CHAPTER VII

INSCRIPTIONS
Several interesting inscriptions of unusual historical importance have been found in Vidiṣṭhā, Besnagar, Sāṇchī, Sonārī, BhoJPur, Aḍhār, Badeh-Patkhārī, Gyāraspur, Udaipur and a few other centres situated in Vidiṣṭhā district and the adjoining district of Raisen in Madhya Pradesh. The famous Buddhist monuments of Sāṇchī are very close to Vidiṣṭhā town. The name of Vidiṣṭhā and the personal names of the donors are found engraved on the railing-pillars and gateways of the Buddhist stūpas at Sāṇchī.¹ A few other ancient sites and monuments situated in the Raisen district were the integral part of ancient Vidiṣṭhā region. Sir John Marshall,² to whom the scholarly world will ever remain indebted for his great work on Sāṇchī, has rightly called the Sāṇchī-stūpas 'the noblest of all the monuments which early Buddhism has bequeathed to India.'³

Prior to Marshall several scholars had written on the Art and Architecture of Sāṇchī. Mention may be made of Fergusson, Maisey, Cunningham, Cole, Burgess, Grunwedel and Foucher. Of these Cunningham (Sir Alexander) did the pioneer work of cleaning the stūpas nos. 2 and 3, thus bringing to light a vast archaeological material of varied nature.⁴

The location of Sāṇchī in central India calls for some attention. It stands on a hillock called 'chatiyagiri', quite close to the Vidiṣṭhā town. The old Vidiṣṭhā town enjoyed the privilege of being the capital city of eastern Malwa for quite a long time.
Asoka erected one of his inscribed pillars at Sāncī besides constructing other monuments. He took special care of the Buddhist sangha established at Sāncī. The rulers of the main house of Pusyamitra Suṅga with their capital at Vidishā, must have contributed to the Buddhist establishment at Sāncī. It is known from some inscriptions from Bharhut that king Revatimitra of Vidishā and his queens made donations to the stupa at Bharhut. The same patronising attitude may have been adopted by the Vidishā rulers towards the Buddhist Stūpa at Sāncī. Some of the donors mentioned in the Sāncī inscriptions represent the contemporary royal figures of Vidishā.

Till about the end of the second century B.C., the Vidishā house of Pusyamitra Suṅga enjoyed an enviable political position. A positive proof of this is furnished by the Besnagar garudadhvaja pillar inscription, which mentions the visit to the Suṅga court at Vidishā of the Greek ambassador Heliodoros. Although the contemporary Mitra-Suṅga houses particularly of Pāncāla, Mathurā and Kausāmbi, seem to have been wielding considerable influence, the prestige of main branch of Vidishā was maintained. This may rightly have impelled Antialcides, the Greek ruler of Taxila, to depute the ambassador Heliodoros to Vidishā.

Right from the days of Asoka till the end of the Gupta rule in eastern Mālwa, Vidishā continued to play a
significant role the cultural sphere. The rich merchants and other citizens of Vidishā did not lag behind the royalty in making munificent donations to the Buddhist and Vaisnava establishments which were located not far from the town. A large number of votive inscriptions found on the Sāncı railings amply proves this. These names include not only donors from the royal houses and the rich business community, but also represent the people in general. The donors belonging to the common folk were by far the largest in number. The religion of Sākyamuni had made a great impact on the society of the day and it was, therefore, but in the fitness of things that people who had not actually embraced the Buddhist faith were also attracted towards these religious centres. The people may have vied with each other in making gifts to such centres including the magnificent stupas on 'Chetiaqiri'.

The name of Vidishā town and some personal names of the donors of Vidishā are found engraved on the railing pillars and gateways of the Buddhist stupas at Sāncı (dist. Raisen) near Vidishā and Bharhut in Satnā district. The Buddhist short inscriptions were also found from Vidishā, Besnagar, Bhojpur, Aḏher and Sonārī. These inscriptions records the names of the donors, who have largely contributed for the development of Buddhism. The short description of some of these inscriptions is given here under:
I - Sâncâ Inscriptions: On the lower part of Vedika -

1. 'Vedisa arahata bakhita(a) dāna' (i.e. donation given by the Arahata Bakhita).

2. 'yakniya bhikhuviye vedisa dāna' (i.e. donation given by a bhikhu yakshi of Vidishā).

3. '(na) durava dāna h(e) disikāva bhikhuviya' (i.e. the donation given by a bhikhuî Nandottarā of Vidishā).

4. Sâncâ railing pillar - 'Barulamisîn gothia dāna vedisā-te' (i.e. donation given by a gothî named 'bhâhalita' of Vidishā).

5. "cakārya bhikhu(ve) Bedisāya dāna" (i.e. donation given by a bhikshuî of Vidishā named avadâthā).

6. "godaya mîch(h)u(ni)ya vedisikāva dā(na)" (i.e. donation given by a bhikshuî of Vidishā named Medikē).

7. "vedisam(ō) hikāye mîchhuviye dāna" (i.e. donation given by a bhikshuî named Medikē from Vidishā).

8. "Vedisikāva pusarakhitasa asavrikosa pa(i) bhiti(ve) Nâgadataya dāna" (i.e. A donation given by Nâgadatta, the wife of Asvarîka of Vidishā).
9. "Vedisikāya Bīj) jānīya bhi(chhu) nīvaḍ dānaḥ").
   (i.e. donation given by a Bajraṇī bhikṣuṇī of Vidisha).

10. "Vadēsa datasa kalabadasa dānaḥ").
    (i.e. donation given by Datta Kalabada, a resident of Vidisha).

11. "Vedisā datasa malabidasa dānaḥ".
    (i.e. donation given by Datta Kalavida of Vidisha).

