

Select Inscriptions of Bihar

(Introduction and Appendix in English and Text in Sanskrit)

(With a Foreword by Dr.D.C. Sircar)

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Patna]

1958

[Price Rs. 10-50 Np.

Published by :-

Smt. SHANTI DEVI
C/O SRI R. K. CHOUDHARY
P. O. Madhipura, Saharsa
(Bihar)



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Jawahar Nagar, Delhi-6 (India)
- (2) **K. L. Mukhopadhyaya**
6-1 Bancharam Akur Lane
Calcutta-12 (India)

Printed by—Patna Weekly Notes Press, Sidhartha Press &
Dharmyug Press Patna.

DEDICATED

TO THE MEMORY

My youngest brother, Late **Gopal Krishna Choudhary**,—whom Fate did not allow to live long to see the results of his own labour.

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PREFACE

A critical study of the Bihar inscriptions will reveal to us as to how they are an indispensable source of our history. Without these our knowledge would have remained inadequate. It was in the absence of these inscripational records that the European writers in the early nineteenth Century described India as lacking in historical source material. It is true that their untiring labour brought into light vast treasures from beneath the earth and a structure of historical knowledge was raised. With the passage of time, heaps of inscripational and other records in the shape of Coins, seals, terracottas and potteries were unearthed and a further superstructure was raised. The history of Bihar, once the history of India, was not written even then and no serious attempt was made. In course of my study of the subject, I felt the necessity of having a handy volume dealing with the important inscriptions of Bihar and the present work is a result of my consistent effort for the last few years on this subject.

To prepare a comprehensive volume dealing with all the inscriptions, hitherto discovered, is a task which requires several years for its successful compilation and I, therefore, thought of a modest scheme and the selection has been made out of important ruling dynasties. Only the texts have been given here. Till now there was not a single work on Bihar inscriptions and I think that if this humble work of mine, though

not an exhaustive list but a fairly representative one, succeeds in removing the long-felt want, I shall consider my labour amply rewarded.

I am fully conscious of my limitation and there's no way out but to crave the indulgence of my learned readers. The views, expressed in the introduction, are tentative so far as certain interpretations are concerned and I am always open to correction. In the preparation of this volume, I have received ungrudging help from a large number of my friends and wellwishers and I shall be failing in my duty if I do not acknowledge their help with gratitude. My thanks are due to Dr. K. K. Dutta, Patna University, Sri N. A. Gore, Librarian Bombay Branch of the Royal Asiatic Society, Sri Harikishore Prasad of the Gaya Museum, Prof. Tarkeshwar Nath Sinha of T. N. J. College, Bhagalpur, Dr. R. S. Sarma of Patna College. Prof. Surendra Prasad and Jagdish Prasad Karna B. A. (Hons.), Sri G. D. Chakravarti, Principal Murarka College, Sultanganj, and Sri S. N. Singh, Principal G. D. College, Begusarai, and Drs. B. P. Sinha and Upendra Thakur of the Patna University deserve my special thanks for their kind encouragement. I am also thankful to my wife, who has prepared a major portion of the manuscript for the press. Drs. P. K. Gode of Poona and A. S. Altekar of Patna have always helped me in all my endeavours.

Dr. D. C. Sircar, M. A., P. R. S., Ph. D., Superintendent of Epigraphy, Government of India, Otacamund, one of the greatest epigraphists of India, has laid me under a deep debt of gratitude by contributing a Foreward to this volume. Without his parental care the work would not have seen the light.

of the day. He has also supplied me with a number of inscriptions, discovered and edited by him, and it was at his initiative that I took up the present work in hand.

In spite of my best care, the printer's devil has found its way in this book. I have refrained from giving details about every inscription as footnotes, because they are already there whence I have taken. For the convenience of my readers, I have given a short introductory note on almost all important inscriptions, collected in this volume, and have tried to maintain the chronological order. In the *Appendix*, the geographical names associated with these inscriptions have been discussed. A short history of Indian Epigraphy is also there. Even then I believe "To err is human, forgiveness is divine".

Ramanavmi
1958.

Radhakrishna Choudhary.

FOREWORD

The early history of Bihar is one of the most glorious chapters of ancient Indian history and the contribution of ancient Bihar to Indian civilization is considerably more remarkable than that of most other parts of the country.

Videha, which comprised parts of North Bihar and the Nepalese Tarai and was also called Mithila after its capital situated at the site of modern Janakpur a few miles beyond Bihar's northern boundary, was the earliest Aryan settlement in Eastern India. It was from this area that Aryanism spread over other parts of Bihar as well as over Bengal, Assam and Orissa. The names of king Janaka of Videha and his protegee Yajnavalkya are famous in the early history of Indian philosophy. Mithila or North Bihar continued to be one of the greatest centres of learning in India till the mediaeval period when it attracted students from different parts of East India, especially Bengal.

According to tradition, a mighty line of rulers flourished in Magadha (the Patna-Gaya region of Bihar) with its capital at Girivraja (modern Rajgir in the Gaya District) before the middle of the sixth century B. C. It was founded by Brihadratha, son of the Chedi king Uparichara Vasu. The greatest monarch of the dynasty was Jarasandha who is said to have been regarded as one of the most powerful among contemporary rulers especially of Northern India.

Of the sixteen Mahajanapadas or Great States that are believed to have flourished in different parts of India during the latter half of the sixth century B. C., at least three were situated in modern Bihar. These were the Magadha and Anga (the Monghyr—Bhagalpur region of East Bihar) kingdoms and the Vriji-Lichchhavi republic in North Bihar with its capital at Vaisali (modern Besarb in the Muzaffarpur District). In the same period Bihar was the field of activity of the great founders of both Jainism and Buddhism. Of these,

Jainism is still one of the principal religious faiths of India, while Buddhism is even now the dominant force in the religious life of many of the countries of Asia.

The expansion of the Magadha kingdom began from the time of Bimbisara (circa 543—491 B. C.) who conquered Anga and built the new capital city of Rajagriha in the suburbs of old Girivraja. His son Ajatasatru (circa 491—452 B. C.) conquered North Bihar and humbled the power of the king of Kasi-Kosala in the Eastern U. P. Udayin (circa 459—443 B. C.), son of Ajatasatru, founded the city of Pataliputra near modern Patna during the fourth year of his reign. Magadha now became one of the two dominant powers of Northern India, her only rival being Avanti having its capital at Ujjayini in Western India. Sisunaga (circa 411—393 B. C.), who had been originally the Magadhan Viceroy at Varanasi and later occupied the throne of Girivraja, conquered Avanti. His son Kalasoka (circa 393—365 B. C.) transferred the capital of Magadha, now an extensive empire covering wide areas of Northern India, permanently to Pataliputra.

Under the Nanda dynasty (circa 343—321 B. C.), founded by the powerful N ahapadma, the Magadha empire extended from the borders of Assam in the east to the Beas river in the west and wide regions of South India were included in it. The empire reached its greatest extent during the rule of the Maurya dynasty, founded by the mighty Chandragupta (circa 321—297 B. C.) with the help of Kautilya, Chanakya or Vishnugupta, the celebrated authority on the science of polity. Chandragupta extended his power over the valley of the Indus which he freed from the vestiges of Greek occupation under Alexander of Macedon. Shortly afterwards he succeeded in securing parts of modern Afghanistan and Baluchistan as the result of a contest with Seleucus, founder of the Greek empire of Western Asia. During the reign of Asoka (269—232 B. C.), grandson of Chandragupta, the Magadha empire is known to have included almost the whole of South India barring four small states lying to the south of Mysore and the Chingleput District of Madras. Maurya Asoka, famous for his patronage and propagation of Buddhism and his humanitarian works in and outside his empire in various parts of the world, may

be regarded as one of the notable contributions not only of Bihar to Indian culture but also of India to the civilization of the world.

Asoka is known to have called himself a Magadhan. But the early Europeans described the emperors of both the Nanda and Maurya dynasties primarily as the rulers of the Prasii and the Gangaridae. The Prasii are the same as the Prachyas or Easterners of Indian literature. According to a well known tradition, the name Prachya was collectively applicable to the peoples of Eastern India beyond Prayaga or Allahabad. The Gangaridae were undoubtedly the Vanga people dwelling about the Gangetic delta in the southern part of Bengal, the foreign name being derived from that of their country and its headquarters both named by the early Europeans after the river Ganga. The mention of the Gangaridae or Vangas, who were themselves a Prachya people, side by side with the Prasii seems to suggest that the Prachyas of Bihar and the contiguous areas including North Bengal and the Gangaridae or Vangas of South Bengal represented two separate administrative units of the home province of the Nandas and Mauryas. It may be noted that, in the different ages of history, Bengal was often linked up with Bihar or Bihar with Bengal. This question has to be approached not only from the administrative point of view but also from the standpoint of the cultural unity of the Prachyas. The old legend describing the mythical progenitors of the Anga, Vanga, Kalinga, Pundra and Suhma tribes as couterine brothers points to the ethnic relation between the people of East Bihar with those of Bengal and Orissa. The Chekichheki dialect of East Bihar and the Maithili of North Bihar are again very closely allied to the dialects of Bengal, Assam and Orissa. There is also evidence to show that the Gaudiya alphabet, known to early medieval writers and now often rather inaccurately called Proto-Bengali, was popular as far west as the Patna region of Bihar till the late medieval period. The East Indian style of Sanskrit composition, known as the Gaudi Riti, is the common heritage of all the peoples of the areas in question. Of the many common elements that are noticed in the different areas of East India today one of the most striking is the food habit of the peoples, which is characterised by the popularity

rice and fish. There is reason to believe that the Prachyas were bound together by a common culture and language.

Asoka's policy of pacifism, coupled with his excessive zeal for religious propaganda which must have drained the resources of the empire, led ultimately to the dismemberment of the Maurya empire, the invasion of Pataliputra by the Bactrian Greeks under Demetrius about the beginning of the second century B. C. and the overthrow of the Mauryas by General Pushyamitra who founded the Sunga dynasty about 187 B. C. The later Sungas and their successors, the Kanvas, appear to have lost their hold on the Magadha country and ruled from Vidisa, modern Besnagar near Bhilsa in Madhya Bharat. Soon afterwards Bihar fell within the sphere of influence of the great Kushana emperor Kanishka I (78-102 A. D.) who had his capital at Peshawar. During the early centuries of the Christian era, there flourished some minor ruling families in different parts of Bihar and there is also a tradition regarding the Saka-Murunda occupation of Pataliputra probably in the second and third centuries A. D.

Under the Guptas, Pataliputra again gained the position of the capital of a vast empire. Samudragupta (circa 340-76 A. D.) and his son Chandragupta II Vikramaditya (376-414 A. D.) and grandson Kumaragupta I Mahendraditya (414-55 A. D.) ruled over the major part of the northern half of India. The age of the Gupta emperors is remarkable in history for the progress of the Indians in all fields of cultural activity. With the decline of the Guptas in the sixth century the Maukharis established their power over Bihar and the U. P. Magadha however appears to have been conquered by the Gaudas of Bengal before the close of that century when the celebrated Sasanka, who later ascended the Gauda throne, had been ruling over the area round Rohtasgarh (Shahabad District, Bihar) apparently as the viceroy of the contemporary Gauda king. About the beginning of the seventh century, the Maukhari king Grahavarman was allied with the Pushyabhutis of the Eastern Punjab and probably also with the Bhauma-Narakas of Assam while he was threatened by a joint attack led by the Gauda king Sasanka and the 'Later Gupta' king Devagupta of Malava. About 605 A. D., Grahavarman was

killed and his capital, the city of Kanauj, was occupied by the Gauda and Malava enemies. The Pushyabhuti king Harshavardhana relative of Maukhari Grahavarman, soon drove out the Malavas and Gaudas from the U P. and also ousted the latter from Bihar. These territories now formed parts of the empire of Harshavardhana who seems to have placed his 'Later Gupta' partisan Madhavagupta (son of Mahasenagupta whose throne was usurped by Devagupta) in the viceroyalty of Magadha. In this age the great monastery at Nalanda in the present Patna District became famous throughout the Buddhist world.

The 'Later Guptas' of Magadha became independent after Harshavardhana's death in 647-A. D. The greatest Magadhan king of this line was Madhavagupta's son Adityasena (circa 655-80 A. D.). In the first half of the eighth century this dynasty was overthrown by king Yasovarman (circa 728-53 A. D.) of Kanauj; but about the middle of the same century the Palas of Bengal established their sway over Bihar. The mighty Dharmapala (circa 770-810 A. D.) conquered the U. P. from his bases in Bihar. The early Palas founded the great Buddhist monasteries of Otantapuri (modern Biharsharif in the Patna District) and Vikramasila (modern Patharghata in the Bhagalpur District) and were patrons of the famous monastery at Nalanda. In the eleventh century, Bihar became a bone of contention between the Palas and the Kalachuris of Dahala (the Jabalpur region) although the latter were ultimately overpowered and driven out. In the following century, the Palas lost their dominions in Bengal to the Senas and became confined to the southern districts of Bihar. But the Senas were encroaching upon the eastern part of their truncated kingdom and the Gahadavalas of the U. P. upon its western part. North Bihar was under the Karnatas of Mithila. They were maintaining a precarious existence till the close of the twelfth century when Bihar was overrun by the Turkish Musalmans under Ikhtiyaruddin Mahammad Bakhtiyar Khalji. At first the hold of the Muhammadans does not appear to have spread beyond the tracts on the banks of Ganges; but gradually they succeeded in ousting independent Hindu rule from all parts of Bihar.

During the Muslim occupation of Bihar, which was overthrown by the British in the eighteenth century, the most

remarkable figure in the history of the land was Sher Shah who rose from the humble position of a Jagirdar's son to that of the emperor of Hindustan (1539-45 A. D.)

Bihar's contribution to the freedom movement that gradually developed against the continuation of British rule in India is quite remarkable. In 1947 the British Govt. released India from bondage and soon afterwards India declared herself an independent republic. *The honoured position of the first head of this new republic is occupied by an illustrious Bibari, viz, Babu Rajendra Prasad.*

It will be seen from the above outline that the most remarkable part of the history of Bihar, when her greatest contributions to civilization were made, relates to the age prior to the Muslim conquest of the land about the close of the twelfth century. Janaka and Yajnavalkya, Mahavira and Buddha, Bimbisara and Ajatasatru, Sisunaga and Mahapadma Nanda, Chandragupta and Chanakya, the great Asoka, the Gupta Vikramadityas whose glorious activities gave rise to the saga of Raja Vikram popular in all parts of India, and the Pala emperors who founded the great Vikramasila and Otantapuri monasteries and were patrons of the celebrated Buddhist monastery at Nalanda are some of the illustrious names that endow the early history of Bihar with all-India importance.

Unfortunately Indians of antiquity left no written account of all their achievements and therefore most parts of ancient India have no connected history in the sense ancient Greece or Rome has. The lost history of the most glorious days of the different areas of India is being gradually reconstructed with the help of information gathered from various sources such as the literary, epigraphic, numismatic, archaeological and monumental records. Of such sources, epigraphic records are the most important as they have provided material for the major part of what is already known about the achievements of ancient Indians. This is also the case with the pre-Muslim period of the history of Bihar. By way of illustration it may be pointed out that the account of the Gupta period, regarded by historians as the *Golden Age of Indian history*, is almost entirely reconstructed on the basis of information gathered from inscriptions.

The earliest epigraphic records discovered in Bihar are those belonging to the time of the Maurya emperors Asoka and his grandson Dasaratha. Numerous inscriptions including epigraphs on rocks, stone-pillars, stone slabs, stone and metal images, copper plates, terracotta seals and plaques, etc., belonging to the period between the middle of the third century B. C., when Asoka flourished and the end of the twelfth century A. D. when the Turkish Musalmans established themselves in Bihar, have been found in different areas of the land. It must however be pointed out that, as the history of Bihar is often intimately associated with some other parts of India, many inscriptions discovered outside the limits of that State also throw welcome light on the problems of its history. As these are exceptionally valuable sources for the study of both political and cultural history, a collection of the more important inscriptions found even in a limited area is expected not only to be welcomed by all lovers of Indian history but also to attract young learners to the study of the early history of the area in question.

We hope that the *Select Inscriptions of Bihar* by Mr. Radha Krishna Choudhary, Professor of History, G. D. College, Begusarai (Bihar), will stimulate studies in the early history of Bihar.

D. C. Sircar
Superintendent for Epigraphy,
Government of India.

Ootacamund,
15th July, 1954.

INTRODUCTION.

‘Piety to the past is not for its own sake nor for the sake of the past; but for the sake of a present so secure and enriched, that it will create a better future¹’.

Script is the embodiment of language and language, the expression of thought. Paleography is the systematic study of old handwritings. It is as much an ancillary discipline of philology as of history. More than any other help to history it demands concentrated attention to detail and give scope to mental alertness². When and how writing came to be practised in our country, we do not know. Yaska refers to a number of works and authors known to him³. Vedic literature was known to Panini even in manuscripts⁴. Panini also hints at the use of writings in several significant expressions⁵. Referring to an Indus valley Seal, Wijesekar suggests that they are the symbolic representation of the Rigvedic river goddesses and that the whole Seal represents the fertility cult common to the Indus valley and the Vedic civilisations⁶. It is likely that some forms of writing must have been known to the ancients. The decipherment of the Indus script will go a long way in solving this problem. Scholars believe that the shell character predominated between the age of Mohenjodaro and Asoka. Lalitavistara mentions about 64 scripts in Buddha’s time and Mahavastu refers to about 30 more.

Magadha was the cultural pivot of India in the east and it was here that the less limited method of recording inscrip-

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- 1 Dewey—“*An introduction to Social Psychology*” (1922). P.21.
 - 2 G. J. Renier—“*History, its purpose and method*” (1950) P. 13-14.
 - 3 A. B. Keith—“*History of Sanskrit literature*” P. 423.
 - 4 Goldstucker—“*Panini*”. P. 11-47; Cf—*Atharvaveda* 19-17.
 - 5 V. S. Agarwal—“*India as known to Panini*” P. 371.
 - 6 C. K. Raja Commemoration volume, P. 428; Cf. Altekar *ABORI*. XXI, P. 291.

tions throughout India was introduced. The Mauryan period ushered in the inscriptional era of India. According to Buhler, the character of Asoka's edicts clearly manifest that writing was no recent invention in the 3rd. Century B. C. Muller suggests that the close relationship between Asoka and Tissa makes an importation of Brahmi Script from Magadha into Ceylon probable¹. We have continuous record of Brahmi inscriptions. Buhler suggested that Brahmi was of foreign origin². Ojha³, Bhandarkar⁴, Jayaswal⁵, and Taraporewala⁶, have refuted the theory of the foreign origin of the Brahmi Script. Taraporewala has reasonably pointed out that a people who could produce such masterly analysis of their language about 1000 B. C. (the latest date of the Pratisakhya of the veda), had no reason to borrow the symbols from the semitic Script. Inter-relation between speech and writing cannot be denied at any stage of human development⁷.

All ancient records, either on stones or clay tablets, are generally of three kinds—i) Donative, (ii) Commemorative and iii) Eulogistic relating to various grants. One of the objects that impelled Asoka to engrave inscriptions is that they may endure permanently. In Pillar edict vii, he says, "This *Dharmalipi* should be inscribed where there are stone pillars or stone tablets so that they may long endure." It is suggested that Asokan inscriptions were first drawn up in the imperial Secretariat at Pataliputra and then forwarded to the provincial Governors. On account of Magadha's predominant position, the language spoken there obtained recognition all over India in very early times. At the time of Asoka, as the numerous inscriptions scattered all over India show, the dialect of Magadha must

1 *Ancient Inscription of Ceylon.*

2 *Indian Paleography.* Cf—Ditinger—*The Alphabet* P. 328.

3 *Indian Paleography*—Chapter 1

4 *Païoc*—I, ii. P. 305. *Orientalic* Vol III. P. 493.

5 *Jbors*—VI. 188.

6 *Païoc*—IV. 625.

7 J. J. Gelb—*A Study of writing* (London 1951.) P. 222.

have been understood over the greater part of 'India'. The inscriptional age started with an all India outlook and was made a reality by Asoka.

The importance of the study of epigraphy is unquestionable and can hardly be gainsaid. A good deal of information, which we now possess, is derived from the study of inscription. There's no doubt that inscriptions present an age. They refer to spiritual consciousness and intellectual attainments. They supply us with materials not only for the study of history but also for the history of Indian Kavyas. They provide us with several important particulars elucidating literary, religious, social, political, economic and cultural history. The Bihar inscriptions generally preach Buddhism, Janism and Brahmanism having an accomodating spirit and aim at cultural synthesis. Asoka and Dasratha granted cave dwellings to the Ajivikas² in the same spirit as they built the stupas. The spirit of toleration and liberalism is discernible through the ages and we know how a King of Ceylon was permitted by Samudragupta to erect rest houses at Bodh-Gaya for the Buddhist travellers. A Buddh-Gaya image inscription of the sixth Century A. D records the gift by two Sakya mendicants of the statue of Buddhas³. Adityasena's Apsad stone inscription is one of the most brilliant pieces of Sanskrit poetry. Short introductory notes on the inscriptions are given below.

The Mauryan inscriptions are characterised by liberality of outlook and national thinking. In Rock Edict xii, Asoka says, "there should be a growth of the essential among (men of) all sects. The growth of the essential is power of various kinds. One who honours one's own sect and condemns another sect ..in order that one may illuminate one's own sect ..in reality by so doing injures one's own sect...concourse is therefore

1 B. C. Law.—"Tribes in Ancient India" (Poona-1943) P. 234.

2 Vide. *Barabar Cave bill inscriptions*—In some cases the Words 'Ajivikebi' have been chiselled away in the Barabar and Nagarjuni caves. Quite likely, this was done in the time of Maukharī Anantavarman who gave Barabar Cave to Krishna and two Nagarjuni caves to Siva and Parvati.

3 Gupta Inscriptions—p. 228.

commendable (Samvaya) . . There may be a growth of mutual appreciation." The cultural contents of Asoka's inscriptions have their motives deep down. The Champaran pillar edicts of Asoka (Rampurva version) were supposed by late Dr. Vincent A. Smith to have marked the course of the royal road from the northern bank of the Ganges opposite the capital to Nepal valley¹. Lauriya Nandangarh pillar is the only one of Asoka's columns which still retains its original capital. Asoka always scrutinised whether he was causing happiness to his people or not. Pillar Edict v stands as a typical instance of his regulation of piety. In Pillar Edict vi, We find his anxiety for the welfare and happiness of his people. He says "Do I scrutinise all congregations. . All sects I have honoured". His dharma, as gleaned through his edicts, consisted of mercy, liberality, truthfulness, purity, gentleness and good deeds. One of his minor Rock edicts is at Sasram. The Barabar Cave hill and Nagarjuni cave inscriptions record the grant of these caves to the Ajivikas. From the standpoint of the history of the Ajivikas, these are very important². These inscriptions are the sources of our socio-economic and cultural history.

The Maniyaramatha finds throw some light on the ancient culture of Rajgir and other allied sites. A particular Rajgir seal from Nalanda contains two Naga figures with snake-hood at their back and it clearly indicates that snakes were worshipped in those parts. Rajgir folklore is rich with tradition about Yaksha & Naga. Mahabharata informs us that Maninaga and Svastikanaga were twin Naga divinities who resided in a peak guarding Girivraja and were especially worshipped by the people of Rajgir when there was lack of rain³. Maniyaramatha excavations have proved the existence of Snake cult worship. John Marshall found the traces of Snake worship at the site as late as 1940 A. D. The stupa decorated with beautiful stucco sculptures represented the matha of Maninaga. Both Svastika and Maninaga were depicted with female Bhagini

1 *Asoka* p. 120.

2 A. L. Basham—*The Ajivikas*.

3 *Sabha and Adi Parvanas*.

Sumaghdha. The fragmentary epigraph on the back of the sculpture mentions "Maninaga..Srenika..Bhagini Sumaghdha. The Giriak image inscription and the Sonbhandar Cave inscriptions add sufficiently to our knowledge about the history and culture of Rajgir. It's one of the few oldest cities of India and was in ancient time the capital of Magadha. Long associated with the Mahabharat history, Rajgir had the unique fortune of being the seat of Buddhist and Jain cultures.

Few Gupta inscriptions have been discovered in Bihar. The Nalanda and Gaya plates³ of Samudra Gupta are *mutatis mutandis* identical and it is likely that both of them were copied from some genuine Gupta grants. Fleet inscriptions has pointed out that the grant can not be regarded as genuine on the following grounds—i) in the genealogical portion the adjective of the king is in nominative, which shows that the drafter of this inscription was copying this portion from some grant of one of the successors of Samudragupta; ii) some of the letters are antique, while others are modern. If the plate be regarded as genuine, it is puzzling why the Secretariat of Samudragupta should have committed such a silly error in giving the genealogy of its master. They are full of mistakes.

The Basarh Seals, discovered by Bloch, mention the Parisad of Udanakupa, which fact seems to imply that local Parisad did exist. It clearly indicates that the Parisad still formed an important element of Hindu polity, Corporate activity seems to have been the outstanding feature of all the three aspects of national life—social, economic and political¹. Various officials and Ministers of different grades are referred to in the Basarh Seals². They provide us with ample information regarding the municipal administration as

१ श्रेष्ठिशार्धवाहकुलिकनिगम । Vide writer's article—"Some aspects of Socio-economic history of N. E. India" (320-711)

२ युवराजपादीय कुमारमात्याधिकरण, रणभारडामाराधिकरण, बलाधिकरण, दरडपाशाधिकरण, तीरभुक्ति उपरिकाधिकरण, वैशाल्यधिष्ठिताधिकरण, विनय स्थितिस्थापकाधिकरण and श्री परम भट्टारकपादीयकुमारामात्याधिकरण ।

well as the economic organisation. The term "Ranabhandagaradhikarana" shows that the department of military finance was separated from that of civil finance. Almost all the legends of the *Basari* seals have been incorporated in this volume. The seal inscriptions refer to the corporations or guild of bankers. It looks as if in those days something like a modern Chamber of Commerce existed. There is the total absence of any distinct symbol of Buddhism on these seals. Shiva is mentioned as Pashupati in one Seal and 'as Ananta on two, combined with his divine consort, called Amba once and Nandeswari in the other inscription. The symbol for sun and Moon occurs.

The Bihar stone inscription of Skandagupta is no less important. The Bihar and Bhitari inscriptions of Skandagupta represent Samudragupta to have performed the *Asvamedha* in right royal epic fashion¹. This fact is corroborated by Samudragupta's gold coins of the *Asvamedha* type. The Bihar inscription speaks of the erection of a *yupa* (Line 10). It records certain shares in the village of Skandaguptavata and in another *agrahara*, the name of which is lost.

This part seems to have belonged to the Saiva form of worship in its Sakta or tantric development. The record gives the name of several officers; and the fact that a village named after the sovereign speaks for itself. He seems to have greatly endeared himself to the people of Magadha. It represents him as the occupant of the Imperial Gupta throne immediately after Kumar Gupta I.

The Nandapur inscription of the Gupta Era 169 (=489 A. D.) records the purchase of land in the village, Jarigoyika, by the Visayapati Chatramaha, presented to a Brahmana of the Samavedin School and belonging to *kasyapa* gotra, an inhabitant of the *agrahara* of Khatapurana comprised in the Nanduvithi, to enable him to perform the five daily sacrifices. This grant contains important geographical materials. The inscription was discovered in a village two miles north east of Surjagarha in the district of Mongayr.

Thus we see that the epigraphic records have been inscribed on metals as well as on other materials. Mention must be made of a large variety of silver and gold coins belonging to this period. But the legends on the reverse and obverse greatly help us by providing important clues for the reconstruction of their history. They also confirm and supplement the information which we get from literary sources and inscriptions¹.

A distinct stage can be seen in the development of north Indian alphabet of the Gupta inscriptions. The Maukhari inscriptions present florid characters of the northern alphabet and exhibit very markedly the fully developed matras. The fall of the later Imperial Guptas coincided with the rise of the Maukhari dynasty. Inscriptions of Barabar and Nagarjuni Hill caves disclose the existence of a line of Maukhari Varmanas, who were the Samanta of Gaya District in the times of the later Imperial Guptas². The earliest inscriptional evidence regarding this clan is furnished by a clay seal obtained by Cunningham from Gaya containing the legend "Molkharinam"³ which may be explained as the Prakrit form of "Maukharinam". The three Gaya inscriptions record the installation of Saiva or Vaisnava images by Anantavarman. The Nagarjuni Cave Hill inscription states that the founder of this line was the instructor of rulers in the duty of the Kshatriya and his son Sardulvarman was the lamp of the family of warrior caste. Sardul has been described as the Samantacudamani. If the

1. Dr. L. D. Barnett has rightly observed—"The Gupta period is in the annals of classical India almost what the criclean age is in the history of Greece".

2. Pires—The *Maukharis*—"It looks as if the Guptas, whose power was gradually diminishing, were forced to retreat westward giving place to the Maukhari kings who were steadily but surely building up an empire" cf. *C. I. I.*—III Nos. 48, 49, 50 referring to Yajnavarman, Sardulvarman and Ananta Varman.

3. *C. I. I.*—III P. 14. cf Mazumdar and Pusalker—"Classical Age"—the Maukharis claimed to be descended from Asvapati, P. 67. referred to in the Mahabharata as king of Madra in the central Punjab".

Varman Officer mentioned in the Bihar inscription of Skandagupta was a chieftain belonging to the Maukhari community, it would appear that they ultimately succeeded as a sovereign power in the recovery of the province with which they had been formerly associated.

According to the Deo-Barnak inscription, a gift made by Parmeswara Baladitya II was confirmed by "the presiding authorities for the time being, viz ; Parmeswara Sarvavarmana, Parmeswara Avantivarmana, and then finally by Jivitagupta II. The fact, that Baladitya's grant was confirmed by the Maukharis, shows the existence of Maukhari power. The inscription indicates the absolute authority of Sarvavarman and Avantivarman in Magadha. Undoubtedly Sarvavarmana and his son Avantivarmana were powerful Kings and ruled over considerable territory. Their kingdom also included a portion of Magadha as is evident from the Nalanda seals. On account of the damaged state of the seal, the name of the son and successor of Avantivarmana can not be read in full. The provisional chronological table of the Maukharis is :—

- (i) Isan-Varmana—550-576.
- (ii) Sarva-Varmana—576-580.
- (iii) Avantivarman—580-600.

The Bodh Gaya inscription of Mahnama of the year 269 (—588-89), discovered by Cunningham and Beglar in Gaya, does not refer to any king. It records the installation of the Buddhist temple. It has been conjectured that Mahnama of this inscription was the person of that name who composed the most ancient part of the Pali Mahavamsa. The Bodh Gaya image inscription of Mahanam records the presentation of the statue by a Sthavira (named Mahnam).

Seals of Sasanka, Bhaskarvarman, Harshavardhan are no less important in the history of Bihar. The Rohtasgarh seal of Sasanka calls him as Mahasamanta. The Nalanda seals of Bhaskarvarman and Harsha disclose the genealogy of those two rulers. There's no room for any doubt that each of these rulers held sway over Bihar and exercised some amount of political authority. They were all contemporary rulers and after the fall of Deva Gupta and Sasanka, Harsha was the

5. Sasanka, Bhas-
karvarman,
Harsa and Yaso-
varman

only great sovereign of northern India. The Nalanda inscription of Yasovarman speaks of the magnificence of Nalanda as described by Hieuntsang.

The most important state after the death of Harsha was that of the later Guptas of Magadha and the records of this family show that they ruled over a powerful principality for nearly a century. The earliest record of this family, the Apsad stone inscription, traces its history from the very beginning. In all his inscriptions, coming from Bihar, he is described as the most powerful king and the destroyer of the power of his enemies. The Apsad stone inscription is one of the most important sources of the later Gupta history. It can also be ranked as one of the best Kavyas. The Shahpur inscription records the foundation of an image at Nalanda in the year 66 of an unspecified era. The revival of the Gupta sovereignty was the glorious achievement of Adityasena, the last great sovereign belonging to that glorious dynasty.

The Apsad and Shahpur inscriptions, supplemented by the Mandar Hill and Deoghar¹ inscriptions, convincingly prove Adityasena's undisputed sovereignty in the Eastern Bihar and the South. After having achieved Imperial status, he is said to have lived to perform the Asvamedha. According to Deoghar inscription, Adityasena built, after his conquest, a temple costing three lacs of gold tankas..

We know the names of three successors of Adityasena :— (i) Devagupta, (ii) Visnugupta and (iii) Jivita gupta. They all continued the imperial titles. Of these, probably Jivitagupta extended the territory of his Kingdom. The Deo Barnak inscription of Jivita gupta II is an important historical document. It mentions four kings belonging to the last line of the Guptas and also mentions one Baladitya II of the later imperial Gupta line. This inscription is a charter issued from Gomati-kottaka. This last Gupta empire was presumably destroyed by Yasovarman of Kanauj, Lalitaditya of Kashmir, and the Gaudas. The political career of the Guptas end with this last

1. Deoghar inscription is said to be in Maithili character—

lines of sovereigns. Thus end a period of Bihar history which progressed unabated for several centuries in the arena of ancient Indian politics and there begins a new epoch with the rise of the Palas, who again continued to rule over different parts, for about four centuries. The Pala inscriptions have been discovered in every nook and corner of Bihar and their numbers are increasing daily. With the Palas, we stand on a more solid ground of epigraphic evidence.

The Pala rulers were devout Buddhists and they granted toleration to all other sects. I wish modern Bihar could emulate the tolerance and large heartedness of her worthy predecessors like Asoka, Dharmapal and Shershah. A study of the important Pala inscriptions reveals to us that their official seal bore the emblem of Dharmacakra and invariably an invocation to Lord Buddha. The private individuals invoked the Gods and spirits of their own liking.

The Kesva-prasasti of Dharmapala¹ (The Bodh-Gaya inscriptions) dated in the year 26, records the establishment of a four faced image of Mahadeva and the gift of a tank by Kesava, son of Ujjada. The tank was excavated at a cost of three thousand Dramas. The Nalanda Copper-plate² records the gift of a village Uttaram near the village Niguba, belonging to Jambunadi-Vithi, situated in the Gaya Visaya of the Nagarbhukti. The Valgudar³ inscription refers to the gift of an image by Ajhuka, wife of Salo. Dharmapala was the real founder of the Pala empire as is evident from the Khalimpore inscription.

As the Kurkihar bronze images of the Patna museum constitute the single largest of their kind extant and thus offer a unique opportunity of studying the Buddhist pantheon through the moulder's art in four successive centuries (8—12th.) and also for a study of the script of the period. Out of 226 images of bronze, 93 are inscribed. The Kurkihar image

1. Discovered in 1879 A. D.

2. Excavated by J. A. Page in 1927.

3. Discovered by Dr. D. C. Sarkar in 1950.

inscriptions of the reign of Devapala, dated in the year 9, record the gift of the image to Mallapore by the wife of Sidhamaka, who was a resident of the Saddhu village in Vahirvana and seems to have been the village chief. The Hilsa image inscription is dated 25. The Monghyr Copperplate¹ of the years 33 records the gift of a village to Bhatta-pravara Vibekarata Misra, a scholar, son of Varaharata, grandson of Bhatta Viswarata. The Nalanda Copperplate² dated the year 39, records that Devapala at the request of the illustrious Balputradeva, the ruler of Suvarnavipa, granted five villages, four of which lay in the Rajgriha and one in Gaya Visaya of the Srinagarbhukti, for the comforts of the Bhiksus and for the upkeep of the monastery at Nalanda. The four villages in the Rajgriha Visaya are Nandivanaka Manivataka', Natika and Hastigrama the one in the Gaya Visaya was Palanaka. Balavarmana, who acted as the Dataka, was the overlord of Vyaghratati-mandala. It also gives us a history of the Sailendra dynasty. The Ghosarwan stone inscription contains an account of Viradeva, son of Indragupta belonging a noble Brahmana family and his wife Rajjeka, who having completed his studies at Kanishka Vihara under the guidance of Acarya Sarvajnasanti, visited Mahabodhi and resided at the Buddhist Vihara of Yasovarmapur. He received the homage of Devapala and got a responsible post at the Nalanda University and built two chaityas. His another stone inscription has been discovered at Nalanda.

The two Bihar Buddha image inscriptions record the consecration of images of Buddha at the monastery of Uddandapur by a Buddhist monk named Purnadasa belonging to the Padikramana vihara (?—Identity not yet known).

The Gaya inscription of Narayanpala, dated in the year 7, records the erection of a monastery for Brahamanas practising

1. Discovered in 1780 and first noticed in 1788. About that time, the plate disappeared but was rediscovered in course of the repairs of Kenwood House. Vide E. D. Barnett. E. I. XVIII. P. 304.

2. Unearthed in 1921 E. I.-Vol XVII. P. 310 H.

austerity, by Bhandadeva, son of Vappadeva and Ballabhdevi, grandson of Sihadeva and great grandson of Vamadeva. The inscription contains invocation to Visnu in his Narasimh aspect. The Indian Museum Stone inscription, dated in the year 9, records the gift of an image by Dharmamitra, a Buddhist elder, belonging to the Andhra Visaya. The Bhagalpur Copperplat, dated in the year 17, records the gift of a village, Makutika for the worship of an image of Siva at Kalaspota set up by the king himself, managed by a committee of the Pashupata Acaryas, which was situated in the Kaksa Visaya of Tirabhukti. It gives unusually the longest list of officials. The Bihar image inscription, the year 54, records the gift of an image of Parvati by of Rannaka Uchachaputra Tharuka of Uddandpur.

The Bargaon (or Nalanda) pillar inscription, dated in the year 24, records that a certain person named Vaidyanath belonging to mercantile community, son of Manoratha, paid a visit to a temple in his reign. The four Kurkihara inscriptions of his reign (dated in the year (28, 31, 32—32) record various gifts of the usual manner. They give us the following place names respectively—(i) Kanchi (ii) Apanaka monastery in one of them we find the name of the sculptor, Gopal.

The Nalanda stone image inscription, dated in the year 1, records the covering with gold of an image of Vagiswari at Nalanda. The Bodh Gaya image inscription records the gift of image by Dharmabhima who describes himself as Sindhudabhav and seems to have been known also by the name of Sakrasena.

Four inscriptions of his reign dated in the year 3, 8, 19—19 (vii) Vighrahapala II have been found at Kurkihara. They contain the usual gift forms.

The Nalanda stone inscription, dated in the year 11, records a gift by Baladitya, son of Gurudatta, grandson of

Haradatta, a Buddhist of Mahyana school, residing in Tailadhaka and an immigrant from Kausambi, after the restoration of a temple, destroyed by fire. The (viii) Mahipala I Bodhgaya image inscription dated in the year 11, records the gift of two Gandhakutis and the image itself. The Kurkihara image inscription of his reign is dated in the year 31. The Tetravan Buddha image inscription is practically illegible. The Imadpur image inscriptions dated in the year 48, mention the name of Mahipala.

