SOURCES OF HARYANA HISTORY, SERIES

INSCRIPTIONS OF HARYANA
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EDITED BY

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Dedicated to
The Sacred Memory of My Parents
Shri Har Narain and Shrimati Ratni Devi
"देशोस्तित हृदियाङ्गाः पृथिविः स्वरगसंति निभः ।
ढिल्लिकाभ्या पुरी तत्र तोमररस्ति निर्मिता ॥"
PREFACE

There is a marked shift these days in the Indian historiography towards micro-studies for the examination of her political, social, cultural and economic issues. This approach is, no doubt, cogent and correct, but it presents a pretty large number of difficulties in the way of scholars, for this demands the location and use of new historical sources of different regions.

In the case of the scholars working on Haryana history, this problem is confronted with in a still more acute form. The state came into existence barely a decade ago and there are no good libraries or depositories of records here. Even for minor informations, a scholar has to make much efforts shuffling from place to place and from one library to the other.

Keeping in view this special problem of the young scholars working on Haryana, an endeavour is being made here to present a series of Sources of Haryana History. The present monograph is the first in this series. It deals with 247 inscriptions in all, 37 in Sanskrit and Prakrit, 78 in Arabic and Persian, and 132 in English and Hindi. For the convenience of the scholars an English rendering has been provided to the non-English records.

In the preparation of this monograph, I have derived great help from many individuals and institutions. In particular, I am grateful to Dr. K.C. Yadav, who not only advised but also helped me a lot in its preparation. I am also grateful to Dr. P. Gupta, Prof. S.N. Shastri and Dr. M.C. Chaudhury for their advice. I am thankful to my student Mr. Zalmai Heidry of Afghanistan and Dr. S.B.P. Nigam, who helped me in rendering the Arabic and the Persian inscriptions into the Devanāgarī script. I have no words to express my heartfelt gratitude to the following great scholars who brought many Haryana inscriptions to light several decades ago: G. Bühler, J. Eggeling, E. Hultzsch, Sten Konow, J.F. Fleet, A. Cunningham, F. Kielhorn, Paul Horn, Miles Irving, Rajendra Lala Mitra, D.R. Bhandarkar and Prof. Sadhu Ram. I express my sincere gratitude to the authorities of the following learned Journals/works from where I have taken the materials for the present work: Journal of Haryana Studies, Indian Antiquary, Epigraphia Indica, Journal of the Asiatic Society of Bengal, and Corpus Inscriptionum Indicarum.
I am also thankful to my publisher Shri V.K. Arora for taking interest in this work.

Despite the very best efforts to present the whole text correctly, some errors have inadvertently crept in for which I crave the indulgence of the readers.

I shall feel highly rewarded if this humble attempt of mine helps some scholars trying to unravel the past history and culture of Haryana.

15th February, 1978

Silak Ram Phogat
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TRANSLITERATION TABLE
Although Haryana has been contributing a great deal to the national history and culture since time immemorial, yet this contribution has to a large extent, remained untapped so far. Its manifestations for the most part are lying buried into obscurity and one has to make efforts to bring them to light. To begin with, a great mass of contemporary evidence will have to be gathered from various sources, such as literary, epigraphic, numismatical and archaeological. In this monograph, however, an endeavour is made to present just one of these sources—Epigraphic. In Haryana are found hundreds of inscriptions engraved on rocks, stone pillars, slabs and images; copper; earthen objects; terracotta tablets and bricks; and birchbark. The language of the records is different at different times. It was Sanskrit and Prākrit in ancient times, Arabic and Persian in medieval times and English in modern times. Very few records in Hindi and Devanāgari script have been reported so far.

The inscriptions included in the present work have been placed in three separate sections: Section I dealing with the inscriptions of the ancient times; and Section II and III with those of the medieval and modern times respectively.

I

The earliest epigraphic account from Haryana available so far is inscribed on a sandstone pillar known by various names, viz., 'Bhimasena's Pillar', 'Golden Pillar', 'Firoz Shah's Pillar' and 'Delhi-Siwali Pillar'. This historic pillar standing at Firoz Shah Kotla, Delhi was carried to this place by Firoz Shah Tughlak from the village of Topra where it stood originally. Topra is identified by Cunningham with Topra in Ambala District.\(^1\) Besides several minor records of pilgrims and travellers the pillar bears three inscriptions of the Chauhāna Visaladeva Vigharārāja IV and seven edicts of Aśoka.

\(^1\) For details of the inscription, See : Hultzsch, E. 'Delhi-Topra Pillar-Edict', Corpus Inscriptionum Indicarum, Vol. I, pp, XV-XVII, 119-137; Of the edicts of Aśoka, “the seventh is unique while other specimens of the first six edicts have been discovered elsewhere”.
Next comes a fragmentary terracotta plaque from Sugh (ancient Srughna, 6 km. to the east of Jagadhri in District Ambala) representing a child in seated pose and learning the vowels. This plaque is now exhibited in the National Museum, New Delhi. On the basis of palaeography of the letters and the art of the plaque, it can be assigned to the 2nd century B.C. The writing of vowels (including the anusvāra and the visarga) on a ‘Takhti’, wooden-board, for the purpose of learning is the earliest available depiction, in the form of ‘Bārākhadi’, not only in Indian art but also on any kind of material.

The only Kharoshthi inscription, known from Haryana, containing two incomplete lines and one letter (i.e., akshara) of a third one is discovered from Karnal. It belongs to the Śaka-Kuśāna period. Then comes the five inscriptions reported from Tusham. Neither of them is dated though, Fleet on palaeographical basis has assigned these to the end of the fourth or the beginning of the fifth century A.D. A stone pillar of Aśoka’s time is now installed in Gujri Mahal at Hisar. It bears some eight names of pilgrims on different parts, and palaeographically these records belong to the end of the fourth or the beginning of the fifth century A.D.

Seven sculptured terracotta bricks depicting scenes from the Rāmāyana have been found from Nacharkhera, a village nine miles from Tohana in Hisar district. Two of these are inscribed in Gupta characters. The inscription engraved on the specimen depicting Rāma, Sītā and Lakṣmanā talking to Jaṭāyu is taken from Vālmiki’s Rāmāyana, whereas the other specimen bear the name of ‘Trisirā’ rākṣasa who is shown being informed by a soldier that the 14 rākṣasa were unable to defeat Rāma. The specimens possibly belong to a Vaiṣṇava temple made of terracotta bricks.

Cunningham discovered two fragmentary stone inscriptions from Kapalmochan village, District Ambala. Both the records in Gupta characters belong to a temple at the site of the discovery of the inscriptions.

8. Aranyakāpya, 14.1; see also: Bulletin of Museums and Archaeology in U.P., No. 5-6, 1970, p. 6.
INTRODUCTION

A stone inscription from Laos\textsuperscript{10} (Indo-China) of the fifth century A.D. records the setting up of Kurukshetra Mahātīrtha by the Mahārājādhirāja Śrī Devāṅkā in his country. Dr. R.C. Majumdar who brought the inscription into light has compared the eulogizing verses of this record with those found in the Mahābhārata and the Purāṇas, and believes that the court pānditas of Devāṅkā must have come across such eulogies in Indian literature.

Three inscriptions from Pinjore\textsuperscript{11} were brought to light by Cunningham. Of these, the first one is quite illegible; the only important information we can get from it is the name of Pinjore which in ancient times was called Pañchapura. The second one contains six lines but its contents are not clear. The third record is in Devanāgarī script and records the names of some persons, but the object of writing is not known.

A terracotta seal from Agroha\textsuperscript{12} bears an inscription in five lines in Gupta characters. This seal throws a significant light on the history and administration of the Yaudheyas. From this seal we gather that the leader of the republic used to bear monarchical titles. This fact is also attested by the Bijayagadh inscription.\textsuperscript{13} The Yaudheyas who were a warlike people had their capital at Rohtak and are known in Junagarh inscription\textsuperscript{14} as indomitable kshatriyas.

Another important record is the copper seal of Harshavardhan from Sonepat.\textsuperscript{15} It records the genealogy of the Puṣpabhūti rulers and provides us the information that Puṣpabhūti rulers were devout worshippers of the Sun god, and that Rājyavardhana (II) is called paramasaugata.

A stone inscription from Kaman,\textsuperscript{16} the headquarters of a tehsil of the same name in District Bharatpur, Rajasthan falls into two parts, the first of which is effaced and contains a description of a temple of Śiva, whereas the second part contains seven different records ranging from the year 180 to 299 probably belonging to Harṣa Era. The important informations we get from the viewpoint of Haryana history from this inscription are the (i) recording of a Brāhmaṇa named Kakkuka who was a resident of Rohtak, and (ii) the donation of a merchant named

\textsuperscript{10} Majumdar, R.C.,  \textit{Journal of Haryana Studies}, (ed. K.C. Yadav) Kurukshetra University, Kurukshetra, Vol. V, p. 19; The discovery of the inscription is an evidence of the spread of Hindu culture and civilization in far distant Laos, and the more important information is the authority for taking Kurukshetra to be the holy place par excellence in abroad as well.


\textsuperscript{16}  \textit{Epigraphia Indica}, Vol. XXIV, p. 329.
Vajraṭa. Vajraṭa of this inscription is the same merchant who is mentioned in an undated inscription of Mahendrapāla from Pehowa as "an ornament of his family, who obtained all his wishes and gained an enormous rise in his honest profession."  

One of the inscriptions discovered from Pehowa\textsuperscript{18}, dated 276 (Harṣa Era or 882 A.D.) and of the reign of Bhojadeva throws a significant light on the religious and cultural history of the region. Pehowa, according to this inscription, was a great trade centre for horse dealers.

Another inscription of the time of Bhoja,\textsuperscript{19} the Pratihāra ruler was found at Sirsa. It is of much value from the viewpoint of religious history of the region. It records the construction of a brick temple of Śiva by Nilakapṭha, a saint of Pāśupata sect at Sirsa. It gives us an information that at least for five generations the Pāśupata sect flourished here during the 8th and the 9th centuries A.D.

Another inscription\textsuperscript{20} from Pehowa, of the time of Pratihāra Mahendrapāla (A.D. 895 to A.D. 905) speaks of the Tomaras. The object of writing is to register the building of a triple-temple of Viṣṇu at Pehowa by three Tomara brothers namely Gogga, Pūrṇarāja and Devarāja.

A terracotta tablet\textsuperscript{21} bearing the "seven musical notes" was unearthed during the excavations of Agroha (District Hissar) by H.L. Srivastava. This tablet, bearing musical notes, viz., ni, dha, pa, ma, ga, re, sa of 9th century A.D. is one of the earliest archaeological evidences for the history of music.

A stone slab inscription\textsuperscript{22} from the village of Mohanbari, Jhajjar tehsil of Rohtak District is important for religious history. It speaks of a temple of Viṣṇu. Another Vaiśṇava record\textsuperscript{23} engraved on a votive Vaiśṇava temple carved in a single piece of stone about 40° high is found from Gurawra village, District Gurgaon. Here the inscription records the death of a person named Viṣṇuhari, the worshipper of God Viṣṇu. It is interesting to note that the death of the worshipper is recorded in Śaka Samvat whereas the date of engraving this inscription is dated in Vikrama Samvat.

A stone inscription from Hansi,\textsuperscript{24} of the time of Prithvirāja II, the Chauhāna ruler of Śākambhari, speaks of the fortification of Hansi. It

\begin{itemize}
  \item \textsuperscript{17} Journal of Haryana Studies, Vol. I, No. 1, 1969, p. 16.
  \item \textsuperscript{18} Epigraphia Indica, Vol. I, p. 186.
  \item \textsuperscript{19} Epigraphia Indica, Vol. XXI, p. 295.
  \item \textsuperscript{21} Srivastava, H.L., Excavations at Agroha, Panjab. Memoirs Archaeological Survey of India No. 61, p. 4.
  \item \textsuperscript{22} Silak Ram. Op. Cit. p. 246.
  \item \textsuperscript{23} ibid, p. 247.
  \item \textsuperscript{24} Inidan Antiquary, Vol. XLI, p. 19.
\end{itemize}
further provides us an important information that Hansi was a stronghold of the Chauhānas of Śākambhari. They fortified the city and made it a base in order to check the attacks of the Muslims. They had started campaigning Haryana right from the early 10th century A.D. and accordingly, as we know from Harṣa (Rajasthan) inscription,²⁵ killed Tomara rulers namely Rudra, Salavāna, and Tantrapāla (of Delhi).

An inscription on a large slab in Udaipur Museum²⁶ belonging to the reign of Rāṇā Mokala of Mewar and dated 1487 V.S. (A.D. 1430) refers to the construction of a well by the Brāhmaṇa Vidyādhara who was the descendant of Sūrāpāla of the Gauda family of Haryana. Another fragmentary Chauhāna Praśasti from Rajasthan, at present in the Ajmer Museum²⁷ makes mention of the achievements of Arṇorāja, the Chauhāna king, and refers to his conquest of Haritānaka (Haryana) country also.

A four armed Saṃkarshaṇa image of Viṣṇu in black stone was found to the south-east of the Qutb Minar, Delhi.²⁸ It bears an inscription which provides us the information that in Saṃvat 1204 (A.D. 1147) this image was installed by a merchant of Rohetaka (Rohtak).

Ladnu²⁹ (Jodhpur District in Rajasthan) inscription refers to Dhilli (Delhi) as the capital of Haritānā (Haryana) country. Another set of inscriptions,³⁰ three in number, and of the time of Visaladeva Vigrāharāja IV, the Chauhāna ruler, are engraved on the above mentioned pillar, at Firoz Shah Kotla, Delhi, which bears Aśokan edicts. Visaladeva, son of the illustrious Avellađeva, king of Śākambhari is said to have conquered the land between the Vindhya and the Himālaya mountains and by repeatedly exterminating the Melchhhas (Muslims) he had made Āryāvarta once more the abode of the Āryas.

Bijolia ³¹ (Udaipur District, Rajasthan) Jain rock inscription of the time of the Chauhāna Someśvara records the genealogy of the Chauhāna kings, and further records their conquest of Dhillikā (Delhi) and Āśikā (Hansi) the strongholds of Haritānaka (Haryana).

Badaun (U.P.) inscription³² refers to some Śaiva ascetics of whom one Iśānaśiva is said to be the eldest son of Vasāvana, a resident of Simhapalli (Shamli in Merut, U.P.) in Hariyāṇa (Haryana) country.

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A stone slab inscription dated Vikrama Sāhvat 1333 (A.D. 1276) and of the time of Ghiyas-ud-dīn Balban was discovered from Boher village, four mile east of Rohtak. The slab seems to have been taken to this village by some unknown person or agency. The object of the inscription is to record the excavation of a step-well between Pālamba and Kuṣumapura villages in the Union Territory of Delhi. It records that the land of Hariyānaka (Haryana) was first ruled by the Tomaras, then by the Chauhānas, and was being ruled by the Śakas (i.e., Muslims) when the inscription was written. This inscription is an important source for the chronology of the rulers of Delhi from Sahābu- din to Ghiyas-ud-dīn Balban. It also gives the glory of the capital city of Delhi where Uḍhīhara the excavator of the Baoḷī was born.

II

Section II deals with the inscriptions of medieval times. This list, presented here is by no means exhaustive. It consists of 78 inscriptions, recorded by Dr. Paul Horn. Of these inscriptions, 12 come from Rohtak, 10 from Meham, 11 from Jhajjar, 2 from Panipat, one from Sewah (near Panipat), 9 from Sonepat, 11 from Hissar, 2 from Barwala, 17 from Hansi, and 2 from Fatehabad. Most of these inscriptions belong to the Mughal period—43; one is of Muhammad bin Sām’s time; and 33 of the later Pathān kings.

These inscriptions were found either on the mosques or on tombs. Unfortunately, in the post-1947 times many of these buildings have suffered damages and as such a large number of these inscriptions have been misplaced or damaged.

These inscriptions are an important source of the history of the medieval times. They give details about many important officials, saints, and famous personages who lived in Haryana during the Sultanate and Mughal periods. They also give some indications of the social, economic and cultural life of the people.

III

This section consists of the inscriptions of the modern times. The inscriptions here are in the main taken from Sir Miles Irving’s ‘A List of the Inscriptions on Tombs or Monuments in the Punjab, North-West Frontier Province, Kashmir and Afghanistan, Vol. II. A few inscriptions have been also collected by the present compiler. A perusal of both the lists of the inscriptions reported in the following pages would make the reader agree with Mr. Irving that both in antiquity and significance the Haryana inscriptions cannot compare with Dutch and

Portuguese inscriptions of the 16th and 17th centuries which are found in Madras and Bengal. In fact, the British flag only crossed the Jumna in 1803, and of the Christian adventurers who lived or travelled in the Punjab in the days before the British rule, the relics that remain are the scantiest. It is an irony that some of the early adventurers who ruled over this region did not become a part of it after their death. Take for instance, George Thomas, the Irish sailor who reigned at Hansi, and aspired to conquer the Punjab. He rests at Berhampur in Bengal. Unlike his master, however, Hopkins, lies in an unknown grave somewhere in the Rohtak District. Five only of these soldiers of fortune are commemorated by monuments in Haryana, of whom three, Deremao at Delhi and Farez and Etienne at Gurgaon are of note. At Hansi, is a tomb of the valiant Bernier who fell in the siege that dethroned George Thomas; the stone does not however mark his resting place, as it was found in a village by a member of the Skinner family. Most famous of all, James Skinner, founder of Skinner's House of Hansi lies before the altar of the Church he built in Delhi. In the churchyard lies his warm friend, William Fraser, the Commissioner, who was assassinated by Nawab Shamas-Uddin-Khan of Loharu and Ferozepur-Jhirka in 1835.\(^{35}\)

Many important events of the Uprising of 1857 take life from the inscriptions given here. At Karnal died Gen. Anson, the British Commander-in-Chief on 30th May, 1857 and was buried here on his way to Delhi. His remains were subsequently taken to England, and no monument marks their temporary resting place. Colonel Hallifax of the 75th Foot who also died on the march to Delhi lies buried here. The rising at Hissar, Hansi, and Sirsa on May 29th is commemorated in the monument at Hissar and graves at Hansi and Sirsa.

The inscriptions from Kurukshetra give some idea how the British officials cared for the religious sentiments of the Hindus.

The list is by no means complete. Hundreds of important inscriptions which can throw important light on the various aspects of

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35. Skinner wrote about William Fraser thus: "I came here to have my Church consecrated, which was done on the 21st instant, and a most handsome white marble tomb has been put over poor William. So you see, by the blessing of God, I have served Him and my friend too, whose memory and love remain firm in my old heart; and I only wish that when I am no more I may be laid alongside of him. In him, I have lost the best friend I ever had in this world; and my friendship with the world ends with him. I only wish I were lying with him. Less than six years, and his body was brought in from Hansi to rest besides that of his friends. All Delhi came out to meet it, and 'none of the emperors', said the people 'were ever brought into Delhi in such state as Sikandar Sahib'. Miles Irving, *op. cit.*, p. 22.
Haryana's history still remain to be discovered. For example, medieval and modern inscriptions which are likely to be found engraved on tombs and other monuments at towns like Pinjore, Ambala, Jagadhri, Thanesar, Pehowa, Jind, Barwala, Bhuna, Sirsa, Narnaul, Rewari, Nuh, Ferozpur-Jhirka, etc., have not so far been recorded or published. An effort in this direction is proposed to be made by the editor shortly.
The Delhi-Topra Pillar Inscriptions

1.1 First Pillar Edict

Text

(A) देवानामप्ये वियद्धि लाभ हृयः प्रासा। (B) सहुविसति—
वस्त्रधिसिनेन मे इत्यं धमलिमि विसिपिता
(C) हिंदुपाले दुम्पतिपाद्ये ग्रंत ग्रामाय ध्रुमकमात्याव
प्रायाय पलीवाया प्रायाय गुणाय। ग्रामेन जयेना
ग्रामेन उवाईना (D) एस भुव हो मम ग्रामसिपिया
घ्रमापेला ध्रुमकमात्या चूक्षे सुवे वहिता बढ़ीसति चे दे
(E) पुलिसा पि च मे उक्ता चा फेबा चा महिस्मा चा ग्रामसिपियांति
संपतिपाद्याति चा ग्राम चपल समाद्यसिपि (F) हेरेवा ब्रांट—
महामाता पि (G) एस हि विषय या इत्यं ग्रामेन पालन ध्रुमेन विदाने
ग्रामेन नुकिलन्। ग्रामेन गोती वि

Translation

King Devānāmprya Priyadarśin speaks thus. (A)
This rescript on morality was caused to be written by me (when
I had been) anointed twenty six years. (B)
(Happiness) in this (world) and in the other (world) is difficult to
secure without great love of morality, careful examination, great
obedience, great fear (of sin), (and) great energy. (C)
But indeed by my instruction this regard for morality and love
of morality have been promoted day by day and will progress still
(more). (D)

1. Hultsch, E., Delhi-Topra Pillar Edicts, Corpus Inscriptionum Indicarum,
Vol. I, pp 119-137; Prinsep, JASB, Vol. VI, (1837), pp. 366-609; Bühler,
Epigraphia Indica, Vol. II, pp. 245 ff; Cunningham, A., Corpus Inscriptionum Indi-
Delhi with a translation of Sirat-e-Firoz Shahi by Mohammad Hamid Kuraishi’,
Memoirs of the Archaeological Survey of India, No. 52 (1937), pp. 1-32; Turnour,
George, ‘Further notes on the Inscription on the column at Delhi, Allahabad,
Beliah etc,’ JASB, Vol. VI (1837), pp. 1049-1064.
And my agents also, both the high ones and the low ones, and those of middle rank, are conforming to and practising (morality), (and are thus) able to stir up fickle (persons). (E)
In the same way the Mahāmātrās, of the borderers also (are acting). (F)
For (their) instruction (is) this, viz. to protect according to morality, to dispose according to morality, to cause pleasure according to morality, (and) to guard (their speech) according to morality. (G)

1.2 Second Pillar Edict

Text

(A) देवनामपिने बिकवति लाज
हेवं ग्राहः (B) धमे सागु विं सु धमे ति (C) धमासिन्ये बढु कराने
दया हाने सुनें सोविये (D) चढ़ुदाने तिरे बढ़ती तिने (E) बुधव
श्रुति धुतु धुविनवालिखेल बिनं विनं ये ध्रुव सहे कठे प्रा पान
दाक्षिनये (F) ध्नानि च ये बढ़नि कायानि कटानि (G) एताये ये
बढ़ते हय बंगविन विलक्षिणिता हेवं ध्रुवपुर्धमंडं चित
वितिका च होतू ती ति (H) ये च हेवं संपर्कियोपथसंस से सुरूक फड़ती ति

Translation

King Devanāṃpriya Priyadarśin speaks thus. (A)
(To practise) morality is meritorious; but what does morality include? (B)
(It includes) few sins, many virtuous deeds, compassion, liberality, truthfulness, (and) purity. (C)
The gift of spiritual insight also has been bestowed by me in many ways. (D)
On bipeds and quadrupeds, on birds and aquatic animals various benefits have been conferred by me, (even) to the boon of life. (E)
And many other virtuous deeds also have been performed by me. (F)
For the following purpose was this rescript on morality caused to be written by me, (viz.) in order that (men) might conform to it and that it might be of long duration. (G)
And he who will act thus will perform good deeds. (H)

1.3 Third Pillar Edict

Text

(A) देवनामपिने विमर्दि साज हेवं ग्राह (B) कायाने मेब देखति हयं मे
कराने कठे ति (C) नो मिन पायं देखति हयं मे पायं कठे ति हयं वा ध्रासिन्ये
नाता ति (D) हुदवित्वये चु चो एस (E) हेवं चु चो एस देलिये (F) इमानि
ANCIENT INSCRIPTIONS

Translation

King DevanāmPRIya Priyadarśin speaks thus. (A) (Men) regard only (their) virtuous deeds, (thinking): ‘This virtuous deed has been performed by me’. (B) They do not at all regard (their) evil deeds, (thinking): ‘This evil deed has been performed by me; this very (act) is called a sin’. (C) Now this is indeed difficult to recognize. (D) But indeed this ought to be regarded thus: (E) ‘These (passions), viz. fierceness, cruelty, anger, pride, envy, are called sinful. Let me not ruin (myself) by (these) very (passions)’. (F) The following ought to be specially regarded: (G) ‘This (action conduces) to my (happiness) in this (world), that other (action) to my (happiness) in the other (world)’. (H)