12. "(be)dasa datasa kalavadasa dānaḥ".
    (i.e. donation given by Datta Kalavadasa of Vidisha).

13. "a(i) b(i) cy (a) b (e) (i) d sikēva bhikṣunīva dānaḥ".
    (i.e. donation given by a bhikṣuṇī of Vidisha named Srī).

14. "Bedi(sik?) dānaḥ".
    (i.e. donation given by Vedisikā).

15. Vedisēkāhe danta kārēhi rūpakānasam katama.
    (i.e. donation given by the Ivory-workers of Vidisha).

II. BHARHUT STŪPAS (Dist. Satnā, M.P."

   The name of Vidisha is also found mentioned on the railings of Bharhut stūpas (dist. Satnā). A few inscriptions are given below:

1. Gateway railing: First Pillar — (Bharhut)
   "vedīsa kapadebasa revatimita bhārīvāva pāṭhamo
thamo dānaḥ".
   (i.e. donation given by 'kapadevī', the wife of Revati-
mītra (the Śūṅga ruler of Vidisha for the first pillar).
2. "Vedisa Prāgudevasa dānaṁ"
   (i.e., donation given by Prāgudeva of Vidisha).

3. "Vedisa Anurādhāya dānaṁ"
   (i.e., donation given by Anurādhā of Vidisha).

4. "Vedisa avamaya dānaṁ"
   (i.e., donation given by avamā of Vidisha).

5. "Vedisato bhūtarakhitā dānaṁ"
   (i.e., donation given by Bhūtrakhitā of Vidisha).

6. "Vedisa vasīthiya pelimi (tabhāryāva dānaṁ)"
   (i.e., donation given by 'vasīthi', the wife of Benīmitra).

III. Buddhist inscriptions from Vidisha

1. Prākrit. Fragment. Section of the stūpa (ṭhūpa) of the hermit (āramaka) and mendicant (pedapātika) Gobhūti, who lived at Māraṇakula (Māraṇkūta) by his pupil (āśāveśin), the devoted Asālamita (Ashādhāmitra).

2. Buddhist Cave inscription:
   Prākrit. Gift of Pusana (Pushya), son of the banker (sēthin) Ananda (Ananda) from Nāsik.

3. Buddhist cistern inscription:
   Prakrit. Gift of Sāmadinikā, the daughter of a mahābhoya (mahābhada), the Māṇḍavī (Māṇḍavī) Maharathini (wife of Āpadevanaka).

4. "Pātāmānas bhikhunā Kumudāsa cha bhikhunā dānaṁ"
   (i.e., donation given by bhikṣu pātāmāna and Kumuda).
5. Ajamitasa (Ajamitrasya)

6. Dhamagirino bhikhuno dānam, 23
   (i.e. donation given by a Buddhist monk named Dhamagiri).

7. Nadikaye pūvakātaye dānam. 24
   (i.e. donation given by Pūvakāta from Nandi).  

8. Asabhāyadānam (donation by Asabha) 
   Asadūsāna dānam (donation by Asadeva)


IV Besnagar: 

1. Besnagar column inscription - 1884 -
   No. B, and Plate I; 1909 Barnett, Journ. of Roy. As.
   steps to immortality.

2. Besnagar Buddhist coting stone Inscription -
   Plate XIII.
   Prākrit, Gift of the Monk (bhikṣu)
   Patamāna and the monk (bhikṣu) Kumuda.

3. Besnagar Buddhist pillar Inscription -
   plate XIII.
   Prākrit, Fragment (Gift) of (A) Jamita (Ajamitra).
4. **Besnagar Buddhist rail inscription**
Prakrit, Gift of the Monk (bhikhu) Dhamagiri (Dharmagiri).

5. **Besnagar Buddhist rail inscription** - 1880, Cunningham,
Prakrit, Gift of a nun (pavajī) Nādiśka (Nādikā).

6. **Besnagar Buddhist rail inscription**
only the figures 303.

V. **BHOPUR** - (Vidishā district).

7. **Bhojpur Stūpa IV - earthen bowl inscription** - 1854,
Cunningham, Bhilsā Topes, p. 333, and plate XXVI.
only the letter mu.

8. **Bhojpur Stūpa VII - inscription on earthen jar** (No. 1)
- 1854, Cunningham, Bhilsā Topes, p. 335 f. and Plate XXVII, 4.
Prākrit. Paṭito (?)

9. **Bhojpur stūpa VII - inscription on earthen jar** (no. 2)-
1854, Cunningham Bhilsā Topes, p. 336, and Plate XXVII,
5. Prākrit. (relics) of Upahitaka.

VI. **ANDHER** - (Vidishā district) -

10. **Andher Stūpa I rail inscription** - 1854
Cunningham, Bhilsā Topes, p. 344, and plate XXVII, 3.
Prākrit. Gift of the mother of Dhamasiva (Dharmasiva).

11. Andher stūpa II earthen jar inscription - 1854.
Cunningham, Bhilsă Topes, p. 346, and plate XXIX, 6.
Prākrit, (Relics) of the saint (sapurisa) Vāchhiputa
(Vatsiputra), pupil (atavāsin), of Gotiputa (Gauptiputra).

12. Andher stūpa II inscription on steatite box (no. 1) -
1854, Cunningham, Bhilsă Topes, p. 347, and plate XXIX, 7; 1883 Fleet, corp. Inscr. Ind. vol. III, p. 31.
Prākrit (Relics) of the saint (Sapurisa) Gotiputa
(Gauptiputra) of the Kodina (Kaundinya) gotra, who
illumined (Prabhāsana) Kākanśa.

13. Andher stūpa II inscription on steatite vase (no. 2) -
Prakrit (Relics) of the saint (sapurisa) Mogaliputra
(Maundgaliputra), the pupil (atavāsin) of Gotiputa
(Gauptiputra).