The Gaya Krishna-dvarika temple Inscription, dated in the year 15, contains an invocation to Vasudeva and records the erection of a temple of Janardan, built by (ix) Navapal Viswaditya, son of Sudraka. The inscription was composed by the Veterinary surgeon, Sahdeva and was engraved by Sattasoma. The Narsingha temple Inscription of the same year contains an invocation to Laksmi and records the erection of Gadadhar and few other temples. It was composed by Vaidya Vajrapani and engraved by Sarvananda

The Gaya Aksayvata temple inscription of year 5, with an invocation to Siva, records the erection of two lingas. It was composed by Vaidya Dharmapani. Bihar Buddhha (x) Vigrabapal III image inscription¹ of the year 13, record the gift by the goldsmith Deheka, son of Sahe. The Bangaon Copperplate inscription² is considerably important for the history of the Palas. It adds a new name to the list of the Pala Jaya-Skandhavaras viz, Kanchanapura yet unknown from any Pala record. The grant says that the village Vasukavartta in the Hodrey Visya of Tirabhukti was

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1. Cunningham—*ASR*-III. P. 121. It was brought to the Indian Museum in 1895 A. D. but is now untraced. This is identified by Late R. D. Banerjee as the *Bihar Stone image inscription* of Vigrapala III.
 2. Discovered and Published by Dr. D.C. Sarkar. in *E.I.* XXIX. pp. 48-57 There are some wrong informations in Dr Sarkar's introductory remarks. The *Kandaba temple* of the Sungod was not founded by a King named Bhavaditya. The Sun image is called Bhavaditya. The temple of the Sun was made under the orders of King Narasingha deva of the Oinwara dynasty (*IBORS*—XX—PL 1-p. 15ff.). Gadh Dih is incorrect, it is known as Gorho Dih where not the *gold coins* (as stated by Dr. Sarkar) but some Punchmarked coins were discovered and edited by C. H. Walsh in the *IBORS*.

granted in the name of Lord Buddha with the specified privileges in accordance with the Bhunichchidra-nyaya in favour of a Brahmana. The donee, Ghantukasarma, was an inhabitant of Ittahak or Ituhoka. This inscription also throws sufficient light on early social history, especially of Kulinism. The place names, in this plate, are of immense importance relating to the ancient geography of Bihar. It's true that various Pala relics have been discovered in different parts of the present Saharsa district but most of them have been washed away by the Kosi river. I am inclined to believe that Vasukaverita is modern Vasudeva village near Bangaon, while Ittahaka is Etaha. These two are very old places containing ancient relics of the past. Hodrey visaya may be identified with the modern village of Hardi in the district of Saharsa. Hardi is associated with the Lorik ballad, which is as old as the first quarter of the 14th Century A. D., if not more¹. The above identification is open to correction. Kanchanapur is to be identified with village Kandaha where that sun temple stands. (I am much obliged to my colleague, Prof. Chandramohan Khan, who helped me in identifying these place-names) The Naulagarh image inscription² of the year 24 records the erection of an image. It refers to Krmila Visaya.

The Tetrawan inscription of the year 3 refers to the gift of an image of Tara by Bhatta Ichchara. The Chandimau Bodhisattva Padmapani image inscription of the year 42, records erection of the image by an inhabitant of Rajgriha, Vanika Sadhu Saharana, son of Sadbu Bhadulva. It contains the usual Buddhist formulae. A broken inscription of the time of Rampala from Uren has been included here. We have no inscription of Gopala III in Bihar.

The Bihar Hill image inscription of the year 3 on the pedestal of an image of the Goddess Sasthi, records erection of the image. The Jaynagar image inscription of the year 14 (or 19?) records erection of a Buddhist statue³. The Valgudar inscription⁴ of the year 18 records the installation of an image of

1. S. K. Chatterjee and Babua Misra *Varna Ratnakar* Introduction

2. Described and edited by me and recited by Dr. D. C. Sarkar

3. Cunningham *AJR* III. 124 No. 16 and 125 No. 17

4. Discovered and Published by D. C. Sarkar, *E. I.* xxviii P. 137 ff.

Narayana at Krimila by two Paramavaisnava brothers. The chief interest of this inscription lies in its dating.

The Gadadhara temple inscription has been referred to Vighrapala III because its writing resembles the Akshayavat inscription. Naulagadh inscription¹ No. 2 has been referred to Vighrapala III on the same score. The Sitala temple inscription of Yaksapala records the erection of a temple dedicated to various deities and of digging a tank named Uttaramanasa. His genealogy is given in the inscription. The Gaya stone inscription of Govindapala was discovered before the courtyard of the Visnupada temple. A lingam is to be found at the top of the record.

Some Pratihara inscriptions have also been discovered, mostly in South Bihar, and a copperplate referring to certain grant, in North Bihar on the U. P. border. They throw sufficient light on the extent of Pratihara dominion in Bihar. The Gujara King Mahendrapala lost no time in following the footsteps of his father. The prevalence of his authority in the east is proved by the following inscriptions, viz.

- (a) Dighwa-Dubauli plate².
- (b) Ramgaya inscription.
- (c) Ithkhori inscriptions and two other inscriptions from Bihar. He was one of the most powerful kings of the Pratihara dynasty.

The Gahadawals extended their sway upto Bihar and controlled a major portion of Anga and Magadha. That was in the wake of the dissolution of the mighty Pala Empire and the establishment of the Karnata Kingdoms of Bengal and Mithila. The Gahadawals also issued charters and grants in Bihar. The Maner copperplate of Govindachandra records the grant of a village Padali (in Maner) in charity to a Brahmana named

1. Discovered and edited by me. G. D. College Bulletin No. 2.

2. I. A. xv-p. 112, D. R. Bhandarkar. "Epigraphic Notes and queries No. III, JBBRAS-XXI. p. 405.

Ganeswara Sarman. Turuska-danda or Turk's duty is mentioned in this inscription. ¹

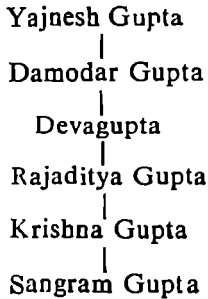
(ii) It is discussed in connection with the discussion of the long standing problem of the Laksman Sena Era.
Janibigha Inscriptions

It records the grant of a village Vanigama, situated in the district of Jambuvani by Paramabhattaraka Maharajadhiraj Parmeswara Mahamandalika Sangramgupta, who is described as Lord of Jaipur and the most devout worshipper of Maheswara. The donee is Kumar-svamin, a Brahmana of Sandilya gotra, learned in the Yajurveda, and having three pravaras² of Sandilya, Asit and Devala, son of Krisbnaditya and grandson of Rama, who hailed from Kolancha. The record gives an account of the donor and the mention of the "Gupta Vamsa" as referring to the dynasty to which the king belonged is suggestive of the fact that the royal line might have been in one way, connected with the Guptas. Late Mr. R. D. Banerjee ³ thinks that these local rulers assumed independence after the downfall of the Senas and that they were either descended from the Imperial Gupta or the later Guptas of Magadha. The noteworthy

(iii) Panchobh Copperplate of Sangram gupta

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1. Many other plates and land grants by the Gahadwalas have been discovered in different parts of south Bihar. The *Lar Plates* of 1146 A. D. prove that the Gahadwala King was staying at Mudgagiri during that year. The *Bodhgaya inscription* of Jaychandra (Bandarkars list No. 401) suggests that the Palas were driven out of Gaya. The *Sibirabar plate* refers to a land grant by Jaychandra in Patna district. For other references cf *JASB-XVIII*. p. 81; vii p. 98 *I.A.-XVIII*. p. 129.
 2. It would be profitable if some one works on an interesting problem of epigraphy, viz, the study of inscriptions recording grants of villages etc. to Brahmanas simply to ascertain the time and manner in which various gotras of Brahmanas and Sakhas of Veda spread over different parts of Bihar.
 3. *JBOR S-V*. and IV.

point is the mention of Kolancha. It gives us the following genealogical table :—



These kings were Saiva and had bull as their insignia or symbol. On paleographical grounds, the inscription has been ascribed to the 12th. century A. D. The question of the identification of place names in this inscription is not yet settled. It is known to all that Mithila in the 12—13th. century A. D. was under the Karnatas and all sources are unanimous on this point. Mr. Banerjee's assumption that the local ruler assumed independence after the downfall of the Senas does not seem to be convincing. A reference to the fact that the donee came from Kolancha, which is mentioned in the authentic Karikas on Kulasastras, the place, whence the five Brahmanas came as invited guests of king Adisur¹, is a fact to be reckoned with. The donee was granted land in Tirabhukti. How is it possible that in the face of the Karnata rulers, a ruler of Jamui (?) or Jaipur or Jambuvani could grant land in Mithila? The high sounding titles no doubt suggest that Sangramgupta held some very important office and wielded some power in a part of Tirhut in the Jaynagar area of the Madhubani Sub-division. Vanigama (बनिगम) must have been the name of a village near

1. Adiswca was a king of North Bihar Vacaspati Mishra flourished in his Court In न्यायकणिका (a commentary on Mandanamishras, (विधिविवेक) Vacaspati says “(निजभुज वीर्यमास्थाय सुरानादिसूरो जयांत (Benares edition P. 290).

2. There is one Jaynagar in Saharsa and another in Purnea.

about. He might have taken advantage of the weakness of the Karnatas and would have assumed such high sounding titles. The term "Mahamandalika" should govern us in judging his actual official status. Most probably he was the divisional Commissioner.

It is a Prasasti of the temple. The inscription refers to
 (iv) Sultan Firozshah Tugluq and also of Malik Vaya,
 Rajgir Jain the representative of the Sultan. He was assisted
 Inscription by Nasiruddin.

Two Jain inscriptions have been added in this Volume.

The so called Simaraon inscription of Nanyadeva is one of the most important documents. It has been held that in the whole domain of Bengal and Magadha antiquities there is not another record with such a date of marvellous accuracy. It gives us the date July 18, 1097 A. D. ¹ The mention of the Saka era confirms our belief that the introduction of that era in North Bihar was due to the establishment of the Karntara dynasty of Mithila.

(v) The Karnata
 Oinwara &
 other Mithila
 Inscriptions

(a) Simaraon
 Inscription

The second epigraph, referring to Nanyadeva, is the Andhratbarhi inscription of Sridharadasa, a minister of Nanyadeva and Gangadeva. Nanya has been described here as a victor and is said to have turned the world into a second Ksira-Sagar. There is some difference of reading in Jha² and Jayaswal³. On the basis of this and another inscription (vide Matiahi inscription), it may be inferred that the worship of Visnu was an important feature of the religious life of Mithila. If the reading of Jha be taken as correct, in that case the inscription will throw sufficient light on the social history of Mithila, because the term "Naurangabja" will then be taken to mean "Nauranga bali Mul" of the Karana Kayasthas of Mithila. This was

1. *I.H.Q.*—III—p. 577. for details, Upendra Thakur—*History of Mithila*—Chapter V, and my paper in the *ABORI*—XXXV.
2. P. Jha—*Mithila—Tatwa Vimarsa*. (Not always reliable for other information).
3. K. P. Jayaswal—*J. O.R.S.*—IX. His general observations on the history of Mithila are not free from defects. cf.—Writer's paper—"*The Karnatas of Mithila*" in the *ABORI* of 1954

actually organised into a strong social system by Harasimha-deva but it appears that the germs of Kulinism had come to stay much earlier. There's no doubt that Sridharadasa had a long life as we find him serving at the court of Laksmansena of Bengal till 1205-6 A. D., when he finished his famous anthology "SaduktiKarnamrta". His descendants are still living today. O'malley observes "the villagers of Bairiya claim to be the descendant of Prime-minister Sridhara kayastha¹"

Another inscription in the same place and also at Srinagar in the Madhipura subdivision of Saharsa district contains the legend "Magardhwaja Yogi-700.". Sir Alekandar Cunningham took it to be the year of some era and placed it in the 12th and 13th century A. D.² In 1904, Mr. Cousins proposed that Magardhwaja measured his influence by the size of his following and was the leader of 700 disciples. Garrik pointed out that this pilgrim was no common mendicant.³ They were revered by the Visnuites. A manuscript copy of the Haihaya Ratanpur Kings, who were saivas, recorded the existence of a matha of Magardhwaja with 700 disciples (C. 1114 A. D.)⁴

The Bheet Bhagwanpur inscription is no less important. Though it gives us simply the name of Malladeva, son of Nanyadeva, it is considered to be important because till now we had no information about him except a casual reference by Vidyapati in his Purusapariksa. Local tradition asserts that Bheet bhagwanpur was his Capital. The site is extremely rich in archaeological finds but no attempt has been made to explore this site though the attention of the Government was drawn by the present writer.

(c) Bheet Bhagwanpur, Inscription of Malladeva⁵

1. O'malley—*Darbhanga Gazetteer*—(1907)

2- ASR—XVIII—43, In Srinagar there are remains of forts of Raja Shri Deva. In the Devalai there is a Sivalinga a stone pillar with the faint inscription.

3. Ibid—XIX—23. This inscription has been found in different parts of U. P., Bihar, Orissa, C. P. and Rajputana.

4. This inscription is generally found on big columns, looking like big Lingas, it may be reasonably assumed that Magardhwaja was a Saiva teacher, having 700 followers all over India.

5. Discovered and Edited by me in my "*The Karnatas of Mitbila*".

It is important in the sense that it gives the name of Dharmadyaksa Vardhamana, a distinguished writer on Smriti, and the author of Dandaviveka. According to this inscription, he was the son of Bhavesa of the vilva-panchka family and this statement is supported by his own work "Smriti tattva-Viveka". It refers to Visnu worship.

(d) The Mati-
ahi Stone
Inscription
(e) Tilkeswar
temple inscrip-
tion—also known
as Havidih
inscription
of Karmaditya
It records the erection of an image of Haibatta Devi at the instance of queen Saubhagya Devi in La-San. 212.

It gives us a definite date of Narasimhadeva, a contemporary of Vidyapati. It is inscribed on stone doorframes of a temple dedicated to a sun image called Bhavaditya. The temple was made, under the orders of Narasimhadeva, by a Brahmana of the Vilvapancha family, named Vamsadhar. This inscription supplies with the names of three kings of the Oinwara dynasty² Bhavasimh, Harisimh and Narasinma. Narasimha is called a follower of Political theory of Maya.³ It is dated 1357 or 1375 of an unspecified era.

This recently discovered inscription gives the date of Kansanarayana as L. S. 394 (or 403). It records installation of a temple.

(g) Bhagirathpur
Inscription⁴ of
Kansanarayana

Temples at Barantapur and Rhota were built by the Buddhist probably about 1100 A D.—The Chandasthana inscription refers to Sarbasimhdeo, adorned with every virtue and the joy bestowing moon of the lotus-lineage of Buddhesa.

1. Edited by Jayaswal—IBRS—XX.

2. Writers—"The Oinwaras of Mitbila"—JBRs—XI—Pt, 2, cf—Upendra Tnakur—Mitbila—Chapter VI

3. Cited in Kamandaka—VIII, 20; Vide Line 3 and 4 of the inscription

.....दाता तदनयो मयोक्त विधिना ।

4. Edited by me in the 'Journs of Oriental Thought', Nasik—1955, It could not be published as the Journal ceased to exist, For other details, see my article in the Proceedings of the Indian History Congress (Calcutta session 1955),

The remaining two inscriptions and the two land grants are given here simply to show that the system continued as late as the 17-18th Century A. D. The two inscriptions of the Khandawala dynasty refer to the erection of Siva temples.

The Mithila inscriptions though not very important for the reconstruction of political history, throw sufficient light on the social and cultural aspect. On the basis of these inscriptions it can be reasonably inferred that Siva, Visnu, Sakti and Sun were worshipped. Many more inscriptions are scattered all over Mithila and a critical edition of those inscriptions will succeed in solving many historical problems. We have been able to locate the names of three Sanskrit poets of Mithila through these inscriptions. These poets were otherwise known to us through different anthologies in Manuscripts.

There are many problems, indicated by Bihar Inscriptions, which await further study at the hands of scholars. As stated above, the system of land-grants has not yet been scientifically studied and the question of actual ownership of land is still a mystery. How and when feudalism came to stay and in what form in ancient India—is a problem that calls for serious study. Inscriptions give us clue to the expansion of various Vedic gotras and Sakhas in Bihar. The study of kulinism may be taken up with profit. Certain problems relating to the administrative set-up have got to be tackled with inscriptions as the basis of study.

The most important problem, which is still untouched so far as Bihar is concerned, is the ancient geography of Bihar. Inscriptions of Bihar supply us with a large number of place-names and areas, still unidentified. The question of the Capital of the Palas is yet unsolved. We know that Bihar is rich in Pala records and we have references to various Jay-skandhavaras in Bihar, the latest being the Kanchanpur Jayaskandavara from the Bangaon copperplate.

Out of about 40 inscriptions upto Mahipala I, only six or seven have been found outside Bihar. ~~There is no doubt that~~

Pala's interests lay more in Magadha than in their place of origin. The official royal grant, Khalimpur Copperplate¹, was issued from Pataliputra. The Monghyr², Nalanda³ and Bhagalpur⁴ plates of Devapala and Narayanpala respectively were issued from Monghyr, while the Bangaon Copperplate of Vighrapala III was issued from Kanchanapur. The "Jayaskandavara" has been usually translated as a "royal camp of victory" or "temporary capital,"

The capital of the
pala Empire

but it should not be forgotten that "Skandhavara" has also been used to signify the capital⁵. It is reasonable to surmise that

Monghyr and Pataliputra were the capitals of the Pala's early days of ascendancy and later on Vighrapala III shifted to the north of the Ganges at Kanchanpur. The records, referred to above, show that Pataliputra and Monghyr had far greater status. Dharmapala, like the earlier imperialists of Magadha, had imperialist designs and in his struggle against the Pratiharas and the Rastrakutas, he needed a centrally situated place. Pataliputra, with its unrivalled imperialistic traditions, must have attracted the notice of such a mighty emperor. It was perhaps Devapala who transferred his capital to Monghyr. The description of Mudgagiri in three plates, issued from Monghyr, prove that it was not a temporary capital but a permanent royal residence. Mudgagiri's association with the Palas is confirmed by the fact that Kakka is said to have fought the Gaudas there⁶.

The Bihar inscriptions invariably refer to the Krimila Visaya. Nalanda plates of Samudragupta refer to Krimila Visaya. It is

1 E. I.—IV p. 245 ff

2 I. A.—XXI. p. 243 ff.

3 E. I.—XVIII, p. 324 ff.

4 I. A.—XV. p. 304 ff.

5 Monier-Williams "Dictionary"—p. 114.

Cf. *Abbidhanaratnamala*—II. 131.

6 E. I.—XVIII p. 87 ff.

7 *MAI*—No, 66—pp, 53-54—(i) Krimila Vishaya Kava (cha)la
(ii) gramc-Vishaya-mahatta
(iii) Naraswaminah

x x x

Krimila Vishaya Sampradanasya,

mentioned as a Visaya of Srinagarbhukti in the Monghyr plate of Devapala. The three Valgudar inscriptions and Naulagarh inscription refer to Krimila Visaya. The Rajauna Pundeswari inscription of the time of Nayapala also refers to it. Dr. D. C. Sircar holds that this Krimila Visaya was round the present village of Valgudar. Kawai in the Nalanda seals may be identified with Kawali, fourteen miles west of Valgudar. The Kaksa Visaya in Tirabhukti, mentioned in the Bhagalpur plate of Narayanpala, has not yet been identified and same is the case with the Jayaskandavara, Kanchanpur, tentatively identified with Kandaha, in the Bangaon Copperplate of Vighrapala III. Many more problems can be taken up for study on the basis of Bihar Inscriptions, which are coming to light daily.

INTRODUCTORY NOTES ON THE INSCRIPTION IN THE APPENDIX.

The Sanokhar Inscription of Ballalasena, discovered by Dr. D. C. Sircar, is important because it gives for the first time a definite evidence in favour of Ballalsena's rule over East Bihar. Prior to this discovery, we had no solid evidence on this point though tradition points to the existence of Sena influence in the eastern part of Bihar¹. The Lai inscription speaks of a petty chief. It records the installation of an image. The Kauleswari Hill inscription, though partially damaged, is very important. It is the first later Gupta inscription discovered in the Hazaribag district and Second of Visnugupta's record hitherto discovered². An inscribed terracotta plaque (now in my possession) gives a new place-name "Nagaldama³." It has got two impression on both the side. It has also been edited by Dr. D. C. Sircar.

1 Writer's, paper—The *Karnatas of Mitbila* in the ABORI—XXXV.

2 All these three inscriptions have been discovered and edited by Dr. D. C. Sircar,

3 Is it Modern 'Nagdab'—? in Begusarai Subdivision,

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APPENDIX

I—HISTORY OF INDIAN EPIGRAPHY.—A SHORT REVIEW.

The collection and study of Indian epigraphical records began in 1784, when Sir William Jones established the Asiatic Society of Bengal. Sir Charles Wilkins, for the first time, brought his profound learning to bear upon Sanskrit Paleography and deciphered several inscriptions. H. T. Colebrooke observed—“ .. in the scarcity of authentic materials for the ancient and even for modern history of the Hindu race importance is justly attached to all genuine monuments and especially inscriptions on stone and metal which are occasionally discovered through various accidents”. (*Asiatic Researches*—IX. 898). In 1785. Wilkins deciphered the *Badli Pillar Inscription* and Pandit Radhakant Sharma deciphered the inscription of Chahmana Visaladeva of Ajmer engraved on Delhi—Sivalika pillar. Mr. J. H. Harrington discovered the Nagarjuni and Barabar cave inscriptions of Maukhari King Avantivarman. In 1789 Wilkins read the Gupta Script. In 1801 Harrington published a “*Book of Drawings and Inscriptions*” which contained copies of Inscriptions on the celebrated pillars of Delhi and Allahabad. In 1807, Colebrooke published a series of inscriptions and Major Mackenzie published inscriptions on Jain statues at Sravan Belgola. In 1814 Lt. Price published a Sanskrit inscription of a Chandela ruler. In 1825 H. H. Wilson published some Sanskrit inscriptions of the rulers of Kanauj and Delhi. In 1823, he published a series of forty-three Sanskrit inscriptions found on Mount Abu. In 1835, Wathea published two Valabhi copper-plate inscriptions. In 1836, Prinsep published a long series of facsimiles of ancient inscriptions and this series continued in the volumes of the *Journal of the Asiatic society* of 1837 and 1838. Many of the Prakrit inscriptions including those of Asoka and Kharvela and of the Sanskrit inscriptions of the Gupta sovereigns were published by him.

The enlightened officers continued the work of collecting inscriptions both in North and South India. Col. Colin Mackenzie collected inscriptions in South India and between

1796 and 1820, his collection of inscriptions rose to 9000. Walter Elliot collected more than 6000 Kannada inscriptions. Francis Buchanan Hamilton, Walhen, Col. Jacob and Dr. Bhau Daji continued the work of Collection in different parts. Col Todd collected a number of inscriptions in Rajputana.

To James Prinsep goes the credit of laying the foundation of scientific study of the earliest Indian inscription. Wilson, Masson and Prinsep succeeded in the partial decipherment of the Brahmi script on the Greek, Bactrian and Kshatrap and Kushana Coins (Cunningham *A. S. R.* Vol I, P. 8). Prinsep succeeded in deciphering the Brahmi and Kharosthi scripts of the Asokan inscription. By his death in 1840, Indian epigraphy suffered a heavy loss. The decipherment of Brahmi and Kharosthi Scripts put Indian epigraphy on a sound foundation. Search for inscriptions continued unabated and besides European savants, Indian Scholars like Bal Gangadhar Sastri, Bhagwan Lal, Telang, Bhandarkar & others devoted themselves to the collection and study of epigraphical records. Drs. Buhler, Fleet, Hultzsch, Hoernle, Pargiter and others helped the growth of Indian epigraphical studies. Periodical reports came to be published. In 1847 Dr. Bird published his learned Volume of the "*Caves of Western India*", containing cave inscriptions. In 1851, Dr. Bratt and the Wash brothers were employed by the Directors of East India Company to copy all the known inscriptions from different caves. The impressions taken by them were utilised by Dr. Stevenson. In 1866, a volume of Photographic inscriptions for the Kanarese district was edited by T. C. Hope. A non-official Journal, *Indian Antiquary*, was started in 1872 and it gave further stimulus to the study and publication of Indian epigraphical records by scholars in and outside India. The appointment of Sir Alexander Cunningham marks a milestone in the history of Indian epigraphy. His work in this field is remarkable. It is worth noting that his theory of the origin of the Brahmi Script from the Indus Script is now being accepted by a majority of Scholars. Cunningham planned three volumes of *Corpus Inscriptionum Indicarum* in the series, the first containing all inscriptions of Asoka the second containing the inscriptions of Indo-Greek and Kshatrapa King and the third containing all the inscriptions of the Gupta sovereigns

and their feudatories. The memorandum of James Burgess in 1881 on the collection and publication of historical inscriptions created further interest in Indian epigraphy. In 1881, Burgess, with the help of Bhagwan Lal Indrajī, published the inscriptions from Buddhist cave temples of Western India. In 1885, he published his "*List of Antiquarian remains in the Bombay Presidency.*" Drs. Bhagwanlal Indrajī, R. G. Bhandarkar, J. F. Fleet compiled histories of Maharashtra, Gujarat and Karnatak on the basis of epigraphic sources. Bhagwanlal travelled throughout India and Nepal and brought to light a large number of inscriptions.

A regular section of epigraphy in Archaeological department was opened in 1883. A separate post of epigraphist was created. Dr. J. F. Fleet was appointed to it. His study of Indian epigraphy was characterised by his mastery of classical and South Indian languages. His article in *Indian Antiquary* (vol. 46) aroused interest in the study of Indian epigraphy. In 1885 Burgess secured the appointment of Dr. Hultzsch as Government Epigraphist. Burgess started the publication of a new journal called *Epigraphia Indica*. A systematic record of epigraphical records began to be kept. Dr. Fleet's volume on Gupta inscriptions came out in 1888. Dr. Hultzsch started a series entitled *South India Inscriptions* and between 1890 and 1903, he published three volumes of the series. Between 1886 and 1904, Rice and his assistant published twelve big volumes of "*Epigraphia Karnatica*". Burnell and Sewell did similar work in respect of Kannada epigraphy. Among the Indian Scholars, who contributed a lot towards the growth of epigraphic studies, are Drs. R. G. Bhandarkar, Rajendra Lal Mitra, Bhagwanlal, K. P. Jayaswal, R. C. Mazumdar, R. G. Basak, D.C. Sircar, late N. G. Mazumdar, late N. P. Chakravarti, Late R. D. Banerjee, Late D. R. Bhandarkar, Profs. D. B. Misalkar, H. D. Sankalia. Late Venkattya and R. Narsingharya, D. R. Sahni, Hiranand Sastri K. N. Dikshit, K. V. Ayanagar. Gauri Shanker Ojha, P. Acharya, C. R. Krishnamachari, F. W. Thomas, Luders, V. V. Mirashi, and a host of others. The services of Drs. Buhler and Kielhorn are remarkable. No Indian can forget the devoted services of Dr. Buhler (1837-1898) in the cause of Indology. He was a first-rate authority on all

questions of Paleography and his masterly treatises on "*Indian Brahmi Alphabets*" and '*Paleography*' are ripened fruits of his epigraphic studies. Buhler and Kielhorn were the first to draw the attention of the Indologists to the high literary value of inscriptions. Buhler called Bhagwanlal the path finder in the history of Nepal. Bhagwanlal finally settled the value of the signs of the ancient numerical system. His contributions and study of cave numerals and the interpretation of Kharavel inscription, Nanaghat inscriptions, Andhra coins and the discovery of Mathura lion Capital marked him as one of the best epigraphist that India has produced.

Muslim inscriptions were not neglected. Denison Ross was appointed Honorary epigraphist in Persian and Arabic to issue a Muslim series of the *Epigraphia Indica*. In this field, the services of Dr. Yazdani, Blochman and a host of others are remarkable. Recently Prof. Askari has discovered a number of valuable muslim inscriptions in Bihar. Besides this, several Indian states brought to light valuable epigraphic materials. The papers on important inscriptions contributed by Scholars are naturally many and in this short compass, it is impossible to estimate the importance of even a few of them. Various Indian Journals have published a number of Inscriptions and daily numerous inscriptions are coming to light. The Journals, like *Indian Antiquary*, *Epigraphia Indica* and of other institutes, have been serving the cause of Indian epigraphy with the best possible way and keeping a very high standard of scholarship. In monographs on some of the most important Archaeological places like Sanchi, Bodh-Gaya, Nagarjuni Kondai etc., special chapters are devoted to the enumeration and study of the inscriptions found at those places. Publications devoted solely to inscriptions were — (1) *Corpus Inscriptionum Indicarum*, vols 1, 2, 3; (2) *Epigraphia Indica* vols 1 to 27, Annual reports on South Indian Epigraphy; Annual Report of the Archaeological survey—(3) *South Indian Inscriptions*, vols 1 to 12; (4) *Epigraphia Carnatica*, vols 1 to 15; (5) *Epigraphia Indo-Muslemica*; (6) *Epigraphia Burmaica* and (7) *Epigraphia Zelonica* etc. Epigraphical publications of greater India by Dr. R. C. Mazumdar may be included in this class. Epigraphical series were issued by almost all states in India.

Volumes containing inscriptions of a province or locality have also been published. The following publications on lists of Inscriptions deserve notice.

- (1) *List of North Indian Inscriptions* by Kielhorn and revised by Dr. Bhandarkar.
- (2) *List of South Indian Inscriptions* by Kielhorn.
- (3) *List of Brahmi Inscriptions* by Luders.
- (4) *List of Burma Inscriptions* by Duroirelle.
- (5) *Inscriptions in C. P.* by Hiralal.
- (6) *List of Jain Inscriptions* by Guerinot.
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- (8) *List of Inscriptions Copied* by the office of the Superintendent for Epigraphy, Madras, since its inception upto 1938.
- (9) *Subject index* to Annual Reports on South Indian epigraphy from 1887 to 1936.
- (10) *Chronological Index of the Pallava Inscription* by Gopalan.

Annual bibliography of Indian Archaeology gives an annual account of the discovery and publication of inscriptions. The books of Dr. Buhler, Pandit Gaurishanker Ojha, Dr. Burnell and Dr. Rajbali Pandey are invaluable for the study of the science of epigraphy in India. The recent publications of C. Shivamurti's book on Indian Epigraphy and South Indian Scripts is a very useful addition.

From a brief survey, given above, it is apparent that nowhere else has epigraphy served history so well as it has done in India. Inscriptions are found engraved on all sorts of objects, but more commonly on those of metal and stone. Iron has also been used in the *Mehrauli Pilar inscriptions*. Bricks, earthenwares, clay tablets, terracottas and even woodwork come into play. As to the language, Prakrit and Sanskrit hold the field. The style ranges from simple to highly ornate. Another important feature is the mention of various eras which were in use

in different parts of India. Invaluable service has been rendered to the cause of Indian epigraphy and chronology by L. D. Swamikannu Pillai, whose *Indian Ephemerics* (7 volumes, Madras, 1922) is a monumental work: and by Miss C. Mabel Duff's "*Chronology of ancient India*" and Burgesse's *Chronology of Modern India*". They are very useful for the study of epigraphy. In spite of all possible efforts, the Indus valley inscriptions still remain an enigma. The most comprehensive analysis of this script is perhaps that by G. R. Hunter (*Script of Harappa and Mohenjodaro*—London—1934).

Muslim inscriptions are in Arabic, Persian and Urdu. Earliest mosques and temples were decorated with historical epigraphs in Arabic until the close of the 13th Century. Persian came to be regularly adopted for epigraphical records at the close of the 13th century A. D. Muslim artists confined the outlet of their artistry chiefly to the the art of Calligraphy. Amongst the most rotatable scripts, mention may be made of Kufic, Naskh, Bihar, Thulth, Nastaliq and Shikasta. Muslim epigraphy has also contributed enormously to the reconstruction of the political, social and religious history of India.

REFERENCE TO BIHAR IN INSCRIPTIONS NOT INCLUDED IN THIS VOLUME

The present selection of the inscriptions of Bihar does not contain all the inscriptions of Bihar. It was neither desirable nor possible. Only inscriptions of Hindu Kings have been included in this volume and even among them, only select inscriptions have been given here. That does not mean that other inscriptions are not important. For various reasons some of them have not been included here. Besides there are various inscriptions, discovered within and outside Bihar, which throw a good deal of light on the life and condition of the people. Inscriptions and grants issued from different places also throw light on the political and socio-economic history of Bihar and naturally a passing reference to such inscriptions here seems necessary.

That the Mauryan rulers of Bihar took great interest in removing people's distress is evident from their inscriptions. The solitude of the state for the well-being of the subject, particularly, in times of distress, is vouched for by a Mauryan inscription at Mahasthan (Bogra-East Bengal) which refers to the famine relief measures such as the distribution of grain from state granaries and advance of loans to the people.

The Hathigumpha inscription is one of the most important sources so far as the history of Bihar is concerned. After the Mauryan period, Kalinga became independent under Kharvela and the Hathigumpha inscription preserves the political and philanthropic activities of the Kalinga ruler. It contains the events of first fourteen years of his reign. In the eighth year of his reign, he sent his army toward the north and sacked the town of Rajgriha. He defeated the Magadhan King Bahastimitra and took back the image of Jain Tirthankara which had been brought to Magadha by Nandaraja. He also took away a good amount of wealth from Anga and Magadha.

The recent excavations at Kumhrar have brought to light a good amount of material relating to the history of Bihar. Besides the discovery of Mauvian pillared hall and other antiquities of the same age, pottery inscriptions have also come to light. The writer of these lines was also one of the excavators in 1951 and 1952 when the famous Arogya-Vihara was discovered. The discovery of the inscription, containing a reference to the existence of Arogya-Vihara, is remarkable in the sense that hitherto we had no knowledge about it. The layers show that Pataliputra had a connected history and its importance went on unabated till the time of the Guptas.

There have been various discoveries of our history. Niddhanpur copperplates of Bhaskarvarman also refer to the easternmost limit of Bihar, though scholars are not unanimous on this point. One of the inscriptions of the later Guptas, discovered by Dr. D. C. Sircar, (who has also discovered another important inscriptions in Biharshriff in January 1956), throws light on the fact that their rule extended upto Chotanagpur area. This inscription has been edited by Dr. D. C. Sircar.

The Palas were the rulers of Bihar and Bengal and most of their inscriptions have been included and this volume. The Khalimpur inscription of Dharmapala is important for the study of the history of Bihar. The Script of the inscription may fairly be described as a Magadhan variety of the Nagari alphabet. Dharmapala, when he made this grant, resided at Pataliputra. Here we have to remember that the Pala rulers left no stone unturned to look to the well-being of their subjects. Provisions made for the requisites of the Sick, like beds, medicines, etc. is recorded in the Nalanda inscription of Devapala, which is only one of the recorded documents attesting to this kind of philanthropy.

The family of Yakspal may have laterly found a rival to their power in the Mana princes whose names are available from the Govindapur inscription (Samvat. 10.9) of the poet Ganga-dhar (E. I-III-P. 330-42). The origin of the Manas can be carried back to a much earlier period. The Dudhapani rock inscription (in the district of Hazaribagh), written in the characters of 8th century A. D., preserve interesting details regarding

three brothers, Udayamana, Sridhautamana, and Ajitmana, who went on business of trade from Ajodhya to Tamralipti. On their way back home, they stopped at a village called Barama asalmali, which belonged to King Adisinha. The Manas of Magadha (verse-4-5) Udayamana became a favourite of Adisinha who bestowed a charter on him. The people too were highly pleased with him and with the approval of the king made him their Raja. Subsequently at the request of the inhabitants of two other villages, Nabhutishachandaka and Chingata (verse 20-23) he himself placed his two brothers at the head of their affairs, who were required to act in subordination to him. The Manas are never heard of again till after about three centuries when Govindapur inscription associates them with district of Gaya (Western part). Rudramana is credited with having recovered his realm from the hands of his adversaries (verse-24). Perhaps the Manas came into conflict with Yakshapala. It seems that the Manas were on friendly terms with the Palas. This inscription also throws light on the socio-economic condition and the feudal set up of the age, the lesser chiefs had little more power than the lords of the manor in medieval Europe, though they claimed the proud title of Raja. In this connection, this inscription is important because it illustrates means by which quasi-feudal system arose' (The text has been added to this volume).

With the decline of the Palas, scramble for power began. The Gahadawalas of Kanauja took the opportunity of extending their authority into the province of Bihar. The Maner plates show that Govindachandra extended his authority upto Patna by 1126 A. D. His Lar plates of 1146 A. D. state that he was residing at Mudgagiri in that year (E. I. VIII-P. 98). One of his queens was Kumardevi, the daughter of Devarakshit of Pithi, son-in-law of Rampala's uncle, Mathanadeva. The Sarnath inscription of Kumardevi throws an illuminating light on the Pithi Kingdom. The Pali plate of Govindachandra is important from the historical point of view. Epigraphic evidences show that they had some sort of loose way over some parts of Gaya. In a remarkable copperplate inscription in Sanskrit and Kannada, issued by the Hoysala King Narasingha III

(1279 A. D.) it is said that the King granted revenues of a village to the pilgrims of Kasi and to god Sriviseswara for the purpose of enabling pilgrims to Benares (including those from the whole of Karnatak, Telangana, Tulu, Tirhut, Gauda and others) to pay off the tax levied by the Muslim Kings, (Epigraphia Carnatica-XV-71-73.) This inscription indicates that the expression "*Turuskadanda*", occurring in certain Gahadwal inscriptions meant a levy imposed by Muslim raiders and rulers. (E. I. IX. 305: XIII. 295; XIV. 895).

The actual control of the Senas over Bihar is not yet ascertained and only recently an inscription of Ballalsena has been discovered in the district of Bhagalpur. The fact, that Lakshmansena made some grants in Gaya, indicates that he had some sort of loose control over this part. No epigraphic evidence is there to support this view. One of the early historic references to Gayawal (or Gayal) Brahmanas occurs in the Saktipur Copperplate of Lakshmanasena in his 6th year i. e. 1183. (E. I. XXI- P 211-19) This inscription is also taken as one of the sources for the study of Lakshmansena era. In this connection the following observations will not be out of place. The Gaya inscription of Purushottamsinha, the son of Kamadev Sinha and grandson of Jayatunga Sinha, of the Kama Country, mentioning Asokchalla the King of Sapadalaksa mountains, to whom Purushottam Sinha was a tributary, is dated in the Nirvana year 1813 (= 1269 A. D.— Fleet in the *JRAS*: 1909, P. 347; H. C. Ray—*Dynastic History of Northern India*—Vol I-P. 383). If the dates in the Bodhgaya inscriptions of Maharaja Asokachalladeva, the lord of the Khasa Kings of Sapadalaksa mountains, are to be assigned to the era which began from Lakh mansena's death, it will be found then that the former was on the throne in 1234 and 1257 A. D. The Gaya inscription shown in the Nirvana era will show that he reigned at least upto 1269 . A. D.—The point is controversial and can not be said to be finally settled.