1.4 Fourth Pillar Edict

Text

(A) देवानंप्रियपि पियदति लाज हेवं थाहि (B) सदुपीसतिवस विमिलितेन मेवं धन्मिलितिनिमाळापिता (C) लल्लुका में भूहुस्यं नामसबसससोसु मनस्सं धायुं (D) तेसं ये ब्रम्हिलासेय वा वंदेत वा वितरितेय में कटे किति लल्लुक मश्मथ ध्रग्गिता कामान्न पक्तयेतु जनस जानपदसा हिवससः उपवहेतु युगागहनेषु च (E) शुक्लीयनुद्वरियन जानिससर्व धामवुवेन च वियोविषिंसतित जन्म जानपद कितिहितं व पालतं च धातावदर्दा बि (F) लल्लुका पि च चर्चि पिताचित्ते में (G) पुलिसानि पि में चूत्वनानी पिताचित्तिनितिसंति (H) ते पि च चाति वियोविषिंसति वेन में लल्लुका चर्चि धालाचितिरितेय (I) फर्म द्वि पंज वियताये धालिः नितिसितितु मश्मथे होति वितरति धालिः चर्चि में पंज सुं पलितिहेतु हेवं ममा लल्लुका कट्ट जानपदो हितु युस्याये (J) वेन एते ध्रग्गिता मश्मथ संतं प्रविनान कामान्न पक्तयेतु ति एतेमें लल्लुकां तिमिलासे दंदेत वा वितरितेय कटे (K) दितिसर्वी पि वासि किति वियोहकलसमता च सियं दंदसमता च (L) फर्म इत्ते पि च च मे पाहुलित विमिलितबायाम मुमसान तितिविदेहानं पवतवानं तिनिदिविसाने में योते मित्ये सत्ता (M) मानि च कानि विमुखविषिंसति जीविताये तामारी नासित किति निमुघविता दानं वाहुतिः पालिकां उपवासं व कृपाति (N) द्वख द्वि में हेवं निमुघविता पि कालसि पालतं धालायघेतु ति (O) जनस च बहुरि विविधे धमचले संमें दानसबिनाये ति
Translation

King Devānāmpriya Priyadarśin speaks thus. (A)
This rescript on morality was caused to be written by me (when I had been) anointed twenty-six years. (B)
My Lajūkas are occupied with the people, with many hundred thousands of men. (C)
I have ordered that either rewards or punishments are left to their discretion, in order that the Lajūkas should perform (their) duties confidently (and) fearlessly, that they should bestow welfare and happiness on the people of the country, and that they should confer benefits (on them). (D)
They will know how to cause pleasure and to cause pain (to them), and will exhort the people of the country through those who are devoted to morality, in order that they may attain (happiness) both in this (world) and in the other (world). (E)
The Lajūkas also must obey me. (E)
They will also obey the agents who know (my) wishes. (G)
And these (agents) will also exhort those (people), in order that the Lajūkas may be able to please me. (H)
For, as one feels confident after having entrusted (his) child to an intelligent nurse, (thinking): 'The intelligent nurse will be able to keep my child well', so the Lajūkas were appointed by me for the welfare and happiness of the country-people. (I)
In order that they should perform (their) duties, being fearless, confident, (and) unperturbed, for this (purpose) I have ordered that either rewards or punishments are left to the discretion of the Lajūkas. (J)
For the following is to be desired, (viz.) that there should be both impartiality in judicial proceedings and impartiality in punishments. (K)
And my order (reaches) even so far (that) a respite of three days is granted by me to persons lying in prison on whom punishment has been passed, (and) who have been condemned to death. (L)
(In this way) either (their) relatives will persuade those (Lajūkas) to (grant) their life, or, if there is none who persuades (them), they will bestow gifts or will undergo fasts in order to (attain happiness) in the other (worlds). (M)
For my desire is this, that, even when the time (of respite) has expired, they should attain (happiness) in the other (world). (N)
And various moral practices, self-control, (and) the distribution of gifts are (thus) promoted among the people. (O)

1.5 Fifth Pillar Edict

Text

(A) देवांनिधि प्रियदर्श लाज हृदे भ्रह्म (B) तहुसिति—
Translation

King Devānāṁpria Priyadarśin speaks thus. (A)
(When I had been) anointed twenty-six years, the following animals were declared by me inviolable, viz. parrots, mainās, the arūṇa, ruddy geese, wild geese, the nandīmukha, the gēla, bats, queen-ants, terrapins, boneless fish, the vedavyaka, the Gaṅgāpupuṭa, skate-fish, tortoises and porcupines, squirrels (?), the srmar, bulls set at liberty, iguanas (?), the rhinoceros, white doves, domestic doves, and all the quadrupeds which are neither usefull nor edible. (B)
Those (she-goats), ewes, and sows (which are) either with young or in milk, are inviolable, and also those (of their) young ones (which are) less than six months old. (C)
Cocks must not be caponed. (D)
Husks containing living animals must not be burnt. (E)
Forests must not be burnt either uselessly or in order to destroy (living beings). (F)
Living animals must not be fed with (other living animals). (G)
Fish are inviolable, and must not be sold, on the three Chāturmāsis (and) on the Tishtyā full-moon during three days, (viz.) the fourteenth, the fifteenth, and the first (tīthi), and invariably on every fast-day. (H)
And during these same days also no other classes of animals which are in the elephant-park (and) in the preserves of the fishermen, must be killed. (I)

On the eighth (tithi) of (every) fortnight, on the fourteenth, on the fifteenth, on Tishyā, on Pusarvasu, on the three Chāturmāsīs, (and) on festivals, bulls must not be castrated, (and) he-goats, rams, boars, and whatever other (animals) are castrated (otherwise), must not be castrated (then). (J)

On Tishyā, on Pusarvasu, on the Chāturmāsīs, (and) during the fortnight of (every) Chāturmāsīs, horses (and) bullocks must not be branded. (K)

Until (I had been) anointed twenty-six years, in this period the release of prisoners was ordered by me twenty-five (times). (L)

1.6 Sixth Pillar Edict

Text

(A) देवानंप्रिये वियदसिं हाज हेयव ध्रुव (B) दुस्थवस—
बंधनप्रिये लोककारी लोकस्ता
हितसुखोवे सव ब्रह्मरी महतं बापोवा
(C) हेयव लोकस्ताहि सुहर्षु सह परिवेशाभिष्रू हृयम
नालिस्यु हेयव परिवारास्वतेः हेयव प्रयोकेसु
क्रिष्यं कवि सुकृत्त ब्रह्माण्यवर्त्य तत् च विद्वज्ञाम् (D) हेमेया
सबिनाक्षेत्र परिवेशामिज (E) सत्यसंस्कार पि स पुजिता
विब्यक्तां गुरुवर्या (F) ए जु हेयव घनता पञ्चग्नमने
से मे भोवयते (G) सदुसाक्तिं वस्माधिमितः से
हेयम धनिस्ति हलापिता।

Translation

King Devānāmpriya Priyadarśin speaks thus. (A)
(When I had been) anointed twelve years, rescripts on morality were caused to be written by me for the welfare and happiness of the people, (in order that), not transgressing those (rescripts), they might attain a promotion of morality in various respects (B) (Thinking) : 'thus the welfare and happiness of the people (will be secured),' I am directing my attention not only to (my) relatives, but to those who are near and far, in order that I may lead them to happiness, and I am instructing (them) accordingly. (C)
In the same manner I am directing my attention to all classes. (D)
And all the sects have been honoured by me with honours of various kinds. (E)
But this is considered by me (my) principal (duty), viz. visiting (the people) personally. (F)
(When I had been) anointed twenty-six years, this rescript on morality was caused to be written by me. (G)
1.7 Seventh Pillar Edict

Text

(A) देवानिप्ये पियदृसि लाजा हें धाहा (B) ए भ्रतिकाल भ्रतल लाजाने हुए हें इशिरी कथ जने धंमविखया बहेया तो झु जने धनुलुपाया धंमविखया बिखया (C) एते देवानिप्ये पियदृसि लाजा हें धाहा (D) एस मे हुया (E) भ्रतिकाल ए भ्रतल हें इशिरी लाजाने कथ जने धनुलुपाया धंमविखया बहेया ति नौ ज जने धनुलुपाया धंमविखया बिखया (F) से किनसु जने प्रृणुपिठिवया

(G) किनसु जने प्रृणुपिठ धंमविखया बहेया ति (H) किनसु काल ध्रुवुनामपेक्षा धंमविखया ति (I) एते देवानिप्ये पियदृसि लाजा हें धाहा (J) एस मे हुया (K) ध्रमावाननाधि सावापानिधि संभानुसविधि प्रृणुसाधिन (L) एते जने मुदु प्रृणुपिठिवृषिवत संभुनामहरू संभानुसनिधि धंमविखया च बार विविधतित (M) एताने मे ध्राजनी सावानाधि सावापानिधि संभानुसविधि विविधानि धानपितानि वी निचित सिहि भाषा ए रे पतिथधिवति ति पतिविविलिति पि (N) लाक्षि पि हुकेकु सु धानसाहि धानवानि ते पि मे सावानि हें च हें च पतिथधिवति

अने ध्रमानुस (O) देवानिप्ये पियदृसि हें धाहा (P) एतेवे मे प्रृणुवेखाने ध्रमानुसाधिन काल ध्रमावानाधि कटा धर्म निचित (Q) देवानिप्ये पियदृसि लाजा हें धाहा (R) मे सु पि मे निर्रहि लोपानि धानपितानि होसित प्रसुणिविदानि ध्रंखाविखया लोपानिधि (S) ध्रुवक्षिप्तविनि पि मे उपानानि।

कालान्यानिधि निमिति च कालानि (T) धानानि मे धानकनि तत

तत कालिनिधि पारिश्रोगिये प्रसुणिविदानि (U) वी एस पतिमोगे नाम (V)

विविधानि ति सुखानि पृलिमेहि ति लाक्षि धानया सुखिते लोके (W) दम च ध्रमानुसविधि प्रृणुपिठिवतु ति एतद्रानि मे।

एस कठे (X) देवानिप्ये पियदृसि हें धाहा (Y) ध्रमावानाधि पि मे ते

हुकेकु देवानिप्ये प्रसुणिविदानि ध्रुवक्षिप्तविनि सवानि देव

विविधानि ति सवानि (Z) संबंधिति पि मे कठे हें देवानि होहति ति हें से

वाने पि धानकनि पि मे कठे।

इते देवानि होहति ति निमिति पि मे कठे हें देवानि होहति नानांवैमेंतिकला

मे कठे हें देवानि होहति ति पतिविविलिति पारिश्रोगिये तें तें तें वी तो वी

तमा (AA) ध्रमावानाधि च मे एतेवे देव देवानि सवानि च देवानि पारिश्रोगिये (BB)

देवानिप्ये पियदृसि लाजा हें धाहा।

(C) एते च जने च बहुक पूजानि दानातिकाल दिपानि सवानि देव देविति च

सवाति च मे धानकनिनि ते हुकेकु देवानि लाजानि तानि हुकेकु देवानि

पारिश्रोगिये च (DD) दलिततानि च मे कठे जनानि च देवि-

कुमालानि मे दानातिकाल दिपानि होहति ति।

संभापनानि तथा संभानुसविधि (EE) एस हि संभापनानि प्रृणुपिठिवत च या ने

दया दाने छैने सोचे मदे सावगे च लभित हें धाहा विविलिति ति (FF) देवानिप्ये
King Devanāhipriya Priyadarśin speaks thus. (A)
The kings who were in times past, had this desire, that men might (be made to) progress by the promotion of morality; but men were not made to progress by an adequate promotion of morality. (B)

Concerning this, king Devanāhipriya Priyadarśin speaks thus. (C)
The following occurred to me. (D)
On one hand, in times past kings had this desire, that men might (be made to) progress by an adequate promotion of morality; (but) on the other hand, men were not made to progress by an adequate promotion of morality. (E)

How then might men (be made to) conform to (morality)? (F)
How might men (be made to) progress by an adequate promotion of morality? (G)

How could I elevate them by the promotion of morality? (H)
Concerning this, king Devanāhipriya Priyadarśin speaks thus. (I)
The following occurred to me. (J)
I shall issue proclamations on morality, (and) shall order instruction in morality (to be given). (K)

Hearing this, men will conform to (it), will be elevated, and will (be made to) progress considerably by the promotion of morality. (L)

For this purpose proclamations on morality were issued by me, (and) manifold instruction in morality was ordered (to be given), (in order that those agents) (of mine) too, who are occupied with
many people, will exhort (them) and will explain (morality to them) in detail. (M)

The Lajākas also, who are occupied with many hundred thousands of men,—these too were ordered by me: 'In such and such a manner exhort ye the people who are devoted to morality'. (N)

Devānāmpriya Priyadarśin speaks thus. (O)

Having in view this very (matter), I have set up pillars of morality, appointed Mahāmātras of morality, (and) issued (proclamations) on morality. (P)

King Devānāmpriya Priyadarśin speaks thus. (Q)

On the roads banyan-trees were caused to be planted by me, (in order that) they might afford shade to cattle and men, (and) mango-groves were caused to be planted. (R)

And (at intervals) of eight kōs wells were caused to be dug by me, and flights of steps (for descending into the water) were caused to be built. (S)

Numerous drinking-places were caused to be established by me, here and there, for the enjoyment of cattle and men. (T)

(But) this so-called enjoyment (is) of little consequence. (U)

For with various comforts have the people been blessed both by former kings and by myself. (V)

But by me this has been done for the following purpose: that they might conform to that practice of morality. (W)

Devānāmpriya Priyadarśin speaks thus. (X)

Those my Mahāmātras of morality too are occupied with affairs of many kinds which are beneficial to ascetics as well as to householders, and they are occupied also with all sects. (Y)

Some (Mahāmātras) were ordered by me to busy themselves with the affairs of the Samgha; likewise others were ordered by me to busy themselves also with the (and) Ājīvikas; Brāhmaṇas others were ordered by me to busy themselves also with the Nirgranthas; others were ordered by me to busy themselves also with various (other) sects; (thus) different Mahāmātras (are busyings themselves) specially with different (congregations). (Z)

But my Mahāmātras of morality are occupied with these (congregations) as well as with all other sects. (AA)

King Devānāmpriya Priyadarśin speaks thus. (BB)

Both these and many other chief (officers) are occupied with the delivery of the gifts of myself as well as of the queens, and among my whole harem (they are reporting) in diverse ways different worthy recipients of charity both here and in the provinces. (CC)

And others were ordered by me to busy themselves also with the delivery of the gifts of (my) sons and of other queens' sons, in order (to promote) noble deeds of morality (and) the practice of morality. (DD)
For noble deeds of morality and the practice of morality (consist in) this, that (morality), viz. compassion liberality, truthfulness, and gentleness, and goodness, will thus be promoted among men. (EE) King Devānāmpriya Priyadarśin speaks thus. (FF) Whatsoever good deeds have been performed by me, those, the people have imitated, and to those they are conforming. (GG) Thereby they have been made to progress and will (be made to) progress in obedience to mother and father, in obedience to elders, in courtesy to the aged, in courtesy to Śramanās and Brāhmaṇas, to the poor and distressed, (and) even to slaves and servants. (HH) King Devānāmpriya Priyadarśin speaks thus. (II) Now this progress of morality among men has been promoted (by me) only in two ways, (viz.) by moral restrictions and by conversion. (JJ) But among these (two), those moral restrictions are of little consequence; by conversion, however, (morality is promoted) more considerably. (KK) Now moral restrictions indeed are these, that I have ordered this, (that) certain animals are inviolable. (LL) But there are also many other moral restrictions which have been imposed by me. (MM) By conversion, however, the progress of morality among men has been promoted more considerably, (because it leads) to abstention from hurting living beings (and) to abstention from killing animals. (NN) Now for the following purpose has this been ordered, that it may last as long as (my) sons and great-grand sons (shall reign and) as long as the moon and the sun (shall shine), and in order that (men) may confirm to it. (OO) For if one conforms to this, (happiness) in this (world) and in the other (world) will be attained. (PP) This rescript on morality was caused to be written by me (when I had been) anointed twenty-seven years. (QQ) Concerning this, Devānāmpriya says. (RR) This rescript on morality must be engraved there, where either stone pillars or stone slabs are (available), in order that this may be of long duration. (SS)

1.8 Kharosthi Stone Inscription from Karnal²

Text

सियां तार (स) काबि (न) उ (***पुश्चेत) लघोमेन भाइ गुब (रिनि करविल)
ग्र (रभे)

2. Know, Sten, op. cit., p. 179.
Translation

Hail. By Kriṣṇakavi, (the son of), ... the grandson of...la, this pond.........

Tusam Rock Inscriptions

Text

1.9 First Inscription

जिंि भगवता भगवत्यावरेषे

Translation

Victory has been achieved by the Divine One, in (this) region belonging to the feet of the Divine One.

1.10 Second Inscription

Text

जितम सीकुष्मेव जाम्बवतीवदनारविद्यविज्ञालिना
दानबाजुरातुषाम्मोज लक्ष्मी तुषारेशविभ्रुणा
गोल कुर्क्ष्मांगतार्यबालबतवौषाचार्य—
भासभद्भवतश्चाङ्गाप्रपीतस्याचार्य—भिषपातपीतस्याचार्य—
बुद्धतुषारस्य वाकण्ठामुन्नन्त्य गोतमस्यार्यबालबतवौषाचार्य—
वास्तवाता (ब) जस्याचार्यवौषाचार्यस्याल्पवौषाचार्य—
कुयुक्कुष्मांगतार्यस्य

Translation

Verily victory has been achieved again and again by (the God) Viṣṇu, who is a mighty bee on the waterily which is the face of Jambavati, and a very frost to (cause the withering of) the beauty of the waterilies which are the faces of the women of the demons. This reservoir, intended for the use of the feet of the Divine One, (and) the house above (it), and the second reservoir, (are the work) of the Āchārya Somatratā,—the son of the son's son of Yaśastraṭā, who was the successor of many men (of preceding generations), who was a highly esteemed Sārvāṭa; who was an Āchārya of the Yoga philosophy; and who was a devotee of the Divine One;—the son's son of the Āchārya Viṣṇuṭrāṭa;—the son, begotten on Rāvaṇi, of the Āchārya Vasudatta;—a member of the Gotama gotro;—(and) younger brother of the Āchārya and Upādhyāya Yaśastraṭā.

Hissar Pillar Inscriptions

1.11 First Inscription
भगवदू भक्तः
The worshipper of Bhagavat

1.12 Second Inscription
भो नविन्म सुखेविनारुद्द्र
The auspicious Nandila, the gold-smith (son of) Rudra

1.13 Third Inscription
श्री उमादा (स)स्य
of the auspicious Umādāsa

1.14 Fourth Inscription
मुखुन्भुक्ता (न)स्य
of the gold-smith Uttāna

1.15 Fifth Inscription
मुखुन्भुक्ता वा मुखुन्भुक्ता
Puchatāta or Nuchatratāa

1.16 Sixth Inscription
******बङ्ग
of (name lost) upādhyāa

1.17 Seventh Inscription
मुखुन्भुक्ता
Satrayasa

1.18 Eighth Inscription
श्री (न) ग मद्ग
The auspicious (Nā)gabhadra.

1.19 Fragmentary Stone Inscription from Kapalmochan

Text
श्री मार्जितचतुर्स भय प्रेमिर्भवः
सतेजापि परमचतुर्साधिक कथा माया मासे सीतः

Translation
When (?) hundred and sixty-five years had elapsed in the month of mūrga, the bright (half).

1.20 Stone Inscription from Laos

Text

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4. These inscriptions are engraved on different parts of the pillar and are separate having no relationship with each other; Cunningham, A., Op. cit., Vol. V, p. 141.
वे बसन्त महातीर्थ तत्त च ये मूर्ता नरः।
स्तवनं ये च कुर्विनित ततुवलं प्राणनुवनेत्। (५)
पत्तलु पुष्पसमालं प्रभासादिपुराष्टे।

..........नाम तद्वारान्न सबलु भूतमयं मे॥ (६)
वे देवा यथामात्रायंमात्र रोहिता विवि।
ब्रह्मोपनेनः सौराष्ट्रस्ते तत्नाम प्रवर्णते मे॥ (७)
(इहे) ब्रमाधिपाराधी राजाधिपत्यस्त।
भामामतु कुश्कैः।

----------यथकले्ससम्मु॥ (८)
वत्तुपुरश्मिन्नि स्वेद्या फलं देविप्रेक्षितः॥
(कुश्कैः) तद्वारासु कुश्कैः नमोऽधिकसि॥ (९)
स्मिप्रधा कुश्कापुर्वः

----------कृतोवक्तं सत्त्राः॥
तस्मादिदिव कुश्कैः स्वातं तीर्थं महाकामम्॥ (१०)
त(सैः) वापि कुश्कैः बामुना समुदीहिता॥
महाभुक्तकामं नयनित प्ररमां गतिम्॥ (११)
कुश्कैः गमिणयामि कुश्कैः बसायम्॥
ये बसन्त कुश्कैः ते बसन्त त्रिविष्णु॥ (१२)
पृथिव्याः नैविश्व पुष्यमंतरौ तु पुष्यरम।
नूपानामि लोकानां कुश्कैः विशिष्यते॥ (१३)
तत्नाम कीर्तिनेनातिर केन हासपतम स्तुम्।
कि पुन्यम हु सेवस्ते मनुजा चर्मङ्कुः॥ (१४)

भवमेवधसतुरस्य वाजपेयं शत्स्य च।
भवां शतस्तुरस्य सम्प्द्र वस्तु फलम्॥ (१५)
तव फलं हु कुश्कैः कुश्कित स्तवानिदि ये॥
तत्तावः हेतु वृद्धायं लम्बते ते भ्रां फलम्॥ (१६)
इष्येवसादिभुवलं पुष्यमुक्त महिपिमिः।
तदेवान कुश्कैः लम्बतु बहुः जनाः॥ (१७)
यानि तीर्थसाहिष्ठाः कुश्कैः फलाति च।
ग्राः निःश्चेदस्ताः(गिर) समु सच्छ हिताति च॥ (१८)
वर्षयोजनमात्मायमम् तीर्थस्य कीर्तिः(तमू)।
यं यं प्रदेशमात्माय स महापापाकाम्॥ (१९)
वे शरीरसिद्धत्वां कुर्विनित स्तवनं च ये॥
वे तुष्णाया च सेवस्ते पिविनित च समाहिता॥ (२०)
वेधानिनमात्रायेन दानानि नैकसमदाम।
फलाति यथेष्टवागिग्रहणां तातिः ते जना॥ (२१)
पापित्याक्षितुमुहा मुच्यन्त् बहुपापति।
कि पुनर्ममतित्वा महातीर्थनिषेधवात॥ (२२)
Those who live, and those who die and those who offer prayers in a great place of pilgrimage (mahātīrtha) attain its result (accordingly). (5)
Let the same be held by me today, the fruit which is like the religious merit previously acquired after visiting places like Prabhāśa. (6)
The gods who have come only for sacrifices and who are (now) ascended in the heaven headed by Brahmā, Vishnu and Śiva, may suggest name to this place. (7)
After making this submission the king while he was thinking over it the name of Kurukshetra struck him. (8)
The fore-described religious merit which takes one to the paradise and which is eulogised by the divine sages, the same may be attained in the newly set Kurukshetra. (9)
The place became famous as Kurukshetra, the centre of pilgrimage and of great religious merit for the very reason that it was ploughed by the sage Kuru for good people. (10)
In that Kurukshetra even a greater sinner is taken to the highest gītal (by the particles of dust) driven by the wind. (11)
(He who always says) I shall go to Kurukshetra and I shall reside in Kurukshetra (is traced from sins); those who reside in Kurukshetra are as if residing in heaven. (12)
Naimiśa is the best religious place on earth, Pushkara in the serial region while Kurukshetra is the most distinguished in all the three worlds. (13)
Even if one extols its name the seventh generation of his family (is blessed) then what to say of those religious minded (persons) who stay here? (14)
The religious merit gained by performing a thousand horse sacrifices, and a hundred Vājapeya (or of) a hundred thousand cows duly given; (15) is acquired by those who after prayers at Kurukshetra and that too without any motive obtain that fruit which is not only determinate but also very difficult to attain. (16)
May such religious merit which has been described by sages previously be accomplished by many people in this Kurukshetra. (17)
The useful merit of thousand tīrthas acquired at Kurukshetra, may all that be present here. (18)
This place of pilgrimage is said to have extended over half a Yojana and those places which are included in it are destroyers of greater sins. (19)
Those who die here and those offer prayers are like persons who quench their thirst by drinking water with great concentration. (20)
The fruits acquired by (performing) Agnistoma sacrifices or by
giving great riches, may all that be received by those (who live here). (21)
When all great sinners are washed here of all their sins then what to say of those religious people who reside at this great place of pilgrimage? (22)

1.21 Sonepat Copper Seal Inscription of Harṣavardhana

Text

.............................................शी म (?) हा (?) दश (?: PARADISINGH म (को भारत) ज शी राज्यवर्धन:)
तस्य पुत्रस्तवत् —
(राज्यवर्धन:) शी (?) हा (?) दश (?) देवामु (लत्न: परमा) विस्मत्सा,
महाराज शी महादिश —
(बड़न): (ल) व्य (पुत्रस्तवा: पुत्रस्तवा: शी महासेनसु: देवामुधन्यन:)
.............................................यु ! तस्य विषयं व्यवाधिष्ठान यु —
(त: ) ....................................(?) प्रवर्तको चारानिधियनि: परमादिशिच: परमभूतरक —
महाराजार्जितराज शी प्रभुवस्तववत: तस्य पुत्रस्तवावत्या (त)......
शी मल्लान वशीमत्या (मुत्यन:) परमस्तवत
..........................(परमभूतरक) महाराजार्जित (राज) शी राज्यवर्धन(बड़न:) तस्य विषयं पुत्रस्तवावत्या वशीमत्या —
(मुत्यन:):'.............(?)
(परमभूतरकम) हा राजा (चिच) राज शी हर्य —
बड़न:)

Translation

(There was)..............the most devout worshipper of the Sun, the Mahārāja, the illustrious Rājyavardhana (I). His son, (who meditated on) his feet, (was) the (most devout) worshipper of the Sun, the Mahārāja, the illustrious Ādityavardhana, (begotten) on the illustrious Mahādevi (?)%. His son, (who meditated on) his feet, (was)......................the most devout worshipper of the Sun, the Paramabhaṭṭaraka and Mahārājādhirāja, the glorious Prabhākara-wardhana, begotten on the Devī, (the illustrious) Mahāsenagupta, (and) who was employed in regulating all the castes and stages of religious life. His son, who meditated on his feet, (was) the most devout follower of Sugata, the Paramabhaṭṭaraka and Mahārājādhirāja, the glorious, Rājyavardhana (II), begotten on.............the glorious Yaśomati. (His younger brother), who meditated on (his feet), (is).............the (Paramabhaṭṭaraka and) Mahārājādhirāja, the glorious Harṣavardhana, (begotten) on the Mahādevī, Yaśomati.

