CHAPTER VII
A BRIEF ACCOUNT OF SĀRADĀ INSCRIPTIONS

The following inscriptions written in Sāradā characters are known so far.

GANDHĀRA

1. A Sāradā Inscription from Hund.

This inscription, engraved on a rectangular slab of white stone, was discovered at the village Hund in the Peshawar district of West-Pakistan by Captain E.H. Cobb in April 1933. It was subsequently edited by R.B. Daya Ram Sahni in EI., Vol XXII, pp.97 ff., and Pl. It records the construction of a temple (deva-kula) by Mahārājā Śrī Kamesvarīdevī and its consecration between Samvat 168 and Samvat 169. The dates of the inscription may be, as suggested by D.R. Sahni, referred to the Harṣa era, thus corresponding to A.D. 774 and A.D. 775. The record is the earliest known Sāradā inscription discovered so far.

2. Dewai Stone Inscription of the Śāhī King Bhīma-deva.

It is incised on a small rectangular stone slab, partly broken, and consists of four short lines. It was first found by Major Deane at Dewai in the Gadun territory of West Pakistan and was later edited by D.R. Sahni in EI., Vol. XXI, pp.298 f., and Pl. It only contains the mention of King Bhīmadeva and of his father whose name is, however, only partly preserved. The King Bhīmadeva mentioned in the inscription with the epithet Śāhī may be identified with the famous Śāhī king of that name who ruled in the 2nd quarter of the 10th century. His father mentioned in the inscription as Ka (ma) lavarman may be identified with Kamalu of Alberuni and Kamaluka of the Rājatarangini.

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1 See below p.249
3 V. 233.

This inscription is incised on a rectangular stone slab which was found on a hill to the north of Bari-kot in upper Swat in West Pakistan. It has been edited by D.R. Sahni in EI., Vol. XXI, pp.301 f. The major portion of the inscription is badly defaced. Only the first two lines are distinctly visible. It records the construction at Vajiristhan (modern Waziristan) of something, the exact nature of which cannot be determined, the text being completely rubbed off at this place. The names of the three donors are also lost. Jayapāladeva, to whose reign the inscription belongs, appears to be identical with the Sahi king of that name, who was the son and successor of Bhima-deva and who ruled in the 2nd half of the 10th century A.D.¹

4. Rock Inscription from Ghaggai, north-east of Badwan in Swat.

This inscription has not been edited so far. It has been referred to by Vogel² in his list of the Śāradā inscriptions. It is dated sam 9 in the reign of Hammīra. The date probably refers to the Śāstra or the Laukika era and corresponds to A.D.1033. Hammīra is the Sanskritised form of Persian Amir, a title borne by the rulers of Ghazni. In the present case it probably stands for Masud, the son and successor of Mahmud, who ascended the throne of Ghazni in A.D. 1031. The inscription is now preserved in the Lahore Museum.

5. Peshawar Museum Inscription of Vanhadaka.

The find spot of the inscription is not known. It has been edited by Professor Sten Konow in EI., Vol. X, pp.79 ff. and Pl. It records the construction of a tank by certain Vanhadaka. It is dated Laukika samvat 538, Kārtika, śū ti 13

¹ See below p.249
² Antiquities., I Appendix, I, p.259.
sanau which corresponds to Saturday, 17th October, A.D. 1461. A peculiarity of the inscription is that the letters are not incised but raised as is generally the case in the Muhammadan inscriptions.

6. A Fragmentary Sarada Inscription from Hund.

This inscription engraved on a white marble slab was discovered at Hund in the Attock district. It has been edited by James Princep in JASB., Vol. VI, pp.876 ff. It consists of eleven lines of which only the first five are better preserved. It mentions a certain prince, the name of whom is unfortunately lost, and alludes to his victory over the Turuskas who presumably represent in the present case the Muhammadan invaders. The inscription is not dated, its characters, however, represent the earliest phase of the Sāradā alphabet and it may, as such, be assigned to the 9th or the 10th centuries A.D.

7. A Sarada Inscription from the Peshawar Museum.

It is incised on a stone slab, discovered in the Tochi Valley in West Pakistan. It has been edited by Moh. Hamid Quereshi in Epigraphia Indo-Moslemica (1925-26) pp. 36 f. It consists of six short lines of which only the first four mentioning the date of the inscription are preserved. It is dated in the year 32, probably of the Śāstra era.


This inscription referred to by D.R. Sahni in EII., Vol. XXII, p.97, has not been edited so far. It is said to date from about the 10th century A.D. and records the construction of a Śiva temple.

It is mentioned by Vogel\(^6\) in his list of the Sarada inscriptions, but has not been edited so far. It is dated \textit{samvat} 84 probably of the \textit{Śāstra} era and is now preserved in the Lahore Museum.

Besides the one noted above, the following three inscriptions, now preserved in the Lahore Museum, are mentioned in the Vogel's list of the \textit{Sāradā} inscriptions. None of them has been edited so far.

1. Stone inscription from Ranighat in Khundukhel territory.
2. Defaced rock inscription for Tarwara in Maidan Banda.
3. Defaced rock inscription from Jalalabad (?) in Afghanistan.

\textbf{KASHMIR}

1. The S.P.S. Museum (Srinagar) Image Inscription of the Reign of Queen Diddā.

It is incised on the pedestal of a bronze statuette of the Bodhisattva Padmapāṇi and records the consecration of a religious gift (\textit{deya-dharma}) by the four brothers of certain Gahgā-devī. It is dated in the year 65, in the reign of Queen Diddā. The date probably refers to the Laukika era and corresponds to A.D. 989. An interesting feature of the inscription is that it mentions Queen Diddā with the masculine epithet of \textit{deva} instead of \textit{devī}. The record has not been edited so far, though the image has been described by R.C. Kak in his \textit{Handbook}, p.31

2. Srinagar Inscription of Queen Diddā.

The inscription engraved on a stone slab, was discovered from a private house in Srinagar and is now pre-

\textit{See under fn.5.}
preserved in the Lahore Museum. The top and the bottom portions of the slab are broken leading to the loss of the genealogy of the donor and of the dedicatory portion recording the purpose of the inscription. The inscription is dated in the reign of Queen Diddā, who as in the epigraph noted above is mentioned with the masculine title of rajan instead of raṇi. The year 68 probably refers to the Laukika era and corresponds to A.D. 992.