III

HISTORICAL GEOGRAPHY OF ANCIENT BIHAR

No serious attempt has been made as yet to present a detailed study of the Historical Geography of Bihar. Stray references are innumerable in various sources hitherto untapped. A short note on the historical Geography and some unsolved problems is appended here to facilitate those who want to take up this work with the help of inscriptions.

The Digvijaya parva of the Mahabharat reveals to us an interesting study of the geography of Bihar. The eastern conquest of Bhimasen refers to "*Gandakana*", probably the region lying near the Gandaki region. References to Girivraja, Mithila, Mudgagiri (Monghyr) and Chotanagpur are also found in abundance. The term "*Kausikikacchaniya*" may refer to well-known river Kausiki.

With regard to Prasi nation, the Greek writers left a good deal of information. According to Strabo, Pliny and Arrian, the inhabitants of Palibothra were called Prasii. (McCrindle—"*Ancient India as described in classical literature*"—1901-P 77, 42, note. 3). Strabo speaks of the Ganges descending from the Himalayas and on reaching Prayaga, it turns its course eastward to Palibothra. Indications are there to conclude that Prasi territory of the Greeks included the dominions of Magadha. There is some force in the fact that *Gangaridea* of the Greek writers included a portion of modern Bihar. According to saint-Martin, the Ghonghris of South Bihar should be regarded as the remnants of *Gangaridae*. (Martin—*Eastern Idi*—III—532. 534). They probably represent the Rajbansi of Rajmahal hills and the Mal Paharias of Santhal Parganas. These tribes probably corresponded to the Malli or Mandei of Megasthenes. (Pargiter—*Markenday Purana* P. 33) N.—; *Vava Purana*—XLV—123.; McCrindle—*Megasthenes and Arrian*—P. 139; *Indian Antiquary*. VI—P. 127 N. These ethnological speculations favour the theory that considerable portion of the *Gangaridae* lay in south Bihar,

According to Megasthenes, Gangaridæ was remarkable for its vast extent and the largeness of its population. According to Ptolemy, a powerful tribe *Maroundæ* must have established itself at the head of the *Gangaridæ* delta. The *Maroundæ* lived along the eastern side of the upper Gangetic course, and their territory, which included Mithila, extended from Gandak to Mahananda and reached the apex of the Gangetic delta. (Ptolemy—edited by S. N. Mazumdar Sastri).

Pandu is said to have killed Dirgha of the Magadha rastra and subdued the Videhas of Mithila and the rulers of Kasi, Suhma and Pundra. The Pandava hero is said to have come to Videha. After conquering Suhma, he overran Girivraja and then encountered Karna of Anga. Having killed the ruler of Modagiri, he came into hostile contact with the king of Pundra and the ruler who dwelt on the bank of the Kausiki. Afterwards he conquered Vanga. We have no idea about the routes followed in those days. It may be inferred that the place favoured by nature fast developed into an important centre. Rajgriha, Gaya, Patna and Mithila were connected with outside and it seems that Buddha must have followed the time-honoured routes.

Rhys Davids has pointed out that there were some important trade-routes in the Buddhist period (*Buddhist India*—P. 103). We are acquainted with the following main land routes—(1) Rajgriha to Gandhar. The route from Rajgriha to Kausambi is known to us from Buddha's journey (*Chullavagga* VII 25). (2) Rajgriha to Pratis thana Via Kausambi (3) Rajgriha to Kusinagar through Pataliputra, Vaistali, Kusinagar and then to Kapilvastu, Sravasti and Kausambi—(4) Videha via Kashmir to Gandhar, (5) Magadha to Sauvira, (6) Champa to Tamralipti, (6) Mithila to Champa, (7) Mithila to Kapila and Indraprastha, (8) Champa to Varanasi via Patalagama. Tamralipti was an ancient port. *Mababbhamsa* (XIX. 5) informs us that a branch of the Bodhi tree was carried in a ship from Gaya on the Ganges and brought down to the port (Tamralipti), whence it was sent across to Ceylon. The land and water—routes were known through which communications were maintained between the cities of Magadha and the cities of Northern India on the one hand and Tamralipti on the other.

An inscription of the 8th Century A. D from Hazaribagh district shows how Tamralipti afforded opportunities to fortune-seekers (Vide—Dudhpani Rock Inscription—referred to in Appendix II).

The Pali canonical texts contain a general description of the routes in the Buddhist period. Mr. B. M. Barua has discussed this ancient trade route; in his famous work "*Old Brahmi Inscriptions*" (P. 218-220). Buddhaghosa's estimate of distance is supported by the *Jāta's-nidana-katha*. There must have existed various trunk lines and routes, about which we have no definite information. Mahabharata mentions the Ganges and the Sone as the two rivers that had to be crossed in travelling in the region of Magadha and the Gorathgiri, from the summit of which one might get a view of Girivraja, the then capital of Magadha. (*Sabbapavasa*—Chapter 20- verse 29-30; Cf. R. K. Chowdhary—*Bihar, the home land of Buddhism*).

Very little is known about the areas of Chotanagpur commonly known as Jharkhand including a portion of Bengal. The expression "Vajir-gadh" or Vajragadh of the Hathigumpha inscription has raised a good deal of controversy and admits of no verification till now (E. I. VII-124-25; XX. 78). According to the Jain Kalpa suah, Mahavira spent sometime in a place called Panitabhumi, explained by commentators as situated in Vajrabhumi (S. B. E. XXII—P. 264. N. 4). Dalton equated them with the Bhumija of Jungle Mahals (E. T. Dalton—*Ethnology of Bengal*—P 174). To a great extent his equation seems to be correct. The term Jharkhand is applied to a wild and extensive area comprising portions of Bihar and Bengal. Shershah was acquainted with this tract of territory as he carried out his strategic retreat to Rohtasgarh from Gauda in 1538 (Vide—*JBORS*—XV—1929. P. xiii). Perhaps the same route was followed by Mir Jumla during his pursuit of Shuja in 1659, and the Marathas under Balaji Rao in 1742-3. (Ibid-555; Qanungo—*Sbershab*; J. N. Sarkar—*Mir-Jumla*—; Elliot-IV 367; Beveridge—*Akbarnama*-I-334). Thus it appears that there was no regular line of communication in ancient days from Jharkhand to the civilised World.

During the reign of Akbar, there was a separate Subah of

Bihar. The Sarkar of Purnea extended as far as Mahananda. The fortifications defending the passes of Garhi stood at the boundary between the Sarkar of Monghyr and the Sarkar of Lakhnauti. The importance of Garhi from the strategic point of view is demonstrated in the accounts of military operations that took place between Mahmud Shah and Sherkan. The ancient name of Rajmahal has also come to light from epigraphic records. K. N. Dikshit suggested that that considerable portions of *Gangaridae* lay in South Bihar. Kankagrama is represented by modern Kankjol (E. I. XXI—P. 214). Gladwin calls it Gungjook (Aini-Akbari—1880—II. 178). Cunningham identified with Rajmahal. (A. S. R. XV. P. 37; Cunningham—*Ancient Geography of India*—P. 548). He says that Rajmahal was originally Kankjol “which was once the headquarters of an extensive province, including the whole of the present district of Rajmahal and a large tract of country which is now on the east of the Ganges, but which in former days was on its west bank”. Part of the trans-Gangetic Kankjol is in the Purnea district and a part in the Malda district. Kajangala or Rajmahal, formerly called Agmahal (JASB—1872—P.218), was visited by Hiuentasang who called it Ka—Chu—Wen—K’-i-Lo. From here he went to Pundravardhana.

The discovery of the Niddhanpur copperplate brought to the fore a number of conclusions regarding the topography of the grant. The assignments formed out of the silts of the Kansiki and the Ganga (Lines 126-132) and the area, denoted by the grant, was bounded on the east by the Su ka-Kausiki and on the west by Ganginika. These are the internal data from which real guidance is to be sought in solving the geographical problem connected with the grant. The Markandeya Purana refers to Kausiki after mentioning the Gandaki as flowing from the slopes of the Himalayas. The Mahabharata and the Vayu Purana are also aware of the Kausiki (Bhagwata Purana - I-18-36; V 19,18; X 79.9; Matsya Purana 114, 22; 163.60; Brahmanda - II. 12.15; Vayu - 45 97 etc. For Kausiki & Gandaki—See Dikshitar—*Puranic Index* -I.). In Mahabharata, the name Kausiki is preceded by the expression Trisotha (Vana - Parva-222/14231). We have a reference to

Sapta-Kausiki in Sanskrit works. (Writer's article - in the J B R S—XLI - Part III; *Quarterly Journal of the Geographical Society*, London, XIX,345; *Eastern India* vol III—15). It can be ascertained with some amount of certainty that scene of this grant was the eastern portion of Purnea district (K. L. Barua *Early History of Kamrup*, P. 5) near an old channel of the Kosi-river noticed by Rennell. It must be located somewhere between the boundaries of Bengal and Bihar.

Topographical materials are not lacking in the inscriptions of Bihar. Almost all the important inscriptions contain the name of the village or the vithi or the Visaya and so on but most by them have not been identified or correctly located. To give an example of a few only—The Nandapur inscription refers to Ambilagram—agrahara,, village Jangoyika Nandavithi and Khatapuram - agrahara (E I. XXIV - P.43-47) and these have been identified with villages in the Dinajpur District. The identification is open to controversy. The Kaksa visaya of the Bagalpur copperplate and many more such names are unidentified. It is hoped that with the collected inscriptions of Bihar, in a volume, scholars will come forward to take up this work. The exact topographical study of Bihar can be complete only with the help of epigraphic study. A list of ancient towns and villages of Bihar, with short notes, is appended below to facilitate the task of readers and scholar.

Ambapalivana—a gift from Ambapali to Buddha in Vaishali (Digha - II. 94).

Ambalathika—a Buddhist site near about Rajgriha, (Digha I. 1)

Ambasanda—situated to the east of Rajgriha (Digha-II. 263)

Ambavana—a mango orchard in Rajgriha (Digha I.47,49.)

Andhakavinda—somewhere in Magadha, connected by a Rajgriha with a cart Road. It was here that Buddha once lived and uttered some verses in the presence of Brahma Sahampati (*Samyukta* - 1.154; *Mahavagga* 1. 109.)

Anga—One of the sixteen Mahajanapadas. It was a very and prosperous city Referred to in the *Attharyveda* along with

Magadhas, Mujavantas and Gandhari and despised as Vratyas. The *Aitareya Brahmana* mentions one Anga Vairocana (VIII.22). According to the Mahabharat, the Anga race descended from Dirghatamas by Sudesna, wife of Bali (I. 104). Pargiter regards them as a non-Aryan people that came over-sea to eastern India (J. R. A. S. 1908-P&52). The Belwa-copperplate of Bhojavarmen refers to Anga. The territory of Anga is mentioned in the Rewal stone Inscription, Sarnath inscription of Kumardevi, Nilgund stone Inscription of Amoghvarsha and in Deoli grant of Krishna III (E.I. XXIV? IX.311; VI. 103; and V. 193).

Pargiter hold that the Anavas held all east Bihar and Orissa. His statement is not supported by any convincing data. It corresponded to the modern districts of Bhagalpur and Monghyr. Champa was the capital of Anga. The Buddhist literature and the Mahabharat contain innumerable references about Anga. It was here that the Buddha was compelled to prescribe the use of slippers by the monks. Champa was a big town. Mahavira spent three rainy seasons here. It was sacred place of the Jains. The river named Champa formed the boundary between Anga and Magadha. Fabien visited this country and so did Hiuen Tsang. He saw monasteries mostly in ruins and there were more than 200 Hinayana monks.

In the kingdom of Anga, there were many towns and hermitages, such as Apana and Bhaddiyanagar, where Visakha, the daughter of Sumanadevi, lived. The way from Bhaddiya to Apana lay through Anguttarapa *Samyukta-V.225-26; Dhammapada* commentary—1.384 ff; *Vinaya-1.243 ff; (Dhammabhadattha Katha - III-363)*. Apana was a city in the Anguttarapa country (probably its capital). The Buddha once visited with 1250 marks and the whole company was entertained by the Jatila Keniya (Vinay-1.245). From Apana he went on to Kusinara (Ibid 247) It was a township of the Angas and Buddha is mentioned as having stayed there with Sariputta. Several Suttas were preached here, among them Potaliya Sutta, the Latukikopama Sutta (to Udayi), the Sela Sutta (Sela) and the Apana sutta. Apana was a Brahmin village and was the home of the Elder Sela, converted by Buddha. According to

Buddhaghose, Apana had 20,000 bazars. Near the village was river Mahi (G. P. Malalasekhar—“*Dictionary of Pali Proper names*” I-277; *Majjhima* I-336; II-146; *Sutta Nipata* - P-102-112 *Samyukta* - V 225 - 27; *Theragatha Commentary* II 47; *Majjhima Commentary* II-586). Bhaddiya was a city in the Anga Kingdom (*Dhammapattha Katha* I-384; iii-363) Anguttarapa was a country north of the river Mahi on the other side of the river. From Bhaddiya he went on to Anguttarapa and thence to Apana. Anguttarapa corresponded with north Monghyr and Sabarsa. There was another town of Anga known as Assapura visited by Buddha (Vide-B. C. Law - “*Historical Geography of Ancient India*”—P. 204 H)

Antaragiri—In the Rajmahal Hills in the district of Santhal Parganas. (Pargiter - *Markandeya Puranas*—P.325).

Aphsad—the site where from the inscription of Adityasena was discovered. A village near the right bank of Sakri river in the Gaya district. (C.II—III)

Ahiari—Traditionally known as the site of sage Gautama.

Amauna—The existence of the Maukharis as an independent power has been referred to in a copperplate grant at Amauna in the Gaya district. It was issued by Kumaramatyia Maharaj Nandan in 232 (=551-552 A.D.)

Agamkuan—Associated with Asoka.

Asuragarh—An ancient site in the district of Darbhanga—a same place of this name of historical importance in the district of Purnea. Punch marked coins were discovered here.

Benigarha—A historical site in the district of Purnea.

Bir - bandh—Is a long embankment that follows the course of Daus river in the parganas of Dhaphar and Harwat. It seems to have been a fortification or an embankment to prevent Koshi and ran upto Tilyuya (Vide-Annals-writers article on the “*Karnatas of Mithila*” XXXV)

Baranpur—Is about 15 miles from Madhipura to the South. There are ruins of a fort, which is said to have been the residence of king Virat. A temple of chandi is very famous

in its neighbourhood in Ghazipita. Also associated with the name of a village in the district of Darbhanga. (B. C. Law—Op. cit-P. 212].

Bangaon—a village in the district of Saharsa. Bangaon, along with Mahisi and Chainpur, is a very ancient village. An ancient Buddhist stupa was unearthed here and some punch marked coins were also discovered. Recently an inscription of Vigrhapa III was discovered.

Eandhughata - It mentions the name of twelve governors or tributary chief. They held the fort of Rohtas between 1194A. D, the date of Raja Jaichandra of Kanauj and 1533 A. D, the capture of the fort from the hands of the Hindu Raja by Shershab.

Bishphi—A few miles from Madhubani the birth place of Vidyapati

Basudevapur.—A village ten miles east of Madhubani—an important centre of the Rajput kingdoms, important persons were Bhara and Gandha. The Gandhavariya Rajputs lived there.

Bhaura.—An old site of Mithila.

Balirajagarh.—In the district of Darbhanga. There are remains of a fort known as the Garha of Raja Bali. The rampart is still intact and the entire area deserves careful excavation. The area is dotted with mounds.

Bheet Bhagwanpur.—An important ancient site in the district of Darbhanga full of antiquarian remains including an inscription of Malladeva (vide—annals—XXXV)

Bahera.—Full of ancient mounds. Recent excavations have brought to light the existence of a very good temple—perhaps the only specimen of a temple architecture in Mithila (Vide Writers' unpublished report on the excavation).

Bhagirathpur —Recent excavations have brought to light an inscription of Kamsanarayan (Vide—Writer's article).

Boram Dih —Is an ancient Buddhist site in the Darbhanga strict.

rahuputta.—It was a Caitya in Vaishali.

Baidyanath—Also called Harddapitha. It is one of the famous temples of Bihar. (*Shivapurana* Chapter 4; *Padmapurana*—Chapter 2; *JASB*—1883 P. 164).

Baunsi.—In the district of Bhagalpur. It is an old place.

Barabar.—In the district of Gaya. There is an inscription recording the gift of the cave to the Ajivikas by Asoka and Dasratha

Baranark.—The Deo-Barnak inscription of Jivitagupta II refers to ancient village Varunika, 25 miles South West of Arrah (*C. I. I. III.*)

Basarh.—20 miles of North West of Hajipur. It is identified with Vaishali.

Beluvagama—A village in Vaishali.

Bhandagama.—Situated in the Vajji country.

Bhojpara.—Two miles north of Dumaraon in Arrah district. It is an ancient site.

Bhiknapahari—It is regarded as the site of prince Mahendra's hermitage.

Bodh-Gaya—Its ancient name is Uruvela. It is called Buddh-Gaya because Gautama Buddha attained perfect enlightenment here. The Bodh-Gaya inscription of Mahanama mentions the famous Buddhist Site at Bodh-Gaya (*C. I. I, III. 274*). (Writer's—*Bib.r, the homeland of Buddhism*" Section on Gaya). We find votive erections of the time of the neo-Mitra kings—Kausikiputra Indraghnimitra and Brahmamitra. The remnants are (a) a sculptured railing of sandstone enclosing the Bo-tree, (b) Small pillared open stone chamber, (c) pillared open shade with a flat roof containing a high platform of brick with lotus representation of the Buddha's footsteps. Another neo-Mitra king (First Century B. C.) Brahmamitra's wife has left an inscription on Yaksha pillar—A veiled reference to a Tantric divinity "Uru Nila Padma" may have been referred to in an inscription of Nayapala at Krishnadwarika temple.

Champa—Champa river formed the boundary between Anga and Magadha.—It was formerly known by name of Malini

Kalidasa refers to it in *Abhijan Sakuntalam* (Act-III),. Champapur was the capital of Anga. Gosala, the founder of Ajvikaism, frequented Champapur. Stories about it are preserved in the Jain literature. There was a Sangham here.

Chandimau.—A village in the Bihar-subdivision of Patna district. Various images and inscriptions have been discovered from this place. (ASR—1911-12—P- 161).

Chinnamasta.—An old religious place in Hazaribagh.

Corapata.—A hill near Rajgriha (Digh. II, P. 116).

Dhanukha—Near Janakpura in village Kusum, is said to have the bow of Shiva, about 25 yards long, which was broken by Ramchandra,

Dhamdaha.—Is one of the oldest villages in the district of Purnea. Colebrooke noted about it as follows—

गौरी स्वेद समुद्र भवाद् भुत नदी तीरे तरे सुप्रभे
श्री मत्परिणत मण्डितो धम- वाहा ग्रामो महान् राजते ॥

Dharmapura.—Is an old pargana in the district of Purnea.

Deokali.—11 miles west of Sitamarhi containing the fort of king Drupad (ASR—XVI—29-30).

Dekuli.—Said to be the headquarter of Raja Deva Singh. It is near Laheriasarai. There is a big Mahadeva temple.

Durbasa-asrama.—In Colong in the District of Bhagalpur (Martin—*Eastern India*-II 167; JASB-1909-P. 10).

Eknala.—An important hill to the South of the hills of Rajgriha

Girjasthan.—Situated in village Phulhar about 7 miles from Janakpur Road Station. Janki used to worship Parvati here.

Gunariya and Ramgaya.—The loss of Pala dominions can be shown from other inscriptions in the Gaya district. An image inscription of king Mahendrapala, dated 9th year, has been unearthed at Gunariya and the name of Mahendrapala has

also been found in an inscription on a stone slab on the walls of the Shiva temple at Ramgaya.

Ghezan.—The sculptures of Ghezan and Gunariya are remarkable.

Govindapur.—An inscription at Govindapur, dated 1137-38, refers to Sakaldipi Brahmans in the time of the Palas. (E. I. II P. 336).

✓ **Gaibinath.**—A Siva temple on a hill in the Ganges in Sultan-ganj (Bhagalpur).

Gaggara.—A tank in Champa where the Master taught the people his doctrine—(JASB—1914—P. 335).

Gaulmasrama.—Situated near Janakpura—(See *Abiari*).

Gaya and Gayasisa.—(See *Bodhgaya*)—The fire sermon was delivered here by the Master at Gayasisa. Here the Master also gave a discourse on the intuitive knowledge. A monastery was built by prince Ajatsatru.

Ghosravana.—Seven miles South-West of Bihar. It was the site of an old Buddhist settlement. A temple was built here by Viradeva who was patronised by Devapala (ASI-I-JASB—XLI—1872).

Ginjakavasatha.—It was at Nadika near Pataliputra.

Gopika.—Largest cave in the Nagarjunihill. Contains an inscription recording the dedication of the cave to the Ajvikas by Dasratha.

Gorathagiri.—It is the modern Barabar Hills (JBORS—I. 162; *Sabbaparna*-XX) Stormed by king Kharvela of Kalinga.

Gosingasalvana.—A forest tract near Nadika.

Gomalka.—A caitya or shrine in Vaishali

Gupteshwar.—In Shahabad district.

Halhigama.—In the Vajji country. Buddha passed through it on his journey from Rajgriha to Kusinara.

Hajipur.—Founded by Haji Iliyas—a Gupta coin hoard was discovered near about this place.

Hati.—An important centre of Kirtaniya actors in Mithila—Associated with old tales and traditions.

Hiranyaparvata.—Generally with Monghyr hills. Its limit may be fixed as extending from Lakhisarai to Sultanganj on the Ganges in the North and from the western end of the Parsvanath hills to the junctions of river Barakar and Damuda in the South.

Indakulla.—A hill near Rajgriha, residence of Yakkha Indaka.

Indasala—guha.—Somewhere between Rajgriha and Magadha.

Isigillipassa.—One of the five hills encircling Rajgriha.

Itkhorī.—Is in the district of Hazaribagh. An inscription of king Mahendrapala on an image of Tara idol was discovered here (A.S.R.—1920-21. P. 35).

Jauridih.—Is in the district of Muzaffarpur. It is a famous old site where two bronze statues had inscriptions of Mahipala's reign (A.S.R.—XVI—P 84-88).

Jarahatiya—It has the famous tank of the Yajna. Here 1400 Maithil mimansakas alone were present in the reign of Bhairava Sinha Oinawara (15th century).

Jayanagar—(Darbhanga)—Is the present terminus of N. E. Rly. Remains of the old fort built by Alauddin Hussain Shah of Bengal made from Kamrupa to Bettiah to resist the inroads of hill tribes.

Janakpur—Ancient capital of Mithila. It is described in glowing terms in the Epics, the Puranas and the Jatakas.

Jayanagar.—In the district of Monghyr—Four lines have been inscribed on the pedestal of a Buddhist Statue at Jaynagar, near Lakhisarai. This inscription informs that Madanpala about 1154 A. D. recovered Monghyr from the Gahadwals.

✓ **Jahnu-asrama.**—hermitage of Sage Jahnu situated at Sultanganj. The temple of Gaibinath Mahadeva, which was once the site of this hermitage, was situated on rock within the Ganges. The Ganges, on her way to the ocean, was quatted down in drought by the sage when interrupted in his meditation by the rush of waters.

Kajangala.—The extensive hill tract to the east of Anga and extended from Ganges in the North-East to the Suvarna-rekha in the South-East. It was a Brahmin village and the birth place of Nagasena (*Milindapanho*—P. 10). Buddha also Visited this place (*Aguttar*—V. 54).

(*Majjbima*—III. 298).

It is somewhere in the Rajmahal district.

Kalvalgama.—This village was in Magadha (*Dhammapada Commentary*—I. 96).

Karnagarh.—Is in Bhagalpur—Monghyr.

Karusha.—Situated in the Shahabad district. (Vide—*Martin—Eastern India*—I. 405). An inscription discovered at Masar in the Shahabad district calls this territory as Karushadesa, (*A.S.R.* III 67–71). Buxar is referred to as situated in Karushadesa (*Brabmanada Purana*—Purvakhand—Chapter 5). It is also mentioned in the *Arthasastra* and *Harsacharita*.

Kausiki.—An old river (see discussion on Niddhanpur plate) in North Bihar.

Kurkihara (Kukkulipa'agiri).—16 miles east of Gaya. Two hundred and twenty six images with inscription on most of them were discovered.

✓ **Kapileswarasthna.**—A shiva temple in Korahi near Janakpur said to have been founded by Kapil, the propounder of Sankhya.

Kakaraur.—In the district of Darbhanga—is said to be asram of Kapila.

Kabar Tal. (Jaymangalgarh)—In the district of Monghyr. It is ancient site (*G. D College Bulletin* No. 2).

Kausikasrama.—In the Madhipura subdivision.

Kharagpur hills—In the district of Monghyr (*JASB*—XXI).

Khanumata.—A prosperous Brahmin village in Magadha.

Kotigama.—A village of the Vajjians.

Kotisila.—A Tirtha in Magadha.

Krimila.—The Capital of Kṛmi (*Brabmānda* P. III. 22; *Vayu* 99. 22). The Nalanda plate of Saṃudragupta refers to it as a Visaya, also mentioned in the Monghyr grant of Devapala (E. I. XXV) and also in an inscription of Dharmapala and the Naulagarh Inscription of Viṅrabhala III (*G. D. College-Bulletin*-No. 1).

Kariyon (Darbhanga).—Birth place of Udayanacharya.

Kukularama.—Monastery at Pataliputra, said to have been built by Asoka.

Kumhrar.—It is the site of the Pataliputra excavations. Near this site is Bulandibag—an old site of the Mauryan age.

Kamaldah.—Near Gulzarbag. One of the temples here has an inscription bearing the name of "*Pataliputra*".

Lalthivana (Yastivana)—Is in the district of Gaya. Here Bimbisara was converted. It was in the outskirts of Rajgriha.

Lauriya-Nandan garh.—Is in the district of Champaran and is well-known for Asokan pillar. It is the meeting point of two principal routes leading to Nepal border. (*ASR*—1906-7; 1935-36;)

Macalagama.—A village in Magadha.

Magadha—(For details See B. C. Law—"*Magadhas in Ancient India*"—) mentioned in Panini and Patanjali and also Kalidasa (*Raghubbhamsa*-1-31) It is mentioned in the *Bhagwata Purana* and the Bhabru Edict of Asoka, in the Hathigumpha inscription and in a number of later inscriptions. The inscription of Jayadeva at Katmandu refers to the grand daughter of the great Adityasena, King of Magadha.—also mentioned in the Aihole inscription of Chamunda, Sirur inscription of the time of Amoghavarsha and also in the Nilgund inscriptions

Mallaparvata.—Parsvanath hill in Hazaribagh—It is the mount Maleus of the Greeks (*McCrinde*-P. 63 139).

Mandar Hill.—An old hill in the district of Bhagalpur.

Mangaraon.—In Shahabad where an inscription of Visnugupta's time was discovered (*E. I. XXVI* 241).

Masar.—In the Shahabad district. Visited by Hiuentasang.
Mesika.—A village in the Krimila Visaya.

Mithila—(B. C. Law—“*Tribes in Ancient India*” and other works). One of the earliest centres of Aryan Civilisation in the east. (*Law-Historical geography*—PP. 236—239).

Mudgagiri.—(See also Anga)—mentioned in the Monghyr Copper plate of Devapala—site of Pala kings (*ASR*—XV).

Mangarauni.—In the district of Darbhanga and birthplace of Ganges, the founder of Navya-nyaya.

Mundeswar temple—Is a small temple, not far from Ramgarh, a village about seven miles south west of Bhabua sub-division. The Gupta characters suggest the presence of figures in the Gupta age.

Maniyar Malha—Originally the name of a Jaina Sanctuary. Many interesting antiquities have come out. It is in Rajgir.

Nagarbhukli—Referred in Pala Inscriptions (E. I. XXIII. P. 291) and is identified with modern Patna.

Nandapar.—In the district of Monghyr. Copperplate Inscription of Buddhagupta refers to Nandapura (E. I. XXIII—P.53)

Nagvana.—In the countries of Vrijjians-

Nagarjuni hills—Inscription of Anantvarman mentions it. They are in Gaya.

Nalakagama—A village in Magadha where Sariputta died.

Nalanda.—The famous University of ancient India (Vide—Writer's *Bihar—the homeland of Buddhism*’.)

Nanpura.—In the Sitamarhi sub-division—associated with the Karnata Kingdom of Nanyadeva

Palamaka.—The Nalanda grant of Devapal mentions this in the Gaya Visaya. (E I. XVII—P. 318).

Papaharini.—A hill in Baunsi—a tank was excavated here by Konadevi, wife of Adityasena (C. I- I, III. 211).

Parsvanatha.—A Jain Hill site in Hazaribagh.

Pataliputra —Capital of Magadh; Visited by Megasthenese, Fabien, Hiuntsang and a host of other foreign travellers. Its ancient name were Kusumapur and Pushapapur. (*Law Geography*—P. 349-51)—Also famous in Jain tradition.

Patharghata.—Is in the district of Bhagalpur. Supposed to be the site of ancient University of Vikramsila.

Pavapuri.—A Jain religious centre in the district of Patna.

Pravargiri (Gaya)—referred to in the inscription of Avanti-varman (*C. I. I. III*)

Pandaul (Darbhanga)—There are remains of an ancient fort, said to belong to the Pandavas of Mahabharat.

Rajagriha (Patna)—(For details-see B. C. Law—“*Rajgraha in Ancients literature*”) It is famous in the history of Buddha and Buddhism. It is the ancient capital of Magadha. Here Buddha prescribed several sets or seven conditions of welfare for the Buddhist fraternity Jivaka, the eminent physician, was an inhabitant of this place. It was also associated with the development of Jainism (A Gnosh—“*A Guide to Rajgir*”; Writer’s—“*Bihar*”, Cf “*Siddhartha*” (Hindi)). It also occurs in Ludder’s List No. 1345.

Rajmahal.—Is in the district of Santhal Pargans. It is mentioned in the Mahabharat, known as Kalakvana in Pataljali. Some important battles were fought near this place.

Rampurva.—In the Champaran district well known for Asoka pillar in 1877 by Carlleyle (*JR. S—1908*).

Revalika A village in the Gaya Visaya mentioned in the copperplate of Samatragupta (*C. I. I. III*)

Rohitagiri (Shahabad)—Sasanka’s inscribed seal discovered here. Another inscription of Pratapaddevala was found here. The Chandras were the rules of this place (*N. G. Mazumdar Inscription of Bengal—Vol-II—(P. 2)*) The Jungas of Orissa came from Rohtas (*Indian Historical quarterly—II 655*)

Rayasrngasrama.—In the district of Bhagalpur and Monghyr. According to the Mahabharat, it is said to have been situated

not far from Kosi river (*Wanaparva*—110 —Also identified with Singheswar in Madhipura subdivision.

Rajauli. (Gaya)—An inscribed stone has been found in the Jungle. The script of the inscription has not yet been deciphered.

Sattapani Cave—(Rajgriha)—The first Buddhist council was held here.

Salindiya.—A Brahmin village east of Rajgriha.

Sanvalya.—A village in the Gaya district. (*Mahabharat*—II 48. 15).

Senanigama—One of the Magadha villages.

Shahpur(Bihar-Patna);—Stone image inscription of Adityasena was discovered.

Srinagar bhukti.—Identified with Patna.

Sultanganj (Bhagalpur)—remains of Buddhist monasteris and stupa Site of famous Ajgaibinath Mahadeva (See *J. bun-usram*).

Sasaram.—Asoka's inscription in a small cave. It contains one of the earliest minor rock edicts of Asoka.

Simraon.—Capital of the first Karnata king of Mithila, Nanyadeva Ruins are seen even today. Described by the Tibetan traveller Dharmaswamin.

Sitamardi.—Tradition associates it with Sita.

Sarisava (Darbhanga)—is an important ancient place.

Sauratha (Darbhanga)—ancient site containing some unexcavated mounds (ASR XVI. 94).

Tilothu (Shahabad)—Another inscription of Pratapadhavala dated 1169 A. D. discovered here.

Tarachandi Hill—(Shahabad)—Inscription of Pratapadhaval who was a local chietain and a contemporary of Jaychandra of Kanauja.

Tharhi (Andhra-therhi)—in Darbhanga district. Here an inscription of the first Karnat king, Nanyadeva, was found.

Tetrawana (Bihar subdivision)—an old Buddhist site (ASR—XI)

Tirabhukti.—Earliest reference found in the Gupta records (ASR—VI.)

Udumbarpura.—A city in Magadha-Janpada.

Ulren (Monghyr)—an ancient site containing several Buddhist remains.

Urvela.—It was in Magadha (in Gaya).

Uchchaitha (Darbhanga)—a very ancient site. Some interesting antiquities have come to light recently.

Vaisali.—The famous Lichchavi Capital (Vide-Writer's "Bihar").

Valukarama.—Here the second Buddhist council was held.

Vatasvana.—Identified with Bathan (ASR-VIII).

Vethadipa.—(Arrah)—Visited by Hiuentasang.

Vikramsila.—The site of an old Buddhist University. (See-Sammadar—"*The Glories of Magadha*").

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1 Saisunaka Inscribed Statues

(C. 6th Century B. C.)

Line 1—भगे अछे छनीवी के

„ 2—सब खते वत (ट) नन्दी ।

(Right) „ 3—निभदप्र-शेनि अज (१) सत्रु राजो
(सि) र (१)

Front „ 4—20 (थ), 10 (ड), 8 (हि or ह)

Left —कुनिक-शेवासि-नागो मागधानम् राजा ।

Note :—i) Dr. D. C. Sircar in his **“Select Inscriptions”** P. 94, gives a slightly different reading. He does not agree with Jayaswal (P. 95).

ii) For discussion, please see **Journal of the Bihar and Orissa Research Society**
—Vol V, Part IV.

2 Ashoka's Inscriptions

(C. 3rd Century B.C. 244 B. C.)

(a) Fifth Pillar Edict—Rampurva Version (Dist. Champaran)

- Line 1) देवानंपिये पियदसि लाज हेवं आह । सडुवीसति (व)
साभिसितेन मे इमानि पि जातानि अवध्यानि कटानि ।
सेयथ
- (2) सुके सालिक अलुने चकवाके हँसे नंदीमुखे गेलाटे जतूके
अंवा-कपिलिक दुलि अनठिक मछे वेदवेयके
- (3) गंगा-पुपुटके संकुज-मछे कफट-सेयके पंन-ससे सिमले संडके
ओक पिंडे पलसते सेत-कपोते
- (4) गाम-कपोते सवे चतुपदे ये पटिभोगं नो एति न च
खादियति । अजका नानि एलका च सूकली च गभिनीव
- (5) पायमीना व अवध्य पोतके च कानि आसंमासिके । वधि
कुकुटे नो कट विये । तुसे सजीवे नो भापयितविये ।
- (6) दावे अनठाये व विहिसाये व नो भापयितविये । जीवेन
जीवे नो पुसितविये । तीसु चातुंमा (सी) सु तिस्यं
पुंनमासियं
- (7) तिंनि दिवसानि चावुदसं पंनडसं पटि पदं घुवाये च अनु-
पोसथं मछे अवध्ये नो पि विकेतविये । एतानि येव
- (8) दिवसानि नाग-वनसि केवट-भोगसि यानि अंनानि पि
जीव-निकायानि नो हंतवियानि । अठमि पखाये चावुदसाये

- (9) पंनऽसाय तिसाये पुनावसुने तीसु चातुंभासीसु सुदिवसाये
गोने नो निलखितविये । अजके एलके सूकले
- (10) एवापि अने नीलखियति नो नीलखितविये । तिसाये
पुनावसुने चातुंमासिये चातुंमास-पखाय अस्वस गोनस
- (11) लखने नो कटविये । याव सडुवीसति-वसाभिसितेन मे
एताये अंतलिकाये पंनवीसति बंधन-मोखानि कटानि ॥

**[b] Sixth Pillar Edict Rampurva Version
(244 B. C.)**

- Line (1) देवानं पिये पियदसि लाज हेवं आह । दुवाऽस-
वसाभिसितेन मे धंमलिपि लिखापित लोकस हित-सुखाये ।
से तं अपहट
- (2) तं तं धंम-वढि पापोव । हेवं लोकस हित-सुखे ति पटि-
वेखामि अथ इयं नातिसु हेवं पत्यासंनेसु हेवं अपकठेसु
किंमं कानि
- (3) सुखं आवहामी ति तथा च विदहामि । हेमेव सव- (नि)
कायेसु पटिवेखामि । सव-पासंडा पि मे पूजित विवधाय
पूजाय । ए चु इयं
- (4) अतन पचूपगमने से मे मोख्य-मुते । सडुवीस [ति]-
वसाभिसितेन मे इयं धंम-लिपि लिखापिति ॥

[c] Barabar Cave Hill Inscriptions

- (1) लाजिना पियदसिना दुवाऽस-वसा [भिसितेना]
[इयं] [निगोह] -कुभा दि [ना] [आजीविकेहि] ।
- (2) लाजिना पियदसिना दुवा-
ऽस-वसाभि सितेनाइयं

कुभाखलतिक-पवतसि
दिना [आजीवि] केहि ।

- (3) लाजा पियदसी एकुनवी-
सति-वसा- [भि] सिते । ज [लघो]-
[सागम] थात [मे] इ [यं] [कुभा]
सुपि [ये] ख [लतिकपवतसि] [दि]
ना ।

[d] Nagarjuni Hill Cave Inscription of Dasratha

I

- (1) वहियक कुभा दषलथेन देवानं पियेना
(2) आनंत लियं अभिषितेना [आजीविकेहि]
(3) भदंतेहि वाष-निषिदियाये निषिटे
(4) आ-चंदम-पूलियं [॥]

II

- (1) गोपिका कुभा दषलथेना देवानंपि-
(2) येना आनंतलियं अभिषितेना आजी-
(3) विकेहि भदंतेहि वाष-निसिदियाये
(4) निसिठा आ-चंदम-पूलियं [॥]

III

- (1) वऽथिका कुभा दषलथेना देवानं-
(2) पियेना आनंतलियं अभिषितेना आ-
(3) जीविकेहि भदंतेहि वाष निषिदियाये
(4) निपिठा आ-चंदम-पूलियं [॥]

3 Rajgir Inscriptions

(A) Maniyar matha Inscriptions

- i) पर्वतो विपुल
- ii) राजा श्रेणिक

(B) मनिनाग.....श्रेणिक.....भगिनी सुमागधा-

Note :— Written in **Kushan** character of the First century A. D.

