CHAPTER VI

INSCRIPTIONS

The epigraphical material discovered in India during the past 100 years has greatly helped us in the reconstruction of our past. The contribution of the Allahabad region in this direction is undoubtedly significant. It has furnished a good number of valuable inscriptions. These have thrown a flood of light on the political, religious and social conditions of the region during the course of centuries. Practically all the important periods of ancient history are covered by the inscriptive wealth of the Allahabad region.

The earliest inscription of the region is found on the monolithic pillar ascribed to king Asoka. This pillar lies at present inside the Allahabad Fort. The pillar contains the usual series of six edicts of the Maurya emperor. These are engraved around the Pillar in continuous lines in the Brahmi characters of 3rd century B.C. During the time of the Moghuls the third and fourth edicts were damaged because of the insertion of an inscription of Jahangir. Unfortunately the whole of the fifth edict, barring two lines at the top, is lost because of the peeling off of the surface.
Immediately below these edicts is found another important inscription relating to the Gupta monarch and also two short Asokan inscriptions on its right side. The lower Asokan inscription is of five lines and is known as 'Queen’s Edict' while the upper one consisting of four lines is called 'Kosambi Edict'.

The text of the edicts is given below -

1- THE SI. EDICTS ON THE ALLAHABAD PILLAR

1- Edict-I

1- देवानं पियो फियदसिन्तरा हैं शाहा सदुविस्मितवसान्तिसिन्तरा हैं
   धियो लिपिलिपिनिवित विस्मेत पालने दसं पाटिपादये
2- क्रृत ज्ञान ग्रंथामुक्तय अग्निपवत अग्नि मुस्माय औन
   क्रृत औन उत्कृष्ट असः चुलोमम कृतसिद्धाय
3- प्रमाणेशता धिनामता च हूँक अंबु बहिःसित क्रृत पुलिसापि
   मे उक्ता च बैयता च महिमा च ब्रह्मविहीनति संप्रतिपाद्यांत च
4- क्रृत च प्रस्तापाध्यायते क्रेष अंकप्रमाणातांति च हसा विषीया हयं
   क्रृत्व पालन क्रृत्व राखर धीनया धीन गौतिति च

II- -

5- देवानं पियो फियदसिन्तरा हैं शाहा कौ साधुनीयं च (२) कोति
   क्रृतसिक्षे बहुमाने दयावाने सचे मार्गे च लदने बहुदानेप्रे
6- बहुविवेदिने दुपन्त क्रुष्णेशु पुलिसापिक्षेऽविविधे बेचुसहे कंठे
   क्रृत दस्तिनाये क्रियाप्रिये च बेचुसहे क्रियानागरिकानि
7- रत्ने यं रत्ने यं प्रमाणिलिपिनिवित लेखन क्रुष्णपदक्षा रिचितिक्षा
   च होनुसंधे च हैं संप्रतिपाद्यांति मे युक्तं कृतते
III-  ५- देवानं पिये पियंधरं ताज्जा हैव शाहा क्रीत्वे देशति हैं
    पैक्याने कृत्ति नोपिन पायपं देशति हैं ये पापके कृति
    हयंवा श्रासिनेन नासिति ---
    ( ७ Lines cut away by Jahanighir's inscriptjon)...

IV  ४६- --------- न्य अशक्त्रेव दहूव (दहूव) अपरिःक्ते निसीतिवचे
          हि रस हिति (-अशिकल वयस्त निसीतित वा ?)

   ५७- वियोहाल समता नारियता दंड समता न श्राव हैव पिले आवुति
      बशन बंधन पुनिसानं तिलित बंधनं पतव्यानं तिन विनाभिनि
      योते दिने

   ५८- नारि कालवानिन निकपियसानं नीविताये तानं नासितं वा
      निकपियत दानं दाहानिन पालितायं उपवासं वा कहीत

   ५९- हृतहि मे हैव निलासिपि कालरी पाललं बालाकेये दु जनसं व
      बढ़ति निलिवें ज्ञ चालने समम दानस विभाग्नि

V...... ६०- देवानं पिये पियंधरं लाज शाहा नष्टेषिति वसारिष्टीएनेन
      मे झारनि जातारि नागध्यारि क्षरानिय शेषया सुक्ष्मालिका
      कृपणेच्छापके

   ६१- हसें नौदूसे गालाटे गातु न सबाकी पीर्तिसिमा दुम अन्धिक महें
         वेदवेये गंगापुप्तर सुन्दर पैके पत- --- के पापसससीमते संडके

   ६२- --------- (हे) टहलोते गामक पोते सब कुपैदे ज परिमोग नो---
         नाम---------- पायमि -----

   ६३- --------- सबीवे नी फारपे ---------------------

   ६४- --------- चारुधरं पंदसं ---------------------
several versions of these edicts have been found in different parts of India. These were engraved on pillars and rocks throughout the empire of Asoka for the propagation of the Buddhist religion among his subjects.

The Queen's Edict

1. देवानं भियै भियै भियै भियै भियै भियै भियै

2. वातियात (:-)। र हेता दुतियाते देविये दाने

3. शंसा-शंसा व चाले व दान -(गहे)(व)(व वा पि)(ब)ने

4. शंसा-शंसा व चाले व दान -(गहे)(व)(व वा पि)(ब)ने

5. हुरियाते देविये फि तीवल मातू कालवाकि (१) (२)

The above inscription consists of Asoka's order to his Mahāmātras regarding certain gifts made on
benami of his second queen, Kāruvākī, the mother of Deva.

3- KAUŚĀMBI JUXTA OF ASOKA IN THE ALLAMĀNGI PILLAR

1- (देवान) (विप) ए आनुयति (1) कौसिबिं महाम (2) त

2- देवान (1) म (गे) (क्ले) (1) स (४) पांड तोलीये

3- देवान (1) नांदिन (वि) रहित विप (लु) रिला (क्षे) (व्य) चा

4- (वेद) दाल (1) वन जुगान (1) संधासितु न (नवा) ए (फिं)

(सा) व (त) लाई (वे) (11)

There exist three versions of this edict which pertain to schism in the Buddhist Saṅgha at Sānchi, Sārnātha and Kosam. These orders for curbing schism were issued in the latter part of Asoka's reign in c. 240 BCE. These orders threatened the nuns and monks with expulsion should they attempt to cause disunity in the Saṅgha. Asoka was an ardent Buddhist and was deeply concerned with the unity of the Saṅgha. By issuing this edict he wished it to be known that he would not tolerate dissenting elements in the Buddhist establishments. The edict is addressed to the special Āśāmahātraśa who were assigned to look after the Saṅgha.

This inscription of Asoka is very significant. For the first time Asoka has expressed apprehension about dissensions in the Buddhist order. In order to safeguard it he issued the above edict (3).
Pabhośa Cave Inscription

Pabhośa is a small village two miles south-west of Kauśāmbī, in the Allahabad district. The village stands close to a few hillocks named 'Pabhośa hills'. In a nearby cave there are engraved two inscriptions datable to the 1st century B.C. One of these is incised on the outer surface of the cave while the other is inside the cave. Funrer assigns them to the 2nd or 1st century B.C. (4) and bunler to 150 B.C. (5) Sircaur discovered some common features between these inscriptions with the Saka inscriptions of Mathura, but he agreed that the Pabhośa inscriptions belong to 1st century B.C. (5).

4. An Inscription on the Rock Outside the Cave

1- राजो गोपाली- पुजा
2- बहसति मित्र
3- मातुलेन गोपालियत
4- वेह (क्र) दरी- पुजतन (आसा)
5- ब्राह्मणे सेनेन लेन
6- कारिंत ऋषयं (स) दस
7- प --- सवहरे फिक चरह ---
8- (ल) T -------------- (II)

The cave was constructed by Gopālika-Vahīdārī-putra Ārgraṇṣena, the maternal uncle of king Gopālīputra Brinaspātimitra, for the sake of Arhats, in the tenth year of king Uśāka's reign.
D.C. Sircar identifies (6) Brihaspatimitra of the Pathosā inscription with the king of similar name whose numerous coins are found at Kausāmbi. He goes further and argues that this king may be the same Brihaspatimitra, king of the Magadhas, who is mentioned in Anārvala’s Hātnigumpha inscription datable to the later part of the 1st century B.C. (7).

5- **INSCRIPTION IN CAVE:**

1- चिंतामणि राजा शोकाच्यन पुत्रस्व वंशाच्यन
2- पुत्रस्व राजा (१) तेबधारी पुत्रस्व नागवतस्व पुत्रम
3- द्रव्धडी - पुत्रम ग (१) चास्सरेनां कलितम (१२) (५)

Both the inscriptions record that the Paenosā hill cave was constructed by king Agnāmasena, son of Vainīdārī of Aniconchhata.

6- **INSCRIPTION ON PANCHAMUKHA-DIVALINGA FROM BHĪTĀ**

This record is engraved on the lower part of the cylinder of a Panchamukhā-divalinga found at Bhītā. It is datable to 1st century B.C. and reads as under (9).

लक्ष्मी पुत्रस्व ग (५) गो वेषाढापितो दासेषित पुत्रम
नागवतस्वव तिपता (५) द (५) वत ं '"

Inscription records the installation of a Śiva-linga for the sons of Khajahuti by certain Nagaśri, the son of Vasetha. It wishes the pleasure of the deity installed. This linga at present is preserved in the state museum, Lucknow.
7- **Brāhmī INSCRIPTION FROM KAUSĀMBI**

An inscription occurs on the top part of a fragmentary rail pillar along with a standing female figure holding the branch of a tree. This pillar is housed in the Allahabad Museum (10).

The inscription reads as-

पुस्ते धन्मो च (२ ?)

The inscription records the donation of a pillar.

8- **Brāhmī INSCRIPTION FROM KAUSĀMBI**

In the year 1921-22 Sanni discovered a Brāhmī inscription on a railing pillar (2'1" x 1' x 2'4") from the village Manihar, situated a mile and a half north-west of village Kusum. It is written in fourteen lines and is now preserved in the State Museum, Lucknow.

The inscription begins with the salutation to some deity. It records that a certain house-holder named Ṣatīputra (सतिपुत्र), who was the son of Ṣatīputra Kusapūla, who again was the son of certain Vāri, a votary of Manibhadra, caused a stone railing to be made. The name of the deity which was engraved at the end of the inscription is missing. Manibhadra was one of the chief yakhas. It is well known that Kausāmbi was a centre of yaksha worship. Some years ago a sealing, alluding to the yaksha worship, was discovered at Kausāmbi(11). Sanni thinks it to be belonging to 2nd or 3rd
century B.C. (12). The text of the inscription is as follows—

को भावित सश्राक्ष सर्नमस सहयति बुलस बुली
गहरति को हिलिया पुलो कुसपलो नाम तस पुलेन गोरितपुलेन

शुक्लिया कार्तिका शेषिका पियतम (भवत) -----

Another fragmentary inscription with the similar reading has been acquired from the same site. The beginning and the end portions of the epigraph are lost. It reads as under—(13).

