

## No. 21.—JAINA INSCRIPTIONS AT THE TEMPLE OF NEMINATHA

## ON MOUNT ABU.

BY PROFESSOR H. LÜDERS, PH.D.; ROSTOCK.

Inked estampages of the numerous inscriptions in the various temples on Mount Âbû were prepared by Mr. H. Cousens, Superintendent of the Archaeological Survey of the Bombay Presidency, in 1902, and sent by Professor Hultzsch to Professor Kielhorn, who made them over to me for publication. The 32 inscriptions edited below are from the temple of Neminâtha and refer to the erection and endowment of that building by Têjahpâla, the minister of the Chaulukya king Viradhavala. At present this sanctuary seems to be known by the name of 'the temple of Vastupâla and Têjahpâla;' but as the inscriptions clearly show that appellation to be erroneous, the foundation being ascribed to Têjahpâla alone, I should prefer either to call it after the saint to whom it was dedicated, or to use the original name which, as again shown by the inscriptions, was Lûpasimhavasahikâ or Lûpavasahikâ.<sup>1</sup>

No. I. is engraved on a black slab built into a niche in the corridor of the temple. A translation of it was published as early as 1828 by H. H. Wilson in the *Asiatic Researches*, Vol. XVI. p. 302 ff. The text, together with a translation, was first edited in 1883 by Professor Abaji Vishnu Kathavate in his edition of Sômésvaradêva's *Kirtikaumudî*, Appendix A. And a second edition, again accompanied by a translation, appeared in the *Collection of Prâkrit and Sanskrit Inscriptions* published by the Bhâvnagar Archaeological Department, p. 174 ff.

The writing covers a space of about 3' 1½" broad by 2' 7½" high. It is beautifully engraved and generally in an excellent state of preservation. The size of the letters is ¼". The characters are Jaina Nâgarî. As *ba* is distinguished from *va* only by a very minute dot in the centre, which easily disappears in the impression, it is in some cases almost impossible to decide which character was meant. The language is Sanskrit, and apart from the introductory syllable *ôh*, a few connecting phrases in ll. 17, 26 and 30, and the concluding remarks in ll. 46 and 47, the whole inscription is in verse. The text was composed by Sômésvaradêva, the well-known *purôhita* of the Chaulukya kings and author of the *Kirtikaumudî*; but although some of the verses undoubtedly vie in elegance with those of the larger work of the poet, it cannot be denied that the poem as a whole is disfigured by rather tedious repetitions, and sometimes by a certain want of connection between single stanzas. As regards lexicography, attention may be drawn to the architectural terms *balânaka* in l. 37 and *khattaka* in l. 40. The former apparently is identical with Marâthî *balâñi*, which according to the *Dictionary* of Molesworth and Candy means 'a raised seat along the walls of the *gâbhârâ* or *sabhâmanḍapa* of a temple.' The word *khattaka* I cannot trace in any dictionary accessible to me; judging from the context, it seems to have the meaning of 'pedestal' or 'throne.' Proper names frequently appear in their Prâkrit form. Under the influence of the metre even the vulgar form *Têjapâla*, instead of *Têjahpâla*, is used in verse 56.

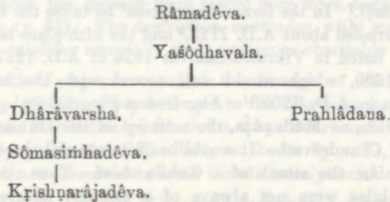
After an invocation of Sarasvatî (v. 1) and Gapésa (v. 2), the inscription gives first an account of the family of Têjahpâla. Their native town was Anâhilapura, the residence of the Chulukya kings (v. 3). The ancestor of the family was Chaṇḍapa (v. 4). His son was Chaṇḍaprasâda (v. 5), who again had a son named Sôma (v. 6). Sôma's son was Aśvarâja, whose wife was Kumâradêvî (v. 7). They had eleven children (vv. 8-24)—four sons: Lûpiga,

<sup>1</sup>[On *vasahi*, 'a Jaina temple,' which is to be derived from \**vasathi*, another form of the Sanskrit *vasatî*, see Prof. Fischel's *Grammatik der Prâkrit-Sprachen*, § 207. The Kannaḍa equivalent *basadi* or *basti* is a *tadhava* of *vasatî* itself.—E. H.]

who died when he was still a youth (v. 8), **Malladéva**, **Vastupála** and **Téjaḥpála**, and seven daughters : **Jálhá**, **Máñ**, **Sáñ**, **Dhanadévi**, **Sohagá**, **Vayajuká** and **Padamaladévi**. The family professed the Jaina faith (vv. 7; 10) and belonged to the lineage of the **Prágvātas** (v. 4). The four brothers are all called ministers (*mantrin, sachiva*), and of **Vastupála** it is expressly stated that he was in the service of the **Chulukyas** (v. 14). Special praise is bestowed on **Vastupála** and **Téjaḥpála**, who seem to have been connected by the ties of sincere brotherly affection (vv. 19-24); but these verses contain no historical allusions.

The text then turns from the ministers to their lords, the **Chaulukyas** as they are called here (vv. 25; 28). Only the members of the so-called **Vághéla** line are mentioned here, viz. **Arñorāja** (v. 25), his successor **Lavanaprasáda** (v. 26), and the son of the latter, **Viradhavala** (v. 27). Two verses (vv. 28; 29) are added in praise of the services rendered to **Viradhavala** by the brothers **Vastupála** and **Téjaḥpála**, and of the implicit confidence by which the king rewarded their attachment to his person.

Abruptly a description of the **Arbuda** mountain, the modern **Mount Ábú**, is introduced (vv. 30; 31), after which follows, equally abruptly, a genealogy of the **Paramáras** of **Chandrāvati** (vv. 32-42). That these verses are inserted here because **Téjaḥpála** built a temple on **Mount Ábú** and this mountain was situated in the province governed by the **Paramáras**, can be gathered only from the contents of the last section of the inscription. The account of the **Paramáras** begins with the legend of their origin. Their ancestor, from whom they took their name, is said to have sprung from the altar of the sacrificial fire of **Vaśiṣṭha** and to have received the appellation of **Paramára** from that sage on account of the delight he took in killing his enemies (*para-māraṇa*) (v. 32). In that family there arose first **Dhūmarāja** (v. 33), who was followed by **Dhandhuka**, **Dhruvabhṣṭa** and others up to **Rāmadéva** (v. 34). With **Rāmadéva** begins a coherent pedigree which may be tabulated as follows :



Besides the genealogy the inscription furnishes several items of historical value. **Yaśódhava** is said to have quickly killed **Ballála**, the lord of **Málava**, when he had learned that he had become hostile to the **Chaulukya** king **Kumárapála** (v. 35). From the wording of the verse we may conclude that **Yaśódhava** was a feudatory of **Kumárapála** when he waged war against **Ballála**, just as **Yaśódhava**'s son **Dhārāvarsha** appears as a feudatory of **Kumárapála**'s grand-nephew **Bhīmadéva II.** in a **Mount Ábú** inscription of **Vikrama-Saṁvat 1265**.<sup>1</sup> It is no wonder, therefore, that elsewhere we find the destruction of **Ballála** attributed to **Kumárapála** himself. In **Sōmésvaradéva**'s *Kirtikaumudī* (II. 48) **Kumárapála** is said to have seized in battle, out of passion, the heads of the kings **Ballála** and **Mallikārjuna** like the breasts of the goddess of victory. And in the **Sōmnāthpattan** inscription of **Bháva Bṛihaspati**, dated in **Valabhi-Saṁvat 850** (A.D. 1169),<sup>2</sup> he is called 'a lion to jump on the heads of (those) elephants—**Ballála**, king of **Dhārā**, and the illustrious ruler of **Jāngala**.' The latest epigraphical date for **Kumárapála**'s predecessor **Jayasimhadéva** is **Vikrama-Saṁvat 1196**.<sup>3</sup> The earliest inscription of the reign of

<sup>1</sup> *Ind. Ant.* Vol. XI p. 221.

<sup>2</sup> *Vienna Op. Journ.* Vol. III. p. 8.

<sup>3</sup> *Ind. Ant.* Vol. X. p. 159 ff.

Kumārāpāla himself is dated in Vikrama-Saṁvat 1202.<sup>1</sup> According to Mērtuṅga's *Prabandha-chintāmaṇi* Jayasinhadhēva reigned until Vikrama-Saṁvat 1199,<sup>2</sup> and in the same author's *Vichārasrēṇi* the date of his death is given as the third day of the bright half of Kārttika of Vikrama-Saṁvat 1199, and that of his successor's coronation as the fourth day of the bright half of Mārgasīra of the same year.<sup>3</sup> Ballāla, therefore, must have found his death between A.D. 1142 and 1169, the date of the Sōmnāthpattan inscription. No king of that name, however, is found among the Paramāra rulers of Mālava of this or, in fact, of any other period, and it is altogether improbable that Ballāla belonged to this dynasty. The question who he was and how he came to acquire the kingdom of Mālava cannot be answered at present, but I wish to draw attention to the fact discussed at length by Professor Kielhorn<sup>4</sup> that after the death of Yaśōvarman, which must have occurred between A.D. 1135 and 1144,<sup>5</sup> the Mālava kingdom was for some time in a troubled state apt to rouse the ambitions of a conqueror or usurper.

Dhārāvārsha, who seems to have been extraordinarily fond of hunting expeditions (v. 37), was an enemy of the lord of Kauṅkaṇa or Koṅkaṇ (v. 36), but no particulars are added. I have quoted already above the Mount Ābū inscription of Vikrama-Saṁvat 1265 (A.D. 1209), where Dhārāvārsha, 'the lord of Chandrāvātī, the Śambhu to the Asuras—the provincial chiefs (*māṅḍalika*),' is mentioned as the feudatory of Bhimadhēva II.

His younger brother Prahādāna is called he 'whose sword was dexterous in defending the illustrious Gūrjara king, when his power had been broken on the battle-field by Sāmantasinha' (v. 38). The Gūrjara king who was saved by Prahādāna from Sāmantasinha, of course, was Bhimadhēva II., but it is difficult to say who that Sāmantasinha was. No further details being given and the name being not uncommon in this period, it is hardly possible to identify that prince with certainty. The person who in my opinion has the best right of being considered the Sāmantasinha of the inscription is the Guhila chief of that name mentioned in two inscriptions on Mount Ābū<sup>6</sup> and at Sādaḡi.<sup>7</sup> In the former inscription<sup>8</sup> he takes the fifth place after Vijayasinha, who must have flourished about A.D. 1125,<sup>9</sup> and the fifth place before Tejāsinha, whose Chitōraḡḡ inscription is dated in Vikrama-Saṁvat 1324 = A.D. 1267.<sup>10</sup> He thus appears to have reigned about A.D. 1200, which would well accord with the fact that his adversary Prahādāna was *yuvārāja* in A.D. 1209.<sup>11</sup> Also from a geographical point of view there is no objection to my identification, as Mēdāpāṭa, the country of the Guhilas, bordered the district ruled by the Paramāras of Chandrāvātī. It would be quite natural therefore to find Prahādāna defending his suzerain against the attack of a Guhila chief. That the relations between the Chaulukyās and the Guhilas were not always of a friendly nature is proved by a grant of Visaladhēva, the son of Viradhavala, where the king is given the epithet *Mēdāpāṭakadhēśa-kalusha-rājya-valli-kand-ōchchhēdāna-kuddīla-kalpa*, 'he who resembled a hoe for rooting out the bulb of (*that*) creeper—the turbulent government of the Mēdāpāṭaka country.'<sup>12</sup>

<sup>1</sup> *Bhāvnagar Inscr.* p. 153 ff.

<sup>2</sup> See the end of *sarga* 111.

<sup>3</sup> *Ind. Ant.* Vol. X. p. 162.

<sup>4</sup> *Ind. Ant.* Vol. XIX. p. 318.

<sup>5</sup> The latest inscription of Yaśōvarman is the Ujjain plate of Vikrama-Saṁvat 1192, and the earliest in script'on of his son Lakshmi-varman is the Ujjain plate of Vikrama-Saṁvat 1200. See *Ind. Ant.* Vol. XIX. p. 349 and v. 352 f.

<sup>6</sup> *Ind. Ant.* Vol. XVI. p. 347 ff.

<sup>7</sup> *Bhāvnagar Inscr.* p. 114 ff.

<sup>8</sup> The Sādaḡi inscription, which is considerably later, slightly differs in its list of names.

