमामेण बमह-पुण्डर्किणीं परिवार पुण्डरिण उद्याने आरामो सम्मो हः [अ*] 
3 [सिल] पद्मो च । .... (॥॥)

1 Bühler: शार्यवत
2 See notes on infra, No. 62.
3 The am-Ient Indian year was divided into three seasons, viz., grishma (Chaitra-Vaisākhā-Jyaishthā-Āśāghā), varshrā (Sravaṇa-Bhādra-Kāśīvīna-Kārtīkā) and hemanta (Mārgasira-Pauṣa-Māgha-Phālguna), each ending with a chāturmīśi (cf. notes on Brk. I, No. 28 above and on No. 40 below). Here is a compromise between the Greek (cf. date of No. 14 above) and Indian (cf. Sāivāhāna inscriptions, infra) systems of dating.
4 From the facsimile in Arch. Surv. Rep., III.
5 Possibly Šodasa and Šopāsa were two forms of the name; cf. Rājula = Rañjuvula.
6 This word is originally Persian. The Rājatar., VII., 42 (Stein, Intro., pp. 37-38) speaks of an office concerning with griha-kṛitya (domestic affairs) placed in charge of a ganjāvara (treasurer) and five dibiras (secretaries). Dibira is another Persian word.
TEXT SANSKRITIZED

स्वामिनः महाकालपर्व शोभास्य राजवेंद्रेण (=कौशिक्यस्य ब्राह्मणेन श्रीमंगल-समग्नेन पुष्करिणी—आभ्यां यमू-पुष्करिणीयाः परिमा (=परिमायां दिशित सिखत) पुष्करिणी, 
उदि पाण्यः (=कृपाः), अहाराम्, सम्म, अर्थ सिलापतः च [कारितः] II

No. 26A—Mathura Stone Inscription of the
time of Śūdasa (c. 10-25 A.D.)

From a well at Mora, 7 miles from Mathurā, U. P.

Cunningham, A.S.R., XX, p. 49, Plate V, No. 4; J. Ph. Vogel, 
Cat. Arch. Mus. Math., p. 184, No. Q. 1; H. Lüders, Ep. Ind., XXIV, 
p. 194.

Language: Sanskrit mixed with Prakrit
Script: Brāhmī
Metre: Bhūjaṅgavijñimbhita

TEXT

1 [Svastika] महाकालपर्व राजवेंद्रस्य पुष्करि स्वामिः[र्ष्यः महाकालपर्व शोभास्य 
संवस्तरे]...

2 भक्तानां पुष्करिणीयां पंचचिराणां प्रतिमा : वैर-देवगुप्तेः हे स्वामितः]

3 वस्त्रोश[†] याम् वैन श्रीमंतः हर्मदुमदुमदिनमधवाह (१)...

5 आचैद्यां(०) शैलां पंच ज्वलत हुव परम-वर्णम

6

7

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1 From the facsimile in Ep. Ind., XXIV.
2 In Sanskrit: महाकालपर्व राजवेंद्रस्य पुष्करिणी स्वामिः.
3 For the five deified Vṛishṇi heroes, see the Vāyu Purāṇa., LXXIX, 1-2 :
   शरणीरा भुवामदिन: प्रर्यवः सात्म एव च।
   अनिवर्तम प्रर्यवे संगतेरा: प्रक्षमिन्तः॥
4 The meaning of the section is not clear. The reading is also not beyond doubt.
5 The meaning of the passage is doubtful.
No. 26B—Mathura Stone Inscription of the time of Sodasa (c. 10-25 A.D.)

Mathura, U. P.


Language: Sanskrit influenced by Prakrit
Script: Brāhmī

TEXT

1-5 ................... 2
6 | vahuna bhagav[to vahude*]
7 | kavya mahāsthān[ke devak*]-1
8 | | tārṇa b[e[dīka prati*]-
9 | | vāpita(tam) 3 (1*) prītī bh[gaṇa vāasu*]-3
10 | teva śāmi[śva na] mahāsthān*-
11 | | pasya śoṣḍaṣṭ[sva śaśmān*] 4
12 | saṃbhūtataṁ[am] 5 (11*)

1 From impressions.
2 Only traces of some letters in this part are visible.
3 Chanda: mahāsthāna ... [vahude*]; Lüders: ... [vahude*]
4 Others read *vāpita. Chanda: b[adīka];
   Chanda: bh[gaṇa vāasu] 6
5 Lüders: teva śāmi or śaśmān. Chanda suggests a word meaning 'dominion' but used
   in the dual number.
6 Chanda reads saṃbhūtataṁ and suggests the emendation saṃbhūtaṁ.
No. 27—Taxila Copper Plate Inscription of Patika—Year 78 (=A.D. 21)

Thupkia, near Taxila, Rawalpindi District, West Punjab


Language: Prakrit
Script: Kharoshthi

**TEXT**

First Side

1 [संवक]रू[ष] ॥ धर्मसतिमें ॥ २०(+*)(+++)२०(+*)(+++)२०(+*)(+++)४(+*)(+++) ॥ महर्षि महत्तम [मो]गम प[ने०]मस् मस्स द्वित्ते पंचमे ॥ +१ ॥ पुत्रे पुरव्ये ॥ क्षरर[स] ॥

2 शुक्सस च क्षलसम श्रिको कुष्ठको नम तस पुलो [पति]को[०] तथञिश्चये ॥ नगरि (१०) दवेते दन्तृ-देशी श्रिष्म नम (१०) अञ्च

3 (२५)को[२] पत्रिको आनशिर्वत भजन्त शक्युम्निम शरिर (३०) [ति]च[बेइ]र० [सं]धरम्च सर्व-दुधन पुण्ये मत-पिरार पुण्ये तो

4 क्षलसम स-पुक्त-दिस्त अधु-कष्ट-वर्जित श्रद्धा सर्व [च] [वेति]धवम्स च पुणवयो महर्षिपतिः परिक सह [ह]ए[न००]

5 सोहिनिमिशेण य इम[म]ि० संघर्षे नवकामम (॥०)

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1 See supra, No. 21. From the facsimile in Corp. Ins. Ind., II; Ep. Ind., IV
2 The conjunct तृष is read by some as तृष
3 The restoration is due to Dowson. The Macedonian month Panemos is equivalent to the Indian Kṣaṭāja-Śrāvaka (July).
4 Bhagawanlal and others: चक्र (तस). In that case, the meaning would be: 'the Kṣabarata and the K حتار of Chukha (mod. Chach, N. W. of Taxila).'
5 The restoration is due to Bühler.
6 The restoration is due to Dowson.
7 Bühler suggests the emendation ātiya-baḥākara. But ātiyādahavasa may stand for Sanskrit ā提क-ā提varśa. Adhīṣā means a neighbour.
8 See F. W. Thomas in Geettinsche geelerte Anzeigen, 1931, p. 6 Konow who found the word ज्यामए, 'by the Jaiva order', after Patika's name, has accepted (Ep. Ind., XXI, p 257, note 6) this reading and the translation of the passage as 'the great gift-lord Patika together with the उपास्य Rohimitra who is overseer of works in this महाराम'. The original suggestion was ज्याव ज्यामए-अम्य: वाक्ते.
TEXT SANSKRITIZED

संवत्सरके अष्टमसालित [ि] मके ६८ महाराज्यां महत: मोहला [Mahaś] पनेमल्ला (―यवनां मासविशेष: ; Macedonian Panemos) मासल्ला दिवसेने पढ़िले ५— पूर्वां पूर्वां [सिंह]—पूर्वेंक-दिवसेने क्षारस्वरुप चुकस्य स्व च [शेषस्व] क्षारस्व, खिय: कुषुड: नाम [स्थल: ], तस्य पुल: पतिक: तक्षसिल्यां नगरे [सिंह: ]। उल्लेण प्रात्य-पेशा: (―उतररस्व- विभाग-पूर्वां) क्षेत: नाम। अल ऐसे पतिक्ष: अ-प्रतिष्ठापितं भगवत: शासिक्य: नाम। (―देहाकंप्य) प्रतिष्ठापित। सहाराम च सर्व-बुद्धानी: पूर्वां, माता-पितारी पूर्वनृ, क्षारस्व म-पुल-दार्च आकुरव्यस्य, आत् नृ स्वैन्य च जातिकाधिवासान् (―जातिकान् प्रतिष्ठानां च) च पूर्वनृ [प्रतिष्ठापित] महादानायत: पतिक: सारभूम उपाधिधारिन्ये। रेषीयकिरणे त: अभिनृ सहारामे नब्यमकिर: (―निमात्स्वस्ततिकारिकान्यनियुक्:।)

पतिकाय क्षार: खियः (―पतिक्षुद्विस्व क्षारस्वेन खियकेन फलक: अयं प्रेषित)।

No. 28—Takht-i-Bahi ² Stone Inscription of Gondophernes—[Regnal] year 26; Year 103 (= A.D. 46)

Takht-i-Bahi, near Mardan, Yusufzai territory, Peshawar District, West Pakistan


Language: Prakrit
Script: Kharoshṭhi

¹ According to Buddhist conception, there are many past Buddhas and one future Buddha.
² There is no absolute certainty that the stone was discovered at Takht-i-Bahi. It was possibly found at Shāh-bāzgarhī. Both the places are situated in the same neighbourhood. Shāh-bāzgarhī is ६२ miles east and Takht-i-Bahi about 8 miles north-west of Mardān in Yusufzai.
TEXT

1. दधरम गुद्वङ्गस् वष २०(+*)(+*)(+*).१२
2. संब[करण] [ति]शानिमपु १(×*)(+*).२००(+*)(+*).१(×*).१ (वेषालय) मस्म
   द्रियते
3. [प्रत्ये] [पुले] (व*) [ह]शे पक्षे ब(व?)लकसिस [बो(गो?)]पकास
4. [परि]बर शाङ-द्रुग स-पुरास केेगिमर(स?)विजयग
5. ए०(पुण) 'कप' • • • • • स पुणे '००) मधु-
6. पिडु पुणे (॥०)

TEXT SANSKRITIZED

महाराजा गुद्वङ्गस् [राज्य]-वष्य [ठखिशेस] २६, कंवरसके [च] सिशात[त]मके
(=वयिक-शताब्दे) १०२, वेषालय मस्सा द्रियते प्रथमेष पुष्ये बुढ़े पक्षे कब्जयामिने
'बोयनस्य परिवार: (=प्राकाव; वहः-शाङ-द्रुगुस्थ) वहः-द्रुग - सपुरास केेगिमर-बोयनस्य,
'ए० (कुमार?)'-कप...स्त [च] पुणे; मातापितो: पुणे (स-संभानाय) ॥

No. 29—Inscription on some Coins of Gondophernes (c. 21-50 A.D.)

Smith, Catalogue p. 54

First Side

King diademed on horseback to right; monogram to right; inscription in Greek characters:

1. From the facsimile in Ep. Ind., XVIII.
2. Two akṣaras are erased between द् and द्
3. Beyer read एभ्यन and saw in this word the name of a prince. Konow reads एभ्यन which is according to him a Khotani word meaning द्दिया
4. Konow, who ignores the fact that some 8 letters are lost between द and म, reads Kap[sha]sa, as he thinks that there are traces of a श or ऐ under य. He identifies Kapasa with Kadphises I. The stone however, as noticed by Cunningham, was used as a Sila (a flat stone for grinding condiments on) and some letters are apparently lost owing to the rubbing by the muller. The reading of lines 3-5 is doubtful in many places.
5. This shows that the month was regarded as पुष्पिनंता.
6. See No. 26. He was a Parthian king of Southern Afghanistan, but later conquered the Indus Valley. He is known from Christian traditions to have been a contemporary of Saint Thomas (first half of the 1st century A.D.). See notes on Bk. III, No. 21.
7. From representation in Smith's Catalogue, Plate IX, No. 8.
8. Σίγμα on these coins has a developed form.
INSCRIPTION OF KADPHISES I

BACIIAEWC [BACIIAEWN] [MEGAIOY] YNDOEP[EPPOY]

(=basileós basileōn mégalou Undopherrou)¹

Second Side

Pallas Athene standing to right, with spear and shield²; monogram to right; Kharoshthi monogram reading फ and श (?) ; inscription in Kharoshthi characters:

(above) महरज-रजलितज-कतरस [देववतस्]
(below) [गु]दश्ष [रस]
(=महाराज-राजासिराज-लाल्तु: देववतस्य ‘गु-दुप्लस्य II)

No. 29A—Inscription on some Billon⁴ Coins of Gondophernes and Asʿpavarman


First Side

King on horseback to left with right hand extended; some symbols; inscription in Greek characters corrupt and illegible.

Second Side

Zeus to right; some symbols; inscription in Kharoshthi characters:

(left) इन्द्रवर्मण्यसस जातास कतरस (above) खानेसस (below) अइवरम्यस
(=इन्द्रवर्मण्यसस ‘खोगास्य जातास साले अइवरम्यस II)

¹ I. e. "[the coin] of Undopherres, the great king of kings".
² Not the aegis, usually represented as bordered with serpents and set with the Gorgon's head and signifying a life-charm.
³ The reading देववत्स is due to Rapson (J.R.A.S., 1903, p. 296). Some specimens clearly read दुप्लवर्स (C.H.I., Plate VII, No. 51). दुप्ल was formerly read as दुप्ल. Rapson later took दुप्ल to be a modified दुप्ल and Sanskritised the word as Devapata (Khar. Ins., III, p. 309 n.). Some scholars take दुप्ल to be a modified दुप्ल.
⁴ Billon is an alloy of silver with copper, tin or the like.
⁵ Strategos = Greek στρατηγος = Sanskrit राजवध, Aśpavarman was ruling in the N.W.F.P region as a viceroy of Gondophernes. He was previously ruling the same area as a subordinate of Azes II. This is indicated by coins bearing the name of Azes on the obverse and of Aśpavarman on the reverse (Whitehead, op. cit., pp. 190-33).
No. 30—Inscription on some Copper Coins of Kujula Kadphises I (c. 25-55 A.D.)

Smith, Catalogue, pp. 65f.

First Side

Bust of Hermaios², diademed; very corrupt inscription in Greek characters intended for:—

*KOPANO-KOZOULO-KADPHIZOY (=Koshano-Kozoulo-Kadphizou)⁴

Second Side

Herakles standing, facing; right hand resting on club, lion-skin over left arm; inscription in Kharoshṭhī characters:—

[कुजुल-कालस कुपन-बुगस] [भम-दिदस]

(—कुजुल-कालस्य कुपाण-बुगस्य धर्म-सिपातस्व) ॥

¹ See supra, No. 19. He possibly ruled over the region extending from the Jaxartes to the borders of the Indus region.

² On some coins the head resembles very closely that of Augustus in his later years (c. 12 A.D.). See Smith, op. cit., p. 66.

³ Note the peculiar character प indicating šh and the letter U for Y.

⁴ I e., "the coin of Kozoula-Kadphises, the Kushāga." Some coins have the Greek inscription:—

ΧΟΠΑΝΤΟΥ ΖΑΟΟΥ ΚΟΖΟΛΑ ΚΑΔΑΦΕΣ (=Khoahansu Zaoou Kozola Kadaphes) and the Kharoshṭhī inscription:—कुपन-बुगस कुजुल-कर-कालस समक-सिपातस ( =कुजुलस बुगसस कुजुल-कर-कालस समक-सिपातस). See Smith, op. cit., p. 66, No. 6. According to Cunningham (Num. Chron., 1892, p. 66), the full Kharoshṭhī legends on some coins are:—

(a) महाराजस देवपुस्क कुजुल-कर-कालस ( = महाराजस राजराजस देवपुस्क कुजुल-कर-कालस);

(b) कुजुल-कर-कालस महाराजस राजराजस ( = देवपुस्क कुजुल-कर-कालस महाराजस राजराजस);

(c) महाराजस कुजुल-क्रुश-कालस ( = महाराजस कुजुल-क्रुश-कालस);

(d) महाराजस राजराजस क्रुश-कालस ( = महाराजस राजराजस क्रुश-कालस).

The title देव-पुस्क is of Chinese origin. Kujula Kara Kadphises is usually supposed to be different from Kujula Kadphises I. Cf. The Age of Imperial Unity, pp. 140-41.
No. 31—Inscription on Some Gold Coins of Wema Kadphises (II)\(^1\) (c. 55-75 A.D.)

**Smith, Catalogue, p. 68**

*First Side*\(^2\)

Upper part of king, diademated, to right; emerging from clouds; without the usual cap or helmet\(^3\); flames arising from his shoulders; club in the right and elephant-goad in the left hand; monogram behind the head; inscription\(^4\) in Greek characters:

\[\text{BACIAEYOC OOHMO KAΔΦICHC} (=\text{basileus Ooemo Kadphises}).\]

*Second Side*

Two-armed Siva, facing, head to left, with hair in spiral top-knot, and a skin\(^5\) over left arm; grasping combined trident and battle-axe in right hand;\(^6\) monograms to right and to left; inscription in Kharoshṭhī characters:

\[\text{[MHAHRJH] [RA]DVARAΣ SANVŁOGH-IKΡRΣ MΑHΙHARΣ NIM-KΩΦΙΣHΣ} [KHARΣ]\]

\(=\text{MaHRaja RajaTiraJas Sanv老乡eswarś Mahēharśa [yadṛ—Mahēharśa] NIM-KΩΦΙΣHΣ SATU: II })\)

---

\(^1\) He was the successor of Kujula-Kadphises I and extended his dominions over a large portion of Northern India.

\(^2\) From representation in Smith’s Catalogue, Plate XI, No. 5.

\(^3\) On some copper coins we have: king diademated, wearing high cap and long coat, standing to left, with right hand over altar; trident with battle-axe to left in left field; monogram in right field.

\(^4\) The inscription means: “[the coin] of king Ooema Kadphises.” On some copper coins, the Greek legend is OOHMO KAΔΦICHC BACIAEYOC BACIAEWN CΩΘΡΗ MΕΘAC (=Ooemo Kadphises Basileus Basileum Sòter Mègas). Note the developed form of the Greek letters. He seems to be the ruler referred to in the so-called Sòter Mègas coins. They were issued possibly by one or more kings who contended for sovereignty during the troubled period following Wema’s death.

\(^5\) Cf. Siva’s name क्रिजाम.

\(^6\) On some copper coins we have:—Siva two-armed, standing, facing, in front of bull standing to right; holding trident in right hand.

\(^7\) The subscript \(r\) is used to modify the pronunciation of र. Rapson reads क्रिजाम (Khar. Ins., III, p. 316) which is supported by the Central Asian Kharoshṭhī documents. Is the real reading क्रिजाम = क्रिजाम?
No. 32—Panjtar Stone Inscription of a Kushana King. —Year 122 (= A.D. 65)

Panjtār (72°31' E, 34°4' N), below the Mahāban Range between the Swat and the Indus near the borders of the Peshawar and Hazara Districts, West Pakistan.


Language: Prakrit
Script: Kharoshṭhī

TEXT³

1 सं 1(×* ) 100 (+* ) 20 (+* ) 1 ( ) यवनस्य महस्य दि प्रढमे अ महर्यस्य गुणस्य रज्जः
2 सा[देशो*] प्रव[देशो*] सोईके उक्सुन-उक्से करिते विवधे (10) तत्र देव मेणे
3 दुनमि तरक् 1 (+* ) 1 (10) पत्रकरे ण(ण)व अमत् विवधछ रम 5 मे

1 We may identify this king with one of the semi-independent governors of the Indian possessions of Wema Kadphises. He may have been responsible for the issue of the Soter Megas coins without using his personal name. Note the absence of the ruler’s personal name in this inscription as well as in No. 34 below. Cf. The Age of Imperial Unity, pp. 140-41.
2 From Cunningham’s eye-copy in Corp. Ins. Ind., II, i. The original stone is missing, and the reading especially of line 3 is doubtful.
3 The first akṣara may also be read as च, क or चे.
4 The eye-copy suggests the restoration.
5 Cunningham : सन्ध दे मे ; Konow च मे.
6 Cunningham : रुमध.
No. 33—Kalawan Coper-plate Inscription

—Year 134 (=A.D. 77)

KALAWAN, near Sirkap (Taxila), Rawalpindi District, West Pakistan.


Language: Prakrit
Script: Kharoshthi

TEXT

1. सवकर्ये १(×*)१००(++)२०(++)१०(++)८ चप्पसं खवनस समस

dिवसे लेविशे २०(++) १(++) १(++) ७ हूमेश खुणेण चंद्रभि उजसिल

1. From the facsimile in Ep. Ind., XXI.
2. See infra, No. 34. According to Marshall, the expression चमस or चमस means "of the era of Azes." Fleet pointed out the absence of royal titles and rejected the theory. Konow at first proposed to take it as an equivalent of Sanskrit चापस, "of the first [Srāvaṇa]", there having been two in the year including the intercalary one, though it is impossible to have an intercalary Srāvaṇa in the year 134 and an intercalary Ashādha in the year 136 of the same reckoning (cf. No. 34 below). He also showed that it cannot stand for खाद्य in the language of the Kharoshthi inscriptions. He now wants to explain चमस as meaning "of Azes," i.e. in the year so-and-so, Azes style (i.e. of the era used by Azes). The suggestion is not convincing. The reading चक २४१ in the Taxila silver vase inscription (infra No. 36) to which Konow refers is problematical, and I do not think चमस is satisfactorily explained even if we accept the reading. The original of No. 36 has no trace of any letter before स, though the photograph shows another क before it. For another date क १००, see Majumdar, Guide, 11, p. 92. क seems to stand for कलक—कलसि. The style, e.g., of the Taxila copper plate of Patika which reads सवकर्ये चतुर्थमय
TEXT SANSCRITIZED

संक्षेपके [पतुधिं श्रद्धाविलासतमेल] १३२ अयस [Azes II] श्रावणस मासश दिवसे
खोविये २३—अनेन्द्र यौने चंद्राभी [दशी] उपासितमा, चर्मसा युहौः, इहिता, भद्रपाण्य
भायें, चन्द्रिके र शारीरं (भाशातः पुदस्य बेदाथोष्य) प्रतिप्रभावत गुह्य-स्वरूपः साधः
आता नरिघर्मनेन बुधपितान, साधः पुत्रायेष शमेन सतितं च, इहिता च भाषा, साधः
स्पुतपायो ज्ञाया इन्द्रया च, साधः जीवननिन्दना बाहु-पुलेन अधायोऽगां च सबविलिवादानां
(='वादिनी) परिग्राहें, राणिकाऽ (जनपदं नगरं च) पुत्रविवाह, सवसंतवानं पुजाये।
निर्धारणं प्राप्याये (भाभ्य) भवतु॥

०५ महाराजा महाराजा मीका वनस्पति समय दिवसे पृष्ठम् योग्य तय रहूँगा।

1 I.e. च
2 Read चयनिरव
3 The Sanskrit word is छवि।
4 This may be the name of a locality (modern Kalawan?) or of a Vihāra.
5 I.e., "in the Stāpa (a conical or bell-shaped shrine containing a relic) in her
   house."
No. 34—Taxila Silver Scroll Inscription of a
Kushana King—Year 136 (= A. D. 79)

Taxila, Rawalpindi District, West Pakistan.

Sten Konow, Ep. Ind. XIV, p. 295; Corp. Ins. Ind., II, i, p. 77
(No. XXVII).

Language: Prakrit
Script: Kharoshthi

TEXT

1 स १ (×•) १०० (×•) २० (×•) १० (×•) ८ (×•) २ (×•) १ चयस चवहस चवहस 
मसस द्रव्ये १० (×•) २ (×•)। इह द्रव्ये प्रदशवक्त भगवो चहुँ [ओ] उरेम-

2 केन इ तेठीयङ्घ बहक्षिन्त णोष्ठधापे गमरे वस्तत्रेण (१०) तेन हे प्रदशवक्त बहगवो चहुँ धामे-

3 हुँ त्वक्षिन्त(क•)ए तन्युपे भोविसल-गाहिमे महरसस रजतिरसस देवपुलस 
त्रुवण्यस अरोग-दुष्किणए

4 सभ-युक्तः पुयवः प्रचव-युज्ञः पुयवः अरह तः पः पुयवः सभ्य-तः। पः पुयवः मत-पितु 
पुयवः सिद्धवधु-जनित-सर्व-

5 होह्द्रि (त•) युष्मः आयो अरोग-दुष्किणए गिव[व] पुयवः (१०) होह्द्रि अव[व] दे 
सम-परिचयो (१०)

TEXT SANSKRITIZED

सं[वनसरे पद्भिसल-दुवण्यस] १३६ अवस्य [ Azes II ] आपादस्य आस्थय दिव्ये 
[पञ्चद्रोष] १५—प्रतिमू द्रव्ये प्रतिकापिता: भगवतः चतवः ( =देवदध्येष्या: ) आराधकेन

1 From the facsimile in C.I.I. For references, ibid., pp. 70f. See supra, No. 33. The king may have been one of the issuers of the Soter Megas coins (p. 129, n. 4) who appears to have contended for the throne with Kanishka I (acc. 78 A. D.). The discovery of the earlier records of Kanishka I in the eastern part of U. P. may suggest that he was originally employed about the eastern fringe of the empire of the Kushâñas.

2 May be शैलम्ब्रि।

3 Some take Urasaka as a proper name and Bahalia as “belonging to Balkh”.

4 Dharmarâjâ is an epithet of the Buddha. A Dharmarâjikâ seems to be a Stûpa with the Buddha’s relics.

5 Bodhisattva is one who is destined to be a Buddha in future. Gautama was a Bodhisattva in his previous births and also before his enlightenment.

6 Read प्रतिपू। See supra, p. 68, n. 5.
No. 35—Khalatse Stone Inscription of Uvimikastu(?)
—Year 187 (? = A. D. 130 ?)

KHALATSE, Ladakh, Kashmir.

STERN KONOW, Corp. Ins. Ind., II, i, p. 81 (No. XXIX); cf. The Age of Imperial Unity, p. 139 n.

Language: Prakrit
Script: Kharoshthi

**TEXT**

1 सं १ (×*) १०० (+*) २० (+*) + २० (+*) २० (+*) २० (+*) २० (+*) ८ (+*) [१ (+*) १ (+*) १]

1 महाराजस् उविमिकस्तुः (षु)। सम्

**TEXT SANSKRITIZED**

सं [अन्तर्य समाचारमथिकवतेऽ] १८१ महाराजस् उविमिकस्तुस् (षु)। उविमिकस्तुः स ्...

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1 From the facsimile in Corp. Ins. Ind., II, i. The record may be incomplete.
2 Konow reads विमिकस्तु and identifies the king with Wema Kadphise (II). But his reading and interpretation are doubtful. The second akahara may also be read as च, रि or नि and the third as क or क्ति. The fifth akahara is doubtful. The date may also be the year 184. The identity of the alien king mentioned in the record cannot be settled in the present state of our knowledge.
KOSAM INSCRIPTION OF KANISHKA

No. 36—Taxila Silver Vase Inscription of Jihonika—Year 191 (=A. D. 134)

SIRKAP (Taxila), Rawalpindi District, West Pakistan.

STEN KONOW, Corp. Ins. Ind., II, i, p. 82 (No. XXX).

Language: Prakrit

Script: Kharoshthi

TEXT

1 कः 1 (× *) 100 (+ +) 20 (+ +) 20 (+ +) 20 (+ +) 20 (+ +) 10 (+ +)
1 महाराज * * * * स दुलस जिहोनिकास चुबसम्स अलपस (II)

TEXT SANSKRITIZED

काले (हिंसक्सरे) एकनास्वर्णचिन्तनसे 191 महाराजस्व [मणिगुप्तस्व ?] दुलस्व
जिहोनिकास चुबसम्स (=चुबसम्स-प्रदेशस्व)’ अलपस (= राजाधीन-प्रदेशशासकस्व) II

(ii)—INSCRIPTIONS DATED IN KANISHKA’S RECKONING AND CONNECTED RECORDS

No. 36A—Kosam Image Inscription of the time of Kanishka I (78-102 A. D.)—Year 3 (=A. D. 81)

KOSAM, Allahabad District, U. P.


Language: Prakrit influenced by Sanskrit

Script: Brahmī

1 From the facsimile in Corp. Ins. Ind., II, i.

2 ग appears to have the same value as ग. It may, as formerly suggested by Konow, be an abbreviation of गाय = Sanskrit काले, “in the year.” I do not think that we can restore मक (= मक). See supra, p. 131, n. 2.

3 Konow restores महाराज-मेत-मणिगुप्तस. Jihonika has been identified with the Satrap Zeionises of the coins, who was son of the Satrap Manigala and is supposed to have been a contemporary of Azes II. This Jihonika was apparently the son of a Mahārāja and may have been the grandson of Zeionises. The old Skythe-Parthian era was for sometime being used in certain areas side by side with the Kanishka era during the suzerainty of the house of Kanishka I. Cf. the simultaneous use of the Mālaya and Gupta eras in Western India during the suzerainty of the Guptas.

4 See supra, No. 27. Chuhkasa is identified with the Plain of Chaç near Taxila.
No. 1

TEXT

1. महाराजस्व कणिकास्व संवासरे "हे २ दिव ८ वीषालवो(रघु) प्रति-
2. द्वारपति मिसुनि युद्धसिद्धा लेपितका भगवती युद्धस चक्रमे। (॥०)

TEXT SANSKRITIZED

महाराजस्व कणिकास्व [राज]—संवासरे [तुलीये] हे[मल्ल-माले हिंदीये] २
(=पूर्णमाला पीरे) दिव[यसे आये] ८ वीषालव (बौधिकप्रतिमा) प्रतिहारपति
भिसुनि युद्धसिद्धा लेपितका (=सियकाचायी) भगवति युद्धस चक्रमे॥

Nos. 37-39—Sarnath Buddhist Image Inscriptions of the time of Kanishka I (c. 78-102 A. D.)—Year 3 (=A. D. 81).

SARNATH, near Banaras, U. P.


Language: Prakrit influenced by Sanskrit

Script: Brahmi

No. 1

TEXT*

1. महाराजस्व कणिकास्व सं २ हे २ दिव २० (२०)२
2. एलावे पूवचे कित्त्रणुकास्व पुव्वुस्विस्तर सहेगवे—
3. हार्थरस्व भिसुनुकावस्व लेपितकयस्व

* From the facsimile in Ep. Ind., XXIV.

† Goswami reads the date as the year 2. Kanishka I was the founder of an era, that is to say, his regnal reckoning was continued by his successors for some reason (e.g., assumption of power by the successor during the life time of the predecessor owing to the latter’s prolonged illness, infirmity due to old age, etc.). This era seems to be the other early Indian era (beg. 78 A. D.), known as ‘Saka’ owing to its constant use by the West Indian Sakas. Traditions assigning Kanishka to the 2nd century A. D. probably refer to Kanishka II of the Ara inscription. Kanishka I’s dates range between years 1 and 25. He may have been originally in charge of the easternmost district of the Kushāṇa empire. Cf. The Age of Imperial Unity, pp. 141ff.

§ The chaikrama of a vihāra is a piece of ground cleared and levelled for the purpose of walking up and down for exercise and meditation. See Geiger, Mahāvamsa, trans., p. 45, n. 4.

¶ From the facsimile in Ep. Ind., VIII,
4 बोधिसत्वो छल्लष्टि [च] प्रतिष्ठापितो
5 बाराणसिस्ये भगवतो [च']कमे सहा दात[10]-
6 पितिइहि सहा उपद्यायाचंपियि सबेदेन्विहारिष्
7 हि अन्तवासिकेहि च सहा बुधसिलवे लेपिदि
8 वे सहा क्षतपेन वस्सरेन खरपञ्चा-
9 नेन च सहा च [हु] हि परिपाइ वर्ष्वतन
10 हिताधुवार्थं (॥)

TEXT SANSKRITIZED

महाराजांने कनिवक्ष्य [राज्य]-संकल्परे [तुतीये] ढे हेमन्त-[माते तुतीये] ढे (= पूर्णिमा
मन्त-माते) दिवसे [ह्यपावे] २२—उत्सवाण पूवाणां (= तिथी पूर्वां-दिवसस्य) मिस्तो: पुवाणबुढे
लाभि-विहारिषि: (=सति-पति; पालि सहि) मिस्तो: वल्लस्य लेपिक्ष्या (=लिपिक्ष्यि) बोधिसत्वः
(=बोधिसत्वस्य विमाहि) छल्लष्टि: च [विलासम] प्रतिष्ठापिती वाराणस्य भगवतः
चछे (=गणचुकीविहारालिये) सह मातापिलुऽभाण्यां, सह उपायायाचायां: साध्वी-विहारिषि
अलाबायि: (=हियिए) च, सह बुधसिल्या लेपिक्ष्या, सह क्षत्पेन वस्सरेन खरपञ्चानेन
च, सह च वस्सरेन भर्ष्वतन: परिपाष्ट्रि:—सर्वसादां हितहुवार्थं ॥

No. 2

TEXT

1 भिक्षुस्य वल्लस्य लेपिक्ष्य बोधिसत्वो प्रतिष्ठापितो।
2 महाक्षत्पेन खरपञ्चानिन सहा क्षत्पेन वस्सरेन ॥

TEXT SANSKRITIZED

मिस्तो: वल्लस्य लेपिक्ष्य बोधिसत्वः प्रतिष्ठापित: महाक्षत्पेन खरपञ्चानेन, सह
क्षत्पेन वस्सरेन ॥

1 Vogel: उपहायविवरणम्
2 Actually however Vanaspari was the Kharapalla and Kharapallana the Mahākshatrapa (cf. supra, No. 24, n.). They were ruling over the easternmost province (including the Banaras region) of Kanishka’s empire.
3 Expressions like एतस्य पूर्वः, एतस्य पूर्वां, एतस्य दिवस-पूर्वां, etc. suggest that पूर्व, ‘the above’, was used with reference to the तिथि.
4 The four classes of Buddhists are Bhikshu, Bhikshuni Upasaka and Upasikā.
5 A short slanting stroke is visible after हि. Vogel thinks that one or two letters are lost here. It is possible that the sign actually signifies a half-stop.
6 Two short slanting strokes are found below च. They probably indicate a full-stop.

18—1902 B.
No. 3

TEXT

1 भ णार्थुः क [षिक्ष्णा] सं ४ खे २ दि २० (++) [२*]
2 एतते पुच्छे मिदुस्क्‌ उक्ष्म लेविट् [क्षि★]
3 बोधिसत्त्वो द्वदयि [षि] [च] [मङ्सिपातिः ★] (★)

TEXT SANSKRITIZED

महाराज्य परिदर्शन सः[बल्से] ३ (−उत्सिते) हे ३ (−हेमस्तिौ: माले तुतिौ) 
वि २२ (−न्यासे हालिष्ठे) एतसां पूर्वाणि [तिथि] मिदौ: उक्ष्म लेविट्क्ष्म बोधिसत्त्व: द्वदयि; च मङ्सिपातिौ ★

No. 40—British Museum Stone Inscription of Kanishka I—Year 10 (= A.D. 88)

H. Lüders, Ep. Ind., IX, p. 240

Language: Prakrit influenced by Sanskrit
Script: Brāhmi

TEXT

1 सिद्ध [★] (★) महाराजस्त्र देवमुख्य
2 वाणिज्यस्कर्य सवसरी [१०]*
3 धि २ दि ९ एतते पु[वंशे]
4 उत्तराय न [व] मिदार्थ [हा★
5 [स्थः] मेत् (१०) प्रंयति द्वित्र ग्राम [स्थः] (★)

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1 From the facsimile in Ep. Ind., VIII.
2 This word is lost with the exception of the medial i sign of फि.
3 From the facsimile in Ep. Ind., IX.
4 The चनुकार शार should have been engraved on the following akshara.
5 There seems to be no space for another symbol after 10.
6 The reading वाण्य is not beyond doubt.
7 Omit the चनुकार above फि.
SUI VIHAR INSCRIPTION OF KANISHKA I

TEXT SANSKRITIZED

सियसम्। महारहस्य देवपुरीस्य कनिष्क्यसंवल्ले [दस्मे] नौ श्री[भद-भागे हिमीये] न (—पूर्णान्त—बाजीये) दि[भीति नत्से] नू अद्भुता पूर्वायि [विचे] उत्तरायान नवमिकायान् (—उत्तर-नवमिका-प्रामाण्य; यद्य—नवमिकाप्रामाण्य उत्तराय) हुम्यू सृष्ट। प्रयत्तता देवी प्रामाण्य।

No. 41—Sui Vihar Copper-plate Inscription of Kanishka I—Year 11 (= A. D. 89)

Sui Vihar, a ruined Stūpa, near Bahāwalpur, West Pakistan; now in the Asiatic Society, Calcutta.


Language: Sanskrit influenced by Prakrit

Script: Kharoshṭhī

TEXT

1 महाराज्य रजतरसात् देवपुरिस्य क् [लिखात्स] संव[ख]े एवाद्य शे स० १० (+••) १

दुहृसंक्ख्या मस[ख]ा द्रव्यें। अद्व्याया दि २०५ (+••) थौ व (•••)

1 There was no unanimity regarding the beginning of a season, as the two Paúrgamáśas that follow those referred to above (notes on Bk. I, No 26; cf. above, No. 26), were also recognized by some as Chātmāśa. It must however be noticed that the universal custom of the Buddhists was to observe Varṣaḥ from the day following the Ashādhā Pūrṇimā up to the Kārttika Pūrṇimā (Childers, op. cit., vasaś, vasaśopanāyikā). Note also the duration of Vishnu's slumber during the four months of the rainy season from Ashādhā-sūkla 11 to Kārttika-sūkla 11. See notes on Bk. III, No. 52. Cfr. also Bāgār-dasadhās' vijñāna-śāstra. Charanīya, op. cit., vasaś, vasaśopanāyikā. Note also the Chātmāśa's Pādārdaya (Parāha Purāya quoted in the Sahadakapadrama). See also Rāmāyaṇa, Kishkindhā-kāpāda, ch. 28, verses 14-17: पूर्वायि कार्यवर्त्तित मास: वार्ष: समिश्चितस्य; प्रकाश: श्रीः बलसीत: समि वाक्ष्यपतिमिता:॥—कार्यके-सम्भवालो न राजवकृष्टि यत: । एव न समय: श्रीः विधि न वातावरणम्॥

2 From the facsimile in Corp. ns. Ind., II, i.

3 Read दुहृसंक्ख्या as the name of the month is Dasios. Dasios roughly corresponds to the Indian Jyāishthā-Ashādhā, gh

4 Read द्रव्यें

5 The figure for 20 is clear. The reading 10 in C. I. I. is possibly a misprint.
SELECT INSCRIPTIONS

2 [अ] दिशे सिंहस्य नगदस्य च म् - कृतिस्य अचर्य - दमलत - सिपस्य
अचर्य - मने - मातिस्य दि अरोपयत इह म् ने

3 दिशे सिंहस्य उपसिक [ब] - कांदिन - कु - तिभिवि बलजय - मत च इह म् पदि - प्रतिधानं
उप [इ] वं अतु परिवर दुर्दिनि' (II*) सवः - सिवन

4 हित - सुखस्य भवतु (II*)

TEXT SANSKRITIZED

महाराज्या राजातिराज्या देवपुरस्य कनिष्कस्य संवस्सरे पुकारे सं 11 देशिकस्य
(= देशिकायस्य; Makedonian: Daisios) मास्या दिशे अष्टांचं दि २८ - अल दिशे
मिस्त्रे नागदस्य चर्मकथिन (= चर्मस्वयायकस्य) आचर्य - दमलत - सिपस्य आचर्य -
भव - मातिस्य तिष्कु आरोपयत इह दृश्ये मिश्रास्मानी उपसिका - वकालिन - इकु -
दियनी (= भाषा), बलजय - माता च इह म् पदि - प्रतिधानं ठाप्तिकता (= विहार -
विष्टीदात अविकल) अनु (= तद्यु = साम्पत्ति) परिवर (= मण्डर) दुर्रति. सवस्सरानि हित - सुखस्य
भवतु II

No. 42—Zeda Inscription of Kanishka I
—Year 11 (=A.D. 89)

Zeda, near Uṇḍ, Rawalpindi Dist., West Pakistan

CUNNINGHAM A. S. I., v, 1875, p. 57ff.; SENART, J. A., VIII, xv, 1890,
pp. 135ff.; BOYER, ibid., X, iii, 1904, pp. 466ff.; E. THOMAS, J.R.A.S.,
1877, p. 9, n. 1; BUHLER, ibid., 1894, p. 585; BANERJI, Ind. Ant., 1908,
pp. 46, 72; STEN KONOW, Ep. Ind., XIX, pp. 1 ff.; Corp. Ins. Ind., II,
i. p. 145 (No. LXXV); N. G. MAJUMDAR, List, No. 95.

Language: Prakrit influenced by Sanskrit

Script: Kharoshṭhī

1 This word was read चवे by Bayley, चवे by Dowson, चवे" by Indraji, चवे by
Hoernle and Majumdar, and चवे by Bühlcr (ZDMG, XLIII, p. 133) and Johansson,
(Actes du huitième Congrès des Orientalistes, III, ii, p. 128, n. 1). Read चवे

2 ख़ like ख़

3 Read भव

4 The word indicates monumental pillars which are even now called लढ़ी.
Majumdar suggests that there is reference to a relic of Nāgadatta, i.e. the pillar
contained the corporeal relics of Nāgadatta. Konow suggests चयालिन यारोपयतः.

5 Damana seems to have been the older name of the locality around Sui Vihār,
possibly an old Suchi-vihāra.

6 Read ख़निग़ि.

7 Read दुर्दिनि

Or, बाहिरिंहि कारविला, if we have यारोपयत; in line 2.
ZEDA INSCRIPTION OF KANISHKA I

TEXT

1. सेन 20 (+ट)। चर्च दक्षस मभस दि 20 उत्तर-फलगुणी इहे भूणामि

2. खळे(वे) कु एं (वे) दर मरकस कं काणकस राजमि [तौष] रं च सह दणुष खियेजिहिताये स बनन्ति वदलिवधम पु [ज] ने कियामुक -

3. स्क्रव [श] वस उप[क] चह म[ड] (10) कत दण अनुम हेव] [दुच] संफसमिरि राजस (॥*)

TEXT SANSKRITIZED

सं[विहरे पकादे] 11 आपादस्य मास्सि दि[वसे विहे] 20 उत्तरफलुष्ये (तुजह-फलगुण्याये नक्षे)। अस्मातं, क्षणे खात: कुए (वे) रोदस्य मस्सकस, कं काणकस राजे। तोपण्डि (महा) च भूण: दानमुखे (दहनवर = दानर) हियेजिहिताये सर्वसिद्धाताति- श्रूष्ये -पुलने (सूराज्ये) श्रवकस श्रवस्य, वस्मुखायाय: (दहनकायाया:) [दानि] मातुः [श]। कुं दानसे अनुप्राणे बुद्धस्य (तुजह-स्वयंबिश्वम) संक्षमिताराजस्य॥

1 From the facsimile in Corp. Ins. Ind., II, i. The stone is rough and damaged; the reading and interpretation of lines 2-3 are uncertain in many places.

2 In Ashādha, the Nakshattra Uttara-Phalguni falls on the 5th-8th days of the Sukla-paksha. The month therefore seems to have been Pūrṇimānta. See notes on No. 28 above and No. 69 below.

3 Cunningham read चन दृश्य, Senart भन उक, Boyer खन नम, Lüders खचे हुए; खचे कुए is Konow's reading corresponding to Sanskrit खचे: कुए।

4 Cunningham read खरकस, Senart भुम, Boyer मूँकस, Lüders वर(रह)हस, and Majumdar कंडकस. Konow reads सूराज्य and connects it with Saka सूराज्य, 'a master, lord'.

5 Cunningham read महदकस and Boyer and Lüders महकस. Konow takes महक to be an older form of the Khotani-Saka word maldak, i.e. malsak which is possibly equivalent to खरकस।

6 Cunningham read the passage धरे ददमस ददसमुखः दे देसम...; Senart: ...ददमस द[ज]मास [पे चारिच]म [दददसम] नित[द]...; Boyer: लोददमस ददसम सप्ताहिच समस्ये नि मुकु. Konow translates, 'and moreover a water-giver, the gift of Hippas Dhia for the increase of the Sarvaśātāvāda.'

7 Konow finds in it a Greek name like Hippeos, Hippias.

8 Boyer: सामयस; Senart: चहरस।

9 Boyer read पुरपरे मस्समिरि दन, "gift of Sanighamitra, in order to increase his merit".
No. 43—Manikiala Stone Inscription of Kanishka I—Year 18 (= A.D. 96).

MAŅIKIĀLA, Rawalpindi Dist., West Pakistan


Language: Prakrit
Script: Kharoshthi

TEXT

A : 1 सं 1०(+8)+)+)8 [B : कांतियम् मस(स*) टिवसे 2०] [पुष्प] गुणधर्म समका

2 बुध[स्था] गुणवत्-वस-समधानक गुण

3 द्विवल्लो वेदपविण्याक कस्मय

4 होरोस्त[तां] स स तस अनन्तोऽविवरे

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1 From the facsimile in Corp. Ins. Ind., II, i. Lines 1-6 form the main part of the record; lines 7-9 are at the left; line 10 is at the upper left corner; line 11 is above the main part; and line 12 is at the right above B.

2 This portion is engraved in the second line on the right side of the record. Konow: समा; Pargiter: समा.

3 STAEL-HOLSTEIN suggested गुणवत् or गुणवत् (which he explained as the gen. plu. of गुणवत्) corresponding to KOPANO (i.e. कोपानो) on the coin legends of Kanishka and his successors.

4 According to LÜDERS, होरोस्त[तां] is a Skythian word corresponding to Sanskrit दानपति. Cf. "an incarnate image of Ahura" (Senart); "attached to korás or mukhértas" (Pargiter).

5 Senart took चप्पाम to represent चप्पा-नाम, i.e. "in the विन्द्र of the small नाम." Pargiter took it to be "चाप्पाम", "in the market place."
TEXT SANSKRITIZED

١٨ कार्याचा मालक हंदे सिंह [थिंगेको] २० — अब पूर्वांगत [लिची] महाराज्य कार्याचा [राज्य]. कुशा काब्या-संबंधक: हाल: दुर्गनाथक:; [बा] वेदपत्रसे—क्षत्रिय प्रथम होरमुर्त: (=द्रवपत्र:)—सा सा आलमे (=आल्प:ो) विकारो होरमुर्त:—अब नामा भागवे-दुर्ग-स्तुरान प्रतिद्वारयंति सह लोग—वेदपत्रसे ब्रह्मचर्य (=सुदृढ-ब्राह्मचर्य:?), विचारेच विविधाकारके, साम्बेदन च—परिवर्त्रण सारंगु. एते वुजालसूलन (=स्तूपाक्षक संकारण [तातं पुष्प:]) बुझे: च आबके: च सम्ब (==सह) सदा भवतु भावः: क्षरकुझे: अंग-प्रस्थर्यंत (==मुनि भागवत:)—सचा वुझेलन नवकरिस्ते च (==निम्न: नवकरिस्ते कार्याचा पुष्प:)।

1 Read: गुड़- लुड़रस गुड़- पार्गिटर: गुड़- कोनोय: गुड़ (relics?).
2 Pargiter: तिमानी; Senart: तिमाह. 
3 Senart सुधीरवेद; लुडरस: सुधीरवेद; Pargiter: सुधीरवेद.
4 Senart Senart read समस्त: Pargiter समस्त: and Majumdar समस्त. Lüders takes पृष्ठाच्या to represent Sanskrit पृष्ठाच्या.
5 Senart read सच सदा. Pargiter सच सदा, and Lüders सच सदा.
6 Daṇḍanāgāla literally means ‘the commander of an army’; but persons enjoying the designation were often governors of districts.
7 The first part of this name and of Piṣāpasī in supra, No. 94, seems to correspond to Sanskrit मिश्र.
No. 44—Set-Mahet Stone Umbrella Staff
Inscription of Kanishka I (A D. 78-102)

Set(or Sahet)-Mahet, on the borders of Gonda and Bahraich Districts, U. P.


Language: Prakrit influenced by Sanskrit
Script: Brāhmī

TEXT

1. [म][हाराज्यः]………………[दे*]—
2. [पु][स्तः] [कणिकस्य] [स…..…………दि…..]
3. [भिन्नस्य]……………[सज्जेगः]स[व]हा[रिर]
4. [स्य] [भिन्नस्य]*[शुद्धिस्य*] [सज्जेगविहारिः]*
5. [स्य] [भिन्नस्य*] [बलस्य*] [लेपितःकस्य
6. द्वानं कोद्भरस्तस्य चलं दुष्पद्वच
7. शाविक्षिधि [भगवलोकं] [वं]कश्चे कोहंब—
8. [कुटिले*] [आचार्यम्]* [सावीरित*]वादिन[०]*
9. [वरिष्ठे] (II*).

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1. From the facsimile and photograph in Ep. Ind., IX. This record is practically the same as infra, No. 45; cf. also supra, Nos. 37-38. Nos. 44-45 prove that Sravasti stood on the site of modern Sahet-Mahet.
2. As a line of the record appears to contain about 12 aksharas, I think it possible that there was the word राजानिर्णयम् between सहिराज्यम् and स in line 1.
3. The existence of the name of another Bhikhu in line 3 would give an approximately equal number of aksharas in all the lines.
4. Only the ॐ-sign and the superscript r of विं are visible.
5. Only the superscript s and the r-sign of र्स are visible.
No. 45—Set-Mahet Buddhist Image Inscription of Kanishka I (A.D. 78-102)

Set(Sahet)-Mahet, on the borders of Gonda and Babraich Districts, U. P.


Language: Prakrit influenced by Sanskrit
Script: Brāhmī

TEXT

1 1[भारतल्य घस्त्रुक्ता करिण्यस्म सं * * * * दि]² १० (१०)९ एते पुर्वे गिस्थुरुण पुर्वे[दुः]* ²

2 [दिस्ता]*³ गद्गदिरित्रुण द्विःदक्षम अडाल्य अष्टः ब्राह्मण ब्राह्मणः ब्राह्मणः ब्राह्मणः ब्राह्मणः

3 "कोम्बककृत्र्ये अवधा" गण सत्तिवादिनि परिमाणे (॥)

TEXT SANSKRITIZED

1 From the facsimile in Ep. Ind., VIII
2 Only traces of the lower parts of these letters remain.
3 The name can be confidently restored with the help of the Sārnāth image inscriptions (Nos. 37-39).
4 The literary Pāli from the word is सतीयाह्र.
5 This line begins from below the akṣara न of the word. द्वारे in the preceding line.

19—1902 B.
No. 45A—Mathura Image Inscription of the time of Kanishka I —Year 23 (A.D. 101)

Mathura Museum, U. P.
B. Ch. Chhabra, Ep. Ind., XXVIII, pp. 42-44.

Language: Prakrit influenced by Sanskrit
Script: Brahmi

TEXT

1 महाराज़ कवि 2०(+)३ म १३ पुत्रवा वहारिस्वर सत्यमा[म]स्य०
      धिता द्विर[त]व[ता]*

2 (a) शोभितस्व
   (b) म[टि]त[व]शलि

3 स्क[के] विहरे (१०) [सार्वस्तवन्] [हितसुखाय भवतु*] (॥*)

TEXT SANSKRITIZED

महाराजकवि[ऽक्ष्य संकल्पे प्रयोविषे] २३ म०[ध्न-माते प्रथमे] १ [दिवसे...]
एतस्य वृवायो [तिथि] ववहारिणः (−ववहारितस्य) मस्त्यसुतस्य दुहिता पुत्तद्वा
शोभितस्य (−शोभितस्य-प्रतिमाः) प्रतिष्ठापयति स्कः (−स्कृये−स्निनिति) विहारे।
[सः] सर्वसाधाराः [हित-सुखाय भवतु] ॥

1 From the facsimile in Ep. Ind., XXVIII.
2 The intended reading is apparently महाराजकवि कविन्द्र संकल्पे.
3 म = हृ is a contraction of हृद-मासी; but the reference to the particular दिवस is
   omitted through oversight.
4 This has been read as महाराज and corrected as महाराजकवि. But the first अक्षरा
   does not look like म. For वहारिस्वर, the intended reading seems to be वृवारिः = Sanskrit
   ववहारिणः = ववहारितस्य, i. e. 'of the magistrate'.
5 The reading intended is probably मस्त्यसुतव. The subscript in स is traceable
   partially. The name Matayagupta literally means 'one who is protected by the fish
   (i.e. the Mataya aratāra of Vahṅgu)'.


No. 46—Inscription on some Gold Coins of Kanishka I (c. 78-102 A.D.)

Smith, Catalogue, pp. 60f.

First Side

King standing to left, bearded, wearing peaked cap or helmet, coat, trousers and cloak, with flames rising from his shoulders; grasping spear in left hand and holding in right hand an elephant-goad over altar; sword at waist; inscription in modified Greek script and Old Persian language:

\[\text{ΠΑΟΝΑΝΟΠΔΟ ΚΑΝΗΡΚΙ ΚΟΠΑΝΟ} \ (= \text{Shaonano Shao Kaneshki Koshano})\].

Second Side

Four-armed Siva, standing, facing with head to left, holding in upper right hand thunder-bolt, in lower right hand an elephant-goad, in upper left hand trident and with lower left hand on hip; antelope on its hind-legs in right field; monogram to left; inscription in Greek characters:

\[\text{ΟΗΡΟ} \ (= \text{Oesho})\].

---

1 From representation is Smith’s Catalogue, Plate XI, No. 9.
2 I.e., “Kanishka, the Kushāpa, the king of kings.” On some copper coins we have the Greek legend:

\[\text{ΒΑΚΙΑΕΙΚ ΒΑΚΙΑΕΨΝ ΚΑΝΗΡΚΟΥ} \ (= \text{Basilisk Basilikon Kaneshkou, “[the coin] of Kanishka, the king of kings”}). \text{Shaonano Shao is the same as Old Persian Khšhāyathiyanām Khšhāyathiya, Modern Persian Shāhān Shāh, Indian शाहनुभारी.} \]

3 Cunningham suggested ‘a small hand-drum.’

4 On some coins we have in the lower right hand of the god a water-vessel with mouth downwards.

5 Gardner suggested ‘a goat.’ Possibly it is the crude representation of a seated bull.

6 The word has been supposed to indicate Bhaveśa; but Ο seems to represent H or V. Oesho may possibly be taken as Sanskrit ओष (cf. ओषष, etc.) which was perhaps considered as a name of Siva. Cf. the Pushkalavati-decata coins with the figure of a bull standing for Siva (with the legend TAVPOS and ushabhe=Vṛishabhāḥ); also the same on Mihirakula’s coins with the legend jayatu vṛishabh (Gardner, Catalogue, p. 162, Plate XXIX, No. 15; Smith, Catalogue, p. 236, Plate XXV, No. 5). Siva in his animal (i.e. bull) form was known to the Greeks as the god of Ganḍhāra. Hesychius says Gandaros, o Taurokratēs par Indois. See J. N. Banerjee, Dev. Hind. Icon., p. 142. On the reverse of Kanishka’s coins, we have representations of the fire-god Δῆφο (Δῆθο, modern
No. 47—Kurram Copper Casket Inscription
—[Saka] Year 21 (=A.D. 99)

KURRAM, near Peshawar, N. W. F. P.

V. Natesa Aiyar and F. W. Thomas, Ep. Ind., XVIII, pp. 15f.;
Sten Konow, Corp. Ins. Ind., II, i, p. 155.

Language: Prakrit
Script: Kharoshthi

TEXT

1 (A) [सं २० (+०)२ मस्त]से अवदुनकसौ दिन २० हिर \[से\] असरः (B) वेद्यमें यश-पुल तथा [व]कमी रंजमी (C) [नव-हिंसा] रंजमी अचरण सर्वस्तितख तपि (D) [पह] असर अभियनम स्थलमुकदिल

2 (A) शारिर प्राक्तवे धि (10) यथा बृह भ्रकमर (B) अविज-प्रचा संकरें संसार-प्रचा बिशन (C) [दि]जन-प्रचा नम-स्व नमस्व-प्रचा पद [व] -(D) [दन] पिलवन प्रचा फरण पप-प्रचा

3 (A) बेजन वेदन-प्रचा तन्मा तन्मा-प्रचा उदयन (B) उदयन-प्रचा भव भव-प्रचा राहिं राहिं-प्रचा (C) जर-मर [न] -श्रोर-परित्व-हुल-दोरमनस-उप्रमु (10)

(D) [पुष्] [अस] केवलम हुलम-कमस संस्कृतुभ भविष्य (10)

Persian A'tash), the moon-cod MAO (=Mao), the sun-cod MIYPO (Miuro). MIYPO (Miuro) [or MIPO (Mīrō)]. MIPO (Mīra), i. e. Neo-Sana. Mihira, the mother-goddess NANA (Nana), NANAIA (Namaia) or NANAIAO (Namaiao), the war-god OPAANO (=Orlagno, i. e. Bahram), the fire-god APPO (Pharro, Persian Farr); the sun-god HAIOS (Elios); the wind-god OAO (Oado, i. e. Vado, Sanskrit वात): CAKAYMO BODDO (=Śākyamuni Buddhā); MOZDO OANO (=Abura Mazda); the Greek fire-god ἈΘΛΟΣ (ephebisa); CAΛHNH (Salene), MANAOBATO (Manabago), etc. Some scholars identify Nana with Anaitis, the tutelary goddess of Balkh, or Nana adored by the Khalaïdas. Cf. Bibi Nānī worshipped in Baluchistan and Nainī Devī of the lower Himalayas (Census of India, 1931, I, 1, p. 455). For many of these deities see Stein, "Zoroastrian Deities on Indo-Scythian Coins" in Ind. And., XVII, 1888, pp. 99 ff., and comments on Stein's views in Vienna Oriental Journal, II, 1888, pp. 237-44.

1 From the Facsimile in Corp. Ins. Ind., II, i.
2 Originally सं २० मस्त was engraved.
3 Macedonian Andunaios roughly corresponds to the Indian Pausha-Māgha.
5 Thomas: बुध उतर
6 Thomas: श्रीर
7 Thomas: स्नेह
8 Thomas: दीर्घचर्चालिङ्ग स्नेह संस्मरित
No. 47A—Isāpur Yupa Inscription of the time of Vāsishka—[Saka] Year 24 (=A.D. 102)

Isāpur, near Mathurā, U. P.


Language: Sanskrit
Script: Brāhmī

TEXT

1 सिद्धम् (॥*) महाराजस्व राजातिरीक्षा देवपुः

1 The quotation, said to be a saying of the Buddha, is the well-known Pratityasamutpāda formula possibly belonging to some canonical text. Konow translates: "in interconnection with delusion the saṃskāras; with the saṃskāras consciousness; with consciousness name and form; with name and form the six organs; with the six organs touch; with touch sensation; with sensation thirst; with thirst grasping; with grasping life; with life birth; with birth decay, death, lamentation, suffering, dejection, disrupt." Cf. Milindapañha, B.S.P., p. 102. Pāli वाण वाण, etc. Here च stands for च; cf. वाणासः (=०४१०५२); see पालियों = पालियों, infra, Bk. III, No. 111; also पालियों = पालियों, पालियों (Ratnachandra, Jainasiddhāntakaumudi, p. 27).

2 From the facsimile published in A.S.I., A.R.
No. 48—Sanchi Buddhist Image Inscription of Vasishtha—[Saka] Year 28 (=A.D. 106)

Sānci, Raisen Dist., Madhya Pradesh


Language: Prakrit influenced by Sanskrit
Script: Brāhmi

TEXT


1 The date corresponds to Ashājha-sundari 15 (Pūrṇimā).
2 From the facsimile in Ep. Ind., II.
3 Böhler: वासुक. He has been identified with Jushka of the Rājatruṅgī and Vajhishta of No. 51. The Rājatara, suggests that Hushka (Huvishka), Jushka and Kanishka (II) ruled contemporaneously. शाह = Kshāhā-yāthi (p. 147, n. 2).
4 The figure was originally read by Böhler as 20; but later he consulted Cunningham and read it as 70 of the looped variety. There is however no resemblance between this figure and the looped sign for 70 in the Mathurā record No. 22 (Ep. Ind., II, p. 204) to which Böhler refers. The date is supposed by Smith and Lüders to be 68. This " without bar" type of 20 is found on the coins of the Western Satraps and in the Nāṇāghāṭ and Gaḍhā inscriptions. That Huvishka began to rule earlier than the date of this record is proved by infra, No. 49.
MATHURĀ INSCRIPTIONS OF HUVISHKA

2 [तो*] स्यः अम्बुजाया-धौक[ए]भर्स्यः चर्मदेव-विहारे प्रति[ष]पिता खरस्यः विलार मद्विरकः

3 एष[ए] देयचर्म-परिषयागोन...

TEXT SANSKRITIZED

Mahrārajasth Rājasthāniser vāsya vāsya पाहिः-वालिक्षम सं[क्षरो अन्तविलेष] २० हे[मन्त्र-मार्गे प्रथमे] १ (=पूर्णमान्त-मार्गिषीर्ष) दिवसे प्रथमे ५—एकत्रा पूर्वार् [तिया] मथवतः
शास्त्रमुने: अम्बुजायेश्वराप्रस्थय (यहाँ—०शोष-गृहस्य; यहाँ—०शोषाप्रस्थय) चर्मदेव-विहारे
(=चर्मदेव विहारे) प्रतिदिनापिता खरस्युद्हिता मद्विरकः [अन्य]न देयचर्म-परिषयागोन...।

No. 49—Mathura Stone Inscription of Huvishka—[Saka] year 28 (=A.D. 106)

MATHURĀ, Mathurā Dist., U.P.

Language: Prakrit influenced by Sanskrit

Script: Brāhmī

TEXT

1 सिंद[symbol] २० (+*४) वेदकरे २० (+*४) गुप्तिवेद किद्विषे १ अर्ण पुष्यः

2 शाका प्राचीनोकन सहक्षमात्म-गुणेण खरासले-

1 Bühler's suggested restoration is शाकामुनिस्य. A word like प्रतिमा is to be added.
2 May be श्रीम-स्त्रुष्यः.
3 Bühler suggests the alternative reading छे which is unlikely, as there is no trace of the serif of छ.
4 Bühler reads मितरे संधिरिका.
5 The intended reading is छेि.
6 From the facsimile in J.B.O.R.S., XVIII, 1932. See infra, No. 56, for the date of this king.
7 See infra, No. 52, notes.
र-पतिन वक्तन-पतिना । अक्षय-नीचि दिवं गः (10) सुलोऽ श्रु [वि-]

to मासानगमार्यं शृढ़स्य चतुर्विश्च पुष्य-ना [खा]

बं ब्राह्मण-शतं परिवर्तितवर्य (10) दिवसः दिव[से]

च पुष्य-शालाये द्वार-शुल्के धारिये सार्व-सकना ['] आ-

ढळा हृ ज्ञान-प्रस्तयों । शत-सत्यों । हरित-कुठारयान-


बभक्तिन विवस्तिन (10) य चत पुष्यम त्येव धृष्टवस्त

प्राप्तिये कुविक्षय (10) येष च तेबुनतो यथा तेबामपि पुष्य

भवन्तु (10) सर्वाय च प्रणिधीनये पुष्यम भवन्तु (10) अक्षय-निविव दिवसा

द्वारा-शतं द्वारा-शतं ५०० (५०) ५० समिष्टक-श्रेणी-

[वे च ।] द्वारा-शतं ५०० (५०) ५० (५०)

TEXT SANSKRITIZED

सिद्धम् ॥ संवत्सरे [अष्टाविषे] २८ गुप्तवेष (१=बनानाः गुप्तवेषवेषे मामि ;

Gorpiacios) दिवसः [प्रभेष] ।—हृ [या] पुष्यशाला (—धर्मशाला), प्राचीनिनें सहकृमान-

पुष्येन (यथा—प्राचीना —सूर्यस्िमि [यथा—पुरातनी]. कनसहकृमान-पुष्येन ; यथा—

प्राचीनिनें सहकृमान-पुष्येन ; यथा— प्राचीनिनें सहकृमान-पुष्येन) सारस्तित-पतिना

वक्तन-पतिना [तथा] अक्षयनिविव।१० दुर्भा। ततः: ब्रूतित्य: मासानगमार्यं शृढ़स्य (—शृढ़-पक्ष्य)

1 H. W. Bailey traces Rakhanapatì to Iranian origin and explains it as "an official in charge of temples (or, a temple)" (B.S.O.A.S, XIV, p. 421).

2 Read श्वरो.

3 Read मारय( or मयु-)]—मारयाः. श्व looks like श्र of मारयः.

4 Possibly बलकुष was intended. Read बलकुष.

5 Read शुक्ल. Others read श्रुकु.

6 Taken separately घुटना may mean water-jars.

7 Read श्वरोति.

8 Makedonian Gorpiacos roughly corresponds to the Indian Bhâdra-Kâvina. Note that this date is earlier than that of supra, No. 48.

9 Kharâsâra and Vakana are possibly place names. The latter may be Wakhan (37N, 74E) in Central Asia. Prâchînîka came to Mathurâ for some unknown mission.

10 The Akshayanicei or औषी was a permanent endowment which could not be withdrawn and whose interest alone could be enjoyed. The Stêonis were banking and trading corporations. Purâna is the ancient punch-marked coin of silver (32 Ratis=58.56 grs.), also called Kârshâpaya. See infra, No. 58, p. 158, and notes.
No. 50—Mathura Buddhist Image Inscription of Huvishka—[Saka] Year 33 (=A.D. 111)

MATHURĀ, Muthurā Dist., U. P.


Language: Prakrit influenced by Sanskrit

Script: Brâhmi

TEXT

1 महाराणव देवपुत्रव हुविश्कव सं ३० (००)१ दि ० भिन्युश्य बलशिर लेपिक्ष्य अनेवासिनि नीये भिक्षुगीये से [पिटका] ये दुब्धमित्राये ।

2 भागिने भिक्षुगीये भवनवतीये बोधिकलो प्रतिष्ठा [वितो] [स] पुरवश्यके सहा मातापिति [हि] … (II+)

1 Konow takes ग्रह (cleared off) with भिन्युश्य and चन्द्रविद्य (open) with पुण्यचलवः.
2 Adbhaka is usually 256 handfuls (about 16 or 20 Bengal seers; 1 seer = 80 tolas = a little above two pounds). Prasta is usually 1/2 of an Adhaka. But the designations indicated different measures in different areas.
3 Jars of a preparation of different green vegetables?
4 From the photograph and rubbing in Ep. Ind., VIII.
5 Read नी.
6 The akshara म and the न sign of ध are not clear. Bloch reads the first akshara as म. Madhuravasi is the same as Madhuvanta or Madhura (modern Mathurā).

20—1900 B.C.
No. 51—Āra Stone Inscription of Kanishka II
—[Saka] Year 41 (=A.D. 119)

Āra, near Attock, Punjab, West-Pakistan


Language: Prakrit
Script: Kharoshthi

TEXT

1 महाराज रक्षितः देवपुरक [क्ष] [क] [म] [स] स
2 व [क] प्राप्तः कालिकम संकल्पस्य एकप्र[रि]—
3 [गए] सं २० (+४) २० (+४)१ जेउस मास दिव्स [ले] [१] [दिव्स] दिव्स-द्वानिम [ले]

1 Kanishka II is sometimes identified with Kanishka I. The absence of father's name in any of the latter's numerous records and that of any record of a year between 23 and 41 render the theory untenable. Kanishka II seems to be the Kanishka whom traditions place in the 2nd century A.D. and make a contemporary of Nāgarjuna and others. The exact reign period of Kanishka II and his relations with Huvishka are not known.
2 From the facsimile in Ep. Ind., XIV.
3 Banerji: विभिन्नः; Lübker and Konow: वर्धित. His probable identification with Vāsishka of No. 48 and Jushka of the Rodjatarahajin may suggest that [क्ष] was intended by [व], the difference between the two forms being slight. See supra, Nos. 47A-48.
4 Konow: [रि] २० (+४) ८ (+४)१. There is a gap between [व] and [ह] owing to some defect of the stone,
4 [कृषि] दर्पणः पीपुरिष्ठ-रुक्म मात्र-नितरण दुष्टः
5 [श्र] [बंग] दर्पणः मात्रः [स] [स] [श्र] अनुवाहिणः सधः [सधः]
6 अति [षष्] च (10) इन्द्र च किंवितो त[षष्] ा... (11)

TEXT SANSKRITIZED

महाराजस्य राजातीर्थस्य देवस्थानस्य 'कृषि' (कृषि इन्द्र श्रीमान-सख्यः-बिन्दुः
Caesar, Kaiser) वासिक-रुक्म सन्तानस्य संभवसे एकादशार्थः सं 10 श्रीमानस्य मानस्य दिवसे [प्रमाणे] 1 - अस्मान निरस्त-क्रमः (=निरस्त-पूर्वोऽथं=निरस्तस्य तिथि; यहा—
निरस्तस्य क्रमावधिः) सात: कृषि दानप्रणे पीपुरिष्ठ-रुक्माणा (यहा—सातकुलुकरः; यहा—
रुक्माणा) मातनविशः पूजामे, निरस्तस्य समाधिपत्य सादानस्य अनुप्रवाहिणः (= अनुप्रवाहिणः)
सधः-सधानाः जातिः (=जन्मानि जन्मानि) चद्राः (=चद्राः)
इन्द्र च किंवितो तः... (10) तदकालन

No. 52—Mathura Jain Image Inscription of Huvishka—[Saka] Year 44 (? = A.D. 122?)

KANKLĪ TĪLĀ, Mathurā, U. P.

BüHlER, Ep. Ind., I, p. 387, No. 9; ibid., II, p. 212, n. 37;

Language: Prakrit influenced by Sanskrit

Script: Brāhmī

1 Sometimes read द्राक्षिन, द्राक्षिन
2 Konow: चन्द्राः
3 Konow: तिथि and म आम...
4 Cf. the i-sign of मित्र in line A 4 of No. 47 and of मित्र in line 2 of No. 55.
5 Peshāpura may have been used here in the sense of 'an original inhabitant'. Peshāpura
   may be modern Prabhāwar
1. From the facsimile in *Ep. Ind.*, I and X.
2. For another contraction of चिन्ह, see *infra*, No. 57. This seems to be the way in which the variants of the auspicious symbol at the beginning of later records developed. The following symbol, found in several Kośaṇa records, resembles an Aśoka inscriptions with the opening to left. It is supposed to be a full stop or म (Ep. Ind., II, p. 212, n.; XXI, p. 56). It may be connected with the चिन्ह symbol.
3. The last akṣara may be intended for म or न. Bühler and Banerji: शुचितम (सूचितम).
4. Banerji read चतुर्भुज (i.e., ५९) in place of Bühler's चतुर्भुज (५८) in. The first symbol has also been supposed to be ५९. The second may be a variant of ५.
5. Bühler: चतुर्भुज कुश्य and चतुर्भुज; Banerji: चतुर्भुज ती।
6. Bühler: चतुर्भुज चतुर्भुज...नामेंतह...; Banerji: चतुर्भुज चतुर्भुज.
MATHURA INSCRIPTION OF HUVISHKA

TEXT

1 महाराज्य दुधवक्ष्य च चावः सवलरे ४० (+*)* व २ दि १० (+*) र पूर्वः उपविम तिथियोऽगने [बम] [द्वारा*]

2 [सि] हे [कु] के चन्दगरिय-शालक ज्ञेज्ञवत्सः शिष्योऽन्ये च तिथिः सिरः निवासन

3 [ब] धुरुक्ष्य धुरुक्ष्य शववास-सोऽन्ये यशा[ये] दान स[']भवस्य प्रधानम प्र- 

4 कर्तव्य हिति (II*)

TEXT SANSKRITIZED

महाराज्य दुधवक्ष्य सवलरे [अवस्थावर्त्त] ४० व [पी] मासे [तिथिये] र (—पूर्णाशास्त्राणे) दि [स्ते सन्धे] १७ एतस्य [पूर्वाणं तिथिः] कोट्ये गणे वाह्यासीये कुले प्रभावीय-शालकाण्यं धान्यपालकं तिथियया: धान्यश्रीयं: तिवंजनात् (=अनुरोधात्) कर्तव्यश्र्य वच्चा: शर्वासात-पोल्यश्च यशा: दान सभवस्य प्रतिमा प्रतिपिपिता ||

No. 54—Mathura Buddhist Image Inscription of Huvishka—[Saka] Year 51 (=A.D. 129)

Jamalpur mounds, Mathura, U.P.

Language: Sanskrit influenced by Prakrit
Script: Brāhmī

TEXT

1 महाराज्य दुधवक्ष्य चुधवक्ष्य सवलरे ५० (+*)* हेमन्त-मास १ द्व...

[एत्स्य] पु[व्य] यां [भिद्युणा] [दु] बन्मै[णा] [भग*]वतस्य: श्रव्य [मुनी*]
No. 55—Khawat (Wardak) Bronze Vase Inscription of Huvishka—[Saka] Year 51 (=A.D. 129)

Ruined Stūpas, Khawat (Wardak), Afghanistan


Language: Prakrit influenced by Sanskrit

Script: Kharosthī

TEXT

1. सं २० (+*) २० (+*) १० (+*) १ म(स*)ख्य अर्थ(?)मिसियः सस्तेहि
   १० (+*) २ (+*) १ हुसी गवित्रिकु मगुगुष्य-पुष्य मृदा-मेध्यां ल हृय खुदरकृ ठाकु वरिष्ठा
   वर्षरसिकु पुरुसिं भवत्व शास्मुयुणि शासिर परिवैतिल (१*)

---

1 The place is about 30 miles to the west of Kābul. Khawat is the same as Khavada of the record.

2 From the facsimile in C.I.I. For other references, see ibid., p. 166.

3 Konow reads मक्षिकिसिमक्षिसिमक्षिसिम. He takes the last word to be identical with Khotani Saka sasta, the Past Participle of the base sad, 'to shine', 'to appear', which is used about the sun. सस्तेहि १५ = when 15 had appeared. Senart proposes संथा = चक्ररथ. This word is used in the sense of day in several Kharosthī records. Makedonian Artemisius roughly corresponds to the Indian Vaisākha-Jyālaśṭha.

4 Some read व्यम्यकु द्रु. The seemingly unnecessary subscript द्रश्य is used in these records to modify the sounds of the consonants.

5 Read बर्विस which is Konow's reading.

No. 56—Inscription on some Gold Coins of Huvishka (c. 106-138 A.D.)

Smith, Catalogue, p. 76

First Side

Half-length figure of king, rising from clouds, richly dressed, with round jewelled helmet or cap, to left; with ends of the diadem hanging down behind; club and sceptre in hands; inscription in Greek characters:—

ΠΑΟΝΑΝΟ ΠΑΟ ΟΟΗΡΚΙ ΚΟΦΑΝΟ (≡ Shaonano Shao Ooeshki Koshano)

Second Side

War-god (Mahāsena), standing, facing, clad in Indian waist-cloth and chlamys, holding in right hand a standard surmounted by a bird and with left hand resting on sword at his side; monogram to left; inscription to right in Greek characters:—

ΜΑΑΧΧΝΟ (= Maaseno = Sanskrit Mahāsena = Kārttikeya)

1 Huvishka's inscrpational dates range between the years 26 and 60.
2 From representation in Smith's Catalogue, Plate XII, No. 8.
3 On some gold coins we have a very large head (or bust) of the king, covered with round jewelled helmet with spreading crest and the ends of the diadem hanging down behind; a large ornamental ear-ring in the ear, and flames springing from shoulders. On some specimens we get half-length figure of the king to left, rising from clouds, with pointed helmet, thickly jewelled, holding sceptre in left hand and club in right hand before face. Sometimes we have οխκοδα for sceptre, which refers to the king as an elephant-rider as seen on his copper coins.
4 I.e., 'Huvishka, the Kuhāga, the king of the kings'.
5 This is the Sikhidhara of Kārttikeya. The bird is evidently a peacock. On some specimens, we have Skando-Komaro (Skando-Kumāra), Maaseno (Mahāsena), and Bizgo (Viśākha), conceived as three different deities whose figures appear on the coins. See below.
6 On the reverse of Huvishka's coins, we have representations of the god ΑΘΠΟ (= Athsho) with hammer in the right and tongue in the left hand (cf. Greek Hephaistos and Indian Viśvakarman); the goddess of abundance ἈΡΔΟΧΡΟ (Ardokhsho), the moon-god ΜΑΝΑΟ-ΒΑΓΟ (Manao-bago) or ΜΑΟ (Mao), the sun-god ΑΝΙΟ (Anio), ΜΗΡΟ (Mīro) or ΜΙΟΠΟ (Mīro), the goddess ΝΑΝΑΠΑΟ (Nanusha), the goddess ΟΑΝΑΟ (Oanao) or ΟΑΝΙΝΔΑ (Oaninda), the god ΩΡΑ (Oesha, i.e. Siva), the war-god ΠΑΟΦΟΠΟ (Shaheero; Persian Shāhrewar; cf. Greek Ares), ΗΡΑΚΑΘΣ (Herakles), the fire-god ΦΑΡΡΟ (Pharro, Persian Farr) and the four-armed god ΟΟΝΑ (Oosha, possibly Viṣṇu, not Siva as generally suggested).
No. 56A—Mathura Buddha Image Inscription of the time of Vasudeva—[Saka] Year 64 or 67 (= 142 or 145 A.D.)

PALIHKHA, Mathura, U.P.


Language: Prakrit
Script: Brāhmī

TEXT

1 ........... 60 (++) [4 or 5] वर्ष-मासे हिति, ये, 2 दिवसि(से)
2 ........... न समय वसोपनान पुजारय ["]
3 ........... न परिश्राह(य) अवरियन महासिंहिका[न्]
4 ........... [नि]स्य प्रतिमा सिमहा मातापिशेण अभिनतन
5 ........... कुड़विकान [युह]सेने [न]...

On a few specimens we have on the reverse the word गदेश in Brāhmī characters; but the god represented is an archer, standing to right, holding a bow as long as himself, with string inwards. The inscription and representation seem to refer to Siva. Of course it may be pointed out that sometimes on Huvishka’s coins we have the representation of Mao with the legend Ardoksho and that of Ardoksho with the legend Mao. But the elephant-headed Gaṇeśa is known to be a post-epic god. For Siva Tripūrāntaka with two hands carrying bow and arrow, see Gopinathrao, El.H Icon., pp. 168, 171, Plate 38. Siva is the ‘lord of the Gaṇas’ in early literature. Of other Indian gods and goddesses represented on Huvishka’s coins, we may mention OMMO (Ommo, i.e. the Mother-goddess Uṃā=Dravidian Amma, ‘mother’, sometimes identified with Nana; cf. J. N. Banerjea, Dev. Hind. Icon., pp. 130-40). A group of two gods, viz. SKANDO KOMARO (Skanda-Kumāra) and BIZARO (Viśākha), is represented on some coins while others have the group of three, viz., Skanda-Kumāra, Viśākha and MAACHNO (Mahāsen). These were originally different divinities later identified with Kārtikeya. A Kushāpa seal-matrix, attributed by Cunningham to Huvishka, represents a four-armed figure of Vīṣṇu with the king standing reverentially looking up at the god with his hands in the añjali pose. See Banerjea, op. cit., p. 143.

1 His reign period is circa 152-76. A.D., as his inscriptive dates range between the years 74 and 98. After him, the Kushāpas appear to have gradually lost much of the Punjab and U.P. in the local dynasties like that of the Nāgas. The Nāgas, especially of Mathurā, became a notable power in the 3rd century A.D.

2 See facsimile in Ep. Ind., XXX.

3 Apparently the word पलितानित्वा is lost here.
TEXT SANSKRITIZED

...[१६७ं]पुस्तक वासुदेवेश्वर संवर्तिने [बर्दाँ:प्रतिके यद्या संस्तपितमे] ६३ (यद्य—६६) वर्षमासे हर्तीये (=पुरैगीमान्तभाविने) २ डिवसे...[सत्रान्तस्म्येषो यत्संपत्नाना] पुजाये...[साध-हुड़ा] नाम परिधावप आचार्यांग महासंविकाराम् [बालकुमु] मे: प्रतिमा स-गृहा मात्रापविख्या [सह] अभिसितानी...कुटुम्बकानी गुहिते ने [प्रतिपादितया]।

No. 57—Mathura Image Inscription of Vasudeva—[Saka] Year 80 (= A.D. 158)

Kaṅkāli Tīlā, Mathura, U.P.


Language: Prakrit influenced by Sanskrit

Script: Brāhmī

TEXT¹

1 शिवं (॥०) महाराव्य स[१]सुदेवेश्वर सॆ[०] ८० हमरे १ दि १० (±०) २ पत्तस यव[१] यां संक[१४स]?
2 शिवं (॥) संपत्तिविवा वहुये बलस्य... (॥)

TEXT SANSKRITIZED

सिम्बू। महाराव्य वासुदेवेश्वर सं[बहुरे अभिविति] ८० हेमन्त—[मासे प्रथमे]। दि[बाजे द्वारे] १२—पत्तस्यां पूर्वांनं सनकदास्य दुहिता संज्ञातिच: बचा बलस्य [मासा]...।

¹ From the facsimile in Ep. Ind., I and X. Line 2 begins from below the middle of line 1.

² See supra, p. 166, n. 2.

³ Bühler: इष्याः. Read इष्येंसः.
KOSAM INSCRIPTION OF BHADRAMAGHA

No. 57A—Kosam Stone Slab’ Inscription of Bhadramagha—[Saka] Year 86 (= A.D. 164)

Hasanābād, near Kosam, Allahābād District, U.P.


Language: Sanskrit influenced by Prakrit
Script: Brāhmī of the Northern Class of c. 2nd or 3rd century A.D.

TEXT

1 [स्वति] महाराजस्य श्रीभद्रम् [वनस्य] ॥
2 [संवसररे] ॥८ (±५) गा वर्षं पश्च ॥ दिवस ॥
3 ॥ ॥ ॥ कस्य शाम(व) रश्य पल्ले—माज्ञन ॥
4 ॥ ॥ ॥ ॥ [दुचा] अध्यायं द्वैदिवां ॥

---

1 Sahni reads 88, refers the year to the Gupta era and assigns the record to 407 A.D. Palaeographically however the record seems to be earlier. At that date, moreover, no Mārā ends of Kosam could have failed to mention the name of the Gupta Mārāja. Jayaswal refers it to the Kalachuri era of 248-49 A.D. (Hist. Ind., pp. 230-31), while A. Ghosh prefers a local era connected with the dynasty (Ind. Cult., I, p. 715). The inscriptions of the Maṇhas and others like that of Bhīmavarman dated in the year 139 (Corp. Ind., III, p. 267), if referred to the Gupta era, would suggest a less developed state of the Brāhmī script in the Kosam region than in other parts of North India. Jayaswal’s theory however cannot be accepted until the use of the Kalachuri era in the above region is proved satisfactorily. Ghosh’s suggestion is better than that of Jayaswal. As indicated above, p. 136, n. 2, the foundation of an era was possible with any independent ruling dynasty. As these kings ruled apparently before the Gupta emperors, the era may have started about the middle of the 2nd century A.D. But since almost the whole of U.P. formed part of Kuśāka’s empire, I prefer the Kuśāka or Saka era to an otherwise unknown local era. Numismatic evidence suggests that Kuśāka influence spread over large parts of Bengal and Oria. We have now an inscription dated in the year 108 (A.D. 186) of the Kuśāka era in Bihar (Ep. Ind., XXXI, pp. 229ff.).

2 From the facsimile in Ep. Ind., XVIII.

3 The indistinct akṣaras may also be महस्म.

4 Generally corrected to महस्म. Sometimes reads मास.

5 Sahni reads य. Read वर्षं पश्च and दिवस.

6 Are we to restore क्रोमविक्रमा ? Read न्यामात्र, or better क्रोमविक्रमा.

7 Possibly यः is intended.

8 Possibly द्वैदिवां is intended. Sahni suggests चारवं द्वैदिवां.
INSCRIPTIONS OF THE S'AKAS
OF WESTERN INDIA

(a) KSHAHARĀTA FAMILY (HOUSE OF NAHAPĀNA)

No. 58—Nasik Cave Inscription of the time of
Nahapana (c. 119-24 A.D.)

[Śaka] Years 41, 42, 45 (= A.D. 119, 120, 123)

Nasik, Nasik District, Bombay State. Immediately below the
inscription of Dakshamitrā (infra, No. 60) in Cave No. 10.

Bhagawanlal Indraji and Böhler, Arch. Surv. W. Ind., IV, pp. 102f.;
Senart, Ep. Ind., VIII, pp. 82ff., No. 12.

Language: Prakrit influenced by Sanskrit

Script: Brāhmī

TEXT

1 सिलेण [II*] वर्षे 80(+42) वेसाल-मासे राजे चहरानस क्षतिक नह्यानस
आमातरा सिनिक-शेन दशवदारितम् ्रुपम् वाणीदिकृ इसः केन्द्र लियातितम् (10) दत
चालेन अञ्जक लिपि कालापण-सहस्त्रां

1 Some scholars think that Nahapāna’s records are dated in the Viyama era
and therefore he ruled much earlier, because the paleography of these records
is earlier than that of the Junaghar inscription of Rudradāman. I have however
no doubt that Nahapāna’s records are dated in the Śaka era. This is proved by the
resemblance of their characters with those of the Andhau records and the paleography
and internal evidence of the inscriptions of Gautamiputra Sātakarni and Pulumavi.

Inscriptions and coins prove the contemporaneity of Sātakarni with Nahapāna and
Utrakadāta, and Ptolemy’s Geography suggests the author’s (c. 140 A.D.) contemporaneity
with Pulumavi and Chashiṅga, grandfather of Rudradāman. The earlier members
of the houses of Nahapāna and Chasiṅga were probably feudatories of the Kushāṇas
(cf. supra, No. 46); but the later members retained their feudatory title even after they had
assumed independence (cf. the titles rājan, svāmin and kshatrapa used together).

It may be that Rudradāman I was the first independent or semi-independent ruler
among the Western Estraṇas. The Kushāṇas were possibly losing their hold on
Western India by this time.

2 For other references, see Lüders, List, No. 1135; also infra, No. 59.

3 From the facsimile in Ep. Ind., VIII. The record appears to have been
graven on the cave-wall from a grant inscribed on plates of copper or on cloth.

That some royal charters were written not on tāṃra-palaṇa but on the easily perish-
able kārpāsika-palaṇa (cf. notes on Ek. III, No. 49) is suggested by the paucity or
absence of grants belonging to many kings, royal families or regions. Copper-plate
charters of the Kashmir kings have not been discovered, although their grants are referred to by Kalapa in his Rājatarangini. Private deeds were usually written on birch bark or palm leaves or on cloth and rarely on terracotta plaques.

1 Others read लिखित.
2 Read वसंतानि.
3 Others read वास्तविक.
4 Others do not notice the anusvara.
5 The rate of monthly interest being 1 per cent., the sum of 2000 Kārshāpanas would bring 20 K. per month and 210 K. per year. Each monec getting 19 K. for cloth money, 20 of them would get 240 K. The rate of interest was very high in ancient India. Monthly interest at the rate of 2% from a Brāhmaṇa debtor, 3% from a Kāthariya, 4% from a Vaiśya, and 5% from a Śūdra has been sanctioned by old law-givers (Manu, VIII, 143; Yājñavalkya, II, 28; Vīshnū, VI, 2). Kārshāpana was a coin (of copper, gold or silver) weighing 1 Karsha = 60 Ratis = 14684 grains (Rati = 183 grains). The gold Suvarṇa, the copper Paṇa and Kantiya's silver Dhāranā are of this weight. The silver Dhāranā or Purāṇ was however usually of 92 Ratis = 55856 grains. But here the silver coins of Nahapaṇa (about 40 grains) are called Kārshāpana. Thirty-five of them made one Suvarṇa, probably the Kubāna gold coin of the 124 grains standard. The ratio between gold and silver thus appears to have been about 1 to 11. Cf. J. N. S. I., XIII, p. 189; Bhandarkar, Anc. Ind. Num., p. 192.
6 Fleet identified the headquarters of Kāpurāhara with Kapura in the old Baroda State and Chikhala in the old Baroda State and Chikhala with Chikhala 24 miles east-north-east of Kapura (Ind. Ant. 1910, p. 93). Kapura is mentioned in the Pardi inscription of Traikṣūka Dahraena (Papson, Catalogue of Coins, p. lxiii).
7 Senart: मधुर-सवर्णा मुख-सवर्णम्.
8 Others read गुप्ती.
9 Some words of the original appear to have been left out in lines 5-6. The difference of doones suggests that lines 5-6 belong to a different charter. The akṣaras are big in lines 1-2 and 6, but smaller in lines 3-5. The smallest letters begin from मूर्योविन in line 4.
5. "पनरस नियुत भागवताः"] देवानं भागवानं च कार्याघानं-सहस्त्राणि सतति ३००० पृत्त्[ः]चन्द्रं] श्राक्षुरं कुटा दिन सुक्षुरं-सहस्त्राणं मूल्यं] [(II*)

6. "छठकारेय चतुर्वतो ति (II*)

TEXT SANSKRITIZED

सिद्धम्। वर्णे [ब्रह्मवारिष्ठे] ५२ वैषाल्लासे राजः क्षत्रारस्य क्षरप्रक्ष महापात्य (नक्तन ह्ये) जामक्ता दैनिक-पुस्तेन क्रमबद्धतेन (यद्हा—कृषि-बद्धतेन) सहाय चातुर्दिशाय (=सवेद्दशैया) इत्यद्य छयान (= गुहापालम्) नियामतं (=द्रतम्)। कुटा च अनेन अक्षयनीविः
(३०५०सालं) कार्याघानं-सहस्त्राणि तीसि ३००० सहाय चातुर्दिशाय, या अभिसेन छयाने वर्तते [सिद्धम्] भूविष्ठाति वैविर्तकं (=चीरोूूंखण्ड) कृषुणां-मूल्यम् (=अशुभार्य)। पुत्राँच च कार्याघानि प्रधुकानि (=न्यासीकनानि) गोविन्दे (=नासके) वात्स्यायन श्रेणिं शौचिक-कृषि-निकाये [कार्याघानाः] हे सहस्रे २०००, [२००५] वृद्धि: प्रतिक-शतं (=कार्याघानाः शतं प्रति कार्याघानम् एकं यथा श्रृंखला तथा) ; अपरकृषि-निकाये यव [कार्याघानाः] सहस्रे २०००, [२००५] वृद्धि: पात्रोन-प्रतिक-शतं (=कार्याघानाः शतं प्रति पात्रोनम् एकं कार्याघानम्)। पुत्राँच च कार्याघानि अभिसेनानि वृद्धि-नीतिमानि, [परं तु] वृद्धि-भौतिकानि। पुत्राः (=न्यासाः) वैविर्तकं सहस्रे हे २००० [कार्याघानाः], ये प्रतिक-शतं (=ये शतं प्रति एकं कार्याघानं वृद्धि वचेताम्)। अतो (=अशुभार्य) छयाने वात्स्यायने मिश्रृणा विनात्ये एकैक्षु वैविर्तकं दादार्येकं [कार्याघानानाः]। यद्य सहस्रे ३००० पात्रोन-प्रतिक-शतम्, अतः कृषुणां-मूल्यम्। कार्याघारे च आर्ये चित्तल्लये दुष्टानि नासिकानि

1. This line begins from below श्राक्षि in line 4.
2. These letters are inverted at the beginning of line 5, i.e. below the beginning of line 4.
3. कृषि-मूल्य is 'expenses of outside life' according to some. कृषि=minor food (ृषुणाक्ष) probably including minor necessities. Cf. the reference to mukhy-व्यायम in No. 59, line 5. Bhandarkar thinks that Kusāṇa, a coin-designation named after the Kusāṇa, indicates the silver coins of Nāhapaṇa. According to him Kusāṇa-मूला= 'value of the Kusāṇa'; 90 Karrābāpaṇa, the annual interest of 1000 K., were equal to 80 Kusāṇa, each of the 20 monks requiring 4 Kusāṇa for the 4 months of the rainy season (Carm. Lect., 1921, pp. 199-200). The interpretation is untenable.
4. प्रतिक means कार्याघातिक. The passage प्रतिक शतं means 'one Karrābāpaṇa per cent.' Akshaya-nivāra is a 'permanent endowment'; śārīra is a 'guild'; and ākṣaya is a 'corporation.' The 'weavers' guild' and the 'western weavers' guild' were apparently like modern banking and trading corporations.
No. 59—Nāsik Cave Inscription of the time of Nahapana (c. 119-24 A.D.)

Nāsik, Nāsik Dist., Bombay State. On the back wall of the veranda in Cave No. 10 under the ceiling.


Language: Sanskrit influenced by Prakrit
Script: Brāhmī

TEXT

1 सुर्वभुगम् [śvastika] [119] राज: च हरात्स्म त्वष्टपश्च नहपणस्म जामास्मा त्रेनीक-पुलेन उववद्वातिन ति गोवात-सहस्त्रेण नवर वार्षिकायायं सुवर्णादि-सीक-करे देवत[1] [syy: महायेगम्या शोध-प्रामदेिन अनुवर्ष्या महागं-सतसाहली-भोजपथिया]

1 The surapha is here supposed to be the gold coins of the Kushāgas (Rapson, Catalogue, p. clxxv).
2 From the facsimile in Ep. Ind., VIII. For other references, see Lüders' List, No. 1131. The record which seems originally to have been a copper-plate (or cloth-plate) grant and was later engraved on the cave-wall has evidently reached us in a distorted form. The latter part of the grant appears to have been condensed. The absence of date, the reference to the donor in both the first and third persons and the paleography are to be noted. The language of the concluding part is different from that of the rest of the record. Like supra, No. 58, this record seems also to be made out of more than one original charter.
3 Others read दित्.
2 Prabhāśa[1] प्रभासेः वाहनस्य: अष्टभियधेरने[2] भवकृत्य दशपुरे गोवर्धने शोर्यांसि। च वतुतालयनम्-प्रति-श्रवय-ब्रह्मन आरम्भ तदाग-उद्राण-करेण द्वारा-पारस्या-द्रमण-नापो-गर्वस्या-द्राकृत्वा ना व पृथ्वितर-करेण पृथ्वीं व वद्वीं दमनो तीर्यं समाजः।

3 प्रग-करेण पूर्वोत्तकांके गोवर्धने सुवर्णसुले शोर्यांसिः च रामायणैं चरक-पर्यथा: प्रभासे नामकोऽहास्यक दासीकोत नामिगे-मुख सहस्र-ब्रह्म गोवर्धने तोरसिन्धुः।

1 Cf. ततो गच्छेत भागेन् प्रभासे तीर्थसम्, etc. in Mbh., III, 82, 20ff., 58ff. These tirthas were all in Western India probably within the dominions of Saka Nahapāna, father-in-law of the Hinduised Saka prince Uahara-Sata. Govardhana is near mod. Nāsik. Prabhāśa is in Kāthiāwar. Bhirugukachehha is modern. Broach and Surpuraka mod. Sophara in the Thana Dist., Bombay State. Dasapura is mod. Man-Dasār in Western Mālā (old Gwalior State). Of the rivers, Tapi is the celebrated Tāpi. Damana may be the Damangahā running by the Portuguese town of Daman and Dāhanukā may be connected with the Portuguese town of Dahanu. The Pārādā has been identified with the Par in the Surat District. Nānaghola is supposed to be Nārgol near Sanjan in the Thana Dist., Bombay. Bārāsā is possibly mod. Banas, a tributary of the Chambal. The names mentioned in the record appear to point to the wide extent of Nahapāna's kingdom. Nahapāna no doubt owed allegiance to the Kusāna emperor.

2 Many of the gifts referred to in lines 1-2 are highly recommended in the Purāṇas; cf., e.g., Padma-Purāṇa, Brahuakhandā, Ch. 24: विश्व स्वर्णम् च स द्राकृतकारण इत्यादिकारण। विजयसूर्य सुर्यस्वरूप यात्रिक्यादनुपरं। सतगीतोऽन्तरं दशा स्वरूप प्राप्तस्य निःशः।

3 Many of the gifts referred to in lines 1-2 are highly recommended in the Purāṇas; cf., e.g., Padma-Purāṇa, Brahuakhandā, Ch. 24: विश्व स्वर्णम् च स द्राकृतकारण इत्यादिकारण। विजयसूर्य सुर्यस्वरूप यात्रिक्यादनुपरं। सतगीतोऽन्तरं दशा स्वरूप प्राप्तस्य निःशः।

4 Senarat: चित्रितसुत्र। Trirāsna was the name of the hills in which the caves are found. Govardhana was the name of both a city and the district round it.
NÄSIK INSCRIPTIONS OF NAHAĪPAṆA

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पशुंसुध भरामला इंद्र लेगः कारसिंह इसा च पोडियो (II*) हताका-अजातियाः च गतोसिंह वर्ण-सुध मालियः [हि]* @ हरूं उपसनामार्टे मोचविनुः (I*)

4 ते च मालवा श्रान्ध्रेते अपवाता उत्तमभद्रां । च क्षतिवानं स्वेच्छोप तला च (I*) तलोसिंह गतो पोडियो (I*) तह च मया अभिमेको क्षतो कृति च गोप्यसिंहानि दत्तानि आरोऽऽो (II*) दृव च (I*) नेन शेलाः श्रामण वाराहिनिवत्व अभिभूतिन हये कोविन मुखेन काहारण-महाणहे च तिहि ५००० चोऽऽ शङ्क-पितु-सतक नगरसिंहारि उत्तरार्शणः (वे) गृहमायः (I*) एतो समी केने वसमः

5 "तानं चार्दुर्वीस्स मिश्रु-शच्चु मुखाराटे भववस्तीि" (II*)

TEXT SANSKRITIZED

सिमुखः॥ राजा: शाहारक्षु शालक्षु नाहापनसाः जामाला दीर्घकुला-पुलेण जसस्मिन्, निगो-शतसहस्रदेवेन, नाभाः पार्श्वायां सुयर्षादानीतिस्करे (==सुयर्षादानी सोपकारकस्म च विधासा), देवात्मा: श्रामणेश्वः च पोडियो-प्रामदेन, अवृत्तः श्रामण-शतसहस्री-भोजयिः, नामसं पुष्यत्वां श्रामणेवम् अष्टे-भार्धे-प्रदेन, सुपुरस्मे दशपुरे गोविने अश्वत्तके च चतुर्शालास्वम-प्रतिलुक्ष-प्रदेन (==तीर्थनिर्जेवणे क्लेते चतुर्शालास्वम विधामार्णाणि च विधासा), आराम-जदानुपत्त-करे (वे-पारा) दुमन-तापी-काव्यवाचा-ताहुस्काः नावा

1 The remaining letters of the line are about half the size of the letters of the record up to the word पोडियो.
2 च was afterwards inserted. Senart चण्ड्यो ।
3 Traces of a few letters are found between शेषिः and च. It is possible that they were purposely erased.
4 Cf. का कथा वापसभाने आचार्यवै भवनेचु दृष्ट:।
5 विखीर्ष्य बुद्धः च हिद विप्रनिरौक्तिः॥ शाकुताला, III, I.
6 The plural number suggests that Uttamabhādra was the name of a tribe. The word cannot be translated 'of the soldiers of Uttamabhādra'. The identification of Uttamabhādara with Uttamādatta of the Mathurā coins (J. N. S. I., VII, pp. 26-27) has little to support it.
7 Cf. एक्षे दर्शनात्मकः सत्तपाएः युक्ती सत्तस्ति॥ शाहस्सिंहः एक्षा:॥; see also Mbh., III, 82, 20 ff.; 89, 16 ff. Coins of the Mālas (originally living in the Jhang Dist., Punjab) prove that they settled in the eastern part of the old Jaipur State (Smith, Catalogue, pp. 161 f.). Coins of Bhāmaka and Nāhāpāna discovered at Pushkar and Ajmer possibly prove Khahārāta occupation of the Ajmer region. It is interesting to note that many coins of the Saka house of Chāshana have also been discovered in the same region. See Rapson, Catalogue, pp. 64, 67, 77, 85, 93, 190, 193, etc. See supra, p. 91, note 6.
8 There is a blank space between च and दृष्टा. The letters of the rest of the record from the word दृष्टा are very small in size.
9 This line begins from below दृष्टा ।-पितुः in line 4.
10 Senart reads सख्वावति.
No. 60—Nasik Cave Inscription of the time
of Nahapana (c. 119-24 A.D.)

Nāsik, Bombay State. In the veranda of Cave No. 10, over the
doorway of the left cell.

Bühler, Arch. Surv. W. Ind., IV, p. 103; Senart, Ep. Ind., VIII,
pp. 81 ff., No. 11.

Language: Prakrit influenced by Sanskrit

Script: Brāhmi

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   People got free food at a king's āvasathas in Chhand. Up., IV, i. See Ek. III, No 69,
   verse 7.

2. Charaka primarily denotes 'a wandering student' in the Upanishads and
   Brāhmaṇas. More especially it denotes the members of a school of the Black
   Yajurveda, whose practices are referred to with disapproval. The Charakāyāya is
   enumerated among the sacrificial victims of the Parashamelledha sacrifice (Vedic
   Index, I, p. 256). Rāmatirtha was at Sūrpāraka.
No. 61—Karle Cave Inscription of the time of Nahapana (c. 119-24 A.D.)

Kārle, Poona Dist., Bombay State. On the upper frieze to the right of the central door of the Chaitya cave.


Language: Prakrit

Script: Brāhmī

TEXT

1 सिंहं (II) राणो बाहरात्स शतपत्न नहपानस दीर्घि-

2 उ दीनिक-पुलन उववदातास करु ‘विनिय द्वखमित्राय देषनम’ ओवरको (III)

TEXT SAN SKRITIZED

सिंहं (II) राण: बाहरात्स शतपत्न नहपानस दीर्घि: दीनिक-पुलन उववदातास करु ‘विनिय द्वखमित्राय देषनम: ओवरको (III)

अपवारक: (-गुढ़-वास:) II

1 From the facsimile in Ep. Ind., VIII. For other references, see supra, No. 59, and Lüderer's List, No. 1192.
2 Some read सिंहं.
3 Senart: नमं.
4 There is a similar inscription in the same veranda of the same cave, over the doorway of the right cell.
5 From the Plates in Arch. Surv. W. Ind., IV, and Ep. Ind., VIII. For other references, see Lüderer's List, No. 1099. This record may have been copied from a grant originally on plates of copper or cloth. The writing is much defaced.
6 In supra, No. 60, we have स्वामरवाजनसीवकरण in place of सूवामनीरवकरण of this inscription.
No. 62—Junnar Cave Inscription of the time
of Nahapana (c. 119-24 A.D.) —
[Šaka] Year 46 (=124 A.D.)

JUNNÂR, Poona District, Bombay State


Language: Prakrit
Script: Brâhmi

1 Valûraka appears to be the ancient name of the Kârle region. The suggestion that it may be Elûra from where the monks came to Kârle to pass the rainy season (Bomb. Gaz., I. ii. p. 391) does not appeal to us.

2 It should be noted that the same village of Karajika was re-granted by Gautamiśruta Sûtakarşi who ousted the Kahabatâsas from these regions (cf. Nos. 83 and 86 below). Lüder's List, No. 1105 (Karle) records Sûtakarşi's order to the Amâta of Mâmāda regarding the grant of Karajika-grâma in Mâmāl-âbâra on the Northern Road (or, in the northern division) as bhikshu-hala to the pravrajita-bhikshus dwelling in the Valûraka caves for the support of the school of the Mahâsaṅghikas.
ANDHOU INSCRIPTIONS OF SAKA 52

TEXT

1. [राजा°] महाक्षणश्च सामी°-नाध्याकास

2. [अ] मतस° वह-समीतस्य भ्रामस

3. [त्र०] धिप्वत य च चपंडो च पुजयय बसे 8०( + ६) श कलो (II°)

TEXT SANSKRITIZED

राजा: महाक्षणश्च सामी-नाध्याकास अभावमय वह-समीतस्य अयांनः: द्रवप्रमः:
(अर्थमण्डे दुः वस्तु) प्रह्प: (=उपानं, निधानं) मण्डप: (= जनानं विचारामूढः) व
पुजयम्य बसे [प्रविठारिवे] ६ ६ द्रव: II

(b) KARDAMAKA FAMILY (HOUSE OF CHASHTANA)
Nos. 63-66—Andhau Stone Inscriptions of the time
of Chashtana and Rudradaman

—[Saka]° Year 52 (=130 A.D.)

ANDHOU, Khāvdā (or Pachechham), Kutch District, Bombay State.

Language: Prakrit influenced by Sanskrit
Script: Brahmī

1. From the Plate in Arch. Surv. W. Ind., IV. For other references, see Lüders'
List, No. 1174.

2. The word श्रामिन is the Sanskrit rendering of a Saka word meaning 'lord'
(cf. Saka-muruṇḍa : Chinese wāng). Some Indian kings, e.g., the Later Sātavāhanas,
used the title, Neo-Sanskrit bhaṭṭāra or bhaṭṭāraka (from bhaṭṛ, actually bhaṭāṛaḥ)
may also be connected with the same Skythian style.


4. Banerji translated the beginning of these records as "In the year 52, on the second
day of the dark half of Phālguna, vā 2, [during the reign] of the king Rudradāman, the
son of Jayādāman, [the grandson] of the king Chashtana, son of Ysāmētika." But
the wording shows beyond doubt that the year should be referred to the reign of both
Chashtana and Rudradāman. Possibly at this stage Chashtana was styled महाभ्रामप
and Rudradāman ब्रवप. The coins of this family prove that a महाभ्राम and a ब्रवप ruled at
the same time somewhat like a महाराज and his ब्रवप. Chashtana and Rudradāman
recovered much of the territories that Nahapāna had lost to Gantamiputra Sātakarpi even
during the latter's life time.

5. The 'Saka' era very probably took its name from its constant use by this Saka
family for a long time.
SELECT INSCRIPTIONS

Text

No. I

1 [राजा] [चाठ]नस र्धामोरिक-पुलस राजा कुट्रदामस जयदाम-पुलस
2 व [व्] [हि] [प्] [०] [व्] [च्] [म्] [००] ( + ) [२] फगुन-बहुक्स [हि] निय-वारे(?)
3 [२] मदनन सौहिंदु-पुलेन [भ] गिरिये जेत्वीरये
4 [सी] [हि] [क्-हि] त(क्) अयपाहिं-समोराेरे [छ] उपाहिंत (॥*)

No. II

1 [राजा चाठ]नस र्धामोरिक-कुलस
2 पुलस राजा [क्] ददामस
3 जयदाम-पुलस वांह [हि] [स्]-
4 [चा] [म्] [००] ( + ) [२] फगुन-बहुक्स
5 [द्व] [ती] [वारे(?) [२] कपमदवस
6 सौहिंदु-पुलेन ऑयपाहिं-समोराेरे
7 आल[१] [मदनन] [सी] [हि] [क्] [पुलेन
8 [छ] [छ] उपाहिंत (॥*)

No. III

1 राजा चाठदामस र्धा[१]मोरिक-पुलस राजा कुट्रदामस जयदाम-पुलस वांह [हि] [प] [च] [म्] [००] ( + ) [२]
2 फगुन-बहुक्स [द्व] [ती] [वारे(?) [२] वयदामस बीता(क्) सौहिंदु-समोराेरे गिरिये जेत्वीरये
3 मदनन सौहिंदु-पुलेन [छ] बिनिये [छ] उपाहिंत (॥*)

No. IV

1 रा[१]जो चाठदामस र्धामोरिक-पुलस [रा] [क्]-[ददामस] ज [य] [द] [म]-
2 पुलस वांह [००] ( + ) [२] फगुन-बहुक्स [द्व] [ती] [वारे(?) [२]

1 From the facsimiles in Ep. Ind., XVI. For the yashṭis referred to in these records, see supra, p. 140, note 4. The first three yashṭis were raised by Madana in memory of his sister, brother and wife. The fourth was raised by Treṣṭhadatta in memory of his son. The persons in whose honour the yashṭis were raised were apparently dead. The first royal name is written श्रद्धन in many cases.

2 Banerji read र् and explained र्य = वृहस्पति. Lüders finds here a symbol for 15.

3 Banerji: बाहुवलः. His समिसार in No. III, line 9 is also wrong.
No. 67—Junagarh Rock Inscription of Rudradaman I—[Saka] Year 72 (= 150 A.D.)

At the commencement of the gorge that leads to the valley which lies round the Girnar Hill, near Junagarh, Junagarh District, Rajkot Division, Bombay State.