-------- (फल) को हरावित पुलस वारसु पुलो गहरति को हिलियापुलो
कुस (पाली) नामपलस पुलेन गहरतिकैन गोरित पु ---------------

INSCRIPTION OF MITRA KINGS OF KAUŚAMBI.

So far 25 local rulers of Kauśamhi with their names ending in 'Mitra' have been brought to light with the help of the legends on the coins found at Kauśamhi (14). Limited epigraphic evidence is, however, available about the existence of rulers like Brihaspati Mitra I, Brihaspatimitra II, Agnimitra, Jethamitra, Varunamitra, Sivamitra and Rajimitra.

Brihaspatimitra I has been identified with another king of similar name mentioned in the Mora brick inscription (15). Brihaspatimitra II may be the same who figures in the Pabhosa inscription of Ashadhasesa (16) as well as in the Hāthigumphā inscription of Kharvela (17).
9- **BRICK INSCRIPTION OF AGNIMITRA**

The name of king Agnimitra occurs on a fragment of a brick measuring (6½" x 5") from Kaushambi housed in the Allahabad Museum (18). This inscription datable to 2nd-1st century B.C. is in two lines and reads:

1- उदयनो तारितो
2- स्वी भ्रंगित

The inscription reveals that the inscribed brick was used in the masonry of a well dug probably during the reign of king Agnimitra. The name of this king has been found on a good number of Kaushambi copper coins.

10- **INSCRIPTION OF AGNIMITRA FROM KAUSHAMBI**

N.J. Majumdar reported three more Brāhmi inscriptions from Kausham in the collection of Indian Museum during the year 1936-37 (19).

One of these contains the name of Jetpanmitra and belongs to about 1st century B.C. Other two are fragmentary and insignificant. The first reads as follows:

1- सिद्ध (I) अथि-तस पुलस हारीत कुलस
2- धत - किलक दि - गी-तलस- वद्यतप
3- गौठनविद्य

Majumdar interprets the expression धत - किलक as 'adopted
son and takes Gothamani (गोथमनि) as the son of Jethamita (जेठमिता) and the adopted son of Naritipata. Dr. N.P. Unakravarti has interpreted the inscription as follows:

'(This is the record of) Gothamani, the son of Jethamita, a Naritipata, who has taken a son in adoption (and) has given away two thousand cows', according to the latter interpretation Naritipata is patronymic of Gothamani and that he himself took a son in adoption and the gift in question was made to propitiate the occasion.

Jethamita of this inscription may be identified with the Jethamita of copper coins found at Kausambī, though the name in the inscription is without titles.

11. In the inscription engraved on a roughly hewn stone slab is preserved in the Allahabad Museum (20), A J. Van der ed. it (21). It appears that the inscription had more than two lines, barring one, other lines have been obliterated. From the text of the inscription it can be inferred that the record belonged to some ruler of Kausambi in the lineage of Varunamitra, whose coins have been found in a good number from the site of Kausambi. The reading of the inscription is as follows:

1- राजाने गोथमनि वरूणांशिवं दुर्गत रत्नां को ? शरीर (को ?) पुत्रस- 2- अभिनन्दन दुर्गता
The Áyágapatā on which the name of king Sivamitra occurs was found at Kauśāmbī (22) by Major B.D. Basu, in the year 1908. On one of the edges of this slab there is a mutilated inscription datable to 1st century A.D. The remaining space of the slab is covered with foliage, flowers and other religious symbols. R.C. Banerji read the inscription as follows (23):

1- सिद (ष) र (र) जी (f) स्वामिज ु (ृ) व हरे १० ( + ) २---

2- थावरस (ष) बलदस (f) नव (ृ) तन श (र) --- शस्नादस वातिवाः

2- (ष) वर (र) (f) ल तन बायपटे धारा (ष) यात (वरो पुजन) ये।

The inscription records that the Áyágapatā was installed in the 12th year of an unspecified era of king Sivamitra's reign by Sivapālita, a pupil of Sivanandī. Most probably the era mentioned in the record relates to Saka era. As such the inscription is datable to c. 90 A.D. It may also indicate the 12th regnal year of king Sivamitra.

13- THE INSCRIPTION OF KING RĀJMITRA

This inscription is engraved on a broken shaft and is said to have been found in the vicinity of the ānōṣītārāma monastery at Kauśāmbī. It is preserved in the Kauśāmbī Museum of Allahabad University. According to Negi, Rājmitra ruled in the later half of the first century B.C. or early first century A.D. (24). The
inscription is fragmentary and preserves only the name and the regnal year of the king. The inscription runs as follows (25):

1- रज्ज राजापितस
2- सविन्द सवहे

'In the twenty sixth year of king Kəjmitra,'.

14- **INSCRIPTION ON A STONE PILLAR FROM KAUŚĀMBI**

There is an octagonal pillar (26) with four faces in the Allahabad Museum. The shaft has two holes. On one of the faces there is found a full length inscription datable to 1st century B.C. The position of the two holes indicates that the stone served as a coping stone or was placed horizontally on two vertical posts in front of some monuments. It is a dedicatory record of a Brāhmaṇa, whose name is obliterated. The first and the last portion of the inscription is lost. It reads as follows:

(फ़ा) वतस नायिटा पुतस विसंदस पुतस ब्राह्मणस पावतस सेनिक पुतस
चलिकस पुतस याकुर भावत (स) ------- चुयण ------- ल -----

**13. INSCRIPTIONS OF THE REIGN OF KANIŚAKA**

Two inscriptions of the reign of Kaniśka have been found at Kauśāmbi. One of them is in the Allahabad Museum (27) and the other in the Kauśāmbi Museum of the Allahabad University (28).

15- **INSCRIPTION ON THE STANDING IMAGE IN THE ALLAHABAD MUSEUM**

This inscription is engraved on the pedestal of a standing
The inscription records the installation of the image of
Bodhisattva in the second year of Kaniska's reign by a Buddhist
nun Buddhamitra who was well versed in the tripiyakas.

It may be recalled that this is the earliest dated image of
the reign of Kaniska. Another Bodhisattva image of the 3rd year of
the same king was found at Sarnath and is in the local Museum (30).

16. **Inscription of Kausambi Museum of Allahabad University**

An inscription on the pedestal of another Bodhisattva image,
exhibited in the Kausambi Museum of the Allahabad University,
records the dedication of the image, again by nun Buddhamitra
during the reign of King Kaniska. Unfortunately, the year is
missing from the record.

The language of this inscription is similar to the one
described above. Both records show that the nun Buddhamitra was
well versed in tripiyakas. She was definitely an important lady
in the contemporary Buddhist church. She caused to be exported
The Buddhist images from Mathura for installation at Kausambi, which at that time was centre of Buddhism.

The inscription on the pedestal of the image in the Kausambi Museum reads as:

1. (म) हारवस फा (फा) फा (फा) फा (फा) कोधि सत्वं प (पि)
2. (ष्टाप) यति निषुड़ित विनाशिता ते (पि) टिषात (सव) तो बुधस चकस (सि)

17. **SUJAY INSCRIPTIONS OF THE KUSĀMBI PÅLI**

An inscription of five lines on a stone slab found at Kausambi records the gift in the Majhimārāma made by Bhayanta Kasiputra Mulayasa in honour of all the Buddhas (31). It reads as follows:

1. भमश काशीपु ----
2. तस पूजनस "
3. दानं पश्चिमारमे यस
4. तव धनं पुजना
5. यह

18. **YŪPA INSCRIPTION IN THE ALIHABAD MUSEUM**

This inscription (32) was originally engraved on an octagonal pillar but only one face is now survived. Dr. Altekar compares it with the Yūpa pillars of Isapur, Bāva and Pijayagadh (33).

Dr. Altekar has divided the epigraph into three parts. Part A (L. 1-7) commemorates the performance of sacrifices by setting up seven Yūpa pillars. Line seven of the inscription records that
a certain king had setup the **yūpa** in the 23rd year of his region.

Part B (L 8-11) mentions the name Sivadatta, a minister of certain king. It also refers to the payment of honorarium to the brāhmaṇas, who worked on the occasions of the sacrifices. The name of the king, whose minister was Sivadatta, is lost. But in line 11 of the epigraph there occurs a word **राजसित्र** which Altekar takes as meaning 'the friend of the king'. In my opinion राजसित्र denotes a king whose coins have been found at Kausāṃbi (34). An inscription of राजसित्र mentioning 26th regnal year has also been found at Kausāṃbi (35).

Part C (L 12-16) mentions a donation made to a Śiva temple by the same person at the same occasion.

The concluding sentence सत्तृत: पुनः पुनः प्रीतिमयाचनाथेदश्र हितः | 'May Mahēśvara, thus honoured, be pleased over and over again' indicates that the record is complete. The inscription was found at Kausāṃbi and is datable to 2nd century A.D.
19- A fragmentary inscription of about first century A.D. was noticed by Cunningham on a coping stone from भित्र (36). It reads——

19- "गुप्तातिस शनब गुलाम"

20- रायानातिस INSCRIPTION FROM KUŚāMBI

This inscription was excavated by the Allahabad University from the site of Ghosītārāma, the reputed Buddhist establishment of Kauśāmbi, where the Buddha stayed on many occasions.

The inscription is in a horizontal compartment of reddish stone. It is written in the Brāhmī characters of about the first century A.D. Ghosh has read it as follows——
The discovery of this inscription in this area suggests that in the first century A.D. this Buddhist establishment was known as 'Ghositārāma' and that the Buddha's residence also lay near it.\(^{37}\)

**INSCRIPTIONS OF THE MAGHA KINGS**

The full and authentic list of the kings who succeeded the Kuśāṇas at Kauśāmbo is not known. However, Numismatic and epigraphical evidences have supplied the following names of rulers—Bhīmasena, Potnāśī (38), Bhadrāmagnā, Śivamagnā, Vijayamagnā, Neva, Paramagnā, Yugamagnā, Dhanadeva, Nāvika, Pusārāśī, Rudradeva (39) and Mahārājas (40) who ruled Kauśāmbo after the Kuśāṇas. These rulers are considered to have constituted a dynasty named as the Magha dynasty. The place of their origin is said to be the Bāṁhagart, a place in the Rewa district of Madhya Pradesh. In due course of time they extended their sway over Kauśāmbo and the neighbouring region.

Bhīmasena is the earliest known ruler of the dynasty. He is known through following inscriptions:

1. Bāṁhagart inscription (41) of the year 51 and
2. The Gīṅgā hill (42) painted inscription of the year 52.

He may also be identified with King Vāsiṭṭhīputra Bhīmasena of the Bhītā seal No. 27. A good number of coins of Bhīmasena
are now known.