<sup>9</sup> Vijayasinha's daughter was the Kalachuri queen Alhaṅdhēvi, whose Bhētra-Ghāt inscription is dated in the year 907 of the Kalachuri-Chēdi era = A.D. 1155; see *Ep. Ind.* Vol. II. p. 7 ff.

<sup>10</sup> *Journ. Beng. As. Soc.* Vol. LV. Part I. p. 46 f.

<sup>11</sup> *Ind. Ant.* Vol. XI. p. 222.

<sup>12</sup> *Ind. Ant.* Vol. VI. p. 210.

Besides his military achievements Prahādāna's learning is repeatedly alluded to (vv. 39 ; 40). This praise appears to be not unfounded. There has come down to us a *vyāyōga*, called *Pārthaparākrama*, written by him when he was *yucarāja*,<sup>1</sup> and several single verses of his are found in the *Sārṅgadharapaddhati*.<sup>2</sup>

As regards *Sōmasinhadēva*, it is perhaps worth mentioning that he is stated to have remitted the taxes of Brāhmapas (v. 41).

After the genealogy of the Paramāras the text returns again to the family of *Tējahpāla*. Vv. 43-46 are devoted to *Tējahpāla*'s brother *Vastupāla*, his wife *Lalitādēvi* and, particularly, their son *Jayantasiṅha* or *Jaitrasiṅha*. Vv. 47-49 are in praise of *Tējahpāla* himself, after which follows a description of the paternal lineage of *Anupamadēvi*, the wife of *Tējahpāla* (vv. 50-54). The account begins with *Gāgā*, who belonged to the *Prāgvāṭa* family and was an inhabitant of *Chandrāvati* (v. 50). His son was *Dharapiga* (v. 51), who was married to *Tribhuvanadēvi* (v. 52). Their daughter was *Anupamadēvi* (vv. 53 ; 54). The son of *Tējahpāla* and *Anupamadēvi* was *Lāvanyasiṅha* or *Lūpasīṅha* (vv. 55-57). V. 58 contains a short note on the family of *Tējahpāla*'s elder brother *Malladēva* : *Malladēva* and his wife *Lilukā* had a son *Pūrṇasiṅha*, who was married to *Ahlaṇḍadēvi* and had a son of the name of *Pēṭhaḍa*.

Vv. 59 and 60 record that *Tējahpāla* built on the mountain *Arbuda* this temple of *Nēminātha* for the religious merit of his wife *Anupamā* and his son *Lāvanyasiṅha*, and the following verses (61-64) give some particulars about the edifice. The temple, built of white marble, was provided with a lofty *maṇḍapa* in the front, with fifty-two shrines for the *Jinas* on the sides of it and a *balānaka* or stone seat in front of it (v. 61). There were besides ten statues representing *Chañḍapa*, *Chañḍaprasāda*, *Sōma*, *Aśvarāja*, *Lūpiga*, *Malladēva*, *Vastupāla*, *Tējahpāla*, *Jaitrasiṅha* and *Lāvanyasiṅha*, mounted on female elephants (vv. 62 ; 63). Behind these statues the images of those ten persons were placed once more, together with their wives, on *khattakas* of white marble (v. 64). The description concludes with some verses in honour of *Vastupāla* and *Tējahpāla*, extolling especially their numerous charitable institutions (vv. 65-68).

This is followed immediately by an account of the lineage of the priests of *Vastupāla*'s and *Tējahpāla*'s family (vv. 69-72). They belonged to the *Nāgēndra gachohha*, and their names, in chronological order, were : *Mahēndrasūri*, *Śāntisūri*, *Ānandasūri* and *Amarasūri*,<sup>3</sup> *Haribhadrasūri*, *Vijayasēnasūri*, *Udayaprabhasūri*. The last, as shown by v. 71, was renowned for his poetry, specimens of which are preserved in some *Girnār* inscriptions.<sup>4</sup>

The last verses of the inscription (72-74) contain some benedictions and the statement that *Sōmēsavaradēva*, whose feet are honoured by the *Chulukya* king, composed this eulogy of the temple. The name of the engraver of the inscription, *Chañḍēsvara*, the son of *Dhāndhala*, the son of *Kēlhapa*, and the date of the consecration of the temple by *Vijayasēnasūri*, the *Jaina* priest mentioned above, are added in prose (ll. 46, 47). The consecration took place on *Sunday*, the third day of the dark half of *Phālguna*, in the year 1287 of the glorious *Vikrama*. It is true the first two syllables of the name of the month are effaced, and it would be possible, therefore, *a priori* to restore the name of the month to *Śrāvana*, as done *e.g.* by Professor *Kathavate* ; but as the date is repeated in the inscription No. II., the reading *Phālguna* is beyond

<sup>1</sup> Report on Sanskrit MSS. 1872-73, p. 4. Kielhorn, Report on the search for Sanskrit MSS. in the Bombay Presidency during the year 1880-81, p. 84.

<sup>2</sup> Nos. 748, 765, 1058 and 1071 ; compare Aufrecht's collection, Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. XXVII. p. 49.

<sup>3</sup> In the inscription No. II. *Amarasūri* is called *Amarachandrasūri*.

<sup>4</sup> Kielhorn, List of Inscriptions of Northern India, p. 31, note 1. *Udayaprabhasūri* was also the author of an astrological treatise called *Arambhasiddhi* ; see Weber, Verzeichniss der Sanskrit- und Prākṛit-Handschriften der Kgl. Bibliothek in Berlin, No. 1741.

all doubt. The date corresponds, as shown by Professor Kielhorn,<sup>1</sup> to **Sunday, 3rd March A.D. 1230.**

Of the inscription **No. II.** only a short account was published by H. H. Wilson in the *Asiatic Researches*, Vol. XVI. p. 309 f. It was edited in full by Professor Abaji Vishnu Kathavate as Appendix B. to his edition of the *Kīrtikaumudī*. It is engraved on a white slab built into a niche in the corridor of the temple. The writing covers a space of about 2' 11" broad by 1' 10" high. The size of the letters is  $\frac{3}{8}$ ". Near the beginning and at the end of ll. 1 and 2 and at the end of ll. 3 and 4 the text is mutilated, portions of the slab being either cut off or broken off. The characters are of the same type as in No. I. The initial *ś* in *śm* (l. 1) differs from the corresponding sign in *Śisavāla* (ll. 15, 17, 24) and *Śrāsā* (l. 27) by the addition of a cross-bar. The letter *va* is expressed by the sign for *va* everywhere, except in *Śrīmātāmāhābu* in l. 27 and *Arbudās-* in the last but one line. The writing of the last two lines, however, shows also some other peculiarities. The characters are partly larger, and generally executed with far less care, than those in the preceding portion of the inscription. As regards single letters, the divergences are especially prominent in the signs for *ra* and *śa* and medial *ś* and *ś*, the latter being expressed by means of a stroke above the line six times, in *bhējātē*, *bhavanē*, *-pāmthē*, *-sūrē*, *tayōh* and *vīlōkyamānē*, whereas only three instances of this mode of writing are found in the preceding 31 lines, in *varshē* (l. 1), *-dēvēna* (l. 26) and *Gōsala* (l. 13). There can be little doubt, therefore, that those two lines are a later addition, and this, as will appear later on, is fully borne out by their contents.

The inscription is in the Sanskrit language and, with the exception of one verse in l. 30, in prose. As usual in records of this period and of this part of the country, the language is largely influenced by the vernacular idiom. Proper names generally appear in their Prākṛit form, and even instead of Skt. *putra* we find here the abbreviation *u*<sup>2</sup>, which stands for Prākṛit *utta* or, perhaps, a half-Sanskritized *utra*<sup>3</sup> (ll. 10-25). Also the form *kumara* instead of *kumāra* in l. 26 is due to Prākṛit influence. The single members of Dvandva compounds are frequently joined by *tathā* (ll. 8, 9, 12, 19, 27). As regards lexicography, the following words may be mentioned: *apabhāra*, m., 'a burden' (l. 29); *āshṭāhikā*, f., 'a single day of a festival lasting eight days' (ll. 12, 14, 16, etc.); *kalyāṇika*, n., 'name of a certain feast' (l. 26);<sup>4</sup> *tathājñātīya*, 'belonging to the tribe mentioned before' (ll. 10 ff.); *mahājana*, m., 'a merchant, banker' (l. 10);<sup>4</sup> *rājhiya*, m., which seems to denote a certain class of officials (l. 28); *varshagranthi*, m., 'an anniversary' (l. 12);<sup>5</sup> *satka*, 'belonging to' (ll. 3, 7, 10); *sārā*, f., 'care, supervision' (l. 9).<sup>6</sup> In line 6 *pratishṭhita* is used in the sense of *pratishṭhāpita*.

The inscription contains the official record of the erection of the temple of **Nēminātha**, and regulations for the festivals connected with it and for the protection and maintenance of the building.

In lines 1-5 it is stated that 'to-day on Sunday, the third day of the dark half of the common Phālguna, in the [Vikrama] year 1287, while in prosperous Anāhilapātaka the mahārājādhirāja Bh[īmadēva], the royal swan on the lotus of the Chaulukya family, who is adorned by a complete line of kings, is reigning victoriously, . . . while the mahāmaṇḍalēśvara rājakula, the illustrious Sōmasīhadēva, born in the family of the illustrious

<sup>1</sup> *List of Inscriptions of Northern India*, p. 30.

<sup>2</sup> This form is actually found in a Chaulukya grant of A.D. 1207, plate i. ll. 14, 15; pl. ii. ll. 4, 5, 6. See *Ind. Ant.* Vol. XI. p. 338.

<sup>3</sup> See below, p. 206.

<sup>4</sup> Compare *Ep. Ind.* Vol. I. p. 279, note 46. The word occurs in this sense in the Chaulukya grant of A.D. 1207, mentioned in note 2 above, plate ii. l. 10. In l. 14 of the present grant the abbreviation *mahājani*<sup>2</sup> is found.

<sup>5</sup> Compare Marāṭhī *varshagḍhṭha*, 'the anniversary of a birth-day.'

<sup>6</sup> See below, p. 205, note 2.

Dhūmarājadēva who had sprung from the sacrificial fire of the altar of the holy Vāśiṣṭha, is reigning victoriously,' Tējaḥpāla caused to be made in the village of Dēulavāḍā on the top of the holy mountain *Arbuda* the temple of the holy Nēminātha, called Lūpasimhavasahikā, adorned by all shrines (*dēvakulīkā*) and embellished by a large elephant-hall (*hastisālā*), for the increase of the glory and merit of his wife Anupamadēvi and his son Lūpasimha. The inscription gives the same pedigree of Tējaḥpāla as No. I., and he is besides described here as 'conducting the whole seal business of the *mahāmaṇḍalēśvara rāṇaka*, the illustrious Viradhavaladēva, the son of the *mahāmaṇḍalēśvara rāṇaka*, the illustrious Lavanaprasādadēva, born in the family of the illustrious Chaulukyas, in the province (*maṇḍala*) of . . . rātrā, [obtained] by the favour of the aforesaid *mahārājādhirāja*, the illustrious Bhimadēva.'

This passage is of special interest as revealing the nature of the relations between Bhimadēva II. and the members of the Vāghēlā dynasty, which in Somēśvaradēva's account remains rather obscure. The inscription leaves no doubt that Bhimadēva II. was considered lord paramount, while Lavanaprasāda and Viradhavala contented themselves with the rank of a *mahāmaṇḍalēśvara* and the title of *rāṇaka*. Unfortunately the name of the province governed by Viradhavala is lost with the exception of the last two syllables, . . . rātrā, which I am unable to restore.<sup>1</sup>

As regards the Paramāras of Chandrāvati, the inscription shows that in A.D. 1230 the reigning prince was Sōmasimha, and not Krishparāja as might easily be supposed from the text of No. I. I would also point out that the legend told in No. I. of Paramāra is here ascribed to Dhūmarāja.

The date corresponds, as mentioned already above, to Sunday, 3rd March A.D. 1230. The shrines and the elephant-hall mentioned in the description of the temple are identical, of course, with the fifty-two shrines for the Jinas and the hall for the statues of the members of Tējaḥpāla's family spoken of in vv. 61-64 of the inscription No. I.

The record of the erection of the building is followed by that of its consecration by Vijayasēnasūri (l. 6). The pedigree of the latter perfectly agrees with that given in the former inscription. Haribhadrasūri is here called 'the lord of the frontlet decoration (*paṭṭālahkaraṇa-prabhu*) by the illustrious Āpandasūri and the illustrious Amarachandrasūri,' which apparently means that he had received his *paṭṭābhishēka* from the hands of those two sūris.