[C] Giriya Image Inscription, Samvat 42

Line (1) ओं देवधरमोयम् दानपति माथुर

(2) वनिक साधु श्रीकर साधु दा-

(3) —गोनमतस्य सं-४२

[D] Sonbandar Cave Inscription
(C. 3-4th Century A.D.)

Line (1) निर्वाणलाभाय तपस्वी योग्ये शुभेगुहेऽर्हत्प्रतिमा प्रतिष्ठे

(२) आचार्य रत्नं मुनि वैरदेवः विमुक्तयेऽकार यद्दीर्घतेजाः ॥

Note :— There are various shell character inscriptions at Rajgir.

4 Gupta Inscriptions

[A] Nalanda Copper-plate Inscription of Samudragupta—Year 5 (C. 4th Century A.D.)

- (1) ऀ स्वस्ति [।] महानौ-हस्त्यश्व-जयस्कन्धावारानन्दपुर-वासका
[त्स वर्वरा- [जोच्छे] तु [:] पृथिव्यामप्रतिरथस्य चतुर्दधि
-सालि [लास्वा]-
- (2) दित-यशसो धनद-वरुणे [न्द्रा] न्त (कः)-समस्य कृतान्त-
परशोर्न्यायागतानेक-गो-हिरण्य-कोटि-प्रदस्य चिरोत्स [त्रा]-
- (3) श्वमेधाहर्तुर्महाराज- श्री गु(प्त)-प्रपौत्रस्य महाराज-श्री वटोत्कच-
पौत्रस्य महारा- (जाधि) राज-(श्री चन्द्रगुप्त)-पुत्र-
- (4) स्य लिच्छवीन्दौहि (त्र) स्य महादेव्याङ्कुमार देव्यामुत्पन्न \times
परमभा(गवतो महाराजधिराज-श्री समुद्रगु)प्तः तावि (गुं एय) (?)
- (5) वै (पयिक) भद्रपुष्करक ग्राम-क्रिमितावैषयिक पू (प्पाना ?) ग
प्रा [म (योः)] (ब्राह्मण-पुरोग) ग्राम-व (ल) त्कौशभ्या
(?) माह (।)
- (6) एव (') चाह विदितम्बो भवत्वेषौ प्रा (मौ) (मया) (मा)
तापित्रोरा (त्मनश्च) पु (ण्याभिवृद्ध) ये जयभट्टिस्वामिने
- (7) (सोपरि) करो (ह्येशेनाग्र) हा (रत्वे) नाति सृष्टः
(ि) तदयुष्माभिर (स्य)
- (8) त्रैविघस्यं श्रोतव्यमाज्ञा च कर्त्त (वया) (स) र्वे (च) (स)
मुचिताग्रा (म) प्रत्या (या) मेय-हिरण्यादयो देया न चेत
 \times प्र-

- (9) (भृ) त्यनेन त्रै (वि) धेनान्य-ग्रामादि-करद-कुटुम्बि- (कारुक)
।दय ऽ प्रवेश (यित) व्या (म) न्यथ (।) नियतमाग्र-
हाराक्षेपः
- (10) (स्य) ।दिति ॥ सम्बत् ५ माघ-दि २ निवद्धः
- (11) अनुग्रामाक्षपटलाधि (कृत) -महापीलूपति-महावलाधि (कृ) त-
गोपखाम (य) ।देश-लिखितः (।)
- (12) (कुमा) र-श्री-चन्द्रगुप्तः ॥

**[B] Gaya Copper-plate Inscription of
Samudragupta-year 9**

- (1) १ स्वस्ति (॥) महानौ-हस्त्यश्व जयस्कन्धवारा जायोद्धया-
वासकात्सर्व्व- राजोच्छेत्तुष्ट-
- (2) -थिव्यामप्रतिरथस्य चतुरुदधि-सलिलास्वादित-यश (सो)
धनद-वरुणेन्द्रा
- (3) न्तक-समस्य कृतान्त - परशोन्यायागतानेक-गो-हिरण्य-कोटि-
प्रदस्य चिरोच्छ-
- (4) -त्राश्वमेधाहर्तु महाराज-श्रीगुप्त-प्रपौत्रस्य महाराज श्री
घटोत्कच-पौत्रस्य
- (5) महाजाधिराज-श्री-चन्द्रगुप्त पुत्रस्य लिच्छिवि दौहित्रस्य महा
देव्या (') कु-
- (6) मारदेव्यामुत्पन्न (:) परमभागवतो महाराजाधिराज-
श्री-समुद्र
- (7) गुप्तः गया वैषयिक-रेवतिका ग्रामे ब्राह्मण-पुरोग-ग्राम-वल
- (8) त्कौषभ्या (?) माह । एव (') चार्थ विदितम्बो भवत्वेश
ग्रामो मया माता पित्रोरा-

- (9) लनरच पुण्याभिवृद्धये भारद्वाज-सगोत्राय वहवृचाय स (ब्र)
ह्यचा
- (10) रिणे ब्राह्मण-नोपदेवस्वामि नेसोपरिकरोद्देशेनाग्रहारत्वे नाति-
- (11) सृष्टः (।) तद्युष्माभिरस्य श्रीतव्यमाज्ञा चकर्तव्या सर्वे (च)
(स) मुचिता ग्राम-प्र-
- (12) त्यया मेय-हिरण्यादयो देयाः (।) न चेतत्प्रभृत्ये तदाग्रहा-
रिकेणन्यद्गा-
- (13) मादि-करद-कुटुम्बि-कारुकादयः प्रवेशयितव्यामन्यथा
नियतमाग्र-
- (14) हारा क्षेप (:) स्यादिति (॥) सम्बत् ६ वैशाख-दि-१० (॥)
- (15) अन्यग्रामात् पटलाधिकृत द्युत-नोप स्वाम्यादेश-लिखितः

[C] Vaishali Seal Inscriptions

(i) Seals of Dhruv-swamini and Ghatotkachagupta

- 1 (1) महाराजाधिराज श्री चन्द्रगुप्त-
(2) पत्नी महाराज श्री गोविन्दगुप्त-
(3) माता महादेवी श्री ध्रु-
(4) वस्वामिनी ।
- 2 श्री घटोत्कच गुप्तस्य-

(ii) Seals of officials, guilds and corporations etc.

- (1) कुमारामात्याधिकरणस्य-
(2) युवराजपादीय कुमार-
मात्याधिकरण ।

- (3) श्रेष्ठिसार्थिवाह कुलिक निगम ।
- (4) श्री युवराज भट्टारक पादीय
कुमारामात्य अधिकरणस्य ।
- (5) श्री परमभट्टारक पादीय कु-
मारामात्याधिकरण ।
- (6) युवराज भट्टारक पादीय.....
काधिकरणस्य ।
- (7) युवराज भट्टारक
पादीय वालाधि-
करणस्य
- (8) श्री रणभाण्डागाराधिकरणस्य ।
- (9) दण्डपाशाधिकरणस्य
- (10) महा प्रतिहार तरव-र विनयशूरस्य ।
- (11) महादण्डनायक अग्निगुप्तस्य ।
- (12) भटास्वपति यक्षवत्सस्य ।
- (12) तीरभुक्तयौपरिकाधिकरणस्य ।
- (14) तीरभुक्तौ विनयस्थितिस्थापका-धिकरणस्य ।
- (15) तीरकुमारामात्याधिकरणस्य ।
- (16) उदानकूपे परि (षदः) ।
- (17) वैशाल्याधिष्ठानाधिकरण ।-
- (18) वैशाल्यामर प्रकृति कु-टुम्बिनाम् ।
- (19) वैशालविषया..... ।
- (20) श्रेष्ठिकुलिक निगम-

(c) Seals of Temples with religious legends

- (1) आम्रातकेश्वर ।
- (2) श्री विष्णुपाद स्वामी ना-रायण
- (३) जयत्यानन्तो भगवानसाम्बा ।
- (4) जितं भगवतो नन्तस्य नन्दे-श्वरीवर स्वामिनः
- (5) नमः पशुपतेः
श्रेष्ठिसार्थवाह कुलिक निगम

(iv) Lakshmi-image Inscription

- (1)कुमारामात्याधिकरणश्च सर्व्वंग विषये ब्राह्मणाद्य-
पुरस्सरान वत्तमानान्भाविनश्च श्री सामन्त
- (2)विषय पतिन्साधिकरणान.....व्यवहारी
जनपदान बोधयत्यस्तु वो विदितम्

Note:—Bloch, in his report, has observed “To the left hand side of the figure of Lakshmi is the impression of another small seal with the figure of a boar and the legend- “श्री लोकनाथस्य”. We have in this plate an older seal attached to a plate of later date. If the inscription of the plate is not a mere forgery, we should find an officer of the rank of Kumaramatyadhikarana continuing to enjoy a certain amount of territorial independence in a remote district of the east several centuries after the period of early Gupta kings. The fact.....shows that in various districts of their empire different officers of the rank

of Kumaramatyadhikarana were employed.”
(ASR-1903-4 ; P. 121-22 .)

**[D] Bihar Stone Pillar Inscription of
Skandagupta (455-67A.D.)**

Part I

- (1) नृ चन्द्रइन्द्रानुज-तुल्य वीर्यो गुणैरतुल्यः ॥१॥
- (2) तस्यापि सूनुर्भुवि स्वामि नेयः ख्यातः स्वकीत्या ॥२॥
- (3) (स्व, सैव यस्यातुल-विक्रमेण कुमारगु (पु न) ॥३॥
- (4) (पि) त्रिंशच देवांश्च हिहव्य कव्यैः सदा नृशंस्यादि ॥४॥
- (5) (अ) चीकरदेव-निकेत-मण्डलं क्षितावनौपम्या ॥५॥
- (6) (स्कन्दगुप्त) (वटे) किलस्तम्भविरोच्छ्रय-प्रभासे
तुमण्ड ॥६॥
- (7) भिवृक्षाणां कुसुम-भरानताग्र (शुंग ?)-व्यालम्ब
स्तवक ॥७॥
- (8) भद्रार्थ्या भाति गृहं नवाभ्र-निर्मोक-निर्मु (क्त) ॥८॥
- (9) स्कन्द-प्रधानै भुवि मातृभिश्च लोकान्ससुह्य (?) ॥९॥
- (10) यूपोच्छ्रयमेव च वक्रे ॥ भद्रार्थ्यादी ॥१०॥
- (11) (स्क) न्द्रगुप्त-वटे अन्शानि ३० (+) ५ ता (?)
म्रकटाकु (?): कलः
- (12) पितुः स्वमातुर्ग्र्यस्तिहि दुष्कृतं भजतुतने
- (13) काग्रहारे अन्शानि ३ अनन्तसेनेनोप

Part II

- (14) (सर्वराजोच्छे) तुः प्रिथिव्यामप्रतिरथस्य
- (15) (चतुरुदधि-सलिलास्वादित-यशसो धनद-वरुणे)

न्द्रान्तक समस्य कृतान्त—

- (16) (परशोः न्यायागतानेक-गो-हिरण्य-कोटि-प्रदस्यचिरो) त्सन्नाश्व
मेधाहत्तुः
- (17) (महाराज श्रीगुप्त प्रपौत्रस्य महाराज श्री घटो)त्कच-पौत्रस्य
महाराजा—
- (18) (धिराज-श्रीचन्द्रगुप्तस्यलिच्छिवी दौ हित्रस्य म) हादेव्यां
कुमारदेव्यामुत्पन्नस्य
- (19) (महाराजाधिराज श्री समुद्रगुप्तस्य पुत्र) स्तत्परिगृहीतो
महादेव्यां
- (20) (दत्तदेव्यामुत्पन्नः स्वयं चाप्रतिरथः पर) म भागवतो
महाराजा—
- 21) (धिराज श्री चन्द्रगुप्त स्तस्य पुत्र स्तत्पादानुद्धया) तो महादेव्यां
ध्रुवदेव्या—
- (22) मुत्पन्नः परम-भागवतो महाराजाधिराज-श्री कुमारगुप्तस्य]
पुत्र स्तत्पादानुद्धयातः
- (23) (परम भागवतो महाराजाधिराज-श्रीस्कन्दगुप्तः ॥
- (24)परमभागवतो
- (25) (महाराजाधिराज श्री-स्कन्दगुप्तः).....(वै) पयिकाजपुरक-
सामै (ग्रा) (म) —
- (26)ग्रा.....क.....(अ) ज्ञय-नीवी ग्रामक्षेत्रं
- (27)कृ.....उपरिक-कुमारामात्य
- (28)ङ्गि कुलः (?) वणि ज) क पादितारिक—
- (29)(आ) ग्रहारिक—शौलिक-गौलिमकासन्यां श्र (?)—
- (30)वा (सि) कादीनस्मत्प्रसादोपजीविनः

- (31).(समाज्ञापयामि).....वर्मणा विज्ञापितो (ऽ) स्मि
ममपितामहेन
(32)नमे भट्ट-गुहिल स्वामिना भद्रा (र्य्य) का
(33) "(अ) ति.....आप्रोकयनाकय.....

**(E) Nandapur Copper-plate of
the Gupta Era 169**

(Discovered from a village called Nanapur, lying on
the southern obverse bank of the Ganges at a
distance of about 2 miles to the north east
of Barajgarha in Monghyr district.)

स्वस्त्यम्बिन्ना ग्रामाग्रहारात्सविश्वासमधिकरणां जङ्गोयिका ग्रामे
ब्राह्मणोत्तरान्त्संभवहार्यादि कुटुम्बिनः कुशल मनुवर्ण्य्य बोधयन्ति
लिखन्ति च । विज्ञापयति नः विषयपतिच्छत्रमहः इच्छाम्यहं
स्वपुण्याभिवृद्ध्या नन्दवीथेय खटापूरणाग्रहारिकच्छान्दोग काश्यप-
सगोत्र ब्रह्मणः स्वामिने पञ्चमहायज्ञ प्रवर्तनाय खिलक्षेत्राणां
शश्वदा चन्द्राभारक भोज्यामक्षयनीव्याः द्विदीनारिक्य कुल्यवाप
विक्रयोनुवृत्तस्यैर्द्धि मत्तोष्टौ दीनारानुप संगृह्य जङ्गो-
यिका ग्रामे खिलक्षेत्र कुल्यवाप चतुष्टयमक्षयनीव्यास्ताम्रपट्टेन
दातुमिति । एतः पुस्तपाल पद्योत सिङ्गह वन्धुदासयोरव धारण
यावधृतमस्तीह उपपये समुदयवाह्याद्यस्तम्ब खिलक्षेत्राणामकिचित्प्रति
कराणां द्विदीनारिक्य कुल्यवाप विक्रयोनुवृत्तः । एवं विधोत्प्रति-
कर खिलक्षेत्रे विषये च न कश्चिद्राजार्थ विरोधः दीयमाने तु परम-
भट्टारक पालना धर्मपङ्कभागावाप्तिस्तदीयतामित्येतस्माद्विषय-
पतिच्छत्र महाशौची दीनारानुपसंगृह्य जङ्गोयिका ग्रामे गोरक्षित-

अपट्टदक्षिणेन गोपालि भोगाया पश्चिमेन खिलज्ञेत्र कुल्यवापचतुष्टय दत्तं कु ४ । ते युयमेवं विदित्वा कुटुम्बिनां कर्षणाविरोधिस्थाने दूर्वाकर्म हस्तेनाष्टक नवकनलाभ्यापविबद्ध्य चिरकाल स्थायितुषा-
ङ्गारादि चिन्हैश्चतुर्दिङ् नियमित संमानं कृत्वा दास्यथ दत्त्वा
चान्दयनीवी धर्मेण शश्वत्कालमनुपालयिष्यथ ।

वर्तमानभविष्यैश्च संव्यवहारिभिरेतद्गर्मापेक्षयानुपालयितव्य-
मिति । उक्तं च भग (वता व्या) सेन । स्वदत्तां परदत्तां वा यो
हरेत वसुन्धराम् । स विष्ठायां कृमिभूत्वा पितृभिः सह पच्यते ॥
षष्टिं वर्षं सहस्राणि स्वर्गे मोदति भूमिदः आक्षेप्ता चानुमन्ता च
तान्येव नरके वसेत् ॥ सं० १०० ६० ९ वै सुदि ८

(F) Inscriptions on Gupta Coins

(1) चं (ग)

द्र (ष) (;)

कुम (ा) र (दे) व (ी)

(2) अप्रतिरथो विजित्य क्षिति सुचरितैः दिवं जयति ।

चन्द्रगुप्त-

(3) महाराजाधिराज श्री चन्द्रगुप्तः—

(4) Do

—क्षितिमवजित्यसुचरितैः

दिवं जयति विक्रमादित्यः

(5) (अ) देव श्री महाराजाधिराज श्री चन्द्रगुप्तस्य (व) परम

भागवत महाराजाधिराज श्री चन्द्रगुप्तः

(6) नरेन्द्रचन्द्रः प्रथितदिवं जयत्व जेयोभुवि सिंहः विक्रमः

(7) नरेन्द्र सिंह चन्द्रगुप्तः पृथिवीं जित्वा दिवंजयति

(8) परम भागवत महाराजाधिराज श्री चन्द्रगुप्त विक्रमादित्य

- (9) श्री गुप्त कुलस्य महाराजाधिराज श्री चन्द्रगुप्त विक्रमांकस्य
(10) विजितावनिरवनि पतिः कुमारगुप्तो दिवं जयति
(11) गुणेशो महीतलां जयति कुमारगुप्तः
(12) गाम वजित्य सुचरितैः
(13) श्री अश्वमेध महेन्द्रः
(14) पृथिवी तलां-दिवं जयत्यजितः } क्षितिपतिरजितो विजयी
महेन्द्र सिंहो दिवं जयति ।
(15) गुप्त-कुल-व्योम शशि जयत्यजेयो जितः महेन्द्रः ।
(16) गुप्त कुलामल चन्द्रो महेन्द्र क्रमाजितो जयति
(अ) साक्षादिव नरसिंहो सिंह महेन्द्रो जयत्य निशाम् ।
(17) (ब) क्षितिपति रजित महेन्द्रः कुमार गुप्तो दिवं जयति
(स) कुमार गुप्तो विजयी सिंह महेन्द्रो दिवं जयति
(द) कुमार गुप्तो युधि सिंहविक्रमः ।
(18) जयति स्वभूमौ गुणराशि महेन्द्र कुमारः
(19) परम भागवत महाराजाधिराज श्री कुमारगुप्तः महेन्द्रादित्यः
(20) जयति नरसिंह गुप्तः
-

5 Maukhari Inscriptions

(a) Barabar Hill Cave Inscription of Anantavarman

(It is not dated.)

TEXT

- Line (1) ॐ । भूपानां मौखरीणां कुलमतनुगुणोऽलंकारात्मजात्या
श्री शार्दूलस्य यो भूजनहृदय हरोऽनन्तवर्मा सुपुत्रः ।
- (2) कृष्णस्याकृष्णकीर्तिः प्रवरगिरिगुहासंश्रितं विम्बमूर्त्तं
लोके यशःस्वं रचितमिव मुदाऽचीकरत् कन्तिमत्सः ।
- (3) कालः शत्रुमहीभुजां प्रयायिनामिच्छाफलः पादपो
दीपः क्षत्रकुलस्य नैकसमरव्यापार शोभावतः ।
- (4) कान्ता चित्तहरः स्मरप्रतिसमः पाता वभूव क्षितेः
श्री शार्दूल इति प्रतिष्ठितयशाः सामन्तचूडामणिः ।
- (5) उत्पद्मान्तविलोहि तोरुतरलस्पष्टैः षटतारां रुषा
श्री शार्दूलनृपः करोति विषमां यत्रस्वदृष्टिं रिपौ ।
- (6) तत्राकर्णाविकृष्ट सारंगं साग्धिव्यस्तः सरोत्तावहः
तत्पुत्रस्य पतत्यन्त सुखदस्यानन्तवर्मा श्रुतेः ।

(b) Nagarjuni Hill Cave Inscription

- Line (1) ॐ आसीत् सर्वं महीक्षितामं अनुः इव क्षत्रस्थितेर्देशिकः
श्रीमान्-मत्त-गजेन्द्र-खेल-गमनः श्री-यज्ञ-वर्मा नृपः ।
- (2) यस्याहूत-सहस्रनेत्र-विरह-ज्ञामा सदैवाद्दरैः पौलोमी चिरं
अश्रुपात-मलिनामं द्यात्तं कपोल श्रियम ।

(3) श्री शार्ङ्ग वृषभमजः परहितः श्री-पौण्ड्रः अयते । लोके

चन्द्र-मारीचि-निम्बूल-गुणो योऽनन्तवस्माभिःशुभाः ।

(4) दृष्टदृष्ट-विभूति कर्तु-वर्तु वेनादभूतसं कानि वम् ।

विन्व भूतपतेगुहोऽभ्यमीदं देव्याश्च पायाऽजगत् ।

(5) अशान्तकष्ट शार्ङ्ग-प्रवृत्त-सशर-अस्फुरन् मण्डलान्त ।

व्यक्त अशुभा-लघुमध्यविकर-शवल-खण्ड-वकन्द-विन्वः ।

(6) अन्तयानन्तवस्मा-स्मर-सदृश-वपुज्जीविते निःस्पृहभिः

दृष्टः स्थिता भूगभिः सुचिरमानिभष-स्तिनय-

सुखवैश्याभिः ॥

(7) अत्याकष्टात्किर-विकृत-स्फुरितः शार्ङ्ग यत्राह ग आविर्द्धः

प्रविवत गुणोदीरितः सौन्दर्येन ।

(8) दूर-प्राणी-विमणित-मज-अहै-अन्त-वाजी प्रवसे । वायोनि-

स्त्री व्यसन-परंवीदेशिकोऽनन्त नागनाः ।

(c) Nagarjuni Hill cave Inscription

Line 1 श्रीं वलिदरेय सरोदरेय सकलमाविष्य शोभां क्वा

सावर्षां महिषसिरस्य शिरसि न्यसेतः कवणोऽप्युरः ।

९ देव्या वः शिरपरमकिमवसदशो युञ्जन् फलेनाश्रितां

दियद्वन्द्वच्छनलशि जाल जटितः पादः पदं-सम्पदंम् ।

३ आसीद्विद्वत्ससमृद्धं यद्यमहिमा श्री यद्यवस्मृतेपः प्रख्यातो

विमलेन्दुनिम्बूलयशः वीजस्य धामनः पदम् ।

४ यद्योतानवय दान-विक्रम गुणैर्वीरिजकस्याप्रणाः सुर्व्यापि

प्रकृतिस्य एव विनयाद्वीर्यस्य सन्वोद्विषः ।

५ तस्योदीर्घा महोदीर्घोपमरसोऽप्यपारलक्ष्यं यशः, तन्वानः

ककुपुं मुखेषु ककुमां करियां विवेदंयुगाः ।

- ” 6 श्रीमान् वन्धु सुहृज्जन प्रणयिनामाशाः फलैः पूरयन् पुत्रः
कल्पतरोरिवाप्त-महिमां शादूर्लवर्मा नृपः ।
- ” 7 तस्यानन्तमनन्तकीर्त्तिं यशसोऽनन्तादिवर्माख्यया ख्याते-
नाहित भक्ति भावित धिया पुत्रेणपूतात्मना ।
- ” 8 आसूर्याक्षितिचन्द्रतारकमियं पुण्यास्पदं वाञ्छता विन्य-
स्तोद्भुत विन्ध्यभूधरगुहामाश्रित्य कात्यायनी ।
- ” 9 धौताहणो मल पङ्क दोष मलयैर्माहानदैरम्बुभिः
व्याधूतोपवनप्रियङ्गु वकुलैरामोदितं वायुभिः ॥
- ” 10 कल्पान्तावधि-भोग्यमुच्छशिखरिच्छायावृत्तार्क द्युतिं ग्राम-
मनल्प भोग विभवं रम्यं भवान्यै ददौ ॥

(d) Nalanda Seal of Maukhari Avantivarman

- Line 1—चतुस्तमुद्राक्रान्तकीर्तिः प्रतापानुरागोप (नतान्यराजा)
वर्णाश्रम व्यवस्थापन प्रवृत्त
- ” 2—चक्रश्चक्रधर इव प्रजानामर्तिहरः श्री महाराज हरिवर्मा
तस्य पुत्रस्तत् पादानुध्यातो जय
- ” 3—स्वामिनी भट्टारिका देव्यामुत्पन्नः श्री महाराज-आदित्य
वर्मा तस्यपुत्रस्तत् पादानुध्यातोहर्षगुप्ता
- ” 4—भट्टारिका-देव्यामुत्पन्नः श्रीमहाराजेश्वरवर्मा तस्य पुत्रस्तत्
पादानुध्यातोपगुप्ता भट्टारिका
- ” 5—देव्यामुत्पन्नो महाराजाधिराज श्रीईशानवर्मा तस्य पुत्रस्तत्
पादानुध्यातो
- ” 6—लक्ष्मीवती भट्टारिका महादेव्यामुत्पन्नो
महाराजाधिराज श्री सर्ववर्मा

- ” 7—तस्य पुत्रस्तत् पादानुध्यात इन्द्र-भट्टारिका महादेव्यामुत्पन्नः
परम माहेश्वरो
” 8—महाराजाधिराज श्री अवन्ति वर्मा मौखरिः ॥

(e) Seal of the son of Avantivarman

Line 1....व्यामुत्पन्नः

- ” 2....भट्टारिका देव्यामुत्पन्नः श्रीमहाराज.....
” 3—उपगुप्ता भट्टारिका देव्यामुत्पन्नो महाराजाधि.....
” 4—तत्पादानुध्यातो लक्ष्मीवती भट्टारिका महादेव्या.....
” 5—सर्ववर्मा तस्य पुत्रस्तत् पादानुध्यात इन्द्र भट्टा.....
” 6—महाराजाधिराज श्री अवन्तिवर्मा तस्यपु.....
” 7—वत्ती भट्टारिका महादेव्यामुत्पन्नः पर.....
” 8—राजाधिराज श्री सुव.....

Note :—Palaeographic features same as Asirgadh and Nalanda seals of Sarvavarman.

**(f) Bodh Gaya Inscription of Mahanaman
of the Year 269 (588-89 A. D.)**

- Line 1—ओं व्याप्तो येनाप्रमेयः सकल शशिरुचा सर्व्वतः
सत्वधातुः क्षुण्णाः पाषण्ड योधास्तुगतिपथरुद्धस्तर्कशास्त्रा-
भियुक्ताः सम्पूर्णो
” 2—धर्मकोषाः प्रकृतिरिपुहृताः साधितो लोकभूत्यै शास्तुः
शाक्यैकबन्धो जर्जयति चिरतरम् तद्यशस्सारतन्त्रम् ॥
नैरोधिम् शुभभावना—
3—मनुश्रुतः संसार सक्लषे जिन मैत्रेयस्य करे विमुक्ति

वशिता यस्याद्भुताव्याकृता । निर्वाणावसरे च येन
चरणौ दृष्टौ मुनेः

- ” 4—पावनौ । पायाद्वः स मुनीन्द्र शासनधरः स्तुत्यैमहा-
कास्यपः ॥ संयुक्तागमिनो विशुद्ध राजसः सत्वानुकम्पो-
द्यताः शिष्या
- ” 5—यस्य सकृद् विचेरुरतुलाम् लंकाचलोपत्यकामतेभ्यः शील
गुणाण्विताश्चशतशः शिष्य प्रशिष्याः क्रमाज्जातास्तुंग-
नरेन्द्र—
- ” 6—वंशतिलकाः प्रोत्सृयराजसृयम् ॥ ध्यानोदयाहितहितः
शुभाशुभ विवेक कृद्विहत मोहः सद्धर्मातुल विभवो
भावो वभुव
- ” 7—श्रमणस्ततः ॥ राहुलाख्यश्च तच्चिस्य उपसेनो
यतिंयतः महानाम क्रमादैवमुपसेनस्ततो परः ॥ वात्स-
ल्यंशरणा—
- ” 8—गतस्य सततं दीनस्य वैशेषिकम् व्यापन्सायक सन्नतिज्ञत
धृतेरार्तस्य चाप्रयकम् । क्रूरस्य्याहितकारिणः प्रविततम्
बन्धोर्यथा—
- 9—भावतः एवम् सच्चरितोद्भवेन यशसा यस्याचितम्
भूतलम् ॥
आम्रद्वीपाधिवासी पृथु-कुल-जलधिस्तस्य शिष्यो महियान
- ” 10 लंकाद्वीप प्रसुतः परहितनिरतः सन महानाम नामा ।
तेनौच्छैर बोधिमण्डे शशिकरधवलः सर्वतोमण्डपेन ।
- ” 11 कान्तः प्रासादेषु स्मरवलजयिनः कारितो लोक शास्तुः ॥
व्यपगत विषयस्नेहो हृत्तिमिरदशः प्रदीपवदसंघः

- „ 12 कुशलेनानेन जानो बोधिसुखमनुत्तरम् भजताम् ॥
यावद्भवान्तापहारी प्रवितत किरणः सर्वतो भाति भास-
वान्यावत पूर्णोम्बु—
- „ 13 राशिः फणिकण कुटिलैरुर्मिचक्रैस्समन्तात यावच्चन्द्रा
धिवासो विविध मणिशिलाचारुशृङ्गः सुमेरुः शोभाध्यम्
- „ 14 तावदेताद् भवनमुरुमुनेः शाश्वतत्वम प्रयातु ॥ Samvat
200 60 9 चैत्र शुदि ८ ॥

**(g) Bodh-Gaya Image Inacription
of Mahanaman**

ओं देय धम्मोयम् शाक्यभित्तोः आम्रद्वीप वासिस्थविर
महानामस्य ॥

यदत्र पुण्यम् तद्भवतु सर्वसत्वानामनुत्तर ज्ञानावाप्तयेस्तु ॥

6 Rohtasgarh Inscription

Seal of Sasanka

श्री महासामन्त शशांक देवस्य

7 Nalanda Inscriptions

(a) Nalanda Seal of Bhaskarvarmana

- Line 1 श्री गणपति वर्मा श्री यज्ञना वत्याम् श्री
” 2 महेन्द्र वर्मा श्री सुव्रतायाम् श्री नारायण वर्मा श्री दे
” 3 ववत्याम् श्री महाभूत (भूति) वर्मा श्री विज्ञानवत्याम् श्री
चन्द्र मुखवर्मा श्री भो
” 4 गवेत्याम् श्री स्थित वर्मा तेन श्री नयन सोभायाम्
” 5 श्री सुस्थित वर्मा श्री श्यामा लक्ष्म्याम् श्री सुप्रतिष्ठितः
” 6 वर्मा श्री भास्कर वर्मेति—

(b) Nalanda Seal of Harshavardhana

Text I

- Line 1 महाराज श्री नरवर्द्धनस्तस्य पुत्रस्तत् पादानुध्यातः श्री
वज्रिणी
” 2 देव्यामुत्पन्नः परमादित्यभक्तो महाराज श्री राज्यवर्द्धनः...
तस्य पुत्रस्तत् पा
” 3 दानुध्यातः श्री अप्सरो देव्यामुत्पन्नः परमादित्यभक्तो महाराज
श्री मद्भ्रादित्य—
” 4 वर्द्धनः—तस्य पुत्रस्तत् पादानुध्यातः श्री महासेनगुप्ता
देव्यामुत्पन्नः चतुः समु—
” 5 दातिक्रान्तकीर्तिः पूतापानुरागोपनतान्य राजो वर्णाश्रम
व्यवस्थापन प्रवृत्त—

- ” 6 चक्र एक चक्ररथ इव पूजानामार्तिहरः परमादित्यभक्तः
परमभट्टारक—
- ” 7 महाराजाधिराज श्री पूभाकरवर्द्धनः—तस्य पुत्रस्तत् पादानु-
ध्यातः अतिशयित—
- ” 8 पूर्वराजचरितो देव्यामाम्बल यशोमत्याम श्री यशोमत्या-
मुत्पन्नः परम सौगतः सुग—
- ” 9 तेव परहितानुरतः परमभट्टारक महाराजाधिराज श्री राज्य-
वर्द्धनः—त—
- ” 10 स्यानुजस्तत् पादानुध्यातः परमभट्टारिका महादेवी श्री
यशोमत्याम् दे—
- ” 11 व्यामेवोत्पन्नः परममाहेश्वरः महेश्वर इव सर्व्वस—
- ” 12 त्वानुकम्पकः परमभट्टारक महाराजाधिराज श्री हर्षः ॥

Text II

Line 1 नगरभुक्तौ कुमारामात्याधिकरणस्य

Text III

Line 1 विजिताराति गणस्य न्यायवतोरज—

” 2 वृत्ति निपुणस्य स्वगुणाभरणस्य ।

” 3 श्री पशुपति सिंहस्य लक्ष्मिदं

Text IV

Line 1 पुरिका ग्राम जा—

” 2 नपदस्य

Text V

Line 1 पादपाग्—ग्रामस्य

Note:—Text I contains a geneological table of the family of Harsha

(c) Nalanda Inscription of Yasovarman

थासावृजित वैरिभूप्रविगलदानाम्बुपानोल्लस—
न्माद्यद्भृंगकरीन्द्र कुम्भदलन प्राप्तश्रियाम्भू भुजाम् ।
नालन्दा हसतीय सर्व्वनगरीः शुभ्राभ्र गौर स्फुर—
च्चैत्यांशु प्रकरैस्सदागम कला विख्यात विद्वज्जना ॥
यस्यामम्बुधरावलेहिशिखर श्रेणी विहारावली—
मालेवोर्ध्व विराजिनी विरचिता धात्रा मनोज्ञामुवः ।
नानारत्नमयूख जाल खचित प्रासाद देवालया
सद्विद्याधर सङ्गरम्य वसनिर्धत्ते सुमेरोः श्रियम् ॥

8 Later Gupta Inscriptions

(a) Apsad Stone Inscription of Adityasena (C. 7th Century A. D.)

आसीद्वन्तिसहस्रत्रगाढकटको विद्याधराध्यासितः ।

सद्वंशः स्थिर उन्नतो गिरिरिव श्रीकृष्णगुप्तो नृपः ॥

क्षमारातिमदान्ध वारण घटाकुम्भ स्थलीः लुन्दता ।

यस्यासंख्यरिपुप्रतापजयिना दोषणा मृगेन्द्रायितम् ॥१॥

सकलः कलङ्करहितः क्षततिमिरस्तोयद्यैः शशाङ्क इव तस्मा-
दुदपादि सुतोदेवः श्रीहर्षं गुप्त इति ॥२॥

यो योग्याकाल हेलावनतदृढ धनुर्भीमवाणौघ पाती ।

मूतैः स्वस्वामिलक्ष्मी वसति विमुखितैरी क्षितः सास्त्रु पातम् ॥

घोराणामाहवानां लिखितमिव जयं श्लाध्यमाविर्दधानो ।

वक्षस्युद्दामशस्त्रत्रण कठिनकिण ग्रन्थि लेखाच्छलेन ॥३॥

श्रीजीवितगुप्तोऽभूत्क्षितीश चूडामणिः सुतस्य ।

योदृप्तवैरिनारी मुख नलिन वनै कशिशिरकरः ॥४॥

मुक्तामुक्तपयः प्रवाहशिशिरा सूक्तुङ्गतालीवन—

भ्राम्यद्वन्ति करानलून कदली काण्डासु वेलास्वपि ॥

श्च्योतत्स्फारतुषारनिर्भरपयः शीतेऽपिशैले स्थिता—

न्यस्योच्चैर्द्विषतो मुमोच न महाघोरः प्रतापज्वरः ॥५॥

यस्यातिमानुषं कर्म दृश्यते विस्मयाज्जनौघेन ।

अद्यापि कोशवर्धनतटात्प्लुतं पवनजस्येव ॥६॥

प्रख्यात शक्तिमाजिषु पुरःसरं श्रीकुमारगुप्तमिति ।
 अजनयदनेकं रा नृपो हर इव शिखिवाहनं तनयम् ॥७॥
 उत्सर्पद्वातहेला चलितकदलिकावीचिमाला वितानः ।
 प्रोच्यद्धूली जलौघभ्रमितगुरु महामत्त मातङ्ग शैलः ॥
 भीमः श्रीशानवर्म क्षितिपतिशशिनः सैन्य दुग्धोद सिन्धु—
 र्लक्ष्मीसंप्राप्तिहेतुः सपदि विमुञ्चितो मन्दरीभूय येन ॥८॥
 शौर्यसत्यव्रतधरो यः प्रयाग गतो धने ।
 अम्भसीव करीषाग्नौ मग्नः स पुष्पपूजितः ॥९॥
 श्री दामोदर गुप्तोऽभूत्त नयः तस्य भपतेः ।
 येन दमोदरेणैव दैत्या इव हाता द्विपः ॥१०॥
 यो मौखरेः समितिषूद्धतहूणसैन्य—
 चलगत्घटा विघट यन्नुहवारणानाम् ॥
 सम्मूर्च्छितः सुरबधुर्वरयन्ममेति ।
 तत्पानि पंकज सुख स्पर्शाद्विबुद्धः ॥११॥
 गुणवद्विज कन्यानां नानालङ्कार यौवन वतीनाम् ।
 परिणायितवान्स नृपः शनं निमृष्टा ग्रहाराणाम् ॥१२॥
 श्रीमहासेनगुप्तोऽभूत्तस्माद्वीराग्रणीः सुतः ।
 सर्ववीर समाजेषु लेभे यो धुरि वीरताम् ॥१३॥
 श्रीमत्सुस्थितनर्मयुद्धविजयशलाघापदाङ्कं मुहुः ।
 यस्याद्यापि विबुद्धकुन्दकुमुदजुल्लुण्णाच्छहारतम् ॥
 लौहित्यस्यतटेषु शीतलतलेपूत्फुल्लनागद्रुम-
 च्छायासुप्त विबुद्ध सिद्धमिथुनैः स्फीतं यशो गीयते ॥१४॥

वसुदेवादिव तस्माच्छ्री सेवनशोभित चरण युगः ।
श्रीमाधव गुप्तोऽभुन्माधव इव विक्रमैकरसः ॥१५॥
.....नुस्मृतो धुरि रणे श्लाघावतामग्रणीः ।
सौजन्यस्य निधानमर्थनिचयत्यागोद्धुराणां वरः ।
लक्ष्मीसत्यसरस्वतीकुलगृहं धर्मस्य सेतुर्दृणः ॥
पूज्यो ? नास्ति स भूतले.....सद्गुणैः ॥१६॥
चक्रं पाणितलेन सोऽप्युदवहत्तस्यापि शार्ङ्ग धनुः ।
नाशायसुहृदां सुखाय सुहृदां तस्याप्यसिर्नन्दकः ॥
प्राप्ते विद्विषतां वधे प्रतिहन्.....तेनाप ।
.....न्या प्रणेमुर्जनाः॥१७॥
.....
आजौ मया विनिहिता बलिनो द्विपन्तः ।
कृत्यं न मे ऽसत्य परमित्यवधार्य वीरः ॥
श्री हर्ष देव निज सङ्गमवाञ्छया च ।
.....॥ १८ ॥
श्री मान्वभूव दलितारिकरीन्द्रकुम्भ
मुक्त्तारजः पटलपांसुमण्डलाग्रः ॥
आदित्यसेन इति तत्तनयः क्षितीशः ।
चूडामणिरुद..... ॥ १९ ॥
.....मागत मरिध्वंसोत्थमाप्तं यशः ।
श्लाघं सर्वधनुष्मतां पुर इति श्लाघां परां विभ्रति ॥
आशावाद् परम्पराचिरसकृद्..... ।
..... यामास ॥ २० ॥

आजौ स्वेदच्छलेन ध्वजपटशिखया मार्जतो दानपङ्कं ।

खड्गं लुराणेन मुक्ता शकल सिकति..... ॥

.....