3. The S.P.S. Museum (Srinagar) Stone Slab Inscription of the Reign of Jayasimha.

This well preserved epigraph of three lines has not been edited so far. It records the re-consecration of something, not mentioned in the inscription, by the son of certain Bhāttagovind. The name of the donor is not recorded. It is dated in the year 25, in the reign of Jayasimha. Jayasimha is undoubtedly the famous Kashmir ruler of this name, who rules from A.D. 1128 to A.D. 1155. The year 25, referred to the Laukika era, corresponds to A.D. 1149. The find spot of the inscription is not known.


This inscription has not been edited so far. It is said to hail from Tapar, ancient Pratapapur, in the Paramula district. It records the consecration of something, not recorded in the inscription, probably of a religious institution of which the long inscribed stone formed a part, by certain Ghagga, son of a Jagarāja, who was a Brāhmaṇa and a teacher (Ācārya). Paramāṇḍa-deva of the inscription may be identified with Parmāṇḍi of Kalhana7 and Paramāṇuka of Jonarāja8 who was the son and successor of Jayasimha and

7 RT., VIII, 1608, 2953.
8 Dvitiyā Rājataranginī, 39.
who ruled over Kashmir from 1155 A.D. to A.D. 1164-65. The
inscription is dated in the year 33 which referred to the
Laukika era corresponds to A.D. 1157.

5. The Arigom (Nagam Pargana) Stone Slab Inscription.

This well preserved epigraph, discovered from the
house of a Brāhmaṇa in the village Arigom in the Nagam Par­
gana, has been edited by Sten Konow in EI, IX, pp.300-302
and Pl. It records the construction of a Vihāra of burnt
bricks by certain Rāma-deva, son of Kulla-deva, in order to
replace a wooden structure built by the Vaidya Ulhana-deva
(?) which had been burnt down by king Simha. The inscrip­
tion is dated saṃ 73 Mārgaśīti 5, corresponding to Sunday,
16th November, 1197. The king Simha mentioned in the in­
scription seems to be identical with King Jayasimha (A. D.
1128-1155) during whose reign, according to Kalhana,9 Arigom
(ancient Hādigrāma) was burnt by Jayasimhā's minister Sujjī.
It appears that the shrine referred to in the inscription
was burnt along with the village itself.

6. Bijbehara (District Anantnag) Stone Inscription of the
reign of Rajadeva.

It has been described by Sir John Marshall in his Note
on the Archaeological Work in Kashmir p.21. It was discovered
in the house of a Brāhmaṇa in Bijbehara and is now lying in
the house of a Brāhmaṇa in Srinagar. It records the consecra­
tion by the teacher Kamalaśriya of lokesvār-bhattāraka-maṇ­
dalakam, the exact meaning of which is doubtful. According
to Vogel, (quoted op. cit) it may be the Tāntric designation
of a particular magical circle.10 The inscription is dated
9 RT., VIII, 1586.

10 According to Sh. K.N. Shastri mandalaka denotes a particu­
lar cult object consisting of a stone disc with convex top,
the dedication of which was considered a meritorious act by
the Buddhists in ancient Kashmir: Summaries of Papers read
at XXIII Oriental Conference (Aligarh Session) p.140.
in sam 58 which according to Marshall refers to the Saka era and corresponds to A.D. 1235-36. Rājadeva mentioned in the epigraph, is identical with king Rājadeva who ruled over Kashmir from A.D. 1212-13 to 1235.

This inscription was discovered along with the one noted above by Marshall from Bijbehara in the Anantnag district. The inscription is no longer traceable now. Marshall found the writing of the inscription in a defaced condition, only the words Rāmadeva-rājye being visible. This Rāmadeva may be identified with the Kashmir king of that name who ruled from A.D. 1252 to 1273.

This brief epigraph incised on a stone built into the mosque attached to the Ziarat of Nasib-ud-Din Auliya at Bijbehara, was discovered by Marshall and has been described by him in his Note, p.22. It records the construction by Pandit Bhaṭṭa-Manohar, of something, not recorded in the inscription, but presumably of some temple of which the inscribed slab formed a part. The king Yaskaradeva, in whose reign the epigraph is dated, is not known from any other source.

9. Another inscription was discovered by Marshall at the same site as the above. It is engraved on a stone built into the bath attached to the Ziarat referred to above. It consists of five short lines of which only the first two are legible. It records the construction of a water tank by some king whose name is not distinctly visible.
10. The Fragmentary Stone Inscription at Martand.

This inscription is engraved on a stone slab, the left and right hand portions of which are broken, and which is now preserved in a wooden enclosure at the ruined site of the ancient temple of Martand in the Anantnag district. It records the consecration of an image of Sun god Martand by Śrī Varmā in the 70th regnal year (?) of some king whose name is unfortunately lost. The fragmentary condition of the inscription makes the identification of Śrī Varmā difficult.


This inscription crudely and cursorily engraved on an oblong stone slab was discovered from a well at the village Kotiher (ancient Kapṭēśvara) in the Anantnag district and is now preserved in the S.P.S. Museum, Srinagar. The right hand lower corner of the inscribed slab is broken leading to the loss of a good portion of the inscription. It is dated in the year 45 in the reign of Shihab-ud-Din who may be identified with Sultan Shihab-ud-Din who ruled over Kashmir from A.D. 1354 to 1373. The year 45 if referred to the Laukika era corresponds to A.D. 1369 which well falls within the reign of the king. The greater part of the inscription is devoted to the conventional praise of the Sultan. He is described as a scion of Pāṇḍava house and is credited with victory over the Madra country, probably the modern Sialkot region in West Pakistan.\footnote{See below p.}


It is engraved on a stone slab lying at the mouth of a spring named Bhuvaṇeśvarī in Khonamuh, 9 miles to the east of Srinagar. It has been described by Marshall in his
Note, pp. 18-20. It records the construction of a hermitage by a merchant, named Purnaka, son of Suta. It is dated in the Kali year 4530 and Śāstra year 4 which correspond to A.D. 1428.


It was discovered by Sten Konow during his tour of Kashmir in 1908 at the village Parepur, 7 miles from Kupwara in the Baramula district. It has been partly described by him in his Notes on a Tour in Kashmir, p.13. The inscription is still traceable at its original site but is now in a highly defaced condition. Of the twelve lines, noticed by Sten Konow, only ten are traceable now, the first two lines containing the name of the king and the date having been lost owing to the peeling of the upper surface of the stone. Besides, the stone has suffered great damage at the lower right hand corner leading to the loss of the major portion of the extant inscription. The king Hasan mentioned in the inscription has been identified by Sten Konow (op. cit.) with king Hasan Shah who ruled over Kashmir from A.D. 1472 to 1484. The date of the inscription sam 52 vai su ti 15 corresponds according to Sten Konow to 10th of May, 1476.