The purport of the next section (ll. 6-9) is indicated already by the heading: 'And the names of the *śrāvaka* trustees appointed for this temple (*are*) as follows.' Here it is set down that all bathing, worshipping, supervising,<sup>2</sup> etc., in this temple is to be done and carried on for ever by the brothers Malladēva, Vastupāla and Tējaḥpāla and their descendants, as well as by all the male members of the family of Lūpasimha's mother Anupamadēvi and their descendants. On this occasion a pedigree of Anupamadēvi's family, which resided at Chandrāvati and belonged to the Prāgvāṭa *jāti*, is inserted.

The following section (ll. 9-25) consists of rules for the festival to be celebrated on the anniversaries of the consecration of the temple. It was to begin on the third day of the dark half of the month Chaitra, holy to the god,<sup>3</sup> and to last for eight days. During this festival the ceremonies of bathing, worshipping, etc., were to be performed by the laymen (*śrāvaka*) of

<sup>1</sup> *Ind. Ant.* Vol. VI. p. 190, Dr. Bühler has endeavoured to define the boundaries of the territory ruled by the Vāghēlā branch.

<sup>2</sup> The word *sāra* occurs again in the Chaulukya grant of A.D. 1207 in the phrase: *asya dharmasthānasya . . . śairashtabhīr-gōshthikāi rāṭhā-Uchhadēva-sahitair-ā-chamār-ārkaṣṭhā sārā karaṇiyā*; *Ind. Ant.* Vol. XI. p. 338, plate ii. ll. 3-6. It has possibly a more special meaning than supervision.

<sup>3</sup> This seems to be the meaning of *dēvatīya*.

the country of Chandrāvati,<sup>1</sup> each day being assigned to a certain local community. The inscription enumerates many of these laymen by name, adding in each case the name of the father and the *jñāti*. About half of them belonged to the Prāgṛātas; the rest was divided between the Ūsavālas or Ōisavālas, the Śrīmālas and the not very numerous Dharka[as]. The places inhabited by them were the villages of Umbaraṇiki, Saraūli and Kāsahrada,<sup>2</sup> Brahmāpa, the village of Dhaūli, the great *tīrtha* Muṇḍasthala, the villages of Philipi, Haṇḍāūdrā and Davāṇi, Gaḍāhaḍa, Sāhilavāḍā.

In a subsequent clause (ll. 25, 26) it is stipulated that the five *kalyāṇikas* of Nēmināthadēva, i.e. the feasts on the anniversaries of the conception, birth, initiation, enlightenment and final deliverance of the saint, are to be celebrated annually on the fixed days by all the laymen (*śrāvaka*) residing at Dēūlavāḍā on the holy mountain Arbuda.

The names of the persons to whom the care of the temple was entrusted are recorded in the next section, which runs as follows (ll. 26-30): 'Thus is this agreement: The lord of the prosperous Chandrāvati, the illustrious *rājakula* Sōmasimhadēva; again his son, the illustrious *rāja*[*kula*] Kāṇhaḍadēva, and the other princes, all royal persons; again the *sthānapatis* *bhaṭṭārakas*, etc., of the prosperous Chandrāvati, *kavilāsa*;<sup>3</sup> again the Gūguli Brāhmanas,<sup>4</sup> all the trustees (*who belong to the caste of the*) merchants; again all persons, (*viz.*) *sthānapatis*, ascetics, Gūguli Brāhmanas, *rāthiyas* and others, residing at (*the temples of*) the holy Achalēśvara (*and*) the holy Vaśiṣṭha on the mountain Arbuda and in the neighbouring villages, (*viz.*) the village of Dēūlavāḍā, the prosperous village of Śrīmātāmahabu, the village of Ābuya, the village of Ōrāsā, the village of Ūtarachha, the village of Sihara, the village of Sāla, the village of Hēthaūñji, the village of Ākhi, Kōṭaḍi belonging to the holy Dhāṇḍhalēśvaradēva, and others—twelve villages (*in all*); again all the *rājaputras* belonging to the race of the illustrious Pratiḥāras, residing in the villages of Bhālibhāḍā, etc., having sat down one by one in the hall of (*the temple of*) the holy Nēmināthadēva, took upon themselves, each according to his own wish (*and*) for his own delight, from the *mahan*[*ta*], the illustrious Tējaḥpāla, the whole burden of the care of this temple called the holy Lūpasihavasahikā. Therefore, acting up to this promise of their own, all of them, as well as their descendants, have to take care of this temple as long as the sun and the moon (*endure*). For—

'What need is there of alms-bowl, water-jar, clothes of bark, white (*or*) red garments (*and*) tufts of twisted hair, (*since*) this splendid vow is performed by the noble-minded?'

Prince Kāṇhaḍadēva mentioned in line 26 is identical, of course, with the Paramāra Kṛṣṇarājadēva spoken of in the former inscription.

The last line (31) records that the *mahārājakula*, the illustrious Sōmasimhadēva, in this holy Lūpasihavasahikā, presented by an edict the village of Davāṇi in Vāhirahadi to the holy Nēmināthadēva, for his worship and personal allowance, and the inscription concludes with Sōmasimhadēva entreating the future kings of the Pramāra race to protect his gift as long as the sun and the moon will last.

<sup>1</sup> I take the term 'the body of the *śrāvakas*, namely, all the merchants, all the trustees of Jina temples, etc. belonging to Chandrāvati' as the collective designation of the persons enumerated in detail later on.

<sup>2</sup> [According to Forbes, *Rās Māla*, p. 64, Kāsahrada is the present Kāsindra-Pālaḍi near Ahmadābād; see Bühler, *Ep. Ind.* Vol. I. p. 229. It is mentioned in two Rāshtrakūṭa grants, *ibid.* p. 57 (Kāsahrada), and *Ind. Ant.* Vol. XIV. p. 202 (Kāsahrada).—E. H.]

<sup>3</sup> Perhaps *kavilāsa* is a proper name; at any rate, I do not know its meaning.—[Can it be meant for *Kailāsa*?—E. H.]

<sup>4</sup> The Gūgulis, or Guglis as they are called now, are a class of Brāhmanas who at present are found chiefly in Dvārka. They are Vaishnavas by religion and mostly *pujāris* or priests in the temples of Kṛṣṇa; compare *Gazetteer of the Bombay Presidency*, Vol. VIII. p. 146, and Vol. IX. Part I. p. 9 f., where also an account of the legends relating to their origin is given.

Of the localities mentioned in the inscription I have been able to identify the following on the map. The village of Dēūlavāḍā on the mountain Arbuda is the Dilwara of the *Indian Atlas*, situated lat. 24° 36' N.; long. 72° 43' E. The village of Umbaraṅki is the Umarni of the map, 7 miles south-south-east of Dilwara. The village of Dhaūli is Dhauli, 8½ miles west-south-west of Dilwara. The great *tīrtha* of Muṇḍasthala is perhaps identical with the Murthala of the map, 8½ miles south-east of Dilwara. The village of Gaḍāhaḍa may be identified with the Gaḍara of the map, 11 miles south-south-west of Dilwara, supposing Gaḍara to stand for Gaḍāra (Gaḍāḍa). Sāhilavāḍā is Selwara, 8½ miles west-north-west of Dilwara. Among the villages expressly stated to be in the vicinity of the mountain Arbuda, Ābuya is the Abu of the map, 1½ miles south-west of Dilwara. Ūtarachha is Utraḅ, 5½ miles north-east of Dilwara. Sihara is Ser, 8 miles north-east of Dilwara. Hēṭhaūjji is Hetamji, 2 miles south of Dilwara. Kōṭaḍi may be the Kotra of the map, 7 miles east of Dilwara. Sāla possibly is identical with Salgaon, 1 mile east-south-east of Dilwara. Ōrāsā bears a certain resemblance to Oria, the name of a village 3 miles north-east of Dilwara, although an identification of the two would be possible only by assuming the form of the name, as given in the map, to be incorrect.

The last two lines of the inscription, which, as stated above, are a later addition, contain two Sanskrit verses in praise of Mount Ābū by Nayachandrasūri, a descendant of the holy *ṛishī* Kṛishṇa, and a short notice in the vernacular, recording the fact that some pilgrim visited the sanctuary to worship there.<sup>1</sup>

The shorter inscriptions Nos. III.-XXXII., all of which are edited now for the first time,<sup>2</sup> are written in Nāgarī characters of the Jaina type and composed in the Sanskrit language, although proper names mostly appear in their Prākṛit form. Once, in *Chandapa* in No. IV. l. 1, *ḍa* shows the peculiar shape given in Bühler's *Indische Palæographie* in Plate V. col. XVI. l. 22, from an inscription of Bhīmadēva I.

No. III., which is engraved on the lintel of the doorway to the main shrine, records that Tējaḅpāla caused to be made the great shrine (*mahātīrtha*) of the holy Nēminātha in this Lūṇavasahikā for the religious merit of his son Lūṇasiha 'on Monday, the third day of the bright half of Phāguṇa (Phālguna) in the year 1287 of king Vikrama.' According to Professor Kielhorn, who kindly calculated this and the following dates for me, the date is incorrect for both V. 1287 expired and V. 1287 current. It would correspond, for V. 1287 expired, to Friday, 7th February A.D. 1231, and for V. 1287 current, to Sunday, 17th February A.D. 1230.

The inscriptions Nos. IV.-XXXII. prove that Tējaḅpāla in the following years also did not cease to enlarge and embellish the sanctuary which he had created. They are engraved on the lintels of several cell shrines in the corridor of the temple and record the erection of those shrines, or of images of Jinas and *tīrthakaras*, by Tējaḅpāla for the religious merit of various members of his family.

Of general interest are the titles occurring in these inscriptions. The one most frequently used is *mahaṅ*, the abbreviated form of *mahanta*. It is borne by Tējaḅpāla and most of the members of his family, both men and women. But in the pedigrees contained in Nos. XXIV. and XXVI.-XXXI. Tējaḅpāla's ancestors Chaṇḍapa and Chaṇḍapasāda, his father Aśvarāja or Āsarāja, and his mother Kumārādēvi are given the title of *ḷha*, which stands for *ḷhakkura*, whereas Sōma, the son of Chaṇḍapasāda and father of Aśvarāja, is constantly styled *mahaṅ*.<sup>3</sup> This clearly shows that there must have been some distinction between the two titles, though the difference cannot have been very great, as Chaṇḍapa and Aśvarāja are called also *mahaṅ* in

<sup>1</sup> I do not fully understand this sentence. Records like this are not infrequent on Mount Ābū.

<sup>2</sup> Wilson has noticed them only in a general way in the *Asiatic Researches*, Vol. XVI. p. 810, No. XX.

<sup>3</sup> The pedigree in No. II. l. 3 f. shows the same distinction.



Nos. III.-VIII., X.-XVIII., XXI.-XXIII. and XXXII.<sup>1</sup> In No. XXXII. we find *ṭhakurājñī* as the title of Saṃtōśhā, the mother of Tējāhpāla's second wife Suhaḍādēvi, whose maternal grandfather and great-grandfather are called *ṭha*<sup>2</sup>. As shown by Nos. XXVI., XXVII. and XXX., Vastupāla, the elder brother of Tējāhpāla, bore the title of *saṃghapati*.<sup>3</sup> From the ninth *sarga* of the *Kīrtikaumudī* it appears that he had earned this title by organising and conducting a great pilgrimage to the *tīrthas* of Śatruñjaya, Raivataka and Prabhāsa. The title itself is alluded to in *sarga* IX. verse 12, where it is said: 'He dined when all (*others*) had dined; he went to sleep when all the (*other*) pilgrims had fallen into slumber; he was the first to awake. In this manner he performed the vow of being a *saṃghaprabhu*.'<sup>3</sup> Seven times female relatives of Tējāhpāla are given the title of *bāt* (Nos. IV., XI., XXVI., XXVII., XXIX.-XXXI.)

No. XXXII. mentions the Mōdha *jñāti* in Pattana as the tribe to which the family of Suhaḍādēvi, the second wife of Tējāhpāla, belonged.

The saints whose images were set up are the Jina Supārēva (No. XII.), Muni Suvrata (No. XXI.), Vārisēṇa<sup>4</sup> (No. XXIV.), Chandrānana (No. XXV.), the eternal Jina Rishabha (No. XXX.), the eternal Jina Vardhamāna (No. XXXI.), and the *tīrthakaras*<sup>5</sup> Sīmaṃdharasvāmin<sup>6</sup> (No. XXVI.), the Jina Yugaṃdharasvāmin (No. XXVII.), the Jina Bāhu (No. XXVIII.), and Subāhu (No. XXIX.).