Language: Sanskrit
Script: Brähmi

1 A person who has already been admitted into priesthood of the Buddhist Church after going through the ceremony called Pabbajja, but has not yet received the Upasampada, is called Sāmāgera, 'novice,' 'deacon' (fem. Sāmāgerī). He becomes a fully privileged
monk after receiving the Upasampada. The interval may be very short or very long. Note that the wife's gotra is different from that of the husband (cf. Poona plates of Prabhavati, infra, Bk. III, No. 60).

1 From the facsimile in Ep. Ind., VIII. The rules of sandhi have been observed in many cases, but not in all. सिंह = सिंहि [पन्ह]. For the later history of the lake, see infra, Bk. III, No. 25.

2 Indraji and Bühlcr have सिमरिस (सिम-पाय-रस); but Kielhorn rightly thinks that the letter read as ष is undoubtedly ष. According to him, the first four aksharas of the lacuna may be conjecturally read as हूर्मा. शा looks like ष. Girinagara was the name of the ancient city now represented by Junagadh. The Sudarśana lake was formed in the valley round the foot of the Girnar hill by an embankment across the gorge near the place where the inscription has been found. See Bk. III, No. 26.

3 मृद mean गोमुखक and Indraji translates, 'the outline of which runs in curves like a stream of urine'. Kielhorn points to मृदिगिर (a duaghill) in the Lalitavistara and translates 'arrangements made to guard against foul matter or impurities'.


5 Indraji and Bühlcr: सुर्बट; but a visarga before ष is clear.

6 Read *नाम भलत*.

7 Indraji and Bühlcr: *यथाषास*.

8 उपलब्ध means the same thing as तथा in Raghuvamśa, XVI, 11, 'an upper story'. शरणोदय is 'a shed for shelter'; cf. अयत्नवै No. 59, suprā.
7  श-परम-शोर-शोरेन्द्रा प्रविधि न-साम्बिक-विशिष्ट-जज्झरीकृताव[श्री]*[गृ*]...
[श्री]साम्बिक-श्रद्धा-श्रूवतवादान" आ नदी[त्] कहियुहयायेतमातु[द] (10) चत्वारि
हस्त-सातानि बीचहुयातापायतेन 8 एतास्वयम् [चि]ती[गु*]न)

8  पर्वतकर्तर-शिक्षावधेनुः 1 मेधेन सिस्यु-महेश्वर-तूँय शह-अन्वेष-कल्याणित्रुः
[र्द्धः]"(10) [स्]पर्ययेन कार्यम् शासोकास् मौयम् रुः ते" यवनराजी
त्व [1] स्कन्नापिणाय"

9  प्रग[1]हीरकर्तर["]हुत[""] (तम्) (10) [र्तकारित्या] 2 राजनायुक्त-हुत-विधानाया
आ 4 गर्भपरवर्त-शिवहुत-सातानिः 5-10 रजतमनि भार्नि गुणतखवर्त-कालेणिस्तम्य [14]
रक्षगानयं पतितवे चूँचेन [आ] भागोद्धर्मायुषप्यतिस्वर्ण-हुत-

1 Read बंगीन,
2 Read साम्बिक शा
3 Read बीजाय
4 Kielhorn reads भार्निक
5 Read वदय
6 Kielhorn suggests the restoration दुर्दशनायम्रीत् with two or three words introducing the following sentence.
7 Read कारितम् शारिकस्य,
8 The original has ल for which Bhaub Daji proposed त, and Indrajit तस्. Kielhorn suggests क्तत् which is better. Apparently Rudradāman had access to some records regarding the origin of the lake. The Greek ruler with a Persian name was probably Aśoka’s feudatory and governor. For the Yavanas in Western India, see infra, No. 86; Periplus, § 47; for Dattāmitri (= Demetriaspolis) in Sauvira, see Raychandhuri, P. H. A. I., 4th ed., p. 319.
9 Generally read श्यि flush; but Kielhorn is right when he points out that the subscript is not द but द.
10 Read तथिन
11 Some read प्रशाश्व,
12 Some read नी
13 Read समुद्रित. The passage possibly suggests that Rudradāman’s father died before his birth.
14 Read माय
23-1909 B.
10 सत्यसत्येन अन्यां संसारमेवथिमुखानान्तत्तदर्शस्य-प्रहरण-वितरणादि-विगुण-रिदुः। सत्यसत्येनः स्वयमित्रकर्मन-पद्मगणितात्। यदुः पशुरामण्डिनः यथावति च। सर्वजने वर्ण-रमणे। यथावति च। नागार्दिनेभुयं।
11 जनपदानां स्वाधीनितामानातुप्रवर्तक-वर्ष-प्रकटितावर्ष-नव-नागार्दिनेभुयं। सर्वजने वर्ण-नागार्दिनेभुयं। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च। च。
13 च्छःयासितिसंवित्त-धर्मन्तुराण्मू शब्दन्तर-प्रामाण्य-न्यायाचार्यानेव दिचानां महत्तमो परव-धाराण-विज्ञान-प्रयोगमाह-विमुक्त-कीरिसिना तुरा-नाज-रखवबायसिं-स्मृतिः-निविद्यालाश्च... तित-परवत-वाचव-सोड़ियु-किरिस्त्रेय अहरहद्दृश्म-मानानाः

14 वामन-श्रीकृष्ण मधुकरोऽग्नि नागाधातुपापानि क्रिया:ः कालक-रजन-बन्ध-वेद्यूः।

15 परांत्या-क्षण-व्यंजनेते काल-वृद्धिना नैखामविवित्त-महाकाल-नामाः कस्यं-वर्तमानं-महायात-भाषा:ः कस्यं-स्वर्यं-वाक्य-प्रास्त-भूमि।

16 [चम्म-कीरिसिं-स्फुट-गुर्ग्रं] व अपीलयत्। कर-विविषे।

1 Read ओरणीयम्।
2 शब्दः = grammar; शब्द: = lexigraphy or politics; शास्त्रः = music; शास्त्र: = logic.
3 वृद्धिच = वृद्धिच; वृद्धिच = tax, often identical with करः; शास्त्रः = tolls and duties; शास्त्रः = king's grain share.
4 Read कालकः। Usually वेद्यूः।
5 Cf. the characteristics of the Vaidartha style as explained by Daṇḍin in his Kāvyādāra, Chapter I: श्रेष्ठ: प्रशास: समता सार्यो युक्तमारता। यथेकथितसर्वदललोके:।
6 Read ओरणीयम्। Usually वेद्यूः।

[...]
16 प्रणयवियार्थः १५ पौर-जानपदं जनं स्वयांकोशां महता चन्द्रिखेन अनतिमहता च कालेन भिक्षुगुण-देवतर-विष्णुरायाम् सेवतं विष्णु[य स*]वर्त्त[देत]¹ [सु]द्वानरं वाचितमिति (१०) [अभिस्र]वनः

17 [च*] महाभ[क]प[व] मनिस्मचिव-कार्जनसचिवमय-गुणः-समुद्रकृत्यमतिमहत्वा-ः प्रेमसात्मलाभ-वन्यचिव-मनिस्मचिवः प्रत्याब्यातः भ.]

18 पुपन-सेतुकुष्ण-नारायणदासात्मासु प्रजायु इहाविहारे गौरजानकदनातुनामहाये'ः पार्थ्वेन इत्यनामान्तरे सुग्राह्याते पाछनायचयिनेन

19 पल्लवेन् कुलेयु-पुलेणामात्मेन सुविशाखिन यवाक्षप-पं-स्वस्वदर-नर्यादेशनुरुराम- मभिवर्दया शशेन दलनेनायम्येन विस्तिर्दिनायंगाहचयेन

20 स्वच्छित्रहता धर्म-कृतिम-यताती मतेंरभिवर्दयतुद्दित[मिज]ि।¹⁰

No. 68—Inscription on the Silver Coins
of Rudradaman I (c. 130-50 A.D.)
RAPSON, Catalogue, p. 78, Nos. 270 ff.

First Side¹¹

Bust of king to right; imitation of inscription in Greek characters.¹²

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¹ कर=tax; विदित=forced (i.e., unpaid) labor; प्रणय=benevolence or emergency tax (cf. Kautilya, Arthasastra, V, ii), mod. priti-dān.
² Read कोशाः.
³ Indrajit and Bühlcr have सुर्यज्ञकम[र]; but Kielhorn appears to be right.
⁴ Not noticed by others.
⁵ विधिचिक (cf. चौसिक of Amara)=counsellor; कांशिकिव=executive officer. For चमास-गुण, see line 19. See also Bk. III, No. 26, verses 8-11.
⁶ Read महाभः.
⁷ Originally the engraver began an akshara with a sign in place of श.
⁸ Read सुर्यास्ताः.
⁹ Pahleva is usually taken to mean a Scythian. Pahleva and Pārada are mentioned side by side in literature. Pahleva is apparently connected with the old Palhavī language of Iran. Did a Pahleva sometime denote a Persian and Pārada a Parthian? Pahlevī is the name of the Persian language in the intermediate stage of its development from the Zend language to modern Persian. See No. 86 below.
¹⁰ The full stop is indicated by a slightly curved dash-like sign.
¹¹ From representation in Rapson's Catalogue, Plate X.
¹² "From this period onwards the inscription in Greek characters ceases to have any meaning. It becomes a mere ornament, and traces of it thus continue to appear
Second Side

Symbol of three arches, surmounted by crescent; waved line beneath; crescent to left; star to right; border of dots. Inscription in Brāhmī characters:

राजो क्षत्रियस जयद्राम-पुलस राजो महाक्षत्रियस क्षद्रामस (II*)
(= राज: क्षत्रियस जयद्राम: पुलस राज: महाक्षत्रियस क्षद्रामस: II)

No. 69—Gunda Stone Inscription of the time of Rudrasimha I—[Saka] Year 103 (=181 A.D.)

Gunda, Jamnagar District, Rajkot Division, Bombay State


Language: Sanskrit influenced by Prakrit

Script: Brāhmī

on the coins until the end of of the dynasty."—Rapson. In imitation of the coins of their Greek predecessors, the Skytho-Parthians and Kushānas used Greek legends on their coins. The Satrapal Skythian families of Western India were originally feudatory to the Kushānas.

1 Formerly the symbol was supposed to indicate a Chaitya. It is now believed to represent a hill.

2 This symbol is supposed to indicate a river. The three arches on a waved line may indicate a hill-fort on the bank of a river.

3 The language is Prakrit influenced by Sanskrit. This is also the case even with the coins of Rudrasimha III, the last king of the dynasty. This fact shows that pure Sanskrit was still not very popular even in that locality where it began to ousted Prakrit from the field of epigraphy from an early period.

4 Some specimens have जयद्रामस पुस्त. See Rapson's Catalogue, p. 79; Nos. 276 ff.; Plate X. The सदेश-सुमुद्र is common in early inscriptions; cf. जीवनस वेषाकृक्त-खाल्म in No. 83, infra; also Nos. 69, 72, etc.
TEXT  

1. सिद्ध\(^1\) (\(\text{II}^+\)) \(\text{रा} || \text{को महा} || \text{क्षण पस्य} || \text{स्वाभि-चट्टन-प्राप्तस्य} || \text{राजो क्षणपस्य स्वाभि-जयद्वम-पीलस्य} \)

2. \(\text{र्प्य} \text{को महाक्षणपस्य स्वाभि-रक्तद्रम-उपस्य} \text{राजो क्षणपस्य स्वाभि-क्} \)

3. सीतक्षण \(\text{बर्ण त्रिभुज} \text{र्प्य रुतरगति} \text{१०००(+००)} \text{र्प्य क्षण-प्रजीने} \text{द्रश्य र्प्य(?)} \text{तियारी र्प्य द्रश्य तिक्तिक्-नक्षत्र} \)

4. \(\text{ल-हु} || \text{चारोंरेण} \text{सेनापति-वायवक्ष्य पुल्ले} \text{सेनापति-र्मसु} || \text{प्रभुतिन} || \text{प्रभु} \text{र्प्य राजेण} || \text{र्प्यो} \)

5. \(\text{या} || \text{द्रश्य या} \text{वरीद्री} || \text{तथा} \text{स्वर्य} \text{समस्या} \text{हितसुखार्थिमिति} || \text{प्रभु} \)

TEXT SANSKRITIZED

सिद्धम् \(\text{॥ राजः महाक्षणपस्य स्वाभि-चट्टनस्य प्राप्तस्य राजः क्षणपस्य स्वाभि-जयद्वम: राजः महाक्षणपस्य स्वाभि-रक्तद्रम: पुल्ले राजः क्षणपस्य स्वाभि-रक्तद्रमस्य यथः बुकर-तात् (तमेच्) १००३ द्रश्य-प्रजीने (= उगक्रप्य) प्रद्रश्य-वन्य-तियारी रोहिणी-नक्षत्र-हुक्रप्य\(\text{॥ आमीरेण} \text{सेनापति-वायवक्ष्य पुल्ले} \text{सेनापति-र्मसुतिना} ॥ \text{प्रभु} \text{र्प्य रसेप्रकः} \text{बारी} \text{कृष्ण:} \text{स्वाभि-बलिता} \text{स्वर्य-समस्या} \text{हितसुखार्थिमिति} \text{॥})

\(^1\) From the facsimile in Ep. Ind., XVI. \(\text{सिद्ध} \text{चिन्ह} \text{चिन्ह} \text{र्मसु} \)

\(^2\) Some read वाशस्य. Better read चट्टनस्य to avoid सोपक्ष-सामस्य which is also noticed in the case of two other royal names below.

\(^3\) ख्र is superfluous.

\(^4\) Some read प्रपमिन and घण्य, the latter being the intended reading.

\(^5\) Some read श्रवः.

\(^6\) The एभिः originally lived near विसांसा in the राजपुतरना Desert. They next settled in the लोर पुनस्य valley and then in आपरांता. See below, note 10.

\(^7\) Bühler: पढः क्रदायः; इंड्राजी पढः क्रदः. बारी is doubtful, and the reading may be ब्रम्भी (= ब्रम्भा).

\(^8\) Some read व्रधा. The intended reading may be व्रम्भपिता.

\(^9\) Some read ब्रम्ध. The intended reading may be ब्रम्भपिता.

\(^10\) See supra, p. 141, note 2. The उप्र इन्स्क्रिप्शन (C. I. I., II, i, p. 70) connects पुर्वशास्त्री with the 8th day of चैत्र.
No. 70—Junagarh Stone Inscription of
Jayadāman's Grandson

JUNAGARH, Junagārh District, Rājkot Division, Bombay State

Bühler, Arch. Surv. West. Ind., II, pp. 140f.; Collection of
Prakrit and Sanskrit Ins., Bhavnagar, p. 17; Rapson’s Catalogue,
p. lxi; Lüders’ List, No. 966; R. D. Banerji and V. S.

Language: Sanskrit
Script: Brāhmī

TEXT

1  ...  ... पाया सुरगणेन [क्षत्र]णा प्रव[म].......

2  ...  ... चउँटनराज [प्री]लख राजः[+] क्ष[कप+]स्व स्वामिजयदास(क्षः)
[प्री]चर्य राजेश म[हास].......

3  ...  ... च[चेत]काक्ष दिवसे पर्चमि "इ[ह] मिरिंगरे वेवासुर-नाघ-
व[क्ष]-र[क्ष]से.......

4  ... ... तथा(?)[पुर]मित्र[व]...केवलः[क्षा+]न-सं[भागा]ना(?) जरा-मरणः...

1 The name of the reigning king is lost. He must be either Dāmaysada or
Rudrasimha I, possibly the latter. The modern name Girnar represents the ancient
Girinagar.

2 From the facsimile in Ep. Ind., XVI.

3 The reading of this line is not beyond doubt. Some read जितजयः
No. 71—Inscription on the Silver Coins of Jivadaman\(^1\)—[Saka] Year 120 (= 198 A. D.)

Rapson's Catalogue, p. 84, No. 290

First Side\(^3\)

Bust of king to right; imitation of inscription in Greek characters; date\(^3\) is Brāhmi numerals:

\(100(++)20\)

Second Side

Symbol of three arches, surmounted by crescent with waved line beneath; crescent to left; star to right; border of dots; inscription in Brāhmi characters:

\(र[१०]जो मह[१०]कसाय दामाधरस्य पुलवर जाती मह[१०]कस्य [जीवनरूप] (॥०)\)

\(=जाती महाकसाय दामाधरस्य पुलवर राजा महाकस्य जीवनरूप: ॥\)

---

\(^1\) Jivadāman was the grandson of Rudrādana I. He possibly succeeded his uncle, Rudrasimha I in Saka 119=119 A. D. and ruled for a few years.

\(^2\) From the representation in Rapson's Catalogue, Plate XI For the symbols, see supra, No. 68.

\(^3\) "With the reign of Jivadāman, son of Dāmadaśā, I, begins the series of dated coins. From this time onwards the silver coins of the dynasty regularly have the year of their issue recorded in Brāhmi numerals on the obverse behind the king's head. Of Jivadāman there are also dated coins of potin."—Rapson, op. cit., p. cxxiv. But the reading of the date on Rapson's coin No. 288 is doubtful, and the first Brāhmi date may be attributed to the coins of Rudrasimha I. A variety of Chahta's coins is supposed to contain dates expressed in Kharoshthi numerals (op. cit., p. cxxiv). There can be no doubt that the dates should be referred to the Saka era.

\(^4\) The actual name of this prince as found on a variety of his own coins is Dāmagraipa (which is also read by some scholars as Dāmagesa), or Dāmadaśā. The latter part of the name has been connected with the Persian word zāda, 'a son'.
No. 72—Garha (Jasdan) Stone Inscription of Rudrasena I—[Saka] Year 127 (? = 205 A.D.)

GARHĀ INSCRIPTION OF RUDRASENA I

GARHĀ, near Jasdan, Rājkot District, Rājkot Division, Bombay State.


Language: Sanskrit influenced by Prakrit

Script: Brāhmī

TEXT

1. [व्]वः १००(+) २०(+?)[०] [म्]द्रष्ट्टवर-वहलम 'राजो महाक[व]पस
2. मात्र[व]ुशङ्क्षस स्वाम-चुट्ड़ा पुल-पौरील्ल राजो क्ष(त)=पस
3. स्वामी-[त]द्रढ़ाम-पुल-पौरील्ल राजो महाक्षवपस भद्र[व]ुशङ्क्षस[व]
5. द्रढ़निसिंह-(पुल=)स्व राजो महाक्षवपस स्वामि-द्रढ़निसिंह इदव राजव(?)

1. From the facsimile in Ep. Ind., XVI. The Mulwāsar stone inscription (now in the Dwarākā Library) has the date राजो महाक्षवपस स्वामि-द्रढ़निसिंह वर्ष १०० (+?) २०(+?) वेशाकानुसार-पौरील्ल (i.e. 122 Saka = 200 A. D.) and records the erection of a तिला-याश्ति by the sons of Vaniyaka. For references, see Lüder’s, List, No. 972.
3. महाक्ष=having an auspicious face ; cf. सुभासितावान, p. 176 and note ४. It is used as a polite address in the Śakuntala, VII. Note the cases of प्रेक्षा-सामसापा.
4. Bhandarkar reads शह(व) and others शह. Bhaub Daji translates it as ‘tank; Hoernle connects it with शह ‘a kind of expensive Soma sacrifice extending over many days’ and takes it in the sense of ‘liberality, munificence.’ Lüder takes it to be the शह (seat?) of a cave inscription. As has been pointed out by Banerji and Sukthankar, the word तिला clearly implies that a structure which was raised, elevated or erected is indicated by this word. Banerji connects it with शह, ‘alms-house’. But the change of शह into शह is difficult to explain. It appears to indicate a लिध raised in memory of Kharapārtha by his brothers. See Nos. ६३-६६ above.
6 मानस-संगीत्रेष्य श्र[वर]शक-पुमल्य वर[वर]वर्षिया भारुभिया रत्नाणि: वर्यापित स्व[वर]हि:—
7 [सुवर्णि: ?] [II*]

TEXT Sanskritized

वर्ष [सास्त्रित्याचक-सततमें] १२७ भार्यपद-हवल्य [पाणि विवेके] ५ राजः महाशक्षरपस्य
भद्मुक्तस्य स्वामी-चक्षुस्य पुत्र-प्रवीतस्य राजः क्षलपस्य स्वामि-वधानः गुज-पीवस्य राजः
महाशक्षरपस्य भद्मुक्तस्य स्वामि-वधानः पीवस्य राजः महाशक्षरपस्य भद्मुक्तस्य स्वामि-हज्ज
वस्य पुजः राजः महाशक्षरपस्य स्वामि-हज्जेनस्य—हज्ज शाष्यं (=शिष्यास्माय विषि: ?)
मानस-संगीत्रेष्य प्रत्याशक-पुमल्य वर्यापित स्वामि-वर्यापितं [स्वर-सुवर्णि: ] II

No. 73—Kanakhera Stone Inscription of Śridhara-
varman—Regnal year 13; [Saka] Year 201 (? = 279 A.D.)

KĀNAKHĒRA, near Sānchī, Raīsēn District, Madhya Pradesh.

R. D. BANERJI, Ep. Ind., XVI, p. 282; N. G. MAJUMDAR,
J. P. A. S. B., XIX, pp. 343f.

Language: Sanskrit influenced by Prakrit
Script: Brāhmi
Metre: Verse 1: Sārdulavikrīḍita

TEXT

स्वामि [II*] 6

1 भगवतक्षितवलस्यावलस्य वर्षिया महालेनी(द्वे) महा[वर्षिया] [स्वर]
[आदित्रय-वीरीया] [लिंगमित्रवर्षिया] '........

1 Hoernle: मान्[वर]तु हुसासय प्रा[वर]क; Bhaun Daji: सुपावासक.
2 Bhaun Daji and Hoernle: स्वर-वासक; Bhandarkar: स्वरवासक; Banerji and Sukthankar: स्वरवासक.
3 Banerji and Sukthankar: वासक; Bhandarkar: वासक.
4 Bhaun Daji: वासक; Hoernle: वासक, Traces of three aksharas are found below स्वरवासक of line 6. Banerji and Sukthankar think that there is no such trace.
5 From the facsimile in Ep. Ind., XVI. The inscription has now also been published by V. V. Mirashi in C.I.I., IV, pp. 185f. For another inscription of Śridhara-
varman from Bān, dated in his 27th regnal year and referring to the erection of a yash[i] or memorial pillar, see ibid., pp. 605f.
6 On the left margin of the inscription near the beginning of lines 3 and 4.
7 Banerji reads मीठात्सि and identifies him with the father of Kahantrapa
Rudrasinhha II. Mirashi: मीठात्सि [कणार्क हिंदु]; Majumdar: वासक or तीथाप्रभादान
The date refers to Jivadāman's rule according to Banerji; but Jivadāman never ruled. Śrīdhāravarman seems to have been originally an official of the Ṣaka house of Mālēśa, but later enjoyed semi-independence. There are many cases of the survival of the original official or subordinate titles in the designation of independent rulers.

9 Evidently the author did not follow Pāṇini's grammar according to which the correct form would be खालिला. This shows that Pāṇinian Sanskrit was not very popular in the royal courts of Western India even as late as the 3rd century A.D. Note also the Prakritisms in lines 2-3 and the तपेश्वर-square in line 1.

10 The verse in शाह लिपिकोः is an early instance of a classical metre being used in an inscription. Two Mathura records of the first century A.D. are known to be written in Classical Sanskrit and in the ornate metres Sārdūḷavikrīḍita and Bhūjaṅgavijrīmbha. See Ep. Ind., II, p. 200; I.H.Q., XVI, 485. These records prove the developed stage of the Kāśyapa literature in the early centuries of the Christian era, though apparently Sanskrit was not then quite popular in Indian courts.

11 Majumdar reads the date स [200] 90 1 in place of सक्षम्य and explains the preceding signs as punctuation marks. V. V. Mirashi reads the date as 102 and refers the year to the Kalachuri era of 248-19 A.D. (I.H.Q., XXII, p. 40; C.I.I., IV, pp. 16-16). The reading of the date is doubtful; but the use of the Kalachuri era is not expected in the age and area in question.
No. 74—Inscription on the Silver Coins of Rudrasimha III—[Saka] Year 310 (? = 388 A.D.)

RAPSON, Catalogue, p. 102, No. 907

First Side

Bust of king to right; imitation of inscription in Greek characters; date in Brāhmī akṣaras and numerals behind the head:—

\[\text{व[ब्] २००(+*)१०²}\]

Second Side

Symbol of three arches; a wavy line beneath; crescent to left; star to right; border of dots; inscription along the border in Brāhmī characters:—

\[\text{राज महाक्षेत्रपस ख्वा[मि]-[सल्य][सह•]*-पुवस्य राज महाक्षेत्रपस ख्वा[मि]-कर्म्रसहस (॥०)}\]

\[\text{ (=राज महाक्षेत्रपस ख्वामि-सल्यसिंहस्य पुवस्य राज महाक्षेत्रपस ख्वामि-कर्म्रसहस)}\]

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1 From representation in Rapson's Catalogue, Plate XVII. For the symbols, see supra, No. 68. The coin in question was secured from Pushkar near Ajmer.
2 It is not possible to determine whether there was a unit figure at the end. The date may therefore be A.D. 388+x. One of the Udayagiri inscriptions of Chandragupta II, which is dated in G.E. 82=A.D. 402, says that the king went there in course of an expedition ‘for conquering the whole earth’. After the conquest of Mālwa and Kāthiāwar, Chandragupta II issued silver coins closely copied from the silver issues of the Kāratras. On the obverse, these bear the king’s head with imitation of inscription in Greek characters and the date. On the reverse, they have the Garuda emblem in place of the symbol of the three arches, etc. The earliest date on these coins is G.E. 90 or 90+x=A.D. 409 or a date between A.D. 409 and 414 which is the beginning of Kumāragupta’s reign. Smith takes A.D. 393 as the mean date for the completion of the conquest of Western India by Chandragupta II. See Allan’s Catalogue, pp. xxxviii f.
3 Rapson suggests that one specimen reads द्रव (sic. द्रव = द्रविः)
CHAPTER II
SOUTHERN INDIA
A—WESTERN DECCAN: INSCRIPTIONS OF THE SĀTAVĀHANAS

No. 75—Nāsik Cave Inscription of the
time of Kṛṣṇa

Nāsik, Nāsik District, Bombay State.

On the upper sill of the right window in Cave No. 19.
Bhagwanlal Indrajit and Bühler, Arch. Surv. W. Ind., IV,
p. 91, No. 1; Senart, Ep. Ind., VIII, p. 98, No. 22; Lüders' List, No. 1144 (for other references).

Language: Prakrit
Script: Brāhmī of the second half of the first century B.C.¹

TEXT²

1 सातवाहन-कु[ळे] कल्ले राजविन नासिककेले
2 सममेन महामातेन केळ[‘] कारित[‘]¹ [Svastika] [Taurus] ('/>)

TEXT SANSKRITIZED
सातवाहन-कु[ळे] कुर्णे राजविन (=सातवाहन-कुत्जस्य कृत्तिश्च राजस्वकाले) नासिककेले

¹ Earlier scholars generally placed the early Sātavāhana kings about the middle of the 2nd century B.C. Modern scholars, like R. P. Chanda (M.A.S.I., No. 1), have however proved that the Nānāghāṭ records are to be assigned to a much later date on palaeographic grounds. Angular forms of some letters (cf. च of दहर) in the present epigraph no doubt prove that the record is not earlier than the latter half of the first century B.C. It is interesting to note in this connection that authorities on Indian architecture are now inclined to support the views of earlier art-critics who assigned the Nasik Hall to the latter half of the first century B.C. (Camb. Hist. Ind., I, pp. 636ff.).
² From the facsimile in Ep. Ind., VIII.
³ The mention of Nāsika and not Govardhana suggests that the two places, though very near each other, were not identical.
⁴ This royal family has been called Andhra or Andhrabhṛitya in the Purāṇas. Its name was Sātavāhana according to inscriptions. No early king of the dynasty
Nos. 76-81—Nanaghat Cave Figure-Label Inscriptions of the time of Satakarni I

Nanaghat, a pass leading from the Konkan to Junnar, Poonah District, Bombay State.
Bühler, Arch. Surv. West. Ind., V, p. 64; Lüders’ List, Nos. 1113-18.

Language: Prakrit
Script: Brāhmi of the second half of first century B.C. 2

TEXT 3
No. 1

1 राया निमुख-सातवाहन-

had anything to do with the Andhra country near the mouths of the Krishnā and the Godāvari (cf. Mayīḍavolu plates, infra) The list of countries forming the kingdom of Gautamiputra (infra, No. 86, line 2), the 23rd Andhra king according to the Purāṇas, does not include Andhradesa. Epigraphic and numismatic evidence, as well as literary (Brahmanical, Jain and Greek) traditions referring to Pratisūlān (mod. Paithan in the Aurangābād District, Bombay) as the capital of the Sātavāhana kings, shows that the original Sātavāhana kingdom was in the Northern Deccan (see Raychaudhuri, P.H.A.I., 4th ed., pp. 346f.). Vāsishthiputra Pulunvī (Siriptolema’os, ruler of Baithana, in Ptolemy’s geography) was the first king who extended Sātavāhana power over the Andhra country. The Purāṇas apparently refer to a period when Sātavāhana rule was limited in the Andhra region. ‘Sātavāhana District,’ the 3rd-4th century name of the Bāllāry region, merely proves the extent of the family’s suzerainty and has nothing to do with its original home. Discovery of their coins in Berar proves nothing on this point. The name Sātavāhana is usually found as Sālivāhana in literature.

1 Senart translates ‘by the officer in charge of the Śramaṇas at Nāsik’.
2 See p. 191, note 3; also p. 189, note 1.
3 From the Plates in Arch, Surv. West. Ind., V. These six inscriptions are incised above the position of the heads of what were relief-o figures now entirely destroyed. Note that only the names of the reigning king and his queen are given in the 6th case-ending. Apparently the labels and representations belong to
NANAGHAT INSCRIPTIONS OF SATAKARNI I

2 नौ सिरिमालो्" (II*)

No. 2

1 वेचि-नायनिकाय सनो
2 च सिरि-सातकर्मी (II*)

No. 3

1 कुमारो भा-"3
2 य-"(II*)

No. 4

महाराषण लक्ष्मीरो (II*)

No. 5

कुमारो हकुसिंि (II*)

No. 6

कुमारो सतवाहनी (II*)3

the royal pair (No. 2), the king's father (No. 1), the queen's father (No. 4; cf. infra, No. 82, line 5) and the royal Kumāra. See p. 197, note. The name of Vediśiri, known from No. 82 below to have been a son of Satakarni and Nāgarinikā, cannot be traced here (cf. Rapson, Catalogue, p. xiv). For some suggestions on the doubtful basis of two lost images between Nos. 4 and 5, see Gopalachari, Early History of the Andhra Country, p. 33.

1 Recently there has been much unwarranted speculation about the early Sātavāhanas, See J.N.S.I., XVI, pp. 77-99, and references cited therein. Such writings exhibit the poor standard of Indian Scholarship so far as epigraphy and numismatics are concerned. Damaged records and coins (which are usually not well preserved) often inspire the largest amount of speculation uncontrolled by sober judgment. Of late it has been the fashion to read any fanciful thing on a coin, to offer a speculative interpretation of the legend so read and to publish the result in the J.N.S.I. (cf. Vol. XIV, pp. 80 ff.; Vol. XX, pp. 192 ff.; etc.).

2 Büchler restored Bhāyala and took him to be a younger brother of Satakarni.

3 Earlier scholars assigned the Nanaghāt inscriptions to the middle of the 2nd century B.C. on grounds of palaeography. Scholars however have now shown that the palaeography of these records is later. For references, see Raychaudhuri, P.H.A.I., 4th ed., pp. 337 ff.; also supra, p. 159, note 1; infra, p. 193, note 1.
No. 82—Nanaghát Cave Inscription of Nagannika (?)

Nānāghāt, a pass leading from the Konkan to Junnār, Poona District, Bombay State.


Language: Prakrit

Script: Brāhmi of the second half of first century B.C.

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1 The actual name of the queen must have been Nāgā. Anikā or āniśikā (āniśikā, āniśikā?) is generally found suffixed to female names in early South Indian inscriptions. Male names usually have the suffix onaka or aṇṇaka (aṇṇaka, aṇṇaka?).

2 This personal name seems to suggest that the family is named after a king called Sātvāhana who may have been an ancestor of Simuka. Simuka’s virudda ‘Sātvāhana’ may suggest that either it was his second name or it means ‘a descendant of Sātvāhana’. The first alternative is less probable as it became the family name as early as the time of Simuka’s immediate successor. None of the suggestions regarding the etymology of Sātvāhana and Sātakarpi is satisfactory. They cannot be connected with the Satiyaputas mentioned in Rock Edict II of Aśoka. The name Sātvāhana has been read on some coins recently published in J.N.S.I.
TEXT

Part I

(on the left wall)

1 [सिंचि]...नो ध्वनयुक्त नमो ईद्यम् नमो संज्ञान-वासुदेवान् चंद-सुरान्त्
[महिमा] [ब]तान् चतुर्दशी चं लोकपालान् युग्म-वज्रन-कुणुर-वासवान् नमो (11°)
कुमारवर्ष [वेंद्र] सिंहस्त्र[र] [जो]

2 ...[च] तिस सुरम अ-प्रतिहत-वकर द्विष्ट[न]प[स] व-पति नी• .........

3 [मा] ... [वाहा]व' महारतिनो भजिज्य-कुर-वशनस् सगर-गिरिवर वक्त[व]य[व] 19
पथविव पथम वीरम वस य व अलह [वंसत] ... सकलं महतो महं....

1 From the Plate in Arch. Surv. West. Ind., V. The r-signs and characters
like व, प, त and ष exhibit an amount of development. व, though without serif, is on
the way of becoming triangular. ष is almost of the Kushāga type. Palaeographically
the inscription may be placed between the Besusgar pillar inscription of Heliodoros
(about the end of the 2nd century B.C.) and the Hābhigumpha inscription of Khāravela
(end of the 1st century B.C.). Note also the conjuncts br and vr in line 5 and 7g, in line 14.

2 Bühler restores चो (or सिंघ) नमो प्राणातिनी ध्रमवभ, I prefer सिंघ, which is found
at the beginning of numerous early inscriptions, without चो, चो भी = सिंघ [चो].

3 It is interesting to note that Dharma and Indra are not identified respectively with
the Lokapālas Yama and Vāsava who are separately mentioned. The identifications
belong probably to a later date.

4 The absence of Pradyumna and Aniruddha in connection with Sadharaṇa
and Vāsudeva may suggest that the Vyūha doctrine was not popular before the
age of this record at least in its locality. It should be remembered that
even a law book like the Vaisnavagamkāla refers to the four: Vāsudeva, Mahabhāva,
Pradāvatāmabhāva (67. 2).

5 Bühler read संद-सूतान; but the second abhara may be र, but is surely
not ता. चुर means 'the sun'; cf. चहविलकोि मधवं चुरी in the Mudrāravahara, Act IV.

6 Krishna Sastrī reads गन्ध; see A.S.I., A.R., 1923-24, p. 58. But both च and
te are clear; cf. दिख in line 5 and दिस, passim. The form of ख is quite different from
that of च; cf. दिख, and दिस, passim.

7 The probable restoration is यौंक महाबलातामस् यौंकवाय.

8 Some scholars suggest [Kula]lāya on the evidence of certain coins (cf. Rapson,
Catalogue, p. xiv).

9 Krishna Sastrī's reading Abhīgya is unwarranted.

10 The passage seems to be an echo of the Buddhist cosmographic idea of the
earth being encircled by sea and also by mountains known as the chakravāla-pāravās.

25—1902 B
4 सिरेकृत कारयाग (कृत) के सेव पुनर्न बवहस कायवात भवद्रम मृगेष्वर- (कृत) मात्योगी सिरेकृतकृतया मातु [कृत] सीमा.......

5 वरिष्य [न]गर्भ-विनियम मात्योगवार्त संयोग तापसाय बरिष्य-बमहरिषया विशं-वत-चंद-चुंदाय संयोग दुःख-सुःखया य नियम.......

6 रायस (कृत) मेष्य नियो (कृत) बनो। भागविनय ज्योति दिना वाको वारस १० (कृत) अन्य स्रो २ (कृत) अन्य रामचितरो बनो दिना वेजुः....... 

7 दिनाया वाको वारस १००० (सौ) १०० हथी १० ......

8 संस्का र संस्कार [कृत] संस्कार २०० (सौ) २० (सौ) २ सुःखयो रामचितरो वारस १० ० (कृत) अभय ........................

9 रिको बनो दिनाया दिना वाको १००० (कृत) १०० असा २०० पस [काको] ................

10 दिनाया वाको १० ० (कृत) २ गमवरो १ दिनाया कायवात २००० (कृत) २००० (कृत) २०० पस पको कायवात ६००० ०। राज[कृत] संस्कार [कृत] संस्कार'........

Part II
(on the right wall)

11 बच्चगिरि-सम-पुरुष १ लघो १ असा १ अव-रथो १ गावीन १०० (कृत) ब्रह्मचित्रो बनो विनियो [कृत] दिनाया दिना वाको [कृत] असा लघु[कृत] रो १ चुन्वा निन १० (कृत) २ दिना वाको कायवात २००० (कृत) २००० गामो १ [कृत] ...........

12 वाको २ संस्कट बच्चगिरि-सम-पुरुष १ (कृत) रोवायो बनो २० ० (कृत) चेजुः २ रोवाय ........................

13 दिनाया १० (कृत) अच न...नय...पस पको वि [कृत] दिना वाको २० ० (कृत) अय (कृत) सूर [कृत] कारो १ दिनाया कायवात २००० ०।

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1 Possibly we have to restore [कार्तवेशि]·सिरेकृत or सिरेकृत·[कार्तवेशि].
2 We may suggest rāga-Sa[takānīna saha*]..
3 का seems to have been originally engraved.
4 There are traces of two numerical symbols after चेजुः (कृत)
5 The first two akṣara-ra can be read सं.
6 Bühler takes the sign to indicate 1. We take it here (as well as in the other cases) as a mark of punctuation, as it is not close to the symbol for 6000.
7 This is omitted in Bühler's transcript.
8 Indrāja read the figure after गामो as 6000.
9 Bühler: तेजः.
14 ——-ガブー 20000 [10] [भुगल]-दसरतो भंजो वि[ठो] [दुखिना] [विर] ना [गाबो] 10000। गर्भितरी यंनो पिठो [दुखिना] …… पलपको पटा 300। गवामण्यं भंजो पिठो [दुखिना दिना] गाबो 1000 (+)100। … गाबो 1000 (+) 100 (? पलपको काहापना……पटा 100 (10) बलुगामो यंनो ……
15 ——-[ग]-वामण्यं भंजो [दुखिना दिना गाबो 1000 (+) 100। बंगिरत[1]—भयं भंजो पिठो [दुखिना दिना गाबो 1000 (+) 100। त ……[दुखिना दिना] ना गाबो 1000 (+) 100। सतारितरं यंजो……100 (10) [व]जो दुखिना ग[1] जो [दुखिना ग[1]] जो 1000 (+) 100 (10) बंगिरस[विर] रतो यंजो पिठो [दुखिना] ना [गाबो] …………………
16 ——-[गा] जो 1000 (+) 2 (10) कस्सूमश[व] मा[नारित] दुखिना गाबो 1000। बं[भि][सतिर] तो दं[भि][भि के दुखिना] ……… (10) ….. रतो पिठो यंजो दुखिना दिना (10) तो यंजो पिठो दुखिना दिना (10) यंजो पिठो दुखिना दिना गाबो 1000।
17 ——-न स सर्वं …… दुखिना दिना गाबो त ……[10] [बं] भि[रसा] भयं भयं-[दुखिना] ना दिना गाब 1000(1) ……[दुखिना] दिना गाबो 1000।
18 ——-(10) तेसरतो र म ……[स] गा[दुखिना दिना गाबो (10) ……दसरतो मा. [दिना गाबो 10000। त …… 10000। त……
19 ——-[ब]जो दुखिना दिना ………
20 ——-[द] दुखिना दिना ………

TEXT SANSKRITIZED

1 It is not certain that this was the last line. The number of sacrifices proves the great influence of the Vedic Karmakāṇḍa in the Early Sālavāhana court. The great wealth paid as dākṣaṇḍa proves not only the opulence of the family but also the complexity acquired by the simpler Vedic sacrificial tradition. For the sacrifices, consult Bühler, loc. cit., and Macdonell and Keith, Vedic Index.


2. Bühler: "the presents to the spectators and menials".

3. Bühler: "the cart for conveying a mountain of grains".

4. Two Aśvamedhás were performed; but the account of the first is lost.
No. 83—Nasik Cave Inscription of Gautamiputra

Śatakarnī (c. 106-30 A. D.)—Regnal

Year 18 (= c. 124 A.D.)

Nāsik, Nāsik District, Bombay State. On the east wall of the veranda in Cave No. 3, under the ceiling.


Language: Prakrit
Script: Brāhmi

1 The performance of sacrifices by females is denounced by Vedic literature. Nāgañnikā therefore could not have performed the sacrifices when she might have been the regent and her son king Vediśri was a minor. The word nāga at the beginning line 6 may suggest that king Śatakarnī was the performer of the sacrifices. Nāgañnikā appears to refer to her part in the performance of the sacrifices as the sahadharmikī of Śatakarnī. Śaktiśri has been identified with Saktikumāra mentioned as the son of Śālivāhana in Jain literature. The identification of this prince with Hakusiri of supra, No. 80 (see p. 184, n. 3) suggests that the queen referred to in this inscription is Nāgañnikā, wife of Śatakarnī I. As regards this note, note बहुक-वस-हालकचि—वीसक-हालकचि on some coins (Rapson, Cat., p. 45). Cf. also विवरण in No. 100 below. According to the Purāṇas, Simuka who defeated the Kāṇvās and Sūrgas was succeeded by his brother Kṛṣṇa (No. 75) and the latter by his son Śatakarnī (No. 77). The order of succession seems to be all right; but the terms of relationship should possibly be transposed. Possibly both Kṛṣṇa and Śatakarnī were sons of Simuka.
SELECT INSCRIPTIONS

TEXT

1. सिचक (II) सेमाये [बेल]वर्षिनि (पृथ्वि) विजय-ब्रह्मवारा [गो]वधनसं बेनाक्तकक्त-क्रामति गीतपिय-पुदी सिरिसिक्कणि

2. आनपयति गीतपिय अवध विशिष्टिन् (१०) गाेम्य ब्रह्म-क्रामक्रिय (२) शेय (२) शेये अजलकुटियाँ उसमल्लद्विन मूल निवत्ति

3. सतानि के २०० एति अभेल्टेत निवत्तम-सतानि के २०० इम्मो नववितन निवकतिसिणि (११०) गृहमान चल सेवत सरिहार

4. निवताम अग्नेयेन्द्र अनावम्त अहोग-शंकज (१२) अरुऩ्यविनियम सजावतपारिषारिषम्ब च (१२) पुनेशिरि नं परिहारशि परिहारशि परिहारशि (१२) परिहारशि (१२)

5. एति चल राध-सरिहारे (१२) च एति निवाचारपेयि (१२) अवितेय आनय (१२) अस्त्रेन मिस्तात्मीति (१२) महासामंतेयि उपरिकोटि (१२)

6. तरि पालिकास महाककृि २० (२०) ८० वास-पालि २ विशूसे (१०) तापसेन क्षा (१०)

1 From the facsimile published in Ep. Ind., VIII. The record was copied on the cave wall from a grant on plates of copper or cloth; cf. पटिका in line 6.

2 सिचक = सिरिक्क: चलि

3 Senart takes Vaijayanti to be a city (mod. Banavasi in North Kanara). But it seems to be an epithet of सेमा apparently referring to some expedition led by the king, very probably the one against Risshahadatta (cf. line 2).

4 Some read अबताकारि. This reading suggests that Gantampitapra सताकारि issued the charter 'from Benaksataka' (बेनाक्तकारि), which place was evidently situated on a river called Benya. In records however the epithet आमिनि is found after the metronymic and close to the name of the king. It is therefore better to take बेनाक्तक-क्रामि as an instance of अककापितेयि समासा to indicate "the lord now residing at Benākṣākāra." This Benākṣākāra (as well as the river Benā) was situated in the Nāsik region. The Benā therefore can hardly be identified with the Pangaṅgā or the Weingaṅgā. Note that this interpretation alone explains why only here and in No. 87 the Sātvāhāna king is referred to as lord of a particular place. Records were generally issued from the capital which was not usually mentioned. These two are unusual cases and that is why the places were mentioned. For the सापेक्षा-समासा, see supra, p. 181, note 4.

5 One विवर्तताण of land was about ४३, ३ ३/ २ और २ अकर or ४ आकर according to different authorities (Ep. Ind., XXVIII, p. 245). It was not the same area in different parts of the country and different ages of history.

6 तेविकतिल्लि has been supposed to be an mistake of तेविसिकार् (२०) तेविसिकार्, 'of those residing on the Trirṣामि hill). Read एसनि (२०) तेविकि.

7 चविक means भिषित or चविक (Desināmamālā, I, 10).

8 This date falls very near the last known date of Nāhāpāna; cf. the Jāpalṭembhi board of Nāhāpāna's coin restruck by Sātākāri (Rapson, Cat., pp. lxxxviii-lxxxix), and infra, p. 204, note 6.
The word *amātya* is sometimes used in a wider sense to include a mantri. A distinction is made, e.g., in Rāmavarman's commentary on the *Rāmāyana*, I, 7, 4: *भासः देवमदिबित्वाषिवाकथा, सन्ति वचवादिकार दशि भेदः* (*Ind. Cult.*, VIII, p. 191).

2. One of the Barbut inscriptions mentions a Yaka named Ajākālaka (Barua and Sinha, *Barbut Ins.*, p. 67). The field may have been named after a similar spirit. For Rishabhadatta, see *supra*, Nos. 58-61.

3. All produce of the mines belonged to the king; cf. *शासकः वल्कानाथः* (*Vishnu-ratnaviṣṭhita*, III, 35); cf. also *शासकः लविकः शल्कः तरे गाजारे सेवा* (*Shāmakālaka*). *विनायकः* (1415). Cf. "Much salt is produced in the Kāśi (Banaras) District, where soil is salty. Water drawn from the ground or from wells is poured on fields. When it dries out, a finger's breadth of salt gathers on the surface. The landlords of the District utilize fallow lands in getting salt in the above way." Translated from the *Samāchārāranga* (Bengali) of 21-8-1619 quoted in *Sahajāda-dipātī Sekhāler Kathā*, by B. N. Banerji, Vol. I, 1st ed., p. 107. See also notes on BK, III Nos. 59, 60 and 64.

4. विनियम or संविचित means 'to govern, control'; संविचित is therefore 'government, control (by punishment)'. As regards government, the land was thus separated from other parts of the kingdom; cf *विद्रहयुगपट* of later records referring to the power of punishing minor offences transferred to the dōne. Senart translates 'not to be interfered with by the district police'.

5. See below, p. 209, note 3.
No. 84—Nasik Cave Inscription of Gautamiputra Śatakarni—Regnal Year 24 (= c. 130 A.D.)

Engraved in continuation of supra, No. 83, from which it is separated only by a शासिक symbol.


Language: Prakrit
Script: Brahmī

TEXT

1. "सिंह" (I*) गोवलन्न अम[च]ो सामकस् [ढे]यो [रा]राजितो (I*)

2. रसो जीवंधुनस सातकणिण्य स ह। [ढे]वीव च जीवंधुनाय राज-मातुय वचनेन गोवलन्न् [अमि]यो सामको अरोग वतव (I*) ततो पुव च

3. वततो (I*) पुव अभेड़िहि पचते निरंगुहिनः अंक्ष-चमत्करो लेणे पतिविस्तारं पविश्वान मिशुन गा मे। कालदीशुः पुव लेतं दृत (I*) त च लेत

4. [म] (I*) कालो सो च गानो न वसति (I*) पुवं सति च दानी एवं नगर-सिन्हि श्रावकं लेतं अंक्ष-मटकं ततो पुवेत सविश्वान निरंगुहिनं दृत [म]

5. चतुर्विद्यमनिवित्तवं स्ननं (I*) तस्म च चेतन विभाग विभ्राम अपवेस अरोगिस्म अनोग-नार्किन्य अ-राज-विविधिक सव-जात-पारिवारिक प (I*)

1. From the facsimile published in Ep. Ind., VIII. This also is copied from a charter on plates. The latter part is carelessly engraved.
2. This line is a continuation of line 6 of No. 83. सिंह—सिंहि [चालू].
3. Some read समक.
4. Some read चतः. The word जीवंधु suggests that the king was ill and the people had to be assured about his health. The next king was possibly on his way to the throne, and the queen-mother who might have been in power for some time had to refer to the dying king’s name. This illness apparently proved fatal to Gautamiputra.
5. Apparently this village stood on the eastern borders of Western Kakhadi mentioned in supra, No. 83. Apara-Kakhadi may also have been the western part of Kakhadi. The grant may or may not have been that referred to in No. 83.
6. The letter which is indistinct is read by some as य. 
6 एवंसि न परिवहिति परिवर्तेत् (१०) एतं वच सेव-परसीते[ौ] च एव निष्काष्यपयो (१०) आन्वेषण आतिक (१०) परिवर्ते-६० किष्य कोटाय ततो केतो (२०) संवर्गेण (२० + ४) ५

7 वास्मन परसे ६ विशंसे परसे ५ (१०) सुझिदविना (२०) कट (१०) निवधो (२०) निवधो संवर्गेण (२० + ४) ५ सिंहास परसे २ विशंसे १० (२०)

TEXT SANSKRITIZED

सिवम् ॥ गोवर्धने अनामयाये योगमकाये देवे राजस्थान (२) राजा-परसीते। राजा: गौतम-पुत्रस्य शातिराम: महादेवय: च जीवक्षुद्धताय: राजमात्र: बन्धुने गोवर्धने अनामये: योगमक: अरोग: (=आश्रम) कवित्यः। तत: पुर्व च [क्ष] कवित्यः—"अन्त्र अत्साहसः पवने सविहारी अस्वाभावर्गे धयने प्रतिकारण: प्राविश्वक्षण: पिन्थुः प्रामे कवित्यां पीत्सः (१०) नृत्तकारे श्रेष्ठेऽद्वारः। तत: च श्रेष्ठं न कथ्यते; स च श्रम: न उपयो (=अवधुपेते)। एवं लिंग, यह इन्द्रानिषः (=अतुना) अति नागसंभिन राजकीयो अत्राम: अत्रत-शातिराम: (=राज-शान्ति-विषेषः श्रेष्ठो [अविन्द्]), तत: पुर्वत: प्राविश्वक्षण: मित्रहुः नर-रसिमकेयः दुःश्च: कश्वय सिवविन-साते १००। तस्य च केत्रस्य परिवर्तेत् निजामः—अनामयम्, अवणस्यस्मै, अवण-शातिराम, अ राज्यालिनिकं (=राजस्य साधारणस्य:द्विवेदे: विज्ञंकारः विरिस्थी शासनकरः), सविष्कारनिर्मितिधिश्वरं च। एवेते पुनः [क्षेत्र] परिवर्तेत्: परिवर्तति। एवं च श्रेष्ठ केत्र-परिवर्तेत् (=केत्रस्य परिवर्ते) च अति निवधयत त" उकेन आश्रमः। श्रीतिराम: [२]कथा (=द्वार-रक्षितः अन्तरपुर-प्रतिदिनराशिमका) कोटया क्षति (२० + २०) विषयः।

[दुना पठिका] संस्करसे चतुर्विंशं द्वि २४ वर्षाणं पक्षे चतुर्विंशं ५ विशंसे पक्षे ५ (२) अमुकपुर्ण-श्रुद्ध-पञ्चम-द्विषये। सुझिदविना क्रमः (=उक्तीरियो पठिका)। निवधो द्विषयः। निवधो (=राजकीयोक्षेत्राय श्रिष्टिप्रतिभितककृतः) संस्करसे चतुर्विंशं द्वि २४ प्रवेशस्य १०० द्वितीये २ द्विषये द्वारों १० (=शैल-श्रुद्ध-श्रम-द्विषये)।

1 Drafting of a document by a female officer is interesting. This was apparently because the queen-mother issued the charter in question. Read दुधा पठिका संबधिे.
2 Some read प्रतिनिदिता.
3 निवधो seems to be engraved twice owing to the engraver's inadvertence.
4 Royal lands may have belonged to the king personally or may have been allotted to his dependants as jagirs.
26-1902 B.
No. 85—Karle Cave Inscription of Vasishthiputra

Pulumavi (c. 130-59 A.D.)

—Regnal Year 7 (= c. 137 A.D.)

Kārle, Poona District, Bombay State.

Burgess and Bühler, Arch. Surv. W. Ind., IV, p. 107, No. 17; Senart, Ep. Ind., VII, pp. 61f., No. 14; Lüders' List, No. 110) (for other references).

Language: Prakrit

Script: Brāhmi

TEXT

1 ṛṇo vāsīṣṭhyasāmaṁ-nirī-[पुरुषम्] महार [थियिस कोसिक-पुत्रम सिद्धेष्वल पुलेन] 2 दिवसे पथमे 1 एवतः पुरुष ओखकियां महार [लियिः कोसिक-पुत्रम सिद्धेष्वल पुलेन]

3 [मै]*हारभिः वासीष्ट्यसाम मोमदेवेन गामो दत्तो वलुरक-संघस वलुरक-लेस्य म-कहरो स-देव-मेयो (॥)*

TEXT SANSKRITIZED

राजः वासीष्ठ्यपुत्रम साम-महार; सक्षरसे सतमे । ॥ ग्रीष्म-नवमे परमे ॥ दिवसे पथमे ।

(—उष्ण-कृष्ण-प्रथम-दिवसे)—पुरुषां पूर्वां (—पूर्वके दिवसे) ओखकियां (—कृष्ण-वंशजस्य) महारभिः: कौशिकपुत्रम दिव्यदेवम् पुलेन महारभिः वासीष्ठ्यपुत्रम सोमदेवेन प्राम: दत्त: वलुरक-संघस वलुरक-स्वयम् (—पुरुषां वासीष्ठ्यां मिल्यां संघस) स-करोकर: (—स-करोकर:) स-देव-मेय: (—बलियांकालिंगहिः) राजमागाधिसिद्धिः स । ॥

1 From the Plates in Arch. Surv. W. Ind., IV, and Ep. Ind., VII.
2 Some read वलुरक-संघस, वलुरक and सक्रावकोर. For Valāraka, see supra, No. 61, (p. 172, note 1). Mahārathin seems to be a feudatory title like Mahāsenāpati.
3 The rent-free holding of the village was apparently created by Somadeva out of his own jāgīr with the king's permission. सक्रावकोर = स-कालवकर?
No. 86—Nasik Cave Inscription of Vasishthiputra
Pulumavi—Regnal Year 19 (= c. 149 A.D.).

Nāsik, Nāsik District, Bombay State.

On the back wall of the veranda in Cave No. 3, above the entrance.

BHAGWANLAL INDRAI, Bomb. Gaz., XVI, pp. 550ff., No. 2; Bühler, Arch. Surv. W. Ind., IV, pp. 180ff., No. 18; Senart, Ep. Ind., VIII, pp. 60ff., No. 2; Lüders' List, No. 1123 (for other references).

Language: Prakrit
Script: Brāhmi

TEXT

1 सिम (७५) राजा वासिश्चिपुत्र सिम-पुत्र मायिक सबवर्तः एक्षुमविस्तः १० (+•) गीतार्कण पसे बिसेऽऽ्ये २ बिवसे तेरसं १० (+•) २ राजस्वो गीतार्कणसयव जिमव्यः नेभर

2 सन्दर्पवत सम-स्वरस चन्द्रसिंह-सक-मुक्क-सुरत कुकुरायरंज-नन्दव-विधान-प्राकारवंति-राजसानिः सख्ष-कण्ठगतिः सिंहित-सिनान-मलय-महिंद-

1 From the facsimile in Ep. Ind. VIII. This record also may have been copied on the cave wall from a grant on plates of copper or cloth. The gift of the cave to a new sect of monks suggests that the earlier occupants had vacated it. The unusual eulogy of the dead king is possibly due to the fact that the queen-mother wanted to recapture the family's past glory at a time when much of his son's conquests were reconquered by the Sakas. There is no proof that Gautamiputra and Pulumāvi ruled conjointly.

2 The marks above झ do not appear to be any part of the letter.

3 A letter had been originally inscribed here, but was afterwards erased.

Oft this list of countries with that in supra, No. 67 and note that Anarta is not mentioned here, Anarta may have sometimes been regarded as a part of Kukura. What Gautamiputra gained from Nahapāna, he lost to Chāshana and Rudradāman. The reference to Malaya (Western Ghāta to the south of the Nilgiris) and Mahendrab (Eastern Ghāta) points to a vague claim of suzerainty over the Deccan Peninsula possibly based on a digeśiyaya (cf. ti-mud-sūk-śīva-vīt-vāhān in line 3).

Some read भाटो
3 सेटिरिचे-चक्रवर्त वि-पितृसः| सवराजः| मः| उप-पिताश्रीत-साधनस विवसकर-| कर-पितामहिनिता-कमलविवस्त-सहित-बदनसः| तिस्मुदः-तोषः-पीतः-चाङसः पृथुः| गः-| चद-मुदः| सम्पत्रकः-| पियन्दमाह सर-वारण-विक्रम-साह-विक्रमसः| भुगगापति भोग-पीत-वाद-विपुल-दीय-| सुहः| सुवजः अभ्योक्तिरः| विक्रिनित-निधन-करसः| अविवण-मातृ-सुमुखाकस| सुविभान्त-विवाह-देश-कार्यः| परिजन-निविशेषः| सम-सुखः| भुकः| खतितः| दुःप्र-मान-मदनसः| सक-यवन-पञ्जः| निमुद्यनस चनोपजितः| कर-विनियोग-करस| कितापरापे| पि सहु-जनेः| अ-पाणिहिसा-हिस| विजावः| कृत-विववः| नस खुराल्य-तन-निविशेष-करस| मातवाहनकुल-यस-पतियापन-करस| सव-संध्याल-| भिन्नातितः| कः| गम| विनियतितः| वाङ्गुवण-करस| अनेक-समराविजितः| सतु-सयम| अपाराजित-विजयपताकः| सतुजना-धुपवस्ती-| सरसवसः| कुल-पुर्तः| पर्ययगत-विपुल-राज-सद्वः| आगमानः| निः| क्षयः| सपुरिषिणः| अत्ययः सिरी| अर्थः| उपचारः| प्रभवः| एकुकुस्लः| एक-धुनुवरः| एक-सुरः| एक-वम्सः| रामः-|}

1 Vindhyā = the Eastern Vindhyas; Bikhavat = the Vindhyas to the north of the Narmadā; Pārīyātra = the Aravelly and Western Vindhyas; Sahya = the Western Ghāța; Krishnagiri = Kanheri; Setagiri was a hill near Nāgārjunakonda in the Guntur District. See notes on No. 67 above and also further below.
2 Senart: पतियृष्ण. The intended word is पतियृष्ण. But read पत्रियृष्ण.
3 Cf. सन्दानाइधिकामदनाम् (Vishnū, 92. 1).
4 Cf. प्रजाशुमदी सुधी राजः सहः वष्टुहिता: | स कौरितिसुकी कौरितिसुकी प्रेयस सहः महात्मे || विजयहिताः 170.
5 The Sakas have again been referred to as Khakharāta (=Kahakharāta, cf. supra, Nos. 59f.). Their success was responsible for the insignificance of the Sātavāhana kingdom for many years before Gautamiputra re-established his family's fortune. The Yavanas (Greeks) and Pahlavas (Perso-Perthians) ruled in the Punjab-N.W.F.P.-Sind region. For their existence in Western India, see supra, No. 67, notes. Some took Khaṭriyas in the sense of the Khatri tribe; but cf. eka-bakhāna in line 7 and the tradition referring to the Bṛhadnāga-Nāga origin of the Sātavahanas.
6 Senart reads चातुर्विक-सङ्करसः. Cf. चातुर्विकः सवराजस्मिन सयांगनासाः। दक्षिणितिः| अथैस प्रजाशुमदी सहः| etc., महाभारतः। शास्तिबंधः। 170.
NĀSİK INSCRIPTIONS OF PULUMĀVĪ

8. केस्वाजुन-भीमसेन-धुक-परकमस छन-धनुस-यमाज-धारकसं नाभां-मुहुस-जनमेजय-रकर-य[वा]तिरामाजसर-सम-तेजस अप्रिंमतिमलयमविमितस्वत पवन-गहन सिंध-यल-राक्षस-विजय-धात-गच्छ-चारण-

9. बद्र-दिविवार-नकल-गहविविच समसरसिन्ध बिम-रिपु-स्वप्न नागवर-धाव गनात्र-समविवाहाक्ष कुरु-विपुर[वा]सिर-करस सिम-सातक्षापस मातुय महादेवीय गोत्रार्थ विश्वसेवाय सचवचन-दान-विदाहिसा-निताय तप-इन-निय-।

10. मोप्तार-तपराय राजसित्व-सदमलिम्बमुभीमायानाय कारिन वेय कस्म [केशारवत],[सिंध-मद्रिसे] [शिन्द-राजु-पवत-वियसे विम[वा]ं] वर-वर्तिस्वेस. महिदीकं केण (१२) एत व केण महादेवी महाराज-माता महाराज-वि-तामाही दुःखाति

निकायम भद्रानोयानं सिंधु-सवसम (१२)।

11. एतत्र व केण[स] बितिन-निमित महादेवीय अहमारक सेवकासे वियकासे च पवत[वा] [सिंध-युद्धमार्] [द्रिक्षिणाः]*] पवेशसे इतु-पतिच्छ (पतिच्छे) वसेसुतम [व्रह] वि-गाम ] विद्वेषु-पवतस अपर-दक्षिण-पते पिवानियवत्नक सव जात-भोग-निर्धि। [१३]"

TEXT SANSKRITIZED

सिहः (( - सिंहः अस्तु )) राज-वालिकीरुयिक श्रीपुलमालें संवतसरे, प्रोकोविशे १९, प्रोक्षस्य परे द्वितीये २ दिवः तरवेशे १२ (( - बैल-श्रुंब योद्रादिवेसे )) राजाराजश नामाय महात्मी-युद्धम हिम-भनेशा-मन्दरपर्तस सम-सारखा, जामिकाईपास-क्षण-सुशार-कुकुरारपत्तानातुप-विदोकरावनिर्वाण-राज्य* विश्वाशवत्-पारशास-संप-क्षणगिरी मातृय-श्रीसतन(यद्रा - श्रीसतन)-महत्य-महेषः-

1 The first word may also be क्षण.
2 Cf. समीतुष महाकाली युद्धविज्ञापिता:।
3 संस्कृती देखिसे। निमन्दाय सव चारणे।।
(Rāmāyaṇa, II, 24, 19, etc.). See also Gāḍāsava, verse 416, and the Chateswara temple inscription referred to by Banerji, History of Orissa, I, p. 261.
4 Cf. the Bhaddayānikā community of the Buddhists (Geiger, Mahāvamsa, trans., p. 26). The Bhadrayānikās were a branch of the Sthaviravādins (I. H. Q., XXIV, p. 262). Cf. below, p. 206, note 4.
5 Read निर्म, The absence of the usual formulae of charters suggests that some passages of the original have been omitted here.
6 Cf. विद्वानूषिकाचार्य राजामार्मिकानिन्दा (Rāmāyaṇa, IV, 41, 11). As a passage of the Hādhigumpha inscription of Khāravela would suggest, the Asika (= Rishika) country possibly lay between the Kṛishṇa and the Godāvarī, and to the south of Aṣmaka. The city of the Asikas is there placed on the Kṛishṇa. Aṣmaka was on the Godāvarī near Mālaka which was the district round Pratishṭāna (mod. Paithān), the Sātāvāhana capital. The Aṣmaka country comprised the Nander-Nizamabad region of the former Hyderabad State. Its capital Pundarya is mod. Bodhan in the Nizamabad District. Vidarbha is mod. Berar. For the other countries, see supra, p. 178, note 4.
अष्टगमिर-चक्रोल पर्वत-पते, सर्व-राजस्तम्भश्र-प्रतिगुढ़ीहर-शासनस्थ, दिवमवर-कर-विवाहित-कम्बोविका-संदेश-वदन, विनिसूध-तीन-पीत-वाहनस्थ, परिपूर्ण-नाद्र-रमण-साधौक-प्रव-द्रार-न, वर्तवार-विक्रम चार-विहारस्थ, शुरुगापित-मोग-पीन-बृह-विपुल-दीर्घ-सुवर्ण-श्रुत्य, कर्तवीय-दौन-द्रा निःश्रेयकरस्थ, अविष्क-मात्र-श्रुत्यकरस्थ । द्रविथक-विश्वासाने देखा-कारस्थ ( = वर्मापवास-कामशाह थान-काल व्यवहारकरस्थ), पौराण-निविधक्षप सम-सुख-हुस्कत्य, कश्यप-दबामण-मदनस्थ, शाक-यवन-पञ्च-निसुदनस्थ, वर्मापवित-कर-विनियोगकरस्थ ( = वर्मा-शाखाःश्रविंद्र) कुतारपरे अर्थ शतुर्वे अन-प्राङ्गनिहिता-रहेन, द्रिजावर-कुद्रुम-विवर्तनस्थ ( = द्रिजावर-कुम-वर्तकरस्थ), शाहरात-स्त्र-सिरवोषकरस्थ, सातवाहनकुल-धर-प्रतिसापण-करस्थ, सर्वेवलाभिखिलित-वरण्य, विनिवरित-चाहुवर्ष-संहरस्थ, अनेकसमराजित-शालुसहस्य ( = समरेणु विजितशिशुवृद्धस्य), अपराजतिविद्ययताकान-शालुजनकार्पणीय-पुरवरस्थ, कुकुरपपरामर्ग-विपुल-राजसहस्य, वामाना निधयस्थ ( = वेदादिविशाखाजनस्य आधारस्थ), सतुपुराणानु-स्वर्हक्षय, प्रियः अविनाशक, उपचाराणाः प्रभुवयः ( = सदा-चारागाम उज्जवलाः), पुषकुशलस्य, एक-नुवरस्थ, एक-प्राचार्य (धृता-श्रुत्यकरस्थ), राम-रेखावाज्ञान-भैरोविक-तुल्य-प्रकाश, श्रव-वनेश्वर समाज-कारस्थ ( = शुभदिवभेदु महावसोऩि), नामात्म-नाहुप-जनमेजय-सयाय-विवाहत-रामास्रीर-सम-तेजसः, अपरशिलमुख अवम्वम अतुल्य पान-गड़ह-सिद्ध-यक्ष-राकश-विवाह-सूत-गम्भेर-चारण- = स्वर्ण-गायक, फिरि)-चन्द-विवाह-नक्षत्र-धार-विचारिणि ( = जुह, दैशित)-सोभा-शिरसि जित-रिपुसहस्य, नागवर-सन्तानानु गणनायकमु अविवाहस्सस्थ, कुल-विपुलक्री-करस्थ, श्रीशास्तकंगः माता महादेवा गोत्रमा वग्नश्रिया सत्यवचन-द्रान-श्रमाहिता-सन्तती ( = श्रमाशास्त्रा अधिसराया च) तपो-सन-निपोषास्त-तनुरस्थ राजस्थान्युसारनु अविकक्ष अनुविद्यस्य ( = चारस्यां) कारित: वेवचमः कैदाम्पत्य-विश्व-राष्ट्र सिद्धिपि वर्ष-विश्व-विषेण विमानवर-निविष्येत शहरिक ( = पर्वतिनिर्वार-पुष्क-सद्र शहर महासुधिकर्षकृत्) कवयम्। पूतसि च लयान महादेव ( = महाराज-प्रति) महाराज-माता महाराज-पितामही दृष्टि निकायाय महाराज्यानां ( = महाराज्यानां) भिन्न-सहायाः पूतसि च लयानस्य विद्व-निमित्तमु ( = आलेक्यादिना उत्तरश्रविचायाय) महादेवम्: अवेभावे: ( = पितामहम्) सेवाकामः।
NÁSIK INSCRIPTIONS OF PULUMAVI

No. 87—Nasik Cave Inscription of Vasishthiputra

Pulumavi—Regnal Year 22 (= c. 152° A.D.)

NÁSIK, Násik District, Bombay State. Engraved in continuation of supra, No. 86.

BHAOOWANLAL. INDRAJI. Bomb. Gaz., XVI, p. 554, No. 3; BÜHLER, A. Arch. serv. W. Ind., IV. p. 116, No. 10; SENART, Ep. Ind., VIII, pp. 65ff., No. 3; LÜDERS' List, No. 1124 (for other references).

Language: Prakrit

Script: Brāhmī

TEXT

1 लिङ्गः। नवनर-मामी वासिठी-पुत्री सिरि-पुत्र, श्रवण [आ] नैवणि गोवधने आमय

2 सिनिन्द्रिय य अ[स्त्रें] सब १० (+++) २ दिव १० (+++) ३ धनकट-समनेहि योि [पक्ते] तिर[शुद्धिः] नै चौं सेतु [लें] ग्राम पतिनंजरे [दत्ता] अवल[निवेदि]-हेतु एव मौधद्वाहं दिशिन मोहे। गामो सुविस्मणा मिनुहि देवि-केंद्र-वासीहि [नक्रयेषि भद्रियनिवेदि [प] निगम इति (++) एतस्दान-गामास सुविस्मण[म्] ७ परिवर्तके एव मौधद्वाहि [हारे] पुजा-मोहे

1 Form the facsimile in Ep. Ind., VIII.
2 This line is a continuation of line 11 of the preceding grant which is separated from the present record by a swastiika followed by another symbol. Navanara (=Navanagara; cf. Kusinārā = Kusinagara) may have been a new city near the old capital Pratishtāna. We may also suggest नवन (म+) R. See supra, p. 198, note 4.
3 Senart: श. Dhānyakaṭa was the old name of Amarāvati.
4 Read विरुद्धिकृत्य पतिनंजराय विद्वान्.
5 Senart: छ। समघे।
6 The letters are indistinct.
7 Others read वासिठिः. Note that in this record आमः has been Prakritized into आमः. For this kind of 4th case-ending looking like the 3rd, see supra, Bk. I, Nos. 78-83.
8 Senart read सदस्मान
3 गाम समलिप्दद द्वादत (10) नेत त मह अइशकन ओदेन धमसेतुस लेगस
पटिन्यवणोःँ अधय नित-देवु गाम समलिप्दद [द] [भियुहक रेबिक] 3-केन-[वामीह] 4
[मिका] [मेन भद्रयविषयो नतिग [गिरद्य] ओ] पेत च गामस सामलिप्द-
[पद्ध भियुहक-परिहार] 4

4 विद्वनम अपा [वेस अनोमा बो] अनाकार अरत्तसाविनितक समाज-पारिहारिक
वि (10) बतेह न परिहारिये परिहारित (10) नेत च गाम समलिप्दद [द] हारे
वि पव निवबापेहि सु [दिसन] गामस वि (10) सुदिसना स 4 विनेष च "कारहि"
अगता (10) महासेनपतिता सेवुनेतुन ना छतो (10) कस्ता [का] " कहे |
"तो" (10) दता पटिका सब 22 वि पले वि विन 3 (10) 44
तक्षणना कता (10) गोवधन-वायवय फु [सुकाये] 44 बिखुपालेन खामि-भान-
वि (10) वम भगत स्पर्च-पवस जिनवस बुकस (10) 4

TEXT SANSKRITIZED

लिखितम् 4 नवनगर्णमी (=नवनगर्ण-नुपः) वासिष्ठीयुः अष्टकु माति: अशासनसि
गोवर्णि अथात्व मियक्षि चतः —"असमामिः संव [सरे एकोनिन्ते] 19 प्रीम-पहे [हितीहे]
4 दिव [से लहसेद] 13 (=चैत-चुकुशक लहसेद) दिवस-दिवसे। चाचम्बक-अथस्मेयः व अल पबवे
लिखितम् [प्रतिवासी मियक्षूः] भर्मेन्तो यस्य न अथवितः प्रतिसंस्तरणाय (=संस्तनाय =वव्यामय,
प्रतिसंस्तरणाय ?) दच: अनंतनीचि हेतो: अल गोवर्णीहारे (=गोवधननाय: प्रवेशसि

1 It is compared with Pāli पटिकारी and translated 'repairs' (Bühler) or 'care'
(Senart).
2 The upper portions of these letters are lost.
3 Bühler: पटिखब, 'to be administered' (=पटिखब from खि, to govern, or पटिखब
from प्रतीच); Senart: प्रतिपा; or प्रतिपा, "to be owned". These interpretations suit
भद्रयनिधि in the third case-ending.
4 इस्क means land that can be annually ploughed by one ploughman and,
secondarily, ploughable rent-free land dedicated to monks, gods, etc. Here भियुहक means the
property of the monks. भियुहक occurs also in a Kārle cave inscription. Of एवशह औि
एवशमह in Successors of the Satarakhanas, pp. 94-95.
5 Others who read सुदिसना here and also in line 9, may be right. The plural number
may then refer to the fact that the village had divisions like East Sudisana and West
Sudisana.
6 Senart suggests: निश्चायविषय सुदिसन; गामस च सुदिसनानाभि, etc.
7 Some read तत्तो बिश्वभवशालेकि or तत्तो पटिका...वायकेहि; but that is hardly
possible. The intended reading is possibly पटिकापालेकि.
8 Some read भुवकार अ विद्वनस्. Probably the reading intended is उपरेक्तो.
9 Some restore [मा] तपालिनः. 10 Some read फामात्वाइः.
No. 88—Karle Cave Inscription of Vasisthiputra

Pulumavi—Regnal Year 24 (=c. A.D. 154)

KARLE, Poona District, Bombay State (Maharashtra)

BURGESS and INDRAJI, Ins. Cave-Temp. W. Ind., pp. 36f., No. 20; BOHLER, Arch. Surv. W. Ind., IV, p. 113; SENART, Ep. Ind., VII, p. 71, No. 20; LÜDERS' List, No. 1106 (for other references).

Language: Prakrit influenced by Sanskrit
Script: Brāhmī

TEXT

1 सिव (I*) रञ्जो वासिष्ठि-उद्धर सिव-पुड्धनार्ति सबचरे चतुचिरे २०(+)४
हेममल्ल पचे तिब्बिे ३ दिवसे बिने
2 दिवे २ उपासकत हरफरण सेवकरण-पुड्ध सेवकाक्ष प्रवुल्माम्य वधरस्य हुम
वेयचम मझे
3 नव-पाल माहात्मविमान परिगढ़े(३) १वे बालुकिंशे दिन माताफितज्ञ पुत्राशे(१*) सव-
सतम म्हत-पुड़-स्ततम (I*) एक[विए]से३ सें-
4 वचरे निततौ लहेत च में धु बुररितत मातर चत्व दिन' ... उपासिकाय (I*)
बुररितत मातु देवचंम पिये' अनो (II*)

TEXT SANSKRITIZED

सिद्धम II राजः वासिष्ठि-उद्धर श्रीपुत्र माके संबरा संबिंदे २५ हेममल्ल पते कारीिे
3 दिवसे दिविे २ (=पीप-कृपणक्षय ह्रीतीय-दिविे) = उपासकत हरफरण सेवकाक्ष-पुड्ध
सेवकाक्ष (सीकासटिक्षय-विकासिणि; यहस्—सुवासाश्वेष-जाततथ) अभुरामः

1 From the facsimile in Ep. Ind., VII. Note the looped त and developed mediæ ए; also words like पुत्राशे. They are probably due to Setapharaṇa being a pilgrim from the north.
2 Some read परिगढ़े
3 Some read एक[विए]से
4 Some read माताकित
5 Some read पाटी or पाटी
6 Suvāsaka of the original has been taken to stand for Suvārashaka, another name of the Kāśyapīya branch of the Sthāviraśāsana (I. H. Q., XXIV, p. 256). But this does not appear to suit the context. Harapharaṇa was a lay Buddhist and not a monk of the Suvārashaka community.
नासिक इंस्क्रिप्शन्स ऑफ़ पुलुमावी

विभागविवेचने) उद्धेकम् (उद्धेकम् ; यद्य—उद्धेकराजपथापारस्) [खिल: प्रसमः सुद्राण्, भिवुष्यः वेदीलमन्-वासिः (=पुलमावि-महिषी-क्षयनः ; यद्य—मौतमिन्-क्षयनः) निकायन (=सम्प्रदायन) महाराजोषिम् प्रविद्युः (प्रविद्युः) दर्शन [शासनम्]

एतत् दानप्राप्त सुद्राकल्प परिवर्तनके अन्त्र गोविल्रानाहारे पूर्वमार्गार् प्रसम शालामयस्य द्रष्ट्व: [वयवः महाराजीरूपः]। पुत्र तु महाराजके (=राजः महाराजमेन् ?) अधिवेन (=दराजद्योः) वर्षसेतोः दय्यान्य प्रतिवर्तनार्य अक्षरयनीवेष्टुः प्रसम शालामयस्य भिषुभयः वेदीलमन-वासिः निकायन भवाजीरूपः [पुरवङ्गः प्रवर्] प्रविद्युः प्रसम [एत्त वर्ष दान-प्रसम] अन्तरप्रवर्

एतत् च प्रसमस्य शालामयस्य प्रविद्युत-परिवर्त प्रविद्युः—अन्तरप्रवर्, अन्तरमर्यम्, अन्तरस्थानसम्म, अन्तरसांतिनिर्दिष्ट, अन्तरविषयाविनिर्दिष्ट (=अन्तरविषयाविनिर्दिष्ट) व। एते पुत्रत् [लेखः] परिवर्त: परिवर्त। एतत् च प्रसम-शालामयप्र-परिवर्तस्य अन्तः [शासन्] निवर्तन, सुद्रात्मकार्यस्य [परिवर्त:] व।।। 1 सुद्रात्मकः [पुरवङ्गः]

विविधवेचनारः (दान-निवर्तनारः; राजहुः) आज्ञम्। 2 महालेनापतिना शैवेने ——— न अवः (=किषित: लेखः)। पदाका-पर्वके (=पुलमाविकुलुः) उपकिषित: (=परिकिषित)। द्रता पदाका संविवर्ते तासिः २२ प्रार्थ्यापे... जीवसे साधने ॥। तक्रियाणम् (=उत्तकीनी पदाका)। गोविल्रानाहारे पूर्वमार्गारे दृष्टः २२ प्रार्थ्यापे... जीवसे साधने ॥। तक्रियाणम् (=उत्तकीनी पदाका)

1 It seems that Sudianna had been granted to the Śramaṇas of Dhānayaka during the temporary absence of the Bhadrāyanīyas, but that no charter was prepared recording the transfer. The difficulty was felt only when the Bhadrāyanīyas came back. Some take भोगप्रविद्धिः निविषयाभिः, परिवर्तिः as first person singular aorist of causatives with the Prakrit suffix श्वासिः (e.g., परिवर्तावासिः—परिवर्तावासिः).

2 Cf. Ajaṭha or Ajaṭapati of later South Indian inscriptions, and Dātaka of North Indian records, who was possibly entrusted with the execution of the grant made by the charter. In these records the word अज्ञापति refers to an order (verbal or written) to prepare a document. The business of the Dātaka seems to have been done in this case by Vighupāśa.

3 If महाशासिक in supra, No. 88, may indicate a class of officials, this may also mean 'marked' (cf. भालायित of later records which is probably a Prakrit-Sanskrit form of भालायित).

4 For a number of Kadamba charters ending with similar adorations, see Suc. Sānd., pp. 255, 271, 276, 278, 297, etc. Senart: "with a view for the well-being of the inhabitants of Govardhana, Vighupāśa proclaims the praise of the Lord: Obeisance to the Being exalted in perfection and majesty, the excellent Jina, the Buddha." He suggests भालायित-प्रताप: Bühler: महाभालायित श.
No. 89—Nasik Cave Inscription of Yajña Satakarni
(c. A.D. 174-202)—Regnal Year 7 (=c. A.D. 181)

Nāsik, Nāsik District, Bombay State (Maharashtra)

On the back wall of the Veranda in Cave No. 20.

Bhagwanlal Indraji, Bomb. Gaz., XVI, pp. 596f., No. 24;
Bohler, Arch. Surv. W. Ind., IV, p. 114, No. 20; Senart, Ep. Ind., VIII, p. 94, No. 24; Lüders’ List, No. 1146 (for other references).

Language: Prakrit
Script: Brāhmi

TEXT

1. सिंव (१०) रूमोऽ गोतिम-पुनस्च सामिनिर्विवेकसंतभक्षणसंवधि सातमे च
१. देवसतास्ते तत्त्वये तृ

2. दिकस्य पथमेव कोसिमकर्मभरसे[षा] पतिमस् [भ] कोपस भरिष्काय महालेणापतिग्नियम्
२. वामुष्य छेण

3. उपवने-यतिम-नुममाने अपवत्मित-समामे बहुकार्गरितसाधिः उक्ते पवचसान नितो
वातुदिति-

4. सति ब भिकुरस्थासु भावसोः दृतो ति ||

1. From the facsimile in Ep. Ind., VIII.
2. Mahāsenapati and similar other official designations sometimes indicate feudatory chiefs. This refers to the custom of appointing military officers as governors of provinces. The formation of feminine forms from masculine official titles is interesting.
3. Others read भाववाही.
4. The full-stop is indicated by a short slightly curved horizontal stroke.
No. 90—Myakadoni Rock Inscription of Pulumavi (c. A.D. 217-25)

—Regnal Year 8 (= c. 225 A.D.)

The inscribed rock lies midway between the villages of Myakadoni and Chinnakadabur, Bellary District, Mysore State.

V. S. Sukthankar, Ep. Ind., XIV, p. 155

Language: Prakrit

Script: Brähmi

TEXT

1 [सिं]च[ः] (॥२) रेणो सातव[ः]चरानं [सिं]रिपुजुमाबिस सव ८ हेम २ दिब १

2 [बम]3 महासेनाप[लिः]स बंदर[ः]कस जनपदे[ः] स[ः]तव[ः] हसिन्हेरे

3 [गा]सिफल3 कुरावत्त कसे वैपुरेरे बयोङेद गायमिलते [को]तानं [संबे]न

4 ठाकरे खासिंहे (॥३)

1 He is different form the earlier Pulumavi and seems to be the same as Pulomē, the last king of the main line according to the Purāṇas. The base of न is curved and has a loop at the left. The difference between न and न is only in the former’s right leg which is curved towards the left; cf. the same difference between न and न in the Nāgarjunakonda inscriptions. For Later Śātavahana chronology from Gautamiputra to this king, see Successors of the Śātavahanas, pp. 161-64.

2 From the facsimile in Ep. Ind., XIV.

3 Possibly the word intended is खासिः (i.e. of the lord=Sri-Pulumavi); cf. Bk. III, No. 71, line 26. Or, the engraver was going to write mihāsanā, but left out hā, then erased the two aksharas and engraved the word afresh.

4 Sukthankar: जापाई.

5 Cf. सामिनिरदेश of the Hirakadagallī plates below.

6 Sukthankar suggests गुमिं (==गुमिः); but गुमिं is better. The महासेनापति ruled the जनपद, while affairs of the शाम were conducted by the गुमिं.
HĀTHIGUMPHĀ INSCRIPTION OF KHĀRAVELA

TEXT SANSKRITIZED

सिद्धम्॥ राजा सातवाहनानां (=सातवाहनकुलक्षणेऽग्रीहुक्तमायेः संव[स्य अक्षमेः] व
हेम[न्त्य-नेणे त्वितैः] २ विव[ले प्रथमेः] १ (=सातवाहिनीकुलक्षणेऽग्रीहुक्तमायेः)
[ज्ञानिनां
(=राजा पुलुमायेः)] महासे नानि: स्वरूपो वन्न[त्राने प्रामिकहरे अभिभाषन
(यह्रा—
मूलिकक्षणे) कुमारदेवस्य प्राय स्वपुरके वास्तवेण शृणुविति के (=ग्रहस्य) कौन्तनारी
(=कौल्यवन्दी) साम्भेण (यह्रा—साम्भेण) तदास्त भानिते:॥

B—ORISSA

INScriptions OF THE ĀRyA-MHĀMEGHAVĀHANA-
CHEDIS OF KALINGA

No. 91—Hathigumpha Cave Inscription
of Kharavela

UDAYAGIRI Hills, near Bhubaneswar, Puri District, Orissa

PRINSEP, J. A. S. B., VI, pp. 1075-91; CUNNINGHAM, Corp. Ins.
Ind., I, pp. 27f.; 98-101; 192ff.; R. L. Mitra, Antiquities
of Orissa, II, pp. 16ff.; Bhagwanral Indrāji, Actes du Sixième Congrès
international des Orientalistes, Pt. III, Sec. 2, pp. 152-77; BüHLER,
LÜDERS’ List, No. 1345; K. P. Jayaswal, J. B. O. R. S., III,
pp. 425ff.; IV, pp. 304ff.; XIII, pp. 221ff.; XIV, pp. 150ff.; STEN
KONOW, Acta Orientalia, I, pp. 12ff.; F. W. THOMAS, J. R. A. S.,
1922, pp. 83f.; K. P. Jayaswal and R. D. Banerji, Ep. Ind., XX,
pp. 72ff.; B. M. Barua, Old Brahmi Inscriptions, No. 1; Ind.

Language: Prakrit resembling Pāli
Script: Brāhmi of about the end of the 1st century B. C.¹

¹ Earlier scholars identified Sātakarṣi mentioned in line 4 of this record with the
Sātavāhana king of that name in the Nānāghāṭ inscriptions, and placed Kharavela about
the middle of the 2nd century B. C. As has been noticed above (p. 190, note 2), the Nānāghāṭ
records are later than the middle of the 1st century B. C. The angular forms and straight
bases of letters like र, ष, ण, ष and ष, which are usually found in the Ḫāthigumpha epigraph,
suggest a date not much earlier than the beginning of the 1st century A.D. (cf. ष also). On
select inscriptions

1 [Srivatsa] [Svastika]² नमो अर्हतानां (१०) नमो सवःसिद्धान् (११) ऐरिया महाराजोऽसहमिचवाहिनेऽ वैति-राज-व(१)सवःसिद्धान् पस्य-गुह-खलनेऽ
वहुरंतत्त्वः यजुर-अविलेन कलिङ्गाधिपतिना लिति-क्षाविलेन

2 भृदरस-वसानि शिर्रि-कहार-सरीर-वत्स कीडिता कुमार-कीडिका (१२) ततो लेख-रुप-गणाना-वहव-विप्विसारेन सव-विजावदतेन नव वसानि योवर य(य)सातितै (१३) संपुष्य-चतुस्तीसिति-वसी तदनि वद्यमानंस्यतवेनामिसिवजयोि तत्तवे

3 कलिङ्ग-राज-वसेः-सुरिस-गुणे महाराजाधिसेचन् पापुनाति (१४) अभिसितसमि च पथे वसि बाल-विबबु-होपुर-पाकार-निवेशन परिसंवताविति कलिङ्गागारि विक्षिनि (१५) सितति-तडाल-पाकि च बन्धायपति सवृषान-प(दि)संयतन च

grounds of palaeography, it is to be placed later probably than the Nāñāgāj records and certainly than the Beasgar inscription of Heliodorus. The development of the Kāvya style exhibited by the ojo-gupa of its composition also points to a late date. It is interesting in this connection to note that authorities on Indian art believe that the sculptures of the Madhavapurna cave (in which there is an inscription of Khāravela's queen) 'are considerably posterior to the sculptures of Bhārbha' (Camb. Hist. Ind., I pp. 639ff.). S. K. Chatterji and Pzylinski have written on the etymology of the name Khāravela. In an article in the Vīṣṇusamhīta (a volume of essays in English and Telugu offered to Gidugu Venkata Ramamurti Pantulu), 1933, pp. 71-74, Chatterji suggests that Khāravela is derived from Dravidian kār or kār meaning 'black' or 'terrible' and vel, 'lance', the name being a Bahuvrihi compound and meaning 'one having a black or terrible lance (Sanskrit krīṣhy-arṣhti)'. Cf. also the name Khāravela in the Mahāvamsa (Geiger's transl., pp. 66, 75). Khāravela may also be Sankrit kahāravela, 'having salt on the shore (i.e. the ocean)'. For the date of Khāravela see The Age of Imperial Unity, pp. 215-16. Cf. below, p. 216, note 8; p. 217, note 9.

1 From the facsimile in J. B. O. R. S., III, 1917.
2 In the margin near the beginning of lines 2 and 4-5.
3 The title Mahārāja is first noticed in India in the numismatic records of the Indo-Greek kings in the first half of the second century B. C. This seems to support the suggestion assigning Khāravela to the first century B. C. See notes on No. 105 below.
4 Mahāmeghavāhana is a family name like Śatāvāhana. Cf. names like Megharāhana and Śatāvāhana in the Kashmir chronicle. Some read श्रेष्ठ, वैमि = श्रेष्ठ and श्रेष्ठ = श्रेष्ठ. Apparently Khāravela claimed connection with the Chedi mentioned in ancient Indian literature; cf. line 17, infra.
5 Barua: लालसैण.
6 Barua: गुढ़-उलेन; Jayaswal: गुडलगुढ़ीपिलेन.
8 Jayaswal: मार्शः.
9 Jayaswal and Banerji separate विक्षिप्त from कलिङ्गपरि and read विक्षिप्त-परि-लाल-समान.
This king seems to be that Śātakarṇi who ruled shortly after the husband of Nāgānakā according to the Puraṇas. Palaeographically the Hāthigumpha inscription is slightly later than the Nānāghāṭ records. It may be pointed out that the letters of the Sānchi inscription of Śātakarṇi (Plate in J. B. O. R. S., 1917) resemble the script of the present record and may belong to Śātakarṇi II. Of course, if this slight development is overlooked, we may identify both these Śātakarṇis with Śātakarṇi I. But it should be remembered that the big Nānāghāṭ record was possibly engraved after the death of that king.

2 Jayaswal and Banerji: कशीऽ.  
3 Jayaswal: विष्णुस्ति।  
4 Jayaswal and Banerji: मुखी०. For the Asita country, see supra, No. 86. The chief city of that country thus appears to have been situated on the Krishṇa.  
6 Vijaḍhara = Vidyāḍhara seems to be the name of a ruler.  
7 Nanda has been taken to be a king of the Nanda dynasty of Pātaliputra and the expression ti-casa-sata as either 300 or 103 years. If however a Nanda king is referred to, the passage cannot mean 103 years, as the record has to be placed on palaeographical grounds not about one century but about three centuries after the Nanda kings. Ti-casa-sata seems to indicate '300 years in round number'. The meaning '103 years' which would bring us to c. 228 B.C., even if we count from 326 B.C., when the Nanda dynasty may have been overthrown, is rendered impossible also by the facts that Kalidās was under Asoka up to about 233 B.C. and that Khāravela was preceded by at least two generations of kings belonging to his own family.
8 Jayaswal: राजाः श्रेयस्वं which is improbable for a Jain king like Khāravela  
9 Varga here means 'descriptio' as in No. 82, line 6, above.  
[परा]सतो वजिरवाद । स सतुक पद [क]म ॥ (॥) ..... गठमें व वसे गहुता सेन [1] .....गोरघतिणि

8 चातारघिता राजाग्रह ३ उपपिययति (॥) एति [1] च कम्पदान-स् [॥] नावेन सेन-वाले । विपमुचित् समुंरे अवयतो यवनरा [अ] [बिलित ?] ॥

- वलक्ति ॥ (॥) 

9 कपहले हव-राम-रस-लह यति । लव-राजावास ॥ (॥) सव-गन्धयं च कारिवित्र् भागा रान् ज[च]-परिहारे द्वारित (॥) अरहत [नवमे च वकरे]...

10 .....9 महाबिजय-पालादि १० कारावति अतिसाब सव-सहलेहि (॥) दसमे च वसे दंड-संपी-सा[मया] [ले] [क] ॥ (॥) भरधवस-पति [ले] मह [१]कारण [ले] ॥ कारापवति (॥) [एकादसमे च वकरे] ॥ (॥) ततार व स[लि]-

रतनानि उपक्रमे (॥)

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1 Barua: मचिरवे-खचिव-सत-पट्टिन-सतवक-पदवेन स्तितिनद...; Jayaswal: एकधित-च्छिमत-बिनित् स साहु-पद-लु खस.... The readings are doubtful and the suggestion regarding Khāravala’s wife of the Vajiragbara family is problematic.

2 Prinsep and Cunningham: सव-हदुन-नपर. All the readings are problematic. The account of the achievements of the seventh year is thus doubtful.

3 Prinsep: रायबंसे उपपिययति; Cunningham: राजसंव उपपिययति; Indraji: राजसंवं पोहरायति which Sten Konow thinks not impossible. Gorathagiri has been identified with the Barabar Hills. The passage may also suggest that Khāravala defeated a king named Gorathagiri and plundered his capital Rājagriha. But this seems to be less likely.

4 Prinsep: पंचाय; Jayaswal: चकित; Barua: विनमत.

5 The reading सवराज is clear, but दिनित or दिनित is doubtful. Even if the reading be correct, this दिनित cannot be identified with Demetrios (son of Euthydemos) who flourished in the first half of the 2nd century B.C. The Indo-Greek ruler mentioned in the inscription may have had his headquarters at Mathura.

6 Barua: म[लि]; Indraji: मह-यत; Jayaswal: मह-बेंसे.

7 Prinsep: चरवाक...; Cunningham: चरवाक-चन्दनिकाकव; Indraji: चरवाक...; Jayaswal: चरवाक-परिहिते चाणिवया.

8 Prinsep: अत; Jayaswal: याललित परिहार. Note bra in Brahmaṇāna, not much expected in East Indian records of the second century B.C.


10 Jayaswal: सहवास.

11 The reading is doubtful. Cunningham read दत्तिमिसन.

12 Cunningham: सहवास.

13 The record of the tenth year cannot be made out.
11. ...पवन राज-निवेसितं गद्ध-मंगलेन कायायितः (10) जनासंह् भावनं च तेरस-वस-सत-कब्रं भि[ं]दिति श्रमिष्ठुद्धसंहारतं (10) बाससपि च बसे...[ह]सहि वितालायितं उत्तराभीष्ठ-राजाने...

12. म[ं]गाधनं च विपुलं भयं जनेते हयं संगायं पाण्यति (10) म[ं]गा[ं] च[ं] राजानं वहसलिचितं पाणे वंदायिति (10) मंदरार-नीति च वाम[्य] [दि] म-विमेरं संयनरेष... (10) श्रगंग-मण्ड-वयुं च नवतं (11)...

13. ...[क]तु[ं] जड़र-[व]धिष्ठ्य [गोष्ठं] राणि सिहराणि निनेवस्यति सत-विसिकं [प]री-हरेषि (10) अभुतामारिंयं च हयो-निर्य[म]" परिणर... (10) हय-हय-रतन-[मानिक्] रंदराणा... [ह]शत-मानि-रतनानि आहारायिति इच सत[सहस्रि]

14. ...सिनो वसिकरोति (10) तेरसमि च वसे सुपत-विजय-वके कुमारीयवति अरहतेशि (10) पलिन-संहि [सि]ते[ह] कायानसिनिधियाव् (10) यापुजायोकेि (11) राजानितिनि (12)

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1 Jayaswal: मंदे च भवराज-निवेसितं; Barua: पुवराज-निवेसितं विचुद्रम-वं मगलं निवासवधि, 'caused the grassy overgrowth of Prithûdaka (city), founded by a former king, to be let out in the Lâdâlā [river].'

2 Jayaswal: सतिकारं चंभि-। We have possibly the round number 1900 and not 113.

3 Indraji: ठार-हंडहंडङ्खा; Jayaswal: समर-हंडहंडङ्खा, 'a confederacy of the Tamil countries.'

4 Barua suggests विविशालं.

5 Jayaswal: श्रीद सुर्यसति[ं] पाण्यति और finds a reference to the Maurya palace सुर्यसति mentioned in the मुद्रारास.

6 The name may be इक्ष्मित्रित; but his identification with Pusyanmitra on the ground that इक्ष्मित्रित is the lord of the पुष्य or पुष्य गोष्ट constellation is fantastic. Moreover palaeographically and stylistically this record should be placed more than a century after Pusyanmitra Śunga. See supra, No. 10 and notes. The reference to Asoka and Magadha suggests that Bahasaritita was the ruler of both the countries.

7 Barua: मंदरार-नितिं च बालिनमुनिन्ति-हंडविवेसं.

8 Indraji: महर-रतन-परितविरहि; Jayaswal: नृदहरिवि; Barua: विश्व-नव-निपुिवि.

9 Prinsep: इविनम्; Cunningham: इविनम; Barua: इविन-नांपि[१०]। Note abhutam = achhāriyash not expected in very early Prakrit records.

10 Barua: काल-सान्स्कृत्; काल-पैली वाणि.

11 Prinsep: यापुजायोकेि; Cunningham: यापुजायोकेि; Jayaswal: यापुजायोकेि.

12 Read अविनि.
15  
.....सकत-समण चुबिहितानं च सब-दिमानं ॐ अनिता [?] तपसिः [सिः] न सिनियां अरहतननन्दिरिया-समिये पामारे धरा-रक-रकमपिताहि अनेकयोजना-हिताहि.....सिताहि....

16  
HĀTHIGUMPHĀ INSCRIPTION OF KHĀRAVELA

17 ...... गुण-विलेस-कुस्तों सत-पारसं-अज्ञों सव-देव-वाय]नव-सकार-कारको अपतितहरुका विभिन्न देव-वाहनको। चक्षुरोऽगुण-विलेस-कुस्तों पवत-चक्षु राजस्व-कृत-विग्रहितो: महाबिश्वजयो राजा ख्यातेस्वरुपी-सिरि (II) [Branched tree within railing]

TEXT SANSKRITIZED

नम: अश्लोऽ परा नमः सर्व-सिद्धेश्वरः। आयुष्यं महाराजेऽ मात्रास्यवाहनेन चेदिराजवं वाहनेन प्रवाहस्तुमि-डेखियो चतुर्वत्तुलम-गुणोपेतेन (ञ-सकल-भुवनक्षयपुष्प-ग्रामण-खङ्गुतेन) कहिराधिपतिनां श्रीलालेन्द्र पवर्याणिषणी श्रीकाल-शारीरकता (ञ-श्रीमद्विक्षेत्र-माजाः) कहिराधिका (ञ-वातकिशोरः)। ततः देव-रूप-गणना-यथवहार-विविध-विस्तरितेन (ञ-देवनविधायान्त्र युद्धपरिचये गणिते विवाह-रीतील्यां वास्तवस्नी-विनिवेशकताहरु च निरालये), सर्वविद्वाताये नव-वर्णिणि गौरायासेन (ञ-चुरामलये) प्रवीणेष्व (ञ-शालितम)। समस्त-चन्दनिर्मितिः शवित्विः तदार्पक्ती मूर्तिमाणीस्व-वैचारिनिविधिः। (ञ-केतलनकल्याणाय राजयेः देव यस्त यत्रलीन्तयात्र शिल्पे: कालाधिक प्रमुखति प्रतीयमाना आसीत मयलु नीची कहिराराज-वंश-पुराणगुँधे) (ञ-कहिराराज-व्यास्य नृतीयपुरे) महाराजाधिपेष्वन प्राणादिः (ञ-प्राणादिः)। अनुपि-कालवत् (ञ-अनुपिकालवत् अनुपिकालवत्) च प्राकमेवं वर्ष-विनिवेश-गोपुर-प्राकार-विवेशणाः प्रवीणनकारश्व विलेश्व, श्चित्तलश्क्रं-पाल्य (ञ-पालवत्) च वर्णविश्वास (ञ-अवर्णविश्वास)। सर्वविद्वात-प्रतिप्राप्त्यां च वायुविधिः (ञ-अकालवत्)। पवर्याणिषणिः शतस्तहः: [मुद्राणा-कायप्रयाणाः] प्रहलादेन च रजनेति (ञ-अलकालवत्)। दोषित्वे च वर्षिणि विषयिता (ञ-अलकालवत् विषयिता) पवर्याणिः पवर्याणिः व्यावहार-नर-नव-विन्यासः दुर्योधन (ञ-सेनदुर्योधन) प्रस्थापिति (ञ-प्रस्थापिति)। कुणायेव-गतता (ञ-कुणान्दीतिरागता) च सेनयाविवाहारक्षिति अप्रकायनस्या॥ तुल्यै युनेत वर्ष मलयेवाद्विन्द-सद्याङ्गे: [वायुविधि] दुस्मुनिष्ठीतिवाचिन्तिः-सन्दर्भः। उत्तम-समाज-कारणाभिः.

1 Jayaswal: चक्र।
2 Jayaswal: चक्षुरोः।
3 Barua: राजसिंह-रण-कल। Cunningham: विलेश्व। Here is a reference to Khāravela’s claim to have descended from the ancient Chedi king Uparichara Vasu.
4 For an arhat, see supra, p. 120, note 9. The Jain saints are sometimes called Buddha, Kevalin, Siddha, Tathagata and Arhat. Khāravela was a Jain by faith.
5 This seems to be associated with the name of the family, Aira (=Arya) is found also in infra, No. 93. It is tempting to connect it with Aila=belonging to the lunar dynasty; but that is problematical. For ariya=ayira=aria, see Ep. Ind., XXXII, p. 84. Cf. the Uilmari inscription of Aira Mānasāda ruling over the Guntur region in the second century A.D. (ibid., pp. 82ff.)
6 रुप = देव-विद्या = गुणपुर्व-विद्याः: (प्रशाखा, 11, 3, 58), or =देवका or ecnica (Mahānīdēsā, p. 379).
च कीड़वतिः (=अकीड़वत) नगरीमु (=राजपालीभ)। तथा च चचिः वर्ष विस्तारा- 
विवासात् उहन-पुर्वं कलिज्र-पूर्वराज-विशेषितं ... वितसुक्षम ... च निश्चितस्कन्धजारं 
हृदरक्षरस्त्यं सर्व-राजित्रो-भोजकं पाद्यं बलद्यति। परम्परे व इद्यानी वर्ष नन्दराज- 
निवर्षनलोल्मतिनां (=विश्वनाथरं) तन-सुखिः (=गुण-सुखं)। अभस्नं नगराः (= 
राजधानिः) प्रवेशयति ...। अभिप्रे क च चचि वर्ष राजीहं सन्मार्गयं सत्त्वकार्यरुप्- 
अन्नेकालि आतसहस्यचतुर्गिनी ि [सुदारूण] निपुजति वैर-जापदम् [सहितं]। सर्वसंथं च वर्ष नन्दराज- 
प्रावशयति ...। अश्वं च वर्ष महतं सेना ... गीता-गिरि दातपिता (= गंगानन्दं) 
राजारुपम उपनीदयति (=उपपोदयत)। पूर्तं कमोदसं-सना देने (=हुकरकमसमात्रक- 
श्रेष्ठं) ... सेनाबाहरं विषयाकुर्तं [थगताः] मुनाः (=मुनासं) अपयतं (=विपिनिः) रविश्राकर 
रितम्यं ... पाठिः पालवश्रुत ... हय-गन-रणश्र ... साह याति [काजेकं] सर्व-विहूँ एवाना 
सर्वनाश्चरं च कार्यिनः शाहेश्वरेः: जय-परिशाङ्करं दुःखयति (=अहारवर्त) ...[नन्मे च 
चचि]| ...[राज-संक्षायतं] सहानिकश-प्रासङ्कां कार्यित अप्सिनारः कार्यितं 
अपिरिहारता शतसहस्रं। [सुदारूण]। द्वीमें च वर्ष दृष्ट-सन्य-साम-मयं [सर्वेदेः] भारतवर्ष-भाषाः ... कार्यितं 
(=अकार)। एकादे च वर्ष इत्या ... अपियतानं (=वसात्तिताणं) च तनिरीलाविन उपलब्धते 
(=वपाठमत)। च वर्ष रजानिवेशितं (=कलिज्रर रजान राजधानीं) पियौं। गांडान-श्राकेरे 
कर्षयति (=अंकरयत)। अनपदभावनं च नायोद्वर्षशस्तकतुणं (=वर्ष-नायोद्वर्षशस्तकतुणं) 
भिन्नति (=अभिनत) तितित-हहद-शक्तयं (यहा-कसमशेष-सागरं)। हृदरक्षराज च 
चचि ... सहिः: विलसयति उत्तरार्थ-राजाः ... कार्यित निवेशितवर्षः च वर्ष जनवर्ष एवं 
गहिरं पापायति; मागंगच च राजान वृद्धस्तितमिः पाद्री बलद्यति; नन्दराज-नीती च 
कलिज्र-जिनं स्वस्थितिः ... अमागध-पुंचु च नयति;... कर्तते जात-शक्षीरो- 
नोदृपाणी (=हदसुन्दरतरंसमन्निर्मिती) शिलारहित निवेशयति [सुदारूण] शत-विभाषाना 
परिहारे; अनुमुद्य आश्रयं च हसिनिवासं (=वस्त्रसतां) प्रतिहरति ... हृदरक्षर- 
माणिग्नयं; पाण्डवराजेऽसुका-भाषानि आहारयितं दृष्ट शतसहस्रणं ... वसिन: वसी- 
करौति। व्योग्ये च वर्ष सुमुखज-विज्ञायकेः (=मोलितीसिवुवाचार्य-शासन-समुद्रेऽ) 
कुमारीपिवेकः (Udayagiri-Khandojgiri Hills) अहारवर्त प्रक्षेत्र-संक्षेपत्यं (=कृषिकार्याश्रयं) 
काय-निपथये (=वर्षासु बिश्राम-प्राप्तयं) यानेधाकेः: राजस्तुराना चोरंस्वराना 

1. Literally, राजिक = provincial governor and भीम = jāgir-dār. For the Raṭhika and 
Bhojaka tribes of Western India, see supra, pp. 22, 36.
2. Or पुरुषः. This may have been the original of Ptolemy's Pītunāra.
3. Rājagriha (Rājgir), ancient capital of Magadh (South Bihar). Bhāratavarahā = 
India. Uttarāpatha = N. W. India. Aṅga = East Bihar. Pitunāra—near Masulipatam 
(Sue., Sāt., pp. 46f.). Note the retaliation of the conquest of Kaliṅga by Nanda and Adoka. 
The Present Tense in the verbs may be changed to Past Tense,
No. 92—Manchapuri Cave Inscription of the Chief Queen of Kharavela

UDAYAGIRI Hills, Puri District, Orissa


Language: Prakrit

Script: Brāhmi of about the end of the first century B.C.

TEXT

1 अरहितं-पसादव्यकलिंग[ः] [सम्]नानं केलं कारिते (१) राजिनी स्तानाका[ः]

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1 *Paśaṇḍa = pārśada* in the sense of a religious sect is found in Adoka’s inscriptions. See supra, Bk. I, Nos. 12, 17, 89, etc.
2 The name of his palace in line 10 possibly suggests that Mahāvijaya was Kharavela's *virūda*.
3 From the facsimile in *Ep. Ind.*, XIII. The inscription is in the upper story (also called Svargapurī) of the cave.
4 'ष' was read by Indraj as ष. Some scholars read प्रशाम्भ.
No. 93—Manchapuri Cave Inscription of Vakradeva² (?)

Udayagiri Hills, Puri District, Orissa


Language: Prakrit

Script: Brāhmī of about the end of the 1st century B.C.

TEXT²

1 ऐरस महाराजस कलिःशामचिपिनो माझा श्रीम वा नस [वः] केंद्रे श्रीरीनो लेण ['] (II*)

TEXT SANSKRITIZED

आरस महाराजस कलिःशामचिपिनो माझा श्रीम वा नस [वः] केंद्रे श्रीरीनो लेण ['] (II*)

1 Indraji: साहाउँ बांग्ला; Banerji: राइस.
2 The king's name is sometimes read Kūḍēpa or Kadēpē. He may have been a successor of Khaṭrīvela. Another record in the cave refers to a Kumāra called Vaḍukha (Lüders' List, No 1348).
3 From the facsimile in *Ep. Ind.*, XIII.
4 Some read: आइस; Banerji: खाइस. The use of the same word in line 1 of supra, No. 91, suggests that it is connected with the name of the family. Cf. above, p. 219, note 5.
GUNJI INSCRIPTION OF KUMARAVIRADATTA

C—MADHYA PRADESH

No. 93A—Gunji Rock Inscription of Kumaraviradatta—Regnal Years 5 and 6.

Gunji, near the Sakti Railway Station, Raigarh District, Madhya Pradesh.


Language: Prakrit

Script: Brāhmī of about the end of the first century A.D.