14. Andher stūpa III, inscription on steatite casket,
outside-1854, Cunningham, Bhilsă Topes, p. 349, and
plate XXX.
Prākrit, (Relics) of the saint (Sapurisa) Hāritiputa
(Hārītiputra).

15. Andher stūpa III, inscription on statue casket, inside-
1854, Cunningham, Bhilsă Topes, p. 349, and plate XXX.
Prākrit, Gift of Agadeva (Āsvadeva).

17. Sonārī stūpa I Rail Inscription - 1854
Cunningham, Bhilsā Topes, p. 313, and plate IX, 2 and XXIII, 9.
Prākrit. Gift of the monk (bhīchīma) Sagarakhūta (Sahhareksha), pupil (atśvāsin of Aya Prasannaka (Aṣya-Prasannaka).

Prākrit (Relics) of the saint (sapurisa) Gotpuṭa (Guptiputra), the Hemavata (Haimavata), (namely) of Dudubhisara (Dudubhisvara), an heir of the faith (dāyāda).

19. Sonārī stūpa II inscription on steatite box No. 2 - 1854. Cunningham, Bhilsā Topes, p. 317, and plate XXIV.
Prākrit (Relics) of the saint (sapurisa) Mahīma (Madhyama), the Kudhipuṭa (Kudhiputra).

20. Sonārī stūpa II (now British Museum) inscription on steatite box (no. 3) - 1854. Cunningham, Bhilsā Topes.

Prākrit (Relics) of the saint (sapurisa) Kotiputra (Kaunteputra) Kāṣapagoṭa (Kāśyapagoṭa), the teacher (Śhariya) of all Hāmaṇaṭas (Haimavaṭas).

21. Sonārī stūpa II inscription on steatite box (no. 4) - 1854, Cunningham, Bhilsa Topes, p. 318 and plate XXIV. Prākrit (Relics) of the saint (sapurisa) Kusikiputra (Kausikiputra).

22. Sonārī stūpa II inscription on steatite box (no. 5) - 1854, Cunningham, Bhilsa Topes, p. 318 and plate XXIV. Prākrit (Relics) of the saint (sapurisa) Ālābagira.

1. Beasagar Inscription on a Pillar Shaft (octagonal)

Prākrit - Bhāhmi

Line 1. gatiḥ pūrṇe
  2. bhagahī
  3. .........
  4. bhis gatō prādāt
  5. mā galoḥvī kāriḥ
  6. ............
  7. kā ṣa kaa pahātī
  8. bhagāte m ṣaṣṭha

Importance - The above-mentioned is a stump of column, which originally formed the lower part of a pillar shaft was found
lying in one of the narrow streets of Vidishā. It was removed to Bes. It has eight sides changing to sixteen. Seven sides of this octagon bear a short inscription. Now effaced on one side. This informs that "Bhāgavata, son of Goṭamī, caused a Garuda standard to be made in connection with the best temple of Vāsudeva (Bhāgavata), when Mahārāja Bhāgavata had been crowned twelve years." Thus this Garuda-dhavaja too was erected in front of the most celebrated temple of Vāsudeva. It is supposed that this pillar was surmounted by the rail capital.

2. Besnagar Garudadhvaja or Heliodorus Pillar - Inscription -

The Khām Bābā pillar stands near the junction of the Betwā and Bes rivers. The inscription engraved on the pillar records the name of the pillar as 'Garudadhvaja,' the column surmounted by Garuda which was erected by Heliodora (Heliodoros), son of Diya (Dion), in honour of the god Vāsudeva. "He is therein spoken of as a Bhāgavata i.e. the worshipper of Bhāgavata (Vāsudeva) and a resident of Takshasila (Taxila). He had come there as an envoy from the Indo-Sassanian king Antalikita (Antialkidas) to the court of local prince Bhagabhadrā." On Numismatic ground the latest date ascribed to this Indo-Sassanian king is 140 B.C. At this early date, as the pillar proves, here was a temple dedicated to Vāsudeva, which is the earliest known structure of Vāsudeva sect. It also proves that the fame and the sanctity of the temple was
so great that they inspired even a Greek Ambassador to set
a costly Garuda pillar in honour of Vasudeva.

Beenaagar Garudadhvaja (Vaishnava column) Inscription of the
time of rājan Kasiputra Bhagabhadra - year 14, Dr. Sircar
reads as:

भाग - १

1. दैय दशेक वा ॥ सुदैय ॥ वस गकृक्षवने कर्म
2. कारिते ॥ अग्नि हेरविदौ दरियक भाग
3. चतैन यिस युगेन तक्कोलित लामें
4. यैन दुलैन ॥ वर ॥ गतेन महाराजसान
5. जैविकं लुभ ॥ ता तथा कार्य रजो
6. काररी पु ॥ तच ॥ भा ॥ ग भासक कालासान
7. तैन ध ॥ दमेन राजेन वधमानस

भाग - २

1. चिरिन तकृत-पदानि ॥ ह ॥ ॥ पू ॥ क्षितितानि
2. कैजिति ॥ स्वराज ॥ दम भाग अमृतम ।

Marshall and Bloch reads as:

भाग - १

Line - १. दैदेवस वा ॥ सुदैय ॥ वस गकृक्षवने अग्नी
   = २. कारित ॥ हेरविदौ दरियक भाग
   = ३. चतैन यिस युगेन तक्कोलित लामें
   = ४. यैन दुलैन जागेन महाराजसान
   = ५. जैविकं लुभ ॥ ता तथा कार्य रजो
   = ६. क ॥ ग ॥ रिपुल ॥ भासक ॥ कालासान
   = ७. तैन ॥ दमेन राजेन वध मानस
1. निम्न अङ्क मददम......मनुष्ठित [म्]
2. नैपति व दम || १ || वाग अमाद ||

Brāhmi, Prākrit: “Erection of a garudānana of vā (sude)va, the god of gods, by the bhāgavata (votary of Bhāgavat),
Heliodoros (Heliōdōros), the son of Diya (Dion), the Takshilāka (native of Takshasila), a yōna (yavana) ambassador (dūta),
who came from mahāraja Antalikita (Antalkidas) to rājan
Kāśiputra (Kāśiputra) Bhāgabhadrā, the saviour (trātār),
who was prospering in the fourteenth year of his reign.”