Nos. IV.-XVIII. are dated in the Vikrama year 1288; Nos. XIX.-XXIII. in the Vikrama year 1290; Nos. XXIV. and XXV. on the seventh day of the dark half of Chaitra in the Vikrama year 1293; Nos. XXVI.-XXXI.<sup>7</sup> on Friday, the eighth day of the dark half of Chaitra in the Vikrama year 1293, which, for the *Kārttikādi* V. 1293 expired and the *pūrṇimānta* Chaitra, regularly corresponds to Friday, 20th February A.D. 1297; No. XXXII. is dated on Thursday, the fourteenth day of the dark half of Vaiśākha in the Vikrama year 1297, which, for the *Kārttikādi* V. 1297 expired and the *pūrṇimānta* Vaiśākha, regularly corresponds to Thursday, 11th April A.D. 1241.

No. I.<sup>8</sup>

## TEXT.

1 श्री० ॥ वंदे सरस्वतीं देवीं याति या क्वि[व]मानसं । नी[यमा]ना  
[निजेने]व [यानमा]नस[व]ासिन[ा] । १ यः [च]ितिमा[नप्य]रु[षः]  
प्रकोपे शान्तिपि दीप्तः स्मरनिग्रहाय । निमीलिताच्चो[पि] सम[ग्रदर्शी]  
स वः शिवायास्तु शि-

<sup>1</sup> Similarly in the pedigree of Tējāhpāla's wife Anupamadēvi in No. II. l. 7 f. four persons are called *maha*<sup>8</sup>, while the rest is styled *ṭha*<sup>2</sup>.

<sup>2</sup> The same title is applied to Vastupāla in No. II. l. 4.

<sup>3</sup> The title of *saṃghapati* occurs also in the *Śatruñjaya-māhātmya*. According to XIV. 84 ff. it was conferred by Pārśva on his relative Hastisēna, who afterwards undertook a pilgrimage to various holy places.

<sup>4</sup> The correct Sanskrit form would be *Vārisēṇa*.

<sup>5</sup> The four *tīrthakaras* are distinguished by the epithet *viharamāya*, the exact meaning of which is unknown to me.

<sup>6</sup> The Jina Sīmaṃdharasvāmin is known from Hēmachandra's *Stāvirāvalīcharita*, IX. 95 ff. and the *Śatruñjaya-māhātmya*, I. 163.

<sup>7</sup> Of No. XXVIII. the first line (containing the date) is lost, but it is almost certain that the inscription was dated in the same year.

<sup>8</sup> On a black slab built into a niche in the corridor. No. 1740 of Mr. Cousens's list.

<sup>9</sup> Expressed by a symbol.

- 2 [वात]नूजः ॥ २ अणहिलपुरमस्ति स्वस्तिपात्रं प्रजा[नाम]जरजिर[घुतु]ः  
पा[ल्य]मानं शु[लु]क्यैः । [चिरम]तिरमणीनां य[च] वक्त्रं दु[मदी]कृत  
इव [सि]तपत्रप्रक्षयेप्यंधकारः ॥ ३ तत्र प्राग्वाटान्वयमुकुटं कुटजप्रसून-  
3 विशदयशाः । दानविनिर्जितकल्पद्रुमबंधबंधपः समभूत् ॥ ४ चंडप्र[सा]द-  
संज्ञः स्वकुल[प्रासा]दहेमदंडो ऽस्य । प्रसर[त्की]र्त्तिपताकः पुष्पवि-  
पाकेन सूनुरभूत् ॥ ५ आत्मगुणैः किरणैरिव सोमो रोमोद्भवं  
सतां कु- ॥<sup>1</sup>
- 4 र्वन् । उदगादगाधमध्याद्गुधीदधिबांधवात्तस्मात् ॥ ६ एतस्मादजनि  
जिनाधि[ना]थभक्तिं बिभ्राणः स्वमनसि शश्वदश्वरा[ज]ः । तस्यासीद्दयि-  
ततमा कुमारदेवी देवीव चिपुरारिपोः कुमारमाता ॥ ७ तयोः  
प्रथमपु- ॥
- 5 चो ऽभूत्संघी लूणिगसंज्ञया । देवादवाप वाली ऽपि सालीकं [व]ा-  
सवेन [स]ः ॥ ८ पूर्वमेव सचिवः स कीविदैर्गणयते स्म गुणवत्सु  
लूणिगः । यस्य निस्तुधमतेर्मनीषया धिक्कृतव धिषणस्य धीरपि ॥ ९  
श्रीमल्लदेवः त्रि-
- 6 तमल्लदेवस्तस्यानुजो मंचिमतस्त्रिकाऽभूत् । बभूव यस्यान्यधनांगनासु लुब्धा  
न बुद्धिः शमलव्यबुद्धेः ॥ १० धर्माविधाने भुवनच्छेद्रपिधाने विभिन्न-  
संधाने । सृष्टिकृता न हि सृष्टः प्रतिमज्ञो मल्लदेव- ॥
- 7 स्य ॥ ११ नीलनीरदकदम्बकसुक्ताखेतकेतुकिरणोदरणेन । मल्लदेवयशसा  
गलहस्तो हस्तिमल्लदशनांशुषु दत्तः ॥ १२ तस्यानुजो विजयते  
विजितेन्द्रियस्य सारस्वतामृतकृताद्भुतहर्षवर्षः । श्रीवस्तु-
- 8 [पा]ल इति भालतलस्त्रितानि दौस्थ्याचाराणि सुकृती कृतिनां विलुपन् ॥  
१३ विरचयति वस्तुपालश्चुलुक्यसचिवेषु कविषु च प्रवरः । न कदाचि-  
दर्थहरणं श्रीकरणे काव्यकरणे वा ॥ १४ तेजःपालः पालितस्वा-
- 9 मितेजःपुंजः सोयं राजते मंचिराजः । दुर्दृत्तानां शंकनीयः कनीयानस्य भ्राता  
विश्वविभ्रातकीर्त्तिः ॥ १५ तेजःपालस्य विश्वोद्य कः स्वरूपं निरूपयेत् ।  
स्थितं जगन्नयीच्छ्वं यदीयोदरकंदरे ॥ १६ जाल्लूमाजसाज-
- 10 धनदेवीसोहगावयजुकात्याः । पदमल्लदेवी चैषां क्रमादिमाः सप्त सौदर्यः ॥ १७  
एते ऽश्वराजपुत्रा दशरथपुत्रास्त एव चत्वारः । प्राप्ताः किल पुनरवना-  
वेकोदरवासलोमेन ॥ १८ अनुजन्मना समेतस्तेजपाः- ।

<sup>1</sup> These strokes as well as those at the end of ll. 4, 6, 10, 12, 13, 15, 17, 20, 21, 26, 31, 33, 36, 39, 41, 42 are merely intended for filling up the line.



- 21 त्वासीत्तनूजस्ततः । यथौलुक्यकुमारपालनृपतिप्रत्यर्थितामागतं मत्वा सत्वरमेव  
मालवपतिं<sup>1</sup> बन्नालमालम्बवान् ॥ ३५ शत्रुश्रेणीगलविदलनोद्भिद्रनिस्तृंशधरो<sup>2</sup>  
धारावर्षः समजनि सुतस्तस्य विश्वप्रशस्यः । क्रोधाक्रान्तप्र- ।
- 22 धनवसुधानिश्चले यच्च जाताश्रयोतन्नेचोत्पलजलकणाः कौकणाधीशपत्न्यः ॥ ३६  
शौर्यं पुनर्दाशरथिः पृथिव्यामव्याहृतौजाः स्फुटमुज्जगाम । मारीचवैरादिव  
यो ऽधुनापि [मृ]गव्यमव्यग्रमतिः करोति ॥ ३७ सामं-
- 23 तसिंहसमितिक्षितिविस्तृतौजःश्रीगूर्जरक्षितिपरक्षणदक्षिणासिः । प्रह्लादानस्तदनुजो  
दनुजोत्तमारिचारिचमच्च पुनरुज्वलयांचकार<sup>3</sup> ॥ ३८ देवी सरोजासनसंभवा  
किं कामप्रदा किं सुरसौरभेयो । प्रह्लादनाकारधरा
- 24 धरायामायातवत्वेष न निश्चयो मे ॥ ३९ धारावर्षसुतो ऽयं जयति  
श्रीसोमसिंहदेवो यः । पितृतः शौर्यं विद्यां पितृव्यकाहानमुभयतो  
जगृहे ॥ ४० सुक्ता विप्रकरानरातिनिकरान्निर्जित्य तत्किंचन प्रापत्संप्रति  
सोम-
- 25 सिंहनृपतिः सोमप्रकाशं यशः । येनोर्व्वीतलमुज्वलं<sup>4</sup> रचयताप्युत्ताम्यतामी-  
र्ष्याया सर्व्वेषामिह विद्दिषां न हि सुखान्मालिन्यमुन्मूलितं ॥ ४१ वसुदे-  
वस्यैव सुतः श्रीकृष्णः कृष्णराजदेवो ऽस्य । मात्राधिकप्रतापो यशोद-  
यासंश्रितो जयति ॥ ४२ इतश्च ॥ अन्वयेन विनयेन विद्यया विक्रमेण  
सुकृतक्रमेण च । ज्ञापि कोपि न पुमानुपैति मे वस्तुपालसदशो  
दृशोः पथि ॥ ४३ दयिता ललितादेवी तनयमवीतनयमाप सचिवेद्रात् ।  
नाम्ना जयंत- ।
- 27 सिंहं जयंतमिंद्रात्पुलोमपुत्रोव ॥ ४४ यः शैशवे विनयवैरिणि बोधवंध्ये धत्ते  
नयं च विनयं च गुणोदयं च । शौर्यं मनोभवपराभवजागरूकरूपो न  
कं मनसि चुंबति जैत्रसिंहः ॥ ४५ श्रीवस्तुपालपुत्रः कल्पायुरयं जयं-
- 28 तसिंहो ऽस्तु । कामादधिकं रूपं निरूप्यते यस्य दानं च ॥ ४६ स  
श्रीतेजःपालः सचिवश्चिरकालमस्तु तेजस्वी । येन जना निश्चिंताश्चिंता-  
भ्रष्टिनेव नंदंति ॥ ४७ यद्वाणक्यामरगुरुमरुद्ग्राधिशक्रादिकानां प्रागुत्पादं  
व्यधित भुवने
- 29 मंचिणां बुद्धिधात्रां । चक्रे ऽभ्यासः स खलु विधिना नूनमेनं विधातं  
तेजःपालः कथमितरथाधिक्यमापैष तेषु ॥ ४८ अस्ति स्वस्तिनिकेतनं  
तनुभृतां श्रीवस्तुपालानुजस्तेजःपाल इति स्थितिं बलिहृतासुर्व्वीतले पाल-  
यन् । आत्मीयं च-

<sup>1</sup> Possibly the reading is बह्नालम्.<sup>2</sup> Read °निर्दिश°.<sup>3</sup> Read पुनरुज्वल°.<sup>4</sup> Read °लमुज्वलं.