1.22 Mohanbari Fragmentary Stone Inscription

Text

दोंदाहृति भग मन्त्रर (मन्त्र) मिर्ग प्रवानावातोऽप्द्वः: दोंदहृति (दुःखावित)
प्रश्नलो मोक्षाकेन विलमाकिं पवयामुः: बौरेस्तु बालिकाणं: बौरायम
विलमारमन सत्तरा: (सीतीतुर:) पर्यन्ती ***********क्ष्यः:

Translation

May the breathing sounds caused by the relentless exertion of Lord Viṣṇu, who carries on his eye-lashes pearl-like drops rising from the foamy sea at the fall of a rock of Mandrāchala hurled down by his mighty arm, bless you.

1.23 Gurawra Votive Temple Inscription of Śaka Samvat 819

Text

ॐ! स्वसति भाद्रपदे सीताधे शालके ॥१६॥ नमःशुद्धमुनिरकालितेऽप्रतिपदि द्विचस्य
विष्णु विष्णुहरितात्म गत: स्वयः १५४

Translation

Om Svasti, (that) on the first day of the bright half of the Bhādra month of Śaka Samvat 819, Viṣṇuwhari, worshipping the god Viṣṇu, went to the heaven, (Vikrama Samvat) 954.

Inscriptions of Virachandra from Gurawra, District Gurgaon

1.24 First Inscription

Text

ॐ नमः: (के पू रा म) लोपुप्पक्षयवरसतसंचितब्लानिकृष्टम्
प्रायवासायामासे मविण्म सालिनेन सालिस्मृत सम्भवित
सम्बन्ध श्रेष्ठ बनुत: सकलजनर्ती कीन्तु द्वीपस्य प्रतापो
व्यास्ना विषय इति सुराबी तु विषयानुपयोगता वीरवनुत्र: सुमभ्रमर: इ
सम्बन्ध ४९३ जाण्यावदन्ति १२ (१)

Translation

Oh Salutation, Virachandra of meritorious actions, entertainer of most beloved devotee of kinsmen, devotee of all men, of the Sun guests, like valour, afflicted with a serious disease, his and having—come, went to heaven in the month of Asāḍha when water

8. The old name of Mohanburi is Jhansua, in Jhajjar Tehsil of Rohtak District.
was scant all around, after remembering Viṣṇu, who was drawn near thought of, in relation to the boon for the remission of great sin.......the year 953 Āsādhavadi.

1.25 Second Inscription

अस्थितः नस्तवरारसिस्तु (?) मु नुराणय म र द दिवा
के को (?) भृत्तास शुयः (?) रजंकायः. म प्रत्येक इति रिपुति सं हुत्त
का सच्चे चरित इति: थ्री (सीर) चंड: दिवम
सिते पक्षे स्वापािै मम् याति हिराट स: !

…………………………

1.26 Gurgaon Inscription

Text

सम्भव्र सते ७२६
बैसाल वंदि ४ दुर्गा
नाग लोकातिर भुत

Translation

On the 4th of the waning moon of Vaisākha in the Sāhvat year 729 Durgganāga left this world i.e. died.

1.27 Pinjore Inscription

Text

स्विस्तः थ्रो नमो गणपतिः समर्पणसंस्थ भवं देव सत्स तम मर्य बच्छरापुर भर्तस
बमुमन
बोधमसलजः च ससम्सर रव सकुने म पुरि पारहिति सानियांदोभव वक्षो
लम्बीपिलसस्तमादिण्येव
नकानिव्वतात कस्सुरिरस्रा तंग्नुः: तेन समानिस्तः विघ्नूजु विघ्नप्रलझः
करिःप्रृं द्रहितो गोयक पलोभि
नगीनो सावित्रि रोपविन्नितात्सायांसाय: बोधनाचाय च चंचल मुख
दिवम:मायुयाचरान्नाविरमस्वि
स वमहनाल इव पातु समा सुक्तमान मुक्त करिःपुनिभि भीतो मन्त्री तत्तदेव मुख:
सन्नायिनितिः-मूर्वमणिः


11. Cunningham reads the date 729 or A.D. 672, or perhaps 928=871 A.D., but the word Samvatatā Sate clearly signifies 700 and not as supposed by Cunningham.

12. Three inscriptions have been reported from Pinjore. The first one is badly damaged. Another in Devanāgarī letters does not give any meaning. The third one is also mutilated of which the text is given here from Cunningham’s reading (Cunningham, A., op. cit., Vol. XIV, p. 75)
1.28 Pehowa Inscription from the Temple of Garibnath\(^{13}\)

**Text**

श्री परमशुरक्षरमहाराजार्जिराजपरमशुरक्षरमाधवपालनान्तगुप्त परमशुरक्षरकर-  
महाराजार्जिराजपरमशुरक्षरमाधवपालनान्तगुप्तकारमाधवपालनान्तगुप्तकार—  
श्यामाधवपालनकर्णां श्यामाधवपालनकर्णां श्यामाधवपालनकर्णां श्यामाधवपालनकर्णां—  
संबंधित अर्थात् यथा राज्यस्तिति संबंधित अर्थात् राज्यस्तिति संबंधित अर्थात् राज्यस्तिति—  
श्री पदमसुदर श्री विष्णु मार्गरी श्री विष्णु मार्गरी श्री विष्णु मार्गरी श्री विष्णु मार्गरी—  
श्री विष्णु मार्गरी श्री विष्णु मार्गरी ।

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Om! During the increasing, auspicious and victorious reign of the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Bhoja who meditates on the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Rāmabhadrā, in the year two hundred exceeded by seventy-six, on the seventh (Lunar day) of the bright half of the month of Vaiśākha, (in figures) Sāvat 276 Vaiśākha Śūḍi 7—on this Lunar day specified as above by the year, month and (civil) day (mentioned) met here in the famous town of Prithūdaka at the horsefair on the Piśāchāchaturdasaī the (following) inhabitants of Chūṭavārshika, Bhaṭṭa Vīruka’s son Vanda and Rājyavala and Valluka, likewise Rāṇuka’s son Rājyasīha; the following inhabitants of Utpalika, Bhalluka’s son Māṅgaka, Chinha’s son Choparāka, likewise the following inhabitants of Chikkari Selavāṇapura, Daḍa’s son Kalluka, his son Jayarāka, Vīṣhnu’s son Ādityarāka, Rajjuka’s son Chiṭha and Raṅgaka, Kalluka’s son Vāmuka; the (following) inhabitants of Valadevapura (Baladevapura), Khambhāṭa’s son Hoḍḍa, Mṛgāṅka’s son Viḍḍaka, Keśava’s son Dhapuka, Khaṅgaka’s son Vāmuka, Mapiṅka’s son Vehari; the (following) inhabitants of Śāraṅkadika, Nara’s sons Lohata (or Lahata) and Śaṅkara, Valluka’s son Īśvarāditya; the (following) inhabitants of Siharudukkaka, Ulika’s son Vachchhaka, Jayadharāka’s son Raṅika, Sūra’s son Pragada; the (following) inhabitants of Traigbhāṭaka, Dhanaṭa’s son Chanda, Ekaṭoraka’s son Savva, Devaśarman’s son Phampha, Vagguka’s son Kamnika; the (following) inhabitants of Ghanaghaka, Lallika’s son Svāmīrāka, Simghuka’s son Sī (ha), Dāmodara’s son Pombha, Halluka’s son Davvu,—Kaśili, Māṇa’s son Khajj; the (following) inhabitants of Asvāla-Uhovaka, Usūha’s son Vagḍha, the foreman of the dealers, come from various countries, chief among whom are those mentioned above, grants to the sacred place of famous Prithūdaka a charter to the following (effect): To the (temple of the) god built by the illustrious Guhāditya in famous Kanyakubja, and to (the temple of the) god riding on Garuda built by Bhūvaka, the son of the Nāgarabhāṭṭa Prabhukara on the bank of the Ganges in famous Bhojapura near famous Kanyakubja, and to the (temple of the) sacrificial boar built by the same Bhūvaka in famous Prithūdaka near the Eastern Sarasvati. We have given on the sale of horses, mares, mules and other animals
in Prithūdaka in the case of a purchase by the king as well in case of a purchase by the Thakkuras, the provincials and so forth, and in Traighājaka and other sacred places in the case of a purchase by the king alone—for the sake of spiritual merit two dharmas for each animal, as a perpetual endowment, and dividing that into twenty-four shares, we have assigned seven shares to the (temple of the) god built by the illustrious Gubāditya, and seven shares to the (temple of the) god built by Kadamāditya, and seven shares to (the temple of) Him who rides on Garuḍa, and one share to the (temple of the) sacrificial boar built by Bhūvaka in Prithūdaka, and one share to the temple priest of the latter, and one share to the sacred place of Prithūdaka. Moreover, we have assigned out of the twelve into which the one dharma given for each horse by the purchasers of the horses has been divided, (six) shares to (the temple of) the sacrificial boar built by Bhūvaka in Prithūdaka near the Eastern Sarasvati, and to the temple priest of the latter two shares, and to the sacred place in famous Prithūdaka four shares. This (should be agreed to) by the sellers and buyers of horses, (and) the virtuous Goṣṭikas should thus manage on their own part and on behalf of others, according to the rule laid down above, as long as Sun and Moon exist. Moreover, these shares should be devided (by the Goṣṭikas) according to (the rule) laid down above.

1.29 Sirsa Stone Inscription of the time of Bhojadeva

Text

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"Vyākhyātaः वचन्विपरिश्रवणः"

"सुमनं येन। "परमहेल्या। चैत्यापि न यथाकै। सज्ज परमहेल्या।।[११] ध्रुवोपदेशे गुणाः"[१२]

"ङ्ग सिंहशुद्वः कलकुमुक्षः परभाभामणो। ब्रजव नाम्ना भूवि रत्नराशिस्त यो य [वाल्लुपत्तावशीष्या] [१३]्रक्षा १४"

"[१४] चैत्यापि जितमहस्थया शाक्तवृजुलाक्षसालनिम्नलः। सुरसवनीवहनाविशेषनिश्चय विश्वाकृत स्वरा [वाल्लुपत्ता] [१५]"

"हिमशेल्लुतापवित्रवर्जः वदा [१६] हिमशेल्लुतापवित्रवर्जः वदा [१७] हिमशेल्लुतापवित्रवर्जः वदा [१८] सर्जसोपरस्तः[१९]"

"सारमेयमित्रिवेदः। समवापनमुक्त सो [वाल्लुपत्ता] संसारवेदावक्वतिविद्व वनमणयालुकुश्य सोवानीस्तु: [१५] विश्वास्तग्न स शोभानिवितः"

"परिवर्जः निर्माणशक्तिस्वद्विः जातिेतयावितिनिश्चय योगेनकिन्या-निव [१६] तथापि विश्वास्तस्त वसुदे शा [वाल्लुपत्ता] [२०]

the horses..the infantry on march.....
who (could conquer) the world easily. But, did not like to do it [11]. At the time of the reign of Śrī Bhojadeva.....[12].
there was a saint named Ratnarāśi who was the leader of the Pāśupata sect. He was just like a bright moon on the earth, and was spotless and the co-sharer of the fate of others. [13]
[14].....(who) had conquered Kāma, was spotless like a multitude of the rays of the moon, purified by the current of the celestial river (the Ganges) and (resplendent) like Śiva himself. [15]
always like the husband (Śiva) of the daughter (Pārvatī) of the mountain Himālaya. [16]. On the summit of the snowy mountain (i.e. Himālaya) and of the Malaya mountain having golden orb and a huge store of stones. The place of the Apsarās, Sarasā.....[17]
.......of Sārameya. He was the moon of the earth, who had come down to show the way leading to Šāmkara, which is free from the dangers of mundane existence and which cannot be ascertained [18]. His disciple who was well reputed.....
......well known, destroyer of all ill omens, enlightened with knowledge, a pious heart and is equal to those who are fully devoted to yoga only [19]. He had his disciple Śā.....[20]
......(who) knew the worldly joys vanishing like water-waves, the youth as baseless or hollow, and the life as wavy lines of the ocean. [21] Whose.....
......[22]. His commands were carried out with devotion by the multitude of kings with folded hands. Bright like the moon rays.....[23].
...........(his disciple) was Nilakaṇṭha, who was the lord of the rulers of the earth, an orator among speakers, who though one, assumed various aspects of Śiva. [24].

...........for peace or satisfaction was this magnificent temple of Yogiśvara i.e. Śiva. [25], which was made of burnt bricks and had thick slabs of stone [26].

........... (this temple looks) amazing on that earth, whose golden peak was as high as the sky and attained the height of the summit of the Kailāśa mountain. [29]. (This temple was adorned with the images of) the enemy of Mura i.e. Kṛṣṇa alongwith that of Lakṣmī......[30]

...........and with the images of other gods, demons, gandharvas, yakṣas, ganaś, kinnaras and siddhas, and thus emulated, as it were, the universal form of the lord of Lakṣmī i.e. Viṣṇu.........

...........[31]............that magnificent temple was in the sphere of architecture...... ...

..............a wealth [32]

..............

1.30 Pehowa Inscription of Mahendrapāla

Text

婆ो नमो माधवाय ||

गावे सामवती-पती वि [क्षीरु धामे] यु सावलिमना

भस्ते व्यास-रिपु जने विचारिते भस्ते च तारा-गर्दे ।

भस्ते भुवलये गतेतु च तथा रसनाकरेखेकता-

- मेको वस्थिति प्र-

- वान-पुष्पं न पावलस व: शाल्ल्हु-भृत ॥ 〔1〕

हस्त || [पायालिम्बम] दशिले शाल्ल्हुए×कान्त-पूर्तः×

कान्ता सहस्र-पद्मिति-पुष्पम-दिनग्न-तारामिरमा ।

उदगत्रश-स्मर-जलिनियो मधुजलधी-मुखेतु-

- स्फार-व्योलना-[भव]-

- [हव्] || स्नेव-गण्ड-स्वलव ॥ 〔2〕

शेत्रे कुरो [विविष-पाप-ग] लाभपति-

- दशं कियादुदानमत-समस्त-तापम् ।

- ग्रहातारसम मुनि-गणे|हिरिटारम-वो (को) ध-

- ब्रम्हस्त-गान-लिमित-प्रकट-प्रमोदे: ॥ 〔3〕

- पोते-

- [संसार-सिि] वो सुर-पध-गमने स्नेवनस्सादु-[वर्ग]-

15. Originally the inscription was edited by G. Bühler, Epigraphia Indica, Vol. I, p. 242; again edited and translated by Sadhu Ram, Journal of Haryana Studies, Vol.I No. 1, pp. 16-25, from where the text and translation have been reproduced here. The inscription belongs to the last quarter of the 9th or the beginning of the 10th century A.D.
ANCIENT INSCRIPTIONS

[Text in Sanskrit]

— — — — I तवहूऽ — प्रलय-जलचरसम्पत्तसांि-चारः।
नामा-म्याथि-प्रव(व)प्रवधुचर्तर-तम — पश्च-निदुर्वर्णसा-भानु—
नीराधोएतिसम्पत् [३] बहु दुहितः
[पुजः भाषा] [सा] रसवते व: ॥ [४]

[Transliteration]

यःपि्कल— — — — — मुद्रया
भिन्दान — पर-व(व)ल-मानसं समस्ताद।
सवधृधारणंटयति महेश्वराल-देवः
शांतिरिष्टरयसरुचारः शारण्यः ॥ [५]
ब्रह्मसीतोमर-दुहुऽ-दश-तिः

[Translation or Remarks]

राजा रक्षित-साधु-कृत-[हृदयो हु]कृत-शीलाशिनः।
नाम्या जातुल इयपुर्व्य-चिरित-यात्रो दयालंकृति—
स्त्याय (रूप) लोक-निरोकित-नितिपति—यापार-सयाहौऽः ॥ [६]
वेन ब्रह्म-कुले काँ—
[— — — — — नो] ले परो संपवः
खिलारित-करोऽमुहम-मुख्य-कालः । तुलिपाकारः भवः।
कीर्तीं (रूपों) वस्त्र च नाग्या-निकर-यास्मकःः सज्ज्ज्ज्ञा—
द्वयन्त्रकर स्तुर्दिहि-सुकर्षण-पिषा स्वसिद्दमु-शीलाविद्यम। ॥ [७]

[Commentary]

[ममप्रभा]यां महिद्रायथिनिधृतः
स्थिरि-शायथारहस्य स्फारमारोपितानि।
अथ निरुपेक्षमेव शीलाः विभासी
स्व-संद इव निरोऽधुऽ दुहुऽ विह्निलिङ्गः। ॥ [८]
तस्यसात्तन-महोधयः प्रमुखतिः सर्वोभुव-दशाधी

[Transliteration]

— — — — — दुहुऽ दुहुऽ — मौनिककांसु-निकर-स्फारीभवसम्पवः।
प्रक्ष्या अक्षरः मस्त्र्य—वहुऽ-तिलकः श्री-बहुरतियम — प्रभृ —
प्राप्तमेव मनोस्वास्त्वार-ब्यापार-दुहुऽ विलेखः। ॥ [६]
तस्य स्तुर्दिहि-कृष्णः शौरेन्द्र जलः

[Translation or Remarks]

विवेक्यका जाता [ ]
नाम्या मञ्जुलवेदी जाया गिरिबेव विवेकस्य ॥ [१०]
तस्मात्सद्यांजयजुकः प्राक्षारसी—
हुमदेशात्स्वसतमु निमंससरुः।
कृष्ण ने केतुपुर्व्य देवरातित-चक्रः
हुमदेशान्त-कुण्डर-डुबान-नीरः ॥ [११]

[Translation or Remarks]

स्तुर्नितिति—कुश-निकृष्ठ-शत्रो—
स्त्रास्तच्छ-ग्रीव-निक्रोदर्यास्त-कोरः। (तिं)।
सुहृत-रत्न-विमाता-तिलका-सुकले
काठे ब (व) सुवतुदार्र-सजायूँ-काठे ॥ [१२]
एका चक्ष्दृशि विवाता दिनिया नाई (पि) कैति च।
बिलिर- ब्रजपुर-निमित्ते [२०] हे एव सवन भिय: ॥ [१३]
चम्पायास्रसमजि गोगा-नामनेवा
भीराराणी चुरी विनिवेशितो विवाता।
भूलावो हिरतिंद्र-हृश्येव-निमित्त-
स्थलाभि [महित-हृश्येव] विशालासि: ॥ [१४]
ब्रज[पुर] ब [च पिः]-

चक्षणो शत-विघट-पल-परशं
श्राकर-करोतकरं स्व-च (व) ल-सिनिकाम्भोव्रहाम।
श्राधनं-विरलिनयं तद्वग गूणरूपः तुलं
हव-बंश-गण्नोदेन दुहित-[दीविशिष्ट नायि] का ॥ [१५]
कर-त[अ]-स्थितात्घर-पल-पर- वा <

प्रत्यु-कालिन्त-पोल-सल्लोदरसं ।
सिद्धुरुषण [चुर] [जलयंदित-हिरत-]
स्तरलित-श्राकर-जालका: ॥ [१६]
तस्य उपरा मुण-निदिरहृश्येवो देवराजः
स्पृहेतेज < प्रविः-पर-स्फार-सेवायकारः ॥

स्या- ।

नं काले: शत-कहङ-मला: कित्त-रामावर-दोपः
निमि-क्षयास्तत्त्वदिव तदस्तत्त्वस्फारम्भु-नूतिः: (पि:) ॥ [१७]
नामावि प्रकटतर निश्चय वसय
कुद्वग्य भ्रुकृत्त-तरतिङ्गावनस्य।

द्वाराणी गुप्ति विक मित्रमिराद-भाला
सवर से किरस्त: हुवाका-रण: ॥ [१८]
यदा [५५] स्य-सतसीख हसरसमिविनां पवयता-
निनात्ममादंसुआदुपवी मानसः।

स्मृतिविहृत श सर-भ्रामावपतितमुखावतहितिनां
चटा विषुद्ययुगारी
समितिभूम सच: पुरः: ॥ [१८]
द्विगृहस-कडस्तित् मणोद्विगार-राम्या × करमेः
श्रात-श्रीमात्युगस्य-णिदिरसादु रक्षास्वय [५] पिः।
विक्षोत्सव वचनमहस्स × कार्यायामस्वरुप निषधि: ॥ [१९]

स्मृत-वो (चो) थे: ॥ [२०]

होगेन कारितं मध्ये पूर्णराजेन पुरस्तः:।
पुरस्तो देवराजेन चनाम्ब-नमस्तिं (रिच) वे ॥ [२१]
Om ! Salutation to Mādhava !

May the Supreme Puruṣa, the holder of the Sāraṅga-bow (Viṣṇu), protect you—He, who sleeps alone, when the lord of the night (Moon) has disappeared when the mountains have completely crumbled away, when the foe of darkness (Sun) has been destroyed, when the human beings have disintegrated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one. (1)

May the handsome Viṣṇu’s lovely eye, that is pleasing with its fine brow and tremulous, charming and kindly pupil, protect all the three worlds—(the eye) of him who is immersed in the surging and impetuous ocean of love, whose lustre is increased by the great splendour of Laksṇī’s moon-like face and whose cheeks are radiant with a smile. (2)

May the field of Kuru (i.e., Kurukṣetra) effect your advancement, free from all troubles,—(the field) which is capable of removing the taint of various kinds of sins, which is inhabited by sages whose happiness on having destroyed the dense darkness (of ignorance) by an advanced knowledge of Self is conspicuous. (3)

May this wholesome water of Sarasvatī cut your bonds of misery from all sides,—(the water) which is a boat for crossing the ocean of the cycle of mundane existence, a chariot for journeying along the
path of the gods (i.e. heaven), a cloud such as appears on the destruction of the world, with its copious showers falling on the fire of [the miseries?] of the class of virtuous people, and a sun to destroy the slushy darkness of a concatenation of various diseases. (4)

Victorious is the illustrious king Mahendrapāla, who is able to bless his race with prosperity and to destroy the courage of the armies of his foes all round, whose enemies are subdued, who is beautiful like the moon, and a place of asylum. (5)

There was a rāja, Jāula by name, an ornament of the exalted Tomara race, resplendent with fiery energy, who gladdened the hearts of the virtuous, who was a thunderbolt to the mountains in the form of the wicked people, who was renowned for his unprecedented exploits, was adorned with compassion and rose to eminence by looking after the affairs of his sovereign with an eye observant of the reality of things. (6)

By whom, after having made an offering of the pieces of the severed frontal globes of the elephants of his foes to the earth, the race of his kinsmen was raised to the highest prosperity ... whose fame, the glory of which is bright like the shining moon, imitated the heavenly stream (Gangā) by having gone to heaven and coming in contact with the host of celestial elephants. (7)

By him, whose lustre had spread all over the world, were built in every region numerous temples of the gods which obscured the moon with their lofty pinnacles, and which look from afar like posts fixed at the points of the horizon in order to transfixed his fame. (8)

From the great ocean of his race, that is a resort of happy and thriving hangers-on, as the ocean is of serpents, that is difficult to overcome, and whose treasures are ever increasing with the clustered rays of the big pearls, sprung a lord, named the illustrious Vajraṭa, the ornament of his family, who obtained all his wishes and gained an enormous rise in his honest occupation. (9)

A lady, Maṅgaladevi by name, charming like the shining moon, became his wife, like the daughter of the Ocean (Lakṣmi) that of Śauri (Viṣṇu) and the daughter of the Mountain (Pārvatī) that of Giriṣa (Ṣiva). (10)

He begot on her Jajjuka, who was exceedingly peaceful among good men who are free from jealousy, but an ominous comet for the coterie of his invincible foes who inspired terror by their angry elephants trumpeting aloud. (11)

He (i.e., Jajjuka), who moved down his enemies with his sharp and flashing sword, who was greatly renowned for giving succour to the timid, the blind and the miserable, and who had two wives who were lovely like the full-moon and were almost the front ornament of virtuous and loving women. (12)

One (of them) was known as Chandrā, and the second, Nāyikā; being created with special qualities, both of them were the abodes of beauty and prosperity. (13)
From Chandrā was born a prince named Gogga, who was placed by the Creator at the head of brave men, who possessed a sharp sword and did honour to the earth with pearls dropping from rents made in the frontal globes of the elephants of the enemy. (14) And afterwards Nāyikā gave birth to a sagacious son, Purṇaraṇa, the destroyer of the splendour of the ranks of his enemies, a flood of solar rays for the lotuses which are the soldiers of his (own) army; a foe of unrighteousness and a moon on the firmament of his race. (15)
The wives of his foes, covering their lips (red and delicate), like young shoots; with their hands, drenched their hollow cheeks that had lost their glow; with the stream of their tears...the mass of their luxuriant locks hanging down straight (and unkempt). (16)
Devarāṇa, a mine of virtues, was his real brother, who destroyed the dense darkness of his foes with a sudden burst of his brilliant courage; who was the abode of forbearance; who destroyed the impurities of the Kali age; who shook off the evil passions of attachment, etc.; who resembled a tree in giving a comforting shelter and bending under rich fruit. (17)
When he was provoked to anger, and furrowed his face with a frown on the battle-field, the strong sword fell from the hands of his haughty foes even on hearing his most illustrious name. (18)
When supplicants looked at his lotus-like face with rapture, their mental worries completely vanished in an instant. In the battlefield, the troops of trumpeting elephants of the foe reeled before him in confusion, ready to break up and flee. (19)
These three (brothers), who were lovable on account of their freely unfolded flood of virtues; who gradually rose to prosperity, and who were very pure-minded and attached to the holy men; caused to be built here temples of Viṣṇu, (god) of unequalled greatness, because they were afraid of the dreadful ocean of mundane existence, difficult to cross by men of little wisdom. (20)
(The temple) in the middle has been built by Gogga, that at the back by Purṇaraṇa, and the one in front by Devarāṇa, in order to destroy the dense and deep darkness (of sin). (21)
As long as the earth is bounded by four oceans; so long may this temple shine as a monument of magnificence (22)
The architect (or supervisor) here was Achyuta, of famous name, the son of Rāma, born in Kamboja, the very image of Dhanvantari, the embodiment of quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master. (23)
One village called Yakṣapālaka, a second named Gejjara, and a third named Pāṭalā, have been assigned for the service (Lit., for the enjoyment of the god). (24)
With respect of this (endowment), an entirely good intention must be maintained by the (future) noble kings for the welfare of their
body, keeping in view the course of the mundane existence. (25) There was indeed Bhaṭṭa Rāma, the sun on the firmament of his family, attached to......, clever in learning and discipline (or modesty); his son, Mu......, prepared as if in sport (i.e., easily) this eulogy of sweet composition, the essence of which lies in its poetic sentiments and elegance. (26) Here was a mason (sūtradhāra) named Durlabhāditya. ..............[has been engraved?] by the wise [Bā] lāditya. (27)

1.31 Ajmer Museum Inscription

Text

वाण्-वारिकी कालिन्दी हरितानक-पोखिता।
सत्यकान्त्वश मिलिता यथामार्गे राजस्वलाँ।

Translation

(Arporājā’s) soldiers march rendered muddy the waters of the river Kālindī (Jamna) and the women of the Haritānaka (Haryana) country shed tears.