The inscriptions of Mahārāja Dhīmasena, Bhadramagha, Sīvama-
gha, Vaśravāna, and Bhīmavarman of the magha dynasty have been
discovered from this district. Their text is being given below
subsequently.

21. Inscriptіon of Mahārāja Dhīmasena from Gīnjā Hill of
The Year 62.

The Gīnjā hill is an isolated mountain standing close to
the exit of the Ions river from the Vindhyan ranges 40 miles
south-west of Allahabad. On the back wall of the cave there is
engraved an inscription along with some crude drawings of men
and animals in red colour. It reads as follows:

1- महाराजाजय श्री भीम सेनस्य सं (वत्सर) ५२ गिन्ह पत्र न विलस
   १२ वधम पुरवयः।
   २- सिद्धै श्री श्री श्री श्री श्री श्री पुत्र गिर्वत्तिक पाटः।

The purpose of the inscription is not clear. The reading of
the second line of the inscription by Cunningham is not cogent.
His eye copy and stamp impressions are confusing. According to
Cunningham the date of the inscription is A.D. 221 but it appears
to be incorrect. While discussing the divergent view points of
different scholars about the inscription Negi correctly says that
the era used in the above inscription and other available record
of the Magha Kings of Kauśāṃbi are identical with Saka Sāmvat
(43) viz. 78 A.D. As such the year 52 of the Gīnjā inscription
denotes 130 A.D.
22. **INSCRIPTION OF BHADRA MAJHA'S REIGN - THE YEAR 81 = 78+81 = 159 A.D.**

M.G. Majumdar found an inscription at a place called Nauhau near Kausāmbi. Krishnadova (44) who has published it gives the following reading of the inscription.

1- पहाराभ्रम की मनुष्यत्व स्वर्णरे एवंसीते ६० (+) १
   प्रीत्य पानेन ब्रह्मीय (ः) २ दिवसे परम्परे ४

2- लताये पुपकाये कस्त - परस्यम श्रेष्ठाय श्रापन पद्म स्मृति ।

The epigraph records the time and year of the installation of असानपत्तास, by the stone masons of a place named काटमा during the reign of Bhadramagha.

23. **INSCRIPTION OF BHADRAMAGHA, THE YEAR 161 A.D.**

Another inscription of Bhadramagha is preserved in the Kausāmbi Museum of the Allahabad University (45). It is engraved on the pedestal of a Buddha image. The inscription reads as:

1- --- म (हारा) ब्रह्म्य त्री मनुष्यत्व त्सवर्तरे ६३ व १ दि
   १ दत्ते पुपके ।

2- वासकस्य उपवरकस्य कुपुरकु वातकस्य देवयां हमेशा दयिय गहाथव ।

3- पात्रीपतय---खसकत्वन रितं सुखेय भमचरित्वा विह्नक पार्गुः ।

The record relates to a gift donated to the Mahāsaṃgha in the year of Bhadramagha's reign, by certain Ujhaka for the well being of all beings.
34.- **INSCRIPTION OF BHADRAMAGHA FROM KULAMBI**

Negi edited two more inscriptions of the reign of Bhadramagha (46). One of them is without date in the other inscription the name of the king is missing.

The inscription of the reign of Bhadramagha with the missing year is as follows:

1- Symbol: एकाराष्ट्रके शर्मानंस्सतम ी
2- सत्यी सत्य
3- सत्यं पृवस्था

This inscription must have also mentioned the date and time of the installation of the image of Bodhisattva but these are lost now.

25.- **INSCRIPTION FROM KULAMBI WITHOUT THE NAME OF THE RULER**

*The year 83+78=161 A.D.*

The second inscription supposed to be Bhadramaghas is as follows:

1- सब ५३ व १ दिव १ शताध्युये (व) वा (च) का
2- (व) उध्व (व) शताध्युये मर्माणि सर्वक मारि (वह)

This inscription does not mention the name of the ruler but it records the same date (year 83+78=161 A.D.) and name of the donor which is found in an inscription of Bhadramagha published by Negi (47) (item No. 23 above).
26- **INSCRIPTION OF THE REIGN OF BHADA MASAHA-TIL YEAR 83**

The inscription was found at Kausambi and is engraved on the pedestal (7" x 8") of a broken image. It is fragmentary and preserves the name of the king and Samvat 83.

This inscription is housed in the Allahabad Museum (48).

1- श्री महाराजस्व 80 (+) 3 द म ----

One noteworthy point in this inscription is that the epithet of Bhadramagha is only श्री and not पहाराजस्व श्री as noticeable in other inscriptions of this ruler.

27- **INSCRIPTION OF THE REIGN OF BHADRAMAGHA**

**YR. YEAR 86 (164 A.D.)**

This inscription was found at Hasarabadi close to the ancient ruins of Kosam by D.R. Shahni. It is engraved on a stone slab which has been rounded at the top. The language of the record which is survived by only four lines, is Sanskrit influenced by Prakrit. Shahni (49) an D.C. Sircar (50) have elaborately dealt with the inscription. The text of the inscription is here under-

1- (स्वस्तिक) पहाराजस्व श्री फुम (फस्य)
2- (स्वस्तिक) रे ५६ (+) ६ वरा पति ३ विवाह ४
3- -------- कक्ष श्री (?) राम (?) पुत्र डेवाकुण
4- --------(दता) क्ष्वया डेवदार (]

Shahni reads the year as 88 but Sircar feels that it is 86. The later date appears to be correct.
28- **(A & B) TWO INSCRIPTIONS OF BHADRAMAGNA'S REIGN.**

In. X. 87 = 87 + 78 = 165 A.D.

Both the inscriptions, published by G.S. Chatterjee (51), are housed in the Allahabad Museum (52). The first of these contains seven lines. It reads as follows:

(A)

1- महाराज्य त्रिय भद्रमण्य जस्तो स -
2- द्वारकातिपक्ष ५ (+) ७ वर्ष पत्र तुलीय दिवस । -
3- पर्थन ३ दिवस ५ लज युहयाय पत्निरचना श (३) -
4- रस्य पुत्र मार्गीत सीतारा सा ग्राम (२) रह गर्भी पु (६) -
5- रह खनिकाय खुटल (के २) न न पुजुःरियां भा (४) -
6- न पुदु प्रतिष्ठापिता ः रीतता घर्म पुष्य व -
7- होतु -

Another inscription of the year 80 (+) 7 of the reign of Bhadramagna has also been found at Kausambi.

It contains five lines and reads as follows:

(B)

1- सिद्ध । महाराज्य त्रिय फँगँ -
2- पर्थन सतिरारत सञ्जारको हो ५ (+) ७ वर्ष पत्र तुली -
3- य ३ दिवस ५ रलय पुजुःरय पत्निरचना श (३) -
4- रस्य पुत्र मार्गीत (पां) गर्भी पु (६) खनिकाय खुटल (के २) भगव -
5- तु खनिकाय वस (ः ७) सन पदु प्रतिष्ठापित पुष्य वर्दी (तु) -
Both of these inscriptions record the setting up of asanapattas near a tank by two persons named Janika and Janahaka in the year 87 of Maharaja Shashramana's reign. These donors belonged to the community of arrow head makers.

29- A FRAGMENTARY INSCRIPTION OF 2nd-3rd century A.D.

The inscription, engraved on a stone slab with a round hole in the centre, is in the Allahabad Museum (63). The record was originally in three lines but the entire inscription is worn out and nothing specific can be made out of it. From the scattered and surviving words it can be stated that this inscription also referred to the setting up of an asanapatta near a tank on the pattern of other records of Shashramana. The inscription reads as:

1- -------- र त --------
2- -------- न वि --------
3- -------- न पद्म पति ---- व --------

30- THE INSCRIPTION OF THE REIGN OF IVaMAGHA.

The inscription is engraved on a stone slab (2'3" x 1'10" x 3") broken into two pieces across the width. The existing portion of the record consists of five lines. Though complete the inscription is in a bad state of preservation. Jaini (54) assigns it to the Gupta period but it can not be assigned a date later than the 3rd century A.D. as is the case with other Magha kings of Kausambī.
noted above. It was found at Kausāmbī and now it is housed in the State Museum, Lucknow.

The date of recording this document is the 1st day of the 2nd fortnight of a certain year which is lost, in the reign of Mahārāja Śrī Sīvamagha. A clay sealing of Sīvamagha was found at Bhītā (56). While several copper and a few silver coins of this ruler have been discovered at Kausāmbī.

An inscription on a fragment of a pillar having four faces was discovered by N.G. Majumdar in the year 1938 from a village called Hasanpur or Hajiapur, situated about a mile and half to the north-west of Kausāmbī (56). The inscription is in 16 lines. The pillar is broken into two parts containing lines 1 to 12 in the upper half and the rest in the lower one.

Like other inscriptions of the reign of Maga rulers of Kausāmbī, this inscription is also in the Brāhmi script. The language is mixed Sanskrit. Majumdar assigns it to a date near abot
the 4th century A.D. But if the date of the record is in the Saka era, which is admissible, the period of the inscription comes to about the end of the second century A.D. It reads as follows:

1. - (त) छ (ठ) र (ठ) बस्व अरी देवता मा (िाम)
2. - सम्बत्तेर साप्ताशा शति
3. - (मै) १०० (+) छ (ठी) ध्व पति सप्त
4. - मै ६ दिशे पुष्पे
5. - र्त्रायु पुरुवयु शति
6. - पती य (वा) साष्यम्य नेवाम -
7. - स्य सोरतप्य नष्टा ने (ि)
8. - पथ्य युवायु पुजो वति (िा) ब-
9. - कः बिहुद छ (ठ) वको माप:
10. - पृष्ठें सिद्ध (ठ) यति बड़िरि -
11. - कः (ठ) र (ठ) मै भवलो (ि) पिताम-
12. - स्य सम्यकशुद्धम दश (ि)
13. - ले (ि) = भष्टरिश्चन्द्र पुजा (ि०)
14. - कत्रं पुत्रापमयििि (ि)
15. - का (मो) = सु वस्यु शुद्धम (ि)
16. - पुष्यं (ि०) वदैनु (ि)

The purpose of the inscription is to setup an umbrella in honour of the Lord by the merchant Māgha, son of the merchant Śūrapāya and grand son of the Soraṭhaka (one who hailed from
surāstra) an inhabitant of Suktinā. The donor is described as Śrāvaka, i.e. a lay hearer. He got an umbrella installed with in a temple called Parvatasiddhāvatana in Sāmarikārāma.

The record refers to the reign of the Mahārāja Vaisravaṇa and is dated in the year 107, the first day of the 7th fortnight of the summer.

32- a fragmentary inscription

An inscription on a fragment of a stone slab found at Kausāṃbi mentions names like Khaṇabala, Vaisravaṇa and Iniradeva in characters of about 3rd century A.D. (57). It runs as -

1- ------- (सेना ?) पाति (पाति ?) फू व ( वा ?)
2- ------- वैस्तवा ना (?) -----------------
3- स्य इति वे -------------------------
4- स्य -----------------------------

This inscription is important from the viewpoint that it gives the name of several Maṇḍa rulers.