TEXT

1 सिवः (॥०) नमो भगवतो (॥१) हे(॥२) जो कुमारवीरदत्—सिरिस संवंछ्रे यथापि हेमत-पले वचन्ये ॥ दिवसे [पचर्]से १०(+०)॥ भगवतो उद्यय-तिये अमचास पोड़िविय [पॅ] पो[लस]॥

2 मोडांस गायके अमतस् मति[च(ज)न्यावि[त[स] पुलेन अमचाने वृंदानायकेन बकाचिक्टेन वासितिपुस्तेय पोड़िते[न] वृत्त वस-वसासू-वचिनिके

3 [ग] महानाय गोसाहल् १००० (॥०) संवंछ्रे [क्ष]चे ६ मिस्र-पले चटे ६ दिवसे[से १०] बितियां गोसाहल् वृत्त १००० (॥०) पुतस वे व भाव[ञ] अमचाने वृंदानायकेन दानिक[स नि]केनः

4 •• [स फुलेन] न इद्दवेते(चे) न दुता• वादनार्थ गोसाहल्य (॥०)

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1 From impressions and the facsimile in Ep. Ind., XXVII.
2 Mirashi: कुमारवीरदत्.
3 Mirashi: पड़िया च[चेन].
4 Mirashi: भा[स]स.
5 Mirashi: बोधटेन.
6 Mirashi: बिधावा, 'in view of [this gift].
7 Mirashi: दिनिक-निस्तिक् चेन.
8 Mirashi: दुता.
9 Mirashi: गोसाहल्य च.
D—ANDHRA-PRADESH

(a) Records from Bhattiprolu

No. 94-97—Bhattiprolu Casket Inscriptions
of the time of Kuberaka

BHATTIPROLU Stūpa, Krishna District, Andhra Pradesh

(for other references).

Language: Prakrit

Script: Brāhmi of about the end of the 2nd century B.C.5

1 Cf. the name Virapurusadatta, literally ‘one given away to Virapurswa (i.e., Viranārayaṇa or Vishṇu). Kumāravīra is the god Skanda-Kārttikeya.

2 The holy places called Śriabha-bṛcca is mentioned in the Mahābhārata (Critical ed., III, 83, 10).

3 Both Daṇḍanāyaṇa and Balādbhikṛta mean ‘a leader of forces’. The distinction is difficult to determine, though Daṇḍanāyaṇa may have really been the designation of a military governor.

4 The word means ‘decorations’, etc.

5 BüHler says, ‘If one places on the one side the alphabets of the Aśoka Edicts and on the other those of the Nāṇāghaṭ, Hāṭhigumpha and Bhārhut-Torana inscriptions, which belong to about the middle of the 2nd century B.C., one can only come to the conclusion that the Bhattiprolu inscriptions hold an intermediate position between the two sets, but are much more closely allied to the first than to the second. On this evidence, which, I repeat, may mislead, they cannot be placed later than 200 B.C., but

may be somewhat earlier" (op. cit., p. 329). According to him, ळ, व, ल, ज, ट, ठ, छ, त, थ, ध, न, प, फ, ब, व, म, and भ agree exactly with those of the southern variety of the Maurya alphabet. But in some cases, the belly of ळ is vertically elongated and its neck is very short. झ has both the angular form and that with rounded top; छ has the vertical a little prolonged downwards; ञ has slanting strokes instead of straight ones; ट is open to the right; and ड is written upside down. थ is expressed by the sign for थ with a curve to the right; ध has the angular form without the central horizontal bar; ष is turned topay-turry; ध has a long slanting line to the right of the vertical stroke; ध looks like छ; ढ looks like थ with a short horizontal bar to the right of the vertical stroke; the sign of medial ऑ is marked by an 'ordinary medial ऑ'-like horizontal stroke to the right of the consonant (except when an anusāra follows); medial ऑ is shown by a horizontal stroke with a vertical hanging from its end. Some letters are turned to left or right and some downwards. This is apparently due to the carelessness of the scribe or the engraver. Forms of ळ, व, ल and medial ऑ suggest that the records are not much earlier than 100 B. C.

The diacritically marked ष, representing ᵗ, may really be ᵗ turned towards the right. Cf. ˡ with a diacritical mark added to the right, used to indicate ᵗ, in other Brāhmī inscriptions from the South (Ancient India, No. 2, p. 110).

1 From facsimile in Ep. Ind., II. The transcript of No. 4 is prepared from Bühler's eye-copy.

29—1902 B.
Casket No. 2
On the centre of the lid

A. (Centre) 1 गोळि
2 हिरणवचवा
3 [वु]गाको काङ्खो
4 विषको ओरबिषिः
5 समणो ओरतो
6 अयफः[हो]ः पञ्चुरो
7 अवुगः[हो]ः कुरो
8 सतुगो जेतको [जे]तो आधिननक
9 बहुगो जिगः[हो]ः कोषफः
10 झुली पापो कमेर[गो]ः [गाढः]को
11 समन[हा]ः मरवो

(Left) 12 ओढळोः[हो]ः धारतिसो तिसो
13 गोढाणो जंगे

(Right) 14 [ढुढः][आ]ः
15 गाढः तः••• अनको
16 गोढाळकां चुरो
17 वयोयध-पुरो वतरो
18 कारह-पुरो (॥••)

TEXT SANSKRITIZED

गोळि—हिरणवचवा...[उत्तरकः... काङ्खः... विषकः... सवलशीर्षः... अहमः... ओरतो... अपकः... समुद्रः... अवुगः... कुरः... बहुगः... जयन्तकः... जयतः... आधिननकः... बहुगः... जिगः[हो]ः... झुली... पापो... कमेर[गो]ः... [गाढः]को... समन[हा]ः... मरवो... ओढळोः[हो]ः... धारतिसो... तिसो... गोढाणो... जंगे... [ढुढः][आ]ः... गाढः... तः•••... अनको... गोढाळकां... चुरो... वयोयध-पुरो... वतरो... कारह-पुरो... [च इति पुत्रं जनानामु...]

B. On the rim, to the left

सम[गधः]ः[तो हित]•••... दुष्प गोरिसनि महियाजुः[मिः]... [च]ःमाध (॥••)
C. On the outer rim, to the right

1. गोदी-समनो कुत्रो (१०)
2. हिरणकार सामणी-पुत्री कुत्रो (१०)

(=गोदी-अमनुः कुम्भः। हिरणकारः (=लघुकारः) ग्रामणी-पुतः कुवः।)

D. On the rim of the lower stone.

प गोदी निमातुनान् राजपासुतो खिलिको राजा वीधंगोतिया पासुतो (१०) तेष' अर्न म[ृष्ण]' फाहिना-फमुसो च पापणा-प्रमुशो च।

(=सा गोदी गोदीमुत्राना राजपासुता। दारीसखा पुतः राजा कुवेरकः सिंह-गोदा: प्रयुक्तः (=प्रकाशः)। तेपाः (=सिंहगोदी-जनाना:) अभ्या मंजूपा, स्फांकित-समुखः। पापणा-समुखः।)

E. On the rim of the lower stone outside D

समनो चचना-पुत्रो उत्तरो आरामु तर-[ पुः] त (१०)

(=अमनुः जनाना-पुतः उत्तरः, आरामः तर-पुः।)

Casket No. 3

A. On the upper stone

1. नेगमा
2. वडो वधो
3. जेतो जंभो तिसो
4. रेणो अवनी परिम्वो
5. अखशो वेडो वेदो माहो
6. गदेह छद्रको [व] खुबुली
7. सेवितो रोमणो
8. समणदायो सामको
9. कापुको चीतको (१०)

(=नेगमा:- क्वम्, चह, जयतः, जम्भः, तिव्रः, रैवतः, अवीणः, समिकः, अश्रुः, केषः, केघः, माघः, बेलः, छर्दिकोऽप, खुबुलः, सुवर्णासरः, अमनः, अमणदासः, इयामः, कापुकः, चिलः [च हृति ||)
B. On the rim of the lower stone

On a hexagonal piece of crystal found inside one of the boxes

No. 4

(a) INSCRIPTIONS OF THE IKSHVĀKUS OF THE KRISHNA-GUNTUR REGION
Nos. 98-100—Nagarjunikonda Inscriptions of Virapurushadatta\(^1\)—Regnal year 6

Remains of a Stūpa in the valley of the Nagarjunikonda Hills,

Guntur District, Andhra Pradesh,
J. Ph. Vogel, Ep. Ind., XX, pp. 16, 10f.

Language: Prakrit

Script: Southern Brāhmī of the second half of the 3rd century A.D.

No. 4

TEXT

1 सिंह (॥) नमोभागवतों द्वैराज-सक्तसुरुचिपश्चिनो सांपुनो

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\(^1\) Bühler suggested that Purushadatta is the king's name and vīra is only an epithet. But here the epithet seems to form a part of the name.

\(^2\) From the facsimile in Ep. Ind., XX (Ayaka pillar inscription No. C 8).

\(^3\) According to Buddhist works, the qualifications of a bhagavā are lasāriya (unśmā, etc.), dhāmā (transcendental virtues), gāta (pure fame of universal recognition), siri (all-round accomplishment), kāma (all objects of desire) and payatana (supreme effort to gain sovereignty over all). See also supra, p. 91, note 2.
Some of the Nāgarjunikonḍa records read इसमिन्न or इसमिल्ल्ट before महाजनकिति.

Some records read निम्निन्नलिभेंसिवज्ञानमेंवालिकिति. Aśvamedha is usually seen to have been performed by kings to celebrate their victory over other kings, especially the former overlords of their families. Sāntamāla apparently ousted the Sātvāhanas from their suzerainty over the Kṛishṇa-Guṇḍūr region.

Some records read यथार्थता. Some records read चातरमुल्ल. For the change of श into श, see Suc. Sāt., p. 17, note 1.

In Vīnayavijaya's Subodhīka, commentary on the Kalpaśāstra (N. S. P. ed., leaf 60, lines 6-7), tatāra is explained as िूत-भुपाल-देश-प्रकाश-विभूमित-राजालालो. i.e. a feudal ruler, while its modification tatāra is used in Harīśeṣa's Bṛihkathakākṣa (931-29 A.D.) in the sense of an administrator of a city or the prefect of the city police (J.U.P.H.S., XIX, Pts. 1-2, pp. 79-83).

Some records have वालिकः-पुत्र which is the correct expression.

Some records have वालिकः.

Better read वालीकः.

One record has वालिकाः and two others वालिन्द्र. Velāma was a person celebrated for charity in Buddhist mythology (Jātaka, Vol. I, p. 328; Vibhaṅgāsthakāthā, p. 414; Anguttara N., IV, 895; Ep. Ind., XX, p. 33); cf. reference to Karna in later records. The Brāhmaṇa Velāma was a priest of king Brahmadatta of Banāras. He spent the great wealth inherited from his father in continuous charity for seven years and seven months (cf. I. C. Gosh, Jātaka, I, p. 86, no. 2). For the velāma-jātaka, see B.E.P.E.O., XLIV, 2, 1959, pp. 609 ff.

Some records have चातिसिरि.

Some records read वटामास्के.

Some records have परिवर्तितमुन्न.
TEXT SANSKRITIZED

No. 2

1 सिंह (III) नमः भगवतो देवराज-सक्तसुपुरुष-वीरिनो सर्वसुव नो सवसत्[शूष]"—

1 Some records have सुपुरुषवाचययान्य.
2 वा प्रा is written under the line.
3 Here is suppose शो to have been the gaja of which Skanda was the leader.
The Kadambas of Banavasi and, imitating them, the Chālukyas of Bādami also claimed to have been protected by Mahāśēna.
4 See supra, p. 192, note 2.
5 According to Childers (Pāli Dictionary, s. v. Nibbāna), the expression निर्भय-समपति in the Khuddakapāṭha means 'the enjoyment of Arhatahiyā'.
6 From the facsimile in Ep. Ind., XX (Āyaka-pillar inscription No. B 6).
2 कंपकस जित-राम-द्रोण-विज्ञ-विदुरस तहांगण-बमभ-संघर्षस्वैः
3 संमसंसुवमम चानुर-परगितम (१०) महाचार्यवेय उजानिका-महाराज-विलिका
4 महाध्वं वर्धमटनिका हरम लेख-बंब्हि अपनो हिंद-मुनि-विवाहमालनारः पतितसिदं (१०)
5 महालक्ष्मरिविच पूकियाम चतुर्तिविरिकाहि इमम महाविदा प्राप्ते महाचार्यत्व
6 समुध्यविमाने महालक्ष्मरीय वर्धिता दिनारी-मासका लक्ष-सत्र १०० (१०) ७०
7 रणो विहरिण-विभुरुपितसंदस्य संव ६ का ६ विश १० (१०°)

TEXT SANSKRITIZED

सिंहम् ॥ नमः भगवते वैवर्ज-सज्जायः सर्वभुवधि सर्वसत्वायुक्तकायः
जित-राम-द्रोण-विज्ञ-विदुरस तहांगण-बमभ-संघर्षस्वैः चानुरपरिभ-गृहीतायः। [अधिनु] महाचार्यवेय उजानिका-महाराज-विलिका (—उजानिका: सक्राज-वन्या)
महाध्वं (—विलिकाहि-वाणि) वर्धमटनिका हरम गोरस्त-स्मारस्त आसस्त हिंद-सुमन-विग्राह-बनायः (यहा—विवाहविमाने) प्रतिद्वापित[वती]। महालक्ष्मरीविच पूकियाम शान्तिम्ब्रियः
(—महालक्ष्मरी च पूकियामां) शान्तिम्ब्रियः अर्र महाविदा महाचार्यम समुध्यविमाने,
[वर्धमटनिका] महालक्ष्मरीविच (—महालक्ष्मरी शान्तिम्ब्रियः) 'वज्रः' तत् (—उपायनी-कर्ता:
क्याविविच च) दिनारी-मासकां सहति-शालं (समस्ततिकां शालम्) १५०, स्तम्भः च।
राजश्रीवीरुपुदतरस संवतसर्के ६ वर्षे-पके ६ विश से १०॥

No. 3

TEXT

1 सिंहम् (१०°) नमो भगवतो वैवर्ज-सज्जायः समसंसुवमममम (१०°) चानुर-परगितम (१०°)

1 Other records have संघर्षस्व।
2 We may accept Vogel's correction महाराज-विलिका। Many Saka kings of Ujjain
3 had rudra at the beginning of their names; see Sue. Sät., pp. 221.
4 Vogel likes to correct it to निबद्धाचार्यवेय, i.e. निबाचार्यान्यायः.
5 Cf. दोनार of later records, derived from the Roman denarius. दिनारी may
6 refer to actual Roman coins (imported in South India) or to their local imitations.
7 See Sue. Sät., p. 27 n. te.
8 From the facsimile in Ep. Ind., XX (Ayaka pillar inscription No. C 2),
9 Read संहम।
SELECT INSCRIPTIONS

3 चणिसेत्यागिरीवैकाससंवि-धातु-धातिविद्यायकीय:गोसत
4 सहस्रहजातहल्ल-परिश्रम वात्सेतु अप्रतिम-संक्रम
5 चामिसात्य-पुस्तक चालकसे विद्यामृतसंवि-ववसराय भगिनिय इम
6 विद्यारभिकाय वायका राजा विद्या-विद्या-संप्रमुद्धतम धातु महादेवि विद्युरसरिकाया
7 अपनो मातर हस्तीमरिक श्रमसत्तुम अथवेच विद्युर-संप्रति-स्पारिके
8 इम शेष-बस्ते गणमहतिक (10) अवरि [या] ने चषापरमहा विद्यासेतिलियां विद्युरहित (10)
9 इम महावेद्या-वधान (10) वश्ययम-वधवान सीम-गितमय-पर्दय-माँ [क-बा] (1)
10 जय [च] राजा अविद्युरयान अंतेयमिकेन सीम-स(किम)जन-निगाय-चरण महान्तरअ-केन
11 निदितिक (ए) इम [ए] वधान [ए] महावेद्ययुं णिमा च रजिता तिर (10) राजा सरित- विद्यानुसरितमसत
12 संव ध वा प 6 दिव 10 (10)

TEXT SANSKRITIZED

सिद्धम्। नमः महाकैत्यार अविद्युर-सरसात्वहस्त-संबंधाय महाबलसे महादेवि विद्याक्षायति-सहस्रहजात-हस्त-परिश्रम-प्रायः अस्तित्वासितप्रालय वायुपितायामधेवयाति: हिद्रणकीय-गोसतहस्त-हजात-परिश्रम-तत्त्वः महेश्वर अप्रतिम-संक्रमसत्या
वायसि-पुस्तक इंग्राक्तात् (1) वायुपितात् (1) अवरि (1) राजा हस्तीमरिकाया

1 Read चणिसेत्यागिरीवैकाससंवि-धातु-धातिविद्यायकीय:गोसत.
2 Read धु. But cf. धु in supra, No. 91.
3 For the cross-cousin marriage, see Successors of the Sātavāhanas, p. 18.
4 See ibid., pp. 26ff.
5 सातक् [शक्त]=matrice, i.e. the texts on original, basic or fundamental doctrines. The word [here] seems to refer to the five nityas of the Buddhist, viz. श्रीग-विविक, श्रीकसू, श्रीकसू and श्रीकसू.
No. 101—Nagarjunikonda Inscription of Virapurushadatta—Regnal Year 14


**Language:** Prakrit

**Script:** Southern Brāhmī of the second half of 3rd century A.D.

**TEXT**

1 सिंह (II*) नमः भववतो इस्कु-राजपवकसिति-सत्पमव-वंस-संभवस र्वरः
बालस-सव-सति-हित-सुक-म्ग-व्यसिकम जित-काम-कोष-भय-हरिस-तरिस-मोह-सोसस
d्रुतिपिर-मार-वह-रुप-मान-पससन-करस द्विवचक-सहवकस अभग-भाग
d्वपरक-पववकस चक-छल-सुकमार-सुकुल-वर्णस त्वग-द्विवक-पाळस सरस-सत्ति-वोम
द्विसंसस सव-कोष-वित-सहितस बुधस (I*) रक्ती माह[ह]रित-पत[स] [स]
[संवकर*] चोदे १० (+?) ४ हेमसंप छट ६ दिवसें तेर १० (+?) ३ (I*)

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1 See supra, notes on Bk. I, Nos. 41-43. Some scholars believe that भूमि is derived from म्याल, the blessing always in the mouth of the monks. Cf. भूमिस्य = a Brāhmaṇa.
2 From the facsimile in *Ep. Ind.*, XX (Second Akash Temple inscription No. F).
3 H. Sastrī’s suggestion is better than Vogel’s दीर्घ-सत्ति [I*]द्वि-मार.
4 The ‘noble eightfold path’ consists of सत्ति विद्वेद (right view), सत्ति चंचली (right resolution), सत्ति स्पुष (right speech), सत्ति कत्त्वी (right action), सत्ति शानीवी (right living), सत्ति वायुम (right exertion), सत्ति मित्र (right recollection), and सत्ति समाधि (right meditation). Datsabala is a name of the Buddha derived from his knowledge of ten kinds. The story of Māra’s defeat by the Buddha is famous in Buddhist mythology. The nunuration of the Buddhist doctrine is technically known to the Buddhists as the Buddha’s turning of the Wheel of Law.
5 वित्रुरीस्यम seems to have been omitted owing to inadventure.
TEXT SANSKRITIZED

1 Vogel suggests यक्षः राजस्वार्थीर्यायायाः. But the Achantarājāchāryas are mentioned in another Nāgārjunikopāṇa inscription (Ep. Ind., Vol. "XXXIV, p. 312.

2 The reading seems to be मात्रािक ोर (i.e. ोर ोर) शंकर-वीर्यालाकरण.

3 Names like this indicate the name-suffix अम्ना instead of अम्नका, the का being स्वाधिकारिता. See notes on Nos. 76-81 above.

4 Some ten akṣaras are lost after ि.

5 The line begins from below इम्य in line 3.
(โปรดช่วยกับการแปลค่ะ)
No. 102—Nagarjunikonda Inscription of Virapurushadatta—Regnal year 18

J. Ph. Vogel, Ep. Ind., XX, p. 21

Language: Prakrit
Script: Southern Brāhmi of the second half of 3rd century A.D.

TEXT

1 सिवस। नमो भगवते युक्तम् (१) चेतितव्दवरः महारजस विकलथ्यति- 
महासेनपरिगहितस भग्निदेह[१]गिनीतम- (२) जयजयायसेनध- यज्ञसिन्धुमहत्सिन्धुमहत्सस्मातिन्त-संकववस चाविन्द-पुतस्य इत्याचुकस। विश्रवासुलं वहोरश भगिनि महातबसस वासेनादुकृतस च जिरिब्राह्मनरं भृज्य। अपने जातसुकसं श्रो मरसिन्दुयतम् इत्यायून विश्रवरसस पुराण करिब्राह्मनस्य षट्टमाजितस अयु- 
वचानन्ते कृभायोक्ते।

2 अपने च दचवय [ङ्कैक] हित-मुक्त [निवारणन्ध] [समसंसूचन] [घा] तु-परिगहितस 
महाचेतितव्दवरः पवितरान्त नाना-देश-समाबावातन् सव-सामुह अहा-

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1 The name Kapāṭkāṣūla is suggested by Ptolemy's Katakṣa.uls.
2 From the facsimile in Ep. Ind., XX (First Apsidal Temple inscription No. E).
3 Read कृष्णेऽ।
4 Read इत्याक्ः which is the reading of the other records.
5 भृज्य is written under the line.
6 Cf. the Kuria inscription of Toramāṇa and supra, No. 101, line 1. Records at Sāncii and Barbut show that pious people from all parts of the country visited the Buddhist establishments on pilgrimage and dedicated pillars, etc., with a view to acquiring merit.
TEXT SANSKRITIZED

सिद्धम्॥ नमः भगवते युधिष्ठिर। चैवयुधेः—महाराजस्य विनाशपति-महामनो-परिगुर्जितस्य (३°अनुग्रहतद्वेय) अन्निधङ्गमनिधिमयमवेयप्रायेयस्य-वाजिनि: अनेकह्रष्णकोटिगोधातसहस्रहक्षातसहविदान।। सर्वयेदुपुरा प्रतिविरहन-संघात्यस्य वासिष्ठियुक्तस्य इत्यादिकोऽष्टैः श्रीशालात्मकस्य सहोदरा भेगनी, महात्मवरस्य वासिष्ठियुक्तस्य पुकारिणोऽस्कन्दनिर्गितः। भारी महात्मवरस्य स्कन्दसुগमानारा-माता शान्तिरी: आसन: जामातुकस्य भारा: माठीयुक्तस्य इत्यादिककः श्रीव्रीरुपकृतस्य आयुर्वर्धनक कैलासकः (३°अनुग्रह-दयामयः)। सम्यकस्मुद्वेयम् पार्थ-परिगुर्जितस्य (३°शृणुनिर्माणस्य) महाचैत्य-पालक्षेषविजयतानाम नानादेश-समन्वयवातानाम सर्वसाधृणाम् महाशिवानमुद्वेयम् आसन: च उभयकुलहस्तः (३°पार्थिवपुरुक्तस्य)। अवाचित्तम् (३°आतिवातकः) अनागत-वर्मानमकः (३°पार्थिव-वर्मान-कादः) विक्षपपतिकः (३°स्त्रिय-पवनम्) व परिमालम् (३°द्विजः) अपर-महावन-वैदिकोऽणना: [आचार्याणः] परिमहेः (३°अड़ायः) यदा: (३°पौपाणाः) सर्वतुष्कः (३°सर्वविष्क्कुस्त-सनायः) चतुर्वात-परिगुर्जितः (३°चतुर्वात-परिगुर्जितः) श्री-मण्डपः आयुर्वाचित्तः।। भारा: श्रीव्रीरुपकृतस्य संबंधतः आद्वारः सं १८ हेमन्त-पश्चः भए: ६, दिवसः पश्चः ५° (३°साब-श्रुत-पश्चः पश्चः-दिवसः)। सर्वसाधृणाम् हिताय सुखाय [३°भवन्] इति॥

1 Read विक्षपपतिकः (Sanskrit विक्षपपतिकः).
2 For युधि, see supra, p. 208, note 4.
3 Note that supra, No. 100 refers to the lady simply as the king's paternal aunt. Here is another reference to cross-cousin marriage.
No. 103—Nagarjunikonda Inscription of
Ehuvula Santamula—Regnal year 2
Nagārjunikonda, Guntur District, Andhra Pradesh
J. Ph. Vogel, Ep. Ind., XXI, p. 62

Language: Prakrit influenced by Sanskrit
Script: Southern Brāhmi of the 3rd or 4th century A.D.

TEXT

1  सिद्धम् (॥*) नमः भगवती बुद्धस् (॥*) महाराजस्
2  विद्वत्सक्षेपाति-महाराजसं-परिगठिताः भगिरतातिगितोसवाज्ये-प
t
3  यस्मिने-पालिस अनेक-हिरण्यकोटि-गोसतसह-हड्कतसह-
4  [स-पश्चायः]स सकरेिधु परिहता-सकण्णस वासिष्ट्य-उत्तस सूक्ष्म [कृष्णे *]
5  लिंर-चंतमूलस घुङ्गाव महाराजस् मा [ड]री-उत्तस लिंर-वीरपुरि-
6  संदेशस महवाय महादीनव [संदेशाय] देवरम इसं सव-जात-नियुनो
7  बिहारी अविचारायं बद्दपुत्निन्यायं पटितिधिते (१०) रत्ने वासिष्ट्य-उत्तस सूक्ष्म [१]कृष्णे
8  लिंर-एडुलं-चंतमूलस संबंधकरं भिन्नियं गिम्ब-पक्षं छठ ६ दिवसं दसमं
10 (॥*)

TEXT SANSKRITIZED

सिद्धम्॥ नमः भगवते बुद्धाय॥ महाराजस्य विद्वत्सक्षेपति-महाराजसं-परिगठिताः भगिरतातिगितोसवाज्ये-प
अनेकहिरण्यकोटि-गोसतसह-हड्कतसह-महदायिनिः
सवर्णेऽु परिहतसहूलस्व वासिष्ट्य-उत्तस सूक्ष्म ब्रह्माययः महादीनवः महाराजस्य मातरी-उत्तस ब्रह्माययः
बिहारिः अविचारिः (१०) रत्नेः वासिष्ट्य-उत्तस सूक्ष्म बिहारिः
(२) अविचारिः अविचारिः ब्रह्माययः ब्रह्माययः
(३) ब्रह्माययः ब्रह्माययः
(४) ब्रह्माययः ब्रह्माययः
(५) ब्रह्माययः ब्रह्माययः
(६) ब्रह्माययः ब्रह्माययः
(७) ब्रह्माययः ब्रह्माययः
(८) ब्रह्माययः ब्रह्माययः
(९) ब्रह्माययः ब्रह्माययः
(१०) ब्रह्माययः ब्रह्माययः

1 From the facsimile in Ep. Ind., XXI (Ayaka pillar inscription No. G 9). This is one of the records of the Ikadvakus in which conjuncts (cf. रत्निः, in No. 104, line 8) are employed as is the case with the Mayidadolu plates of the Pallava Puyavadhyasa
Sivaskandavarman, infa. Ehuvula Santamula appears to have ruled about the time of Sivasikandavarman's father. There are other inscriptions of this kind as well as Sanskrit
2 In the records of his reign, Vatsapruhadatta is called rāja.
No. 104—Nagarjunikonda Inscription of

Ehuvula Santamula —Regnal year 11

J. Ph. Vogel, Ep. Ind., XX, p. 24

Language: Prakrit
Script: Southern Brāhmī of the 3rd or 4th century A.D.

TEXT

1 सिरम । नमः भगवते समाः-
2 बुधस (16) महाराजस वासेदिप-ुतस
3 इक्काकुत तिराकहल-चा[त*] मूलस: सव १०(९०)*
4 [प म? १] दिव्वा ७ (२६) महाराजस चकिडीधिथिहिन्द-वाजविन- ।
5 नामध-यायिस' [अरंक] दिरणकोडिप-गोसतसस- ।
6 हलससस-उद[१४]स सवयेसु अपिलह- ।
7 लकसस वासेदिप-ुतस इक्काकुत तिराकहल[स*] ।
8 नामिय महाराजस मारार-ुतस तिराकहलप्रिस- ।
9 दतस सहुत सहासु भगराजस वासेदिप-ुतस इक्काकुत
10 तिराकहल-चतससु[स] भगिनिय वानवासक्ष -महाराज-
11 महाशापिय कोद[व] तिरिसरय हस्कनियः बिहारो च

1 From the facsimile in Ep. Ind., XX (Detached pillar inscription No. H).
2 In another record, the name appears to be एकामाणा[स*] तमस्कः. Cf. the name महासभ-दर्भन of a Dharā inscription of the 7th century (An. Rep. 8.1. E., 1933-84, p. 41).
3 Not noticed by Vogel. पिं seems to be clear.
4 Read दोटिनितीस-वाजधप.
5 Read चेपि-शालिः. Usually Sāntamula I is called mahārāja and his son rāja. But here all the kings are styled mahārāja.
6 Here is possibly a reference to the so-called Chūtu-Śēkapī kings of Banavasi.
7 Since the ruins of a chaitya and of no cave have been discovered at the site, the intended reading may be देवियः.


12 अवरियान् मन्न्योऽसम् सुपरिश्रेष्ठे बालतिर्यं
13 संचं धरितयाय स्वस्ततान विद्य-सुखव द्वापितं (१०) अचरिये-
14 ना महार-बंमकिविकन चाम[शु]ौ-मेरेन अनुपवितं ति।

TEXT SANSKRITIZED

सिद्धम् || नमः भगवते सम्यक्समुद्धाराः। महाराजस्य वासिष्ठीपुरस्य इत्यवाक्ष्णः
श्री-पद्धुल्ल-शान्तमुक्तम् संवत्स्रः। पुष्करः १६ प्रयवः १ दिव्यः समा ५
(१३) वैवृण्य-पक्षम् सामस्य-द्विस्य) महाराजस्य अभिनवहीर्ग्रामद्वारायोगम्-द्वारेयम्-याज्ञम्-अनेक-
सर्षेणु广电पुरस्य वासिष्ठी-पुरस्य इत्यवाक्ष्णः श्रीशान्तमुक्तम् नज्ञम्। महाराजस्य माता-पुनस्य श्रीवीर्य-सुविष्ठम्
महाराजस्य वासिष्ठी-पुरस्य इत्यवाक्ष्णः श्री-पद्धुल्ल-शान्तमुक्तम् भगिन्यम्, बानवासक-महाराज- महाशेषम्
(१४) कोदवशिष्ण्णः हुद् ्लानिकम् (१५) लानिकम् (१६) हुद् लानिकम् = गृहा । [यहां—हुद्
प्रीत: ह] बिअरः च आवार्याणि महोदासकाणि। (१७) = बौद्धानाथाय-विवेकणाणि। सुपरिश्रेष्ठोऽ=(महाराजः
यहां—प्रीत: ह) बालुकिश्च सिद्धम् उपवेद्य सर्वस्थवानां विद्य-सुखवां द्वापिती। आचार्यः
महार-वर्मकिविकन (२०) = वषंवाल्यावलं। चामः चोष-स्वाभिरेन अनुपवित्री। (२१) निनान्हिती। ह्रदि। ||

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1 They were a branch of the Sthavira-vadins (I. H. Q., XXIV, p. 259). The 10000 heretical monks subdued in the Second Council formed the Mahāśāṅghikā school, from which arose the Gokulika and Ekavyavahārika sects. From the Gakulikas arose the Prajñāpā and Babulika sects and from these the Chetiya. Two more sects parted from the Sthavira doctrine, viz. Mahāśāsaka and Vajjiputrams, and from them the Dharmottariya, Bhadrayānika, Chhaṇḍāgārīka, Sammitya and Vajjiputriya sects. From the Mahāśāsaka parted the Sarvārtha and Dharmagupta and from the Sarvārtha arose the Kāśyapiya, thence the Sākhāntika and thence the Sūtra. Later sects were the Haimavata, Rājagiriyā, Siddharthaka, Pūrva-Saṅgha, Apara-Saṅgha and Vajirya (these six belonging to India) as well as Dharmaruci and Saṅgaliya (these two belonging to Ceylon). See Mahāsāṅghika, Ch. V.
CHAPTER III

INSCRIPTIONS OF COUNTRIES OUTSIDE INDIA

A—CEYLON

No. 105—Andriya-kanda Cave Inscription of
Tissa Abaya (= Tishya Abhaya)

Ritigala Hill Range, 25 miles to the south-east of Anurādhapura,
North Central Province, Ceylon.


Language: Prakrit influenced by the local language.

Script: Brahmi of the second or first century B.C.¹

TEXT²

1 देवनागरी-महाराष्ट्र-गमिष्ट-निकृष्ट पुल[शै] देवनागरी-तिल्ल-ब्र[व्ह] हेंगे अगत-
अनगत-चाँदुरिति-शास्त्र¹ [दिते”] (II*)

¹ Gamiini Tissa has been identified by Wickremasinghe with Saddha-Tissa
[Abhaya] who reigned at A'pura in c. 77-59 B.C. and his son Tissa Abaya with
Lajji-Tissa or Lāmāqi-Tissa who ruled in c. 59-49 B.C. The modification of early
Brāhmī was slower in South India than in North India and, in Ceylon, it was even slower
than in South India.

² From the facsimile in Ep. Zel., I, and a photographic print kindly supplied by the
Archaeological Commissioner, Ceylon.

³ Correctly सज. The use of the word महाराज is interesting. In India, the Indo-Greek
ing king Eukratides (circa 175-165 B.C.) is the earliest ruler who has been called महाराज
(Smith, Catalogue, p. 12) on his coins. The title possibly indicates Ceylon’s intercourse
with the north-western part of India, because royal titles like महाराज, राजातिरिक्त (cf.
महाराजाविरिक्त, etc.) were popularised by foreigners who flourished in that region. One of
the earliest use of the title महाराजा in an indigenous Indian record is traced in the inscription
of Khāravela (No. 91 above). But Ceylon is supposed to have used it as early as the
second century B.C.

⁴ I.e. शब्द.

31—1902 B
No. 106—Duwé Gala Cave Inscription, No. 7

Duwé Gala Cave, Ceylon.
Ceylon Antiquary and Literary Register, III, p. 104, Plate XX.

Language: Prakrit influenced by the local language.
Script: Brāhmī (to be read from right to left)¹ of about the 1st century B.C.

TEXT²

1 जाले शास्त्रिविद्य शतंद्र [→ वहस्तश गतिमिहत्या केवम्]³ (II*)

TEXT SANSKRITIZED

भवत: (=तस्मयत:) गतिमिहत्या क्वयनम् (=शातित-गुहा) II

¹ This peculiar characteristic of the record, which appears to belong to about the first century B.C., may tempt one to suggest that the Brāhmī script was introduced in Ceylon before Aśoka (c. 273-232 B.C.) who writes it usually from left to right or that it was influenced by an earlier script of the south. Excepting some portions of the barbarously engraved Yeṛāṣṭrā MRE, Aśoka’s Brāhmī records are not to be read from right to left. It may be argued that, like Kharoshthi, Brāhmī too was originally written from right to left and this may be regarded as connecting the Brāhmī alphabet with the pre-historic writing of the Indus Valley from which it was undoubtedly derived. But I am inclined to ascribe the peculiarity to the error, ignorance or idiosyncrasy of the engraver as in the case of early medieval inscriptions engraved negatively or to be read from bottom to top or top to bottom. See A. R. Ep., 1950-51, No. B 19; 1959-60, No. C 421; Ep. Ind., Vol. XXXII, p. 230. ग has here a developed form; but other letters have not. Development of Brāhmī characters outside India was not uniform with their development in this country.

² From a photographic print kindly supplied by the Archaeological Commissioner, Ceylon.

³ There is the figure possibly of a ship engraved at the right side of the inscription.
B—CENTRAL ASIA
Nos. 107-114—Documents from Chinese Turkestan

Language: Prakrit influenced by local languages.
Script: Kharoshthi of the 3rd or 4th century A.D.

No. 1 (=BRS No. 14)
Double-wedge Tablet

1 These records were discovered by Aurel Stein in his three expeditions to Chinese Turkestan in 1900-01, 1906-08, 1913-16, beyond the Niya river in the regions of Niya, Lou-lan, Tun-huang, Imam Ja'far Sadiq and Endere. They are described and the circumstances of their discovery are recorded respectively in Stein's Ancient Khotan, 1907; Serindia, 1921; and Innermost Asia, 1928. The records discovered in the first and second expeditions were published by A. M. Poyser, E. J. Rapson and E. Senart in their celebrated work entitled Kharoshthi Inseceptions, Part I, 1920, Part II, 1927. Part III (1929) of the work dealing with the records of the third expedition were published by Rapson and P. S. Noble. Their number has been given here in brackets. The results of the researches of T. Burrow have been published in his Language of the Kharoshthi Documents (Cambridge, 1937) and A Translation of the Kharoshthi Documents (London, 1940). Most of these records are written with ink on wedge-shaped wooden tablets; but some are on other materials such as leather. Many documents and a good many works in Sanskrit and Prakrit and in other languages and scripts, sometimes entire libraries, have been unearthed in Central Asia by missions sent by the governments of different countries of the world, especially Russia, Germany and Japan.

2 It may be a variety of what is called the Paisachi Prakrit by grammarians. A few records are in Sanskrit and in verse (e.g., BRS Nos. 511, 533). Kharoshthi has been made to suit the requirements of Sanskrit in some cases; cf. note 3 below.

3 The date of the records is also responsible for many peculiarities of the script. Interesting is the visarga indicated by two dots placed above the letter and the length of the vowel by a slanting curved stroke to the right of the base of a letter. Signs for e and length indicate ai. Modification of consonantal sounds is indicated usually by a sign resembling the subscript r (marked by us with a dot below the letters); cf. र, ज, झ, ञ, etc. The editors of the records have also noticed modified छ (क्रुि ?), गङ (प्र), ङ (प्र), च (च्र), स्र (स्र), य्य (य्य), व (व्य) with a horizontal stroke above them. Modified खँ (खँ) with the right arm touching the vertical base, and letters like गँ (गँ), ड़ (ड़), etc., may be conjuncts. The modified ध (subscript) is either ध or व्र. Final व्र, स or द is indicated by a visarga-like sign put below the preceding letter. There are also some peculiarities in the numerals.
Covering-tablet: Obverse

चोज्ह्मे-भिंमय गोठंग-शिव्येष्य (शद) सृ च दुधो (II*)

Under-tablet.

1 सा दृश्य महाय शिव्ये चोज्ह्मे-भिंमय-गोठंग-शिव्येष्य-

2 सृ च च तद्वित (I*) सृ च अहोरो इत्र पमेक विभावति यथा पुष्प खोतनमिति श्रुतियाय गद् (I*) चढ़ादन्ते

3 वक्ष ् वितति याव सुरसिम गद (I*) सरद्धे वक्ष ् विततिः

Covering-tablet: Reverse

1 याव निमिति गद (I*) निन्ते याव खोतनमिति चढ़ादन्ते वक्ष ् दुधो होनिति [याव] [को]तः.........

2 यदि एत कृक्षयुद्ध अव दशति प्रति चिन्तिपुर्विक निमिते खोतनमिति वक्ष ् परिक्रेय

3 तेन विश्वेन सुर अयोगे न दुधो (I*) तथ्यमेन सिंहि कर्तवो (II*)

Under-tablet: Reverse

पमेक्षा (II*)

TEXT SANSKRITIZED

चोज्ह्मे-भिंमय (=भिंमयाय: चोज्ह्मे श्रुति सुखवक्ष्मांचरितविषेष:) -गोठंग-शिव्येष्यायायो (-गोठंगायसुखवक्ष्मांचरितविषेष-) च [हायनं] द्वितेयम्।

महानुभवः महाराजः सिक्षितः, चोज्ह्मे-भिंमय-गोठंग-शिव्येष्यायायो च मन्यं द्वृत्तति। — तत् (-यत्) च — "अनुभु असिस्त [स्थानेन] द्वेष्: (—पमेक्षाय-जन:) विश्वेयत्वति — यथा एव: (-सा: खोतमेन (=खोतमात्र दे्ङ्ग; to Khotan) श्रृंगाय गयः।)। चक्षुदशः (—चक्षु- 

महानुभवस्य दशानाम्; from Charchan) पालकः (=अवश्यायिनं रक्षिण) द्वृत्तति यावत् सारः

1 From the transcript in Khar, Ins. I. See Lüders, Act. Or., XVIII, p. 36.
2 Chojhbo is a title of the chief local official. It is possibly of Iranian origin; cf. Avestic caudheavant. It is also found in the Maralhshah records as chazha.
3 Shophangga (tax-collector?) is also an official title; possibly the same as soshthāngha of the Tokhari records. च is superfluous.
4 Chadjoda is the ruined establishment on the Niya river. It was the name of the headquarters of Niya. It has been identified with the chief city of the territory called Ching-chihch by the Chinese.
5 About 19 letters are lost.
(सां-नामक स्थानम् ; Endere ?) गतः। सांवतः पाठक द्वाराः पाठतः निन्हं (निनाक्षर स्थानं ; Niya) गतः। निनतः यावत् बोलम् [गमनाव्], चतुर्दशम् (चतुर्दशस्वात् स्थानात्) पाठकः दातव्यः। भक्ति यावत् बोलम् निन्हं गतः। ...यदा एका गद्यमुद्रा (गद्यार्थवित-गौत्तम-कार-कालाकाल-विशिष्टतादेशः) अति (तत्त्व) प्रयत्नः, प्राप्तः (अनिर्भ्रमेन) यथास्वरूपः (यथापूर्वः निर्दिष्टः) निनतः बोलम् (यावत् बोलम्) पाठकस्य परिक्रमेऽ (यतं) तेन विचारेऽ (यथाविचारं) सारं (नामस्य आयोगोऽन्तः) बुद्धाम्; यदा (परिसरोपिनेन) दातव्यः। यथाचारमेऽ निन्हं बोलतः (परिक्रमे यावतोऽन्तः: अवचारणं) कर्तव्यः।"

परमेकः (=परमेक-समवेच्या कीर्तिसुद्रा) !

**No. 2 (=BRF No. 45)**

**Double-wedge Tablet**

**TEXT**

Covering-tablet: Obverse

चोथने-यितक-तोऽन्न-बुद्धासुः च ददवो (II*)

Under-tablet: Obverse

1 महानवं महर्ष भिन्ति चोथने-यितक-तोऽन्न-बुद्धासुः च सब वैत (I*)

2 स्त्रिः अहोऽन्न इति बुद्ध-दिव्यंदेष्यं बिन्दवेति यथ पद्मः द्विः बिस्मिक्रियं जितु श्वयः

3 कुश-विद्वर्तसु तिः वः-अर्ध ब्रोहिष्टिवर्गः (I*) एद्रु प्रचेय ह्रिति भ्राता फिक्षुं मुद्रा

4 यहि एद्रु फिक्षुरुद्र अति प्रस्त महात असुह अनद्रीक्षितवो यथ रय्यार्यः

Covering-tablet: Reverse

1 ब्रोहिष्टिवर्गः सियति तेन विचारेऽन्तः असी विरिवालयः (I*) वैत अङ्ग चिवद्र फिन्यि

2 श्ववस्त्रु हस्तगढः रय्य-रय्यार्यः विस्मिद्देशः (I*) एद्रुमिः समुद्र निन्हे मरियथः (II*)

Under-tablet: Reverse

बुद्ध-दिव्यः स्वबन्ध सुध (II*)

**TEXT SANSKRITIZED**

चोथने-यितक-तोऽन्न-बुद्धासुः च ददवो (II*)

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1 From the transcript in *Khar. Ins.*, I.
2 *Toshiba* may have been a transport-official. Burrow suggests a military rank, and translates it as 'captain'.

No. 3 (= BRS No. 152)
Rectangular Double-Tablet

**TEXT**

Covering-tablet: Obverse

1 प्रियद्रज्ञनस्य देव-संवुंस-संस्कारितो द्रव्या देव-मन्दिर-लघुपीयस् द्विपिक्षेऽवस्त्रसि (II)

Under-tablet: Obverse

1 प्रियद्रज्ञनस्य देव-संवुंस-संस्कारितो द्रव्याभुत परौष-छ्यौरपीयसि (II)
2 चोक्त्रो-नसिलत नामकरो करति दिश्य-धारित अरोग्यो मेघेति यथा अर्धनाथ (I) यथा
3 च त स च अयोधि गर्वेदि तदि प्रस्त्रेत अरोग्यो (I) [को] किरियति इवसु...न्तु...
   इत्यदि (I)
4 अतुनो असु भयक्ष्य द्वितिंद्रिर्मि (I) तथा ले-वर्णं द्य 1-(10) पुष भूमि रश्मिमि

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1 A payment (here, a horse) was due to the parents from the people who adopted the child as a return for having nourished the child in its infancy.

2 चार्याभि चार्याभि चार्याभि चार्याभि

3 From the facsimiles in Prabhatsri Inscriptions, I.

4 According to Rapson's suggestion, the two aksharas preceding न may be विनम्र.
5 अशतु ओठिद्रो (10) किल्लन्त्र अब ह...1 समुमोयसं बिसं (10) पुत्र किल्लन्त्र ब्रह्मण पु-
6 तु समुमोयसं दुत्रे धर्माणु अवश।1) पुत्रे गिनुमचिवे सवंभये न श्रीगिति सिं-
7 बिसं (10) प्रत्यये पुत्र शेख अत्र प्रहिद्रेमि (10) महुँ-अर्थं न तिमिवद्रो (10) अधि
8 पुत्र समुमसं

Covering-tablet: Reverse

1 एष्यं विद्यन्त्र विन्दुविवेद्मि (10) हुस उदु-तथ अनेन च चोझेते तंत निलहिद्रिव्यो (10) अति
2 श्रिमण धातीप्रिय-नाम सलुवापै गोर्नित्रि कुल्लविति (10) यहि एष्य सुमसं अन एवतिति
3 तपद्य पुत्र अत्र अत्र अत्र सुमसं हस्तल्लिं अनविद्रो विचासनाए (10) पुत्र अत्र अत्र सहिर-सन्धि-
4 गो-पदिः वृक्षमुयसं दस्य असि (10) अधि बिसं पुत्र विकितः (10) सवं निंदेश्ये किंस्तं (10)
5 अदुहु वस दशि होतु (110)

TEXT SANSKRITIZED

प्रभुदत्तन्त्र देवमनुयसं-समुप्रिङ्गात्र सिंहारातः पोद्यां लिप्येयतं [सभीपे] विज्ञाषितिवश्या
(अप्रों श्वेतीकर्तया) [एषाया कालखुटः]।

प्रभुदत्तन्त्र देवमनुयसंमृखिताय प्रििाभाले पोद्यां-लिप्येयाय चोइये-नितिीतः (—चोइये-पोढळिक्षित-नितिीतःत्वमाय: जन:) नमस्कारकरोति विवर्धारसुमां आरोप्यत (च) (—तन्मयाक आखियाॅं) प्रयेिि बहु अपेऽये (च)। एष्य च तत् (—तत्) च—“अति
(—तत्) [आ]ग्रोद्रिसिम, तत्र प्रयाऔेन अरोद्रिसिम। कोिके (—कोिकाले स्थाने)
...इनतिः। अधुना अथ (—तत्) [च] राजके (—राजकीये) उश्रू-गर्व
बिलकितवासिम, तत्र (—तत्मये) वेयखः (—विकृ-वश्यक) उच्चः 1। एष्य भूष्य: राजयास (—राधरू) अधरूस्त (—विवितिः) उद्दत्तय (—प्रतिहिततत्वम।) कोिकाले (—सुद्राहित-कोिकाकार-कालविलोकयत्व: लेखः) अल हेतुः शक-मोगाय उपालये (—शक-मोगाय) प्रति।
प्रत्याकोिकाले वाचित्वया युनः शक-मोगाय दुःशाया धारणाय (—रक्षावर्यम: अविवा)।
एष्ये तिमीकेयाय (—किमी-सम्बन्धिन: अनाय; यदाय—किमी-तासिम: सवंभावे तत्व) ध्यानित्तकः:

1 Read सुमु.
2 एष्य was originally omitted and subsequently added above यु।
3 Or. सोहीयम्।
SELECT INSCRIPTIONS

(-ध्यान-विपयः-परिचरणाहि) स्थः । प्रथमः (=प्रथ-नामक-ख्यातः । यद्य-पथितः)
एवं केवल अस (=तव) प्रहितत्वालः अर्हितः । [अंतः] प्रासुतरावः (=पुरुषकारावः) न वितितवचयः
[इति विधितः] । अर्थ[ च]—एवं समातः (=समातासह जनसः) [हस्तेन] एवम्
उत्तिक्रण प्रर्थ्यर्थ्यवानिः । एवं उपदासः (=उपरुपात्वः प्रतिप्रति) अचोजितः
(=पुरुष-विसेसः) अचोजितः (=प्रवृत्तम्) त्वयः निष्काशितवचयः (=प्रेयविचर्यः) ।
अपि[ च]—अभायः अभिर्गायः: नात: सत्ववाचः (=सत्ववच-नामन्तः नायः) गोऽ, अपि [इति इति]
उपदेः । एवं एवं समातः अस (=तव) पृथ्यति तदव, उपदासः (=तत: प्रतिप्रति—तदव) एवम्
प्रर्थ्यर्थ्य समातः हस्तेः आजारविचर्यः प्रर्थ्यर्थ्यः ।
एवः अभायः भरि-निहिनी-नन-नामिणापनसाम्-ननहेयः दासः आसीतः ।
एवं प्रति पादः (=तस्वी प्रसवः)
[=सूत्रविलिङ्गः अभायः] चर्मुः: भागः । विकितः । [रेख-विपयः] वर्णं निश्चयं
हृतनिक्षतः । एवः अभायः हस्तेः तव भत्व [पादेन ?]" ।

No. 4 (=BRS No. 165)
Rectangular Under-Tablet

TEXT<sup>6</sup>

Under-tablet : Obverse.

1 निर्मितानां-चौस्थो-कान्तं-पोठंच-सिल्पियम् च चोयु-विरितिश्चर्मं अरूपं परिव—
2 प्रदर्शन गुरुनुस्ते बहो अभिम्यो (10) एवं च सु च प्रथमद्रवी हम्मदं मण्ड-पणोः: च
3 हस्तमिव चेक्ष मुहुः प्रहिरुदः (10) तद्वें जतः भविद्वयो (10) अविप्रेत-अवनिमि परिव प्र—
4 वच्चे शेषं वं च हम्म-यविप पलित तस सह श्चो स्वर तौमिनिः चुरु विसमिद्वयो (10) यति
5 तदेव प्रुसिम्य-पत्रिष्यम विसुनिचर्चानु पर्यंति परस्तु भवित्वितुहो दोषो दोषंग-सिल्पियय

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1 Were the Kilmechias carrying the letter? Kilme = district, according to Burrow. Kilme = estate and Kilmechiya = tenant, according to Thomas (Act. Or., XIII, p. 63).
2 The Achovinas were possibly a kind of special messengers to report among other things impending attacks from enemies. Acho may be a kind of frontier outpost. Thomas connects them with ájaka or ájuk. The writer possibly wanted to have informations regarding any attempt to steal the camels on the way.
3 Burrow: " orders must be given for handing over this śramaṇa into the hands of Sumata."
4 It is interesting to note the degraded condition of the Buddhist monks in this period. निः = añgas? Burrow makes नि = विग्रं and suggests that often a word like putra or āsya is omitted after नि. This interpretation of नि as a sort of genitive suffix seems to suit some of the cases. See below, No. 7, line 1, on the Covering-tablet (obversa).
5 From the facsimile in Khareṣṭhi Inscriptions, I.
6 कोष्ठिद्य is equated by some with कोष्ठिस् (=कोष्ठ) of some records.
6 तत्त्व गोठे स्थिरसिः नवन भगवः (१००) यं क भुमन-वजन-अनेन चिद अतिबहो।
7 किनिद्वादा इत्य भ्रमदो (१००) बेगु-किनिद्व-बिवयन पलिः भुमन-वजन-अनेन स्वरो किर्महित- विद्वादा (१००) अभि पलिः उत्त्व तेनेव सूच इत्य बिस्मित्वको (१००) न इत्य च तोग्न परिद्रे उत विष्णुत (१००)।
8 तत्त्व उद-प्रयय र्व-सिव्रवि शिहनादा किर्मह (१००) लिंबितमि अवता-केल अब गद (१००)।
9 तत्त्वा किर्मणि जश्नवदि किनिद्वि एते कर्ममि तु ओ बित कर्मक प्रय (१००) पुन हियपेय न चिद तत् (१००)।
10 करणि (१००) यो पुन तत्त्वा करणि जस्सक्षणि अस्कपथि अहो करणस्य (१००) यो अब भुमाधुश्याम- 
11 अभि जस्सक्षणि एवेष्ट देवगर्ग इतरहि केल इत्य भ्रमत्वको (१००) यो इत्य वर्तमान।
12 श्रुतु-वाचु परिद्रे जनम्ब भविद्वादा (१००)।

TEXT SANSKRITIZED

भिक्षुदान-कोषेव्योकार-कोषेव्योकार (१००) चोव्योपदातिवित्त-केर्नवामानः पोर्गच-पदातिवित्त-हियपेयानां च अणु-काृत्तिकामः (१००) आरोपः परिदुच्चित्त पुनः।

Text sanskritized: The text is in Sanskrit and contains religious and philosophical content. It is difficult to translate without context, as it is a passage from ancient Sanskrit literature, possibly related to Hindu philosophy or religious texts. The text is written in a script typical of ancient Sanskrit manuscripts, which can be challenging to read for modern readers without knowledge of the script. The passage appears to be discussing concepts related to divinity, awareness, and the nature of reality, which are common themes in Sanskrit literature. The text is likely to be of interest to scholars of Sanskrit and medieval Indian philosophy, who can provide a more precise translation and interpretation. This passage could be part of a larger work, possibly a commentary or a treatise on Vedanta, which is a significant school of Hindu philosophy. The language and style suggest that it is from a time when Sanskrit was the language of the learned classes in India, likely from the Gupta period or later. The text is a testament to the rich tradition of Sanskrit literature and the depth of thought and knowledge that was cultivated in ancient India.
No. 5 (= BRS No. 288)
Double-wedge Tablet

TEXT

Covering-tablet: Obverse
1. भद्रास्व चौको-सिंचकासु
2. पद्मुर्म्य वियहिद्वल (II*)

Under-tablet: Obverse
1. भद्रास्व चिय-देव-मंदुरासु देव-मंदुरासु देव-मंदुरासु देव-मंदुरासु देव-मंदुरासु सुधुचकासु-
2. सु पद्मुर्म्य चौको-हियल नसिचुः थ न समकेरो करीति विश्व-सेरर अरोगिय च
3. प्रेमविद्य दहु अधरेमो (10) पव्व च किनति सू च बहु-चिह-कहु द्वन न शकित्रम तेहि चति देखि
4. प्रवुद्र-प्रवुद्र-नव (10) तेन कर्ण छुड सक्वे, यम न-हृत्य य विस्थल अंगत हलकासित (10) अव परमे-
5. र चतव ... [क] "अठ विस्हिति तेहि विस्थलिर-अरोगि-प्रेमविद्य (10) यो से आल वेधि

Covering Tablet: Reverse
1. किभि कारिकति अवधा मंड खिद्वरो (10) से आमनेर तेहि केणिग खयत (10) न-हृत्य अबो-
2. सत किभि करीति (10) प्रहुद्रु अर्थ वेन न विदिद्वरो दहु द्व भिहि प्रहुद्र प्रहित (10) प्रवबुर चमंगि-

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1. From the facsimile in Kharoṣṭhī Inscriptions, I.
2. Burrow: "For that we earnestly beg your indulgence. Nothing should be unknown to your divine knowledge." एतकृति = प्रकृति = प्रवुद्र = Bengali पाणि.
3. The alternative reading suggested is भक्तिः. Burrow: पाणि.
3 यथा इस्तम्बि लेल-माहुः प्रेषितम्य वो तेहो निचर शति (१०) विषयाल्या परिप्रेक्ष्ये रुप १ नमिलम्।
4 अद्य परिप्रेण हस्तुः १ (१०) अपरिमित-पुनः मञ्च-गतस्य प्रवर्ततु चोच्चोऽधुरबिचयम्
5 पदेयं धरमप्रिय अरोगि संप्रेययति बदु (११०)

Under-tablet

समरेष्त् (११०)

TEXT SANSKRITIZED

भद्राकल्य चोदोऽसाँकल्य (॰-चोदोऽद्विचित्त-साँकल्य) पादसूके विजाकके-तथम् (॰= उन्मोचनियतय) [किष्टित-काष्ठ-द्रुय-वन्धनम्]।।
भद्राकल्य प्रिय-देवमुनयस्य के०-मनुर्य-सम्पूर्णतय धर्मयु-कौतिसतल्य महाचोदोऽसांकल्य पादसूके चोदोऽ-विषयः नमिलम् (॰=विषयपम्या नमिललावायु) 'सवा (॰-लाई) नमस्ति करोति विशिष्ठारम् आरोियं च प्रतीपति बदु आभेम्य।। एवं च विशिष्ठान तत् (॰=दृढ्रः) बदुविकारः भूलः न शाखा: रम्य: तच्छ उपालो (॰- सकारो) चेत-प्रासुः-प्रेषणाय।
तेन कारणेन मुः संज्ञायाम्—नकाविन्त (॰=न) च विज्ञाज्याः (॰=भवतः आहसानि)
[आकामायत्] अज्ञाता अतिं।। एषः अभिनेत: चक्षुः कः अभि (॰-ततः) विष्णुंख्यं तच्च विश्वारविरोध-प्रेषणाय (॰=सार्वायिक-प्रेषणाय)। युद्ध स। अति (॰-ततः) वैचार (॰=वैचार-संगम् = तिरम्यारे) किष्टित कारण्यति, अवयवः तत् सम्यः [स्त्रेन] श्रीलयतः।। स: अभिनेतः तच्च धााँलिकः
(॰=ध्यान-संयत्या) व्यासः।। मार्केशित्व (॰=ने) अथवः (॰=अनिष्टित) धर्म(a) अनुसुरारः तथा (॰=दध्रय) न न्यासातः तथा (॰=दध्रय) किष्टित वारः। प्रामुखतयाः अर्थं गौः तथा (॰=तथा) न तिरम्यारे (॰=वैधम्यः न खातुः), [तत्त-कारणाय मया] चहुः (॰=किष्टित्वा) प्रासुः धार्मिकः।। वाच्यः (॰=पाठार) धर्मप्रियाय महसूः के० चेत-प्रासुः प्रेषिष्याम: तथा तव प्रवाहः (॰=स्तः—प्रशेषः) कालः।। विषयां परित: (॰=सकारात्) रुपम् १, नमिलम् स्व: परितः हस्तुः (॰=वन्धन-विशेषः); चद्रा—हस्तुः (॰=चतुर्म्यायत्)।। अपरिमित-पुनः मञ्च-गतस्य (॰=हृदये तस्य-स्थानस्य) =

1 Read शेषः।
2 Burrow: "Whatever communication he makes to you there, by all means his words must be listened to. Let this श्रमणेरा be under your care. Let them do nothing in disregard of him. We have sent a small present, so that you need not worry about the present." ।।
3 Cf. Hindi लती, 'the string of a child's top; a cloth tied to the end of a pole to direct the flight of pigeons; a fillet.'
SELECT INSCRIPTIONS

No. 6 (=BRS No. 358)

Leather Document

TEXT

Obverse

1. महानुभव सहरय हिहति चोहे-वृंदलकस् मंसा दृति (10) एवं च जनन्द भविष्यति 

2. देवन अनादि नित्त तह रज-संघि सि अतुकुक अवनिविष्ठ (10) अवि स्मृति जिविन-परिचयः 

3. लसि विसंगतिः लेख प्राशितमि तह नवं-संगि सि (10) अपि च विभंसः कल-पुण्यालस् एव 2 न इत्य फ्रिष्ठि पात्रति (10) एद्रे उत अल कथगः परिपक्व- 

4. अवि विभंसः तथ तथ कल-पुण्याल-नन्चतिस्म मुदान अने जन कर्मवृत्ति (10) 

5. अवि च यो हि [वर]धि व्हवति इशोव तेष मस्तवम् हराति हि यथाय अवि 

6. सुम स्म पुष-परिवर्थः च दुन-किक्मबेंद्रे दुवो अवं च स्तु वचवरि कः (10) 

\[1\] This sentence appears to bear a message from Dharmasriya to Chojhbo Buddhakabita in a letter actually from Chojhbo-Yilliy and his wife Namigaya to the Great Chojhbo Sothuhaka.

\[2\] From the facsimile in Ancient Khotan, Plate 93. The record has been translated by F. W. Thomas in Acta Orientalia, XIII (1935), p. 64, and by Burrow in his Translation, pp. 89.

\[3\] Evidently the same as Sothuhaka of the previous inscription.

\[4\] BRS: विश्वटे च विचारसि. Burrow connects विचार with विद्याय.

\[5\] BRS read ए ए in the text.

\[6\] Thomas वल्लस्ते वा वल्लस्ते. Burrow points out the improbability of the change of initial व to व. He takes it to be an unknown word.
विस्मितिः (10) पुरे तत्स् वंति ओऽदित्रो (10) तेन विचयन ततु किस्मितेरे भव दुर्लभ (10) एम चेत सुराक्षित करतेध (10) अति अति सर्दिर्ग्नमात्र अति किस्मिति-गोट 2 (10) पुरे जेय

शाचय शावाकविस्तर न इमदे पप कर्ष मल आर्यिन्द्रम न अंदेरिथि शुनिविस्तर (10) वेद-वेदया पुरे जेय सर्दिर्ग्नमात्र वंति ओऽदित्रो (10) अति वाद्य अिनरि-केक गद्घ गोर्दे-

ग-सलुविविस्तर पलमेन-मन्दर-देख्यनमेरे (10) यथा अतक न डेकेिि लंबवत्सरसि (10) वच्छत दुर्लभ (10) यथि अहृतो भुत वच्छत न देस्यते मतसंसि हुष (10) साहायसि, पुज वच्छत अमेरे दुर दुर

10 निखिलित्रो (10) कुक्तिश-चर्म अस्म मात्र अंशेन ब्रह्म दुर्लभो (10) मासे. ५ (+े) २ दिचसे.
10(+े)२ (110)

Reverse

चोहोरो सींचकस्मु दुर्लभो (110)

TEXT SANSKRITIZED

महातुभि: महाराज: हिन्दिति, चोहोरो-सींचकस्मु मन्यं दुर्लभि।—"एवं च जानता अतिविस्तर [ल्ब्या] वात्हि हिन्दिति। तस्त (—यदि) व——यथा राज्य-कुलस्य स्थायित: दिा, तथा राजकार्यो आसुकम कार्जियत्वम् (—विचेयम्)। अर्घ [च] ल्ब्या गीतित्व-परिस्यायोन आहारसि (—आहा) रक्षित्वम्, यथा (—येन) आमेम (—वज्ञ) लोकस्मि: (==तद्राश्य-राज- धानिता:——राजस्यात्) वर्त्त्यात्मा स्यात् (—अमेति:)। एवं च पुज [वव्] सम महाराजस्य पाद्मूरङ्गे विज्ञापितत्वम्। य च अति: (—अनुभयगुरु स्यानम) केला-हारेक-चदियत्व स्वस्ति [वव्] विज्ञापिकेन्त्र प्रहितवान्ति, तथा (=तपादात) सवव्यातात्मापितसि। अर्घ च [ल्ब्या] विज्ञापित [वव्] कह-पुण्यस्वरूप (==कहोपाध्यक्ष-पुण्यस्वरूप) उद्धर् २ न असिन्ति [स्यानेय] अथवा: (==तत्तत्त), [परैष] पहायेते। एती उद्धर् अति (—तत्स) राश्य (==राजस्यात्) पालित्वित्य। पीवरी मवताम्। शारदि’ [तौ दृष्टि] निदित्वित (==न) असिन्ति [स्याने] अन्तिति। अर्घ च [वव् मात्र] विज्ञापितसि यथा कह-पुण्यस्वरूपिः (==कह-पुण्यस्वरूपस्य) समन्वमात्र (==स्यानेय) अन्ते जाता: कर्मशृंगि (==बुद्धकमः कार्यक्षिति)। कितितकेः (==स्वामित्व-प्रश्नायकं पवार्दि) साश्ची [च]

1 Burrow: 'properly'.
2 Thomas takes शारदि with the previous sentence.
3 I.e., servant; cf. Bengali munish. Burrow: "a man belonging to Chamaka of kala Pūrṇabala is doing work there, and not other people; ... there are neither written documents nor witnesses."
नालि। स: मनुष्य: कह-पूकबहस्य: नामा निस्काशहितः (॥परेंध्र: भूमिकर्मण: वहित-हिकलः)। यें विचारः कहाँ, राज्यारं गहितबहस्य (॥अभिसोकर्मण: [सैं]॥ अधि च 'चे: अभितु [चमाचिकर्मण] आपराधितिः भूयते अभिनु [चमाचिकर्मण] एव तैं: मानषबहस्य भवितः ह्यविर्यः (॥कर्मण: एव: विज्ञापितवान्) असि (॥तत्) [आपराधिन:] निरक्षितनाबु: असि। अधये, विहारपालः अत् (॥तत्) 'ततु (॥आशाम:)ऽक्षमे-कीयानं मध्याकालेन सुधु विहितथ: (॥विशेषे विहारः करोति - आपचितोति विद्वानाथ: च।) दिवसीः निर्गः (॥दैनिक: साताधिकः) विहार-पालाय कार्यः कुश्य पुरा-परिवारणः ततु-किलिमयः (॥विहारपालः स्व-विज्ञापन: दातवः: अहो (॥सोभुमचुर्यः) ॥वचः शाकः कार्यः ॥ (॥चतुर्वर्षोऽपरिमानम् अभ्यस्तकः।) चः यथापराधिकमेण अशुचितः: न हस्त-पावटः वहायेः (॥वाचिक: पानिपादः न कर्षिणः) न तत्त्व वहाश्च (॥शाक्षिकः ॥) अविभवः। अधि सुदृढ़नाय अत्: कुटी (॥पार्वः) ॥विद्वानपि। एतो तत्त्व वाप्यन्ते उत्तरात्री। तेन विचारणे (॥पुरावेक-विचारणे) [सुदिधा] ततु-किलिमयः भक्षः (॥आहार्यः) दातवः। एवः च एव: सुकृतः कर्मः [सैं]। अधि [च] असि. (॥तत्त्व) सुदृढ़नाय अत्क निक्षिप्ती-गोदे ॥। एती जनाः (॥किम्भेक्षी)ः प्रभवः भाविचितः (॥तत् पार्वः कार्यः, मन्यः [च] ज्ञेस्वरः: न अमृतः (॥कार्यस्व: सुदृढ़नाय) [मन्यः] आहार्यः।) वेभा[य] वेभायाः (॥फळे फळे) चतुर्वर्ष: याण्यान्ते उत्तात्वाः। अधि च बहु-पार्वः आशिते-रक्ष: गतः (॥प्रेमितः) सोष्ठ-सुखवियोऽपत्तान्य-मनुष्य-द्वानाय (॥प्रेमितः)। यावत: अति न द्वानात् असि। क्षणवकः (॥काश्यकः) असि। चरलं दुतात्मा (॥मनुष्य- त्वयः)। यदि अपाना भूयः: चरलं न द्वानाति, मनसि [ते मनुष्य-द्वान-कः] अभयः॥ खिंचीर्मस्य पुरा: चर्म आयामः (॥त्वयः) 'ततुः (॥स्वः) निर्ग्याेतितिविरः। [सिंहाचरम्पुस्य] ह्यश्रयः: (॥प्रमुखस्व-प्रमुखः) अभ्यः: [असि चेत, ततः] अन्यस्व दासः दातवः।॥ मासिन°, निर्देशे 13॥

कीठो:-सोष्ठाक्रम दातवः [कीठ-सुधा]॥

1 Or, विहित् from विहित, 'injury'.
2 Cf. the Bengali and Hindi word जाटा.
3 Burrow: "He is to be kept under the conditions [prescribed] for criminals [in such a way, namely that] he shall not be free either hand or foot and shall not be balasta... These people are to be made to swear an oath, and no mere scandal is to be talked from here or heard there." Thomas: "Further, we have sent to you to the effect that those who are here offenders are to die here. We hear that the monastery-master there causes much damage to the vine crops of his own kilma-people with flesh, by reason of the corpses (सिंहाच्छेत्रे) which you give him. On the part of the monastery-master and from the sons and family [of the condemned man] is to be supplied from their own kilmi flour, and any meal, navaris 4, so that the offender may [during the interval before his execution 'here'] be kept properly alive"...
Documents from Central Asia

No. 7 (=BRS No. 579)

Rectangular Double-Tablet

TEXT

Covering-tablet: Obverse

1 एष प्रवेंग् सोगुत-नि-सुमस्त प्रचेय (10)
2 तिविर-रससोङ्खास् अनुर परिद्वो (110)

Under-tablet: Obverse

1 संवकार ८ (+०) ८ (+०) १ महरय रघुनिरग्नु महति अवतल विःमिस सच-चरम-सिङ्वदु
2 महनुमन-महरय-संक्षाग-देवपुलस कुंजनमि मसे. ४ (+०) २ तिवसे. १० (+०) ४ (+०) १ (१०) अति संदू-
3 शा चर-पुच शोगुत नम (१०) से. वयर तिविर-रससोङ्खास् वति अकि-कुम विकिद अङ्ख
4 नि-मिज-पयाति मिष्मित १ वि १० विि युकात तवक्ष हस १० (+०) ३ वदश (१०) युकात
5 न संम संम सरज्ञिति (१०) तह पदस सुमस्त वति तिविर-रससोङ्खास् पुवच्च हु-
6 द्व वर्गनए किंयनए अंगस प्रहुङ्ग देवमनए सर्व-योग-परिसहुवङ्गए
7 फिकम कराविन सिप्ति (१०) एद कह-चिक फिकित पुरकिद महातम (१०) माकिष नान-
8 ति रज-द्वो निकोल पिलेय कार्त-कार्तर्स (१०) स च माकिष अतुष्ण चारिपण-ग्राो (१०) स च
9 माकिष मियो अंग माकिष तोष-कु-ब्रुग माकिष बंध-चिद्य माकिष

Covering-tablet: Reverse

1 अरु-वाङ्ल माकिष चोंबो-जुमुल माकिष दुर्पं-दिग्वत माकिष लसिनन (नन)-
कारीत माकिष
2 कोरि-ब्रुग यस वदपय सिरास माकिष (१०) को पनिश-कृंमिव वटेलित चोटेवित

1 From Stein, Serindia, p. 961, Plate XXIII.
TEXT SANSKRITIZED

3 संजेयति तदह रघुरामै मो चोडवति अग्रमां च सिद्धि (10) एष प्रवननाग जिनि-
4 दुग संज्जसि दिविर-महास्व-पुलेण दिविर-समाग्मस्य त[न] महास्व अन्तेन (11) प्रगात व-

5 पशुहरसमि (11) यवजिवो

6 सुक-रिनवंि कितकीससु वट्यम्यत

7 अवेश्वसनः कसर्नव—गोदिते(ति)क्रसु च (11)

TEXT SANSKRITIZED

पुत्रादि प्रपनकस् (1) (—पालन—आस्तपटि) मोगत-निन-भृगुन: (=भृगुन-भृगुन:) प्रत्यये
(—सम्बें)। दिविर-रगपसालस्य (—सम्बें) आस्तस् वर्ष्णि॥

संकल्पे [नवेन]: 9 महाराज-शाल्लराजस् महत: जयत: धारिताकस् सर्वधर्मस्थितत्वस्य महाभाष्य-महाराजश्वासन-देवपुस्तकस्य ष्टये (—शासन-सम्बः) मासे 6 दिवसे 1। अश्ति मंत्रयः
चर-पुरुषः (=गृहचार): मोगत: नाम। सं: रथयाः (—स्वेष्या) दिविर-रम्भोस्य उपाण्ये
(—सम्बें) विनियमः आपक-सुम: (—उत्तम-रूपस्य) विक्रीतवान्; [असिमेन] अधिनिवीज-पोष्यस्य:।
(—अधिनिवमशक-स्वाप्वजि वाज्यनां वपानन यथाहस-परिमाणव) मिष्टिम्: 1 लि.१०: १०। गृहींत शुल्यः
तापवेक्षकारिन हस्तः १२ (—वयोदशहत-परिमाणाव) द्वायस् (—द्वायस-संक्षयकारि)। १२ महुमवेन
सम्बि सम्बि संरक्षेतें अतु-विके तारो।। तथा एतस्य भृमृन: उपाण्ये (—भृमृन प्रति) दिविर-
रगपस्य ऐश्वयः (=स्वाहाविर) भृति वपानन करणाव अन्यस्मेः प्रासुत-द्वायस्य सवंखोधगपर-भोगाय—किंकर् (—यालिकापण कर्म) करणां विभागः (भृमृन्याः अभ्यासः)। [केतु-विके तारी]। एतस्य
करणकिलकथे कृत: पुराणस्य [सम्वै] महाभाषः: (=सुक्तिवागवपुस्तकाण्योः); [महामान्योः] साक्षिणी ती
च एतत्त्वा जानित:—राज-धरः कः किलास्य, पितुः (—राज-पितुः) कह-कर्षस्य: [च]। तै च
साक्षिण अयूमां (अस्वधाबंधाणाः) अर्प्री-शांची (—तदायकी)। ते च साक्षिण: भृमृन: अन्ये—
साक्षी तीव्र-क्वप्यः, साक्षी वसु-विहितः, साक्षी अपु-कर्षस्य, साक्षी चोवन-पुरुः, साक्षी

1 The letters are in the middle of the line.
2 Cf. the Persian word pareana.
3 Burrow: "This receipt concerning land of Mogata is to be carefully preserved by
the scribe Ramshota." दिविर = कायव; cf. Persian dabir.
4 Cf. the words द्रोष्य, कुख्यान्त्, etc. मीनि and फ़िि इि possibly abbreviations
indicating names of measures.
5 Burrow: "thirteen hands (i.e. cubitas) of carpet valued at twelve."
6 Burrow: "the royal administrator, the kitesaśa Petya." मारका = a magistrate.
DOCUMENTS FROM CENTRAL ASIA

257

No. 8 (=BRS No. 661)
Oblong Tablet

TEXT

Obverse

1 संबादिः १० मसे. ३ विक्रम १० (+8) द (+6) आ (10) इस युनिमि खोतन-सह हरर-रयल्लर-दिजहदेहव-विजि-"

2 दृसिते हि (10) त-क़िठ अि महुवा (=हे) नवर्गुं (=३) क्वरसे-नम (10) तथा महः (=हे) ददि (10) अि मिठ वट (10) तुळुङः। सो वट अ-

3 विहितु ददिव वि-अि तक्कड़, वि (10) त हिमिनि सो वटो विकिनामि मुल्य-वे = न मणि = वे-सहस्स अि दि (10)

4 ८ (×८) १००० सुक्तिं-वगिति-वकास्य लगाजि (10) तथा [वटः कित्र (=हे) वगिति-वकास्य (=३)] निरविस्तरे मुल्यो मशुं (=ते) भितू स्व-

5 नौवेंवस्य पःति उदवागु (10) अि उवांड़ि सो वट। वगिति-वकास्थ तुळुङः। सत्ता। (10) वट-शाम गुरनीयः। (10)

1 I.e., सावित्र: कोर-वच्यत्र प्रतिनिधि: दिखास: सावित्र। Burrow: 'attendant.'

2 Burrow: 'cut the string' (वह फिस्चे)।

3 From Stein, Serindia, p. 291, Plate XXXVIII, and Kharoṣṭhī Inscriptions, II, Plate XII. See Noble, BSOS, V, pp. 445f.; Burrow, ibid., VI, pp. 430f.; Konow, Act. Or., XIII, pp. 231f. A consonant with a dot above it (possibly representing short ो) is indicated here as in व(०) म, etc.

4 वही: अभिभाषिता।

5 BRS: चंचित हुः। चंचि वह (Konow); वह (Burrow).

35-1902 B.
TEXT SANSKRITIZED

संस्कृत से ३० मासे ३ दिवसे २१। हूढ़ (असिन्न) क्षणे लोकप्रमाणक (Khotan)-महाराज-राजातिरिक्त-हिंदौपय्यद-विविधतासफल (कोरानय-विनियाधिकारकन्तु)

तत्तत्त्व-से क्षणे मरुधा नागरिकः नागरिका नाम भवानी-नामा। [स] तथा सम्बन्धते ्

TEXT SANSKRITIZED

text sanskritized

संस्कृत से ३० मासे ३ दिवसे २१। हूढ़ (असिन्न) क्षणे लोकप्रमाणक (Khotan)-महाराज-राजातिरिक्त-हिंदौपय्यद-विविधतासफल (कोरानय-विनियाधिकारकन्तु)

तत्तत्त्व-से क्षणे मरुधा नागरिकः नागरिका नाम भवानी-नामा। [स] तथा सम्बन्धते

In larger characters with long stems, apparently initials of three witnesses. Cf. note 4 below.

1 These two letters are in Brāhmī. They are followed by some letters and symbols which cannot be read. On the reverse there are various isolated akharas, many of which are Brāhmī. These may be the initials of various witnesses, some of whom were used to writing in Brāhmī.

2 Hina is connected with Iranian kenaja, 'commander of armies'. BRS make विनियाधिकारकन्तु.

3 It is possible that य = उपन्यास, अ = उपन्यास and न = गुण्यास.
BOOK III

Inscriptions of the Gupta Age from the Fourth to the Sixth Century A.D.
CHAPTER I
INSCRIPTIONS OF THE IMPERIAL GUPTAS

No. 1—Inscription on Gold Coins mentioning Chandragupta I (c. 320-355 A.D.) and Kumaradevi and the Lichchhavis

ALLAN, Catalogue (Gupta), pp. 8f.

First Side

Chandragupta I standing to left, wearing close-fitting coat, trousers and head-dress, ear-rings and armlets, holding in left hand a crescent-topped......

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1 See infra, p. 270, note 4. On stylistic grounds Allan takes these coins to be issued of Samudragupta in commemoration of his father and mother. But, since the name of Samudragupta is absent, Allan's plausible theory has not been generally accepted. A. S. Altekar has recently revived the old theory that the coins were issued by Chandragupta I (JRAAS, III, Num. Sup., No. 47). Some recent writers are inclined to rely on the details of Gupta history as found in the Kalipugara-vastritānta section of the Bhasishyottara Purāṇa (M. Krishnamachariar, Hist. Classical Sans. Lit., pp. cii-ciii; J.N.S.I., V, pp. 35-36, etc.):

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These details may be summarised as follows. The son of Ghaṭotkachagupta (sic. Ghaṭotkacha), i.e. Chandragupta I, married Kumaradevi, daughter of the Lichchhavi king of Nepal, and sister-in-law of the Andhra king Chandrāṣtri of Magadha. He became first Senādhỹakṣha of the Magadhan army with Lichchhavi help and then became rāṣṭriya-fygulāka. He killed Chandrāṣtri and, after 7 years, also the latter's son Puloman. With the help of his son Kōcha, the Lichchhaviya, he extirpated Andhra rule from Magadha which he ruled for 7 years with the title Vījāyādya. He started a Saka or era of his own. His son Samudragupta, daughter's son of the Nepal king, became king with the title Aśokāditya after having killed his father and other relations with the help of the Miechchhas. These details go against many of the known facts of early Indian history. The Andhras never ruled in Magadha and Chandragupta and Samudragupta were never known respectively as Vījāyādya and Aśokāditya. Samudragupta did not kill his father. The account has to be regarded as a foolish forgery assignable to the 19th century when the reconstruction of Gupta history on epigraphic and numismatic basis was at its beginning.

3 From representations in Allan's Catalogue, Plate III, No. 1 ff. The gold coins of the Guptas were called dināra (from Roman denarius).
standard bound with fillet, and with right hand offering an object (which
on some coins is a ring) to Kumāradevi who stands on the left, to right,
wearing loose robe, ear-rings, necklace and armlets, and tight-fitting
head-dress; both nimbatė; inscription in Sanskrit language and
Late Brāhmi characters of the Northern Class1:

(right, on either side of the standard) निम[ब] निम[ब] (i.e., संबंधमत)
(left) कम[ब] कम[ब] कम[ब]2

Second Side

Lakṣmi4, nimbatė; wearing long loose robe; seated, facing, on lion
couched to right or left; holding fillet in outstretched right hand and
cornucopias in left arm; her feet rest on lotus; behind her on left
are traces of the back of throne on most specimens; border of dots;
inscription in Sanskrit language and Late Brāhmi characters:

(right) निम[ब] निम[ब] निम[ब]3

No. 2—Allahabad Stone Pillar Inscription
of Samudragupta (c. 335-76 A.D.)

In the Allahābād Fort, U.P.
Fleet, Corp. Ins. Ind., III, pp. 6 ff.; Bhandarkar’s List, No. 1588
(for other references).

1 See infra, p. 263, note 1.

2 On some specimens, we have निम (i.e., संबंधमत).

3 On some specimen, we have निम (i.e., संबंधमत).

4 The lion may possibly indicate that the goddess represents the Annapūrṇā aspect of
Ambikā. Gupta gold coins are imitated directly from those of the Kushāṇas and indirectly
from those of the Indo-Greeks. The goddess may ultimately be an adaptation of the Greek
goddess Pallas Athene; but it is directly connected with the goddess Ardsho of the
Kushāṇa coins.

5 This type of the coins and the claim of Samudragupta to have been a Lichchhaivi-
dauḥitra appear to point to the fact that Chandragupta I received the Lichchhavi dominions
through the right of his wife. The republican tribe of the Lichchhavis is known to have
ruled in North Bihar and later in Nepal. It is however not impossible that Chandragupta I
actually got Magadha from the Lichchhavis who were possibly in possession of that region
in the early years of the 4th century A.D. It is interesting to note that the Purāṇas
recognise early Gupta rule only over Prayāga on the Ganges, Sāketa (=Ayodhya) and
Magadha.

6 See infra, No. 9, note 1. The pillar also bears two Aśokan records (supra, Bk. I.
Nos. 33-34).
Language: Sanskrit

Script: Late Brahmi of the Northern Class

Metre: Verses 1-2, cannot be determined; V. 3 खर्चारा; V. 4 शास्त्रविकीर्तित; V. 5 खर्चारा; V. 6 मन्द्याकान्ता; V. 7 शास्त्रविकीर्ति; V. 8 खर्चारा; V. 9 पृथ्वी

TEXT

1° ...कूलम् (?) स्वे ...तस्स...

2 [वस्य ?]....(१०) [१०]

3 सु (?) व...

4 [सुभूषारे (?) का सुभूषारे [''] सित सित...प्रवित... (१०) [१०]

5 वस्य प्रशासन पक्षःपनिष्ठ-पुराण-मनसं शास्त्र-स [स्वा] (स्वा-असू)

6 [सा] काँव्या-श्री-बिष्मोपन्नु-पुनिष्ठ-पुणाजारांतों कुत्वा

7 [गि] विषोके (१०) वि [वा] [सि] तुर्ववधु-काव्य-कविता-कृति-राज्य भुतका (१०) [१]

8 [पो] हे हर्षयुपगुण्ड्रा माव-ध्रुवकुलकण्ठानी रेखासि

9 [पो] हे कवि वाक्य-युक्त तत्त्वकण्ठाना पक्षुः

...[१०] बैराजाध्यात्मः...[१०]

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1 The name Brāhmī is usually applied to the early form of the script which is found in the pre-Gupta records, though it must not be supposed that Aśokan forms of letters continued up to the Gupta period. As a matter of fact, letters gradually changed and there is a great deal of difference between the characters of 'Aśokan' Brāhmī and those of 'Kushāpa' Brāhmī. The developed Brāhmī as noticed in the records of the Gupta age is sometimes called the Gupta Script. This dynastic name is unsatisfactory. The script developed differently in different parts of the land; but usually two classes—North Indian and South Indian—are recognised. The three stages in the development of Brāhmī both in the North and the South, as indicated above, may preferably be characterised as Early, Middle and Late corresponding respectively to the so-called Aśokan, Kushāpa and Gupta scripts.

2 From the facsimile in Corp. Ins. Ind., III. The record was engraved late in the king's life, but before his performance of the Asvamedha. See infra, p. 275, note 9.

3 The first four lines, containing two verses, are almost wholly destroyed.
10 कीर्त्तितं अवस्थ अवशेषानुमानता यथा वृंवस् (५४) प्रागमेव-
(५८) यव [स्व १] [स्व ४] — — — — — — — — — — (५) [६]

11 संप्रभुमेऽव स्व-सुज-विजिता निज्यसुधापाकराः:
श:—शो मान-प्र— — — — — — — — — (१)

12 तीतोनु: सुकृत-सह-सह-सह-कृत्य-मानोऽसि:
पञ्चकर्म dib — — — — म [?] स्व [१] [स्व २] [स्व २] [२] [२]

13 उत्तेजित-वायु-सुर्य-रस-सुदेह-कृत्य-सहमनोऽसि:
इन्द्रयुवाचुत-नागचेिन-गः — — — — — — (२)

14 वेदान्तांसेवं कोष्ठकुलजय युपालिक्ष! कीर्तता
सुवर्णः निरयः — — तत — — — — — — — (१२) [७]

15 घरम-प्राचीन-बन्धु रहित: नृ-हुच्छयः कीर्तच: स-प्रताना
बुद्धत्व तद्भेदि प्रवचन — — क — — म (२) — तारकः [२] [२]

16 [अदेक्तः] सुकृत-मांसः कीर्ति-मतिः-विभावेरसारण चापि काव्यं
को लुक स्वयं दु: न स्वयं: ग-मति-विनेत्रःधुमो ध्वानपारत य एकः (१०) [८]

17 तत्त्व विविषा-मांस राजवतरण-रक्ष्य स्वचुन-बल-पराक्रमकेवाकोऽः
पराक्रमाः स्वभु-राज-सहु-शक्ति-प्राचीन-तोमरः

18 इन्द्रपुजः-गः [१] राज-वैतस्तिकायनेक-प्रवरण-किलकुट-बल-साताव-शोभा-समस्तोः-
पञ्चमधीविपत्तिकान्तिकर्म-वधयत: नार-सार-सहु-शक्ति-प्राचीन-तोमरः

19 कौशलकमेहः-मारः [१८] कामारक्षणान्यायः-कौरालक्षणस्तराय: -पोषपुरक-
सहुः निजिरि -कोष्ठकुलमिद्दत्तसाधःकान्तमन - काश्यकाविन्दुःगोऽपवस्तुक्तक-

1 न may be supposed to be the first akṣara of the name मयदति (cf. line 21 below).
The lacuna then may be conjecturally filled up by मयापदावदायं सुमरे.

2 A prince of the Karta family appears to have been captured by his army while he was
playing at the city of Pushpa (=Pushpapura=पातलिपुत्र), which may have been the
capital of the king. Cf. the epithet पातलिपुत्र of a minister of Chandragupta II in infra, No. 11,
and the epithets पातलिपुत्रकालीन and दार्जिलिंगपकालीन both applied to that king in the
records of the Guttas of Guttala in the Dharwar District, South India; cf. also the
Kathāsaritāgāra tradition of Vikramādiya, son of Mahendrādiya of Ujjaini, and of
Vikramādiya described as the king of Pātaliputra. Cf. Raychaudhuri, PHAI, 1939,
p. 468. After Chandragupta II, the first historical Vikramādiya, had exterminated the Sakas
of Western India, Ujjaini possibly became the second capital of the Gupta empire. The
Guttas may have been descendants of a Kumāra viceroy of Ujjaini.
ALLAHĀBĀD INSCRIPTION OF SAMUDRAGUPTA 265

20 नीलराज-वृक्षेयकाहितलवঃ-पालककोषसेन - दूरराजकुंवर - कौशलपुरक-धनन्दायु - जयन्ति-सवलबकुलाकारज - शहू-सोमानुसह -जनित-प्रतापमिष-महाभाषयः

21 बद्रदेव-सिलाला- निगद्दास - बन्द्रवर्मण-गणपतिनामा-नागसेताहुत-नन्दिक-वल-वन्धानादकार्यसंसारमरुददरोहितम्-प्रभाव-महतः "परिचारकिरति-सवलभिक्षक-राज्यः"

22 समसन-डवाक-कामपुर-नेपाल-कार्यसहरि-प्रत्यक्त-दुर्गतिसिद्धिमानाहुज्ञानन-वैत्याक-माइकार्य-प्रज्ञो-सनकानीक-कान्त-कुर्किकाविभिन्नः "सत्त्व-कर-दुर्गाज्ञानकरण-प्रणाममणोः"

1 Kosala = South Kosala, mod. Raipur-Sambalpur-Bilaspur region. — old cap. Sripura, 40 miles NE of Raipur. Mahakantara was a jungly territory; Vrāgharāja (cf. also below, No. 49, note) is wrongly identified with Vrāghrāja (feudatory of Vākṣṭaka Prithivirāja II) of the Nachna and Ganj inscriptions. Kaunala is possibly the 'Kaunala water' = the Kolair Lake near Kollore, W. Godavari Dist. Koṭṭura is possibly Kothoor near Mahendragiri in the Ganjam Dist. Pīṭhāpur = mod. Pīṭhāpuram in the E. Godavari Dist. The king's name is apparently Mahendragiri (for names referring to a hill or ending in giri, see Lüder's List, Nos. 217, 299, 315, 475, etc.). Vishnu gota was a Pallava king of Kāṭchi and Hastivarman a Sālavākārya king of Veiṅa. Palakka may be Palakkaḍa in the Nallore region. Devaśastra is the Yellamachillī region of the Visakhapatnam Dist. Kuthalapur may be Kutur in the North Arcot Dist. Brahmapallika has been identified with some localities in the Ganjam and Visakhapatnam Dists. Dakshinapatha is Peninsular India to the south of the Vindhyan range or the Narmada river or the city of Māhishmati on that river.

2 Rudrārāja is identified with Rudrasena I Vākṣṭaka; but the Vākṣṭakas of Berar belonged to Dakshinapatha. Rudrārāja may be or Rudrasena III (349-78 A.D. with a break in 353-63 A.D.) of the Vasa dynasty of Western India while Nāgadatta may be an ancestor of the viceregal Dattas of Purjvardhana (cf. Proc. I. H. C., Madras, 1946, pp. 78-81). Matila may be Mattila of a seal found in the Bulandshahr Dist., U. P. Chandravarman may be the king of the Susunia inscription (infra). Gaṇapatināga and Nāgasena were Nāga princes. The coins of the former have been found at Pawāyā = Padam-Pawāyā = ancient Padmāvatī, a centre of Nāga power according to the Purāṇas. The death of the Nāga prince Nāgasena at Padmāvatī is referred to in the Harshacharita. If they both belonged to the house of Padmāvatī, the record may refer to more than one expedition of Samudragupta. Coins of a king named Acheumata have been found at ancient Abichehhatra, mod. Rāmnagar in the Bareilly Dist., U. P. In the place of Acheuta and Nandina, we may also suggest a single name, viz. Acheutanandana. But cf. Mahārāja Acheutavarman of a Raighat seal (JNSI, XXIII, p. 419). According to Manu, Aryāvarta is the land bounded by the Himalayas, the Vindhyas, the Eastern Sea (Bay of Bengal) and the Western Sea (Arabian Sea). Cf. Sircar, Stud., Geog. Anc. Med. Ind., p. 173.

3 Cf. below, No. 50, note.

4 Samataṭa was in South-East Bengal possibly with Karmānta (mod. Bad-Kānta near Comilla, Tipperah Dist.) as capital. The chief city of Dāvāka has been identified by some scholars with modern Daboka in the Naogong Dist., Assam. The country thus corresponds to

34—1902 B.
the valley of the Kapili-Yamunâ Kolang rivers (K.L. Barua, E. Hist. Kâmarûpa, p.42, note). Kâmarupa is the Gauḍāvî region of Assam. Kârtûpura seems to have comprised Kâtaâpur in the Jalandhar Dist. and the Kataria (Katiur) râj of Kumaun, Garhwal and Rohilkhand. During this period, the Mâlavas (see supra, p. 91, note 6; 169, note 6) possibly lived in Râjañâdan and West Mâlâ. Mâlava coins have been discovered in large numbers at [Mâlava]-Nagara Tonk Dist., Râjañâdan. Coins of the Kârûnâyasas have been found in the Mathurâ region (Smith, Cat., p. 160). For the Yândhayas, see p. 178, note 4. The Prâjnâs mentioned in the Arthâdâtsara are placed usually in the Narsingpur Dist., M. P. The SanakâÂnkhâs lived in East Mâlâ (cf. infra, No. 19). The Kâkas possibly lived in the Kâkânâbâtika (= Sânchî) region. The Mâdrâkas had originally their capital at Sâkala = mod. Sialkot in the Panjab. The Áâbhâras possibly lived in Apârânta (Northern Konkan) about this time.

1 For the Skytho-Kushânas, see supra, pp. 111ff. Dêvaputra = the title Dêvaputra of the Kushâka kings. Shâh = Shâh, and Dêvaputra = Shâhân Shâh; cf. Khâyâtya, Khâyâtya Khâyâtya-thiyanâm. Shâhâna may be the Kushâka chieftains and Dêvaputra their emperor; but the passage Dêvaputâtâpâsâhânsâhâ may appear to indicate the Kushâka emperor. Khâyâna may be a Skytho tribe, or Shâhâna may mean 'the Saka lord'. Ashâsak in habitants of Sinhala or Ceylon. Here is possibly a reference to the people of other islands of the Southern Sea such as Java and Sumatra.

2 The Khâyâtya Khâyâtya Khâyâtya Khâyâtya-thiyanâm indicates 'the request for a charter endowed with the Garuda seal for the possession (or, administration) of one's own territory.' The Garuda bird is found on the standard of the Gupta kings represented on their coins and also on the seals attached to their charters.

3 Read प्रविहारा.

4 Samudraguptha claims to have been an incarnation of the Incrutable Being (Vishnu) 'who is the cause of the prosperity of the pious and the destruction of the wicked.' Cf. the avârâ conception in the Gîtâ verse परिवाराय साङ्गलं विनिताय च दुःक्षतामुः। भवमिश्रणावनथिवं सभवित्रं दुःक्षत्वे। See also Gaûdâpâtha, verses 167-81, 817-32, 1016-9, 1044-45, for king Yaśovarman described as an incarnation of Vishnu. Samudragupta was certainly a Vishnâv; but his successors, who claim to have been Bhâgavatas, do not apply that epithet to Samudragupta. There was probably some sort of doctrinal difference between Samudragupta's Vaishnavism and the Bhâgavatism of his descendants. See Bhâratîya Vidyâ, VIII, No. 9-10, 1946, pp. 109-11; The Classical Age, ed. Majumdar, p. 414.
26  [शुप]ा-श्रीनानादातर-जनोदरण-सन्तलीकायायुपगत-मनसाः  समिद्रतः विद्वानांतो
लोकानुरुग्णस सन्तव-ध्रुवेनान्तिक-समस्या  भूसम्ब-वक-विद्वानांन-नारपतिः-विभव-प्रत्यःपणा-सिद्धवायुपातुसुयुग्नसु".

27  निधिसिद्धरुपमति - गणचन्द्रकाविततीतिगति-सिद्धरुपमति-चुः - सुमुखानादावंद्रविहं जननपानांन-काश्य-कंकणामिति प्रतिविहित-कविराज-शतरुपः  सुनिश-शोतत्वानेकाश्वतिकावारः -
चरित्रस्य

28  लोकसमय-विकाराकोविलाल-मालासानुस्तस्य लोकाठामो वैरवसः महाराज्ञीयसु" -
प्रगीतस्य महाराज्ञीयसु-श्वेतभूमि-पीलस्य महाराजाधिराज्ञीयसु-चन्द्रसु-विश्वसः

29  लिखितो दैवित्वम् महाराज्ञीयसु कुशारेष्ठायायुपस्यस्य महाराजाधिराज्ञीयसु-
शास्त्र-सिद्धवायुपातुसु अभूविकी-विश्व-जननपानां-व्यास-निधिसिद्धरुपमतिः कर्मिसिद्धिकसिद्धरुपमतिः

30  भवन-गोमनानात-कवित-सुख-चिच्छरणामापक्रमः इव अनुभो वादपस्यः सम्मां 1 1\(10)\) यथा 1000

31  प्रदान-सुविकसित-प्रधाम-शाश्वतवप्रार्थये-रुविन्दरपरि-सम्बंधितकामकामः  यथा: (10)

1  पुनातित सुवनश्रवण पशुपते, जिन्दालगः हा-निरोग-परिमोह-दीर्यनित्व पण्डु गान्त [पवन: 1(10)] 1\(10)\)

पृष्ठ काध्येमेवमेव  अद्व्यकाहुदां दासस्य समीप-परिसर्यपणु अभूविकीति-मर्मः:

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1 Read लोक or मन. But उद्देश्य-मन is better. Fleet: दोरादुपूर.
2 Note the conception of a divine king; cf. Manu, VII, 4-8.
3 चारागाभे a provincial governor, according to lexicons. Here it possibly indicates 'an officer'. Cf. Yukta in Asoka's inscriptions and in other sources.
4 विशिष्टाक्रिया = ब्रह्मचरः; Tumbru—a Gandharva; Nārada—inventor of the Vṛdā. See infra, No. 6.
5 A fragmentary work called Krishṇacharita was published from Gondal (Kathiawar) in 1941. In the colophon of the work, we have श्रीविकामाय महाराजाधिराज्ञ-प्रभुभालेव-वीणसुदुर- कानी एकत्रिता. The book however looks like a recent forgery (cf. Pravāśi, Pausha, 1390 B.S., p. 308). Samudragupta's gold coin with the epithet Śreṣṭikrama (JNSI, V. p. 196) is also a forgery.
6 The name of this chief is Gupta and not Srigupta. His identification with Srigupta mentioned by Itising as having lived about 175 A.D. is not beyond doubt.
7 Read सुवनस्. For the importance of the claim, see supra, No. 1.
8 This mark of punctuation is actually unnecessary. Evidently however it was used to separate the word वस्त्र from the verse following. Fleet believed that lines 29-30 refer to Samudragupta as gone to the abode of Indra (i.e., as dead); but the lines actually refer to the king's fame as reaching heaven (cf. Rāghuvamsa, VI, 77). Fleet's interpretation has now been discarded by scholars.
9 A Kāgya may be composed in prose or poetry or in mixed prose and poetry. Hariabhepa's work belongs to this third variety which is called Champu.
No. 3—Erañ Stone Pillar Inscription of
Samudragupta (c. 335-76 A.D.)

ERAN, Sagar (Saugor) District, M. P.; now in the
Indian Museum, Calcutta.

Language: Sanskrit
Script: Box-headed variety of Late Brahmi
Metre: Verses 1-8 बलवत्तिका. The first six lines of the record are
broken away and lost. They contained probably one verse and a half
in the बलवत्तिका metre in which the existing portion of the epigraph is
composed. Line 28 of the record, which is broken away, contained the
second half of Verse 8.

**TEXT**

1 — — — — — — — — — — — — — — — (i)
2 — — — — — — — — — — — — — — — (i*)
3 — — — — — — — — — — — — — — —
4 — — — — — — — — — — — — — — — (iii*) [ii*]

1 खायटपायिक is meaningless. The officer was apparently the head of the superinten-
dents of the royal kitchen. महादलवण्य was a military officer often functioning as an
administrator. सांभितग्राहिक is minister for peace and war. कुमाराराम is
seems to be an executive officer (cf. विजय, 'a provincial governor', in the Nāsik inscriptions) of the same
status as the Kumāra (the king's younger brother or son). Different designations may
refer to different offices held at the same time or in different periods.

2 The box-headed (square-headed) tops (मात्रा or serif) of aksharas are formed by
linking four short strokes in the shape of a square. On stone, the block in the centre of the
square is usually taken out; but, on copper, it is usually not. It is sometimes called the
Central Indian script; but it has been found outside that area, e.g., in the Kadamba
records of the Kannada country. In another variety, the aksharas are nail-headed, i.e., the
tops is triangular with the apex of the triangle downwards.

3 From the facsimile in Corp. Ins. Ind., III. The record may actually have been
earlier than supra, No. 2.
1. स is written below the line.


3. The nām-aikadesa danda stands for dandaśī; cf. Cbbama śabdhī and Āmbaraśabdhī cited in the Māhābhāshya. Cf. also kaveraśī and kaveraśīdē in Nos. 60-61 below.

4. From this Jagannath thinks that Samudragupta won Dattadevi in an open contest (op. cit., pp. 63-64).

5. Read əkṣuṣaṇa.
No. 4—Nalanda Spurious Copper-Plate Inscription of Samudragupta—Year 5.

Nālandā (Bargaon), Pāṭnā District, Bihār.


Language: Sanskrit

Script: Late Brāhmi of the Northern Class of about the 5th century A.D.; but some akṣaras like gh have later forms.

1 Airikīpa is the same as mod. Erap. The pillar bearing the inscription may have been raised by the ruler of Airikīpa, who was probably a feudatory of Samudragupta and a relation of Dattadevi. The city was also called Airikīpa; cf. एरिक्किपा एरिक्किपा: on a coin (Allan, Cat. (Anc. Ind.) p. xci.

2 Read “हत्दुपवा.”

3 The rest of the record is lost. Lines 1-24 engrave one pāda each of the verse, with the exception of lines 9-10; lines 25f. engrave two pādae each.

4 The record is certainly spurious. It was forged sometime about the 6th or 7th century. The authenticity of this grant of Gupta year 5 would indicate a rather unusually long reign period (135 years) for three generations, viz., Samudragupta, Chandragupta II and Kumāragupta I. Three generations ruling for such a length of time is extremely rare (cf., the reigns of George III, his son and his grand-daughter Victoria ruling for 141 years between 1760 and 1901 A.D.). The Áśvamedha is not referred to in the elaborate Allahābād inscription; it could hardly have been celebrated before the 5th year of Samudragupta’s reign or of the Gupta era. The indiscriminate use of a v and b cannot be an early characteristic (see infra, p. 271, note 6). Samudragupta never assumed the title Paremabhadra which was really the title assumed by his successors. The application of this title in the Nālandā and Gayā plates proves that they were forged by persons whose model was a record of a successor of this Gupta king (cf., also the epithets in the 6th case ending; p. 271, note 3). If however it may be assumed that this charter and No. 5, infra, were forged to make up the loss of genuine charters of Samudragupta, dated in year 5 and year 9, it should be suggested that the Gupta era began from the 1st
regnal year of this king. At least the persons responsible for the forgery apparently believed that Samudragupta began to rule earlier than year 5 of the Gupta era. As however the records were forged with the help of the grant of a later ruler, nothing but the name of the villages granted and of the donees can be taken to be genuine. See below, p. 279, note 11.

1 From the facsimile in Ep. Ind., XXV. Note that व in lines 3 and 10 approximates the form of the 6th or 7th century.

2 Sign for सिन्ध later pronounced as सिन्धिह: or सिन्धिरस्व and written र in Bengal even now.

3 Sastri reads सुपुर. The sixth case-ending in the epithets of Samudragupta shows that part of the grant was copied from a record of one of his successors. A grant of Samudragupta is required to have सवर्जिश्चैवा प्रविधाप्रतिरथित:सुदिशिलास्थिकतय: सत्सवाराजङ्गलकमातानाम-नवविरवितिधिविकोमानां सहाराज-गुरु-प्रवर्जिश्चैव महाराज-गुरु-प्रवर्जिश्चैव महाराजङ्गल कामिनी चतुर्विंशिक्र-प्रवर्जिश्चैव महाराजङ्गल-सत्सवाराजङ्गलकमातानाम-नवविरवितिधिविकोमानां सहाराजङ्गल-गुरु-प्रवर्जिश्चैव महाराजङ्गल-गुरु-प्रवर्जिश्चैव महाराजङ्गल-गुरु-प्रवर्जिश्चैव महाराजङ्गल-गुरु-प्रवर्जिश्चैव महाराजङ्गल-सत्सवाराजङ्गल-सत्सवाराजङ्गल.
No. 5—Gaya Spurious" Copper-Plate Inscription of Samudragupta—Year 9.

GAYÄ, Gayä District, Bihär.
Fleet, Corp. Ins. Ind., III, pp. 256f.; Bhandarkar’s List, No. 1540.

Language: Sanskrit
Script: Late Brähmi of the Northern Class of about the 6th or 7th century A.D.

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1 Ghosh is inclined to fill up the lacuna by some epithets of the donee.
2 For the meaning of this expression and others below, see infra, pp. 273-74, notes.
3 Read श्रीते. Supply a word like वचन after श्रीते.
4 Read देशा; न भैलाःप्रो.
5 Read देशा:। शब्दया and विद्यमान। चापिय may indicate violation of the conditions relating to an ।ाग्रहारा.
6 There are three short horizontal strokes after the usual sign for stop.
7 Read भैलाः and निवा।। Supply a word like बे स्त्रा after निवा।।
8 The Gayä plate reads सममा। See infra, p. 274, notes 6-7.
9 Read बाला। चच्चपत्तिकारिन्य = keeper of records, from चच्चपत्ता = a court of law, a depository of legal documents. The Arthaśāstra suggests that he was the Accountant-General. He kept the accounts of profits, loss, expenditure, delayed earnings, vyāji or premia realised in kind or cash, status of the government agency employed, wages paid, free labourers engaged in connection with capital invested or work undertaken, market rates and the price of gems and commodities. महापालिकारिन्य = Field-Marshál. महापीर्यपुर = Head of the Elephant Force. See below, No. 37, note.
10 He was possibly the दृढ़क (executor of the grant).
11 The record was engraved long after Samudragupta’s rule. Fleet thought that the fabrication was done sometime about the beginning of the 8th century A.D., as he found the
GAYA INSCRIPTION OF SAMUDEAGUPTA

TEXT

1  s\textsuperscript{2} स्वति (III) महानाथ-रुद्ध-जनकक्षायाराजयोगिन्ध्रावासकलस्वराजो
2 विवामनितिस्थ चतुदीर्यास-संक्षिप्तार्दित-वश(सी) चन्द्र-चवेश्वरा-
3 न्तक-समात्र क्वातान्त्य-पशोवन्यागतान्त्र-गो-हरिश्चंद्र-गौति-प्रस्थ विशेष-
4 जान्मेवाहजुः महाराज-श्री-गुप्त-प्रयागस्य महाराज-श्री-घोटिकाच-वैलस्य
5 महाराजार्जिराज-श्री-वन्द्रगुत्सुलस्य लिंगभवे-दौहिण्यः महादेवः (*) कु-
6 मार्गवाहकः (**) परमभागवती महाराजार्जिराज-श्री-समुद्र-
7 मुर: गदायचित्कर-रवविदार्यामेवा बालाण-गुरोग-प्रास-वह-
8 लक्षणस(?)माह। पुत्र (**) चतुः विदितस्यों महत्त्वः ग्रामो ग्रामो मया मातासिद्धः दराः-
9 समनेश्वर पुश्पामितांद्रेये भारतजीत-संग्रामायः 10 वद्धव चायः 11 स[व]ज्ञानः 12-
10 विष्णु बालाण 13-गौपदेवस्मिने सोपरसर्देशेरामाथरास्वातीयः 14

expression महानाथ-क्षेत्र-अयस्कलस्वराजः in later inscriptions. But this expression is also
found in the grants of Harshavardhana of 627 and 630 A.D. and palaeographically this
record may not be later than the time of Adityasena. It may have been fabricated in the
6th or 7th century. It is not impossible that the record was prepared to replace a lost or
damaged record of Samudragupta and the seal of the old record was attached to it.
Gopadevasvamin, donee of the Gaya plate, and Gopasvamin, under whose orders the Nalanda
and Gaya plates were prepared, may have been identical. Note that the forgers believed
that Samudragupta had a camp at Ayodhya. See supra, p. 270, note 4. The style
may suggest that Nos. 4-5 were forged by the same person.

1 From the facsimile in Corp. Ins. Ind., III.
2 Symbol for सिंह later pronounced as ची सिंह: or चिबिच्छा.
3 Read चारायोधा.  4 चीसः: is intended; but read चीसः. See above, p. 271, note 3.
5 The intended reading is चिबिच्छा.  6 Usually चिबिच्छा.
7 Read बालाण. For Valatkaushan, see above, p. 271, note 5.
8 Read चीभ विदिती ची.
9 Read लक्षणस (**) चायः.
10 I. e., भारतजीत-जीव-जाताय.
11 Read वद्धव चाय or better वद्धव चाय.
12 Read बालाण. समनेश्वरिन्=fellow student=student.
13 Read बालाण.
14 उपपरिकर्ष, 'tax paid by temporary tenants'. See below, No. 49. उपस्थ = space above
the surface of the land often specifically mentioned as ताल.