Delhi-Siwalik Stone-Pillar Inscriptions of Visaladeva Vigrāharāja IV

1.32 First Inscription

Text

शाकांभरी सूरपति श्रीस्वद प्रवेल्तसे-
सामज श्रीमद् स्वसत्वस्य [11]

16. This is a fragmentary inscription giving achievements of Arporājā vis-a-vis his attack on the Haritānaka (Haryana) country. Only two lines concerning the attack on Haryana are given from the inscription. (Dasharatha Sharma, Early Chauhan Dynasties, 1959, p. 59.)

17. Kielhorn, F., ‘Delhi Siwalik Pillar Inscriptions of Visaladeva the Vikarma year 1220’ Indian Antiquary, Vol. XIX (1890), pp. 210-219; A partial translation of the inscriptions, as explained by Radha Kanta Šarma was given in the Asiatic Researches Vol. I (1788), pp. 379-382; A transcript of the text in Devandgari and a transcript of it in Roman characters with an English translation by H.T. Colebrooke were Published in the Asiatic Researches Vol. VII (1801) pp. 179-181 (see also ‘Translation of one of the Inscriptions on the Pillar at Delhi, called the Lat of Firuz Shah’ Essays on History, Literature and Religions of Ancient India, New Delhi: Cosmo Publications 1977, pp. 233-237); reffered to by Wilford in Asiatic Researches Vol. IX pp, 188-189 and a note by Colebrooke at page 445; Again appeared with supplementary notes by Colebrooke in his Miscellaneous Essays, the same as Essays on History Literature and Religions of Ancient India, Vol. II, pp. 232-237; Colebrooke’s rendering of the text, verified by H.H. Wilson is reprinted in princep’s Essays, Vol. I, p. 325, by Edward Thomas. And finally edited by F. Kielhorn in Indian Antiquary, op. cit, from where the text and translation is reproduced here.
Translation

Oṃ! in the year 1220, on the 15th of the bright half of Vaśākha.
(A record) of the illustrious Visaladeva, son of the illustrious Avelladeva, king of Śākarabhārī.

1.33 Second Inscription

Oṃ [11] भ्रमो नाम रसुविमयानन्योऽः प्रविविद्वातते
रसुविमयानन्योऽः प्रविविद्वातते
भ्रमो नाम रसुविमयानन्योऽः प्रविविद्वातते

Translation

Oṃ! Tears forsooth are in the eyes of (thy) enemy’s consort;
blades of grass are perceived between (thy) adversary’s teeth;
thy name fills the quarters with its glory; forsaken by men in the
path which is forbidden in the world, (and) desolate are the
minds of (thy) foes, when the jubilee of thy onward march has
come; O illustrious Vigrahāraṇājī, O Mansion of grace, let thy
abode, but not that of thy enemies, be (fixed) in the minds, akin
to thy, of the women with beautiful eyebrows. Fitting it is that
thou shouldst dwell there, O Vigraha, sovereign of the earth. Or
is there a doubt that thou art the most high of men. Surely there
is not. Was it not thou that slept in the lap of Fortune, whom
thou didst seize from the ocean, having churned it?

1.34 Third Inscription

Text

Oṃ [11] श्रीविव्यासाभ्रेमयाः निवर्चितविजयस्वीयत्वाः
श्रीविव्यासाभ्रेमयाः निवर्चितविजयस्वीयत्वाः
श्रीविव्यासाभ्रेमयाः निवर्चितविजयस्वीयत्वाः

Translation

Oṃ! Tears forsooth are in the eyes of (thy) enemy’s consort;
blades of grass are perceived between (thy) adversary’s teeth;
thy name fills the quarters with its glory; forsaken by men in the
path which is forbidden in the world, (and) desolate are the
minds of (thy) foes, when the jubilee of thy onward march has
come; O illustrious Vigrahāraṇājī, O Mansion of grace, let thy
abode, but not that of thy enemies, be (fixed) in the minds, akin
to thy, of the women with beautiful eyebrows. Fitting it is that
thou shouldst dwell there, O Vigraha, sovereign of the earth. Or
is there a doubt that thou art the most high of men. Surely there
is not. Was it not thou that slept in the lap of Fortune, whom
thou didst seize from the ocean, having churned it?
Translation

Oh! Having achieved conquest as far as the Vindhya (and) as far as the Himālaya in the course of his pilgrimages to sacred shrines, striking at the haughty (and) gracious to princes who bend their necks; by repeatedly exterminating the barbarians having once more made Āryāvarta what its name signifies, victorious in the world is the lord, the guardian of the earth Viśala, ruler of Śākaṁbharī. The ornament of the Chāhamānas, the illustrious Vīgraharāja, king of Śākaṁbharī, the victorious, now addresses here those born in his lineage: “we have made tributary the land between Himālaya and Vindhya; let not your minds be void of exertion to appropriate the remainder of the earth”.

In the year 1220 of the illustrious Vikramāditya, on Thursday, the 15th of the bright half of Vaiśākha. This was written at the king’s command, in the presence of the astrologer, the illustrious Tilakarāja, by Śrīpati, the son of Māhava, a kāyastha of Gauḍa descent. The great minister at this time is the Rājaputra, the illustrious Sallakshaṇapāla.

1.35 Hansi Stone Inscription18 of Prithvirāja II (Vikrama) Samvat 1224

Text

भ्रो ॥ देवप्रेय नमः ॥ ब्रह्म साक्षाद्विन्द्रीयो हिमगुःरिति भूजं पारिजालस्वभ बल्सी काय्यस्वेषि हुंचं स्तु ॥

नवदन्तपरं भयं कुंमसवतीति। मंथृशुभाष्यांवर्णः: प्रकटिनिपिलितभ्रीणं पर्यायवृत्तया

लक्ष्यमा रंगवलित तनकृत्यः ॥

चि यि [भु] नायताः हुमामुर्यात् ॥ १ ॥ चामामातायेयात्र: प्रूहीयाणोऽभ्रीतिः।

युम्यादगब्बम्बुद्दाता कि [लह] या: कोलिव्यात् (१) — ॥

न ॥ २ ॥ गुहिलोत्तमस्वयमांद्वंकरणवः ॥ गंगिर्वार्यायुमात्रसन [भूर्व] दिक्षः। ॥

१ ॥ मत्वा हुम्मीरकीर निष्कल्व —

सुमतीलल्य ूर्तं प्रभूतं थोप्योती वीररागिणिपु [खुट]। रसितं: भलुकभमी भूजयः।

प्रवाहावर्यायुमात्रसकिरुच गुप्तार्थ निनिन्नपायोः

भुपतस्मै प्रह्रदोऽविशावुत्त्रिनिनिन्नारायणसमुद्धमुं ॥ ४ ॥ तस्मादगुहउज्ज्वलयां

निनिन्नारुभुजुसुिर्यिष्टु निवस्थय पार्थ ॥ ॥

भृगुध्यस्वयमं त्योंतम भुमिमानिनिन्निन्नामविधियांवथ मध्योरव ॥ ॥

[३ ॥ ४ ॥] हुम्मीरकीर नेवरत्न महिमा निनिन्निन्नीमज्जवः

ग्रंथाकारातितोऽक्षति तृतीयमित्रवृत्तिवर्णीमानी निहिताकरियात् किद्दृढशृ ॥ ॥

18. Bhandarkar, D R., "Hansi Stone Inscription of Prithvirāja (Vikrama) Samvat 1224, Indian Antiquary, vol. XLI, (1912), pp. 17-19; A translation without transcript of this inscription by captain E. Fell was published in Asiatic Researches vol. XV, PP. 443-446; A summary of it with full remarks by lieutenant Colonel Tod has also been published in Transaction Royal Asiatic Society, vol. 1, p. 154.
प्राचीन तबोतकस्ती तदुपरावर्षत कोष्ठकादंबोतस्तरी चौरासा न गुम्बे मिंजय [गर] करेः शानुष्मान्यमं लम्बे। सम्बदेवांसिंहसांप्रकटः—

सुरतारोऽस्मिनयां व्यक्तीय कारकाः सुरतेऽस्मिनयाः व्यक्तांकाः कारकाः [विजय] विजय [मै] को न योगम्। ॥ ६ ॥ किंच फिक्मुच्छये तत्स्य प्रतापः

माहात्म्यं यत्रते निशाश्चरकान्तिना बिभीष्योनाधः प्रस्थिती लेजस्। तथा लक्षा शुद्धां बाल्यमौलीकमेवः ॥

रमययण पादांतुज [वर] नाललवनो निशाचरपति: सरस्यम् सारर्यः विवासी—

वग [क्र] ति—ं धमृम्बुं चंडव्यतारोऽस्मिनयाः अवक्षुण्ट मूम्बुभयं विखर्युं भावये। ॥ ७ ॥ कारसेदुलिनयांते [पुज] वे रात्री—

विः सर्वस: सारर्यः वचन ज्ञातु [पुज] परिवर्तः

साहृयमाये सिववे। तस्मात्परमपुरा विः [प] य विद्वदना वता कि [लो] काव्यिकां लाजु महापुरी लम्बा लम्बा लम्बा लम्बा लम्बा ॥ ८ ॥ 

पृथ्वीराजो महाराजो रामीश्वरो संध्या विना। हृदानांतिर्कृतं वीर भवानुकल्यानी—

विक्रमः। ॥ ९ ॥ गृहीरोधात्रवेशात्तस्त्र शुमते लते शुमते। 

कर्ति कालों को प्रस्थित। सर्वस: वयस्मपरम:। ॥ १० ॥ कथमध्या ॥ दश वंचुपुरुष हुल्या: प्रति [प] वा दवस्तरं वल्लवम् कर्त्वा वीरेन्द्र्य ता—

हु [पुज] लं सम्भवाजिस्वः। अतमर्ममसात्तप तत् पुनः: सच्छ्रोविधानि वे सद्यां विश्वामतुलिन्यः। महता लाजु महता लाजु महता लाजु महता ॥

उनात्मकप्रतिरोधः [हृदय] ता मालिकस्यमाजिस्वः सर्वो ावमुख्य भवता कुंडावन्तर्य यस:। गर्भादि वामद्वस्तरं नमस्तमवस्तरं प्रोक्तों—

तते भास्तकि यादिवालमवनमवनिवर्षी निमिलिति। ॥ १२ ॥ पुनः पुनः: किमु [लो] ल्वे वयस्त्वम् शुमते। स्वीकर्तायस्व लक्षा

देवं वत्रमवान्यर्गुणः। हु भैरवीक्षी रताकरेशु शेतुवद्योतात् रामवद्यव रस्वस्तेनिः भीयुर्गुणं परित्यागता उपायमूलादाः।

कितास्तीति। ॥ १३ ॥ अपि च दोहास्य संस्कृत्वम् वतन्तमा सतन्त्कुलिनर्गुणः—

ल श्रव्यमूलिन्तः। वीक संस्मृतो पदांक जमचरराणाः। 

सहस्त्राणि भूमिरुपणो भूमिलक्षमायः। ॥ १४ ॥ शीत प्रशस्निक्षीनाः महताः

प्रक्षपं श्वसना। ॥ १५ ॥ सर्वदा स्वामिनिवर्षी लक्षमाः सर्व सहसमाः। ॥ १६ ॥

साहृयान् १३२४ मायुस्य लक्ष्मा शुद्धिः निं भावमेवः।

Translation

Om! Salutation to the Goddess, whose face is (bright) like the snowy mountain (i.e. Himālaya), arms are like the crier of Pārśūra, prominent breasts the forehead of the Elephant, and the limbs are of exuberant beauty caused by the churning of the sea-water. May the god Murāri (Kṛṣṇa) dubbed in thought protect you. (1)

In the family of the Chāhamānas was born the king Prithvirāja (II). His maternal uncle was glorious Kilhapa, (2) who was the bright moon in the sky of the Guhilot family, and the ocean of the qualities of beauty, generosity and sobriety. (3)
Because of the danger of Hammīra (the Muslim invader), the king (Prithvirāja) who himself was exceedingly brilliant in the assembly of the warriors, the looter of the wealth of the enemy, and whose feet were washed by the glittering rays of jewelled crowns of the kings; gave (or appointed) Kilhaṇa—endowed with abundant good qualities, the fort of Hansi. (4)

Having conquered intelligently the forces of all enemies, Kilhaṇa built a strong and high Gate-way (Pratoli) which was beautiful, tall as if to block the Sun by its high towers, and challenging the valour of the Hammīra by the pointed flags on it. (5)

(He also) built in that Gate-way two big houses which were the two posts of the Victorious elephant, and were the store houses of the wealth of the enemy.

I (the poet) believe that no one is capable of subduing the glory of Kilhaṇa who is matchless in valour and is the wish-yielding Tree (Kalpa Vṛiksha) for the people. (6)

What else can be said of his might to whom a letter was also sent by Vibhīṣaṇa saying: the lord of the demons (Vibhīṣaṇa) who by worshiping has obtained a boon from Rāma, the crest-jewel of the lineage of Raghu, respectfully and humbly speaks to Kilhaṇa who was powerful aggressor and known for his valour in all the three worlds, and staying in the strong fort at Hansi. (7)

In the work of building the bridge (Setubandha) for Rāma, we both (Kilhaṇa and the lord of Pañcharapura) worked together day and night and helped the leaders of the monkeys and bears. And therefore, the Omnipresent (Rāma) gave me (Vibhīṣaṇa) a string of pearls and the city (Pañcharapura), and you (Kilhaṇa) yourself wrote that letter (of donation). (8)

This king Prithvirāja really is Rāma (and) O soldier of strange valour, born in the Guhilotā lineage you (Kilhaṇa) are undoubtedly Hanumāna. (9)

Therefore, you have scraped like this. In fact there is no one who is really pious and religious in Kaliyuga, (10) otherwise why Pañcharapura was burnt to ashes, the soldiers of the enemy were killed, and O the great soldier, you (also) wrung the neck of the lord (of that city) by your arms when he was on the horseback. But, O store of valour this act of yours was not befitting you because it is not worth while even to scrap a tree of poison if one has watered and reared it up. (11)

By the act of exterminating and establishing (the king of Pañcharapura) again, you O great Kshatriya have washed the sin and really have gained the honour which will shine as long as the sun is in the sky, and the mountains, the earth and the sea exist. (12)

What is the use of repeating again and again? (you) listen to my request. Either (you) accept the string of pearls which (originally)
was given to Rāma by the deep sea, and even Lāmkā or promise safety. (13)
In the family of the Doṇas was born the powerful man named Valha, who was the destroyer of the armies of the enemy. His son named Lakṣmanā possessing all qualities and well-acquainted with the heart and mind of his lord, occupying the post of president, composed the eulogy (prasasti). (14)
on Thursday, the 7th of the bright-half of Magha of the (Vikrama) year 1224. (15)

1.36 Inscription in the Delhi Museum

Text

was given to Rāma by the deep sea, and even Lāmkā or promise safety. (13)
In the family of the Doṇas was born the powerful man named Valha, who was the destroyer of the armies of the enemy. His son named Lakṣmanā possessing all qualities and well-acquainted with the heart and mind of his lord, occupying the post of president, composed the eulogy (prasasti). (14)
on Thursday, the 7th of the bright-half of Magha of the (Vikrama) year 1224. (15)

Hail! Worship be unto that Lord of Gaṇas through constant devotion for whose feet men obtain the fruit of all their desires. (1) May be, who is called Satyală, together with Ambā (Ambavati), protect you, that god by whose grace the faithful shall be a vessel of bliss! (2)

There is a country, called Haryānā, a very heaven on earth: there lies the city called Dhillikā, built by the Tomaras,—(3)

Wherein, subsequent to the Tomaras, the Chāhamāna kings, intent on protecting their subject, established a kingdom, in which all enemies of public order were struck down. (4)

There upon the barbarian Sāhabadin, having burnt down the forest of hostile tribes by the fire of his valour, seized that city by force. (5)

Thence forward that city has been in the possession of the Turashkas to this day: at present prince Śrī Mahammad Śahi rules over it. (6)

Now, in that city there is a family of merchants dwelling in Agrotaka: in this family was born the Sādhu Śrī Sachadeva by name. (7)

His son was Lakshmīdhara, the bee of the Lotus-pair of (Vishṇu) Lakshmīdhara’s feet, whose mind was ever bent on the propitiation of the gods, Brahmans, and who obtained fame by his kindness to all beings. (8)

Lakshmīdhara had two sons, who were strangers to the Kaliyuga (time of Strife and Sin); both of them oceans of greatness, and of goodly form. The first of them was Maha (or Māhā) by name, of subtile-mind; and his younger brother named Ghīkā, of highest renown. (9)

Māhā had a charming son named Melhā, who was ever bent on propitiating the gods, Brahmans and Gurus. (10)

Ghīkā married Śrīdharā’s daughter, Virā (?) by name, devoted to her husband, by whom he had two sons. (11)

The elder of them, Khetala by name, an ocean of goodness, and of boundless piety; and the younger, named Paitala, whose mind
was devoted to the propitiation of all Gurus and Brahmans. (12) Now in the thought of those two Sadhus, named Khetala and Paiatala, whose minds were occupied with deeds of renown, this fair piece of ground at the extremity of the village called Saravala, was dwelling. (13)

Khetala and Paiatala, with the view of their deceased ancestors attaining to imperishable Svarga, and for the continuation of their race, caused this well to be made. (14)

Written in the year countable by Veda (4), Vasu (8) Fire (3) and Moon (1), from the time of Vikramarka, on Tuesday, the 5th of the bright half of Phalguna. (15)

In this village of Saravala, in the “pratigana” of Indraprastha may this well, and its author with his family, exist for a long time. (16) Samvat 1384, bright Phalguna’s, Tuesday.

1.37 Boher-Palam Baoli Inscription

Text

[Translation details]

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20. The inscription was discovered from Boher village, near Rohtak, though it originally belonged to Palam village in the Union Territory of Delhi. For details see: Mitra, Rajendra, ‘Note on the pālām Baoli Inscription’ Journal of the Asiatic Society of Bengal (New Series), Vol. 43, part-1 No. 1-4, (1874), pp. 104-110. A transcript of this inscription together with an Urdu translation is published in in Sayyid Ahmad’s Asr as-Sanādīd, (or Description of the Ruins of Delhi), and abstract of it in English occurs in Edward Thomas’s Chronicles of the Pathan Kings of Delhi, reprint, Delhi; 1967.
रेखा भूतत्वः। सोद्रं सतसमुद्भितमहीतिसारावलीनाथः कृप्यामोदयासारिनन्त्र-परिस्मार्याय शब्दमुखममत्ते। श्रीह्वराजसरसिद्धांतमहाराजः। ॥२४॥।

यद्यादि आश्चर्यतुद्ब्रह्मापत्योत्तरसमस्मानकारोऽि-रेषुचार्यांतः। कर्तवितकृत्वा आयोगस सम्बाधामानः प्रथमः।

श्याम प्राप्तः। हिसाररितिसदर्शिताः विसादमाक्षारं वातः प्रायेयः राजऽभिमृतः।

यथा प्राप्तः। विद्वान्यावशयाकरणे वृद्धा निराकाः प्रभुदार्शनः। निराकाः प्रकाश प्रविष्टाथः।

कर्त्ता। अर्थार्थसम्बन्धः।

राष्ट्रराजस्वायोगिनः॥२५॥।

तथातृतत्व समायं सम्बन्धः। नासन: लालाराधः॥२६॥।

प्रथमप्रायः। विद्वान्यावशयाकरणे वृद्धा निराकाः प्रभुदार्शनः।

सत्यप्रथमः। सोद्रं विद्वान्यावशयाकरणे वृद्धा निराकाः प्रभुदार्शनः।

मात्रमुद्भ्वतिर्द्रव्यः निकायः।

महामश्वायोगिनः॥२७॥।

तथातृतत्व समायं सम्बन्धः। नासन: लालाराधः॥२८॥।

तथातृतत्व समायं सम्बन्धः। नासन: लालाराधः॥२९॥।

विद्वान्यावशयाकरणे वृद्धा निराकाः प्रभुदार्शनः।

विद्वान्यावशयाकरणे वृद्धा निराकाः प्रभुदार्शनः।

विद्वान्यावशयाकरणे वृद्धा निराकाः प्रभुदार्शनः।

"सत्यप्रथमः। सोद्रं विद्वान्यावशयाकरणे वृद्धा निराकाः प्रभुदार्शनः। अध्यायम्।"
Translation

Srī Salutation to Gaṅapati Om! Salutation to Śiva
May, He who creates, protects, and destroys this (universe)—may,
He who irradiates and also immerses in illusion (the mind of) men—
may that Hara, who fulfills the desires of his votaries, be the destr-
oyer of the travails of this world to you all! (1)
Issuing from whose head the heavenly stream (Ganges) laves the
empire in sanctity and prosperity, and, by her ever-undulating
waves, serves as a chauri by his side—over whom the rays of the
white—rayed (moon) form an orb, like a soothing umbrella—may
that Śaṅkara of illimitable glory be to your welfare! (2)
The land of Harīyānaka was first enjoyed by the Tomaras, and then
by Chauhānas. It is now ruled by Śaka kings. (3)
First came Sāhabadīn, then king Khudabadīn then, Samasādin then
Pherujaśāhī became king. (4)
After him Jalāladin, and then were born king Maujādin, the
auspicious, and noble king Alāvādin, and the lord of the earth
Nasarādin. (5)
He for whom the earth, from Gauḍa to Gajjana, from the country
of Drāvīḍa to the entirety of Setubandha, all the contented prov-
inces in the great kingdom of Saurājya, bore vernal floral charms,
produced by the rays of the innumerable precious stones and corals
which dropped on it from the crowns of the bowed-down heads of
kings who come to and fro for his service—(6)
He, whose legions daily traversed the earth to both eastward at the
confluence of the Ganges (Gaṅgāsāgara) and westward at the
confluence of the Indus with the sea—
He, under whose reign courtesans, proudly set of with many colou-
red riaments, moved about without fear, filling the air with the
tinkle of their bracelets, produced by the wanton undulations of
their hands—(7)
He, the bewildereing dust raised by the hoofs of whose cavalry
marching in front of his army, overthrew his enemies in front—even
he, the lord of the seven sea—girt land, Srī Hammira Gayāsadīn,
the king and emperor, reigns supreme. (8)
When his horses swept over a high way, the glory of the dust produced by the pounding of the earth caused by their hoops, enveloped the quarters and the sky, and the grandeur of the Sun with his eternal rays generally so set that kings could not say whether it was day or night. (9)

When he issued forth on a military expediton, the Gauḍas abdicated their glory; the Andhras, through fear, besought the shelter of caves; the Keralas forsook their pleasures; the Karpāṭas hid themselves in defiles; the Mahārāstrās gave up their places; the Gurjaras resigned their vigour; and the Lāṭas dwarfed themselves into Kirāṭas. (10)

The earth being now supported by this sovereign Sesha, altogether forsaking his duty of supporting the weight of the globe, has betaken himself to the great bed of Vishnu, (the ocean), and Vishnu himself, taking Lakṣaṇī on his breast, and relinquishing all thought of protection, sleeps in peace on the ocean of milk. (11)

The metropolis of this lord of many hundreds of cities, the charming great city, called Delhi flourishes like a crescent-headed arrow on the side of his enemies. Like the bowels of the earth, it is the store house of innumerable jewels; like the sky, a source of delight; like the nether regions, the abode of many Titanic heroes (Daityas); like Māyā herself, the most bewitching. (12)

In the city of Delhi, renowned under the name of Yoginīpura, was born Uḍḍhāra, a house holder, wise, liberal-minded, given to meritorious acts, master of innumerable good qualities, devoid of every blemish. (13)

Where the Vītastā, the Vipāsa, and the Śatadru, join in front with the uprising, unbroken, and swelling waves of the factor Chandrabhāgī, where stood the friendly Sindu, with its affluents; (14)

Whose waters, when drunk, render the sweetness of honey and of sugarcane, the hydromel of heavenly nectar, even the lusciousness of knowledge, insipid, — (15)

Where the land is laved by the nectar of that Sindhu and is pure and pain-assuaging; where the town of Uchchapuri reviles and laughs at Amarāvati which stands by the side of the heavenly Ganges,— (16)

Even there was the abode of his father Haripāla, whose father was Yaśorāja, the father of the last was Dallahara, whose father was Kipu, thus for his genealogy by the father side.