मत्तमातङ्ग घातं ।

तद्गन्धा कृष्ट सर्पद्रहल परिमल भ्रांत मत्तालि जालम् ॥ २१ ॥

आवद्ध भीम विकट ध्रुकुटी कठोर

—सङ्ग्राम.....

.....ववल्लभभृत्यवर्ग—

गोष्ठीषु पेशलतया परिहासशीलः ॥ २२ ॥

सत्यभर्तृव्रता यस्य मुखोपधानतापसी

परिहास.....

॥ २३ ॥

.....ज्ञः सकलरिपुवलध्वंसहेतुर्गरीया

न्निस्त्रिं शोखातघात श्रमजनितजडोऽप्यूर्जितत स्वप्रतापः ।

युद्धे मत्तभे कुम्भ स्थल.....

श्वेतातपत्र स्थगित वसुमती मण्डलो लोकपालः ॥ २४ ॥

आजौ मत्तगजेन्द्र कुम्भ दलन स्फीत स्फुरद्दोर्युगो

ध्वस्तानेक रिपुप्रभाव.....यशोमण्डलः ।

न्यस्ता शेष नरेन्द्रमौली चरणस्फार प्रतापानलो

लक्ष्मीवान्समराभिमानविमल प्रख्यातकीर्तिनृपः ॥ २५ ॥

येनेयं शरदिन्दु विम्बधवला प्रख्यात भूमण्डला

लक्ष्मी सङ्गमकाञ्चया सुमहती कीर्तिरिचरं कोपिता ।

चाता सागर पारमद्भुततमा सापत्न्यवैरादहो

तेनेदं भवनोत्तमं क्षितिभुजा विष्णोः कृते कारितम् ॥ २६ ॥

तज्जनन्या महादेव्या श्रीमत्या कारितो मठः ।

धार्मिकेभ्यः स्वयंदत्तः सुरलोक गृहोपमः ॥ २७ ॥

शङ्खेन्दु स्फटिक पूभा प्रतिसमस्फार स्फुरच्छीकरं
नक्रक्रान्तिचलत्तारङ्ग विलसत्पद्मिप्र नृत्यत्तिमि ।

राज्ञा खानितमद्भुतं सुपयसा पेपीयमानं जनै-
स्तस्यैव प्रियभार्यया नरपतेः श्रीकोणदेव्या सरः ॥ २८ ॥

यावच्चन्द्रकला हरस्य शिरसि श्रीः शार्ङ्गिणो वक्षसि
ब्रह्मास्ये च सरस्वस्ती कृत'..... ।

भोगे भूर्भजगा धिपस्य च तडिद्यावद् घनस्योदरे
तावत्कीर्तिमिहातनोति धवलामादित्य सेनो नृपः ॥ २९ ॥

सूक्ष्म शिवेन गौडेन प्रशस्तिर्विकटाक्षरा

.....मिता सम्यग धार्मिकेण सुधीमता ॥ ३० ॥

(b) Shahpur Stone image inscription of Adityasena

- Line 1ख ! इ....ज....चन्द्रक्षितिकालं यावत् प्रतिपादितम् ॥
" 2 ॐ सम्बत् ६० ६ मार्ग शुदि ७ (?) अस्यान दिवसमास
सम्बत्सरानुपूर्व्याम् श्री आदित्यसेन
" 3 (द्वै) राज् (य) ना (?) लन्द (?) महाग्रहारे साधुना व
व (त्र) लाधिकृत सालपक्षेण द्वै (य) धर्मोयम् प्रतिष्ठितम्
(ह)
" 4 (माता पितरोरा) तमनश्च पुण्याभि वृद्धये ॥

(c) Mandar Hill rock inscription of Adityasena

Line 1 ॐ परम भट्टारक महाराजाधिराज

„ 2 श्री आदित्यसेन देव दयिता परम

„ 3 भट्टारिका राज्ञी महादेवी श्री कोनादेवी

„ 4 पुष्करिणी कीर्ति मिमाण कारितवती ।

(d) Mandar Hill rock inscription of Adityasena

Line 1 ॐ परमभट्टारक महाराजाधिराज श्री आदित्यसेन देव
दयिता

„ 2 परमभट्टारिका राज्ञी महादेवी श्री कोण देवी पुष्करिणी
कीर्तिमिमानं कारितवती

Note:—Recently another short inscription of a later Gupta king has been discovered by Dr. D. C. Sircar and this proves the extension of later Gupta rule in Chotanagpur area.

(e) Deo-Barnak inscription of Jivitagupta II

(C. 8th Century A.D.)

नमः स्वस्ति शक्ति त्रयो पात्त जय शब्देन महानौहास्त्यश्वपत्ति
सम्भारदुर्निवारज्जय स्कन्धावारात गोमति कोट्टकसमीप
वासकं;श्री माधवगुप्तः तस्य पुत्रः तत्पादानुध्यातो परम
भट्टारिकायां राज्ञां महादेव्यां श्री मत्यामुत्पन्नः परम भोगव्रत श्री
आदित्यसेन देव तस्य पुत्रः तत्पादानुध्यातो परम भट्टारिकायां
राज्ञां महादेव्यां श्री कोणदेव्यामुत्पन्नः परम माहेश्वर परम
भट्टारक महाराजाधिराज परमेश्वर श्री देवगुप्तदेवः तस्य पुत्रः
तत्पादानुध्यातो परम भट्टारिकायां राज्ञां महादेव्यां श्री कमला-
देव्यां उत्पन्नः परम माहेश्वर परम भट्टारक महाराजाधिराज

परमेश्वर श्री विष्णुगुप्तदेवः तस्य पुत्रः तत्पादानुध्यातो परम
 भट्टारिकायां राज्ञां महादेव्यां श्री इज्जादेव्यामुत्पन्नः परम.....परम
 भट्टारक महाराजाधिराज परमेश्वर श्री जीवितगुप्तदेव कुशली
 नगर भुक्तौ वालवी विषयैक श्रीवा ? वो पद्रलिक (त्ता) न्त शयाति
 वारुणिका ग्राम गोष्ठ नकुल तलवाटक दूत सीमा कर्मकमधा.....
 टक राज पुत्र राजामात्य महाक्षटिक महादण्डनायक महा-
 प्रतिहार महा सा.....प्रभातस.....कुमारामात्य राज स्थानीयो-
 परिक.....धिक चौराधरणिक दाण्डिक दण्डपाशिक.....क...शशि
 वलव्यायत किशोर वाटक ग्राम.....मणिकग...पटिकर्म.....
 रसक.....तास्मत्पाद प्रसोदोपजीविनः च प्रति वासिनस च ब्राह्मणो-
 त्तर महत्तरक कुन्तीपुर.....विज्ञापति श्री वरुणवासि भट्टारक
 प्रतिबद्ध भोजक सूर्यमित्रेण उपरिलिखित.....ग्रामाधि संयुक्त.....
 परमेश्वर श्री वालादित्यदेवेन स्वशासनेन भागव श्री वरुण वासि
 भट्टारक.....क.....व परिवाटक.....भोजक हंस मित्रस्य
 सभापतया यथा कलाध्यासिभिश्च एवं परमेश्वर श्री सर्ववर्मन
 भोजकं ऋषिमित्रयतकं एवं परमेश्वर.....शासन दानेन
 भोजक दूर्धमित्रस्यानुमोदित.....तंन.....भुज्यते तदहं किमपि.....
 एवं मतिमान्.....अनुयामोदितमिति सर्व समज्ञापना इता.....
 पशु.....वरुणवास्या यतनं तदनुदत्तम् त्यक्त सोद्वगं सोप-
 रिकरं सदासापराधपंच.....

9. The Pala Inscriptions

(a) [i] Bodhagaya Inscription of Dharmapala (Year 26)

- 1 चम्पे शायतनेरम्ये उज्ज्वलस्य शिलभिदः । के—
- 2 शवाख्येन पुत्रेण महादेवश्चतुर्भुजः ॥ १ ॥ भेष्ठाना—
- 3 मेव मल्लानां महाबोधि निवासिनां । स्नातक—
- 4 म्प्रजयास्तु श्रेयसे प्रतिष्ठापितः ॥ २ ॥ पुष्करि—
- ५ एयत्यगाधा चपूता विष्णुपदीसमा । त्रितये—
- 6 न सहसेण द्रम्माणां खानिता सतां ॥ ३ ॥
- 7 षड्विंशतितमे वर्षे धर्मपाळे महीभुजि ।
- 8 भाद्रवहुलपञ्चम्यां सूनोर्भास्क—
- 9 रस्याहनि ॥ ४ ॥

(a) [ii] Nalanda Copperplate of Dharmapala

- 1 ओं स्वस्ति ! महानौहस्त्यश्वरथपत्तिसम्पत्त्युपात्त जयशब्दा—
- 2 त कपिला (?) वासकात् श्रीमज्जयस्कन्धावारात्त । परम—
- 3 सौगतो महाराजाधिराज श्री गोपालदेव पादानुभ्या—
- 4 तः । परमेश्वरः परमभट्टारको महाराजाधिराजः श्री
- 5 मान धर्मपालदेवः कुशली । नगरभुक्तौ । गया विष—
- 6 यान्तपत्ति जम्बूनादीवीथी प्रतिबध निगुहमामासन्न उ—
- 7 त्तरामग्रामके । समुपगतान सर्वानैव राजराजन—

Second Side

- 1प्रतिवासिभिश्चाज्ञा श्रवण वि—
- 2 वेर्येभूत्वा समुचित देय भाग भोग कर हिरण्यदि
- 3
- 4
- 5महासेनापति श्री.....दत्त....
- 6लिखितमिदम् शासनम् महान्तपटलक
- 7कुलदत्तेन धर्मदत्तपुत्रेणोति....
- 8चतुः...षष्टिक दत्तिः.....
- 9प्रतिपादिता...
- 10तथा...तस्यमुलं चतुः षष्टिकः.....
- 11 कासकारस्य.....
- 12उत्कीर्णम् सूत्रधार.....

**(a) [iii] The Valgudar inscription of
Dharmapala**

- 1 सिद्धम् ॥ श्री धर्मपालदेवराज्ये किमिलाधिष्ठाने मधुश्रेणिकः
- 2 सालो धर्मपत्न्य भूकेन देवधर्मायम् कारिताः ॥

**(b) [i] Kurkihar Image Inscription of
Devapal (Year 9)**

- १ स्वस्ति श्री देवपालदेवराज्ये मन्वत ९ वाहिखने सद्गुप्रा—
- २ मन्वास्तव्य ग्रामलक प्रधानं सिद्धमरुपत्नी असुकेन
मल्लक—
- ३ च्छन्दकम् मल्लपोरस्य प्रतिपादितः ।

**(b) [ii] Hilsa Image Inscription of
Devapal (Year 25)**

First Inscription—i) ओं ओं तारे ओं तारे ओं तारे

ii) स्वाहा ।

Second Inscription—Usual Buddhist Legend के
धम्महेतु.....etc.

Third Inscription—1 ओं सम्बत् ३५ (or 25 ?) श्रीदेवपाल
देव विजय राज्ये श्री नालन्दामहा
वैहारी कस्थ-वहुभ्रुत श्री मञ्जुश्रीदेवः
सकक पर—

2 मोपासक गङ्गाधरस्य देयधम्मोयं
यदत्रैपुण्यतद् भवतु आचार्यमातापितृ
पूर्वाङ्गमंकृत्वा सकलस—

3 त्तराषे अनुतरज्ञानं व्याप्त इति ।

**(b) [iii] Monghyr Copperplate of
Devapal (Year 33)**

(First Side)

Line 1 ॐ स्वस्ति । सिद्धथेस्य परार्थसुस्थिर

„ 2 मतेः सन्मार्गमभ्यस्यस्सिद्धिसिद्धिम्

„ 3 अनुत्तरामभगवतस्तस्य प्रजासुक्रियात । यस्त्रैधातुक
सत्व सिद्धि पदवीरत्युम वीर्योदयाज् जित्वा निवृत्ति—

„ 4 माससाद सुगतः सन्सर्गभूमिश्वरः ॥ (१) सौभाग्य-
न्दधतुलं श्रियस्सपत्न्यात्न्या गोपालः पतिर्भबद्धसु—

- ५ न्धरायाः । दृष्टान्ते सति कृतिनां सुराङ्घ्रि यस्मिन्
श्रद्धेयाः पृथु सगरादयोप्य अभुवन ॥ (२) विजित्य
जेना जलधेरवसुन्ध—
- ६ रां विमोचितामौघ परिग्रहा इति । सत्राष्पमुद्राष्प
विलोचनान पुनर्व्वनेषुवन्धुन ददिशुर्मर्तंग जः ॥ (३) च
- ७ लतस्वनन्तेषु वल्लेषु यस्य विस्वम्भराया निचितं
राजोभिः । पाद प्रचार क्षममन्तरिक्षं विहंगमानाम्
सुचिरम् वभूव ॥ (४)
- ८ शास्त्रार्थभाजा चलतोनुशास्य वरुणान प्रतिष्ठापयता
स्वधर्म । आ धर्मपालेन सुतेन सोभूत स्वर्गस्थिताना-
ममन्तृणः
- ९ पितृनाम ॥ (५) अचलैरैव जंगमैरयदीरैर विच-
लद्भिर्द्विरदैः । कदर्थ्यमाना । निरुपप्लमम्बरम्
प्रपदेश—
- १० रणम् रेणुनिभेन भूत धात्री ॥ केदारे विधिनोपयुक्त-
पयसाम् गंगासमेताम्बुधौ गोरुणादिषु चाप्यनु—
- ११ स्थितत्वाम् तीर्थेषु धर्म्या क्रियाः । । भृत्यानाम् सुख
मेव यस्य सकलानुधृत्य दुष्टानिमान लोकानसा—
- १२ धयातोनुषंग जनिता सिद्धिः परत्राप्यभूत ॥ (७)
तैस्तेर दिग्विजया वसान समये सम्प्रेषितानाम
परैः स—
- १३ कारैरपनीय खेदमखिलं स्वां स्वान् गतानां भुवम् ।
क्रियमभावय तां यदायमुचितम् प्रीत्यानृपाणामतभू सो

- ” 14 त्कण्ठाम् हृदयम् दिवश्च्युतवतां जातिस्मराणामिव ॥
(८) श्री परबलस्य दुहितुः क्षितिपतिना राष्ट्रकूट
तिलकस्य ।
- ” 15 रण्णाःदेव्याः पाणिर्जगृहे गृहमेधिना तेन ॥ (९)
धृन्ननुयियम् लक्ष्मीः साक्षात्क्षितिर्नुशरीरिणी
किमवनि पतेः
- ” 16 कीर्तिमुत्ताथवा गृह देवता । इति विदधति शुच्याचा-
रावितर्कवतिः प्रजाः प्रकृति गुरुभीर्या शुद्धान्तमं
गुणै—
- ” 17 रकरोदधः ॥ (१०) श्लाघ्या पतिव्रतासौ मुक्तारत्नम्
समुद्र शुक्तरिव श्री देवपालदेवम् प्रसन्नवृत्तम् सुतभ-
सुत ॥ (११)
- ” 18 निर्म्मलो मनसि वाचि सम्यतः कायकर्मणि च बः
स्थितः सुचौ राज्यमाप निरुप्लवम् पितुर्वो-
धिसत्वइव
- ” 19 सौगतम् पदम् ॥ (१२) भ्राम्यद्विविजयक्रमेण
करिधिस्तामेव विन्ध्यातविमुद्दाम्प्लवमान वाष्पपय-
सो दृष्टाः पूर्नवान्ध—
- ” 20 बः । कम्बोजेषु च यस्य वाजीयुवभिर्ध्वस्तान्यराजौज-
सौ हेषातिमिश्रितहारि हेषितरवाः कान्ताश्चिरम्
वीक्षिताः ॥ (१३) दक्षिण भुज इव राज्ञः परबलदलने
सहाय निरपेक्षः ।
- ” 21 यः पूर्वम् वलिना कृतः कृतयुगे येनागभदमार्गवस्त्रेता-

- 31 " न सर्वोत्तम राणिक । राजपुत्र । अमात्य । महोका-
 लिङ्गन ततोपत भूषिक श्राप्ते संसृजता।—
- 30 " श्रीनगर भुक्ती किमिमा विषयान्तः पालित्वसम्पदा वि-
 राजाधिराजः श्रीमान् देवपालदेवः कुशलो ।
- 29 " पादत्रिभ्यातः परमसौगतः परमेस्वर परमभद्रैरकीमहा-
 परम भद्रैक महाराजाधिराज श्री धर्मपाल देव—
- 28 " सिद्ध श्रीमन्मन्त्रपरवारात परमसौगत परमेस्वर
 मर्मपाल पादात् अरनमदावनेः । श्री सुदेविसमावा-
 गन्तरालात् । परमेस्वर सेवा समायाताशेष वर्त्तु-
 शान्तिनी चर श्रुतौत्तवार्त्तुसतिरति—
- 26 " नृदेहात् । वर्त्तुवार्त्तुनरपति प्राश्रितिकेवप्रमय देव-
 न वासर लक्ष्मी समारज्य सन्तत जलद समय स—
 यो विश्वमानितिशय धन धनाधन धटा प्रयामाधमा
 शिखर श्री
- 25 " नावाविधनीवाटक सत्यादित सुविषय निहित शूल
 वृषीज ॥ (१५) स खलु आगीरथी पथ प्रवर्तमान-
 वकीनकृतवज्जु सिन्धूरा लक्ष्मीकेल भवनाच्छया
 त्सपत्नशून्यामासेषु प्रथितदशाम्यै देवकीतः । वलीसा
 शक्ति—
- 24 " स एवहि पुनर्विपत्सुनिमित्तः ॥ (१४) आ गीगागम
 ना शो कर्त्तव्य गते कालेन लोकान्तरम संन त्यागपथः
 विच्छेदः कलि
- 22 " याम् प्रकृतः प्रिय प्रणयिता कल्पिते श्री हृपते ।

पूर्ववत्सुक सुवसान-संस्थाद्वय संज्ञितम्

- 41 वा सामाजिक-संस्थाद्वय संज्ञितम्
 40 प्रायः सौख्यः परित्यक्तः । अत्र
 39 सामाजिक-संस्थाद्वय संज्ञितम्
 38 सु-संस्थाद्वय संज्ञितम्
 37 एक-संस्थाद्वय संज्ञितम्

(Second Side)

पुरातनम्

- 36 संस्थाद्वय-संस्थाद्वय संज्ञितम्
 36 क । सामाजिक । अत्र संस्थाद्वय संज्ञितम् ।
 34 संस्थाद्वय संज्ञितम् ।
 33 प्रायः सौख्यः परित्यक्तः । अत्र
 32 मन्त्र । सामाजिक-संस्थाद्वय संज्ञितम्
 सामाजिक-संस्थाद्वय संज्ञितम्

- ५२ एययशोभिवृद्धये वेदार्थविदो यज्वानौ विश्वरातस्य
पौत्रायत्रिद्यावदात चेतसो भट्टश्रीवाराहुरातस्यपुत्राय ।
- ५३ पदवाक्यप्रमाणत्रिद्य'पारंगताय । औपमन्यवसगोत्राय ।
आशलायनसत्रह्यचारिणे । भट्टप्रवरत्रिहेकरातमिश्राय
- ५४ शासनीकृत्य प्रतिपादितः । यतोभवद्भिः सर्वैरेव
भूमेरदानफल गौरवादपहरणे महानरकपातभयाच्छ-
दानमि—
- ५५ दमनुमोदय पालनीयम् प्रतिवासिभिः क्षेत्रकरैश्चाज्ञा
श्रवण विधेयैर्भूत्वा समुचितकरहिरण्यादिसर्व
प्रत्यायोपन—
- ५६ यः कार्यं इति । सम्बत् ३३ मार्ग दिने २१ । तथा
च धर्मानुशासन श्लोकाः । सर्वानैतान भाविनः पार्थि-
वेन्द्रान (भूयौभूयः) प्रार्थत्यैष
- ५७ रामः । सामान्यायं धर्मसेतु नृपाणां कालै पालनीयः
क्रमेणः ॥ (१६) बहुभिरवसुधा
- ५८ दत्ता राजभिः सगरादिभिः । यस्ययस्ययदा भूमिस्तस्य
तस्यतदा फलम् ॥ (१७) स्वदत्ताम् परदत्ताम् वा यौ
हारेत वसु—
- ५९ न्धराम् । स विष्ठायाम् क्रिमिभूत्वा पितृभिस्सह
पच्यते ॥ (१८)
- इतिकमलदलाम्बुलोलम् श्रीयमनुचिन्त्य मनुष्य
- ६० जीविताञ्च । सकलमिदमुदाहृताञ्चवुद्धवान हि
पुरुषैः परकीर्तयो विलोप्याः ॥ (१९) भ्रेयोविधावु-

8	या निचिब रजोभिः ॥ पदपचारविमसनिदरचोत्रिकृ- मानां सिचित्रवर्ष ॥ (४) योऽस्य १५ भावाः चलती- यस्य विरक्तयः—	”
7	सोषणमिदं कृत्वा । सवाण्यमृद्विषयविलोचनानुभवो- षण्योर्दृष्टिस्तुवङ्गाः ॥ (३) चलत्तवन्तेषु बलेषु	”
6	जलधेवसुन्दरान्तरासोचिता पुष्टिसारादयोऽप्यमव ॥ (२) विचित्र योना	”
5	दृष्टिं शिष्यसपत्न्या गीणलः पतिरमकृदसुन्दरायाः ।	”
4	सौभाग्यवन्द्य निर्वृत्तिसमाप्तं सुगतस्सर्वाभ्युपार्थः ॥ (१)	”
3	विजया तु । अरुणविकसवसिद्धि पदवीरक्ष्युष वीर्यिया	”
2	सिद्धिसिद्धयुवता भगवत्सत्य प्रजासि क्थ्या	”
Line 1	मयस्य श्रीं रचितं । सिद्धांशु पराभुसिथय मतेरसन्मगा-	”

(b) [iv] The Nalanda Copperplate of Devapaldeva (Year 39)

- 51 शुद्धिमात्रं राजाकरेदिपागतसमगुणम् गुणैः । आ-
स्यविक्रमं चरितम् स्थिरं यौवराज्यम् श्री राजपुत्राभि-
- 52 इ देवकमात्मगुणम् ॥ (२०)

मयासि—

- श्री मन्त्रपरक-धारात् परम सौम्य परमेश्वर
 शरिरकम
 25 महाराजाधिराज श्री धर्मपालदेव प्रादुर्निष्ठः
 परमसौम्यः परमेश्वरको महाराजाधिराजः
 श्री मान्देवपा—
 26 लदेवः केशली । श्रीनगरसुक्ती राजगृहे विषयान्तः
 पालि अत्रयगुरनय प्रतिबधद्वैतसम्बद्धा विच्छिन्न-
 लापुव । नन्देवमाक । मणि
 27 वाटक । पालिपरकानप्रतिबन्धिका । अचलानयमति-
 बद्ध द्वैतप्राम । गया विषयान्तः पालिकसुदसंवेवाशी
 प्रतिबद्धपालाम
 28 कपामुषि । समुपमगतान संवेनेव राजराष्टक । राज-
 पुव । राजा-मात्य । महाकात्तकृतिक । महादेव-
 नायक । महाप्रतीहार । महा
 29 सामन्त । महाद्वैः साधसपत्निक । महाकुमारामात्य ।
 प्रमाव । शरमङ्क । राजस्थानी । योगिक । विषय-
 पति । धारापरालिक । श्रीसोदर
 30 शिक । दालिक । दालेपाशिक । शौलिकक .
 गौलिकक । देवपाल । कौटपाल । खण्डराच । नदु-
 कक । विनियुक्तक । देरयरावेनैवलेख्यारु
 31 तक । विशोरबलवामासिद्धिकेत । दूतमूषिक ।
 गामागामिक । अमितरमाणिक । त्रिक । त्रपलिक ।
 आर्देमालवखशकृतिक ।

- 32 कण्ठीटं ह्ये ।
 वाटभटसवकादीनांशरकातिवत्त्वं
 पञ्चविंशः पञ्चविंशत्तव श्रद्धात्तत्त्वं महत्तमकुट्ट-
 त्तिवृत्तगम्येदंश
 33 क । चण्डाल पशुनाम् समाज्ञापयति विदितमस्ति-
 भवताम् यथापरिजितवत्तत्त्वंश्रद्धाविच्छेदनात्तत्त्वं
 चिद्वचनाकथाम । मण्डिताट
 34 कथाम । हस्तिशाम । पालमकथामः स्वर्गमाशुभार्थ-
 तिगीचरपयनाः सतलाः सौख्याः साधमर्थकाः
 सजलस्थ
 35 लाः सापत्करः सद्योपरावाः सर्वोद्धारणः परिक्षे-
 संवृष्टाः अवाटभटपश्याः आर्कितपश्याः श्रद्धात्तत्त्वं
 36 समस्तपश्यासमेता मण्डित्त्वंश्रद्धात्तत्त्वंश्रद्धात्तत्त्वं-
 तिसमकालम् पूर्ववत् मण्डित्त्वंश्रद्धात्तत्त्वं
 वदितवः मया
 37 मातापितृभिरामरव पुत्रयथाश्रितवत्त्वं ॥ सुव्युत्तित्त्वं-
 विपमहराजं श्री बलपुत्रं देवतं कर्मसुखेन वयसि-
 वापिवाः यथा मया
 38 श्री बालन्द्वारिकारः कारितस्तत्रमगतं श्रद्धात्तत्त्वंश्रद्धात्तत्त्वं
 श्रद्धापरिमितं सकलधर्मैर्वा स्थानस्थायार्थं वाचि
 39 क वाचिभन्त गण्डिकादि महोत्तम पुत्रं गजस्थवाशिष्ठ्या-
 युधिष्ठिरस्य बालवत्तम वीवर पितृपतययना-
 समन्तान् मन्थयन्
 40 पञ्चदश धर्मस्तस्य लेखनाद्यर्थं विद्वारस्तत्र चण्डकम्-

टितसमाधानार्थं शासनीकृत्यं प्रतिपादिताः यतो-
भवद्भिः सर्वैरेव

- ५१ 41 भूमेर्दानपालन गौरवात्पहरणे च महानरकपातादिभ-
यादानमिदमभ्यनुमोद्य पालनीयं प्रतिवासिभिर-
प्याज्ञाश्र
५२ 42 वणविधेयैर्भूत्वायथाकालं समुचित भागभोग करहिर-
ण्यादि प्रत्यायोपनयः कार्य इति ॥ सम्बत ३६ कार्तिक
दिने २१

Reverse

- ५३ 43 तथा च धर्मानुशानसनश्लोकाः बहुभिर्वसुधा दत्ता
राजभिः ।
५४ 44 सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा
फलम् ॥ (१५)
५५ 45 स्वदत्ताम्परदत्ताम्वायो हरेत् वसुधरा । सविष्टायां
कृमिभूत्वा पितृभिः
५६ 46 सहपच्यते ॥ (१७) षष्ठिवर्षसहस्राणिस्वर्गे मोदति
भूमिदः । आक्षेप्ता चानुमन्ताच तान्येव
५७ 47 नरके वसेत् ॥ (१८) अन्यदत्तां द्विजातिभ्यो यत्ना
ब्रह्म युधिष्ठिर । महौ महीसृतां श्रेष्ठ दा—
५८ 48 नाच्छ्रेयां तु पालनम् ॥ (१९) । अस्मत्कुलकममुदार-
मुदाहरद्भिर्न्यैश्च दानमिदमभ्यनुमोदनीयं । लक्ष्म्या
स्तडित्सलिलबुद्बुदचं—
५९ 49 चलाया दानं फलं परयशः परिपालनं च ॥ (२०) ।

इति कमलदलाम्बु बिन्दुलोलां श्रियमनुचिन्य मनुष्य-
जीवितं च । सकलमि—

- ” 50 दमुदाहृतं च बुध्वा न हि पुरुषैः परकीर्त्तया विलोप्याः
॥ (२१) । दक्षिणभुज इव राज्ञः परबलदलने सहाय-
निरपेक्षः ।
- ” 51 दूत्यं श्री बलवर्मा विदधे धर्माधिकारेऽस्मिन् ॥
(२२) । अस्मिन् धर्मारम्भे दूत्यं श्री देवपालदेवस्य ।
विदधे श्री बलवर्मा व्याघ्रतटी मण्डलाधिपतिः ॥
(२३) ।
- ” 52 आसीदशेष नरपालविलोलमौलि मालामणि द्युति
विवोधनपादपद्मः । शैलेन्द्रवंश तिलको यवभूमिपालः
श्री वीरवैरमथना—
- ” 53 नुगताभिधानः ॥ (२४) । हर्षस्थलेषुकुमुदेषु मृणाली-
नीपुशङ्केन्दु कुन्द तुहिनेषु पदन्दधाना । निःशेष दिङ्-
मुखनिरन्तर लब्ध गीतिः
- ” 54 मूर्तेव यस्य भुवनानि जगाम कीर्तिः ॥ (२५) ।
भ्रूभङ्गे भवति नृपस्य यस्य कोपाभिन्नाः सह हृदयैर्द्वि-
षाश्रियोपि । वक्राणामि—
- ” 55 हृदि परोपधातदक्षा जायन्ते जगति भृषङ्गतिप्रकाराः ॥
(२६) तस्याभवन्नयपराक्रमशीलशाली राजेन्द्रमौलिश-
शतदुर्लभकितादिघ्न—
- ” 56 युग्मः । सूनुर्युधिष्ठिरपराशरभीमसेन कर्णाज्जुना-
र्जितयसमराध्रवोः ॥ (२७) । उद्धृतम्बरतलाद्युधि-
सङ्घरन्त्या यस्सेनयावांनरजः प—

- 57 " टलं परंशुभम् । कण्ठानिलेन करिणां शोककित्तवतीषु
-गाह्यलमदंजलैः शयमाशुभम् ॥ (२८) । अकण्ठ-
पयोधेवसर्पैर्दंजलमदलैः ।
58 " कुन्तैर्गण्डिपस्यैव यद्यशोभिरनारम ॥ (२९) । पौ-
लोमावसुरिषस्य विद्विवास्तकल्पयोनिर्षादिः शूलसुते-
वसन्मथरि—
59 " पालदंशुर्गुरुरिव राज्ञः सोमकलान्ययस्य महतः
शोधमसूतः सुता तस्याशुदंजनसि मोऽयमहिषी वारिव
वारुह्या ॥ (३०) । माया—
60 " यामिन कःसद्वैव विजया शुद्धादंनस्यारमजः सकन्दो
नदिवैववृन्दंरुदंयः शशुभोसामामिभ । तस्यारस्य
वरेन्दुवृन्दं वनसरादंरिव—
61 " नंशमनःसंशुभोपतिगठंरुदंयः शोभा
शोऽभवत् ॥ (३१) । बालन्दा गृणु वृन्दं वृणुमम-
साभस्या च शोद्धादंनैर्दुःखाशौचसदित्तगतारला
62 " लदंशुमिमां सोमनाम् । यस्तेनोऽनसोपधमभवजः
सङ्गुष्टं मित्र शिष्या नानासदं गृणुमिभुसुसं वसति-
रस्यस्यसिद्धारः कृतः ॥ (३२) । अक्या
63 " तत्र समसशशुभैर्विनवावैव यदोषोपि कृतं शोभन-
माहिवादरतया यत्पुण्यं दूतैरसौ । मामान् पठव वि
पठिवती-परियथाशुभम्
64 " निमावतमनः पितृशोकं द्वितोदंयस्य च दंशु श्रीदेवपल
वृष ॥ (३३) ।

यावत्सिन्धोः प्रबन्धः पृथुलहरजटाक्षोभिताङ्गचगङ्गा
गुर्वी ।

- ” 65 धत्ते फणीन्द्रः प्रतिदिनमचलो हेलया यावदूर्वा ।
यावच्चास्तोदयाद्रीरवितुरगखुरोदृष्ट चूडामण्डे
स्तस्तावत्सत्सकीर्तिरेषा प्रभव-
- ” 66 तु जगताम्सत्क्रिया रोपयन्ती ॥ (३४) ।
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(b) [v] Ghosrawa Stone inscription of
Devapal

- „ 1 श्रीमानसौ जयति सत्वहित प्रवृत्त-सन्मानसाधिगत-
तत्वनयो मुनीन्द्रः । क्लेशात्मनां दुरितनक्र-दुरासदान्तः
संसार सागर समुत्तारणैक सेतुः ॥ १ ॥
- „ 2 अस्यास्मद् गुरवो बभूव रवलाः सम्भूय हतूमनः का
लञ्जा यदि केवलो न बलवानस्मि त्रिलोक प्रभौ ।
इत्यालोचयते
- „ 3 व मानसभुवा यो दूरतो वर्जितः श्रीमान त्रिश्वमशेष
मेतदवताद्बोधौम वज्रासनः ॥२॥ अस्त्युत्तरापथ विभू-
षण भूतभूमि-द्वेशोत्तमो न
- „ 4 गरहार इति प्रतीतः । तत्रद्विजाति रुदितोदित-वंशजन्मा
नामेन्द्रगुप्त इति राजसखोबभूव ॥ ३ ॥ रज्जेकया
द्विजवरः सगुणी गृ
- „ 5 हिरया युक्तोरराज कलया मलया यथेऽदुः । लोकः
पतिव्रतकथा-परिभावनासु संकीर्त्तनं प्रथममेव करोति
यस्याः ॥ ४ ॥ ताभ्यामजा
- „ 6 यत सुतः सुतरां विवेकी यो बाल एव कलितः परलोक
बुद्धया । सर्वोपभोग-सुभगेपि गृहे विरक्तः प्रव्रज्यया
सुगत-शासनमभ्युपै
- „ 7 तुम् ॥५॥ वेदानधीत्य सकलान् कृतशास्त्रचिन्तः
श्रीमन् कनिष्कमुपगम्य महाविहारम् । आचार्यवर्य

- मथ स प्रशम-प्रशस्यं सर्वज्ञशान्ति मनुगम्य
 ,, 8 तपश्चार ॥६॥ सोयँ विशुद्धगुण-सम्भूत-भूरिकीर्तिः
 शिष्योऽनुरूप-गुणशील-यशोभिरामः । बालेन्दुव्रत
 कलिकलङ्क विमुक्त कान्तिर्वन्द्यः
- ,, 9 सदा मुनिजनैरपि वीरदेवः ॥७॥ वज्रासनं वन्दितु
 मेकदाऽथ श्रीमन्महाबोधिमुपागतोऽसौ । द्रष्टुं ततोऽ
 गात् सहदेशि-भिक्षून् श्रीमत् यशोवर्म्म
- ,, 10 पुरं विहारम् ॥८॥ तिष्ठन्नयेह सुचिरं प्रतिपत्ति-
 सारः श्रीदेवपाल भुवनाधिप्लवध-पूजः । प्राप्त-प्रभः
 प्रतिदिनोदय-वूरिताशः पूषेव-दारित
- ,, 11 तमः प्रसरोरराज ॥९॥ भिक्षोरात्मसमः सुहृदभुजइव-
 श्रो सत्यबोधेर्निजो नालन्दा परिपालनाय नियतः
 संवस्थितेर्यस्थितः । येनैतो स्फुटमिन्द्रशैल-मुकुट-श्रा
 चैत्य चूडामणी
- ,, 12 श्रामण्यव्रत-सम्वृतेन जगतः श्रेयोऽर्थमुत्थापितौ ॥१०॥
 नालन्दया च परिपालितयेह सत्या । श्रीम
- ,, 13 द्विहार-परिहार-विभूषिताङ्गया । उद्भासितोपि बहु-
 कीर्तिवधू-पतित्वे यः साधु साधुरिति साधुजनैः प्रशस्तः
 ॥११॥ चिन्नाञ्जरं शमयताऽर्त्तजन—
- ,, 14 स्य दृष्ट्या धन्वन्तरेरपिहि येन हतः प्रभावः । यश्चो-
 प्सितार्थ-परिपूर्णा-मनोरथेन लोकेनकल्पतरु तुल्यतया
 गृहीतः ॥१२॥ तेनैतद
- ,, 15 त्र कृत्वात्म मनोवदुञ्चै-र्वज्रासनस्य भवनं भुवनो
 त्तमस्य । सञ्जायते यद्भिर्वाद्य विमानगानां

- कैलासमन्दर--महीधरशृङ्ग-शङ्का ॥१३॥ सर्वं
„ 16 स्योपनयेन स वसुहृदामौदार्यमभ्यस्यता सम्बोध
विहितस्पृहं सहगुरैर्विस्पृष्टि वीर्य्यन्तथा । अत्रस्थेन
निजे निजाविह बृद्धत पुण्याधिकारे
„ 17 स्थिते येन स्वेन यशोध्वजेनघटितौ वंशानुदीचीपथे
॥१४॥ सोपानमर्गमिव मुक्ति पुरस्य कीर्तिमेत्ता
विधाय कुशलं यदुपात्तमस्मात् ।
„ 18 कृत्वादितः सपितरं गुरुवर्गमस्य सम्बोधिमेतु जन-
राशिरशेष एव ॥१५॥ यावत् कूर्मो जलधिवलयं
भूतधात्रीं विभतिध्वान्तध्वंसी
„ 19 तपति तपनो यावदेवोग्ररश्मिः । स्निग्धालोकापः शिशि-
रमहसा यामवन्यश्च यावत् तावत् कीर्तिर्जयतु भुवने
वीरदेवस्य शुभ्रा ॥१६॥
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Inscriptions of Surapala

The two Bihar Buddha image inscriptions of the reign of Surpala, referred to by R. D. Banerjee, have been discovered. They are dated in the second year and record the erection of images at the Uddandapur Vihara by an old Buddhist monk Purnadasa.