The inscription is engraved on a grave in the cemetery surrounding the Ziarat of Baha-ud-Din at Hariparbat in Srinagar. It has been referred to by Hultzsch Z.D.M.C., LX, p.9; and Kielhorn, Ind. Ant., XX, p.153 and described by Marshall in his Note., p.17 f. It commemorates the death of certain Said-Khan, son of Abrahim (Ibrahim) who fell in the battle at the foot of Jisthaludra (identified with Sankarācārya hill). The king Muhammada Shah of the inscription may

12 See below p.
be identified with the Muslim king of that name who ruled over Kashmir at chequered intervals from A.D. 1484 to 1537. The inscription is dated sam 60 śrā va ti pra śukre which corresponds to Friday, 9th July, A.D. 1484.13

16. Ushkur Relief Inscription of the year 82.

It is engraved on the upper left hand portion of a relief which bears the equestrian portrait of a warrior on horse back. It was found at Ushkur near Baramula by Father de Ruyter of the Church Mission School at Baramula and is now preserved in the Museum of the University of Pennsylvania in Philadephia, U.S.A. It is written in badly carved Sāradā characters not easy to decipher. It is dated sam 82 which if referred to the Laukika era corresponds to A.D. 1506.14


This inscription consisting of only one line is cut on a large size of storage vessel of which the major portion is broken and lost. It was discovered at the site of the ancient temple of Avantisvāmin at Avantipur and is now lying in the S.P.S. Museum, Srinagar. The inscription reads Om maha Avantvarma ghata. It is followed by the numerical figures 1583 which probably represent the date of the inscription. If referred to the Vikrama era, the date would correspond to A.D. 1526. Avantivarma mentioned in the inscription appears to be the great Utpala king of this name who ruled over Kashmir from A.D. 855/56 to 883. According to R.C. Kak,15 the inscription furnishes the proof of the re-

14 Cf. Mohibbul Hasan, Kashmir Under the Sultans, p.266
15 Ancient Monuments of Kashmir, pp. 162 f.
occupation of the temple of Avantisvāmin after its destruction by Sikandar in the end of the 14th century. He opines that the storage vessel must have been donated by a pious pilgrim to the sacred temple after its re-occupation.

17. Digom Stone Inscription of Vikram (1) 846.

It was discovered by Pandit Anand Kaul at the Village Digom (Kapāla Mochan) near the town of Shopian in the Anantnag district and later edited by him in JASB, vol. VII, pp. 87-89. It records the donation of a monument, into which the inscribed stone had been built, to a Pandit of Soma caste. The date of the inscription Vikram 1846 corresponds to A.D. 1789.


It is incised on a huge monolith which now forms the gate of the bath attached to a mosque in the village Wularhama in Anantnag district. It appears to be incomplete and begins thvi-pateh. The extant portion bears no date. The characters, however, belong to the Śāradā alphabet of the 15th and the 16th centuries. It records the construction by Nimmikantha, son of Rājānaka Surakantha, of something not mentioned in the extant inscription but presumably of some religious institution of which the inscribed stone formed a part.


This inscription engraved on the base of a large image of Viṣṇu was discovered at Bijbehara by Sten Konow and has been described by him in his Note, p.15. The inscription consists of one line and runs tvam namāmi janārdanam, "I worship thee Janārdana".


It is referred to by Marshall in his Note, p. 17 and is stated to have been built in the wall of a mer-
chants house below the 2nd bridge. The inscription is not traceable now.

21. Srinagar Stone Inscription below the Third Bridge.

This inscription said to be engraved on a stone on the left side of the Jhelum below the 3rd bridge, was brought into the notice of Marshall during his tour of the valley in 1922. It could not be traced by Marshall, being under the surface of water at the time of his visit. The inscription has never been recovered and its purport remains unknown.

22. Lodu Cave Inscription.

It is engraved on a rock in the ancient cave temple of Ladu, 17 miles to the east of Srinagar. It consists of three lines and is partly illegible. It records the construction of something not mentioned in the inscription by some Śṭhāpatiputra - "son of a mason". The inscription has been referred to by Sten Konow in his Note, p.14.

23-25 Three Fragmentary Stone Inscriptions from Khonamuh.

These were found by George Bühler during his tour of the valley in 1875 and have been cursorily described by him in his Kashmir Report, p.5. One of them, engraved on a stone slab, was found by him at the mouth of a spring at Basmasar situated on the slope of a hill, three hundred feet to the north of Khonamuh. The inscription records the consecration of something in the Saptarsi year 51. It is no longer traceable now. The other two records are brief votive inscriptions incised on small stone slabs built in the wall of a tank outside the village of Khonamuh. One is dated sam 34 and the other sam 39. Both are still extant, though the writing is now in a very bad condition.

It was found by Bühler (op. cit) at the sacred temple of Kotisar in Baramula. It is incised on a stele shaped stone and much of the writing is obliterated. The extant portion contains the date sam 67.


These were found by Sten Konow during his tour of Kashmir at Sogam in the Lolab Valley and have been briefly described by him in his Note, p.13. One of the two inscriptions is engraved on a small stone containing the image of some god and records the consecration of the image in sam 54. The other is engraved on the base of an image representing three gods. The inscription is badly mutilated with only few letters left and according to Sten Konow it seems to have contained a dedication to Iśvara.


It is incised on a grave in an old cemetery near the town of Bijbehara in Anantnag district. The writing is badly obliterated with faint traces of only a few letters left. The inscription testifies to the popularity of the Sāradā script among the Muslim population of ancient Kashmir.


This inscription is engraved on stone slab which contains the figure of a warrior at the upper end. It consists of four short lines written in bold but badly cut Sāradā characters and in incorrect Sanskrit. From the words Prathauagarasya (Prthvigireh) pra(pā)sāna it may be inferred that the stone slab is the memorial tablet of
some Prthvīgiri and the figure carved at the upper end of the slab above the inscription represents Prthvīgiri himself. The record is dated in the year 54 in the reign of some king whose name has not been correctly recorded.


It is incised on the back of a bronze image of the Buddha which was recently acquired by the curator of the Museum from some curio dealer. It contains the famous Buddhist creed ye dharma hetuprabhava etc.