Ref.: “Year 14 – Beenaqar Vaishnava column inscription of
the time of rājan Kāśiputra Bhāgabhadrā – 1909,
Marshall – Bloch, Journ. of Roy. As. Soc. 1909,
Deutsch. Morgenl. Ges. vol. LXIII, p. 587 ff.; 1910,
p. 104 ff. – vasāna chaṭudasāna rājana vadhāmānasa;
Vogel ASI(AR) 1908-9, p. 126, Rapson, AI, p. 157
and Luder’s list S.No. 669; Sircar, D.C., Select
Inscriptions, pp. 33-39.”
3. Three Inscribed images of Jaina Tirthankaras from Durjanpur (near Vidiṣā) in Gupta Brahmi script —

Recently three stone images of Jaina Tirthankaras have been discovered from the village Durjanpur near Vidiṣā. The Gupta Brahmi inscriptions incised on their pedestals mention the name of 'Mahārājādhirājā Sri Rāmaqupta'\(^28\). On palaeographic and artistic grounds the statues can be assigned to the last quarter of the 4th century A.D. The Numismatic evidence is thus supported by the newly discovered inscriptions engraved on the pedestals of the Tirthankara images (now preserved in the state Archaeological Museum, Vidiṣā).

Two of the images, according to the inscriptions on their pedestals, are of Chandraprabha and the third one is that of Puspadanta. The inscription clearly indicate that these Tirthankaras' statues were installed during the reign of 'Mahārājādhirājā Rāmaqupta', the brother of Chandragupta-II.\(^29\)

The inscriptions reads\(^30\) as follows:

(A) Line - 1. "काव्यचर रचनः : \[ 1 \] वंशमुभवस्य प्रतिमेकयम् कारिता

2. हर्राजाधिराज-श्री-रामगुप्तेन उपदेशाद्वमारिनमस्तम
3. विक-वंशमुभवस्य-श्री-राम-पुष्पिन्याकाव्याः
4. श्रीराम-श्री-राज्यम् गौरवम्-श्री-सतपुजस्त्व

(ब) "1. काव्यचर रचनः : \[ 1 \] पुष्पदन्तस्य प्रतिमेकयम् कारिताम

2. हर्राजाधिराज-श्री-रामगुप्तेन उपदेशाद्वमारिनप्राप्तेः
3. वंशम् गौरवम्-श्री-राम-पुष्पिन्याः
4. .................................................. पितः ।"
4. An fragmentary stone inscription\textsuperscript{31} written in Gupta Brāhmi characters was recovered from Vidisha, which give us the information about a tank, which was filled up with fine springs of water and surrounded by the beautiful trees with flowers.

5. A few fragments of the Buddhist inscriptions\textsuperscript{32} records the donations, i.e. \ldots\ asbhāya dānāḥ, somadāsa bhikhuno dānāḥ, mānasa bhikhuno, asadevasa dānāḥ, charmagirina bhikhuno dānāḥ, etc. descrives special mention.

GUPTA INSCRIPTIONS OF THE UDASIGIRI CAVER : –

The hill of Udasigiri, about 4 k.m. to the south-west of Besnagar and 8 k.m. from Sānci, is an isolated ridge about 2.5 k.m. in length. The inscription in cave no. 6 of the Gupta era 82, (A.D. 401) is the earliest dated inscription of the Gupta period. It was noticed in 1854 by Cunningham.\textsuperscript{33} The panel containing a short inscription of only two lines:

Line 1. Siddhāṁ samavatsare 82 ashāda māsa gūklekadasvām paramahatparaka mahājustiṇ(rāja) śrī chandra(gu) pāta pādāngudhāsya.
Line 2- Māhārāja chhagalīga-pautraśva Māhārāja Viṣṇu-
dēsaputrasva sanakānikaśva Māhā(rāja) -laśva
-dēva dhamma.

"Religious gift of Māhārāja — la of Sanakānika, son of
Māhārāja Viṣṇudeśa, grandson of Māhārāja Chhagalīga, during
the reign of the paramount sovereign, the great king Chandrag-
gupta, on the 11th of the waxing moon of the month of Ashādha
in the year 82."

The importance of this inscription lies in the
fact that it proves practically that the whole of north-
eastern Mālwa was conquered by Chandragupta-II before 401
A.D. 34

A few other short inscriptions were also found on
the ceiling of the cave, amongst which Cunningham read as
Ari-rakṣhāsa, Alikhita, Śivadityena, and Sabharatā, etc.

2. TAWĀ CAVE INSCRIPTION :

Another inscription is found in the Tawā cave of
Udaigiri. It was discovered by Cunningham 35 and first
published by him in the year 1880. The inscription of
Chandragupta extends to five lines, of large well-formed
characters, but is not quite complete, some of the letters
having been lost by the peeling away of the rock.

Line: 1. "Adorable like the sun, the internal light
pervading Chandragupta."

2. "who with ------------.
3. "of him, like a saint among great kings became the minister as his forefathers had been."

4. "of the race of Kutsa, Šāba, whose ancestral name of Vīrasena. He was a poet and resident of Pātaliputra, and knew grammar, law and logic".