The mother of Uḍḍhāra was Chanḍi, the daughter of Pṛithu, whose father was Hariśchandra; the father of the last was Utsāhaṇa, the son of Sahadeva, who was the son of Tola. (17)

The father of Tola was Vyāghrāhara, who was the son of Simha and grandson of Gaura. (18)

In the work entitled ‘Vansāvati’, the two genealogies have been given in detail; here in this record the names have been taken to the extent desired to recall them to memory. (19)
Like the threefold will, wisdom, and energy (the Śaktis of the deity), his wife, with Rājaśrī and Ratnadevi, was Jājalā, the eldest. (20) Her son was named Harirāja (pure in body, speech and mind, renowned, the abode of the sixty-four accomplishments, apparently, like Vishṇu, the sole protector of the universe), (21) who had two brothers, named, Sthirarāja and Jaitra, and a sister Viraḍā. The daughter of the second wife was the liberal-minded Dhanavati. (22) Her (the second wife's) two sons were Guṇarāja and Bhūpati. Of the youngest wife, Ratnadevi, the son was Haradevanātha, and a daughter. (23) She had also another son, Uttamarāja, and a daughter named Sāḍālī. Thus, we have here the root, stem, branches, fruits, and flowers of this tree of desire. (24)

Numerous and extensive were the alms-houses (Dharmaśālās) established by this performer of sacrifices (Uḍḍhāra) in different places. He, the wise, with a view to remove the exhaustion of tired travellers, caused a well to be excavated, (25) to the east of the village of Pālamba and west of Kusumbhapura. He made the well which allays thirst and removes fainting. (26) May the well, like a lovely woman with rotund upheaving breasts, gorgeous with undulating neckless, the assuager of the thirst of many a lovesick swain, decorated with the sere dinches of flower-tufted plants, be to your gratification. (27) Through its effects men, even when overpowered by many evils, are made to smile. Priding on this power of assuaging fatigue, it appeared to philosophers like Vidyā herself (divine knowledge which overcomes the tribulations of the mind). (28) May this be to the welfare of the noble Uḍḍhāra Thakkura for the enjoyment of all the sweets and pleasures of this world in the company of his wives and sons and friends and dependants;—of the person with well-governed mind; of the faithful, for the fulfilment of his good in heaven and for his emancipation; of him who is devoted to the two feet of the crescent crested (Mahādeva). (29) This eulogium is composed by Paṇḍit Yogiśvara of unbroken fame, to record the origin of this well of Uḍḍhāra, the receptacle of all blessings. (30) In this year of Vikramaṅka, Samvat 1333, on the 13th of the wane, in the month of Śrāvana, Wednesday.
PART II

MEDIEVAL

Inscriptions from Rohtak

2.1 Over the central outer arch of the new mosque in Rohtak, the tombstone of Firoz Khan\(^1\) is now placed. It measures 3’ 8” by 8”, and contains the following inscription.

"This tomb...........has been finished in the prosperous time of his Majesty Babar Badishah-i-Ghazi—may God perpetuate his kingdom and his rule!—The tomb of.......the high Masnad. “Firoz Khan, son of the high Masnad Ahmad Khan, son of........Jamal Khan, both defunct, on the 10th Rabialwal 934” [4th December 1527].

2.2 Over the central outside arch of the mosque in the garhi, or fort, of the Pathans at Rohtak the following inscription of three lines is engraved on a rectangular sandstone—16½ by 12½ inches.

1. Firoz Khan was a renowned officer who was generously rewarded along with other men of merit by Babar after the victory over Ibrahim Lodi,
In the name of God the merciful and the compassionate! He who brings a good work shall have ten like it; but he who brings a bad work shall be recompensed only with the like thereof. My grace does not come through any one but God. He (the Prophet), upon whom may God's blessing be, has said:

"He who builds a mosque in the world will have a castle in Paradise." 96, 251. ... A. 945," [30th May 1538].

2.3 On a rectangular sandstone over the central outside arch of the masjid in the Khirakan Mahalla, west of the town Rohtak, is a stone, (13 by 12 inches) having the following inscription:

"May God perpetuate his kingdom and his reign!—found grace the poor, chief of the Paradise and the faith, "Muhammad Jamal of Nagor, the Chishti. In the year 945" [30 May 1538].

2.4 Over the central outer arch of a mosque at Gaokaran, about half a mile west of Rohtak, a red sandstone (3' 2" by 2' 5") contains three lines with one line going round the stone as a border. In the midst of the stone the period of the erection has been engraved in a square, (in the time of Jalal ad-din Muhammad Akbar).—

"A.D. 1045. The king of the land. An inscription in the account book of the mosque of Rohtak."

The inscription is as follows:

" числа из граня, писан на акбар."
The Darwesh Mastijan, the haven of benignity, has gone out of life a slave of the order of God;

"He has made his soul a temple of good works, he became happy by it, and a receiver of the time of God (of eternity).

"Every man who has come to this mosque shall get a drop of the ocean of the kindness of God's banquet. (?)

"Zahidi (or 'a hermit' wrote the date of this mosque; he said, "A temple of God's favourites.""

The letters of the tarikh give 966 [began 14th October 1558].

2.5 A loose stone standing on a grave in the graveyard near the Dak Bangla of Rohtak, on the west side of the Dehli road, bore the following inscription:

šâhâth šâhdib arî Zâdân al-lah hâfiz
br qasim bîr umarî pî dar ma
[ ]
tasâhîl 5 xam sâhibîn sâl asât sâyîr th

sâsât shamsîr shâhân bîn sulûkîlâhî hâ bâd
bar darî kâbar dar pîrî sâfî dîl hûzâ
lahÎrîsâbû mösul sâbînîsâl bâstâhîzîrât

"Shamsher Khan² has made with the favour of God the vault over tomb of Pir Saâ-Dîl' A...975 H. is the year" [began 8th July 1567].

2.6 In the wall of the Dogawalli masjid in the north-east of the town on a soft red sandstone (19° by 16°) is found the following inscription:

amîd [âl hâdîd hâfiz shamsîr shâhân]
yôriq al-lah [inadîd 'alî hâfiz shamsîr shâhân]
hâfiz shamsîr thâhâth shâhân
hâfiz shamsîr hâfiz shamsîr thâhâth shâhân

shamsîr shâhân bîn sulûkîlâhî möhmmad râsul الله
bâni ""bâlidîkî bâllâhî, barastashîdî mûlîk alâ bâlûdî mohmmad bârashîdî
bâddîhâ gâfîhî
bâlûdî bâllâhî mûlîk"" sâm nähâî

2. Shamsher Khan Jiluttphilha.
"The builder......by the grace of God in the time of the reign of Jalal addin Muhammad Akbar Padishah-i-Ghazi——may God perpetuate his kingdom!......anno 979# [26th May 1571].

2.7 In the south of Rohtak, near the Government school, is a tomb the pillars of which are connected by eight lintels of red sandstone, each measuring 4' 2½" by 9." The single lintels have been inscribed with the following sentences from the Quran: Bismillah, Sura ii, 256-59 incl., Kalima Sura cxii. No details of the date or the builder are found.

2.8 Over the Dhobi Gate in the Mauhalla of Wazir Khan, is a sandstone (18" by 17") containing the following inscription:

بیرون اکلیل تشییع و رسول بناء ابی حضرات در مغی دوست
و خلف ایله ایل فلم شهاب الدین محمد صاحب قران ثانی
شاه جهان باشنا غزی خلیفه خلیفه خلیفه خلیفه
پیرخان ابی سرخان سرخا باشمام رضی في غور مأمون سنف ۱۰۰۰

بینن بلال اکلیل تاکا وا رسوئیبیت اینه امارات دارمادی دوست
وا یلیفیت بیلیلکن ایبها کریانن مین میرام کریانن کریانن
شاه جان بادشاہی بادشاہی بادشاہی بادشاہی بادشاہی
پیرخان این سرخان سرخا بادشاہی بادشاہی بادشاہی

"With the favour of God Almighty and His apostle, the erection of this building in the time of the reign

"And the Khalifat of Abu-I Fath Shihabddin Muhammad, the second Sahibgiran (Timur)

"Shahjahan Badishah-i-Ghazi——may God perpetuate his kingdom!——by the endeavour of the slave of the......

"Pir Khan, son of Sarkhan, the Sarwa [ni ?] has been finished. In the beginning of the month Muharram A. 1044" [27th January 1634].

2.9 Over the mihrab of the Adina mosque in the town are two lines, size 4' 6" by 1' 2¼, —

بتیلکیوں الجزارتی بمنانی دارکار بھی مہماد کریانن کریانن

3. The year is perhaps 972, instead of 979.
2.10 Over the outer archway of a small mosque in the fort near the Delhi Gate of the town is a rectangular sandstone, with an inscription of two lines, size 3’ 0½” by 8½”.

"Through the grace of the sublime God.............. ...........

Ala uddunya waddin........... of the kings of the world,........Abu’l Muzaffar Muhammad Shah, the king,—May God perpetuate his kingdom! — has designed to build this mosque of the true believers and.......place of the people of the faith. It was on the 1st Ramazan A.H. 708 (12th February, 1309)."

2.11 Perhaps the above mosque was repaired in Babar’s time. There is at least an inscription over the central archway (measuring 1’10” by 1’1”) outside, that seems to mention such a fact, but it is too much injured to allow a decisive judgment. The first line is nearly altogether gone, also the beginning of the second and whole third of the line are illegible; almost all dots are missing.
"This mosque .......in the time of ........His Majesty Zahir  
uddin Muhammad Babar, Badishah-i Ghazi.....Ramazan.......93."4

2.12 Over a gateway of the ruined village of khokrakot built by  
Shamsher Khan, a stone 2'2" by 1'7½" bore a bilingual inscription,  
three lines in Persian and five lines in Hindi. The Persian  
text runs as follows:

"In the days of the empire of the slave (of God), his Majesty Jalal  
addin Muhammad Akbar Badishah-i-Ghazi"—

"May God perpetuate his kingdom for ever (and) his highness in  
Paradise!—Aba Shamsher Khan, the shiqqdar of pargana  
Rohtak."

"Has laid the foundation of this gateway. In the blessed month  
Ramazan anno 973 it has been finished" (22nd March 1566).

Inscriptions from Meham5

2.13 A red sand-stone (14 by 10½ inches) fixed over the south arch of  
the tomb of Jamal Khan bears the following important inscription:—

"Bismillah hamidu'llah, hadda, hadda, hadda, hadda, hadda, hadda.

Inscription from Meham:

"In the name, etc. There is no god, etc."
In the time of the reign of the king of the kings, Jalaluddin Muhammad Akbar Padishah-i-Ghazi,

"The friend of the Merciful, Jamal Khan, son of Mansur, found grace to build this tomb. Jamal Khan has hope that he will obtain reward. In the Zil’qa’da A. 1100" (17th August, 1689).6

2.14 In the north wall of the enclosure of the mosque of the Pirzadas is a red sandstone, measuring 19" by 16", which bears an inscription of five lines:

"In the time of his Majesty the king of kings, the refuge of the world Zahiruddin Muhammad Babar.

"Ghazi Badishah—may God perpetuate his kingdom and his reign! the slave of the court of the sun,

"The poor, base Janyu Sunu Agha, son of Shaikh Sunu, an inhabitant of the town of the joy, (Hissar)

"Through the grace of God Almighty found grace to build the mosque of the town of Mahim—May God Almighty,

"Make him accepted and favoured through His kindness and His wisdom!—On the fifth Rabi’al awwal 936 [7th November 1529]."

6. This inscription is unique, as no other mention of Muhammad Akbar son of Aurangzeb, has till now been found. Prince Akbar proclaimed himself emperor, assisted by the Rajputs, in 1089, and attempted to maintain the assumed title until 1100, when he fled to Persia. There exist no coins of his. The foregoing inscription shows that he adopted the julus name of his great predecessor whose name he bore. It is highly interesting to find a document of the rebel king's son in a place lying so far north as Mahem, because Prince Akbar fled to the Marathas in the beginning of his insurrection and always lived in the Deccan.
2.15 On an arch over the pulpit of the Jami’ Masjid in the centre of the town, is the following inscription:

In the time of the reign of the king of the kings, the shadow of God in both worlds, the adorned of the throne of kingdom, “And Khalifat, his Majesty Muhammad Humayun Padishah-i-Ghazi—may God perpetuate his kingdom and his reign and exalt his condition and dignity!—his highness the admitted, “To the palace of Baga Begum Sultan, the worthy of the faith, the chosen of the court Amir Yadgar Taghai, by the grace of God Almighty, “Found grace to build the mosque of the town of Mahim—may God Almighty make him accepted and favoured, “Through His kindness and His wisdom and His perfect liberality! —On the 7th Rajab 937 (24th February, 1531)."

2.16 On a rectangular sandstone—size 21 by 13 inches—originally belonging to the old mosque of the butchers, now fixed over the central outer arch of the new masjid at Mahim (finished in 1887 A.D.), is the following inscription:

7. The Jami mosque was repaired in A.H. 1078 by Aurangzeb’s order.
In the time of the reign of the king of kings, the refuge of the world, His Majesty Muhammad Humayun Badishah—

"May God perpetuate his kingdom!... found grace to build the edifice of this mosque of the butchers of the city of Mahim. During the month of Shaban of the year 942 (began the 25 January 1536).

2.17 A sandstone fixed over the outer doorway of the court of the ruined mosque of the Qassayan at Mahim has the following inscription:

"In the name of the merciful and compassionate God! Verily, we have given thee an obvious victory. May this liberal door always be opened with joy! I testify that there is no god but God.

"In the time of the reign of the king, powerful as Salomo, Sher Shah, the son of Hasan Sur, Yusuf ibn Hasan Sur, the high Sayyid (surnamed) Daulatkhana, found grace to erect this mosque and the place of Daulatabad,

"In the hope of the reward of the prophet's saying 'He who builds a mosque will have a castle built for him by God Almighty in

8. One of the seven brothers of Sher Shah Suri.
Paradise and as for the merciful, God Almighty gives to him long life in the world and protects him for his justice and beneficence.”
It was on the 21st of the blessed and venerable month, month Ramazan of the year 949 (29 December 1542), when it became ready. God is the generous and the omniscient.”

2.18 In the south wall of the enclosure of the masjid of the Pirzadas is a sandstone, measuring 17” by 6”, which bears the following three lines:—

در عهد دولت ہندوکو خلافت بلہ سلطنت
شہبادالدین سعد سامبر ثنا ہاں جھل پنڈال نگری خلد
خلافت ابِّا توقیف بانگ ناصر ابیان شجح الہدایہ مہمی سے تلف رہمین راہد

درمہرے بھرے حارے مہماشکلاپکی پنھہ معلم
الهک بندیں مہماش مہماشی کورنے سانہ الہکارا راد حضری کلاد
کللاپکی پنھنند تپکیماپکی ذکر ناسارا پر اباد اباد مهمنی سنہ

“In the time of the reign of his Majesty the slave (of God), the asylum of the Khalifat, the king
“Shihabaddin Muhammad, the second lord of the conjunction, Shahjahan Badishah-i-Ghazi—may (God) perpetuate
“His Khalifat for ever! Shaikh Nasir, ⁹ son of Shahjeh Khan Dads of Mahim, found grace. A. 1051” [12th April 1641].

2.19 On the south outer arch of the facade of the Jam‘ masjid is a red sandstone (3’ × 1’ 11½”), bearing nine lines:—

در مہارت ضد حد ر مد زنمن
زمیں خدیع مہمن و مہمی سلطلی
سلطانن ظل اللہ فی العالین سعد لزلاؤب

پہادر غلابکی بادشا غازی خلد اللہ ملوک
و سلطانن تحمر ۴ سعد جامع نصح مہم حکم اقتس
با عتمم بھند دوکر خوانج معلم اکلام رشد
الله تعالی جھاب ر منصفب کرداران بیلہ ر نضلا
نیکاشر هعیف شر ۴ اخضام سنہ تمان و
سبعیہ رالف شجحی ر سہ معاشر جارب مبارک

In the time of the reign of his Majesty the slave (of God), the asylum of the Khalifat, the king
“Shihabaddin Muhammad, the second lord of the conjunction, Shahjahan Badishah-i-Ghazi—may (God) perpetuate
“His Khalifat for ever! Shaikh Nasir, ⁹ son of Shahjeh Khan Dads of Mahim, found grace. A. 1051” [12th April 1641].

9. Saint and learned man of Shahjahan’s time.
In the happiness-spreading reign, extended over all the earth and the time of the master of authority and dignity, the king

"Of kings, the shadow of God in both worlds, Muhammad Aurangzeb Bahadur Alamgir Badishah-i-Ghazi—may God perpetuate his kingdom

"And his reign!—the repairing of the Jami masjid of the town of Mahim, according to the holy order,

"Was finished through the endeavour of the slave of the court, Khwaja Rahmat Allah—

"May God Almighty make him accepted and favoured through His kindness and wisdom!—

"On the 17th of the month Muharram, the holy, A.H. 1078 [9th July 1667], in the tenth year after the blessed accession to the throne."

2.20 A red sandstone (11 × 7 inches) in the ruins of the former mosque of the Qassayn at Mahim bore the following inscription:—

بيهم الله الرحمن الرحيم
در عهد مولت و زمان (4)
ظل صفتي ابر الاطير
صبغي الدين محمد اردن ربيب
بادشا غارب خلدة الله ملكه
ر سلطان مجيد تميل
جبار كiyor (4)
نثبت قرن در شهر رمضان سه تسعين و الف

विसमिल्लाहरुहमानेरहीम
दरबाहदरे दोहत वा जमान (?)
जिले सुबानी बाहुल खफर
मुहम्मद मोहम्मद श्रीरंजेव

10. Sarbuland Khan Khwaja Rahmat Allah was a man of great consequence under Sahajahan and Aurangzeb, and died in H.S. 1090,
In the name of the merciful and compassionate God. In the time of the reign and the life of the divine shadow Abul Zafar, Muhiyiddin Muhammad Aurangzeb

Badishah-i-Ghazi—May God perpetuate his kingdom and his reign! the mosque of the butchers......was rebuilt. In the month of Ramozan 1090" [6th October 1679].

2.21 A rectangular red sandstone (17½"×14") over the northern outer arch of the mosque of Daula Khan in the garhi of the Pathans at Mahim bore the following inscription:

In the name of the merciful and compassionate God. There is no god but God, and Muhammad is the apostle of God.

"O God! O opener!
"This edifice for the merciful God"

"His father (was) a celebrated Bakhtiyar.

The year of the completion-name with wisdom and discernment:

The letters of the tārikh give 1108 (31st July 1696).
2.22 Daula Khan's tomb bore the following inscription on a sandstone (2' 8" × 1'):

In the name, etc. There is no god, etc. The slave of the court of the Merciful Daula Khan Muhammadi Murid of Gilan—

"I knew that the four friends (the Khalifs) are over this wholly perishable world—found grace

"In his lifetime to erect this burial-place with the favour of the Lord, during the reign of Aurangzeb

"Badishah, the shadow of God. On the 14th of the month Ramazan, the blessed A.H. 1114 [1st February 1703]. Through the effort of the architect Usta Abu Valad Tayyib."

Inscriptions from Jhajjar

2.23 A loose stone (20" by 18") from the Kali Masjid, which is no more now, bore the following inscription:

In a small town, 35 miles west of Delhi, headquarters of the Tehsil of the same name in District Rohtak.
2.24 A mihrab of the Bazarwalli mosque in the middle of the town, a sandstone slab, measuring 28" by 15½", bore the following five line inscription:

"In the name of the merciful and compassionate God. There is no god, etc.

In the time of the pillar of the Kalifat, spreading justice and clemency, Jalaladdin Muhammad Akbar Badishah-i-Ghazi—may
God perpetuate his kingdom and his reign! the erection of the honoured

"And beautiful mosque, the lady over natures (?), has been made by the Nawab Rumi Khan, governor of the sarkar Khwaj Kator (?),

"On the 27th of the month Rajab—may its honour increase!—of the year 970 [22nd March 1563]."

2.25 The northern outside arch of the mosque of Shah Bura in the north of the town, is a sandstone, measuring 22" by 11", bore the following inscription:

नदाइं ।

रत्न गहन । राहिल गहन ।

के अपाई प्यारे अपाई प्यारे

महम वाली अपाई अपाई

है नाचकर ने बनाय ने है बनाय

षह के हाट लागा फिर सठ लागा फिर

मन इतने जीवल जीवल जीवल

रुख सलमी दे अजीजुदीम है देव मघद

बिनाए है महिज रा ग्रज्ञ वज्ञताद

कि अश्वाख बकायेंके मकलन बाद

मोहम्मद वीस्त इनराहें दिलशाद

के बातों ने वस्तवानं साहब बाबाद

सरे निंदमत बजा से बिर उलाद

बदलाया उमरेँशा जाबिबा बाद

सहरे रा बाजना कि आराकारद करव

महिजी बाद

* * * * * * * * * * * * * * *

बसलबसलाह ध्वनि मोहम्मद

के हातिफ जशास्तम हत्ताके सारीक

गुरुधाम जाए सजदए फैजे बेदः बाद

"When God the only one, put away (my) misfortune, the building of this mosque was designed.

"In the time of the king Jalaladdin Akbar—may his days be equal to his desire!—

"Everybody who comes to that mighty one, becomes a new one; Muhammad Ibrahim (also) is happy through him.
"He is true and a companion of the followers of God, he exhilarates the afflicted.
"To him especially the pole and time devote their service, the masters.
"As the design of the world is for ten kings, so, O God! May his glory be eternal!
"When nine hundred was increased by sixty and ten and five, it was in the month Ramazan that he laid the foundation. May the friendship of God be over Muhammad!
From the heavenly speaker I asked the date of completion, a voice gave me ‘ja (-yi) sjda fayz da’ (Bestow a place of adoration). 976.” [17th February 1569]."

2.26 Over the central arch of the ruined mosque of Miyan Raib (to the south of the Bazarwali Masjid) is a rectangular sandstone, measuring 19’ by 15’, bearing the following five lines:

اشهد ان لا اله الا الله وحده لا شريك له
واشهد ان محمد عبده رسول
كره بناء عمارت مسيد ميلان رايب بن يبار
في التاريخ عشر من شر(585) ذي الﬀح
سنة 989 نفمايش ميلان دار

فاس هدعمان لاءنا إللها إلهنا أهدا أهداشريك له
و أون هدعمان محمد برايب ون رايب
كرهان بناء دوره دانيك دميزان رايب بن يبار
هالثوار فيتاد ميه سهار يالغاب
سة ١٨٦٢ تارихايس ميثر داود

"I testify that there is no God but God alone, who has no companion;
"And I testify that Muhammad is His servant and His apostle.
"The edifice of this mosque has been built by Miyan Raib, son of Piyara, on the tenth of the month Zi-l-Hajj,
"In the year 989 [5th January 1582]. His commander (was) Miyan Daud."