32. S.P.S. Museum Fragmentary Inscription.

This inscription is engraved on the three sides of an oblong mortar shaped stone which is broken at the lower edges leading to the loss of the good portion of the inscription. The exact purport of the inscription is not clearly known. It seems to record the consecration of two images by an ascetic Gagga, the disciple of Bhatta Vijaya Kantha at Tanarudramagāra which may be identified with modern Tangmarg 28 miles to the south-west of Srinagar.

33-34. Stone (?) Image Inscription at Lasityal.

This inscription dated samvāt 54, Vai (sakha) su. ti. 3, is referred to by Vogel in his Antiquities., I, Appendix I, p.258. It is said to hail from Lasityal, 4 miles from Kupwara, and 3 miles below Parepur referred to above) in the Baramula district. Dr. Vogel, except the bare mention of the inscription in his 'list of Śāradā Inscriptions' (op. cit), does not give any detailed particulars of the record. The hamlet of Lasityal was visited by Sten Konow during his tour of Kashmir in 1908, but he could not find the trace of any inscription
there then, (see Note., p.13). On the other hand, he was told by the local people of another inscribed stone containing the names of several kings, which was once found in the neighbouring village of Krorus. The record could not be traced by the learned scholar. The enquiries made by the present writer about the same, at the site, did not yield any fruitful result. The inscription at Lasityyal too, has long disappeared.

JAMMU

1. Dacchan Stone Inscription.

This inscription incised on a large hard-grained granite boulder was discovered by R.C. Kak at Dacchan, the chief village of the region of the same name, situated near Kishtwar in the Doda district of Jammu. It was subsequently edited by him in the Antiquities of Marav-Wadwan, pp. 24 f. It records the construction of a bridge (setu) by certain Mahima-Gupta, the resident of Chiri. It is dated in the year 12 in the reign of Sri-Nantadeva, who may be identified with King Ananta-varman of Kashmir who ruled from A.D. 1028 to 1063. The year 12, if referred to the Laukika era, corresponds to A.D. 1036. The place name Chiri is difficult to identify. Kak (op. cit.) proposes to identify it with Klir a glen in the immediate vicinity of Dacchan.


Incised on a small lime stone block locally known as Kalpa-kan "stone of doomsday", this inscription was found by R.C. Kak at the southern extremity of a mountain glen called Zaji-nai, near Wadwan in the Doda district of Jammu. Owing to the stone being broken into fragments and some fragments being lost, the exact purport of the inscription is difficult to ascertain. From the mention of such phrases as aśvapadam pratisthāpitam aśvagu (0) rākṣa, and from the occurrence of the figure of a horse at the bottom of the stone block, it may be presumed that the
inscription records the erection of a stable for the protection of horses and cows (or cattle in general), which were usually sent to the pastures in the mountains for grazing in summer. The donor's name is lost, but that of his grandfather can be read as Suphalaka. The record is dated in the reign of some king whose name is not preserved. The characters of the inscription represent the last phase of the Sarada alphabet and it may as such may be assigned to the 16th century. The inscription now in fragments is preserved in the S.P.S. Museum, Srinagar. It has been described by R.C. Kak in his Antiquities of Marev-Wadwan, pp.12 ff.

3. Babor Stone Inscription

It was noticed by Vogel in a ruined temple at Babor, 17 miles east of Jammu and has been referred to by him in JRAS (1907) p.406. The inscription is completely obliterated and its contents and purpose remain unknown.

4. Kishtwar Linga Stand Inscription.

Incised on a stone linga, this inscription was noticed by Vogel at Kishtwar (ancient Kāṣṭhayāta) in Jammu. Unfortunately, this inscription too, like the one noted above, is completely defaced. It has been referred to by Vogel in his Antiquities, I,p.45 and is included in his list of the Sarada inscriptions, ibid. Appendix I, p.258.

5-6 Two Image Inscriptions from Bhadrawah.

These are mentioned by Vogel in his list of the Sarada-inscriptions (op. cit) but none of the two is traceable now. Vogel noticed them incised on the pedestals of two images, placed in a cave near Bhadrawah (ancient Bhadravakāśa) in Jammu.

LADAKH

1. Dras Pillar Inscription
It is incised on the back of a pillar which was found by Cunningham on the side of the road between the hamlet of Styalbo and the village of Dras in Ladakh. It has been described by him in his *Ladakh*, p.381, Pl. XXX and has also been referred to by Vigne in his *Travels*, Vol. II, p.393 and by Francke, in his *History of Western Tibet*, p.52. It consists of seven lines but its corrupt language renders its interpretation difficult. It contains the mention of the Bodhisattvas Lokesvara and Maitreya which seems to be the only point of interest in the epigraph.


It is incised on the pedestal of an image of Bodhisattva Maitreya, discovered by Cunningham near the village of Dras in Ladakh. It is dated in the 7th year, probably of the Sastra era and consists of fifteen lines nearly obliterated. It has been noticed by Cunningham in his *Ladakh*, p.381. The inscription is not traceable now.


This inscription, incised on the north wall of the Chigtan Monastery near Zanskar in Ladakh, was noticed by Franckey and has been referred to by him in his *History of Western Tibet*, p.52. It consists of five lines but the writing is defaced.

4-5 Two rock inscriptions containing only the word Sri were found by Franckey at the bridge near Khalatse in Ladakh. These have been described by him in *Z.D.M.G.* for 1907, p.595.

CHAMBA

1. Sarahan Praśasti

This inscription incised on the front and the back of a stone slab was discovered by Vogel in the village temple of Sarahan situated 8 miles from Chamba town, on the left
bank of the Sal stream. It is now preserved in the Bhuri Singh Museum, Chamba. It consists of twenty-two lines and is composed in verse. The major part of the inscription is devoted to the praise of a lady named Somaprabha, of the house of the lord of Kiskindhikā and married to a ruler named Sātyaki. It records the foundation of a Siva temple by Sātyaki. It has been edited by Vogel *Antiquities*, I. pp. 152 ff., Pl.XV.