- 30 इ मन्यते न हि गुणग्रामं च कामदक्षिणाण्योपि चमत्करोति न हृदि प्रेक्षास्यदं प्रेक्ष्य यं ॥ ४८ इतश्च ॥ मह<sup>०</sup> श्रीतेजःपालस्य पत्न्याः श्रीअनुप-  
मदेव्याः पितृवंशवर्धनं ॥ प्राग्वाटान्वयमंडनैकसुकुटं श्रीसांद्रचंद्रावतीवास्यव्यः स्त-
- 31 वनीयकीर्त्तिलहरिप्रक्षालितच्छातलः । श्रीगागाभिधया सुधीरजनि यदुत्तानु-  
रागादभूत्को नाप्तप्रमदो न दोलितशिरा नोद्भूतरोमा पुमान् ॥ ५० अनु-  
सृतसज्जनसरणिर्धरणिगनामा बभूव तत्तनयः । स्वप्रभुहृदये ।
- 32 गुणिना ह्यारेणैव स्थितं येन ॥ ५१ त्रिभुवनदेवी तस्य त्रिभुवन-  
विख्यातश्रीलसंपन्ना । दयिताऽभूदनयोः पुनरंगं द्वेषा मनस्वेकं ॥ ५२  
अनुपमदेवी देवी साक्षाद्वाचायणीव श्रीलेन । तदुद्दिता संहिता श्रीतेजः-  
पालेन
- 33 पत्याऽभूत् ॥ ५३ इयमनुपमदेवी दिव्यवृत्तप्रसूनव्रततिरजनि तेजःपालमन्त्री-  
शपत्नी । नयविनयविवेकौचित्यदाक्षिण्यदानप्रमुखगुणगणैदुद्योतिताशेषगोत्रा ॥ ५४  
लावण्यसिंहस्तनयस्तयोरयं रयं जयन्ति- ।
- 34 तिद्वयदुष्टवाजिनां । लब्धापि मीनध्वजमंगलं वयः प्रयाति धर्मकविधा-  
यिनाऽध्वना ॥ ५५ श्रीतेजपालतनयस्य गुणान्मुस्य श्रीलूणसिंहकानिनः कति  
न स्तुवंति । श्रीबंधनोदुरतरैरपि यैः समन्तादुद्दामता त्रिजगति क्रि-
- 35 यते स्म कीर्त्तिः ॥ ५६ गुणधननिधानकलशः प्रकटो ऽयमवेष्टितश्च खलसर्पैः ।  
उपचयमयते सततं सुजनैरुपजीव्यमानो ऽपि ॥ ५७ मङ्गदेवसचिवस्य  
नंदनः पूर्णसिंह इति लीलुकासुतः । तस्य नंदति सुतीयमङ्गला-
- 36 देविभूः सुकृतवेश्म पेयडः ॥ ५८ अभूदनुपमा पत्नी तेजःपालस्य  
मन्त्रिणः । लावण्यसिंहनामायमायुष्मानेतयोः सुतः ॥ ५९ तेजःपालेन पुण्यार्थं  
तयोः पुत्रकलत्रयोः । हर्म्य श्रीनेमिनाथस्य तेने तेनेदमर्षदे ।
- 37 ॥ ६० तेजःपाल इति चितीदुसचिवः शंखोज्वलाभिः<sup>१</sup> शिलाश्रेणीभिः स्फुर-  
दिंदुकुंदरुचिरं नेमिप्रभोर्मदिरं । उच्चैर्मंडपमगतो जिन[वरा]वासद्विपंचाशतं  
तत्पात्रेषु बलानकं<sup>२</sup> च पुरतो निष्यादयामासिवान् ॥ ६१ श्रीमच्छंड-
- 38 [प]संभवः [सम]भवच्छंडप्रसादस्ततः सोमस्तत्रभवी ऽश्वराज इति तत्पुत्राः  
पवित्राश्रयाः । श्रीमङ्गुणिगमङ्गदेवसचिवश्रीवस्तुपालाह्वयास्तेजःपालसमन्विता  
जिनमताराभोन्नमन्नीरदाः ॥ ६२ श्रीमन्नीश्वरवस्तुपालतनयः श्रीजै-
- 39 त्सिंहाह्वयस्तेजःपालसुतश्च विन्धुतमतिर्लावण्यसिंहाभिधः । एतेषां दश मूर्त्तयः  
करिवधस्कंधाधिरूढाधिरं राजंते जिनदर्शनार्थमयतां दिग्नायकानामिव ॥  
६३ मूर्त्तीनामिह पृष्ठतः करिवधूपृष्ठप्रतिष्ठाजुषां तन्मूर्त्तीर्विम- ।

<sup>१</sup> Read शंखोज्वलाभिः.<sup>२</sup> Possibly the reading is बलानकं.

- 40 लाश्लखत्तकगताः कांतासमेता दश । चौलुक्खत्तिपालवीरधवलस्याद्वैतबंधुः  
सुधोस्तेजःपाल इति व्यधापयदयं श्रीवस्तुपालातुजः ॥ ६४ तेजःपालः सक-  
लप्रजोपजीव्यस्य वस्तुपालस्य । सविधे विभाति सफलः
- 41 सरीवरस्यैव सहकारः ॥ ६५ तेन भ्रातृयुगेन या प्रतिपुरशामाध्वशैलस्थलं  
वापीकूपनिपानकाननसरःप्रासादसचादिका<sup>१</sup> । धर्मस्थानपरंपरा नवतरा  
चक्रे ऽथ जीर्णोद्भूता तत्संख्यापि न बुध्यते यदि परं तद्देदि- ।
- 42 नी मेदिनी ॥ ६६ शंभोः आसगतागतानि गणयद्यः सन्मतिर्यो ऽथ वा  
नेचोन्मीलनभीलनानि कलयेन्मार्कंडनाम्नो मुनेः । संख्यातुं सचिवद्वयोवि-  
रचितामेतामपेतापरव्यापारः सुकृतातुकीर्त्तनततिं सोप्युज्जिहीते यदि ।
- 43 ॥ ६७ सर्व्वत्र वर्त्ततां कीर्त्तिरश्चराजस्य शाश्वती । सुकर्त्तुमुपकर्त्तुं च  
जानीते यस्य संततिः ॥ ६८ आसीचंडपमंडितान्वयगुरुर्त्नागिंद्रगच्छत्रियशुडा-  
रक्षमयक्षसिंहमहिमा सूरिर्महेंद्राभिधः । तस्माद्द्विस्रयनीयचारुचरितः श्रीशांति-
- 44 [सूरिस्त]तीप्यानंदाभरसूरियुग्ममुदयचन्द्रार्कंदीप्रद्युति ॥ ६९ श्रीजैनशासनवनीनव-  
नीरवाहः श्रीमांस्ततो ऽप्यवहरो हरिभद्रसूरिः । विद्यामदीन्द्रदग्देष्वनव-  
द्यवैद्यः ख्यातस्ततो विजयसेनमुनीश्वरो ऽयं ॥ ७० गुरो[स्त]
- 45 स्था[श]षां पाचं सूरिरस्युदयप्रभः । भौक्तिकानीव सूक्तानि भांति  
यत्प्रतिभांबुधेः ॥ ७१ एतद्वर्म्मस्थानं धर्मस्थानस्य चास्य यः कर्त्ता । तावद्द्वयमिद-  
मुदियादुदयत्ययमर्जुंदो यावत् ॥ ७२ श्रीसोमेश्वरदेवशुलुक्खनरदेवसेविताङ्गि-  
युगः । रचयांचकार रुचिरां धर्मस्थानप्रशस्तिमिमां ॥ ७३ श्रीनिमैरम्बिका-  
याश्च प्रसादादर्जुंदाचलि । वस्तुपालान्वयस्यास्तु प्रशस्तिः स्वस्तिशालिनी ॥ ७४  
सूच<sup>०</sup> क्लेश्णसुतधांधलपुत्रेण चंडेश्वरेण प्रशस्तिरियमुत्कीर्त्ता ।[१\*]
- 47 श्रीविक्रम[संवत् १२८७ वर्षे] [फाल्गु]णवदि ३ रवौ श्री[नागेंद्रग]च्छे [श्री-  
विजय]सेनसूरिभिः प्रतिष्ठा कृता ॥

## TRANSLATION.

(Verse 1.) *Om.* I worship the goddess Sarasvati who enters the mind of the poets, being carried (*thither*), as it were, by her own swan (*which serves her as*) a vehicle.<sup>2</sup>

(V. 2.) May the son of Śiva<sup>3</sup> grant you welfare,— he who, though patient, is red in anger; who, though calm, is burning to restrain love; and who, though his eyes are closed, sees everything.

(V. 3.) There is (*the city of*) Anahilapura, a place of happiness to the people, protected by the Chulukyās equal to Aja, Raji and Raghu,<sup>4</sup> where even at the close of the bright half of the

<sup>1</sup> Read °सचादिका.

<sup>2</sup> In order to understand the full meaning of the verse, it is necessary to observe that the word used for mind is *māsa*, which is also the name of the well known lake haunted by the swans in the breeding season.

<sup>3</sup> *I.e.* Gaṇéśa.

<sup>4</sup> Aja was the grandfather, and Raghu the great-grandfather, of Rāma. Raji was the grandson of Purūrasva.

month darkness is delayed, as it were, for a long time by the moonlike faces of the exceedingly beautiful women.

(V. 4.) In that (*town*) there was *Chañḍapa*, the crown of the family of the *Prāgvātas*, whose fame was as white as *kuñja* flowers, (*and*) who surpassed in liberality the group of the wishing-trees.

(V. 5.) In consequence of the maturing of his good actions there was (*born*) to him a son named *Chañḍaprasāda*, a golden staff on the palace of his family, provided with a streaming banner, his fame.

(V. 6.) From him, who was not shallow-hearted,<sup>1</sup> (*and*) who resembled the ocean of milk, sprang *Sōma*, who by his own virtues caused thrills (*of joy*) to the good, as (*the moon causing thrills*) by her beams (*sprang from the ocean of milk which is deep in the centre*).

(V. 7.) From him was born *Aśvarāja*, who constantly bore in his heart devotion to the lord of the *Jinas*. His beloved wife was *Kumārādēvi*, as *Dēvi*, the mother of *Kamāra*, (*was the wife*) of the destroyer of *Tripura*.<sup>2</sup>

(V. 8.) Their first son was the minister called *Lūṇiga*. By fate he obtained, though being (*still*) a youth, a residence in the same world as *Vāsava*.<sup>3</sup>

(V. 9.) That pure-minded minister *Lūṇiga*, whose intelligence despised, as it were, even the wisdom of *Dhishapa*,<sup>4</sup> was ranked foremost among eminent persons by men of judgment.

(V. 10.) His younger brother was the illustrious *Malladēva*, the paragon of a minister, who had taken refuge with *Mallidēva*,<sup>5</sup> who had attained wisdom by subduing his passions, (*and*) whose mind did not covet either the money or the wives of others.

(V. 11.) As to performing religious duties, as to clothing the bareness of people, (*and*) as to repairing what has been broken,<sup>6</sup> the Creator did not create a rival of *Malladēva*.

(V. 12.) The fame of *Malladēva*, surpassing the beams of the moon freed from the masses of dark clouds, has seized by the throat the rays of the teeth of *Hastimalla*.<sup>7</sup>

(V. 13.) Long live the younger brother of him who had conquered his senses, called the illustrious *Vastupāla*, who caused marvellous showers of delight by the nectar of his poetry, (*and*) who, in practising liberality, effaced the letters of misery found on the foreheads of the learned!

(V. 14.) *Vastupāla*, the foremost among the ministers of the *Chulukyas* and among poets, never commits a fraud of money in his secretaryship or a plagiarism in composing poems.

(V. 15.) Brilliant is that chief among ministers, his younger brother *Tējāhpāla*, who watches over the abundant splendour of his master; who is to be dreaded by the wicked; (*and*) whose fame spreads in all directions.

(V. 16.) Who can fathom the natures of *Tējāhpāla* and *Vishṇu*, as the rules (*of conduct*) for the three worlds are in the deep interior (*of the first*) and the string of the three worlds<sup>8</sup> in the cavity of the belly (*of the second*)?

(V. 17.) These (*brothers*) had the following seven sisters, called, in due order, *Jālhū*, *Māū*, *Sāū*, *Dhanadēvi*, *Sōhagā*, *Vayajukā*, and *Padamaladēvi*.

<sup>1</sup> The word *madhya* appears to be used here as a synonym of *antara* which, according to *Amara* III. 3, 186 has also the meaning of *antarātman*.

<sup>2</sup> *I.e.* *Śiva*.

<sup>3</sup> *I.e.* in common parlance, he died.

<sup>4</sup> *I.e.* *Bṛihaspati*.

<sup>5</sup> *Mallidēva* is the name of the nineteenth *Jina* of the present *Avasarpinī*.

<sup>6</sup> I believe that the terms *bhuvana-cheḥhīdra-pidhāna* and *vibhinna-sandhāna* refer to *Malladēva*'s works of charity, but they may be rendered also by 'veiling the weak points of people' and 'reconciling those who have fallen out with one another.'

<sup>7</sup> *I.e.* *Indra*'s elephant.

<sup>8</sup> The poet seems to conceive the three worlds as pearls strung together.

(V. 18.) Surely, these sons of Aśvarāja are the four sons of Daśaratha who have returned to the earth out of a desire to live in one and the same womb.

(V. 19.) Does not this Vastupāla accompanied by his younger brother Tējaḥpāla delight everybody's heart like the first month of spring followed by the second?

(V. 20.) Remembering, as it were, the precept of the law-books that one should never go alone on a road, the two brothers have set out together on the path of virtue infested by the robber of infatuation.

(V. 21.) May it constantly rise, this blameless pair of brothers, the magnificent pairs of whose arms are as long as yokes, (and) who made the Kṛita age appear even in the fourth age!

(V. 22.) May the body of these two brothers, by whose fame this circle of the earth looks as if it consisted of pearls, be free from disease for a very long time!

(V. 23.) Although the two hands (of a man) are due to springing from one (body), yet one of them is left (or bad); but of these two brothers neither (was so, although they had sprung from one father), as both were honest (or right).