2.27 A red sandstone over the eastern gateway (27” by 13”) of the graveyard of Mian Raib, half a mile east of the town bore the following inscription:
In the time of Shah Akbar, by whose justice came blessing upon the crown of world

"In a good career is the faith of Islam in the time of the king Nuruddin (Jahangir) O God! may his justice and equity stand firm and solid a thousand years!"
"This masjid has been built by Ism‘ail Irah Raib, who is student of the faith.
I asked the mind the date-year, the guiding mind (said) to me ‘1020’ (16th March 1611).
"(I), a hermit, the poor °Abd-al-Samad, the son of Makan, who belongs to the family of the °Abbassides.
"To the companions of Muhammad the Arabian, the pious ones in the high Paradise."

2.29 A sand stone measuring 4’ by 12½” over the gateway of Rustam Khan bore the following two lines:

اشهد ابن لا اله الا الله وجه لا شريك لله رضي الله عن محمد عهد قد وبراءة سلطان ابن محمد خان سبتي في سنة 1029

بسم هدهن بن اذن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن بن اذن

I testify that there is no God but God alone, who has no companion; and I testify that Muhammad is His servant and His apostle.

"The date of the gateway of Rustam Khan, son of Muhammad Khan Sarbani (ix) 1029’ (8th December 1619).

2.30 Over the central arch of the same mosque as No. 2.28 on a red sandstone measuring 4’. 7½” by 9”, is an inscription of two lines:

بدر رضييا جهانگیر لهجة جهان هزار رضييا رضي حسن شهید

بدر رضييا جهانگیر لهجة جهان هزار رضييا رضي حسن شهید

In the time of Jahangir, the king of the world, this light tomb of Hasan Shahid has been made.

"The date of it for a tomb has been brought by somebody (?) in the year 1035” [began 3rd October 1625].

2.31 Over the central outside arch of the Shaikhanwali masjid, a soft sand stone slab, measuring 4’ 11” by 8½”, contained originally four lines, but the first, in Arabic, has almost vanished. Also the other lines are much injured and some words are missing, so that it is not possible to decipher fully the eighteen Persian hemi-tichs. Here only the beginning and the date are given:"
In the time of Shah Nuraddin Jahangir, who is more exalted than the kings of the world, Rustam Khan, son of Muhammad Khan, has built it, who has not his like on the earth.”

“The building was completed on the 10th of the month Rajab in the year 1035 [7th April 1626].”

2.32 Over the north-west arch of a small burj on the west side of the tank of Shah Ghazi Kamal, a short distance north of the town, is a red sandstone, measuring 4’ 11” by 8”, and containing eight hemistichs, arranged in two lines:

“In the time of the king Nuraddin the tank, which has scarcely its like, became a sign.

“Of Rai Rayan, Rai Darghal, for the benefit of the happiness of the people of the world.

“I asked the mind the date year; the mind spoke to me ‘Know it in ghuluw.’”
“(I) the poor hermit’ Abd as-Samad, the son of Makan, who is a master of knowledge.

“The year was 1036” [began the 22nd September 1626].

2.33 Over the central outer arch of Kalal Khan’s masjid, half a mile outside Jhajhar towards the east near the Buawalla tank, on a red sandstone measuring 2’9” by 7½”, sculptured at the ends, is an inscription of the three lines:—

By the grace and favour of the aids of the setter of the world, this high place has been arranged and constructed."

“Kalal Khan has built this high mosque in the time of Shahjahan, the refuge of men."

“It was in the year 1039 [began the 21st August 1629]. God—may He be honoured and exalted!—keeps it in the safety and security.”

Inscriptions from Panipat

2.34 Over the central arch in the western wall of the tomb enclosure of Hafiz Jamal, half a mile north of the town is fixed a sandstone (3’8” by 13½”) which bears the following inscription:

Shahar va vinayak harashal damaatar fi shahad alal sulchuran ahal mahajam siala duniya va din anabul mustaphar
masud shah sulchuran va khaliq gullk**mustaphar moolik gullk makharche siala oshur din (Kurna)

12. It earlier belonged to a mosque at Munak where from it was brought to Panipat by Masud Shah.
This edifice was ordered to be built in the time of the honoured king 'Aladdunya waddin Abu-l-Muzafar Mas'ud Shah, the king—may God perpetuate his reign—"of Pargana Munak, Muzaffar Mansur 'Ala Badr addaula waddin,

"(son) of the chief of the Amirs, Pahlawan Ashsharg........., the defunct, the royal—may God increase his .....!—in the middle of Shawwal 643" [the 19th February 1246]13

Over the south door of the tomb of Shaikh Jalal addin in the east of Panipat is a sandstone slab (2'8½" by 19") bearing a four line inscription:

"The builder of this edifice is Firoz Muhammad Lutfallah, the Afghan. The builder of this religious edifice, during the time of the king of kings Sikandar Shah, son of Buhlul Shah, the king, by the kindness of God Almighty, found grace to erect the vault of the tomb of the revered Shaikh of Shaikhs and saints, Shaikh Jalal alhaq washshar waddin—may God sanctify his dear secret! Dated 2nd Shawwâl, 904" (13th May 1499).

Inscription from Sewah

In Sewah, 4 miles south of Panipat, is the tomb of Sayyid Bayazid. A sandstone, measuring 13" by 9", over the doorway of the dome, bore the following inscription:

13. This is the first inscription of Masud Shah, who reigned from 639 till 644 A.H. He was the son of Firoz Shah, and succeeded Bahram Sham on the throne,
The dome of Sayyid Bayazid, the martyr, has been built by Balu, son of Nayat, an inhabitant of the village of Sewah, in the fourth year of Farrukh Siyar.\footnote{Farrukh Siyar really became emperor in 1124 A.H., but he gave orders that Jahandar Shah’s reign should be considered as rebellion, and that his own reign should date from the 1st Rabi’al awwal 1123 [19th March 1711].}

Inscriptions from Sonepat\footnote{Sonepat, 28 miles north-west of Delhi, is now the headquarters of a district of the same name.}

2.37 Over the central outside arch of a mosque attached to the tomb of Imam Nasir, just outside Sonepat to the south on the Dehli road, is a sandstone slab (7’ 6” by 17”) which bore the following inscription:

The building of this blessed august mosque was renewed during the reign of the great king, the shadow of God on earth, Ghiyash addunya wadina, who stands by the assistance of the merciful Abu-l Muzaffar Balban, the king, the aider of the Commander of the Faithful—may God perpetuate his kingdom and his reign—by the weak slave Mir Beg, son of Ai Beg, the muqti of Sonpat. Dated the 12th of the blessed month Rajab—may God increase its honour 1-670" [13th February 1271].
2.38 In a part of the graveyard of Imam Nasir a square pillar, of coarse black sandstone, is standing, which has been inscribed on each side with Persian verses and some Arabic sentences. It is beautifully sculptured and copiously ornamented with flower arabesques and scrolls. The date of the erection has been inscribed on the left side of the stone, viz. the third Rajab 884 [20th September, 1479], which falls in the reign of Bahul Lodi.

At the head and foot of the stone the following verses are inscribed:

گر-سپرجہا، تقریباً تو بر افکٹ بہد
راستے کے کرلگھا امرز کہ دیکھت پرماست
تائی راچول دین کو رکھت کلی
اہک کی تو وی بہت کہ کیا کہ لجل

گر کر ایسی ہوش کہ کلی
باكس نتی سی ورسی بزک
هرش کہ گیا، میرا کیا
زیادہ کہ گیرا، کہ آتی خیل

بھوم وار سیری نشا ہوئی
پاکے بتا رحسی و آسک
خیل میں تو ہنار ہوا بہت

گار گار پرالاہ کو ہر بھر پھنالاک بہباد
ثاکمہ برے سر خوب لیتے لک ہباد
رلہ ت کونا کر بھون امرز کے ہم جاتہ
کی چو بھاکیر سبائر سبیر بہباد کارہ ہورا ہات

لکا کان جے ہر ہو کیا کا ہورا ہوی
نیلا موریہ ساندا نہما دحلالاک ہوئی

بھوجہ نہاواں ہورا کم کے پرالاک
باندی نا سیرا کا کا اک ہورا ہوئی

ار کار بچسے تاراوا ہسے ہوی
جی گیراں سیرا ہوراندی گوے ہوئی

بنا کا ہورا نیلہ کیا ہورا ہورا
بھر خون کا بند و نیلہ بند کا
جرہن کینگتیو فہرمناک ہوئی

ہورا ہورا کا ہورا ہورا ہورا کا ہورا
رار خون کا ہورا ہورا ہورا ہورا

گار کوہارا ہورا ہورا ہورا ہورا ہورا
فنارہ پنمون
Even if the curtain of thy power were near the heavens, in the end under thy head and armpit will be the dust.

Make ready thy work to-day when thou art in full life, so that thy work may be ready when thy life is finished.

For what length dost thou bid defiance to the fundamentals of the faith, requesting a smooth melody from the musician?

O eye! resign to thy new purpose, for death scarcely allows the soul to become ready.

If thou wilt do thy works as a man of judgement, thou must listen to the words of the wise.

Do evil to no one and nobody will do evil to thee, or whatever evil they do thee forget it.

Happy is one by whose generous practice the heart of the poor receives quiet.

He belongs to the good people, who does well to the creatures of God and gets reward from them.

If thou wilt pass from the plain of perishableness to the kingdom of eternity and become satisfied.

Thou must preserve thy words and be like a silent one and always have silence in thy mind.

2.39 Over the eastern doorway of the enclosure of Khwaja Khizr's tomb, a quarter of a mile north of Sonepat, is a red sandstone, measuring 7' 1" by 1', contains the following inscription:

The protico of the tomb of Miyan Khwaja Khizr, son of Darya Khan Shirwani—may God have mercy upon both—was erected on Monday the 15th Shawwal, 928 (7th September 1522).
"In the time of the just and liberal king, who relies on the assistance of the Merciful, Abul Muzaffar Ibrahim Shah, son of Iskandar Shah, son of Buhlul, the king—may his kingdom be perpetuated until the resurrection!"

2.40 Over the southern doorway of the same tomb is found another inscription of two lines; the stone measures 9' 5½" by 11". It runs—

"...the king—may his kingdom be perpetuated until the resurrection!"

2.41 Over the central outer arch of a small masjid in the sarai near the dispensary, on a brown sandstone slab (21" by 13"), are two
lines. The stone belonged originally to a tomb which is now used as a police rest-house:—

"O God! There is no God, etc. O forgiving! forgive me my sins, O God!

This tomb has been built by 'Ali Khan, brother of Mahmud Khan, the Afghan, *mugti* of the town of Sonpath, in the time of Babar Padishah, on the second of the month Safar 937' [25th September 1530].

2.42 Over the outside of a doorway, leading to the west from the enclosure of Imam Nasir, is a sandstone slab (3' 5" by 1' 3") containing 16 hemistichs in four lines:—

बुलाम हेजरवस जिन्हांना बिनाए
म दोरारे शहनशाहे वेमानाने
जलादुर्दीरे मोहसमद गहकर ग्रोट गुल
जहाणीये के चुन बाकाना वा कैयर

ब्रमीरे गल्ले फानी इंग्रज रा
प्रमीरे किसबरे कोहकट ब्रही दोस्त
वहानात पेशावे गुल उ नवदम

चु जुलम ब्रह्मशर्म साले बिना यस्त

ब श्राम हेजरवस जिन्हांना बिनाए
म दोराे शहनशाहे वेमानाने
जलादुर्दीरे मोहसमद गहकर ग्रोट गुल
जहाणीये के चुन बाकाना वा कैयर

ब्रमीरे गल्ले फानी इंग्रज रा
प्रमीरे किसबरे कोहकट ब्रही दोस्त
वहानात पेशावे गुल उ नवदम
"In the world nobody has seen such a building since the beginning of time;
"It suits to the time of a king who is a sovereign on the battlefield of manliness:—
"Jalaladdin Muhammad Akbar, the rose, which is a reminder of the spiritual flower garden;
"A conqueror of the world, who makes (men), as the emperor of China and the Caesar, his accustomed servants and slaves.
"An Amir was the builder of this building, of whose power the foundation is solid,—
"The chief of the kingdom of the majesty, 'Ail Dost,34 who is like Ispandyar on the day of battle.
"I never saw a practiser of justice like him who is sovereign in the reign of justice.
"When I asked the mind the year of its erection, he said ‘It is 964’” (4th November 1556).

2.43 Over the south outer arch of the masjid of the Qazizadas, in the Mauhalla of the Qazizadas, in the fort of Sonapet, is a rectangular soft sandstone slab, measuring 2'6" by 10", which contains the following inscription:

إِنَّهَا إِلَى اللَّهِ مُرْسَلَةُ الرَّحْمَةِ
كُنْتُ مُؤَمِّنًا بِعَفْرَةَ جُنْبَ خُذُّ نَّبِيِّ ٱلْمُسْلِمِينَ
زَمَّتِي شَهِيدًا بِشَهِيدٍ جَلَالُ عَلَّمُ
بَامَرُ قَانِي لَهُ مَنْ خِذَّمَ دُکَر

الإِلَٰهِ ۛ إِلَيْكَ رَجَبُ قدَاةَ سَلِيمَٰ رَسُلُ اللَّهِ

لاِلٰیلاِ ۛ مُؤَمِّمَ ۛ أَلْمَمَّا حَمَّلْتُ
خَبِيرَةَ ۛ فَكَمْ سَوَءَ كَلَّمَتُ
جَناَائِرَ ۛ جَنَّتَ مَكَّةَ ۛ مَنْ خَلَقَ
شُطَتْ فَاَلٰٮِزَّةُ (Sic) ۛ بِنَابِيٌّ وَمُسْلِمٌ
بُطْرُ ۛ دُخَالً وَقَوْمِ ۛ رَجَبُ قَانِي

"There is no God, etc.
"Well! the repairing of the mosque—the clearness of its roof under the heavens is like fragrant ambergris—
"Was in the time of the kingdom of the soul of the world, Jalaladdin Muhammad Akbar Shah.
"The date of the erection has been entrusted to the command of Qazi Ahmad and five others (?).

16. Ali Dost Khan Barbegi (master of the ceremonies), son of Hasan Ali was one of Tardi Beg’s officers in the war against Hemu.
“In the month of Rajab—may God increase its honour!—A. 969” (7th March 1562).

2.44 Over the northern outer arch of the same mosque is a second inscription sculptured on a sandstone (measuring 2' 8" by 18") in five lines:

There is no God,......

“In the time of the king of kings, Shahjahan, who gave ornament and beauty to Islam, Qazi Nasr has repaired the mosque that people might bow the forehead in adoration. When I asked the mind its date, he said, ‘He has newly built the mosque for God’s sake’. The edifice of this blessed and august mosque has been prepared on the 11th of Rabil’alawwal A. 1066’ (8th January 1656).

2.45 In the southern wall, outside Imam Nasir’s tomb, is a stone which originally belonged to a mosque, and carries the following inscription:

“The edifice of this mosque has been built by the leader, the guardian, the Sayyid Abu Bakr (?), Muhammad, son of Hasan, the Alfsuli—may God perpetuate their reward!—in the Muharram of 1181.”37

17. The first name of the builder and the two last words are very doubtful; instead of 1100, it may also be 700 or 900.
Inscriptions from Hissar

2.46 A stone (2' 5" by 1' 3") in a mosque outside the Delhi Gate bore the following:

"In the name of the merciful and compassionate God! The prophet—upon whom peace—says, 'He who builds a mosque for God, will have a house built for him by God Almighty in Paradise.' By the grace of God, the omniscient king, and the blessing of the Lord of prophethood—on whom be peace—"

"In the auspicious time, and the day-increasing reign of the sovereign, the helper of the world, the just one of the age, the king of India and Khorasan, who raises the standard of holy strife and war, Muhammad Humayun, Padisah-i-Ghazi—may God perpetuate his reign.

"And his khilafat and extend over both worlds his justice and his compassion! This fine mosque was built and adorned,
in beautiful structure, in order to please the Lord, who is adored by the slave who hopes in the mercy of the All-nourisher, who seeks help from God, the strength of the merciful, Nazr Quli, son of Shah Quli Khan,

"Who is known as Nizamaddin Janym, the Turkman—may God increase what He has given him, and bring him to what he desires for the honour of the chief of the pious and the saints:—Dated 4th Sha'ban—may God allow the month to end in victory and security:—anno 939 (1st March 1533). The writer of these letters is 'Abdallah Yusuf Ahmad, son of Ruknaddin."

2.47 The Jam'i mosque of Hissar gives the following inscription:—

"In the name of Allah the merciful, the compassionate. O Allah, we seek from you, to give us a kind messenger who will be sent to the khan, the Persians, the Afghans, and the people of this land and the Turks, so that they may be brought into the path of the thughut. O Allah, there is no power except in your path. Amen.

"Abdallah and Yusuf, the sons of Ahmad, the people of this land warn you to communicate this to the khan, the Persians, the Afghans, and the people of this land.

"The jam'i mosque of Hissar, built by Zain-al-'Abidin and the people of this land.

"The inscription was completed on the 4th Sha'ban, 939."
"In the name of the merciful and compassionate God: (Qoran Sura lxxii, 18, 19) ‘the mosques are God’s. You should not call on any one with God, and ‘when God’s servant stood up to pray they (the jinns) called out to him and well-nigh crowded upon him.’ The prophet—upon whom be peace:—says, ‘He who builds a mosque for God desiring thereby God’s honour, will have one like it built for him by God in Paradise.

“This mosque was finished in the days of the reign of the great king of kings, the exalted prince, the master of the necks of crowds of nations among the Indians, Turks, Arabs, and Persians, the accomplished Sultan, the perfect, the chief, the ruler, the just prince, the high, the exalted; whom to obey is as necessary as to obey God and the Prophet, according to (Qoran, Sura iv, 62) ‘Obey God, and obey the Apostle and those in authority amongst you’, the guardian of God’s countries, the helper of God’s servants, who raises the standard of holy strife and war, Muhammad Humayun, Badishah-i-Ghazi—may God Almighty perpetuate his kingdom and guide his ship in the seas of His favour!—through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amirs, Amir Muhammad, son of the distinguished noble, the Nizamaddin meritorious Beg Mirak, son of the pardoned and purified Khushkalidi....., son of his highness, whose sins are forgiven.....

“A mosque has been built in Hisar for the sake of God, which is as high in dignity as the seventh heaven.

“Because it is high in dignity, and has the aspect of the seventh heaven, and has turned out well-adjusted, every one who saw it has approved of the style of his mosque. Because all people of sense approved of it, its chronogramm is ...
Its writer and composer is Nizam ...A. 942" (2nd July 1535).

2.48 The ruins of Ulugh Beg's mosque are near the Commissariat in the town of Hisar. The inscription consists of five lines; it measures 1' 4" by 2' :

"In the name of the merciful and compassionate God! He upon whom may be peace! says, 'He who builds a mosque for GodDesiring thereby God Almighty's honour, will have a house like it built for him by God in Paradise.' In the auspicious timeAnd the increasing reign of his Majesty the king of kings, the helper of the worldAnd the faith, who raises the standard of holy strife and war, Muhammad Humayun Badishah-i-Ghazi—may God perpetuate his khilafat!—its builder,By the grace of God the eternal (was) the great Amir, Amir Ulugh Beg, son of Amir Yusuf Ahmad, the master of the horse. Dated in 951" (began 25th March 1544).

2.49 On a dome outside Hissar, about a mile to the east, inside the commissariat godowns, on a slab, measuring 1' 5" by 1' 10'', are the following four lines:

"In the name of the merciful and compassionate God! He upon whom may be peace! says, 'He who builds a mosque for GodDesiring thereby God Almighty's honour, will have a house like it built for him by God in Paradise.' In the auspicious timeAnd the increasing reign of his Majesty the king of kings, the helper of the worldAnd the faith, who raises the standard of holy strife and war, Muhammad Humayun Badishah-i-Ghazi—may God perpetuate his khilafat!—its builder,By the grace of God the eternal (was) the great Amir, Amir Ulugh Beg, son of Amir Yusuf Ahmad, the master of the horse. Dated in 951" (began 25th March 1544).
"How beautiful is the dome of the paradise like mausoleum; its mortar and bricks are like musk and ambergris.

"From the scent of its garden the brain is perfumed; and a salsabil (a spring in paradise) flows from its trees.

"The secretary of heaven (Mercury) turned round it, when the date was written on the dome: A.H. 975 [began 8th July 1567].

"A thousand praises are due to Bayazid, by whose order the bricks were placed on the foundation. The writer was Kabir."

2.50 On a mosque in the yard of 'Sher Buhlu'ls mausoleum' outside Hisar, one mile to the south, is an inscription, 2' 5" square, in six lines of well-formed Nasta'liq:

لاهي شرع رسول ميعتي ميداللي
انه سيدانش محمد آل ана طلا حال
پيحي مي رودا تيلش اتند عرم
مسدى مالي كن باشد مسكي اهل دها

بي تلف هانفي زد بانك لابن مصع رويس
در هزار و ربد مشش بانات اتکام این تنا

فهدي شرده رنه مطلع بحثاد نبی
ضر dedicate diidar un had wazinde dil ra jalal
پزه شته رعیت بحشولشاح براجشان ترده-
ماسکرے ضر کے باب و محل و الہم حبر
بیتکالیک ضر افکه کسے بانگ کے کر مسادر-ونیس
درب هجرا بنا بحشادیا شاہ یافئد ایتمان ایہ بنا

"The follower of the law of the Prophet, the chosen one," Abd-alnabi,

"Whose sight gives brightness to the mirror of the heart,

"Erected, before the courtyard of Shah Buhlu's mausoleum,

"A grand mosque, which is to be the dwelling of worshippers.

"A heavenly speaker said without hesitation, 'write the hemistich

"This building was completed in 1106" [22nd August 1694].
2.51 Near the Nagor-Gate, outside the town, is a sandstone belonging to the tomb of Shaikh Muhammad Chisti (measuring 5’ × 4’), on four sides covered with the following inscription:

"The departure of this king of the Shaikhs and the Saints, Shaikh Muhammad, son of Mahmud, the Chishti, (took place) on the 9th Shaban, 892 (31st July 1487)."

"Ah! He that is occupied with his earthly life and the length of his hope (i.e. his hoped life-time) deceives himself! Death comes unexpectedly, and the tomb is the coffin of his work."

"In the name, etc., there is no God but, etc. Is not the world verily like the station of a camel-rider? Will he sleep in the evening when he is to depart in the morning?"

2.52 Outside the Nagor-Gate, in the enclosure known as Shaikh Junaid’s Tomb, a stone bore the following inscription:

"In the name, etc. On the first Rabi’ul-awwal, 927 (9th February, 1521). The builder of it (was) Junaid, son of Chandan."
“On the first Zi’l-Qada, 931 (20th August, 1525). Its builder (was) Junaid, son of Chandan, son of Mahmud, of Ajodhan.”

2.53 Over the western arch inside a Tomb, half a mile from the Delhi Gate is the following:

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بسم الله الرحمن الرحيم

در عهد مبنيه رفعت

عطاين... خلائق فعله ولسلطة

عازل امره شانه ابن

عمرت اذان راذيمان

بن إبراهيم بن...

سلطان ملكي في سراي [?] ماه رمضان

سنة ثلاث رابعين وثمانية تمام شه

ابن... باشته... بيست هزار تنك سيد [?]

باهامش شيخ منير بن قاسم [?] تمام شه
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‘In the auspicious time and reign of Humayun (the king etc.)—May God perpetuate his kingdom and his rule, and elevate his condition and dignity!—this building of Waltu Khan..., son of Mir..., son of Sultan Malik Beg, was finished on the third (?) of month Ramzan A. 943 (13 February, 1537).”

“Along the right-hand side, almost in the same line with the above are the following words:—

“.....20,000 copper-tankas (1,000 rupees) was completed under the superintendence of Shaikh Munawwar, son of Qasim.”

2.54 The following inscriptions 54 and 55 come from the same place as No. 53.
بسم اللہ الرحمٰن الرحمٯم اسیت میمن ردرالہ همایون سلطان
الہند و الخراسان رانگ رايات المجاهدات والمغازی صاعد همایون
بادشاہ غازی خان خلافته اپنہ عمارت بتأریخ مہ رجب قدرہ سنت
اربع رارعیہ رشنما مہم شد شاہن عاست
راين جوان در لشکر جہاز شہدات پانت
و مبلغ بازیدہ هزار تنہ سیاہ خرچ شدہ عاست

بنم اللہ الرحمن الرحیم در عبد میمن ردرالہ همایون
سلطان الہند و الخراسان رانگ رايات المجاهدات والمغازی
طبرالدین صاعد همایون بادشاہ غازی خان خلافته بتأریخ مہ
رمضان سنت اربع رارعیہ رشنما مہم شد شاہن عاست اپنہ عمارت از براہ [7]
میر عاشق صاعد بن میر شاہ علم شد راہین
جوان در لشکر جہاز شہدات پانت
و مبلغ بازیدہ هزار تنہ سیاہ خرچ شدہ

“In the propitious time and august reign of the king of India and Khorasan, who raises the banners of holy strife and war, Muhammad Humayun, Badishah-i-Ghazi—May (God) perpetuate his khilafate! this building was completed in the month Rajab—May its dignity be magnified!—of the year 944 (began the 4th December, 1537). And this cupola (was made) for the sake of Tardi Kuchuk, son of Mir Barantaq, the Moghul; and this youth attained martyrdom in the army of Gujarat. The cost was 15,000 copper-tankas (750 rupees).”
In the propitious time and august reign of the king of India and Khorasan, who raises the banners of holy strife and war, Jahir uddin Muhammad Humayun, Badilshah-i-Ghazi,—May (God) perpetuate his khalifate!—this building was completed during the month Ramazan of the year 944 (began the 1st February 1538). It was made for the sake of Mir ‘Ashiq Muhammad18, son of Mir Shah Ali and this youth attained martyrdom, in the army of Gujarat. The cost was 12,000 copper-tankas (600 rupees).