- Line 1 ॐ महाराजाधिराज श्री सुरपाल देव राज्य सम्बत् २
 ,, 2 द्विराश [था] द वदि ११ अस्मिन् सम्बत्सर मास
 दिव
 ,, 3 सानुक्रमे श्रीमदुहण्डपूरो [डो] इह विहाय नैवा
 ,, 4 सिक सिन्धुद्रे प [देश] विनिर्गत पाड़िकमण विहार
 बुद्ध
 ,, 5 परिषध्य [शुद्ध] प्रदर्शिणा स्थविर पूर्णदासेन स्वकारित
 चैत्ये भट्टारकस्य शिला प्रतिभा देवद्व [यध] र्माय
 प्रति स्थापित यत् पुराय ['] माता पितरौ अध्याय
 पूर्वकमं कृत्वा अनुतर ['] सकलसत्त्वराशे [ः] इतिः

Note:—The object is to record the consecration of the image of Buddha in a Caitya constructed by the donor. The ceremony of consecration by elder Purandasa who was the oldest man in Padikraman Vihara.

[d] (i) **Gaya Inscription of Narayanpala**
(in the 7th year of his reign)

- Line 1 ॐ नमो पुरुषोत्तमाय नमः ॥ ॐ जयति जगति नाथः
प्रस्फुरक = कारुमूर्त्तिर = जगद् अरि विनिहन्ता श्री मद
= एको मुरारिस = तदनु मुनि जानोयम् स्थिर संश्लेशा
राशिः स्फुर —
- „ 2 द = अमल गुणायाम् ध्यान वृतो स्थिरात्मा ॥
प्रोद्भूताति दर्पे प्रथल मनसंत्रास हेतु स्वाभात्म
कृत्वैतन नारसिंहम् स्फुट विकट सटम रूपमत्य वग्र
रौद्रम् । ये
- „ 3 न = ओदोऋणः पृथ्व्याम् खर नकर करैर = भेदितो
दैत्यराजाः श्रीमान = लौकिकनाथो भुवनहित विधाता
पातु युष्मान = स त्रिष्णुः ॥ श्रीमान = अशेष शुभ
सम्मृत चारु
- „ 4 मूर्तिः भद्रः सुनिरम्मल धियाम् प्रवरो श्री ग्राह (?) ।
प्राप्नोदयादित कुले सुकृति वभुव यो वामदेव इति
सर्वजगत = प्रतीतः । तस्य आत्मजः प्रियतमो
विदुषाम् समा —
- „ 5 सित यम् सहीदेवामेति बन्धुजनो जुहाव । तस्याभवत्
= सुतवरो वरधर्मवृत्तिः सम्मानितो गुरु जनैरपि
वप्पदेवः ॥ सन्वार्थ सिद्धिकरणैक निधान भूता सौ —
- „ 6 न्दर्य गर्भ रुचिरामलरूप सम्पत् पत्नी च तस्य कमलेव

यमितं भुयाद् = यथा नान्यथा । कर्तव्यम् तदिहा-
मलम् प्रि—

- „ 14 यतमैर विप्रैर गयावासिभिः ॥ स्फुरतु कीर्तिरियम्
गुणशालिनी सकल सत्त्व हितोदय हेतवे तपति
यावदयम् भुवि भास्करो हिमक—
- „ 15 रेण सहामल दधिः । श्री नारायणपालदेव इति
प्राप्तोदय भूपतिः भूतो भूमि भूजा (म्) शीरो भीर
अमल यस्योचित (म्) शासनम् राज्ञस्त—
- „ 16 स्य गुणात्म लस्य महतः सम्प्रसरे सप्तमे वैशा
ख्याम् शुभ सम्भृतेन विधिना लब्ध प्रतिष्ठितमठ ।
-

[D] (ii) Indian Museum Stone inscription
of Narayanpal (Year 9)

Line 1 श्री सत्तव ९ वीयास युधि ५ परमेस्वर श्री नाराय-
णपालदेव राजे अन्ववैषयिक याक्य मित्तु स्पतिर
धम्ममिअस्य

2 यदव पुण्यम् तद्धवरेवाचार्योपाय्य माता पित्र
पुंवासास कंठे स कल सररयोरेवितर एान
शमयित ॥

[D] (iii) Bhagalpur Copper-plate grant
of Narayanapala (Year 17)

Line 1 श्री स्वति । सुवीङ्गाकेय रतन मयुधिर इदंयः
2 ययसी सन्दधानः सत्यकमती विविद्यासिदिमं

3 लवलवा लित्वाण पङ्कः । विरेवा यः काम—

4 कारियमवममिधव शिशवीशयप शानि स श्री
माव लोकनाथा जय—

5 ति दयशलाऽयव गोपाल देवः ॥ (४) लदमी
जन्म निकवव समकरी वीर्त्तु वमः दमाभरं पव
च्छेदं मयाद—

6 पश्यवववामेकशया भूयते । मयादां परिपालनैक
निरतः शीयालयोऽपमादं भूददु श्यावोवि विवाम—

7 कोसि महिमा श्री धम्मपालो वपः ॥ (२) विवेन्द
राज मयुवीनरतीविपाडिवता येन महीदयशः ।

दत्ता पुनः

- 15 " १५ षडंगीयां षडंगः सप्तदशानि ॥ (८) लज्जति तस्य
कृताः (१) पुरुषायि—
- 14 " १४ व जनाः । शत्रु वर्तिता प्रसाधन विनीति विमलसि
जलधराः ॥ (७) विपदा येन शत्रुवीणा विपदासास्यदी
स्तस्मै नरजातया श्रुति—
- 13 " १३ त्वेवमर्दना राजा प्राज्याति धानामुपशामिति सप्त
रसङ्कथां यम्यवाङ्मा ॥ (६) श्रीमान विमह पल
विमह—
- 12 " १२ ज्विमायाः सांभ्रान्तनैव दुराजिज प्रमज्जद्विदक
लानामधीशः । आसाञ्च क विराय प्रणयि पतिवृत्ते
द्वलवति पतिवः प्रस्थिते
- 11 " ११ षां शमायिता युधि देवपाले यः पूज्ये भूवन
राज्य सुरवाच्य नृपते ॥ (५) यस्मिन्प्रविष्टिद्वेषा
नासा । यत्सहि—
- 10 " १० मिरकरदेकातपया दिशः ॥ (४) तस्माद्विपद
वर्तिनै रजंगतीरुपनातः पुत्री वसुव विजयी जयपाल
पराकिनी—
- 9 " ९ हिं वित्त्य महिमा वाकपाल नामाविजः । यः श्रीमान्
यविकसूक वसतिश्रुतिः स्थितः शासने श्रेयाः शत्रु
समीपवेत्तपा—
- 8 " ८ सावलिनायु विदुः सकाशुषायातति वासनय ॥ (३)
रासस्यैव श्रुति सत्य वपसस्तस्याव कृती गृहीः

- 31 " "क । राजपुत्र । राजामास्य । महोत्सविष्य विप्रदिक ।
राजराज—
- 30 " "एव मर्कटिका ग्रामे । समुपगतयोषीषराज उरुषाम् ।
नवली—
- 29 " "कथं । वीरभूमी । कथं वैपयिककथसप्तद्वीविच्छ-
ममर्दिरको महोरिजानिराजः श्रीमान्नारायणो पालदेवः
विद्यमानः परमेश्वरः पर—
- 28 " "सौगती महोरिजानिराज श्रीविप्रदपालदेव पादा-
द्वेगतिरिसमाश्रित श्रीमत्तयकन्धारात् परम-
मन्वन्तः । श्री मु—
- 27 " "समाश्रिता योषवर्जद्वीप भूषणानन्तपदात् परम-
खिराखानवर्षी भूमिद्विगन्धराजान् परमेश्वरसेवा-
प्रमथद्वयवादिनी वर—
- 26 " "समय मन्वन्तः उदीचीनादिक नरपति प्रभुवी कृता
रथामाश्रयान वासर जन्मो समारब्ध सन्त जन्तु
निरविशय वन वना वना ई—
- 25 " "सर्वे वन्तः न निहित शूल शिखर श्रेणी विधमाने
गीरश्रीपथ प्रवर्तमान वीरा विविनी वाटसप्तमिद्वे
पालन समरेण मगिरथ ॥ (१०) सखि मा—
- 24 " "राज्यन्ते इत्यादि मुक्तिसद्वृथाः । यस्मिन्निगद
भवन् भूकथान्तं निभयः ॥ (१३) वपामासि
पत्रापीडाः सुविरम—
- 23 " "सिद्धं योमास खलु विभवासास उदीर्घद्वीपः ।
सिद्धं योमासि विरसिद्धवैवधिवः केवकीना

- 47 " " ५० इति । सप्तम १७ श्लोकादि २ (11) तथा
 वधमनु शक्तिनः श्लोकाः । बर्हिमन्सुधादंसा
 राजभिः सगरा दिभिः (1)
- 46 " " विवादिभिः क्षेत्रकरैश्चार्वाङ्गाश्वरा विवेयीभ्य यथा-
 कालं समिचितं भागभागाकरद्विरुयाद्विसोपयथा-
 वृमोच पातनीयं य—
- 45 " " मन्तव्यं भाविमरिष्यं भूपतिभ्य भूमौ दानकल
 गौरवार्दपदरथो च महानरकपात भयाद्दानमिदम-
 सर्वदेवायि—
- 44 " " इतिरकमुद्विष्य-शासनाकृत्यं प्रदत्तः । ततो भवद्भिः
 शौरान्तमनस्य उच्यथाशोऽभिपुङ्ख्ये । भागवन्तं शिवम-
 यावन्मेभातिप—
- 43 " " रम्याद्वयः । समस्तभाग भाग कर द्विरुयाद्विप्रस्यय-
 समस्तः । भूमिच्छिन्नं यथा वा षण्णैर्कोविमकाल-
 प्रवेशः । अतिक्रिञ्च—
- 42 " " सचौरौद्धर्याः । परिहृतं सर्वपीडं । अवाप्तमद-
 स्थलः । सगर्वाषरः । सोपरिकरः । सदर्शापचारः ।
 साक्षमर्षकः । सजल—
- 41 " " गार्धूलच । यथापरिलिखितमकृतिका भामः । स्वसि-
 भायु र्युक्तिगोचरपथन्तः । सजलः । सोद्देशः ।
 विभजित । अनवद्यमी—
- 40 " " रम्युषु । शयनसमन्तान् प्रत्यु भूषण्य परिहोरा-
 ल्यु । अन्धेषामिप्सवाभिभवता । स्वपरिकल्पित-

- ॥ 48 यस्य यस्य यदा भूमिस्तस्यतस्यतदा फलं ॥ षटिं वर्षं
सहस्राणि स्वर्गे मोदति मूमिदः । अक्षेपाचानुमन्ता
च तान्येव न—
- ॥ 49 रके वसेत् ॥ स्वदत्ताम्वा पर दत्ताम्वा यो हरेत्
वसुन्धरां । स विष्ठायां कृमिभूर्त्वा पितृभिः
सहपच्यते ॥ सर्वानेतान् भाविनः
- ॥ 50 पार्थिवेन्द्रान् भूया भूय प्रार्थयत्येपरामः ।
सामान्योऽयन्धर्मसेतुर्नृपाणां काले काले पालनीयः
क्रमेण ॥ इति क—
- ॥ 51 मलदलाम्बुविन्दुलोलं श्रियमनुचिन्त्य मनुष्यजीवि-
तञ्च । सकलमिदमुदाहृतञ्चवुद्धा नहि पुरुषैः पर-
कीर्त्तयोविलो—
- ॥ 52 प्याः ॥ वेदान्तेरप्यसुगमतमं वेदिता ब्रह्मतर्थं यः
सर्वासु श्रुतिषु परमः सार्द्धमङ्गैरधोती । यो यज्ञानां-
समुदितमहाद्—
- ॥ 53 क्षिणानां प्रणेता भट्टः श्रीमानिह स गुरतोदूतकः
पूण्यकीर्तिः ॥
(१८) श्रीमता मङ्गलासेन शूभदासस्य शूनुना । इदंसा-
- ॥ 54 शानमुत्कीर्णं सत्समतट जन्मना ॥ (१९)

श्री नारायणपाल देवस्य (Seal)

[d] (iv) Udandpur Image Inscription of
Narayanapala (54th Year)

श्री नारायणपालदेवराज्ये सम्बत् ५४

श्री उद्दण्डपुर वास्तव्यराणक उच्चपुत्र ठारुकस्य ।

[e] (i) Kurkihar Image Inscription of
Rajyapal (Year 28)

- Line 1 स्वस्ति श्रीमत्काञ्चीमलकुरवन्नस्ति ग्रामः सताम्मतः
नरसिंह चतुर्वेदी मंगलाख्यो महीयसाम् ॥ द्विजाना-
मालयो रम्यो वेद वेदाङ्ग—
- ” 2 वेदिनाम् । तत्र विप्रानवये शुद्धे लब्धजन्मा
गुणान्वितः ॥
यो वै रोचनसिंहस्य स्थविरस्यगुणोदधेः ॥
प्रज्ञासिंहेति ख्यातः शिष्योभुद गुणिनाम् ॥
- ” 3 मतः ॥ सोऽकारयदिदम् विम्बम् सौगतम् घटनो-
ज्ज्वलम् । सुद्धरातिमयं भक्तया न्याय्यम्मार्गम्
समाश्रितः ॥ अनेनपुण्येनाचार्योपाध्याय सहितम्
- ” 4 जगत । मातापितृसमायुक्ताम् सौगतम् पद्माप्नुयात-
श्री राज्यपालनाम्नि क्षितिभृति भुवमवति कीर्तिरिति-
महति । अब्देष्टाविंशतिमे कृतासित दिनेष्ट
वैशाखे ॥

**[e] (ii) Kurkihar Image Inscription
of Rajyapal (year 31)**

श्री राज्यपालदेव राज्ये सम्बच्छरे ३१
श्री मदापणक महाविहारे वस्ताव्य महिअरुभार्या
मूलकाया देवधर्म कृतम् । गोपाल ।

**[e] (iii) and (iv) Kurkihar Image
Inscriptions of Rajyapal (year 32)**

स्वस्ति श्री राज्यपालदेव राजे सम्बच्छरे ३२
श्री मदापणकमहाविहारे गोपालहिनो भार्या वाडु
कायाः देवधर्म कृतम् शोपालहोरा स्थपतिपातितम् ।
वसुधा ।

× × ×
स्वस्ति श्री राज्यपालदेव राज्ये सम्बच्छरे ३२
श्री मदापणक महाविहारे वास्तव्य गोपालहिनो
भार्या गौकया देवधर्म होरास्थपतिपातितम् ।

**[f] (i) Nalanda Image Inscription of
Gopal II (year I)**

- ” १ सम्बन् १ आश्विन सुदि ८ परमभट्टारक-महाराजा-
धिराज-परमेश्वर श्री गोपाल-राजनि श्रीनालन्दायां
” २ श्रीवागीश्वरी-भट्टारिका-सुवर्णत्रीह-सक्ता ।

[f](ii) Bodhgaya Buddha Image Inscription
of Gopl II

- „ 1 कृत्वा मैत्रीं तनुत्रं स्फुरदुरुकरुणा-खड्गमालम्बयन् यः
स्फूर्जत-कन्दर्प-सेना-प्रलय-जलनिघेद्धानभाम प्रमोषी ।
कल्पान्तादीप्त-वह्निज्वलितरबपुः क्रोध-जिह्वीकृ—
- „ 2 तन्ध्रुं जिग्मेनिर्वान्त-हेमद्युतिः ललितवपुः सोस्तु
भूत्यैजिनोवः ॥१॥
यः शारदेन्दु-किरणोज्वल-कांतिपुञ्जः
सम्बुद्ध पादशतपत्र मनः षड्भिः ।
श्री धाम्मं भो—
- „ 3 मइति च प्रथितः पृथिव्यां
सिद्ध-द्वो भवदनल्प कृपार्द्रचितः ॥२॥
तेनेयं शकशेनेन कारिता प्रतिमा सुनेः ।
काङ्क्षताऽनुतरां वार्धिं जगतो दुःख-शान्तये ॥३॥
- „ 4 श्री गोपाल देव राज्ये ।

[g] (i) Kurkihar Image Inscription of
Vigrahpala (year 3)

- Line 1 स्वस्तिश्रीम-विग्रहपालदेव विजयराजे सम्मत ३
„ 2 देव धर्मोयम प्रवर महायान जैन प्रमोपास—
„ 3 क दुल्लपसुतः तीकुकस्य ।

**[g] (ii) Terracotta plaque of
Vigrahpala II (year 8)**

- Line 1 ।सद्धम् । स्वस्ति श्रीमान महाराज
„ 2 विग्रहपालदेवस्य विजयराज्ये
„ 3 सम्बत्सरे ँ देवधर्मोयम् शान्तरक्षितस्य ।

**[g] (iii) Kurkihar Image Inscription
of Vigrahpala II (year 19)**

- Line 1 स्वस्ति श्रीमन्त विग्रहपालदेव राजाधिराजः परमभट्टारक
राजे सम्मत १९ ।
„ 2 महातम मृद्वल...त । उतीमराकस्यः

**[g] (iv) Kurkihar Image Inscription
of Vigrahpala II (year 19)**

- Line 1 स्वस्ति श्रीमान विग्रहपाल देवस्य राजाधिराजः
„ 2 परमभट्टारकराजे सम्मत १९ महतम
„ 3 दुलपवन्धु-पेखोकायाः

**[h] (i) Bodh-Gaya Inscription of
Mahipala I (Inscribed in the
11th year of his reign)**

- Line 1 देवधर्मोयम्.....तदभवत्वाचार्योपाध्यायमाता पितृ-
पूर्वाङ्गमम् कृत्वा सकलसत्त्वराशेरानुत्तर ज्ञाना
वाप्तया इति । महा—

- .. 2 (राजाधिराज-परमेश्वर-प) रमभट्टारक परम सागत
श्रीमान महीपालदेव प्रवर्द्धमान विजयराज्येएकाद-
शमे सम्बत्सरे अभिलिख्य (माने)
,, 3पञ्चम्यां तिथौ गन्ध-कूर्टा-द्वय-सहित.....
कारिताविति

**[h] (ii) Nalanda Stone Inscription of
Mahipala I (year II)**

- ,, 1 ओं श्रीमन्महिपाल दे—
,, 2 व-राज्य-सन्वत् ११
,, 3 अग्निदाहोद्धारे
,, 4 गतेदेय धर्मोयं प्रवर
,, 5 मा (म) हायान-यायिनः पर-
,, 6 मो पासक श्रीमत्तौलाढ—
,, 7 कीय ज्याविष (?) कौशाम्बी—
,, 8 विनिर्गतस्य हरदत्तनसु—
,, 9 ::गुरुदत्तासुत-श्री बाला—
,, 10 दित्यस्य । यदत्र पुण्यं त—
,, 11 द्भवतु सर्व सत्वरशे र—
,, 12 नुतर-ज्ञानावाप्तय इति ।

Note :—The object of this inscription is to record the placing of the door-jamb on which it has been inscribed when the restoration of the place after a conflagration was completed.

**[h] (iii) Kurkihar Image Inscription
of Mahipala I (year 31)**

- Line 1 स्वस्ति श्रीमन महिपाल देव राज्य स—
„ 2 स्वत ३१ सुवर्णकार केसवस्स
„ 3 स्य देव धर्म—

**[h] (iv) Imadpur Image Inscription
of Mahipala I year 48**

श्री मान महिपाल देवराजसम्मत ४८ ज्येष्ठ
दिन शुक्ल पक्ष २ ।

[h] (v) Tetrawan Inscription of Mahipala I

The inscription consists of three lines of very small letter. The last word in the legible portion of the third line is the name of Mahipala.

— — — —

[i] (i) Gaya Narasingh temple inscription
of Nayapal
(Inscribed in the 15th year)

- Line 1 ॐ लक्ष्मीश्चिरङ्ग जयति वारि निधेरानेक मन्था
कुलादाधिगता पुरुषोत्तमस्य । स्निह्यत्तिरो
वलित सम्मदं धूर्षमान नेत्रावलोकन निरस्त
समस्त विधना ॥
- „ 2 सेयम् ब्रह्मपुरा गयेति जगति ख्याता स्वयं वेधसा
स्थातुम् ब्रह्मविदाम् पुरोवध टित मोक्षस्य सौख्यस्य च
बुधः किंच भवन्ति यत्र पितरः प्रेता—
- „ 3 लयाबासिनः पादस्पृषत जलप्रदान विधिना नाका-
ङ्गना नायकाः ॥ अस्याम् वभूव पुरी वक्रगति
द्विजिह्वा सम्राड् भुजङ्गरिपुराच्युत पादसेवी । यो
- „ 4 नाम विष्णुरथवद्विजराजवर्याः प्रीत्या सताम् च
परितोषइति प्रसिद्धः ॥ तस्माद्भिधेरिव वभूव सनत-
कुमारः श्री सूद्रको विमल बुद्धिरानेकविद्यः ।
- „ 5 भूयोपि येन विधिनैव कृता गयेयम् वाहवोर वलेन
सुचिरम् परिपालिता च ॥ तस्माद्दजायत सुतः सुतेवद्
द्विजानाम् यो भूत सुविस्मयस्ता वहकरतक—
- „ 6 श्च ॥ विश्वापकारक निराकृतये वतीऋन्नः श्री विश्व

- रूप इति कीर्तिता विश्ववरूपः ॥ यम् प्राप्य चार्थीः
जनवृन्दमकल्प दानमापुभवत् पुलका जालमन-
- ” 7 न्त मोदम् । स्फिति स्फुरद्धन कृतार्थतया दुराप-
चिन्तामणि ग्रहणकम् न कदापि दधमौ ॥ येनानु-
सुरारि चरितेन महोदयेन यान्तां रसातल मिव्या-
वनि—
- ” 8 रुधृतेयम् श्री मद्गया कालमाला द्विजराज पद्म
संक्षोभ कम्पित्तनुर्भुजविक्रमेण ॥ यस्मै विशुद्ध
चरिताय निसम् सौराशि प्रिययावि—
- ” 9 नयामल भूषणाय आवालयतः प्रभृति देवमानुष्य
लोको वद्धाञ्जलिश्चरतरम् स्फृत्याम् चकार ॥
तेनैमानश्च गदाधरादि निलयव्याजेनताः की—
- ” 10 कीर्त्तयाह स्वैतांशोरिव रश्मयाह सुघटित [ह]
सन्ताप शान्त्यै सदा यत्राम्भोनिधि वीचीवद्धश
दिशम प्रक्षालनेक छताः पाताल प्रतिवासी घोर
तिमि—
- ” 11 र प्रध्वंस दीपाइव ॥ इतः सन्तु गयापुरी सुतरुणी
भूषावली कांतयोः यात्रच्चन्द्र दिवाकरौ च गगनं श्री
विश्वरूपाभयः कर्त्तासाम चतथा पु—
- ” 12 राणपुरुषाण राज्ञोपिधिकृत्य सधेनाकस्मिक
विस्मयैक रसिको लोको मुहुर मुच्छितः । दाक्षिण्या-

- दुपरुधेन प्रीतिस्तिमित चेतसा । प्रशस्तरे—
- „ 13 ष विहिता वैद्य श्री ब्रजपाणिणा । विज्ञान कौशलो
ल्लास जातनैपुण कर्मणा प्रशस्तरेष लिखिता
सर्वानन्देन धीमता । क्षीराम्भो निधि मेख—
- „ 14 ला मणिगुण आलंकारिताया भुवो भर्तुः श्री नय-
पाल देवनृपतेराज्ञा श्रीयम् विभ्रतः सम्वृते तरसैव
पञ्चदशमे राजस्य सम्बत्सरे कीर्त्तिः सिद्धिमुपागता
भगवतः
- „ 15 श्री मद्गदाधारिणः ।
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[i] (ii) Krishna-dwarika temple of Nayapala
(Year 15)

- Line 1 ओं नमो भगवते वासुदेवाय ॥ उन्निर-नीलकम-
लाकर-काय कान्तिः स्वर्णाभिराम-रुचिर-द्युति-पीत-
वासाः । उद्भास्यमान इव चञ्चलया घनौघो विष्णु
प्रियाद्वय- वरेण युनक्तु युष्मान् ॥१॥
- १) 2 व्यानिर्माय समस्तवस्तु-सुखिनो विप्रान् प्रजानांपति-
र्या मध्यास्त इवात्मनेव परितो मूर्ति प्रवञ्चं दधत् ।
उत्तुङ्गै शरदभ्र-शुभ्र-शुचिभिः सौधैः कृतालङ्कृति-
र्मूर्तेद्वारमनगगलं ज—
- १) 3 गति सा श्रीमद्गयागीयते ॥२॥ वेदाभ्यास-पराथण-
द्विजगणोद्गीष्मां - पाठक्रमादुच्चैरुच्चरित - ध्वनि-
व्यतिकरै र्यत्नावधार्या गिरः । किञ्चाजस्रित-होम
धूमपटल-ध्वान्तावृतौ साम्प्रतं धर्मो
- १) 4 यत्र महाभयादिव कलेः कालस्य संतिष्ठते ॥३॥
अत्याधृतैर्गुणनये (रु रु) नीलपद्मा-निशुच्छद्व-
सद्वानि संतां सुकृताभिमर्शो । नीहार-हार शरदिन्दु-
विवुद्व-कुन्द-सन्दोह-सुन्दर-महाद्विजराज वंशे ॥४॥
- १) 5 अजातलक्ष्म-द्विजराज-शेखरः समन्ततो भूरि-विभूति-
भषणः । बभूव घन्यो गिरिराज पुत्रिका-प्रियो

- प्रमेयः पारितोष मंज्ञकः ॥१॥ अनन्य सामान्य
दिगन्त मन्दिरैः त्रिवर्गि-संसर्गि-गुणाः
- ” 6 श्रयैजंगत् । शरत्-सुधाधाम-गभस्ति तस्करैः समन्ततो
यस्य यशोभिरावृतम् ॥६॥ द्विजवर विनता नन्दन
निरन्य गतिक्रः समाश्रिता लक्ष्म्या । तस्य तदनु तनु-
जन्मा मुररिपुरिव शूद्रको भूतः ॥७॥
- ” 7 दूरोद्घात-शरत्-सुधानधि-सुधा कुन्दाभिरामच्छवि-
च्छायै श्छन्नमभूद् यशोभि रभितो यस्य त्रिलोकी
तलम् कपूरैरिव प्रगितं मलयज क्षोदैरिवालेपितं
क्षुब्ध-क्षीर-पयोधि तुङ्गलहरी लेहैरिवा प्ला—
- ” 8 वितं ॥८॥ सत्यं-धर्म-सुते स्थिरत्वमचले गाम्भीर्यं
मम्भोनिधौ बह्वाश्चर्य्य गुणा मतिः सुरगुरौ तेजम्बित
भास्वति । एते सान्तगुणाः पृथक् परमुदञ्चद्विर्जिगीष
रसैर्विश्वादित्य मर्जा जनत् सुत—
- ” 9 मसा वेभिः समस्तै श्रितम् ॥९॥ य स्तापान्त कर
सुधानिधिरिवापूणेः कलानां गरौर्यं स्तुङ्गाभ्युदयाश्रितो
रविरिव प्रौढः प्रतापोदयः । प्रत्यन्तः करणाभि-
वाञ्छित-फलाज-स्रप्रदानश्रिभिः शिलष्टो
- ” 10 जङ्गम कल्पवृक्ष इव यो जातः समस्तार्थिनाम् ॥१०॥
दोर्हण्डद्वय चण्डविक्रम कशा दिग्वाजि-शौर्याद्धत-
क्रीडोन्लित-वारिवर्गा-विपिनः श्रीढ प्रतापारुणः ।

वार्यालीषु यथाधिपरापदि तथा प्रव्य—

- „ 11 क्तः-धैर्यक्रमः किञ्चप्राकृतसर्वा-गर्वं विमुखः सम्पत्-
स्वनल्पास्वपि ॥११॥ श्रियान्यव्यासङ्गो विसदृश-
समाचार-विकलो जनोमद्येनेवस्खलनमुपहासञ्च
भजते । इयंसा यस्य श्राः समुचित-वि—
- „ 12 लासाभ्युदायनी यथार्थालङ्कारः समधिक जनानन्द
विषयः ॥१२॥ यस्याकृत्रिम-मेदुराश्रित-महीपर्यन्त-
सम्बासिभि-न्नृत्यारम्भ-विजृम्भनोद्वत-भुजैरुदगीयमाना
जनैः । सानन्दोत् पुलकं
- „ 13 विमानमसकृद्देवैर्विलम्ब्याम्बरे श्लाघाधूर्णित-मूर्द्धमि
निपतितैः (?) कीर्तिसमाकर्ष्यते ॥१३॥ साभ्यसूय-
परितोष-लेशतो वीक्षितानि-शनकैः सकटाक्ष । यस्य
विद्विडनुकूल-कुलानि प्राप्नुवन्ति निध—
- „ 14 नानि धनानि ॥१४॥ निनदन्ति दन्तिवरहन्ति (?)
यानिकुचितानि तानिचदुरुन्नयानि । अतिमन्दमन्द-
मतिगह्वरासु निवसन्ति सन्ति गिरिकन्दरासु ॥१५॥
सन्नतेन ततेन तेजसा दुर्नयस्य नयस्यविद्धि—
- „ 15 षां । आकुलानि कुलानि दुर्गमा दुर्गतानि गतानि
दुर्गमम् ॥१६॥ सप्तान्बु-राशि-विसरत-श्लथमेखलायाः
अस्या भूवः कति न भूमिभुजा बभूवुः । सिद्धि न
कस्यचिद् गाद्यदनल्प-कल्पैस्तनेनात्र कीर्तिम—

- ११ 16 कारि जनार्दनस्य ॥१७॥ कैलासाचल-शृङ्ग-सम्भ्रम-
मधः कुञ्जत् प्रोरूढोदय-प्रालेयद्युति-कुन्दसुन्दर यशः
पुञ्जोपमेयाकृत । यत्रोतुङ्ग-शखाप्र-सङ्गत-शरच्च-
न्दाशु-शुभ्र-श्रिभिर्मुञ्चन्नूतन-मञ्जरीरिवपता—
- ११ 17 काभिन्नभो राजते ॥१८॥ वाजिवैद्य-सहदेव-निरुक्तिः
तत्प्रशस्तिरियमस्तु नितान्तं प्रेम सौहृद-सुखैक-
धरित्री सञ्जनस्य हृदये रमनीव ॥१९॥ श्रीमतोऽधिप
सोमस्यात्मजेनार्जितं यशः । उत—
- 18 कीर्ण-कर्म्मणि श्रीमत सट्टमोमेन शिल्पिना ॥२०॥
समस्तभूमण्डलराज्य भार-माविभ्रति श्रो नयपाल-
देदे । विलिख्यमाने दशपञ्च-संख्य-सग्वत्सरे
सिद्धिमगाच्च कीर्तिः ॥२१॥

[I] i) Aksayavat Inscription of

Vigrahpala III

(5th year of his reign)

1 ॐ ह्रीं नमः शिवाय ॥ दयाभावात्तन्मासम् निरवधि
 जगद्दोष विवर्षिष्कृष्णान्तर्गतानिःप्रसरतिनद्वैतं स्वान्त
 निवशयम् । किमप्यन्तः सान्तम् सद्वैतसुखं प्रियुष

लक्ष्मी.....

2 र इन्द्रयमन्वती इन्द्रविभः ॥ आसन्त्याया कलङ्कितं प्रति

वपुष इवजास्योत्तान्तवज्जन्तमा स्वर्ग इतिरविरोद्दोषैव

सुखं प्राप्त्ये प्रत्य भावः । सावोत संसार भूषाव....

3 श्रीमहर्षिणम् शारवत शैलोक्य लक्ष्मी तिलयासिषव

पुरीम् श्री गणेशेण चक्रे ॥ गणयागामैवत्येवाम् पुरि

सकते सौन्दर्यं तिलये द्विजातानाम् गान्ध्या द्विज पदं

सरोजाक.....

4 ... म प्रे मना प्रम पुरितोषस्य जननादं अमुदं व्यानः

श्री मान स खलु पुरितोषाद्वैय इति ॥ तस्मादभूज्जल-

निवर्षिष्य सारप्रियमः श्री शौदकौ विमल कानितरन्तव

लक्ष्मी [:].....

5 कण्डरवर्णामिसममन्दिनानि यथासा सुवचनतरणि ॥

आसाद्यामरराज राज्य पदवीम् देवीश्रीरत्नाक्रीडितम्

- 11 " मराधिपोपि चकितो ब्रह्मोपि यद् विस्मयी हेवो
विष्णुरपि स्फुरन् विहसितो कर्षोपि रोमाञ्जितः ।
वदाम प्रसरत प्रसन्न बह्विजे यत् कर्त्तुं करलोलिनी
गम्भीरमधसि पवन.....
- 12 " पि सन्नाथित ॥ यद्दुर्गामम् सरति दूरतरम् दुरीणम्
यत्त्वंतसा । यम् लब्ध.....त.....शसात ।
सहस्र श्रमबोधिन चतुर्दश्यामाराशमवरास इति
सः स्फुटतामुत्पन्नः ॥ अस्याम् म.....
- 13 " ११ यत्स्यो मयादया राशु श्री भिरलङ्कितः पुनरसी
कौतुकदा.....श विरचयितव (?) च
कर्त्तव्य कथा गीय.....
- 14 " १४ ॥ कर्त्तुं.....रामविरमयकर.....आपि सौन्दर्य-
सौ.....त । श्री रत्न.....नि.....त्रि पुनर्दृष्टी
भवति किम् श्री विरचयितवरेव पतिप.....
- 15 " १५ यतवे आर्त्तित । अस्तुव.....पतिपितामहस्य
महतीमस्थाय कर्त्तुम.....ततः साधितः । बह्वेताधि
निमग्नं यम् निरतो यो.....
- 16 " १६सिद्धिमनयनासव कर्त्तुम् पुनः ॥ किम् ब्रमः
.....यथासाधि गुणस्य गतिं महतः.....किञ्च.....
- 17 " १७ राशिः सिद्धिभूतवयो येनाकारितक विस्मयेन
सुखराजोक्तः करुणेशो.....निबन्धनः स्फुटतागारम्
विस्मय.....