2. Brahmar Copper-Plate Inscription of Yugakaravarman.

This charter was issued from Canpaka as the seat of Government. Canpaka may be identified with modern Chamba in the Himachal Pradesh.\(^{16}\) The inscription records the grant of lands in the village of Vidhvikā in the Brahmapura-mandala, by king Yugakara-varman, son of Sahilla and Nenna-devi, to a temple dedicated to God Narasimha and installed by Maharajni Tribhuvana-rekha-devi, probably the wife of Yugakara-varman. The place names Vidhvika and Brahmapura may be identified with the modern villages of Barei and Baramaor respectively.\(^{17}\) The record mentions some agricultural terms which throw interesting light on the ancient agricultural system of Chamba. These have been discussed in detail in the following chapter. The copper plate was first edited by Vogel in *ASI.*, An. Rep. 1902-3, pp. 248 and Pl. and then in his *Antiquities*, I, pp.159 ff., Pl. XVI.

3. Sungal Copper-Plate Inscription of Vidagdha

It records the grant of lands in the village of Sumaṅgala (modern Sungal) by king Vidagdha to a Brāhmaṇa Nandu (Ka) son of Deddu (Ka). It describes Vidagdha as son of Yugakara-varman and Bhogamatī, a scion of solar race and of the house

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16 See below p.304
of Mosana. It contains a long list of State officials and mentions some important agricultural terms. The document is, as such, important for the study of the system of administration and agriculture in ancient Chamba. It is dated in the 4th year of Vidagdha's reign. The grant of land was made on the auspicious occasion of the hibernal solstice (Makara-Samkranti). The record was first edited by Vogel in ASI, An. Rep., 1902-3, pp.248 ff. Pl.; and then in Antiquities, I, pp.164 ff. Pl. XVII.

4. The Tur Image Inscription of Thakkika

It was discovered by Vogel at the village Tur in Chamba and is now preserved in the Bhuri Singh Museum, Chamba. It has been edited by Vogel in Antiquities, I, pp.172-74, Pl. XIXa. It records the consecration by Thakkika of Thakkika - Svāmin, probably a Visnu image named after the donor's own name. It contains the pedigree of the donor and describes the progenitor of his house, named Dhara, as a Sāmanda. The donor Thakika is himself mentioned with the title of Maharajadhiraşa and is described as having found favour with king Vidagdha who can be no other than the Chamba ruler of that name whose copper plate grant has been referred to above. The record is dated in the first year of Vidagdha's reign and it is to be inferred that Thakkika was a feudatory of Vidagdha. It contains the mention of the ancient name of Baramaor, viz., Brahmapura, already noted above in the Yugākara-varman's grant, and describes it as the seat of donor's ancestor Dhara, referred to above.

5. Tur Image Inscription of Dodaka.

This record, like the one noted above, was found by 18 These have been discussed in detail in the following chapter.
Vogel at Tur and subsequently edited by him in *Antiquities*, I, p.174, Pl.XIXb. It records the erection of an image of Karttikeya by king Dodaka, the son and successor of Vidagdha-deva.

6. Tur Image Inscription.

It is engraved on the base of a much defaced stone statuette of four-armed goddess Pārvatī and is now preserved in the Bhuri Singh Museum, Chamba, having originally been found at Tur. It has been edited by Vogel in *Antiquities*, I, pp. 174f and Pl. XIXC. It records the consecration by certain Asaharaṇa of something the exact nature of which is not known, owing to the letters being wholly obliterated, but probably of the very image on the base of which it is engraved.

7. Dadvar Fountain Inscription of the Reign of Trailokyadeva.

It is incised on a profusely carved but broken fountain slab discovered in 1905 at Dadvar near Tisa in Curah (Chamba) and now placed in the Bhuri Singh Museum, Chamba. It has been edited by Vogel in *Antiquities*, I, pp. 176 f. Pl. XX. It is dated in the 17th regnal year of Trailokyadeva and in (Sastra) year 17, Jyēṣṭha Vati 12 corresponding to April 30, A.D. 1041. The King Trailokyadeva of the inscription has been identified by Vogel with the King of this name mentioned in the Vaiśāvalī of the rulers of Balor (ancient Vallāpura). It records the setting up of a fountain stone (lit. Varuna-deva) by Bhoga, son of Brāhmaṇa Saihila.


This brief record of three lines was discovered at Bhakund 5 miles north-east of Tisa in Curah (Chamba). It is now preserved in the Bhuri Singh Museum, Chamba. It has been edited by Vogel in *Antiquities*, I, pp.177 f., Pl.XX. It is dated in the reign of Trailokyadeva, in the Śastra year 4

corresponding to A.D. 1028. It records the erection of a fountain-stone by Paripūrna, son of Bhosārman.


It is incised on a large sized carved fountain slab discovered at the village Naghai 2 miles south of Sai in Curah. It has been edited by Vogel in Antiquities., I, pp. 178 ff. It records the erection of a fountain stone by Rājānaka Deva-prasāda son of Rājānaka Nāgaprasāda for the sake of the bliss in the next world of the Rani, the illustrious Mekhālā. It is dated in the 3rd (?) year of the reign of Trailokyadeva.


This inscription incised on a fragment of a fountain slab was discovered near the village of Bahnota in Curah (Chamba). It is now preserved in the Bhuri Singh Museum, (Chamba). It has been edited by Vogel, Antiquities., pp.180f, Pl.XXIII. Most of the letters are lost. It is dated in the reign of Somavarman who may be identified with the famous Chamba ruler Somavarman who is known from a copper plate charter issued by him, as the son and successor of Sālavāhana, and who ruled over Chamba sometime in the first half of the 11th century.

11. Kulait Copper-Plate Inscription of Soma-Varman.

This copper plate was first brought into the notice of Dr. Vogel in 1902 during his tour of Chamba in the summer of that year. It was subsequently edited by him first in ASI, An. Rep., 1902-3, pp.255 ff.; Pl. III and later in Antiquities., I, pp.182 ff., Pl.XXIV. It records the grant of land by king Soma-varman, son of Sālavāhana, in the village Kulika-goṣṭha, the modern Kulait, in the district of

20 See below No.11.
21 Ibid. p. 315
Trighattaka (identified with Trehta on the upper Ravi) to Brāhmaṇa Bhaṭṭa-Rahasa on the occasion of solar eclipse. It contains an elaborate eulogy of Sāhilla, the ancestor of the donor and describes his successful war against the confederate forces of the Kīras, the Saumatiṇkas, and the lord of Durgara, his alliance with the ruler of Kangra (Trigarta) and his suzerainty over the principality of Kulu (Kulūta).