33- a fragmentary inscription

This mutilated inscription of five lines in Brāhmī characters of about 1st or 2nd century A.D. comes from Kausāṃbi(58).

1- -------कवक 10 केंद्र -------
2- -------स पोषितस पुलेन ----
3- ------स पुलेन हारिभी पुलेन गोत -------
4- ------शब व (?) श व (---) (-------) न
5- क्र र (ष्र) ते -----------------------------
The inscription recorded the construction of certain monument by a person, (whose name is lost) in the 10th year (of the reign of some ruler) in the month of Hemant.

34- **INSCRIPTIONS OF BHIMAVARMAN**

The name of Bhimavarman occurs in three inscriptions all from Kausambi and engraved during the years... 122 (59), 130 (60) and 139 (61) of his reign. Opinion of scholars is at variance regarding the identity of Bhimavarman and also regarding the year 130 and 139. According to Fleet Bhimavarman was a contemporary of Skandagupta (458-50 A.D.) (62). Ghosh feels that the Bhimavarman of these records has different entities. Mirashi and Negi on the other hand hold the view that Bhimavarman mentioned in the epigraphs is one and the same person (63). It may be concluded that Bhimavarman of the above mentioned three records is the same person who ruled for at least seventeen years between the year 122 and 139. These inscriptions are given here under :-

35- **Shaft containing an inscription of the reign of Bhimavarman**

This inscription is housed in the Kausambi Museum of the University of Allahabad (64). The inscription runs as follows :-

1- महाराजस्य त्री धीम े
2- प्त्वित्र: सब १२२
3- हेम १ दिव ६० शताय
4- चूथ------ सावतो ५
36 - **INSCRIPTION OF THE REIGN OF MAHARAJA BHIMAVARMAN FROM KAUSAMBI. THE YEAR 130**

A short inscription found engraved on the pedestal of an image of the Buddha with the right hand raised in abhayamudra was published by A. Ghosh (65).

The inscription reads as:-

1- पर (रा) राज-श्री श्रीम -

2- बम्यिंहा समयस (२) त्रि (७३)-

3- शीतरसल्ल (सा)

4- खो ५० (५०) सूर (३०) चन पीत

5- पृथी १ दि (काये) ---------

The object of the inscription appears to record the installation of an image by some one in the reign of Maharaja Sri Bhimavarman in the year 130 of an unspecified era.

37- **KO.-AM INSCRIPTION OF THE REIGN OF BHIMAVARMAN**

*The Year 139 = 139 + 78 = 217 A.D.*

An inscription is engraved on the pedestal of image of
Siva-Pārvatī found at Kausāmbī and now housed in the Indian Museum, Calcutta. The inscription was noticed first by A.Cunning
gham (66). And subsequently by Fuhrer (67). It was also edited by
Fleet (68). The inscription is fragmentary and incomplete. Due to
mutilation the purpose of the record could not be ascertained.
Only the name and date of the ruler could be deciphered from the
inscription.

1- महाराजा की शीष वर्मण: संबू धूर (†) १० (†) ४-------
2- ------- म २ पिव ए एत पिवल हमार ने ----------
3- -------------

38- INSCRIPTION OF AMĀTYA GALAKAYANA FROM KAUSĀMBĪ

An interesting inscription is in the possession of Surya
Bhan of village Kosam. It is engraved on a big stone. The inscrip-
tion in the Brāhmī characters of about 2nd or 3rd century A.D.
has been repeated in the same stone. Such a repetition is unusual
and the purpose remains unexplained.

The lower surface of the stone contains a socket. The eye
copy of the inscription runs as follows:-

काचल शानक्यन भूतलस पुलस प्याऍ प्याविलस भिनिक्य रिवय
प्याई कुक्त------------ (PL. XXV. Fig II)

39- FRAGMENTARY BRICK INSCRIPTION.

A broken brick piece containing a mutilated inscription in
Brāhmī characters of 2nd century A.D. was also discovered at
Kausambi. It reads ....

चन्द्र शर (पोष ?)

The inscription refers to a minister (चन्द्र) whose name was probably Asvagnasa.

FIVE FRAGMENTARY INSCRIPTIONS FROM BHITA

Cunningham discovered five Brāhmi inscriptions from Bhita (69). On palaeographic grounds he assigns them to a date ranging between A.D. 200 and 250. The details of the inscriptions as noticed and read by him are given below:

40. According to Cunningham this record is available on the pedestal of a standing figure from Bhita. But he does not give any particulars of the image on whose pedestal the inscription is engraved. The following words of the inscription have survived:

ब्राह्मण मदुबद बल ---- पादान ---- प्रतिष्ठित

The inscription simply refers to the installation of image (70).

41. The second record is found on the pedestal of a squatted draped figure. It is too imperfect to be deciphered (71).

42. This inscription was discovered at Deoriya which forms the northern portion of Bhita. It is inscribed on the pedestal of
The record refers to the installation of the image of Bhumavatpitumana (Buddha) by Aryantadi, the banker's wife of Uganaka.

43- यह इसी प्रकार inscribed on the pedestal of a standing figure of Buddha. It also was discovered at Deoriya (73).

44- The fifth inscription also comes from Deoriya. It is inscribed on the pedestal of a standing figure (74) and reads....
This inscription too was engraved for the same purpose as stated in the former one.

GUPTA INCRIPTION.

Allamahdo Pillar Incrption of Samudragupta

45- Due to the occurrence of a short Asoka edict addressed to the Mahamatras of Naldandi it is supposed that the monolithic pillar inside the fort originally stood at Naldandi. It may have been shifted to Allahabad by some Muslim king.

Samudragupta's record (75) covers a space measuring about 6'8" x 5'4" high. The bottom line is about 6' above the point where the column starts from its present pedestal. The inscription commences on the north of the column, towards the north-east. The beginning part of the inscription is damaged by some of the medieval inscriptions and peeling off of the stone surface at several places. But the important portion of the record is in a satisfactory state of preservation.

1- ---------------कुलः--------------स्वे-----------------तत्तप------
2- (यस्य) -------------(11)(1)
3- ---------- पुं व ------------
4- (स्कु) रक्ति----------- चास स्कुरुद ( ) तत्त---------- प्रविलित --- (11)(2)
5- यस्य पु (नाम) बहुकुटिक्ष- युहु - मनस्य: शास्त्र त (रूप) तत्त्व मः: ---
               सत्थयो------- नि-------- नौच्छ------- (1)
6- (श) रक्षाय सी विरोधानुच्छ- गुरुधात-गुप्तार्जुनानवेक तृत्या
त्व (व) दल्लोक (स) वि (ना) (धि) स्फुट बहु कविता-कृति
राज्यं मुलत्त (11) (1)

7- (ता) सूखं हैनुमगुप्तं मार्थकंहानललकिलिते रोपमिः।
सप्त रूप कलेप्पुष्पं तुल्य कुल भानानोऽजिता (त): (1) ।

8- (सस्त्र) ह-स्वाललेन वाय- गुरुत्वं तत्वेऽनाना न कहत था
व: पितारातीपिष्टले निन (रीढ़) विनिवाला (पाल्लेष) (मुक्ति) भ्रमित(11) (4)

9- (सू) सुघ-कर्मध्यनबक्त्यमुनज- सदुश्रायं (अ) तौहिनि- राथाय
म (2) दैराज्यवध (ना: ) -------------------(क) निष्ठु (1)

10- वीरयोगपातक्ष्य सेवनहरावपुपुत्रया यस्य वृलेन (8) पुष्याये -
(8) प्य (रीढ़) --- (गुस्तेश त) ------- (11) (4)

11- सेवा मेषु स्व-पुष-हितविधा नित्यपुष्पांजपाराः
स्व: सवी मान - पु ------------------(1)

12- तोषोऽजुः: स्फुट- बहु - रस-स्नेह- फुलेश-मनोहरः:
वशात्तापं व ---------------- म (ः) स्य (7) वस्त्र (पू ?) (11) (6)

13- उज्ज्वल-वाहु वीरयनष्टाद्वैन यन जयाता -
हुस्त्वाद्याच्छुत नागेशन - ग ------------------(1)

14- वार्षिकहृदयोऽकोलसुनव पुष्पाभ्ये क्रिहता
सूची (1) नित्य (1) ----सती-------(11) (7)

15- वस्त्रं- प्राचीं- बन्धः अनन्तर-कुमारीकृति:स- पुत्राना
बृहद्वांलथः- भैरव पुष्म: कुलय- मु (सू ?) --सार्थेन्द्री (1)
१६- (कविम:) युक्त मार्गः अव-निति-विक्षोत्स्था-चारवकायः को नु स्त्रापः ( ) क्य न स्वादु अष्टि (विश्रुत्या आनपरां ग एकः (११) (१४)

१७- तस्य विभिन्न- क्षरः लाभांगः- दसाभ्या स्वपनाध्याय यावरूपः विलोकः परमा-कुरुक्षेरा-प्राणः- रह-कुशः श्य-न- प्राणादि- वोपरा

१८- विप्रवर्ष- न (२) राजः- वैतिष्ठकास्ये- पृशुरतः- विक्षोत्स्त-वुत्ता- सलांकः- शोभा-सुधायाः- पाल- कामतात- वर्षाणः

२०- कौशल्य प्रहस्- प्रातः (२) कामकारः ध्याध्रवः- कौशलः मन्त्राण- वेष्ट्युरा- प्रहस्दृश्चिर- कौशलः स्वाष्ट्यदेव्येष्वः पत्थः वसन-सामीकः- प्रवश्चूणानां युक्तः

२१- नंतरः-नैष्ठय-हस्यवर्धमः-पताः-खोपेन्द्र- देवराज्यः हृदिक-कौशलः पुरा- यनस्या- भृहत-नक्षिणि-प्रतापः-नृत्त-नोक्तानुप- जनत्न गणायोगः न्यायाङ्गाश्रयः

२२- हर्षदेवः- भक्ति- नागदक-न-दुर्वर्ष्य- नृपरविनाणः- नागधेनाखतः- नान्दिक-स्व-परमनिस्तः- स्य-करिकः- प्रा-वर्ध- पुरावर्ध- नोक्तानुप- अनुमान महतः- परिवार-कौशलः सम्बंधितक राजस्य

२३- स्त्रियेक- द्वारः- कामकारः- नेक्ष-कौशलः- पृष्ठस्या- नृत्तिस्तवः- स्वयः- नागधेनाखतः- योगायुआ-नारीः- अनुमान तक-स्वार्तिकादि- भव्यः सन्मय रुद्रादानाः कुणः- पृष्ठादायनः