- „ 18 व्यामवर-संचार-वृत्ति बहु मनोज..... । प्रशमनम्
सूराभाण्डम् जलदः ॥कनकेश्वर.....जलदः
श्री विश्वरूपावरो.....
- „ 19 त्य सदाचरौ सुविदितः श्री सतकुला.....सर्व्वसः
सतकुलादृतो अक्षयवटो देवो वटेशाव्यहः ॥
इत्याद्याह सुमनोनुरूप रचना रतना.....
- „ 20ज्ञाम् च यः । येनात्य अद्भुत विक्रमेण तरसा
श्रीमद्गयामण्डले आसंसारमुरग्र धर्मविजय
स्तम्भैवारोपितः ॥ ते नै.....
- „ 21 —ज्ञ विशमम् निहारावताराद्भुतम् ॥ कीर्तिस्वेत
गभस्तिइस्तरचिते इति राजताम् देवस्य प्रपिता-
महस्य महति श्री.....
- „ 22—ति नामधेय । सत्वैव धनिनः किम्वा
बहुत्रुमहे । किम् त्वीदृग यदि कीर्तनम् भगवतः
केनापि निष्पादित श्री विश्वावि.....
- „ 23 यः स्वत्वपमोक्ष (?) । —यावच्चन्द्रदिवाकरौ
सुरसरिद्धात्री नभोमण्डलम् । कर्तुम्कीर्तिकदम्ब
(?) स विजयो श्री विश्वरूपाह्वये.....
- „ 24 गणितुमालंकरितो भगवान् भर्तुर विग्रहपालदेव
नृपते राज्यश्रीयम् विभ्रतः । सम्प्राप्ते तरसैव
पञ्चगणिते रजस्य सम्बत्सरे.....
- „ 25 विश्वादित्य गुणोत्क्षेप प्रीतिस्तिमित चेतसा.....
- „ 26 प्रशस्तिरन्विहिता चैष वैद्यश्रीधर्मपाणिना ॥

**[j] (ii) Bihar Buddha Image Inscription
of Vighrahapala III
(Year 13)**

Line 1 श्री मद्द्विग्रहपालदेव राज्य सम्बत १३ मार्ग दिने १४
„ 2 देयधर्मोयम् सुवर्णकार देहेकस्य साहे सुतस्य ॥

Vigrahapala III

(Year 17)

Obverse

Line 1 सिद्धम् ॥ सर्वो कारुण्यरत्नमुदित इत्यः प्रथमम्
संश्रयतः सत्यक सप्तः ॥

2 विद्यासदिरुदमल जलसो लिलजानुषुवः किरवायः
काम कति म—

3 भवमिभयम् योऽवतीम् श्रयशानिभम् स श्रीमान
लोकमाश्रय—

4 यति रंशवलीनश्रय गीपजदेवः ॥ (१) लक्ष्मी-
जन्मनि—

5 कृतम् समकरो वृद्धिपथमः क्षमाभरम् पञ्चैकं—

6 भयार्द्रपिशवतवत्सकाश्रया भूमेवाम । मयादा
परिपालनैक निरतः । सौम्यलयास्माद्दृष्टयावृद्धि

7 विनासहृदि सदिमा श्री वसुपालोत्पः ॥ २ ॥ राम—
स्थेव गृहिव सत्यवपस्वस्योत्तमो गुणैः सौमिव कूर्व

पादि वृत्य महिमा वाकेपालनामाजितः । यः श्री
मानस्य विकसूक वसतिश्रुतिः स्थितः यामिदे शु—

8 न्याः शर्वपत्तिकानिभूकरदेकवपया स्थिः ॥ (३)

वसमाद्विपुर्दं वरित्वैजगतीम् पुमानः पुत्रो वपुर्व

- 15 " प्रियुर्वसु कीटवर्षि । कालेन चन्द्र इव विप्रहृपाल-
 द्वेषः । वेग प्रियुषा विमलेन कलामयेन येनोद्वेन
- 16 " त सकल विपक्षे संगरे वायुदंष्ट्रादंघ्रिकेन विजिप्त-
 रज्यमासाद्य विजयम् । निहिलिचरणे पद्मा भूमिवा
- 17 " मूर्धनि तस्मादंघ्रवदंघ्रिपालः श्री महि—
 पालद्वेषः ॥ (१६) स्थजन दंष्ट्राङ्गं प्रिरसिक्तं पदंः
 विविधैः । विरचन सञ्चारः प्रथममुदंष्ट्रादंघ्रि-
 रविः । इतः तिनव प्रकृतिरुगौव व—
- 18 " सतिः सुतो धन्यः पुन्युर्वनि नयपालो नरपतिः ॥
 (१२) प्रितः सज्जन लोचनैः स्मरतिपोः पूजासूक्तः
 सदा । संग्रामे धवलविधकरव इतिवः
- 19 " कालः कृते विद्विषाम् । चापि वृत्तयो समाश्रयः
 सितयथाः पुन्युर्वजादंघ्रजयन । श्रीमद्विप्रहृपालद्वेष-
 नरपतिः पुन्युर्वजादंघ्रजयन ॥ (१३) द्वेषो प्राची य—
- 20 " सुर पयसि स्वच्छमापिय लोचं स्वैरे भ्रान्ता तद्व-
 मलयोपत्यकाचन्दनेषु । कन्वा सादंघ्रमकेषु जहंता
- 21 " प्रिकरुषु वृत्त्याः प्राक्षिवाहैः कटकमय—
 जन्मस्य सेनाजिह्वः ॥ (१४) सखि मगिरयो पय
 प्रवर्तमानानामिन्द्रिय लोचक सप्तपदित सेविष्यन्व
 निहित शैलशिखर श्रेणी विभ्रमान । निरति—

- 30 " गरिक । गौड । मातव । खस । हूण । कृत्तिक । कण्डूट । लट । भट । सेवकविन । कण्डूट । लट । भट । चट । भट । सेवकविन । अन्यदिवसकविन । रात्रपद्विभिनः प्रतिवसिनो शशिपुत्र । महतीनम । कट्टिचपुरीग । सदाश चाण्डाल पयन्ती । अथाह भान्ति । बोधयति । समान्तिशति च । विदितमसि भवताम्
- 31 " शशिपुत्र । महतीनम । कट्टिचपुरीग । सदाश चाण्डाल पयन्ती । अथाह भान्ति । बोधयति । समान्तिशति च । विदितमसि भवताम्
- 32 " यथापरिलिखितेषु ग्रामाद्भिः स्वसिमात्रेषु पूर्वोत्तरपूर पयन्ती सतला सादृशा साधामयुका सजल स्थला सगतावर्षा सदाश चामा reverse
- 33 " सचरीरुदरयो । परित्त सव पाद । अघाट भट प्रवेशा । अकि—
- 34 " विव प्रशङ्ग । समत भग भग कर हिरययावि प्रयय स—
- 35 " भवा । भूमिच्छिद्वयान् आचन्द्रक विविममकाल—
- 36 " स मातापुत्रीरात्मनश्च पुत्र्य यथाभिबुद्धये भगवान्मम्
- 37 " बुद्धभट्टिरकमुदिरय । शाण्डाल संगोत्राय ।
- 38 " शाण्डाल्यासित दूषल प्रयय । नरसिद्ध सजल चारियो । छन्दोगशाखाख्यादिने । श्रीमंसा
- व्याकरणे तर्क विद्या विदे ।

- 39 " कोकिलव विनिर्गतय । इडैडोक वरितव्यय ।
योगसङ्गमा पौत्राय । विगुत्राय । श्री वन्दुक
शामस्यै । विद्युवत संकल्पयाम् विधिवत । ग—
- 40 " इयाम् स्तरिता शोसनीक्य प्रदत्तारमामिः । अतो
भवतिः सर्वैरेवानमन्तव्यम भविष्यति मूर्पतिभिः
मूर्ध्वर्तन फल गौरवत । अपहरणे—
- 41 " न च महानरकपत भयत । इतिभिरमनुमतेषा-
पल्लितस्य प्रतिवर्षिभिरव श्रवकैः आङ्गो श्रवणे
विधेयार्थं यथाकालं समु—
- 42 " चित भग भग कर हिरगादि प्रदयायोपयः काय
इति । सप्तव १७ अवयु विने २८ । भवति वय
धमासुशिसः श्लोकाः । वर्द्धिभवसुधया दत्ता रा—
- 43 " जभिः सगरादिभिः । यस्य यस्य यदा भूमिरस्य
तस्य तदा फलम् ॥ (१५) भूमि यः प्रतिगृह्णति
नित्यं स्वर्गागमा
- 44 " नौ ॥ (१६) गामैकम् स्वराणामैकान च भूमिरप्यङ्-
भयुजस । इत्येकमायति यावदाहैत सप्तजवम् ॥
(१७) षष्ठी वर्ष सद्विज्ञानि स्वर्ग मादति भूमिदः ।
आर्षमा वानि—

स्मेतदात्मद्ब्रह्मतः कामप्य वन्ध्य स्थितिं विश्रामय
च दिनदुःखित जनस्याभूदिहैव आश्रम ॥ (२५)

**[j] (iv) Naulagarh Inscription No. I
of Vighrahapala III
(24th year of his reign)**

- Line 1 सिद्धम् ॥ श्री विग्रहपालदेव राज्ये सम्ब्रत २४ क्रिमि-
लिया शौ—
,, 2 ण्डक महामती दुहित्रा धम्मजिपत्त्या आशोकया
कारिता ॥
-

**[K] (i) The Tetravan inscription of Ram-
paladeva consists of two lines partly
damaged. It is dated in the year
2 of his reign and records
the erection of an image
of Tara by Bhatta Ichchara.**

- Line 1 देवधम्बोयं परवमहा.....ज.....सक ॥ भट्टना
भोसुत भट्टइच्छरस यदभपुनतद्भवतुमाता
” 2 पितुपुव्वेङ्ग सकलसत्वानारासं अनु.....राज श्री
रामपालदेव सम्बत् २ (sic) वैशाख दिने २८
सेतासुत महर्षित गाठितं चि ।

**[K] (ii) Chandimau Image Inscription
(Bihar Sharif)**

(42nd year of the reign of Rampaladeva)

- Line 1 ये धर्माहेतु प्रभवा हेतु (म्) तेषामहयवदत् तेषा
यो निरोद्धो एवम् वादो महाश्रमणः । श्री मद्राज-
गृह विनिधेतेह एतराहाग्रामावस्थितः ॥ परमोपासक
परममहाजन (आनुय) आयिनः ॥ वणिक साधु
” 2 सहरणस्य साधु भादुत्व सुतस्य यदत्र पुण्यः ॥
तद्भवत्वाचायोपाध्याय मातापित पुव्वर्गम (म्)

कृत्वा सकल (सत्व) रासेरज्ञान फलवाप्य इति ॥
परम भट्टारक परमेश्वर परमसौ (?)

3त । महाराजाधिराज श्री मद्रामपालदेव
पाद प्रवर्द्धमान कल्याण विजयराज्ये सम्बत् ४२
आषाढ दिने ३० ।

[K] (iii) Uren Inscription of Rampaladeva

.....धिराज.....श्री मद्रामपालदेव विजयराज्ये सम्बत्
.....

Note :—The inscription is mutilated and the
Samvat is missing.

**[L] (i) The Bihar Hill Image Inscription
in the year 3 of Madanpala's reign**

- Line 1क्तादिराजामती पूर्ववत् श्रीमतो मदन पाल
(देव) प्रवद्धमान
” 2 विजय राज्ये सम्मत ३ वैशाख दिने २४
” ३दत्ता देवधर्मोयम् दानपति नानौ
” 4समरथ शक्ति मामयिकास्यहः ॥

**[L] (ii) Jayanagar inscription of
Madanpaladeva (Year 14)**

This inscription consists of four lines of which
the last line contains the king's name and date.

**[L] (iii) Valgudar Inscription of
Madanpala (18th regnal year)**

- Line 1 सिद्धम् ॥ श्रीमान मदनपाल राज्या सम् १८
ज्येष्ठ दिने श्री कमिलायाम् भ—
” 2 —ट्ट परिडत श्री व्यसुतयोह भट्ट श्री सुकिम (सुकृतिम)
भ्रातृ भट्ट श्री अभी—

” 3 —योह परम वैष्णवयोह श्री नारायण प्रति मेयम् ॥
सक नृपते: १०८३

—There is another mutilated inscription of Madanapaladeva at Garhi, south of Kiul in Monghyr district. Various broken inscribed images are found in those areas.

**[L] (iv) Jainagar Image Inscription of
Palpala (Year 35)**

सिद्धम् ॥ श्री गौडेश्वर पलपाल पादानाम् सम्बत्सरे ३५
दिवसे ३ श्री चम्पायामिह-ऊतकवेन भट्टारिका पूर्णेश्वरी
(प्रस्थापिता) । सिद्धसमाज श्रमणसंधानाम् हडिनिवद्धसर्व
कुटुम्बानाम् (च) यदत्र पुण्यम् ॥

10. Miscellaneous Inscriptions

[a] Gadadhar Image Inscription

- Line 1 श्री गणेशाय नमः ॥ गणेशाय नमः ॥ गणेशाय नमः ॥ गणेशाय नमः ॥
२. शेषम श्रेयसपुत्री गच्छति जगति श्रेयसा श्रेयसपुत्रेण ॥
 श्रेयसपुत्रेण श्रेयसपुत्री गच्छति जगति श्रेयसा श्रेयसपुत्रेण ॥
३. श्री गणेशाय नमः ॥ गणेशाय नमः ॥ गणेशाय नमः ॥ गणेशाय नमः ॥
४. श्री गणेशाय नमः ॥ गणेशाय नमः ॥ गणेशाय नमः ॥ गणेशाय नमः ॥
५. श्री गणेशाय नमः ॥ गणेशाय नमः ॥ गणेशाय नमः ॥ गणेशाय नमः ॥

[b] Naulagarh Inscription No. 2

- Line 1 नमोधर्माय.....
„ 2 श्रद्धाकारुण्य संभेदरदानमस्तुम्
„ 3 (मयि) पुण्यधारां । भित्तां भुजामत्यि (स)
मायधतुमत्त ।
„ 4 (वाह or वाद्).....आश्रयमन्विता यदवध (च)
स्वाहा (or श्रद्धा) कौद्वौचिन्ता
„ 5भा वमद्.....दमल व्यवस्थिताह
„ 6श्रद्धाया भाव (च)यद् गृहादि (धै)
याद्
„ 7 दक विहार
„ 8+9blurred lines.

[b] (i) Buddhist inscription from Hasra Kol (Gaya)

- Line 1 ॐ नमो बुद्धाय ॥ इति निश्चित्य प्रथम स्वच्छन्दी
व्दौ हूँ भा
„ 2 वयत पीतं ॥ अत्रा..... ओ
„ 3 अं आः ॥क.....द्
„ 4 ध.....हत्त ॥ कटितितदनुत्

- ” 5 चन्द्रवज्रपरावृत्त मन्मातं पचामीकरप्रभं भूस्पर्श-
मूद्रयायुतं ।
- ” 6 दिव्यरत्न पद्मगर्वं सिंहासने वज्रं पर्यङ्के निरणं
द्यातुशाम्—
- ” 7 हापुरुषलक्षणशीत्य नित्यंजन विराजितं भिचीन—
” 8 रप्रातृतं । विधुतकल्पनाजालगम्भीरोहात्मकं ध—
” 9 र्मधातुस्वाभावाकं तथागतात्मानं विभाव्य । यथा
” 10 सर्वतथागतास्तथाहमित्युच्यार्यं सर्वं
” 11 तथा गतात्मभावं । ओं ऋषिगण प्रसास्ति ओं सर्वे
” 12 तथागतोष्णीमसितातुपत्रे । हूँ भ्रूँ ? स्तम्यनेकरी
हूँ भ्रूँ “ ? विद्या
” 13 सचक्षणकरी । हूँ ??? औँ । मर्त्यदुषतानां स्तम्म-
नकुरी ॥
” 14 ? भ ? ? सर्वेयत्तराक्षसग्रहाणां विध्वंशनकरी ॥ हूँ
भ्रूँ हूँ
” 15 ष्णोँ चतुरशीतीनां ग्रहसहस्राणाँ विध्वंशनकरी हूँ
हूँ भ्रूँ हूँ ! अ
” 16 ष्टाविंशतीनां नक्षत्रा सहस्राणा प्रीसधाडशनकरी ।
” 17 to 20 Budddhist Formula—

Note :—It is a dharani or magic litany for the protection of a building or enclosure of

some kind which belonged to a monk. It contains the prayers which begin with an invocation to the Rois and Urnisa and white parasol of all the hagates. It is of special interest to Buddhist iconographist. The worshipper is depicted as identified with the Lord Buddha. It may be assigned to 12th century A. D.

(c) Sitala Temple Inscription of Yakshapal

- Lines 1 ओं नमसूर्याय ॥ विषयमधूतकरपूर्णम् प्राणिनि-
कायालि विश्व शतपत्रम् अष्टाशादल रम्यमे प्रका-
शयन्नवतु वो भानुः ॥
- „ 2 तीर्थेम् फल्गुतटादितीर्थं घटना व्याजेन सोपानिनी-
गनतृनाम् परमस्य धौत तमसाम् धातनो गया राजते ।
श्री मत्यैवय—
- „ 3 या महीमयमिलच्चित्रस्य जीवात्मना शिल्पोत्कर्षम-
न्यतामणिविधिः कृत्वा त्रिलोकीमपि ॥ अस्याम् वभूव
रिपुवृन्दम—अ
- „ 4 नित्य सौर्यः कुर्वन्वन प्रणयि पत्र निकेनस्थम । श्री
शूद्रकः स्वयमपुजयदद कल्पो गौडेश्वरो नृपति
लक्षणापुज—
- „ 5 यायम् ॥ तस्मादद्भुत पौरुषामवुधिरभूत श्री विश्वरूपो
नृपः कीर्ति श्रीमतयः स्वयंवरतया भेजुरयमेकम् पतिम
- „ 6 द्यापि स्फुरदुग्र विक्रमकथामाकर्णायद यस्यच स्वासंभू-
तिमराति चक्रमसमत्रासात्तदा श्लाघते ॥ लक्ष्मीमं
रिपोः
- „ 7 स्वभुजवीर्यं वसीकृताम् यो भोग्याम् तथा विहित-

- क्रीड—
- कल्पशास्त्रात्तु क्रमवैयः कामवैयः विहितत परखा।
- 15 “ तः ॥ अथवा राहमसद्विरतक विजामाश्रतः
- मनीषवर्मा विस्म—
- 14 “ विषाम् यो मुजादरद्वैक प्रबलः स्थितो युधि सदा।
यम । इत्यन्या विवितामनाडा। तत्र अञ्जला
- मनीषूर—
- 13 “ निवृत्ताः सन्त्यापयवतवालायमविरस्याया।
पाष ॥ छिन्तीनङ्कतया परवयमयम मित्रो मुजा
विविधवैयः कामानयुधम कविसुजः कविसुः प—
- 12 “ धुयु निलयोजति यथपालः ॥ विप्रकवी कलिगुप्तय
- उत्तस्याथ—
- 11 “ मथानादृश्यम् रविम् ॥ वसुस्यद्वैदयुव सुविरजातया
दाहिवैरुर्दृष्टिः कुर्वन्तो विद्यति स्वतद्व विरथम
मुद्विन्यात्कारिणः ॥ सुत्यायामतया हिमादौ सिञ्चरेप
- 10 “ याम् देवतया कारित्वासुधासा हिम दीपवितद्वयुसिधा
प्रति द्वि
- नाङ्कमुलवणामहेनिनशामा-द्वधाति ॥ यनाद्यापिचकाशोति
- 9 “ शोच लोकरवभुषययुमि सुगलाञ्छनः स्वस्म-
- यमता समन्ताञ्चक विरम यवतिले विदिसाम द्वि -
- 8 “ काङ्कना इव विदेवित्तिना तलेपि ॥ यस्याञ्चलेन यथासा
द्वयुत्तमाद् धाना ना—
- वान द्विजर्षगवानाम् । एषाम् यथा युवतया

- , 16 पात्रम् पयोधिः । इत्याशन्नादिदातृण प्रतिजगति
गिरोगीयमाना नरेन्दे यस्मिन्नभ्यर्थमानैरवसुभिर-
विरतम् तर्पयत्यर्थिसा—
- , 17 थान ॥ यदधृत्तपद्मकुटीरक प्रणयितामापादिते श्री-
पतौसुप्रीते व्यभिचार नित्वरतया भक्त्या परिक्रीडितम
अर्थिभ्यो वि—
- , 18 नियुक्त्याप्यनुदिनम् पात्रे सुचौ जातया मतस्वामी-
प्रियवासेषइतियः कामम् श्रियासंसृतः ॥ मौना-
दित्य सहस्रलिङ्ग—
- , 19 कमलाद्बाङ्गगीण नारायण द्विस्तोमेश्वर फाल्गुनाथ
विजयादिस्थाह्वयानाम् कृता । तप्रासादामचीकरद
द्विविषदाम् केदारदेवस्य
- , 20 च ख्यातस्योत्तरमानसस्य खननम् सत्रम् तथा
चाक्षये ॥ सूर्यचन्द्रमसौ यावय्यावत क्षौनी ससागरः
तावत श्री यक्षपालस्यरा—
- , 21 जन्ताम् भुवि कीर्त्तयः ॥ न्यायविद्याविदाम् श्रेयाना-
गीप्राम कुलोद्भवः श्री मुरारीरद्विज श्रेष्ठः प्रशस्तिम-
करोदिमाम्
- , 22 लिखितासौ श्री पद्मपानिणा ॥

(d) Gaya Stone Inscription of
Govindapala

- Line 1 ओं ओं स्वस्ति नमो भगवते वासुदेवाय ॥ ब्रह्मणो
द्वितीय परार्द्धे ।
- ” 2 वाराह कल्पे वैवश्वत मनन्वतरे अष्टाविंशतिमे युगे
कलौ पूर्वसम्—
- ” 3 न्धयायाम् सम्बत १२३२ विकारि सम्बत्सरे
श्रीगोविन्दपालदे—
- ” 4 व गतराज्ये चतुदशसम्बत्सरे गयायाम् ॥ वशिष्ठ-
गोत्रो—
- ” 5 तिगुणोद्विवेदः श्री डल्लणोसूत सूताम् महान्तम् ।
द्याधरम् गु
- ” 6 गुलिनम् गदाभृणमठे अनाकारो धना द्विजानाम् ॥
भोक्षाथमबदम् प्र—
- ” 7 ति षोडशैव कार्षापणी वृद्धिनेत्र लब्धाः मूलञ्च
पंचासदइ—
- ” 8 हास्ति साक्षी पद्माभिधानाथच विश्वरूप ॥ नृसिंह
श्री धरोदेव
- ” 9 धरो श्री दण्ड नायकौ । विष्णुसेवाकरौ चैत तपोवन
निवासिनः ॥
राघवः

- ” 10 श्रीकरो सूको दामोदरकः हिधरौ भिखोदेव निधिरध-
र्मी चैतपाल—
- ” 11 न कारिणः ॥ अचन्द्रारकमिमम् धर्मम् पालयिष्यन्ति
ये सुखम् । प्रत्यद्वयम् ते—
- ” 12 श्वमेधस्य फलम् प्रापसन्ति मानवाह ॥ आस्विने
शुक्लपञ्चभ्याम् भोज्यम् यो
- ” 13 वारयेदिदम् । लभते सावसम् दिग्धम् महापातक
पञ्चकम् । प्रशस्ति—
- ” 14 रियम् कृता श्रो युक्तेन्द्र लिखिता चैयम् काजसीयी
जयकुमाराभ्याम् ।
- ” 15 ओं सोमेश्वरोत्रसात्तस्ति पद्मनाभो गयाद्विज देवरूप-
स्यपुरतोदत्ता चैत कपरहका ।
-

11. Pratihara Inscriptions

(a) Mahendrapala's Inscriptions

- Line 1 सम्बत ४ चैत्र सुदि १० श्रीमहिन्द्रदेव राज्ये
सन्धवनम—
,, 2 दानार्थे कुमार भद्रेन देयधम्मः प्रतिपादितः ॥

(b) Somapura Vihara Inscription of Mahendrapala—(found in Gaya District)

- 1 सम्बत ८ श्री महेन्द्रपालराज्याभिषे—
,, 2 के सौंडी ऋषपुत्र सहदेवस्य—

(c) Guneria Inscription of Mahendrapala

- Line 1 सम्बत् ९ वैशाख
,, 2 सुदि ५ श्री गुण—
,, 3 चरित श्री महेन्द्र पा—
,, 4 लदेव राज्ये देवध
,, 5 र्मोयम् परमोपासक
,, 6 न्वन्त हरिदत्त पुत्र श्री...

Note :—It contains the usual Buddhist formula—
ये धर्म हेतु प्रभवा

Note :—His Nalanda Inscription is undated—
Few more inscriptions of Mahendrapala
have been discovered in Bihar.

**[c] (i) Bihar Buddha Image Inscription-
of Mahendrapala**

- 1 श्री महेन्द्रपालदेवराज्ये सम्बच्छर चतुर्थे मा—
 - ” 2 गंशिन् शुक्ल प्रतिपदायाम भिक्षु धम्म मित्रा—
 - ” 3 माता गौतमा पुन्यर्थम्
 - ” 4 देवधर्मोयम प्रतिपा--
 - ” 5 दितमिति ।
-

**(d) Dighwa-Dubauli plate of Mahendrapala
(Chapra District)**

परमवैष्णवो महाराज श्री देवशक्ति देवस्तस्य
पुत्रस्तत्पादानुध्यातः श्री भूमिकादेव्यमुत्पन्नः परम-
माहेश्वरो महाराज श्री वत्सराज देवस्तस्यपुत्र-
स्तत्पादानुध्यातः श्री सुन्दरी देव्यमुत्पन्नः परमभागवत
भक्तो महाराज श्री नागभट्ट देवस्तस्यपुत्रस्तत्पादानु-
ध्यातः श्री मदइष्टादेव्यामुत्पन्नः परमादित्य भक्तो
महाराज श्री रामभद्रदेवस्तस्य पुत्रस्तत्पादानुध्यातः
श्रीमदाप्पादेव्यामुत्पन्नः परमभगवतीभक्तोमहाराज श्री
भोजदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीचन्द्रमट्टारिका-
देव्यामुत्पन्नः परमभगवती भक्तो महाराज श्री महेन्द्र-
पालदेवः ॥

- 6 ओं स्वस्ति श्री महोदयसमयाभितानेक गोहस्त्यास्व-
रथपतिसम्पन्नस्कन्दावारात परमवैष्णवो
- 7 श्रावस्ती
- 8 भुक्तौ । श्रावस्तीमण्डलान्तः पति । वालयिका विषय-
सम्बन्ध पानीयक्यामसमु—
- 9 पगतान सन्वीनेव यथास्थान निभुक्तान पतिवासिनश्च
समाज्ञातियति । उपरिलि
- 10 खित ग्राम सन्वीयसमेत आचन्दार्कक्षितिकालम

१००५०५ माघ शुद्ध १० तिथि १००५०५

शुद्धः ॥ सप्तमस्तथा

- ११ १५ पत्न्या इति ॥ श्रीमद्भक्त प्रवृत्तस्य शासनास्य शिवा-
विधेयुर्देवासांवर्य अस्य समु-
१३ १३ भवतिस्मृतिसंनयम् प्रतिवर्तिप्रियाङ्गा भवति
प्रतिप्रद्वेष्य प्रतिपत्ति इति विदितम् ।
१२ १२ भद्रपदमासात्पय सतिवैः क्रम संकल्पो ज्ञान्वा
छन्दोग सप्तमस्तथा-
११ ११ मयापिचोः पन्थाभिर्दृश्ये । सावत्सविसाज कौशिक
पूर्वतदववद्विद्येय वदितवो

12. Stray Inscriptions

(a) Maner Copperplate of Govinda: Chandradeva (C. 1126 A. D.)

Line 1 स्वस्ति अकुण्ठोत्कण्ठवैकुण्ठकण्ठपीठलुठत्कः ।

संरम्भः सुरतारम्भे स श्रियः श्रेयसेस्तु वः ॥

आसोद् शीतद्यु तिवंशजातदमापाल-मालासु दिवंग—

„ 2 तासु । साक्षाद्विवस्वानिव भूरि धाम्ना नाम्ना यशो-
विग्रह इत्युदारः ॥

Note :—The Lar Plates of Govindachandradeva throw some light on the history of Bihar. The king records that when he was in his residence at Mudagiri (Monghyr), he, after bathing in the Ganges on the occasion of Aksaya tritiya in the bright half of the month of Vaisakha (1202) granted the village of Potachanada in the Pandala Pattalla to Thakkura Sridhara, a Brahmin of Kasyapa gotra whose three pravaras were Kasyapa, Avastasara and Naidhruva. This inscription also refers to the Turuskadanda.

(EI—VII—P. 98 ff.)

तत्सुतोऽभूमहीचन्द्रपूचन्द्रधामनिभं निजम् ।
येनापारमकूपार-पारे व्यापारितं यशः ॥ तस्या भूत्तन-

३ यो नयक-रसिकः क्रान्तद्विषन्मण्डलो विध्वस्तोद्धतवी-
रयोधतिमिरः

श्री चन्द्रदेवीनृपः । येनोदारतरप्रतापशमिताशेषप्रजोपद्रवं
श्री मद्गाधिपुराधिराज्यमसमं दो—

४ विक्रमेणार्जितम् ॥ तीर्थानि काशिकुशकोत्तर-कोश-
लेन्द्र-स्थानोयकानिः

परिपालयताभिगम्य । हेमात्मतुल्यनिशं ददता
द्विजेभ्यो येनाङ्किता वसुमती शतशस्तुला—

५ 5 भिः ॥ तस्यात्मजो मदनपाल इतिक्षितीन्द्र-चूडामणि-
विजयते निजगोत्र चन्द्रः । यस्याभिषेककलसोल्ल-
सितैः पयोभिः प्रक्षालित कलिरजः- पटलं धरित्रयाः ॥

६ 6 यस्यासीद्विजयप्रयाणसमये तुङ्गाचलीञ्चैश्चलन्माट्या-
त्कुम्भिपदक्रमासमभर भ्रश्यन्महीमण्डल । चूडारत्न-
विभिन्नतातालुगलितस्त्यान।सृमुद्गासितः शेषः पेषव-
षादि—

७ 7 व क्षणमसौ क्रीडेनिलीनाननः । तस्मादजायत निजाय
तवाहुवल्लिबन्धावरुद्ध नवराज्यराजो नरेन्द्रः । सान्द्रा-
मृतद्रवमुचां प्रभवोगवां यो गोविन्द चन्द्र इति च—

८ 8 न्द्र इवाम्बुराशेः ॥ नकथमप्यलभन्तरतरणक्षमां-

स्तिष्ठतु दिक्षु गजानथ वज्रिणः । ककुभिवरभ्र-
मुबल्लभप्रतिभटा इव यस्य घटागजाः ॥ सोयं
समस्त राज—

- १, 9 चक्संसेवितचरणः ॥ परमभट्टारकमहाराजाधिराजे
परमेश्वर परम-माहेश्वर निजभुजोपार्जित-श्री कान्य-
कुब्जाधिपत्य श्री चन्द्रदेव-पादानुध्यात परमभट्टार
कमट्टा
- १, 10 राजाधिराज परमेश्वर परमाहेश्वर श्री-मदनपालदेव-
पादानुध्यात परमभट्टारक महाराजाधिराज परमेश्वर
परममाहेश्वराश्वपति गजपतिनरति राज
- १, 11 त्रयाधिपति विविधविद्याविचार वाचस्पति श्री-मद्गो-
विन्दचन्द्र देवो विजयी मनियरे (मनियरे) पतलायो
गुणा देसह पड़ली ग्राम निवासिनो निखिल जान
पदानुपगता—
- १, 12 नपि च राजराज्ञी युवराज मन्त्रिपुरोहित प्रतिहार-
सेनापतिभाण्डागारिकाक्षपटलिकभिषग्नैमित्तिकान्तः-
पृरिकदू तकरितूरकापत्तनान्तरस्थानरोकुला
- १, 13 धिकारिपुषानाज्ञापयति बोधयत्यादिशति च यथा
विदित्तमस्तु भवतां यथोपरिलिखितग्रामः सजलस्थलः
सलोहलवणाकरः समत्स्याकरः सगर्तोषरः

- „ 14 समधूकाम्रबनवाटिका विटपतृणयुति गोचर-पर्यन्तः
सोर्ध्वाधश्चतुराघाटे विशुद्धः ससीमापर्यन्तः त्रयशी-
त्यधिकैकादशशत संबत्सरे ज्येष्ठे मासि कृष्णापक्षका
- , 15 दश्यां रविदिनेडङ्कतः संवत् ११८३ ज्येष्ठ वदि ११-
रवौ श्री कान्यकुब्ज-गङ्गाया स्नात्वा विधिवन्मन्त्र-
देवमुनिमनुजभूनपितृगणां-स्वर्पयित्वा तिमिकपटल-
पाटन पट्टमहस-
- , 16 मुष्णरोचिषमुपस्थायौषधिपतिशकलशेखरं समभ्यर्च्य-
त्रिभुवनत्रातुर्वासुदेवस्य पूजां विधाय प्रचुर पायसेन
हविषा हविर्भुजं हुत्वा माता पित्रोरात्मनश्च पु
- „ 17 एयशोभिवृद्धये-स्माभिगोकणं-कुशलता-पूतकरतलो-
दकपूर्वं काश्यपगोत्राय काश्यपावत्सारनैध्रुव-
त्रिप्रणय ठक्कुराशवपौत्राय ठक्कुरदेहभ-
- „ 18 पुत्राय श्रीगणेश्वरशर्मणौ ब्राह्मणाय चन्द्रार्कं
यावच्छासनीकृत्य प्रदत्तोमत्वा यथादीयमान भाग-
भोगकर प्रवणिकर तुरष्कदण्डप्रभृति सर्वादाया -
- „ 19 नाज्ञाविधेयीभूय दास्यथेतिः भवन्तिचात्र स्लोकाः ।
भूमिदः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौतौ
पूण्यकर्माणौ नियतं स्वर्गगा ॥ मिनौ ॥
- „ 20 शङ्खं भद्रासनंछत्रं वराश्वा बरवारणाः । भूमिदानस्य

चानि फलमेतत्परन्दर ॥ सर्वानेतान्भाविनः पार्थि-
वन्द्रान् भूयो भूयो याचते रामभद्रः

- ” 21 सामान्योयं धमसेतुर्नराणां काले काले पालनीयो-
भवद्भिः ॥ बतुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदाभूमिस्तस्य तस्य ॥ तदाफलम् ॥
- ” 22 गामेकां स्वर्णमेकञ्च भूमिरव्येकमङ्गुलम् । हरन्नर-
कमाप्नोति यावदाभूत संल्पवम् तडागानां सहस्रेणा-
प्यश्वमेधशतेन च । गवाँ कोटिप्रदाने—
- ” 23 न भूमिहर्ता न शुध्यति ॥ स्वदत्तां परदत्तां वा यो
हरेत वसुंधराम् । सविष्टायां कृमिभूत्वा पितृभिः
सहमज्जति ॥ षष्टिवर्षसहस्राणि स्वर्गवसति भूमि—
- ” 24 दः । आच्छेत्ता चानुमन्ता चतान्देव नरके बसेत् ।
बारिहीनेष्वरण्येषु शुष्क कोटर वासिनः । कृष्णस-
र्पाश्च जायन्ते देवब्रह्मस्वहारिणः ॥ यानीहद—
- ” 25 त्तान पुरानरेन्द्रैर्दानाति धर्मार्थं यशस्कराणि ।
निर्माल्यवान्त प्रतिमानि तानिकोनाम साधुः
पुनराददीत ॥ वाताभ्रमविभ्रममिदं वसुधाधिपत्य—
- ” 26 मापातमात्रमधुरा विषयोपभोगाः । प्राणास्त्रृणाग्जल-
विन्दुसमानराणां धर्मः सखा परमहो परलोकयाने ॥
लिखितं चेदं ताम्रपट्टकं करणिक ठक्कर श्री विश्व-
भूषेनेति

(b) Janibigha Inscription (C. 12th century A. D.)

- Line 1 ॐ स्वस्ति ॥ श्री मन्महाबोधि प्रदंपुराणं परम्पं
„ 2 रीणं नियतं जिनानां । ह्यध्वस्थितानां स्थिति
„ 3 रस्ति यत्र सम्बोधये बोधि तरोस्तलं च ॥
„ 4 श्रीमद्वज्रासनाय स्थल जल सहितः कोटथ-
„ 5 ला ग्राम एष आचन्द्राकर्क' प्रदत्तस्तदधि वसत
„ 6 ये मङ्गल स्वामि भिक्तोः । हस्ते श्री सिंघलस्य
„ 7 त्रिपिटक कृतिनः शासनीकृत्य राज्ञा निर्व्या-
„ 8 जः सप्तघट्टे हलकरक [लिं] तो बुद्धसेनात्मजे-
„ [न] ॥ दतो दानमिमं ग्रामं जयसेनः सभूपतिः ।
„ 10 [पी] ठी पतिरुवाचेदमाचार्यः सत्यवाग्बच ॥ वंशे
„ 11 मदीये यदि कोपिभपः शिष्टोऽथवा दुष्टत-
„ 12 रो विनष्टः । व्यतिक्रमं चात्र क्ररोति तस्य ता
„ 13 तः खरः सूकरिका च माता ॥ लमद्दण
„ 14 सेनस्यातीत राज्य सं ८३ कार्तिक शुदि १५ ॥

(c) The Panchobh Copperplate of
Samgramagupta (C. 12th—13th. Cent. A. D.)
Text

श्री संग्राम गुप्तः

- Line 1 ॐ स्वस्ति परमभट्टारक महाराजाधिराज
„ 2 ॐ स्वस्ति परमभट्टारक महाराजाधिराज परमेश्वर
परममाहेश्वर वृषभध्वज सोमान्वयजाजुर्न
वंशोद्भव जयपुर पर

- समादिशित व समस्त सवाम् । अपरिचितव
 नपि राजपदीपजीवनी मानयति बोधयति
 9 " नीवलयपत गोमहिष वि - बहवःप्यदी न्या-
 गितमपति
- 8 " दानिक धौलितानिक धर्मपाल खण्डपाल तरपति
 महोपाधकालिक महोसासनतराणिक महोधि
 महोत्थिक वासिनिक महोदयजनयक महोदितिक
 महोकरणोप्यज्ज वाति नि (नै) वनिधक महोकरिक
 महोक्षपटलिक महोपवीहिर महोवमोधिकरणिक
 7 " महोमहत्तक (र) महोपीलपति (वि) महोसाधनिक
 महोधिकारिकमहोसिद्धि कारिक
- 6 " राजपुत्र पात्र महोसाधिविद्यमहिक महोव्यहृपति
 ...वप्य प्रतिवहृवणोगमप्यम् समुपय (ग) वाञ्छेप
 महोसाधलिक श्रीमत् संशमगुप्त देवो विजयो ।
- 5 " श्रीमत्संशमगुप्तदेवो महोसाधिविद्यमहिक
 श्रीमत्संशमगुप्तदेवो महोसाधिविद्यमहिक
 ल्यु संशमगुप्तदेवो महोसाधिविद्यमहिक कर्णो न न्या विद्यो
- 4 " श्रीमत् संशमगुप्त देवपुत्रं प्रथममान विजय रा
 वयोद्वैतव जयपुर परमेश्वर महोसाधलिक
 र परमसाधेश्वर वृषभदेवव समाप्तवज्जु न
 महोसाधलिक महोसाधिविद्यमहिक परमेश्वर
- 3 " पादाविद्यात राजपुत्र श्री कर्णो गीत सित परम
 मेश्वर महोसाधलिक श्री राजादिभ्यगीतदेव

- 10 " ग्रामोद्योगविहव चतुःसीमावच्छिन्नाः सप्तिकः
सजलस्थलः सप्तमयुक्त सप्तार्णोपरः सप्तिसुभृष्टक
(सप्तिसुभृष्टक) सप्तविधानाः (सः) सप्तोद्भव
णकरः सप्तसप्तपञ्चोपरिकर वञ्जितो अवाटभट
प्रक्षेपो महानुप्रहृणो सप्तविहवसिप्त - द्वैवत्य
प्रवरस्य कोलः-वयविविगतसप्त महं श्रीरसप्तौ ।
12 " त्रय महं श्रीकोणोदित्य पुत्राय यजुर्वेद विद्वेष ।
(आ) युज्यवर्द्धकमहं श्रीकिमरसवामिसप्तसप्तौ । युगादौ
विधिवत् सप्तवत्तनासप्तसप्तौकस्य प्र
13 " दत्तो यथाक फलकामरसप्तसप्तौकस्यः सप्त
देवालो। श्रवणोदिवयुः सप्तसप्त प्रत्यायापनयः कोःयुः
माविभिरव रानिमिरावन्दकवित्य दंष्ट्र
14 " कालं परिपालनीयः अत्र सप्तोद्भवश्रीको न
दलोकाः यदसप्तिकवृषमवज्ञे यदसप्तवच्छिन्ना
सप्तसप्तश्रव स्थीवः शङ्करसप्तौ विजयिनी विद्वेषा
15 " रामा गुप्तवती समुद्र तनया येनात वचसूक्तसप्तौ वंशो
गुप्तवृषवज्जार्त्तन वयुर्व को सप्तोणसप्तसप्तौ ॥
सप्तोद्भवसप्तिकस्य निम्नोक्तस्य सप्तः प्रत्यायापनवत् सप्तस
16 " प्रथमकोटि सप्त विभव देवा देवा वयुः
कान्तानुक्तसप्तौ परिसप्तौ सप्तोद्भव रत्नकोटौ वंश
सुप्रिकटार पौकषट्को दंष्ट्र सप्तोत्तरः ॥

- „ 17 पु स्वर्गमुपागतेषु पृथ्वीनाथो वभूवान्वयी, र्थ
युद्धायध्वरवीरदारण रसाद्यज्ञेस्य(स)गुप्तं जगुः ।
वाणव्रात निघात चर्णं पृतनाक्षयात् द्वितीशाः क्षयं
- „ 18 यस्माञ्जगमुरसौ ततो जय इति ख्यातो विपक्षान्तकः॥
सूर्य सञ्जनपङ्कज सुरुगुरुर्वाक्यार्थं चिन्ताविधो ।
चन्द्रः स्त्रीकुमुदाकरे मलयजः सन्ताप दुःस्वप्न ।
- „ 19 ये सिंहौ वैरिकरीन्द्रवृन्ददलने राजा ततो जायत श्री
दामोदरगुप्त एव निखिलक्षमा ख्यातकीर्तिं प्र (?)
यः ॥ जज्ञे वारिपुरन्दराग्नि मरुतामग्रं गृहीत्वेव यः
- „ 20 सेनाक्रान (न्न) वसुन्धरा गुरुभरप्रोत्रा (त्ताः)
सिताहोश्वरः । यत्कीर्तिः कुलटेव विश्वमखिलं
कुन्दावदाता ततः सोयं ताक्ष (२) सदृक्ष विक्रमगतिः
श्चामुण्डराजो युवा ॥ सा
- „ 21 वर्णिस्तपनादिवौषधिपतिर्ज्जातः समुद्रादिव प्रद्युम्नो
मधुसूदनादिव गुहः संहारकारादिव । रामः पङ्क्तिः
रथादिवामरपुरीनाथादिवे
- „ 22 न्द्रात्मजः तस्याद्भिग (३) देवगुप्तनृपातः सत्यावतारः
स्वयम् ॥ पुत्रस्तस्य वभूव भूपति सभाप्रोद्भिवीर
व्रतोद्दृश्यद्वैरिविदारणस्फुरदतिस्का ।
- „ 23 रौजसमाश्रयः । धुन्वानो धनुरम्बुदध्वनि युधिन्नासार्यं
का विद्विषां राजादित्य इति प्रतापदहनो ज्वाला
करालीनृपः ॥ नानाकाव्य कथा विनोदनिक्