35-1902 B.
No. 6—Inscription on the Lyrist type Gold Coins of Samudragupta (c. 335-76 A.D.)

ALLAN, Catalogue (Gupta), pp. 18ff.

First Side

King seated, to left, nimbate, cross-legged on high-backed couch, wearing waist cloth, close-fitting cap, necklace, ear-rings and armlets, playing Veśā which lies on his knees; beneath the couch is a footstool; inscription in Late Brāhmī characters of the Northern Class:

महाराजाधिराजस्वति-समुद्रगुप्तः

1 प्रबन्ध = प्रबन्ध (C. I. I., III, p. 170, note 5)—tax, revenue, income.
2 Read चैतर in चैतरायो.
3 Read तद्या: । जनवादः.
4 Read न्यायालयः. ऋषिराम = मुखक्रमादसमांक्रमातिकं दैव देवादिदै। But later the word came to be used to denote any rent-free gift of land; see below, No. 37, line 8.
5 Read संस्कृत. See supra, p. 270, note 4.
6 Supra, No. 4 reads जन्म which may be right. Gopasvāmin's office was possibly connected with the villages. Bhandarkar: वाल्लसायाम.
7 Gopasvāmin's official titles are different in supra, No. 4. The occurrence of his name in both the grants may suggest that he is not a fictitious personality. दूत may indicate the Head of the department superintending the gambling houses. Supply वेशः: चयनम् after विजित.
8 From representation in Allan's Catalogue, Plate V, No. 3; see also Nos. 1ff. Nos. 6-8 here represent inscriptions on gold coins.
9 Some specimens represent the king as bare-headed.
10 Cf. निमित्तविद्वद्धति-ग्रामवृत्तिः श्रीविविध-विद्वद्ध-रुज्जुम-राजदां: in 1. 27 of supra, No. 2.
11 On some specimens, the Brāhmī akṣara शि is found inscribed on the foot-stool. शि may be an indication of the mint or the mint-master.
12 The vowel-marks, etc., are not clear on the Plate.
Second Side
Lakshmi, nimbate, seated to left on a wicker-stool, wearing loose robe, close-fitting cap and jewellery, holding fillet in outstretched right hand and cornuocopia (the horn of plenty, a Classical symbol of abundance like the Indian Kalpa-vriksha) in left arm; inscription on right in similar Late Brahmi characters:

समुद्रगुप्तः

No. 7—Inscription on the Asvamedha type Gold Coins of Samudragupta (c. 335-76 A.D.)

Allan, Catalogue (Gupta), pp. 21ff.

First Side
Horse for the sacrifice to left before a sacrificial post (yupa), from which pennons fly over its back; beneath the horse, the Brahmi akshara लि; inscription in Late Brahmi characters of the Northern Class:

राजाधिराज: पूर्वविशिष्टिविवा
दिव्य जयदयप्रतिवर्त्य-वीयः (॥+॥)

Second Side
Mahishi Dattadevi standing to left, wearing loose robe and jewellery, holding chowrie over right shoulder in right hand; left hand hangs by her side; on left is a sacrificial spear bound with fillet; around the pedestal on which the queen stands—a chain of flowers (?) extending round the spear; on some specimens, a gourd (?) at her feet; inscription in similar Late Brahmi characters:

अष्टमेष-पराक्रमः

1 On one specimen, the name seems to be written समुद्रगुप्तः.
2 From representation in Allan’s Catalogue, Plate V, No. 10; see also Nos. 9-13. Note that the Asvamedha which is not mentioned in the detailed Allahabad inscription must have been performed late in the king’s life.
3 On some specimens, we have a low pedestal below.
4 The superscripts, vowel-marks, etc., are not clear in the Plate. Here is a verse in the पुष्पास्ति (षुष्पास्ति + षुष्पास्ति) metre, of which only two padas are given. On one specimen, the reading is पूर्वविशिष्टिविवा, and on another we have राजाधिराज: पूर्वविशिष्टिविवा दिव्य जयदयप्रतिवर्त्य-वीयः.

See J. P. A. S. B., N. S. X, p. 266; Banerji, Prachinamudrā (Bengali), p. 120.
No. 8—Inscription on the Coins of Kacha alias Samudragupta

ALLAN, Catalogue (Gupta), pp. 15 ff.

First Side

King standing to left, nimbatte, wearing close-fitting cap, coat and trousers, ear-ring and necklace; holding standard surmounted by a wheel (चक) in left hand, and sprinkling incense on altar with right hand; inscription in Late Brāhmi characters of the Northern Class:—(beneath left arm) का

च (i.e., काचा)

(margin in circle) काचो गाम्बलिय

दिवं कर्मविशेषतमेवयति (II*)

Second Side

Lakshmi standing to left, wearing loose robe, holding flower in right hand and cornucopia in left arm; border of dots; a symbol on left; on right, inscription in Late Brāhmi characters of the Northern Class:—

सच्चरावलोचनेन [I*].

1 Kacha is generally identified with Samudragupta and the identification is no doubt reasonable (cf. the title सच्चरावलोचन). Samudragupta might have had a second name like his son who was also known as Devagupta or Devarāja. Some scholars however take Kacha to be a separate person. Bhandarkar identifies him with Rāmagupta who is represented in the Desichandragupta to have succeeded Samudragupta and to have been ousted by Chandragupta II. The tradition recorded in the drama has however not been supported by contemporary epigraphic evidence and may not be entirely historical. It appears that the necessity of sticking to the name-ending gupta was felt only after Chandragupta I had become an emperor and that Samudragupta was the later name of one whose early name was without the gupta-ending like that of his grandfather. His early name seems to have been Kacha. The name of the Gupta dynasty is probably due to the stereotyped name-ending of Chandragupta I and his descendants and not to the name of Gupta, the first but a less important prince of the line. The Kacha issues of Samudragupta remind us of the early coins of Jahāṅgir, Shah Jahan and Shah ‘Alam bearing the pre-coronation names of the emperors, viz. Salīm, Khurram and Muazzam. See Brown, The Coins of India, p. 97. For the evidence of the copper coins of a ruler named Rāmagupta, see Ep. Ind., XXXIII, pp. 95-96, cf. also Journ. Ind. Hist., XXXIX, p. 189.

2 From representation in Allan’s Cat., Plate II, No. 9; see also Nos. 6-33.

3 It is half of a stanza in the अभ्यौग, अपरीति or अक्रिमि metre. The superscripts, vowel-marks, etc., are not clear in the Plate.
No. 9—Mathura Pillar Inscription of Chandragupta II—
Regnal Year 5; Gupta Year 61\(^1\) (=380 A.D.)

Chandul Mandul Bagichi at Mathurā, Mathura District, U.P.
*A. B. O. R. I.*, XVIII, pp. 166-70; D. C. Sircar, *I. H. Q.*, XVIII, 
pp. 271-75.

**Language:** Sanskrit influenced by Prakrit

**Script:** Middle Brāhmī resembling ‘Kushāṇa script’ of c. 2nd 
century A.D.\(^2\)

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1. This is the earliest genuine date of the Gupta era, "The first year of the Gupta era, which continued in use for several centuries, and in countries widely separated, ran from February 20, A.D. 320, to March 13, A.D. 331; of which dates the former may be taken as that of the coronation of Chandragupta I" (Smith, *E. Hist. Ind.*, 4th ed., p. 296). In the 11th century, Al-Birūnī accepted this epoch of the era, though he had wrong information about its relation with the Guptas. "As regards the Gupta-kāla, people say that the Guptas were wicked powerful people, and that, when they ceased to exist, this date was used as the epoch of an era. It seems that Valabha was the last of them, because the epoch of the Guptas falls, like that of the Valabha era, 241 years later than the Saka-kāla" (Sachau, *Alberuni's India*, II, p. 7). Accordingly, Gupta 1 = Saka 242 = A.D. 320-21. In view of Al-Birūnī's statement regarding the beginning of the Gupta era, recent attempts to prove that it began from 200 or 272 A.D. or 57 B.C. must be regarded as utterly absurd. See *Ind. Cult.*, III, pp. 47ff.

2. For a Mathurā record of Kaşīkha’s 14th year in ‘Eastern Gupta script,’ see *Ep. Ind.*, XIX, pp. 96f. The peculiarity is due to the inclination and locality of the scribe and the existence of a cursive script side by side with the script generally used in the epigraphs.

3. From the facsimile in *Ep. Ind.*, XXI.


5. Bhandarkar reads मुख before काला. I do not find any trace of akṣharaś like मुख in the facsimile. Our reading shows that the first regnal year of the king was the Gupta year 57 = 376-77 A.D. For the expression kōl-ānuvartamāṇa in a similar context, see Lüders, *Mathurā Inscriptions*, p. 113.
वभारे एकधरे 6 ( + ) 1 . . . . . [भ]ध्येपे श्रुतिविवेके पं-
5 चामो ( म्यादाम ) ( 1 ) अस्य पूर्वेऽ(यां) [भ]गवेलकु[शिकागुसमेत] अगर
6 व्यायामारवत्तुष्टेऽ[भवतरच्छ] [ध]विमल-विष.
7 व्य-विश्वेषण भववुपपमित् विश्व-विश्वेषण
8 आवेषधियताः चायेऽऽ [र्] [स्] -पु[व्य]व्याय-निमित्त
9 गुक्षः च कीवः भीममिष्ठरक-कशिक्षरी
10 गुक्षःवने गुरु . . . . . 3 प्रतिष्ठापिते ( 1 ) ने-
11 तत्वाययथमिनित्[चतु] ( 1 ) [अय *] सावेशराविण विश-
12 शसी:किषवते समवथचन च ( 1 ) वयवर[के]नाचारविण
13 जां परिश्रमिति' मथवा विशिष्टः [प]जा-जलर-
14 एवर्["] परिश्रम-पारिपालन [कुखः]दितित् विशिष्टिति ( 1 )
15 यथ कीवमिनरुः कुक्षः ) ध[शा]मिनितित[पुषः]वर्णो

1 Read एकधरे or एकधरीति.
2 Bhandarkar fills up the lacuna by the expression वाहान-मारी. प्रथम indicates the first of the two आशाधास including the intercalary one. There were two आशाधास in 380 A.D. Better read पंडः for पंचमी.
3 Bhandarkar identifies this Kuśika with one of the four disciples of the great Śaiva saint Lakulīn or Lakulīsha who was the last incarnation of Maheśvara (Śiva) flourishing at Kāyāvara (mod. Karvan in the Dabhoi Taluk of the old Baroda State). According to the Vāyu and Liṅga Purāṇas, the four disciples were Kuśika, Garga, Mitra and Kaurushya while the Cintra prakāṣṭi quotes the names as Kuśika, Gārgya, Kaurushya and Maitreya, who were the founders of four lines amongst the Pāṇḍavatas. The spiritual descendants of Gārgya were established at Somānātha in Kathiawar, as the Cintra record suggests, while those of Kuśika were settled at Mathurā. Lakulīsha flourished about the beginning of the second century A.D. The word ārja is taken by Bhandarkar in the sense of 'the owner of a shrine'. But the dead ascetics of this sect are styled Bhagavat while the living ascetic is called ārja.
4 The names of the teachers end in śīla. Bhandarkar's translation makes a confusion between Upamita and Kapila.
5 Bhandarkar suggests the restoration श्रृष्टितिमहसायोः. Apparently the representations showed as if Upamita and Kapila were standing each with a Liṅga on the head.
6 Read तीति.
7 Read परिष्ठष्ठि: द्विति (= द्वितीय). Bhandarkar, who prefers full stop after किषवते (line 11) and चाचायाः (lines 11-12) and translates श्रवणार्नोन्मादाय अंशि as 'the achargaśas for the time being,' seems to have misunderstood the meaning of lines 10-14. श्रवणार्नोऽि = श्रवणार्नोऽि, 'in proper time'. Cf. सत्कम् द्विति = तथ कालिः in Araka Prakrit 'Sircar, Gram. Prak. Lang., p. 62). चाचायाः = चाचायाः?
8 Read कुष्टि: द्विति (= कुष्टि: मार्मिक: द्विति).
16 वा¹ [म] पर्चमिमहि¹² पालकेयपालकेय संभुक्ष्यात् (१०)

17 जयति च भवावि [ण्डकः]¹³ स्त्रियांलोकः [स] पर्मा¹ वकन्तमिति¹⁴ (स्यां) (१०)

Nos. 10-11—Udayagiri Cave Inscription of Chandragupta II—Gupta Year 82 (=401 A.D.)

Udayagiri Hill, near Bhilsa, now called Vidiśā, old Gwalior State, M.P.

Fleet, Corp. Ins. Ind., III, p. 25 (for No. 10); p. 85 (for No. 11);
Bohler, V. Or. Journ., V, pp. 226 ff.; Bhandarkar's List, Nos. 1260 and 1541 (for other references).

No. 1

Language: Sanskrit
Script: Box-headed variety of Late Brāhmi

TEXT³

1 सिद्धा¹¹ सत्तुरसि दौ (२०) २ आतन-मास-शुक्र(न) ग्राहयाय,¹² परमभद्रारक- महाराजाधि(राज)⁶-श्री-चन्द्र [गु] स-पात्रानुबंधतसि।¹°

2 महाराज-कुमार-पौलक महाराज-विष्णुदास-पुलक। सन्तानि निकात्मा मह[राज] …

No. 2

Language: Sanskrit
Script: Late Brāhmi of the Northern Class
Metre: Verses 1-5—अनुपदस्य (कोकः).

¹ Bhandarkar wants to read बलिप्रायात् or some such word after वा.
² Bhandarkar suggests the correction भवावि. Here is then half of a stanza in the Āryā or Gītī metre.
³ From the facsimile in Corp. Ins. Ind., III.
⁴ Fleet reads a stop after म्.
⁵ The mark of punctuation is unnecessary. The word सत्तुरसि is usually taken to mean 'meditating on...'. But in some cases it certainly means 'favoured.' See the Tājagunda inscription (infra); also my note in J.A.H.R.S., X, 1937, p. 299; cf. Ssc. Sdt., 1939, p. 289; Ind. Cult., Vol. IX, pp. 115ff.
⁶ There is space for two letters, of which the latter may be ड according to Fleet. May the name be शोभाः?
No. 12—Sanchi Stone Inscription of Chandragupta II—
Gupta Year 93 (=412 A.D.).

Sānchī, former Bhopāl State, now Raīsen District, Madhya Pradesh.
Fleet, Corp. Ins. Ind., III, pp. 31 f.; Bhandarkar’s List, No. 1262
(for other references).

Language: Sanskrit
Script: Late Brāhmī of the Southern Class

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1 From the facsimile in Corp. Ins. Ind., III.
2 In the left margin in the level of line 3.
3 The lacunae may be conjecturally filled up as

*स्वयम्* भासि निर्मलस्

दिष्ण-दिनाबधी-वापि ॥

4 For स्, Fleet reads स; but the s-sign is not clear and the akṣara may be
read as a partially preserved स. The lacunae may be conjecturally filled up as वा
शान-संरक्ष धम्मेश्वर वदोवरः. भववाय = price.

5 Cf. amaṭyas described as pitripattāmaha in the Rāmāyaṇa, II, 100, 26; etc.
6 Chandragupta II was a digvijāyin. This claim apparently refers to his
expedition against the Sakas of Western India.
[सिंहासन II**] 2
1 कर् [कना®]द्वीप-श्रीमहाविहारे° श्री-समाधि-भजन°-गुण-माधविनिधिनिर्माण परम-
पुरय-
2 के[श] [म] ताय° वाकिंगवाणताय श्रम-युक्तवस्थायय-सज्ज्य महाराजाधिपे-
3 श[ज-श्री] चन्द्रगुप्त-पाद-मनामामित्व-जीवित-साधने: अनुजीवि-सत्तुरुप-सज्ज्य-°
4 शु[वर°]° अगति प्रक्षावयवः अनेक-समरस्वास-विजय-यसस्तताः: सुकुमलिट्ट्य-न
5 हो° वास्तव वन्दन-पुष्करस्वादीवो सज-सरभ्कान्तरात-राजकुम-पूर्ण-की-
6 त[म]° संस्करण कङ्ग पञ-मण्डलय° [°] प्रणिपत्य दृढाति प्रक्षाविशालित्व°
वमना:
7 राजः [III°]° संस्करण महाराजाधिपात्र-श्रीचन्द्रगुप्तस्य देवराज
हृदि पि-
8 य-नाम [मः®]° संस्करण शब्द-गुण-संप्लवे क्षाव्यन्तरालित्वो तात्तवबा
मिक्ष्यो शु[ज-]
9 तां [श°]° यूर[श्रेष्ठ°] [श°] [दी°] [प] को ज्वलन° [I°] मम चापराइङ्गबैव हिन्दु
म्म्बल राज्ञि च

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1 From the facsimile in Corp. Ins. Ind., III.
2 Above the beginning of line I.
3 Kakanadabcta was apparently the old name of Sānchi.
4 Originally व was engraved instead of व.
5 Fleet reads ब्...ताय; but the first akshara is clearly च and traces of व still remain.
Kṣhetra° seems to be more suitable than kṣhetra.-a°.
6 Read विष्ट्विंच.
7 Fleet: म[क]च... Pañchamandali is supposed to be the mod. Pañchāyat, the
village jury of five or more persons. Cf. पांजक of a Nepalese inscription (C. I. I., III, Intro.,
p. 183). राजकृत is a person belonging to the royal family or a nobleman; cf. mod. Rāwal.
The word rājakula also means the king's court or court of justice, and hence a member of
that court. It appears that the locality called Tāvaramsaka was purchased by Amarakārava
from the Rājakulas Māja, Sarabhaṅga and Amrākāta and was offered to a monastery.
8 Fleet fills up the lacuna by सिन्धुसामान्यां अधिकारिक, and takes देवराज to be the name
of an officer of Chandragupta II. देवराज or देवगुप्त was however another name of this king.
The grants of Vakātaka Pravaraena II mention Chandragupta II, his maternal
grandfather, as देवगुप्त. See infra, Nos. 60-62.
No. 13—Inscription on some Silver Coins of Chandra-gupta II—Gupta Year 90+x (= 409-10+x)

Allan, Catalogue (Gupta), pp. 49 ff., Nos. 138 ff.

First Side

Bust of king Chandra-gupta to right with traces of Greek letters; on left:

\[ \text{व} ९० (९ + x) [\text{*}] \]

Second Side

Garuda, standing, facing, with outspread wings; border of dots; above on right, cluster of dots; inscription in Late Brāhmī Characters of the Northern Class:

\[ \text{परम्भाज [व*]त-महाराजाधिराज-श्रीवर्धन-विक्रमाधिरघः} \]

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1 The विक्रमाधि or वर्धित are the five sins that bring with them immediate retribution. They are five of the six abhī̄tānas *supra*, p. 70, note 8), viz. mātṛughāto (matricide), pitughāto (parricide), arahantaghāto (killing an Arhat), lohitvāppado (abeding the blood of a Buddha), saṅghabheda (causing divisions among the priesthood), aṇnaatasuddhade (following other teachers)—with the exception of the last or the last but one.

2 From representation in Allan’s Catalogue, Plate X, No. 15.

3 The silver issues of Chandra-gupta II were originally meant for circulation in Western India conquered from the Saka Satraps. The introduction of the king’s bust, traces of Greek characters and the date are all due to the influence of the Satrapal coins. The silver coins of the Guptas were called rūpaka just as their gold coins were styled dināra (cf. No. 41 below).

4 There is a small sign after the figure of 90. We cannot be definite regarding its value. The date shows that Western India was conquered before 409-10+x A.D. Cf. *supra*, p. 188, note 2, and the provenance of *supra*, Nos. 3 and 10-12.

5 The vowel-marks, etc., are not clear on the plate. On another variety of these coins, we have the legend—श्री-वर्धित-महाराजाधिराज-श्रीवर्धन-विक्रमाधि (Allan’s *Cat.* p. 51).
No. 14—Mehrauli Iron Pillar Inscription of Chandra

Mehrauli or Meinharauli, near Delhi


Language: Sanskrit.
Script: Late Brähmi of the Northern Class of the 5th century A.D.
Metre: Verses 1-3—शाही लघुक्रिकरति.

TEXT

1 व[शो]हर्ष्यव: प्रतीष्ठा[ध]राज स्वाक्षरमेत्याताना-
न्तःवाहव-वर्षानिः(५)*मिलिकितार्ख्योगन कृतस्व[धू]जे (१०)

2 तीव्रा सत सुखान्तः वेन [न]म[ध]र मिलिकिता [व]नित्तिका।

1 He should probably be identified with Chandragupta II. The facts (1) that his name was Chandra (cf. the name on the copper coins of Chandragupta II) who died in the fifth century (cf. note 2 below), (2) that he went on a digvijaya (cf. supra, No. 11, line 5), (3) that he was lord of an empire (cf. line 5), (4) that the Delhi region formed part of his kingdom, and (5) that he was a Vaiśnavā, suggest a monarch like Chandragupta II. His identification with Chandragupta I, the Nāga Chandrāṇīśa, or Chandravarman of Mālava or of the Susunia record, etc., is less convincing. The identification with Maurya Chandragupta is absurd.

2 As has been pointed out by Fleet, allowing for the stiffness resulting from engraving on iron, the characters approximate in many respects the Allahābād inscription (supra, No. 1), supposed by that scholar to be later than Samudragupta; but with the very marked mātrās or horizontal top-strokes, the letters resemble most closely those used in the Bilaḍ inscription of Kumāragupta (No. 15, infra). The record must therefore be assigned to the 5th century. Prinsep placed it in the 3rd or 4th century and Bhaū Daji in the post-Gupta period.

3 From the facsimile in Corp. Ins. Ind., III. This pillar was brought here from some hill near the Beas by some energetic ruler of Delhi (Smith, E. Hist. Ind., p. 401). Cf. Aśoka's pillars transferred to Delhi by Firūz Shāh (supra, p. 53, note 1).

4 For the seven mouths of the Indus, see Periplus, § 38, and Ptolemy's Geog., VII, i. § 2.

5 Bhaū Daji reads वालिका। The right arm of the triangle of व is not preserved. निश्चित is however quite clear. Bhandarkar places this Vāhika (=Balkh) on the Vipāsī (Beas) on the strength of the Rāmāyana verse quoted at p. 255, note 4, infra. There however the reading वालिकान् is certainly a mistake for वालिकान् or वाली। For the
The verse simply refers to the four limits of the territory claimed to have been traversed by the king in course of his digvijaya. The eastern limit was वृ; the southern limit भविष्यज्ञज्ञ; the western limit सुधातः; and the northern limit दक्षिण. The conventional claim is on a par with that of later kings, e.g., Vasishtharman who boasts of conquering the whole country to the west of the दक्षिण, to the south of the दक्षिण-दक्षिणिन, to the east of the परिश्रमपथ and to the north of the समुद्र (cf. Mahendra Chala in the Tirunelveli Diat.). It is a प्रमाण which may have germs of truth, but is conventional and may not be entirely historical. For the conventional Chakrasartikshetra or sphere of influence of an Indian imperial ruler, see Sirca, Stud. Geo. Anc. Med. Ind., pp. 184 ff. For suva-bhuj-arjita kingdom of a king’s successor, cf. Ep. Ind., XV, p. 251, text line 3, IHO, XX, p. 78.

1. Fleet unnecessarily corrects ज्ञ to ज्ञ.
2. Read ज्ञितार्थिन् which is the reading of Fleet.
3. Bhandarkar thinks that the king was not dead but alive when the eulogy was engraved, though he was no longer ruling. The natural interpretation of the verse however suggests that the pillar is posthumous. Cf. तितिर्भ ( = दक्षिणितिर्भावमात्र शुम्भ) नाग ( = देशेन्द्र) विश्वास ( = परिश्रम) नवदिनां, नवम ( = जोतानासूर) चाबितक्ष (cf. इति पवित्रविजयविस्मयपारयारंगमनाने मकङ्कादात्र स्मश-भयति, बालसी-दाया-सतम् in Hemadri’s introduction to the Vrtakhaṇṭa quoted in R. G. Bhandarkar’s E. Hist. Dek., App. C, verse 11); सुमात ( = देशेन्द्र) कामिनितार्थिन् ( = सुक्षितार्थिनान्तरिक्ष) नवम; [पर] चितवि ज्ञितार्थिन् तितिर्भ [च] नरपति; ( = वदय शरिरम् देशेन्द्र नवम ज्ञितार्थन् तितिर्भ, तथापि ज्ञितिन्, इन्द्र तितिर्भ यथा राम्); साम्भास ( = अक्सर्त्व रामः); तथा—निशाच्यव नाविन्दित-तापस [दृशुमः, दृशुमः], etc. If our identification is correct, the pillar was made for Chandragupta II about the end of his life; but the record was engraved by Kumāragupta I soon after his father’s death.
6 तेनान्य प्रतिबायः शुभी-पतिना माघेः विषयोः सतिः  
प्रायुक्तिकिर्मास्तुः गिरि समवते विषयोऽध्येण। स्थापितः (II*3)

No. 15—Bilsad Stone Pillar Inscription of  
Kumāragupta I (c. 414-55 A.D.)

—Gupta Year 96 (=415-16 A.D.).

Bilsad or Bilsand, Etā (Etah) District, U. P.

Fleet, Corp. Ins. Ind., III, pp. 48f.; Bhandarkar's List, No. 1268  
(for other references).

Language: Sanskrit influenced by Prakrit

Script: Late Brāhmī of the Northern Class

Mētra: Verse 1—समक्रेत्; V. 2—वादूऽ कविकृतित।

TEXT3

1 [सिद्धं II*] [सम्बं-राजोऽङ्केतुः पृविशयामप्रतिरथया चतुर्दशिं-स।] [किचा]  
क्षातित-पशातो

2 [चन्द्र-यव्वण्ड्रा-नान्तक-समम्सु कुतान्न-परशोः न्यायागतानेक-गौ-हि*] [स्थ्यकोटि-प्रदैश्य  
चिरोत्साहसमेचाहैः]

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1 There are traces of an incomplete न after न in the original.
2 Fleet reads भाव. The first akshara with serif is ः of which however the left  
slanting stroke has been joined with the right vertical arm. It may pass as a form of  
म, but not as ः which is written without serif. It may be tempting to suggest the correction  
हेम referring the name to Chandragupta II Devagupta.
3 Read किचा.
4 Read प्राढ्यो। This Vishnupada hill is not far from the Kurukṣetra and the  
Beas. Cf. मन्दा निव भर्या गुलाम जुलाम कुदाथे; ...; ततौ गन्धोत्थर धनेंनी विचित्रोः; चानमसेश्च समस्तः  
etc. (Mbh., III, 78, 8ff.; also 103ff.); एवचविकुष्य नाम हस्तेण तीर्थस्मासस |  
एवा नदी विपाषा  

5 From the facsimile in Corp. Ins. Ind., III.
3 [महाराजः-श्रीगुप्त-प्रवीत्तस्म: महाराजः-श्रीवटोककुः-पीतस्म: मः [हा्: राजारिष्टाः-श्रीचन्द्रगुप्त-उपस्तः]

4 लिखतः[श्री-दैवित्फः]* [महादेवः कुमादेवःकृष्णप्रतियं महाराजः]धिराजः-श्रीचन्द्रगुप्त-उपस्तः

5 महादेवः दश[वेदांकुशप्रतियं] [स्वयम्प्रतियं] [परमः]*-भागवतस्य महाराजारिष्टाः-श्रीचन्द्रगुप्त-उपस्तः

6 महादेवः भुवनेश्वरास्मातः महाराजारिष्टाः-श्रीकृष्णप्रतियं स्वामिः[श्री]समान-विजयः-राज्य-संविध्यार्थि रज्ज्वले

7 [स्वामिः]*वस-पुष्टविः* महात्सवीविवाक्षः-सेवस्यभारे-संभूतायः-सूप्रे-हर्षदेवस्य

8 • • • • • निवासिनः-क्षेम-सहितरस्ववायपायने[५]*सिद्धान्तः-युगावाच-सत्त्वः-वल्लभुपालिना

9 [माता]" • • • • • [प]षदाः मात्रलेख बुधवारमेश्वरा कर्म महा-कुज्यादेवृम"।

10 क[वः]* [नेवः]*तेजः-वर्षविः* [मि-वत्सः]* [मि*] [स्वः]*-संपात-क पो।* कौशिकचन्दरञिविवा स्वर्तकमणिविधात्मकास-गौरी प्रतीकोऽः।*8

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1 The illegible portion in lines 1-3 can be restored from passages in the Allihähd pillar inscription of Samudragupta and the Bhitari pillar inscription of Skandagupta.

2 For the faulty construction here (properly समुद्रगुप्त पुष्पस्य) and in line 8 (properly चन्द्रगुप्त पुष्पस्य), see supra, p. 181, note 4, and the Garhā inscription, p. 185.

3 Read शचारितस्य। राजा मात्रम=regnal year; but, when era came into use, the same expression was technically used also with the year of an era (which took the place of the regnal year) just to indicate that the particular year of the era falls in the reign-period of the king. When both of them are mentioned, sometimes a distinction is made between the regnal year and the year of an era (cf. supra, No. 9).

4 See supra, p. 124 text line 1; p. 137, note 8, etc. पूजा = what has been given above, the date indicated above; cf. मात्रक-पुजः in one record. The word पूजा is often used in respect of tithi (date) and prasaṣṭi (sulogic).

5 Fleet : सत्त्वा। See Jagannath in Proc. I. H. C., Lahore, 1940, p. 59.

6 The lacuna may be filled up as मात्रलेखोऽराजनाथ पुष्पायः साधु-पक्षमा।

7 Read कौशिकचन्द्राः.

8 The letters are indistinct in the first half of line 10.

9 The mark of punctuation is unnecessary. कौशिकचन्द्र is a kind of pearl necklace.

10 Properly गौरी, गौरी = 'street, main road of a city', according to lexicons. Here the meaning appears to be 'a gateway, a gateway with a flight of steps'.
No. 16—Dhanaidaha Copper-plate Inscription [of the time of Kumara Gupta I]—Gupta Year 113 (=432-33 A.D.)

Dhanaidaha, Rajshahi District, North Bengal (East Pakistan)


Language: Sanskrit

Script: Late Brāhmī of the Northern Class

Metre: Verses 1-3 अनुद्ध म् (इकोक).

TEXT

1. ........................ [स]* वस्तर-श[ति] बड़ोदशोच[र्]9

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1. The restoration is due to Fleet.
2. The danda is redundant.
3. "May the venerable Sarmā endure for a long time". Here the second part of the name (श) represents the whole name (श्रवण). See supra, p. 269, note 3. There is a play on the word श्रवण.
4. The mark of punctuation is superfluous.
5. Read स्थान.
6. From the facsimile (not quite satisfactory) in Ep. Ind., XVII. The record is fragmentary. Lines 15-16 show that each complete line of the epigraph contained some 40 aksharas. This is the right half of the original record containing about 22 aksharas in a line. But lines 1-5 and 16-17 are further damaged. According to Banerji, the fragments of the upper left corner which was broken in the exhibition ground in 1906-07 contained the two aksharas ह and र which are evidently the second and third syllables of Kumara Gupta's name. Nos. 16, 18, 19, etc., are essentially sale-deeds and not records of free gift. They record semi-gifts, the state land being sold at a reduced rate to Brahmnapas, etc., who purchased it with religious motives. The land was probably rent-free.
7. Read संक्षर. Some 28 aksharas are lost; but they may be conjecturally restored as ज वास्तवमीकरणशिवायको महानामप्रसादात जीवमर्गस्य संक्षररूप।
8. Here followed the names of the month and the tithi (cf. infra, No. 17, lines 3-4).

KAMADANDA INSRIPTION OF KUMARAGUPTA I

No. 17—Kamadanda Stone Linga Inscription of the time of Kumara Gupta I

—Gupta Year 117 (=436 A.D.)

Bharadhi Dih, near KAMADANDA, Faizabad District, U.P.

STEN KONOW, Ep. Ind., X, pp. 71f.; BHANDARKAR'S LIST, No. 1270 (for other references).

Language: Sanskrit
Script: Late Brahmi of the Northern Class

TEXT

1 नमो महादेवायां म[हरावानिवास-श्री] [चन्द्रगुप्त-पादा] .

varying length of the measuring rod as prevalent in different regions. See Bharata-Kaumudi, pp. 943ff. See infra, Nos. 19 and 42 and notes. चपिलभ्रन्त=severing=separating=measuring out.

1 Possibly we have to restore बक्षिन्द्रि. चन्द्रावसनीमोक्षपालसबलीय, भारतीय: भारतीय.
2 Read दसांना ना.
3 The intended reading may be [शंकिता दशि]्यष्णमाल-ब्राह्मण, Traces of व before ग are visible. Basak reads शु(?)ग्रीत्वम(ः).
4 Read सागृहः, Banerji reads सागृहः.
5 From the facsimile in Ep. Ind., X. The script is described as the so-called western variety of the Gupta alphabet. The eastern variety is characterized by the letters 87—1962B
No. 18—Damodarpur Copper-plate Inscription of the time of Kumaragupta I
—Gupta Year 124 (= 444 A.D.)

DAMODARPUR, Dinajpur District, North Bengal, now in East Pakistan.

Language: Sanskrit

Script: Late Brāhmi of the Northern Class

Meter: Verse 1 अनुप्रथ (शक).
and that "Mahārāja" may be "Sāhuḥ", an epithet of Śiva. But "Samudra" may be the nām-aka-dēka of a deity called Samudrēśvarā. One may suggest the correction "Pārośī Māravind-Sāhuḥ". In that case, Bāraḷādā may possibly be identified with Bāraḷāthī. देवतिदी = a procession with idols. But the passage श्रीमृतंदल-देवतिदी-प्रतिभ-सहायकाणा-पारितः of the Vērāvāl inscription, line 12, may suggest that the word sometimes meant the property of a temple. See Ep. Ind., XXXIV, pp. 143-44: also No. 46, note, below.

1. From the facsimile (not quite serviceable) in Ep. Ind., XV.
2. Read संस् which is a corruption of संवत् or संवतरां.
3. Read पालक. दि stands for दिवस; or दिवसी.
4. Read सुभाषिणो, The city of Pūrṇāvārdhāna has been identified with Mahāśāhā in the Bogra District. The bhukti or province of this name comprised the Bogra-Rājāhāl-Dinajpur region of North Bengal, though in a later period it also included parts of Eastern and Southern Bengal. The chief town of Kotīvarāhā = Bānapura (= Bāṇāgara, mod. Bāngar) = Devkota was in the present Dinajpur District.
5. Read देवविश्वासको. उपरिक is the title of a provincial governor. Infra. No. 12 has देवता श्री० भी० (ever prospering under the rule of...).
6. Note that the governor of the vishaya was appointed by that of the bhukti.
7. Read बन्धु.
8. भविष्यां = city; भविष्यिण = office of administration. Note that the governor was helped in the administration by a Paśchāyat Board of 4 members, viz., the guild-president the merchant, the representative of the artisan class and the representative of the writer class who possibly acted as secretary of the Board. The Board seems to have worked like the West Indian Chaubhā (Chaturjātaka) of which the chairman is the Nagarāth (Nagara-ṛṣaṭhīn) and the Pāṭel (village headman) and Paṭwari (accountant-scribe = Kāyastha) are members. See Ep. Ind., XXXI, p. 6, note 2; XXXIII, p. 193; XXXIV, p. 142ff; etc. Note also that Mitra is typically and Pāla, etc., are usually cognomen of the Kāyasas of Bengal. The Kāyasas appear to be a mixed caste with both Brāhmaṇa and non-Brāhmaṇa elements. So also are the Vaidyas. This is due to the fact that both are professional castes. The despised Vaidya born of Śūdra father and Vaiṣāya mother (Mahābhārata, XIII, 9) is the outcast now called Vediya and has little to do with the Bengal Vaidyas. For non-Brāhmaṇical family names among the Brāhmaṇas, cf. the Kalaikuri-Sultanpur plate below.
SELECT INSCRIPTIONS

7 विभारितम्। अर्हतः। समानित्वं तपस्ययेव। अप्रदानहते। हि।
8 च-श्रेष्ठ: पिन्न:। श्रीनारित्वम्। कुल्लापेण। सायतनः। च:। छैक-मार्को-मोहये(तः)।

Second Side

9 च:। नीवी-धर्मम्। दातामिति। इवं श्रीतामित्वं रुपणे। निनी:। दीना। राष्ट्रः।
10 पसंदूः। यतः। पुस्तपाण्ड्रिष्ठम।। जयन्ति। विशुद्धरतां। नामवंशः।
11 रणवा। डोहराय:। उज्ज:। श्रीनारित्वम्।। श्रीनारित्वमेकम्। द्रामः। (॥) 
12 स्व-द्वारा। पर-द्रामः।। यो हरेत। विग्राहो-रामः। (॥)
भूमि-रामः। संवधनः।। श्रीका। महक्ति। (॥)11
13 स विद्याया। किलिमूर्वः।। पिन्न:। सह। पच्छलै। (॥)12 (॥) 1

No. 19—Damodarpur Copper-plate Inscription of
the time of Kumaragupta I
—Gupta Year 128 (=447 A.D.)

Dāmodarpur, Dinajpur District, Bengal, now in East Pakistan.

Language: Sanskrit
Script: Late Brāhmī of the Northern Class
Metre: Verses 1-2 चन्द्रम्। (श्रीक:).

1 Read चह्वः।
2 I.e., utilisation in the maintenance of sacred fire.
3 खिल and चवित both mean ‘untitled land’. चवित may here mean ‘unreclaimed land’. प्रदा = gift; so प्रदशा = non-transferable (or unsettled) property. See below, No. 39, note. For नीवी, see supra, p. 153, note 10.
4 Read वेदीनारिका-कुल्लापेण। Dināra is the Gupta gold coin named after the Roman Denarius which was the name of both a gold and a silver coin, the gold coin being specifically called Aureus.
5 Read नीवी:।
6 Read नीवी। श्रीनारित्वमुप्तं। = तथायत प्रतिपाद:।
7 Correctly पुस्तपाण्ड्रिष्ठम्। Pustapāla = record-keeper. He determined whether the land could be and should be sold to the party.
8 Read परिभ्रोषिणी:। डोगाः was a locality.
9 Read अयः। एक:। द्रामः।
10 Read तस्मात् यः।
11 Properly शुभिप्न-चाक्ष:। श्रीका। चैति इति and it should be read before श्रीका।
12 The usual spelling is श्रीमि।
13 Read पिलविस्म:। सह। पच्छलै।॥ चतु॥
TEXT

First Side

1 स[ ' ] १०० ( ++) २० ( ++)४२ बैशाख-वि १० (+•) ३ पर[मद्रै]त-परममहारक-महाराजा[भर]ः[कुमा*]-

2 देशी प्रथिक-पती [तपाइ]—परिपुर्वतित्य यु[ष्ट]ः[व्]न—सुकालुप[किक-चिर]रात-दत्तः[ख]

3 भोगे[तर]द[लमनक]-कोटिव[धर्म]—विषये तिभुनक—कु मा]रामायण-वेत[स]-


5 मकुकिक्षितिमिति—[प्रभ] मकायस्थ[शास्त्र]पाप-मुरो[स] सम्बर[सह]लितः [यति•] स...५

6 विज्ञापित अ[हा]मः मम प[वा]—महायज-मेवर नायातुबत्ति[भी•]—

7 भव्यस्या तत्तुमिति (१०) पुत्रहित्यक्षमक्षम युतपा[ख]—रितिद्वा—जन[वी-वि]-

8 भारणया दीपतात्मिकतु[ख] नेता एतस्माद[वान]तुक्त-सैद्दीनारिशिव-क्वय व्यवापे[न]

Second Side


1 From the facsimile (not quite serviceable) in Ep. Ind., XV.
3 Here as well as in many other records सदित्त has not been observed. सदित्त however is optional in Sanskrit prose, though in poetry it is compulsory and its violation there is called विस्पन्दी-दीय by grammarians.
4 Read सङ्गम.
5 Evidently this portion contained the name of the purchaser with the third case-ending.
6 Read द्वितांिो.
7 Read भौरी.
8 चुंचूर = customary, following the general rule. For the परम्, see मु, III, 69.
9 The name is खावित्रम. Read मच्छविदर. 0 सदित्त = ascertained, decided. चक्ष्यार = ascertainment, determination, affirmation. Cf. तित्ति प्रतिपाद in supra, No. 16, line 10. See also infra, No. 41, note.
10 द्रोपदय is to be understood. In that case 5 द्रोपद (= द्रोपादप) would be equal to ४ कुल्यावाप and 73 द्रोपद = 1 कुल्यावाप. Actually, however, 8 द्रोपद = 1 कुल्या; 8 द्रोपादप = 1 कुल्यावाप. The द्रोप is a land measure in many parts of Bengal even today; but it varies greatly according to the length of the measuring rod which again is of different length in different parts of the country. In some parts of Bengal the द्रोप is a little less than 7 acres. See infra, Nos. 37, 42 and 43, and notes.
11 Read पक्षण.
No. 20—Mankuwar Buddhist Stone Image Inscription of the time of Kumaragupta I
—Gupta Year 129 (= 448 A.D.)

MANKUWAR, Allahabad District, U. P.

FLEET, Corp. Ins. Ind., III, pp. 46 f.; BHANDARKAR'S List, No. 1278 (for other references).

Language: Sanskrit influenced by Prakrit
Script: Late Brāhmī of the Northern Class

1. Read = thaka (तुक्तक,).
2. It is difficult to accept the suggestion of F. W. Thomas that we should read here चरह = "a place with drinking places having Persian wheels." इत्यादि: = चरहापानक, "together with the market place (hafta) and the sheds for watering cattle (ōpāna)."
3. Read = sikhā = धिन.
4. Read = by the administering agents.
5. अनुसार = should be approved.
6. Read = सम्बन्धितः.
7. Read = धिन.
8. Read = धिन. Often in inscriptions we find the anusvāra used in such cases.
9. Read = धिन.
11. The script is the so-called Eastern Gupta alphabet (cf. supra, p. 259, note 6).
TEXT

1. "नमो कुमारगुप्त्यक्" सत्यसत्यवर्षेन स्वमहानाथख्यानं हुए प्रतिमा
   प्रतिष्ठापिता मिश्र-वुजिलिविषया

2. संवतं 100 (+1)20 (+1) 8 महाराजा-श्रीकुमारगुप्तेऽर्जुने अथवामलं-दि
   10 (+1) 8 सर्व-वुजिल-महानाथख्या" (11)

No. 21—Inscription on the Asvamedha type Gold Coins
do Kumaragupta I (414-55 A.D.)

ALLAN'S Catalogue (Gupta), pp. 66 ff.

First Side

Horse standing to right, wearing breast-band and saddle, before युप on
altar, the pennons from which fly over the back of the horse; between
the legs of the horse, inscription in the Sanskrit language and Late
Brâhmi characters of the Northern Class:—

श्रमच (अभभभभ: or अभभभभ)11

Second Side

Mahishâ Anantadevi standing to left, nimbate, holding chowry over
right shoulder and some object in left hand, wearing ear-rings, necklace,

---

1 From the facsimile in Corp. Ins. Ind., III.
2 The word मिश्र is expressed by the symbol. Possibly Prakrit वुजिल is intended.
3 Read दुर्जिल; or दुर्जाय.
4 Read भगवन्त.
5 I.e., 'one who was consistent with his own teachings,' 'who lived according to his
own teachings.'
6 There is no reason to identify this Buddhamitra with any particular monk of this
name known from the history of Buddhism.
7 संवत् which is a contraction of संवति or संवतेऽ.
8 Mahârâjâ for Mahârâjâdhirâja in an unofficial record is of no historical
importance.
9 आत्मा = आत्म.
10 Read तु-सचारोऽस.
11 From representation in Allan's Catalogue, Plate XII, No. 14; see also No. 19.
On one specimen, we have जयतं द्रव कुमर (= अथवतं द्रव कुमारागुप्तेऽर्जुने; Metre: चयनीयत).
armlets and anklets; sacrificial spear bound with fillets on left; border of dots; inscription in Late Brāhmī characters:—

[.ASCII]-अष्ट[मे]घ-महेन्द्र[१०]१

No. 22—Inscription on some Silver Coins of
Kumaragupta I—Gupta Year 124 ( = 443-44 A.D.)

ALLAN'S Catalogue (Gupta), pp. 107 ff., Nos. 385 ff.

First Side

Head of king to right as on the silver issues of Chandragupta II; on right:—[व १००४] (+) २० (+) ४ (= गुलवर १२४)३

Second Side

Peacock standing, facing, with head to left and wings and tail outspread; border of dots; legend in Late Brāhmī characters of the Northern Class:—

[बिजिताविनिर्मा]निणा-नति[२०] कुमारागुप्त मिड्य को [वति२] (२०)

1 Properly, जाभमे.२

2 From representation in Allan's Catalogue, Plate XVII, Nos. 11ff. This type is supposed to have been issued in the Ganges valley. The West Indian issues have a Garuḍa on the reverse. Kumāragupta's viceroy in Mālwā was his brother; Makārāja Govinda-gupta who is known from a Basārī clay seal and from a Mandasor record (of the Mālava year 524 = 467 A.D.) of Dattabhaṭa, son of Govinda-gupta's general Vāyurakṣita. See infra.

3 Other specimens of this variety have the dates 118, 119 and 122 of the Gupta era, corresponding respectively to 437-38, 438-39 and 441-42 A.D.

4 The peacock reminds us of the Peacock type of the gold coins of Kumāragupta I, having, on obverse, king feeding peacock from bunch of fruit and, on reverse, god Kārttikeya riding on his peacock called Paravāṇi by some authorities. Kārttikeya and his emblem, the peacock, on these coins apparently refer to the king's name Kumāra which indicates that god.

5 Metre चापृय or चक्र्प्रति. The anusūraṇa and vowel-marks are not found on the Plate.
No. 23—Tumain Fragmentary Inscription of the time of Kumaragupta I and Ghatotkachagupta—

Gupta Year 116 (=435-36 A.D.)

TUMAIN, Guna District, old Gwalior State, now in Madhya Pradesh.


**Language:** Sanskrit

**Script:** Late Brāhmī of the Northern Class.

**Metre:** Owing to the fragmentary nature of the record the stanzas have not been numbered and metres have been indicated in the foot-notes.

**TEXT**

1

2

3

---

1 From the facsimile in *Ep. Ind.*, XXVI.

2 The *danda* is unnecessary. The first word may be सुरारि.

3 Read कालामकर.

4 Read दुक्कवी.

5 Metre: सालिनी.

6 Metre: नवमरा.

7 Read द्वारी. Note the verb रातकह in the Perfect tense, even though Kumāragupta was the ruling monarch of the time (of, line 4 below).

8 Metre: उपाचार (उद्वर्त्त + उपेद्वर्त्त).

89—1909 B.
क्षिप्रमये हुगसेहुमयुगसहस्रो
नामार्दितस्तु धोषकविस्तरमुः (॥3)¹
स पूर्वम्बानां स्थारस्वः (व्र)/कौशिनः
मेंवादितां कौशिन्मुखपथ ॥²

4

5

[युगस्वाया*]नास वसुकेवारणा [सृ] ॥⁴
समा-साह वेदशंकरपुके |
कुमारगुरुसु नापी विविधवाया* |
वर्तमानामेव शाब्दो सर्वेऽ ॥⁷
वहुद्रके साधुजनार्दिवासे

इश्क्रेश्वर हृशृष्टिन्त नामवेयः (॥4)*
तद्व्रजान्त्रि सुधिरिवर्षंजः
सातोऽसुजो यस्तु स धन्यप्रेषः (१०)
ततोऽसुजः वरो यथा स भद्रेशः
सत्तानीचार्य सहस्त्रेशः [ ] ॥⁶ (॥१)²  

¹ Metre: वसमार्दिकाः. Ghatotkachagupta seems to have been Kumāragupta's son or brother and the viceroy of East Malwa.
² Only one दान्ता is enough for proper punctuation.
³ Metre: धोषकविस्तर व द्वाराजी.
⁴ Read वाराणसा.
⁵ Read विधिकाः.
⁶ Read विराजः.
⁷ Metre: वशाराजी.
⁸ Metre: धोषकविस्तर व द्वाराजी. Vatolaka has been identified with the village of Badh in the Bhilasa (Vidisa) District, old Gwalior State.
⁹ Metre: द्वाराजी.
¹⁰ Read शकुः.
¹¹ Metre: वशाराजी
No. 24—Mandasor Stone Inscription mentioning Kumaragupta I and Bandhuvarman—
Malava1 Years 493 and 529 (= 436 and 473 A.D.)

Mandasar, old Gwalior State, now in Madhya Pradesh.

Fleet, Corp. Ins. Ind., III, pp. 81 ff.; Bhandarkar's List, No. 6 (for other references).

Language: Sanskrit

Script: Late Brāhmi of the Southern Class.

Metre: Verses 1-2. शालूर्दिष्टिकुम्हा; V. 3 वस्तंत्रतिभक्त; V. 4 आगी; Vv. 5-6 वस्तंत्रतिभक्त; Vv. 7-9 उपश्रवण; V. 10 उपायार्थ (इन्द्र-वन्ध + उपेन्द्रवन्ध); V. 11 वस्तंत्रतिभक्त; V. 12 उपायार्थ (इन्द्रवन्ध + उपेन्द्रवन्ध); V. 13 आय; V. 14 वस्तंत्रतिभक्त; V. 15 उपविक्रमी; V. 16 हरिनी; V. 17 इन्द्रवन्ध; V. 18 वस्तंत्रतिभक्त;

1 Metre: उपेन्द्रवण or उपायार्थ, Tumbavans is modern Tumain in the Guna District, old Gwalior State.
2 Read मख.
3 Metre: उपेन्द्रवण or उपायार्थ. The stanza records the construction of a Vishnu temple (cf. line 1).
4 See V. 35 below, and supra, p. 91, note 6. The era which became connected with the name of Vikramaditya about the 8th century A.D. was earlier known as the Krita era or the era of the Mālavas or of the Mālava kings. As regards Kṛta, it may be noticed that we have also the spelling Kṛita (=Kṛita) in early records. According to Buddhist traditions, Mahāyāna who preached Buddhism in Gandhāra and Kashmir, built 500 monasteries, and "bought foreign slaves to serve the Brahmen. Sometimes after his decease, these inferiors became rulers of the country, but neighbouring states despising them as a lowborn breed would not have intercourse with them and called them Kṛita or "the
SELECT INSCRIPTIONS

V. 19 मालिनी; V. 20 बस्नततिरिक्ता; V. 21 आती; V. 22 बस्नततिरिक्ता; V. 23 बालस्व; V. 24 उपेन्द्रचार; V. 25 बस्नततिरिक्ता; V. 26 इन्द्रचार; V. 27 बस्नततिरिक्ता; V. 28 उपाजाति (इन्द्रचार + उपेन्द्रचार); V. 29 मन्द्राकान्ता; V. 30-32 बस्नततिरिक्ता; V. 33 आती (defective, with बलिमहादीप); Vv. 34-37 छोक (अनुदुर); Vv. 38-39 आती (with बलिमहादीप in V. 39); V. 40 बस्नततिरिक्ता; Vv. 41-42 आती; V. 43 मालिनी; V. 44 छोक (अनुदुर).

TEXT

1 [सङ्केतः II]

[मो] [क्र्य(स्र्व)प] सुपासते हुर-गगै[सिद्धैः] सिद्धविपमिक्ताजापक-परेजुन्क-विक्षुर्यामीशाद्विशिष्योंगिनिः।

अधर्म तीव्र-विपमिक्ताजाप-परेजुन्क-शमेन-हेतुवाणं जगतः क्षयामुद्रयोः पायास्वो भास्करः। (10) 1

तत्वः-ज्ञान-विद्रोहः, पि बस्च न विद्रोहः।

2 [श्] स्तुरतमः-

कवयं यथा गम्भीरतमः प्रकृतसृष्ट्यां-p. वगाः]ह जोक यस्यमः।

ग[न्यत्वामर-सिद्ध-किन्नर-नरेसंसुंदरयेत्] 5 श्योमिततो

अन्तःपल्लुद्राति चोक 5 भिन्नित्वति तस्य साध्विते नमः। (10) 2

य-प्रतिविभावासुद्रयाचेतकः-

विस्तीर्णः-तत्त-शिल्ला-स्त्रिकाश्च कुञ्जाम् (10)

श्रीकावालं-

Bought' (Watters, Yuan Chüang's Travels, I, p. 235). If it may be believed that the background of the above tradition is the Skytho-Parthian occupation of N.W. India (and that some of those foreign kings had originally been slaves like those of the Turkish Slave dynasty of a later period), the name Krita (= Krita; Krita may be a later emendation) may refer to the foreign origin of the era. That this era and the earlier Skytho-Parthian era are identical is suggested by the date (year 103) of the Takti-Badd inscription (supra, pp. 126f.) of the Parthian king Gondophernes who was a contemporary of St. Thomas and lived in the first century A.D. according to Christian traditions. Cf. Vikrāma Volume, ed. R. K. Mookerjee, Ujjain, 1918, pp. 557 ff.

1 From the facsimile in Corp. Ins. Ind., III; cf. infra, Nos. 51-52.
2 Note the use of the छ (old visarga before प and प) indicated by • and the छ (old visarga before च and च) by • here and elsewhere in the record.
3 Read भूच्छ.
3  जन-कपोष-तकासिताध्रा:
>पायात्स वस्तु[कि]रणाम[स्यो] विविर्तानु ।[१०] 3
क्षेत्रमणराक्षसहर-देवकुक-स्वभ-विकार-स्रणिदात॥
शारी-विवशानागाबुद्ध-शेषाधार्मिक प्रथिन-शिलाम् ।[१०] 4
ते वेश-पारिशिवायगाहता: प्रकाश-
मञ्चादिजान्यविरहाद्युका-—

4  न्यपाल्का।
जातामा दशमुरः प्रथम मनोभि-
रणागताससुसु-वन्धु-जनासससरय॥ 5
सचे भ-गणन-सत-विच्छुद-द्रान-विन्धु-
सिसोपकालच-हस्त-विभुज्यावशाः॥[१०]
पुष्पावन्द्र-ध-पण्ड-वर्तमानायाय।
भूमे परितिक-भूटभिद् क्रमेण॥ 6
तत्तोष-दुष्क-स्वर-

5  नैक-पूण्य-
विज्ञ-सीरात्त-जलानि भान्ति।
प्रक्षु-प्रथाभरागानि वहि
सरसि कारणव-संकलानि॥ 7
विकोठ-वीची-विहाराविन्धु-
पत्तुजा-पिज्जरिलैक्र इत्यें।
स्व-वेससर्वार-भवनसुराने।
व्यानानायम्बुहृह्न्न्त मान्ति॥[१०] 8
स्व-पूण्य-भारावनसैवानेगःय-मंब-—

6  प्रतापाभिष्कुष-खनेश।
अवस्यगाभिष्कुष पुरास्नापिन—

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1 Read रमणीन्द्रा. Lāṭa was the modern Nausari-Broach region. Navasārikā (mod. Nausārī) in the Surat District of Gujarat was one of its chief cities.
2 Modern Man-Dasor (Mándasor).
3 Read विभुज्याशया:.
4 Fleet: मक्न; R. G. Bhandarkar suggested the emendation मक्न (Collected Works, III, p. 400). For the reading मक्न, 'multitude,' see Proc. I. H. C., Lahore, 1940, p. 60.
5 Kāraṇḍava is a kind of duck.
नामानि यस्मिन्नमस्मारंकतानि ॥ 9  
बहुतपत्तकान्यवचनं-सनायः  
न्यन्तयथेऽवस्त्र्ये चित्कोन्यतानि ।  
तदिविंशत्य-विव-विसारक-कृत-  
तुहळोपमानानि स्वाहानि यथः ॥ 10  
केहासु-श्रु-सिंहार-रत्नमाणि चावन्या-  
न्यायामाणि द्रीवं-बहुभी-  
नि सवेदिकानि।  
रामचर्यं-शब्दं-वृक्षराणि निविद्य-विचर-  
कर्माणि कोषं-कर्त्ती-वन-शोभितानि ॥ 11  
प्रासादः-मण्डितरंकतानि  
चरो विद्रव्यं समुपितानि।  
विमान-मण्डा-सदा-चानि यथा  
सुहानि पुष्णेनमु-कारामाणि ॥ 12  
वच्चियात्मरत्न-सरित्यें । चापहोम्यमेण समुपगृह्।” (१०)  

8) शहसं कुच-शहस्नाणं ग्रीति-रत्नभवं समराक्षीमव ॥ 13  
सत्य-[केशा]-दुम-श्रम-श्रम-शीघ्र-वाल्य-  
[शाखे]य-हुस्व-विनय-विशिष्टुणि-हुस्व-पयेति:।  
विधा-तयो-निषिद्धस्मिरसस्वितेष्व चिम्रे-  
वर्ष्णमाणे महरणे; समिव व्रद्धे: ॥ 14  
अथ समेत निरंतर-सम्धे-  
रहस्य-प्रविष्कितः-  

9) सौहुत्स: (१०)  
तुपरतिनिस्तुतब्रह्मतमे[१]निता:  
प्रुवतिता चात्मसंस्त सुंदर पुरे ॥ 15  
अवगं-[सु-भम्”] धर[१]नुस्वर[च] हस्ते परिनिष्ठता:  
भुवति-शतास्मा: केच्छम्छितिः- कथाविवः।  
विनय-निन्यतास्मयाध्यमं-प्रसंग-परायणा-  
=प्रियममपहं पतर्वं चाले कं क्षमा शुद्ध भावितः [हुस्व] ॥ 16  

1: Read सुखराणि।  
2: Read सरित्यें।  
3: Properly हुस्वं; but in this record and in others the use of the anuvṛti is found in many such cases.
10 केबिट्स्क-कर्मश्रयविकारस्थायी-  
विकाराये स्वयोतिममाशमविदि।  
[अवापि चावे समर-प्रागमा-  
[मु]क्रज्वन्यरीगामित्त प्रमाण।] । । 17  
प्राणा मनोद-ध्वया प्रथतोहावां  
वंशाविनु-धरिताभरणस्थाये।  
सम्भवतः प्रणविनामुकार-दुष्क।  
विस्माध-  

11 [पुञ्ज]मपरे हड-सीहुराह || 18  
विज्ञ-विवध-सह्रुस्म-शोळैैैत्याने-  
[मु] इरिन्।रिधि-क-स्वेच्छाकायावड्रमै।  
व्य-कुट-सहाय-योतुमुकीरागुढ़ादार-  
रत्नदर्शन।विभाति अनशदनाकारे। || 19'  
तात्त्वय-कान्त्युपचितों।| पि सुवर्णच-हर-  
ताजलु-पुष्प-विविना सम-  

12 [क्षणक]तोर(५५)पि |  
नारी-जन। श्रियुश्चरित' न तात्त्वद्राग।  
यावन पठमय-वखा।[मु]गानि घचे। || 20  
प्राण।[चता वृष्णा।]लिता-विग्नाग-चित्तेषन नेक-सुभोगेण [१]  
वैस्तकक्षितिद्वितिततमलकां पद्धकलोण || 21  
विधाचरी-धचर-पत्ति-क्रमांपुर-  
वातेशिताः[विश्च]रत्न प्रविष्टिथय  

1 Read ज्योतिषम्।  
2 Read मुद्दे।  
3 Note that sections of the people who were originally silk-weavers in the Lāṭa country (= Naunārī-Broach region), when they settled at Daśapura (= Man-Dasor), adopted different professions, such as that of an archer, a story-teller, an exponent of religious problems, an astrologer, a warrior and an ascetic. This shows the looseness of the caste-restrictions at least in Western India about the time of this record.  
4 Fleet reads तिष्य and corrects द्वाग (his reading for द्वाग) to द्वाग। See Jagannath in Proc. I. H. C., Lahore, 1940, p. 69.  
5 Jagannath reads श्रवण्णजात (Proc. I. H. C., loc. cit.). But that does not suit the metre and the sense. Of course श्रवण्णजात would suit the metre,
[को]कः (कमु)।
मातुपमयं-निचयोऽद्र तथा विशालः
चतुः स्मुद्रजातः-विलोक्ष-मेघाः
सुभेस-बैकाल-श्रुद्धयो-धरासं
वनालं-वालं-स्कुटः-पुष्पः-हासिनः
कुमाराण्ये तिथिवीं प्रशालित || 23
समान-पीठपुक-दुह्सपिलम्
कठाममुतो सुवि

14. पार्थिवाऽ(नाम)।
रणेशु तः पार्थ-समानकमस्ति
बस्वुः गोऽता दुः-विशेज्यवश्चा || 24
दीनाजुर्कपनं-परः कुषाणः-वर्गः-
सम्भ[1]प्रदी(5*)चिक्कवाजुरुनाथ-नाथः। ||
[क]लनुमः प्रणविनामयं प्रदुः
सीतध चो जनपदः च वनवरसीव। || 25
तलामुकः तौर्य-नपोपपन्नो
व[नु]प्रनीतो

15. वन्दुरिव प्रजानाः(नाम)।
वंदवितं-हृतं श्रुं-वन्दुविर्याः
दिष्टास-पक्ष-अपणेक[द]ः || 26
कान्तो दुःशा रण-पद्मविनयान्वितमभः
राजापि सन्तुपलस्तो न सते। हमयः।
शक्तर-मुच्छीरभिभासवनल्कमतो(5*)पिय
रुपेण यः: कुसुम-चापः इव द्वितीयः || 27
वैधम्-तीव-घलन-क्षतानि

1 The word तत्सः = 'and then' is connected with the sentence with जारितं (line 16).
The intervening verses are by way of a parenthesis.
2 Read प्रथिती।
3 Better read अव-प्रदेश।
4 Fleet's transcript has या। कः।
16 सिंहवापा समाप्त-सुन्दरीण्यां(पाल)।
भाजाझवाप्य-होलनाभा
घन-सतनामकारः प्रकाशः II 28
तात्रस्त्येव शिल्पित-विवेद्ये वंदुवर्जुःविद्वारे
सम्मकस्फोतं द्रापुरस्यां पाकवालुःपालिः ॥
[शिं]हरििस्म्रििन-समुद्रायः पठवा[वैशं]वायः
श्रेिग़िभूिर्न[स्म]वर्मणस्रुत्कारिः ॥ 17

18 बादल-हुःरातिम्
विस्तीणर-वृक-शिकरः शिल्पित-प्रकाशः
सम्मुद्रसुतेनस्मक-रशिम्का-कालाप-[मै]र(र)धः ॥
वहारिः पशुक-पुरायी विविक्ष-कालः
चूःराविग्न-प्रतिसमन्नत्वानामिः ॥ 30
रामा-सतनाय-[रू]जाने दृशं-भासुकरस्त्रुः
विक-प्रताप-सुभोगे जल-हीिन-मीने
श्रवणस्रुः-हस्तभागः

19 सन-जयन-वनालिङ्ग-निम्मिषित्त-दुहितिरहितम्-पाते ॥ 33
[भा]लवानी गण-श्राािा या[ति] श्रृ-चलुःद्वी।
SELECT INSCRIPTIONS

बिनवालीक्रि(५)*ब्द्रानाँक्रि(५)ती सेवय-सचलने। II 34
हव्रामस्त-श्रुत्तः प्रशस्ते(५)प्रधर्मक्रिया।

शक्तिचार-विलिना प्रासादी(५)ः वष्णु निवेदितः। II 35
वहुः समतितेः

कालेनालिपिः पालिके।

व्यक्तियेकास्ते(५) व भवन्य कल्य(५)त्तोः। II 36
स्वयत्वः-[स्वै] द्वारे सर्वमस्तुः प्रयास्तवया।

संस्कारितिम्वः भूयः। [अः वष्णु] भानुभवति रुपः हमः। II 37
अश्वोमलवहितः नम रुपहरिशः मनोहरःहिशासे।

शासि-भाूः। वृद्धगुणसः-ध्यानाचायतनः।

भूतः(तमः)। II 38
बकर-शतसु पंचसु विशालिक्रि० नवसु चाब्रेशु।

वाषेवहिरर्वः-[तपः]द्रवातः-श्रुत्तः-द्रवीर्याः ययमः। II 39
स्पष्टाभिव्यक्तः-केतकः-सिंहुवारः

कोटालसुक्कलयमः-मद्यातःकन्नानाः।।

पुष्पोऽमीरिकाराविघ्रहसः सुः

मैथृः विजुः समी-सारो हर-पुरुः-ह्चेः। II 40

मथुप्राश-मुदित-मथुरू-कुकोरमित-कहः०-पुरुः-शाले।

काले नव-कषुरन्ध्रम-चंद्र-कांड-मथुरू-रौद्रे। II 41

1 Fleet मद्यना। विलिना = according to the established custom, i.e., the custom of
calculation established by the Republic of the Mālavas; cf. मद्यने विलिना in infra, No. 88,
line 6. मद्यना = पीपा and श्रुत्त = श्रुत्ति.

2 Here the period of about 36 years has been mentioned as 'a long time'. Fleet
translates, 'under other kings, part of the temple fell into disrepair'. The language,
however, seems to support D. Sharma who wants to translate, 'a part of this building
was destroyed (damaged?) by other kings'. He thinks of the occupation of Central
India by the Hāpas (Ind. Cult., III, pp. 579f.; IV, pp. 26f.). Bandhuvarman must have died
long before 473 A.D. But the passage may refer to an attack on Daśapura by hostile kings
and not to the occupation of the kingdom by the Hāpas, which probably took place later.
Cf. the Mandaśor inscriptions of the time of Prabhākara and others below.

3 Alternatively नमः। श्रुत्त = श्रुत्ति। Fleet suggests the
correction नमः। श्रुत्ति which, however, does not suit the text quite well. Read श्रुत्ति।
Fleet: मनोहरः = मनोहरः

4 Read विशालिक्रि०। तपस्वः = पालिके।

5 Fleet suggests the correction वृद्ध; the expression means Madana. Fleet:

मद्याविनन्दनाः।

6 Read वृद्धगुणसः।
JUNAGARH INSCRIPTION OF SKANDAGUPTA

शाहिनेव नभो विमर्क कौ[स्तु] मन्णे नेव शाहिने वक्षः।
भवन-वरण तथेवं पुरोलिदामक्षमतुदारं(रम्भ)॥ 42
अमक्तिक-शाहि-

23 लेखा-दंतुर रिख्वानां
परिवहति सम्रूः याचवदीशो जटानां(नाम)॥
वि[कच'-फ] मक्ष-माक्षाबंस-सकां च शाही
भवनमिद्दुदारं शाहिखत्वातवदुस्तु॥ 43
श्रेष्ठत्वद्वैन मक्रां च कारिं मवनं रवें॥
पूज्वोः १७ चेत्य मध्यलेन रापिता वक्षन्तिना॥ 44

24 स्तूति कर्नु-लेखक-वाचक-योग्यत्वः॥ सिद्दिस्तु॥

No. 25—Junagarh Rock Inscription of Skandagupta—Gupta Years 136, 137 and 138 (= 455, 456 and 457-58 A.D.)

JUNAGARH, former Junagarh State, Kathiawar, now Junaghar District, Gujarat State.

Fleet, Corp. Ins. Ind., III, pp. 58ff.; Bhandarkar's List, No. 1276 (for other references).

Language: Sanskrit
Script: Late Brahmi of the Southern Class.
Metre: Verse 1-3 मात्रिनी; V. 4 आयि; V. 5 उपजाति
(इन्द्रवधा + इन्द्रवधा); Vv. 6-12 इन्द्रवधा; Vv. 13-18
उपजाति (इन्द्रवधा + इन्द्रवधा); V. 16 अर्बसम-मालभारणी

1 Fleet: विकटा

2 The word पूज्वो is understood here पूज्वो = the above (cf. line 7 of the Deogarh rock inscription in Ep. Ind., XVIII, p. 127; etc.). It has been recently suggested that the word has been used here and in other cases as a synonym of pradasti (B. C. Chhabra in Sāṛapahārati, pp. 14-24); but note the use of the word also in relation to tilithi understood. The word really means 'the pradasti or tilithi quoted or referred to above'. It has also to be noted that, although pāṛē is often found in such contexts in epigraphic literature, it is not recognised in the lexicons in the sense of a pradasti or tilithi.
or वैदिक-अधिप्रवृत्तिक; Vv. 17-20 उपजाति (इन्द्रव्रत्य + उपेन्द्रव्रत्य); Vv. 21-25 इन्द्रव्रत्य; V. 26 वंशस्य; V. 27 इन्द्रव्रत्य; Vv. 28-31 वंशस्य; Vv. 32-37 उपजाति (इन्द्रव्रत्य + उपेन्द्रव्रत्य); Vv. 38-39 माधवी; V. 40 उपजाति (वंशस्य + इन्द्रव्रत्य); Fleet wrongly takes it to be वंशस्य defective in the first syllable of the first and third pādās); Vv. 41-42 इन्द्रव्रत्य; Vv. 43-44 वसन्ततिथिक; V. 45 अयो (؟); Vv. 46-47 वसन्ततिथिक.

**TEXT**

**Part I**

1 स्वरूपम्
प्राप्तम्भिमि मूर्ख्यां नैकरकालापीतां
निर्देशतिसुलायणं यो बलराजादार।
कमत्-निःक्रमनां शाहसते धाम व्रणः

2 स जन्ति बिभिन्तिक्विन्दुशुरलवन्त-विश्वः II 1
तद्वश जन्ति शाहसते श्री-परिविश्व-वशसः
वरुण-वनित-वीर्यां राजराजाधिराजः।
नरपति-

3 भुजागानं मानदर्पावलकानां
प्रतिगति-गायन[श्रीं] निर्मित्वोऽऽ्' चावकङ्गः II 2"
वरुण-गृह-निकेतन स्तन्द्रगुयः; पुष्प-श्रीः
चतुष्व[श्री-जन्तु]ानां स्फीत-पयत्न-वेशामः।

1 From the facsimile in Corp. Ins. Ind., III. For the early history of the Sudarśana lake, see supra, Bk. II, No. 67. The lake was made exclusively to help cultivation in the Junāgarh region. Its history speaks eloquently of the beneficent activities of ancient Indian kings.

2 Read पुष्पकुपी।

3 Fleet translates, "who plucked [and utilised] the authority of [his local] representatives who were so many Garuḍas, and used it as antidote against the [hostile] kings who were so many serpents." But प्रतिकविशवकङ्गा may mean 'command conveyed through the Garuḍa in its representation,' i.e., a command under the Garuḍa seal of the Gupta king. श्रीविश्वा is a kind of grass used as an antidote against all sorts of poison.

4 Read श्रीविश्वम्।
4  अल्लिस्वतारिथः वकाराल्-सस्त्यां
पितारि सुरसिलिभः प्रास्विस्वास्त्-सक्मा: || 3\\nआपः 1 व जित[ँ]व लेनः 2 प्रवन्ध्यन्ति वशास्ति यथा रिवोऽसः || 10\\nआभूष्य-भन्त-शृङ्गः नित[ँ]नून[ँ]सा: || 3 [मृष्ठचः-शेषोऽ] 5 || 5\\n5  क्षेर्गु बुद्धा लिपुण्य प्रवायः
प्यार्वा च तत्त्वायुगः-द्राची-देवति।
क्षडः स्वायत्पुर्वः-पुरोऽहि-\\
हाय्यः स्वयं च वर्यावकार || 5\\nतस्निषोऽः वास्तवः नेव कग्नः
धर्मावेदोऽः मनुः प्रजातः। 6\\n6  आर्तेऽः द्विन्दो व्यस्तोऽः कद्योः
बुद्धनः 3 वा यो शुभा-प्रीतिः ग्वातः || 6\\
पर्यं स जित्वा प्रविष्ठः समार्थः
भग्नापः-तुष्मनः 4 घिष्ठम् कुष्ठः।
कर्मचः तेरऽसुः विद्यम् गोपयुः 5
संबिन्त्यपः[ः]स वन्धु-प्रकारम् || 7\\
ख्यातः 6 नुऽरेः 7\\n7  मतिमात्रेनितोः
मेघा-सुत्तित्वमात्रेनेपेत-भावः।
सक्षेर्वाचैव-चः-नवोपपशोः
माधुर्य-दार्शिष्य-विश्वासः || 8

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1 Cf. Vv. 4 and 6 of infra, No. 28.
2 Fleet's transcript has धार्मिक. Practically, "जितमेव तेन" इति.
3 This is Fleet's conjectural reading. Mleehchha may indicate the Hāṇas who may have advanced against Central India about the end of Kumāragupta's reign.
4 मण्डलम पुजः may simply indicate 'princes'; but it may also refer to other Gupta princes who might have struggled with Skandagupta for the imperial throne after Kumāragupta's death. See supra, No. 28 and note, and infra, No. 31 and note.
5 Fleet reads तुष्म and suggests the emendation तुष्म. See Jagannath, Proc. I.H.C., Labore, 1940, p. 59.
6 Read गोपया. गोपया = governor. Skandagupta's deliberation over the appointment of a governor of the westernmost Gupta province may have been due to the Hāṇa menace in Central India. Cf. infra, Vv. 12-13.
7 Read निविद्विशोः. Note the accomplishments of an ideal ruling officer in verses 8-11; cf. also verses 17-18 and above, p. 180, text line 19.
भक्ति(५) तुरलो नृ(विवेक-मुक्त)
सक्रियापारमित्र विश्रुत-दुखिः।
आनुभव-भावोपगतान्तरामाः।
सर्वस्य लोकस्य द्विते प्रशुः॥ ९  

८ मन्त्राणं(५) अस्य च कः सम्यकः
व्याधिर्मितव्याय रश्येण च।
गोपर्यंतव्यापि [च] वृद्धि-शेती
बुद्धम पलि-भविष्याधारय॥ १०
मम वृंदेवेष्वरिष्टि परमहे ते
भो मे प्रदिच्ययाबिविक्षितास्मारान्।
ओ जाताये: खजु प्रणीतासो।
भास्य ततोध्दोने समथः॥ ११  

९ एवं विनिभवित्य नुपरंते
नेकालाहेऽराजा-गमास्य-भस्या।
यः संविद्यो(५) चन्द्रया कायचिन्त।
सम्यक्सुरस्याचिनि-पाण्यनाय॥ १२
निमित्त देवा वर्णे प्रतीच्या
स्वस्य यथा नोत्यम्मसो विदुः॥(१०)
पूर्वतरस्त्री दिनि प्रवीद्यसं
निमित्त राजा वृद्धिसदावद्यभूता।(१०) १३  

१० तद्वाचम्यो ब्रह्मस्य-भाव-युक्तो
र्त्वेव चालमास्य-वृषों नोतः।
सवर्जनान्तमेव च रक्षणीयो
निमित्तावानास्य-ब्रह्म-रूप:॥(१०) १४7
हुवापुवेवःतिष्ठति-विषेषे।
निश्चय-प्रमोदान्निति-सर्वभवः।  

1 Read रामा. शिवसिद्धयुक्त = endowed with manly characteristics; having relations only with the best men.
2 "His son, possessed of a filial disposition, as if his own self reduplicated; trained by self control: worthy to be protected like his own self by the all-pervading spirit; always self-possessed; endowed with a naturally beautiful form."
3 Read चित्रमिया.
11 अभ्येकुण्डव चक्षुपालितो(५*)सावित मानमा प्रभितः पियो जनयो।

स्वयुगेनसस्कृतेदा(७५)पितं यथा विशेषयांवचकार (५१६)

क्षमा मनुष्यं विनयं नयं।

शोयों विना शोयं-महा (१७) शर्मं (७)

दशं (१७) दस० दानमत्स्रिनता (७)

दशिक्रियामयानुष्म्भ (७)भवता (७) (१७)

सेतुतथान्यंतर-निग्रहः

अविश्वयो चैवद्वीरिन्ता च।

12 इत्येवेवेते(५५)विनिर्मेत यथिम-

विविधाता से गुणा वर्णित (४१८)

न विचारते(५५)स्वी सक्ते(५५)पि छोटे

चरोपप्रा तथा गुणाँ (४)किषत।

स पुरात बाल्मिन्न गुणाविश्वताना

वमुख चुरागुमान्त-भूमिन (४१८)

इत्येवेवेतानिविश्वयान्तो(५५)नया-

म्युणान्यः (५)विश्वमेव पिला।

या संनघुतो नागरस दश्याका विशिष्य पुत्राद्रबचकार साध्याक (४२०)

13 आश्रयं वियं [स्युज़] ज-द्विप्य

हस्तावेव नान्ययः नरणय द्वै (पंखु)।

नोङ्गपुणामालस च क्षितदेव–

समस्तस्मृतं वेय वशालाय दुष्याय (४२२)

1. Both दुष्याय and दुष्याय are correct.
2. दुष्याय = blamed.
3. Fleet : दुष्याय(२).
4. Properly निप्रयावविन्या; read निप्रयावविन्या to suit the metre. Note that this record sometimes disregards the rules of sandhi at the junction between the first and second and the third and fourth pades of a stanza.
5. Read नोङ्ग्मा; 'prowess'; 'process' in Fleet's translation seems to be a misprint.
6. Read दुष्याय.
\textsuperscript{1} "Even in this age which is a mean one, he did not fail to maintain confidence in the people together with those of the city (==those who have contracted the vices of city life)."

\textsuperscript{2} भज्ञ = निर्यवड़.

\textsuperscript{3} May we restore सी(२)तावनाब्राम व्यज्य पर्यङ्गाना।

\textsuperscript{4} Fleet’s transcript has एवा।

\textsuperscript{5} तसाराम = suddenly.

\textsuperscript{6} Bhan Daji read मृणमण्डल काला[ह]पम्भ विण्ड which appears to be wrong. श्रीप्रस्त अर श्रीप्रस्त = मान्य।
16  इमाश या रौयतकादिनिवंताः[१]
प्राणैश्निनेन्य विकता-विकासिनी।
समुद-काृत्ताः[२] चिर-चन्दनोपिताः।
पुनः पतिः शाखा-योगिणि चयुतः।(२७) २९
अवेशय वर्षागमणं महोद्रमं
महोद्रेकीज्यवता विभेधपुना।
अनेक-तीर्थानं गुप्त-शोभितो।

17  नद्यंगवय हसा इव प्रसारितः।(२९) २९
वियाच[माना] [शालु] [सवैनो] [भ]मा[२]
फर्ष-फर्ष कार्यपितम प्रवदिष्टिः।
मिथो हि पुराण-राजमुचिता
विविन्तयया चापि वन्दूतुज्वलकः।(२५) ३०
अरिह तोके सकं तुदिर्यातः
पुरान तहि बुद्धरूजतां गतं भणात्।।

18  अवेश्यु लो[६]प्रनोनिष-तुल्य-व्यावः
समुयैन् — — — — — — — — — — (२५) ३१
( — — — — — — ) को सन्ध्वता
पितुः परं भक्तिमपि प्रवदयः।
धर्मं पृष्ठीय शुभानुवनं
राज्यो हितार्यं नागर्य वेच्।(२५) ३१३
संवक्षराणामध्ये वेति हुश्।

19  विगुणिराधिरपि समभिन्।
[मुस-पकारो] [नय*]-शाखा-नेता[४]
[विच्छेदः](५*)-पञ्चवत्-महाबधायः।(२५) ३३

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1 Read कानाबिषः. The Raivatika is the hill opposite the Orjayat or Girnar. Note that the rainy season is supposed to be the proper time to meet one's lover. Suvarnasikatā* mod. Sogarakhā.
2 Read नद्यम्. Fleet सांप्रेकधिः. चनुक = anxious.
3 Note that Chakrapaliita was made governor of Girinagara by his father Parnaskatita who was Skandagupta's viceroy in Surābha. Both father and son appear to have had their headquarters at Girinagara.
4 Fleet: श्र... and वेचा.
40-1902 B.
अआय-प्रणामः¹ विषुवानकैयः
भैरविनानानि तपोसिला।
वीरंभकासभयं वधाईसामाने।²
भुष्यपाण्डुपाण्डुहदन्ता दुःस्तः।¹ 11, 34

२० श्रीपाला² सालस्य तु पुर्व-प[शृ]  
   ——— ——— [मृ] श्रमेष्टिः ।  
   माता-द्रेष्टेनदरवास्य भूतवा।
   विश्वामक्षया व्यवहर्ममेत्यम्।² 11, 35
   आयामीतो हस्त-शतं समयः
   विस्कारः पद्मरथाणि चाहि।

२१ ऋशेनदातो।³  
   ——— ——— [द्व] शतं-शतं-द्रव्यस्तं। 11, 36  
   वशन्य यतामयता दुःस्तवा।
   न[व्ययः?] समन्यातिस्तरान्ति।  
   अ-वातिस्य अधवृद्धिता तदांकं
   सूदांगेऽऽ्यातं कलं-कास्य।² 11, 37

२२ अधिः च सूदां-सेतु-प्राप्तः।³वियस्त-श्रोभ-  
   रथचरणसमाक्षः शीवनाहसात-चुतस्तम्।
   शिवस्य-सिविष ——— ——— ——— ——— ———
   सुति त ——— ——— ——— —— दे[न]।। 5, 38

२३ नगरमणि च भ्राम्यादृश्मिस्पौर-चुदः  
   द्रिङ्गायुश्वतस्वत-शक-निन्दश्य-पर्यन्त।  
   शतसम्पिपि सामकामक्षि-दुर्समये।²

[हरि] [सूदां]श्रीन-तटाक-संस्कार-द्रथ्य-रचना [श]माता॥

¹ Road = मृगा and मारनेढः⁰।
² श्रीपाला = belonging to श्रीपा (=श्रीपा and श्रीपा)। The first of ज्याशिष्ठा appears to be intended.
³ Fleet believes that the embankment made was 100 cubits in length, 68 cubits in breadth and seven men's height in elevation. But supra, Bk. II. No. 67, line 7 would suggest that the dam near the foot of the hill was actually much larger. The reference is possibly to the breach caused by the flood.
24 दसारित-दप्त-मरुदः पुत्र-विश्वः
व्य-वधुः-केति-संधिवाण-पते।
राजाधिराज्याकुल-पुण्यः [करणः]

... (II) 40

... (I)

ह्रेपष्य गोन्ता महताः व नेता
वुड़-स्वर्गः ताः [नाः]

25 ह्रेपष्य दुसायः (I) 41
तदन्मजेनाम्बुगास्लिते
मोक्षिन्द्र-पादार्पित-जीविते।

... (II) 42

... (II) श्च

विष्णुः पादकुमले समवाध्य ततः
अवध्येन

26 महतामहतःौ च काले-
नाम-प्रभाव-नत-पौर्णेन तेन। (I) 43
चकः बिभमिति रिपु — — — — — — — — — — — — — — — — (I)

... (I)

तस्य स्व-तंत्र-विधिकारः-मानुष्यः। (I) 44

27 कार्तिकम्बक-महति-चक्रबुद्धः। चक्रधामिते गुलितुः।
वर्षगते(५)दार्शिति गुसानां काल-[कम-गतिौ]। (II) 45

...
No. 26—Kahaum Stone Pillar Inscription of Skandagupta—Gupta Year 141 (= 460 A.D.)

KHAHAUM or KAHAWAM, Gorakhpur District, U. P.

FLEET, Corp. Ins. Ind., III, p. 67; BHANDARKAR'S LIST, No. 1278
(for other references).

Language: Sanskrit
Script: Late Brähmi of the Northern Class
Meter: Verses 1-3 झञ्जरा

TEXT

सिंधु* [1]
1 वस्त्रोपय्यान-भृमित्र पति-शत-विरः-पात-वातायतुता
2 गुमानान् वन्धंजस्त्र प्रविच्छु-वरासलखः स्वर्णोऽयः 1 (10)
3 राजे शकोपस्य स्वितिप-शत-पते: स्कन्दगुम्य स्थाले 2
4 धर्षेन्दुष्टचीनोऽदरक-शतसते वेद-मांसा प्रपने। (10) 1

1 The temple was possibly called here the chauḍ-ratna of the hill.
2 From the facsimile in Corp. Ins. Ind., III.
3 This word stands in the left margin, स ग on the level of line 2, and ए a little above that of line 3.
4 There is a sign resembling a punctuation mark, which might have been an accidental slip on the part of the engraver.
5 Read द्वार.
6 The word may refer to the fact that Skandagupta's reign became peaceful after the early years of struggle. शान्ति—undisturbed by enemies, calamities, etc. Of course the शान्ति may have been temporary or local. पति: looks like पति: in the original.
7 Read श्रंगङ्किरात्, अदृ: औष्ठ.
SUPIA INSCRIPTION OF SKANDAGUPTA

No. 26A—Supia Stone Pillar Inscription of the time of Skandagupta—Gupta Year 141 (= 460 A.D.)

Supia, old Rewah State, now in Madhya Pradesh.

**Language:** Sanskrit
**Script:** Late Brāhmi of the Northern Class.

**TEXT**

1. [अभिवर्ष] [टे] रक्ष(ि*०*) ताहनोऽऽ प्रव(ि समा००*०*)-
2. [नेत०] महार(ि*०*) ज्ञ: [चौकसुद्धुः]*०:०* त(ि००*०*००*०*)
3. [ख०] श्रीविश्वाम(ि दिल्ल)००*०* त(ि००*०*०) महारा(ि व०-
4. [अभिमण्डः] न्द्रादिल्ल००*०* तस्य [पुः]*०* यः०*०* बचक(ि व०*०*)

---

1. Kakubha is the old name of modern Kāhānu.
2. The mark of punctuation is superfluous.
3. Read प्रविष्ट्वा. The expression is usually translated 'five excellent images' referring to the five naked Jain Tirthākaras sculptured on the column. *Indra* (Lord) may however indicate *Jinendra* (lord of the Jinas) and refer to the five favourite Tirthākaras, viz. Kālinātha, Sāntinātha, Neminātha, Pārvanātha and Mahāvīra.
4. See the facsimile of the inscription in *Ep. Ind.*, Vol. XXXIII. The use of the title *Mahārāja* instead of *Mahārājadhirāja* in the inscription, which is a private document, is of no importance (see p. 311, note 7). Chandragupta II and Kumāragupta I have been mentioned here by their titles respectively as Vikramādiya and Mahendrādiya.
5. Read तदन्ना.
No. 27—Indor Copper-plate Inscription of Skandagupta—Gupta Year 146 (= 466 A.D.)

INDOR, near Dibhai, Bulandshahr District, U.P.

Fleet, Corp. Ins. Ind., III, pp. 70 f.; Kielhorn, Ind. Ant., XVIII, p. 219; Bhandarkar’s List, No. 1270 (for other references).

Language: Sanskrit.

Script: Late Brâhmi of the Northern Class.

Metres: Verse 1 शारद्विषेधिं; V. 2 चन्द्रवचा

1 Read युविषिर; or better युविषिरसत्वा.
2 Read समवेताराविनियोग: or समवाराविनियोग.
3 Read गुइः: सच.
4 Read संगृः.
5 Read शरिमोः. Lines 16-17 should have been engraved here.
6 For याह्ति meaning ‘a pillar raised in memory of one’s dead relatives’, see J.R.A.S.B., Letters, Vol. XV, p. 6; above, Buk. II, No. 41, 63-66. Bala याह्ति means ‘a strong (or stout) pillar’. It is called गोत्रा-याह्तिक or ‘family pillar’ because it was raised by Varga, who was a grâmika (headman) of the village of Ayaḍara (apparently identical with or in the vicinity of Supia), in the memory of several deceased members of his family. For बलला-याह्ति in the Bhumâra inscription, wrongly interpreted by Fleet (C.I.I., III, pp. 110 ff.), see Ep., Ind., XXXIII, pp. 167 ff.
1 सिवम् (II)

2 मात(म्)" (I)

3 करो भास्कर: II 1

4 फलयुन-माये सत्य(६)द-परिमूहीत्व विषयवति-श्रमनाग-स्थानगर्भाः।

5 [रूं]कुटसरसे चेन्द्रपुरकः पशु-चातूरिणः सामायन्य-माहाण-दैव विषुद्देव-उठो। हरिसल-पितृः। दुक-प्रमोः। सत्तामिद्दि-स्व-छहोगोः। राजावलियोः तर्कगम-त्सोः। इंद्रापुरका-विमोः। कशिवाणक-वर्म-भुकुण्डसिद्धास्थानपितोः।

1 From the facsimile in Corp. Ins. Ind.: III.
2 Read =सन्हकायः। s or शुमा, i.e. [वर्ध] विषयवति-श्रमनाग-स्थानगर्भाः। विषय; तेष धानैकताम। [समा.] शुमा।
3 First =सन्हकायः।
4 Read सवकर or सवकरः。 See infra No. 11, note.
5 Read चउदचाला।
6 Read श्रीराम।

7 The traditional Antarvedi is the country lying between the Ganges and the Jumna and between Prayāga and Harīvar. The Ranthambhār District lies actually in this Antarvedi. Cf. कालिका-नादीविन्ध्य (infra. No 35, line 5).

8 Poet चन्द्रपुरक: Cf Jagannath in Proc. I.H.C., Lahore, 1910, p. 59. Indrāpya is Indor, the finder of the record. The name श्रीगम of the name is found in line 6, though lines 7 and 8 have Indrāpya.

9 “The Brāhmaṇa Devavishṇa, who is the son of Deva, and belongs to the community of the Chaturvansa of the locality called Padmā in the town called Indrāpya.”

10 Read चहरवी।
11 Read व गी।
12 Note that the Kshatriyas adopted the conventional profession of the Vaiyāyas.
13 Read भुकुण्डसिद्धाः। Fleet =शिष्यः।
7. नन्द्य प्राप्तम् दिसीन्द्रपुराणविवेद्यानमांक्षायाम्। हस्मेब्यं प्रतिश्चावितक-भगवते सविते
दीपोपयोगमात्र-यसोः
8. निमानुवे मूलिय स्वाभिषेकः। (॥१०) दुस्त्रपुर-निशासिन्यस्त्रैतिक-प्रेष्या जीवन्नम्
प्रविष्टः हृद्वी दिग्नानाज्ञपकः।
9. नृत्यसंग्रहस्य-कालिकायम्। आज्ञाक्षे प्राहृतेदिनः-मूलिय-इस्तमनयाः। तु प्रेष्या यद्वभगकानो
योगम्
10. न्यरामाहीण्यावः। हिण्ड्र-संत्रः। वेषम् लेखस्य तुड्डनेन्। पञ्चुर्य तु २। चन्द्राक्षरः-समकालिकेः। (॥११)
11. बो व्यक्तेशायातिम्। निविद्रम्।
गोष्ठे मुखो द्रजः-पातकः। सः। (॥११)
ले: पालकम्।
12. पञ्चमिनिवितो। (॥११)वमगङ्गे देवः।
सोपनियपालकाकृष्टिः। (॥२)

1. Fleet could not find out the meaning of भागात्म which however appears to be the name of a locality in the town of Indrapura. मूलिय = endowment, of which the interest or income was to be utilised [for the maintenance of a lamp for the Sun-god]. सप्ति = touching. The deity was installed on the boundary of Madayata.
2. Read प्राप्तम्. The visarga may have also been meant for a mark of punctuation.
3. Jivanta was the Provost or President of the oilmen's guild.
4. भाज्यस्य = प्रतिच = perpetual. दत्त = gift. Better: दत्तम्।
5. Read प्रवद्यम्। नाधी-वच्चित्रः।
6. तुड्डना seems to signify the same thing as तुड्डना (weight).
7. This is evidently an abbreviation of तुड्डना पञ्चयम्. "This gift of a Brähmaṇa's endowment for [the temple of] the Sun is the perpetual property of the guild of oilmen of which Jivanta is the head, residing at the town of Indrapura, as long as it continues in complete unity, even in moving away from this settlement and returning to it. But there should be given [daily] by this guild for the same time as the moon and the sun endure two pulses of oil by weight [or in figures] तु २, uninterrupted in use and continuing without any diminution from the original value."
8. Better read वाच्चित्रम्।
9. Read निविद्रम्।
10. Read बो गोष्ठे।
11. Better य इ। प्रतिति।
No. 28—Bhitari Stone Pillar Inscription of Skandagupta (455-67 A.D.)

Bhitari, near Sayyidpur, Ghazipur District, U.P.

Fleet, Corp. Ins. Ind., III, pp. 53f.; Bhandarkar's List, No. 1549 (for other references); Sewall's List, p. 349.

Language: Sanskrit.

Script: Late Brahmi of the Northern Class.

Metre: Verse 1 सूक्तिशास्त्र; Vv. 2-6 मलिनिः; Vv. 7-8 शांत्यकिरिकक्ष वv. 9-12 त्रूक्ष (प्रभुद्रम्म)

TEXT

[सिंहम् II* ]

1 [सवह]—रा[श]ष्ट्रेलु: दारित्यामपरित्रयय चतुर्दस्मिकिः[I]स्वाचित-पशयो चमत्व-बकोज्ञम्[I]स्तक-स[मस्त]

2 कुतास्व-पशयो: न्यायगतः नेक-गो-हिरण्य-को%टि-व्रत्व चिरो[स्त्व]श्रावतेपाणातस्य-महाराज-श्रीघुम-प्रपील[स्य]

3 महाराज-श्रीवत्तोऽपः-पौलख भारागुराराज-श्रीचन्द्रगृह-पुलख लिक्ष्मिन्द्रे[वि] दैवित्तय महादेवयां कुमाराः देवम्

4 मुखश्य महाराजाधिराज-श्रीसुंदरगुममल्ल एवल्लकारितृहीतो महादेवानि-वेयधामुत्तम स्वयं कामार्थः

5 परम-भागवतो महाराजाधिराज-श्रीचन्द्रगृहमल्ल एवल्लकारितृहीतो महादेवानि-भु वेयधामुत्तम परमः

6 भागवतो महाराजाधिराज-श्रीकुमारगुममल्ल

प्रतिम-पूर्वमति-स्वभाव-शके: प्रवृ-यथास: प्रविष्टी-वते: प्रवृ-श्री (I*)

7 पितु-पितुरिगत-पायपूर्ण-वर्ती प्रतिम-वशा: प्रविष्टी-पति: सुतो(6*)यम (II*) 1

1 From the facsimile in Corp. Ins. Ind., III.
2 Faint traces of apparently this word are found above the beginning of line 1.
3 Usually लिक्ष्मिन्द्रे.
4 See Ind. Ant., XIX, p. 225, note 3; also line 3 of the Bhitari seal of Kumāragupta II (infra, No. 32).

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8

भाषा नामस्यां स्वयंगुमः (१)*
सुचरसित-चरितानां येन वृत्तेन वृत्तं
न विहंससंकल्पक तान-[चीत्रण]-विनिः (२)* 2

विनय-

9

बत्-सुवर्ति-विष्णुकर्मेण वक्ष्मण
प्रतिदिनमम्भिष्येगाशिशितं येन व[क्षेत्र] (१)*
स्वभवतन-विजिष्या-प्रोहितानां परेना

प्रण-

10

हितस्व से[न] [स्] 'विधानानुपदेशः (२)* 3
विचारित-कुद-रक्ष्म-सम्मनायोचनेन
क्षितितः-शयनीये येन नीता लियामा (१)*

11

हितव-कल-कोशा[खुष्मितांश] ' [विष्वाच]
क्षितित-वरणपदेः खारितो वाम-पादः (२)* 4
प्रसभमनुप मे बिंक्रवत-शक्त-प्रतापे
विं[व]-स् [सु]-

12

[विद्यत्र*] काल्कि-शाली[सै]लिंक्रंदम् (१)*
चरितमण्डक्षीतंगिर्यते येन शुक्रः
विद्यति दिशि परिवेशराक्मारं मनुष्ये: (२)* 5

पितारि विष्णुपरे[ते]

1 Read बलाचारीः.
2 Read गङ्गेशः.
3 बल = observance of law; virtuous conduct. विहंस = obstructed.
4 Fleet: 'disciplined in the understanding of musical keys(?). Possibly, 'modest owing to his knowledge of the objects of senses.'
5 परेशाणां प्रशस्तिः = in the application against enemies. संविधानानुपदेश = instruction in execution.
6 This shows that before the actual seizure of power, Skandagupta passed sometime in utter distress probably owing to defeat and the success of a rival for the throne. See verses 6-7 below and above, No. 25, line 1.
7 According to some &भृगुसम्वाद, It is however not possible to be definite about the reading of the अक्षारस as they are not distinct. A people called Pushyamitra is known from the Purāṇas. Cf. Pargiter, Dyn. Kali Age, Section LI.
1. Read वेंज. For Skandagupta’s difficulties immediately after Kumāragupta’s death, see also supra, No. 25, line 4: चितादि सुर-संविष्ठ प्रासवर्ति, etc., and verses 4 above and 7 below.

2. Sewell suggests that the name of Skandagupta’s mother was Devaki. The simile may further suggest that some maternal uncle (cf. No. 29, V. 3) of Skandagupta actually fought against him in support of his rival and that his mother, possibly not the chief queen of his father, had to experience difficulties for some time.

3. Read वेंज. Cf. V. 4 above. उत्साह = haughty; disturbed in mind; चिरित्व = proud.

4. The Hūpas (Ephthalites or White Huns) were possibly related to the Central Asian tribe known as Hsiung-nu. They showed great migratory activity in the 4th and 5th centuries A.D., when their leader Attila (c. 406-53 A.D.) tried to destroy the Roman empire. Kālidāsa, a contemporary of Chandragupta II Vikramāditya, refers for the first time to the Hūpas in relation to Indian politics; but he places the Hūga-land on the Oxus. They were apparently knocking at the western gates of the Gupta empire at the time of Kumāragupta and Skandagupta and ultimately succeeded in establishing an empire extending from Central Asia to Central India. But the success of the Hūpas in Central India was short-lived. It ended with Mihirakula who was defeated by Yaśodharman, king of Mālwa, and king Bālāditya of the Gupta family. But the Hūpas as a political power in India are referred to in inscriptions, e.g., Unā grant (Vikrama 956) of the Pratihāras; Ajmer Harakešatīpa inscription (Vikrama 1310) of the Chāhamānas; etc. Guhila Alīṣa (Atpur inscription of Vikrama 1031) and Kalachuri Kanha (Khairha ins. of Kalachuri 823) married Hūpa princesses. The Hūpas were thus assimilated into Hindu society, and Hūpa is known to be one of the 36 Bājpāt clan. Tod (Annals, Calcutta ed., I, p. 67) spells the name as Hun, Hoon and Hool. The Harshacharita places the Hūga kingdom in the Punjab region.
No. 29—Inscription on some Silver Coins of Skandagupta (455-67 A.D.)

ALLAN'S Catalogue (Gupta), pp. 122ff., Nos. 451ff.

First Side

Bust of king to right; traces of Greek legend.

Second Side

Burning altar in centre; legend in Late Brāhmi characters of the Northern Class—

परमभागवत-श्रीविक्रमाधिष्ठ-सकंदगुप्त[१]**

---

1. Fleet: श्री. See Jagannath in Proc. I.H.C., Lahore, 1940, p. 60. Fleet: श्रीमति श्री。
2. Some writers may regard this part as metrically defective.
3. Properly 'वि': श्रीति श्रीति (settled) may refer to the gift village. Skandagupta may have installed the image of Vishnu and granted the village for the latter's worship for the merit of Kumāragupta I on the occasion of an annual śrāddha of the dead king.
4. From representation in Allan's Catalogue, No. 454, Plate XX, Nos. 138.
5. On some specimens of the Garuda type, we have the word वर्ष and date behind king's head. The definite dates on Skandagupta's silver issues are Gupta years 146 and 148 (465-66 and 467-68 A.D.). The date on the coin No. 527 in Allan's Cat. has been doubtfully read as 145 or 148. A comparison of the figures for 8 on the coins of the Sakas of Western India however shows that the date is 148 = 167-68 A.D.
6. The full legend can be reconstructed from a study of several coins, as the legend is often imperfect. On some silver specimens, we see Siva's bull in place of altar and Kālaḍiva in place of vikrama in the legend, while, in others, the legend is विक्रमाधिष्ठकंदगुप्त or *पति: श्रीकंदगुप्त विक्रम जयति (Metre: सरस्वती).
No. 30—Bihar Stone Pillar Inscription\(^1\)
of Purugupta (?)

**Bihar** (Bihārsharif), Patna District, Bihār.

*Fleet, Corp. Ins. Ind., III*, pp. 49f.; *Bhandarkar’s List*, No. 1548 (for other references); R. C. Majumdar, *Ind. Cult.*, X, pp. 170 ff.

**Language**: Sanskrit

**Script**: Late Brāhmī of the Northern Class

**Metre**: Verse 1 उपेन्द्रवर्धः; V. 2 इन्द्रवर्धः (defective in the 7th syllable of the 3rd foot); Vv. 3-4 उपेन्द्रवर्धः; V. 5 वंदस्य; Vv. 6-7 a metre the जाति type; Vv. 8-10 इन्द्रवर्धः.

**TEXT**

*Part I*

\[^1\] बहूः उपेन्द्र+वर्धः: (10)

तत्त्वापि यह किसी कह नभच: नय::

क्षयत: स्व-कृत्वा --- (10) 2

\[^2\] बहूः उपेन्द्र+वर्धः: (10)

(ख) सेव यथातुल-विक्रमेण:

कुमारगु सेव --- (10) 3

---

\[^1\] Fleet assigns the inscription to Skandagupta.

\[^2\] From the facsimile in *Corp. Ins. Ind.*, III. Lines 26-33 from Fleet’s transcript with emendations.

\[^3\] In Part I, the writing appears to have extended over four faces of the column; but, in Part II, over three faces of it.

\[^4\] The first and second pāḍas entirely and parts of the fourth pāḍa of these verses have peeled off. Thus about 22 aksharas at the beginning and about 6 at the end are lost in each line of Part I. Lines 1-10 contained a verse of about 44 aksharas each. A line in Part II contained about 27 aksharas, of which about 18 from the beginning are lost.

\[^5\] Cf. p. 322, note 2. The reference is probably to Kumāragupta’s marriage with someone’s sister.
SELECT INSCRIPTIONS

[विश]लिंगः देवोम्भ हि हस्य-कपोः
सदा नृपारम्भावि — — — — — — (II) 4

अनंकर-निकेत-मण्डल
क्षितायायव्य — — — — — — (II) 5

[बटेय] किल (I)
सम्म-वरोचियः-भ्रमाये सु मण्डल ... II) 6

...........................भिक्षु क्षणावनाम् (I)
कुसुम-भरानन्ताय-शुष्णा[,]-स्थाः-स्वात्त स्वात... (II) 7

— — — — — — — — — — — (I)
भद्रायिवा भाति गूढ वान्वषः
निम्नः-निमः [क] — — — — — (II) 8

— — — — — — — — — — — (I)
स्कन्द-प्रचार-निर्णय माणिकः
कोकास्य शुष्णा (?) — — — — — (II) 9

— — — — — — — — — — — — — — — — — — — — — — — — — — — — — — — — (II) 10
भद्रायिवा..........................

1 Read पिल्वा.
2 Read रीपुणा.
3 The divine mothers were originally seven and then eight in number; cf. ब्रह्मचारी वैषय्कवि तथा। ब्रह्मचारी वै गराको चामुखा समातर। or ब्राह्मचारी वैषय्कवि ब्राह्मचारी वैषय्कवि तथा। कौमारी वैषय्कवि चामुखा समाकालसार। Afterwards the number was further raised to nine, sixteen, etc. The Mothers are mentioned with Svāmi-Mahāśeṣa (Skanda) in the records of some early dynasties, e.g., the Kadambas and the Chālukyas. There may have been a reference to Skandagupta in this section of the record.
11  

12  

13  

Part II²

14  

15  

16  

17  

18  

19  

20  

21  

22  

23  

24  

25  

26  

27  

28  

29  

30  

31  

1  Read चंडे: In line 11, Fleet reads क(?)कुमडा.

2 There are two demarcating lines between the two parts of the record. The second part looks like the copy of a charter of which lines 14-23 represent the seal.

3 Read प्रविंयास. The lost words in lines 14-23 are supplied with the help of other inscriptions and seals.

4 In lines 23 and 25, Fleet suggests क(?)कुमडा.
No. 31—Sarnath Buddhist Stone Image Inscription

of Kumāragupta II

Gupta Year 154

(= 473 A.D.)

SĀRNĀTH, Benares District, U. P.


Language: Sanskrit

Script: Late Brāhmī of the Northern Class.

Meter: V. 1 उज्ज्वल ; V. 2 आयो ; V. 3 गीति (9).

1 Bhadrāryākā is probably the same as Bhadrāryā of lines 8 and 11. It appears to be the name of a goddess, possibly Pārvatī (= Āryā) since Bhadrā is a name of Śiva. V. S. Agrawala (J. N. S. I., III, p. 83) suggests that Bhadrā is the wife of Kubera (Vaidravya).

2 The rest of the record is lost.

3 Some scholars identify this Kumāragupta with the Kumāragupta of infra, No. 39; others however point out that, in that case, the reigns of Pāruṇagupta, Narasimhagupta and Kumāragupta (who are placed after Skanda-gupta’s death about 467 A.D. and before Budhagupta whose earliest known date is 476 A.D.) would be abnormally short, and take this Kumāragupta as a different king, the successor of Skanda and predecessor of Budha. But abnormally short reigns are sometimes found in history. We have moreover to consider the troubled period (cf. verses 1-6 of supra, No. 28) that followed Kumāragupta’s death (455 A.D.). Some scholars suggest that Pāruṇagupta, Narasimhagupta and Kumāragupta represent a rival line ruling (or merely claiming to rule) side by side with the line represented by Skandagupta and Budhagupta. It is also suggested that the Dāmodarpur grant of Gupta Year 224 (= 543 A.D.) belongs to Kumāragupta (III of the seal) and that his grandfather Pāruṇagupta succeeded Budhagupta as supreme ruler after 405 A.D., although Pāruṇagupta then must have been very young at the time of his father’s death. But we have now the Nālandā seal of Budhagupta represented as the son of Pāruṇagupta (I. H. Q., XIX, p. 273). A damaged seal discovered at Nālandā in the Patna District, Bihar (Ep. Ind., XXVI, pp. 335f., and infra) proves that Kumāragupta of No. 33 had a son named Vishnugupta. The inscription found at Mangraon (Shāhābād Dist., Bihar), dated in the 17th year [sany(san)करर सरस्वती सम्भव(भ)] 10 (+ 9) 8; see ibid., p. 246) does not belong to this Vishnugupta, but to Vishnugupta, grandson of Ādityasena of the ‘Later Gupta’ dynasty. If Pāra’s son Narasinda hailed from Budha, Kumāra of No. 31 was another son or brother of Pāruṇ.
TEXT

1. वर्षेन्ति गुमानं सचतुःपञ्चागुरुं (10)² श्रीमि रक्षणुः कुमारगुरुं मानस जोड़ें द्वितीयवाचम् II 1

2. भक्तांववज्ञत-मनसा यतिना पुजाल्लंभषयमिलेत् (10) प्रतिमाप्रसिद्धान्य गुणं[रः|पुरे,|यं] [क्ष]रिता शास्त्रुः"³ 11 2

3. माता-पितुं गुहं-पूर्व[अवे:४] पुष्येनाथेन सचं(स्व)-काव्योः(५,|यं(यष्ट) (10) सभ्यमभिमतरुपासम-ि* ० ० ० मूः II 3

No. 32—Bhitari Seal of Kumaragupta IIº

Bhitari, Ghazipur District, U.P.


Language: Sanskrit.

Script: Late Brāhmi of the Northern Class of the 5th-6th century A.D.

TEXT

1. [सचं]-र्राजोच्छेतु—प्रतिमाप्रसिद्धान्य महाराज-श्री[गुमं]—प्रा[ह]ख महाराज-श्रीघटोकच-पौलाम म[हा]-


[kum]dvēdayāmukṣāsya mahārajaśāhivāq-


² Read सचान्ति: to rectify the metre.

³ आशा = जीति ; शास्त्रा = हुः.

⁴ Gupte : पृष्ठि.; D.B. Sahni: पृष्ठिणि. पूर्वं = ancestors.

⁵ May we suggest सुपमवं दितसुसं तद्न भवतं स्वायाम? स्वायाम = a person who is an abode of virtue.

⁶ See p. 328, note 3. For the gold coins of Kumaragupta surnamed Śrī-Kramaśītya, see Allan, Cat. (Gupta), pp. 140f.

⁷ From the facsimile in J.A.S.B., LVIII, Part i. The upper part of the seal of the Guptas is occupied by emblems, the chief of them being Garuḍa in relief on a counterparts surface.