(V. 24.) By marking the earth everywhere with religious establishments, that pair of brothers forcibly put their foot on the throat of the Kali (age).

(V. 25.) Now, there was born in the race of the Chaulukya heroes a powerful man, the front-ornament of his branch, called Arṇōrāja.

(V. 26.) After him Lavanaprasāda obtained the earth, whose splendour was not concealed, who destroyed his enemies, (and) whose fame, as white as shells polished by the waters of the celestial river,<sup>1</sup> roamed beyond the salt sea.

(V. 27.) The son of this (king), who was the image of Daśaratha and Kakutstha, was Viradhavala, who swallowed the troops of hostile kings. When the flood of his fame was spreading, the skill in the art of amorous visits on the part of unfaithful women, whose minds were tormented by love, was foiled.

(V. 28.) The wise Chaulukya Viradhavala did not even lend his ear to the whispers of the slanderers when they were talking about those two ministers, (and) they made the rule of their master brilliant by a profusion of prosperity (and) tied up herds of horses and troops of elephants in the court of his palace.

(V. 29.) By this pair of ministers approaching his knees the prince, I am sure, easily embraces the goddess of fortune, as by a pair of arms reaching to the knees.<sup>2</sup>

Again—

(V. 30.) There is this (mountain) Arbuda, the peak of a range of mountains, the son of the mountain that is the father-in-law of the husband of Gauri,<sup>3</sup> who, carrying the Mandākinī on his top plaited round with clouds, personates the moon-bearer<sup>4</sup> (whose) brother-in-law (he is), (as the latter carries the Gaṅgā on his head covered with thick braids).

(V. 31.) In one place on this (mountain) love enters even him who strives after deliverance, when he beholds the lovely women enjoying themselves; in another even the mind of a frivolous man becomes indifferent to the world, when he sees the line of sanctuaries to be visited by ascetics.

(V. 32.) From the altar of the sacrificial fire of Vaśiṣṭha distinguished by virtuonsness<sup>5</sup> there arose a certain man who possessed a splendour of body surpassing the radiance of the son

<sup>1</sup> I.e. the Gaṅgā.

<sup>2</sup> Compare *Rām.* I. 1, 10.

<sup>3</sup> I.e. the Himālaya, the father-in-law of Śiva.

<sup>4</sup> I.e. Śiva.

<sup>5</sup> I take *śrīyaḥ-śrīśhīha-* to stand for *śrīyasi śrīśhīha-* and *śrīyas* to be a synonym of *dharma*, as taught by Amara I. 4, 24, Halāyudha I. 126, and Hemschandra, *Anūkarthas.* II. 680, and *Abhidhānuch.* 1372.



of Mṛitaṅga.<sup>1</sup> Knowing that he would take delight only in killing his enemies, that receptacle of sacred knowledge named him **Paramāra**. From that time his family received that name.

(V. 33.) In that lineage of kings there was first the illustrious **Dhūmarāja**, an Indra on earth, who made the kings acquainted with grief at the destruction of both flanks (*of their armies, as Indra made the mountains feel the pangs of having their wings cut off*).

(V. 34.) Then there were **Dhandhuka**, **Dhrubabhata** and others, who defeated the hosts of hostile elephants. In their lineage there was born a beautiful man, surpassing the god of love, **Rāmadēva** by name.

(V. 35.) From this (*king*), who bathed the light of the moon in the waves of his fame abiding in the cavity between heaven and earth, sprang a son called **Yaśódhava**, who was not subject to the god of love, (*and*) who quickly killed **Ballāla**, the lord of **Mālava**, when he had learned that he had become hostile to the **Chaulukya** king **Kumārāpāla**.

(V. 36.) To him was born a son to be praised by all men, **Dhāravarsha**, the edge of whose sword was indefatigable in cutting the necks of the hosts of his enemies. When he, inflamed with anger, held his ground on the battle-field, the wives of the lord of **Kauṅkaṇa** shed drops of tears from their lotus-like eyes.

(V. 37.) Evidently it is the son of **Daśaratha** that has been born again on earth as this (*prince*) of unchecked strength, (*and*) out of hatred, as it were, against **Mārīcha**<sup>2</sup> even at the present time eagerly devotes himself to hunting.

(V. 38.) His younger brother **Prahlādāna**, whose sword was dexterous in defending the illustrious **Gūrjara** king when his power had been broken on the battle-field by **Sāmantasinhā**, again displayed on earth the behaviour of the greatest enemy of the descendants of Danu.<sup>3</sup>

(V. 39.) I am not certain whether it is the goddess sprung from the lotus-seated (*Brahman*)<sup>4</sup> or the celestial cow granting (*every*) wish that has come to the earth in the form of **Prahlādāna**.

(V. 40.) Long live this son of **Dhāravarsha**, the illustrious **Sōmasinhadēva**, who inherited bravery from his father, learning from his paternal uncle, and liberality from both of them!

(V. 41.) Having remitted the taxes of **Brāhmapa** and having vanquished the hosts of his foes, king **Sōmasinhā** soon obtained that fame the splendour of which in a certain way resembled that of the moon, as, though it brightened the surface of the earth, it did not remove the gloom (*or the spottiness*) from the face of all his enemies here who were fainting with envy.

(V. 42.) Long live his son **Kṛishṇarājadēva**, whose splendour is beyond all measure, who is endowed with fame and compassion, (*and*) who (*therefore*) resembles the glorious **Kṛishṇa**, the son of **Vasudēva**, who is united with **Yaśōdā**, (*and*) whose splendour is augmented by his mother!

Again—

(V. 43.) No man equalling **Vastupāla** in family, in manners, in learning, in valour, and in the constant practice of charity comes anywhere within the range of my eyes.

(V. 44.) From the excellent minister **Lalitādēvi**, his beloved wife, obtained a son by name **Jayantasinghā**, who was not wanting in prudent conduct, as the daughter of **Pulōman** (*obtained*) **Jayanta** from **Indra**.

(V. 45.) Who is not touched in his heart by this **Jaitrasinhā**, whose beauty is eager to defeat the god of love, (*and*) who (*even*) in childhood, which is averse to good manners and destitute of wisdom, shows prudence and politeness and the display of virtues?

<sup>1</sup> I.e. the sun.

<sup>2</sup> The demon **Mārīcha** in the shape of an antelope lured **Rāma** away from **Sitā**.

<sup>3</sup> Probably this expression refers to **Vishnu**.

<sup>4</sup> I.e. **Sarasvatī**, the goddess of learning.

(V. 46.) May he live for a *Kalpa* age, this Jayantasimha, the son of the illustrious Vastupāla, whose beauty shows itself superior to the god of love, and whose liberality is seen to exceed the wish (*of the supplicants*)!

(V. 47.) May he enjoy his power for a long time—that minister, the illustrious Tējāhpāla, who resembles the gem of desires, as people rejoice, being freed by him from cares!

(V. 48.) Surely, it was done for practice by the Creator in order to create him, that he formerly made appear in the world ministers who were the abode of wisdom, such as Chāpakya, the preceptor of the gods,<sup>1</sup> Marudvyādhi,<sup>2</sup> Śukra,<sup>3</sup> and others. Otherwise, how should this Tējāhpāla have obtained his superiority over them?

(V. 49.) There is the younger brother of the illustrious Vastupāla, called Tējāhpāla, an abode of prosperity to (*all*) living beings, who maintains the order established by Bali on the surface of the earth; seeing whom, abounding in sagacity, Kāmandaki does not think much of his own numerous accomplishments and Chāpakya also ceases to wonder at (*his own*) intellect.

Again, an account of the paternal lineage of the illustrious Anupamadēvi, the wife of the illustrious Mahān Tējāhpāla—

(V. 50.) There was born a wise man, called the illustrious Gāgā, the only diadem adorning the Prāgvāta family, an inhabitant of Chandrāvati full of wealth, who cleansed the surface of the earth by the waves of his praiseworthy fame. Which man has not experienced pleasure (*or*) nodded his head (*or*) felt the thrill of his hair out of delight in his conduct?

(V. 51.) His son was Dharaṇiga by name, who followed the path of the virtuous, (*and*) who, being endowed with virtues, dwelled in the heart of his master, as a necklace (*strung on a thread, rests on the heart of its owner*).

(V. 52.) His beloved wife was Tribhuvanadēvi, gifted with virtues renowned in the three worlds. The body of these two was twofold, but their mind was (*but*) one.

(V. 53.) Their daughter Anupamadēvi, who on account of her virtues resembled Dēvi, the daughter of Daksha, in person, was united with the illustrious Tējāhpāla as husband.

(V. 54.) This Anupamadēvi, a creeper bearing the heavenly flower of good conduct, who illumined her whole family by the moon-like group of such qualities as prudence, modesty, judgment, deportment, kindness, liberality and others, became the wife of the excellent minister Tējāhpāla.

(V. 55.) Their son, this Lāvanyasimha, restraining the impetuosity of the vicious horses of the senses, walks on the path that produces only religious merit, although he has attained the age the auspicious sign of which is the fish-bannered (*god of love*).

(V. 56.) Who does not praise the virtues of that pious man, the illustrious Lūpasimha, the son of the illustrious Tējāhpāla, which, though being very eager to fetter the goddess of fortune, made his fame perfectly unbounded in the three worlds?

(V. 57.) This vessel (*filled with*) a money-hoard of virtues, which is not concealed and not surrounded by the serpents of wicked men,<sup>4</sup> is continually increasing although good people subsist on it.

(V. 58.) The son of the minister Malladēva, begotten on Līlukā, was called Pūrṇasimha. Flourishing is his son, begotten on Ahlaṇadēvi, this Pēthaḍa, an abode of virtues.

(V. 59.) Anupamā was the wife of the minister Tējāhpāla. Their son was this long-lived (*youth*) called Lāvanyasimha.

<sup>1</sup> *I.e.* Brihaspati.

<sup>2</sup> [*I.e.* Pavanavyādhi or Uddhava, the counsellor of Kṛishṇa.—E. H.]

<sup>3</sup> Śukra was the teacher of the Asuras.

<sup>4</sup> The belief that treasures hidden underground are guarded by serpents is alluded to also in the *Kṛtikāumudī* II. 18.

(V. 60.) For the religious merit of that son and that wife the said Têjâhpâla built this temple of the holy Nêminâtha on the (mountain) Arbuda.

(V. 61.) The minister Têjâhpâla, a moon on earth, erected the temple of the lord Nêmi, which shines by lines of stones as white as conch-shells (and) is resplendent like the moon and jasmine flowers, a lofty hall (*maṇḍapa*) in front (of it), fifty-two shrines for the best of the Jinas on the sides of it, and a seat (*balânaka*) in the front.

(V. 62.) The son of the illustrious Chaṇḍapa was Chaṇḍaprasâda; from him (*was born*) Sôma; his son was Aśvarâja by name; his sons, gifted with pure hearts, who are rising clouds to the garden of the doctrine of Jina, are (*the men*) called the illustrious Lûṅiga, the minister Malladêva and the illustrious Vastupâla, together with Têjâhpâla.

(V. 63.) The son of the illustrious excellent minister Vastupâla is he named the illustrious Jaitrasîṃha, and Têjâhpâla's son, whose intelligence is renowned, is Lâvaṅyasîṃha by name. The statues of these ten (*men*), mounted on the shoulders of female elephants, will for a long time shine like those of the guardians of the quarters approaching to see the Jina.

(V. 64.) Behind the statues placed on the backs of female elephants, this wise man called Têjâhpâla, the matchless friend of the Chauḷukya king Viradhavala, the younger brother of the illustrious Vastupâla, caused to be made here ten images of those (*persons mentioned above*) together with their wives on *khattakas* of spotless stone.

(V. 65.) By the side of Vastupâla, on whom all people subsist, the successful Têjâhpâla appears as a mango tree laden with fruit by the side of a lake affording a livelihood to all creatures.

(V. 66.) Of the uninterrupted series of religious establishments, such as tanks, wells, fountains, groves, ponds, temples, alms-houses, and so on, which were either newly constructed or repaired by that pair of brothers in every town and village, on every road and mountain-top, one does not even know the number; it is at best but the earth that knows it.

(V. 67.) The sage that would be able to count the expirations and inspirations of Śambhu or to calculate the openings and closings of the eyes of the saint called Mârkaṇḍa,<sup>1</sup> might also set himself to reckon up this multitude of records of benefactions<sup>2</sup> drawn up by the two ministers, provided he abandon other occupations.

(V. 68.) May the fame of Aśvarâja, whose descendants understand how to do good and to help, perpetually spread in all directions!