- २४ षयावा प्रजापालकः शशवत्तंकुकलोक कल्पविटपी
शृङ्गा (ङ्गा) रदीक्षागुरुः । आवासो विनस्य साधु
चरितस्याप्याश्रयो योभवत् वैदग्धस्यनिके
- २५ तनं प्रिय गिरा स्थानं स्थितेरालयः मर्यादां जन
(ल) धेः प्रताप मिनतः शक्रात् समभ्युन्नतिं राहोरा
क्रमणं गुरोर्विनायितां तेजस्वितामाग्निता । जग्राः ।
- २६ द्वैकधनुर्द्धरोनरपति र्योऽरातिवज्रस्वनो वाचं
कांचिदुदीरयेदभिमतां सोयं सुखश्राविणाः (णः) ॥
य तावत् पृथु पाथवंशजनना भव्या नृपास्तत्
- २७ कृतिं रक्षिष्यन्ति कुलक्रमादिति ब्रूमोन्यराजान्
प्रति । तततकाल भुवामपि क्षिति भिन्तामेषास्फ द्वर्मध
र्मत्वेव परकीत्तः(र्त यः) सुकृतायानेनावि
- २८ लोप्याः क्वचित् ॥ भवन्ति चात्रधर्मानु शंसिनः
श्लोकाः अन्नदानात् परं नास्ति दान स्वर्गफल प्रदं ।
अन्नं हि जगतः प्राणाः तदन्नं भूमि संग्र (ग) तं ॥
अन्नदा ।
- २९ नात् परं प्रायो भूमिदानं वरं जगुः दाने च यत् फलं
प्रोक्तं पालने च ततोधिक ॥ राजान् भूमि प्रयच्छान्यैः
प्रदत्ताञ्चनुपालय असारेपि च संसार
- ३० जीविनस्य फलद्वय पालनं पर कीर्तिनां स्वये
कनृत्वमेव च अमु (मु) दत्तां प्रयत्नेन परिरक्ष
युधिष्ठिर ॥ महीं महाभृतां

**C (i) Boram Temple Inscription (Manbhum).
(12-13th Cent A. D.)***

- Line 1 श्री रुद्र शिशु जुञ्जराजः
 ,, 2 बला अक्ष च तिभु
 ,, 3 ण अधिपती वली
 ,, 4 अक्ष च सिंहासन
 5 चक्रवर्तीः ।

**(a) Rajgir Jain inscription of the 14th
century A. D. Text. [First Stone]**

(i) ओ नमः श्री पाश्व पाथाय ॥ श्रेयः श्री विपुलाचलमर
 गिरिस्थेयः स्थिति स्वीकृतिः पत्रश्रेणि रमाभिराम भुजगाधीश
 स्फटा संस्थितिः । पादासीन दिवस्पतिः शुभफलश्रीकीर्ति पुष्पो-
 द्गामः श्री संघायददातु वांछितफ (2) लं श्री पार्श्वकल्पद्रुमः ॥१॥
 यत्र श्री मुनि सुव्रतस्य सुविभोर्जन्मव्रतं केवल सम्राजां
 (ज) यरामलक्ष्मण (जरा) संघादि भूमीभूजां । जज्ञे
 चक्रिवलाच्युत प्रतिहिरिश्रीशलिनां संभवः प्रापुः श्रेणिक
 भूधवादि (३) भविनो-वीराच्च जेनोरमां ॥२॥ यत्राभयकुमार
 श्री शालिधन्यादिमा धनाः । सर्वार्थ सिद्धि संभोग भुजो जाता
 द्विधापि हि ॥३॥ यत्र श्रीविपुलाभिधो वनिधरो वैभारनामापि
 च श्री जैनेन्द्र विहार भुषणधरौ पूर्वाप (4) राशस्थितौ ।
 श्रेयोलोकयुगेऽपि निश्चितमितो लभ्यं वुवाते नृणां तीर्थं
 राजगृहामिधानमिह तत्कैः कैः संस्तूयते ॥४॥ श्रीराजगृहम्

*—Manbhum distict has been renamed as

Dhanabad district from 1-11-1956

(5) हातीर्थे । गजेन्द्राकार महापोत प्रकार श्री विपुल गिरि विपुलचुला पीठे । सकल महीपाल चक्रचूलामाणिक्य मरीचि मंजरीपिजरति चरण सरोजे । सुरत्राण श्री साहिपेरोजेमहीमनु शासति । [तदीय] (6) नियोगान्मगधेषु मालिकवयोनाम मण्डले श्वर समये । तदीय सेवक सहणासदरुदीन साहाय्येन । यो दायनिर्गुण खनिर्गुण रङ्गभाजां पुंमौक्तिकावातरलं कुरुते सुराजां । वक्तःश्रुती अपि शिरः । (7) सुतरां सुतारः सोयं विभाति भुवि मंत्रिदलीयवंशः ॥१॥ वंशेमुत्र पवित्रधीः सहजं पालाख्यः सुमुख्यः सतांजज्ञे नन्य समान सद्गुमणी शृंगारि तांगः—(पु ?) रा । तत्सुनुस्तु जनस्तु तस्तिहुण पालेति प्रतीत भव (8) ज्जातस्तस्यकुले सुधांशुधवले राहाभिमानो धनी ॥६॥ तस्या । [त्य] जोजनिच ठक्कुर मंडनाख्यः सद्धर्म कर्म विधि शिष्टजनेषु मुख्यः । निःसीमशील कमलादि गुणालिधाम जज्ञे गृहेस्य गृहिणी थिरदेविनाम (9) ॥७॥ पुत्रास्तयोः समभवन् भुवने विचित्राः पचात्र सं [त] तिभृतः सगुणैः पवित्राः । तत्रादिमास्त्रय इमे सहदेव काम देवाभिधान महाराज इति प्रतीताः ॥८॥ तुयः पुनजयति सप्रति वच्छराजः श्रीमान् (10) सुबुद्धि लघु बांधव देवराजः । याभ्यां जडार्धिक तथा धन पक्क पूव देशोप धर्मरथ धुर्य पदं प्रपेदं ॥९॥ प्रथमनवमाया वच्छ राजस्य जाया समजनि रननीति स्फीतिसत्रीतिरीतिः । प्रभवति पहराजः सद्गु (11) ण श्री समाजः सुत इत इह मुख्यस्त त्परश्चोढराख्यः ॥१०॥ द्वितीया च प्रिया भाति बीधीरिति

विधिप्रिया । धन सिंहादयाश्चास्याः सुता बहुरमाश्रिताः ॥११॥
 अजनिच दयिताद्या देवराजस्यराजी गुणम (12) शिमयतारा
 पारशुंगारसारा । स्मभ्रवति तनुजातो धर्मसिंहोत्र धुयस्तदनुच
 गुणराजः सत्कलाकेलिवर्यः ॥१२॥ अपरमथककलंत्रं पद्मिनी
 तस्यगेहेतत उरुगुणजातः पीमराजो गाजातः । प्रथम उदित
 पद्मः पद्म (13) सिंहो द्वितीयस्तदपर षड् सिंहः पुत्रिका
 चाच्छरीति ॥१३॥ इतश्च ॥ श्री वर्द्धमान जिन शासन मूल
 कंदः पुण्यात्मनां समुपर्शितमुक्ति मंदः । सिद्धान्त सूत्ररचको
 गणभृत् सुधर्मनामार्जनि प्रथम कोत्र युग (14) प्रधानः ॥१४॥
 तस्यान्वये समभवद्दश पूर्वि वज्र स्वामी मनोभव महीधरभेद
 वज्रः । यस्मात्परं प्रवचने प्रससार ब्रज शाखा सुपात्र सुमनः
 सफल प्रशाखा ॥१५॥ तस्यामहर्निशमतीव विकासवत्यां चांद्र कु
 (15) ले विमलसर्वकला विलासः । उद्यो (दद्यो ?) तनो गुरुर
 भाद्विवुधो यदीये पद्मेयनिष्ट सुमुगनिर्गणि वर्द्धमानः ॥१६॥
 तदनु भुवनाश्रांतख्याता वदातगुणोत्तरः सुचरणरमा भूरिः सूरि
 र्वभूव जिनेश्वरः । खरतर इ (16) तिख्याति यस्मादवाप गणो
 प्ययं परिमलकलां श्रीषं... (ऽद्रोखि ?) द्रुगणोवनौ ॥१७॥ ततः
 श्री जिन चन्द्रारव्यो वभूव मुनि पुंगवः । संवेगरंगशालां
 यश्चकार चवमारच ॥१८॥ स्तुत्वा मन्त्रपदाक्षरैखनितः
 श्री [पा-] ।

Text (second stone)

(17) पूर्वचिंतामणि]...ताकारिणं । स्थानेनन्त सुखोदयं
 विवरणं चक्रे नवांग्यां यकै...तोमयदेवसू रिगुरवस्ते तः परं

स्तुत्पदे सावशोभि ॥२७॥ वाल्येपि यत्र गणनायकं लक्ष्मिकांता
के विलोक्य सरसा हृदि शारदापि । सौभाग्य (२५) तः सरभसं
विललास सोयं जातस्ततो मुनिपतिर्जिनयगदभसूरिः ॥२८॥ दृष्ट्वा
दृष्ट सुविशि [ष्ट] निजान्यशास्त्र दारन्यान सम्यग्वधान
निधान सिद्धिः जज्ञे त तोनु कलिकाल जना समान ज्ञान
क्रिया—(२६)ब्धिजिनलब्धियुग प्रधानः ॥२६॥ तस्थापन विजयते
समसरिवर्यैः सव्य स्दृगंगिगणरंजकजारुचर्यैः । श्री जैन शासन
विकासनभरिधामी कामोयनोदनमना जिन चन्द्रनामा ॥३०॥
तत्कापदेश (२७) वशतः प्रभुपार्श्वनाथ प्रासाद मुत्तमम [ची]
क [रत] ॥३१॥ महेनपुरवस्थित वच्छराजःश्री सिद्धये सुमति
सोदरदेवराजः ॥३१॥ महेन गुरुणा चात्र वच्छराजः
सवान्धवः । प्रतिष्ठां कारयामास मंडनान्वय (२८) मेडन ॥३२॥
श्री जिनचंद्रसूरीद्रां येषां संमदायकाः । शास्त्रेष्वध्या पकास्तु
श्री जिनलब्धिय [ती] श्वराः ॥३३॥ कर्त्तारोत्र प्रतिष्ठायास्ते
उपाध्यायपुंगवाः श्रीमती भुवनहिता निधाना गुरुशासनात् ॥३४॥
न (२९) यत चंद्रपयोनिधिभूमितेज्रजति विक्रमभूमृदनेहसि ।
बहुलश्रुतिदिने शुचिमासगे महामयीकरदेवमयं [सुधीः] ॥३५॥
श्री या पूर्वनाथ जिननाथसनाथ मध्य प्रासाद एव कलस ध्वज
मंडितो—(३०) धर्वः निर्मापकोस्य गुरुवोत्र कृत प्रतिष्ठा नंदंतु
संघसहिता भुवि सुप्रतिष्ठाः ॥३६॥ श्री मद्भिभुवनहिता भिषेक
वर्यैः प्रशस्तरेषाश्च । कृत्वा विचित्रवृत्ता लिखिता श्रीकीर्तिरिव
मूर्ता ॥३७॥ उत्कीर्णाच्च सुवर्णा उक्कुरना (३१) ल्हांगजेन

धुरायार्थे वैज्ञानिक सुश्रावकवरेण वाधानिधानन ॥३८॥ इति विक्रम संवतः १४१२ आषाढवादि ६ दिन । श्री खरतरण च्छशृंगारसुगुरु श्री जिनलब्धसरिपट्टा लंकार श्री जिनेद्रसूरोजा सुपदे (32) शेन । श्री मंत्री वशभडन ३० मंडननदनाभ्यां । श्री भुवन हितो पाध्या यानां यंन्हरि प्रमगणि । मादमूर्तिगरिश । हर्षमूर्तिगरिण । पुगय प्रधान-गाणि सरितानां पूर्व देश विहार श्री महातीर्थयात्रा ससूत्र—(33) णादि महाप्रभावनया । सकल श्री विधि संघसमानंदमाभ्यां । २० वच्छराज । ३० देवराज सुश्रावकाभ्यां कारि...स्य । श्री पार्श्वनाथ प्रसादस्य प्रशस्तिः ॥ शुभंभवतु-श्री (स) धस्य ॥ छ ॥ ह

(e) Champanagar Inscription (Bhagalpur)

स्वस्ति श्री जय श्री मङ्गल संवत् १३६३ शकः १५५६ मनु-नामसम्बत्सरे (सम्बत्सरे) मार्गशिर (मार्गशीर्ष) शुक्ला २ शनौ शुभमुहूर्ते श्री मूलसंघ सस्वतीगच्छवज्जात्कारगणे कुन्द-कुन्दान्वे भट्टारक श्री कुमुदचन्द्रस्तत्पहे भ० श्री घम चन्द्रोपदेशात् जयपुर शुभस्थानेवघेरवाल ज्ञाति से० श्री पासा भा० से. श्री सुनोई तथा पुप्रसश्री ५ नामा० श्री सजाईम चम्पावासुपूज्यस्य शिखवद्ध शिखरवद्व प्रसाद कारगय प्रविष्ठा व...विध्वा-भूषणैः प्रतिष्ठितं बद्धितां श्री जिनधम्यं ।

(f) Kulua Hill image Inscription

श्रीमत् महाचन्द कलिद सुपुत्र सघ धर मई सह सिद्धम्

13. THE KARNAT AND OINWAR
INSCRIPTIONS (MITHILA)

(a) The so-called Simaraon Inscription of
Nanyadeva

नन्देन्दु बिन्दु विधु सम्मित शाकवर्षे
सख्रावर्णे शितदले मुनिसिद्धि तिथ्याम्
स्वा (ती) तौ शनैश्चर दिने करिवैरिलग्ने
श्री नान्य देव नृपतिव्यदधात वास्तुम् ॥

—इन्दुश्व सोमवसु सम्मित
शाक वर्षे different reading in
.....मुनिर्तिथ्यवस्तात Nepa! VansavaIi
.....रिपुमर्दलग्ने—

(b) Stray Inscriptions at Andhratharhi
(Darbhanga) and Srinagar
(Madhipura Sub-divison)

मगरध्वज जोगी ७००—(Srinagar and Andhratharhi

(c) Adhratharhi Inscription of Sridhardasa

श्री मान्नान्यपतिर्जेतां गुणरत्न महार्णवः
यत्कीर्तिं जनितो विश्वे द्वितीयः क्षीरसागरः ॥१॥
मन्त्रिणा तस्यनान्यस्य (मन्त्र-मन्त्र) नगरङ्गाब्ज भानुना
तेनायं कारितोदेवः श्रीधरः श्रीधरेणच ।
यस्याय वाल्मीकेर विजयिप्रवन्धजलधौ
व्यासस्य चात्यद्भुते । वाणाद्यै खवधगद्य
चतुरैर्न्यैश्च विस्तारिते । अस्माकम् क्व पुर्नगिरा—
मवसरः को वा कारोत्यादर याध्वावाल्मिकोप्य.....

(d) Bheet Bhagwanpur Inscription of Malldeva
ओं श्री मल्लदेवस्य.....

(e) Asi (Matiahi) Stone Inscription

जातो वंशे विल्वपञ्चाभिधाने
धर्माध्यक्षो वर्धमानो भवेशात् ।
देवस्याग्रे देवयष्टि ध्वजाग्रा ।
रूढंकृत्वाऽस्थापय द्वैनतेयम् ॥

(f) Tilkeswar temple inscription

अब्दे नेत्र शंशाक पक्ष (२१२) गणिते श्री लक्षणदमापते-
र्मासि श्रावण संज्ञके मुनि तिथौ त्वात्यांगुरौ शोभने ।
हावीप (त्त) दृन संज्ञके सुविदिते हैहदृदेवी शिवा
कर्मादित्य सुमन्त्रिणेह विहता सौभाग्यदेव्याज्ञा ॥

(g) The Khojapur Durga Image Inscription

refers to the installation of the image of Durga and the image is said to have been made by Suryakar, son of Madan. The date recorded is of considerable interest and is one of the earliest recorded dates in that era. It refers to लसं १४७ आषाढ सुदि १२ शुके (vide D. C. Sarkar JBRS xxxvii Pts 3—4 P. 11 ff.)

(h) Kandaha Inscription of Narasinghadeva
Dated S. 1357

Line 1 पृथ्वीपति द्विजवरा भव [सिंह आ] सीदाशीविषेन्द्र
वपुरुज्ज्वल कीर्तिराशिः । तस्यात्मजः सकलकृत्य
विचार धीरो वीरो (व) भूव वि

- „ 2 [.....] र सिंह देव ॥ १ [दोः ?]-स्तम्भ द्वय-
निर्जिता हितनृप श्रेणी किरीटोपल ज्योत्स्ना-
वर्धित—य
- „ 3 द-पल्लव-नख श्रेणी मयुखावलिः । दाता तत्तनया
मयोक्त विधिना भूमण्डलं
- „ 4 पालयन् धीरः श्री नरसिंह भूपतिलकाः कान्तोधुना
राजते ॥२॥ निदेश तोष्यायतनं रवे—
- „ 5 रिदमचोक्त । वित्वपञ्च कुलोद्भुतः श्रीमद्वंशधरः
कृती ॥३॥
- „ 6 मदनङ्कितेस्य गिरा । [बु] धपाटकीयचन्द्रः कृतवाने
तानि पद्यानि ॥४॥

(1) The Bhagirathpur inscription of king
Kansanarayan

(L. S. 394 or 403)

सिद्धिः—

स्तुपा हरिनारायण क्षितिपतेर्गतेः दमाभृतां वधून्ट-
पतिमण्डली महितरामभृमीपतेः ।

द्विजोत्तमसुखप्रदा नृपति कंसनारायण-प्रवीरजननीमुदा
मठमचीकरत सुन्दरम् ॥१॥

दानैर्या दलयाम्बभूव जगतां दारिद्र्यमत्युत्कटं
कीर्त्याया सुन्दरतरान् लोकांश्चकारायुतान् ।

किञ्चोच्चैर्विनयान्नयाच्च वशतां नीतोयया बान्धवाः

सुखं विदुष्वविदुषोऽप्येवमेवैषां यामा मठं विभूम् ॥२॥

वेदं-रत्नद्वैतज्ञ विद्विद्वैतं लक्ष्मणस्य संप्रवेत्सतेऽंके ।

विदुषु विदुषु-तया । गणितं च वेदालयस्य सुदृश-

करत् ॥३॥

कविता माधवसुकैः कविद्वैत्याः सुधासुविस्कीर्ता ।

त्रिभुवनं सुवनाम्नां विजसन् कल्पान्तं पयस्वम् ॥४॥

द्वैतद्वैतलक्ष्यस्य कल्पयामास कच्छं सक्त्या नक्तं

द्विनमथ मति...का ।

शुभां शेषं जगति जगती नाल नालस्य शोभा भूषामूर्ता

विदिवि विदया कपनारपणस्य ॥५॥

धन्या का कविद्वैत्या कृत्वय कविता कवीनां यन्मत्या

लक्ष्मीः सा कापि लक्ष्मीधरसुपता साधवापधनाया ।

सुखं विदुषु यत्नं यत्नं यत्नं यत्नं यत्नं यत्नं यत्नं यत्नं

राजा राजा विदुषुः समर.....सः कसनापयणो

सौ ॥६॥

...श्रीमद्विभूतिद्वैती नामाख्या...

(J) Barantpur stone slab inscription (Saharsa)

श्रीमन्महिषरौ बरलठय सत्किया विराजमान बुद्धेया

वयस्य सदाचन्द्रराज श्रीमन् सत्वं सिद्धदेव विजया ।

(K) Maddhuravanishwara Temple Inscription

श्री नामःप्रीतिव्यय ।

आसीन्नासीरदासी भवदनिवहः दमभूता कोऽपि धन्यः

पुण्यः] श्री शालिखण्डोरयमल कबरसमाहृतविरयाल

गण्यः ।

सोमस्तोमावदातस्फुर दमल यशोदासिरस्वीकृतान्यस्त्रकः
श्रीकण्ठभक्ति स्फुट घटित मतिस्तीर भुक्तीश्व-
रोयः ॥१॥

तस्य श्रीमन्नरपतिसिंहस्यासन् सुताः फलतपसः

श्रीमद्राघवसिंहो येषां ज्यायान्महाराजः ॥२॥

श्रीनन्दनन्दन इति प्रथितः पृथिव्यां सर्वस्वदोऽस्य

नृपतेरभवत् कनीयान् ।

श्रीमानुदग्रगुणठाकुरसिंह नामा कामारि सक्त हृदयो-
ऽवर जस्तदीयः ॥३॥

एतेषान्तु विशेषज्ञा प्रज्ञावज्ञान धीरधीः

स्वसामधुरवाणीति नामतोऽप्यथतोऽप्यभूत ॥४॥

नरवनवंशकवीर श्रीमद्धरिजीवशर्मणः कृतिनः ।

कल्पमहीरूहदान प्रभृति महादान दायिनी दायिता ॥५॥

शाके लोचनवाणो (१६५२) भूपतिमिते मासे शुभे

माधवे, पक्षे स्वच्छतरेऽधि पञ्चमि तिथौ वाचस्पते

वसिरे ।

उन्मीलन्मदगरडमगडलवलद्वेतगड वृन्देश्वरे श्रीमद्रा-

घवसिंह नार्न्म मिथिलानाथे महो शासति ॥६॥

इष्टं पूर्णमकातरेण मनसा निर्माय दत्तं यथा वाजिस्त-

न्दनमिन्दुधाम धवलाः कृत्वा यशो भर्दिशः ।

शम्भोरस्य विधाय वेदविहित स्वेन प्रतिष्ठा विधिः

प्रासादोऽयमतीव सुन्दरतरो यत्नेन तेने तथा ॥७॥

श्री श्रीरुद्रवन्दनाम वेद्य निरिच्छा। देव्यादिदं शान्तमव वन्द्यं
 पौषमासि विजलसि मादरविषे कामादिबवाद्यानिवश्या
 याके वारणे वेद राजमिते राकेरवर भरवरे।
 प्यालोकरौ हिमादिलसिला गौरव सौधासिका ॥४॥
 तस्य श्री बलभद्रशर्मण इय कौतिसवानीपते म्यया
 विद्याकीहि मगौरथा दंदिहरे। सिन्धाः शशीमाविलः
 यस्यासाकेलश्रील शीलमना मानाजवा विषया
 तस्य श्री बलभद्र शर्मण इदं पुण्य त्वि र शीतवाम् ॥२॥
 तामिद्विहा विधानतो हरिपतिः पुत्रं समासादयत्
 द्विषात्वा हरिपाद पदंम युगल ध्याने सदा निभूरः।
 वशो युञ्जतरेऽथ सादरपुरे जाता द्विजेषा यथा
 बभूव धर्मवतया गङ्गैव जहोः सुता ॥२॥
 वा-द्वेनायवतो सतीगनवर। धारा। युगैकेवला तस्यैकैव
 रेव्याप्याति शोभेन श्रेष्ठ निवहनासात् केतोमाधवः।
 यत्तर्कं समधीत्य जैमिनिमत सत्यके पिबुः सन्निवे
 तामागौरदेवमार यद्वंर निवश्या संप्राये ॥१॥
 तले। प्राज्ञे श्री बलभद्र भद्रबालितो यत्नेन शान्तमोदिदं
 विजोमित शोचद्वैर महीप समव यथाः युञ्जामवर्षम्
 श्री स्वसि। श्री मद्रावसिह वहु विवसन्नेयस्य

(L) Videswar Temple Inscription

शिवरत्नोत्कृष्टं न भक्तिरवामुदितेन।
 नारयणोत्कृष्टं न भक्तिरवामुदितेन ॥८॥

(M) Two Land grants of the 18th century

[Granted by the Maharaja of Darbhanga]

श्री बलभद्रशर्म सुकृता यत्नादिहाकारयत ॥५॥
आसीत्कोऽपि सुधीर्लासद्वरिहरावशीद्भवो माधव
स्तस्यासीत्तनया लसद्गुणचया चन्द्रावती नामतः ।
एतस्यां महियाकुले हरिपतेरासाद्यपुण्यात्मनो जन्म
श्री बलभद्र इत्यभिहितश्चक्रे ससेतुंमठम् ॥६॥
शाके ॥१६४८॥

- (i) सिद्धि :—बलद्विद्वेषिवर्ग प्रबलवलवल दम्भसरम्भि
कुम्भि—श्रेणीसत्कुम्भमिति स्थल वहलगलन्मुक्ति
कारक्त सिक्तः । मूर्तौ कीर्ति प्रतापौदधदिववलते
यस्य सच्चन्द्रहासः स्वाख्या साम्पातिवाभ्यापहतरिपु
वधू वक्तृ सच्चन्द्रहासः ॥१॥
यः शत्रूञ्जयन्ति श्रयन्ति कृतिनो यभूमिकल्पद्रुमं
धर्मो येन दृढीकृतः कलियुगे यस्मै गुणोरोचते ।
यस्मान्नीतिरुदेति यम्य यशसा स्फीताः समस्तादिशो
यस्मिन्नस्ति गुणो वहादुर महाराज प्रतिष्ठा
स्थिरा ।२। सद्द्वैयाकरणाय सन्मतिमते श्रीविष्णु-
दत्ताय स श्री श्री वीर प्रताप सिंह नृपतिः सीमान्वित-
साकरम् । सारामंमिथिला प्रदेश्य सिमरा ग्रामददे
शासनम् शाके शास्त्र वसुधामापतिमते (१६८६)
ज्येष्ठे दशम्यांसिते ॥३॥

दत्तां वृत्तिमिमां द्विजाय गुणिने राज्ञा हरि प्रति ये
धर्मज्ञाः परिपालयन्ति परितोमत्वा स्वदत्तामिव ये
हर्तुं व्यवसाययन्ति कुधियो येवा व्यवस्थान्ति ते
गोकोलाशिन आपतन्तु नरके हिन्दू तुरुष्काइह ॥४॥
शुभममस्तु दानिनः ॥

(ii) स्वस्ति । तत्तत्र भवपुण्यवैभववलत्सद्भव सम्भावन
प्राप्तव्यान विधान साधन सदोदारावदातात्मनः ।
भक्त्यावेशितया तया भगवती देव्या प्रतिष्ठापितः ।
शम्भुः पञ्चमुखः सुखं भगवतीनाथो विधत्तां
सताम् ॥१॥

दानेकल्पलतानता दृगपरा मानेऽवधाने पुनर्ज्ञाने धर्म-
पथीन ईश्वरपदध्यानेऽवदाने तथा ।

पुण्याचारवती सुतीव्रतपत्नी पापादि संरुन्धती शीलं
सन्धती सती भगवती देवी भुविद्योतते ॥२॥

एषा स्त्री मिथिलाशतक्रतु महाराज प्रतापोन्नमन्मान
प्राण प्रतापसिंह सुवहादुर स्वसा सम्मता ।

ग्रामे भ्रातृवर प्रसाद मिलिते शम्भु प्रतिष्ठा विधौ
होत्रे वैदिक जीवनाथ कृतिने भूमिन्ददे दक्षिणाम् ॥३॥

शाके चन्द्रनवावनीश्वरमिते (१६६१) राधेऽनुराधे-
श्वरे पूर्णा कामतिथौ प्रगायमकरम्पूरे पुरो वर्तिनि ।

स्वग्रामे महिनाथ सत्पुरवरे भ्रातुर्नि देशाद्दौ
सानन्दन्दशसंख्यलोक कुड्वैकन्मापितामुर्वराम् ॥४॥

विप्राय प्रतिपाध्यसाध्य वसुधामाधायधर्मेधियं धीरा
धर्मधना विधाय विनयं विज्ञेति विज्ञापिनी ।
राज्ञः श्री मिथिलेश्वरस्य भगिनी भूमीभुजो भाविनो
नित्यं वैदिक दक्षिणा वसुमती पाल्यान् चाल्या-
क्वचित् ॥५॥

तत्तन्मण्डपकुण्डमण्डल वहिर्द्वार प्रकार स्फुरद्
देवस्थापन मन्त्रतन्त्र विभवैरीश प्रतिष्ठापनम् ।
स्मृत्याचार विधिक्रमैः कृतवते होत्रे पवित्राशया
सत्कृत्या प्रददौ मुदा भगवती देवीमखे दक्षिणाम् ॥६॥

APPENDIX

(1) Sanokhar Inscription of Ballalasena (year 9).

सिद्धम् परमेसर इत्यादि वल्लसेण समत ॥६॥ ताम्बर
खोलिदत ॥ भट्टारक श्री दमचादितपदान ॥ मठपति
चिह्नोकस्य ॥

(2) Lai Inscription of Vikramadevi (year 32).

१ सिद्धम् ॥ दानपति वासागारिक रा—

२ एक—श्री यशः पाल पट्टराज्ञाः

३ श्री विक्रमदेव्याः ॥ सम्बत् ३२ वै.....

(3) Kauleswari Hill inscription of Visnu-gupta

१ सिद्धम् ॥ परमभट्टारक महाराजाधिराज परमेश्वर
श्री विष्णुगु.....

२व्ये पोयराज स.....

(4) An inscribed terracotta plaque.
(This is in my possession)

Reverse 1. श्री सुहमाकस्य

2. श्री सुहमाक य

Obverse—1. स० ६७ द्यौ (पौ) श (ष) दिने.....

2. नग (लड़ा) मके द (त्तम् प)

3. द्भम् शाध्येच्यैकेः

4. केश (वा) पदे

5. इति ॥

(5) Vatesvara-Asthana Stone Inscription

1. सिद्धम् । आपाद् सित द्वितीयायाम पुर्नर्वसु
चतुर्थ पादे

2. वर्ष वद्वनम् श्री वड्डेश्वरस्य इति ।

6. Kandi Buddhist Image Inscription of
Ranaka Samudraditya

1. सिद्धम् । देवधम्मोयम् । प्रवर महाजान
जायिनः परमोपासक रणक नन्दसुत रणकः ।

2. श्री समुद्रादितस्य यदत्र पुण्यम् तद्भवति
आचारयो पाध्याय माता-पितृ कृत्व सकल
सत्वरा ।
3. रासेरनुत्त राजान फल प्राप्त गच्छति ।
धर्मवर कृतिः ।

(7) The Dudhapani Rock inscription
of Udaymana

Line—1 [ओं]

श्रीरान्मोदेहप्रतिमासहस्रमालेक्य भोगो [न्द्रफ] णामण्णिस्थं ।
ई [र्ष्याकु]ला कर तले] न हरे प्रहा [र] मुल्ला [सय] न्ती
म तु [कि] येवः ॥ (14—1 F)

व [ब] भूव पूर्वम्मगधाधिराजः श्रीआदिसिद्धोरिगजै [क]
सिङ्गः श्रीआदि पराक्रमैर्य प्रथितोद्वितीयः

Line—2 श्री मज्ज [स]न्ध इव द्वितीयः ।

अस्याम्न [म] रशाल्य मल्याञ्छिङ्गलाय [ान्त] थैव च ।
नभूतीष [राड] के चापि व [ब] भूत्राधिपति पुण अथ
कस्मिन्निश्च [न्स] मये 18 (Read कस्मिन् श्रि) वणिजो
भ्रातरस्त्रय । तामणिमि [म] योध्यायायंयुः पूर्वम्वाणिज्यया
(Read पूर्ववं—F. Note) ॥ 19—IV

भूयः प्रति निवृत्तास्ते स्वामवा स यिया सव ॥(1)

Line—3 प्रयोजनेन केनापि चिरञ्चक्रुरिह स्थिति ॥—V
सुवर्णमणिमाणिक्यमुक्ता प्रभृति यैर्द्धनं ।

वित्तपस्पद्धं येवासोदपर्यन्त मुपाज्जित ॥—VI

सर्वभूताश्रयास्प्रत्यदयादाक्षिण्य शालिनः ।

स्रष्टा (ष्ठा) रइव लोकस्यक्षयः क्षितिमुपागताः ॥—VII

केलासः कठिनः कलङ्क—

Line—4 मलिनश्चन्द्रस्तुषाराचलः

प्रायस्तीक्ष्ण करप्रहारविवशो नित्यङ्गलेत्येव हि ।

येषामन व (व) भूव निम्नलगुणौ शीलस्य

नैवोपमा ॥ 20—VIII

दातृत्वेन समोव (व) भूव न पूरा करार्णोपियेषामसौ ।

शौर्येणापि जगज्जिगीषुरगमत् 21 (Read गमन्नैवा)

Line—5 नैवाज्जुनस्तुल्यातां

ये चासह्यपराक्रमपदाक्क्रान्त मिलोकोतला

वीरानाहवमूर्द्धसु प्रव (व) लिन ग्वं पङ्गुनिवोच्चिन्धिषुः ॥—IX

दिकाम (मि) नीतनुविलेपनचन्दनानि [रा] न्याश्रिय स्तन-
नटीविकटाशुकानि 22 (Read—विकटांशुकानि) ।

अद्यापि चन्द्रकरहारतुषारभान्सि (भांसि and यशांसि)

सर्वा दिशो धवलयन्तियशा [न्सि] येषां ॥—X

विद्यासमुन्नतगुण

Line—6 अपि न [स्पनयान्धा] नम्राः सुदूरमथ

चोन्नतिमूर्त्तिभाज (चोन्नतम्)

निस्त्रिङ्गनिष्ठुरकराः (निस्त्रिश) [कृ] पयाकुलाश्रये

चार्थिकल्पतवरः शिवशौरिभक्ता ॥—XI

स श्रीमान्नादिं (सिद्धीथ) कदाचिदंश्रीमता ।
शारवती (श्री) खलनाज्यकवप्रविशवशीरवर ॥—XII

Line—7 समाह्वय स पदवीभिद्यजमानं ।

यूयमद्यावलाकमसमस्य (originally सस्य) was engraved

but it has been altered to सस्य)दंश्रीवति ॥XIII

अमरयवनसमाकारायु [वृणो] श्व (श्व) जवसि ॥

वण्डिजा शारु व्यूठमुदंयमामसुपगतमव ॥—XIV

राडोव संगनाथाय तस्यशुभ्यु पयन्तः ।

शुभ्यामास तःश्रीपि वलमोमैसहीपते ॥—XV

Line—8 अल्पेदोशिरस्यैव श्वपसावं शीपदेव (श्व)

—यमपिधम्यवतः एकस्येण ।

श्रीआदिंसिद्धेयु पतिन्पारिवी (वी) दय [वे] न [स] न्सानिजे

श्वमरशात्मनि पडिबलोक ॥—XVI

वृट्टरतवा श्वमरशात्मनिवामिनसते

श्वयुवतमगतसुपुत्य जन श्व प्रणम्य ।

राजा श्व त्वमिह पालय पडिबलमवामिनस्य—

Line—9 दिवपरदिशोभिदधुतसुतस्यैः—XVII

स्वयाम श्व व विवति प्रतिवशरसमन्समाकारायुवते

तस्य राज्यपदंशुः कतिभुवरायडापि [वा] स्तकते ।

सोस्मिन्विकमखण्डिडरिसुमटश णिः श्व वथाश्व र

राज्यविक्रित सवंपरिखरकरोवानसोदयास्यै श्वपः ॥ XVIII

शस्य त्यागनयान्वयशक्तिगुणोपाधिपत्याजित्वा ।

Line—10 कीर्त्ति चन्द्रकरावदातसुमागामद्यापि सोत्कण्ठिताः ।
रोहासोनसुरागंनाजनकृतप्रीतिन्सुरेन्द्रालयप्रान्तप्रोस्थितकल्पः-
पादपतले गायन्त सिंधस्तयः ।—XIX
आगत्योदयमाननस्तुवरेधाभ्यार्येतस्तदा ।
पल्लीदयेपि रान्यार्थभ्रातरौ विससर्जनसः ॥—XX
श्रीमाच्छ्रीधौतमानाख्यः प्रख्यातो [न] भूति

Line—11 षण्डके ।

वश्यान्कोदयमानस्य चिरं राज्यमचीकरत ॥—XXI
प्रचण्डसुभयटोपखण्डितमिनेमंडलः ।
अभूद्भ्रजितमानां पिच्छिङ्गलाया महीपतिः—XXI
पत्युभ्रं मरशाल्मल्याश्रिङ्गला [न ?] भूतिषण्कौ ।
वश्यो व (ब) भूवतुः पूर्वमेवमेतोयत्वामिमः—XXIII
आरभ्योदयमानमादि पुरुषं गाभं

Line—12 क्रमोयमहा

नस्साकम्परिवर्द्धमानम महिमेत्यालोक्याते पूर्वजा

अस्योपभवात्कदाचिदनाटन्थानिकंस्यादिदं ।

सत्पल्लीद्यमित्यवेत्य चखनुगवं प्राशस्त्यवर्णनिमान—XXIV ४

याव प्रान्तमरीचिरचकचयव्याप्तत्रिलोकोच्छ्रय ५

चक्रं चक्रधरो वि (बि) भान्ति गिरिशोयावद्धवानीयाति । ॥ ४

Line—13 यावल्लोकसिसृक्षयाकुलचिन्तालसश्रात्मभूर्गो- ४

भस्योदयमानदेवनृपतेस्तावस्थितिर्दृश्यानाम—XXV ॥ ४

Note :—This inscription is important as it gives us an idea about the growth of feudalism in Ancient Bihar.

- (a) Two copperplate inscriptions from Bamanghati (Singhbhum) were brought to light in 1871. They record the grant of several villages and invoke the blessings of Siva. The records close with the usual quotations from the Dharmasastras (**JASB-1871·No III P 162-169**)
- (b) An inscription dated 1665 A. D. important from the point of view of language.

TEXT

श्री मदन मोहन (नमस) ते

स्वस्ति श्री सम्बत १७२२ समय वैशाख सुदी दशमी १० [सोमा]
रके श्री श्री मदन मोहनक मठ दावा देल आउ सम्बत १७२५
समय सावन सुदी दशमी १० के दरवाजा ओ कोठरी ओ द्वार
देवाली के दावा देवलतैयार भेल सम्बत १७३६ के ताकर लगीत
भेल रुपैया हजार १४००१ चौदह ईश्वर निमिते जे किछु लागल
हयसे सत्य हय ताकर हिन्दु भय मठ दरवाजा द्वारदेवाली
ढाहावय से गाइक रकत पीयय ब्राह्मण मारलेक हत्या गुरु
मारलेक हत्या ता कहय मुसलमान भय मठ दरवाजा द्वार
देवाली ढहावाय तो शुअर खाय.....तेवारी लक्ष्मीनारायण
भगत ई विनति लिखाय राखल हय कारीगर अनिरुद्ध क
विनति सांच हय ।