5. "having come here with his king, who is desirous of conquering the whole world, he made this cave, though his love to Šambhu".

From this short inscription, we learn that Chandrāgupta himself had visited Mālwa in his career of conquest.

3. **Jaina cave Inscription (during the reign of Kumāragupta)**

   The third inscription was found in cave no. 20 (Jaina cave). It refers to the year 106 of the Gupta Era (425-26 A.D.). The inscription is engraved on the face of the rock in one of the northern rooms. It is in perfect order, save a few letters at the ends of the lines, which have been injured by the chipping away of the angular edge of the rock; it is in 8 lines.

   Cunningham's translation of this inscription is given here under:

   "Salutation to the Siddhas! The glorious sea of merits, the family of the Guptas (were) good kings. During the very prosperous reign of these kings, in the year one hundred and six, on the fifth day of the waxing moon of the
month of Karttiika, at the mouth of the cave, the statue of Parshwa Jina (Parasnath), serene, grand, and great, was set up by Saṅkara. He was a disciple of the Āchārya 'Go-Muni', who was an ornament amongst the descendants of the Āchārya Bhadra, born of an Aryan family; (he was) the son of the hero, the commander of cavalry Padmavati, unconquerable by enemies, and famous in the world; (and) had subdued his passions and assumed the life of a yaṭi with ceremony. He was born in the Northern country (Udāgrīsadeśa) like another uttar-kuru for the destruction of the enemy, Kamma (work). He made this meritorious work:"

4. Amrit cave Pillar Inscription (Cave No. 12) -

The fourth inscription37 is in the Amrit cave No. 19. It records that a pilgrim named Kanna visited the cave in the year 1093 of the Vikrama Samvat (1036–37 A.D.) and reconstructed the Visnu temple at Udaigiri. It also refers the name of Chandragupta Vikramāditya.

There are in all about twelve inscriptions at Udaigiri, of which the above-mentioned four inscriptions are more important. Out of the remaining, several of them are fragmentary and illegible.

5. Amrita-cave pillar Inscription: -

This inscription refers the name of 'Mahasamanta Somanala'.


Pathārī - (Inscription in Gupta Brāhmī characters)

At the south-west point on the hill between Badon-Pathārī four or five rooms have been built in rough rubble masonry on a high platform against a natural rocks. In the last but one room from the west a panel containing the figures of the seven mother goddess and Siva is cut in the living rock which serves as the back wall of the room. Close to the panel of sculptures is an inscription in 9 (nine) lines of Gupta Brāhmī characters (5th century A.D.) engraved on a tablet in the same rock and recording the excavation of the sculptures.

The inscription refers itself to a local chief or Mahārāja of the country round about Vidisṭhā, probably feudatory of the Gupta empire. The inscription mentions 'Mahārāja Jayatsena', who is styled Viśhyeśvara (lord of the district). But the inscription being badly damaged owing to the peeling off of the rock the name of the district is lost. The date was recorded but is lost with the exception of words showing the day of the month which is the 13th day of the bright half. It is likewise not certain whether the inscription dates from the reign of 'Mahārāja Jayatsena', or goes down to that of one of his descendants.
as the word following 'Jayatsenaya' are missing. It appears that either Jayatsena or one of his descendants was then reigning chief.

2. Rāstrakūta Inscription from Pathārī: A large monolithic pillar stands in the eastern part of the Pathārī village. The pillar is crowned with a double faced standing of a god, now only partially preserved. The pillar bears a large inscription in 33 lines of good Sanskrit language, which records that a temple of Baurī or Krīṣṇa was constructed here by Prabala, a king of some branch of the Rāstrakūta dynasty in V.S. 917 (A.D. 861).

3. Inscription dated V.S. 1326 refers the name of Jayasi-āna, a Paramārā ruler of Dhār.

4. Nāgarī Inscription, v.s. 1733, informs about the construction of a step-well. The names of Mahārāja Pirā-thīrāja Devalī and his brother Kumar Singh Devalī, are found mentioned in this inscription.

Inscriptions of the Paramārā Rulers:

1. Amerā (Vidishā) - (Murtizānagar) -

The village is about 3 kms. to the south of Udairpur in the Bāsodā tahsil. A short distance to the north-east of the village at the foot of the small hill is an old ruined tank with Dam built of stones. The Dam is now very much ruined and the tank is full of silt and consequently dried up.
A stone inscription found lying loose on the slope of the adjoining hill presumably belongs to this tank. It records its construction by a Brāhmaṇa named (vi)krama in V.S. 1151 (A.D. 1094). Ashādha sudi 7. 21+3=24 lines are engraved in old Nāgarī script and the language is Sanskrit. This stone inscription is now preserved in the Gwalior Archaeological Museum. The inscription was engraved during the reign of Naravarman, a Parmāra king of Mālwā. Prior to this, the name of Naravarman is found mentioned in Nāgpur Praṣasti dated V.S. 1161 (A.D. 1104).

The Amerā inscription proves that the reign of Naravarman was started in Mālwā at least 10 years earlier. One other mutilated inscription having 4 lines in Prākrit script is undeciphered. This record is engraved on raised border. The purport is also not clear.