२४- वैरोघ्यमात्र सुंदरः दानस्यः- नागधेनाखतः- राक्षसं- पृष्ठस्य-निनिति- ज (व) न- (विवर्तय-श्व) न यथः- देवराज्याराष्ट्राकामस्तुः सफुः भक्तिकारिताः

(Translation not possible due to language and script constraints.)
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कथाएँ- वारसाभारात्म्रूजाडन- कथापावन- भवमपवक वस्तिष्ठ तुर वा ज्ञान (य) जनाधार- केत्त- कुत- वात- कीयोय- गुपह- करण्ण- वनस्य दिविष्याप्णुत- राधा।

कथाएँ- शालालकानेक गुप- गणरूपितिर्विज्ञानत श्रवणा- नर्तक- क्रिये: नाभ नाभुदय- प्रलय- नेतू- गुपज्ञानप्रक्षतस्य सत्य- वानित- भाग- गुपज्ञान- मामस्यानुपद्यानुक्तावती (15) नेक गोर्जसाहस्य- पुदावय (1)

कथाएँ- दूरजोधामुरु- जनोर्तक- मकंदीजराज्याग- मनस: सस्मिद्य चिन्हानालोकानुसभ्य अन्ध-वरूपद्यात्मक- समस्य समुद्र-अल-विकार- नेक नरपति- विक- पुरस्कर्ता- परितत्वानुवालयुक्तस्य बधस्य।

कथाएँ- निस्वासितवकात- गणमव्यलतिलकः- जैसमात गुप- तु- रुगामरंदादे बिल: ननोप- बीयोने: कामाध्य-किमयम: पृष्टिण्य जीविराज श्यामस्य धुंरार- स्तोत्यानेकाधुतोलार- चारतस्य

कथाएँ- लोक समय- दिक्यानुविधान- पात- पातुमस्य लोक- धामो देवस्य घाराज्य श्री- गुपत पुपात्रस्य महाराज- श्री गटोवच- प्रत्रस्य महाराजाभिधाराय श्री- बन्दु गुपत पुपात्र

कथाएँ- लिङ्गशिरोत्रिस्य महादेश्याँ हलार्देश्यामुपल्लस्य महाराजाभिधाराय श्री- समुद्र गुपतस्य सर्वे- पृष्टियनी- विक्ष- धनोत्रयात्म्याय निर्क्काव्यतलां श्री दे तपस्यकर्तावशपति-

कथाएँ- पन-गमनावात ललित- गुप- विचारायामापात्राः इव हुमो वाहुर्मुखित्वत: स्त्राः यस्य।

पुदावय- पुरस्कस्य- पुष्प- सरस्त्र वायोदये -

समुद्रस्यां- स्त्राः यो चुरान्मते मार्गं यथा : (1)
This inscription is an important source not only for the history of Samudragupta. It also throws very important light on the political condition of northern India of the 4th century A.D. But for this record we could have not known many facets of the personal life of Samudragupta as well as his brilliant conquests. The inscription is valuable because it gives names of number of rulers and also their territories as they existed in the first half of the fourth century A.D. The inscription shows the aggressive military role of Samudragupta.

As this inscription is undated, some scholars consider it to be a posthumous record. But others differ from this view because śvamedha sacrifice performed by king Samudragupta is not mentioned in it or it may be that the inscription was engraved before the performance of the śvamedha sacrifice.
It is evident from line 27 of the inscription that Samudragupta had attained proficiency in music. In this regard, Harisena, the poet laureate, remarks. He put to shame the preceptor of the lord of Gaja and Tambrupa and Nara and others by his sharp and polished intellect and choral skill and musical accomplishments. He established his title of Kaviraja by various poetical compositions. The testimony of Harisena to his musical abilities finds corroboration in the lyrical type of his coins which show king Samudragupta seated and playing on a lyre on one side and a goddess seated to left on a wicker stool on the other. The remarks of Harisena show that the great Gupta king was a versatile genius.

The inscription was written by Harisena, Minister of peace and war and the poet laureate of the court of Samudragupta. The poet writes with flair and force using all possible imageries. Apart from its historical value, the inscription itself is a valuable literary document. The engraver was Tilabhatta who was also one of the ministers of Samudragupta.

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Garnawā STONE. INSCRIPTION OF CHANDA Gupta II

The small fort of Garnawā is at a distance of 30 miles south-west of Allahabad near Shankargarh on the high way to Banda. An inscription engraved on a rectangular sandstone was found in the ruins of the fort during the year 1871-72. It was subsequently presented to the Indian Museum, Calcutta (76).
The top part of the slab, which is divided into three faces, is broken. On the front face only traces of 11 lines are visible. It appears that the record was engraved in two separate sections. The first was brought to light by Cunningham in 1873 (77). It reads as follows:

1- (पर्व पाण्डवत महाराजाधिकार भी बन्धुगुप्त राज्य)
2- (सम-वस्त्रे) ---------------(बड़वापु)
3- दिवस पुँजायम् ---------------
4- क मासराज दु (मृत) --------------- (दुम पत्र)
5- वायवनावतीर्थ (त) ---------------(उ)
6- दा वत्स- सामान्य व्रतस (उत) ---------------
7- दीननिर्देशनः दे ------------------(उ)
8- यशवन्त दिवस (उ) (व्यूह) वायवनावतीर्थ महानात्के:स
9- (युपक (:) स्मारित) I (III)

80- परमनावत महा (राजाधिकार भी- बन्धु गुप्त राज)
91- व्य सम-वस्त्रे 60 (+) 8 ---------------(बड़वां दिवस)-
92- पुँजायम् वाटा (ट) रिल पुत्र ---------------(उ)
93- हस्तक्षम भायार्य य ------------------
94- शालु पुष्योपकथा (रथ्ये) ---------------
95- सदा-सत्र- सामान्य- ब (क्रांता) ---------------
96- दीननिर्देशनः दश 60 ------------------(उ)(यशवन)
97- वायवनावतीर्थ (उ) व्यूह वायवनावतीर्थ (उ) पल्ल महानात्के: बंधुकः स्मारित (उ)
Both inscriptions record the donation of 10 dināras for conducting sattrā (regular alms giving) in the reign of Chandragupta II. The later part records the date 38 G.E. (=407-8 A.D.)

48- Garhāvā sūttakā inscriptions of Kumārāgupta I

Two more inscriptions (78) belonging to the reign of Kumārāgupta I (79) were brought to light by Cunningham.

(1) This inscription is engraved on the lower part of the proper left side of the stone which preserves the inscriptions of Chandragupta II noted above. It is separated from the above by a line drawn across the stone. The inscription reads:

1- फलं पावला । प (समावेशत महाराजाविहीराज )-
2- श्री - कुमार गुप्त - राज्य - (समवत्सरे) ------
3- दिवसे १० (वस्त्रां दिवस पृथ्वीयां) --------------
4- --------------------------------------------------
5- -------- सदा सत्र सा (मान्य) ----------------------
6- (द) त्वा दीनारा: १० त (?) ---------------------
7- तिष्ठते व दीनारायक्रा --------------------------(II)
   (येनैं भन्ने राज्यकर्णे वयुर्भि) 
8- व्याचस पत्र भाष्या (त्त्वं समुक्ष्याविदिति (II)
9- गोढावा लक्ष्या -------------------------------

The inscription noted above refers to the reign of Kumārāgupta I though the portion containing its date is lost.
The existing portion of the epigraph indicates the gift of ten dināras as a contribution to a perpetual maintenance of a śāṭra, or a charitable hall or alms house.

49- THE INSCRIPTION OF KUMĀRA GUPTA THE YEAR 98

(ii) This inscription is inscribed on the same stone which bears the above two. It is on the upper part of the proper right side of the stone. The inscription is fragmentary and incomplete and reads:

1- (फलं भवतं ॥ पर ) न म (त) भवत - (महाराजाधि )
2- (राज -त्री- कुमारगुप्त - राज्य संवर्धि ॥ रे- ६० (+) -क--
3- ------------- (ब्रह्माँ देवस) - पूज्याया - पद्म -------------
4- ------------- ने(? ) न बाल्य प्रयोग (स ) -------------
5- ---(यमच १) ------- राजीय सदासत्र -----------------
6- ------------------ क्रम तलक हिंसने (१)
7- ------------------ त्यं (? )दीनाराः वादश
8- ------------------ स्वात्सुह्रोद्ध (? ) सत-चक--
9- ------------------ (ह)युक्त (ः) स्यार्धिति (॥)

Like the two records mentioned above this one also records a gift of twelve dināras for the maintenance of a śāṭra established in the 98 year of Gupta era which falls during the reign of Kumaṛa-gupta I.
This inscription was discovered in 1870 A.D. by Dr. Bhagwanlal Inaraji and later published by General Cunningham (80). It was subsequently published by Dr. Bhagwan Lal (81), Fleet (82) and Sircar (83).

The village of Mankiwar lies to the east of the ancient site of Bhita on the bank of the Yamuna, some 15 miles south-west of Allahabad. The inscription is engraved on the pedestal of a seated image of Bhima. The first line of the inscription is at the top of the pedestal. Below it is a compartment containing a wheel flanked by a man seated in meditation and a lion at each corner. The second line of the inscription lies at the bottom of the pedestal. The inscription at present is in the State Museum, Lucknow and reads -

1- कोषी भुजन शाकाको तंत्रम् सत्यसुभद्रम् शवपातिकितुदवम् पूर्वम् प्रतिमा प्रतिष्ठातिल्लम भुजष प्रदा विषय अनु विश्वात्

2- सप्तवस १०० (५) ८ (५) ८ पकासव की कुमार गृहस्थ राज्ये ज्येष्ठ गाय दि १० (५) ८ सक्र्तं पुरुष पुष्पमात्येष ्

The inscription records the installation of the image of Bhima by Shikshu Baudhamitra in the J. 129, during the reign of Mahārāja Śri Kumāragupta for averting all unhappiness.
51- Sāri pur INSRIPTION OF KUMĀragupta

At Sāri pur, on the bank of Yamunā, one mile and a half to the north-west of Shītā, was found a small square obelisk or lower part of a pillar with an inscription of 13 lines on one of its faces containing the name of Kumāragupta (84). The inscription, being worn out, did not reveal anything significant.

52- Gaḍapa INSRIPTION OF III. GUPTA PERIOD

An inscription published by Cunningham (85) and (86) fleet was found in the debris of a wall. It is a square sandstone pillar with two faces.

The inscription includes the remains of two separate records, one of them runs into fourteen lines, while the other bears the remains of eight lines. Fleet assigns it to the reign of Kumāragupta I, though no concrete proof for the same is available. Palaeographically it can not be placed later than that period. The remaining portions of the record indicate it to record certain grants to a sātra, or charitable hall or almshouse.

III. Pañca

1- ------------------ a ---- 3 ------------------

2- ----------------- खः ये (?) खे (?) -----------------
Both parts of the record mention the donation of a gift to certain institutions for their proper maintenance. The amount
of donations and the dates on which these were made are not known.