2.56 Over the mihrab of an Idgah at Dana Sher, one mile south of Hissar on the old Hansi road is the following inscription:

>\[
>\text{ابن مسعود} [\text{I}] \quad \text{بک ابن بولق سرائی} \quad \text{سرای} [\text{نکی}] \quad \text{بی}
>\]
>\[
>\text{الدرس سرائی} \quad \text{سند مالی دارالخاده در معد شوشن} \quad \text{تام شد} \quad \text{می}
>\]
>\[
>\text{خزید شد مبلغ درازه} [\text{I}] \quad \text{هزار} \quad \text{ریال} \quad \text{نیک} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{مسلم} \quad \text{سیالی} \quad \text{کل} \quad \text{بک} \quad \text{ المسلمین سرائی} \quad \text{سند مالی دارالخاده در معد شوشن} \quad \text{تام شد} \quad \text{می}
>\]

This mosque of ....... Beg son of Pulad Sarvani......son of Idris Sarvani.......the high Masnad of the Daoulathkan, was finished in the reign of Sher Shah, the king in the year 947 (began the 8th May, 1540).......The cost was 12,000..........."
Inscriptions from Barwala

2.57 An old mosque has the following inscription:

"This mosque was orderd to be built in the time of the noble king Mu'izzaddunya waddin—may (God) perpetuate his reign!—Abu-I-Muzaffar Kaiqobad, the king, by the glory of the saints and the poor, Tajaddaulawaddin...the royal—may his prosperity be perpetual!—at the beginning of the Rabi'al awwal 688" [25th March 1289.]

2.58 A second inscription is of Balban's reign; it consists of two lines.

"The light of Islam and of the Muslims Abul-Muzaffar Balban the king, the helper of the Lord of the Muslims—may God perpetuate his reign!—on the 20th of the blessed month Ramazan—may its blessing be general!—680" [2nd January 1282.]

Inscriptions from Hansi

2.59 On the Dini mosque, near the Saraogyan mandir, is an inscription in three lines, measuring 2' 9" by 1' 4"
2.60 From the middle arch of Ja'far Beg's mosque, two lines 1' 3" by 1" evidently a fragmentary piece, contain the words—

"......and who manifests the word of God, the helper of the Lord of the faithful."

2.61 Three is also a defective inscription found on the middle arch of the Jod Goh (?). It consists of two lines (2' 13" by 30") and belongs to the reign of Ittimish (Altamash), whose name it contains.

2.62 Another inscription, which is found on the back corner of the mosque of Makhdum Ashraf, measuring 1' 22" by 12", contains some words from Quran, Sura ix, 19.

2.63 The rectangular sandstone, with the following inscription of one line, measuring 4' 11" by 6" serves now as a lintel to the doorway of the third enclosure of Shaikh Ni'mat Ullah's tomb. Formerly it belonged to a mosque built by Ali, son of Isfandiyar; it is of the 5th year of Muhammad ibn Sam's reign:—

"ٍٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙٙ..
“This mosque was ordered to be built by the slave (of God) Ali, son of Isfandiyar on the 10th Zil Hijja, 593 (24th October 1197).”

2.64 The masjid walls of the second enclosure of Shaikh Nī'mat Ullah’s tomb contain also other inscriptions that originally had nothing to do with it.

2.65 South-east of the town, about 150 yards from the walls, is the tomb of the four Quṭbs or Saints. In the wall of the enclosure is the following inscription, which originally belonged to the grave of some unnamed noble lady. It consists of two lines and measures 4' 3" by 11"—

"Finished was the tomb of the veiled noble lady,—May Allah illuminate her tomb and may Allah pardon her in the garden of the asylum (Paradise)! O most merciful of the merciful! This took place on the 1st Zil Qa'da, 622 (4th November 1225)."

2.66 Entering the courtyard of the Tomb one meets the followin undated fragmentary inscription:

21. These lines are separate inscriptions.
2.67 In the wall of the mosque of the four Qu'ubs is a fragmentary inscription of two lines, measuring 1' 4" by 1'—

"By the grace of his highness Kamal, son of........"

2.68 At the mosque of Bu Ali Bakhsh in the Moghulpara-Quarter of Hansi is a rectangular sandstone, measuring 2' 6" by 6", with two lines—

2.69 There are also two other inscriptions over the north and south arches of the same mosque, the first (1' 6" by 7') containing the Bismillah, with the Kalima, the second (1' by 7') being a fragment.

2.70 Half a mile to the west of the town, in the fields, is an Idgah and on the left of its central arch (mihrab) is the following old fragmentary inscription of two lines (measuring 2' 10½" by 1'):

"In the name, etc. Jesus, the son of Mary, has said, "O God, our Lord, send down to us a table from heaven [to be to us as a festival, etc.]."—Quran Sura v, verse 114.
Nasir uddin Mahmud or Abul Muzaffar Muhammad (second son of Altamash) ..........

2.71 On a loose stone in the courtyard of Bu ‘Ali Bakhsh’s mosque is a fragment, (the right half not being found) of three lines, size 1’ 4” by 1’ 2½” :—

шеа کهیان معزالذینیا
سلطان خلیف ملکه در نویت
بهبر بن مهرابک الانی بر .....

شکه کهان میتیا
معزالذینیا
سلطان خلیف ملکه
بهبر بن مهرابک

"The king of the world Mu'izz uddunya...the Sultan,—May (God) perpetuate his reign!—in the time of...Bahlul, son of Mihra (?) Baq Alani...Muharram, 687 (began the 6th February. 1288)."

2.72 At the mosque of the Quobs No. 2.65, a rectangular sandstone bears eight lines in coarse and indistinct characters; size 3’8” by 11” :—

الملک الله
بزمندی اللہ تمامی بلده درکه ساجھی ابا بکر لام جمارانی کے گئی
از میدان بیر داستگیار سلطان شیخ میساق قبض اللہ سر عزیز اسماء
در یادان قطب اقطاب مامل شیخ جمال اللہ امر رالسرا رائدهن طاع تراب وعمل
لازمہ متعلق وقتی صفاتہ مراقبت در رتبہ جائز سجیا کوئی سلطان الملک
شیخ محمد مید اللہ میرہ ایس مہمید راس کہ ایس محمد تمیز بقدور ابی بابا

البیان [?] پا دے کلہ جریف رحمی قطب نائب فقی تعلیم

نائوبی

میر محمد مید اللہ میرہ ایس محمد تمیز بقدور ابی بابا

لالیکHALMULLIKLALAH

بتکافیکی برعہ باس تالا بندے داباغا سولابینا برابوک اکر نام جمالین کے یک

شکہ خان لادیاں نیرے دلتی تیرا مولانا اس مسکین شکہ بن خیر سولاء حکام کا

کو سولاء حکام کا بندگی باس

در پیانے کے قدم کے باعث جمال اللہ جمال نے سولائی حکام کا بندگی باس

کو سولاء حکام
The Kingdom belongs to God!

"By Almighty God’s grace, the slave of glorious court, Aba Bakr by name, Jalwani, one of the disciples of the guiding spiritual chief, the king of Shaikhs, Shaikh Abu’l Fath,—May God sanctify his dear secret!—has laid the foundation of this mosque at the feet of the pole of the poles of the world, Shaikh Jamal ul-haqq washshar' (i.e. Shaikh Jamal uddin),—May his grave be fragrant! May (God) make Paradise his mansion, and may God illuminate his resting-place!—at the time when the king of Shaikhs, Shaikh Farid,—May God lengthen his life!—ascended to the throne of the spiritual rule. Every one who prays in this mosque should remember these men in his prayer.

"The writer of the words (was) Raza Qutb or Razi Qutb the representative of the judge of Hansi….On the 25th Rajab,—May its power increase!—896 (3rd January, 1491). The stone-cutter (was) Amin (?) Bir Lal of Nagor."

"In the time of the king of the age, Sikandar Shah, son of Buhlul Shah, the king,—May God perpetuate his kingdom and his rule!"

2.73 In the north inner wall of the Barsi gate in Hansi is a rectangular sandstone, measuring 1'5" by 1'1", on which are five lines—
The building of the edifice of this solid, high gate, together with
the repairs of the strong upper fort, is dated 702 A.H. (began
26th August, 1302), (took place) in the time of the king of kings,
Abul Muzaffar Ibrahim Shah, the king,—May God perpetuate
his kingdom and his reign!—and during the governorship of the
high Masnad Hamid Khan, son of Amanat Khan Kamal and
during the shiqdari of Khwaja Shaikh Muhammad, and by order
of Muwakkal, son of Kamal......, on the 5th Zil’ Qa’d,a, 928
(26th September, 1522). The writer (was) Khanzada Nasr, the
Mufti of Hansi.”

2.74 The following inscription refers also to Muhammad Shah’s for-
tification of the place:

 بناء ممار لن حسن حسن مولى روزميئن من عاب [سلطان السلطان]
جم لن حسن حسن مولى روزميئن من عاب [سلطان]
بناه ممار لن حسن حسن مولى روزميئن من عاب [سلطان]
بناه ممار لن حسن حسن مولى روزميئن من عاب [سلطان]
بناه ممار لن حسن حسن مولى روزميئن من عاب [سلطان]

“The building of the edifice of this strong fort and solid gate
(was) in the time of (the king of kings) celebrated like Jamshed,
of high dignity like Solomon, the Alexander of the period, Abul’
Muzaffar Muhammad Shah, the king ......”

2.75 Inside of the mihrab of the mosque of the Makhdum Sahib Ashraf
in the Weavers’ Quarter of Hansi, is a very old inscription, of the
first Pathan period. It bears Kalima only. Over the outer gateway
of the enclosure of the same mosque is found a poor inscription
of three lines (9½” by 6”), giving the date,
“Month Safar 989,” began 7th March, 1581). The old mosque
therefore was repaired in Akbar’s time.

2.76 Outside the stables of Haidar Beg, high up in a wall is a rectangular
sandstone, bearing the following inscription of nine lines (size
1’ 9½” by 1’ 7½”):——
By the favour of......in the time and reign of the king of kings, *Abu'l Muzaffar Shihab uddin Muhammad*, second lord of the conjunction, *Shahjahani*, *Badishah-I Ghazi*—May God perpetuate his kingdom and his rule!...of this well for women.....on the 7th of the honoured month Sha'ban in the year 1057 (7th September, 1647)."

**Inscriptions from Fatehabad**

2.77 To the left of the *mihrab* of what is now an *Idgah* in the fort of Fathabad, is a light-coloured rectangular sandstone, with the following inscription of ten lines:—
In the name, etc. "The prophet,—upon whom be peace,—says, 'He who builds, etc'. This mosque was finished in the days of the reign of the great king, the exalted prince, the master of the necks of crowds of nations among the Indians, Turks, Arabs, and Persians, who raises the standard of holy strife and war, Muhammad Humayun, Badishah-i-Ghazi,—May God Almighty perpetuate his kingdom [and guide] his ship in the seas of His favour!—through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amirs, Amir Rustam Beg, son of his highness the pardon and purified chosen Amir Muhammad 'Ali,—God
Almighty.............on the 2nd of the month Ramazan A. 945 (the 22nd January, 1539). The superintendent of the work (was) the poor 'Abdul-Karim.'

2.78 Into the outer wall of the mosque enclosure in the fort of Fathabad a rectangular sandstone is let containing a well-known invocation of 'Ali in Arabic, in four lines, size 1' 2¼" by 6¼"—

بسم الله الرحمن الرحيم ناهو عليّا مظهر
العجائب نجمهما عوالم في الغرائب كل
هم و لا رجعيني بل بتوكل يا محمد بوتيكل
يا علي يأ علي يا علي تم ثم

विषमलाए रहमाने रह्मीम नादहू धलेहा मजहहर
मलप्रजाइवे बेहुद उतालक फिलिलवाइसेकुल
हम वा गम सप्तजिलत निन्बिला या मोहम्मद बेहुलायतक
या जलि या जलि या जलि तम तम तम

"In the name, etc. Invoke' Ali, the manifestor of miracles; thou wilt find him for thy help in adversities. Every care and every sorrow will surely vanish through thy prophetship, O Muhammad, through thy saintliness, O'Ali, O'Ali, O'Ali, O'Ali' !"
Inscriptions from Hissar

The following inscriptions are found on a monument near the Church at Hissar.

3.1 1857: Sacred to the memory of the Europeans murdered at Hissar and Hansee.4 John Wedderburn Esquire Collector and Magistrate Mrs. Alice Wedderburn, and infant son Lieutenant C. W. Barwell Adjutant Huriana Light Infantry, and Mrs. Margaret Barwell. Victims of 1857.

3.2 1857: Sacred to the memory of the Europeans murdered at Hissar and Hansee, Mr. David Thompson, Tuhseeldar, and his sister Mrs. Hallet, Mrs. Mary Anne Smith, and five children Mrs. Jeffries. Mrs. Malone and child, Victims of 1857.


3.4 1857: Sacred to the memory of the Europeans murdered at Hissar and Hansee. Mr. John Paul, Mrs. Jane Paul, and Anny, Letitia, Alice, Agnes, Thomas and Evelyn their children Mrs. Mary Anne Milne, and Emily and James, her children. Victims of 1857. The following inscriptions are found on the Graves in Churchyard, Hissar.

3.5 29 May, 1857: In memory of John Wedderburn of the Bengal Civil Service aged 32 years Alice his wife aged 23 years and John James their infant son aged 6 months who fell victims near this spot to the mutiny at Hissar on the 29th May, 1857 "Them also which sleep in Jesus will God bring with Him". 1st Thess IV Chap. 14 Verse.

1. The Europeans were murdered in 1857 by the detachments of the Hariana light Infantry and the 14th Irregular cavalry which were stationed at Hissar, Hansi and Sirsa, the head-quarters being at Hissar.
3.6 6 February, 1874: Athelstan Mayo Lepel son of Robert Henry Davies Lieut. Govr. Punjab and of Mary Frances His wife born 25th September, 1872 died 6th February, 1874 "What I do thou knowest not now but thou shalt know hereafter John XIII. VII.

Inscriptions from Hansi

The following inscriptions were found on the graves in the Cemetery at Hansi.

3.7 10 December, 1801: Sacred to the memory of Augustine Bernier, late a Major in the Service of his Highness Dowlet Rao Scindia, killed in the storm of Hansee whilst gallantly leading his soldiers to the assault: Thursday the tenth of December, in the year of Our Lord One Thousand Eight Hundred and One. Aged thirty-two years he was a brave soldier and a sincere friend; and has left an amiable widow to deplore his loss G.A. D. D.

3.8 5 February, 1826: Sacred to the memory of Geoegrge Linford late in the Revenue Department, who departed this life on the 5th of February, 1826; Aged 39 years and 7 days. Blessed are the dead that die in the Lord: Even so saith the Spirit: for they rest from their labours. This Tomb is erected by his disconsolate widow, in testimony of her affection for the deceased.

3.9 24 October, 1826: Sacred to the memory of Lieutt. Richard Grueber 2nd in Command, to The 1st Regiment of Local, Or Skinners Horse. Who Departed this life on the 24th of October, 1926. Aged 46 years. This monument, was erected, by his brother officers, as a token of their respect, for his memory.

3.10 16 April, 1827: Sacred to the memory of Mrs. Mary Reynolds, wife of Captain Thos Reynolds of the 63rd regt N.I. and daughter of Lieut. Genl. Sir Robert Blair K.C.B. who departed this life on the 16th of April 1827 aged 38 years.

3.11 21 August, 1833: Sacred to the memory of Ensign I. Gibb. Late of the 27th Regiment N.I. who departed this life on the 21st August 1833, aged 21 Years. A mark of esteem by his brother Officers.

3.12 26 September, 1833: Sacred to the memory of Lieut. Colonel S.P. Bishop, late commanding 27th Regiment N.I. who departed this life on the 26th Sept. 1833. Aged 51 years. This monument is erected by the Officers of his Corps as a slight tribute of respect and esteem.

3.13 23 October, 1833: Sacred to the memory of Mr. William Skinner. Fourth son of Lieut. Colonel J. Skinner C.B. who departed this life on the 23 of October 1833. Aged 17 years 10
months 23 days. This Monument is erected by his affectionate father.

3.14 29 May, 1857 : 19 May, 1855 : Sacred to the memory of Mary Anne Smith. Aged 31 years, 6 months, 25 days, also

Y  M  D
William Edwin John, 12  1  10
Henry Edward,  10  4  28
Thomas George,  7  3  26
James Charles,  8  2  10
Anne Margaret,  0  7  23

the dearest beloved, and affectionate wife and children of E.C. Smith, who were barbarously murdered at Hissar on the 29th of May 1857. Also Charles Durant, his beloved son, who died at Hansie on 19th May, 1855 aged 1 year, 7 months, 12 days.

3.15 29 May, 1857 : Sacred to the memory of John Paul son of Lt. General Paul. H.E.I.C.S. Jane Paul, his wife and their six children who in endeavouring to escape from this station on the 29th May 1857 were barbarously murdered by the Mutineers of the Hurrianah Light Infantry.2

Inscriptions from Sirsa

The following inscriptions were found in the Cemetery at Sirsa :

3.16 14 August, 1854 : Sacred to the memory of William W. Burton, Assistant Patrol died 14th August, 1854 it is sown in weakness it is raised in power this tablet is erected to his memory by a friend 1865.

3.17 30 May, 1857 : Sacred to the memory of Lieut. J.H. Hilliard, second-in-command, Late Hurrianah Battallion, and Mr. J.W. Fell, Assistant Patrol, Customs Department, who were both treacherously murdered on the 30th of May, 1857 by the rebel inhabitants of the village of Chutrayan in the Sirsa District. This tomb was erected over the recovered remains by order of Government.

Inscriptions from Rohtak

The following inscriptions were found on the graves at Rohtak4 :

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2. The mutiny broke out at Hansi at 11 in the morning of may 29th, 1857. Altogether 11 Europeans and Christians were murdered.
3. On the arrival at Sirsa of the news of the Mutiny at Hissar, the Europeans left the station and made good their escape. Lieutenant Hilliard and Mr. Fell were not in the station, having gone out with some troops to suppress a local disturbance. They were brought back to Sirsa by their men, and the troops, though they refused to obey Lieutenant Hilliard's orders, supplied him and Mr. Fell with money, and suffered them to depart unmolested. They were however treacherously murdered by the Mohammedan inhabitants of Chutrayan, who first invited them to rest there.
4. Captain Hopkins, the promising young officer killed in the action between Jhajjar and Georgeegadh in which George Thomas was defeated by Perron's troops, is buried in the district, but no trace of his tomb remains. An officer of the Kabul force was buried at Siwanal Mal, but his tomb is likewise obliterated.

There are at Jhajjar some graves without inscriptions belonging to the family of Mr. Heathery in the employ of the Nawab of that place.
3.18 24 June, 1873: Sacred to the memory of Richard Manuel Sewell Major in H.M. Bengal Staff Corps one of the Lucknow Garrison during the defence in 1857 who died at Rohtak June 24, 1873 aged 38 requiescat in pace.

3.19 6 August, 1877: Thy. will. be. done. Sacred to the memory of Frederick Englehart Moore, Deputy Commissioner, Rohtak, who died from the effects of wounds received from a fanatic while sleeping, born 16th September, 1830. died 6th August, 1877. Erected by his widow and a large circle of friends in whose memory his generous heart and genial disposition can never fade. He was prepared to die, and our sorrow is tempered with the thought of the glorious future in which he has found rest. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him. I. Thess. iv. 14.


Inscriptions from Gurgaon
The following inscriptions were found on graves at Jharsa, a small village about 4 miles north-east of Gurgaon:

3.21 4 November, 1816: To the memory of Franswa Fercy who departed this life November, the 4th 1816. Aged 49 years.

3.22 3 June, 1821: Sacred to the memory of Major Jean Etienne a native of Bordeaux France who departed this life Sunday, 3 June, A.D. 1821 Aged 75 Years. He served H.H. Begum Sombre for thirty five years, was a gallant soldier and an honest man. Poor mortals! fare you well.

Inscriptions from Sonepat
The following inscription is found on a grave in Sonepat Tahsil

3.23 1857: In Memoriam, 1857. The Zamindars of Rohut and Kullana showed great kindness to the English party who accompanied the child.

3.24 1857: In memory of the infant child of Captain Edward Fraser, B.E., which having unfortunately been separated from its mother died at this place during the escape from Delhi, in May, 1857.

Inscriptions from Karnal
The following inscriptions were found on the graves near Police Station, Karnal


3.26 8 January, 1809: Lies the body of ............, Bringman son of
BRINGMAN DM MR., ... Btl IX RT N.J. WHO DIED THE 8TH JANUARY, 1809. AGED 16 YEARS 3 MONTHS.

THE FOLLOWING INSCRIPTIONS WERE FOUND ON THE GRAVES IN OLD CEMETERY, KARNAL.

3.27 7 AUGUST, 1812: THIS MONUMENT, .......... MEMORY OF LIEUT. A. DOUGLASS LATE OF THE 2 B 6 REGT. OB AUGUST, 7, 1812 ANN AET 23 BY HIS BROTHER OFFICERS AS A MARK OF THEIR ESTEEM FOR THE DECEASED.

3.28 16 MAY, 1816: SACRED TO THE MEMORY OF LIEUTENANT JOHN FREDERICK SANFORD OF THE 2 BATTALION 19TH REGIMENT NATIVE INFANTRY WHO DIED ON THE 16TH OF MAY, 1816 AGED 27 YEARS. THIS MONUMENT IS ERECTED BY HIS BROTHER OFFICERS AS A MEMORIAL OF THEIR AFFECTIONATE REGARD.

3.29 14 JANUARY, 1820: SACRED TO THE MEMORY OF OSWALD HUNTER M.D. SURGEON 6TH LIGHT CAVALRY WHO DIED AT KURNAUL THE 14TH OF JANUARY, 1820, SINCERELY REGRETTED.

3.30 29 APRIL, 1825: SACRED TO THE MEMORY OF LIEUT. COLONEL STIRLING 4 LIGHT CAVALRY WHO DEPARTED THIS LIFE ON THE 29TH OF APRIL, 1825 AGED 53 YEARS.

3.31 21 NOVEMBER, 1826: TO THE MEMORY OF CAPT. W.M. DECLUZEAU 6TH REG. N.I. WHO DIED AT KARNAL, NOVEMBER, 21ST 1826.

3.32 3 SEPTEMBER, 1827: THIS MONUMENT, THE TRIBUTE OF ESTEEM WAS ERECTED BY HIS BROTHER OFFICERS TO THE MEMORY OF ERROLL BLAKE LIEUT. IN THE BENGAL REGT. OF ARTILLERY BROTHER TO LORD WALLSCOURT OBIT 3RD SEPTEMBER, A.D. 1827 AET AT 23 YEARS 10 MONTHS.

3.33 24 JULY, 1828: SACRED TO THE MEMORY OF LIEUTENANT COLONEL DICKSON COMMANDING VII REGIMENT LIGHT CAVALRY WHO DIED JULY, 24TH 1828. AGED 49 YEARS. THIS MONUMENT IS INSCRIBED BY THE OFFICERS OF HIS REGIMENT AS A MARK OF THEIR ESTEEM AND RESPECT.

3.34 9 SEPTEMBER, 1840: SACRED TO THE MEMORY OF LIEUT. FRED JENKINS HER MS 44TH REGT WHO DIED ON THE 9TH SEPTEMBER, 1840 AGED 25 YEARS. DEEPLY AND SINCERELY REGRETTED BY HIS BROTHER OFFICERS.

The following inscriptions were found on the graves in new cemetery, Karnal.

3.35 21 OCTOBER, 1841: SACRED TO THE MEMORY OF WILLIAM JAMES HAMILTON LIEUT. H.M. 3RD REGT. OR BURFS WHO DIED AT KURNNAUL ON THE 21ST DAY OF OCTOBER, 1841. AGED 26 YEARS. DEEPLY REGRETTED BY HIS BROTHER OFFICERS BY WHOM THIS TOMB IS ERECTED AS A TOKEN OF THEIR REGARD AND ESTEEM.