Udayapur — Inscription of Parmāra king Udayāditya V.S.116:

The town of Udayapur, about 55 kms. north–east of Vidishā, owes its name, as probably its foundation, to the Parmāra Rāja Udayāditya, the son of the famous Bhoja of Dhāra. According to one of the Sanskrit inscriptions found here, Udayapura town was founded by the Parmāra king Udayāditya. He built the town and named it after himself Udayapura, and on the very spot where he was cured he built the beautiful temple of Udayesvara or Nīkaṇṭhesvara dedicated to Lord Śiva. The date of temple is definitely known
from the numerous stone inscriptions. The temple was constructed by Udayāditya between V.S. 1116 and 1137 (A.D. 1059 and A.D. 1080). The temple still exists here by the same name and the inscription is in this temple refer to the construction work of the temple which commenced in Vikrama Samvat 1116 corresponding to A.D. 1059. Its flag-staff, as stated therein, was erected in Vikrama Samvat 1137 corresponding to 1080 A.D. 46

3. Udayapur Prasasti (second part):

This inscription is latter half of the Udaipur Prasasti of the reign of the Udayāditya. On a loose stone slab found in a house near chatusagata; 27 lines, script Nagari; language Sanskrit; date not given — king Udayāditya Parmāra.

The inscription is badly worn out and has therefore not been completely deciphered. The genealogy of the Parmāra king ends with the reign of Udayāditya only. In the course of the eulogy of Udayāditya it records his several military exploits among which his complete destruction of the king of Dāhala in line 2 is worthy of note. Then follows the Panegyric of the family of Nemakas whom the king had put in charge of the town of Udaypur, owing to the imperfect decipherment of the inscription so far, the purport is not very clear. However, it appears from some of the expressions and phrases that it records the construction
of a temple or temples by Āmodarā, a scion of the 'Nemaka' family.

Other Inscriptions - (Udayesvara Temple) Udayapur -

Three Inscriptions of the Chālukya Rulers from Udayapur-

1. Udayesvara Temple Inscription (arch) - 20 lines; language sanskrit. It records the donation given by the Chālukya Maharaja Kumārapāla for the 'Udalesvaradeva' temple. Kumārapāla defeated the kings 'Avantināth' and 'Gākam-bhāri'. His Prime minister was 'Yasodhara'. The date mentioned in this inscription is Paush Sudī 15 Guru. The year is illegible. However, it can be assigned to V.S. 1220 or 1222 (A.D. 1163 or 1165). 43

2. Udayesvara Temple Pillar Inscription 49 -

On a pillar towards the eastern porch of the Udayesvara temple, five lined inscription in old Nāgarī script; language Sanskrit, dated V.S. 1222 (A.D. 1165) registers grants by Thākur Sṛī Chāhāna on the occasion of Akshaya Tritiya. H.N. Dwivedi, mentioned that 'Chahāna' was the commander of the army during the reign of Kumārapāla Deva.

3. Another inscription of the Paramāra ruler Udayāditya from Udayapur and dated in 1173 A.D. speaks of its surroundings area as 'Bhillavāmin consisting of ten sub-mahādeva-dāsaka mandala' (the district called 'Bhillavāmin' consisting
of ten sub-divisions), which included 'Bhringārika-chatuṣṭasya-
ashtipathaka (i.e. a sub-district called 'Bhringārika' consisting of 64 villages) governed by a Daṇḍa, (i.e. Daṇḍa-
āyaka), probably having his headquarters at Udayapur.

4. Inscription of Devapāla Deva (Paramāra ruler) -
Udayesvara Temple Pillar Inscription - dated V.S. 1286;
14 lines; refers the donation given during the reign of a
Paramāra ruler, 'Devapāla Deva' of Dhar. The name of
'Adalesvara' is also mentioned in this inscription. 51

5. Udayesvara Temple Pillar Inscription - V.S. 1288;
name of a pilgrim from Malapur (present Naravar) is found
in this inscription. 52

6. Udayapur Inscription 53 of Mahārāja Devapāla Deva,
V.S. 1289.

7. Inscription of V.S. 1300. It records the donation
given by 'Chāhana'. 54

8. Eastern Gateway (on outer-wall of the Udayesvara Temple)-
This inscription 55 of the Paramāra king Jayasimha, V.S. 1311
in 12 lines. It registers a grant.

9. Stone Inscription 56 of V.S. 1366, of the Paramāra
'Jayasimha Deva' (Jayasimha-IV).

10. An stone inscription 57 of V.S. 1380 giving the pilgrim's
account.

11. Some fragmentary stone inscriptions mentioning the names of the
pilgrims who
have visited the Udayesvara temple, are lying in the premises
of the temple. 58

12. Bilamandala Inscription - This inscription 59 records the emotional praise in the honour of sun god.

13. V.S. 1360 Udayesvara temple inscription refers the name of 'Hariraja Deva'.

14. V.S. 1394 - two inscription; 61 informs about the journey of 'Sri Udalesvara Deva'.

15. Inscription of V.S., 562 or Saka Saivvat 1427, records the installation of a deity of God Siva. 62

16. Another Inscription 63 mentions the location of Udayapur in the 'Bhillasavamin Mahadvadasaka' (dist. Bhilsa).

17. On a fragment of a stone found during the clearance of the Udayesvara temple precincts, 13 lines of the inscription 64 in Nagari script and language is Sanskrit was recovered. The date is not available in the existing portion. The characters are Nagari of the 11th or 12th century A.D. mentions 'Ramadevara, champagne (3e) vaidya Vairi Siha. The purport is not clear.

18. On a Sati stone, 7 lines, Nagari inscription 65 in Hindi, V.S. 1698 records a Sati in the family of a Choudhary of Udayapur.

Numerous inscriptions 66 of the Mohammedan rulers dated V.S. 1545, 1578, 1587, 1701, 1841 and in A.H. 737, 739, 894, 956, 1054 respectively, have been found from Udayapur. These inscriptions are in the Persian and Arabic
languages and records the construction of Idgah, Mosques, Tombs, Islamic architecture and the other public works carried out during their supremacy over the region around.