It mentions Sāhilla's pilgrimage to Kurukṣetra on the occasion of a solar eclipse and his donations of a large number of elephants on that occasion. The praise bestowed on Soma-varman himself is purely conventional. He is praised for having uprooted the royal power of several princes which may indicate his successful fight against the petty Rajput chiefs. Donor's father Sālavahana may be identified with King Sāla of the Rājatarāṅgini who was deposed by King Anantadeva of Kashmir and replaced by another ruler. Sālavahana's signature is still traceable on the copper plate and it may indicate that he wanted to make the grant himself, but was unable to do so owing to his sudden death. The dūtas or the messengers of the grant were the Prime Minister (Mahāmatya) Rihila and the Great Record Keeper (Mahaksaptalika) Kālia, both of whom bore the title Rājānaka.

12. Chamba Copper-Plate Inscription of Soma-Varman and Asata.

This copper plate was first brought to notice by Sir A. Cunningham and was subsequently edited by Kielhorn in IA., Vol. XVII, pp. 11 ff. It was re-edited by Vogel, first in ASkt., An. Rep., 1902-3, pp.258 ff., Pl. IV and

22 See below p.328.
23 For details see below pp.266 ff.
24 VII 218 and below p.273.
afterwards in Antiquities. I, pp. 187 ff., Pl. XXV. It records grants of land by Soma-varman to the Visnu temple, founded by Maharajaputra Pāsāta, to the Viṣṇu temple consecrated by Lakṣamaṇa-varman and to the Śiva temple built by Queen Rādhā for the good of Sālākara-varman (identified with Sālavāhana). Among the donated plots of land, situated in several villages and still traceable in the neighbourhood of the present town of Chamba, one was in the possession of Queen Rādhā and one in that of the royal cook (Sūpakāra) Surambhāṭa. The inscription contains the same eulogy of Sāhilla as in the Kulait grant, noted above, but mentions in addition a victory gained by him over the Turuṣkas. It is dated in the first year of the reign of Āsāta which would indicate that the Charter was issued after the donor Soma-varman had been succeeded by Āsāta. The copper-plate contains an addition dated in the 11th year of Āsāta's reign. The added portion records a change in the original donation regarding one bhū of land in the village of Manggalā (modern Mangala) in the Pārkarāta mandala and also records an additional grant of one bhū of land to a temple, the name of which is not specifically mentioned.

The copper plate bears the signatures of both the original donor Soma-varman and of the ruling chief Āsāta.

13. Thundu Copper-Plate Inscription of Āsāta.

This copper plate belonging to a Brahman Jasu in the village of Thundu in the Gudhyal pargana came to the notice of Vogel in 1902 who subsequently edited it first in the ASI, An. Rep. 1902-3, pp. 264 ff., Pl. V and later in Antiquities, I, pp. 197 ff. Pl. XXVI. It records the grant of land by Āsāta in the Bhattāra district to a Brāhmaṇā Maṇḍa, son of Pūrṇarāja. It describes Āsāta as a son of Sālavāhana and queen Rādhā which would show that he succeeded Somavarman as his brother.

25 See below p. 268 for portable identification.
26 Ibid p. 302 for portable identification.
14. Siya Fountain Inscription of the First Year of Asata.

This inscription engraved on a fountain slab containing a squating figure of God Varuna, was discovered by Vogel in 1908 in at the village Siya situated, "on the ridge above Loh-Tikri beyond Bharara" and subsequently edited by him in Antiquities., I, pp.200 ff., Pls. XXXIII and XXVII. It records the erection of a fountain slab by Ranasiha and Dhanasiha, the sons of Māca, for the sake of the future bliss of their brother Canika. It is dated in the first year of the reign of Asata.

15. Luj Fountain Inscription of the First Year of Jāsata.

It is incised on a fountain slab lying at Dhadya below the village of Luj in the Pangi sub-division of Chamba. It records the setting up of a fountain slab by Nāgara, the son of Bhātalau and Bhāṭagiri. It is dated in the first year of Jāsata and in the year 81. The year 81, probably the Śāstra year 4181, corresponds to A.D. 1105-6. The record has been edited by Vogel in Antiquities., I, pp.202 ff., Pl. XXVIII.

16. Loh-Tikri Fountain Inscription of the 9th year of Jāsata.

It was found by Dr. Vogel in 1905 at the village Loh-Tikri in Chamba district and later edited by him in Antiquities., I, pp.205 ff., Pl. XXVIII. It records the erection of a fountain slab by Musuna, the son of - Kona. It is dated in the 9th year of the reign of Jāsata, in Jyestha bati 12 which corresponds to 3rd May, 1114.


Incised on the base of an image of Viṣṇu-Nārāyaṇa contained in a fountain enclosure, this inscription was found by Dr. Vogel at the village Devi-ri-kothi (Debri Koti of the Maps) in the Curah subdivision of Chamba. It is now preserved in the Bhuri Singh Museum, Chamba. It records the consecration of an image of Nārāyaṇa, evidently the same image on the base of which it is incised, by the Rajanaka Nāgapāla. It has been

It is incised on a large stone placed above the Nārāyan image noted above. It is dated in the year 2 of king Raṇapāla who is mentioned with full sovereign titles. The name of this king does not figure in the genealogical list of the Chamba Rajas. Vogel proposes to identify this king with the Balor king of this name who is mentioned in the genealogical list of the Balauria rulers under various names Rāṇa-malla, Rājā Rānūl and Aruṇa-malla which Vogel believes to be all corruptions of Raṇa-pāla. The date of the inscription, sam 2 Aśva vati 8, corresponds according to Vogel to 16th August 1161. The record, now preserved in the Bhuri Singh Museum, Chamba, has been edited by Vogel in Antiquities., I, pp. 208 f., Pl. XXIX.


It is engraved on a stone slab which, according to Vogel who first discovered the inscription, must have originally stood to the proper left of the Nārāyaṇa image referred to above. It has been edited by Vogel in Antiquities., I, pp. 209 ff. Pl. XXX.

The record which consists of twenty-five lines, contains an eulogy of Nāga-pāla who may be identified with Nāgapāla of the Nārāyaṇa image inscription noted above. The eulogy begins from stanza 10 which shows that it contains only the second part of the praśasti, the first part having been apparently incised on some other slab not traceable now. The extant portion too is defaced at several places but the missing portions have been restored to a great extent by Vogel.