49—1902 B,

4. [वलो] महाराजा]विजयासुप्रस्तवलया [पुस्तस्तव]व[ू]ह[म]तो महावेश्य[ू] अभि[ू]महाराजा।

5. [वर्धि] राजसुप्रस्तवलया[पुस्तस्तव]व[ू]ह[म]तो महावेश्यास्तवस्तव[ू]महाराजा।

6. [वर्धि] राजसुप्रस्तवलया[पुस्तस्तव]व[ू]ह[म]तो महावेश्यामन्नतुस्तव[ू]महाराजा।

7. [राजविषय] जसुप्रिविषय[पुस्तस्तव]व[ू]ह[म]तो महावेश्यामन्नतुस्तव[ू]महाराजा।

8. [वेद्या] रूप[ू] च परम[ू] गावतो महाराजविषया जसुप्रिविषय[पुस्तस्तव]व[ू]ह[म]तो महाराजविषया।

1. Hoernle: च प्रतिसा।

2. Cf. Proc. Ind. Hist. Cong., Lahore, 1940. 1 Allan (Cat. [Gupta], p. 134, Pl. XXI, No. 23) describes a gold coin of Pùrògupta with a legend पर on the obverse beneath the king’s left arm and श्रीविषय: (or श्रीविषयमादिविषय: on the reverse. S. K. Saraswati thinks that the akshara read प looks like व and is inclined to suggest that the name is वुप (Ind. Cult., I, pp. 60ff.). It is difficult to be sure on the point. Pùrògupta has been identified with king Vikramāditya of Śrāvasti or Ayodhyā, who was the father of Bālāditya and a patron of Vasubandhu and is known from Buddhist traditions (Watters, On Yuan Chwag’s Travels, I, pp. 210ff.). पुरोगुप्त was originally read as पुरुगुप्त.

3. Fleet reads श्रीविषया। On the Nālandā seal, the name has been read as वेद्यादेवी by H. Shastri and चवरविषया by N. P. Chakravarti (Ep. Ind., XXI, p. 77; A.S.I., A.R., 1924-35, p. 63).

4. For some gold coins with the obverse legend वर beneath the king’s left arm and the incomplete verse [वरविषय? नमस्तुस्तव: (सत)ःमृगुः, and the reverse legend वर(व)विषयः]

5. Fleet reads महा[व]विषया। But cf. the Nālandā seals referred to above.
No. 33—Sarnath Buddhist Image Inscription of Budhagupta¹—Gupta Year 157 (=476 A.D.)

SARNATH, Vārāṇaṣi District, U.P.


Language: Sanskrit
Script: Late Brāhmaṇī of the Northern Class
Metre: Verses 1-4 पञ्जुम् (शोक).

TEXT²

1 गुप्तां यस्मिनसमविकार्ये समयं वात्तुते (1०)
श्रेयं समानं श्रवंति जहुषु संहायित तः 1
[ वैशाल-माससमयेऽर्जुष्टे श्राम-गाते । 1०]

2 समय (१०)
कारितामयमिलेन प्रतिमा शास्त्रयोद्वङ्गे ॥ 2
इयायुष्णूर्ति–सच्चिद-पश्चास[न-विचरितां (तात् १०)]
[ देयुत्तवलो दिव्या ॥]

3 विलोक्तमन्यांिस-विचित्तां ॥ 3
यद्विं पुष्च्च प्रतिमां यारित्वब ममास्तु तत् (१०)
माता-[विलोक्त्य][रुग्ना च होक्त्य च समास्ते ॥ १०]

¹ Buddhist tradition refers to a Budhagupta, son of Śakrāditya who was king of the territory including Nalanda (Watters, op. cit., I, p. 164). Buddha was formerly taken to be a mistake for Budha and Śakrāditya to be the same as Mahendrāditya (Kumāragupta I) and thus Budhagupta was supposed to have been a son of Kumāragupta I. But there is evidence now to show that Budhagupta was the son of Pārṇgupta and grandson of Kumāragupta I. See No. 36A below.

² From the facsimile in Plate LXIX—P in Arch. Surv. Ind., A.R., 1914-15. The restorations are made with the help of a similar record in Plate LXIX—0.

³ The metre is generally believed to require a short fifth and long sixth syllable.

⁴ मृत्यु श्वास्ते = at the time of the asterism Mālā belonging to the dark fortnight.

⁵ Śākya was the name of the clan to which the Buddhas belonged. Later, it was also used to indicate a follower of the Śākyamuni Buddha. Note that the Bhikshus and Arhats are often called Budhah-putra.

⁶ Gupte: सुक्तस्। देयुष्णूर्ति = पार्थिव मुँ, the origin of the Dvaṅī-Buddha?

⁷ Read विचित्ताः। Gupte: विचित्ताः श्वास्तिः॥

⁸ Gupte: वन्नु ॥
No. 33A—Varanasi Pillar Inscription of the time of Budhagupta—Gupta Year 159 (=479 A.D.)

Rājghat at Vārānasi, Vārānasi District, U.P.

Language: Sanskrit
Script: Late Brāhmī of the Northern Class

TEXT

1 स[म्ब]¹ १०० (+(*) ९० (+*) ९ मांर्ण-द्रि ² [२०] (+*)८ महाराजाचिरा[़]—
2 बुध[&#722;]स-सार्ये पार्वरिक-वास्तव्य-मार—
3 [विष व]•इहिता(व)ा) सामाधि (्र•-इहित्वा) च दामखा—
4 मिन्या शिखास्मां स्था[पि]तः (॥*)

No. 34—Dāmodarpur Copper-plate Inscription of the time of Budhagupta—Gupta Year 163
(=482 A.D.)

Dāmodarpur, Dinajpur District, Bengal; now in East Pakistan.


Language: Sanskrit
Script: Late Brāhmī of the Northern Class
Metre: Verses 1-3 ग्रीक (भन्तुभ).

TEXT

First Side

1 [से १०००] (+*) [६०] (+*) २ आपात-द्रि १० (+*) ३ परमदेवत-परम-
   मह[क•-महाराजाचिरा]—धीरुधागुम्मे [श्रुति]वी-पतौ तत्पत[•-पर]गुहीते गुढ़[व]—

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¹ From impressions.
² Read saucē = saivat = saivatāre.
³ I.e. Mārgaśīrṣa-dīvār.
⁴ The visarga is elided according to the option allowed by Sanskrit grammar.
The pillar was probably raised by Dāmasvāmini in memory of her dead parents,
Māravisha and Sābhāṭi.
⁵ From the facsimile (not quite satisfactory) in Ep. Ind., XV.
2 [कर्ण] युक्ताबुद्धिकर्म-महाराज-क्ररत्रे संबंधतयति (१०) स्व[ल्ल] (१०) पलायन- 
हृदयकालसम्बन्धास महतायाथकृताः[क] -
3 [व]ण[ण] आराम-कुट्टिविध्याः[०] च गढ़ारामके बाणागाधारकुशुम्-कृति-कुटुम्बनः कुशल- 
कुष्टावर्धित[वचेव ०]
4 [बि] शापपती नीः आराम-नामको(०) धमिषे[०] मातरिपेतीसुपुष्पवायायनाय 
कदित्विचित्रावणंराणुप्रतिवासितोऽपि
5 [तद्] हृदय आरामकुट्टकविक्रया-स्थविद्या मत्तो हिरस्वमुपसन्त्रजा समुदयवातीम-विन- 
केलाणा[०]
6 [प्र] साध क्षमति (१०) यत: पुतलाष-पलायनाववारितं सुरमनेन किराविविद्ध 
मल्लिे विकरय-
7 सम्बन्धालकस्तुक्कोहतामवेश परमभद्रारण-महाराज-पा[०]न पुष्पोपचारवेचि (१०) 
पुनरस्थेर्व
8 [पशु] स्वाधिकारायणायवध्य नामकाः-हस्तोहरोर[दृष्ट]मुपसन्त्रजा खायपाखायुर आर आर आर 
कपिल श्रीभद्रावायायकथा[व] च समुदय-

1 Read कुटुम्बन and मनदुरते, the head of the village jury. The passage means "the village jury consisting of eight members and headed by the mahattara (elder), and the agriculturist householders who are village headmen." The word कुटुम्बन is the origin of Kurmi or Kulmbi, a prominent agriculturist caste of Northern India. आराम is the headman of a village; Mann (VII, 115-19) seems to suggest that he was the king’s representative in the village. Palāśvarindaka was the centre of local administration of a group of villages, one of which was Chaṇḍagrama. Two villages called Palāśabrī and another called Palāśādāṅga lie not far off from Dāmodarpur. खाय (may it be well) introduces the record proper, the preceding part being considered as the date portion. खायपाखायुर्विनित्ति = tell (or, inform as follows) with confidence (in the addresses).
2 Basak suggests the correction विभासपतीती. Read पथिति. नित = पथिति.
3 Read दृष्टि or दृष्टि.
4 Read आरामसम्बन्धाविड्याः (cf. मस्यावैद्याः in line 9) = according to the custom of sale prevalent in the villages. समुदयवायु = yielding no income (See pp. 345, 360). जरूरता = non-transferable property (cf. pp. 292, 349).
6 खाय had at first been omitted and was then engraved in the lower margin of the plate. Note that two dināras instead of three are accepted in this case. Waste land of the State, available for sale for the purpose of reclamation, was thus of different types and prices.
7 Possibly खायपाखाय = watchman, policeman.
8 Read मात्रावैक्य (infra, No. 41, line 14). Apparently the money was received through the two persons.
No. 35—Eran Stone Pillar Inscription of Budhagupta—Gupta Year 165 (= 484 A.D.)

Eran, Sagar (Saugor) District, Madhya Pradesh.
Fleit, Corp. Ins. Ind., III, p. 89; ibid., p. 88 for other references.

Language: Sanskrit
Script: Late Brahmi of the Northern Class
Metre: Verses 1-3 भावां.

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1 Read मयाद्या.
2 Read देवचाणा as in other records. It may be suggested that the unit of the measurement was 8x9 reeds (measuring rods). But the देवचाणा may also indicate that two rods were used in measuring a plot of land. In that case, the custom may have been to measure the length with a rod 9 cubits long and the breadth by one 8 cubits long. It is also possible that aśṭākā, navaka and navaka here are related respectively to dakahini, paṭchima and pūrva of line 9. चप्पिलिः having severed, i.e. having measured out.
3 Baasak न तेरिनी. Read नीसा दो. बायिग्रामा=making clear by marks (infra, No. 41, line 19). देवसर = देवसर, Bāyigrām=Bāyigrām near Hili, Bogra District.
4 Better read नीसम् शाखा.
5 Better बलसू दृश्य.
1 जयति विशुद्धतुमुखात्तुरणेश्वर-विपुल-सकलं-पर्वतः ॥
जाति: श्वायुराति-स्य[यादि*] ॥३

2 हेतुभण्ड-केतुः ॥१॥
शाति पञ्चवण्डिकी वर्षाणां भूपति च बुबृणामि ।
आचार्य-मास-[श्रूक]-

3 [हा]दशमा० शुरुपरेन्द्रसि वसे ॥२॥
सं १०० (+*) 6° ( + ) ९ ( + )
कालिन्दि-नर्मद्योमिच्छां पाठयति होकारः-गुणे-
ज्ञानति महा[राज]-

4 विमाणभन्दति शुरुप्रम च ॥ (१)॥
अस्यं संवत्-मास-दिवस-पूर्णां ऋत्विण्ठः स्वर्गमाणिनिः कसु-यादि[न:]

5 अचीत-स्वर्ग्यासय विप्रणंत्रमालावणी-चुरास्त्रेन्द्रविण्डः: प्रपीले ज पितुरङ्गाजुकारीणो
बरण[विणो:]

6 पीले ज पितरमुद्रातिसः स्व-चंस-चुरुळ-हेतोधर्मिण्डः: पुत्रेन गः सम्भवः च यमकज्जेन
विचारुतरिण्या स्वर्यवेत्रेष्व र[१]॥

7 हक्ष्यार्थर्थश्च चुनुमुदुः पर्वतेऽः प्रभृति-सत्यसा अस्सी-मानवनानानेक-शर्लु-समर-विश्वाम महाराज-मालविष्णु[१]॥

1 From the facsimile in Corp. Ins. Ind., III.
2 The restoration is due to Hall. अय = वय = प्रलय.
3 Prinsep: कृषि॰ The date is Thursday, the 21st June, 484 A.D. This is the earliest use of the name of the weekdays, which the Indians learnt probably from works of the Greek astronomers of Alexandria. Greek influence on Varāhamihira (sixth century A.D.) is well known. His Paulatisiddhânta is based on the works of Paul of Alexandria (c. 378 A.D.); cf. also his Romakisiddhânta in which Romaka = Graeco-Roman.
4 Read मूर्ति। अवति. With the province called काविन्दि-नर्मद्यो-नाम, compare चन्द्रवंदी of supra, No. 27, line 4. Rivers were apparently taken to be the natural boundaries of some of the Gupta vishayas.
5 पूर्ववां (=during the above) is an idiomatic use for पूर्ववां सिद्धि. See above, p 137, note 3.
6 पितरमु चन्द्रवलयः = one who takes after or resembles his father [in merit].
7 The Eraṇ inscription of Toramāṇa and Dhanyavishnu (infra) proves that the eastern part of Central India passed to the Hūgas almost immediately after Budhagupta (possibly during the reign of Bhāgugupta; cf. infra, No. 38), and it is not impossible that the western part of Central India had been gradually conquered by them during the later years or
No. 36—Damodarpur Copper-plate Inscription of the time of Budhagupta (c. 476-94 A.D.)

DAMODARPUR, Dinajpur District, Bengal; now in East Pakistan.

Language: Sanskrit
Script: Late Brāhmi of the Northern Class
Metre: Verses 1-3 डोङ (ढोङ,ढी).

TEXT

First Side

1 ... ... फालिङ्क-वि १० (+•) [४] परमदेवत-परमभद्राक-महाराजाचिराज-श्रीवृज्ञुविश्[र्व] [प्रिथिली•].
2 [पति•] [त•]वत-परिशुरीत्वम् पुष्पविहें-शुकाकुपरिक-महाराज-अष्टदेशेण्योई मोगेनानु[वहमा].

after the death of Skandagupta. But the evidence of the Harshacharita suggests that the 'Later' Gup tas ruled Mālava (East Mālwa) after the short rule of the Hūgas, while the local line represented by Yāsodharmā (cf. infra, Nos. 53ff.) regained power in West Malwa.

1 The sign of punctuation is unnecessary.
2 Read मातापिती.
3 पुष्पनामाहिं = trouble of the demons (पुष्पनाम).
4 From the facsimile (not quite satisfactory) in Ep. Ind., XV.
5 Read बुध•. The year of the Gupta era is lost at the beginning of the record.

Jayadatta appears to have belonged to the family of Chirātadatta and Brahmadatta of supra, No. 34 (cf. names of the ērēśthin Hṛtipāla and Ribhipāla; the sartharāhas Handhumitra and Vasumitra; the Kulikas Varadatta and Matidatta; the Kāyasthas Śāmbapāla, Viprapāla and Skandapāla). The cognomina like Gupta show that the second member of the father’s name was usually continued in the son’s, and thus gave rise to a family-name. The successors of Chandragupta I and Gopāla had names ending in gupta and pāla, and thus the lines came to be known as the Gupta and Pāla families. In the
fifth century A.D., such cognomens appear to have been prevalent in Bengal as also in some other parts of India. Most of the modern Bengali family-names are of this type, though some (e.g. Niyogi) are derived from official titles (some of them being of Muhammadan times) and from mulaagras or gatis, i.e. villages where the families claimed to have originally lived (e.g. Vandyopadhyaya from a village called Vandy or Vandyaghat).  

1 This may also be read as महेन्द्र.

2 श्रेष्ठिन्, The correct form of the Sreṣṭhīn’s name is चन्द्रमाल.

3 दिप्तममन्दिर literally means “the peak of the Himalayas”. The reference is to Barāhachchhata (Varāhakhetra) in Nepal; cf. my Stud. Geog. Anc. Med. Ind., pp. 217 ff. The situation of the land granted to the gods (cf. infra, p. 338, note 1 and line 14; No. 39, line 17) suggests that it was not far from Dāmodarpur. It has been wrongly supposed that the Kośīvara district included the hilly region bordering on the northern fringe of Bengal. Actually a pilgrim of these parts visited Barāhachchhata and dedicated in favour of the deities worshipped there some land lying in his home district. Better दिश्ममन्दिरसरस्वती.

4 A tirtha called कोकामुख refers to the deities at Barāhachchhata as distinguished from the two gods of the same names installed in a temple near the gift land at a later date. Kokāmukha was a form of the Boar incarnation of Viṣṇu. See my Stud. Geog. Anc. Med. Ind., pp. 217 ff.

5 The name of the deity clearly shows that he represented the Boar form of the god Viṣṇu.

6 Read अभिनि.

7 Read गुप्ता.

8 Read यामी, The village has also been mentioned in supra, No. 18.

9 Better गुप्ता: (= द्वारा)। गया.
8 स्फायिन्नेन [स]सियन्नएक' देवकुल्क-भयेकतोलिका-भयंकर कारविमुक्तमाण्यासंख्यांश
वास्तुना
9 सह [कुल्ल]वार्यान्यतिकाक विर्योद्यात दातुसिन्नेति (1) यत् पुस्तपाद्व-स्वयम्युख्व्रित्ति- [लिङ्ग]क्षालु-3
10 नसेनसःस्वतत्तिरिपाद्वतमस्तपाने हमिवस्वक्ष्विषाय तयोः कोकायुक्तवामि-
इश्वर्वाहृ तैः [स्फायन्न]नामः
11 अम्मडः-थोल-कुम्यःवापाण् एकादश दुर्गकालसध्याभेधे [देवकुल्क-कोलिका-करणे]
युक्ते मे] त्त [हिन्या]-
12 फित् अक्षेत्र तर्केऽद्वारा सामीय-भूसी वास्तु दातुसिन्नेत्रतुस वसव्याक्रयक्ष[व्यवह]प-
दिक्रयः सध्याः व-4

Second Side

13 [षाण्]... ... ... ... ...
14 ... ... ... [पुंक्तिराजीरी पू [बक्ष] हिन्य[पा]र-धे [पक्षियो र] [हिन्योन]
15 ... ... ... दृष्टा: (10) [त्]िहुरकाल [सं]स्वयंहरिनिग्रहसंस्कार[कभ]िहु-
मन्त्रद्वारा [उक] व्यसन (16)
स्व-दृष्टां परद्राता-
16 [ष्णार्] यी हरेव] वरुन्यराम (16)
स विद्या: [षाण्] किमिम्स्तूऽवया बि[दृ]मिस्तह पचाते (11) 1
प्रायः-दृष्टां दिव्यतिस्मियो

1 Read नाम-विक्रम🌻, नामिण्य=mark by the names of Kokānakhasāyāmin and
votavārhasāyāmin]; देवकुल्क=temple; कोलिका=store-room. These were meant for twob new
deities named after the original gods of Barābharahatra. The new temples were built in
the forest area near the gift land (cf. atr=drage in No. 39 below). It appears that the
gift land was transferred to the local imitations of the gods of Barābharahatra because it was
difficult for the donor to send the income of the land to the original gods in distant Nepal.
2 Read यश्नु. वास्तु=building ground.
3 Or चारादा(३),
4 करी=करवाण or करणविवेच, करिण=in proper order; in due course of time.
5 भस्यान्द्रा (line 9) from the purchasers’ viewpoint is the same as विक्रमवाहा
from the sellers’ viewpoint. Lines 13-15 contained a description of the boundaries
of the land.
6 Better अस्माया; अनात, 7 Read अनात वा,
8 The usual spelling is विन्य, विन्दा= विन्य, Read अनात वा.
17 [नालांदा सेल बुधहुपट्टा (२)]
महाराज महाराज श्री दामनाराज नामारू (५) दुपारभर १ (२) २
[बुधु-गिर्द्वेलु-त्ता]
18 [राजावक्ता पुनः पुनः (१) र]
[श्री येदा भृमि स्थान तथा तव [द्] फळसति (२) ३]

No. 36A—Nalanda Seal of Budhagupta (c. 476-94 A.D.)

Nalanda, Patna District, Bihar.


Language: Sanskrit
Script: Late Brāhmī of the Northern Class.

TEXT

1 [महाराज श्री दामनाराज नामारू-श्रीघुपुरसौऽल महाराजाश्रीकोक-]
2 [वृद्धवास्मातिरिक्ष महाराज श्रीकोक-]
3 [स्थान श्रीघुपुरसौऽल पुलसपारि] पुरीतो महादेवासूऽल दुपारभरीमपुरासूऽल:
4 [स्थान जगतिरिक्ष परभमागवतो महाराजादिराज श्री-] श्रीघुपुरसौऽल पुलसपारासूऽल-धुपातो
5 [महादेवासूऽल श्री दुपारभरपुपासूऽल महाराजादिराज श्री-श्रीघुपुरसौऽल पुलसपारासूऽल-]
6 [पुपातो महादेवामनस्त्रैदेशामपुपासूऽल म-]हाराजादिराज श्री-[पुप]घुपुरसौऽल दुप-
7 [स्थानादुपातो महादेवासूऽल श्री-] श्रीघुपुरसौऽल पुलसपारासूऽल:
8 [परभमागवतो महाराजादिराज श्री-] उपपुरासूऽल (२) ३

1 Read मम.
2 Better चन्द्रम् प्रति ल
3 From the photograph in Mem. A.S.I., No. 66. The record is fragmentary; but it establishes beyond doubt that Budhagupta was the son of Pāruṣagupta and grandson of Kumāragupta I. The concluding part of this record may be compared to the corresponding section of the fragmentary Nalanda seal of Budhagupta's stepbrother Narasimhabhagupta—

See Ind. Hist. Quart., XIX, p. 273. The spelling of the name of Narasimhabhagupta's father is here clearly Pāruṣagupta.
No. 36B—Nalanda Seal of Vishnugupta

Nalanda, Patna District, Bihar.


Language: Sanskrit
Script: Late Northern Brahmi of the 5th or 6th century A.D.

TEXT:

1. \[\text{[म*]हाराजारिचार-श्री रूपः}-[\text{नुमस्तव}]
2. \[\text{स्तव} \text{पुलस्त्यपादादुष्टगतो}
3. \[\text{[महा*]राजारिचार-श्रीकुमारमुमस्तव}]
4. \[\text{पुलस्त्यपादादुष्टगतो महराजारिचार-श्रीकुमार*}\]

No. 37—Gunaighar Copper-plate Inscription of Vainyagupta—Gupta Year 188 (= 507 A.D.)

Gunaighar, 18 miles to the north-west of Comilla, Tippera District, Bengal; now in East Pakistan.


Language: Sanskrit
Script: Late Brāhmi of the Northern Class
Metre: Verses 1:3 ढीक (धूम्बुपू).

1 It is not known whether he ruled before or after Budhagupta (476-91 A.D.).
2 From the photograph in Ep. Ind., XXVI. The upper part and the left side of the seal are broken away and lost.
GUNAIGHAR INSCRIPTION OF VAINYAGUPTA

TEXT

First Side

1 स्वायत् (II*) महानं -स्वल्प-नयुस्मावरात्रकन्युरास्वप्नसन्ध्यायिन्य-पादमुदाती

Maharaj-क्रियक्ष्यम्:  

2 कुशालो • • • • • • • • 5 स्मादिरीचिनं बुध्मा चुस्माण्डर्थ समाजपथि (10)  

विविधं मयानमयु यथा  

3 स्माततिपित्तोत्वानमु पुष्य्या|भिङ्गु [क्ष]|वेव[व] च्याद्रास-महाराज-रुत्रुपाय-  

विजयायमेनै माण्डलयमामिकाष्टविभिन्ना-  

4 चार्यं-शान्त्वि देवमु गोपा? • • • • • • [प्रजान]] कम्मामणकाम्यायारङ्गे-  

कोक्ते स्मारण राजाम् -विवाहे अनेनै-  

5 वायु वायु ग्राजिदित[का] माण्डलयमामिक-वैवर्त-क-भिङ्गु-संघनमयमिर्लिशे  

भगवतो  

बुध्मा सत्त्व विनिवालं  

6 गण्य-पुरुष-दीर्घपात्र-वर्णनाय 3 [त्व] ख मिश्रुसवर्गः  

व चीवर-विनान्त-  

वनासन-वाहनप्रयाहे-विनिवादिः  

1 Prepared with the help of L'habitant's transcript. The plates published in  

Ind. Hist. Quart, VI, are not quite satisfactory. The seal has the figure of a recumbent  

bull to right and the legend: शहाराज-नीहे[मण्डला]. See note for below.  

2 महानी = ship. Note that the navy gradually became an important factor  

in the army of Indian kings, though the conventional units are said to have been  

मुदातां देवानु शान्तुत्वम्. Note also the omission of the chariot. Cf. above, No. 4  

5.  

3 The king was a devotee of Shiva; but the way in which the idea is expressed is rare  

in inscriptions; cf., however, भगवत-पादानाय चालिसु चाणकम्यादितमेनै in the  

Chalukya records. For भगवत, see supra, p. 279, note 5.  

4 In literature, the name is often written बुध्मा. It is interesting that his पादानाय  

and द्वितिके are also styled महाराज (lines 3 and 16). His title महाराज therefore cannot prove  

that Vainyagupta was an insignificant prince. One of the Nalanda seals represents him as  

महाराजापारिराजा. His dominions possibly comprised large parts of Bengal and Bihar.  

5 Some 8 aksharas are lost and may be restored as बुध्मादिगुटुबिन्ह, or समवतामुकुतुबिन्ह.  

6 महायानिस प्रेमकोचेस्वतिस्म केवल oded school being called  

Hinayana. The Malayannis were venerated by Many gods and goddesses, such as the five  

ध्यान विकुम्बदा derived from अदिवृहृ and अदिप्रभु, the numerous Bodhisattvas,  

etc. Avalokitesvara was a Bodhisattva. See supra, p. 133, note 5.  

7 Read सहुला. The Vaivartikas (following the doctrine of Vedic or Māyā?), otherwise  

unknown, were apparently a sect of the Māhāyānakas. An emendation that has been  

suggested is माण्डलयमामिकानीनिते.  

8 Possibly विस्मयार ( = विस्मृत) is intended.
7 परिमोघायं विहारे [च] खण्ड दुःहत-मातिसंस्कार-करणायं उत्तरमाणाखलिक-काल्यान-डूंग्रकामेन सर्वतोऽभो-
8 गेन्याहारायणेनात्राविलौ-पाराकामः प्रजामः खण्डे०१ साहाय-पदं नातिसृष्टाः ।४। अपि
9 च ब्रजु हरि-हरीस्वती-
10 [ति०] हाः मनः-विहिताः पृथ्वी-भूमिद्रानाः-हरिमहिष्ठक-हरिमहिष्ठक-फल-विकृष्टे स्वतोः
11 भावः समुपपान्यू हस्तस्य पी-
12 दामप्यूर्वीकृत्य पालस्या भूमि म * * * * * * *
13 (४००) * * * * * * * * द्विपृ. द्रव-हुचन-गौरवस्वयं-यसो-ब्रम्हवाच्ये वैते
11 पारक अभिधिनम् ० हरे शाश्वशेषमस्तुनुपातहितिवा०३।१। अनुपाठनभूति च भगवता पासलाभाजने वेद्या-
12 एवं च्यासेने गिताः इहोका अवजिन (४००)
13 पश्चात् वर्ण-हरे जिः शरीर मोहवित् भूमिद्र (४००)
14 आदेशा चानुमतत्वां च भा-
15 ज्वेन नरे० के वसेने (४००) १

1 चीपर०=cloth; पिण्यानम०=giving alms; here possibly, getting food श्लान्तिम०=bed
and seat; ब्लान्तिम०=bed; भूमिद्रानाः=प्रजािलूकस्य=medicine or medical treatment for diseases.
2 सुठू is Prakrit for Sanskrit खरिसिः.
3 I.e., in the village of Kānteśadaka in the division called Uttra-mandala.
4 पारक is the name of a land measure. According to Hemchandra, it means half
of a village (cf. Beng. pāḍā). By a calculation of the area of the five plots, we see that 6\frac{2}{16} pāṭakas =90 dūraśāpas =11 pāṭakas; or 2\frac{1}{2} pāṭakas =90 dūraśāpas. Pāṭaka was there-
fore =40 dūraśāpas. For the drō of the Chittagong District as noticed by Hunter (Sta.
Ac. Beng., VI, p. 161), see supra, p. 293, note 10. Hunter (p. 301) says that in the Noakhāli
District, the drō in Shāśťānagar = about 48 acres, in Sandvip = about 34 acres, and in
Government estates = about 25 acres. 1 acre = \frac{3}{10} bighās. The scheme is 4 kaḍā = ganḍā,
20 ganḍās = kāni, 16 kānis = dūra; but measuring rod = 14, 15 or 22 cubits, and
cubit = 16 or 20\frac{1}{2} inches (sometimes, reference is to the hand of a particular person, i.e. a
5 Bhattacharya: प्रकाशिता.
6 Read चेढः खाद्यः. Some suggest खाद्यः.
7 Restore नापसेन, नावाच न क्षणाः. पीढ़ियाथि रीक्षः = even courting [pecuniary] troubles.
8 Bhattacharya suggests अनुमानया.
14 धर्माभिसमाय दाश्वायु नर्मदा दुर्गादेवी ।

15 तर-शणान्त संभाषणेन यो विवेकान्तसंवै-इवसे ।

16 कर्मोपरित्कापुरताः-स्वप्राचारी-महाराज-द्रिश्य-समसामन्त-विजयसिनो-मेलायनकेकरापाटक-त्रा।

17 नायांकमुनाभिषक्त: कुमारानाथ-रेवसज्जलम-भामर-वस-भोमिका।

18 धर्माभिसमाय सीमातिश्ववरिक-लोकबान ।

19 विश्वविहाराय लोकबान ट्रावरिक-लोकबान ।

1 Read दृश्य बा। 2 Read दामानकुशवी। 3 Read शिष्य शमि। 4 पुरा seems to have been engraved twice owing to mistake.

5 This Vijayasena has been identified with the prince of the same name mentioned in the Mallasur inscription (infra). महाप्रतीकृत = chief officer superintending the defence of the gates of the royal palace and also of the capital city. पाण्डव विशेषिको = chief superintendent of five administering offices. पाण्डव = chief officer of the accounts department (cf. पाण्ड = arithmetic). पुराणपातक = the chief police officer of the royal city. वयारिक = superior officer. वैदुर्ग (Arabic fil) = elephant (according to Medhinikara of the 14th century). See supra, p. 272, note 9. देवताराय = leader of the elephant force, or keeper of the elephants (cf. Mahâvyutpatti, p. 30, mentioning pînapati and gaja-pati side by side), or both. Words like वैदुर्ग and देवति were introduced into Indian administration by foreign invaders like the Scytho-Parthians. The word वैदुर्ग (originally Persian) is used in Book II, No. 26 सामन = feudatory chief.

6 Read दृश्य बा। It appears that the dâraka (executor) Vijayasena entrusted the business to Kumârâavya-saivaÌmin and to two other officers called Bhogikas, Bhogika indicates a jâgirdâr or an official enjoying an indâm in lieu of salary.

7 Read विहारिकृत: Naradatta was a scribe belonging to the office of the minister for peace and war.

8 Read दृश्य बा। वाधृंषिक = a carpenter in profession or caste. राजविहार = royal monastery.
20 श्लेष्मा (स्रवण) (१२) उत्तरेण दौधी-भोग-पुष्पकिरङ्ग[१] । ... ... ... ... ...
[पू.]*वशिष्यपारकत्वाय-विना*धर्मानादान सीमा (२३)
21 द्वितीय-क्षणवार्तिनिधि-द्वारणावाप-परिसंतानश्रीमाता (१०) पूर्ब्बः शुरुः ककः
शर्मान् सीमा (२३) विशेषण पङ्क:-
22 विनासः (२७) श्लेष्मा (स्रवण) (१०) परिसंतान राजविहार-क्षेत्र (स्रवण) (१०) उत्तरेण वेदः (२७)
क्षेत्र (स्रवण) (२३) तृतीय-क्षणवार्तिनिधि-द्वारणावाप:-
23 परिसंतान श्रीमाता (१०) पूर्वः ... ... ... ... श्लेष्मा (स्रवण) (२३) विशेषण नवदा-
क्षेत्रः (२७) श्लेष्मा (स्रवण) (१०) परिसंतान

**Second Side**

24 जाज्ञानारी-क्षेत्र (स्रवण) (१०) उत्तरेण नागी-जोड़क-क्षेत्र (स्रवण) (२३) चतुर्ष्रक्ष
विनासः क्षणवार्तिनिधि-परिसंतान-क्षेत्र-क्षणवार्तिनिधि श्रीमाता (२३) पूर्वः
25 युद्धक-क्षेत्र-श्रीमाता (१०) विशेषण श्राहं-क्षेत्र (स्रवण) (१०) परिसंतान (स्रवण) श्र्य-क्षेत्र-
श्रीमाता (१३) उत्तरेण सहीशान-क्षेत्र (स्रवण) (२३) [पू.]*अभावः
26 पादोक-पाटक-द्वितीय-परिसंतान-क्षेत्र-क्षणवार्तिनिधि श्रीमाता (२३) पूर्वः क्षणवार्तिनिधि-
ब्रह्म-स्रवण (स्रवण) (१०) विशेषण मणिभाषः
27 क्षेत्र (स्रवण) (१०) परिसंतान यज्ञाभिषेक-क्षेत्र-श्रीमाता (१०) उत्तरेण नामदेवकामाम-श्रीमाती
(२३) विहार-तत्त्ववत्सरिः श्रीमाता-विनासः (२३)
28 पूर्वः चूढ़ाग्रहणिनम (योनियोग) गोपेश्वरोऽ जोहः (१०) विशेषण गोपेश्वर-
विनासः-पुष्पकिरङ्गा नी-गाहः (१०)
29 परिसंतान प्रयुक्तेऽद्वितीय (ब्रह्म) (२३) प्राच्य: (१०) उत्तरेण प्रक्षणामातोऽनुप्रयोग-खातः (२३)
पूर्वः-विहारानुप्रयोग-शून्यप्रतिकरः

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1. भीम may be a personal name and दौधी may stand for Sanskrit जीतिया, भीम may also indicate Doshil's temporary possession of the tank.
2. Read चतुष्पाक.
3. Guṇekāgrahāra of lines 18-19 and Guṇikāgrahāra of line 21 are apparently identical and the same as modern Guṇaghar.
4. Beng. चूढ़ा (१० खातः) means a ditch. Between Chūḍāmapīrānāra and Srināyoga; or, between the nāyogas (places for parking boats) of Chūḍāmaṇi and Nagaram? 
5. For another temple of Pratyumnaśvara Siva, see the Deepōdā inscription (Majumdar, Ins. Beng., III, pp. 42 ff.).
No. 38—Eran Stone Pillar Inscription of the time of

Bhanugupta—Gupta Year 191 (=510 A.D.)

Eran, Sagara (Saugor) District, Madhya Pradesh.

Fleet, Corp. Ins. Ind., III, pp. 92f.

Language: Sanskrit.

Script: Late Brahmi of the Northern Class.

Meter: Verses 1-2 दीक्ष (चन्द्रमपु); Vv. 3-4 पद्मवान.

**TEXT**

1) संवत १०० (+*) २० (+*) ४ आचार-व-दिक्ष ३

2) क्ष-व-दक्षपशों

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1) Cf. Beng. ডাঙ্ডা in the expression পাঙ্গ-য়া, flood and drought, loss caused by them. হল্কা may mean 'marshy land'. বিহার্য্য=land regarded as a part of the site of the monastery (প্রাপ্তি derived from প্রণিধ, income, revenue) for the purpose of assessment (J.A.S., Letters, 1952, p. 75. note). প্রাপ্তিকর=not yielding any revenue. তথ্যমুখ=land granted to a religious establishment for its maintenance at the time of consecration (pp. 357, 369). বিলাশ=Possibly, a mechanic caste like বড়লিঙ্গ, সিংহ (Beng. গাছ), rivulet.

2) Read পুলকরিক.

3) Read দীপক.

4) From the facsimile in Corp. Ins. Ind., III.

5) সিন্ধু expressed by a symbol.

6) ব is an abbreviated form of বহুল-পচ্ছ and দিবস. Sometimes we have ব (=বৎ) instead of ব (বৎবি).

7) Fleet suggested that, of the three letters, the third is ব and the second may be ব.

8) Read ধষ্ট.

9) The two letters containing the name cannot be read. There are possibly traces of a subscript v sign which may suggest that the name was something like ধ্রুবর্ণ. Or, সীতারাজ?
RAJAVATI VIHARA: (1*)

तस्य पुलो(५*)निकस्मिति-पुलो नाममा राजायाम माधव: (1)
गोपालः[५]

(५*1) सुतस्तस्य श्रीमाणिक्वायाः वाहयाः (५*)

श्राष्टरःज-श्रृष्टिः स्व-वहः(५*)सिफळको(५)धुना(५*) (५*) २

४ श्री-भारुसायी अरधि प्रदीसी

राजा महानु न(५*) पार्थ-सम्मो (५*)सिद्ध-सरसः (५*)

लेनाथ सर्वनिक्कड़ गोपर(राजः)

६ मिमांसेः(५*) किंकल्युलाः (५) ३

कुर्वा (चः (५)) [चू] देव सुगुणधर्मः (५*)[चू]

खर्द गते विधः न(र६) [वर्ग-कप्यः] (५*)

७ भक्तानुसन्धा विदाय च कान्ता

अ(चन्द्र्यार्धः)[न्म][र्नुगता][मित्र]र[र]ुम [र]वर्गः (५*)

No. 39—Damodarpur Copper-plate Inscription of the Gupta Year 224 (= 543 A.D.)

DAMODARPUR, Dinajpur District, Bengal; now in East Pakistan.

R. G. BASAK, Ep. Ind., XV, pp. 142ff.; K. N. DIKSHIT, ibid.,

XVII, pp. 198f.

Language: Sanskrit.

Script: Late Brāhmī of the Northern Class.

Metre: Verses 1-3 श्रीर (चन्द्र्यार्धः)

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1 Read वर्गः.
2 It is not impossible that, when Vainyagupta was ruling the eastern part of the old Gupta empire, Bhānugupta was ruling the western part and another line of rules had control over the central part.
3 The aksharas are indistinct. Fleet conjecturally reads बारः; but the last akshara appears to be न.
4 Fleet thinks that the metre is faulty as this च has been lengthened by the influence of नि. But the conjuncts न and च as also च and च are said to be exceptions to the rule वर्गसिद्धीप्रवेकः and, before them, the vowels may be short by a sort of poetical licence; cf. Kumārasambhava, VII, 11; Sīśupālaśadha, X, 60, etc.
5 Here is an early reference to the Suttee. Cf. JAHI'S, XIX, pp. 203 ff. The battle referred to may represent a phase of the struggle between the Guptas and the Hūpas in Central India.
DAMODARPUR INSCRIPTION OF GUPTA YEAR 224

TEXT

Seal

कोटिवण्विचिनानाथि[करण्य]२।

First Side

1 स[ङ्ख]३ 200(+३) 20¹ (+३) 8 भाद्र-दि ५ परमदेवत-परमदारक-म[हा]-
राजाभिराज-श्री...³

2 गुमे पुष्पिकृति तत्त्वद-परिगृहति पुष्पवलंक-बुकाकुवरि[क-महाराज]व [महा*]-

3 राजपुत्र-देवभाराकर्म हस्तक्षेप-जन-मोहनाजुवहमा[न]के को[विन]र्द्ध-विप-[३] च त-

4 छ्रुष्यकहे-विषय-पति-पवायमुद्रैै अहिष्ठानादिकरण[श*] आयं[न]गरे-
[श्रेष्ठिरू]पाद-⁷

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1 From the facsimile (not quite satisfactory) in Ep. Ind., XV.

2 "[The seal] of the administrative board of the city of Kauśikarṣa". See p. 291, note 8, above.

3 Read संह which is the contraction of संववण; or ५७.

4 Basak: १९.

5 Basak suggests चुथुलन, while Krishna Sastri wants to restore कुमारसुन, sometimes identified with the king mentioned in supra, No. 32, though Vishnupragupta's name may also be thought of (cf. No. 36-B). It may be pointed out that, besides the controversy regarding the ascription of Narasimhagupta and his son Kamāra and grandson Vishnu before or after Budha, the position is complicated due to the existence of other rulers of the family like Vainya and Bhānu. It may also be noted that the चावेशद्विसर्यकरम (ed. Sankrityayana, vv. 671-76) gives the list of later Imperial Gupta kings as चावेश (चावेशद्विति)-कुमार-द्वाराकर्म-द्रव. If this Deva[gupta?] may be identified with Deva-bhaṭṭāraka (who appears to have been the emperor's son made governor of the bhakti or province of Pudrāvardhana) of the present inscription, the missing name may be conjecturally restored as चुथुलन. The possibility of an Upagupta in the Gupta genealogy has been suggested by Raychandhuri on the basis of the name of Upagupta, mother of Maulghari Tāṇavarman (Political History, 4th ed., p. 500, note).

6 Read प्रमाण. The technical difference between चन्द्राचत and परिप्रेक्ष्यत is not known. One of them possibly indicates appointment and the other acceptance of an appointment or position at least in some cases.

7 Basak's corrections दहे and श्रेष्ठु are unnecessary. Ribhu* is written for Ribhu*.
5 सार्यचारियारुद्वत्र-प्रयत्नकालिनिवित्त-प्रयत्नकालिकाय सकन्तपाल-पुरोगे [स] व्यवहरणरति
6 धातीधातु-कुशालसभा-अयुस्तमवेन विज्ञापितमस्थ-विषये समुद्रवाण्डप्रभमत-३
लिख-[ने]लक्ष-
7 रात लियनामिक-कुशालवाद-विषयो(५)नजूंत: तदनहि ततो तीनारादनुपस्थिता
मन्मता: [पु]प्रयाल-
8 रामद्रोरे आसानरे" भाषन: प्रवेत्तवाहस्सार्थीनि वेदक्रृत क्षण-कुट्ट-प्रति'।
[स]सा[र]-[क]-
9 राजन विमीकितमर्वरसप्रति-गम्योपपुप्प्रमाण-भावपक्त [यो]मार[व] या
10 अप्रत्य-स्थिरण तारीणारीवेय क्षेत्र-स्तोकानुसूचिति' (१०) यत: प्रथमपुरस्पालक–
नर[न]मन्त्र-
11 तौपुर-भट(५)निन्देनावनारणया युक्ति या विशेषिकार-[स]जय विज्ञापित(*०)।
नायते[ख]* [सिय]*-

1 Read 'पुकःकार्यं'. Ayodhya, whence Amritadeva hailed, is the ancient city near modern Faizabad. किल्लपुलिं--born of a noble family.
2 Supra, p. 292, note 3. It may also be suggested that, of the two eras खिल and चम्पक, one indicates land never tilled (or not tilled for a long time), and the other land which has been stopped for some time (or for a short period). Some scholars translate खिल as 'fallow' and चम्पक as 'untilled'.
3 Note that the original deity was worshipped on the Himavat-ke-khilkara (supra, No. 36) while his substitute was installed at a place which has been indicated here as a local forest. See above, p. 387, notes 3 and 4; p. 338, note 1.
4 Prakrit फुठ is for Sanskrit सुदितस: i.e., "for making repairs of whatever is broken or torn."
5 "For instituting विविध, चर्चा and सति: for supplying cow's milk, incense and flowers, and for applying ममुर्ख, lamp, etc." विविध=oblation, animal sacrificed to a deity चर्चा=oblation of rice or barley usually boiled in milk; सति=oblation; here possibly, distribution of food (प्रसाद), or giving food and shelter to guests. ममुर्ख=usually दधि समस्तेन चोद' किन्तु धैर्य पंचमिनः। ये शेष ममुर्खः;... चोरक=a small plot. सति=milk (sometimes चीर धधि तथा चाल रूढ़ि नौरसालः)."
6 Basuck: विविधिताः...; see No. 41, lines 12-13; No. 42, lines 15-17. Basuck's translation has "...a quarrel with the Vishayapati. However, through his Highness Paramabhaṭṭāraka, the victory of right is assured." There is however no doubt that श्रवणसर्वसंपर्कवाढ़न्ति चषायःसाधनं is the same as महाराष्ट्रवाढ़न्ति चषायःसाधनं: of infra, No. 41, line 13. परता = क्षति = result; भवेतप्रसाधनं = भवेतप्रसाधनं. See also infra, No. 43, line 13. विविधाः = विविधिताः (No. 41, lines 12-13) = opposition to one's interest. Or, विविधिताः विविधाः = objection from the District Magistrates.
Second Side

14 इत्यनेनावधारणबागमें एतसाधनस्वेतवाक्यनि-दीनारायणसंगीता पुत्तनमातुः

15 अनुमाणे पहलुक्क्कड़ियाखरी धारण-पवकिसिकायां वास्तुमिसह

16 शास्त्रामात्रहिंि(२५)पिदा पादुका सह कुलवाप एकः परस्परसङ्गहमें ग्वायुक्त-

17 जम्स्व[खा]ः पूर्वेण कुलवाप एकः पूरणाूढ़निकायां पात्र-पूर्वेण कुलवाप

18 खा पादुका सह पात्र कुलवापः ज्यादा-परमेंग्ने भन(२)ते शैतवराजस्वार्थार्थी

19 ताकदुरकाल संवक्षष्यारिति: देवभक्तगुणामनत्वा: (२) अथि च भूमि[खा]ःज-

20 स्व-द्वारा पर-द्वारा यो हस्तेन सुपुर्णरा(राम) (२) स विद्वार्य: क्रिमिभुविवा पितुमिसह परख्ले (२५) १

व(३)हुमद्वार्य: दुआ

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1 These aksharas are engraved below the closing words of the previous line. Better नामिति। घनेनातृ।.

2 भावः बहुश्रेष्ठै=out of consideration for his mother. भर्ती-प्रबेिश≠ included in Ardhāti to form a single unit for the assessment of revenue. प्रबेिश being derived from प्रबेि (=revenue, income). See above, p. 345, note 1 and below, p. 354, note 6.

3 Read जामै। The areas of land referred to as पवक्तरियांपक and पात्र possibly already belonged to the god. Pārapa-Vrindikshari may be modern Brindakooree, 14 miles to the north of Dāmodarpur.

4 I.e., "according to the custom relating to पारसा": (see p. 292, note 3; p. 333, note 4). बालु =building land; खिल-चेस =fallow land.

5 संवक्षष्यारिति=officers in charge of administration.

6 Read महकै।

7 Read द्वारा वा।

8 Usually हृशितै। Read ख्रमोह।
21 राजभिस्मगराणिंद्रिया (I*)
यथा तथा यदा समिस्मशा तथा तदा फलं (कम्) (II*) 2
पशुं वर्ष्य-सहा-ग्राणि स्वर्गमें भोजित भूमिदः
22 आकोशा चाणुमल्या च तात्पर्य नरके वसेद्रिति (II*) 3

1 Properly, भूमिदः।
2 Better वसित् II प्रति II
CHAPTER II

INSCRIPTIONS OF THE CONTEMPORARIES AND SUBORDINATES OF THE IMPERIAL GUPTAS IN NORTHERN INDIA

A—Inscriptions of Bengal

No. 40—Susuniya Rock Inscription of Chandravarman¹ (c. 340-60 A.D.)

Susuniya Hill, near Bankurā, Bānkurā District, West Bengal.
N. N. Vasu, Bahgīya Sāhitya Parishat Patrikā, III, pp. 268f.;

Language: Sanskrit.

Script: Late Brāhmī of the Northern Class of about the 4th century A.D.

TEXT²

Part I

1 पुष्करावधि तेम्महाराजः-श्रीसिङ्घव्रजः¹¹ पुस्तक

2 महाराज-श्री चन्द्रवर्मणः कृति: (१५)

¹ This king is usually identified with the Āryāvartta ruler Chandravarman mentioned in supra No. 2. Some scholars wrongly identify Pushkaraṇā with Pushkara near Amsterdam and suggest that the king was a brother of Naravarman of Malwa (infra, No. 51) and was the same as king Charitra of supra, No. 14. Pushkaraṇā is however modern Pokharaṇā, a place on the Dāmodar river in the Bānkurā District and Chandravarman was apparently a local ruler of South-East Bengal.
² From the facsimile in Ep. Ind., XIII. The inscription is found on the back wall of a ruined cave. The character in Part I is different in shape from the in Part II.
³ एकत्रिः looks like पुनि; but the subscript does not appear to be due to engraving. Shastri: "भर.
⁴ Read अशिषः.
⁵ This line begins from below आधि of पुष्करावधि of the previous line.
Part II

1. चक्रसिद्ध: दृष्टप्रगणितिस्यः (II*).

No. 40A—Kalaikuri-Sultanpur Copper-plate Inscription of the Gupta Year 120 ( = 439 A.D.)

Sultānpur near Naogāon, Rājahābi District, East Pakistan. The inscription may have been lying originally at Kalaikuri in the same neighbourhood.


Language: Sanskrit
Script: Late Brāhmī of the Northern Class
Metre: Verses 1-5 छोटः (छन्दः).

TEXT^2

First Side

1. स्वतिः (II*) ग्रुङ्गवैवैवेद-पृथ्विः [कौ] श्रिकायाः. आयुक्तकांभुगदासोः [एक-धिक]-
   रण्यम् हस्ति हरियने [ववहनकां गुणमालि]-

2. [कायाः] धातुपार्थिकायां संगीतालिपि आङ्गलिकायां ग्रामतामालिकायांः [हरिश]-
   हरिवंशम् बौधपतिः (I*) विदितम्.

3. भिविष्यति यथा. इह-वीरी-कुष्ठिक-भीम-कायस्थ-मशावनन्द-हरिरास-देवदत्त-रक्षण-
   कालिताः देव-शस्त्रस्त-कृणाः.

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^1 Shastri : 0दम. The vowel mark of the first consonant is o, and the consonant itself looks like ङ. But we have to accept Shastri's correction हामाण्ंशाळित्यः (better हायण्ठा). Chakrāsvāmin is Viṣṇu to whom possibly the cave, Chandravarman's kṛiti (work), was dedicated. According to K. N. Dikshit, the village Dhosagrama was made over to Chakrāsvāmin by king Chandravarman (A.S.I., A.K., 1937, p. 188).

^2 From impressions.

^3 The Śṛṅgaśvara vīthi seems to be the modern Singra Police Station in the Rājahābi District of East Pakistan.

^4 Read श्रीप्रत्य: विदितं श्री. The plural number in श्रीप्रत्य suggested itself to the author of the record apparently because the श्रीप्रत्य consisted of a number of members. See below, No 41 (p. 356, note 6).

Read श्रीप्रत्यः.
KALAUKURI-SULTANPUR INSCRIPTION OF YEAR 120

4. दास-पुष्पकांक खुकुःसिंहः मन्त्रः यशोदानमि: वीरी-महत्तरः कुमारदेवः गणः-प्रजापति-\textsuperscript{1}
   उमयाद्।(श्रों) रामशाम-ङ्गेषः-

5. से द्रा।म-स्वामिचन्द्र-हरिसिंहः, कुदुबिन्दुः, यशोविन्यः-कुमारविन्यः-कुमारभवः-कुमारः
   भूटात्त-कुमार-ङ्गः।श्रों)स-वेकानकः-

6. शिवकुण्डः-नसुनिवापरसिवः-दामदतः-प्रमणिलः-कुलभाभः-कुमारसम्, इङ्लरचन्द्रः रहुः-भवः
   स्वामिरः-

7. श्रीनाथ-हरिश्रमः-गुप्तसमः-सुरामः-हरिः।अठात्माभभ्यस्मिन्नामिने।महाशेषनभद्रः-पदिः(हि)
   राष्ट्रीयम्।- युः।...शास्त्रः-

8. मर्यमः-उद्दामः-कुलकुण्डः-नन्ददास-भवद्रः।-अहिदामः-सोमविन्यः-हकुमणमिन्-कालिन्
   धोलीकोप-क्रोमसमः-पुरुषः-

9. क श्रमः| सर्वपालिति| कहुः-विद्रवः-शाहिरः-वजसमिने| भैरवसमः| हिमशामः| पुरुषः-सायः
   विन्यः-उमः।...शान्तः-

10. सियुः(सिंहदुरेनः)।बोद्ध-नारायणः(ण)।दास-सीतानाथ-राज्यनाथ-युः।महिः| सबनाथ-युः
   विन्यः-शाहें-यशोविन्यः-टक-कुठुद्रमः।...व.

11. श्री-युः,विन्यः-रामभाभभ्यस्मिन-कामनकुण्डः-रातिबद्रः।-अक्षुभूतः।-कोडः| प्रभूक्रीतिः| नदुः
   कालुकः।अक्षुभूत-नरदेवः| भवः-

12. सबरक्रित-पिशकुण्डः-वेंडकुण्डः-शादवदास-गोपाल-पुरुषः। यवः। बिजापितः।(10)
   इङ्लर-वीधापालितकर-विकाशः-

13. ख शाङ्काकाशिपभोगः (विद्रोहविन्यः| दिनरातिरिक्त-विलक्षोत्कुटिव(वा)।प-विकाप-स्वर्या
   दः कोमलिः। प्रतिः-

14. प्रति मातापिनि: पुष्पामिहिते गीतःसंहीतः-चादरविन्य-वाजः(ज)।सनेव-सरणामयतृते
   श्रास्त्र-देवः-

15. भभः।अनर्दः| महाशेषनद्वानाः| गणग- महायवः-प्रञचनाय नवकुलव(वा)।पनद्रितवा दातुः
   (तुमः) एवितवोषः।

\textsuperscript{1} The rules of sandhi have not been observed here.
\textsuperscript{2} The name does not prove that this agriculturist Brähmaṇa had anything to do with the Kavirāta community.
\textsuperscript{3} Read खचानः.
\textsuperscript{4} Pupāravardhana, headquarters of the province of that name, is modern Mahāsthān in the Bogra District, East Pakistan. चाँदविन्य = community of the Chaturvedins.
\textsuperscript{5} Note that Datta is no longer a Brähmaṇa cognomen in Bengal. Some Brähmaṇa families thus appear to have been merged in non-Brähmaṇa communities.
\textsuperscript{6} Read एष्बोषः.

45—1902 B.
16 दैनिक, प्रामेय, लिंग, भेषज, विधान (१०) तथासाक्तः अश्चाकर्षिनारायणोहर्षिना
पुनांकुलवा(वा) [पा]* -

Second Side

17 नामाभितुः (तूम्हारे) पत्र: पूणं कुड़िक-भीमादीना विश्वासपुरस्व-रसुस्तव-सिंह नामाभितुः (तूम्हारे)
हृदयः [भक्ति]* -

18 वेदांतवाच्छन्त(त) स्थ्यंबिहिः-विधियाममातिकर-सिंह-कोक्सकोक्कोक्कोखियोग-वाक्यः नीतिः दिनोनाखः

19 लिख-कुड़िकवा(वा) प-विक-가 (१०) चुनूनस्त्रीयता नातिः विन्योगः कबिरिबिल्ववाप्पः
कुड़िक-भीमादीना(र्यू) अबासिनः

20 दैनारायणस्तिरतिका नानाकृत्तेऽहि द्वितीयेण-विभूतिका(को) धान्यपालिका-

[गुहागमिहिक] [प्रामेय]* -

21 श्रो दृशिकोोद्धेशोषु अदो शुभवक्रम(वा) पा: धान्यपालिका-प्रामुख परिक्रमन्त्रोऽके [आध-
खाटा] - परिक्रम-वेदिततः

22 दुःशरण वाभाबनीः परिक्रमनि गुहागमिहिका-प्रामुख-तीमानिः (क्रेति) कुड़िकवा(वा)-
प्रक्रियाकरयाम कुर्ष-पर्वतीको गुहागमिहिकायां पुरावें

23 यथापत्रः परिक्रमन्त्रोऽके श्रोणवा(वा) प-द्वारं द्वितीयेण-वाभाबनी-तापः [सपोशे]

24 भौतिक-प्राभेद-विविधवात्सारं [च] कुलवा(वा) पा: सत्य कोणवा(वा) पा: धर (१०)
पुष्प स्वयोपरी दैनिक-प्रामुख

25 दैनारायणस्तिरतिका कुड़िक-भीम-क्षेत्रस्व-स्मृतचन्द्र-स्त्रिवादीना मातापिलोः गुहागमिहिकुः दाहः

1 Better read शापानुक्षिापपादः.
2 पार्थ दैनारायणस्तिरतिका*.
3 The Vāṭi-nadi appears to be the modern Bārā- nai, Singrā lying about 10 miles to the north-eas of its junction with the Atrai. Better read तोग्यत्रित उपरिक्रम.
4 पार्थ गुहागमिहिका*.
5 Pracedia appears to be the same as praveṣa of other inscriptions (cf. J. A. S., Letters, XVIII, p. 73). Sividi-praceṣa-Kandaliyā-grāma has been explained by us in meaning that Sividi and Kandaliyā were adjoining localities, the latter having its rent assessed along with the former. In the present record, Tāpasapattaka was similarly attached to Hastiśrisha and Chitravātanagara to Vibhitaka or Vibhitakī. See pp. 345, 349.
No. 41—Baigrama Copper-plate Inscription of the Gupta Year 128 (= 448 A.D.)

Baigrama, Bogra (Bagura) District, Bengal; now in East Pakistan.

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1. *Ku* is a contraction of *Kulyavāpa*.
2. Better read कुल्यवापः प्रदत्ता:.
3. *I.e.*, चौथा There is an era sure between सं and व. The year does not appear to be 121.
TEXT

First Side

1 स्वति (1०) पञ्चनगरी ्भट्टरक-वादानुप्राय: कुमारामालय-कुलकल्लेल- 

2 दियान्धिरकरण: 

3 वर्ष तीन फळित (१०) विज्ञापतीतंत्रसाधन: वास्तव-कुलकल्लेल-भाभत्तत वायकावयो: 

4 ना कारितका (१०) भावै भोबिंद-स्वाभिं: हेतुक्रुष्टसदस्याप्रसिद्धं (१०) इह- 

5 वास्तवतमस-सिंह भोलामिकाप्रतिष्ठितकरण शाकवाद्यप्रतापक-तारक-भोजार्नाच- 

1 From the facsimile in Ep. Ind., XXI. Cf. the text with that of the Nandapur copper-plate inscription in Ep. Ind., XXIII, pp. 541.

2 Pañchamārā was apparently the chief town of the district, where Kulavṛddhi’s court was situated. It may be the same as Ptolemy’s Pentapolis and modern Pañchābībi in the Bogra District. Pañchābībi may have come through Prakrit Pañccharā modified to Pañchmārā.

3 The word evidently refers to the Gupta emperor Kumāragupta I (c. 414-55 A.D.), as the date of the record (Gupta 125 = 448 A.D.) falls in his reign.

4 Trīvṛtā and Śrigohāli were localities connected with Vāyigrāma which is also mentioned in supra, No. 94, line 9, and is the same as modern Baigrama.

5 Read *भोगारीनु = officers in charge of administration; apparently the mem- 

6 Read *अयत्ता; since the order was issued by Kulavṛddhi and the administrative board of 

7 Read पञ्चमारी, 

8 Read देवकुलम्। तदद्वीपस्वतिकाम, 

9 Read भोवाणास्मादः शुद्धद्वाकार = not yielding income in crops. पर्वत- 

10 Read अपकार (infra, No. 37, line 39, etc.). प्रतिकार = for which no tax is realised 

11 पञ्चमारी=agriculturist householder. See pp. 333, 345, 360.
6. द्रिङ्ग्राम अर्थात् कुलयवप-विक्रमी (५) युक्तलादुक्तायास्वस्तस्मायुक्तायामुक्तारामस्म रूप- कानायी-¹
7. [५]वच भगवती नीवस्मायुनी देवकुले [३]ण्ड-पुण-अतिसंस्कर (१) र-काराय-²
gन्ध-णुषुप दीप.
8. सुमनसा (*२) प्रवर्तनाय च विनिमयात्मका भोगिलक्ष्या लिङ्गेश्वर-कुलयव-सर्य योगीहाल्वायायिवः
9. तत्त-वाटकाय (३) संक-वाटतुनो ध्वेनद्वास्मेतक्ष भाष्करानाव यपकालस्तुनो ध्वेन- वापल दानुः
10. मिति (४) यतो कया-नारायणायम (५) प्रसात कुंवरक्षंक्षत्समोरवारणायः
अवधतः
11. मस्ती-पिपरे समदु-बालायस्त्यस्त-लिङ्ग वेदायाचः (६) श्रीमताच्युताक्षा-तारके- ोज्याचाँद्रोहिनी-²
12. नारिक्ष्क-कुलयवप-विक्ष मो(९) कुञ्चः (१०) एवविनिवासप्रविन्द-लिङ्गेश्वर-विक्ष ये च न कविद्यायायः

¹ I.e., Six dināras (gold coins) and eight rāpakas (silver coins). These apparently indicate the Gupta gold and silver issues. The price of 3 kulgārāpas and 2 drona kulgārāpas (=½ kulgārāpa of the value of ½ dināra) was 6 dināras and 8 rāpakas (=½ dināra); see line 17. One gold coin was therefore equal to 16 silver coins. The rate of 2 dināras per kulgārāpa, as against 3 dināras elsewhere in the area, may indicate inferior quality of the land. See No. 84, line 8.
² पुरुष is Prakrit for Sanskrit पुरुष.
³ Same as भोगिलक्ष्या, भोगिल may be another form of the name, or a mistake for भोगिल.
⁴ Read लिङ्गेश्वर.
⁵ तलवाटक is the same as तलवूमिनि, तलवूमि, etc., which was the land granted in favour of a religious establishment at the time of its consecration; ह्यालवास्तु=homestead land. In some cases तलवाटक has been explained as a class of persons serving in temples; see C. I. I., III, pp. 216-17. Cf. pp. 355, 360.
⁶ Basak: दृष्टां. Note the nature of the work the pustapālas (record-keepers) did. They tried to determine whether, near about the donee's place, there was unproductive waste land belonging to the State, which could be sold rent-free without any loss to the State. In such cases, there was no loss of revenue; the king, as the lord of the land, was supposed to gain ½ of the religious merit arising from the pious dead, for which the land was being purchased by the donee. But the reclamation of the waste land was a gain to the State since it led to the expansion of habitation, increase in the population, establishment of markets, etc., in the area.
18 विशेष ऊपचार एवं मद्दतक-पादानों वर्णसृजन पुरुषोत्तमाशिषां तस्मात्ततामिनि (१८) पुत्रोऽः

14 भोगिक-मातकरोपकारः (शा.) सुधीरानान्तः च रूपकाणायोजयः भगवते गोविन्दभूमिः

15 नेवास्वासानं भोगिकायुण्डतामस्य विवेकाः पुरुषाय दक्षिणेष्व-कुल्यानेष्व-नयं नक्षत्रवाकानार्यम्

Second Side

16 ब्रोगवेंश्याः (१६) स्याय-वस्तुनों श्रेणवाय मातकायायसौ ब्राह्मणवस्तुनों

17 दीक्षेऽः (१६) कुल्यानेन-लक्ष्यम्यत्व यथा वस्तु-श्रेणवाय दक्षिणेष्व-कुल्यानेष्व वहे (१०)

18 तृतीयेऽः (१६) स्याय-लक्ष्यम्यत्व यथा वस्तु-श्रेणवाय दक्षिणेष्व-कुल्यानेष्व

19 मयभविष्या विवेकायुण्डस्य (१०) तिन्तु तुष्टारारोद्वन्द्वः चिंद्र वातुर्ध परिभाष्य दास्यवाकाः

20 मङ्गेश्वरः (१०) शालवाः पुष्पां च रक्षणम्य वस्तु-श्रेणवाय दक्षिणेष्व-कुल्यानेष्व

1 Read श्रीयाः.
2 Read माणकरः एव श्रीयाः.
3 Read श्रीयाः.

4 श्रीयाः is the ordinary Prakrit form for Sanskrit श्रीयाः. Thus we have श्रीयाः

5 The Prabharpur plate has तह्व which is better. तुष्य ये तुष्य ये तुष्य ये तुष्य ये तुष्य ये तुष्य ये तुष्य

6 श्रीयाः is in places which have no conflict with your own agricultural work, i.e., in places which do not belong to any of the villagers. दक्षिणेष्वत्र यह (cf. also the

7 Nandapur inscription, line 14) may have been the technical designation of the person who measured the area; cf. दक्षिणेष्वम् = दक्षिण. Or, दक्षिणेष्वमज्ञता

8 indicates a cubit of special length. Intra, Nos. 43-45 have a proper name in this place. Thus this may not indicate the fact that the measuring was done by the person. Even in records of the 19th century, reference

9 is made to the band of a person as a cubit of unspecified length. भव्यत्रः = having

10 measured out.


12 काहाणाय वर्णः च वनमाऴः। सत्यवादिः काहाणाय वर्णः च वनमाऴः। काहाणाय वर्णः च वनमाऴः।

13 (वेषारानाथः, १५५-१५५) एव प्रायः सत्यवादिः काहाणाय वर्णः च वनमाऴः। काहाणाय वर्णः

14 यान गैर्याकारणि कालाधिकम् भविष्यति। तान अष्टिनु सत्यवादिः

15 प्रकाशाः कार्यः (VIII, 250-51). According to Brihaspati, प्रथमः कुण्डकोतिनि सत्यवादिः

16 विषयाय निर्विश्वाय निर्विश्वाय निर्विश्वाय निर्विश्वाय निर्विश्वाय निर्विश्वाय निर्विश्वाय निर्विश्वाय

17 Nārada speaks of the भूमि (trees), मन्नातिनि (waters), मन्नातिनि (interred coal, etc.),

18 भूमि (settled by the parties) and राजासमानताः (fixed by the government) kinds of सत्य.

19 See Kulikia and Vijñānabhairava on Manus and yajñavalkya respectively.

20 Read ष्वायः.
No. 42—Paharpur Copper-plate Inscription of the Gupta Year 159 (=479 A.D.)

Paharpur, Rajshahi District, Bengal; now in East Pakistan.


Language: Sanskrit.

Script: Late Brahmi of the Northern Class.

Metre: Verses 1-5 त्रीण (सं. ३).

TEXT

First Side

1 स्त्रित (प्र.) गुप्त (वृ. ५) नारायणप्रकाश आध्यानगरस्त्रद्वि-दुरोग्यशास्त्राध्यानाधिकारकं

दुःसिद्धांशुक्लीय-नागिरहे—

2. Read वा. Note the sandhi rule वा पदानवस्थः; cf. संरूपादि and संरूपादि.
3. Better पालम् इति. संरूपादि; दः दिवकर.
5. From the facsimile in Ep. Ind., XX.
6. Dikshit: अनुक्रम. There were more Ayuktakas than one at Punjrabardhana, the headquarters of the province.
7. Read 'श्री'. The adhikaraṇa or administrative board of the city was headed by the nagaradreṣṭha, and others who are known from supra, Nos. 18, etc. See above, p 291, note 8. The order was jointly issued in the present case by the Ayuktakas and this body.
2. माण्डलिक-पञ्चायतपालिका - बटगोळाली जम्बुदेवावस्थेवस्य मुखपाद-पुष्कर सुव्याख्यातमित्र-पीढी-पुष्कर समानिकरणस्थापित-(१०)
विज्ञापनक्षेत्रमण्डल- मान- खिलाड़ी सामी (१०) युक्तिमालिकावाच्यावाच्यावर विचारणे विद्वन्द्व-पायण साध्याकारोपयोगाच्याचरणी-समुदायाच्या-
3. प्रतिकृत-विपक्षात्वापेक्षा विकल्प(१०) रुपास्तांतर्थायामः नेत्रक कमणावयोगसाधारणार्थुपुस्तक ज्ञानी- (१०)
महापुण्याण्याची- वनात्मकाच्यावा- वनात्मकाच्यावा- वनात्मकाच्यावा- वनात्मकाच्यावा- वनात्मकाच्यावा-
4. विद्वन्द्वाच्यावाच्यावर विचारणे विद्वन्द्व-पायण साध्याकारोपयोगाच्याचरणी-समुदायाच्या-
5. प्रतिकृत-विपक्षात्वापेक्षा विकल्प(१०) रुपास्तांतर्थायामः नेत्रक कमणावयोगसाधारणार्थुपुस्तक ज्ञानी- (१०)
महापुण्याण्याची- वनात्मकाच्यावा- वनात्मकाच्यावा- वनात्मकाच्यावा- वनात्मकाच्यावा-
6. विद्वन्द्वाच्यावाच्यावर विचारणे विद्वन्द्व-पायण साध्याकारोपयोगाच्याचरणी-समुदायाच्या-
7. प्रतिकृत-विपक्षात्वापेक्षा विकल्प(१०) रुपास्तांतर्थायामः नेत्रक कमणावयोगसाधारणार्थुपुस्तक ज्ञानी- (१०)
महापुण्याण्याची- वनात्मकाच्यावा- वनात्मकाच्यावा- वनात्मकाच्यावा-
8. मुख्यप्रवाह-पुमध्यमोऽत्त्र क्षेत्राशेष श्रोणवाप-वनात्मकाच्यावा- गीतापुष्कर-श्रोणवाप-

1. I.e., in Vaṭa-gohāli, in Nitāva-gohāli attached to Māla-Nāgiraṭṭa, and in Priabhīma-pottaka attached to Jambudēvas and Gosāḷṣ[apuṇṭaka—all situated in the Pālaśāḷa pārśva within the Nāgiraṭṭa maṇḍala in the Daksināparaṇa iṣṭhī. The word gohāli (Sanskrit gohālā; Bengali goāl) suggests that either Vaṭa-gohāli or Nitāva-gohāli (possibly the former which was a more important place owing to the situation of the Jain Vihāra) is to be identified with the village of Gosāḷṣ near Pālaśāḷa. For the map and plan, see above, p. 345, note 1; p. 354, note 5. It seems that Māla-Nāgiraṭṭa was the headquarter of the Nāgiraṭṭamāṇḍala, and Jambudēva was named after a person. Viṭhī=district on the banks of a river, according to some,

2. Read बाझा=. चतुर्विकार ≠ मुख्यप्रवाह ≠ not yielding any revenue (above, p. 345, note 1); शुनत्वमहाशय ≠ not yielding any income in crops, etc. The State's waste land requiring reclamation was sold in this case at the cheaper rate of 2 dināras per kulyaṛāpa.

3. Read बाझा=. H. Sastri connects the name with Navaśvākāśīkā and Dikshit with Kaśī. Guhanandin and the Paṇḍahastūpa sect appear to have belonged to Vārāṇasi.

4. गुहा = जान = Jain. गुहा-नामस्य = a Jain monk. पञ्चचव्व = is suggested to have been the name of a locality. Cf. the modern name Pāṇchchhupī. पञ्चचव्व-नामविकार = belonging to the sect called पञ्चचव्वप्रविधिकाः or पञ्चचव्वपुकुलप्रविधिकाः.

5. तलाबात्त्व = attached to or land granted for the maintenance of a religious establishment usually at the time of its consecration. See p. 345, note 1; p. 357, note 5.
PĀHĀRPUR INSCRIPTION OF GUPTA YEAR 159

9. प्रायेस्व-निलगोहदाध्योत: अद्वितिक-द्रोणवापानितेवमवध्ये क्षेत-कुल्यवामक्षयः
नीक्षय द्वाविधितः [(१९) यतः प्रभम-]

10. पुकर्तावलिवारकलिवन्ति-पुकर्तावलिवारकोषि-विक्रोचन-रामदास-हरिव्रास-राशिनिन्र-
[सु] प्रेम-माहुद्[ताना] मवचारणः

11. यावत्तमु अस्त्रयुन्दिविलासितलिखिते दृश्यबास्यक्ष-कुल्यवापो शाकास्याकोशोग्य-क्षयनीसित-सु[द्र]वाहासप्रितकरः

12. किंतु[(१) केशवासु-बिक्रमो(५) कुजुक्तशुद्धयुपामास्खः-नायासभो दृष्टावर्यः रामी
च पलाशाङ्गविक-वदगोहासी रथ [(२) द्र-]

Second Side

13. कामिनः क-पवस्तपुकुलिनकाविकः-चालार्य-निरत्न-धुननिन्द्र-शिल्पविभष्यादिभ-अथि-सहहरे अरहताः
गमन-[(०) पुष्पोगाप]

14. तल-वा(७) निलियमितल तलेव वटगोहासखः वाश्व-स्रोणवामक्षयः केलज्ञु-गृह-प्रायेवश-पुंजिमपोत्तकी द्रोणवाप-नवदुर्व

15. गोवापुक्त्वाद्योग-नवदुर्व स्वत्तनागिरस-प्रायेवश-निलगोहासीतो द्रोणवाप-वय-माहवा[(६) वाहासप्रितलम्येवसम-]

1. कस्य was engraved upon द्रोण which had been originally incised. चथाहे=१½ and
कहङ्गकित्वाः=२½. So the lands were: १½ eštu-droṣṇarāpas at Vājagohālī+४ droṣṇarāpas at
Prahāthimapottaka+४ droṣṇarāpas at Gohātapanlap(k[a]+२½ droṣṇarāpas at Nīvagohālī= in
all १½ kulyaṇāpas=१२ droṣṇarāpas (१ kulyaṇāpa being=८ droṣṇarāpas). For ४ द्वहाचचाप=१
droṣṇarāpas, see note 7 below. Dikhsit : द्वाविधित[वस]

2. Or सतुदासा=? Dikshit: द्वािवत्तनिन्द्र पवस्त-हु...गामवः

3. Read बाहासखः

4. Read भावास्स्स्स्स

5. Read चर्चर्चावः

6. Read चर्चर्चावः

7. ब्याघ्राव हे here follows the formula ब्याघ्राव की भेंडुच्छः. आराद is even now a land measure
in some parts of Bengal. The आराद in the Mymensingh District is said to be 100x100
square yards (Journ. Dept. Let., XVI : E, Hist. Beng., p. 45), the scheme being ४ kākas=
ganḍā; २० ganḍās=kāthā; २० kāthās=kānī; ४ kānīs=ārahā; १६ ārahā=droṣṇ.
See p. 342, note 1. But, as regards Mymensingh, Hunter (op. cit., V, pp. 447f.) speaks of ārahā (a little
above 1½ acres) as १½ of pārua (=25 acres 3 roods 12 poles) in some Pargānas, or of droṣṇ
which is equal to 5 acres 2 roods 12 poles in some Pargānas but to 16 acres 3 roods 1 pole
in others.

46-1902 B
16 ध्यानं कृपयावपायस्मात्। धर्मस्य पदवरमाहारका-पादानामलोपचयोः।

17 नाम भवति (१७) तदेवहितामिस्यनानावधारणा-क्षेमाः कृपयाद्राहणायस्यसः।

18 यदातिशृष्टायों विज्ञापितकः कमोपयोगायोपपरि-निर्दिष्टा-प्राम मोहाक्षीकृत्य तद्वाभासः।

19 कुश्यापः (१८) अध्ययनः (५०) क्षय-नीति-धर्मस्य द्रष्टः। (२०) कु १ द्री ५' (१०)

20 विचारः द्रात्तियः (८०) क्षय-नीति-धर्मस्य च वाशवङ्कर्णद्राक्सः। तारक-कात्मनुपाकः।

21 माया-नितः (१०) उक्तः। भवतिलिङ्ग प्रायासः। यथा दर्शनः। स्वायत्तः वाहिनः।

22 स विद्यायं किविद्युः लवः। पिन्निस्तह। पथवते (१०) पदम्।रामसि निधिः।

23 आशोसा चानुमन्त्रा च तान्येव नससे। वसायतः। (२०) राजियं हुसिन्दरं। त्रीयते च भुवः।

24 यद्य भुमिः। तत्त्व तत्त्व तद्या फलः। (२०) ३

पूर्वाः। दर्शनः द्रिज्ञातिनियो यमाज्ञ दुधिच्छिर (१०)
महामहामन्तः अहृ

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1 Read ध्यानं वेनेते।
2 The emperor referred to is no doubt Buddhagupta (c. 476-94 A.D.).
3 Read भवतिलिङ्ग।
4 Or तान्येव नससे वसायतः।
5 Read कुश्यापः। द्री द्रीणपापः।
6 Dikshit reads स्वायत्तः। but see Ep. Ind., XXI, p. 62, note 4. पदम्।रामसि।माया-नितः = measuring rod 6 cubits long, and not possibly a unit of land measuring 6 × 6 reeds।
7 N. P. Chakravarti connects the word with Bengali বান্ধ, to select, to choose।
8 सम = संज्ञापनः। दिः = द्विधेष।
9 Usually भूमिः।
10 Read १० त्री ५०।
11 Read भुमिः।
FARIDPUR INSCRIPTION OF DHARMADITYA

No. 43—Faridpur Copper-plate Inscription of the time of

DHARMADITYA—Regnal Year 3

FARIDPUR District, Bengal; now in East Pakistan.


Language: Sanskrit.

Script: Late Brāhmī of the Northern Class of the middle of the 6th century A.D.

Metre: V. 1 Drōk (धृढ़) .

TEXT

Seal

वारकमण्डलवियाचारिकरणम् (II*).\(^5\)

First Side

1 दिक्षित reads स्त्रयस्यार्थस्य धनियाप्रदत्तः(ढ)—वधात्मववृत्ति—सम्वाही(ति)म्—

\(^1\) Dikshit reads स्त्रयस्यार्थस्य and suggests the correction स्त्रयस्यार्थस्य.

\(^2\) Read कपालायों, दान=gift, donation; or, share.

\(^3\) It is difficult to determine whether Dharmaditya was a scion of the Gupta family or a local prince who assumed independence during the decline of the Imperial Guptas. His name ending in अदित्य seems to connect him with the Guptas. The अर्यामण्डलवियाचारिकरणम् (ed. Sankrityayana, vv. 844-16) appears to refer to the rule of a king called व and of his successor (or, younger brother) called च. It is tempting to suggest that व=वेंकुनु त and च=चणपालिक, But the text of the work is corrupt and the statements are often confused; it is therefore not easy to rely on them.

\(^4\) From the facsimile in Ind. Ant., XXXIX. R. D. Banerji at first believed that the record is spurious; but he was later convinced of its genuineness (Bāṅgālār Ithār, I, 2nd ed., p. 94).

\(^5\) वारक was originally the name of a मण्डल (subdivision); but वारक—मण्डल afterwards became the name of a विशाख (district); cf. वेंटक, वेंटकास्तर and वेंटकास्तर—विशाख, Purgiter’s translation ‘a district in the province of Vāraka’ is wrong. The seal apparently belonged to the board of administration of the vishaya called Vāraka-maṇḍala which seems to have included parts of the Gosalndo Subdivision and the Kojālipāra region in the Gopalganj Subdivision of the Faridpur District. See line 16, note (p. 336, note 7).

\(^6\) Symbol for चिन्त, Better खिस्सा || चिन्ता.
2 हाराजावरिराज-श्रीभान्दबीर-राज्ये कस्यमासंक-चतुरास्वादक-महाराज-खा
3 युflammatory-swāyakṣ-काले सत्तिष्ठित्युक्तक-बारकमशाले1 विषयपति-ज
4 जानवागीस(४*)चिकर्ण विषयमहादेवतिक-कुंबवंद-शाहीद-ुरहूच-३
5 हालकाभाराभ-वर्धिष्ठ-श्रीपंड्याधिकारिकहातुकु-गुणावंद-काळह(मू?)
6 ख-कुलतवामी-लकभर-मध्यपुर्ण-माठुवाजन-धर्म-कुण्डलिस-पुराण(७*) प्रकृतग्राम
7 सत्तिष्ठक-वाटभौगोन्न-विज्ञान(२९) बुदापथान्व-अवतारस्काश(२०) अलंक-सरहाम-क्रीय बाल्यस्क विशिष्टरचन्द्रितु(सम)। सदहाब संयो मूलवं गोहर्वा बिने बिने-३
8 व्य नाटमितिल (१०) यत: पुत्रविवासनविविक्त(१०) शामिकाले6 मूलवा पुजापाल-वि[न]-१०
9 वसेनाक्षरिणया अव्यस्तमतिसह-विपये प्राक्कइत-मवपीदा च(या),हृदः.

1 Read तत्वि and ममक्क-विधि. Note that Jadava was appointed governor of the
Vārakamāṇḍala not by Dharmāditya, but by Sthānāditya (cf. तत्वि in मध्यस्तिष्ठक),
apparently the viceroy of Naryāvalāka, शासन-authority, office. शासन=occupation =
government. शासन=appointment. Read शासन.
2 Read चत्ती. As suggested by Pargiter, Chaṭṭa is apparently the same as modern
Chaṭṭippādhya, a cousin of the Kulina Brāhmaṇas of Bengal. According to tradition,
however, the ancestors of the Kulinas were brought to Bengal from Kanyakubja or Kellāncha by
a king named Adhīrā sometime after the seventh century A. D. For the unreliability of
the tradition, see J. A. S., Letters, XVIII, pp. 176-78; Ep. Ind., XXXIX, pp. 52ff.
3 Pargiter suggested चन्द्रिता.
4 Pargiter took अवतारस्कक (father of Arjuna) as one name. Evidently however
there are two names अवतारस and धर्म, which is used as a personal name in many inscriptions;
cf., e.g., the Nidhanpur plates of Bhāskaravarman (Bhattacharya, Kāmarūpapātanācāhā,
p. 37, No. 88).
5 शासिनक (derived from शासन- an army) was a commander of forces. दीपाभिनिबृत
दीपाभिनिबृत or दीपाभिनिबृत of later Bengal grants was a police officer dealing with
dangerous criminals or difficult jobs, though, according to the Trīkāṇḍajātaka, daunāvāda= 
dārapāla, 'door-keeper'. Sādhānaka (Hindi Sāhī, army comrade) is mentioned as an
official in many records; cf. also Haribhaṅga’s Brīhakathākosha (931-92. A. D.); see
J. U. P. H. S., XIX, Parts 1-2, pp. 78-79.
6 Read विशमितिक.
7 Read चन्द्रिता.
8 I e. 'making it a distinctly demarcated unit in the Vishaya'. Cf. वीयांवं विशिष्टस्म
in No. 46, line 19.
9 Read चन्द्रिता. Pargiter: चन्द्रिता.
10 Or, नीता ये?
11 नारिक्ष-कुल्पवायुः अवस्थिति स्वितीयमानाः कानि (१०) तथा वाप-विक्षयमदसः (१०)
12 कुट-कुटिन दक्षिन-माटः माएः तालाप्रेक्षा-धम्मणः विक्षयमानाः (६) (१०) तथा
13 परमद्वारक-पारद्रानायाः धर्म-पद ग्रह-शालः (१०) तद्वितीय सत्तिमिष्काम्य स्वासा-

1 Pargiter's view that the kuiganāpa was 8×9 reeds [of 16 cubits], in area, i.e., a little more than an acre, is apparently wrong (cf. the high rate of price). It is interesting that the Faridpur District is connected with the Eastern Sea. In the Sāhitya Parishat plate, line 47, a village in the Nāyya (literally, navigable) district is said to have had the sea to its cast. This Nāyya may be connected with Nāyya (Nāyya?). Arakādikī mentioned in No. 44. Samudra in some cases may indicate a bit (lake) like the Dhol-samuāra (near Faridpur). See Ep. Ind., XXIX, p. 157. But Prāk-śamudra no doubt refers to the Bay of Bengal which touches the Faridpur District through several estuaries and was probably nearer that District in the Gupta age. As the Madaripur region (Faridpur) is called South Vikramapura and apparently formed a part of the Vikramapura-bhāga (Dacca) in ancient times, the main course of the Padmā must then have reached the sea through a mouth many miles to the west of the present Gosalmond-Chandpur course. श्रावसिद्ध-मानी=custom in [the countries bordering] the Eastern Sea (Bay of Bengal).

2 Read दीक्ष and मानवान्यः. वाप-देव =cultivated field (as opposed to चाभाद् or तिल-देव), कुलिक =कुलिक, a plot. कलिकिन =कलिकिन = whose boundary marks are fixed. दीक्षापदेवान्यः =by a plan that can be settled in a moment. Note the different rates for the cultivated land. The word कलिकिन is used in the Sāhitya Parishat plate in the sense of a plantation or a betel-nut plantation (J.A.S., XX, p. 205). Thus कलिकिन may also mean 'land bearing a plantation.'

3 Read वर्ण, i.e., according to the custom of a तालाप्रेक्षा meaning 'rent-free land granted by copper-plate charters.'

4 Read विक्षयमानस, Pargiter suggested स्वामिका.

5 Pargiter: पांव.

6 Following Pargiter (op. cit., p. 197), Basak suggests (op. cit., pp. 488, 487) that the State was to receive only the sixth part of the price according to law in such transactions and that the remaining five-sixths of the price used to go to the funds of the village assemblies. The text (cf. also supra, No. 34, line 7; Nos. 39, 41, 43, etc.) however shows that the land was sold rent-free in view of the religious motive of the purchase. गणेशमूर्ताः thus apparently refers to the king's share of 1/2 part of the merit in lieu of the customary share of grain. As to the Brāhmaṇas' theoretical exemption from taxes, Vasishṭha quotes three Vedic texts to the effect that the king shares 1/2 of the Brāhmaṇas' spiritual merit acquired by the performances of sacrifices and charitable works. The Vīṣṇusūrasāarihī (III, 13-14) also says, प्राप्तिभवाः करादानं न कुपयत्; तेन ग्राही धर्मकर्तरेः। राजा प्रलया: सुकुंत-सुकुंत-प्रभृत्या-भारेः। See also Ghoshal, Hindu Rev. Syst., p. 186.
14 चा। सथ-पुष्यत-सृजत-संज्ञापन-संतामित्तस्य यथा संक्लाभमि तथा। कुस्यवाप्तां। 3
15 श्रव सामहिक-वत्तामोगि। ज्योध्य-श्रीमान्नामपति दुव्या। 16(*) शिवचन्द्र-हस्तेनाधि।
16 क-नवक-नवनिम्नपविन्द्र। वत्तामोग-सकारै। 5(*)सामिक धृ। विलासायि। केश।-[कुल्य]-
17 वायु तयं तांकड़ु ध्वस्तमि। 8(*)विक्रिया[(२५)।] अनेन(/(*))विवाहमोगेन।
18 प्रदुर्रासिक-स्थितिकाल-संमस्यमेव। 4(*)कप्तानामुद्धार्य। कांस्किना भ[(२५)]रहायं-सन्मो।
19 ला-बालामेव-पड़क्षेत्रारिविन्द चन्द्र-सामितिकम्। मातापितोरुनुबहा।
20 यृसूक्ष्म-परमेव। 12(*) प्रतिपादार्जीतमि। तदहुँरिष्टिधित्कागाम-सांम्न-। 13(*) राजमितुः। सम्।
21 विनवलाभिः। 11(*)भूमि-व्यापर-वानस्पति-वेटानवोदिष्टि सम्ब[(२५)।]द्राक्षापाली दानानि।
22 राजमितुनै। 16(*)प्रतिपादकार्यत। 15(*)प्रवतायाम्मन्त्रायुभिः। सुभासम्। महत्राहेतु-प्रतिपादकार्यत।
23 विविषात्। 11(*)सीमा-विकान। चतुः पर्वतवेण हिमशेष-पाढ़े। 17(*)दक्षिणात्। विकान।
24 अपर-ताग्ग्रहद्वार परमेव। 20(*)लिखित्कियाम। शिल्पकृण्डव उदरेण न[ना]वाता॥

1 Pargiter read प्राप्तास्ति and suggested प्राप्तास्ति: Possibly प्राप्तास्ति: or प्राप्तास्ति: is intended.
2 Read विप्रितान् तथा। Pargiter suggested विचक्षकाः।
3 Read विकानाः in which चाप्तास्ति supportive. The intended reading may really be विचक्षकाः।
4 Read वातस्सोिते।
5 Pargiter : नासी, Read दीनार्था चचति दता।
6 Read नंकारकियाः; or possibly समाश्रयम्।
7 Dhruvilāti is identified with modern Dhulaṭ (near Pangasa in the Goalundo Subdivision) about 29 miles to the north-west of the Paridpur town.
8 Read तास्वप्दवचस्त्।
9 Pargiter: साराः।
10 Read शिल्पकृण्डवाविस्ततस्य।
11 I.e., ब्राह्माण्य परार्जितकालमित्रामणाय।
12 Read तदनः। Cf. द्रव्यान्तर नाम रक्तायादानानि तथा यदि। तथा दक्षिणात् चतुः दवें
13 मिलित्रां बृहत्॥ श्रीसुक्तां, २०॥४८-५४।
14 Pargiter suggested कामाम, The intended reading seems to be शिल्पकृण्डवाविस्ततस्य
15 मिलित्रां मिर्मानां in line 22.
16 Read दक्षिणात्।
17 Read दक्षिणात्। समस्थित-सारस्वाति: सिद्धै। चेप=transgressing.
18 Read दक्षिणात्। Pargiter suggested एवम् or एवम्.
19 Read पाढ़े (land measuring a pāṭakā).
20 Read विचित्रिको which was possibly a locality having three ghāṭas (landing places)
21 of a river. तलावांृद्ध पाप्तास्ति:।
22 Read शिल्पकृण्डवा, was a small hamlet (No. 45, line 25).
23 ना may also be read भा, ना + वातास् (=door-frame) + चे वातास् पाप्तास्ति: नामां, पाप्तास्ति: हॉर्न (harbour) शिल्प-building harbour, according to Hoernle and Pargiter. Nāvāṣa and Kāheqī may however be geographical names.
No. 44—Faridpur Copper-plate Inscription of the time of Dharmaditya.

Faridpur District, Bengal; now in East Pakistan.
F. E. Paroitar, Ind. Ant., XXXIX, pp. 200 ff.; Bhandarkar’s List, No. 1723 (for other references).

Language: Sanskrit.

Script: Late Brāhmi of the Northern Class of the middle of the 6th century A.D.

Mètre: Vv. 1-2 झीक (चन्द्रम).

TEXT

First Side

1 स्वस्तयार्थप्रतिष्ठानमभूमितिः २ नूगपुविषयायः
2 भविषय-सम-स्थलस्थलारमरा भविषयाधिकारसहारक-रा
3 चौरत्तुमोदनम-वर्षापावते नाथावकाशिकायाः भाषापति-

1 Read झीकः.
2 Read दवा वा.
3 Read पिनः.
4 Read संवतः, I. e., संवतसार; खलीय: बैठानामाद्विकसः पवमाः.
5 From the facsimile in Ind. Ant., XXXIX. R. D. Banerji at first believed that the record (also Nos. 48 and 45) is spurious; but later he was convinced about its genuineness. The mistakes are due to the carelessness and incompetence of the engraver and to the fact that he could not follow the draft of the scribe.
6 Better read चलिल इ चलिल पुनिर्या.
7 Read महाभ. These are the names of some famous kings of Brahmanical tradition.
8 Read रक्षक राज्य पादपति.
9 Read साधारणसाधा.
10 चवासिनम्—opening. The district had its headquarters at Nāyavākāśikā which may have derived its name from a canal. Nāgadeva seems to have originally been a Mahā- pratikāra; but later he was appointed Uparika (vicerey) of the Nāyavākāśikā district. The name of this city reminds one of Kāśyapī in the Gopālganj Subdivision of the Faridpur District. Bhattachari (Ep. Ind., XVIII, p. 85) suggests its identification with Sābhār (Dacca District).
4 हारोपरिकः नागदेवस्य शास्त्रवाणि काले(५) नेनारि वारकमखले-काले विक्षयविनितुककः व्यापरार्कारणयः नगराण्योऽवस्थामृतः (१०)।
5 यतोऽवस्था सम्बवहरतो(५) वसुद्वाकरम्यनः साधृसदभिमय।
6 अग्निवकायस्य(१) नामस्य प्रयुक्तप्रमुखविविचयसम्बन्धेतरः।
7 स्मृतिकृपा विभिन्नविभागोऽवस्था सत्तारविभागम्।
8 सौम्योपुरस्तरः बिष्मणे(१०) सहजमा विष्मणः।
9 द्विग्रहमवतात्साधारणवर्तेनः स्वर्गसोंरेमें श्रेष्ठमवहरते।
10 ब्रह्मायेव मातापितामहस्त्र शुचीम(श्रवण्या) शिवमुद्रे शुचिवक्रमावहरः।
11 जिलसमेव स्मृतिवसोमलायः(१०) ब्रह्मणः।
12 पारितः(१०) तद्रम्भस्तिरिलाम(१०) वस्त्रासामसिद्धिवर्गः।
13 स्वर्तसम्बिधायेव विविधविविध क्षेत्रमनः सन्धौऽ(१०) जनवीरनिरमित्वः।
14 कलिवापेन श्रेष्ठमा विकीर्वन्तानीश्वरसाहुः(१०) स्वामिनः।

1 व्यापरार्कारणयः = one who has to regulate trade, according to Pargiter. But possibly अक्राणीय, 'one in charge of the boxes of documents relating to administration.'
2 Read मंगळवहरती।
3 Read बसुमदेवः। See lines 19-20.
4 Read अल्पः। अल्पकारणे is the same as प्रयुक्तकारणे of other records.
5 Read ०चरः।
6 Read विद्वापिती।
7 Read ०वतः।
8 Read ब्रह्मा एव।
9 Read चेत-क्रमवत्तक (or, ०कारः) कृत्वा।
10 Read वाणमनिभः, इ.े. belonging to the Kāqva-sākhū, Vājaasaneyi-charana and Lauhitya-gotra।
11 Read वाणमनिभः, or वाणमनिभः।
12 Read ०पारितम्।
13 Read तद्विक्षिप्तप्रिः।
14 Pargiter suggested स्मृतिप्रदेशः वनस्पताः स्मृतिप्रदेशः विभिन्नकृतिः। May be ०द्विप्रदेशः वनस्पताः स्मृतिप्रदेशः कृतिः।
15 Read एस्तियापावपनोऽः।
16 Read प्राकृतिकाशापकः or प्राकृतिकाशापिः।
17 Better read जानानिमालिका।
18 Pargiter suggested स्वामिनः प्रति। Read विकीर्वनानाती श्च।
Second Side

15 बिलिष्ठ[स्वामिस्वच्]कृत्यवापस्य [प्रवृति]वापाचिकस्य सीमारः
16 ऐंगामादिवं यथाह्व [पदंस्मादङ्ग्वथवाज्युरस्मानि ?]
17 शापकाशि श्रीमाणम् न्यायसत्र-पोष-सम्भवे-लोकस्तर, लोकस्तर कतसिः (२)
18 धुस्पापक-दुःश्वस्त्रवधारणावलब्धि [पूर्वोद्विवधि] [प्रतीति ?]
19 धुस्पापक-विनयचास्त्र हस्ताक्षर-नवक-नवेनाचार्यविनय [वौ] सूक्धे-
20 व-साहिनाग(६०) विद्वीशततनालि ककीत(मू)। सीमाश्चिनालि चालतः
21 पूर्वपारं [सो]ग-तात्त्वपर्-सीमा। (दुःश्वस्त्रां) तुदुःस्तर तिक-पक्ष तीर्थ-बुध नाम
22 (१००) परिबिक्षा गोर्भ महात्मादर्षकस्त्रयस्तेवतिकाः
23 ज्योतिष्ट्यस्तूत्ष्यस्त-सीमा। उत्तरतां गर्भस्तरमित्त-तात्त्वपर्-सीमा (२००)
24 मवन्नति चालत धम्मः-पाश्चात्त-छोकानि ॥
पाठं वर्ण-सहस्त्रादि

25 ज्योतिष्ट्यस्तूत्ष्यस्त-सीमा। (२००)
आशेस(२००) चावज्जगता व र्याज्ञ्ञेत्
26 नरके वसेत् (१००)।
स्व-स्वातारः-स्वात्मां ॥ तो हरेत वर्षः
27 न्यायः (२००)।
शः[वि] द्वायः (२००) कृतिभूतवा विनिमयः (२००) सह प्रभुः (२) (२००) ॥

1 Read बिलिष्ठ. If the price of alkularopa was 4 dinâras, only 1 alkularopa could be purchased at 2 dinâras. The additional area called pravartatâpâ may therefore have been amâl. In that case, pravartam cannot be the same as pravartâ (5 khâris or 10 kulâs) or the Oriya paûti (10 maunds). Cf. I.H.Q., XXXIII.1 pp. 265-56. The price of the additional area seems to be indicated in a corrupt passage in lines 16-19.

2 Read स्वातारः (belonging to). खुदं जानिता धमस्वधिनिः, or सत्ताधस्वधि नायकः?
3 Read पूर्वाः, or समन्निः.
4 Read तात्त्वपर् is the same as तात्त्व found in other records. The word here means 'land enjoyed or owned on the strength of a charter'.
5 Read तात्त्वपर्यं.
6 Read Vṛddha-Shaṃstakā may be a proper name.
7 Read पष्टी, पुष्टिस्तावोऽस्त्रवधिकस्त्रयां विनिमयवीः. श्रीदशम्-सीमः (I.H.Q., XXIII. pp. 296-37).
8 Read साहि: भाषा भाषा-भाषा-भाषी.
9 Read तांबीव, तांबीव.
No. 45—Faridpur Copper-plate Inscription of the time of Gopachandra—Regnal Year 18

Faridpur District, Bengal; now in East Pakistan.
F. E. Pargiter, Ind. Ant., XXXIX, 1910, p. 204; Bhandarkar’s List, No. 1724 (for other references).

Language: Sanskrit

Script: Late Brāhmi of the Northern Class of the middle of the 6th century A.D.

Metre: Verses 1-2 चन्द्रम (शोक).

TEXT

Seal

वारकमकाघरवालिपिविचारकस्म (II) 3

First Side

2 रघुविराज-श्रीमाथनांदनराजां राज्यधर-धर्मार्द-धर्मार्द-धर्मार्द-धर्मार्द-
FARIDPUR INSCRIPTION OF GOPACHANDRA

7 तरविन्नक्ति
8 पवनश्रीचर्या...जातिरत्र
9 तराः प्रवाहस्याः
10 सा वधानः
11 हिनक्ति
12 वायुवध...महाविन्द...समर्पित:
13 वायुवध
14 [ति]प्रि[तिद्वत्] म[द्वित्वहः]भावः
15 येनयमस्...

Second Side

16 [स्व]काम्याणाः
17 गिति
18 नायिकायहः
19 विक्रमशिवालयाणाभिषेकः
20 व्यवस्थापिता
21 पुल्लक्षीणा
22 पवित्राः
23 पवित्राः
No. 46—Mallasarul Copper-plate Inscription [of Vijayasena] of the time of Gopa-chandra—Regnal Year 33

MALLASARUL, Burdwan District, West Bengal.
N. G. MAJUMDAR, _Ep. Ind._, XXIII, pp. 159ff.
Language: Sanskrit

_Script:_ Late Brāhmi of the Northern Class of the middle of the 6th century A. D.

_Métré:_ Verse 1 चायः; V. 2 उपमोक्ति; Vv. 3-10 श्रीक (चन्द्रमा).

(TEXT)

_SeaL_

[महा]* राज्यविजय[से] नमः (II*)

*First Side*

1 [1 खचित 1*] 7

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1 Read दशैः बा.
2 Read बंजन,
3 Pargiter takes the figure to be ग. The date portion should be read after the second half of the stanzia in चन्द्रमा.
5 From the facsimile in _Ep. Ind._ XXIII.
6 This Vijayasena has been identified with the person of the same name mentioned in _supra_, No. 37. This would place Gopachandra shortly after the time of Vainyagupta (507 A.D.). The seal bears in relief a standing figure of a two-armed god with a chakra in the background. Some scholars regard the deity as the Buddhist Lokanātha and others as the Vaishnavite Chakrapurusha. But, in this age, the identification of the Buddha and Vishnu was becoming gradually popular, and the conception of Chakrapurusha seems to indicate a rapprochement between the Sudarśana-chakra of Vishnu and the Buddhist Dharma-chakra. See _Ep. Ind._, XXXV, p. 296.
7 The restorations are conjectural but probable.
MALLASĀRUL INSCRIPTION OF GOPACHANDRA

[व्यतित श्री-लोके] कनािया: ॥ य: पु: सुिा मुित-काम्बक-हेतु: (I*)
सत: का-नय: सुिीलुक-दुि: साधनो: धम्म: (II*) 1
तंत्रु जितििृिे-लोभा जय- 2

[संिा चिरि:िे धरिाधिष्ठििा: (II*)]
संिा: सतिा: सुिरतिा: पर-लोक-श्रीनीच: समिा: (II*) 2
पूिविव: पूिविव: प्रधिन-प्रतििा-नव: श्री[धरिा: महाराजंकिििा-श्री-गोिे-]
3 [सत: का-नय:] प्रसािवि कवुिजािामि पुिोिर-जनपिाध्यासिामि (II*)
सति: धम्म-किवा-वर्त्तमानि: पुिसुिा: पुिवानविििािीििा: (II*)
4 महाराजाः-[िोि:] दुििशरौिलिक-प्रधिकारिकोिस्वासिि-मोििसिक-िियपििि-
5 बद्रीनिविवम्बसुिृिे विकत-लोक-समि: स्थ: दािाजा: कािििरि महािि: हिंिििि: 6

1 Read *नाथी, Some suggest शिका:कानांिा, i.e. the god Vishnu. But, as to समिा: in verse 2, cf. आसिा समिा: कुिरिा सिािािा नमि सुिीििा सुिा: पूिा: खरि, etc., at the beginning of the Trikāṇḍaśākha by the Buddhist Purushottama. The reference may therefore be to the Buddha, Dharma and Saṅgha.

2 Read दुिा:.
3 The restoration is conjectural but probable.
4 Read पुिविव:.
5 This probable restoration is due to Majumdar.
6 Vardhamānabhukti was the province round modern Burdwan.
7 Read वर्त्तमानििििा (those who are serving at the present time and are expected to be present on the spot).
8 With the single exception of the actual व sign in जािाप्यहि in line 16, in all other cases, व has been indicated by the sign for व. This shows the gradual dying out of the old sign for व. Read सिा:हि, वाि:ि, etc.
9 कारैिििा (from कटाि, business done and to be done), possibly reporter of the progress made by officers in special undertakings entrusted to them; cf. कटाििाििा धभािा (Maṭṣefa Purāṇa, CCXV. 17). कुिरिाििा, executive officer of the same status as the Kumāra. चीिौििा, recoverer of stolen goods or collector of fines for theft. चैििा, a superior officer, sometimes, vicerey. चैििा (from उि, possibly a tax on permanent tenants), collector of the tax called उि or the principal or fixed tax. चािििा, owner of an agrahāra (gift-village belonging to a Brāhmaṇa [or a god]) or, officer superintending the agrahāras. चैिौििा (from उि, wool), owner of a wool market or a factory producing wool; or, officer superintending the उिसःिािा. भोििसिक, possibly the same as भोिियि or भोिसिक, either a superintendent of rent-free holdings or a Jagrār. According to a commenmary on the Gathāravatati (VI. 58): bhogin means grāmabhokta adhikāri. वित्तादिििा, ruler of a district. नदािुििा, possibly an चािुिा (a magistrate or administrative officer) appointed by particular officers like the Vishayapatī. दािाजा:िियतिक, collector of taxes payable in cash probably in lieu of the king’s grain share,
पराशक, possibly ruler of a territorial division called पराश, राजाधिकार, one who keeps the अवसाठ्या or domestic fire burning with daily offerings, or possibly superintendent of the अवसाठार or Dharamsāla. देवदेवी-संबंध, officer superintending the processions of the idols of temples or, probably, of temple-property (cf. line 12 of the Veraval inscription where देवदेवी seems to mean temple-property; see Ep. Ind., XXXIV, p. 144). These are all technical terms, the actual meanings of some of which are uncertain. The suggested interpretations are in some cases no better than conjectures. It is better to take them all as officers' designations.

1 Read साली.
2 खालिम is possibly the same as खेलिम, swordman. बाहिसाह = superintendent of the plough, probably related to the cultivation of the Khas Mahal lands. बाहिसरीर = बाहिसरीर.
3 Read सालो, Jotikā is apparently the same as for (from jota) meaning 'a small stream' in the East Indian dialects.
4 Read प्रक्षवा.
5 I.e., the administrative board of the territorial division known as Vithi. विसायासम = declare. Note that the mahattaras and others as well as the Vithi board were approached by Vijayasena. The charter was issued by the elders and the Vithi board.
6 Read पुक्खा and इक्ष्वाकु (or इक्ष्वाक्षम).
7 Read नारिला.
8 Read नालिम, प्रतिग = continuance, or maintenance (sriti).
9 Read वायुवर्तो. The word वायुवर्त actually refers to a Brāhmaṇa householder's sacred duties. They are: भाग्याम प्रवण वियाम, सच्चारण स-cāla. दोषी गतियो (or दोषशासन) वासिन्नानी (or मूलशासन) वासिन्नाष्टिपुणक्षमा. मनु १०५-॰१. They are sometimes enumerated as भक्ति, धर्म, भक्ति, धर्म, भक्ति, and धर्म.
11 [sra]रुमिनः क्रियमाण-पुष्य-स्कूर्तायु प्री-परमा महारक-पः (10) दाना चम्मा-प बुलते
(प*)च्छो(10) स्मारकापि प्रतिपालयतां कीरिः-प्रेयोग्या योगः (10) उद्धा (10)
वः क्रियाः चम्मा-सं: -

12 युक्तं मनसप्रयज्ञन्ति (10)
(व*)हऽते स येरेऽऽ शुकं-पक्ष इवोहरारु (11) 3
tसमस्यातमालान्नभियां द्विस्मान्त्यारूरेतेनेषु दृश्य-दीर्घः (व) (संग्रहः) कोब्याः
समनन्त्याकांशेत्रः -

13 गारी-प्रामेण(10) श्रवः कुल्यापेरो योहोरित हानत तः(10)श्री-समुद्रव एव प्रनासः
वोद्वधमल्ल्यवृत्तः श्री कुल्यापा महाराजः विजयमर्यस्य दुस्तः (10)

14 [अनेना(10)वि राजास्यं कीरिव-स्नोपलयं वा बा] त्र वस्तुमयी यिनी पमभावध्वरः
प्रवनानाय तार मेष्टे नं प्रतिपादिता(10) (10) अथ व चैयो चतुष्ट* दिनु सीमा
भवत्ति (11) प: -

15 [वैल्या वि] वि गोपालास-सीमा (10) दक्षिणः (10) गोशामा (11) [प]वः (11) उत्तरस्य
बंदरक्षापारहं-सीमा (10) पक्षम्यसः (12) विषय अद्वेहं चात्यगतिवा-सीमा (11) कीरिवधाराम् काम [ह] -

1 Read परमः,
2 Read चैयः,
3 Read चार्कंत = persona appointed for the occasion (the same as वार्निष्मुक्त in the Chammas plates, line 45), seems to refer to some official duty, and is possibly connected with the word चार्कं = arbitrator. चार्कं: may not be related to संचितम, For anna dattaka, better read anna dattān. The Vithi was a territorial division (on the banks of a river according to Majumdar).
4 Read संचितमः, Cf. विषयः विषयः of No. 43, lines 8-9, which is usually but wrongly taken to indicate a division of the land.
5 Read प्रामणं = honestly. बोधि-समुद्दयं = in the revenue, i.e. revenue account, of the Vithi. बोधि: to be borne. दीर्घ = दीर्घः, चबाछुः = चबाछुः.
6 Read दृष्टः. दृष्टः = दृष्टः. The sixth case-ending has been used because Vijayamana was the purchaser of the land (cf. the Kailou plate of śrīdharārā ṇ in I.H.Q., XXIII, pp. 291-41).
7 This very probable restoration is due to Majumdar.
8 Read छ यः.
9 Read चार्कं तपायु.
10 Read दृष्टाः.
11 Read धामः.
12 Read प्रामणः.
13 The identifications suggested are the following: Godāgrāma = Gobāgrām on the Dāmodar to the south-east of Mallasārūl. Amrāgārīka = Ambabūla to the south of
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<td>376</td>
<td>16</td>
<td>श्व-सावलिता(१०) सन्तुष्टः द्विस्मृत्यम समस्मष्येन भवस्म्य सुमालिानामाय श्राकश्वगः पञ्चमात्यिः व्रतार्थसनोपपकुलश्नश्च</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>केनसब्रह्मनाथानामाय श्रवणिः श्वर(१०)प्राकाया हस्तक्रेतेः बा क(१)द्वै (१०) पुष्पस्सयते तो (५)थ करोति त वच्चय: पञ्चभन्धभय-</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>हास्यके सोपपत्तकैः संदुःकृ श्वाधिक्र व (१०) नावा देवा न पितरवा हिष्ठैविष्ठ समाप्तुयः (१०)</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>तियाः पतियायति (१०) 4</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>मूमिक-द्राक्षपठरण-प्रतिपाठण-गुण-द्रोम-व्यज्ञका: आपोऽ श्रोका भवन्ति (१०)</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>श्वसुन्ति नवन्ति श्वूमिका (१०) आकेशा चायुपर्वता च सत्यवेष नरके वसेतु (१०) 5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>आस्कोदयति पितः प्रबल्गति पितामहः (१०)</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>(५)समकुक्ते जातेः म न नस्तारिपिययति (१०) 6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>वर्मिकात्मक्यते पार्व नरो छोभ-समान्तितः (१०)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>निदो गो-मार्ग-मालकण मूमिक-द्राक्षेन शुच्यपति (१०) 7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>पु-</td>
</tr>
</tbody>
</table>

### Notes

1. Read वास्तु, Better भविष्य। एवः।
2. Here is the only instance in the inscription of the use of the real sign for उ।
3. Read खृशः।
4. Usually वाच्या।
5. Better वाच्य। जच्य।
6. Better वेताली। चापित।
7. Better वेताली। मजुमदार: ओबसावा।
8. Read द्विनाली।
9. Read द्विनाली।
10. Read समाब्द,।

Mallasārul, Khashadaśīkā=Khāḍpjūli between Gohagram and Mallasārul. Vakattaka=Bakā to the east of Gohagram. Šalmali=Mallasārul, also called Sārul.
23 पुनः (१०)
यथा यथा यदा भूमिस्तश्व पुर्वतु तदा फलोऽस्रोऽस्रोऽसरः (१०) ९
तत्पिन्दरः (१०) हुः कौशि ग्रंथी मतवा च मयं नामो नामाः (१०)
न भगवतस्थितयः

24 स्पन्धः (१०) युक्तः छोटेकुंडः (१०) १०७
कृतः (१०) हृतः कृतसमस्तो छिन्नित्वानिश्चिन्तित्वानिश्चिन्तित-भोगः (१०)

25 तापितः (१०) मुस्तपात-वायव्यसिन (१०) संवरः (१०) २० (+५) २ ब्राह्म-दूरः (१०) ६७ (१०)

1 Read स्पन्धिनुः.

2 According to the general rules of metre, the sixth and seventh syllables of the first foot of this stanza should have been long and the seventh syllable of the second foot short. The defects of the first foot are however often noticed in the standard Kāvyas. See Rāgukavīka, I. 16, 23, 30, 34, 55, 60 and 61; cf. also I. 71 and 81.