OTHER INSCRIPTIONS FROM VIDIṢHĀ:

1. Inscription of V.S. 875 refers the construction of a sun-temple.

2. Inscription dated 10th cent. A.D. in the praise of Bhillasvāmīṇa.

3. A fragmentary stone inscription refers about the Vāchaspati of Kōhāvagotra, who was the minister of Rāja Krishna. He killed a sabar, named Śīṁha. The kings of Ṛāla maṇḍala and Rodayadi have again occupied their thrones with the help of Vāchaspati. Vāchaspati has got shelter in Bhillasvāmīṇa temple at Bhilsā (Vidiṣhā), where he composed the verses of Stotra.

4. The inscription on a sculpture informs the name of Śrī Baldeva, the artist of the said sculpture.

5. Vijaya maṇḍala pillar inscriptions records the pilgrim's names of Ratna Singh and Devapati.

6. One of the inscriptions refers the location of Udaipur in 'Bhillasvāmīṇa Mahādvādasaka' maṇḍala (Vidiṣhā dist.).

7. Vijaya maṇḍala's inscription refers the name of Devarāja, a ruler of Gāḍhvamsīya.

8. Inscription dated V.S. 1132, Nāgarī; Sanskrit, informs
the names of a king Vijayapāla and the donors.74

9. The inscription75 is engraved on the pedestal of a sculpture, which begins with the salutation to Lord Buddha. The name of Kumārasi, son of Lakṣhamana, is also mentioned in this short inscription.

10-11. Vijayamandala pillar inscriptions dt. V.S. 121676

12. Inscription77 dated V.S. 1236 (A.D. 1179) Phālguna Sūdi 3 refers the name of Damodara, who constructed an memorial architecture in the memory of his younger brother Vālhana.

13. Inscription dated V.S. 1242 informs about Viṣṇu sculpture.78

14. The inscription on a image of Kesāśavī Viṣṇu (near Vīdisha); Lines Two; Nāgari; Sanskrit — informs that this statue was made by Labadeva of Gaḍḍa family. "Gaudahavaye ra Ṣrī Labadevena Karapitaḥ."79

15. The name of Dādānāyaka Ṣrī Chandra is found in an inscription of the 12th century A.D.

16. Inscription dt. V.S. 1613, Rāgha Sūdi 10, refers the construction of the rest house by Lakṣhamana, the grandson of Bhīmasena.80

17. Inscription on the wall of a Dharmaśāla near Rāmghat; dated V.S. 1893, informs about the installation of Śiva mūrti and construction of the Śiva temple by Damodara, son of Anand Rai.81
Numerous inscriptions of the Muslim rulers in Arabic and Persian languages were also found. These inscriptions bears the dates A.H. 964, 987 etc.

GYARASPUR: Gyaraspur is a village in Vidisha Tahsil lies in a gorge of some low steep hills, at a distance of about 39.4 km. from the district and Tahsil headquarters town to its north-east. The place is situated on the old high road to Sagar. Regular Buses ply on the road. The chief monuments are: Bajrama, Hindola Torana, Buddhist Stūpas, Athakhamba, Mālā Devī Temple and a few minor monuments like a garhi (fortress), Mānasarawara or a tank, satī stones, fragmentary sculptures of various religious faiths i.e. Saivism, Śaktism, Vaisnavism, Buddhism, Jainism and a Christian Tomb.

Inscriptions - Hindola Torana:

1. On a fragment of stone discovered in excavation near Hindola gateway, line 1, old Nāgari, Sanskrit language. Its purport is not clear. Text - 'Karadina babhūva-stalavarnikā'.

2. Hindola Torana Inscription - Paving stone: On another fragmentary stone slab found, used a paving stone in potter's house; 12 lines, old Nāgari, sanskrit, V.S. 1067 (A.D. 1011). It record the construction of a matha or monastery by (name is missing). The names of the sculpture and an official (Cōsthiṅk-I) as Puliḍra and Kokalla.
and one more name of Madhusūdana, son of Bāṅku are given. This inscription is now preserved in the Archaeological Museum at Gwalior Fort.

3. Hindolā Torana: Broken slab:— On a broken stone slab (three pieces) found in excavation near Hindola Gateway; Lines 38, old Nāgarī, Sanskrit; king Mahendrapāla.

No date has survived in the existing portion. On palaeographical ground the inscription is assignable to the beginning of the 10th century A.D. approximately. This is a fragmentary inscription which opens with a salutation to the Lord of Universe (Jagānāth) or Viṣṇu. It is a Prasasti probably recording the construction of a temple. The names of Sivagana, Chanaḍdarāja and Mahendra or Mahendrapāla are read in the existing portion. The name of the architect is 'Bāṅila'. (Gwalior Fort Museum).

4. Fragmentary Stone Inscription:— On a fragmentary stone discovered in excavation (near Hindolā Torana Gateway); Lines 2, old Nāgarī; Sanskrit; Śrī Chāmundarāja.

The record being fragmentary. Its purport is not very clear. It refers to Mahādeva and Durgāditya as dependants of Śrī Chāmundarāja.

Text—Line 1. "Śrīmachchāmunda rājasya pādāpadmāpajjī
daju pāda mānukā vīra deva Durgādityaścharana.

   2. Karmanīha mahādeva Durgādityaścharana."
5. **Inscription near Mānasarovara Tank**: On a platform on the southern bank of Mānasarovara tank; Line 3, old Nāgari of the 10th-11th century; Language Sanskrit corrupt (apabhramṣa). Almost illegible. Seem to be a pilgrim's record and mentions 'Sri Siddhāsvara'.

6. **Inscription on the Buddha sculpture**: On the pedestal of a seated image of the Buddha in bhūmisparsa mudrā, near a stūpa; Line one, old Nāgari, Sanskrit - "ye dharmaḥ nētu prabhavaḥ nētu tēsāḥ tathāgato nyāvadāta Teśam yo nā".