53- GAPA VIN. INSRIPTION. THE YEAR 148

This record was noticed and published by Cunningham (87), Hultzson (88), and Fleet (89) earlier. It is on a fragment of stone slab found in the pavement of the Vaśāvatāra temple of Viṣṇu and was noticed by Fleet in the Indian Museum, Calcutta at the time of its publication. The inscription is in a bad state of preservation. It reads:

1. ------क्षय पुष्कर्णान - विक्षय- राजय संस्कार स्ते एकत्वारिंशुदुरे पाण्डवे देवसे रक्षितमात्रे ॥
2. ------ हुयारिनुद्वारय वह(4) भी कारीयत्वा कान्तलालवापी पायान (पादानु) प्रविधारण गन्धे यूप रस्मा ------
3. ------हूं -(कह) ॥ प्रति संस्कार करणारे भा (व) विष्णु (हूं ) त स्वार्य वार्यकोषे ॥ त प्रति स्वामि ॥
4. ------ ता तला राजश (11) वेने प्रविधारण (1) तस: प्रविध: नहायलके: स (−) युक्त: स्वादित (11)

The epigraph refers to the reign of some ruler whose name is unfortunately missing. It may be presumed that the year 148 (467-68 A.D.) mentioned in the inscription refers to the concluding phase of Śāndagupta's reign. The inscription records that a grant was made for the maintenance of an image of Viṣṇu anant swāmin installed there.
This inscription from village Jeoriya in Allahabad district has been published by Cunningham (90) and Fleet (91). The inscription occurs on the pedestal of a standing stone image of the Buddha, which is in the State Museum, Lucknow.

The inscription is unlined but on palaeographical grounds it is assignable to the fifth century A.D.

1. देय श्रमेरग्य साक्षु फिरमो (२) तोहिरापर्यः (१) यद्दर फुष्यः (-)

2. तद्दृश (तु) च मन्तविन्ता (२);|सर्वसत्त्वानं वातुर जानवायथकै(२१)

The object of the inscription was to record the gift of an image of the Buddha by a Saka merchant named Bahuvarman for the acquisition of supreme knowledge by his parents and all beings.

This inscription on a broken pillar (16\"x4\") is housed in the Allahabad Museum (92). On one side of the pillar there is a standing image of the Buddha and a chakra below it. The other face contains a blurred inscription. It refers to the installation of an image of Mahâkârûnîka jîmâi Smâksambuddha by a disciple of the aviruddha snikawâchârya Bhadadatta at Pañchagiri. The record is dated in G. 125, Vaisâkha...
MEDEIVAL INSCRIPTION.

Dr. C. Ircar noticed (93) three pilgrim records on boulders lying near village Donnla in the aarchnana tahsil of the allahabad district written in the south Indian script of the 7th century a.d.

The inscriptions are as follows:

\[\text{96- चैर वं (च) तृ} :\]
\[\text{97- की प्रशेष सौर}-\]
\[\text{98- तिवं (चं (च) तृ):}\]

These simply record the names of individuals and the pilgrims.

59- THE BUDDHIST INSCRIPTION FROM KAIRA

A triangular copper plate has been discovered at Kaira, a village in the allahabad district (94). It is written in the arrow head script, the origin of which is unknown. N.P. Chakravaarti presumes it to be the shaiksnuki lipi which may have been adopted by the Buddhist shikshus or monks. It is a well-known fact that very few records in this script are available. The inscription unravels is similar to the one found at Gayā and published by Senaill. It is an unated record, but on palaeographical grounds it can be assigned to the 8th century a.d. It is a record of a gift (jeya dharma) by the queen (rajni) Chamaladevi, the devout upāsika and wife of the illustrious rājaka Mahipala whose real identity is unknown.
60. **ROCK INSCRIPTION FROM DEORIYA**

Cunningham noticed an inscription of about 9th century A.D. on a rock to the north-east of the Village Deoriya (96). It is in two lines but is badly damaged. The surviving portion reads:

1- "... ब्रह्म परिस्थितिक ययो... दामाँहु (?)"
2- "... सायं की हित देने... (?)"

The inscription appears to record the construction of a temple or some other monument.

61. **ANOTHER FRAGMENTARY INSCRIPTION**

Nearby Cunningham also saw two caves in the low hills to the south of Deoriya. One of them is called 'Sita-ki-Rasoi'. Over the entrance of the cave there is an inscription of three lines written in the script of 9th century A.D. (96). The inscription reads:

1- "ब्राह्मण (चे) भारत कमल घनकुमेर भुज र तीर्थकर सुदनान्तर देवस्य गर्भ सम...-----------------------"
2- "रचनायानाच नान्दिनायानम् त्वा वीणा व्यक्तक उत्तमिगितुङ्गदेव...न"
3- "तामवर्तमानिसाल मानुष्कार नान्याचयनीय क्षणं प...----------"

62. **INSCRIPTION ONLY MENTIONING A DATE**

Cunningham noticed a third short inscription on another
rock close to the caves. The inscription (97) is incomplete and only mentions सजित ४०१ शाखाजहाँ वमी।

**Hindu Inscriptions of Garhwa**

A few inscriptions of 10th century A.D. are also seen on the pedestal of the images of Brahmā, Viṣṇu and Śiva kept inside the Garhwa fort. The inscriptions show that they were gifted by one Jogi Jwaḷāditya, the son of Maṭānanda (98)

The inscriptions are as follows:

63 - **Inscriptions of Brahmā**

1. ते पुराणत युन्ताम् (क्षत्र) सामान्ये योगिना

2. बिदिना सृश्च श्याम ान मायेन्य य - - - (काश्यप दा?)

64 - **Inscriptions of Viṣṇu**

1. ते पुराणत युन्ताम् द्वारा दिव्ये योगिना नाना

2. आमविले (२) विष्णु: रामदेवित

2. बीसै: II

65 - **Inscriptions of Śiva**

1. ते पुराणत युन्ताम् श्वालादिव्ये योगिना नाना प-पर-

2. मुज्जे हठे गोरे स्थः - - - - - - - सङ्गृहः II

66 - **Inscriptions of Mahābhārata**

Provenance - Gohārāvā, Nandhanpur Tahsil, Allahabad, U.P.

V. 1047 = 990 A.D.

Major part of the inscription given below is an eulogy of the Cheji king Maṇḍuveśa. It records an exaggerated picture
of his personal qualities and conquests.

The main object of this inscription is to record the gift of village Chaniapahā to Panmit Satī Sarma, the son of Malhū and grand son of Upadhyaya Silū, a Brahmana of the Vajřa-
naya branch, by king Narādeva who was camping at Karnaśārthaka along with his retinue of officials and family members.

It is evident from line 37 of the inscription that the village Chaniapahā, which was to be gifted, was situated in the district of Kausāmbī (कौशल्य पश्चायत). The king announces the gift of the aforesaid village along with its belongings to Panmit Satī Sarma. He admonishes the people concerned to make over to the said donee whatever in accordance to this grant might be due to him. After this, there are the customary benedi-
tive and imprecatory verses. At the end of the document is given the name of the writer and engraver of the inscription as Sarvā-
ānand and Vidyānand respectively.

FIRST PLAIN, SECOND SIDE (99)

1- भों स्वरंत ! ! भों दोपाने नमः ! !
निवर्त्यं रश्यं नित्यं ग्रहिं पर (ः) कारपां ! !
(ः) तथा गुरुः परं कोविकलम सरिहस्त नमः ! !(!)
जूहे नमस्ते सन्ते वल्लिक्केन रोपस्तमिन
2- ----------------------- यां पुनः ॥
पाहिजे समावेशलेल्यांनी द्राक्षी मूळ (चे) ताप या क्षण ॥ (२)
हरी रोदाच्या विशेषकर सुधारित वाचकविवरण १ ० ० ७ ४ २ ४ ५ ॥

3- क्षणमय भावशीलः साहस विरुद्धे काळ पुरुषस्वरूप तुळ्यावरः ॥ (३)
हरी महत्त्व मुळाव्यवस्थेश तुष्टिरुज्यात वोरोऽनुष्ठानः ॥

4- अग्रदृष्टि परस्पर क्षुद्रती तुळ्यावरूपः पुगावेच्याच ॥ (४)
अज्ञाताप्रभुः बाबांती पते --------------------------
प्रेक्षा: कुपादजीन नैस्य उक्तसिरी (१)

y -

5- या पुढ्रह पुगावेच्या निर्धारितां
कारणांके द्वम हत पुरुष हस्तायः ॥ (५)
क्षेत्रियाचनाचिन्द: संसार काना पुणाल खळाफळ -
यासाधनावरः -

6- ----------------------- ज्ञातिकरणे सस्त्रं गृहस्तः
विलेखन मिळात्वेंतून रिविशिष्ट (२) अने स्नेहोद्वति:
पुरातिन्यासांपूर्वक स्वरूपस्य स्वामिना सम्बन्धानै। ॥ (६)
यजगिनः -

7- ------------ पूः: परिस्थितींक्रियात्मकां सारां सारां नागवनीति: ॥
राजसे न देशां विरागानुपर्विधिवशतानांस्यना पुडळः ॥ (७)
वंगलां क्रं निषुपः परि-
8-  
------ पूर्व पर (द्वार) एक तालेश्वरपुत्रस्तिपित गुप्तरिका ।
काशिर वीर मुकुटकालित पाद पीठस्तेन्युजयुद्धन लक्ष्मण राजदेव ॥ (८)
शासीरदी -

6-  
------ क्याप्राणाजनित्व्यायां खेददेवो -
न्याजन तेनकाजनसंदर्शिरः सिद्धर गृही (त्र) प्रा ।
त्यंतुषु तुरंता कहिं महाशंभी (मृ) -

60-  
------ ० (०) रपौर्षिनिधि:
पुष्रापिवि कटीर कविद्वाससिंहसिंहपूर्विन ॥ (६)
शास्त्रिय कवियानामानुमोहो नि:श्रेष्ठवाची घरेवाय श्रेष्ठः
ततः स

91-  
कृष्ण ज्ञानेचरो खेडी नृपचरो युवराजदेव ॥ (९०)
गौडेने तनाय यशक पुत्रपीनारिमन्द्रसु ।
कुतारंदु (को) क्षेत्रिय (विष्ट्र) भिस्तुखं पदं (१)

12-  
----------------------------- दधे ॥ (१२)
पुष्करस्मनुमोहन्ति पुष्करिणीमालेन्यमानस्तु ।
कुतारमय: संपुर्णो नाक्य्युद्धानान्त विद्याया ।
विष्काशतं मुच्य पुरिसागरं मे -

13-  
------------------------ पानामु ब्रह्मचरिते विना
यः सत्सपत्यावरः समस्तस्वयत्वो विवाहराजनानु ॥ (१३)
दिक्ष्यंत्तनपुत्रानुपविनयो: द्रापाल खुशाये -
सतः
२९७

१४ - समुद्रनुसाराय: कृपाशास्त्रवैधनामाकाराय.
कों यदिकालपुकंडपातव: स्वरणगतांतः (म) भा-
रे यां कालक्षणानां विकालस्यर्पण.