3.36 3 APRIL, 1842: SACRED TO THE MEMORY OF THE REVEREND THEODORE EDWARD DONKIN B.A LATE CHAPLAIN OF THIS STATION WHO DIED APRIL 3RD, 1842, AGED 31 YEARS.
3.37 1 Nov., 1842: Sacred to the memory of Lieut. F. S. Ma. Mullen, late of the 1st European Light Infantry, who departed this life on the 1st of November 1842. In the 26th Year of his age, deeply regretted, this tomb was erected by his brother officers, as a token of their esteem.

3.38 19 Dec., 1842: Sacred to the memory of Major General W.C. Baddeley, C.B. who died at Kurnaul on the 19th December, 1842 aged 58 years.

3.39 6 Feb., 1843: Revd. I. Spencer aged 32 MDCCC XLIII.

3.40 12 June 1843: Sacred to the memory of Lieut F. Knowles H.M. 3rd or K.O. Light Dragoons who died at Kurnaul on the 12th June, 1843. Age 41 years 8 months. Leaving a widow and 5 children, to lament his irreparable loss. This tomb is erected by his disconsolate widow and family as a token of their love and affection.


3.43 17th September, 1879: Sacred to the memory of George Ewen Macpherson Captain B.S.C. Officiating Deputy Commissioner second son the Major General Sir J.D. Macpherson. K.C.B. born 8th February, 1843. Died 17th September, 1879, aged 36 years. It is not night if Thou be near.

The following inscriptions were recorded on the tablets in St. James Church Tower, Karnal.

3.44 1st August, 1836: To the Memory of Thomas Sewell Esqr. Lieutenant H.M. 13th Light Infantry, who died at Landour on the 1st August, 1836, aged 24 years. This tablet is erected by his brother officers.

3.45 1st December, 1836: To the memory of Cornet William S. Hannay, 8th Light Cavalry, died 1st December, 1836, aged 25 years. This tablet is placed in St. Jame's Church by the officers of the 3rd Light Cavalry as a mark of respect and esteem for their late brother officer.

3.46 16th October, 1837: To the memory of E.C.T.B. Hughes Esqr. Captain Artillery Regiment Obit. Kurnaul 16th October, 1837; Aetat 34 years. This the tribute of a friend.

3.47 20th February, 1838: Sacred to the memory of Captain G.J. Cookson, of Artillery, who died 20th February, 1838. Aged 32 years. This tablet is erected by his afflicted widow.
3.48 8th April, 1838: This tablet is erected by the officers of the XIII Light Infantry, to commemorate their esteem and regard for Lieutenant William Talbot Shakespear, eldest son of W.O. Shakespear Esqr. Madras Civil Service, who died at Kurnaul on the 8th April, 1838. A similar token of regret at his early death, is placed over his mortal remains.

3.49 1st September, 1838: Erected by the officers of H.M. 13th Lt. Infantry. Sacred to the memory of Captain R.E. Keily of that corps who died at Kurnaul 1st September, 1838, aged 48 years.
9th September, 1840: Sacred to the memory of Lieutenant Jenkins Her Ms. 44th Regt. who died on the 9th September, 1840. Aged 25 years. Deeply and sincerely regretted by his brother officers.

3.50 January, 1842: Sacred to the memory of Captain Edward Macleod Blair 5th Bl Lt Cavalry killed in the retreat from Caubul in January, 1842, sincerely regretted by all who knew him.

3.51 6th February, 1843: Sacred to the memory of the Revd. John Spencer B.A. who died at Kurnaul on the 6th February, 1843, aged 32 years. There is a but step between me and death.  

Inscription from Kaithal
The following inscription was found on the grave in the Cemetery at Kaithal:

3.52 22nd July, 1845: J. Mullealy Quarter Master Sergeant. XVth Regt. No. I died July 22nd, 1845.

Inscriptions from Kurukshetra
The following inscriptions were found on the sacred tanks at Thanesar:

Sanehat Inscription

5. There are also buried at Karnal of whom no monument remains:—
Surgeon Ambrose Stratton, 2nd Light Cavalry . . . . Nov. 28, 1829.
Capt. Crommelin, Horse Artillery . . . . Sept. 1830.
Capt. Matthew Nulty, Horse Artillery . . . . April 18, 1831.
Lieut Michael Gorman, 2nd Light Cavalry . . . . April 18, 1831.
Ensign Hayward, 3rd N.I . . . . Nov. 21, 1831.
Major Eager, H.N. 31st Foot . . . . December 22, 1832.
Lt. and Quarter Master General Kewney . . . . Nov. 5, 1838.
Staff Surgeon James A. Rothney attached to 63rd N.I . . . . March 4, 1843.
His Excellency the Governor of the Punjab visited Thanesar, in the course of his Monsoon tour, on the 5th August, 1921. He was very pleased to inspect the old historical and sacred tanks and temples of the Hindus, and at the request of the Kurukshestra Restoration Society performed the foundation stone laying ceremony of the Kurukshestra Pushthakalya, in the presence of the Brahmin Priests. Men of learning and leading members of the All India Sanatan Dharam Mahanmandal gathered there to welcome his Excellency.

In commemoration of his visit, Sir Edward Maclagan, K.C.S.I.K.C.I.E., was pleased to make a donation of Rs. 250 which was divided among the Brahmin Punchayat of Thanesar in the same proportion in which the donation of Rs. 500 was distributed by the Governor General of India in 1851.

Sir Edward Maclagan trusts that all officers of the Government will scrupulously observe the sanctity of the place, and assist

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6. Another copy of the inscription is engraved on a red sand-stone (approximately 9" x 3") now stands posted on the northern bank of the Sanehat Tank whereas the literal meaning (No. 3.53) both in Hindi and Urdu is also recorded on another red sand-stone (Hindi on upper part and Urdu on lower) which now stands posted on the north-east corner of the Sanehat Tank (Kurukshestra).

7. The impression of the Seal of the Government is engraved on the upper most part of the stone.
in the preservation of works of Archaeological and historical interest in Thanesar and its neighbourhood.

Govt House, Lahore
14th November, 1921.

Sd. J.C.S. Black Major,
Private Secretary to the Government of Panjab

Brahmasar Inscription⁸
(True Copy)

3.55 The Brahmens of Thaneser having petitioned the Governor General praying, that the fish in the surrounding tanks, which are the places of Téruthes of pilgrimage may not be caught, nor the trees destroyed, nor horned cattle slaughtered at this place. His Lordship in consideration of the great sanctity, in which Thaneser is held by the Hindoos is pleased to direct that travellers be enjoyed to regard the wishes of the Brahmens in the above mentioned respects and as far as possible, in all others touching their prejudices.

H.M. Lawrence
Assistant Envoy
25th February, 1843

Signed G.C. Clerk
Poll agent
10th January, 1832
at Umbala

Sanehat Inscription

3.56 The foundation stone of this Ghat was laid by Captin R.M. Lewis Dy. Comr.⁹ in the time of M. Dindyal¹⁰ Tehsildar President M.C. Thanesar in 1930 A.D.

Inscriptions from Ambala
The following inscriptions were found on the graves in the Cemetery, Ambala.


3.58 19th December, 1843: Sacred to the memory of Theophilus John Bourke late Lieutenant in. Hr. Ms. 31st foot who departed this life the 19th December, 1843, aged 29 years, this tomb is erected by his brother officers to mark their esteem.

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8. This inscription engraved on a red sandstone (5½' X 2') is the true copy of the orders of the Governor General, and engraved by the order of the Assistant Envoy H.M. Lawrence. The inscription originally was engraved both in English and Persian, but in between the English version (upper part) and the Persian (lower part) there are engraved four lines in Devanagari script conveying the purpose of the inscription though not the literal meaning. The Devanagari script seems to have been engraved lateron by some agency or person.

9. Dy. Comr., here is the abbreviated form of Deputy Commissioner.

10. M. Dindyal is Munshi Dindyal.
3.59 25th March, 1844: Sacred to the memory of Riding Master Edward Aldridge 4th Lancers who died 25th March, 1844, aged 43 years.

3.60 26th June, 1844: Sacred to the memory of Major Urmston Hr. Ms. 31st foot who departed this life the 26th of June, 1844, aged 50 years. This tomb is erected by his brother officers to mark their esteem.

3.61 5th July, 1844: Sacred to the memory of the late Frederick James Elsegood Lieut. Interpreter and Quarter Master 44th Regt. N.I. who departed this life on the 5th July, 1844, aged 25 years. This tomb is erected by his brother officers.

3.62 24th August, 1844: Sacred to the memory of I.E. Jenkins Late Assistant Surgeon in Hr. Ms. 31st Regt. who departed this life on the 24th day of August, 1844, aged 27 year. This tomb is erected by his brother officers to mark their esteem.

3.63 9th September, 1844: Sacred to the memory of the late William Lowther Lieut. 41th Regt. N.I. who departed this life on the 9th September, 1844, aged 29 years. This tomb is erected by his brother officers.

3.64 27th November, 1844: M.S. Dalrymple Surgeon ob. : November 27th, 1844.

3.65 5th June, 1845: To the memory of Weston John Smith Ensign 63rd Regt. who departed this life on the 5th of June, 1845. This monument is erected by his brother officers.

3.66 2nd September, 1845: Sacred to the memory of Major Robert Leech C.B. of the Bombay Engineers. Born December 7th, 1813. Died at Umballa September 2nd, 1845. A most distinguished Oriental Scholar, and one of the first European officers who entered and one of the last who left Afghanistan during the time of British occupation of that country. This stone is erected by a widowed mother to the memory of her last surviving son.

3.67 9 December, 1845; 21 December, 1845: “In sure and certain hope of the resurrection to eternal life thro' Jesus Christ our Lord” Here rests all that was mortal of Marian, the beloved wife of Captain E. D'Arcey Todd. H.A. and eldest daughter of B.L. Sandham Esqr. She died at Umballa on the 9th of December 1845. Aged 23 years and 8 months. Her afflicted husband after placing the remains of his wife in this spot marched for the seat of war and arrived in time to take part in the Battle of Moodkee on the 18th of December, 1845 at Ferozeshah. On the 21st of that month in the 39th year of his age he found an honourable death while commanding 2nd Troop 1st Brigade H.A. Their memory is cherished deeply in the hearts of sorrowing relatives and by them this tomb has been erected.
3.68 3 July, 1846: Sacred to the memory of Ensign R.T. White, 26th N.I. who departed this life July 3rd 1846, aged 20 Years and 6 months. Deeply and sincerely regretted, by his relatives and friends.

3.69 27 November, 1846: Sacred to the memory of James Smith Esqr M.D. Surgeon H.Ms. 61st Regt. who departed this life on the 27th November, 1846, aged 60 years. This monument is erected by his brother officers.

3.70 13 December, 1846: Sacred to the memory of Lt. & Adjt. J.F. Brickdale H.Ms. 61st Regt. who departed this life on the 13th December, 1846, aged 23 years and 2 months deeply regretted by his brother officers.

3.71 30 May, 1847: Sacred to the memory of Major C. Douglas Hr. Ms. 61st Regiment, eldest son of Lieut. General Sir Howard Douglas. G.C.B. who departed this life at Umballa on the 30th May 1847. Aged 49 years. Deeply and sincerely regretted by his friends who have erected this simple monument to his memory and worth.

3.72 25 August, 1847: Sacred to the memory of Captain J.S. Atkinson H.Ms. 61st Regt. who died at Umballa on the 25th August 1847. Aged 38 years and 1 month.

3.73 11 November, 1847: Sacred to the memory of Colonel James Frushard of the Bengal Army who during a service of forty-two years in India earned for himself the reputation of a good soldier, an honourable man and a true Christian who having raised and disciplined the 2nd Europn. Regt. commanded it for nine successive years and died in the love and esteem of all this monument is erected by his comrades and friends the officers and men of his regt. obit A.D. 11th November 1847 Aetat 59 years.

3.74 28 March, 1848: Sacred to the memory of John Anthony Hodgson, of Sheraton, in the country of Durham, Major General Bengal Army, and Colonel of the 14th Regt. B.N.I. who departed this life at Umballah on the 28th March 1848, aged 71 years. "Blessed are the Dead which die in the Lord for they rest from their Labor".

3.75 19 May, 1848: Sacred To the memory of Captain Edward Cormick Paymaster 3rd K.O. Light Dragoons who departed this life on the 19th May 1848. Aged 28 years. Deeply and sincerely regretted by his family and friends.

3.76 22 September, 1848: Sacred to the memory of H.W. White Lieut. H. Ms. 3rd or King's Own Light Dragoons, who departed this life 22nd September 1848. Aged 28 Years. Deeply and sincerely regretted by his relatives and friends.
3.77 18 July, 1849 : Sacred to the memory of Lieut. Francis M. Gilbert 2nd Regt. Grenadiers aged 24 years who was killed whilst aiding in extinguishing a fire in the lines on the 18th July 1849 at this station.

3.78 13 December, 1850 : In memory of Crawford Miteord Rees, Captain 65th Regt. N.I. who died at Amballah on the 13th December 1850. Aged 36 Years. This testimonial was erected by his brother officers.

3.79 21 February, 1851 : Sacred to the memory of Major General Sir Dudley St. Leger Hill, K.C.B. Colonel of H.M. 50th Regt. who died at Umballa while in command of the Sirhind division on the 21st February 1851.

3.80 24 February, 1851 : Sacred to the memory of Major Henry Wortham Farrington of the Invalid Establishment, formerly of the 2nd regiment Bengal Grenadiers, who died at Umballa on the 24th February, 1851, aged 52 years, after a long and painful illness which he bore with exemplary patience and resignation. This monument is erected by his affectionate wife. He rests in peace, and in the hope of a glorious resurrection through the merits of his redeemer. I shall go to him but he shall not return to me.

3.81 28 February, 1851 : To Captain Joseph Davey Cunningham Bengal Engineers born 9 June 1812-died 28 February 1851.

3.82 3 October, 1852 : Erected by the officers of H.M. 75th Regt. in memory of Lieut. Francis Hardy. Born 17th August 1830, died 3rd October 1852.

3.83 8 December, 1852 : Sacred to the memory of John Campbell Bolton Ensign and Riding Master 2nd Regt. Light Cavalry, who departed this life on the 8th of December 1852, aged 54 years. Sincerely regretted by all who knew him. God’s will be done.

3.84 24 May, 1853 : Sacred to the memory of Captain G.P. Austen 18th regiment N.I. who died at Umballa 24th May 1853, aged 42 years.


3.86 12 September, 1853 : Sacred to the memory of Charles St. John M.D, late Inspector General H.M. Hospitals in India who died at Umballa on 12th September 1853 in the 63rd year of his age. This tomb is erected by the members of the Medical Department who had served with him in India and as token of the esteem in which he was held by them.

3.87 3 September, 1854 : Sacred to the memory of G.T. Fogarty
Esquire late Surgeon, 70th Regiment N.I. who died at Umballah on the 3rd of September 1854. This tomb has been erected by the officers of the regiment as a mark of their esteem.

3.88 22 November 1854: Sacred to the memory of Captain James Dutton Smyth H.M. 98th Regt. who died at Bussi on the 22nd November 1854 aged 39.

3.89 20 December 1854: 30 November, 1854: Sacred to the memory of Lieutenant William Henry Drummond Ross Interpreter and Quarter Master 28th Regiment Native Infantry who departed this life the 20th December 1854 aged 30 years and 11 months also of his son William Sapte Wright. Born on the 19th February 1852, died 30th March 1854.

3.90 30 October, 1855: Sacred to the memory of Lieut. A.H. Robertson H.M. 53rd Regt. who died on the 30th October 1855 at Umballa aged 30 years. This tomb is erected by his brother officers as a token of their esteem and regard.

3.91 18 November, 1855: Sacred to the memory of Ensign Hugh George E. Fisher 60th Regiment B.N.I. who departed this life on the 18th November 1855 aged 19 years erected by his brother officers.

3.92 15 February, 1856: R.J.C. Grant Esqr. Surgeon H.M. 9th Lancers deid at Umballa February, 15th 1856 aged 52 years. Whosoever liveth and believeth in me shall never die.

3.93 3 March, 1856: 13 September, 1857: Sacred to the memory of Amelia, the beloved wife of F.I. Anson D.P. Works, who departed this life 3rd March 1856 aged 29 years. Thy comforts have refreshed my soul, I shall be satisfied when thy glory shall appear. Also to Edward Angus Creed the beloved son of the above, who perished at Lucknow on the 13th of September 1857 during the siege, aged 14½ Years. The enemy hath persecuted me, he hath smitten my life down to the ground. Psalm 143.

3.94 15 November, 1856: In memory of Tristram Squire Richardson Lieut. 1st Battn. 60th Royal Rifles who died at Umballa November, 15th 1856. This monument is erected by his brother officers as a token of regard.

3.95 21 November, 1856: To the memory of Captain James Spens Bengal Engineers who died at Umballa on the 21st November 1856, aged 45 years. Mark the perfect man and behold the upright: for the end of that man is peace. Psalms 37 and 37V.

3.96 12 December, 1856: Sacred in memory of Malcolm Bell, Supevr. D.P.W. who departed this life on the 12th December, 1856.

3.97 20 May, 1857: I.H.S. Sacred to the memory of Lieut. C. Connolly
who departed this life on the 20th May 1857, aged 58 years 4 months and 26 days, his children erected R.I.P.

3.98 18th June, 1857 : To the memory of Lieutenant Charles Armstrong Doyne late of the 60th B.N.I. who died at Umballa on the 18th of June A.D. 1857. This tomb was erected by his widow.

3.99 31st October, 1857 : Sacred to the memory of Lieut. G.C.N. Faithfull H. Ms. 75th Regiment. A soldier zealous and true counting his life as nothing so he but discharged his duty to his country. He died at Umballa Oct. 31st 1857, aged 26.

3.100 22 June, 1858 : Sacred to the memory of Captain S.C.A. Swinton, last surviving son of the late Samuel Swinton Esqre. of Swinton, Berwickshire, who died at Amballa June 22nd 1858, aged 36 years.

3.101 29th September, 1858 : Sacred to the memory of Lieutenant Colonel Lucius Horton Smith 6th Regt. Light Cavalry born 28th September, 1793, died 29th September, 1858, aged 65 years. "Resurgam."

3.102 21st November, 1858 : Sacred to the memory of Lieut. Hugo James 44th Regt. N.I. who died November 21st, 1858, aged 31 years. "To the Lord our God belong mercies and forgivenesses though we have rebelled against him."

3.103 23rd January, 1860 : Sacred to the memory of Lieut. Stuart John Mild May Maxwell of E. troop Royal Horse Artillery who died at Umballa on the 23rd January 1860 aged 24 years and 3 months. Beloved by all who knew him.

3.104 22nd April, 1861 : Sacred to the memory of Major John Atkinson 89th Regt. who died on the 22nd April 1861 at Umballa, aged 32 years. This tomb is erected by his brother officers as a token of their esteem and regard.

3.105 6 June, 1861 : I.H.S. sacred to the memory of George Hamilton Freeling Bengal Civil Service, born 9th February 1831 died 6th June 1861, aged XXX "and when they had lifted up their eyes they saw no man, save Jesus only" Mat : XVII 8.

3.106 28th October, 1862 : Sacred to the memory of Thomas, Tilford, C.B. 5th R. H. B. died 28th of October, 1862 aged 20 Years. 12 months in India I have romed my fortune for to try. It was God's will when at that time that in it I should die. This tablet was erected by his comrade soldiers as a tribute of respect to his memory.

3.107 12th September, 1865 : Here rests in hope the body of Clifford Henry Mecham Captain Madras Staff Corps who died at Kalka September 12th, 1865 aged 33 years, his short life was devoted to
the earnest performance of his duty, and his memory lives in the record of the gallant defence of Lucknow, and the memorable events of that period. His end was peace. This stone is erected in affectionate remembrance by the officers of the 10th Bengal Cavalry.


3.109 5th February, 1870: I.H.S. in loving memory of George Moir C.B. Colonel Royal Horse Artillery died at Umballa 5th February, 1870 in his 50th year.

3.110 31st October, 1870: Let us labour therefore to enter into that rest. Lord all pitying Jesu blest, Grant him thine eternal rest. Sacred to the memory of Charles Francis Falcon Chamberlain, Lt. Colonel, C.B. Commanding 23rd Punjab Pioneers, born October 11, 1826, died October 31, 1870, a zealous officer, an affectionate friend. This tomb is erected in loving reverence to his memory by his widow and children.

3.111 3rd May, 1871: Sacred to the memory of Lieut. and Adjt. James Thomson late of 72nd Duke of Albany's Highlanders who was killed at Umballa on the 3rd May, 1871 by a fall from his horse on parade, aged 48 years, erected by his brother officers as a tribute of esteem for his amiability of character and in recognition of a faithful discharge of duty in the regt. during a service of 30 years.

3.112 29th October, 1873: Sacred to the beloved memory of George Hamilton Lieut. Colonel B.S.C. who departed this life on the 29th October 1873 aged 52 years.

3.113 4th June, 1876: Sacred to the memory of Lambert Lyons Montgomery Lieut Colonel Scots Fusiliers Guards and Paymaster 10th Royal Hussars who died at Saharanpore on the 4th June, 1876. ‘Blessed are the dead which die in the Lord, yea saith the Spirit; that they may rest from their labours’ Rev. XIV. 13.

3.114 3rd October, 1876: Sacred to the memory of Captain the Honourable Edward Courtenay Vaughan 4th Bn. Rifle Brigade, who died at Umballa on the 3rd October 1876, aged 35 years, erected by his brother officers.


3.117 5th December, 1886: Sacred to the memory of Lieut. Colonel Edward Andrew Trevor Royal Engineers who died at Umballa December 5th 1886 aged 47.

3.118 29th December, 1886: Sacred to the memory of Lt. Colonel Robert Cony Whiting Bengal Staff Corps (Retired) late 11th Bengal Native Infantry who died at Nahun on the 29th December 1886 in the 62nd year of his age. So he giveth his beloved sleep Ps. CXXVII-3.


3.121 8th November, 1890: In Loving Memory of William Charles Gott General H.M’s. Bengal Army who died November 8th, 1890, aged 69 years, with Christ; which is far better.


3.125 Sacred to the memory of Charles Noble McMullin Major Bengal Staff Corps who departed this life at Bussee near Umballa at the age of 39. “Lord Jesus receive my Spirit.”

The following inscription was found on the grave in the Cemetery near City Station, Ambala.

3.126 February, 1848: Sacred to the memory of N.M. D’Estival who departed this life at Umballa on——February, A.D. 1848, aged 52 years. Erected by his affectionate wife and son Elizabeth and Lewis D’Estival.

The following inscribes were found on the tablets in St. Paul’s Church, Ambala.


Also of Thomas Hardy Chamberlain, Major General (retired) Bengal Staff Corps, who after 37 years service, chiefly in the
Thuggee Department, Oude Commission, and in Kumaon, died at Spring Grove, Isleworth, Middlesex, 16th October 1879, aged 57 years. They were faithful servants of their queen and country.

3.128 13 February, 1891: To the glory of God in memory of Brigadier General W. Lowry Auchinleck Commanding Sirhind District who died at Umballa on 13th February 1891, aged 50 years. This tablet is placed here as a mark of esteem by the officers who served under him.

3.129 3 January, 1898: In memory of my beloved husband Devereux Walter Hickman, Major, 34th Pioneers, formerly D.A.A.G. Umballa who was killed in action during the Tirah campaign near Landi Kotal, on January 3rd 1898, aged 40 years. "Passed beyond all grief and pain death for thee was truest gain; In that home of rest and peace where all sin and sorrow cease Jesus grant that we may meet there adoring at Thy feet."

3.130 20 October, 1899: To the memory of Major General Sir William Penn Symons K.C.B. who was mortally wounded when leading on his troops to victory against the Boers at the battle of Talana Hill on the 20th October, 1899. Erected by officers who had served under him.

3.131 17 June, 1900: In loving memory of Philip Kavanagh Doyne, late Lieut, Colonel Commanding 4th Royal Irish Dragoon Guards, of Hermitage, Co. Dublin, and Kilmanaghmore, Co. Wicklow, Ireland, who died at Simla on 17th June 1900, aged 49.

3.132 11th July, 1903: In memory of Major General D.M. Strong, C.B., who died at Haslemere, Surrey, 11th July 1903, aged 62. He served for 28 years in the 10th Bengal Lancers and commanded the Regiment from December 1887 to October 1894. This tablet has been placed in this Church by the officers, native officers, and men who served with him in the Regiment, as a token of esteem and love.\footnote{There are also buried at Ambala the following to whom no monuments exist: Lieut. George St. J. Henderson, H.M. 29th Foot .... November, 24, 1846. Major Charles Mills H.A., Political Agent......December, 29, 1846. Lt. J. Hutton; H.M. 61st Foot......May 2, 1847. Qr. Mr. John Palmer, 14th Dragoons......September 13, 1847, Brevet Major George Templar, 22nd N.I...... Nov. 2, 1848. Ensign Edward Evans, 45th N.I......Jan. 4, 1850 Lt. Thomas Grierson, H.M. 8th Foot......Sept. 4, 1857. Ensign M.A. Scott, H.M. 9th Foot......Feb. 1, 1858.}
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