7. **On a pillar inscription**, dated V.S. 1551, Kārtika sudī 15, saturday records the name of 'Dharmadesa'.

8. **Inscription found near the ruins of Athakhambā temple**: Lines 5, script Nāgari, Language Sanskrit inscribed in V.S. 1039 (A.D. 982). The temple was dedicated to Śiva. The inscription mentions, the idol of the temple as Krishnesvara, which is evidently a name of Śiva.

**Kāgpur or Kākpur**: This village is popularly known as Gadhla Kāgpur from a bigger village called Gadhla, situated about two kms. to south-east of Kāgpur. Kāgpur is now easily accessible, as it lies on the newly constructed Vidishā-Pichhor road and is 30 kms. north of Vidishā.

Dr. K.P. Jayaswal proposes to identify Kāgpur or Kākpur as the capital of the Kākas, an autonomous community mentioned along with Sankṣkatas in the Aḥābād pillar inscription of Samudragupta.
Inscriptions

1. In a Devi's temple on road side, Line 1, Nāgarī, reads: 'yāhila', a pilgrim's name.

2. Devī temple, Lines-3, Hindi, Chaitya sudī - 12, V.S. 1306. Records the installation of an image of 'Śrī Mahālā' goddess in V.S. 1306.

3. On a sati stone to the south of the village, Lines-4, V.S. 1603. Mention the name of the village 'Kānpur'.

MASER :- This is a small village situated on the slopes of a long isolated hill. It lies about 23 kms. to the south-east of Bāsoda Tahsil of the Vīdisha district.

Perhaps the most important among the sanskrit inscriptions are two fragments of a large inscription in old Nāgarī characters engraved on stone. These were recovered from the debris of a fallen wall of a Brāhmaṇa's house at Māser.

1. Inscriptions :- One of the two fragments which is evidently the beginning portion of 1.65 m. broad and 30 cms. high and contains 10 lines of writing, while the other fragment which is an intermediate part measures 70 cms. broad and 33 cms. high and contains portions of 12 lines.

Being the fragment the inscription yields no complete information about its object. The salutation to Śiva with which it opens and the three introductory verses
which are in praise of the same God and his consort, lead to the conjecture that the record probably belonged to a Saiva temple. The recovered portion does not contain any date. On palaeographical grounds, however, it may be referred to about the 10th century A.D.

**Historical Importance:** Points of historical interest gleaned from this fragmentary record are that it mentions a hitherto unknown line of kings of the 'Sulka' or 'Sulki' dynasty. This dynasty appears to be different from the Sulki dynasty of Orissā, as the names of the kings are quite different.

The progenitor of this dynasty was 'Bhāradvāja' by name, who was a yama (god of death) to his foes. His son was Śrī Nrisimha, who appears to have been a feudatory of a king named Krisnarāja at whose behest he offered a sacrifice in the form of a great war and worshipped fire of his rage with ghee in the form of his blood of enemies' elephants, and who imitated (the wives of his enemy, a Kalachuri king?) into the vow of widow-hood. The name of his son was either 'Kesari' or Gunadhya. Among the contemporaries referred (as vanquished by this king) or a Lātesā (king of Gujrāt) and a Kachchhavāha, Munja and Chachcha (Paramāras?) and Ḫūnas are also mentioned.

The Māser inscription of the Sulki chief refers to one Taṅtrapāla of Munja. He seems to be the officer of
of the borders, and his duty was to look after the interests of the State. (Epit. Indica, vol. XIV, pp. 176-83. This inscription belongs to the Parmāra period; see also 'Mālwa Through the Ages, p. 383).

On another stone slab; Lines 11. Being fragmentary and damaged, the purport is not clear.  

BADÓH:—
1. Jain temple complex inscription  
An inscription, dated Vaishakha 14th of the bright half of Samvat 933 corresponding to A.D. 876 was found here. It refers to 'Pādukulatilaka heir-apparent of Mālwa. These cells-shelter images of one or more of the twenty-four jaina-Tīrthankaras.

2. On a door-jamb of a cell in Jain temple—Lines 4; old Nāgarī, Sanskrit, V.S. (11)13=1113, is a pilgrim's record. It reads: 'om svasti śrī dvādasa (क्का) mañdale āchārya kevali (raddije) Bhūpa chandrasya'. The date evidently omits the figures. It is perhaps to be read as Saṃvat 1113.

3. On another inscription on door-jamb of a cell in Jaina Temple—Lines 3, old Nāgarī, Sanskrit, V.S. 1134— is also a pilgrim's record.

Text—'Svasti śrī Devachandra āchārya mantra vādin';  
Saṃvat 1134.

TEONDĀ—One of the temples is situated in a grove on the southern outskirts of the village and has a Hindi inscription, which records its construction by a Kāyastha in
V.S. 1843 (A.D. 1737). Close to the temple is an old step-
well with Hindi and Persian inscriptions dated in V.S.
1752 and A.H. 1102, respectively.

MALHNARGARH: - Hindi inscription from a step-well at Malhn-
argarh99 (Vidishā); dated in V.S. 1812, Jaka 3. 1677 and A.H.
1163. It records the complete dismantling and re-building
of the step-well.

BURRO OR (BARNAGAR) - A small village about 32 km to the
west of Vidishā. There is a Persian inscription100 It
records the construction of a step-well on A.H. 1045.

Kānhakherā - (Vidishā) - Inscription of 'Mahādānānayaka
Śrīdharvarmana, dated (Kalnānuri) Sawat 102, records the
construction of a well by Śrīdharvarmana.101
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57. Ibid, p. 29.
58. Ibid, p. 32.
66. Dwivedi, Ibid, p. 44-45 etc;
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68. ASIR, vol. XXII, p. 197.
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