१५ - सीता युस्म. (११)
केम्ब्रिकर्ण रङ्गिरकरणोऽयः -
वस्मीवधायकर: कुमारः करिन्द्रा; (१)
पुनःरघरः उवाचक्षरायम्य: वहुः

१६ - स्मोंलयुप्यान्यानात्मितः: (१४)
सम्मल्लौकिक पुलिस पुजारानं वैकोखों वालिस स्वर्गे |
त(स्वे) परमस्थित्व लोकपञ्चां निन्ता -

१७ - आप्सरसमां पुलेनां। (१५)
वाणुपुरुषोऽस्मात्मकमुन्दकपुरितिं यथ: |
वऽसो वदेपुरुषस्वारवाक्षवाक्षवान् गतं। (१६)
हरायवासवकी -

१८ - ऊपतिधमांगंगसी क्षे:
सम्मल्लौकिकंपणांपणांसः वाेकेदन्त्रात्क।
वैनास्सरा करे नुभुस्ममास्याणाः: राजपारमाः

१९ - रणीश्लोकाःकारायितह भवरमः: स्वयंगोरे पुंश:। (२५)
क्षुद्रकालसङ्गितलिन वहां गदिष्ठः:
ततःरघरसमुद्रवाहोऽस्मिन्निलिङ्गाः
20- ----------------------- तथु: ॥ ॥ (२४)
वित्तिनामोऽध्यक्षसिद्धेन यथार्थसं किर्त्यते श्चरस्तहि:॥
रिपुसः कुमारको पाण्डरः मुनि मुनि गणपी नातिचि:
प्रभु ॥ ॥ (२५)

21- वश्यांमुखार्थमण्डय्यां ज्ञातवश्याम्यार्थवि: ॥
ज्ञातां ग्रहणस्थित वोकान्तरेवर्मा रेवः ॥ ॥ (२६)
सुभृद्रुपाण्त भ्रवणकारणाय (र्व) ऽज्ञन ॥

22- -------------------------- सत्योः ॥
वणा वा विकुञ्ज वा (सा) रतिन्तीयेन्द्रिकार्यते ॥ ॥ (२७)
सुभृदश्वारंगारारस्तुंकरस्य (तरी) ॥
शान्तिः पुर्वो यस्मि प्रलोकमेव।

23- -------------------------- सत्योः ॥ ॥ (२८)
त्त्त स्या (र्व) वर्मो यथार्थ विपुल अंकोरायेः ॥
विवाहां विविधान यस्मी प्रतितिकृतार्यते ॥ ॥ (२९)
उष्णसुभृदश्वारस्य (र्वित्र) ने ॥

24- -------------------------- न पृतकार (स्रोतः) कृष्णिकारण ॥
पुरुषिनिविद्ययत्वं ब्राह्मणे यस्यपुरुषेऽपि पुत्राणमानाद् ॥ ॥ (३०)
नारं नायरेण पि गोमत ॥

SECOND PLATE FIRST SIDE

25- -------------------------- सत्य (र्व) कुपात्रस्य विद्यति ॥
गुरुस्वामणूशुमर्मविद्याय अवास्यन्ति दैवायां (०) ॥
प्राप्त (०) कान्तिकाण्डी विद्यरस्ताता ॥
26 - को----------------------
लोकायतान्तरलोकायतान्तरधनुधारविशिष्ट्यां सान्त्रु स्वते: ।। (२६)
ढक्कुनपुरौत जनु (२) जडलविनुरागपालणम्बुझल्य -
वैहेक -

27 - लोकायतालालासरसस्तकु (पच) कपारी (यी) ना सीखि ।
अन्यन्यालालासरसस्तकु: मृत्तिकु: सुर: संदेश हस्ताक्षिंशा -
यापितानीरागरणां वर्ग -

28 - ----------------- धारैधरि: कुपलगाही न्यूड़े ।। (२६)
अन्त्यस्मि: कुपलगाही न्यूड़े (२)
संग्रामरं मृत्तिकु: प्रमुख्यां पुरुस्तात ।
बीरस्य बीर बरियां नृत्वेव तव -
 धे -

29 - लोकीरहगुणकंडोरुधिस्य यस्य ।। (२७)
वेदीषखु पुरुदाविशोभिणाि प्रामुख्यारि क्रतं
साद वन्यत्वं गुणस्य गदायं का (२) प्रामुख्यपारात् ।। (२७)
वा -

30 - नृपस्य पर वनावश्यशात मेलासान निषादः: सिरसातः: ।। (२८)
तैन्यं कुरारायेकुर्यात रघुत्राति गुरुरु ।। (२८)
यथिषेव्यायस्यांतःप्रिष्ठिततेऽपि

31 - ----------------- पुरास्य: निसान्युः:
पुरास्य: पुरास्यान: पुरास्यान: पुरास्यान:
सतीनिपतिः: (३४) रा परिनिर्वाहायेभिस्म संह- -
मेम (३४) -
32-  निल यशरन्ना ठक्क दिनपेतराक्षोपूर्वः। (२६)
किं सत्य कारण (२२) परिश्वेत यज्ञायामप्रायं
यस्यादेवाति भवरक्षकांनाशुपूर्वः।
उत्कीर्तिष्ठानि ॥ ॥

33-  --------------------------ढासरः तुषारः ॥
वाज्ञालिकेद्विधत्वायांनिः विष्णुः। (३०) क। ॥
स पञ्च परम्बुभारीं महाराजार्जिनिः परमेश्वरः श्रीवामकेश्वरः पादानु(११)

34-  यान (११) परम्बुभारीं महाराजार्जिनिः परमेश्वरः परः (२२)
धर्मकेश्वरः निग्निशाकार्यितं त्रिगत्वं त्वो निबधुनिपातस्त्रावपति
गाव प। ॥

35-  तिन्ययति राजार्थार्थिति: श्रीमलकेश्वरः येव: उज्जवल (११ ॥ ॥)
कनककुमारः ॥
चे पत्तवशीलादिशिवासिः पहादे (की) महाराजं दुः को पहा म। ॥

36-  ज्ञि वहायन्त्यसंगुलिः पहायायो महाकपिलीकृतिकृतानि
मणपुरनिहारे महायपायो पहायणपायारिको महासाम को
पहापु। ॥

37-  (१) पक्कदे पक्क समाप्ति: उत्तानन्तरं (२) कीलितान
वहायन्त्यसंगुलिः पुष्करणा ज्ञयानः - पुष्करणा कोपेष्यायण
(श्रीराजे पक्कदे) (४३२) वन्द्यार्यामार्याः ॥

38-  वरामनो निलित अनपदमप्रथाप पारस्परः समाजायति(११)
विदितमक्षु धनं गात गुरुस्वामिः पशुरायट विनितुः: सजस्त्}
34- स्वरूप जू (गृह) पबी (१) सातिशर: मलोकमाराकर: स्वरूप जू (सीता १) पबी (२) समस्तपुर गृह्य सातिशर पबी (१) विद्याधर सिद्धांतागाराधिकार (१)।

35- प्रवर्तितनादिर्द्वितिय (नैसन्त ३) (२) पुवरायवारसाम्यसाहित्ये
(कामिनी २) उपर्याय हीलू- परवाय अवसादितमार्कु पुवराय परिचित ये- सातिशर सातिशरे (अध्याय ती) दुरायाय

36- गुप्तेंगे स्वरूप जू (राजा) ये- मलोकमाराकर: स्वरूप जू
संवादक राजिन वसित मुल (मुल) बल सर्गतिके गृह्यांखे
निश्चे मुख हि –

37- ये वहम वंभत्त्वात्यातिधितादानुपेतातिक वेदं त्रितिमें गृह्यां
सातिशर पहन रक्षनार्कें त्रिदहतिक वह कर्त्त्वभा सीतिपीतिरा होंगे ------

38- स्वरूप गुप्तेंगे स्वरूप जू (राजा) ये- मलोकमाराकर: स्वरूप जू
मलक्षवक्तिय वानवादिन विस्मित विने ती
राजपुरुसकता साहित्यिकारितम राजपुरुसकता --

39- स्वरूप जू मलक्षित (केकी) पुरा दातिशर : ।
नवर्तितशत्रूषीमान न केलारित (२) मलमोहितित ।। जी ।।
पर्यात्मा नात् पुरुष कौलरत : ।

40- सप्ततीलाएनु (उत्तुमित) पार्श्विद्यान (वेलान १)
पुराये पुराये गरबरी राजपुरुसकता : (१)
स्वरूपास्य ह्योक्तित प्रति पार्श्विद्यान
उले नाले पालन गो भवितम : ।। (३१)
व-
46- पुष्पमुद्रा युक्ता राजाः समरादिपिः।
यथा यथा यदा पुष्पमुद्रय सत्य तदा फलं॥ (३२)
पुष्पं यः पुष्पादिति (पुष्पादिति ?) यथा पुष्पं पुष्पादिति (पुष्पादिति)

47- उधो ने पुष्पक्रमणी (क्षणरो) निर्जन स्वगंगेण गर्विती (गर्विती)॥ (३३)
कक्षिणं वक्रं पुष्पक्रमणेण स्वगंगेण निष्पदित मूलिदः।
श्राकैः जातु मल्ला व नान्येव नरके व (१)

48- ------------------------ मेल || (३४)
पशुपतिनरेश (जवाने) निर्मलरोपि यशवन्ताः गुप्तानिश्रीमत्व (शेते)॥
सत्यार्ग कान्तेश्वरं आनंदं विहारिते (शेते)॥ (३५)
मुक्त赔偿गं गर्हेंगा पूर्णश्री गुणाश्री प्रकाशी ।

49- ------------------------ करंगुलं।
हरि. तिलकरोपित स्तवदारुल (पूल ?) संपत्रं॥ (३६)
लिखितं केवल कार्तिकक्षी (की ) सर्वार्चनेन।
उत्तमोषिकां व विधानांदन || पंगसं प्रकाशी ||

67- COPPER PLAYS GRANT OF TRILOKANAPALA OF V.C. 1084

This inscription was found at Jhūsī and first published by Prof. F. Keilhorn in the year 1889 (100).