(V. 69.) There was a sage (*sûri*) called Mahêndra, the preceptor of the family adorned by Chaṇḍapa, the crest-jewel of the fortune of the Nâgêndra *gachchha*, who had acquired his greatness without effort. After him (*came*) the illustrious Śântisûri, of admirable good conduct. After him (*there was*) a pair, Ânanda(*sûri*) and Amarasûri, whose splendour was as bright as that of the rising moon and (*the rising*) sun.

(V. 70.) After them there was the illustrious Haribhadrasûri, the purifier from sin, who was a new cloud to the park of the holy Jaina doctrine. After him there was this famous excellent sage Vijayasêna, an irreproachable physician for the diseases of those who are intoxicated with the liquor of learning.

(V. 71.) The receptacle of the benedictions of that teacher is the sage (*sûri*) Udayaprabha. His beautiful verses are brilliant like pearls from the ocean of his intelligence.

(V. 72.) This religious building and the founder of this religious building—may these two rise as long as this (*mountain*) Arbuda rises!

<sup>1</sup> [*I.e.* Mârkaṇḍeya, who according to the *Mahâbhârata* (III. 183, 43) was many thousand years old, though he looked only twenty-five.—E. H.]

<sup>2</sup> The term *sukrit-ânuḷlâna* seems to have about the same meaning as *dharmasthâna-prasasti* occurring in v. 73.

(V. 73.) The illustrious Sômésvaradéva, whose feet are honoured by the Chulukya king, composed this charming eulogy of the religious building.

(V. 74.) By the grace of the holy Nēmi and Ambikā on the mountain Arbuda may the eulogy afford abundant happiness to the family of Vastupāla !

(Line 46.) This eulogy has been engraved by the mason Chaṇḍésvara, the son of Dhāndhala, the son of Kēlhaṇa.

(L. 47.) On Sunday, the third day of the dark half of Phālgua, in the year 1287 of the glorious Vikrama, the consecration was performed by the illustrious Vijayasēnasūri of the illustrious Nāgendra gachchha.

No. II.<sup>1</sup>

- 1 ओ<sup>2</sup> ॥ ओं नमः . . . . . [संव]त् १२८७ वर्षे लौकिकफाल्गुनवदि ३  
रवौ अथेह श्रीमदणहिलपाटके चौलुककुलकमलराजहंससमस्तराजा-  
वलीसमलंकृतमहाराजाधिराजश्रीभ . . . .<sup>3</sup>
- 2 विजयिराज्ये त . . . . . ।श्रीवशिष्ट<sup>4</sup> कुंडयजनानलोद्भूतश्रीमद्भूमाज-  
देवकुलोत्पन्नमहामंडलेश्वरराजकुलश्रीसोमसिंहदेवविजयिराज्ये तस्यैव महाराजा-  
धिराजश्रीभीमदेवस्य प्रसा[द] . . . .
- 3 रात्रामंडले श्रीचौलुककुलोत्पन्नमहामंडलेश्वरराणकश्रीलवणप्रसाददेवसुतमहामंड-  
लेश्वरराणकश्रीवीरधवलदेवसत्कसमस्तमुद्राव्यापारिणा श्रीमदणहिलपुरवास्तव्यश्री-  
प्राग्वाटज्ञातीयठ<sup>5</sup> श्रीचंड[प] . . . .<sup>5</sup>
- 4 चंडप्रसादात्मजमह<sup>6</sup> श्रीसोमतनुजठ<sup>7</sup> श्रीआसराजभार्याठ<sup>8</sup> श्रीकुमारदेव्यीः पुत्र-  
मह<sup>9</sup> श्रीमल्लदेवसंघपतिमह<sup>9</sup> श्रीवस्तुपालयोरनुजसहोदरभ्रातृमह<sup>9</sup> श्रीतिजः-  
पालेन स्वकीयभार्यामह<sup>9</sup> श्रीअनुपमदेव्यास्तत्कुचि[सं] . . .<sup>9</sup>
- 5 विजयपुत्रमह<sup>9</sup> श्रीलूणसिंहस्य च पुण्ययशोभिवृद्धये श्रीमदवुंदाचलोपरि<sup>9</sup> देउलवाडा-  
ग्रामे समस्तदेवकुलिकालंकृतं विशालहस्तिशालोपशोभितं श्रीलूणसिंह-  
वसह्मिकाभिधानश्रीनेमिनाथदेवचैत्यमिदं कारितं ॥ छ [॥]
- 6 प्रतिष्ठितं<sup>9</sup> श्रीनागेंद्रगच्छे श्रीमहेंद्रसूरिसंताने श्रीशांतिसूरिशिष्यश्रीआणंदसूरिश्री-  
अमरचंद्रसूरिपट्टालंकरणप्रभुश्रीहरिभद्रसूरिशिष्यैः श्रीविजयसेनसूरिभिः ॥ छ ॥  
अत्र च धर्मस्थाने कृतश्रावकगोष्ठिकानां नामा-
- 7 नि यथा ॥ मह<sup>9</sup> श्रीमल्लदेवमह<sup>9</sup> श्रीवस्तुपालमह<sup>9</sup> श्रीतिजःपालप्रभृतिभ्रातृत्रय-  
संतानपरंपरया तथा मह<sup>9</sup> श्रीलूणसिंहसत्कमातृकुलपत्ने<sup>9</sup> श्रीचंद्रावतीवास्तव्य-  
प्राग्वाटज्ञातीयठ<sup>9</sup> श्रीसावदेवसुतठ<sup>9</sup> श्रीशालिगतनुजठ<sup>9</sup>

<sup>1</sup> On a white slab built into a niche in the corridor. No. 1741 of Mr. Consens's list.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Restore श्रीभीमदेव.

<sup>4</sup> Read °वशिष्ट.

<sup>5</sup> Restore श्रीचंडप्रसुतठ<sup>9</sup> श्री.

<sup>6</sup> Restore °संभूतप.

<sup>7</sup> Read श्रीमदवुंदा.

<sup>9</sup> Read प्रतिष्ठितं.

<sup>9</sup> The p of °पत्ने seems to have been corrected out of p.



- 17 जणउं पासवीर तथाज्ञां अे° वीहडिउं पूना तथाज्ञां अे° जसहुयउं जेगण तथाज्ञातीयअे° साजनउं भीला तथाज्ञां पासिलउं पूनुय तथाज्ञां अे° राजुयउं सावदेव तथाज्ञां दूगसरणउं साहणीय ओइसवाल-<sup>1</sup>
- 18 ज्ञां अे° सलखणउं मङ्गं जीगा तथाज्ञां अे[°\*] देवकुमारउं आसदेव-प्रभृतिगोष्टिकाः<sup>2</sup> । अमीभिस्तथा ६ षष्ठीदिने° अीनेमिनाथदेवस्य चतुर्था-ष्टाहिकामहोत्सवः कार्यः ॥ तथा मुंडस्थलमहातीर्थवास्तव्यप्राग्वाटज्ञातीय-
- 19 अे° संधीरणउं गुणचंद्रपाह्ला तथा अे° सोहियउं आस्वेसर तथा अे° जेजाउं खांखण तथा फीलिणिग्रामवास्तव्यश्रीमालज्ञां वापलगाजणप्रमुखगोष्टिकाः<sup>4</sup> अमीभिस्तथा ७ सप्तमीदिने° अीनेमिनाथदेवस्य पंचमाष्टाहिकाम-
- 20 होत्सवः कार्यः ॥ तथा चंडाउद्राग्रामडवाणीग्रामवास्तव्यश्रीमालज्ञातीयअे° १ आम्बु-यउं जसरा तथाज्ञां अे[°\*] लखमणउं आसू तथाज्ञां अे° आसलउं जगदेव तथाज्ञां अे° सुमिगउं धणदेव तथाज्ञां अे° जिणदेवउं जाला
- 21 प्राग्वाटज्ञां अे° आसलउं सादा श्रीमालज्ञां अे° देदाउं वीसल तथाज्ञां अे° आसधरउं आसल तथाज्ञां अे° धिरदेवउं वीरुय तथाज्ञां अे° गुणचंद्रउं देवधर तथाज्ञां अे° हरियाउं हेमा प्राग्वाटज्ञां अे° लखमण-
- 22 उं कडुयाप्रभृतिगोष्टिकाः<sup>5</sup> । अमीभिस्तथा ८ अष्टमीदिने° अीनेमिनाथ-देवस्य षष्ठाष्टाहिकामहोत्सवः कार्यः ॥ तथा [ग]डाहडवास्तव्यप्राग्वाट-ज्ञातीयअे° देसलउं ब्रह्मसरणु तथाज्ञां जसकरउं अे° धणिया तथाज्ञा[°\*] अे°
- 23 देल्हणउं आह्ला तथाज्ञां अे° वालाउं पद्मसोह तथाज्ञां अे° आंबुयउं वीहडि तथाज्ञां अे° वीसरिउं पूनदेव तथाज्ञा[°\*] अे° वीरुयउं स्राजण<sup>10</sup> तथाज्ञां अे° पाहुयउं जिणदेवप्रभृतिगोष्टिकाः<sup>11</sup> । अमीभिस्तथा ९ नवमीदिने
- 24 अीनेमिनाथदेवस्य सप्तमाष्टाहिकामहोत्सवः कार्यः ॥ तथा साहिलवाडावास्तव्य-ओइसवालज्ञातीयअे° देल्हाउं आल्हण अे° नागदेवउं १२ आम्बदेव अे° काल्हणउं आसल अे° वीहियउं लाखण अे° जसदेवउं वाहड अे°
- 25 सीलणउं देल्हण अे° वहुदा अे° महघराउं धणपाल अे° पूनिगउं वाघा अे° गोसलउं वहुडाप्रभृतिगोष्टिकाः<sup>13</sup> । अमीभिस्तथा १० दशमीदिने

<sup>1</sup> The line is filled up by the sign used at the end of l. 8.

<sup>2</sup> Read षष्ठीदिने°.

<sup>3</sup> Read आम्बुय°.

<sup>4</sup> Read ब्रह्म°.

<sup>5</sup> Read गोष्टिकाः°.

<sup>6</sup> Read गोष्टिकाः°.

<sup>7</sup> Read गोष्टिकाः°.

<sup>8</sup> Read आंबुय°.

<sup>9</sup> Read आम्ब°.

<sup>10</sup> Read गोष्टिकाः°.

<sup>11</sup> Read षष्ठाष्टा°.

<sup>12</sup> Read स्राजण (P°).

<sup>13</sup> Read गोष्टिकाः°.



No. III.<sup>1</sup>

- 1 श्री<sup>2</sup> ॥ नृपविक्रमसंवत् १२८७ वर्षे फागुणसुदि ३ सोमि अद्येह श्रीचर्वु-  
दाचले<sup>3</sup> श्रीमदणहिलपु-
- 2 रवास्त<sup>4</sup> प्राग्वाटज्ञातीयश्रीचंडपश्रीचंडप्रसादमहं<sup>5</sup> श्रीसोमान्वये महं<sup>6</sup> श्रीआ-  
सरासुतमहं<sup>7</sup> मालदे-
- 3 वमहं<sup>8</sup> श्रीवस्तुपालयोरनुजभ्रातृमहं<sup>9</sup> श्रीतेजपालेन स्वकीयभार्यामहं<sup>10</sup> श्रीअनु-  
पमदेविकुलि-
- 4 संभूतसुतमहं<sup>11</sup> श्रीलूणसीहपुण्यार्थं अस्यां श्रीलूणवसहिकायां श्रीनिमिनाथ-  
महातीर्थं कारितं ॥ छ ॥ छ ॥

No. IV.<sup>4</sup>

- 1 श्री<sup>5</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे<sup>6</sup> प्राग्वाटज्ञातीयश्रीचंडपश्रीचंडप्रसादमहं<sup>7</sup>  
श्रीसोममहं<sup>8</sup> श्रीआसरान्वये महं<sup>9</sup> श्रीमालदेवसुतावाईश्रीसदमलश्रेयो-
- 2 ऽर्थं महं<sup>10</sup> श्रीतेजपालेन देवकुलिका कारिता ॥ छ ॥

No. V.<sup>7</sup>

- 1 श्री<sup>8</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे<sup>9</sup> प्राग्वाटज्ञातीयश्रीचंडपश्रीचंडप्रसादमहं<sup>10</sup>  
श्रीसोममहं<sup>11</sup> श्रीआसरान्वये महं<sup>12</sup> श्रीमालदेवसुतमहं<sup>13</sup> श्रीपुंनसीहोयभा-
- 2 र्यामहं<sup>14</sup> श्रीआल्हणदेविश्रेयोऽर्थं महं<sup>15</sup> श्रीतेजपालेन देवकुलिका कारि-  
ता ॥ छ ॥

No. VI.<sup>9</sup>

- 1 श्री<sup>10</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे<sup>11</sup> प्राग्वाटज्ञातीयश्रीचंडपश्रीचंडप्रसाद-  
महं<sup>12</sup> श्रीसोमान्वये<sup>13</sup> महं<sup>14</sup> श्रीआसरासुतमहं<sup>15</sup> श्रीमालदेवीयभार्यामहं<sup>16</sup> [०\*]  
श्रीपातृश्रेयोऽर्थं महं<sup>17</sup> श्रीतेजपालेन देवकुलि-
- 2 का कारिता । [1\*]

No. VII.<sup>13</sup>

- 1 श्री<sup>14</sup> ॥ श्रीनृपविक्रमसंवत्<sup>15</sup> १२८८ वर्षे प्राग्वाटज्ञातीयश्रीचंडपश्रीचंडप्रसाद-

<sup>1</sup> On the lintel of the entrance of the main shrine. No. 1742 of Mr. Cousens's list.