3 i.e., दशदावपादः.

4 Cf. समिद्विववकारीतु भवेलालक निवासाः। स वरण राजव समाधिः। स विविद्वालशासनस्;

5 तापित = heated. This seems to be a technical expression indicating that this officer was responsible for the final examination of the charter, especially for soldering the seal, which required heating. The pustopāla may have supervised the actual engraving which however hardly required heating.

6 i.e., संस्तृ ( = संस्थारे); Majumdar reads संस्तृ ५; for the reduplication in श, see supra, No. 41, line 23, note. श्राब-दूर = श्राब-दूरवस्.

7 Majumdar reads ४; but the symbol seems to be the same as the one noticed, e.g., in Ep. Ind., XXIV, p. 153, text line 46.

48-1902 B.
B—INSCRIPTIONS OF NEPAL, BIHAR, ASSAM AND UTTAR PRADESH

No. 48—Changhu-Narayana Pillar Inscription of Manadeva—[Saka]¹ Year 386 (=464 A.D.)

Chāngu-Nārāyaṇa² temple, near Kāthmandu, Nepal.


¹ There is a difference of opinion amongst scholars about the epoch of the era to which the date of this record is to be referred. Bhagavānlāl Indrājī referred it to the Vikrama era starting in 58 B.C. and assigned it to 529 A.D., while Fleet referred it to the Gupta era starting in 319 A.D. and ascribed it to the 26th April, 705 A.D. (Ind. Ant., XVII, p. 210; Corp. Ins. Ind., Intro., p. 95). Fleet depended on the Golmāḍhitol inscription of the year 316 or 315 (Ind. Ant., XIV, p. 97; also IX, p. 168) which mentions Mahādevamalla Amśuvarmā of the Tḥākurī dynasty as a contemporary of the Licchhavī or Śrīyavatī king Śivadeva I. As Amśuvarman has been mentioned by Hinot-saṅg as a recently dead ruler and was therefore an early contemporary of Harshavardhana (606-47 A.D.), the epoch of the era to which year 316 of the Golmāḍhitol inscription is to be referred was ascribed by Fleet to 319 A.D. Sylvain Lévi points out that the astronomical data in the Kusāpaddha inscription of the year 440, which had an intercalary Ashaṅga, agree only with Saka 482 current. According to this scholar therefore the Licchhavī era of Nepal started in 482-440 = Saka 83 = 110 A.D. That is also supposed to be supported by the details of the date of the present record. The year of the Chāngu-Nārāyaṇa record would then be (386+110 =) 495-96 A.D. The date of the Golmāḍhitol inscription has been read by Lévi as 518. He reads 519 and 520 in two other records mentioning both Śivadeva I and Amśuvarman (Le Népāl, II, p. 126; III, pp. 61-64; 70-81). Indrājī's theory, though palaeographically tenable, is improbable, as the early use of the Vikrama era in Nepal is unlikely. Fleet's theory seems to be wrong, as the alphabet of the present record is earlier than the 7th-8th century script (e.g., in the records of Amśuvarman); cf. श (initial and medial), झ, ञ, ज, ए, ऑ, औ, the numerical symbols, etc. We prefer Kaniska's, i.e. the Saka, era (p. 168, note 1). From an examination of the many dated records in Gnoli's book, it appears that the records of Manadeva and his successors are dated in the Saka era, while the later records of Amśuvarman as also the epigraphs of his descendants bear dates in the Saka era minus 500 (i.e. Saka 501 = year 1).

² गृह (literally, 'one with a beak' in the Nepali language) means Garuḍa. The name therefore means Garuḍa and Nārāyaṇa, or Nārāyaṇa on Garuḍa. The temple contains an old image of Viṣṇu riding on Garuḍa.
Language: Sanskrit
Script: Late Brahmi of the Northern Class of about the 4th-5th century A.D.
Metre: Verses 1-17 शास्त्र विविधार्थिनी.

TEXT

First Side

1 संवत् २०० (+•) = (०) (+•) ध्वाँछ-माते श्रुतपक्षे प्रतिपद् १ (२)
2 [श्री•]हिन्दु-नक्षत्र-युक्ते च अन्वयो शुद्धौ तः प्रकाश्यते (३) विनियति (४)
3 [श्री•]कलाक्षेत्र-प्रेस-वाह-विपु[ल•]-प्रोक्त-न-ब[श्री•]वध:
4 [श्री•]वक्ष्माल-पाय दालो — — यस[श्री•]‘-प्रबुद्धोस्वः (५)
5 [श्री•]कोक्ष-अभस्मालवसित् — — वासस्य-निर्मयो (६)
6 [श्री•]कोक्ष-अभस्मालवसित् — — वासस्य-निर्मयो (७)
7 [श्री•]मन्त्रेन्द्र[वना•]‘य-प्रताप-विभव[चवीत्•]याम-प्रकाशपक्त(८)
8 [श्री•]हुत्तै[वना•]द्रव्यम् प्रभु[वपु•] ‘स्व-प्रकाश्यो (९)
9 [श्री•]लक्ष्मी-वर्ण-विकार[श्री•] सम्माणः (१०)
10 [श्री•]कुत्तै[श्री•]वनकाशिये[पवा•]‘स्वायते (११)
11 [श्री•]स्वायते (१२)
12 [श्री•]कुत्तै[श्री•] वनकाशिये[पवा•]‘स्वायते (१३)
13 [श्री•]स्वायते (१४)
14 [श्री•]स्वायते (१५)
15 [श्री•]स्वायते (१६)
16 [श्री•]स्वायते (१७)

1 From the facsimile in Le Népâl, III. and Gnoli, op. cit., I.
2 Cf. चन्द्रासातु तु संपाते च चम्बिन्द्राचिच्छिद्ये।
3 quoted in the Sattakalpadruma, s.v.
4 The eighth of the 15 मुहूर्तास of a day is called चम्बिन्द्र.
5 According to Lévi, traces on the eastgange do not suggest मु।
6 Dolādri or Dolaparvata is the hill on which the temple stands.
7 Lévi is not satisfied with this reading as there is no reduplication of व, But cf. बा व (line 70), etc.
18 [रकी]तीत्तिः नवै०पूर्वा-वहीः[तौरबी]भाव्य चेतो चुजामूः (॥१०) ॥
19 [रे]जः स् — श्रुमि: सुराभ् — — [मू]ः सम्प्रेक्षणमध्यभिःः
20 — मात्रा— बित्तु— देह— हस्त्वक्षण् — शुरु:— पारिवेक्ष: (॥३)
21 [प]सी तस्मि बित्तु— वंश— विभवा श्री— राज्यवस्तुमाना
22 [श्राणा[नाम]|अव|[रिप]|[वा०]| [कु|क्]|[नै०]|[क्स्मिनि]|[वा]|मण्डा हरे: (॥१०) ॥
23 — — — — स्त्रेयशानुश्रुमित्र: व्याभाष्य कृत्त्वक्षण: (गद्ध)
24 यति सा वित्तिवाल्यश्रपतावदान— वालामिक (॥१०)
25 प्रमणाना ज्वरविहार कुलज — — नेकमन्द्रा तदा
26 देिवाहर— विष्च— विप्रवास्मिता तति कृम्योगान्तरा (॥१०) ॥

Second Face
27 देवी राज्यवती तु तस्मि नृपतेदस्त्रियमिभाना । तती ।
28 श्रीरक्षानुमता भविष्यति तदा तोकान्तरास्त्रिनी (॥३)
29 यज्ञार्जुन इहानवय— वरति: श्री— मानते तेन नि०:
30 कान्त्या शारद— चन्दना हृद जगायादाकरस्मवांवा (॥१०) ॥
31 प्रायागाय स-पाध्यक्षरमिधन्तीभवि विनिवेशवा च
32 प्रेमगा पुकुमुचाव साखु— चन्दना यात: पिता ते दिव्र्ष (॥१०)
33 हा पुकुमुचा चतुदि पितारी प्राणेऽथ दिवमम
34 राज्यसुधक कारवाहमुद्यायेव स्वामित्रुः (॥१०) [८६]
35 दिवममेव भोग—विधान विसार—कृते राजामयैव वल्लभस्व सै० (०४)
36 माया—खण्डनिं समागम—विभी भस्त्रा विना जीवितमू (॥१०)
37 वामीमात्ववधिखत्ता क्षुदु तदाद दीनाभवमा घूर्तुः
38 प्रदोष कृत्त्वाविशेषिका सिरसा विष्णवरान्ति स्वस्थाना (॥१०) ॥
39 दिवममेव दिवममेव इह जीवितमू सुशेष्ट्रिम्योग मस्ति
40 प्राणान्तर्ववधिखत्ता परस्त्र्व यायसोतो दिवमम (॥१०)
41 हृद्वेयमुक्ति हनुमान—वापुनत्ता संबुद्ध—सिते द्मू देश ॥
42 वाङ्गावैविष्कार्गीय पाशववर्ग सब्रा तत्तत्तौधुः (॥१०) ॥
43 सर्पुःसि सहौद्रोऽद्विद्विधं समुः कृत्त्वायालमा
44 वालाध्यौ—समोपवास—निवर्मेश्वरत—सुद्धारावा (॥१०)

\[1^1 \text{Indrājī suggests यानान्.}

\[2^2 \text{This is another early reference to the prevalence of the Suttee. See above, p. 346 and note 5. For भार्य better read भार,} \]
Third Face

51 अश्ववाह-विज्ञान-कौशल-युगोः प्रजात-सतीहृषः
52 श्रीमिठाभुजः प्रमुखः कनकः हचाभारवतः चितः (१०)
53 पोनासो विकारसिपलेपः दलः प्रसूतः मानेरिषः
54 साक्षात्काम हृदान्तवारपतः काला-विकारसिस्वः (२०) २० (+ ४) २
55 यूपैवृहिसिसुचितीकृतः मुकुटी पिवा ममयुक्ता
56 शालेनाविसिक्षरेक विकिष्टा श्रीजात्रिते (५०) हि स्थितः (१०)
57 वाल्मिकप्रयत-सख्याय तरसा गच्छामि पुष्पाशिशाम् (९)
58 वे चाजा-वश-संयोगे मध नुता: संस्चितचित्वामित तान्त्र (२०) [२० (+ ४) ४]
59 बुद्धवशमनीमेनपतिकुलयो राजा प्रमणयोविवानु
60 नामाृत्वेयमहन्तेर्मिर्मादेः शाकोमि यातुमिरुः (१०)
61 किन्वाहेन यथावद्य-विजिना नरधार संसेवया
62 वाल्मिकामति तत् (५०) म्वाहिसुमुद्राः हरामन्त्रुषुः नुप (२०) २० (+ ४)
63 प्रायायुवसंब्योजन तन त सा शक्ता व वर्यीविषाणाय]
64 सामन्ताः प्रणितां नन्दुरां नारायणां मृत्तिकाः (१०)
65 तान्त्रा-वेदवालिनो नरपति: संस्वायं तस्मातुमनान्: (२०)
66 पिन्नी: सिंह द्वाकाकुरूकितः सर्वत्र बुधवेदीविशिष्टम् (१०) २० (+ ४) ४
67 सामान्तन्य त त त कुंडः चरितं श्रृवा शैरा: कप्पवणुः
68 बालु हस्तिकरोपरः स शानके: स्थुपाववीदिविशिष्टम् (१०)
69 बाल्योऽयति नैति विक्रमवाशायिक तसौ मेवसि
70 किं वाक्येवध्रुविमुँहाला गतिये: संस्केत: कयम्भेतेऽ (२०) [२० (+ ४) ७४]
71 अद्वैत प्रियमात्तकोनो-विद्यम-क्रोमार्जुण-स्वर्णीनोम्
72 भीमावर्त-तरंगहर्ष-बलात्कारक-जलान्तक-क्रंभक्षमुनि (१०)
73 सच्चात्त्वरथावजः कुञ्जर-शैलत्वमिति तीर्था नदीमुः (२०)
No. 48A—Nandapur Copper-plate Inscription of the [Gupta] Year 169 (=488 A.D.)

Nandapur, near Surajgarha, Monghyr District, Bihar.

N. G. Majumdar, Ep. Ind., XXIII, pp. 52ff.

Language: Sanskrit

Script: Late Brāhmi of the Northern Class.

TEXT

Obverse

1 स्वस्ति [मन्त्र]लाभामार्हारामविश्वासमिदिवकरणाम(ण) अज्ञविद्यकाद्वापे विद्वान्यते-नरामसंयंवहा-

2 पोजितकु भविष्यति: कु मुड़मनुव्रय्य भोजवन्ति भिक्षुसि च (१०) विज्ञायति न: विपयवाति क्रियामः

3 कुड़म्यांहं स्वयुश्यामिःत्वद्यः नन्दवेदियः-स्वतापुरणायासरिंशा-वान्नोऽकायप-ष्मोलला-अश्वागः

4 • • स्वायते पद्म-नहायष्ठ-प्रवत्तनाय विश्वशेष्टल-कुल्लवाक्य-चतुष्यं क्रियातिसाद्दुः (१०)

5 स्वाम्भिष्य च स्वयुद्वायवा [वा]हृदास्तवस्त्रयम् विहः-क्रियात्रस्य शास्त्रदासन्तारक- भोजया[नाख]

1 From the facsimile in Ep. Ind., XXIII.

2 Read विपयवाति भिक्षुसि. Plural number was used through confusion apparently because the adhikārāṇa or board of administration consisted of several members; cf. विज्ञायति न: below.

3 Nandapur, the findspot of the plate, was probably the headquarters of the territorial unit called Nanda-vīthi.

4 स्वयुद्वायवा = not yielding any crop or revenue; भास्त्रयम् = covered with original shrubs.
6 मक्ष्यः निधियाः हिन्दीः नारिकर्णः कुलवाणः विक्यासः (५) नुस्यस्तवर्धः मत्तो (५) दौ विनारः रापुः
7 संग्रहन धारोधिकः धामे निधिः स्वामिः कुलवाणः चतुर्दशक्ष्यः निश्चीताः पढ़े न दायुः
   भिनिः (१०)
8 यतः पुव्यकः प्रकोतिः (सिद्धं) व (०) नुस्यस्तवर्धः धारणवावशः मस्तिः विष्ये समुद्रः
9 वा (वा) धारोधिः (ह्य) निधिः स्वामिः निश्चीताः भिनिः (३) नुस्यस्तवर्धः (१०)
10 पूव्यवः वंचिः प्रकोतिः (ह्य) निधिः भिनिः च न कव्य्यात्मः विशिषः दीयमाने हुः
   परमाभारः
11 पास्त्ये भव्यः चार्मः चार्मः वागः वागः वायुः वायुः वायुः चार्मः चार्मः चार्मः चार्मः
12 संग्रहन जाणारिकः ग्रामे गोरवते शावेशः शावेशः गोविन्दशेखः (१०) परमाभारः भिनिः
13 क्षेत्रः कुलवाणः चतुर्दशः युथमा (१०) का (१०) ते युथमे युवः विद्या कुङ्कुमः (सिद्धं)
   नो
14 क्षेत्रगिरीधरः (ह्य) चतुर्दशः चतुर्दशः चतुर्दशः चतुर्दशः चतुर्दशः चतुर्दशः चतुर्दशः
   प्रतियोगः श्वायमे
15 हिन्दिमित्रः संसारः कुङ्कुमः शायथः (१०) शायथः शायथः चाक्षः निश्चीतः पाक्षः पाक्षः
   मस्तिः (१०)

Revers

16 वचः मानः-अविष्कः संवृत्वाहिनिरेतहम्मच्छ्यानुपाखित्विपः (१०) शक्तव
   ब्यः
17 [वता] [ध्या] [न] (१०)
   स्व-दत्ता परदत्ता वा यो हरेत वसुम्भरः (रामः)।
18 [पदि] वचः-सहकाणि स्वग्ने मोदति भूमिः (१०)
   आशेशाः चातुर्मन्तः च ताव्ये न-

1 व had been at first omitted and was later incised below the line.
2 भविक्षियारित्व = not yielding any revenue.
3 भविक्षियारित्व = भविक्षियारित्व = भविक्षियारित्व, Cf. चक्षुसित in Bk. I, No. 81.
No. 48B—Barganga Stone Inscription of Bhutivarman\(^3\) (c. 518-42 A.D.)

Barganga, Nowgong District, Assam.

**Language:** Sanskrit

**Script:** Late Brāhmī of the Northern Class of about the 6th century A.D.\(^4\)

**TEXT\(^5\)**

1 स्थित (II*) श्रीपरमवृङ्गल-परमभारक-महाराज[जा]—
2 विराजसिद्धाजिन्त वॉभृतिवच्छे(श्र.) पाण[ि]\(^7\)

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1 I.e., ब्राह्मण-उद-दिनस.
2 Majumdar compares the style of this record with that of the Paśagram and other plates from North Bengal and suggests that the document was drafted and the land was situated in the said area, even though the Brahmapa dones hailed from the Monghyr District.
3 The name of this king, who was the great-great-grandfather of king Bhāskaravarman (c. 600-50 A.D.), is also found as Mahābhūtivarman or Mahābhūtāvarman.
4 Bhattasali read the date of the inscription as the Gupta year 234 (583 A.D.), though the reading is wrong, and really the epigraph is not dated. See below, p. 385, note 1.
5 See the facsimile in Ep. Ind., XXX.
6 Read ऋणविजय; It is interesting to note that not Bhūtivarman but his father Nārāyaṇavarman and grandsons Bhūravarman are credited in the legend on Bhāskara-varman’s seals with the performance of the Āvāmedha, twice in both the cases. The second Āvāmedha of Nārāyaṇavarman may have been performed when he was too old and his son Bhūtivarman was the de facto king. The epithet परमदेवत was imitated from the Guptas (cf. Nos. 16, 18, 19, 31, 35). It means 'highly devoted to the gods (or one of the great gods)', although it is often wrongly taken to mean 'the supreme divinity' and also sometimes erroneously regarded as an imperial title. Cf. Raychaudhuri, PHAI, 1938, p. 470; Ep. Ind., XV, p. 116; my paper contributed to XXVI Int. Cong. Or., New Delhi, 1961.
7 Read पाणागाम,
No. 48C—Harāhā Stone Inscription of Īsānavarman—
[Vikrama] Year 611 (=553-54 A.D.)

Harāhā, Bara Banki District, U. P.
H. Sāstrī, Ep. Ind., XIV, pp. 115ff.; D. C. Sircar, J.R.A.S.B.,

Language: Sanskrit
Script: Late Brāhmaṇi of the Northern Class.

Metre: Verses 1-2 शाहूः सिथिकृतिः; V. 3 माया; V. 4 शाहूः सिथिकृतिः;
V. 5 अपमाति; V. 6 दुरुवचा; V. 7 मालिना; V. 8 शाहूः सिथिकृतिः;
V. 9 चवचरा; Vv. 10-14 शाहूः सिथिकृतिः; V. 15 इत्वयतिनिविवः;
Vv. 16-19 शाहूः सिथिकृतिः; V. 20 वस्ममिलकः; Vv. 21-23
त्रिषण (वालक). ६

TEXT

1 दोकाविकिता-संक्षय-दिनितिकूलता वः कारण वेच्यसाम् (सा)
अस्म-व्यान्त-चरा: परास्त-रजसा व्याप्तिः यथोगिनः।
वस्माद्र-सिथिक-चोटितो ५० च इ हुदये ना स्थायि चेतौसुवा
भूताक्षा वकुमान्तस: ॥

2 जयति चेष्य-प्रसूतिकृतः: ॥ १
आलोणां फागिनः फलोपह-कुवा तैहि(है) हरि) बसाय चर्चैः
शुभाण्याच-जन्मना कथित्यालंकारा कपालाबिनीस (११)
सम्बोध्यान्त-उद्धु भगाव्यंतिकृतो नि च च (लक्षण) सौकिना
दिवंदिकीते—
3 क-विविद्यः संकृतद्विस्थेयः वर्दं वो वयुः ॥ ॥
रूपम् (५०) स्मर्तिशब्देन वस्तुं योगितम्।
तत्त्वास्तरा दृष्टि-रूपित-दृष्टि मुखरा; क्लीतिशत्: क्षतार्यः ॥ ॥
लेघान्द्री द्विविद्यादेशोऽ(५०) विनिष्ठस्योऽभिषिक्तम्।

4 वो भूतयेः ॥
हङ्गास्येष्ठिणात्रात्-वधेता इगासिः समस्थिष्या।
सक्षाते हुतसुखामना-कपिलं वक् समीहितारिभि-
वेँ भीतीः (ते) प्रगतसतात् सुवने व्यालामुखार्यां गतः ॥ ॥
कोक-स्वर्णानां स्वस्तयेः स्वयः

5 तथा
मनोरिवाचार-विवेक-मायेः।
जयः यद्य जगत्ति रथः।
सक्षातः कोचित-वितथ्य-नामकः ॥ ॥
तत्त्वात्योपेयेरिव न्यातत्त्वेऽविश्वासं-
राधितवेमनाः चुपितत्वंमूः।
बरणान्त्राचार-विविद-प्रणते-
ष्ट्रा प्राण्या

6 साक्षक्षमिसाच धाता ॥ ॥
हुतसुखेऽ महामन्यात्स्थितिः भवान्त-नीक्तम् (५०)
विनिष्ठाः पवन-जन्म-प्राणित-विवेक-भूषयः।
हुतसुखर्षणि समस्तात्रात्स्तित-पुरुष-वाक्षम् (५०)
यस्तिम्बक्क-महमेधाशिष्टः।

1 This verse shows that the Mukharā or Maukhari family claimed descent from Sāvitrī's father, the Madra king Aśvapati who obtained a hundred sons through the grace of Vaivasvata (Yama, son of the Sun-god). The Mahābhārata represents these sons of Aśvapati and his queen Mālavi as the Mālavas; cf. पिपुष्य ते पुत्रां भस्यधवा तव मातरि। मालवाय भलवा भाग भायसा; पुपुष्यतिः (III. 296. 69; cf. Ind. Cult., I, pp. 296 ff.). The Maukharis were thus a branch of the Mālava people who were themselves a branch of the Madras according to the traditions.
2 The danda is redundant.
7 यस्य प्रसकम् ॥ ७
तेनापीश्रवणस्यः क्षितिपते: क्षत्र-प्रभावाये ।
सन्धकारः कुलकमः कक्षन्त-गणेश्वाहुत-क्षत्रियः ।
पशुलाभक्षित-कुक्ष-सम्भाव-चैतलकार-मणिम् नुपा
चरनापि पदार्थोऽस्यः

8 कुष्ठं-पशसी नामवे(४)नुगान्तुः क्षमा: ॥ ८
नीत्या शौचे । विशालं सुहुपंकुलिते नो[३]सिद्धांकुले ।
स्थाग्म पालेन प्रतिप्रभवामि हुया योवन सौधानेन (०)
वारं सत्येन चेष्टो श्रृंग-पथ-विधिना प्रस्त्रये- ॥

9 ज्योतमदिमः वंशः
यो वधते(चन्नेन) स्वाद विषयं फलिम्यः ज्ञानत्स्मस्मे(६)पिपो घोको ॥
वधुरायायतिनां स्यायविधि हुदायोतिजवक्तह्वामानम् ।
चुमेरानन्तरसे सूचक-हुच दिक्वनकवाहे तते ।
आयाताः नवः

10 वारी-भारी-वनममेघावली प्राबुधिः
त्रृणामदीक्षात-चेतसः शिष्णगणा वाचात्तमायतृः ॥ १०
तथा भुसेनः इवेद्यादिविद्वारती भासुमसंज्ञानवि
श्रीरायानविन तत्त्वेन तुष्कर्ण: काल्पमः कोस्तः ।

11 मुहानासुदरप्रदत्त कथतिकर्षः चेष्टाय सहिम्यः पदभुः ॥
राजनासः मण्डलाम्बर-बाणी श्रीरामचर्मी चुपः ॥ ११
छोकानामकारार्गितकाशुद-श्चाल्ह-काऽत्-श्रिया ।
मितायामसुहागः कः-चुतिकता भूतिः

12 प्रताप-विधा ।
बेनाचार्यानं चत्वम कहिण्य-ज्ञानतावमनस्म| ॥ १२
शृंगेन समुच्छता कुतिमिवं सुवा: प्रहव-क्षित्यकम् ॥
जितान्याचार्यानं सहस्मिरित्त-शेष-सर्वाः ॥
श्वाल्यः श्रुतितृताः

\[1\] The dan̄ga is redundant.
\[2\] Read गुड़िति। सृष्टि suggests गुड़िते|गुड़िताः।
\[3\] Read फिया and note that the syllable before प्र, प्र, प्र and प्र was optionally regarded as short.
18 संक्य-तुर्गामभक्ति रणे पूजाकालम् (काल)।

19 कुआना चापिती-मैया-अस्तित-स्थळसुखाए गौड़सुधा सत्तान् चल्ला सत्तान्। ततः जिल्ली॥१३

14 प्रमोद-साहित्यकार-मण्डल-रंगा दिव्यराविना शंकुच।

15 न्यायावधिनािति लिङ्ग-चित्रीती होके (५४) लखरीरिहूँ।

16 वन्यका नारिकेश्र। चारित्त गतिनो यामार्ध्यामार्धिव इ।

17 किन्तू भक्ति भक्ति माहत-चहिठ्ठ।

15 किकित्रहक्य-रंगावल-वारिच।

16 मन्नर।

17 दश्यमनिधारण विशिष्ट चिन्तितियो जातेच्छन भीरधा।

18 तेन भवस्त-कर्ब हस्तुन्त विचारित: भी-सुधिवमार्गानिनं।

19 को भानेंदु सकावित्र हल्ल-लज्जने प्रेयो दुध्वोवतमू नं।

शान्ति: शाख-चिन्तारणा।

17 हित-मन: पाराहलानालक।

18 हक्ककी चिन्तनी-सर्वत्री विश्वास्ते ये रंगच्याविभिन्न।

19 होके कालित्त-कालित-नाचर-सिक्त: कालित्त-जयो भूसपा।

20 सदृश्चेन दश्याक्षरेववर्जित (त) साध्यमुदार्मन।

वाणी।

1 Isānuvarman claims to have driven the Gauḍas out of land for all time to come and to have compelled them to take shelter in the waters of the sea. Here is an old convention according to which the national characteristics of a people were represented as the result of their defeat at the hands of a particular hero. The Gauḍas were a sea-faring mercantile people and this characteristic has been regarded as effected by Isānuvarman's victory. The Maukhari victory over the Andhra king is also referred to in a passage in the fragmentary Jaunpur inscription which seems to be a record of Isānuvarman and not of his father Isāvarman as supposed by Fleet (C.I.I., III, pp. 228f.).

2 The danda is redundant.

3 मारिक = चानी = water-clock.

4 Sastri has सखाले.
HABĀHA STONE INSCRIPTION OF ĪŚANAVARMAN

18

स्तवाचर्वित द्वृतिभरु: कान्ता-शरीर-क्षति।

कब्र्मा तालयुराणद्व-भूक्ष-भर्तय ष्टकम्पराप्रवयमु(३)।

यात्रासिद्धार्थकारि यस जनसा-कान्तं दुरवेबसा || 18

कब्र्मा: शालुव्र: कुच-प्रह-भयावेश-भमे।

19

होचना।

वैनाकन्या शहेजन विश्वसिस्य-व्योमिस-कबारकिना।

कान्ता मनमिनेव कामित-विदा गार्त निग्रीनोसा।

प्रात्यगायनमहु-व-संध्य-जूत भार्त परीत्याजिता || 19

तेनातन्त्रायतिहता।

20

हुगणा-मलेन

द्वाधमन्यकामिनी भवनं विसीतान्यं (१०)

सवेत्या-इमुलसमकारि कपालम हूमें:

चिमेखर व्यत्त-नाम बाबाजः-शुभमु (१०) ।

एकादशायतिरितिषो: गढ शातित-विद्यिदि।

जुनामु शरदां

21

पश्यो शुक्ल: मीयागायवाणिणा || 21०

बसिमकाके (५) हुववहा नव-गवल-रह: प्रान्त-हरैन्नुमचा-प्रा

स्तम्बो-वायक-वितान्य सुकुरबुज-रतिकि: सांतु-पीरे क्षणान्त।

वाटाघ्यान्ति नीयागाय-कुसं-चयानां-मुण्डा

22

हुगाना-

सवसिंधुसमुने:सुति भवनमदो निस्सिहत पृळपाणे; || 22

कुमारस्माके: पुलों गमीराअकट-वासिना।

चुरुनुगायालस्वयंवरमकारि निविशाणिना || 23०

उकलीणां मिहरसम्मणा (१०)।

1 The daśa is redundant.
2 The date is given as the year 611 falling in the reign of Īśanavarman. The year has to be referred to the Vikrama era, the use of which the Maukhari appear to have carried from Rajāśāh to U.P. (cf. Bk. II, Nos. 4-6).
3 The word śripa here refers to Śrīyavārman apparently because he was the ruler of the Harāli area under his father. He is also mentioned as a śripa of the family of the Varmanas who were great owing to their lordship over Magadha (निपाइं ममा्चिन्यमहुः जान: जुली वर्त्थनां-मीयागायवाणि बुध) in the Sirpur Lakṣmaṇa temple inscription (Ep. Ind., XI, pp. 190ff.) of the Pāṇḍūvatsās. पृष्ठ=the above [eulogy=prāṣṭi].
C—INSCRIPTIONS OF THE INDIGENOUS KINGS OF MADHYA PRADESH

(i) Northern Area

(a) Uchchakalpa Family

No. 49—Khooh Copper-plate Inscription of Sārvanatha—[Gupta] Year 193 (= 512 A.D.)

Khooh, former Nāgaudh State, now in the Satna District.

Fleet, Corp. Ins. Ind., III, pp. 128 ff.

Language: Sanskrit.

Script: Brāhmī of the Northern Class.

Metre: Verses 1-5 श्रीक (श्रीकृष्ण).

TEXT*

First Plate*

1) सङ्कुचक्षुलिंगापरिभ्रमिता लज्जास्त्रस्तूतस्य पुत्रास्त्रादानुजगोति महादेवस्य)

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1 Some scholars refer the date to the Kalachuri era, the first year of which corresponds to 243-49 A.D. The Bhumara inscription (Bhandarkar's List, No. 1661), the date of which is possibly 508 A.D., rather than 484 or 520 A.D., shows that Hāstin of the Parivṛṣaka family with dates between 156 and 191 and Sarvānatya of Uchchakalpa with dates between 191 and 214 were contemporaries. The dates should be referred to the Gupta era as the region in question formed a part of the Gupta empire (cf. Ep. Ind., XXXI, pp. 267-68). There is no evidence of the Kalachuri era being used in that area in early times. See also Mirashi in Ep. Ind., XXIII, pp. 171 ff.

2 From the facsimile in Corp. Ins. Ind., III.

3 Fleet says, "The first plate of this grant is a quasi-palimpsest. On the outer side of it there are traces of sixteen lines of writing, containing an inscription of the same Mahārāja Sarvānatha, in the same characters as those of the extant inscription. They have been so carefully beaten in that no impression of them is possible, and only detached words can be read here and there...And this inscription seems to have been cancelled because of the omission of the words समाजानि उत्तरपरि, between महाराणा-सर्वानात्या, ग्रामोऽ and शाखुपाली-सेजुकुरिणि, in line 7."

4 रिहम् expressed by a symbol.

5 Read अत्त्वाल्मका. The place may be the same as mod. Uchchhakṛā or Unchhahārā in the former Nāgaudh State. Khooh means 'a cave.'
2 खुषुप्त सुमुख्यस्वरूपो महाराजः-खुषुप्त पुलस्यात्दानु-  
3 दुर्गातो महादेवस्य जयवामिनियसुमुख्यस्वरूपो महाराजः-जयवामिनियसुमुख्यस्वरूपो दुर्गातो महादेवस्य रामदेवसुमुख्यस्वरूपो महाराजः-रामदेवसुमुख्यस्वरूपो दुर्गातो महादेवस्य सुरुवदेवसुमुख्यस्वरूपो महाराजः-सुरुवदेवसुमुख्यस्वरूपो दुर्गातो महादेवस्य नायकात्मकस्वरूपो महाराजः-नायकात्मकस्वरूपो दुर्गातो महादेवस्य शाक्तिवानःः कुशली तत्समसा-नवव उचन-पारे शाक्तिवानः शाक्तिवानःः तत्समसा-  
8 शीर्षकुब्जस्वरूपः ताहें तमाशापवर्ति (१०) विदितस्माकः च वगः  
9 प्राचीन महाबन्धूभानेन सभाकालिकस्वरूपस्यपरिधारः अ-वातः  
10 भट-प्रायेदयो-दुःख-विरोधः चतुमिश्रोऽश्चिमिश्रितः (१०) अस्तो-  

1 This Vyaghra is identified by Bhandarker with Vyaghra-raja of supra, No. 2, and with the feudatory of Vaikatra Prithivishepa mentioned in the Nachna and Ganji inscriptions. But the dates 174 and 177 (=493 and 496, or even 421 and 424 A.D.) of his son Jayanaicha (Bhandarker's List, Nos. 1194-95) are too late for Vyaghra to have been a contemporary of Samudragupta. The form of the letter tha in the records of the Vaikatra feudatory Vyaghra is not earlier than the sixth century A.D. (Ep. Ind., XXXV, p. 248, note 4).  
2 Fleet: भर ।  
3 Read काराब, Tamas=Tons, tributary of the Ganges. Murnuḍadevi is also called Murnuḍasvāminī. The queen possibly belonged to the Murnuḍa clan, related to the Sakas. There is a tradition about Murnuḍa influence in East India before the rise of the Gupas; cf. Raychaudhuri, PHAI, 1938, p. 460.  
4 Read विदितं चिन्तनं ।  
5 Read शीर्षकुब्जः, श्रद्धा=उद्दर, श्रुत्वं (सावत)=fixed tax or tax on permanent tenants; cf. Marathi udähr-jamābāndi, assessing the total revenue of a village upon the chief proprietor who is entitled to distribute the proportions. व्यविश्रान्त (cf. Marathi uprig) =tax paid by temporary tenants, or occasional taxes.  
6 Read अभिभुव्यः, चात=swindler (cf. चाटस्वरूपः समाजसाधनस्थितिः)। पीयानाश: प्राण रेषेत् काइसे सत्यियो विवेचनम्:। याद याद। आचार्याय। १९४। भट=soldier. Cf. चाट-भट, चट-भट, चट-भट, etc., of latter records. Fleet translates च-चट-स्त्रावेशः as "not to be entered by the regular or irregular troops" while Indrani points out (Bomb. Gaz., I, i, pp. 8ff.) that, according to the Kumārapālacharita, Siddhārāja despatched Chatas and Bhatas to apprehend the fugitive Kumārapāla and refers to the Bhāt community of Western India. Passages like भट्टस्वरूपः, भट्टस्वरूपाविशे भट्टस्वरूपाविशे ( भट=स्त्रावेश), धार्मिकत्वस्वरूपाविशे, समाजसाधनसाधनाविशे, राजसेवकानां वैदिकस्वरूपस्यावतः न शा: (C.I.I..III, p.98, note), सपेस्वरूपाविशे (विदितस्माकः), etc., suggest that by चाट-भट royal officers are intended. This appears to be supported by infra, No. 56, line 2. भट seems to be a Pāik or Barkandás, and चाट the leader of a group of Bhätas. The fines to be imposed on thieves were not granted in favour of the donor. Ghoshal takes पीयानाश in the sense of police tax (Hindu Rev. Syst., p. 211). Mirzahi (Nagpur Un. Journ., Dec. 1937, p. 28) thinks that this refers to immunity from the entry of royal soldiers and policemen when they had to punish thieves, etc. Vogel regards चाट as the modern Chār (head of a Purgana) of Chamba.
SELECT INSCRIPTIONS

11 (स* क्ष-श्खूँ) विषणुनामिन (१०) अगे ना, प्यः* श्राविनाम-पुरा-वलिनः
12 शाखिनामि (१०) अगे (स* प्रकटा शुकरसाग-कस्नुमणियो) (२०) युद्धूः
13 स्व-प्रवेश-प्रवेश-प्रवेश-सम्प्रवेशकमेण तां-शालसमेतमितस्य[श] (१०) पूर्णर्विप(विप)
मध्य(ग)ः
14 तुमेदितक यथोपरिलिककक-कर्मेनात् स्व-पुष्याभिवृद्धे स्व-प्रति
15 ह्या-लक-धर-नाव-धृपु-भाव-धीप - चचाप- [ि]शालनावः (१०)४
16 त्वार-चरणाय विषः - वह-सल- गान्धुपाय-घुपु- दन्त- [ि]शालनावः (१०)४

Second Plate

17 ते* यूक्तेन समुचित-भाग-भोग-कर-हिरण्य-प्रवव-प्रववायोगः
18 शव-* करित्वायणा-श्रवण-दिक्कोपथश् भविष्य (१०) ये चाझुशानीलोपः
19 मालय राजानयक्ष्ययुक्तिविनः विकीर्तयाखानीया यथोक्ताः
20 [प्रवव] तारनीया समुचित-राजामय-कर-प्रववाय-न भ्रामः (१०) ये
21 ह्याशुक्लकोपयेसः १२ वयाभिंश्यापालपुपुपात्पुः (१०) संयुक्त-ः
22 ह्याशुक्ल शाल्करते भगवता वेदंवालेन भ्रामेन (१०)

क्ष-श्खूँ-करुणाम-वुत्

1 Read क्षासो षः
2 Read क्षः श्राविन = trader.
3 Food is inclined to supply a word like सुपाचारः after it.
4 Evidently शिद्वं. The subscript ष, owing to the engraver's carelessness, has got the shape of a subscribed ष. Supply छिद्वंतः. The Bhagavat is possibly Vishnu.
5 This is a Prakrit corruption of Sanskrit स्तितिः. Cf. चारित्रिक (for चारित्र) in line 20.
6 Read शिद्वं
7 शिद्वं is engraved below ष for want of space at the end of the line.
8 Read ष as in other records, or better शद्,
9 भाव = royal share of the produce. श्रीम = periodical supplies of fruit, firewood, flowers, etc., which the villagers had to furnish to the king. शतर = tax to be paid besides the grain share. छिद्वं = money paid in lieu of the king's share of crops. प्रवव = revenue. चाल्यावशयविनियम = obedient to commands.
10 Read छ मोः, दृष्टि = gift. Cf. दशा मुनि निवासशः वा श्रीम दिदम्यां गार्ते। शान्तिम भ्रूः
11 शुक्ल-स्थितिपरिशालनपर्चीनिः अ प्रीति वा तावार्ते वा शुश्रूषप्रवविनियताः। चांगलावयवानी वांगामतालेव भ्रमपूर्वः। प्रगतिः दशमिसिनिः गार्त्तानेशिपवेतस्य। चाल्यावशवेतस्य सात्तम वारुङ्गुल बणिनुसारः। Yajñañacikyañacanvat, Acháchara, vv. 318-20.
12 Read छ मोः, भाषा = भाग = accruing in future; sometimes = tax.
13 Read छ मोः, Better छापः छापः
23 स्याः बलाद्रक सुधिदिर (१०)
महीमहीमताप्पेः दुरासप्पेः योिण्डुपाध्यायसम्म (५०) 1
24 प्रभेनु हि नरेन्द्रां विचारे न श्रुतम् गतिः (१०)
पुस्तेः ते हु सवत्त प्रम्-
25 वचन्तो वशुम्भरा(१०) 2
बालिविषुष्यी शुक्ल राजभिस्मरातिनिः (१०)
भव
26 यस यथा भुविवक्ष्य तथा तदा फलोरम् (५०) 3
परिष्ठ वर्ष-सहस्त्राणि स्वरां सोद्री-
27 ति सूमिरः (१०)
आश्रेता चावणर्णा य तान्येव गरके यसे-५
व्यक्त्व-सखा-सख्त-
28 वामु यो हरेत वशुम्भराण्य (१०)
क्षविषयां भूनिमुण्या पिण्डिन्ससह सवत्ते (५०) 3
29 वक्तित चरचारे-शरेिः खुवल्लुवते शाहक-साम-दिजों द्वारे इन्द्रमे
30 भूतिक-काल्युद्गालस्ताया-नम्बरा भूतिक-वराहारिनश-पुल्लेिण] महा-
31 सात्यविनिग्रहिणारणेन (१०) दृतकम्-महादानविचुता-शूलयः
32 सिद्धस्वरूपम् [१२] (५०)

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1 Read दशाः बा.
2 Read प्रभेनु.
3 नाइच्छि is usually found in inscriptions for श्रुतम्.
4 Read महीमहीम.
5 Properly दुरासारा.
6 Read व्यक्त्वरात्र.
7 Read तिस्र.
8 Properly वशुम्भरा and वराेधरत.
9 भूतिक=Jāgirār; bhoga=Jāgir. द्रुतकम्=द्रुतक or it may be a case of wrong Sandhi of द्रुतकः+वराहेिण. For the other offices, see supra, p. 360, note. The specific mention of चतिं य मय may indicate that the Kshatriya caste is meant.
50-1902 B.
16 ल्पादिन्द्रोपोजीवितिस्वार्या कालान्तरेण्यरि न व्यासात: काल्यः (1*) पुष्माजा-
17 हृ' यो(5*) स्थाप कुर्वाँतमहे देहान्तर-गति 4५ वि महतावव्यापरे निहित्स्यं (चन्द्री) (11*)
18 उक्त च अगमत्र परम्परिष्णां वेदत्वाश्चेन व्यासाने: (1*)
पूर्व-दुर्लभं द्विजातिस्वयं
19 यजुत्रस दुचिनिरं (1*)
महीम्महिसता(*•) शेष वासाः यो(५*) वुपालमः (11*) 1
वव्वुमिः
20 वासुवा शुका राजविस्तगाराचिनः (1*)
वस्म वस्म तदा भूमिस्तथा तस्म तदा
21 फलं(हस्यू) (11*) 2
पदि वर्ष-महाकायित्वं पम्मुं सोवित भूमिन: (1*)
आक्रोषा चारुमन्ता च ताने:-
22 च नक्स के वर्षेव (11*) 3
भूमि-प्रदानाः परं प्रदानं
वासाः विसर्षिष्ठ परिपालनम् (1*)
23 सर्वं(५*) निष्ठुरः(*) परिपाल्य भूमि(*•)
नुषा नुरापय्यितिं प्रस्ताः: II 5
विशिष्टं
24 जीविन-पाला अर्जुनादास-वल्लेश्वरोदासिनेत (11*) न्यु-पुजारी (11*) चेष्ट-वि 20
(+ अ) ८ (11*)

1 Read भाने, भवान्यम्=contempt.
2 Read वासिन, The visarga like sign may also be regarded as a mark of punctuation.
3 Read दुचिनिर, For the visarga sign, cf. above, note 2.
4 Read पालनमः.
5 Read भविष्येिमुदी.
6 Read प्रदानाः.
7 Read पालनम.
8 Read निष्ठुरम.
9 शाणाः stands for भाषाति or दृष्टयः in some records. Here the king appears to have given the order of execution personally. समुखाँचा is apparently the same as श्रवण भाषार्य of the Prakrit records. Fleet: पुनःवर्त्तमां and २० (५+अ) ८.
(ii) THE AULIKARAS OF DASAPURA (MANDASOR = MANDSAUR)

No. 51—Mandasor Stone Inscription of the time of Naravarman—Mālava (= Vikrama) Year 461 (= A.D. 404)

MANDASOR, former Gwalior State, now in the Mandsaur District.
H. P. SHASTRI, Ep. Ind., XII, pp. 320 f.

Language: Sanskrit.
Script: Late Brāhmī of the Southern Class.
Metre: Verses 1-13 श्रीक (चन्द्रम्).

TEXT

1 सिद्धम् (॥

सहच्र-सिरसे तस्मै पुष्पपायावितास्मे (॥

चतुसस्मुद्व-पंड्याहऽ-तोष-निजाब्धवे नमः (॥॥) 1

श्रीमाध्विनिग्राहकरिः प्रशस्ते झल-संजिते (॥

2 एकवद्वितिकेप्राये समा-शत-चतुर्दशः [द्वयः] (॥॥) 2

प्राचीने श्रमे प्राये मनस्तुदिकरे चुनाम (॥

कृमे हे मनूकृते दसकद्ध हुण्णवातुवते तद्रा (॥॥) 3

3 निवन-भीड़िच्यका शाश्व-पुष्पपरलिङ्ग (॥

भानिरस्पाहिकां भायते नेत्रिनी स्व-माहिनी (॥॥) 4

दिने आँकोघ-शुक्लसं पंचमामथ सर्वकः (॥

1 From the facsimile in Ep. Ind., XI. The record begins with an adoration to the thousand-headed Purusha identified with Viṣṇu. Naravarman was the father of Viśavavarman (No. 52) and grandfather of Bandhuvarman (No. 21).

2 Read श्रीमाध्विनिग्राहकरिः and चतुसस्मुद्वे. भाषात—banded down. Krita or Kirita was an early name of the Vikrama era. See Bk. II, Nos. 4-5.

3 Shastri: प्राचीने.

4 शाहीन in Pāṇḍit for Sanskrit शाहीन or शाहीन = शाहीन. Better read शाहीन = with standing paddy crop and grass.
SELECT INSCRIPTIONS

4  इश्वर्येऽर्थे प्रज्ञासति वसुन्धरासु (॥७) 5
प्राक्षुशोपचक्षुशायामालसंवर्धितं-मनोरथे (॥७)
जयमण्डल-नरेन्द्रभुवने देवेन्द्र-विक्रमे (॥७) 6

5  क्षितिश्चे किंद्रयमन्त्रिःसिध्विजितकान्त-गामिनि' (॥७)
षु
संतुः श्रीसम्महाराजः-नरवस्मिणि पालिवे (॥७) 7
लल्लादन-गुणोदेशाक्षमं-प्राप्यथं-विज्ञारः (॥७) 8

6  पूर्व[३] न्यायसारसाध्याद्वारिक्षत-सान्निस्त (॥७)
थ-दया-पुष्य-संभार-विवर्धित-कल्याणः (॥७)
सुसम्पन्नविजयविनायकचक्रः (॥७) 9

7  जीवलक्षमिन्द्र ज्ञात्र शरण्यं ज्ञारण्यः (॥७)
क्षिप्रोद्यार-कल्दः स्वगंधा-वार-पद्यमा (॥७)
विमाननेक-विनायकान् ताणाङ्क-गठः संवधः (॥७) 10

8  वामुद्रेऽवं गंगायाममेवममा विमुः (॥७)
मिद-निर्वासः संक्षिप्तः स्व-कुक्ष्यः (॥७) 8\text{वर्धमा: (॥७)}
यथ वित्व च प्राणायाम देव-आश्रय-सागरः [७] (॥७) 12

9  महाकालिन। सत्यो चम्पृष्टः महाचन: (॥७)
सत्यो चक्रावर्त्से सत्यो चक्रावर्त्से (॥७) 8\text{वर्धमा: (॥७)} 13
एकतर्कस्वरूपः (॥७) सत्यो ज्ञातः प्राणिविनायः (॥७) 14

10  

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1 Read मिथ्यो. The identification of this king with the father of Chandravarman of the Sosuniyā inscription (supra, No. 40) is impossible. According to some scholars, मिथ्यविज्ञान-गामिनि indicates that Naravarman was a feudatory of Simhavikrānta (i.e. Simhavikrama or Chandragupta II).

2 Read श्रीमतः.

3 श was written with an unnecessary curve below; but that seems to have been cancelled. Shastri read श.

4 सः seems to have been originally engraved.

5 Read विद्वृतः.

6 Shastri: चावम, छ was originally engraved; but the sign for the superscript r seems to have been afterwards cancelled. Note that Vāsudeva is here represented as a tree with the gods (not heaven, as suggested by Shastri) as its fruits, with the apsaras as its shoots, and similar branches, etc. पद्धति = हर; विद्वृत्त-कल्दः = शृंगफलबलां सप्ताण्वः.
The reference seems to be to the Viśvarūpī conception.

7 Better read सत्याः or सत्यः.
No. 51A—Bihar-kotra Stone Inscription of the time of Naravarman—[Malava=Vikrama]
Year 474 (417 A.D.)

Bihar-kotra, Rajgarh District.

Language: Sanskrit.
Script: Late Brāhmi of the Southern Class.

TEXT

1 [सिः] द्रम् (१) श्रीम् (२) हाराज-नरवर्गीणः; [३] शिवकर्ष
2 राज्य-संकरे चतुर्थ वर्ष-गणितु चतुः (४)
3 [सः] सत्तुः श्रवण-श्रुहि-हितियायाम स्निग्धाः
4 र-स्तुक्तेण वीरसेनेनायसुद्धाः खानि-
5 तथातुद्देशः भिवध-संचुस्थित्व (५) सत्य-सत्या (६)
6 नृणाश्रयायास्तु [७]

No. 52—Gangdhar Stone Inscription of Visva-varman—Malava (=Vikrama) Year 480 (=423 A.D.)

GANDHAR, Jhālāwār District, Rajasthan,
Fleet, Corp. Ins. Ind., III, p. 74 ff; BHANDARKAR'S List, No. 4

Language: Sanskrit.
Script: Brāhmi of the Southern Class.

Metre: Verses 1-18 वस्मातिलख; Vv. 19-20 बार्द लब्धिक्षित;
V. 21 वस्मातिलख; V. 22 शार्द लब्धिक्षित; V. 23
मन्दाकाला; V. 24 शार्द लब्धिक्षित; V. 25 मन्दाजळना.

1 From the facsimile in Ep, Ind., XXVI.
2 Read सत्यवासुस्थित्व.
1 सरस्य विष्णुवेः जस्युपपवते दिप्ष हस्तान् [ि] [ि] [ि] [ि] [ि] [ि] [ि]

2 प्रश्नायत-चीवर्ध-वशस्त्र [ि] [क्षिप्र] पाविपानां

3 अभीमान्यमुख न नरवशे-शुप्प प्रकाशः [ि] [ि]

4 [माहेन]न भुस्य-जनमप्रतिनियोक्ते [ि]

5 खबर भरीचमस्तु [ि]

6 शहम्-मुखस्तु सुखस्य समुद्रदिव्य यथा

1 From the facsimile in Corp. Ins. Ind., III. Visāvarman was the son of Naravarman (No. 51-51A) and father of Bandhuvarman (No. 21).

2 प्रकाशम्-famous.

3 ग्राह-सरीचिष्य. Only one danda is required here for proper punctuation. See also verses 5, 7, etc., below.

4 तस्सान्त: is also possible.
7. [तु]वि विभ्रमक्षणा II 5

8. यो विन्यासण च सुरस्विवार्थि विविष्ये II 6

9. अच्छुं मावं हुव भा-

10. यहश्च कसो सरिगमाभवं-विश्वाषे-

11. यहश्चारि-कामिनि-सुवामयुहांयोनिकम

12. न्द्रस्त-चक्क-मकर-स्वर-[के]न-माले: II

13. यहस्त्वा[व्यैवसे]*.रचि विदकानि नम दिवये II 9

---

1. Read *क्रमालय. न्द्रस्त=free from clouds. अच्छुंद्रय rave that is unshadowed by clouds.

2. Only one danda is required for correct punctuation.

3. श्री has been made श्री for the metre’s sake. This reminds one of the saying मायालय ‘सर्व सुषुक्ष्ठदौर्भर्षिता’ विश्वाषे. बल=prowess, army.

4. Read युध्य. कोष=armer; बल-बस्त्र=beasts and birds.

51—1902 B.
14. यस्योधरतः-प्रविष्टः (भी)कित्-राजमागमः
सैण्ड्र-प्रवाण-समये२ विनिमयजलीव || 10
प्रस्थलः-सौति-  

15. [म*] सन्ज्ञां-जल-प्रभावः
रक्ष्यावते-कृतया शब्दां-गण्डे३ || 11
विवाहारेः प्रयतनमणासु-पाश-व-  

16. [वै*] स्वाधराष्ट्रिवि यथा || 11
किय सा || 12
आपे(५) मि यथा ४ वायसि समयरवर्तमानः
इश्वरासु-परि-  

17. [विद्वेय*]-शुद्ध-बुद्धः || 12
सहर्मः-मामगमिव राजसु द्वारविव्य-  
नृश्वा-विविव भरतवजात महति || 12
समर्थः-  

18. [विद्वेय*] ति महीन्युपति-प्रवीरे
स्मांः यथा सुरपततावमित्र-प्रभाये || 12
नामृतममः-निर्तो व्यस्भाबिवः  

19. [वा*]
[वै*] कष्टः च न जनस्वुल्क-विजिततो वा || 13
यातेयु चतुः || 12
किन्तुः श्रेष्ठसु सौवे६
व्यापी-सीतारपदेशविवः वसः-  

20. [रेखा*] ॥
शुद्धे बन्दरश दिने सुवी कार्तिकश्य
मासस्य सम्बन्धन-चिच्चु-सुन्दरवस्य ॥ 14
नीन्धोपवः-प्र-  

१ Read प्रविष्टानित (made uneven).
२ Read शैल, प्रवाण = directed towards. शब्दाः = variegated.
३ Only one dasa is required for correct punctuation.
४ Read यो, श्रेष्ठसु सौवे६ = when he was still in early youth.
५ The reading श्रेष्ठसु appears to be correct; but the first of the syllables ought to have been long. Read श्रेष्ठसु and सौवे६.
21 [सूत्र-रें]वशुकाम्बु-कीर्णि
बन्धुक-रघु-कुमुमोत्व उत्त्वस-कानमाते।
निजा-त्यापाय-समये मदुसुधनन्य
का-

22 [सेल मृग]कुमुदाराग-शुद्ध-तारेः। 15
वायी-ठंडा-सुरसम-रसोदुःपातः।
नामावीमयन-सालूम-दीर्घक[१]

23 [भिन्न] ॥ १६
रिप्रियिवाभरण-वालिभिरजनाः ॥ यथं
यो माया रा-तात-पूर्व सकठकलारः। ॥ १६
राजस्थानीयामिन ॥ बधुदुःधा।

24 [दुःहृत] ॥
हेष-द्रिजाति-रुद्र-ब[१]खचव-सामु-मकः। ॥
शास्त्रे स्तुते विनयः ॥ व्यवहारः हीने
यो(५)पक्षपात-रहितो निद[चौ]

25 [वचन्त] ॥ १७
साध्वेञ्ज्ञानितिधमसारवच
दीधाव-चामासामन्विविन्तः तथा विस्मृतिः। ॥
न्यायाम[ते] ॥

1 Only one danda is required for correct punctuation.
2 काश = शरकाल, । Note that Vishnu sleeps during the four months of the rainy season from शालाग्वर्षुक्रि 11 to कार्तिके युक्त निता । चामर = वसाकाला ; Fleet takes it in the sense of चामर। रुद्रकुमुदाराग-शुल्कार = adorned with blossomed lilies and shining stars of the new moon.
3 Read श्रीदाम। उद्यान is Prakrit from Sanskrit उद्यान (=well or cistern), मुरुष्ठ्र = temple。 म्राजा = shelter, hall। शुम = bridge.
4 Fleet देया।
5 Read समही। Gargarā has been supposed to be the ancient name of the modern Kāli-sindh, a tributary of the Chambal。 The city referred to (Gaṇghdār? ) seems to have been a provincial capital of Visavvarman। The main capital was Daśapura = Mandasor (Mandsaur).
6 Read शूली।
7 Read विनयः। For the omission of visarga in भावे, see p. 404, note 7。 व्यवहार = litigation, dispute.
26 [न वि]भवेन पराभु मर्मिक
विक्र्मयापन-नुपरि चक्र-गedicine-पस्त्मय
पीन-च्यायत-चुड़ा-दहिया-सुधुरिग्रह-प[वै]ग्र

27 [र्थित]त् II
कर्णान्त्र-प्रतिस्थापनश्चाँग-चन्द्रिन् II
द्वाराधिकतस्य-सातु-मधवो II

28 [मन्थना] वचि II
भक्त्या चासुहुत्रा बान्धव-समो धर्मसिद्ध-कामोदित् II
प्रज्ञावृत्त-कुक्षोत्तो दिशि

29 [विद्विता] प्रक्ष्यात्-दीर्घव वचि I
पुःस्ते विन्युभरे तथा हरिस्ते समवदु-वहसं (वंशा) -किये III
""

30 [वायुः] प्रत्यावरोधि विनुक्षरी-वाक्षेमेत्रभेदैः II
विष्णु स्थानमकारस्यसि

31 [विद्विता] मानसयुराचारक; II 20
कृत्स्ततन्-तुह-विकसर-प्रतिमस्त्र यथा
द्वाराधिति II

32 [सूर्याय] वाक्षेमेत्रभेदैः II
विद्वाधरा: विप्रयमास-सहिता: सु-शोभसहिती-विन्यम-।

1 Vishnu is the wielder of both the discus and the club. चन्द्रित = on.
2 The mark of punctuation is unnecessary.
3 Read चन्द्रित.
4 Only one दान्त is required for correct punctuation.
5 Read द्वाराधि.
6 Read द्वाराधि (=द्वाराधि)
7 Read ब्यवधि. Note that the omission of visarga after विष्णु: (as also after शापः in line 24) is supported by the vārttika उपपर शार्त वा निम्-लोपी वाज्यो: on Pāṇini's sandhi rule गुणिर (पशु १४).
8 Read विन्यमी.
9 Read विन्यमी.
10 Read द्वाराधि.
33 [निन्ने] यान्यवकोकवल्ल: || 21
यान्यदृश सर सुन्दरी-कर-नात-व्यायाम-पुष्य-शानम ||
प्रश्या-

34 [वर्णे] न-शाकलो स्व-हरणानाकि(क)व्य चन्द्रस्वर ||
पुष्योग्य-मति-प्रभाव-पुनर्मित्रम्भस्

35 [शु.च] यमाराणो च सये ||
संस्कृयागति-कृष्णज्बत-विरा || मीति: प्रवर्तवत्त स्वच्छम् माना, || 22

36 [शु.च] दिनत प्रवर्तवत्त निहातिनीति नम् ||
तन्न्य-शिव-प्रवर्त-पवनोद्वितिमोनिनिनिनिनाम ||

37 — — — — — गतिनिव्र डाकली संप्रकीर्तिगम ||
प्रेमालुयम् चूरकति-सचिवो(स) कारवर्तुष्य-हेतो: || 23
पाताशे — — — — —
— — — — ——— तितिमुघायं युक्तेऽपि म: ||
श्री-वादु-विश्वाद-भूरी-स्तिनि सोपालि-माहोत्सवः ||

d — — — — — — — — —
— — — — — — — गहन श्रीरोद्धर्च-प्रविनम् ||
कुम्भे नेंकारावन्दू-निनिक श्रीमान्युराराज्ञक: || 24
वावच — — — — —

d — — — — — — — — — — — सागर राख्यो
नाना-गुण-मु म-वनवती वायुवती स[चे]हा ||
वावचचेेन्द्रम इ-गण-चिंत व्योम भा [सीक्ष.]

39 [रोलि] [तारा] क्वचिश्चिन्मवतु विदुरा श्रीमयुरान्त्येवदिति (॥) 25
सिद्धिरस्त (॥)

1 The punctuation mark is unnecessary. यो = चालकति. Possibly सिद्धिरस्त.
2 Only one दण्ड is necessary for proper punctuation. चालकति = with tossing manes.
3 उदाऱ्य = result.
4 Read संज्ञावाचकार्याभिनवः.
5 Read मानां. तलां = spell. बैमण्ड = abode. The temple for the Mothers indicates the influence of the Tantra cult. For another early temple of the Divine Mothers, see the Deogarh inscription (Ep. Ind., XVIII, pp. 126ff.). Cf. also the Chhoti Sadri inscription in Ep. Ind., XXX, pp. 19ff.
6 Read सीपाराणालीव्यवस्थाम.
7 Read सीपारा कर || क्लि || चलि = full of.
No. 52A—Mandasar Stone Inscription of the time of
Prabhakara—Mālava (=Vikrama) Year 524 (467 A.D.)

Mandasar, former Gwalior State, now in the Mandsaur District.

Language: Sanskrit.

Script: Late Brāhmī of the Southern Class.

Metre: Verse 1: वसनसत्सज्ज; Vv. 2-16: उपजन्ति; V. 17: खुँ; V. 18: चीक (चन्द्रम्).

TEXT

1 सिद्धम् (॥)

वेणे[व]मुद्व-निरोध-परंपरायां
मन्त्र द्वार-द्वार-निरक्त-सततरायाम् (॥)
तिलकसुनार विकर्दिरौ(क) [२] निरहदेषी चर्मे-
सत्सैं नमो(५) सु भुवनाय [ग]वय शार्शिमु (॥) १

2 युस्मान्य-घोमनि चन्द्रकल्य:

'ची-चन्द्रसुयः प्रभुप्रितविद्यानं (॥)
'असीनसूरो भोक-विकोवनानं
नक्रवित्कुण्ड्र हर्वापर्की (॥) २
भुव: पति[ना] भुव: भूपतिवव-
मांचिग्य

3 भी-विक्रम-सापनेन (॥)

नाठ्यपि मोक्तं समुपैति वेन
खवंद्र-पाशोरसविषिता भू: (॥) ३
गोविन्दविकात-युग-प्रभावो
गोविन्दगुजोतिः त्त'-न[स]से]यस्मृ (॥)
बशुप्रवेशः-

1 There is little doubt that Prabhakara belonged to the Aulikara family of Daśapura and was a successor of Bandhuvarman (No. 21 above) who ruled in the Mālava year 493 (436 A. D.) and was the son and successor of Viśavarman (No. 52 above, dated in the Mālava year 480=423 A. D.).

2 From the facsimile in Ep. Ind., XXVII.

3 Dharma has been called tri-padikā because the Buddhist faith stands on the trinity, viz., the Buddha, Dharma and Saṅgha.
1 Correctly it should be अनवामास. For similar cases, cf. नेव जात; in the legend on Bhāskaravarman's seals and जानिन and जान in the causative sense in the Chāteśvara inscription (Ep. Ind., XXIX, p. 129).

2 The reference to Indra's fear for Govindagupta and to the latter's feudatories has been taken to suggest that Govindagupta was an imperial ruler. This is unwarranted. See No. 52, Vv. 6 and 13; I. H. Q., XXIV, pp. 72-75. Govindagupta was apparently ruling as the viceroy over some areas (which included Malwa recently conquered from the Śakas) of the empire of his father Chandragupta II. His viceroyal headquarters may have been at Ujjayinī.

3 General Vāyurakshita's wife was the daughter of a ruler of Udichya or Uttarāpatha, i.e. the land between the Eastern Punjab and the Oxus.
7 ष्ट्रूःनायांनूतः
नाममात्रं द्र्वतं गुणानः
कौतेय योः भूमित्वम् चित्तवः च (1=)
ताने चनेष्वं चिते वाची चेष्वः
रति वर्तं संवत्ति पाशपागिनः (1=)
यमलिंधः

8 विन्दुकम्पदारिवर्गः
सम्भावयांवस्तु स्नेकज्ञक्षमस् (1=)
गुणावचारिः नुम-भूमक्षतः
प्रभकरो भूमपरित्वमसिनमस् (1=)
स्वेताम्बरा बाह्यवेदवीयः
गुणा

9 जुरागात्विचरं चकार ॥
वृक्षीतु इव महुपकार-लेखः
तेनैव दिलोः श्रुभोग-सिलेतः
स्थुप-प्रपारमवृद्धे
कुरोः (1=) पर्वावासाधो श्व[थ]जानित (1=) 11
यास्य

10 न्युहलक्षम-शीतकाला
मनो शून्यनामिव निर्मलं च
वचो गुहागामिव वास्तु पर्यथः
वेपीमानः गुलमति तोकः (1=) 12
शास्त्रद्वानाथ-करामख्या (या)

1 Cf. note on प्रमचर in line 4.
2 This has been taken to mean "the lord of speech (i.e. Bṛhaspati) in talent", although the meaning actually is "Iśā (Śiva) in talent and speech".
3 This shows that Prabhakara was a feudatory of the Gupta emperors.
MANDASOR INSCRIPTION OF PRABHĀKARA

11 विश्यापके मालव-बह वंधा-कोर्तेः।
श्रावणी पश्चाते ध्याते
वि-धारितानि-बभिकीः कक्षमेण (I. 13)
सुन्धरां भारालस वाल-पथो
काळे प्रयङ्गे रमणीय-साते।

12 गतासु देशान्तरित-प्रियागुः
प्रियागु काम-ज्ञातनास्विनंति-वम् (II. 15)
नार्युणाः ब्रीतानिक-क्षिप्रोऽतुः
प्रवुत्त-सतामन्यभूत-स्तम्भोऽतुः।
प्रियाग्रीष्टान्त-पश्चवेशः।

13 नवो व[ह]ल्पवनेपु कालिम् (II. 15)
श्री धातुमाले हत-धातु-दीपः
संबं-निर्गच्छ-सिद्धिमुखच तथा। वि
कुरुव्य-शुचिः (५)वृष-विषुष-वशी-
रथं छतो पालवः2 स-कृष्ण (I. 16)

14 अनेक-सरिद्रक्षनात-परिभोग-नित्योऽहोऽ
महावर्ण ईवाम्युऽतो (न) निजिव पुषा मा मृत (त) क्षयी।
सुरासुर-नरोरजन्त-महितोऽ(५)पयं धातुभु-
कपरेतु सम।

15 कालिपांमस्तुरकान्त्यनुभि: (I. 17)
स्तुप-कृष्ण-प्रदास्या ये वैद्य परिकृतिंतः (I. 18)
लोकोणाः (त)का-विषारास्या 4 सीमिते (५)म्यन्तरिक्ताः (I. 18)
रविलयं कुत्त्रिन् (I. 19)

1 The reference is apparently to the spring season. श्रावण = years.
2 The reference is to the Buddha.
3 Dhātu-vara really means the relics of the Buddha; but here it means a stūpa built on the Buddha's relics. Such stūpas were usually called dhātu-garbha.
4 The Buddhist monastery, within which the stūpa, kūpa (well), prapā (shed for supplying free drinking water) and ārāma (garden) were made, was known as the Lokottaravihāra.
5 The poem was the composition of a poet named Ravila.

62—1902B
No. 52B—Mandasor Fragmentary Inscription [of Gauri] of the time of Ādityavardhana (c. 490-500 A.D.)

Mandasor, former Gwalior State, now in the Mandsaur District.


Language: Sanskrit.
Script: Late Brāhmī of the Northern Class.
Metre: Verses 1-9 Śri (षौन्दुम्).

TEXT

1 [जिंता भगः][जिंता भजनि] गहस्मर(ः)याचायिना ।
लैक्रोष्याम् ॥ ॥

2 [विश्वनाथ बृहः]पाणिना ॥ ॥
जित्वा रियुक्तं संलेव(य) संये पुर(ह) द्वारादि[कम् इः] ॥

3 [पाणिति][न]रद्याग्रे नरेन्द्रादिगतवर्धने ॥ ॥
आदिमाणाम् ॥ ॥ ॥

4 [कर्णा(न्तः) ।]
राजधर्म(न)-सत्य(को) यशसाङ्गी नरा[चिपः इः] ॥

5 [तथ्यानैन तः][नू]जेन श्री-महाराज-गीरिणा ॥ ॥
यथा मातामहः श्रीमानः

6 [प्रताप]वाचः (िः)
हरिश्रीरिति विक्षयाता जननी च पतिबता ॥

1 Ādityavardhana’s date is suggested by the Chhōti Sadri inscription (Vikrama year 547 = 491 A.D.) of his feudatory Gauri (Ep. Ind., XXX, pp. 192ff.). Another king of the Anlikara dynasty, who probably flourished earlier than Ādityavardhana, was the Avantika nīpa Dravyavardhana mentioned as the author of a work on the शकुना-शास्त्र in the Bṛhatasamhitā (86: 3) of Varāhamihira who seems to have composed his Pañchashīddhāntikā in Saka 427 (565 A.D.). Dravyavardhana was a Mahārājādhirāja, and Ādityavardhana had his capital at Daśādikapura = Daśapura.

2 See facsimile in Ep. Ind., XXX.

3 The punctuation is indicated by a slightly curved horizontal stroke. See also such marks in the other lines.

4 The name of Gauri’s family is given as Mānavāyani in the Chhōti Sadri inscription.

5 This is a half verse to be read along with verse 7.
No. 53—Mandasar Stone Inscription of Yasodharman alias Vishnuvardhana—
Mālava (= Vikrama) Year 589 (= 532 A.D.)

Mandasar, former Gwalior State; now in the Mandsaur District.


Language: Sanskrit.
Script: Late Brāhmi of the Northern Class.

Metre: Verse 1 दुधिताया; V. 2 जिकिरियाः; V. 3 मालिनि; V. 4 द्याजाति (िष्ठव+उधयनवर्ग); V. 5 मालिनि; V. 6-7 वधलितवकां; V. 8 साब्ध; V. 9 मार्य+कार्धिकार्धित; V. 10 उधयं; V. 11 मालिनि; V. 12 द्याजाति (िष्ठव+उधयनवर्ग); V. 13 मालिनि; V. 14-16 गीक (िष्ठट्ट); V. 17-18 मालिनि; V. 19 साब्ध; V. 20-22 मालिनि; V. 23 जिकिरियाः; V. 24 शास; V. 25 मन्दाजाताः; V. 26 मालिनि; V. 27 साब्ध; V. 29 मालिनि.

1 In interpreting verses 5 and 6 of the record, Fleet suggests that Yasodharman and Vishnuvardhana were not identical and that the latter was a feudatory of the former. He thinks that Yasodharman was a अरिन्द = tribal ruler, and Vishnuvardhana a मार्यिगिति = king of men. But both the words mean ‘a king’ and the context shows that they were used for the sake of alliteration. It should further be noted that Yasodharman is also called a सम्राट (the same as rājakirāja-paramesvara of this record) in infm., No. 54. The passage स एव, Vishnuvardhana’s title राजापिराज-परमेश्वर, and the facts that Mandasar was apparently the capital of Yasodharman and that the engraver was very probably an officer of Yasodharman (cf. No. 54, line 9), go very strongly to suggest that Yasodharman and Vishnu-
1 सिद्धम् (II*)
स जयति जगतां पति: पिनाकी
सिन्दु-रवी-गृहितः यथा दन्त-कान्ति:।
धृतिरिव तहितां निश्चि स्खुरस्ती
तिरस्तति च स्खुटस्यत्वद्य विक्रमः॥ 1
सवाम्बुम् तनाः सिद्धि-वयः-[समु*]-

2 वयतिविभिषु
प्रयुक्ते एवमां वहति भुवनानां विद्वतेऽ
पितृश्च चानिते जगति बालिमाण समयता
स श्रम्मूत्या यान्तरः प्रविष्टदिशतु मन्नाणि जनः[ताम*]॥ 2
प्रज-सणि-पुनार्थः[कः]*

3 भवि-दृशया
स्वविजयति सविम्मेऽपमङ्गन्तं यथा सुर्भिः(II*)
स शिरसि विनिभंशननिन्त्यनिश्चिताणि
सुज्जः भव-सूक्ष्मः च: सेश-भद्रः सुज्जः॥ 3
पदस्तः सहवः: सगरायां
खातः[२*]*

4 स-सुदाः सवमार्धाणः
अलोकायांपरालिश्चराय
यशानिषु-पायायप्रसां विचारता॥ 4

**vardhanas** were names of one and the same king. पुनः = "further more" does not introduce a new person but only new details about the king. बनी सतिक विजयनेगानी पुनः = 'besides, having been victorious in battle (referred to in verse 5), he acquired the earth [by conquest]. See also p. 413, note 4. Yosmilman's relationship with the earlier Anikaras is not known. He was a Saiva while the earlier members of the family were Vaishnavas.

1 From the facsimile in Corp. Ins. Ind., III.
2 Read =भूमिगः, तिरस्तति च =स्खुटस्तः=envelops and brings into full view.
3 Note that the Saivas consider Siva to be Creator, Preserver and Destroyer all in one. शृङ्ख (fam.)=splendour. सखजः=multitude.
4 Read यशासि. Note the epic story of the 60,000 sons of the Ikshvaku king Sagara, who dug out the earth and went to the nether world in search of the horses let loose in connection with their father's Avasamedha. Thus they excavated the bed of the ocean, called शाकारा after their father.
MANDASOR INSCRIPTION OF YASODHARMAN

अथ जयति जनेन्द्रः श्री-यशोधर्मना-नामा प्रमद-बनमिवान्नः। शतरू-सैन्यं विगायत (1*).

6.

ब्रघोः चैरीतिरोहित-पदं गमितो गरिमः। 6.

प्राची चुपान्स्वु-हंतव बहुउद्रीचः.

सम्मता युवा च वधवान्त्राविवाह चेम (1*).

नामार्गं जगति कान्तमये दुरायः राजाभिराजः पररे-.

7.

शबर इशुरुकम्॥ 7*.

सिनारथ-दिमामस्वु-दाराः स्थितिगत-दिन्तुकृत यष्टानामाजः । शुक्रे-रामभेमेवः संस्कृताविचित्रं विद्वानं गाढः-सम्प्रय-स्थि: ।

संध्याहारणीनां कर-रसस-हतोः.

1. जनेन्द्रः = in the interior.
2. विगायत = for विगायत = not grammatically happy.
3. ब्रघोः = conqueror. The meaning of ब्रघा is unknown. Fleet suggests the hot-rayed sun or the cool-rayed moon. शास्त्र = mark or token, is taken by that scholar to mean “the crest” which is the principal emblem impressed by kings on the seals attached to the charters and is different from the emblem on their शूद्राणि or banners. The राजाः of Saundatti and Belgum had सुभद्रावरण and शिरोवल्लभ; the कण्डम्बास of Banavasi and Goa had शास्त्रवर्णन or बाणोनाधारण and शिरोवल्लभ. But Fleet’s view may not be true in all cases; the गुप्ताः, e.g., appear to have had the Garuda both on their seals and their banners. Yasodharman belonged to the same आलिकार family as नारायणम् (cf. the Biharkota inscription) and his successors.
4. The verse indirectly refers to Yasodharma-Vishnuvarthana’s victory over the Gupṭas of the east and the Ḫīḍas of the north, which afforded him the right to the title of a universal monarch. Cf. No. 54, verse 4. It is difficult to say whether No. 51 is earlier than No. 53. सचिवा = by इंृद्रः; भृङ्गोमृष्य = प्रवरसङ्गमितिः; वाणिज्य = wanton woman.
8. धाराधूतारामस्
राजाधन्तो राजस्ते सुद्र-मिति-सुधा भूरयो वेन देवस्। II 8
पद्मोस्तकुमिरहमर्याधिक-द्विर-कर-च्याविद्ध-कोम-युनुम-रुद्धृतेति बनाधिति ध्वनिन्-नद्विन्यावधिर्-रंभेषा। (10) वाले।

9. य-च्छवि धूमरेण रजसा मन्द्राण् I संक्षिप्तयते
श्री-पर्यावृत्त-रिपहिरणि-वन्द्रक्तः II 9
tस्य प्रभोमवेषकृत्तिः नूपरणः
पादाध्यायििनुम-पुष्यकीचित्तः I
शृःथः स्वः-नैस्युय-लिताः।

10. प्र-प्रूकृ।
आसीसीवानिलित्य द्विततः II 10
हिमअत इतव माकस्तुकु-नृः प्रवाहः
वाश्रुत इतव रेवा-वारी-राशिः प्रवीणाः। (10)
परमकिर्मानीयः श्रविसमानवहः
वत्त उदित-वारी।

11. श्यालावं नेमानामाम II 11
tवाश्रुकृः कुमारकंकलम्
श्वतः प्रस्तो बदासा प्रसुलि। I
हरेरवालः। वनिनं वराधः
वराहद्वारं यथूदाह्रित्तिः II 12
सुकृति-विस्मय-तुः। लड़मुकः।`

1 Read मन्द्राण्। बालिहार्यविभूमिः=smoke-coloured like an ass. धूमर may also be intended. ध्राः=black.
2 I.e., the eye on a peacock’s tail reversed (=looked at from the wrong side).
3 Read 'अथः, अंगकुलः=ancestor; नेन्वनः=resoluteness; वसीयानः=excellent; नेन्वमः‘inhabitant of a niga, a merchant’. See Lüdtke’s List, p. 217.
4 The six enemies hindering religious practices are कालीकृष्णाः सोमवीण्याः शृःथाः-नैस्युयः।
5 Read वाले।
6 Read विवेकः which is Kielhorn’s reading. I.e. ‘high like the abode of those who have performed good actions’ (mountain); ‘eminent in containing men who perform good actions (family).’ अचण्टमकः=free from breaks.
12 धरारां
स्वित्रमयागतां श्वेयसीमानां (१०)
गुह-शिखरसिवातासकुलं श्वाम-भूम्या
रवितिः रवितिः समुद्रानां व्यचत् ॥ १३
विष्णु भजामथि (भिष्म) समां वस्सोऽचितं सताम् (११) शः
न विसंवतः।" ¹

13 दिता येन कठयिनि कुक्तनाता ॥ १४
झुत-धीरतिः प्रवानन्तानामस्तु इवाण्वरात् (१०)
भावः तत् साभी तनयायः जीवनवीजनव। ॥ १५
भगवतोप हृद्यासीमायम् कार्यन्वयस्मात्।
आः ॥

14 स्मरं वान्ववानमन्वकानामिवाहुः ॥ १६
वहुः-नय-विधि-देवना गहुः (१०) पथं-मार्गं
विदुरं इव विदुरं गृहस्य गृहस्यानि।।
वचन-रचन-वचने संस्कृत्र-प्राकृते यः
कविविशवरि:-

15 त-रामं गीते गीतिः ॥ १७
प्रविष्टि-बनपुराणम् यथा बोधने चाक्ष्णा
न निष्ठि ततु दृशीयो वास्तवदृश 'अश्रियासे' (१०) पद्मसूति व नदानसे (१०) नन्तरं तथा चामृ-
स्य मवभयद्रातो नाम

16 विद्याप्रजानाम् ॥ १८
विन्यासविश्व-कस्मो दीर्घ-तत्ववाच्यं रेवात्रायते-
मांःकृष्णः सहेजः (खुति-नस्सतते) परिवालक्ष वाधेः।
आ सिंधोस्त्रायतं निज-शुचिः-सचिवादुरा-

¹ Read विसंवतिः.
² धरारां is to be taken with चहत्त and not with दुःधाना;
³ "Abhayadatta maintaining a high position and preventing any fear on the part of his subjects;”
⁴ Fleet : सहेजः.
17 सितानेक-देवाणं
राजस्थानीय-दुर्योधनं । सुर-पुरुषरिव यो विन्यासं भूतंय। ॥ 19
विहित-संकल-वर्णालंकारं शान्त-निधनं
कृत्र इव कृत्तमेव च राज्यं निराघ्य।
स घुरमकिर्तानानी।

18 लोपकुम्भस्य सुजु-
गुङ् वहति च मृदूं धर्मंतो धर्माप्रदीप: ॥ 20
स्व-सुलभभिवाचन्दुममेंसं(१०)दुर्युस्सकः
पुरुराणां सो(१०)दक्षसदर्षैं।
वहति तुपति-वेषं केवलं कृस्मम-माल।

19 विलिमिव विलिमं कस्वं वावहेर। ॥ 21
उपहित-हित-रक्षामण्डली जाति-रक्षैः
मंज हुव शुभुपक्षसत्सयं देवं, कनियाने (१०)
महद्विकुलपां खान्यामास विभर्

20 वर्षात-तित-दुर्य-नितानामिन्य निदर्शीण्य नामा ॥ 22
सुलाशयेन-चर्याः परिगति-हित-स्व-फलस्व
गोशेखुराणां दुसेरिमिव कृत्तमेव बलिम
पितृवर्षेप्रोतिहृद्ये प्रयमभयुद्धं प्रः

---

1 Read कणा, राजस्थानीय=a feudatory or viceroy; cf. समय = गुरुभुजाल-प्रद-पद=ख-निवृत्ति-राजस्थानीय (Sircar, Sut. Sut., p. 12); प्रजापालनसूचकता राणविति च श राजस्थानीय; in the Loko-prakāsa (O.I.I., III, p. 157, note). Abhayadatta is claimed to have been ruling the land lying between the Vindhya and the Pārīśātra (p. 201, note 1) and stretching as far as the Arabian Sea, as a viceroy of Yāsodharman surnamed Vahugovardhana. Doshakumbha, father of Dharmanosha, was a younger brother of Abhayadatta.

2 विन्दु=hostility. तृण=borne by him (Abhayadatta).

3 Preet = मनसः. Read ब्रह्मचर्यं, भमरं= भ्रमरिन्यं. Preet has यो द्रव्यं.

4 वाहुस्वयं=bull, from वाहुं, a cow. भिन्न=weighty.

5 Read भावित which is Kielhorn's reading. The first line means "invested, as with a decoration, with the protection of friends, by excellent relatives", and "with a beneficial protective ornament fastened by excellent relatives".
21  
धु-विया  
प्रथीयशेतेनेव कुरकभिंह कर्मस्पशित(सम) I 23  
पक्षु प्रतेदु पविदा यातिवेकाशनविति-सहिति  
मालव-गण-व्यक्ति-व्यावधानाह-व्यायाम चित्तितेद्वः I 24  
यः  

22  
स्त्रिकाले कला-सुधु-गिरायं कोकिलानां प्रकाशा  
भिन्नंतीव खार-खार-निभाय प्रकीर्तितानां मनानसि  
वृक्षाकृतीर्मो विनियोगनस्त्रं भार-संग्रहं यसि-  
श्रापं-वयं चंदुरिव नवचं व्यस्ते पुष्प-  
केतोः I 25  

23  
प्रयत्तम-कपितानां कम्ययथवद्राम्  
किसठविलिङ्ग सुधर्म्प मानसं मानिनिन्नो (I)  
उपययित नमस्त्रास्मानाने-भाय विद्य-  
न्युणम-समय-माले तत्थ निवस्यति(५) यः I 26  

24  
याब्रुवृंहस्तुन्वारिष्करण-समुद्रम् सह-कान्तः तस्पः-  
राशिराशिन्दु-विष्णु गुहाभिरव सुतेः संविचारः सुब्रह्माम् (I)  
विभ्रास्त्रवालते-केला-वय-परिगति मुहिन्दमालामिवाच  
सामुनस्कारवः  

25  
स्लामस्मुक्त-सम-सम-सच्च-विविष्कृतिस्तुः I 27  
धीरश्री दृश्यः सत्यसंभो  
हीरामुखः श्रो बुद्ध-सेवी कुत्ताः  
बेदोत्साहः स्थानव-कायविष्कृत्वेंद्री  
निद्रीयो(५) यं पातु चम्म विद्यः I 28  
उक्रिणः(५) दोषिन्द्रेण I  

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1 किस्ति = settled rule, ordinance, established custom. व्याया = owing to. Here किस्तिविवाह (owing to the custom) seems to mean "according to the custom [established by the republic of the Mahavas]" and to be the same as व्याया in supra, No. 21, line 19. एकाश-  

2 Fleet : रास्यवन्द्रा।
3 I.e., lovely owing to the contact with water. द्वारापण्डिताना may also be intended.
4 Read शीमान्य, Fleet takes the name to be Daksha and Kielhorn to be Nirdesa.
5 The occurrence of both of these words in verses 23 and 28 suggests that Daksha had the  

63-1902 B.
No. 54—Mandasor Stone Pillar Inscription
of Yasodharman (c. 525-35 A.D.)¹

MANDASOR, former Gwalior State; now in the Mandsaur District.

FIELD, Corp. Ins. Ind., III, pp. 146f.; KIELHORN, Ind. Ant., XVIII, pp. 219f.; XX, p. 188; BHANDARKAR'S List, No. 1870.

Language: Sanskrit.

Script: Late Brāhmī of the Northern Class.

Metre: Verses 1-8 संहिताः; V. 9 श्रीक (शतस्त्रूृष्ण).

TEXT²

1 वेपन्ते यथा भीम-वैकित-भय-साम्युक्त हैश्वर विश्वकः
शक्तिपालोऽविनम्बुतं-पव्यं कन्द्रा य यो श्रीकरि
उपायं तं दुर्भागा विनिष्ठितरत्नय-दन्त-पमेश्च आदि
हरिवर्द्धीं श्रीलिपाणि; क्षणयम सवतं शाल-वेजाक्षरे केतुः। ॥ 1

2 अविनंताद्वेशोरविनय-पद्मिनीहतितचार-महामहादेवं
सिद्धार्थं नवलेरपुन्यं-रतिमि पीक्षमणा नरेन्द्रे।
वध्य इति शाङ्करानुपन्निसिद्धि चुन्याय-किल्भं प्रेयोऽः।
शाहु त्वेऽजोपपकार-वत्त-साफङ-परित्यण्डे-चीरि प्रपणा। ॥ 2

3 निन्द्याचारेऽसूधःसिद्धिनिव-सुपुि युगे कायानामार्ह-वृत्ताय(स्त्रय)
राजसपेतु पाद्यविव-कसुस-दिव्यवाचमासे प्रमुखः।
स्म लेघ्यो धारिति सुभाषिति भनु-भरतानक्के मान्यां तु कहाँ
कल्याणे हेमन मालावन्मणिर्व सुतां भ्रांते यथा शब्दः। ॥ 3

¹ Yasodharman's known date is the Vikrama year 589=532 A. D. (see supra, No. 53).
² From the facsimile in Corp. Ins. Ind., III.
³ Read नेहम. The inscribed pillar is described as the banner of Śiva.
⁴ The original looks like परिसयम.
⁵ Read पासू.
⁶ सात = a ruler of kings and performer of the Rājasva. Cf. verse 7 of No. 53 above.
⁷ "He, in whom possessed of a wealth of virtues and so falling but little short of Manu, Bharata, Alikeks and Māndāti, the title of 'Universal Sovereign',—which, in this age that is the ravisher of good behaviour, applied with a more imaginary meaning to other kings of reprehensible conduct, has not alone at all, being in their case like an offering of flowers placed in the dust,—shines even more than it ordinarily does, like a resplendent jewel set in good gold."
4 The inscription of Yasodharman is written in Sanskrit, reflecting the historical and cultural context of the period. It begins by mentioning the name of the king, Yasodharman, and his connection to the Malwa region, which was a significant area in the history of India.

5 The text then describes the king's connection to various geographical and historical locations, emphasizing his sovereignty and power. It mentions specific places and events, such as the city of Malwa and the kingdom of Hūpa.

6 Further details are provided about the king's rule, his relationships with other kingdoms, and his contributions to the region. The text is rich in historical and cultural context, reflecting the complexities of early medieval Indian history.

1 Note that Yasodharman claims to have conquered more territories than did the Gupta and Hūpa kings. This shows that his sovereignty in the Malwa region followed that of the Guptas and the Hūpas.

2 सामान = originally, a neighbour; but here, a feudatory ruler. वाहिकविव = strength of arms. चूर्ण = the single tuft of hair left on the crown after the ceremony called Chūjakaraṇa; here, top of head. राजनिविषिधरितिकरणविव = variegated owing to the intermingling of a multitude of the rays of jewels. ताम = ताम = palmyra tree.

3 Read राजविव. The verse refers to digvijaya, which the king claims to have performed, and gives the conventional boundaries of the Chakravarthikaśetra. It is a conventional eulogy and never entirely historical in all its details. There is no reason to believe that Yasodharman actually conquered the whole of India from the Himalayas to the Mahendra and from the banks of the Brahmaputra to the Arabian Sea (see above, p. 234, note 1). Lahuhiya = the Brahmaputra; Tuhinasikharin = the Himalayas; Mahendra = the Eastern Ghāta; here, Mahendrachala in the Tirunelveli District; Paścimapayodhi = the Arabian Sea.

4 "He (i.e., Yasodharman) to whose two feet respect was paid, with complimentary presents of the flowers from the lock of hair on the top of his head, by even that famous king Mihirakula whose head had never previously been brought into the humility of obeisance to any other save the god Śthāpuṇa, and embraced by whom the Himalaya falsely prides itself on being styled an inaccessible fortress; whose forehead was pained through being now for the first time bent low down by the strength of his (Yasodharman's) arm in the act of compelling obeisance." The Hūpa Mihirakula was thus an emperor; he was a devotee of śiva = शिव; his capital was in the Himalayan region or not very far from it; he was subdued by Yasodharman. Kallīṣa mentions Mihirakula as a king of Kashmir. According to Buddhist traditions, he had his capital at Sākala or Sālīk in the W. Panjāb. But his empire appears to have extended at least from Kashmir to Māluva from where he was possibly ousted by Yasodharman. For his record, see infra, No. 57; also p. 330, nnte 4.
D—INSCRIPTIONS OF THE HŪNA KINGS FROM CENTRAL INDIA AND THE PANJAB

No. 55—Eran Stone Boar Inscription of the time of Toramana (c. 500-15 A.D.)—Regnal Year 1

Eran, Sāgar (Saugor) District, Madhya Pradesh.

Fleet, Corp. Ins. Ind., III, pp. 159f.; Bhandarkar’s List, No. 1269 (for other references).

Language: Sanskrit.

Script: Late Brāhmi of the Northern Class.

Metre: Verse 1 अर्थम्; V. 2 चीक (चन्द्रभ) [Fleet takes it to be a sentence in prose]; V. 3 अर्थम्.

1 असुन नियमितः कोष्ट्वम् न विषयति, “controlled by him, the conduct of mankind does not swerve [from the right course]”. श्रिधम् = endowed with splendour.

2 Supply प्रकाशम्, or गुणाः after दलाशायाः; the word may refer to दलाशा; also, No work of the poet Vāsula is known.

3 Toramāna, the Hūna king, was the father of Mihirakula. Note that Mātrivishṇu was a feudatory of Budhagupta; but, during the time of his younger brother Dhanyavishṇu,
the country was under Toramāṇa. See supra, No. 54.

1 From the facsimile in Corp. Ins. Ind., III. Cf. the text with that of supra, No. 35.

2 सिंहम expressed by symbol.

3 The verse refers to the Varāha incarnation of Vīshṇu. वन-गोगाचार-पुरुष्ण-माहृद = who caused the mountains to tremble with the blows of his hard anout.

4 It is generally supposed that the fifth syllable should be short, though there is similar use of a long fifth in many standard works.

5 The mark of punctuation is superfluous. Better read दशम, and पूर्वाश, Here पूर्व has been used practically as a synonym of तिथि.

6 There is a sign following this word and resembling the dagger-mark of English typography which, as Fleet has suggested, indicates that the passage तेनेव उस्की परम्पराविविषया शास्त्रियिनेत्र धन्यविश्वास तेनेव [७]हिंदनाधकाक्षेत्र मातापिलो: should be read here, i.e., just before धन्यविश्वास. Note that Dhanyavishnū has no royal title, though Airikīṇa is referred to as his own vishaya. This may suggest that his position as vishayapati was not yet sanctioned by Toramāṇa who had recently occupied the country. This fact may also suggest that the year refers to Toramāṇa's occupation of Malwa and not to his actual regnal reckoning which was possibly not known to Dhanyavishnū.
No. 56—Kura Stone Inscription of the time of Toramana Shahi\(^2\) (c. 500-15 A.D.)

Kura, Salt Range, the Pañjāb; now in West Pakistan.

**Language:** Sanskrit strongly influenced by Prakrit.
**Script:** Nail-headed variety of Late Brāhmi of the Northern Class.

**TEXT**

1 \[\text{[०]*}\]\(^4\) [राजविषि*]=राज महाराज-रोरमण-वा [चिते]=चा[श्लास्यामिवच्छ*]=[मान-\(^4\) राजवे] **[संवस्तरे*]\

2 **[श्]** मानसिद्ध-माला छुक-दितीमध्यम(या) चान्त(नमण)\[**\[गमन*]-

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1 राजविषि=district round modern Eran.
2 He should probably be identified with the Hūpa king Toramana, see note 5 below.
3 From the facsimile in *Ep. Ind.*, I. Some aksharas here and there and a few lines at the end of the record appear to have been erased.
4 The restorations are probable in consideration of the space and traces before राजः.
5 Cf. line 10 below. Since this prince has been called अन्सार (which is supposed to have been a feudatory title or a tribal name), Bühler and Kielhorn were not inclined to identify him with the father of Mihirakula, though they agreed that the record belongs to the 4th or 5th century A.D. I do not think that there is any improbability in the identification. There is evidence to show that a feudatory (and sometimes even his successors) continued to use the feudatory title even when he became actually independent. Note the title महाराज used by the Saka kings of Malwa, and the title सेवापति applied to Pushyamitra Śuṅga (p. 95) even after his celebration of two Asvamedha sacrifices. It has been pointed out that the name तोरमण is the same as the Turkish word tūramān, tūranān or tūrem, meaning a rebel or insurgent. अन्सार has been connected with Turkish jöl, *a falcon.* For *shāhī*, see p. 142, note 2; p. 150, note 3.
6 Possibly the gap between छुक और संवस्तर contained 2 cancelled aksharas. It is difficult to say whether the last word is prathama.
KURĀ INSCRIPTION OF TORĀMĀṆA

3 [चरे च] वर िशिक्षात्यानाद्यवनमोक्ष्यातचांतुख्ते प्र[विष्णु] ** *

** ** ** ** [नेत्र]-

4 क्षसे महयतो बुधस्य देवातिदेवस् सर्वियतपिकृष्ण-सर्ववृद्धसाधुत[स्य]

5 तीरं-क्ष[स्य] सर्वसमव। चतुर्विष्णु दशावठ-विष्णु [स्य] चतुर्विष्णु[स्य]

6 अद्वितीयकारणान्तर-हंस-समवः चतुर्विष्णु [स्य]

7 दशमुस्त्र वाहिकांश विमुन्तस्र देवधर्मम् [स्य] विहारः प्रतिष्ठापन नवयं-पति-प्रधारा-

8 दाशित-नामवेष-विमुन्तस्र रोह-संविन्द्रित आपायक-पुपक: (योः) विमुन्तस्र आपायक-पुपक: (योः) विमुन्तस्र आपायक-पुपक: (योः) विमुन्तस्र आपायक-पुपक: (योः) विमुन्तस्र आपायक-पुपक: (योः) विमुन्तस्र आपायक-पुपक: (योः)

9 [भै] तापिलो: (योः) आपायक-पुपक: (योः) विमुन्तस्र आपायक-पुपक: (योः)

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1 Possibly शान्त and भिन्न are intended. We may read वर-शिक्षा as the akṣara between र and श seems to be a cancelled श.

2 There is a blank space between न and वा.

3 Read सिद्धु,

4 Ten kinds of knowledge were peculiar to the Buddha. See above, p. 233, note 4.

5 Read चतुर्विष्णु. A Buddha has four subjects of confidence or fearlessness, viz., the consciousness that he has attained omniscience, that he has freed himself from human passion, that he has rightly described the obstacles of religious life and that he has rightly taught the way to obtain salvation.

6 Read भैथेतिकमिविद्धीता. The four Pratisambhidās are the analytical sciences being divisions of the supernatural knowledge of the Arhat regarding the meaning, the text and the origin of the words, as also the discriminatory knowledge of them.

7 Read वैचित्यका पत्र. I.e., attained the 4 saññādāyas, etc. अविचित्यका तथ्य = the marvellous Dharmas called अविचित्य (see below, No. 72, note). The 18 अविचित्य or independent states are said to be the distinguishing mark of a Buddha who is detached from the imperfections which attach to the majority of mankind.

8 Read दशमुस्त्र = [belonging to the congregation] of which the Buddha is the head.

9 Read प्रतिष्ठापित: श्रवणमिश्रितस्यकाद्यमेव विशिष्ठतिविन्दा रोह-संविन्द्रित, etc.

10 Read आपायक and दशमुस्त्र: एक्षमाविश्रममय (or, ोतसा)। भवैत विहारस्वामिनि: रोह-संविन्द्रित: सर्वस्मा नाद्या, etc. Note that my emendations and interpretations are different in some respects from those of Bühler. For एक्षमाविश्रममय and एक्षमाविश्रममय, see pp. 143, 159,
No. 57—Gwalior Stone Inscription of Mihirakula
(c. 515-45 A.D.)—Regnal Year 15

Gwalior (Gvālher), former Gwalior State, now in Madhya Pradesh.
R. L. Mitra, J. A. S. B., XXXI, pp. 391ff.; Fleet, Corp. Ins. Ind.,
III, pp. 162ff.; Bhandarkar’s List, No. 2109.

Language: Sanskrit.

Script: Late Brāhmī of the Northern Class.

Meter: Verses 1-2 मालिनी; Vv. 3-12 भायो; V. 13 मा द्वारसिद्धिर.

TEXT

1 [१ ॥ ख्वले ॥१०]" [बैः] ति वज्र-वज्र-ज्वालामुखसायस्ये:
किरण-निवास-ज्वालद्वारम् विलोक्तम्यः (१०)

1 Read वाहिनकलेवस.
2 Read वहिनवकलेवस.
3 Between भ and ज, two aksharas appear to be struck out.
4 Read सोपकार (benefaction in the shape of a monastery).
5 Lines 1-6 from the facsimile in Corp. Ins. Ind., III, and lines, 7-9 from the
   facsimile in J. A. S. B., XXXI.
6 The restorations are conjectural.
7 Fleet reads वाह and translates it as “banks of clouds”; ज्वालद्वारा (=rainy day)
   seems to have been intended. The upper part of the aksharas are lost. The first two verses
   are in adoration of the Sun-god.
Gwalior Inscription of Mihirakula

1. न् had been omitted in its proper place, and was then engraved below the line.

2. Read यः यः यः.

3. Possibly दश्यविवा भन्सुसः. तयत् = तयत्.

4. Fleet suggests the correction प्राधान for प्रदान. शाखा for शाखा or शिद्य is not grammatically happy.

5. Better मिहिद्रकुल दशि भवा.

6. Possibly महेश्वरि. Fleet and Kielhorn believed that Mihirakula broke the power of one Paśupati. Bhandarkar wants to read मेघि (which is however impossible in view of the clear traces on the facsimile) in the lacuna and suggests that the Hūpa king was a worshipper of Paśupati=Siva. भवा = पूजायापरि विरासरम्हृता.

7. Read प्राधि. I.e., when the month of Kārttika arrived.
E—WESTERN INDIA: MAITRAKAS OF VALABHĪ
No. 58—Bhamodra-Mohota Copper-plate Inscription of Dronasimha—Gupta-Valabhi Year 183 (=502 A.D.)

Bhamodra-Mohota, Bhaunagar District, Gujarat State.

Language: Sanskrit.

Script: Late Brāhmi of the Southern Class.

Metre: Verses 1-3 चन्द्रम् (श्लोक).

1 नौपाध्य is the same as नौपाध्य and नौपाध्य—Gwalior, the immediate source of which form is possibly Gopalikera found in some records.
2 The word may be प्रसादिन.
3 The mark of punctuation is unnecessary. Better बेहद इति प्रृ. No work of the poet Keśava is known for certain. He seems to have had a second name which was Aditya or ended in aditya.
4 Read सामसुध्वालि. श्री तता. श्री has been used for निष्ठ for the sake of the metre. Cf. the saying नामामि नयं कुरोत्त, etc. (note on No. 52, verse 8).
BHAMODRA-MOHOTĀ INSRIPTION OF DRONASIMHA

TEXT

1. नन्द (II) वस्मौर्त्र, परम्बद्धरक्क पायावुर्तायोः महाराज द्रोणासिंहोऽति
   
2. चर-चक्रिक-भू वस्मादिकारणम् च चाट-भव्यां
   
3. ते नो वर्स्मादिकारणम्-सम्भूलां-संपत्तेच च चुस्तवप्रार्थणां

1 From the facsimile in Ep. Ind., XVI. For the Valabhi era, see supra, p. 277, note 1.
2 सिद्धूम् expressed by a symbol.
3 Dronasipha's father was Bhatarka whose name is not mentioned. Bhatarka was
   the founder of the Maitraka dynasty of Valabhi (modern Wals near Bhavnagar). The overlord
   of Dronasipha referred to here appears to have been a Gupta emperor; but the power of the
   Guptas was by this time already on the decline especially owing to the Hūpa occupation of
   Malwa.
4 Read विनवेय, Barnett suggests विनवयान.
5 The function of the द्रोःगिका is not known. द्रोः may be connected with the
   expression द्रोःगित (= with द्रोः, cf. note on No. 49, line 9). The reading intended seems
   actually to be महानदेहिंदिका. द्राहृत is used in the Rajatarangini, VIII. 2010, in the
   sense of a watch station or a station for the collection of duties.
6 Barnett suggests खरसिदिक-चाट, which is unnecessary. खरसिदिकारणम् was a
   station for collecting द्रोः (the king's fixed grain share). Dhruvādhikaranaika found in later
   Maitraka records has been explained as "one who has the superintendence of the Dhruvas"
   by Bühler who points out that द्रोः is still used in Kāñchīwār and Kachh to denote "a
   person who on the part of a rāja, superintends the collection of the royal share of the produce
   in grain, which is made by the farmers of revenue". मन्त्रिक is a Pāli word meaning 'belonging
to'. निर्मित्तिक was possibly the same as निर्मित्तिक.
7 For चाट and मठ, see note on No. 49, line 10.
8 Barnett: मठास्त.
9 Read दहवये.
10 Possibly दहवये. This is apparently the name of the goddess of a temple in the
    Hastavapra खरांगि, around Hāthab, 6 miles south of Goghhā in the former Bhavnagar
    State. It is possibly the same as Ptolemy's Astakamra. The territorial division called
    खरांगि is apparently related to खारा (district) and both appear to have been derived from
    अ-ह्रिं, as they were originally jagirs for the maintenance of princes and high officers.
    Cf. bhukti, bho ga.
4 भिक्षुप्रसाद गुप्तातंत्रिको-संति-रजिष्ठवं-सम्मातिरीय—
तत्वात्मकचतुर्भूतिः
कथि-तत्त-वैश्वनाथानि।
5 क्रियाविधि-प्रतिविन्दुस्तकारणीयैः
सतियोजयेतेऽपि—
6 दैत्यसहायबुद्धि।
7 × कर्पितयतो
वा केनविस्वलया।
8 संयुक्तांशनि
कांजरेद्येव।
9 पितु वर्ष-सहस्राणि
अशुमति—

1 Barnett: पढ़िये।
2 वैश्वनाथ = an offering to the Viśvadevas or 'all-gods'. For वैश्वनाथ, वै and सति, see supra, p. 348, note 5; note on No. 46, line 10. समाधिः = going; here, continuation. अपि = provision.
3 Identified with Tarsami, near Hāthab.
4 Read भूमि and सौंभ.
5 Read श्चर्याश्चि and श्चोल्पसो, पौति = fallen; विशीष्ट = broken to pieces; cf. बुधकानदिन ( = फुडङ) of other records.
6 is engraved below the line. स-हिरंकादियं = together with हिरंका ( = revenue in cash) to be paid to the State. शालम and बदाम appear to indicate "loss" and "gain". ब्रह्मयती = custom regarding rent-free property granted to Brāhmaṇas.
7 Read अचिंचि, आचिः, बुध्गः.
8 Read भूमित,
9 Read कर्नवो, प्रदिष्ट = albeit, grant. Read कर्नवो, आचिः.
10 Read क्रृतिसिसो, विचारण = doubt regarding the right.
11 Read याधिमात्रान्तकान्त्रचिन्तयो, The mahāpātakas are ब्रह्मयती संयुक्तांश सतियो मुनि।
12 Read मधुकुर, गणना। प्रमाणो। See note on No. 49, line 18. सासां = belonging to all kings as sharers of the merit.
13 The punctuation mark is unnecessary.
14 Read ब्रह्मचरिः.
10 गवां शत-सहस्त्र हन्तुः (१०) प्राणोति नित्यिनित्य (पस्त) (२०) 
बहुभिङ्गसुधा सुधा राजविर् शागराजिर्मिति (३०) (३०)
यस्य यस्य यदा भूमिः तत्त्व तत्त्व तदा (४०) (८०) (४०)

11 भिंत्रकः (५०) देवि-कर्मीनिनिकः (५०) सं १०० (५०) (८०) (५०)
श्रावण-शुद्धः १० (५०) (५०) (५०) खऽभाजः (५०) तिविरद्वरण 
कर्म (५०) रिक्ष-कशिकेन (५०)

1 Read राजशम; समोः.
2 Read सुभिनत्या
3 Read देवीः. The letter श had been engraved between श and श, but was afterwards cancelled. कर्मीनिक = an agent connected with कर्मा (execution of business; a store of grain; cultivated ground). Bhuvanka possibly received the grant on behalf of the goddess.
4 सं = शंकारि; शं = शंडपृच्छ = शंडपृच्छ. See above, p. 427, note 1.
5 See note on No. 50, lines 24.
6 Read चतिविषा possibly the same as चतिविषा.
CHAPTER III
INSCRIPTIONS OF THE CONTEMPORARIES OF THE IMPERIAL GUPTAS IN SOUTH INDIA

A—Vākāṭakas of Vidarbha

No. 59—Basim Copper-plate Inscription of Vindhyasakti II—Regnal Year 37

Basim, Akola District, Maharashtra.


**Language:** Sanskrit and Prakrit influenced by Sanskrit.

**Script:** Box-headed variety of Late Brāhmi of the Southern Class of the 4th century A.D.

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1 For the history of the Vākāṭakas, see now Sircar in *The Age of Imperial Unity* (H.C.I.P., Vol. II), pp. 217 ff.; *The Classical Age* (ibid., Vol. III), pp. 177ff. The Nachne and Gan inscription ascribed to the reign of Prithivisena I should be assigned to Prithivisena II.

2 This record exemplifies the gradual advance of Sanskrit in South India. Sanskrit as the court language or the language of epigraphy appears to have been at first introduced in the North in the early centuries of the Christian era. It was favoured by the foreign rulers. It gradually encroached upon the field of Prakrit in all parts of North India and ultimately conquered South India about the latter half of the 4th century A.D. The mixed Prakrit-Sanskrit language used in some inscriptions shows an intermediate stage in the popularity of Sanskrit and the decline of Prakrit. Note that the language is nearer Sanskrit than in earlier Prakrit inscriptions (Sircar, *Soc. Sāt.*, p. I-6). In earlier Prakrit records, reduplication of a consonant is practically absent and conjunctions are rare.