The inscription is important from historical, social and literary point of view. It mentions Nāga-pāla as having won the title of Rājānaka from king Lalita. King Lalita appears to be
identical with the Chamba ruler of that name who figures in the Chamba Vamsāvalī as the successor of King Udaya-varman, who, as will be subsequently shown, ascended the throne in A.D. 1143-1144. Besides, we find an interesting statement that Bālhā, the mother of the Rājānaka, was prevented from becoming satī after the death of her husband, by her son Nāgapāla and that she soon after devoted herself to the acts of piety and religion. This would show that the custom of satī was not obligatory in ancient Chamba and that widows who survived their husbands led a life of austerity and piety. The record further provides a glorifying instance of the proverbial conjugal fidelity on the part of Indian women. Bālhā after the death of her husband emaciated herself by fasting and by observing rigid vows and sought to perpetuate the memory of her deceased husband by constructing a water tank in his honour.

The record is composed in exquisite Sanskrit poetry, and rhetorical ornaments have been freely used. It has been composed by Kama-la-ñchana, who appears to have been a poet of considerable poetic skill.

20. Salhi Fountain Inscription of Rājānaka Ludra-pāla of the 27th Year of Lalita-Varman.

This record engraved on a huge fountain slab was discovered by Vogel at the village Salhi in the Pangi sub-division of Chamba district and subsequently edited by him in Antiquities., I, pp.216 ff. Pl. XXXII. It records the erection of a fountain slab by queen Delhā, wife of Ludrapāla. It contains the mention of four State officials of Pangi with titles segāna, pratibāra and dandavāsika. These official titles have been discussed in detail in Chapter VIII below. The record is also important for its date which is mentioned both in the Sāstra era and in the reign of Lalita-varman. It is dated in Sāstra year 46 corresponds to A.D. 1170 which gives the date of accession of Lalita-varman as 1143 A.D.

29 Cf. Vogel Antiquities., I, pp.74, 75 and Kielhorn's note on the date of the inscription, quoted by Vogel, ibid.

It is incised on a broken fountain slab which was discovered by Vogel at the small village of Mul-Kihar, 3 miles to the north-west of Dyuhr (Duire of the maps) in the Chamba district. The inscription is only partially preserved, greater part of it having been lost with the breaking away of the left end of the slab. It seems to have consisted of twenty-six lines of elegant Sanskrit poetry composed in a great variety of metres. Besides being a fine though partly preserved specimen of the literary activity in ancient Chamba, it is also important from historical point of view as it is dated in the regnal year of some ruler of Chamba whose name is only partly preserved but conjecturally restored by Vogel as Vijyesvara. If the restoration be true, Vijyesvara would seem to be identical with the Chamba ruler of this name mentioned in the Chamba Vamsāvali as the son and successor of Lalita-varman, who must have ruled sometime in the last quarter of the 12th century, after 1170 A.D. when, as seen above, Lalita-Warman was still on the throne.

The record contains the geneology of the donor Goga but the names of most of his ancestors are lost. It records the erection of a fountain by Goga in memory of the deceased Suramati. Owing to the fragmentary condition of the inscription it is not clear whether Goga was the son or the husband of the deceased lady but the latter alternative seems to be more plausible.

The inscription has been edited by Vogel in Antiquities., I, pp.224 ff. Pl. XXXIII.


The epigraph incised on a profusely carved stone slab

30 Antiquities., I, p.227.
31 VS. 86-88; Antiquities., I, p.87.
was discovered by Vogel at Sai in the Curah subdivision of Chamba and later edited by him in *Antiquities*, I, pp. 232 ff. Pl. XXXV. It records the setting up of a fountain stone by Rājapāla, son of Devasa for the sake of Ranautra Phāhi. It is dated in the Śastra year I in the reign of King Ajayapāla. The name of this king does not figure in the Chamba *Vamśāvalī* and Vogel 32 proposes to identify him with the king of this name mentioned in the *Vamśāvalī* of the rulers of the neighbouring ancient State of Balor (ancient Wallapura), as the son and successor of Arun-malla identified with Rānapāla of the Devi-ri-Kothi Nārāyanā image inscription, noted above (No. 18).

The record is dated in the Kali year 4270 which corresponds to A.D. 1170. The other date, Śastra year I, according to Vogel 33 corresponds to A.D. 1225 which shows that one of the two dates have been wrongly recorded. The corresponding Śastra year for Kali 4270 should have been 4245.

23. Bharara Fountain Inscription.

This inscription, discovered at the village of Bharara (Bharara of the maps) near Loh-Tikri in Chamba, has been edited by Vogel in his *Antiquities*, I, pp. 237 f., Pl. XXXVI. Some of the letters have become mutilated owing to long exposure. The epigraph records the erection of a fountain slab by a person whose name is lost. It is dated in the 27th year of some Varman ruler of Chamba, the first part of whose name is unfortunately lost.

24. Basua Fountain Inscription.

It has been discovered at Village Basua (Baswa of the maps) in the Curah subdivision of Chamba and edited by Vogel in his *Antiquities*, I, p. 239, Pl. XXXV. The letters of the inscription are badly executed and their meaning is uncertain.

32 *Antiquities*, I, pp. 76, 77.

33 Ibid.
It seems to record the construction of a fountain slab, on which it is incised. It does not contain any date.

25. Batrundi Fountain Inscription.

Carved on a fragmentary slab which seems to have formed part of a fountain slab, this inscription was discovered by Vogel near the village of Batrundi (Batrudn of maps) 1½ miles south-east of Loh-Tikri in Chamba and subsequently edited by him in Antiquities., I, pp.239 f., Pl.XXIII. It is in a much defaced condition. Only the first three lines, containing the royal titles of some king in the 7th year of whose reign the record is dated, are preserved. The inscription is now preserved in the Bhuri Singh Museum, Chamba.


It is incised on the fragment of a fountain slab which was discovered at the village of Nal, below Tisa in Chamba by Vogel in 1906 and subsequently edited by him in Antiquities., I, pp.240 f., Pl. XXXV. It consists of three lines of which the first halves are lost. It is dated in the reign of some king whose name is unfortunately lost. It mentions a certain official Muhumuka with designation Pratihara (see below p.137). It is now preserved in the Bhuri Singh Museum, Chamba.

27. Siya-Dudhar Fountain Inscription.

It was discovered by Vogel in 1906 at a locality named Siya Dudhar, one mile above the village of Bahnota in the Loh-Tikri Pargana of district Chamba. It has been edited by him in Antiquities., I, pp.242 f., Pl. XXXVI. It records the erection of a fountain slab, by four individuals for the sake of their deceased brother, Tyāga. It is now preserved in the Bhuri Singh Museum, Chamba.