It does not have any hole for a ring of the seal, which is usually found in the copper plates.
The inscription states that 'Paramabhattāraka Mahārāja-
dhirāja, Paramesvāra, the illustrious Irilochna'Pāladeva(lines-
l-3) who is represented as meditating on the feet of the Parama-
bhattāraka Mahārāja-dhirāja, and Paramesvāra, the illustrious
Rājyapāladeva, who again is said to have meditated on the feet
of the Paramabhattāraka, Mahārāja-dhirāja and Paramesvāra, the
illustrious Vijayapāladeva. Irilochnapāla, being in residence
on the banks of the Jaṅgā near Prayaśa (lines 3-11) in the
customary manner informs the king's officers and Mahattamas and
other inhabitants of the village Lebhunāka, in the asūrābhaka
Viṣaya, that, having bathed in the Jaṅgā and having worshipped
Śiva etc., he, on the occasion of the dukṣiṅāyanam samkrānti of
commencement of the sun's entrance on its southern course, on
this meritorious day, gave the aforesaid village with its belong-
gings to six thousand Brāhmaṇas of Pratiṣṭhāna, who belonged to
various gotras, Pravāras and were followers of various Vedic
Schools. As usual he admonishes the people concerned to make
over to the said donees whatever in accordance with this grant
might be due to them. After some of the customary benedictive
and imprecatory verses (lines 12-16) the inscription at the end
of the line 16, is dated in the year 1084 on the 4th day of the
dark half of (the month) Brāhana.

According to the assessment of Prof. Keilhorn the date
of the grant is June 26, A.D. 1027.

The inscription reads as follows:-
1- कों स्वास्त (११) के पुराण कार्यक्षेत्र गंगा नदीवासी प्रामम्पत्रक 
परात्मात्रातिगत परम (मै) सत (आ) रू (व) भविष्यवाद (डै) ते पा-

2- हरुप्याच्छ प्रामम्पत्रक परात्मात्रातिगत परम (मै) सत (आ) रू 
(व) राज्यपाल (डै) द (व) (द) पुनर्वाच्छ प्राम (डै) ग (व) उत्तर परात्मात्रातिगताः

3- ज पास (मै) अर भी परिक्षेत्र (पा)ल (व) (व) अर (न) के 
विश्व (च) इं (वा) (व) शे बतुर (व) पुरा जात्य सु (व) पुरा 
पुरा मात्र रा (व) (आ) पात्यराजा-

4- क (आ) पुनर्वाच्छ पारात्मात्रातिगत स (म) कस्म कामदा (ढ) न पार 
(द) तत्त्व (ज) माया (द) इ राज्यपाल्राज्यपात्मात्रातिगत यय या (स) 
(व) (व) शे तपानी वता (डै) नुसारी (या) (स) य (व)

5- पात्यराजा- पुनर्वाच्छ पारात्मात्रातिगत (पात्यराजा) पात्य-स्थलः
पात्य (म) पुनर्वाच्छ मालया (द) लोक मानवा: मानवात्मात्रातिगत 
माया (स) माया (स) परात्मातिरिक्त: यात्रा-

6- करार (तिन) स (मे) स (स) तथा व (मे) पात्य कार्यक्षेत्र 
वायू (ढॆ) मात्र बायक (या) स्त्रादि (ढॆ) लिने- 
कलार्ग-व (च) व (ढॆ) वन (ढॆ) शास्त्री विनस्त्रा

7- यात्रा वरिष्ठ-पारात्मात्रातिगत (प्रसंस्करण) पार (स) वार्षिक (त) कोटि (ढॆ) (स) पार 
(व) वायु (घ) माया (द) माया (द) पारात्मातिरिक्त (डै) व (स) यात्रा-

२० - सागरसम्प्रयोगक्यो पुनर्स्थिति वर्णास्त्रयन संग्रहानि । ।
को (के) जा अविनाशक काम (क्या) जा पुनर्स्थि (न) पतियस्यां ।
संस्कृती ।

२१ - धनं मन्यायं मायामां गंगायं विश्वसङ्कुल्यानं (क्षत्र) द (के)
वनता मन्यायं (क्ष) पितुंस्वतंपियत्वा पायंतं (स्म २) देवी
सहित्यतं (प्रणयीत्यतं) (१) श्र भूतार ।

२२ - कमु पुरुषस्यतः पण्यापित्यो व्रतिस्व (के) नश्व (ब्रह्म)
पुण्यशोकवृद्धिः कृष्ण (ज)।सता- पुण्य हस्तोवर्णधि (के) न
पुरुषस्या (स्तू) न संव (ब) श्र॥--------------

२३ - त सहसा- बुध (कृ) खर्मये नाता (ता)। गौत्र (के) व्यः
नानामपरेषः नानाजता (के) व्यः शासक (न) त्व (त्वे)
न पुनर्स्थि (त) दशी में भवानुप्रस्थितः ।

२४ - दीयानं- पाण- से (भृ) ग || का- हिष्ण्याविकाशस्यो (वेम्यो)
प्रेतावः ॥ (११)
व (क) हुमियसुया गुर्जर राजांभः सागारिचिमः । यस्य

२५ - यस्य यदा पुरुषोऽसं (य) कथा तदाकलसं (मू २)। ||
व्यवह (ता) पारदा (ता) का यो हनुमं (श्री) मथ्य (रा) मू । (१)
व विष्णुव (२) मू (ब्र) खिदिन (भु) तत्वच । पि ।

२६ - स्मुरिः समु हश्यमि || पूविः (गभा) यः पुनर्स्थितावति यहसु पूविः
(भग) (भ) य (क)साति (१) न (उ) भृष (भृ) तो य (पु)धव (प्रव)
कुमारी (कुमारी) (चित्र) यती स्मरणातः ।
Kara Sain's Inscription of YasaPala

V.S. 1093 = 1034 A.D.

The ancient site of Kara is situated about 40 miles west of Allahabad. The inscription was noticed on a doorjamb at the site first by Capt. C. Stuwart. Subsequently it was published by Mr. H. T. Colbrook in the year 1809. Several years afterwards Sahni re-edited it (101).

This record of 17 lines is written in Nagari script of the 11th century A.D. The text as deciphered by Sahni is given below:

1- श्री समव् १०३३
2- बाणावः श्रव्दि १
3- चोरं (ः) क्रिप्स्टेन
4- महाराजार्णिग्राम
5- श्री यस (ः): पाल (ः) कर्त
6- सा (शा) च छं मण्डले पाल (ः)
7- सं गुरुमे महानम (ः)
The identification of Kausāmbī has been one of the most debatable subjects for quite sometime. The Kauṭā inscription has given an important clue to the location of Kausāmbī.

The inscription is engraved vertically on the side face of a doorjamb of a ruined temple in village Meohar, at a distance of about 7 miles south of Gora. It reads.

1- एः पुराम्ब्रृक्षेत्रस्य राजा वसी पंकत(?) योहेतास्वप्ति गवपति नरपति राजश्रीकार्यपालित विविध विषयी श्री प्रद्युष्मन्दु
2- देव राजें संवत १२४५ बोहि कोस-ब अतलायं गक्ष्यमु गुणवासिके बर्तवासस्थयप्रसंस्कृति गिंहे (?) करोढ़ (सिर)
3- हेमवास्य पुरास्मिन (काररूत करोढ़)
The purport of the inscription is that in the samvat 1246 (1188 A.D.), in the reign of King Jayachandra, a certain \textit{Srīvāstava}, (his name being rubbed off) caused a temple of Śrīnāgara to be built in the village of Mehavada in the district of Kausāmbī. Mehavada of the inscription and the present Meohar village may be the corrupt form of Mehavada.

This inscription was first noticed by Sahni. It is now in the Allahabad Museum (102).

The occurrence of word \textit{Kosamba Pattalâyam} in the inscription has put another seal on the identification of Kausāmbī.

\textbf{FOOTNOTES}

Chapter VI

4- E.I.,II, P. 242.
6- Ibid. P. 97, foot note-3.
7- Ibid. foot note-3 Hāthi Gumphā Inscription of Khārvela p. 209. line 12, pāyatāt vā tīkṣṣṇam sahātī kathā gangāh pāyatāt ।

\textit{व (ग) घ (ँ)} नारायण जस्सति निंश पादे संवायतः
12- B.I. Vol. XVIII, No. 20, PP. 158-159.
15- J. B. P. 1912, P. 120.
16- D.C. Sircar-Vela Ins., P. 97, Foot note-3
17- As foot note 7 above.
19- JAS., 1936-37, P. 119
20- Allahabad Museum I/5
22- JAS., 1913-14, PP. 262-263, Pl. LIX (a).
23- Ibid. Pl. LXX (d).
24- J.S. Negi- Some Indological stud. P. 59
25- Ibid.
28- J.S. Negi, Some Indological Studies - PP. 60-61.
31- Allahabad Museum Reg. No. I/12.
34- J.N.S.I., Vol. IV, PP. 140-141.
35- J.S. Negi, Some Indological Studies - P. 61.
42- C.A.I.R., Vol. XXIV, P. 119, Pl. XXX.
43- J.S. Negi, Some Indological Studies - P. 65 to 69.
45- J.C. Negi—SOME INDIANLOGICAL STUDIES, P. 64.
46- Ibid.
47- Ibid.
49- E.I., Vol. XVIII, P. 160, No. III
52- Allahabad Museum Reg. Nos. 1/12 and 1/3.
54- E.I., Vol. XVIII, No. 20, P. 159.
55- A.S.I., A.B., 1911-12, P. 51, Pl. VIII—No. 26
56- E.I., Vol. XXIV, P. 146
59- J.C. Negi—SOME INDIANLOGICAL STUDIES—P. 70
61- CORP. INS. IND. Vol. III, P. 286
62- Ibid.
63- J.C. Negi—SOME INDIANLOGICAL STUDIES—P. 71
64- Ibid—P. 70.
68- Fleet-Corp.Ins.Ins.,Vol.III,P.266,No.65,Pl.XXIXc;and also see G.S.I.R.,1913-14,P.262,Pl.IXX(b).

69- G.S.I.R.,Vol.III,PP.47 to 49 Pl.IXIII.
70- Ibid.- Pl.IVIII A.
71- Ibid. Pl.IVIII B.
72- Ibid. Pl.IV VIII C.
73- Ibid.P.48,Pl.IVIII-D.
74- Ibid. P.49,Pl.IVIII,E.
76- Fleet- Ibid. P.36,Pl.IV.B
77- G.S.I.R., Vol.III, P.55, Pl.XX, No.I
78- Ibid.
79- Fleet-Corp.Ins.Ins.,Vol.III,Nos.39-40,Pl.IV C and D
80- G.S.I.R., Vol.IX, P.7, Pl.IV, No.2
82- Fleet-Corp.Ins.Ins.,Vol.III,P.45,Pl.VI,A.
86- Fleet-Corp.Ins.Ins.,Vol.III,P.264,Pl.XXXIX B, No.64.
88- Jourant,Vol.XI,P.311
89- Corp.Ins.Ins.,Vol.III,P.267,Pl.XXXIX C, No.66
93- *A. S. I.*, Vol. XXXIV, Pl. II, IV(1) and (2).
99- Rajballi Panjey- *Historical and Literary Inscriptions*
102- *A. S. I. R.*, 1921-22, p. 120.