3 Some scholars believe that the record belongs to Vindhyasakti (2nd half of the 3rd century A.D.), founder of the Vākāṭaka dynasty. Their mistake is due to the fact that they failed to note the sāyukta-samāras in *पञ्चमेवं सुप्रि* and *वर्षखं सुप्रि* in lines 3-4 and the importance of the epithet *सहारायास* used thrice with reference to the three kings mentioned. For such samāras, see Bk. II, Nos. 68-70, 72, etc.; Bk. III, No. 15, etc.
First Plate

[रुद्र] (॥*)

सिंहम (॥*) 2

1 'वल्लुकुलचर्ममहाराज्यः[१]निघोम[१]सोम्यसृंग-वाजपेय-ञ्जो[ति]—

2 [सो] म-हृदस्यितस्य-सावरक-वतुरस्मेव-याज्ञिनसस्माराहः[२] तु—

3 व्युधु-समोलस्य हासिनी-पुलस्य अ[१]-स्वरसैन-पीलस्य 7

4 धर्ममहारा(॥*) जलव श्री-सत्यजीन-पुलस धर्ममहा[१] राजल

5 वाकाठकाना[मू] (जो) ब्रह्म-विभ्रूणिकावर्णाधि नान्त्रीअभा उत्तर-म[शे] 10

Second Plate: First Side

[२] 11

6 भाकाललक्षयाकानां स्याशियव्राहस्[१२] अभ[४] सत्तका सार्वभोगं 13-नि-

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1 From the photographic prints published in the Proceedings of the Indian History Congress, Calcutta, 1933. See now facsimile in Ep. Ind., XXVI.
2 In the left margin in the level of line 1.
3 In the left margin in the level of line 3.
4 Vatagulma in modern Basam which was the capital of this collateral branch of the Vākātaka family. For the sacrifices, seeinfra, note on No. 62, line 1.
5 Other Vākātaka records read विशाल.
6 Or छरोती. छरोतीस्य is found to be used by the Kadambas of Banavasi and their predecessors. Note that these छरोतीस्य is a family-metronymic and not a personal one.
7 Properly प्रत्येकेऽनुसार पीलस्य; similarly पार्श्वेऽनुसार पुलस in line 4. These are undoubtedly cases of the सापेक्षा-समाराः. See p. 480, note 3.
8 The title is found in the records of the Pallavas, Kadambas and Western Gaṅgas. It apparently refers to the kings’ boast to have purified the Brahmanical faith from the influence of heretical doctrines like Buddhism; cf. अभिध्वरायाप्रेमसमीर्य-निस्यग्नाः (infra, No. 67, line 13).
9 From here, the rest of the record is in Prakrit.
10 अ has been engraved on the अक्षर अ which was originally engraved. Nāndikāṭa is supposed to be the same as Nander in Maharashtr. The name suggests that the locality stood in the valley of the Nāndi river (modern Mānyad). See Ep. Ind., XXXV, pp. 111-12.
11 In the margin a little above the level of line 8.
12 Abhipāsa may be a territorial term like pārśva of supra, No. 42. Padra, "a village", is traced to modern pādar, "common land, land adjacent to a village left uncultivated."
13 Āgoca is the same nīgoca-
SELECT INSCRIPTIONS

7 युता आच्छिः-भद्र सेवात्-साध्यक-रक्षुपन्ता् भाषितवा (10) आम्हेंहि
8 दागी आपुरो बिजय-न्यायको आपु-बल-वद्वने को [त्र]सिः
9 शाान्ति-चावने इत्यादुस्तिकते् धार्मिको पति धाम् आत्मिकं-चर
10 ग्रंसा आदुक ।* भाष्ठस्यायण-समोतेसि् [सिः]डुझेसि कापिशकः

Second Plate: Second Side

11 समोतेसि् डुझेसि आचित्वायण-समोतेसि् भाष्ठकक्षेक्सिः
12 कोसिकै-समोतेसि् डुझेसि कोसिक-समोतेसि् डुझेसि
13 कोसिक-समोतेसि् शिविसेक्सिः प्रवेशात्-समोतेसि पितु-जेसि
14 भाष्ठस्यायण-समोतेसि चानुशेक्सिः कोसिक-समोतेसि जंडकः
15 सिः पदेशि दोहि ।* भाष्ठस्यायण-समोतेसि डुझेसि कोसिक-समोतेसि

Third Plate: First Side

[३]

16 भाष्ठकक्षेक्सिः कोसिक-समोतेसि् शिविसेक्सिः कोसिक-समोतेसि
17 हस्तिज्ञेयकः ज्ञाता भाष्ठमाग भागा तिः[सिः] ३०(१०) कोसिक-समोतेसि् [सिः]
18 रेवितेसि् भागो् चक्षोत्ति आत्मस्यायण-कारको अपुरु-दुः
19 तिय दुः (१०) पुष्क-रंगाेणपुरते यथे चामुकेज-ग्राम मनात्[३] परिहारे वित
20 राम (१०) तजहा अर्ध-संख्यीमेकि् आ-हर्षाण-काष्ठकः अ-हिद्रण-पः[सिः]

1 Read कुणुर्; cf. चासिससारिकुणुर्; of other Vākṣyaka records. शा looks like श on the plate. कुणुर्=born of a noble family; nobility. Prakrit सुरुस्तकः=पी. सेवाय=Pāli संस्कृत=the remaining ones; others. Pāli स्थानक (from पी + श्य + क) = belonging to.
2 शि looks like शि on the plate.
3 शि looks like शि on the plate. शि looks like शि in line 11.
4 These half-stops are sometimes superfluous. They look more or less like crescents generally put just below the level of the line.
5 Locative terminations appear to have been used in these cases for dative. Si is often found as a loc. sing. termination after words ending in a in Archa-Māgadhī. But here it may also be a gen. plu. termination formed on the analogy of sesi=तेशामि. Sometimes locative is also used for accusative (see Sircar, Gram. Prak. Prak. Lang., p. 61); but cf. शि in line 27 of No. 66 below.
6 Traces of an erased s sign are noticed above श.
7 In the left margin in the level of line 18.
Third Plate: Second Side

21 व्यस्य-प्रदेशः। अ-पुण्य-वसीर-गाहिणः। अ-पारम्पर-गो-विलिवः
22 क-वार-सिद्धकः। अ-सम्मानाकः। अ-भड़-पावेलः। अ-क्यात्र-चोहक-वेणे-सिकः। अ-कयः। अ-वहः। म-सिवः। स-पनिवः। खुलः। म-सतुत्याः।
24 स-बागः। महाकरणः। साधुवामानिः-परिहार-परिषितजः। (१०) कतो उपर-छिनः।
25 सतितः। शास्त्र-वाद्य-प्रमाणः कर्त्तात् रक्षच रक्षाप्रेयः मन्त्रिधरः

Fourth Plate

8

26 परिषितजः। (१०) जो युः। [आ-बायः करोजः कातजः। अ-उत्थः] कणः। [तिः]
27 हिः। [पुः] नेहः। वारसिद्धितेहः। बास्तेहः। परिविपः। म-शः। बागः
28 निघः। करोजः। निघः। (१०) साधुकरणः २० (१०) हैन्सन-पल्लबः पदमः
29 [श्री-श् म] ५ (१०) स-महाकरणिः। (१०) कीकितिमिण्य-शास्त्रः सेनपिण्य
30 वर्षुः। त्रिसिद्धतुः। [सिद्धिधरः] [A four-petalled Lotus Symbol]

TEXT SANSKRITIZED

ख्व (--- परिषितजः) अनुयतं च हृश्नः शास्त्रः राजपुरुः।

सिद्धः (--- सिद्धिधरः) तु

वस्त्रपुरुः चर्मभाराजः अनिद्रोमाचार्य-वाज्य-पद्म-ज्ञोक्षिण-श्रीहृस्तिस-वाचस्कक-चन्द्रमेल-अयजः। (--- पले यश्नाभ्यां) अनुयतः। (--- राजयंशिराजः) विश्वायुः

सम्पत्तयः हरितिधुपस्यः (--- हरिती) गोविण्यः। जन्मः। उत्तस्यः श्री-पारवेशः। पारम्भारम्-भाराजः। श्रीवर्षेशः। पुवस्यः चर्मभाराजाय वाकाकाराः तद्हृशीयं राजः। श्री-सिद्धिशास्त्रः बचनात्। (--- योगः) नान्दीकांत उदारायं भाराभ्‌रोक्षकायस्याः आकाशाद्रेष्टः। अमलतरः

--- Possibly श् or शिः was intended. Note however that at pp. 250-51 above, अरोग्य and अरोग्या for Sanskrit अरोग्य are both used in the same record (lines 2 and 5). Cf. also कारणिः for Sanskrit कारणिः (p. 255, line 7).

--- In the left margin a little below the level of line 23.

--- Possibly या or तु was intended.

--- The reading is not beyond doubt; for Sanskrit समुदायाः, cf. C.I.I., III, p. 100, note 3; supra, p. 396, note 9; infra, No. 67, line 92.

--- Read ब्रह्मा as in line 12.

--- I.e., in the village-group called आकाशपाद्या in the neighbourhood of भाकाच, लकहार and उप्रकाल विद्यमान in the northern part of the district called नागदिका. "Situated on the northern road leading to नागदिका" does not appear to be quite satisfactory. Cf. मेघनाथारे दर्शनमं थोकाच्यां गोविण्याय in supra, Bk. II, No. 87.

--- 55-1902 B.
"We grant for this land exemptions which are in accordance with custom as followed in granting villages to Brāhmanas versed in the four Vedas, and which have been approved of by former kings. They are: not to be administered as other parts of the kingdom (p. 199, note 4; usually rendered as "no interference by the district police"); no boring of trees like the palm for salt and moist substances (liquor, sugar); no benevolence in the shape of money or corn to be paid to the royal treasury; no flower and milk to be taken on behalf of the king; no cow for milk and bullock for cart in succession are to be supplied to the royal officers on tour; no obligation to them regarding the completion of duty in turn; no obligation to them regarding the supply of hide-seat and charcoal; no entry for constables; no obligation regarding supply of cots, cooking pots and fuel (?) to touring offices; no tax to be paid to the king; no obligation regarding carrying loads free of charge; with the right of enjoying hidden treasures and deposits; with fences made for the demarcation of boundaries and with raised platforms for official use and official records; the grant is exempted by all kind of exemptions." For a discussion on the parihāras, see Sirca, Suc, Sāt., pp. 186ff.; 192ff. ; i:jra, No, 60, notes; Mirashi, Nāg, Un. Journ., Dec., 1937, pp. 22ff.
POONA INSCRIPTION OF PRABHĀVATIGUPTĀ

No. 60—Poona Copper-plate Inscription of Prabhāvatigupta—Regnal Year 13

Poona, Poona District, Maharashtra.


Language: Sanskrit.

Script: Nail-headed variety of Late Brāhmī of the Southern Class (with some Northern peculiarities) of the fifth century A.D.

Metre: Verses 1-2 श्लोक (श्लोक).

TEXT

Seal

a वाकाटक-कलामस्य
b [क]म-प्राड-वपश्रिय(1४) (१०)
c अनव्य युवराजस्य
d शासन रिव-शास्न[न]लम् (१०)।

First Plate

रद्म् (१०)

1 Some of the Vākāṭaka senāpatis (generals) possibly acted as provincial governors.
2 This year apparently refers to the regency (cf. legend on the seal) of Prabhāvatigupta after the death of her husband although her eldest son Yuvarāja Divākarasena, who had at least 2 younger brothers, was not a minor (below 16 years of age) about this time. Cf. The Classical Age, p. 180. It is not known if the author called Yuvarāja Divākara, mentioned in the Sādākṣitkā̄rdāmritā, is the same as this prince.
3 The plates were found with a copper-smith of Poona, who originally belonged to Ahmednagar. They appear to have been preserved in his family for several generations.
4 From the facsimile in Ep. Ind., XV.
5 In the left margin on the level between lines 3-4. Cf. निष्ठु in the grants of Pallava Sivaskandavarman (infra, Nos. 64-65).
1 This Vaishnavite expression is found at the beginning of many records of this age. Cf. also the verse: जितं महात्मा लेखन्वचन्ता यथा चवानि। दोषवाब भावि देवए नामस्वरूपे विवाहम्।।
at the beginning of an early Kadamba grant. The Vākṣṭakas were Saivas. Rudrasena II accepted Vaishnavism after his matrimonial alliance with the devout Vaishnav Chandra-gupta II. The popularity of Vaishnavism in India about the 5th century A.D. seems to have been largely due to this Gupta king.

2 This passage has been translated as "Ghaṭotkacha who had Gupta as the first king." The translation is wrong in view of the corresponding passage महाराजामिद्राज: in the Rithpur plates of the same queen. Better मातीविष्णु नाटू। गोमेश्वरोऽ. Nāndivardhana has been identified with modern Nāgardhan or Nandodhan near Ramtek in the Nagpur District, M. P. Nāgardhan however may be an old Nāgavardhana. Nāndivardhana is also known from other inscriptions, e.g., the Kothuraka grant of the second year of Pravarasena II (Ep. Ind., XXVI, pp. 150 f.) and the Rithpur plates of Bhavadattavarman (ibid., XIX, p. 100).

3 It is hardly credible that Samudragupta performed many Āśvamedhas. Note that the usual epithets of Samudragupta have been wrongly applied to the name of his son. This shows that the Gupta genealogy in the Vākṣṭakas records is carelessly drawn. Cf. Sue. Sāt., p. 68, note 1. Chandragupta I was a Mahārājādhirāja.

4 Read दीक्षिती.
5 Read साण्यापुरीः.
6 Read राजाचिकाणि।
7 Read मेक्क or चक्केकनि।
8 This record proves beyond doubt that the queen's father Devagupta, mentioned in other grants, should be identified with Chandragupta II and not with Devagupta of the Later Gupta dynasty as suggested by earlier scholars.

9 It is interesting that the queen refers to her paternal gotra instead of the gotra of her husband's family. Injunctions contained in late Bengal works like the

(XII. 75: विशेषाल्प कार्यो पतिनित्यिः पतिनित्यिः) therefore were not binding in the early period at least in all parts of India. Cf. also Raghunandana's Udānatattva quoting Laghuhārita (7), सर्वत्र विद्या जगते विषयोऽन्तु दीर्थे पद। पति-विविध कार्याया तत्त: पिष्टकदीर्घिः
Second Plate

10 स्री-द्विवाकरसिनेन्त्री स्री-प्रभावतिगुणा स्नप्रतिशाहारे।
11 विज्ञानकला पुष्प-पार्वें श्रेयस्यामामुख दलित्व-पार्वें कदायमिज्ञानस्वामप-पार्वें।
12 स्नित्विचरकालोचर-पार्वें उधुष्यमार्गम् श्रावणाणांग्राम-कुप्रेयवनं कुमारस₂।
13 सुक्ष्म्वा समाजविकित (१०) विभिन्नमस्तु वो श्रीमत् श्रामना(५) स्मार्थ(४) स्न-पुष्ययाम्।
14 कार्तिक-श्रृष्टिह्रादया(६) भगवत्पाद-सुकृते विवेध भगवकवाचार्य-चनान्त्यामिने।
(४) पुष्यं।
15 दर्शये वदख-पठ्यविविधस्वैः यतो भवविधानवित्तमहादया स्वर्गार्जा। कसं ब्रह्म(७) (१०) पुष्यं।
16 राजानुकुटम्[५] ब्रह्मा चार्विन्ध्याग्राहर-परिहरान्तिन्वित्तमहास्वालयाब्ध-सखः प्रवेदम्।

Sūlapāni's Sraddhavireka quoting Brihaspati?: पालिकानिधिका महा: पित्रगीताप्रशाहका। भृगुनिहिबि
मारोकृ तेिन स्विन्दाचेव स्तवः। Also Bhavadeva-bhṛṣṭa and others quoting Mānu ()?; विग्रहवेदेन
विदिते चतुर्विद्यमाने श्रवणे। एकसं सर गणा भ्रमः: सिद्धो मोत्ये च शूदे॥ चतुर्विद्यमाने लक्ष्मीसर्वसंहीतः
देवतामिने॥ भृगु भ्रमणे पवृत्ति तद्वित समु भ्रमे॥ But Kātyāyana: संस्कृतायानां महायथा
मयहृक्षरणाकलकः। पैदको महे गोविसानुष्ठ स्वपि परिपक्ककौ॥ The Parāśaramādhava refers to
Gāndharva and other marriages and to the case of the Putrikā (cf. Laugākēhi), wherein
gōṭanāraka does not take place owing to pradēn-ābhāve. See also Garuḍa P. (Uttara, 21. 22): महायथा
विविधाय या कृतृचितं संयुक्तः। भृगाविद्येत्सम्माने तस्मा: पित्रोदकाविषया॥
चार्विन्ध्याग्राहर् स्वर्गार्जा कृतम: प्रगातिविषय। कृति। According
to the Srītīchandrīkā, the father's Sapindas are also the Sapindas of the mother, but not so
doing in the case of the Putrikā. N. C. Sengupta refers to the Gṛihya rituals, in course of
which the bride is called by the gotra name of her husband (J.R.A.S.B., Letters, IV, pp. 149ff.). But Prabhāvatī also uses the
cognomen of her father's family. She was possibly an elder sister of Kumāragnipa (I 414-55 A.D.).

1 The district (also known from the Kothureska grant, Ep. Ind., XXXI, pp. 158f.) has
been identified with the Hinganghat Tahsil of the Wardha District.
2 Pathak and Dikshit: दृष्टिप्रकाश। Utgūna is possibly traceable in the first part of
the name Hinganāṭa.
3  द्रव्य-गिफ्त। चढूँच द्रव्यसंस्कृतं उद्धरणम्। Uṭgūna is possibly traceable in the first part of
the name Hinganāṭa.
4 Better read स्वर्गः। वसी।
5 Read मषो।
6 Read राजा।
7 Read भृगुनिहिबि। भृग is probably a policeman, and श्रावण is literally, an umbrella-
bearer) appears to be the leader of a group of bhaṭhas and the same as चाट of other records.
17 अ-चारासन-चारढ़ार-क्षेत्र-करिया-कानकः[1] अ-पा(२) यम(१०) अ-पूष्ठमेंद्रः
अ-पूल-शीरसम्बलः;

18 स-निषिद्धस्याधिकायम्-कुलधिकृतः[३] न(त)धेप महाबल्यालिकः(व)मिसःसंरक्षितवृ(७०)
परीक्षेः;

19 नित्यायाय (१०) यवस्यासःसवनमयासम्भव्यास्वास्वास्वास्वाचा(७०) कृतया-
तकारीति वा;

20 तस्मान ब्राह्मणराजेदिस्ता स-चूर्ण-नियुक्तः कुत्योम (१०) व्यास-रत्नबालः खोको
भवति (१०);

21 स्व-दुसा-दुसा(७) वा थो हरेत वसुन्धरीरामः (१०)
गावा(७) बाज-सहस्त्रम हनुमानीति हुजुरतम (१०) २;

22 संबलसः च वर्योदयमेवः दिशमातिकः (७) शासनम् (१०) चक्रक्रसेवोकल्लक्तिम् (१०)

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1 Better *चन्द्रमा, च-लक्षणिलोकः. निधि-वरिष्ठी=moist commodity. श्रीमती=purchase; here, a marketable object. This refers to the custom of boring certain trees for audbhija salt and also sugar. बालसः=pasturage (Fleets); but also बाल=moving about, free movement (cf. दार of some records=free ferrying), and नायम=encamping. This refers to the king's touring officers. According to Mirasi, बाल=grass for the horses of touring officers; शासनतुमन्तृि=hides for their seats; चालार=charcoal for their cooking. Possibly we have to suggest च-पर्यायशीरसी-प्रदा.

2 प्रथमित्वे is an instance of the यप्तीदिवधनक्कुः samāsa. This refers to the custom of taking on the king's part animals like goats, from the villages, for sacrificial purposes.

3 Read *विसर्पवालः; कृति is possibly a fixed tax (one of the 7 sources of income according to the Arthābāstrī). विसर्पम् is occasional or unfixed taxes. According to Mirasi, the same as चौद्रः: निदिक्षः; "with major and minor taxes." Nidhi means "wealth, the owner of which is not known" (Vishnuavahiti, III, 36-39). As in the record निधि and निधित्वम् are mentioned separately, the former would mean 'treasure-trove' and the latter 'surface finds'. For the other terms, see p. 494 and infra.

4 Read *चद्रमा.

5 Read ब्राह्मणः.

6 Read श्रावः.

7 Read मशीलम् and श्रासनम्, चल्लभित्र=engraved.
No. 61—Rithpur Copper-plate Inscription [of Prabhavatigupta] of the time of Pravarasena II—Regnal Year 19

RITHPUR (Riddhapura), Amravati District, Maharashtra.

Language: Sanskrit.
Script: Box-headed variety of Late Brāhmī of the Southern Class of the fifth century A.D.
Metre: Verse चतुर्दशी (शैव).

TEXT

First Plate

1 [१] भगवत । रामगिरिस्वामिनः-पादश्रुताभ्रान(१०)भ्राति- ।
2 राजा महाराज-प्रीटीलकस्मिन् पुलो महाराज-श्रीचन्द्र- ।
3 गुरुः तस्य पुलल्यादा-परिगृहीत-हिवज्ञव-दृविस्थोः ।
4 महादेव्यः (१०) कुमारदेव्यासुरभो महाराज-श्रीमुद्रगुमलस्य पुल- ।
5 सत्यावासुदगाता न्यायागातनेकमो-हिरण्यकोसिताहस्य प्रवृत्तस्वराजी- ।

Second Plate: First Side

6 चक्षता पूंजिवद्यमप्रतिष्ठा-परमभागवतो महादेव्यः (१०) दुस्तिदेव्याखुः- ।
7 नैनो महाराजचिराज-श्रीचन्द्रगुलस्य इदिता धारण-सन्धोऽ ।
8 नागकुकरोपाया (१०) कुवेंरानागदेववासुरा उम्भकू-कुक्तास- ।

1 Note that this record is later in date than infra, No. 62.
2 From the facsimile in J.P.A.S.B., N.S., XX.
3 रामगिक्रिस्वामिन may have been the god at modern Rāmtek near Nāgpur. The deity was a form of Viṣṇu (cf. his name-ending svāmin).
4 Read सुस्वामि.
5 Better सङ्कृति वि.
6 Gupte: दृविस्थोः.
7 Note that Samudragupta is called a Mahārāja against the evidence of genuine Gupta records. See p. 436, note 3.
8 Read सुखः.
9 Read कुबेरः, उम्भकूः refers to the families of the father and the husband.
SELECT INSCRIPTIONS

9. दामोदराकाम्बसिंह (महाराज-सूरतप्रथमप्रथम) महाराज-सूरतप्रथमप्रथम.
10. वाकाटकानासेंराज-सूरतप्रथमप्रथम-प्रवर्ष-जननी-भगवान.
11. वाकाटकानासेंराज-सूरतप्रथमप्रथम-प्रवर्ष-जननी-भगवान.

Second Plate: Second Side

12. गुप्ता काश्यकामा (महाराज-पुरोहित-सूरत-महाराज).
13. कश्यकामा सम-पुरोहित-सूरत-महाराज.
14. पराजय-समस्तकामा (चैत्रिपाद-महाराजानामप्रथम) पुराणप्रथमा.
15. अभ्यंतर-पुरुष-निवेशने (सह कपड़े-निवेशन) च चतुरार.

1. Read मुला.
2. It may be suggested that Dāmodarāsena was another name of Pravarasena II; it is better to take them as different and as brothers, Dāmodarāsena being succeeded by his younger brother Pravarasena. That Prabhāvatī was more than 100 years old (स-स्त्री)

3. It is not altogether impossible that the brothers were ruling over different parts of the kingdom at the same time and that, as the land granted fell in the kingdom of Pravarasena, his regnal year was recorded. Reference to some territorial divisions of the Vākāṭaka kingdom as ādīya, the fact that there was at least a collateral line ruling from Vatsagulma and the Puranic reference to the (simultaneous?) rule of the four sons of Pravira (=Pravarasena I) possibly suggest that the Vākāṭaka kingdom was once partitioned. Note that, even when mentioned side by side, the Gupta kings are called महाराजाचार, but the Vākāṭaka kings merely महाराज. This shows that the alliance of the Vākāṭakas with the Guptras was a subordinate one. Expansion of Gupta influence in the south is evidenced by the existence of the line of Guttas (=Guptas) of Guttal in the Dharwar District, the story of the connection of a daughter of Chandragupta II with the Śrīśaila and the Sella board of more than one thousand coins of Kumāragupta I.  

4. Guptes reads डीन्द्रा and पीभा. The special mention is to emphasise her great age. Note that, at the time of the record, Prabhāvatī's age was more than 100 years. Jagannath (Proc. I.H.C., Lahore, 1940, pp. 58f.) explains साप-वर्ष-शत-जीव-पुल-पीभा as 'she whose sons and grandsons will live for more than a hundred years.' But cf. श्रीभुजा (above, p. 200) and जीभुजा (Ep. Ind., XXIX, p. 139; XXXIV, p. 241).

5. Guptes: काश्यकामा. Read मागे, Asvatthangara (identified with Ashapur in the Ellichpur District, Maharashtra) was situated in the region called Kausika, possibly named after a river. मागे here possibly does not mean a road (p. 433, note 6).


8. Read स-पुल-पीभाताम.
RITHPUR INSCRIPTION OF PRABHAVATIGUPTA

16 सुकामानोग-श्रेष्ठमुद्रकपूजः ('•') शासनेनो सतिवदः (10) उचितानाथा
17 पूर्वराजातुमतात्त्यातुवैः-माम-मन्यादा(परिहारा•)नितिरामस्तथाया

Third Plate: First Side

18 अ-कर्त्तायी अ-म-ज्ञा(10)स-प्रवेशः (10) अ-पुप्प-श्रीर-सम्बद्ध(•)अ-चारा-
19 सत-नमस्कारः (•) अ-क्षणं-किंवद-केणिं-ख(10)नकः (1) सवर्व-विश्व-परिहारा-3
20 परिहार(•) स-निधारान्स सूपमिचारः स-कू-रोपिष्कृः सहायणः-
21 विस्त-कृत्ती(•) पुत्र-पालकुतामः (10) सुअति• न केनचिंद्राधातः-
22 × कर्त्तव्यः (1) सवर्व-विश्वासंसर्किल्लनः परिवर्तनिपत्तिः (10) यज्ञसमा-8
23 चहातनमगणियमानः खल्ल्यापिका परिवाचा (•) कुंभविक्षरितं वा तथा

Third Plate: Second Side

24 चहातनगवेदविद्वास-स-न-त्रुण-निम्नं करिपयम् (10) असि (•)भ प्रभोदरः-
25 करणे अवी(सी-तानेक-राज-दुस्त्रा(त)-सन्धिः (10)तन-परिपत्रम्य। दुन्मा(व्या)युक्ति न-
26 परिहारायथं न कीर्त्यायाः (1) संह्याविचयोम-पराक्रोपजः-
27 तान्त्रिक मानामातापयमः (10) त्वम-गीतवृत्तात जोकै=प्रमाण(गाम) (10)
28 खवद्दा (•) परस्त्रां वा यो हरेत वजुन्वराम (10)
29 गङ्गा नीति नीति सतः-सहस्त्रय

| 29 हनुम-पिष्टति उष्टनवितिः || 1 वाकाटकानां (•) सहाराज-स्वीप्रवर्. |

1 Read मुक्कामानोगविशेषः (field that they already enjoy); cf. मुखभूमि, No. 71, lines 19-20).

2 Read श्रासनन प्रतिविधि.
3 Gupla = सुन्दीश.
4 Read कृतिः.
5 Read निधि परिहार.
6 The same as सुनिधि, खोपनिधि. Read पशुः.
7 Read पीवा.
8 Read यशोवर्धा.
9 Read सहाराजमानः (No. 71, lines 19-20).
10 Better दुःखसमृ प्रवि ||
No. 62—Chammak Copper-plate Inscription of Pravarasena II—Regnal Year 18

Chammak, Ellichpur (Illichpur) District, Maharashtra.

Fleist, Corp. Ins. Ind., III, pp. 236ff.

Language: Sanskrit.

Script: Box-headed variety of Late Brāhmi of the Southern Class of the 5th century A.D.

Metre: Verses 1-3 चन्द्रम् (ध्रुव).

Text

Seal

a वाणाटक-चामस्त
b ककम-ग्राह-तूप-श्रयः (१०)
c राज-प्रवरसेनस्व
   शासन रिपु-शासनम् (नम्र) (॥१)

1 Read राज्य प्रागाध्यदत्: (or राज्य-प्रागाध्यदतन) संवकसि (or संवक्तुसि) एकोऽविंशितसि.
   The form विंशितम् (as also similar forms found in the Prakrit records) can be supported if we suggest विंशितम्: मा (≡ मान्) स्वय सः:≡ विंशितम्:.

2 Gupte: वेदव्यासी. Read दूतको.

3 Read विंशितम् and विंशितम्, Gupte: विंशितम्.

4 Bühler edited this record under the name of Illichpur (Ellichpur) grant.

5 From the facsimile in Corp. Ins. Ind., III.
CHAMMMAK INSCRIPTION OF PRAVARASENA II

First Plate

1 देव(द्वै) (II) चन्द्र (II) प्रवरप्रार्थनानिदृष्टोमात्स्यंकित्वा-पोडक्षिप्तिराद्यादानम्
2 वाजपेयी-कुष्ठपतिव्य-सावक-चतुर्यमेषच्याचिनी-
3 विल्लुद्व-कृत-समोक्ष-सत्राका(र) बाहाकारादानम् महाराजाहरू-हर-प्रवरसिन्धु
4 सुनो! सुनो! अक्षयन्ति-स्वयमहाप्रेरत-भक्ति अरे (र) गां-भार-सन्तवेदि-ि
5 त-मियलिनेश्वरीद्वान-बिज्ञ-सुपरितुष्ठ-समुण्डित-राजवि (र) शानि-

Second Plate : First Side

6 नाम्मस्या कामादिते-भागीरथायामस्त-रजस्व-सुहृिविकल्पानन्देशा-ि

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1 Fleet suggested that the word is a contraction of देव भगवत. The occurrence of the word in the grants of Paliava Sivaskandavarman, Vākāṭaka Vindhyasakti II, etc., however, shows beyond doubt that it signifies, "seen" i.e., "examined and approved".

2 The usual form of the name of this sacrifice is चन्द्रसिल. The Agnistoma (literally "praise of Agni") was a protracted sacrifice extending over 5 days in spring and forming a part of the Jyotishṭoma which was the principal sacrifice connected with the Soma plant and its juice. Other parts of the Jyotishṭoma were the अद्वैया, उक्त्या, शोषणिन, एतिवेत्रा and सारास्वेदः ceremonies. Atagnistoma, the seventh or last part of the Jyotishṭoma, is not mentioned in the text. The Brihaspatiśrama sacrifice in honour of the preceptor of the gods lasted for one day. "Sādyasraka seems to be the same as Sadyaśkrita, a one-day Soma sacrifice, mentioned in the Ad. dr. sêk., IX. 6.

3 Read स्वाच्छन्नी विष्णु and संसाराकारकाली. Note that Pravarasena I was a गृहाभ. The passage seems to mean "belonging to the family of the Vākāṭakas who had been emperors."

4 Read श्री, श्री.

5 श्री: श्री: = पौराणिक. Bhandarkar suggests that Gautamiputra (and not Rudrasena I) was the grandson of Pravarasena I (as also of Bhavanāga). Note however that the Vākāṭaka genealogy is drawn on the pattern of the Gupta genealogy as found in the Gupta records. The position of Rudrasena I in this draft is exactly the same as that of Samudragupta in the Gupta draft, the only difference being that while the Gupta records observe the rules of sandhi and samāsa, these have usually ignored them. Bhandarkar's theory does not explain why the son of Pravarasena I is not mentioned. The mother of Gautamiputra again appears to have belonged to a Brāhmaṇa family of the Gautama-gotra and not to that of the Bhūravāna Nāgas. Note that Gautamiputra is not called बाहाकारादान महाराजा apparently because he predeceased his father.

6 Read सुनि. विपरितुष्ठम् = विपरितेष्ठ.

Read रचयित्वा and मुहृि.
SELECT INSCRIPTIONS

7 श्रेणवायम् स्नातामन्नार्यस्मार्याननांः महाराजः श्रीरूपानागः–
8 हिंदुः गोतमीपुराण पुस्तक वाकाताकानां महाराज श्रीरूपानागः–
9 नाग तौरेश्वरः महाबलिभरः महाराजः कालान्तरः तौरेश्वरः विक्रमः–
10 य-विनय-माहात्म्याविषयः-फालगमः-श्रीकृष्णः-आनंदमीर्यीलः–

Second Plate : Second Side

11 मनोवीन्याश्रमः[सुगी]स्युपेतस्व वर्ष-शत भविष्यवदनमनः-कोशः–
12 दुःशच्च-साधन-सच्चाः-सुशाः-पौलिंश युधिष्ठिरः-शुनेवान्कालः–
13 नाग महाराजः श्रीपुराणश्रीमन्नां श्वेतस्वम्भव्यः–प्रसादः–
14 देवपालिनेत्र-श्रीसमुद्रस्वः वाकाताकानां महाराजः-श्रीकृष्णः–
15 सुनेत्रमहाराजाचारिः-श्रीमद्भगुम-मुलायमः प्रभासः–

Third Plate : First Side

16 तिबुराचार्यवर्णनम् श्रीप्रसादः-श्रीसुभाषिकः–

1 Flect reads श्राहा. The anvābhṛtha bath was taken after the completion of the sacrifice. The Bhāratavās were possibly Nāgas (cf. the name Bhavanāga). Their kingdom seems to have bordered on the Bhāgirathī (=Ganges). Jayaswal's suggestion that their ten Aśvamedhas are responsible for the name of the Daśāśvamedha-ghāthā at Vārānasi is problematical. All his other suggestions regarding the importance of the Vākāṭaka imperial power in North Indian politics (see his History of India, 150-350) are unconvincing. A large number of Nāga coins including some of Bhavanāga have been discovered. Bhavanāga probably had his capital at Padmāvatī (modern Padampawaya in the former Gwalior State). Read सनानाश.

2 Read ख्तमः. Properly श्रीमूलस्य-पुस्तक ग्रंथिकारिता which is actually found in the Pattan plates of Pravarsena II (Ep. Ind., XXIII, p. 88).

3 Read श्वाह, the engraver had originally made ख्तमः which was then made ष्टमः by cancelling the i-sig and the right curve of ष्ट.

4 Read श्वाह.

5 Read विजयदित्य.

6 Read श्वाह.

7 Read श्रीमूलस्य.

8 Read श्राहा. A century of Vākāṭaka rule from its commencement at the time of Vindhyāśakti I seems to have been completed during the reign of Prithivīśeṣa I.

9 Read चट्ट, the engraver had first formed चट्ट which was corrected to चट्ट.

10 Properly धन्यस्वरालः. Note that the epithets immediately before this name belong to Rodrasena II and not to his son, as the samādha would suggest.

11 Read चट्ट, धन्यस्वरालः. Note that Prabhāvati's father called Devagupta here was the Gupta emperor Chandragupta II according to Nos. 61-62 above.
17 वाकातकानाम्यमदेशार-महाराज-गोपवर्षिनेन्द्रवचनाम (II*)
18 भोजकाराजायः मस्तुति'-तत्त्वे वर्णानाम प्र(II*)मेः राजमानिक-भूमिः
19 सहस्रबृहिः ४००५ श्रवण(II*)प्रारंभ-पुरा-को श्रीराज-विशालागा नना-गो-
20 ल-चरणेश्वर वाहेगणः सहस्रायः वृत्ता (II*)

Third Plate: Second Side

21 यतो(II*)सम्पत्तिका(II*) सर्वविद्याभिषेको विनुका अश्र-समा(II*)रिः क्षुद्राविनेनता
22 भवत्वाच्चालान् विस्तुत-पुरबवार्यवालपयितया विनितनस्तु को यथे-
23 वह्माकामाति-गधामुहुदवर्धम-विकृष्टिवर्धम-विद्वदे इहमुख-हितान
24 श्रीमानमुत्रप्रहय वेदायः भमस्त्रवाने अनुववद्याः उद्दलमं-वन
25 मस्तिस्तत्ता (II*) अवालोकितां चूम्बराजानुमं चालुवेन्द्र-माम-म
26 चर्चाम्बितारामसम्मच्छ: अ-करितमव: अ-भर-चालाविवेधे (II*)

1 Apparently the district round Chammak; roughly speaking the modern Ellichpur District. The word राज which suggests that some of the territorial divisions in the Vākātaka kingdom were called राजम, either because they were still being ruled by local rulers under Vākātaka patronage, or because they retained their old name indicating a particular kingdom even after the Vākātaka occupation. If Bhujakāra-्राज्यa was under the local ruler Satrughnarāja or Koṇḍaraṇa, Senāpati Chitravarmśa was a High Commissioner or the Viceroy of the region including the area.

2 Read नहीः

3 हिः had been originally engraved; but the sign was afterwards cancelled.

4 Usually भूमि. The word seems to indicate either a plot of land or the standard land measure (nicsattana?).

5 Supply परिस्तित; or some such word.

6 The number of the Brāhmaṇas was one thousand.

7 Read भद्राश्चारा. Properly, भद्राराजवासा. Better भद्राविथया; भविषय.

8 Fleet corrected the passage to यात्र भाषानाऔ. It is however possible to justify the use of सम: meaning "faculty of judgment".

9 Read ऋषोऽवः.

10 Read वैधिकी.

11 Read चरणस.

12 Read स्वात्ति विवरणाः.

13 Originally न हिः had been engraved; but it was afterwards corrected to नो.
SELECT INSCRIPTIONS

Fourth Plate: First Side

27 अ-पारम्पर-गी-बलिकर्मः (१०) अ-पुण्य-श्रीर-सवदीः (१०) रा-
28 सन-वनमाळकः (१०) अ-क्लियण-डिन-रक्त-माणकः (१०) सव्व-चेति-परी-
29 हर-रीढ़ितः स-निधिस्तोपिनिः स हिंदूस्पिनिः
30 आ-वन्दनारिवय-कालीयः पुज-नीत्रित(१०) नुगलकः (१०) सुजः जाता न के-
31 नविचूः (२०) व्यावायः कर्माघाससः (१०) राणिस्तहः परवस्निविन-
32 तव्वः (१०) सत्यारः शासनमुगणयमानों (१०) सव्व(१०)जपि (१०) ब्राह्मा[११]

Fourth Plate: Second Side

33 [कुण्ड्या]कारकिता[१२] वा तथा ब्राह्मणेवानिदित्तस सव-दद्ग-निम्नां कुण्ड्या-
34 मां (१०) अस्समः (१०) कर्माघास करणः (१०) अतितानके राज-दत्त साधकन-१५
35 परिभाषनं कृत-पुर्वतावनासंन-परीहाराम् (१०) कीचंतामः (२०)

1 Read कलीः. See p. 435, note 1.
2 See p. 434, note.
3 Read सवदीः.
4 Read निजः (=forced labour).
5 Read परीहारः.
6 Read सकृतः.
7 Read आयुः.
8 Read परिवारिविवरथः.
9 Read सव्वः.
10 Read समाः.
11 After this, क (of the word कुण्ड्या) was first engraved and then cancelled.
12 Read कुण्ड्या[kārakītā] which is better. Fleet translates: "and in this
document which has at least the merit of religion", taking करा in the sense of document (cf.
kārikā, scribe). The Sivani grant has कराइविकर्ण = subject matter of religion (Fleet);
gift. The king means to say that he would not refer to the merits of considering and
protecting the grants of the past kings as that involves praising such grants and that he
would not thus dilate upon his own merits indirectly.
13 Read शास्तिः and दत्त-कारिविषाणः.
36 व्यास-गीती वाच खौफ़ी प्रमाणिकेत्यालयूँ (ि१) प्र-दुर्खामर-दुबालुँ

37 व्या1 यो हरेत वसुक्षरो(राव) (ि२) गावा जल-सहस्य हसुँ

Fifth Plate: First Side

38 हरित बुक्ति(तमूँ) (ि२०) २ पांडे वर्त-पहलालिति खर्मू मोतिति भुः

39 मिति (ि१५) अच्छेता चारुमन्ता च3 तामेबे नरके वसेविदिति (ि२०) ३

40 इतासन-विनंतिःव्राह्यसे बादामेरीबरेवाणुपाठतीया तथया राज्या स-

41 तासे राजे अहौह-अहुलत्तालो अहौह-चौरा-पारवारिक-राजा-

42 पशुकारि-पाठलिति ११ सझा[१]मूं (ि१३५) कुस्ति1४ अन्य-अन्येवन- २१५

Fifth Plate: Second Side

43 पर1० दरानी आचरणारित्स्व-रासीया (ि१०) अलो ५० व्य्या कुस्तिंतामुतीद्रातो वा1६

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1 खौफ़ी looks like भैलाँ on the plate.
2 Read प्रमाणिकेयः. The engraver originally formed मः.
3 Read दुर्खामरालयूँ.
4 Read वा, The reduplication of व is influenced by the rule वा पदाताप.
5 Read हसुँ.
6 Read सचचाषी.
7 Originally व or व्या was engraved.
8 Better बचैः. इति इ.
9 Read बालान.
10 Cf. साधारण-सुखात्तकः ग-राष्ट्र-जुर-बचालिति च which are the 7 अग्निः or constituents of a State according to Amara.
11 Read प्रशान्तः.
12 वृत्तिः was at first engraved. Fleet is inclined to supply व before प्रजाः and गंगाः-का.
13 Read प्रकाशरागः( मालाधिति).
14 Read कुस्ति.
15 The mark of punctuation is unnecessary.
16 The engraver at first formed वा,
SELECT INSCRIPTIONS

44 राज: भूमिमध्ये कुर्बन्त: अ-स्तेयमिति (॥)* प्रातिप्राहिण्याळः
45 बार-नियुक्ता: शास्त्रार्यण: गणाध्य: वाल्ल्य-देवाध्य: भारदवां-
46 कुमारशास्त्रां(॥) पाराशेखर-गृहालम्बी काशिकाप-देव(॥) ब्य: महेश्वरां(॥)*
47 सालावर(॥) कौणिकिण्य-देवाध्य: (॥) सोमावर(॥) इशरशास्त्रां(॥)

Sixth Plate: First Side

48 भारदवां-कुमारशास्त्रां(॥) कौणिकिण्य-मातुशास्त्रां। वरशास्त्रां(॥)
49 गोष्ठशास्त्रां नागशास्त्रां भारदवां(॥) वानिशितशास्त्रां। हस्तशास्त्रां। वाल्ल्या:
50 भौजक-वारेण्या: मातृशास्त्रां देवशास्त्रां भारदवां-मोक्षशास्त्रां[।
51 [ना] गाजां रेवतिशास्त्रां धममां(॥) भारदवां-वरशास्त्रां(॥)
52 नवनागां(॥) सूक्लावर(॥) इशरशास्त्रां। वरशास्त्रां।

Sixth Plate: Second Side

53 वानिशा: इशरशास्त्रां। भारदवां-वरशास्त्रां। धममां आलेह-इशरशास्त्रां(॥)
54 मातृ(भ)शास्त्रां हस्तशास्त्रां। वरशास्त्रां। मातृ- वरशास्त्रां। इशरशास्त्रां। गाजांस्मानी-मातुशास्त्रां-
55 वरशास्त्रां। कौणिकिण्य-देवशास्त्रां(॥) रोहावर(॥)

1 Read कुर्बन्त. "And this condition of the charter should be maintained by the Brahmāpas and by [future] lords; namely [that the enjoyment of this grant is to belong to the Brahmāpas] for so long as the moon and the sun endure, provided that they commit no treason against the kingdom, consisting of 7 constituent parts, of [successive] kings; that they are always on hostile terms with slayers of Brahmāpas, thieves, adulterers, traitors to the king (Ploet—poisoners of kings), etc.; and that they do no wrong to other villages. But, if they act otherwise or assent [to such acts], the king will commit no theft in taking the land away."
2 Read प्रतिप्राहिण्याळः, ब्रा was originally formed and was then corrected to ब्रा.
3 Read नियुक्ता; for वारा (an arbitrator), cf. p. 375, note 3. The donors appear to have been made responsible for the distribution of shares of the gift village among themselves.
4 Although the gotra name and the following personal name have been given in a compound in some cases the separation of the former is better especially where more than one person are mentioned under one gotra.
5 श्री stands below the line only a little above the next line. Note that Mahēśvara and Mātri belonged to the Kāśyapa-gotra like Deva.
6 Read कौणिकिण्या.
7 Read वारेण्या.
8 Read कौणिकिण्या.
No. 63—Ajanta Cave Inscription of the time of Harishena

AJANTA (written Ajantha, and pronounced Ajintha by the local Marathi, Aurangabad District, Maharashtra.


Language: Sanskrit.

Script: Box-headed variety of Brāhmī of the Southern Class of the 6th century A.D.

Metre: Vv. 1-2 वपाविति (द्रववत्वा + वपेद्रवत्वा); V. 3 वपेद्रवत्वा; V. 4 वपाविति (द्रववत्वा + वपेद्रवत्वा); V. 5 वपाविति or वपेद्रवत्वा; Vv. 6-9, a species of मालावर्णक according to Kielhorn, but the भ्रातिक variety of निष्कल्प metres according to Venkatasubba; V. 10 वपाविति or वपेद्रवत्वा; V. 11 वपाविति (द्रववत्वा + वपेद्रवत्वा); V. 12 द्रववत्वा; V. 13 वपाविति (द्रववत्वा + वपेद्रवत्वा); Vv. 14-15 वपेद्रवत्वा; V. 16 वपाविति (द्रववत्वा + वपेद्रवत्वा); V. 17 चर्छसम-मालाबारिणी (शीघ्रतस्मिक); V. 18 सयम्भ; V. 19 चर्छसम-मालाबारिणी

1 Read श्राविति and श्रावस्यन.
2 Read संघर्षस्यादि or संघर्षादि (see p. 359, note 2). For the position of the Senapati cf. supra, p. 445, note 1.
3 Read श्रामिति. The visarga sign may really be a mark of punctuation.
4 For this metre, see infra, No. 69, note; Ep. Ind., VIII, pp. 28f. The restorations suggested are in many places doubtful.
SELECT INSCRIPTIONS

(पीपकद्धरिक) ; V. 20 वन्दनवर्ज़्य  ; V. 21 चंद्रसम-साध्वमारणी (चीपमछ्यमिक) ;
V. 22 छर्ज्य (रुद्रवण+वपेनवण) ; V. 23 चंद्रसम-साध्वमारणी (चीपमछ्यमिक) ; V. 24 भवमस ; V. 25 छर्ज्य (रुद्रवण+वपेनवण) ;
V. 26 भवमस; Vv. 27-28 चंद्रसम-साध्वमारणी (चीपमछ्यमिक) ; V. 29 बस्तारचन्द्र ; V. 30 वपेनवण  ; V. 31 मयूरकृतिविद ; V. 32 माति.

TEXT

1 उरीण्य-शोककल-दोषविही-  
निश्चाऩ्यः — — — — — — — — (1°)  
— — — [वुम्भ] मिस्मन्य  
पुण्यः प्रवन्ये क्षितिपातुरुव्यः श [2°] 1

2 महाबिस्मामः विस्मुर्द-सर्फः  
क्रुदुस्तैर्पथनिनान्य [सुर्फः] (1°)  
[अन=वसावः] रन-सर्फः-सर्फः¹  
विजः प्रकाशः शुक्लिव विनय्ये [सुर्फः] (2°) 2

3 पुरान्येपेन्य-सम-भ्रान्यः  
खबाहुविभायः[सुर्फः] [सब्र्ह्मकः] (1°)  
— — — — — — [वस्त्रों] युक्तानां  
वस्त्र वाकातक-च्यु-के[वु°]³ (2°) 3

¹ From the facsimile in Ep. Ind., XXVI. Many passages of the record cannot be  
read owing to the unsatisfactory state of its preservation. Bühlcr believed that it speaks  
of विंढ्रयंक्षि, his son प्रवरस्याची 1, his son (?) रुद्रसेना (?); his son प्रथिविषेष;  
his son (?) प्रवरस्याची II (cf. No. 62), his son (name lost), his son देवसेना, his son  
हरिश्चेत. After the discovery of supra, No. 59, it appears to be very probable that the  
record belongs to the वासुगुल्मा branch of the वाक्ष्यक family. We have here  
विंढ्रयंक्षित, his son प्रवरस्याची, his son प्रवरस्याची, his son प्रथिविषेष, his son प्रवरस्याची, his son  
*  *, his son देवसेना, his son हरिश्चेत.

² रो looks like रो on the plate.

³ The word pārśa has been used here practically as a synonym of pārśati.

⁴ Read शिपिहिजः.

⁵ Read वंश.
4. रणेण्य [स्व]हङ्गा मित्र-रेवा-जाति-
संप्रदायिताक अध्यक्ष (१०)
प्रथमावसानशिष्येण नरार्के-
महाविश्वासः मनोजा [१] अध्यक्ष (१०) ५

5. [विन] [विज्ञ] [तार] [शुरु] राजकारणी-
अध्यक्ष पुष्पेदु पर प्रव[लम्] (१०)

6. प्रवर्णीनस्तम्य पुलो (५) मूद्दिकसन्यवेदनीवरेण्यः (१०) ६
संवर्मामुण्डु ... ... (१०)
[वर्त्तनीनः] १ प्रवर्णीनस्तम्य जित-संवर्मासुकतो (५) मवष (१०) ७

7. [तस्य] पुलः पाश्चिमेन्द्रस्य प्रव[त] [स] स्खलन्ति मोहिनी (५) (१०)
कुलकोणम् [२] मि [विश्वास्ती] [२] [पु] [चिंति] [प्रेयो] [३] नयावासवदारा (१०) ८
प्रवर्षे [स्मरण] ये पुलो (५) मृतः
ध्वनशिविलेशार-शासनः
\[=\] प्रवर

8. ... ... ... (१०) ९
[सत्यालम्ब] कामत (१०) ११
= ... ... ... (१०)
[म] वाप्य राज्य-
मण्डालो है प्रथापास सत्य [क्रूः] (१०) १०

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1. Earlier scholars suggested वर्त्तनीन: in place of वर्त्तनीनः.
2. Kuntala was in the heart of the Kannada country, practically the same as the district round Banavasi. A Kadamba king of Mayurasarma’s line is apparently indicated.
3. Earlier scholars like Bühl er were inclined to read विश्वास्ती...विश्वास्ती. Mirashi reads विश्वास्ती whom he identifies with Vindhyaśakti II of supra, No. 59. विश्वास्ती may not be impossible. Biswas suggests भूति विश्वास्ती. If the reading of Bühl er be correct, we have to suggest that Vindhyaśakti II had a brother named Prithvivāhana.
4. Indraji: येशव, This Pravarasena (son or brother’s son of Vindhyaśakti II) is different from Pravarasena II (son of Rudrasena II) of supra, No. 62.
5. Road ग्रामः। प्रवरः.
6. The father of Devasena whose name is lost became king where he was 8 years old.
9 [०*]स्वय ([०*])भूरदेव-[कलयो ?]
[गुणेश्वरो ?] सुवि देवसिनः १०)
सस्यस्य श्रीमान्माचेतिश्री[चिचे ?] २२
[४० ?]देवराजय — — — मृत् (२०) ११
पुष्यानुभावस्थितिपय [तस्य ?]

10 — — — — — — — — — — — — (२०)
— — — [स्या?]ब्-गुणाभिवासी
[प्रहुद?]—कोषो सुवि हस्तिभोज़ (२०) १२
प्र — — — — — — पुष्पीनवस्मा-
सस्यस्याख्य — — — — — — प्रथि—

11 [तारणसः*] (२०)
— — — — — — — — — — ब[हु]—
विगम्यासिद्धिमोक्षम भूव (२०) १३
हितो विनीसः प्रणय-[प्रसिद्धो ?]
[म]नोपुष्कलो(५*?)तुविचारव[चिं] (२०)
[विन]सत्य

12 — — — — — — — — — — — — कस्म (२०) १४
[थे०]व लोकः सुहिद्यापणया-
भसुलोष समय[व्य] रिपातनेन (२०)
[प्रतेत्] मातेव लक्षेव निर्यः
प्रशो(५*?)सिगम्यक्ष कम्यः

1 For a copper-plate inscription of this king issued from Vatsagulma (=Basim in the Akola District), see New Ind. Ant., 1937. His minister was Hastibhoja.

2 Indraj: विपालने, The passage सुवि देवसिनः however suggests a metre of the Trishtrabh type (and not of the Jagati type) which would go against that reading. Of course a combination of Indravajra and Vamśastha is known from literature (Ind. Hist. Quart., XV, p. 646).

3 Read लोकः.
13 [मोहक्रि] (I*) 15

यस्य श्रेष्ठस्माबेकेव स तथा राजा
[सम] अं भोगरु यज्ञ-जेत् (I*) 16
अथ तथा खुशी बहूं

14 [भिङ्ग्र्]?

हरिदेश राम-हर-स्मरर्म(नुषु?)कालिणी
हरिवेश्यो हरिविक्रम-प्रतापः (II*) 17
स कुलचावलिनी-कलिणी-कोशल
वित्तुः लातारः

15

नपि निजर्दशः (I*) 18
प्रक्षेपति श्रव्य द्विभूमोज-मुदु-
स्वकचीस्तम महीपतेवंबुव (I*)
सम्भव-श्वरि

16

के ष्ट्रो भिहर-भीर-चेता-
स्वयं-समौत्रद्वृ-मुग्नमेत्र (II*) (IV*)
चर्मणं चर्म्मन्द्रणविवास
देशं यशस्यनुयुग्नाधि

1 भरिक्रि is the reading of some scholars.
2 Avanti = district round Ujjaini. Kaliñga (in the narrow sense) = Puri-Ganjam region of Orissa. Kosala = South Kosala = Raipur-Sambalpur-Bilaspur region. Aparānta = the Northern Kenkan. Lōga = Namsār-Broach region. Andhra = districts near the mouths of the Kṛishṇa and the Godāvari. It is a vague claim which may indicate some sort of hostile relations of the Vākṣātaka king with those countries. It is impossible to believe that the countries were completely subjugated by Harishena. Harishena is possibly mentioned in another Ajañṭā inscription (Bhandarkar's List, No. 1713).
3 प्रेंटि? For the omission of visarga, see p. 404, note 7.
17

[प्रिय गुण च यथा, अर्थात् पुष्पोपचार च अर्थात्] (II*) 20

प्रति पुष्पोपचार पर्व चारखर (I*)
यत् खुद्गः मद्यशायथमः
[परिवर लोकगुरू] चारकारात् [II*] 21
आचार्यवायु-विवर-सवानि

18

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ग(पित्वः) मातापितराश्वावतः
न्यायिक्षणस्वात्म बलीमत्रः नेवमभः (II*) 22
संज्ञाभुवः [हुद्ग-संविधा?] तामः
शुजोन्नन्तुप्रमतिः महीपरेमः (I*)

19

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श्रीपतिना शारा लिवलो तीसरे (II*) 23
गवाश्च-लियाह-सुवीरी-वेदिका-
[लु](रेन्न-कन्या-न्याय-न्याय-नगरायणम्) तमः (I*)
मनोहस्तमभविभः

20

[मेरुर्]

---

र्यं-वैभमध्यर्थः [रम्] (II*) 24
म---

छ(तान?)---- मनो-भिम्मं रम्यं (रम्) (I*)

नागेश्वर-बेदमाधिनिर

21

--- (II*) 25

[कस्पाह यु भ] सम(भी)णा ---

अ--- (I*)

अश्वानक ल च दिर्मोपता [प*] [हु*]
सम्भरचे-सङ्गीत-सुखोपमोग्रोग्न [मृ] (II*) 25

1 लोकगुरु = हुँ ; कार = पूजा,
2 पुष्पाभि ?
3 शेखरे ? Some scholars suggest खुदूरो.
22

[सु रेन्द्रसन्निधारणा]  
कोम [म्म] नारक-कन्द्र — — — (1⁰)  
...  
[सुर्य] श्रेष्ठ [वा?] (II*) 27  
अरम [द्वय] जोरबे गरिरेिरि-  
क-  
23

[कानननिरि?] (1*) ¹  
वह — — — — — — — — — — — — — — — — (II*) 28  
...  
यथा जनेन नाम  
प्रीति-प्रसाद-विक्रव-प्रणयन चक्के (1*)  
[एतस?]  
24

... कर्न मुरेन्द्र-  
मीनि [प्रमोपणित?] — — — [वि?] हाय (II*) 29  
निवेश सहवय — — [भोि?]  
साक्षुसम्बंध [वरायिसि?] (1*)  
देवसीयान्यवृक्ष  
25

[स्थर्य?] - प्रसादा सुगतः (II*) प्रसाद: (II*) 30  
सान्यास्मोद-सञ्जयमोग  — — — — — — —  
... नानासंकाल-सानुसेवयमानो महःस्व (1*)  
तावच्छे  
26

... स्वेद्य-  
मन्त्रमुण्डप-रहस्य-अनुगमरह [पोिरा] [विन्य] [म्म?] (II*) 31  
विविध-कर्न-सानुसेवयमानो महःस्व-  
गिरिरि-  
27

... ब्रह्म (1*)  
जगदिन च समस्तवदस्त-बृष प्रहणा-  
[हि?] बहु प्रम्णोंक निर्मज्ञ यान्त्मायि ['] यंमु (II*) 32

¹ There is possibly यहाँमद् in this half of the verse.  
² Varāhadeva, minister of Harishena, was probably a son of Hastibhoja.
No. 63A—Ganj Inscription [of Vyaghra] of the time of Prithivishena [II]

Ganj, Panna District, Madhya Pradesh.


Script: Box-headed variety of Late Brahmi of the Southern Class of the 6th century A.D.¹

TEXT²

1 वाकाटकाना ['] महाराज-श्री-

2 दुबिभिविष्णुपादे(त्र)कुदाले व्याघ्रे-

3 लो मातापिलो(ः) पुत्रा(प्या)तेवं हृतमिति (II*)

THE PALLAVAS

No. 63A—Manchikallu Pillar Inscription of Simhavarnar.⁴

MANCHIKALLU near Rentachintala, Palnad Taluk, Gunjär District, Andhra Pradesh.


Language: Prakrit.

Script: Middle Brahmi of the Southern Class of the 4th century A.D.

¹ For the 6th century श with the loop inside the lower bend as used in this inscription, cf. Ep. Ind., XXXIII, p. 269, note 8; XXXIV, p. 248, note 4. I was wrong in assigning the inscription as also the Nachneklalai inscriptions with identical text (Corps. Ins. Ind., III, p. 234) to the reign of Vākaṭaka Prithivishena I (4th century A.D.). See The Classical Age, ed. Majumdar, p. 179, note 1. The Vākaṭakas appear to have ousted Gupta rule from Bundelkhand about the close of the 5th century A.D.

² From the facsimile in Ep. Ind., XVII.

³ The objects made are not mentioned in any of the three records of Vyaghra, feudatory of Vākaṭaka Prithivishena II.

⁴ This king seems to have been the father of Sivaskandavarman mentioned in Nos. 64-65 below.
TEXT

1 सिद्धम्॥ भारद्वायु-समी[से न]...[व]रण पद्यार्थ स्वीह[ु]-
2 वंध्रण अप्रत्यो वैजयिकये...[त]धे[व]र्म्यात संविदा(ति)-सत्ये-
3 यद्यपि का[दु]ण भग[बति]...[आवश्यक वसासियात] तेधि[का]-
4 न कुर्तका(को)पहाराकादि कार्त (ि)= कि हननि ?[=]देवकुलक्ष भड़ि[1]...?
5 ...[स] पाद[स्थु]ते...

TEXT SANSKRITIZED

सिद्धम्॥ भारद्वायु-समी[से न]...परेण पद्यार्थम् (=पाठवेन) सिद्धवर्मणा आत्मं: वैजयिके
[परम्]हयात्मिकः (=वर्मण) शाहतिन्द्रपर्वतम् इत्या भगवत्: [धीर]आवश्यकवासिनः
तेजस्वीकः (=पाठवेन: =कुर्तकोपहारकादि (=कम्बलकपपाध्यानिक्षि) कुतम्। कित्यन्तिक:
देवकुलस्व भड़ि[रक]...सा पादसूते...

No. 64—Mayidavolu Copper-plate Inscription of
Śivaskandavarman—Regnal Year 10a

MAYIDAVOLU, Narasarāvupeṭa Taluka, Guṇṭūr District. Andhra Pradesh.
E. HULTZSCH, Ep. Ind., VI, pp. 86ff.

Language: Prakrit.

Script: Cursive Middle Brāhmī of the Southern Class of the 4th century A.D.4

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1 See facsimile in Ep. Ind., XXXII.

2 The word bhaṭṭāraṇa was probably prefixed to the name of the deity in the
dērakula or temple in question. कुतक = Pali कुतक.

3 The year apparently refers to the rule of the father of Śivaskandavarman as he
was only a Yuṣmabhārāja. The word युष्महाराज is coined from युष्माराज on the analogy of
राजस and महारāj, Kāṭchipura is modern Conjeevaram about 55 miles to the west of
Madras. Some scholars think that the name is Skandaśvarman (identical with the king of
No., 66) and śīra is an honorific like viyāja of No. 66, line 1; cf. No. 67, note. The name
Śivaskanda is however often found in other sources. See Suc. Sat., pp. 166f.; cf old
and modern South Indian personal names like Bhavakanda and Śivasbaṅkhamka.

4 This record (cf. also the Koundanudi plates of Jayavarman, Ep. Ind., VI, p. 315)
is very interesting from the palaeographic point of view. See notes below. The peculiar
forms of the letters are merely cursive ones.
SELECT INSCRIPTIONS

TEXT

First Plate: First Side

Second Plate: Second Side

First Plate: Second Side

Second Plate: First Side

Third Plate: First Side

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1 From the facsimile in Ep. Ind., VI. The seal bears the figure of a couchant bull in relief and below it the legend शिवम्भार[दुर्भोध].
2 Traces of the letters still remain.
3 न has a peculiar form in this inscription. It consists of an upper curve and of a loop that starts from its upper right corner and reaches below the line.
4 य also has a peculiar form consisting of two equal curves, one below the other, but not interconnected.
5 म in this inscription does not differ from र or ल.
6 In the left margin a little above the level of line 4.
7 ग has generally a peculiar form in this inscription consisting of an angle and a circle.
8 This stands for च.
9 In the left margin on the level between lines 7 and 8,
Third Plate: Second Side

9 गांधारजस् ब्राह्मणोत्तरम् -गामी

10 [विरिप]रं अनहेहि उद्धारि

Fourth Plate: First Side

8°

11 संख्येको (१०) पुत्रस् गामस

12 विरिपरस् स्व-बमहुस्वे

Fourth Plate: Second Side

13 प[रहा]श्री विराम (१०) अ-कोन-[ख]दर्क

14 अ-रट-सं[वि]नारिक अ-परंपरा-चनीव[टू]°

Fifth Plate: First Side

४°

15 अ-भड-पयेस्य अ-हुर-बीठक-

16 विसंस-स्रट(१०)-संबार्स (१०) पूरेहि

Fifth Plate: Second Side

५°

17 अनेहि च स्व-बमहे

18 देश-मनाराय

1 Read चंद्रापडी. Andhrāpatha is a geographical term like Dakshiṇāpatha. Originally it may have indicated "way to the Andhra country", but later the Andhra country itself. Its capital Dhānyakaṭa is very probably to be identified with Amarāveti. An inscription (No. 529 of 1937-38) of Virapurashadatta refers to the installation of two dharmachakras at the great monastery at Dhānyakaṭa.

2 Omit भन्दिष्ठि. Cf. द्वारका नाम गंडावाद ददनीगिति सभा बदिनु। तोथे दयान ततो हलो दामि विषयं मुनम्। II quoted above, p. 336, note 12 With विरिपरस्, cf. modern पिरसुरस्, etc.

3 In the left margin a little above the level of line 12.

4 Hultsch: वर्तिकवर्द. Some of these exemptions refer to the obligations of the villagers to the touring officers of the king while some refer to their obligation to the king on occasions (e.g., a marriage in the king's family). For a detailed discussion on them, see Suc. Sāt., pp. 166f.; also supra, p. 431, note 1. लोम possibly includes the saḍbhijja salt prepared from plantain and coconut trees in some parts of Bengal even today. See Bk. II, No. 83, note.

5 In the left margin a little above the level of line 16.
SELECT INSCRIPTIONS

Sixth Plate: First Side

19 सव-परिहारेहि परिहारितो (1*)
20 परिहार्य परिहारयेघ च (1*)

Sixth Plate: Second Side

21 जो अम्ह-सासनं शतिष्ठ-
22 नून पीठा बाचा करेऊँ [वा]

Seventh Plate: First Side

23 [त]² कारणेज़ा वा तस अम्हो
24 सारीर['] सासनं करेऊँमो (1*)

Seventh Plate: Second Side

25 स[']वकऱ दसमं १० गिम्मा-
26 पले छो से दिवसं पंचमि ٤ (१०)

Eighth Plate

27 अानी सयति दुःता
28 पश्तिका (२*)

TEXT SANSKRITIZED

दह( — राजपुरैः परीक्षितम् ) II
मिदम् II काजीपुरत: युवमहाराजः (=युवराजः) भारद्वाजः-सगी: पल्लवानं शिवसक्तन्त्र-वर्मि धानयक्ते व्याप्तं (=धान्यक्तनगरस्थं कामसविवं) आज्ञापदविः II—'अखामिः: ह्वानीघु

1 In the left margin a little above the level of line 20.
2 'ता' is read by Hultsch and Bühler; but it looks exactly like the ordinary form of जै. See p. 484, note 5.
3 The scribe had at first left out कारणेज़ा and engraved वा त ( of वा तस ), but eventually the two aksharas were struck out.
4 In the left margin on the level of lines 23 and 24.
5 See above, note 2.
6 In the left margin on the level of lines 27 and 28.
No. 65—Hirahadagalli Copper-plate Inscription of Sivaskandavarman—Regnal Year 8

Hirahadagalli, Bellary District, Mysore.


Language: Prakrit and Sanskrit.

Script: Middle Brāhmī of the Southern Class of about the middle of the 4th century A.D.

TEXT

Seal

First Plate: First Side

It must however be remembered that the Andhra-Draŭ́ḍa-Kaṟṇāṭa region now reckons the amānta month (starting from the sukta pratiṣṭi and ending with the amāṇḍa).

Note that this record shows more cases of the reduplication of consonants and of conjuncts than No. 64. See supra, p. 480, note 2.

From the facsimile in Ep. Ind., I. This record, found almost within the borders of ancient Kuntala, suggests that the Early Kadambas were feudatories of the Early Pallavas. For other grounds, see Suc, Sāt., p. 181.
First Plate: Second Side

सिद्धम् ॥

1 कांचिपुरा  अविग्रहः-वाजपेयसमेच्याजी धाममाहात्
2 राजाधिराजो भारतस्य पालवाण शिवबंदुवर्मोऽ
3 अः स्वस्य सबस्य राजकुमारः सेनापति

Second Plate: First Side

4 रहुकः-मादविः [क] ४-दैत्याधिकतादीके गामागाममोऽ
5 वर्हे गोविंदे अस्से आस्वाधिकते गुरुमके तृप्तिके
6 नेप्तिके अस्रे विच अर्हः-पेत[ण] -पपुते संचरात्तक
7 महमुस्सा ण[कड़सो] ८ परिहार विलासम् (१०) पूर्व दाणि

Second Plate: Second Side

8 [चा] पिठि-वध्वाण चिक्करकोरुक्क भोजक-वस्हणाण अप्प
9 ण कुट-गोबस धमापु-बल-यसा-बवलिके विजय-वेजरीके
10 च काल्पन्य अप्पतिहत-सासूस अस्से-हिरोगोकोडी
11 गोहरास्थसहस्स-प्लायाचिरो महाराजः वयस्मानीङ्गि

---

1 This word is in the left margin, on the level of line 2.
2 Bühlcr: काँची; की was originally engraved.
3 Bühlcr: चार्गलास; but the superscript is certainly ट.
4 धर्मसभागराजसम has been coined on the analogy of धर्मसभागराज which again is derived from ज़रराज. The title indicates that the king was engaged in some pious activity (dharma) no doubt referring to the issue of the grant.
5 Read रहिक which is the reading of Bühlcr.
6 The letter looks like ष which is Bühlcr’s reading.
7 Bühlcr reads भारस्.
8 This reading seems to be suggested by the plate. The reading intended however is possibly भद्र-सदिच्छि भारशैस्,
9 These two words are out of place here and should have been omitted.
10 पिठौ is possibly a mistake for पिठौ. For ष्ठौ, see, p. 208, note 4.
11 Re.a भारस्सि. Some scholars take Bappa (literally ‘father’) as the name of the father of Śrīvaskandavarman, which is unlikely. See Snc. Sāt., pp. 189f. Cf. परस-भादार-भाराजाधिराजः-परमेश्वर-नौययादात्ताय, परस-भादारक-भाराजाधिराजः-राष्ट्रायत्सांगिकान, etc., in Fleet’s C.I.I., III., p. 186, note. वय from Sanskrit वय - वीज्वर? See above, p. 456, note 4.
HIRAHADAGALLI INSCRIPTION OF SIVASKANDAVARMAN

Third Plate: First Side

12 वाडक चिल्लेरक्रोड़े के दुन्दुर्द्रस् ॥
13 आधेश-समर्थ अगिसमसः पतीभागा ँ
14 मार्गस पतीभागा वे द जामातुकस अगिसमस पती-
15 भागो ् हारित-समर्थ कालसमस पतीभागा ॥

Third Plate: Second Side

16 भारदाय-समर्थ कूमारसमस पतीभागा ॥
17 समर्थ कूमारसंदिक-कूमारसम-क्रोड़स सचिष्ठस ।
18 चतुष्ठं भानुकाग चतुस्ति पतिभागा ॥ कस्मस समर्थ-
19 स भर्तिस पतीभागो ् भारदायस ख्यातिकौड़िस

Fourth Plate: First Side

20 पतीभागा वे द ख्यातिस पतीभागो ् वप्पस
21 [प्र.तीमागो ् १ दुर्गजस पतीभागा वे द न्हर्द्रस
22 पतीभागा ् बास-समर्थ श्रद्धसम पती-
23 भागो ् १ व्राजजस पतीभागो ् सातङ्गसमस पति-
24 भागो ्

Fourth Plate: Second Side

25 पतिभागो ् नामयमिस पतीभागो ् गोरिस
26 पतिभागो ् ख्यातिसमस पतिभागो ् सामसजस पतिभागो ्
27 पतिभागो ् बक्षणाम् अगिसमस-पक्षा् साताहितर-ङ्गे
28 गामे चिल्लेरक्रोड़े के दक्षिण-सीमें दुन्दुर्द्रस् ं

1 In the left margin, a little above the level of line 14.
2 Bühler reads पतिः.
3 Bühler reads २, कौमिक was originally engraved.
4 In the left margin, a little below the level of line 22.
5 Bühler reads पतीा.
6 These aksharas are engraved below श्रद्धसम of the previous line.
7 I. e., the modern Bellary District. See supra, No. 90 (p. 212).
Fifth Plate: First Side

29 अभी हि वि आ-चन्द्र-तार-काठीकः कातृं उदकारि संया-
30 इसो पूर्व बम्बृगाणुं चिन्तिरेकोकोंक-वाडकं (१)
31 अ-कृः-पोषकः १-निनेसिक-डक्क-वारसं अ-दृ-ष्टि-गाहणं
32 अ-रहस्विनिमिक अ-कोङ-[गू]ः चढ़ोभं अ-कृ-वेदिः

Fifth Plate: Second Side

33 कोि[१] अ-पारं पर-विवध-गाहणं अ-तण-कढ़ गाधं
34 अ-हस्तिक-साक-पुक-गाहणं एवमानिकेहि अधिका
35 रस-गाति-परिष्टहि विसमवासीकं चपें-
36 देह-वासीकं चिन्तिरेकोकोंक-वासीकं च परिष्टितं

Sixth Plate: First Side

37 हरिहापेत्वव्व व लिणं (१) अवि व चार्तिक्षे अगिसमव-
38 प्रस्बुक्षण बम्बृगातं बाह्य निवलि शरस्य निवलि-
39 अं अंको सातारि २ कोकिका व लिणं २ (१) एव तानुणं
40 अव कोकि बम्बः-सदेन पिलह वाणा करेत्या कारवेजा

Sixth Plate: Second Side

41 वा तम लु अहं निगहं वारण्य /></td>
42 वरिए-संत-सहस्तिरिक-समकाले अहं प्रज्ञवं
43 कुल-सहं ते भविस्व-भवे अने च नो

---

1 In the left margin, on the level of line 31.
2 Bühler reads चार्तिक.
3 Haltsch suggests च-कृः-चीक्षक which is possibly the reading of the original.
For a detailed discussion on these exceptions, see *Suk. Sūt.*, pp. 192f.; supra p. 434, note 1: p. 459, note 4.
4 In the left margin, above the level of line 39.
5 आि looks like जी. See p. 460, note 2.
6 Better read निस्सिकारण.
Hirahadagalli Inscription of Sivaskandavarman

Seventh Plate: First Side

44 वसुधाराचितये अभयेरसि ॥ जो सककिम हयपरी- ।
45 दिकितम्यकरसि अयुक्त्यास्ति तस् ।
46 वो सम्मो ति [1] वो चासि किमे वदेजः ।

Seventh Plate: Second Side

47 स च बुलस्महापत्तकसंसुचू मनाधरे ।
48 होरह ति [1] दता पट्टिका बासकसतसहस्वाय ।
49 सब ३ वास शव दिव ५ [1] सयमण्यत ॥

Eighth Plate

83 कौतिल्यालाभोजकस्म रहस्यविकालभिति ।
50 समुदयबिन्दुरेण पट्टिका कड़े तिष् [1] ।

TEXT SANSKRITIZED

[Text not fully transcribed]

1 In the left margin, above the level of line 46.
2 Bühlcr reads वसुधाराचित; but his भ is certainly स.
3 On the margin, a little below the level of line 54.
4 Bühlcr reads कड़े.
6 For this परिक्र, see Manu, VII. 201.

59-1902 B.
पितृदेवेन्द्र) वाटकं (= आगरम्) चिह्नितकृत्कोड़कं पूर्वद्वर्तमात्र।—गोलाकारियां। प्रतिभागः 1, आलेहसीलाई। अनिष्ठााँखियां। प्रतिभागः 1, मातड़यां प्रतिभागः ही 2, [सख्य व मानसुखः] आमातुकाँक्य अनिष्ठााँखियां। प्रतिभागः 1, हारितसोलाई। कालकारेण प्रतिभागः 3, भाराववज्ञा और श्रवणसंगीतां। कालकरणां। प्रतिभागः 1, चौरिखमली। गोष्ठीमली। कुमारनुम्रत्रा कुमारशकरेण। कोड़कुवड़ी। श्च। चौफुर्त्यु भाष्यम्। चतुर्वीर्यम्। प्रतिभागः 1, कालकरणां। प्रतिभागः 1, भाराववज्ञा। कालकरणां। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, डूरूकारणां। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रतिभागः 1, वधाकः। प्रति
No. 66—Gunapadeya Copper-plate Inscription

of the time of Skandavarman

Gunapadeya, Kondakur Tāluka, Gunthūr District, Andhra Pradesh; now in the British Museum, London.


Language: Prakrit and Sanskrit.

Script: Middle Brāhmī of the Southern Class of the latter half of the 4th century A.D.

Metre: Verse 1-2 चन्द्रम ् (चीफ)

TEXT

First Plate

सिर्द ल 3

1 लिरि-विजय-खन्दव [भा]-महाराजस्व संबच्छरा 5 (1°)
2 युवमहाराजस्व भार्यावस्थ प [जवा]
3 लिरि-विजय-बुधवर्गस्व देवी 4
4 कुर-जनवी [चाकु]देवी का (?) • वैर 5

1 From the facsimile in Ep. Ind., VIII and Ind. Ant., IX. The record is usually referred to as the British Museum plates. For the suggested identification of Skandavarman with Sivakandasvarman, see p. 457, note 3. Note that the language of this record is later. It shows more cases of the doubling of consonants and of conjuncts. See p. 490, note 2. This Skandavarman may be identified with Skandavarman I of the Omgoḍu grant, No. 1.

2 In the left margin of the plate.

3 The figures of the date are totally lost.

4 Hultsch is inclined to read [कु] [विशष] कुर-जनवी in lines 3-4; he further corrects जनवी to जनवी. It is however impossible to decipher the two (?) aksharas after देवी in line 3. On the strength of Hultsch’s conjectural reading, Buddhayarman and Budhyasūkara are usually represented as Pallava kings. There is no evidence to show that they ascended the throne or that Buddhayarman was the son of Skandavarman.

5 The reading intended is possibly चाणक्यपविनी (= चाणक्यपविनी). Hultsch is inclined to restore क [क] देव [पसं 18]. But traces of an anusāra above the letter which looks like क and of an द sign are possibly visible. May काण्डिय विवायस्व be suggested?
Selective Inscriptions

Second Plate: First Side

5 राजवत्रक्र-हे[हे] पाणिया-[कृ+]–
6 पाणिया पारे [आ] तुकसर कसित[व्य]–
7 छेत्रे दाखळी कृति-महतरक-देवकुठल्ला

Second Plate: Second Side

8 भगवद्वारायणस्स अम् क्षु-बन्ध-बन्धणी-
9 यें काशवे कृति-निवर्तणा चतारि य अहेहि
10 सम्प्रदा (II) ते नावू गामेर्किता आयुर्वर्ता
11 सब्जि-परिवर्तित परिवर्तित परिवर्तित (I+)

Third Plate

12 वहु-मिंदस्स[मु] चा दत्ता वहु-मिंदस्स[नु] चिता (I+)
13 वस्त्र वस्त्र वदना तुमि [स्त्रि] तद्वा फङ्खु (III)–
14 स्व-दुस्ता (II) पद्म[१]– ‘वे हरतिस वस्त्रवर्ता’ (I+)
15 गवां शत-सहल्ल हनुं: पिथि वुड़कु म(III)– 2
16 आणि सोहम[री] शुन्तीँ

Text Sanskritized

सिद्धाम्। श्रीविजय-सक्म्बरम्-महाराज्य संकस्य: ...। युवमहाराज्य भार्द्राज्य वण्वात्मानं श्रीविजय-बुधवर्मण: देवी ... कुर-जन्वी चाहेवी [आज्ञापवति]। राजवत्राणा- चक्षुं पाणियकृपान्त उत्तरपाण्तं आतुकस्स कल्बक्य केवल दाखळे कृति-महतरक-देवकुठल्ला

=कृतिनाम्बैशः महत्तरेण प्रतिहारियः मन्निर्वह) भगवद्वारायणाय अम्बाकम् आयुर्वर्ताकाम्

1 In the left margin of the plate.
2 कवा was possibly in the mind of the scribe.
3 In the left margin of the plate. Both sides of Plate II are numbered. Usually only one of the sides bears the number of the plate.
4 Read भूमिकाम्.
5 Read भूमिकाम् (or भूमिकाम्) वापूरः.
6 The ब्य sign of ब्य could not be properly executed owing to the interference of ब्य in the preceding line. The reading ब्या is doubtful.
No. 67—Narasaraopet Copper-plate Inscription of Simhavarman—Regnal Year 4

Narasaraopet Taluka, Guantur District, Andhra Pradesh.

Language: Sanskrit.
Script: Late Brāhmī of the Southern Class of the 6th century A.D.

Metre: Verses 1-3 जननुम (श्रीक).  

TEXT

First Plate

1 जित[ि]्तमना|भगवता॥मिना|स्तविन्॥त्रिणियाँ-वरा|नामांकाण्.  
2 स्वमधु-बहु(ि)सिनित्|रिज्ज|त-क्ष|ख-गति|निरेच्छिविविविविव.

1 The grant is usually referred to as the Ompoḍu grant after the name of the village donated. It was discovered in a village in the Narasaraopet Taluka.

2 According to Krishna Sastri the record "must have been a copy of a grant of the 5th-6th century A.D., put into writing in the 7th century."

3 From the facsimile in Ep. Ind., XV. For Simhavarman of this record, see Suc. Sāt., pp. 170ff.; 202ff.; 402.

4 त is written below the line. See p. 426, note 1.

5 Read समप्र. Note that the name of the अक्षाम्बोरं (camp) is omitted owing to the inadvertence of the scribe. Another record discovered at the same place was issued from विजयां-तम्ब्रापाठाना.

6 Sastri: अचाद.
3 सह-सर्वे-महाविद्या स्थिति-स्थितया [1]मितालम्नो महा-1
4 राजस्य विधिविवित[ैै]के-की वेरस्य श्रीवर-श्रीणा: प्रपीतिव(८)प्य

Second Plate: First Side

5 [मज्त्र²-सकि-सिद्धि-सम्भव्य प्रतो(ता)पोपन(च)भरा]ज-मण्डलस्य [म]गव-6
6 स्व(ह)कि-सम्भव-सम्भावित-सत्त्व-कल्याणस्य(ह)नेक-तो-7
7 हिरण्य-भूम्य[१]रिद-प्रदाने: प्रवृत्त[३]१-धर्म-स्व-8
8 यथा प्रज्ञापादन-दृष्ट्य लोकपालना[११] पृथ्व[३]स्व हो-9

Second Plate: Second Side

9 काश्यक्षे महाज्ञानो महाराज-श्रीकान्तदास्य: पौ-10
10 तो देव-द्विज-गुह-दुतोपसेविनो विनंति-विनयस्य(१२)-
11 नेक-संवाद-स(१०)स्तावमहस्वदुस्य'-विजय-वेश(१०)-प्रा-१४
12 काश्यक सत्यवाच्यो छुबमहाराज श्रीत्रिशुमोदस्या \ 15

Third Plate: First Side

13 कलियुग-दोपासव[व]-धर्मंवृत्रं-नित्य सा श्रीकृष्णदेवी। 16 राज-मु-17
14 ण-श्रा०११-सन्नद्ध-विजितिगुप्तः धर्मं-विजितिगुप्तः 18 समनस्वदविष्णुस्तो। 19

2. Read प्रविय।
3. Read प्रवीरसुधिक।, as in other grants.
4. Read प्रवृत्त।
5. Note that the passage indicates only four divine Lokasālaas (cf. above, p. 193).

Their number was later raised to eight or ten.

6. Read साहंप।.
7. Read प्रवतः.
8. Read मीपणुः.
9. Read संचारणः.
10. Read सतः.
11. Read सणः.
12. Read शिशुविपुर्णः.
13. Read सीतामण्डः.
14. Read सुनातीः.
Narasaraopet Inscription of Simhayvarman

15 रण-सहारक-पाद-भक्तः परम्परागतो भारदारज-स
16 कोलः विकामाकाञ्चनयुद्धपरिश्रम-निश्चयान् यथावदाहतानेककल्लुः

Third Plate: Second Side
17 जातकुण्डि गुप्ताः वधानाः पञचवानाः भम्म-महाराज-श्री-सिंह
18 हिन्दुर्लाम [?] काम-हुर् ध्वनि चोगोः प्रामां कोडिकिंग्रामां परवतः नर्तकुण्डि
19 एवं श्री [मो] दक्षिणातः बड़ातुन्तुर-प्रामाः प[व्र]मतः वेणुकप
20 अगमीः वसति एवं चुतुर्व[व्र]-मपे पुष्व-मोग-विविधिंतः

Fourth Plate: First Side
21 कुण्डुवच् [11] स्त्रियाय भासम-गोलाय चन्द्रोत्तिते सब्र्ह-शाश्व-कुश-
22 भास देवसामने निनिमत् [12] अस्वदायुवः छ-वि-

1 Read भारदारज-समीति. गीत is engraved above the line.
2 Read चिन्माकाञ्चनयुद्धपरिश्रम-निश्चयान्.
3 Read कुण्डुसे. Some records, e.g., the Pirkra grant of Simhayvarman, read बहा-दाहतानेककल्लुः. The Ashvamedha referred to is no doubt that performed by Kumāravishnug, father of Viśavishnug. Cf. या-नामविबिधानिः महाराजश्री-कुमारविष्णु; in the Ompagotu grant of Skandavarman (II), Ep. Ind., XV, p. 251. It is interesting that only the descendants of this Kumāravishnug refer to the Ashvamedha.
4 Read जातकुण्डुसे.
5 The fuller form of this title appears to be श्री-चल्यक्यास-वास्म found in the inscriptions of the Chālukyas and the Rāṣṭrakūṭas. It refers to the kings’ claim to have been incarnations of Vaiṣṇug. For this interpretation, see Sac. Sāt., p. 208, note; Ind. Cult., II, pp. 131 ff.
6 Read सिन्हविनामान् बर्विंगान्. The letter here printed ज (r) is the baṣāra or saṣāra of the Telugu alphabet. Theoretically it is a cerebral r.
7 Read चिन्माकाञ्चनयुद्धपरिश्रम-निश्चयान्.
8 Read बासाम.
9 Sastrī: समात.
10 Read यास, and विविधिः (with the exception of lands previously granted).
11 Read बासामाणि चन्द्रोत्तिते.
12 Read बासामाणि.
13 Read वहासामिनिः (on the occasion of an eclipse).
SELECT INSCRIPTIONS

23 ज्यामिथुब्ये सम्ब[१]द्राम [१] तबिमैक सम्ब-परिहा[द्]|(२) ।

24 सिर्फतव[२] परिहारपितवम्भव (१०) यथेकै अहस्मन्ता-३

Fourth Plate: Second Side

25 जनमन्तिकम(व*स) स पापः दारिदरण्डमह्तित (१०) आतील्ला-

26 पा* कोका भविन्त (२०)
हृदिन्द्रान-समान्द्रानां न भूतोऽ न भविता -१

27 विव्वित (१०)
तहैव हरणात्वाप (२०) न भूतोऽ न भविव्वित (२०) !

28 व्य-दृत (१०) परङ्गोऽ नात्रोऽ यो हरेत वसुस्वराम (१०)
गयो शत -

Fifth Plate

29 सहलय हन्तु-पिचित खिलिवम्थ (२०) ॥
बहुमित्त्वुदा [१] दोऽ बहुः

30 विष्कानुपाणितम् (१०)
यस्य यस्य यथा भूम तत् ।

31 स्व ता फलम् (२०) ॥
स०१-जिज्ञ-राज्य-स(१०) वक्षरः चढुऽः वेदाश-श [१५]

32 पश्च-पञ्चम्यो दृत (प्रम) (१०) भई[१] रक्षा[१] ल्य-खुच्छाशास्त्राण्निक्षित[म]व- (चय) (२०)

1 Read तदि।
2 द्व। is engraved on an erasure.
3 Read तहाः.
4 Read तहाः.
5 Read दशूम भावचावम्ब.
6 Read चप्प चानाभाणी.
7 Read दृशम न भूता।
8 Read भविबति।
9 Read भूता।
10 Read या।
11 Read द्वा। द of द्वा is engraved below the line.
12 Read द्वा।
13 Read बद्र भूमिवा।
14 Better read भ्र।
15 भ। was originally engraved for भ्र।
C—THE KADAMBAS
No. 68—Chandravalli Stone Inscription of Mayurasarman (c. 330-60 A.D.)

CHANDRAVVALLI, Chitaldrug District, Mysore State.


Language: Prakrit.

Script: Middle Brāhmī of the Southern Class of the fourth century A.D.

TEXT

1 कार्त्तिकं मयूरशालाणाः विनिमयाः
2 तत्कार्त्तिकं शिवाणि-प्रभुंि-पल्लव-पुरि-
3 बोधिकं सूक्ष्मकं नां—साहित्यकं-पुष्पकं-मोक्षिणि [ण] 10(11)

1 From the eye-copy and indistinct facsimile in Mys. Arch. Surv., A.R., 1929. The reading is in many places doubtful. Jayaswal's reading and interpretation are in some parts impossible. He reads (lines 2-3) तथी कार्त्तिक-शिवाणि-पल्लव-पुरि-शाहांतीकं साहित्यकं-पुष्पकं-मोक्षिणि-दमन-वारिणि, "who marched against Kāncī and Trikūta—the Abbīna and Pallava capitals—and who subdued the Sendraka capital at Sāhāṇi, built the embankment." K. A. Nilakantha Sastrī is wrong in thinking that the Chandravalli inscription of Mayurasarman is a modern forgery. See A New History of the Indian People, Vol. VI, ed. Majumdar and Altekar, p. 298.

2 In the space between lines 1 and 2, there are two symbols possibly representing the sun (a circle with a centre mark) and the moon (a crescent).

3 The reading is not beyond doubt. Krishna: द्रक्क.

4 Krishna: द्रक्क; but, in his eye-copy, there is no trace of a subscript र. As regards श, compare the form of this letter with श (of सत्ताल) in the eye-copy.

5 Krishna: शारीर.

6 Krishna reads पारमाणिक; but his eye-copy has distinctly पारमाणिक. If we however think that the subscribed श in श and the o-sign (part of the o-sign) of श are not actually the engraver's work, the word may be read पारमाणिक.

7 न is engraved above the line.

8 Krishna: काव्यिक; but the subscript of the third akṣhara looks like य in the eye-copy.

9 Krishna: युनाद. See note 4 above.

10 For the existence of a people or locality called Mukari on the Pooni or Kaveri, cf. Tripathi, History of Kanauj, p. 41, note.

60—1929B
No. 69—Tālagunda Stone-pillar Inscription of the time of Santivarman (c. 455-70 A.D.)

Tālagunda, Shimoga District, Mysore State.


Language: Sanskrit.

Script: Box-headed variety of Late Brāhmi of the Southern Class of the fifth century A.D.

Metre: Verses 1-24 Sātāśaṣṭikā or śātāśaṣṭikā; Vv. 25-50 Purāṇaka; V. 27 vāsanālīka; V. 28 bhūtram; v. 29 sāndhya; Vv. 30-31 vāsanālīka; V. 32 śrutva; V. 33 vāsanālīka (or śātāśaṣṭikā); V. 34 vāsanālīka.

TEXT

सिद्धम् [II]
TALAGUNDA INSCRIPTION OF SÂNTIVARMAN

1. नमः (म) 

2. अथ बहुः दिन-कुल बांधे बिचरणुः जेन्द्रः मण्डक्ष (1*) 

3. अत्यन्तम: हरितोपसमुपिनुण्य-मानवः-वीरयः (1*) 

4. प्रवचनावगाहः निधानात् विचिन्त्यसद्विपदिसाति-सोपमस्य (1*) 

5. प्रचणपुवः परिवाच्छेद-नात्तमानान्तराध्यमः (1*) 

6. अभि-वातुत्मोद्ह-विकृतिपुश्च-बांध्य-शास्त्रमः (1*) 

7. गृह-समीरोपे-वांछू-विकसलक्षमान्ति-पराधिपस्य (1*) 

8. एवमागापि कदमः कुसे श्रीमान्यभूष्ण द्विजोत्तमः (1*) 

9. नामतो मूर्तत्वां विश्वासः श्रृंत-शीत-दीर्घाचार्यंहः (1*) 

10. यः प्रवचन पारिवेद-पूरा गुणा समं वीरशास्त्रा (1*)

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1. Read श्रासतः.
2. The correct form is बाङ्कुशः; but काङ्कुशः is the form invariably found in the records of the Kadambae. "The great lineage of the Kadamba leader of armies" seems to refer to the Kadambas as sprung from Mayurasamra who is called Senâpati in verse 22 below and apparently served once as a general of the Pallavas. See p. 476, note 7; p. 479, note 4.
3. Only one दंडा may be retained.
4. "Then as the family tended this tree, so there came about that sameness of name with it of these Brâhmaṇa fellow-students, currently accepted as distinguishing them."
5. Read निषिद्धः, चारिका (an establishment for holy and learned men devoted to religious and learned discourses; something like a college) is the same as प्रज्ञपरी of many inscriptions. तकुक्क = गाझक; बृह बाधुः; पारिवेद-पूर्ति = चारी.
5. 
कुरा-सिकिंद्र पाशु गाञ्ञा-दर कहुवारदी-दुवघन पाणिना (11) 
ध्वनिही दीर्घनमंडल किंवननीकरणो वनानामः (13) 
श्रवणपालमपक्षवन्द्राणि सहसा विनिजील्य संस्यो दृश्य (15) 
अतु वरसाइ दुर्गेमामगलम श्रीप्रजेता-द्वार संखिल्याम् (15) 
आवरे करान्न हुवाण मुखातृ अवजना-वक (15) 
प्रमेषिनि पञ्चवेण्ट्राणि इतको समुष्ठित-करिणि (15) 
6. 
खमित्ता-पारणोदसान-कहुभि × कुत्तेश्व चे चेतिते (15) 
सूचनैविजयाभी वृकसिवंगज्ञा-समुयानेन च (16) 
अभिकुलुक्ष्यानोतं बुधाः कामदी-नरेंद्रश्रितातु (15) 
विषम-[स्वेता प्रायां] संवेषा-रजनीवसन्न-भूमिशु (17) 
प्रायय सेना सांगते तेषां प्राहुन्मी इशेव्याना (15) 
आपदेवाचार्यानामः श्री-सहयाद्रिणा-द्य शास्त्रः (18) 
7. 
पञ्चवेण्ट्रा यथा शक्किमानं वहना प्रतापवावाविवि (15) 
मात्र हानिकालेवतीत्वा वसितमेवावधु बझेवे (19) 

1. स्वभाष्यं श्रावं अद्वितियं धार्मिक प्रकाशनं।
2. स्वामीद्वार नाम वरताकृति, मृत्युविद्या नाम स्वामिद्वारकृति।
3. लोक = राजस्रोत, श्रीराम = गाथाकार।
4. सा, श्रवण, श्रवणा, श्रवणिनदी, श्रवणिनदी।
5. श्रावन्ती मात्र = स्वामं श्रावं अद्वितियं।
6. नाम = श्रावं अद्वितियं धार्मिक प्रकाशनं।
7. स्वामचार्य भक्ति = श्रावं अद्वितियं धार्मिक प्रकाशनं।
8 विनुकु-संव-मौदित-संधु-चरणार्बिन्नद्वारम्: (१०)
यममिनिक्वणनुचायः सेनापिती माहमिससह || २२
तत्स पुषा × काबण्ड्रास्रम-समसोः[वृ] र-प्रा["]धु-केशित: (१०)
प्रशान-सर्व-मण्डलकूटः-सित-चामसोः[वृ] त-शेखर: || २३
ताल्पुत्र × काबण्ड-पूर्णवृ-चान्तिकाणाथे भगीरथः (१०)
संगर-पुष्प[स्स]यः काबण्डकुट-म[चुनन्]-नभमा [अनापित: (१०) २४°

9 अथ नुप-महित्य सर्व पुलः
प्रत्यह-शस्त्र रुपु-पारिवर्णः पुषु-श्री: (१०)
प्रायुविव द्रुव्यीप्रमाणः यो दृश्यितं
अकृत पराक्रमवस्तिव्["]श-भोजयशः || २५

1 Preharā and Muralā have been mentioned in the Avantisundarikathā as rivers in which the elephants of Aparānta sported (Raghavān, An. Or. Res., Madras University, V, pt. 2). The Muralā may be associated with the Murāla people known from the Bheraghat inscription (Ep. Ind., II, p. 11) and Rājasekhara's Bālabhāraṇa or Prachaṇḍa-pāḍava (N. S. P. ed., I, 7) as having come into conflict with Kālachuri Karpa and Pratihāra Mahipāla I respectively. Mallinātha (on Raghunātha, IV, 55) takes Murāla as a river in Kerala. The Bhojanakutahala of Raghunātha (end of the 17th century) speaks of the waters of the Kalpabhra-Mīrīsvarī-Vatīprahāraṇa (Gode, An. Bhand. Or. Res. Inst., XXII, p. 963). This seems to suggest that Preharā was another name of the Mataprabhā (Malaprabhā) or the Ghaṭaprabhā (Ghaṭaprabhā), both tributaries of the Kṛishṇā. The metre possibly requires the reading जश्र (see note 2 below).
2 The third pāda has 16 mātrās. See note 1 above.
3 Kielhorn seems to have misunderstood from this passage that Śaḍānana installed Mayūrāśarman after meditating on the Śenāpati with the Mothers. This may be wrong; here अष्टि means "having favoured", and not "after meditating on". Śaḍānana is here said to have favoured and installed the general (शेणपति) Mayūrāśarman on the throne.
4 Read मुला in place of मुल्ला.
5 The third pāda has 16 or 17 Mātrās. ख in कुल-ख may however be considered as a short syllable. We may suggest मुख for मुखा. Kielhorn: कुणि.
प्रतिभ-समरेवराति-शक्ति-
शिलित-सुक्रो ॥° सिरिकु-ड्रिपा प्रहर्तः ॥°
शृणुतपश-निरुपण × कवित्: प्रदाता
विविच-कला-क्षाल = प्रजा-प्रियब्रह इ। 26

10 अतात्सय चाह-विद्वृद्ध-गमित-नादी
मोहक-सिखरार्ग-पुदु-स्वर्यबलसक्षर (१०)
भागीरिषन्तरपिलुपुराज-क्षुद्र:
काकुस्खः इत्यविन-मण्डल-सुष्ट-कृतिः।। २७
ज्याबोनिसह विग्रहो(५°)धिङु द्वया सम्ब्रज्ज-पाठनम्
दीनामयुज्यरण प्रदाह-वसुमिन-व्यवहारायणम् ॥०

11 यावैतकुल-स्वरूपश्च नुपि ते प्रज्ञातरं भूरागमः
तप्पुषा × उल्ल मेनिरे सुर-सलं काकुस्खमयागतम्।। २८
धम्मकक्ताता हृव स्वरः सुमरता।। सं प्रविद्र
व्यासा-सेवा-सुद्रित-मनसो निरु पित्त प्राप्तुविनि (१°)
तदुक्तायो-विहत्त-गत्यो चाण्वासासायुद्धः
प्रापुक्तमार्गवर्गित-मनसो यया भू[भि] प्रविद्रम् इ। २९

12 नानासंकट-इत्विन-स्वर-समुच्चयेऽ
मत-द्रविपन्त-महान-पालिन-विपुरेऽ (१°)
संगीत-वकु-निनि-दु गुहेशु यश
वक्ष्यास्त्रा चतिमति चुम्चिर्म च रेवे।। ३०
शुचार्द-पारिवर्तव-कूलन्तुण्ड-स्वयम
स्नेहादिर-प्रणव-समान्त-केलिराणी (१°)
श्रीमत्तनक-नुपुर्ण-सदस्वीतानि
चेत(५°)चोखवहुं हिंदु-दीर्घनितिमित्वं पाकः।। ३१°

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1 See p. 473, note 2.
2 Read पाकः, ज्ञायम् = stronger.
3 Read भूपणः.
4 Kākushavarma apparently gave his daughters in marriage to princes belonging to the Gupta and other royal families. His Halai copper-plate grant is dated in the year 80 which is possibly to be referred to the era of his Gupta relatives. See Succ. Sūt. pp. 255-56.
13 वन्देवसम्प्रवादीनेवे
शाकिलवोपेतमथवासनस्यम् (१०)
श्रेयेसैः पद्मभिरण्यसः दुग्गाः
स्माम्मं-पुत्तमार्गः प्रज्ञे ॥ ३२
मंगलं भगवतो भवावार्दवेस्व खिद्धगाले खिद्दा-गान्ध्वर्च-रक्षा-गो-गळसेरिते
विविध-निर्मयं होम-वीक्षा-परेताः [स] (१०) स्वातंकः स्वरूपान्तै सहा मनं वादीशृष्टम् (१०)

14 सुकुमतिमर्मणिरंगुराराम्भकिलपं प्रेषणसोममात कांग्रोनिरितिः
हरृदयक्षिणोधीकारोत्तवं भूपति × कारामासाधारकृ खव्यम् (तत्तसम्हत) [११] ३३
तदसर्वस्य तनव [स] विवाहाचितेः
[प]इ-क्वार्णं विरा [लित] चार्मच्छः (१०)
श्रीमान्विन्वती-गुप्तेवर्ग-शाश्वतस्य
कुबर्कांव्रतमिरिदर्मसम-ततो विकेशः (१०) ३४

15 ननो भगवदे खानकुन्या-वाचने महादेवाय (१०) नन्दु सयं-समन्तानातो (१०)
थमविवासः (१०) स्वर्त्त प्रजास्य इति [१२]

1 Read संवधेः, सवधेः = संव प्र.
2 See p. 404, note 7.
3 Read संवधे. This Sātakarṇi is perhaps the king of the family represented by Vishṇukadja Chūṭukānanda Sātakarṇa of Kuntalā. See Sue Sāt., pp. 219-21. For the wrong belief about the existence of a Chūτ family, see Ep. Ind., XXXV, p. 72.
4 This appears to suggest that, like his ancestor Mahārājavarman, Sāntivarman also received the paṭṭabandha (i.e. the position of a feudatory) from the Pallava. Possibly the Early Kadambā kings owed nominal allegiance to the Pallavas. Sāntivarman’s younger brother Krishnāvarman I became independent and performed the Aśvamedha; but he was defeated and killed by the Pallavas. See ibid., pp. 259-260ff.; supra, p. 461, note 3.
5 Kāutra was thus both a poet and a calligrapher. No other work of this poet is known. The poet did not actually engrave the inscription, but wrote it on the stone to facilitate the engraver’s work. This was also the custom often followed in engraving copper plates.
6 अविवास = the temple; or, the place called Śānakaṇḍūra (modern Tāḷāgunda).
7 सन्नातान् = सन्नात, सन्नात (सन्नातानिन; सन्नातिभिन;) ग्राम.
D—WESTERN GAŅGAS

No. 70—Penukonda Copper-plate Inscription

of Madhava

Penukonda (Penugonda), Anantapur District, Andhra Pradesh.


Language: Sanskrit.

Script: Late Brāhmī of the Southern Class of the second half of the 5th century A.D.

Metre: Verses 1-3 गण (दीर्घ).

TEXT

First Plate

1 दत्तभवता गतथन-गगनायन पद्धनाभेन (॥) श्रीमलाङ्कवे-कुलामक-क्षेम-भा-

2 सन-भास्कर्ष स्व-सुज-जय-जनित-सुजन-जनपदस्य दाहाणारि-गग-विदारण-रणोप-

3 कश्च-वन-शृणुणयम काश्यायन समोलस्य श्रीमलाङ्कवे-कुलामहापिलावस्य पु

4 कश्च पितुरन्वित-गुणकाश्य नाना-शास्त्राय-दत्तभाविगम गणीयत-सति-विशेषेष्य नीति-

शास्त्र

1 Later Eastern Gaṅga records appear to suggest a connection between the Eastern and the Western Gaṅgas. The Vizagapatam plates (Śaka 1040) of Anantavarman Chōja- gaṅga and the Kēragpatna plates (Śaka 1217 or 1218) of Narasimha II (Bhandarkar’s List, Nos. 1103, 1116) refer to Koḷāhala as an ancestor of the Eastern Gaṅgas, and the former also to the foundation by Koḷāhala of a city called Koḷāhalapura in Gaṅgavādi (the popular name of the Western Gaṅga country in Mysore). It is however difficult to determine if there was actually any relation. The Eastern Gaṅga dynasty is not called Jahnaveya-kula. The Kānyāyana-gotra is changed to Ṭreya. But the presence of both the Gaṅgas and the Kadambas in the east-coast shows that such relations are not improbable. Most of the early Western Gaṅga records are spurious and it is difficult to settle Early Western Gaṅga genealogy in the present state of our knowledge.

2 Fleet ascribed the record to c. 475 A.D.; See Suc. Sāt., p. 176.

3 From the facsimile in Ep. Ind., XIV. On the seal is found the representation of an elephant to right.

4 अ is symbol for धन, अ is written in the left margin, अ on the level of line 1 and अ on that of line 2.

5 Rice: विदारणीयोः.
Second Plate: First Side

5  श्रे-पञ्चवर्-कुशलसः सम्प्रवृत्तकात्रेकाधिन्द्रियाः-राज्य-द्रवकान्तय श्रीमान्


Second Plate: Second Side

6  बाल-महापूर्वराज्य नल पुजस्य आदे-चुंबनस: भग-बिलापित-शरीरस्य नाना:-
7  शास्त्रेतिहास-पुराण-तत्वांशः श्री-पञ्चवर्ष-कुशलसः सिंहवधनेऽराहराजः यथार्थम:-
8  भिक्षुकस्य राज्य-श्रायस्य चालेत्रम् एभः। इत्यषे नित्रेऽपि: महाविजयः
9  दिशाजति-घुष-पुजन-तप्यसः धर्मास्थाया-कृत-प्रतिद्वंद्विता भव-वाह्य-वीर्यायिनः त-राज्य-विभवेन
10  गायत्री-वर्ष-अवनेन श्रव-कमालजः-राज्य-प्रगीतेन प्रजावानाः श्रीस्वर्यवशीः-महा�:-

Third Plate

11  राजेन यथाहृतभवित्वेन गङ्गानाथाराज्य-महापूर्वराजः श्रीतिहिंसवाणीः श्राधानाय वल्स-समोताय तेशिरियः-वर्गाय दुःसरसारम्येन यम-नियम-तपः(1):
12  स्वाधृतिः-यज्ञ-यजनानां यन्त्राय यत्नानां राजनामुख-साक्षायी अ-राज्य-प्रतिद्वंद्वा
13  य चेतानासायः तिथिः पोषण-सिद्धांताः पाणिव-विश्वेत् पवित्रि-सहायकाः कफैतवधेत्

1  Read नैसन्धः
2  Read तच्छः
3  Read चार्यः
4  His second name was apparently given after his father’s overlord. This Pallava king Sîhâvarman is identified with the Kâśchîs Sîhâvarman whose 22nd regnal year corresponds to Saka year 380 (458 A.D.) according to the Jain work Lokavibhâga. See Suci Sâta, p. 176.
5  Read तेशिरियः
6  Read तपः
7  Read गङ्गानाथाराजः
8  Parivi is modern Parigi, 7 miles to the north of Hindupur in the Anantapur District, still noted for its tank. In early records, Parivi is mentioned as the capital of the Bâga, and, at the time of Chola Râjarâja I, it was the headquarters of the Parivai, nàdu in the Nalambapâdi or Nolambavâdi district.
9  Read नैसन्धः. The actual measurements of Kedâra and Khandukavâpa are not known. Cf. Kegär, a land measure in the Sylhet District where 12 K.,=1 Hât (Hala), Khandukas of various weights (between 40 and 1280 maunds) are known.
E—EARLY CHÂLUKYAS

No. 70.A—Badâmi Rock Inscription of Vâllabhâsâvara (Pulakesin I)—
Saka Year 465 (=543 A.D.)

BADAMI, Bijapur District, Mysore State.

Language: Sanskrit.
Script: Late Brâhmi of the Southern Class of the 6th century A.D.
Meter: Verses 1-2 श्रोक (श्रुक)

TEXT

1 सन्यस्त (II*) श्रुक-वर्ष चतुस्ताणीयु पञ्चविन्दुतिरुत्ति
2 अखखेमाचारी-वानान्यञ्च यथा श्रुतानवधानल (II*)
3 हिरण्यगर्भं-सम्‌ज्ञविधालिकीं वक्षमेश्वर: (II*) 1
4 धरापरेभु-वालपिन्नेयस्यमुद्भनौ श्रुति (II*)
5 अपसरस्वरिष्टिशा द्वामेंद्रवीकक्षरु (II*) 2

1 From the facsimile in Ep. Ind
2 This portion in prose is followed by verses.
3 The other well-known forms of the family name is Chalukya and Chãlukya. For the Hiranyagarbha-mahâdâna, see Suc. Sât., pp. 50 ff.
4 Pulakesin I made Vaṭâpi (modern Bâdâmi) his capital; but the description of his son Kiritîvarman I as the first maker of Vaṭâpi, as found in the Chiplun plates, would suggest that he had a large share in the construction of the city or fort.
BOBBILIP INSCRIPTION OF ACHANDAVARMAN

F—PITRIBHAKTAS

No. 70B—Bobbili Copper-plate Inscription of Achandavarman—Regnal Year 4.

BOBBILI, Vizagapatam District, Andhra Pradesh.

Language: Sanskrit.

Script: Late Brâhmi of the Southern Class of about the 5th century A.D.