28. Mangaloa Fountain Inscription.

This epigraph, partly destroyed, has been discovered
at village Mangloa in the Loh-Tikri pargana of Chamba and edited by Vogel in *Antiquities*. I, p.243, Pl. XXXVI. It consists of two stanzas in which the transitoriness of human life and the religious merit accruing from the construction of a fountain, have been described.

29. Bento-Puhali Fountain Inscription.

It was found by Vogel at a shepherd station (Puhali), named Bento, 2 miles each of Kilar in the Pangi subdivision of Chamba. It is written in corrupt Sanskrit and is dated in reign of a king, named Lallita-deva who may be identified with king Lallita-varman of Chamba who ruled in the later half of the 12th century. It mentions Pângatî, which is apparently the ancient name of modern Pangi. The records has been edited by Vogel, in *Antiquities*. I, p.244, Pl. XXXVI.

30. Sukoi Fountain Inscription.

It was discovered by Vogel in the summer of 1905, at the village Sukoi in the Loh-Tikri pargana of Chamba. It was edited by him later in 1911 in *Antiquities*. I, pp.244 f. Pl. XXXVI. It records the construction of a fountain by some one whose names is not preserved in the inscription. The record is important from paleographic point of view as it furnishes two instances of double looped k in lines 2 and 4.

31. Bhatkara Fountain Inscription.

It records the erection of a fountain slab on which it is engraved by a private individual named Bhāna. It was found by Vogel at Bhatkara, 3 miles north-west of Loh-Tikri in Chamba and later edited by him in *Antiquities*. I, pp.245 f. Pl. XXXVIII. It is now lying the Bhuri Singh Museum, Chamba.

32. Hundan Fountain Inscription.

This inscription has been edited by Vogel in *Antiquities*. I, pp.246 f. Pl. XXXVIII.
It is incised on the fragment of a fountain slab and was found at Hundan, a village 5 miles east of Kilar in Pangí. It is incomplete and consists of three lines. It is dated in the 4th year of a ruler named Šālivikrama. Judging from the fact that Šālivikrama is not mentioned with any titles we may presume that he was local Chieftain of Pangí.

33. Saho Image Inscription.

It is engraved on the base of a statuette of Visnu placed in a small shrine at Saho in Chamba. It records the erection of an image of Ukukana-Svāmin by some Ukukana. Ukukana-Svāmin evidently denotes the Viṣṇu image on the base of which the inscription is incised. The record furnishes an instance of naming the image after the name of the donor. The practice was fairly common in ancient Kashmir. It has been edited by Vogel in Antiquities, I, pp. 248 ff., Pl. XL.

34. Koh Stone Inscription.

It is incised on the front side of a rectangular stone slab which seems to have formed part of the basement of some lost image. It consists of one line but several letters are completely rubbed off. It merely contains the names of the donor and his ancestors but most of the names are only partly preserved. Of the name of the donor himself, only the first and the last letters are decipherable. The records contains no date. It was recently discovered from village Koh in the Gudyal paragana of district Chamba, and is now preserved in the Bhuri Singh Museum, Chamba.

35. National Museum (Delhi) Image Inscription.

It is incised on the pedestal of a bronze image of goddess Bhairavī. It consists of four lines of which only the first two are clearly written and distinctly visible. It is

34 See below p. 213
dated in the reign of Naranāyaka-deva. The exact find spot of the inscription is not known. It is, however, said to hail from Chamba. The identification of Naranāyaka-deva is difficult. He does not figure in the Vaṃśavali of the Rajas of Chamba.

36. Harsar Image Inscription.

It is incised on the pedestal of a brass image of Śīva, enshrined in a temple at the village of Harsar 10 miles from Baramaor on the road leading into Lahul by the Kukti pass. It is dated in the (Śastra) year 58. The characters of the inscription represent the transition from Śaṅcā to Devāśeṇa.

KANGRA

1-2. The Two Prāśastis of Baijnath.

These are incised on two large stone slabs in the famous temple of Baijnath at Baijnath (ancient Kirigrāma) in the Kangra district of Himachal Pradesh. The two inscriptions were first partly described by Cunningham in his Archaeological Reports, Vol. V, pp. 180 ff. and later edited in full by George Bühler in El., Vol. I, pp. 97 ff.

The Prāśasti No. I consists of thirty-five lines. It gives an account of the construction of a Śīva temple by two merchant brothers, Manyuka and Āhuka and records the donations made to it by some pious individuals. It contains an eulogistic account of the ruling chief of Kirigrāma named Lakṣaḥmaṇa-candra and is dated in the year 80 of the reign of Jayaccandra who was the lord of Trigarta to whom Lakṣaḥmaṇa-candra owed allegiance. The date of the inscription saṁ 80, Jyeṣṭha, Suṅka pratiṇa, corresponds to 13th May, 1204 A.D.

The Prāśasti No. II consists of thirty-three lines. It contains a brief account of the baronial house of Kirigrāma.

to which Laksamanacandra belonged - right from its founder, named Kanda. It, besides, records the donations made to the Śiva temple by the ruling Chief Laksamanacandra, by his mother Laksena and by the builders of the temple. It is dated in the Saka year 1126 which corresponds to A.D. 1204.


This inscription consisting of eight lines is incised on the pedestal of an image of Pārśvanātha in the temple of Indresvara in the Kangra city. It has been edited by Bühler in PI., I, p.120. It contains a brief account of the family of the donor whose name is unfortunately lost and records the consecration of the image on the base of which it is engraved. It is dated in the year 30 probably of the Śāstra year.

HARYANA

1. Palam Well Inscription.

It is engraved on a stone slab discovered from a well at the village of Palam, 12 miles south-west of Delhi. Only the concluding portion of the inscription is in Śāradā, the rest is in Nāgarī. It records the sinking of a small tank (baoli) by certain Udhdhara. It is dated Vikrama-saṅvat 1337, Śrāvana vaṭṭi.13, Wednesday corresponding either to the 26th June, A.D. 1280 or to 13th August A.D. 1281 in the reign of Sultan Ghiyathud-din (Ghiyas-ud-din) Balban.

This brings our brief survey of the known Śāradā inscriptions to close. We find that even though the Śāradā script was used in an extensive area of North-Western India, the number of Śāradā epigraphic records is not very encouraging. Of the extant records, most are either fragmentary or defaced and in some the letters are so badly executed that it is not always possible to establish their value. Again, there are several inscriptions which have not been edited or reproduced in facsimile so far. There are still a few others which though noticed previously are lost now.