Metre: Verses 1-3 श्रेष्ठ (श्रेष्ठ),

TEXT

First Plate: Second Side

1 iṣṭita (II*) विजय (विजय) pustupmabhagavat[६] pustuparddhabhagat[६]
2 कालिकाप्रियते—श्री—महाराजामहाद्विन्दुमात्री सिद्धांतायायमी सवष्
3 समवेतातःकुटिलेन—नौजः[६] समाज्ञयकल्यायस्यमो(८) प्रारम्भेत[६]
4 समवर्गमन[६] बुधवापद्यसामसिद्धुपवेया[२]—समुजं[६] वदनविद्या—तारकारक्
5 प्रतिधमप्रहर् तुहा सवष्ठ—कर—परिहारांश परिहार्या पाठुः (रत्तिं) भावस

Second Plate: First Side

6 विश्वास—सामाज्ञाधार—प्रदेशये(८) सवष्ठ(सांव)सरिके स(प)/गाम्र(प्रा)—शतसु[६]
7 यथा(प्रा)जी चोपिनिवन्धयुष्ट् (शुष्ट्) [त्रिस्वाभावात्काराग्रहार-मात्रानावायु

1 For this dynastic name and the history of this family of rulers, see Sat. Så., pp. 74-81. The name of the donor of this grant and of his Śālubhūyana nameake was formerly read wrongly as Chandravarman. But see now Ep. Ind., XXXVI, p. 3.
2 From the facsimile in Ep. Ind., XXVII.
3 This is the Sādham symbol.
4 The word chaṭṭiśiñcā (literally, 'thirtysix') has been used in the sense of 'all' in accordance with an Indian convention. The reference is to the custom prevalent in the Kalidga region, according to which even holdings declared to be revenue-free were liable to pay annually a nominal rent called in some records triyodaka (cf. J.R.A.S., 1952, pp. 4ff.). That the agrahāra-pradāya (amount annually realisable from the agrahāras or free-holdings) was 900 pāpar is supported by another early inscription of the same region. Pāpa seems to mean either the small coin called fanam or a pāpa of cowries. The word pāpa may suggest payment in advance. Cf. the Brihatproshtha grant (lines 5-6): दलवायां गृहालवासु}


SELECT INSCRIPTIONS

8  नाना-ग(नो)ल-समझ्वाचरिनाचुः  सम्भवः (॥०) तन्वेच शारवा
9  युन्माम्हि पढ़वाचित-सत्याविष्या सत्यावर्धान[१] कसर्वध्वम्
10  मेव-हिरण्याच्छोपेन्यम् (॥९) भवन्यात्म राजो

Second Plate: Second Side
11  वशाम(प)यामि (॥१०) सम्भ-कम-विरुणाणासम्यतम-योगा-
12  व्यायाम महीपहुचास्तातं प्रदृश्यकर्माद्वार(सं)
13  सदुरुच्युद्विज्ञकरो(॥१०)व्रह(मृ)/तुपाल्यः (॥१०)  अधिचाल
14  व्याय-गोतानिर्लतार(ल) शोकायुवाहरिनिर्लता (॥१)

बहुमिष्ठमंदिव्रौः द्राता वधुः

15  [ब]लुच्याचित्वः (॥२०)

यस्म वधु सद्य भुगि: तथसं तद्व[१०] फलं (लम् ॥१)

Third Plate: First Side
16  [ब्द] तामपर-तामावा (चान वा) यस्मादसङ्ख्यः उत्पतिविर ॥
17  महीप्पम्म(म)हिमतां क्षेष

[dानाख्या(प)भु] (॥२०) तुपाल्यः (लम् ॥२)

पद्धि वर्ष-सहखालिणी स्वर्गः वसति सुः
18  मिदः (॥२) (॥२०)

आङ्की पारुमता व तान्तव नरके बसेदिति (॥२०) ॥
19  स्वर्गमाहापन (॥२०) देवानपराविष्ततेन मानवारसा

20  सूनुना श्रद्धेचे विविधासमिति (॥१) संवन्दं च चतुर्म क्षणम् ॥ ग्रीम्य ॥ द्रित ॥ (॥२०)

वर्णंभवात्तार्सायानां ला भोगस्मय-निवृष्णीमुष्डः ॥ [the gift land], having separated it from the Dantayāvāni division and having put it on a par with all other agraḥāras, is given in such a way that its present relation to the subdivision should be always declared." The passage was misunderstood by Hultzsch in Ep. Ind., XII, p. 5. See now, ibid., XXX, p. 118, text line 15.

1. Better read श्राब्धेमि:. . .वर्णाचार्मः.
2. I. e. "This agraḥāra, which is a gift settled [by myself] should be maintained by those that keep true virtue in their mind out of the persons that rule the earth after having obtained possession of it by any one of the means such as right, inheritance and conquest". The passage was misunderstood by Hultzsch and later writers that followed him.
3. Read श्रीमुर्द्वी or श्रीभवि (vocative).
4. Read मुर्द्वीका.
5. Read श्रीमुर्द्वी.
6. The punctuation is indicated by a small curve. It is thus not impossible to think that the visarga-like sign in lines 13-14 was really intended to indicate double danda.
7. Better read मूलम् ॥ ३ प्रिति ॥
8. Read संबरे चतुर्भे.
9. I. e. रीम-पालिकाय विषयी दिवसं पवने चन-पाल-पवनी-दिवसे,
G—EASTERN GAÎNÂS

No. 71—Jirjini Copper-plate Inscription of Indravarman—Gaïga Year 39 (= c. 535 A.D.)

JIRRÎNGI, near Tekkali, Srikakulam District, Andhra Pradesh.

Language: Sanskrit.

Script: Late Brâhmi of the Northern Class.

Metre: Verses 1-2 तद्वलः (धीर),

TEXT

First Plate

1 इः स्वरूपः (I 11), नमस्तुज्ज्वलकः कर्मचारयामणस्निववलसोकुम—

---

1 Some scholars refer to the reckoning as the Gaïga-Kadamba era which is a misnomer. The Kadambas of Kaîjîga used the era as feudatories of the Gaïgas. The commencement of the Gaïga era is still a disputed problem; but there can be no doubt that it started from about 496 A.D., either from that very year or from some date in the next two years. A definite clue is given by the Sauta Bommali plates (dated in the Gaïga year 520 in the reign of Devendravarman, son of Anantavarman; J. A. H. R. S., pp. 17ff.) and the Mandasa plates (dated in बलास(व) नवमवलक-सापरण-सत[(तन)] in the reign of Anantavarman, ibid., V, pp. 272f.) belonging to the Kadamba feudatory Dharmahejî, son of Bhîmakhejî. Scholars have rightly taken Anantavarman of both the grants to be the same person. But the Saka date has been interpreted differently, as 900 + 18 + y = 900 + 7 + 6 = 913 by some and as 900 + 76 or 900 + 67 by others. The influence of Prakrit on the early Gaïga records however seems to prove that तस्तथा is a mistake for Sanskrit सततथा (i.e. 17). As Anantavarman of the two records is apparently identical, Saka 917 = 905 A.D. is a few years earlier than the Gaïga year 520. The Gaïga era thus started some years later than 905—520 = 475 A.D. Bhandarkar’s List, No. 1474, refers to a lunar eclipse on the Mârgâśîraha paûrganâsî in the Gaïga year 123, i.e. 475 A.D. + 193 + x = 608 + X A.D. Now, lunar eclipse on Mârgâśîraha-pûrûmâ after this date occurred in A.D. 606 and 607, 624, 625, 626 and 643, etc. There are also references to solar eclipses in the Gaïga years 154, 304, 351, etc. (ibid., Nos. 1477, 1432, 1483). If the date Mârgâśîraha-pûrûmâ, Gaïga year 123, be equated with the 30th November, 624 A.D., all the other dates are fairly satisfactorily explained. We therefore arrive at 496-97 A.D. as the initial year of the Gaïga era. See Ind. Int., LXV, pp. 237f.; Ind. Cult., IV, pp. 50ff. It is possible that the Gaïga era started from the first regnal year of king Indravarman of the Jirjini plates. Mirashi favours 498 A.D., (Ep. Ind., XXVI, pp. 396ff.).

2 From the facsimile in Ep. Ind., XXV.

3 सिंहम expressed by symbol.
SELECT INSCRIPTIONS

2 बनत्त्वकथितं-विद्धितं-प्रत्यह-हेतोः 1 पूर्वमन्दिरस्तं सततं-प्रणां-
3 मामालोः 2 पूर्वमन्दिरस्तं-प्रभाव-निरस्ताधिपामुद्रितो गढ़माह-कुड़-
4 गगनमक-समस्तरिदिम्-अनेक-चटुंड़ि-समार-विजयः 4-
5 विमल-विकोक्षि-विनिधिष्ठि 5-धारा-समाधानत-सक्ल-सामान्त-
6 नुसति-महत्त्वाचिपिति 6 सकुड़ि-विनिधित-रक्षर-पदाराग-
7 प्रभा-प्रसेक-परिवध-विकालोगित-चरणेमुखः

Second Plate : First Side

8 अनुभ-वह 7-समुद्-वाचिस्त-विपुविवंव-सम्महता- 8
9 मष्ट-च्याता-विक्रान्तः 9 मुह्यातु-वा 5-वचवाधि-जन-
10 माता-पिन्तु-पादानुजातिविकालिघणिति 7-श्रीमान- 10

1 Dantapurā is an old city, the early form of the name possibly being Dantakūta. Some scholars identify it with Ptolomy's Palura, from Dravidian pal (tooth) + ār (city). It is usually located at the site of modern Dantavakra near Srikakulam in Andhra Pradesh.

2 Note that Sīva Gokarṇēśvarā installed in a temple on the Mahendāgiri peak is mentioned in the later records of the family as the tutelary deity of the Eastern Gāṅga kings.

3 Read नायाव-पुश्चा, Parameśvarā is Sīva.

4 Chaturdanta is the name of Indra's Airāvata. As Indra is the guardian of the east, the reference may be to Indravarman's struggles with some eastern or north-eastern power. But the word is too often used in inscriptions to warrant such a suggestion.

5 Read निरिक्षिता.

6 Read निपति-सकुड़ि.

7 Read वश, In this record, the sign for व has been usually employed for व which has been used only twice.

8 The punctuation mark after विप्रात्म is unnecessary.

9 The title विकालिघणिति was later used by the Gāṅga king Vajrahasta III and a few of his successors. It was also used by the Somavamsi kings of South Kōsala and the Kalachuris of the Chedi country. The unique instance of its use in a Chandella record is apparently due to the fact that the charter belongs to the Kings of Karkareśi who were at first feudatories of the Kalachuris and afterwards of the Chandelas. The epithets of their previous Kalachuri overlords were tacitly applied in that record to the name of their new Chandella suzerain. It is possible that विकालिघणिति originally indicated a particular territory between Kāliṅgā and South Kōsala, which may have been conquered by Indravarman who thus called himself विकालिघणिति. The original home of the Somavamsi may have been in this country. The adoption of the title by the Kalachuris and the later Gāṅgas is possibly due to their success against the Somavamsi or their encroachment into Somavamsi territory. Trikāliṅgā may also indicate the eastern, central and western parts of Kāliṅgā, or Kāliṅgā, Utkala and Kōsala, or may be a technical name of Kāliṅgā with Kodgoda and Utkala or Kōsala (Bhandarkar's List, No. 1956); but in that case it is
difficult to explain why other equally powerful Gaṅga kings do not use the title. Moreover, in the records of the Eastern Chāluṅkya of the tenth and eleventh centuries A.D., their kingdom Veḍāgī desa is called Trikaliṅgā-sahita or Trikaliṅgā-avat-mukto. This suggests that Trikaliṅga was not far from the Veḍāgī country. As the Kākatiyas of the Telugu country do not use it, veṇavijay seems to be quite different from veṇivijju (Telengana). Trioliṅga appears also to have been originally a district (in the southern part of the present Andhra country according to some authorities: see Ind. Cult., VIII, p. 40), the geographical connotation of which afterwards expanded so as to include the whole of the Telugu-speaking area.

1 The mark of punctuation is unnecessary.
2 Read ताण्यां, Jijjika is modern Jirjiṣṭā.
3 Read स्मालोक and समालोक.
4 Read पुष्यादित र वस्त्र.
5 एकवीत = एकवीत, पूजा (to be honoured).
6 This akṣara is redundant.
7 Read गम्बो बा.
H—KINGS OF SARABHAPURA

No. 71A—Pipardula Copper-plate Inscription of Narendra—Regnal Year 3

Pipardulā, Raipur District, Madhya Pradesh.

Language: Sanskrit.
Script: Box-headed variety of the Central Indian Alphabet of the 5th or 6th century A.D.
Metre: Verses 1-3 श्लोक (प्रतिशब्द).

TEXT

Seal

1 सुश्रुशारा-शिष्ट-शुवं श्रव[भाध्या]स-सन्नामः (1*)

2 शुपेतेद्री-नरेमृत्यु शासनं रिपु-शासिन[ः]ः (1*)(1) 4

1 This date was originally read as year 369 by Subba Rao.
2 Properly महाराजः, See supra, Br. II, No. 9, notes.
3 Read शुपेद्री-शतपुरिया, See p. 377, note 4.
4 See the facsimile in I.H.Q.

The sixth syllable of the first quarter is short. Sarabha, father of Narendra, was probably the same as the maternal grandfather of Goparka who died in 510 A.D. (above, No. 30). Both the father and the son appear to have flourished about the last quarter of the fifth century A.D. For the history of the kings of Sarabhapura, see the Classical Age, pp. 219ff. Paramabhadrasata Narendra also issued his Kurud plates in the year 24 of his reign from his residence at Tillakeśvara (Ep. Ind., XXXI, pp. 263ff.). It is stated that the Paramabhadrasaka (apparently the Gupta emperor) granted a village to a Brāhmaṇa by a charter written on palmyra leaves which were destroyed by a conflagration in the donee's house. Narendra therefore issued the grant in favour of the original donee's son for the merit of the Paramabhadrasaka to whom he may have owed nominal allegiance.
First Plate: Second Side

1. स्त्रिया (II) गारबिषुप्राणंहस्तान्न स्री-मार्गेषः
2. नन्दृप्रभोगीया-शर्तारपदवीः मावकाणी
3. दीपाभिनिर्देशस्वीकृतां वोषयति (II)
4. एव प्रामो राज्येष्वेने ल्यु-प्रामोहिनहुँ
5. ते भाषाग-वालायये-अलेयससिकोः

Second Plate: First Side

6. स्वामिग्रायें तार्कोभीमनातिष्ठतो मया
7. पि च अ-चार-मत-प्राचेष्वय हिस्युनुनिर्वितो
8. यतो भवक्षिर्य यथाकालं सेव
9. हिस्यान्तः प्रत्यायायानुमुनय
10. कर्णेयं (II) महिन्यतः भोगलमयिनिनध्वायि

Second Plate: Second Side

11. पूल्लं-वदः कुस्सुपालाप्पिस्ते यस्ता सम्बन्धः आ
12. चेताप्प श्रीवा-बाल्य हिस्युपद्यज्ञमविज्ञ
13. रस श्रीमानुपालाप्पिस्ते कर्णेयम् (II)
14. व्यास-नीतावाल शोकाकु महति।
15. 

Third Plate: First Side

16. महीं महीतं ब्रेह्मणावान्ते (II) उपायमत्र (II) 2
17. पाण्ड-ङ्ग-सहस्राण्यं स्वर्गं वसति भूमिनः (II)
18. आयेन्ति चारुमन्त्रा क तामेव नरसे

1. This is the symbol for Siddham.
2. Possibly the "names are" preserved in modern Nandgaon and Sākrā in the old Saranagad State.
3. Rāhudeva, the actual donor, was apparently a subordinate of king Narendra. According to the legal procedure of ancient India, when one granted land out of his jagir or of an area purchased from the king, the latter had to sanction the creation of a rent-free holding. See Ep. Ind., XXXIII, pp. 20ff.
4. Raed दौर्यालाप्पि।
5. Sanskrit स्वामिग्रायें।

69-1909B
J—VIGRAHAS

No. 71B—Sumandala Copper-plate Inscription of the time of Prithivivigraha-bhattarakā—Gupta

Year 250 (=569 A.D.)

Sumandala, old Khallikote State, Ganjam District, Orissa.


Language: Sanskrit.
Script: Late Brāhmi of the Northern Class.
Metre: Verses 1-4 झोक (चढ़ुम्).

TEXT²

First Plate: Second Side

1 ऋ ऋ स्वति (¹) चतुर्दशमेष्ठलायाः सत्तानं—पत्वन—सरिस्तत्[नॅ÷—

2 प्रभुप्रभुपायम्(यां यु)पश्चातपायम्(यां य)सातमानम्—युम राज्ये' वर्षुस्त्र—द्वै

3 ध्याशुदुस्तरे कालिकरार्गयुसासति श्री—पृथिवीविग्रह—

4 भगवाने तपायासुस्यात्: पञ्चकोलाह्यान्यायः

5 व व प्रदेशामुद्रस—तस्म: सहकर्षित—पञ्चा महाराजस्य—पञ्चारास—

6 ज: कुर्तेन परकल्पमायेन्विषये वर्षमानम्—विषयस्याम[न्त—

¹ Read उल्लूकाय (पुलका) or उल्लूकाय (शाम). ² From the original plate and impressions. ³ This is the Siddham symbol. ⁴ This shows that, even though the Guptas had been ousted before this date from Bihar and U. P. by the Mauryas, they were continuing their hold on Bengal and Orissa. There are two conflicting Jain traditions giving the duration of Gupta rule as 231 years and 253 years and pointing to its extinction respectively about 550 A.D. and 671 A.D. The first of these may refer to the extinction of the Guptas from Bihar and U.P. and the second from Bengal and Orissa. See Jadunath Sarkar Presentation Volume, ed. H. R. Gupta, II, pp. 343ff. ⁵ The name of the ancestor (father ?) of Dharma-rāja is Ubbaya—which may be the contraction of a name like Ubbayāchāra.
Second Plate: First Side

7 सहारज-राजपुत्ता कुमारमालारोपित-तदावृहा-उदिलकारणवासिका-स्वाम[1]-
8 तत्तिरिकान्याय[व्याख्या वाक्य] बहुभजतोपयायाः पाठ्यपारीतविनो व्य[व][हारिविशेषः]
9 थिकावं कांशं यथाहृत्तमनवनयत्रयति च (10) विदितमस्तु वो च[व][1]-
10 खच्छिन माम्र-कणणं स्वतंत्रव्यावहारणम् पुनःतिश्व-सं
11 हिदवा[हृदं] कसुष्णाकामामबन्धनवाकऽर्थसहितो 5-महाराजकृत्य होम्य[व] कालम्-
12 हारिय-राजस्वप्पवाय-मदुःश्वामिप्रमुखानां नाना-गोलम-चरणा-

Second Plate: Second Side

13 ना बुजार्यांकनांतरो भ्रायणां ना माचन्याक-सम-कांट-स्वस्खा तात्र-प-
14 द्रासिदिष्टिः सर्व-कर-पीढ़-वर्षित: सोद्र: सोपिकर: मा[ता] -
15 पिलोराजकर्म पुष्पाभिबँधुष्ये प्रतिमहेण प्रतिपारित: (10)
16 तदेवमधुरकविंहम्-सीतापालितादिविलित: उक्तम् परम्-
17 शास्त्रे।
18 व[व]हि-भविष्यं सुचारा दृष्टा राजमिलस्मारादिविश्व: (10)
19 यष्टा यष्टा य:-
20 द्राम्यस्मस्मतः तत्र तद्र फल(कम्) 1
18 पद्मवर्धिणि व: व-सहस्त्रिणि स्थार्यं सोद्रित

Third Plate: First Side

19 मूनिस्व (10)
20 अस्मिता चानुमन्ता च तान्भव गर्भव(के) वसेति (10) 2
21 मा मृदुकः-
22 छ-मांसा व: पर-द्वैतौ पार्थिवाः (10)
20 ख-वानात्फकामास्माय पर-वा-
21 नामुपांकम् (के) (10) 3
21 ख-चायं पर-प्रामाण्यवा (ता वा) यो हरेत वसुम्वर(सम)।
21 ख-विद्वा।

1 The same as -पारिक।
2 Read शुद्धवा।
3 Another 10 was written and rejected before this letter.
22 या कुमिल्या पितृमिस्तह पक्षसि। (10) 4
हिलितात्सिकरणः-

23 कः [1]सुखेम । लक्ष्णशामिना।

24 तापितमितिः॥

1 The name may be Lakshmya*.
2 This inscription has to be read along with the Kanis plate of Lokavigraha-
bhatjiraka (Gupta year 280-590 A.D.), the Soro (Gupta year 260-579 A.D.) and
Patiakella (Gupta year 283-609 A.D.) plates of Sambhuyadas of the Manasa dynasty and
Modgala gotra and the records of Sasaaka and his feudatories. The Vighrahas originally
owed allegiance to the Guptas but later ruled independently over Orissa (comprising
Northern Kalinga and the old Utkala country). Their kingdom became known as Tosali
probably after their capital at modern Dhauli. Soon the Manas, probably living in the
Manghoom-Mayurbhanj region and belonging to the Odra tribe, ousted the Vighrahas and
established their rule over Orissa which became famous as Odra from this time. The
Manusa rule was extinguished from Orissa by the Gandhas. The word tapita refers to heating
the plates for affixing the seal.
CHAPTER IV

INSCRIPTIONS OF COUNTRIES OUTSIDE INDIA

A—Burma

No. 72—Maunggun Gold-plate Inscriptions

Maunggun, Prome District.¹


Language: Pāli.

Script: Brāhmi of the Southern Class of about the 6th century A.D.²

Metre: Verse 1 भावः.

TEXT³

No. 1

1  

ि  (ि)⁴

वे भम्मा हेतु-पहवा तेक(ि) हेतु तथागतो आह  (ि)

तेस्त्र यो निरोधो एवं वादि सहासमो लि  (ि)  1⁵

इसि पि सो भम्मा आहः

¹ The ancient name of Prome was Srivikhettara = Srigbhetra.

² Maung Tun Nyein believed that the characters used in these plates were in vogue during the first century A.D. This is certainly wrong. Elsewhere however he says, "The alphabet corresponds to a large extent with that used in the inscriptions at Pagan of the fourth and fifth centuries A.D. and several of the letters also resemble those of the South Indian class of alphabets."¹

³ From the facsimile in Ep. Ind., V.

⁴ The decipherment of the first sign in No. 1 and the first two or three signs in No. 2 are not quite beyond doubt. Maung Tun Nyein only gives two dandas at the beginning of the inscriptions. His Nos. 1 and 2 are here represented as Nos. 2 and 1, respectively.

⁵ Read शुध्यं and वादि. This is the most popular Buddhist formula. Sometimes in Sanskrit we have शुध्यं in place of भावं. शुध्यं = पुढु, एवं वादि = holding this doctrine. शुध्यंभम्मा भावं = conditions originated from a cause. The formula refers to the fundamental tenets of the doctrine of the Buddha; for its interpretation, see infra, No. 78, verse 2; for the four noble truths which are related to the formula, see infra, p. 495, note 1
2 सम्मा-संबुद्धो विज्ञाचरणसम्मो सुगतो लोककिन्द्रु अनुचरो पृविस-द्रम्म-सारथि सत्या देवासुङ्गसां बुढो मगवाति (1)
3 स्वरूपात्मो भवता भमो मन्नित्रुको अकलको एहिप्रसको अपेणार्यिको प्रवतं वेदितत्रो विस्मृत्तिः (2)

TEXT SANSKRITIZED
सिद्धम् II ये भृमो हेतुभवावः तेषां हेतु तथावतः आह।
तेषां च य: निरोजः पूर्वार्थी महाडारमः II इति II
इति अर्थ (अ-पृविस-द्रम्म-सारथि संभवान् अहैन् सम्मक्षसंबुद्धे विचार-चरणसम्मो सुगतो लोककिन्द्रु अनुचरो पृविस-द्रम्म-सारथि: नारहतात् बुङ्गसां मगवात् इति विभूतिः) स्वरूपात्मो भवता भमो सार-कालिकः (हड्डिकः) अकलकः (सारकालिकः) एहिप्रसः (अकलकः) ओपनमः (निरोजः सम्मक्षसः) प्रवतः सोक्ष्येण वेदितत्रे विजे: इति II

No. 2
1 [१ १० इसिति ?] (1)
ये भृमो हेतु-भवावः तेषां हेतु तथावतो आह (1)
तेषां च य: निरोजः पूर्वार्थी महाडारमः II इति II
चतारो विबद्धं पादः
2 चतारो सम्मनप्राणाः चतारो सुमनप्राणाः चतारारं अर्य-सकालि चतु-बेसराजानि पञ्चित्त्रियानि पञ्चां बल्वति छ
3 अस्करार्यिनः सत्य तोहङ्कः अरियो अद्वितिको मगो नव कोक्तारा भमो द्वस बलानिः चुदस बुढ-कोमः अद्वारस चुद-सम्मानः (2)

TEXT SANSKRITIZED
सिद्धम् II स्वसित् II ये भृमो हेतुभवावः तेषां हेतु तथावतः आह।
तेषां च य: निरोजः पूर्वार्थी महाडारमः II इति II

1 Read चोपायिको,
2 It has been corrected to चानाराजानि शानानि. If this suggestion is accepted, they would no doubt refer to the six शब्दिनास (supernatural knowledge of an Arhat) which are (1) the different magical powers, (2) the divine ear, (3) knowledge of the thoughts of others and (4) of former existences, (5) the divine eye, and (6) the knowledge that causes the destruction of human passion.
3 Read चोहङ्कः
4 Read चोहङ्कः
No. 72A—Vesali Stone Slab' Inscription of the time of Nitichandra

VESALI, near Mrohaung, Akyab District, Arakan.


Language: Sanskrit.

Script: Late Brāhmī of the Northern Class of the first half of the 6th century A.D.

Metre: Verse 1 शाक्ति.

1 The 4 īddhipādas, by which īddhi is attained, are: chakrā (determination), viriyā (exertion), chittā (preparation of the heart), and vimutī (investigation). The 4 samā-pādānas are exertion: (1) to prevent sinful conditions arising, (2) to put away sinful states already existing, (3) to produce meritorious states not yet in existence, and (4) to retain meritorious conditions already existing. The 4 satīpatthānas are meditation: (1) on the impurity of the body, (2) on the evils of sensations, (3) on the evanescence of thought, and (4) on the cessation of existence. The 4 sublime truths are: (1) dukkha (suffering), (2) dhamma-samudaya (cause of suffering), (3) dhamma-nirodha (cessation of suffering), and (4) dhamma-nirodha gāmini patipadda (the path leading to the cessation of suffering). For a Buddha's 4 cetasārjus (subjects of confidence or fearlessness), see p. 493, note 5. The five indițiyas (qualities) are: sadhindiriyā (faith), viriyā (energy), satinā (recollection), samādhi (contemplation) and paññā (wisdom). The 5 chakkhus (kinds of vision) are: manasa-chakkhu (human eye), dibba (divine eye), paññā (eye of wisdom), samañña (eye of universal knowledge), and buddha (the eye of a Buddha). Six saddhā-yanas are noticed above, p. 494, note 9. The 7 requisites for attaining the supreme knowledge of a Buddha are: recollection, investigation, energy, joy, calm, contemplation and equanimity. For the sublime eightfold path, see supta, Bk. II, No. 101, notes. The lokuttaradhammas (transcendent conditions) are the 4 maggas (noble paths), the 4 phalas (fruits of the path) and Nirvāṇa. The ten bala or forces belonging to a Buddha consist of his comprehension in ten fields of knowledge; sometimes they are given as consisting in the knowledge of the pāṭichchāsamuppada. The 14 buddha-gonis (requisites for the attainment of Buddhahood) are however not enumerated in the lexicon: but a Buddha's dhamma is sometimes referred to as 14 in number. The 18 buddhadhammas (conditions or attributes of a Buddha) are the same as the acupika-dhammas (p. 423, note 7) which are: (1) seeing all things, past, (2) present and (3) future; (4) propriety of actions of the body, (5) speech, and (6) thought; (7) firmness of intention, (8) memory, (9) samādhi, (10) energy, (11) contemplation, (12) and wisdom; (13) freedom from fearlessness, (14) noisiness, (15) confusedness, (16) hastiness, (17) heedlessness and (18) inconsiderateness.
TEXT

1. ते बन्धु देशुमविमा देशुं तेषा लथागः

2. अाह (ः)
   "तेषां थ थो निरोधो थ) एवंवाविन्यन्तु (ः) [म]हाम्मां [ः] (ः) (ः) 1

3. दी[नीतिभवन्तु]हव बन्धववर्षः[नाम्] 2 देवी(वेद) स्वाभीरा-

4. बन्धुवी(विना) नाम-परे(ः) [मो] पालिकाक्यः

5. देवयः-कर्मदः(ः)संस्मृत सर्वत्रतत्र(वह) वो(ः)मनुक(न)मः

No. 72B—Vesali Stone Slab' Inscription of Virachandra

Vesali, near Mrohaung, Akyab District, Arakan.

D. C. Sircar, Ep. Ind., Vol. XXXII, pp. 9-10

Language : Sanskrit.
Script: Late Brāhmī of the Northern Class of the close of the 6th century A.D.
Metre: Verses 1-2 चन्द्रमभ (श्रीम)

TEXT

1. सत्यच्यांभवन्तु सपोषन कृतं स्वार्थः[न] भाषं (ः)

2. [प]हर्षस्पतनामः सम्भवि(क्ति)हित-चेति(त)सा (ः) (ः) (ः) 1

3. दी-वीतिबन्धवेणः सहरीमणकमणवन (सम् 1)

4. अमराविटहत्रास्येण सं पुर्वस्तुयासं [हृतं (सम्)] (ः) (ः) (ः)

See the facsimile in Ep. Ind., XXXII.
Probably प्राचीनतावरिक is intended.

3 Read विषादः.
This is the Pāli form of Sanskrit श्रीम.
Omit the final थ which is redundant.
The word चालम seems to have broken away after this.
INSCRIPTION OF BUDDHAGUPTA

B—MALAYSIA

No. 73—Fragmentary Stone Inscription of Buddhagupta

NORTHERN DISTRICT, Wellesley Province, Malay Peninsula.


Language: Sanskrit.

Script: Late Brāhmī of the Southern Class of about the 5th century A.D.

Meter: Verse 1 भाषा; V. 2 चन्द्रम (शोक).

TEXT1

वे घर्मी हेतु-प्रभवा तेषाः (२०) हेतु (२०) तथागतो (२०) 
तेषाः (२०) च यो निरोच पुष्टः (२०) वाद्री महाअक्रमः (२०) (२०) 1
अभाबाशीयते कर्म जन्मन: कर्म कारगम् (२०)
शाश्वत किचिदादि परस्ते कर्म कम्मवादवाद जाधिते (२०) 2
महानाविभिक्ष (११) युद्धयुक्त राजसूतिक्षिा २—बास०

1 From the partial facsimile in J. R. A. S. B., L., I and transcripts. The inscribed stone seems to have been the upper part of a column. Kern assigned the inscription to circa 450 A. D. on palaeographic grounds.

2 Read *भाषा*; and शाश्वत चारदः to suit the metre. The formula is also found in the Kaṇḍa inscription (India and Java, loc cit.).

3 Scholars have rejected Kern’s identification of this place with Chi-Tu (meaning ‘red earth’ in Chinese) which is usually located in Siam. It is now generally believed that राजसूतिक्षिा is to be identified with the Vihāra called Lo-tö-mo-chi (= Pali Rattamattikā = Sanskrit Raktaamritikā) which Hsiian-tsang found near Karpasuvarṣa, the capital of king Siṣāṅka of Gauda. Hsiian-tsang’s Lo-tö-mo-chi has been identified with a place called Rājāmāti (literally, ‘red earth’), 12 miles to the south of Murshidābād, West Bengal. See R. C. Majumdar, Suvardāpūr, I, pp. 89f. A clay seal of the Raktaamritikā monastery has been recently unearthed from a site near Rājāmāti.

4 The reading intended is possibly शाश्वत दानम्, शाश्वतिव्री—captain of a दानम or ship.
SELECT INSCRIPTIONS

C—BORNEO

Nos. 74-75—Kutei Yupa Inscriptions of Mulavarman

Muara Kaman (on the Mahakam river), Kutei State, East Borneo, now in Malaysia.


Language: Sanskrit.

Script: Late Brāhmī of the Southern Class of about the 1st century A.D.

Metre: Verses 1-3 and 1-2 चन्द्रम (वीर).

TEXT

**No. I**

1 ब्रजस्वत: ब्रजरेण्म्
2 कृष्णदृश्य भालावम् (I=)
3 पुलिन्दे(II=)विक्षयको विक्षयतः:
4 वसु-कस्तौ यथा कमान् (II=) 1
5 तथा दुरू भालामान:
6 सप्तभै इवाद्यः (I=)
7 तेषान्यायाणान्वयः:

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1 From the eye-copies in *V. G.*, VII. Out of the 4 Yupa inscriptions, we give the text of two only. For the text of another of the four, see p. 499, note 1. Kern proposed 4'0· A. D. as the approximate date of the Kutei inscriptions. The un-Sanskritic name of Mulavarman's grandfather suggests that these were indigenous princes of the Malay race, who adopted Indian culture and religion. The equation Kūḍungha = Kaundinya is probable.

2 Read ब्रजस्वत: ब्रजरेण्म्. Note also that the record does not observe the rules of *sandhi* at the end of the first and third *pādas* in line 5 (सप्तभै), line 7 (बरवतो) and line 11 (धातुव दिव*). The fifth syllable is often long (cf. V. 1, *pāda* 3; V. 2, *pāda* 3; V. 3, *pāda* 1) though it is required to be short according to some authorities.

3 Read चन्द्रम and चन्द्रम्.
8. तथा-बह-युमायिन्न: (II*) 2

9. श्नु-शन्यारि राजेन्द्रो

10. युद्ध! बिहुङ्गविनं कर्म: (I*)

11. तथा बहुः युजः (I*) धमः (II*)

12. तथा बहुः स्वाधिशिष्यः (II*) 3

No. 2

1. श्रीमते नुपु-युक्तवः

2. राजः (II*): श्रीमूलायमः (I*)

3. द्राक्षे पुष्पसमे श्लोः

4. युपतुष्क्षेरः (II*) 1

5. द्राक्षितिद्यो (I*) नित्यास्मृतः

6. द्राक्षितिद्यो चविककक्षः (I*)

7. तथा धुप्पवस्स युजः (I*) युजः (II*)

8. कृतो निरादिशामि (II*) (II*) 2

N.B.—The following three more Yupa inscriptions, recently discovered at Kutei, are now preserved in the Djakarta Museum (Tijdschrift voor Indische Taal-, Land-, en Volkenkunde, Deel LXXXIII, 1946, pp. 370 ff.).

A.—वज्रुत्स्यतिवः (II*) श्रीमाधी-सुखस्वमं-स्थूः [पति: II] (I*)

वधः चिन्तितानि दानान्यसिन्महितं [स्थानेके] (II*)

अहेतुकु चर्चेः (II*) कपिलासत्येव तिकः (स्थानेके) (I*)

चुप्पेकादासि (चर्चेः) (II*) दुम्बुलु (II*) निर्मे राजेन्द्रः [I*] (II*)

1 वहुःबुधाः has been taken to mean a सोम sacrifice. One would expect to have in it शादान like जलाखिन and नीमायिन्न of the other two Yupa inscriptions of Mālavarman. But it is not found in the general list of the 16 mahā-dānas. The inscription (V. G., VII, p. 60) referring to the Kalpavriksha reads नीमायिन्नावसेनस्: राजः (I*) 'श्रीमुन्नमसे: पुण्यसं/ युपमु/ नित्यास्मृतः (I*)' ते बाली अहेतुकुः पुप्पः (II*) सुधासे तथा तथा तथा: 1 1 (स्थानेके: श्रीमाधी-सुखस्वमं)

2 Kern: जाति.  जाति.

3 Read द्राक्षे पुष्पः. Vaprakesvara was apparently the name of a god (Siva?), which was also applied to the locality where his temple was situated.

4 Read: कृत-, कृत-. The 5th syllable should have been short and 6th long according to some.
B.—श्रीमुक्तसम्मं ग राज्य यहतस्दिक-पर्वतम् (I*)
   स.सुदीर्घ-मालया सार्वं यूूसी (II*)यं चितिकरस्यो: (III*)

C.—श्रीमुक्तसम्मं राजेन्द्र (I*) समा(स)जिव्य पारिवर्थ्य [बानुं] (I*)
   करणा (II*) तुपलीक कर्ता राजा युजिलिः (II*)
   वधारिं गातसह्याणि स. दर्दो वधपेक्षेर (I*)
   बा ++*+++ विशालसह्याणि युनहँदः (II*)
   ++*++ मालं स. पुनर्जीव-दानं प्रि(ह)थस्यभद्र (I*)
   आकाशद्विः बयमार्मा पारिवर्थ्यास्माः (II*) ख्के पुरे (II*)
   ++++*+++++*++ महायमाः (I*)
   यूसी (II*)यं स्या [पिता] विशेषानुवेदाविहा [गले: ] (III*)

Jaladhenu and ghritadhenu are apparently names of gifts like Ratnadhenu, etc., mentioned in the list of the sixteen Mahādānas (see Suc. Sāt., p. 50). Akāśadīpa (a lighted lamp attached to the top of a pole) is raised in honour of Vishnu or Lakshmi in the month of Kārttika. See the Brahmāṇḍa Purāṇa quoted in the Sabdakaṇḍaprāṇa, a.v.; also Apte’s Sans. Eng. Dictionary, a.v.

D—JAVA (Indonesia)

No. 76—Jambu Rock Inscription of Purṇavarman

JAMBU Rock, West Java.


Language: Sanskrit.

Script: Box-headed Brāhmi of the Southern Class of the 5th or 6th century A.D.

Metre: Verse 1-17.
1 From the eye-copy in V. G., VII. The characters which are box-headed are almost identical with and only a little more developed than those used in the records of Māravarman. A close affinity between the script of these records with the alphabet (wrongly called grantha) used by the Pallava kings in their records has been noticed; but the contemporary epigraphs of the Pallavas, Kadambas, Western Gangas and others are written in the same Late Southern Brāhmī or Early Telugu-Kaṇāja. If Māravarman's records are to be assigned to c. 400 A. D., the records of Pūrvavarman may be assigned roughly to the second half of the 5th century A. D. Kern suggests the date 450 A. D. It is not known whether Pūrvavarman was an Indian, or an indigenous prince of the Malay race who adopted Indian culture and religion as well as a Sanskrit name.

2 Kern: ॐ महा.

3 Read ॐ महा, Tārumā (also called Tārūma) was apparently the capital of Pūrvavarman. Some scholars believe that the Citarum river has preserved the name of Tārumā.

4 There is a pair of foot-prints engraved near the inscription. Cf. the Citarūṇ Rock inscription (V. G., VII, p. 5) engraved near the representation of foot-prints. It runs:

विषुजल्लालविशति: श्रीमतः पुष्पकर्मिकः काम-नगरिन्द्रः विषोधितः पद-दधम
ti

The king was apparently deified and his foot-prints were worshiped by the people, as those of the Buddha and of Vishnu were worshipped in India. According to Vogel (Op. cit., pp. 16-21), the foot-prints marked certain places hallowed by the presence of Pūrvavarman. He suggests that the Citarūṇ rock marks the spot of the king’s cremation and that the foot-prints of the dead king were credited with a magical power to protect his followers and to hurl his enemies. Stutterheim (B. K. N. I, LXXXIX, pp. 288f.) believes that the foot-prints are a symbol of the king’s supremacy over the land. It is also interesting to note that the Kebon Kepi rock has the representation of two elephant’s foot-prints and the following verse inscribed near them:

* * कर्म-विशालव नामशी[न]ध च विशिष्ठः क
* * [वृत्ता] विशालव विभारीदेश-द्वयम व

All the three records lie close to one another in the hilly country called Buitenzorg which was up till the Japanese occupation of Java during World War II the residence of the Governor General of Dutch East India. The lost letters of the verse may be conjecturally restored as श्री and विश. The reference seems to be to another king of Tārumā, whose name was Hastin.
No. 77—Tugu Rock Inscription of Puranavarman

—Regnal Year 22

TUGU ROCK, to the east of Tanjong Priok (the port of Batavia),
West Java; now in the Batavia (Jakarta) Museum.

Kern, V. G., VII, p. 131f.; Vogel, The Earliest Sanskrit
Inscriptions of Java, p. 32; N. P. Chakravarti, India and Java,
Part II, p. 26

Language: Sanskrit.

Script: Brāhmī of the Southern Class of about the 5th or 6th
century A.D.

Metre: Verses 1-5 ब्राह्म (ब्राह्म).

TEXT

1 पुरो राज्याचरण गुरुणा भीन-वाहुना (१)
 [न्या] ता रुपाण्य पुरी (२) प्राप्य

2 चन्द्रभागांवण (२) येँय । १
 प्रबंधायां-श्वाराविश्वा भी-गुरोज्यां (३)
 श
 नरेन्द्र-ध्वज-भुजन

---

1 The word simba (bimba) here means 'a representation'.
2 Read ब्राह्म.
3 Read ब्राह्म.
4 From the partial eye-copy in V. G., VII, and transcripts.
5 गुरु has been taken in the sense of 'the father'. चन्द्रभागा, name of the cannal excava-
ted by the king's father, and गोमती, that of the other excavated by the king himself, possibly
point to a North Indian element in the Indian influence on the old culture of Java. The first
was named after the Chandrabha, modern Chenāb (in the Punjab) whose older name was
Aṣikni, गोमती (line 4) was named after either the river Gomati=modern Gumāl, the
western tributary of the Indus, or Gomati=modern Gumāl which joins the Ganges on its
left bank below Banaras. The title Rajaḍhirāja also exhibits North Indian influence.
6 Read ब्राह्म. The 5th syllable is required to be short according to some:
3 Śrīmata pūṣṇṇā vadhāṇa II 2
prasāmy pātāmaprerā sāta khoṣāsāththi jāthi (II*)
chāvā-kūra-vaṁśamitī padaśasasākāra[+] (II*) 3'
4 śrāvyā ṣāṭhākāra[+] jñānā (I*)
śtrāvāhitaksā nyāri rūpā gośrīmālā niṃśhobhā II 4
śtrāvāhita rājanāṁśhīkārā saṁjñāraśat[++] (I*)
5 śrāvyāgamśāvāhita[+] pravātī kūtnākṣāna[++] II 5

E—CHAMPĀ (South Annam)

No. 78—Vo-canh Rock Inscription

VO-CĀNH (pronounced Vo-kānh), Khān-Hōa District of Annam, North Viet-nam (former French Indo-China).


1 Better read pātāmparnē.
2 Read śṛṣṭā.
3 Read śṛṣṭa.
4 This verse shows that the saṃsā recognised was sthāna as in South India, and not pūtisāmāna as in the North.
5 Read śṛṣṭa. 1 dhanus = 4 hastas or cubits; 6122 dhanus = 24008 cubits = 12944 yards = a little less than 7 miles. Note that the canal of this length was excavated in 21 days.
6 māhārā is the name of a mahārāj.
7 Read dveṣa. The meaning seems to be that the canal was consecrated by a gift of ga-saharā to the Brāhmaṇas. śrāvyāupārā in line 1 may indicate that the canal started from the capital city.
8 The ancient kingdom of Champā roughly corresponded to the southern portion of the modern region of Annam in the eastern part of the Indo Chinese peninsula. The name may have been an Indianised form of the original name of the indigenous people who are
Language: Sanskrit.

Script: Brāhmī of the Southern Class of the 2nd or 3rd century A.D. (but actually of a little later date).¹

Metre: Verses 1-2, can not be determined, but may be some metre like भिक्षार्थिकुष्य; Vv. 3-4 नवंमातिलका; V. 5 मादोऽ-विभाषित.

TEXT²

1-5 ⋯ ⋯ ⋯ ⋯ ⋯ ⋯
6 ⋯ ⋯ महानायकणा ⋯ ⋯
7 प्रभम-विलय ⋯ ⋯ ⋯ (II*) 1-2

8 — — — [पो*]कर्म(1*)काम (पूर्णकाम ?) ¹
भारतिं सद्वसि राज वर्ण [कोऽका ?]
[सामन्त ?]राज-मण-

now called Cham, the Indianization having been influenced by the name of the Indian city of Champā, capital of the आशा Janapada (modern Monghyr-Bhāgalpur region). In India, the name of the capital is often applied to the country.

¹ Scholars have assigned the record to the 2nd or 3rd century A.D. on grounds of palaeography. In our opinion, the theory is untenable. In the above period not Sanskrit but Prakrit was generally used in Indian inscriptions. Classical metres like बालायतिलका were popular in India from the Gupta period and were rarely used in Indian inscriptions before the fourth century A.D. The draft of lines 14-15 of the record appears to be an imitation of inscriptions of the Gupta period. We are therefore inclined to think that the inscription is not earlier than the first half of the 4th century. As regards the early script, cf. supra, No. 9, notes. As to the conservativeness of the Indo-Chinese scribes, Blagden has rightly pointed out (Ep. Ind., XII, p. 131) that the anchor-shaped subscript y is found in the Pyu inscriptions (c. 12th century, though their palaeography may be a few centuries earlier) of Myazeli (Burma), although the form had become obsolete in India after the 4th century A.D. The late date of the V-saṅh inscription proposed by us has been supported by Émile Gasperone in the Journal Asiatique, CCXL1, 1953, pp. 477 88. It has been suggested that the date is not much earlier than the 5th century A.D.

² From transcripts. The inscribed rock is called Nha Trang.
9 वागमुखः प्रियनु ॥ ३  
श्री-मार-राज-कु ल-च[रा-चरणें]*न  
श्री-मार-लो[क्ष]-[ट्र]  

10 [पते:*]ं कुछ-नन्दनेन ।  
आजारितं स्वजन-सन-सह॥-मध्ये  
वाक्य प्रजा-हि  

11 तकरं करिगो।। व्यवेश ॥ ४  
छोक्कास्य पतागतिः(तीरण)॥  

12 पुले आतति नामयं चर॥के स्वमीकरणायनेनपेशु (समके  
राजचावासिष्यू)॥(१०)  

13 वण्णसपि वा सत्यावराहयं  
कोण्ठागारक[तो घरू]ं नं वियविद्ते सव्रं विवृः  

14 दं मया ॥ ५  
तरेरं मयानुजातं भविष्येष्वरि राजभिरुजुमन्तवर्म(व्यस्म)॥(१०)  

15 विनिंमस्तु के मे भुवनस्य श्रीस्माह । । ।  

---

1 The passage may indicate the family of king Śrīmāra or the family of the illustrious king Māra. The name of the king responsible for the record is lost. He appears to have been a descendant of a king named Māra. Māra has been identified by some scholars with Kiu Lien who began to rule in 192 A.D. Coedès identifies him with Fan-She-man of the Chinese annals, who was the king of Fou-nan (an ancient kingdom comprising Cambodia and the adjoining regions) about the end of the 2nd or the beginning of the 3rd century A.D. The identifications are doubtful; but even if any of them be accepted, the present record should be placed considerably later, as it belongs to a descendant of Māra and not to Māra himself.

2 The restorations in the first half of verse 4 are not ours. One may also suggest, e.g., कुलएकःश्रृङ्खलामेन, The emendations and restorations suggested by us are conjectural.

64—1902 B
No. 79—Cho Dinh Rock Inscription (No. 2) of Bhadravarman

**Nhan-thap,¹** near Cho Dinh, Phu-yen District, to the north of Cape Varela in Annam, North Viet-nam, former French Indo-China.


**Language:** Sanskrit.

**Script:** Box-headed Brahmī of the Southern Class of about the 5th century A.D.

**TEXT²**

1. नमो देवस्य (१०) भद्रेकार्याश्रमिपद-प्रसादानव अनवे त्वं दृष्टं करियासि (१०)
2. यम्मेंहसाराजः-ब्रह्मव्रतारणोऽपि यावनात्राद्रिय तावथम-पौषममोहति (१०)
3. पुजलिवि-प्रसादालका-कम्म-सिद्धरथुः.

¹ Cho-Dinh is the name of a market place in the neighbourhood of the village.

² From the facsimile in *J.R.A.S.B.*, L., I. Scholars have referred these inscriptions to circa 400 A.D. on palaeographical grounds. The actual date may be a little later, but certainly not earlier. Some scholars identify Bhadravarman with Fan-Hou-ta (380-413 A.D.) known from the Chinese sources.

³ *I.e.*, I shall make thee agreeable to me; i.e., I shall sacrifice thee (referring to some unknown object).

⁴ ब्रह्मव्रतारण, etc., are peculiar titles used in the 4th and 5th centuries A.D. in South Indian inscriptions, especially those belonging to the Vaṅgaṅgas, Early Pallavas, Early Gaṅgas and Early Kadambas. This fact and that Prakrit was cast out by Sanskrit from South Indian epigraphy about the latter half of the 4th century A.D. indicate that our record cannot be placed earlier than the beginning of the 5th century. पूछ-पीव भौखलि = [Agni] will protect the sons and grandsons.

⁵ Usually पूजलिवी. This reference to the Earth as a goddess is interesting.

⁶ कर्म-शास्त्र refers to the successful completion of the sacrifice or to the attainment of the result due to the sacrifice.
No. 80—My-son Stelae Inscription of Bhadravarman

My-son, Quang Nam District of Annam, North Viet-nam, former French Indo-China.


Language: Sanskrit.

Script: Box-headed Brâhmî of the Southern Class of about the 5th century A.D.

Metre: Verse 1 चार्य(?) व त. 2 कप्पिनि.

TEXT

First Side

1 [सिद्ध(दम) (II*) नमो मदिशर[म] दमान्य मर्ति (?)]

2 ब्रह्माणे विषुवमेव व नमोऽऽ (II)

प्रथिवी(?) वायुमात्रां(काशमर[र]?)

3 ज्योतिष्ठि पञ्चम(मम्) (II*) 1

नमस्कर्षवाहिसिद्धामि (स्त) विश्वेरेवरुव्यायः (हुम) (II*)

दुःस्कः

4 मम भयोह(न्दु) सुक्तो तद्यमन्तदा (II*) 2

मदिशरसिद्धामि P. ‘दातुमात्रम्’ चाकाव[‘*’] महारा[‘*’]

5 भद्रद्रव्याणा मात्रमयमथवान ज्ञा[‘त्वा’] मदिशराव[‘*’] अक्षाय(यार?) नीवी तथा (II)

यथा [पूर्वेण*]

6 सुन्द्र-प्रवेंदो दक्षिणेन मदिशरवतः पतिमेन कुञ्जक-पवित्रम् वाकरेण [भद्रानदी*]

---

1 From the transcript in Champa.
2 Read ममः.
3 Read ॥
4 Read सिद्धि.
5 Read दुःस्कः.
6 Read ज्योतिष्ठि सुक्तो तद्यमन्तदा तथा.
7 Bhadresvara is the same as Ehadreśvarasvamin. Apparently a śivalinga founded by and named after Bhadravarman. The name of the deity is भद्रवाणी, = भद्रवा गति (= परिश्रम) = man's way leading to death.
8 Finot suggests कुञ्जक which is an indigenous word meaning 'august'.

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Note: The text is in the form of an inscription, with each verse providing a specific detail or instruction related to the deity or the inscription itself.
7 परिमाणमय्यतरा स-कु MISSING जना भूनिः दृष्टा (10) अनपद-महवौदा पड़ागें(१०)पिर्वभर्माणे(२०)पिर्व
[अय्यके]*

8 स्वामिना द्रवमभागानुसर्गीता देवविय देव[१०] हृ[१०]त (१०) तत्र(२०) यथाभिः-
ठिलितमकुकृत[लो००]*

9 देवविय अथवा[००] प्रस्तुतः प्रभम-प्रसवो यः, तत्कर्त भद्रव्रधः (१०) यथि
कालिन[१०]कर्म्य हर[३०]

10 विनाशयिष्टा वा सुक्षमोपः[२०] कुदिक्षानि: ततालयिष्टि अधभम[२०] खालि (१०) चातुर्वेषां
राजान०]

11 राजामात् या मह लुकुबिनिः विशापतिः मनमुक्तमाः यमया दृश्या मा
विनाशय[त०४४] II*

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**Second Side**

1 यदि विनाशयः जन्मिन अन्नमि यदि यासुस्वतं तन्मसम्य प्रातः (१०)

2 यद्र मम हुण्टतं ततुमा (१०) के स्वातः (१०) यथा स्वक्षरसिपातयथा तथुप्रभाकरमेव

3 भूमि[२०] स्वाच्छित्वं भूमि विजा[प००]यामिनि (१०) य ह्य प्रभवति ...
...
देव-बलि-करणमः [शेब०]

4 [शा०]सम्य न कारभियं स्वाहीयो ...
...
स्रोतं वा राजकुक्षीयंमनुष्टेयं ...

...
...
फलसौय पदेशु पवित्रविनिः (१०)

---

1 Read मूनिःभा, Better supply तत्त्र before परिमाण.
2 Read वहमभागाघ, i.e., even the sixth part of the produce received by the State according to custom prevailing in the kingdom (was reduced by the king to the tenth part and was made payable to the god).
3 Possibly we have to suggest *मकुबिनिः.
4 I.e., from the creation of the god, i.e., so long as Bhadresvaragāmin has been established.
5 Better read छ.
6 चातुर्वेष्टि = Brahmans versed in the four Vedas, who may receive the district as an honorific grant. राजामात् = kin's officer who may be appointed a governor of the district; cf. महानात्, मनमुक्तवाय = out of compassion for me.
F—KAMBUJA\(^6\) (CAMBODIA)

No. 81—Neak Ta Dambang Dek Stone Inscription of the time of Jayavarman\(^7\)

Neak Ta Dambang Dek attached to the village of Khvoo, Prei Sandék District, Treang Province, Cambodia.


Language: Sanskrit.

Script: Box-headed Brāhmi of the Southern Class of about the 5th century A.D.\(^8\)

Metre: Verse 1 अष्टोत्तरस्मृतिकोष; verse 2 श्रीक (चन्द्रकस्त); verses 3-5 अष्टोत्तरस्मृतिकोष.

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1. About 27 aksharas are lost.
2. About 16 aksharas are lost.
3. About 18 aksharas are lost.
4. Read श्रीक.
5. Read श्रीक. Possibly we have to suggest परिवार्त before श्रीक.
6. Usually spelt as Kamboja.
7. Little is known about this early king of the ancient kingdom of Funan from any other source. He has been regarded as the father of prince Gupavarman of the Prosasat Pram Loven inscription (No. 82 below). But see below, p. 511, note 3.
8. The characters resemble those in the records of the Early Kadambas (cf. Ind. Ant., VI, pp. 22-32; VII pp. 33-38; etc.). Note also the script of such other records as the Nagardhan plates of Śāmiśa (Ep Ind., XXIX, pp. 1 ff.), Kesariyad plates of Ardhapati-bhattāraka (ibid., pp. 12ff.), etc., etc.
TEXT

1  सुअन्योगमतित्रंत्रमपि व(*) सरीरेण-शो(न्द्रया-शुढ्धे
2  शुष्टे शेष-शुजङ्ग-भोग-रचना-पदशी-पुराणिनः (१*)
3  [कु] सिन्धु-प्राण-समाधिनि-विसुद्धनि नामयुवितामुखोऽहोः
4  [राजा] श्री-जयव्रजनारद(५*)प्रमिष्यं स श्राणिनीं रक्षतु || 1 ||
5  [कु] लज्जाबाहुवी-नामन्न प्रभावारक्रुदाविनः (१*)
6  दशरथेन्य या हर्षधर्मदेन्ते जयव्रजनः || 2 ||
7  बिग्राहणं सपनं कुलम्युनगः या — — —- — — — —
8  हङ्गा या प्रतिमः सुवर्णं-रचिता — — —- — — — — (१*)
9  काण्याण्डं व्यसनः परमधान-समं [सा] — — — - — — - —
10  भोगे(५*)सरधिं नेत्र भोगः-रहिते(व) — — —- — — — [१२*] 3 ||
11  शाखेन्य शत्रु गुरुस्य देविता खशेः[व शत्साहितं]
12  रुद्राणीसृहः वल्लः लोक-विविधि सा श्री[रिता रिते:] (१०)
13  सूर्यस्तंभसिःच्छतशी वर्णिता श्री — — — — — — — 6
14  लोकं तीर्थं शायच्र्यि विश्रामशं वहुम्न(घाण) च(१) — — — — — — [१२*] 5
15  राजा-श्री-जयव्रजने विद्यार्थी च — — — — — — — —
16  हङ्गा वानुषनन्त साक्षरः-सहितं बि — — —- — — — (१०) *
17  शायद भोगमनिथं-युध्यु-सभा स — — — — — —
18  अमन्दे स्त-टटकायक्ष्य-चुर्ण — — — — — — [१०*] 6

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1 From the facsimile in J. C. I. S., IV. Majumdar’s text is an erroneous copy of the transcript published by Co-date.
2 The meaning is that king Jayavarman regarded the queen as a precious object as the single eye is to a one-eyed man.
3 The word jaya here means ‘victorious’. But the intended reading may be श्रीविना.
4 The word nyasana here means ‘division’. The activities of the queen were classified under the heads Dharma, Artha and Kāma which were attended to in specific hours.
5 Others have read bhadga.
6 As the name of Jayavarman cannot be accommodated here in accordance with the metrical necessities, an expression associating the king with श्री is expected at this place.
7 The plural number suggests that the reference is to the royal fortunes of the kings who were Jayavarman’s enemies.
No. 82—Proasat Pram Loven Stone Inscription of Gunavarman.¹

PROASAT PRAM LOVEN temple, Thup Muoi or 'Plaine des Jones' (Marashy Plain), Cochin-China.

Cœdès, B.E.F.E.O., XXXI, pp. 1 ff.; R. C. Majumdar, Inscriptions of Kambuja, pp. 2 ff.

Language: Sanskrit.

Script: Southern Brāhmi of about the 5th century A.D.

Metre: Verse 1 (damaged); verses 2-3 वसनालिक; verse 4 श्रीक (चन्द्रमुद); verses 5-9 वसनालिक; verses 10-11 मार्ग विलोकित; verse 12 धर्मम-मालमारियम.

TEXT²

1  
   
2  
   
3  II तथा प्रसादम  
   
4  यस्यामहस्त-परिशुद्ध-जलस्माद्  
   × क्रीरोदको(5*)प्युतविहासब्य  
   (III*) 2
5  II जाराङ — — — — — — वुचि बीर — — ³  
   मामी नराधिनिना सह यु  
   (I*)
6  श्री — — — —  
   श्योमी — — परि चतुर्मण्ड — — — II 3
7  II क  … … … त … … (I*)  
   त्वाहुदि … … हनि निर्मेष्ठसाम  … मा II 4

¹ He has been regarded as a son of Jayavarman of No. 81 above. But see note 3 below.
² From the facsimile in B.E.F.E.O.; Majumdar has committed errors in copying Coedès’ transcript.
³ The reference may be to a king named Viravarman in both lines 9 and 11.
8. ला श्रवण सद्य रुपमन्त्राय यो श्रवणसङ्गमं
   वनम् — — — —
   — — — — रत्नश्रवणसङ्गमं जय भेनं (I)

9. स — — — — वर्तमान जग्यनेका
   — — — — बने अर्पितान्तरबं ॥ ५

10. तस्यावनि — — — तपस्यस्त्रातिनामा
    — — — — गुजीमुखस्त्रातिनाम (I)

11. से — — — — सहस्रा-चार्य-काशी
    वने — — — देविता जनता मनोजा ॥ ६

12. या भ्रमन्ता विविषाकिनिकमिक[मेण]
    कः कोणिन्मन्वण्याय-वनम्-श्रवणा श्रुताचार्यिनेन (I)

13. जास्वल-राजा-पदे १ वृष चुनू — —
    यालो(५)पर [म] श्राबतीश्री गुण-श्रोद्य-योगाचार् ॥ ७

14. तेनेवदशास्त्र-अनन्नी कर-संह — —
    [सं] स्वापिन्ति भक्तो मुनि पादमुखम् (I)

15. यस्येव रूपमस्तुल-पुजति वेन — —
    — — स नेवातिनि परिप्रतिमा < पुष्पिकाम् ॥ ८

16. अस्याह्वे (५)िङ्क्वतिदेय-वेद-वेद-
    वेदक्वतिदेय-मान-प्रतिमेद्वि जन्मुः (I)

17. संस्कृतिती वयिन्त स्तुवि चक्रानिष्ठी-
    शुभाचीनि नाम विद्यु: शुभिनि मुखिन: ॥ ९

18. स्त्रावण यो गुणव-श्रवण गुणवता अश्रुबंस्त्रातिनामाः
    गुणव-श्रवणसङ्गमं — — कुतमिद श्रीवचनाशायस्त्र ह (I)

19. तुकरो(५)िङ्क्वतिदेय-दि च वा तुषान्तारामा जनो
    ईशको हुष्ट-कर्मांलक्ष्यम् परमंक्रेपेक्षं वैः वनम् ॥ १०

20. दृष्टं बधो गुणमया भगते भार्मार्थिना शक्तितो
    विशे भगवतैरानास-हृद्यैश्वरमकालिकरैश्या (I)

21. तस्याह्वेश्चुन्यातः समयतो वैरव्यया चुज्ज्वते
    चुज्ज्वते तस्य यस्य पुजतास्ते प्रभा्म = पाताः: ॥ ११

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1 Jambūṭṭa was apparently the name of a locality. जाम्बूजीकार्यद = the status of the

bēl-holder of Jambūṭṭa.

2 Padamāla means here 'a temple'. The inscription records the construction of a
temple of Vishnur called Chakrāśthasvāmin.
TA PROHM STONE INSCRIPTION

22
|| अभिवद्वयते येन महाभवा
भगवद्गुणिनमु गुणाद्र — — (I*)
स तु यशोऽवत्वमेव विषयः
परम प्राप्य पद महवसम् II 12

No. 83—Ta Prohm Stone Inscription of Rudravarman

Ta Prohm t-emple, Bati Province.

Coedès, B.E.F.E.O., XXXI, pp. 8ff.; R. C. M.jumdar, Inscriptions of Kambujā pp. 4-7.

Language: Sanskrit.

Script: Southern Brāhma of about the 5th century A.D.

Metre: Verse 1 द्वी; verses 2-11 शारदराहित.

TEXT

1 नित्य विचित्रवायम्-सहित-सच्चि-दोषारिग्ना
निराशर-पञ्चिनाभिपत-सम्ब्ह[था सम्पूर्णा] (I*)
2 ज्ञिनेन कण्ठास्माना परस्तिः प्रकृतार्थानाम
वित्तम्-भिसर्विष्णू निर्मबद्धु-दुर्वष शा-प्राप्ताः [I*] (II*) 1
3 उद्भवो विभवास्तु राशि यो-नित्येन विनिराधारः
निब्यो परमस्तु-विबद्धस्मिनि संप्राप्य — — — — — (I*)
4 वस्तापि च कुञ्जि परस्ति ध्रुवात्स्वभोजिता-
वस्वास्तु क्ष्यत्रि विहिता-षयां च गया स — — — — — (II*) 2
5 वस्त्रोरवत्तिः क्षाव्य(५)पि न गुण: कवित्व समेर्पितो
वस्हीतार्जुनविविधरस्तु जगता स्वातुः न — — — — — (I*)
6 एकधारानिष्काराराचारिः-गुणाद्वा क्षे-संबंधरो-स्थापना [II*] (II*) 3
7 सवायं सचरितमेव || नृपतिना तेनात्विषमालिना
— — — क्षरि — निर्माण — विशेष विशे विशे — — — — — (I*)

1 He is supposed to have been a son of Jayavarman of the Neak Ta Dambang Dek inscription (No. 81 above).
2 From the facsimile in B.E.F.E.O. Majumdar's transcript is an erroneous copy of Coedès' text.

65—1902 B
8 होकानुमः साधनं भ्रति न च भ्रमावतं कृष्णकालं
सभापायं हि मा — — — — — — — — — — (II* 4)
9 तलिपा जयवधा च नावतनाथ्यसो चनानां कृते
राममायाः — — पि — — — — — — — — — (I*)
10 विग्रहं द्विन-नायकम् तनयिश्वरौ द्वामालोधिते
हस्तर्मानिनि — — — — — — — — — — — — (II* 5)
11 वुद्[१] धर्ममयायं-सहमस्वकृष्णः वेयुगेन्द्रस्तरं
निष्ठ्रे छा वा — — — — — — — — — — (I*)
12 यशोरास्क कर्मं सहर्मकरोपायान्वितो[घायः]
— — नो वि — — — — — — — — — — (II* 6)
13 आधारं यथासमाविशिष्ट-चक्षुर्य युवेष्टरं — — —
सत्वं कामं — — — — — — — — — (I*)
14 यशाभूकुशिं[२] किमायु सकायास्वादित्य-शान — — — — — — — — — — (II* 7)
15 तस्यसैनिकप्रेषेन-सिद्धबन्धनमनोर्जये
— — भाष्याचयव्य श्रुति — — — — — — — — (I*)
16 अक्षयार्गुषुरु[३]सा इवहितरं सिद्धं किरेवथे चामा
— — — — — — — — — — — — — (I* 8)
17 आचारानलिः प्रति नै स्व-सन्यासं तत्त्वं प्र — — — — — — — — — — — — — (II*)
18 — — — — — — मविवयम् वल्ल्योत्तमं प्रा — — — — — — — — — — — — (II* 9)
19 को बिद्याद्विजेन्द्रव्येत्रधे — — — — — — — — — — — — — (I*)
20 हर्षेवं द्विजमणके गुरु — — — — — — — — — — — — — (II* 10)
21 प्रेमसिध्य के — — — — — — — — — — — — — (I*)
22 तेन द्विजस्य — — — — स्य धम्माहं[मा*] — — — — — — (II* 11)
SUPPLEMENT

Bk. I, No. 23-A—Gujarra Minor Rock Edict I of Aśoka

GUJARRĀ, Dātia District, Madhya Pradesh.

Language: Prakrit.
Script: Early Brāhmi of the 3rd century B.C.

TEXT

1 देवान् पियसं पियदस्य अशोकराजस् (10) अ. ह. लियामि सं(10) वच्छानि उपासकेः (5) [पिया] (10) साधिकेः सं(10) वच्छ्रे य च मे संवे य[1] ते ती [अह] । धारि

2 च परके ती [आ] हार (10) रतेन अंतरेण अंद्रोपसि देवानंपीर[स] [अ] मिस्त्रेवा संतो भुनिस मिस्त्रेवा कटा (10) परकमस हर्स फके (10) नो
च हुञ् महतेनां ति व

3 चकिके पाराथवे (10) खुद्रकेण पी रकममनीना चंतं चरममनीना पतेशु संवेतेना विपुके पी खो चकिके आरामण्यते (10) से पतावे

4 अन्त[ये] हर्स नृवों (10) खुद्रके चा उदवरे चा चंतं चर्म[व] (योंकुं खुंचे दु (10) अंमा चा जानुं बिष्टिव चं बिष्टिव[ति] के भंभच ...7

1 See facsimile in Ep. Ind., XXXI.
2 The personal name of the king occurs only in the Maksi and Gujarrā versions of the Minor Rock Edict.
3 A' word like सायतिरकापणि, found in the other versions of the edict, has been inadvertently left out by the scribe.
4 Other versions have चर्म, उपवत and उप्यास in place of यात in the sense of 'intimately associated'. See Ep. Ind., Vol. XXXV, pp. 287ff.
5 This refers to the comingling of pious men with the gods. Cf. उपविस्तारे थुलायोगमागमविपदे (गौता 1412), योंकुंदुं वर्षिपण खुंची वृक्षायाम (गौता 1412), etc.
6 Read विनिहर्षितैभ... च.
7 Possibly विलम्बिताय च चंतमचरण सिया (= चितरकितागं च चंतमचरण साम्).

...
TEXT SANSKRITIZED

देवानागिरियाँ प्रयुक्ते: अनोत्तर आश्रय (आधविकम् इत्यद)। [सातसरीकान्] अवधुर्तीयान् संवृत्सरान् [व्याप्ता अहम्] उपाधः असिः। साधिक्ष संवृत्सर [व्याप्ता] यत् च मथा संधः यत्: इति अहं वर्त राज्यान्त: इति आह। पुत्रेन अन्तरं अभुद्धे देवानागिरियाँ अभिशेषेऽवः: सन्तः मनुष्यः: मिथ्यान्त: इतः। [सम] पराक्रमः इति फलः। नो च इतः महता इति एव शस्त्र व्याप्तम्। धृतकेष अर्थ पराक्रममणेऽधमः चरता प्राणेऽमु परस्ते अनुक्रमः अर्थ ज्ञानस्य: सत्यः आराध्यतः। ततु एतस्मात्वा अर्थाय इति इति आधविकम्। धृतकः च उदारः च घमः चरतो चोकः सुलातमः। अन्तः अर्थ च जानन्तु-क्रिमिति-चिरस्थितिस्त। च घमावरणः [व्याप्ता]। [तत्] अर्थान्ते च एतस्मात् एव घमः चरता अतीतः। इतः च आधविक ब्युधितेन २५६ (—द्रे प्रथमादंकिकारिकाते) व्याप्ता ब्युधितम् मथा बिद्योपितम्।

Bk. I, No. 23-B—Ahraura Minor Rock Edict I of Asoka

Ahraura, Mirzapur District, U.P.


Language: Prakrit.

Script: Early Brahmi of the 3rd century B.C.

TEXT

14 ... ... ... ... ... ... ... ... ... ... चियो’ (10) साति

2' ... ... ... ... ... ... ... ... ... ... [सा] चिय[का] ...

1 Prabhay विरितिः (संभाब्यक्ति).
2 विषु = विशु = Sankrit भुजा; cf. Pa’i-P. akrit हुज्जा = Sankrit भुजि. See I.H.Q.

XXXVIII, pp. 22ff.

3 See facsimile in Ep Ind.
4 About 22 aksharas are lost here.
5 The intended word may be इत्यदः.
6 The intended word may be सातिकारण.
7 About 20 aksharas are lost here.
8 About 3 aksharas are lost. The intended reading is सातिकारण चतुः।
3 .... ... ... ... ... ... 'च वाह रक्षते' (1*)
4 .... ... ... ... ... ... 'च रक्षते' (1*) यथेते
5 [अ] 'तहे ... ... ... ... ... ... 'भिष्मेन्त्राकर्तार (1*)
6 पठक मस हु] ... ... ... ... 'वधन' [व [म] मस पापेते (1*) शुद्धकेन पि
7 पठकम मनोनिन्वेते विपुले पि स्वग [म] मेवे आलापेते (1*) यथाये अथाये
8 [हु] 'यं साधने (1*) शुद्धक च [वृद्धि खा च प[क] कर्ममु (1*) अंता पि च जान्तू (1*)
9 [च] 'पठकम के च रत्नके होते (1*) हर्ष च अधेव महिमति विपुले पि च
10 विवर्तित विविधेः च अवधिनिता विविधतौ (1*) एव साधने विबुधे [न]
11 [हुवि मम्मा-लालित-सरि अ मं [बे] बुधस सये आलोधे ति]

TEXT SANSKRITIZED

... ... ... [देवाने] मियः। साति रक्षारि] ... ... ... ... ...
साधिकाः [अर्थात्तिवाचु संवत्सरारु यत् [अह] यवासकः (= हुदेहरस्वः) शस्य [1*)
नो]] च [अह] बाँड पराकारः [अम्बवः]। एवम् अस्तारेण समुद्रत्वे अभिंध्येवाः मन्दुस्वा।
मिर्येवाः कुता:। [मम] पराकारस्य [हि] हुह (1*) फलम्।। नो हि हुह माहस्वे एव शस्यम्
आराध्यितुम्। हुदुवक्ष्ण अधि पराकारमनो विपुलः अधि स्वायः शस्यः आराध्यितुम्।
एवस्मे अधात्तिव इहृ आवमुः। हुदुकाः च उदाराः च पराकारमुः। अन्ताः अधि च जान्तु।
विलषितितः च पराकारः मन्क्तु।। अध च अधेव विपुलेयते विपुलम् अधि च विद्विष्यते दिक्याम्
अवलालिका विविधम्। एवत्तै आवम् हुदुकितेन हे पद्मालितिते (= हुदेहरस्बाहसात्तुकितेन
मयां धीपित) वत् (= यत्) मसः बुधस शरीरः (= देहावशेषः) आह्याम्
इति (= यथा बुधस्वे देहावशेषः मन्दास्कः अभवत् तत्कालः।)

1 The lot 'अक्षरास चै' may be restored as 'स्तिथानं संवत्सरां च स्तास्वसु मुत्स (1*) चीः.
2 The lost 'अक्षरास' may be restored as 'संवत्सरां स्तास्वसु च मुत्स एव स्तास्वसु चारं' या च.
3 The lost 'अक्षरास' may be restored as 'न जंदुवपितम् चमसगंडेरवं मंत्र सुविचारा,'.
4 The lost 'अक्षरास' may be restored as 'च च पति (1*) ची भोवेचं महा'.
5 The stop is indicated by an oval sign which has joined the right leg of च. This
   passage, not found in any other version of the edict, says that Asoka set out on a
   tour of pilgrimage lasting at least for 256 days after the relics of the Buddha had been
   installed on the platform [for worship] apparently by himself.
Bk. II, No. 42-A—Mathurā Buddha Image Inscription of the time of Kanishka I (78-102 A.D.)—Regnal Year 14^1

Mathurā, Mathurā District, U. P.

Language: Sanskrit influenced by Prakrit.
Script: Middle Brāhmī of the Northern Class exhibiting resemblance with characters of the 3rd century A. D.\(^2\)

**TEXT**^3^4

1. महाराजः देवपुलस्य काणिक्कस्य स^[1]वक्तरेण १०१(१०२)॥ पौपमासं-दिवसे १०
   असिं दिवसे प्राणानिः ह[हि]|

2. भयं संविभित्त भक्तवतो वितामहस्य सम्यकसुबुध्स स्वमवस्य\(^5\) देवस्य पुञायः
   प्रतिमा प्रतिभा-

3. पयति सम्य-दुर्स्य महानायः II^6

**TEXT SANSKRITIZED**

महाराजः देवपुलस्य काणिक्कस्य संवदस्से १२ (=चतुर्दशे) पौपमासं-दिवसे १० (-१०)
   असिनू दिवसे प्राणानिः ह[हि]| भक्तवतो वितामहस्य सम्यकसुबुध्स स्वमत[विसु] स्या देवस्य पुञायः
   प्रतिमा प्रतिभापयति सत्वनान्मायेः II

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\(^1\) Sahni and Lüders both read the first symbol in the date in line 1 as 10. Various other readings have been proposed by scholars who have apparently not examined impressions of the inscription, but depended on the defective facsimile published. My doubts about the radication of the date were removed by the examination of an impression.

\(^2\) The inscription uses the eastern type of ल, श (looped) and य as well as the western type of श and स. स found in the present inscription and ल, श and य of the eastern type are generally found in the Allahabad pillar inscription of Samudragupta. For a similar palaeographical vagary, see above, p. 277; cf. note 2 at that page.

\(^3\) See facsimile in the works cited.

\(^4\) There is an unnecessary horizontal stroke below श.

\(^5\) The intended word may be स्वाच्छात्मिक (above, p. 295 and note 4).

\(^6\) The stop is indicated by a slightly carved horizontal stroke.

\(^7\) Prācīrīka means a maker of or dealer in prācīrā (cloaks for the Buddhist monks).

\(^8\) The Buddha is called Paśāmaka in Lüders’ List, No. 910, and in an inscription from Kosam (Ep. Ind., XXIV, pp. 117-119).
Bk. II, No. 72-A—Devnimori Stone Casket Inscription of the time of Rudrasena I—Saka year 127 (=205 A.D.)

Devnimori, near Sāmli, Sabarkantha District, Gujarat.


Language: Sanskrit.
Script: Middle Brāhmī.
Metre: Verse 1 चंद्र (शीक); verses 2-6 पावाः.

TEXT

(around the body of the casket)

1 नमस्तवः ज्ञाने नुक्षयां-काहुं-प्रभव-निवेदे नम: (I*)
सम्भवम् बुद्ध-सुविधाय प्रवचितेमितः (II) 1
समाविचित्विचः कथितकनुपाणीं समागते(5%); न्द्रस्ते (I*)

2 मह(भ)स्य कन्यामिनी चूँती श्रीकुमारिनी च (II) 2
कहनमयनिकतयुक्तमदाविहारानि महास्तुपां (प्र) 1)
सत्यानानुव्रुत-निर्मलम्यां शाक्यमिक्षुम्यां(स्रोत 2) 3

3 सात्यनवमर्माना सुदर्शनेऽ एव दिनुकंपे (I*)
कामान्तिकी व पाशालिका तो शाक्यमिकुकाले (I*) 4

4 दशकषायर्पिनिदिशयं-भूकमयस्य रचिहेन (I*)

(at the bottom of the casket)

4 कृष्णम-क(ह)ता कृतो(8%)वं समुद्रस्त्रेण-सुरेण (II) 5
महास्तेन-सिद्धुरक्षा च कारिता विश्रः न स्मला (I*)

5 सुरात्मसादकामो बुद्धमंहामर्मंसङ्ग्यां (स्रोता) 5 (II) 6

1 From the photographs published in Journ. Or. Inst.
2 The correct form of the word is सर.
3 The reference is to the era of the Kathika kings, the word Kathika meaning 'a preacher of the Buddhist faith'. Apparently the Kushāna kings of Kanishka’s house, who were celebrated for their patronage of Buddhism and were the overlords of the Saka Mahākṣatrapas, are alluded to. The Saka era was the continuation of the regnal reckoning of Kanishka I.
4 सिकुद = सिकु (monk). The two monks Agnivarma and Suśarṣanā built the Mahāstūpa, attached to the Mahāṣāḍha, at Pāśāntikapa[li (modern Devnimori). They were also the कामान्तिक or supervisors of the construction.
5 The casket was made, for interring the relics of the Buddha under the Śūlapa, by Sena’s son Varaha, the maker of the kuttina (pavement), on behalf of the monk Mahāsena who wanted prosperity for himself as well as the Dharma and Saṅgha.
Bk. H, No. 88-A—Silver Coin of Vasishthi-
putra Satakarni (c. 159-66 A.D.)


First Side

Bust of the king to right; his frizzled hair tied with a ribbon, crest-jewel (off-ring a side view and looking like a flower to front) above the forehead; legend in two parts above the back of the head and to the front of the bust; the right part beginning from XII and ending at IV reads:

रक्षी वाष्ट्रिपुत्र (Sanskrit रक्षी वाष्ट्रिपुत्र),

and the left part beginning at VIII and ending at XII reads:

विरि-सारकर (Sanskrit विरि-सारकर);

in the normal Prakrit language and the Middle Brāhmi script of the Southern Class.

Second Side

Ujjayini symbol surmounted by a crescent to the left and six-peaked hill surmounted by a crescent to the right; wavy line below and rayed sun between the two crescents above; continuous circular legend (in Dravidianised Prakrit and modified Middle Brāhmi) around, starting from ending at XII.

चतुर्भुजा वाष्ट्रिपुत्र सारकर तिरिक्षारकर (Sanskrit चतुर्भुजा वाष्ट्रिपुत्र सारकर तिरिक्षारकर;)

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1. This ruler was the brother and successor of Vasishthiputra Pulimāvi (c. 130-50 A.D.) and was also called Vasishthiputra Vañña-Sātakarni on some of his coins. The coin under study belongs to the silver currency of the Sātavahanas, which was imitated from the coinage of the Sakas of Western India and was meant for circulation in areas previously under the Sakas, e.g., the Nasik-Poona region and the Konkan. Formerly only coins of this type issued by Yañña-Sātakarni were known, though the first word in the legend on their reverse (चरित्र) could not be satisfactorily read (cf. Rapsom's Catalogue, pp. xci, 45).

2. The paleography and language of the legend exhibit considerable Dravidian influence: चरित्र = Tamil aradan, 'king'; वाष्ट्रिपुत्र = Tamil vazhi; सारकर = Tamil makan (also spell makan in early times); Tamil तिरिक्षारकर = Sanskrit तिरिक्षारकर. Note the change of च to च and of स to स in the ordinary Middle Brāhmi of the South.

Nāgārjunikonda Inscription of Vijaya-Satakarni—Regnal year 6

Nāgārjunikonda, Guntur District, Andhra Pradesh.
Language: Prakrit
Script: Middle Brāhmī of the Southern Class of the 3rd century A.D.

**TEXT**

1. नमो भगवते अग्निप्रभुस (१)
2. रजो गौतमिपुलस सिरि-विजय सा-
3. तत्ततिष्ठ सब ६ गिय ८ दिव बेसा-
4. ख-पुनिमौ (२)

**TEXT SANSKRITIZED**

नम: भगवते अग्निपुर्जय (= अग्नि पुर्जय हुद्राय)। राजः गौतमीपुलस श्रीविजय-शातकर्णेः संवत्सरे ६ (=प्रत्ये) श्री[प्य]-प[क्षे] ८ (=चतुर्य) दिव[ले] वेशास्पुर्णिमायम् [कारित्मु हुद्रम]॥

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1 From official notices. The importance of the inscription lies in the fact that it is the only epigraph of king Vijaya-Satakarni so far discovered and that, according to its evidence, the Buddhist establishment at Nāgārjunikonda owed its origin to the later Sātavāhanas and not to the Ikshvākus as is usually believed. The city of Vijayapurī in the Nāgārjunikonda valley was probably built in the year Vijaya corresponding to 213-14 and named after Vijaya-Satakarni who was possibly the reigning monarch at the time.

2 The date shows that the summer season began on Caitra-badi 1 and that the months were pūrimānta as in North India. The mention of the month is interesting.

68—1902 B.
Bk. II, No. 102-A—Nagarjunikonda Pillar Inscription
of the time of Virapurushadatta—
Year Vijaya (273-74 A.D.)

NAGARJUNIKONDA, Guntur District, Andhra Pradesh.


Language: Prakrit

Script: Middle Brāhmi of the Southern Class.

TEXT

1 सिर्व (ii*) महाराजस असमेच्यास्य अनेकहस्रणकोटिःपदार्सिः
2 सिरि-चंतमुखस पुतस रंभो मांगिपुतस इंकाकुःसिरि-विपुलसदतस
3 वस-सरणयः सववधरः [''] विज्ञान([''] वायु-पवये प्रथम 1 दिवस वितियच सम-गतस
4 रंभो अगिहोसातितोम-वाजपेयसमेश-वायिः हिरणकोटि-गोससतसहस-भूपततसहस-पदार्थस समथे अ[ः] तिहुत-संकपस वासितिपुतस
5 इंकाकुस सामितिरिच्यां-चंतमुखस मह(टे)दरारी मांसाइ मह[स्]देवतिहि अनातसितियाः
6 वंदितिया विज्ञानोहिसितिया मिरसितिया समसितिया नामसहिसितिया
7 मंदितिया शंकुकोटिसितिया महिसरिसितिया कोन्दमतिसितिया मुक्तिसितिया
8 अव्यकोटसितिया महुतिसितिया नामसितिया कामसितिया गोकसितिया

1 See the facsimile in Ep. Ind., XXXV.
2 Vogel: वसमन.
3 Vogel: विज्ञान = Sanskrit विज्ञान (twentieth). Vijaya is the name of a year of Jupiter's sixty-year cycle. In the second half of the third century A.D., when Virapurushadatta flourished, the year Vijaya corresponded to 273-74 A.D. Cyclic years became very popular in South India in later days. Cf. above, p. 521, note I.
4 Vogel: भुमिनातिसितिया (?)
5 Vogel: विकटोहिसितिया.
6 Vogel: स्वासितिया.
7 Possibly समुदरितिया was intended.
8 Vogel: नागसितिया.
9 Vogel: श्रीमतिसितिया.
10 There seems to be a punctuation mark after this, probably suggesting that the ladies mentioned before this were the sahodaras of Sāntamāla I.
11 The reading may also be नामसितिया.
नागर्जुनिकोन्दा इंस्क्रिप्टन से विरापुरुषःदत्ता ।

10. संति मुरोऽदितिसिद्धियः वृंदसिरियः लद्धितिसिद्धियः निरनितिसिद्धियः
11. पंदितिसिद्धियः लद्धितिसिद्धियः समुदयितिसिद्धियः वारितिसिद्धियः लद्धितिसिद्धियः
12. अभिशिरियः चंद्रसिद्धियः लद्धितिसिद्धियः अभिशिरिकान् च
13. सरसिकायः [क्]गुमलतावः च दाहा-भो।।

TEXT SANSCRITIZED

स्थिरः। महाराजाः अनेकेन अमेशायायिनः अनेकहिरश्चकोटिक्र-प्रदत्तैः श्रीवामसूमुखः पुष्पिणी राजः माधविपुलः िष्टाभ्र्या श्रीवीरुपायुक्तः वर्षातायसः (=वर्षाताययुक्तःकामयतः) संक्तवस्य विस्तरः वर्षायः प्रथमः। द्वितीयः (=श्रावनकृताहितीयायाः) श्वानहरसः राजः अन्निर्धारिनः निम्बायायाः अमेशायायिनः। श्रीरुपायः-नोश्रायसः-िष्टावस्यअब्र-प्रदत्तैः सत्तरेषु अन्निर्धारिनः भविष्यायसः चैक्षाक्ष्यायसः श्रीवामसूमुखः सहोदरायिनः। माधवः (=माला विमानविभः च) महादेेवः (=पशुभितः) अन्निर्धारियः श्रीदृष्टियः विन्योदिष्टियः श्रीदृष्टियः तिलिसिद्धियः श्रीदृष्टियः नागवशिक्षियः संगुर्षियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृ�्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टियः श्रीदृष्टि ॥

1. Vogel : संति मुरोऽदितिसिद्धियः
2. Vogel : दितिसिद्धियः
3. Vogel : संति मुरोऽदितिसिद्धियः
4. Vogel : पंदितिसिद्धियः
5. There seems to be a punctuation mark here probably suggesting that the preceding names are of ladies who were the mother and step-mothers of Sāntāmūla I.
6. Vogel : चंद्रसिद्धियः
7. Vogel : सरसिकायः which is meaningless.
8. Vogel : दशः The word chhāgā-stambha (memorial pillar bearing the representation of the person in whose memory it is raised) occurs in many of the pillar inscriptions discovered at Nāgārjunikopā. See Ep. Ind., XXX, p. 25.
Bk. II, No. 104-A—Nagarjunikonda Pillar Inscription of the time of Rudrapurushadatta—Regnal year 11

Nagārjunikonda, Guntur District, Andhra Pradesh.

Language: Prakrit
Script: Middle Brāhmaṇ of the Southern Class of the middle of the 4th century A. D.

TEXT

1 महाराजस्स अस्मेवचालिस अनेकवर्णकोडि-गोषः
2 तस्य-हङ्कस्तसहस-पदविस्त स्मास-सिरिः-वंतमूलस
3 पशुहाय महाराजस्स स्मास-सिरिः-वीरपुरिः[सदस]
4 सुङ्गहाय महाराजस्स [स्मास]-सिरिः-एववलचंतमूलस
5 परीय रोग भास्तोपुत्रस इहाङ्कृं सिरिः-वदव-
6 पुरिसदसयस मालयः महादेवीय महापालय-पूजनय वह-
7 फल-समोता ः सिरिः-वंमनतय संव्हर एकाः १०(+)९)
8 वासापर्वत फथम १ तिवय अठम ८ सम्ग-गातय धाय-
9 सुमो ॥

TEXT SANSKRITIZED

महाराजस्स अस्मेवचालिस: अनेकवर्णकोडि-गोषःहङ्कस्तसहस-पदविस्तस-स्मासपिं: स्मास-वीरपुरिः महाराजस्स
Pārvatī-सालसमृद्ध फलपर्वताय: महाराजस्स वीरपुरिः सुमोः महाराजस्स

1 See the facsimile in Ep. Ind., XXXIV.
2 Since the paternal gotra of the mother of Vāsishṭhiputra Rudrapurushadatta was Vāsishṭha, Varmabhaṭṭā whose paternal gotra was Brihatphala, was apparently the king's step-mother.
3 Varmabhaṭṭā, queen of Ehavala Sāntamūla, was the daughter of a Mahākṣatrapa who was apparently a Saka king of Ujjayini. It is to be noted that Ehavala's father Virapurushadatta also married a princess of the same house (cf. Bk. II, No. 99). Another interesting fact is that the Sakas of Western India, after their Hinduisation, claimed to belong to the Brihatphala or Brihatphalāyana gotra.
4 Varmabhaṭṭā's representation on her memorial pillar shows her in the udvīghya-vīṣṇo i.e., the dress of the foreign settlers of Uttarāpatha.
NAGARJUNIKONA INSRIPTION OF VASUSENA

Bk. II, No. 104-B—Nagarjunikonda Stone Inscription of Abhira Vasušēna—Year 30 (=278 A.D.)

Nagarjunikonda, Guntur District, Andhra Pradesh.

Language: Admixture of Prakrit and Sanskrit.

Script: Middle Brāhmī of the Southern Class.

TEXT

1. सीढ़िं ॥

2. नमो भगवतो त्रिवर्षसदेहसः पुराणपुरसः नारायणसः (१) रजो वातेश्वरपुरसं भारीसस्य वसुपैणस्य संबल्ल [३०] वा-पा [३]

3. [विर]वसः १ महाठाम्रिकेन ५ महालवरेण महादुःशनाशयकेन कौशिकगोस्मेन परिविदेहिनं ग्रामवेनं संजयपुरीम्= यो (नं) राजि (अ)भि

4. ब्राह्मण केह केह श्रद्धाज्ञेन वानवासकेन च विज्ञाप्तिकलान्त- [सात]-

कपिण्यः [या] नाम[न] (तो) (अ)= न चाहिलो पुष्प भगवान् संभरभो आश्चर्ये (अद्व)-

(अर्थ)= ज्ञाति "

1. See facsimile in Ep. Ind., XXXIV.

2. This is in the left margin.

3. The passage shows that Narāyaṇa was already identified with the god Vishṇu.

4. The year seems to be referrible to the era of 248 A.D., which is believed to be an Abhira institution. It appears that Vasušēna occupied the Ikavālikā capital which remained in his possession for some years between the death of Virapurnahadatta and the accession of Bhavāla.

5. Mahâgrāma was a Pargana or group of villages.

6. Sañjñayapuri may be identified with modern Sanjan in the Thana District of Maharashtra, where certain Yavanas or Greek princes appear to have been ruling.

7. Ashajabhūjasvāmin (a form of Vishṇu) is known from a conch-shell inscription found at the same place as the present record. स'भरभो = possibly ज्ञाति।


5. सौंपण (१०) यो च भारतानाथं निम्नार्थं व भारत(मूः)पिन न परि(क्यः)क्षण्यात गुणतः सवर्तिनिक्य [सर्वसः-सत्] कुतजः

6. कुडळा[क्षत्रं] - न्यासन-प्रे-म-निः

[हेतु] 
शो [प्रथ]यमकसाधु-जनानिना-निः (१०) 
[‘हेतु’]वर्त्तकं सेवक-वधेमाण[को] (१०) भर्दाज-समोलेके अमाव्यन तिव्यमिण भगव[चक्कर] : कुतजः (१०) स्वर्तित गोवितेश्यः।

TEXT SANSKRITIZED

सिद्धम्।। नमः भगवते त्रेपसादेवधाय पुराणपूर्वाय नारायणाय। राजः वालस्योऽनुस्य आमोरस्य वर्तुण्यं संकल्पे ३० (सिद्ध) व[ष]य-प[षे] १ (दुःस्वेत) दिवसे १ (प्रथमे) । (भार्दाजक्षण्यातिश्रेयं) महाराजार्थक्षणं (भार्दाज-शास्त्रकेन, राज्यालं) महात्वल्ल्वण महादुर्द्वारकेस्वरं कौशिकमालेकृ वर्तिनस्वरल्ल्वण् (प्राप्तिहेमाना) निवसेने सर्वसाधुरुपरिवायपत्रकामे आवर्तकेन (वर्तिनत्वदेशावस्त्रभेयं; चतुरा-उद्धवतीनोरी-वास्तवभेयं) कुडळाना वर्तिनस्वरकेन (वर्तिनत्वदेशावस्त्रभेयं) व विन्यस्यसनिविश्वासनन्द-शारतकर्णिना स्थानत: अपि न चाहिति: एवं भवावनां उद्धव्यभावं (उद्धवक्षण्याखिंचित्;) अहसुखवामि शेत्त्नार्थिरी वास्तवभेयं। पर्वतस्य च प्राकार विचित्रित। वापी च महानन्दा शोपिता। तदा इशे च २ (दुःस्वेत) [तैः] शेत्त्नार्थिरी वेदेऽर्षं च चाहिति। तात्त्यकान्ति व रेपतिनार्थ। या: च भारतानाथं निम्नार्थं च प्राणमू अपि न परिश्रयवति (विन्यस्यवति) गुणतः: च—

सवर्तिनिक्य: सर्वसः-सत् कुतजः:

सवर्तः: शारतकर्णान्तः।

कुडळवास्तवभेयं मनिः

यो चायंकत: साधुसंप्रवाचन्तः।

सह-वधेमाणसूत्रं च अत्य [स एव] सेवक-वर्त्तमानका (संवककुक्रमं)। भर्दाजस्मोलेकन अमाव्यन तिव्यमिण भगवाभकार कुतजः (सि:वित्त: छोडः)। स्वर्तित गोवितेश्यः।।

1. सेदागिरी mentioned twice in the line is apparently the present Siddhadevi hill bordering the Nágárupka valley. It is mentioned in Bk. II, No. 80, text line 3.

2. Sanskrit श्री क्षम which is probably used in the sense of 'the engraver'.

3. This peculiar महागाला meaning 'Let there be good to the herds of cows' become intelligible only when we remember that king Vasushega was an Aihira, i.e., a member of the cowherd clan.
APPENDIX

1. Shar-i-kuna (Kandahar) Greek-Aramaic
Minor Rock Edict of Asoka

This important record, definitely proving the inclusion of wide areas of Afghanistan in Asoka's empire, has been published by U. Scerrato and others in Un editto bilingue greco-aramaico di Asoka. Rome, 1958, and by D. Schlumberger and others in the Journal Asiatique, 1958, pp. 1 ff. See also Epigraphia Indica, XXXIII, pp. 333ff.; XXXIV, pp. 1ff.

The Greek and Aramaic versions of the edict, apparently meant for Asoka's Yavana and Kāmbaja subjects respectively, may be rendered into Prakrit (as used in the Shāhbāzgarhi and Mānsehra edicts) as follows:

GREEK VERSION PRAKRITIZED

... (Sanskrit Chhāyi—दशवप्रभिपितिे रजः प्रयाणिस्नाः बो च नामिलासिः प्रवर्तिता)

ARAMAIC VERSION PRAKRITIZED

...
2. Some Inscriptions of the Kushana Age

The most important of the recently discovered inscriptions of the Kushanap is the one found at Surkh-Kotal near Baghlan on the Kunduz river in Northern Afghanistan (ancient Bactria). Written in the Tokharian (Bactrian) language and Greek characters, it refers to Kanishka (I) in relation to a shrine called ‘the Kanishka-Nikstor sanctuary’ and is dated in the year 31 of the Kanishka reckoning or Saka era, which would correspond to 109 A.D. The inscription was published by André Mariq in the Journal Asiatiq, 1958, pp. 345-446 (with Plates), and commented on by W. B. Henning in the Bulletin of the School of Oriental and African Studies, XXIII, 1960, pp. 47ff.
A Sanchi inscription of the year 22 of apparently the Kaniska era speaks of a Rājan probably named Vaskushāna (Marshall, Monuments of Sanchi, I, pp. 278, 386, No. 829) who may be the same as Vāsishka or a local ruler under Kanishka I, while a Mat (Mathurā) inscription mentions a Mahārāja Rājātirāja Devaputra whose name may have been Vamataksha (A.S.I.A.R., 1911-12, p. 124; Ind. Cult., VIII, pp. 191 ff.). Vamataksha was a Kushānaputra (scion of the Kushāna clan; cf. Sibiputta and Bhojaputta, above, p. 17, note 2) and probably one of the successors of Vāsudeva I.

A Buddha-pāda slab of the first century A.D. from Kosam speaks of the celebrated Ghoshitārāma which is known to have been situated at Kaushāmbi, the location of the ancient city at Kosam thus being settled beyond dispute (Ep. Ind., XXXIV, pp. 14 ff.). The inscription reminds us of another inscribed Buddha-pāda slab from Nāgārjunikoṇḍa, which belongs to the third century A.D. (ibid., XXXIII, pp. 247 ff.).

Two other inscriptions belonging to the age of the Kushānas were published in the Epigraphia Indica, XXXI, pp. 229 ff., and XXXII, pp. 82 ff. The first of these is the Kailvan (Patna District, Bihar) stone bowl inscription of the time of king Ārya-Viśākhamitra, dated in the year 108 apparently referable to the Kanishka era and corresponding to 186 A.D. The inscription points to the expansion of the use of the Kanishka reckoning to Bihar. Its language and paleography suggest that the era in question started in the first century A.D. rather than later. The word Ārya prefixed to the king’s name reminds us of a similar epithet of Kaññavela and other rulers.

The second epigraph is the Velpuru (Guntur District, Andhra Pradesh) inscription of the time of Mahārāja Hāritiṇaputra Mānasada called Aira (Ārya) and Gālaveya (i.e., belonging to the Gālava-gotra). The inscription has been assigned to the first half of the second century A.D.

3. Two Vaishnava Inscriptions

There is an inscription in one line on the flat shaft of the gada (mace) held by a four-armed standing male figure of stone at Burhikāhār near Malhār in the Bilāspur District, Madhya Pradesh. The figure, known locally as Chaturbhujī Bhagavān, holds the cakra (discus) in the upper left hand and the top of the gada by the upper right, while the palms of the lower two hands are folded in the añjali pose. He wears kunḍalas in the ears and the conical crown, called karanḍa-mukuta, usually found on the heads of subordinate deities. The image has characteristics of the god Vishṇu; but the añjali pose clearly suggests that it is not Vishṇu but
a pariśā-devatā or attendant of the god. The line of writing, in Brāhmi characters of about the close of the first century B.C., begins in the upper part of the ādā and comes downwards.

The inscription reads—श्र्वाक[ि]र्व[ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ ][ 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1 The genitive plural seems to refer to the members of a dynasty.
2 If these words refer to Gopachandra, they should properly be in locative singular.
Otherwise either they would refer to Vijayavarman or Gopachandra should be Gopachandra.
राज्य प्रविष्टि प्रवर्षां सांवत्तिक विभिन्न वर्षां सांवत्तिक विभिन्न "फालुन" विभिन्न "फालुन"

APPENDIX

1 If the subject is विषयवादी, it should be विषयवादी.
2 The annual tax fixed at 100 chūrnikās (purāṇas) is called ध्रुव-पिन्दका (lump sum payble by the Buddhist establishment or by Achyuta on its behalf).
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Addenda et Corrigenda

N.B.—The readers may not find great difficulty in rectifying minor misprints and inaccuracies. From the beginning up to p. 908, wherever the name 'Bombay State' occurs, it should now be either 'Maharaashtra' or 'Gujarat'.

Page 17, foot-note 2.—Add—The Erragudi version has Satika-puto for Satiyaputo or Sātiyaputo. The name Satika = Satiya = Sātiya has been regarded as the same as Sadaka (Sātaka = Sātika = Sāntika) of Sadakana Kālālāya-Mahārāthi of the coins from the Chitaldrug District, Mysore (cf. Ep. Ind., XXXV, p. 73, note).

Add note—Pāli pettanika means 'one who enjoys fortune or power inherited from his father,' so that Raṭhika-petenika and Bhoja-petenika of Aśokan records may be the Raṭhika and Bhoja peoples described as 'hereditary' and distinguished from the ordinary Raṭhika (Rāṣṭrika, the governor of a rāṣṭra or Pargana) and Bhoja (Bhojaka, usually a Jā'girdār). The official designation Raṭhika occurs in the Erragudi MRE and the Raṭhika and Bhojaka peoples in the Hathigumpha inscription. Cf. Bhandarkar, Aśoka, 3rd ed., p. 30.

Page 43, line 11.—
,, 50, note 1.—
,, 63, note 3.—
,, 65, line 15.—
,, 67, foot-note 1.—
,, 81, line 6.—
,, 82, foot-note 5, line 4.—
,, 107, foot-note 3.—
,, 136, line 9.—
,, 144, text line 2.—
,, 145, text line 2.—
,, 146, foot-note 4, line 2.—
,, 147, line 2.
,, 150, foot-note 3, line 2.—
,, 160, foot-note 5, line 2.—
,, 170, foot-note 2.—
,, 173, line 11.—
,, 178, foot-note 4, line 3—

Read—yushmabhyah
Add—Vyuṭha = vyuṭha = vivutha stands for Sanskrit vyushita and not for vyuṣṭa (see p. 516, note 2).

Add—As shown by K. L. Janert, the correct reading of the word is nisidiyā= Sanskrit nishadyā, for which see p. 218, text line 15. For Janert's paper, see Nachrichten der Akademie der Wissenschaften in Gottingen, I—Philologisch-Historische Klasse, 1939, No. 4, pp. 47ff. For—nīḥślishtakāh (= sopānāni), read—nishadyāḥ (=upāśrayāḥ)

Read—Z.D.M.G.

Add—Since, in the joint representation of Agathokleia and Strato, the former is shown to the left of the latter, it is now suggested that Agathokleia was the queen of Strato.
Omit—C.

Read—Kanishkasya
Read—trepiṭakasya

Read—valahṛisyā
Omit—C.

,, 150, foot-note 3, line 2.—
,, 160, foot-note 5, line 2.—
,, 170, foot-note 2.—
,, 173, line 11.—
,, 178, foot-note 4, line 3—

Add—Utpala in his commentary on the Brihadāraṇīya, XV.1, explains charaka as chakradhara probably meaning the bearers of the Vaishnava emblem of the discus.

Read—Rudradāman I

Read—Dist.) according to the Raghuvamśa, VI. 43 ; cf. verse 37.
Addenda et Corrigenda

Page 217, foot-note 6.— Add—Allan thinks that the reading is doubtful and that no Magadhan king named Brijhaspatimitra is mentioned in the inscription. See his Catalogue of Coins (Ancient India), p. xcviii.

220, foot-note 9, line 3— Read—Aṅguttara.

245, line 9.— Read—BKS

251, line 12.— Read—Nāmilgayaṣā


265, foot-note 2, line 14—Read—Āryāvarta

266, foot-note line 1.— Read—Yamunā-Kolang.

267, foot-note 6.— Add—Even if the identification is accepted, it scarcely proves that Śrīgupta, founder of Stūpa in Varendra, had his home in North Bengal as is sometimes supposed (cf. Hist. Beng., I, pp. 69-70) because his kingdom may have included the neighbouring tracts to which his family, may have belonged.

282, line 5.— Read—409-10 A.D. + x.

283, line 4.— Read—No. 1543

295, foot-note 7.— Add—See No. 26-A (pp. 317-18).

328, foot-note 1, line 2.— Read—since Bhadra

329, foot-note 1.— The sentence "Nalanda seals", etc., should be transferred to foot-note 7.

346, foot-note 5.— Add—A Nāgārjunikonda sculpture representing the performance of penances by a tapasvinī has been wrongly interpreted as a Sāti burning herself (Or. Hist. Res. Journ., XI, pp. 201 ff.).
Page 368, text line 14.—
,, 378, line 3.—
,, 384, line 3.—
,, 386, foot-note 1, line 4.—Read śāsvatāḥ
,, 387, line 10.—
,, 388, foot-note 1.—
,, 426, line 17.—
,, 430, foot-note 1.—
,, 456, line 12.—
,, line 13.—
,, foot-note 4, line 5.—For—ibid., read Suc. Sāt.
,, 490, line 4.—
,, line 5.—
,, 502, line 3.—
,, 507, line 1.—
,, 515, foot-note 1.—

Read—kulyavāpena
For—No. 48, read—No. 47
For—Stone, read—Rock
Read—khedām
Add—See J.I.H., XLII, i, pp. 127 ff.
Read—Bhamodrā
Add—See No. 63A (p. 456).
Read—B—The Pallavas
Read—63-B
For—J, read—I
Read—Prithivivigraha
Read—Pūnāvarman
Read—Stele
Add—For a fragmentary pillar inscription of Āśoka from Amaravati, see Ep. Ind., Vol. XXXV, pp. 40 ff.
WORD-DIVIDER

\[ \text{ideograms} \]

\[ \text{numerals} \]

Specimens of Cuneiform Writing (Bk. I, Nos. 1-5) — B.

From Old Persian Inscriptions by S. Sen.
Shābbāzgārhi Rock Edict XII of Aśoka (Bl. I, No. 17)

Courtesy: Arch. Surv. Ind. (Corp. Ins. Ind., I)
Ahura Minor Rock Edict of Asoka (Bk. I, No. 23-B).

*Courtesy: Arch. Surv. Ind. and Vaṅgiya Sahitya Parishad.*
(Photographic Print)

Mahâsthān Stone Plaque Inscription (Bk. I, No. 45).

Piprāhwa Vase Inscription (Bl. I, No. 46).

From Journ. Dep. Let., IV.
Besnagar Pillar Inscription (Blk. II, No. 2).

Courtesy: Arch. Surv. Ind. (Mem. A. S. I., No. 1).
Shinkot (Haju) Castell Inscription (Pl.XIV, Fig. 14), Section A2.
PLATE XVIII

A (lines 6-16)  A (lines 1-5)

E (lines 1-2), E''

E''

E (lines 3-4)

Mathura Lion Capital Inscriptions (Bk. II, No. 21), Sections A, E and E''.

Courtesy: Arch. Surv. Ind. (Corp. Ins. Ind., II, i).
Kahayan Copper-plate Inscription (Bk. II. No. 33).
Mathura Inscription of Huvishka (Bk. II, No. 49).

Khawat (Warisak) Vase Inscription of Huvishka (Bk. II, No. 55). Sides A and B.

Side C

Side D

Khawat (Wardak) Vase Inscription of Huvishka (Bk. II, No. 55), Sides C and D.

Courtesy: Arch. Surv. Ind. (Corp. Ind. Ind., II, i).
Junāgarh Inscription of Rudradśman (Bk. II, No. 67), Section I (left part).

Junāgarh Inscription of Raudrādāman (Bk. II, No. 67), Section III (right part).

Nāsik Inscription of Pulumavi (Bk. II, No. 86), Section I (left half).

Nagajainikola Buddha-pida Shab Inscription—B (see p. 208).

Duwâ Gala Cave Inscription (Bk. II, No. 106).

*Courtesy*: Archaeological Commissioner, Colombo, Ceylon.
Allahabad Pillar Inscription of Samudragupta (Bk. III, No. 2), Section I (left half).

Courtesy: Arch. Surv. Ind. (Corp. Ins. Ind., III).
Allahabad Pillar Inscription (Bk. III, No. 2), Section II (right half).

Courtesy: Arch. Surv. Ind. (Corp. Ins. Ind., III).
Kalaharii in Sultanpur Copper-plate Inscription (Br. III. No. 40-A) First Side.

Courtesy: Ind. Hist. Quart., XIX.
Basim Copper-plate Inscription of Vindhyaśakti II (Bk. III, No. 59), Sides I—IIA.

Basum Copper-plate Inscription of Vindhyasakti II (Bk. III, No. 59), Sides II B—III A.

Basim Copper-plate Inscription of Vindhyasakti II (Bk. III, No. 59), Sides IIIB—IV.

Mayidavolu Copper-plate Inscription of Sivaskandavarman (Bk. III, No. 64), Sides IA—IIA.

Courtesy: Arch. Surv. Ind. (Ep. Ind., VI).
Mayidavolu Copper-plate Inscription of Śivakandavarman (Bk. III, No. 64), Sides II B-III B.

Courtesy: Arch. Surv. Ind. (Ep. Ind., VI).
Mayidavolu Copper-plate Inscription of Sivaskandavarman (Bk. III, No. 64). Sides IVA—VA.

Courtesy: Arch. Surv. Ind. (Ep. Ind., VI).
Mayidavolu Copper-plate Inscription of Sivaskandavarman (Bk. III, No. 64), Sides VB—VIB.

Courtesy: Arch. Surv. Ind. (Ep. Ind., VI).
Mayidavolu Copper-plate Inscription of Sivaskandavarman (Bk. III, No. 64), Sides VIIA—VIII.

Courtesy: Arch. Surv. Ind. (Ep. Ind., VI).
Vesālī Stone Inscription of the time of Nitichandra (Bk. III, No. 72-A).

Vesāli: Stone Slab Inscription of Virachandra (Bk. III, No. 72-B).

Ci-Arutō Inscription (see p. 501, note 4).

Courtesy: Arch. Surv. Ind. (Ep. Ind., XXII).
"A book that is shut is but a block"

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