<sup>2</sup> Expressed by a symbol. <sup>3</sup> Read °चर्वुदा°.

<sup>4</sup> On the lintel of cell shrine 1 in the corridor. No. 1666 of Mr. Cousens's list.

<sup>5</sup> Expressed by a symbol. <sup>6</sup> The ७ of °चंडप° has an abnormal form.

<sup>7</sup> On the lintel of cell shrine 2 in the corridor. No. 1667 of Mr. Cousens's list.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> On the lintel of cell shrine 3 in the corridor. No. 1668 of Mr. Cousens's list.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Read वर्षे.

<sup>12</sup> Read °सोमान्वये.

<sup>13</sup> On the lintel of cell shrine 4 in the corridor. No. 1669 of Mr. Cousens's list.

<sup>14</sup> Expressed by a symbol.

<sup>15</sup> Read °विक्रम°.



- महं श्रीसोमान्वये महं श्रीआसरासुतमहं श्रीमालदेवीयभार्यामहं  
श्रीलीलश्रेयोऽर्थ महं श्री-  
2 तेजपालेन देवकुलिका कारिता ।[\*] छ ॥

No. VIII.<sup>1</sup>

- 1 श्री<sup>2</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे प्राग्वाटवंशीयश्रीचंडपश्रीचंडप्रसादमहं  
श्रीसोममहं श्रीआसरासुतमहं श्रीमालदेवान्वये महं श्रीपुनसीहसुतमहं  
श्रीपेयडश्रेयोऽर्थ महं श्रीते-  
2 जपालेन देवकुलिका कारिता ॥

No. IX.<sup>3</sup>

- 1 श्री<sup>4</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे प्राग्वाटवंशीयश्रीचंडपश्रीचंडप्रसादमहं  
श्रीसोमान्वये महं श्रीमालदेवसुतमहं श्रीपुनसीहश्रेयोऽर्थ महं श्रीतेजपालेन  
देवकुलि[का\*] कारिता ॥ छ ॥ छ ॥

No. X.<sup>5</sup>

- 1 श्री<sup>7</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे प्राग्वाटवंशीयश्रीचंडपश्रीचंडप्रसादमहं  
श्रीसोमान्वये महं श्रीआसरासुतमहं श्रीमालदेवश्रेयोऽर्थ तखोदरलघुभ्रातृमहं  
श्रीतेजपालेन देवकुलिका कारिता ॥ छ ॥ ॥<sup>8</sup>

No. XI.<sup>9</sup>

- 1 श्री<sup>10</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे प्राग्वाटवंशीयश्रीचंडपश्रीचंडप्रसादमहं  
श्रीसोममहं श्रीआसरासुतमहं श्रीमालदेवान्वये महं श्रीपुनसीहसुतावाईश्री<sup>11</sup>  
2 वलालदेविश्रेयोऽर्थ महं श्रीतेजपालेन देवकुलिका कारिता ॥ छ ॥

No. XII.<sup>12</sup>

- 1 श्री<sup>13</sup> श्रीनृपविक्रमसंवत्<sup>14</sup> १२८८ वर्षे श्रीमत्पत्तनवास्तव्यप्राग्वाटज्जातीयश्रीचंडप-  
श्रीचंडप्रसादश्रीसोममहं श्रीआसरासुतश्रीमालदेवमहं

<sup>1</sup> On the lintel of cell shrine 5 in the corridor. No. 1670 of Mr. Cousens's list.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> On the lintel of cell shrine 6 in the corridor. No. 1671 of Mr. Cousens's list.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> The स of संभत् has not been finished.

<sup>6</sup> On the lintel of cell shrine 7 in the corridor. No. 1672 of Mr. Cousens's list.

<sup>7</sup> Expressed by a symbol.

<sup>8</sup> Between the last two signs of punctuation there is a symbol.

<sup>9</sup> On the lintel of cell shrine 8 in the corridor. No. 1673 of Mr. Cousens's list.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Read सुतावाई.

<sup>12</sup> On the lintel of cell shrine 40 in the corridor. No. 1727 of Mr. Cousens's list.

<sup>13</sup> Expressed by a symbol. Before this, but a little lower down, there is a reversed श्री.

<sup>14</sup> Read संभव.

- 2 श्रीवस्तुपालयोरनुजमहं श्रीतिजपालिन महं श्रीवस्तुपालभार्यायाः महं श्रीसोखु-  
कायाः पुख्यार्थं श्रीसुपार्श्वजिनालंकता देवकुलिकेयं कारिता ॥ छ ॥ छ ॥

No. XIII.<sup>1</sup>

- 1 श्री<sup>2</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे श्रीपत्तनवास्त्यप्राग्वाटज्ञातीयश्री-  
चंडपश्रीचंडप्रसादश्रीसोममहं श्रीआसरासुतश्री-  
2 मालदेवमहं श्रीवस्तुपालयोरनुजमहं श्रीतिजपालिन महं श्रीवस्तुपालभार्या-  
ललतादेविश्रेयोऽर्थं देवकुलिका कारिता ॥ छ ॥ छ ॥

No. XIV.<sup>5</sup>

- 1 श्री<sup>6</sup> ॥ संवत् १२८८ वर्षे श्रीचंडपश्रीचंडप्रसादश्रीसोममहं श्रीआसरांगज-  
महं श्रीवस्तुपालसुतमहं श्रीजयतसीहश्रेयोऽर्थं  
2 महं श्रीतिजपालिन देवकुलिका कारिता ॥

No. XV.<sup>9</sup>

- 1 श्री<sup>10</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे श्रीचंडपश्रीचंडप्रसादश्रीसोममहं  
श्रीआसरांगजमहं[\*] श्रीतिजपालिन श्रीजयतसीहभार्याजयतलदेवि-  
2 श्रेयोऽर्थं देवकुलिका कारिता ॥

No. XVI.<sup>10</sup>

- 1 नृपविक्रमसंवत् १२८८ वर्षे प्राग्वाटज्ञातीयश्रीचंडपश्रीचंडप्रसादश्रीसोममहं  
श्रीआसरांगजेन महं श्रीतिजपालिन श्रीजयतसीहभार्यासूहवदेवि-  
2 श्रेयोऽर्थं देवकुलिका कारिता ॥

No. XVII.<sup>11</sup>

- 1 श्री<sup>12</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे प्राग्वाटज्ञातीयश्रीचंडपश्रीचंडप्रसाद-  
श्रीसोममहं श्रीआसरान्वयसमुद्भवमहं श्रीतिजपालिन महं श्रीजयतसी-  
2 हभार्यामहं श्रीरूपादेविश्रेयोऽर्थं देवकुलिका कारिता ।[\*] छ ॥

<sup>1</sup> On the lintel of cell shrine 41 in the corridor. No. 1729 of Mr. Cousens's list.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read श्रीवस्तुपाल<sup>0</sup>.

<sup>4</sup> Read श्रीवस्तुपाल<sup>0</sup>.

<sup>5</sup> On the lintel of cell shrine 42 in the corridor. No. 1731 of Mr. Cousens's list.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Read श्रीवस्तुपाल<sup>0</sup>.

<sup>8</sup> On the lintel of cell shrine 43 in the corridor. No. 1732 of Mr. Cousens's list.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> On the lintel of cell shrine 44 in the corridor. No. 1734 of Mr. Cousens's list.

<sup>11</sup> On the lintel of cell shrine 45 in the corridor. No. 1736 of Mr. Cousens's list.

<sup>12</sup> Expressed by symbol.

No. XVIII.<sup>1</sup>

- 1 श्री<sup>2</sup> ॥ श्रीनृपविक्रमसंवत् १२८८ वर्षे श्रीचंडपश्रीचंडप्रसादमहं श्रीसोममहं श्रीआसरान्वये महं श्रीमालदेवसुताश्रीसहजलश्रेयोऽर्थ महं श्रीतेजपालिन देवकुलिका कारिता ॥ छ ॥

No. XIX.<sup>3</sup>

- 1 श्री<sup>4</sup> ॥ संवत् १२८० वर्षे महं श्रीसोमान्वये महं श्रीतेजपालसुतमहं श्रीलूणसीहभार्यामहं श्रीलषमादेविश्रेयोऽर्थ महं श्रीतेजपालिन देवकुलिका कारिता ॥

No. XX.<sup>5</sup>

- 1 ॥ संवत् १२८० वर्षे प्राग्वाटवंशीयमहं श्रीसोमान्वये महं श्रीतेजपालसुतमहं लूणसीहभार्यारयणादेविश्रेयोऽर्थ महं श्रीतेजपालिन देवकुलिका कारिता ॥ छ ॥ शुभं भवतु ॥

No. XXI.<sup>6</sup>

- 1 श्री<sup>7</sup> ॥ श्रीनृपविक्रमसंवत् १२८० वर्षे श्रीपत्तनवास्तव्यप्राग्वाटवंशीयमहं श्रीचंडपश्रीचंडप्रसादमहं श्रीसोमान्वये महं श्रीआसरासुतमहं श्रीमालदेवभ्रातृमहं श्री-  
2 <sup>8</sup>वस्तपालयोरनुजमहं श्रीतेजपालिन स्वकीयभार्यामहं श्रीअनुपमदेविश्रेयोऽर्थ देवश्रीमुनिसुव्रतस्य देवकुलिका कारिता ॥ छ ॥

No. XXII.<sup>9</sup>

- 1 श्री<sup>10</sup> ॥ संवत् १२८० वर्षे प्राग्वाटज्ञातीयमहं श्रीचंडपश्रीचंडप्रसादश्री-  
[सो]मश्रीआसरान्वयसमुद्भूतमहं<sup>11</sup> श्रीतेजपालिन स्वसुतश्रीलूणसीहसुतागउरदेवि-  
श्रेयोऽर्थ देवकुलिका कारिता ।[\*] छ ॥

No. XXIII.<sup>12</sup>

- 1 श्री<sup>13</sup> ॥ श्रीनृपविक्रमसंवत् १२८० वर्षे प्राग्वाटज्ञातीयमहं श्रीचंडपश्रीचंड-  
प्रसादश्रीसोममहं श्रीआसरान्वय[समुद्भूत]महं श्री[तेजपालिन] स्वसुतावउल-  
देविश्रेयोऽर्थ देवकुलिका कारिता ॥

<sup>1</sup> On the lintel of cell shrine 46 in the corridor. No. 1738 of Mr. Cousens's list.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> On the lintel of cell shrine 17 in the corridor. No. 1684 of Mr. Cousens's list.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> On the lintel of cell shrine 17 in the corridor. No. 1685 of Mr. Cousens's list.

<sup>6</sup> On the lintel of cell shrine 18 in the corridor. No. 1686 of Mr. Cousens's list.

<sup>7</sup> Expressed by a symbol.

<sup>8</sup> Read "वस्तुपाल".

<sup>9</sup> On the lintel of cell shrine 19 in the corridor. No. 1690 of Mr. Cousens's list.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> The top of "समुद्भूत" is not quite finished.

<sup>12</sup> On the lintel of cell shrine 19 (side doorway) in the corridor. No. 1692 of Mr. Cousens's list.

<sup>13</sup> Expressed by a symbol.

No. XXIII

1. श्री ३ श्रीसुप्रसन्नसुख १२०० श्री श्रीसुप्रसन्नसुखसुखसुखसुख श्रीसुप्रसन्नसुख  
 श्रीसुप्रसन्नसुख ३ श्रीसुप्रसन्नसुखसुखसुखसुखसुखसुख श्रीसुप्रसन्नसुख ३

The Ta  
 A. — The



No. XXIII

1. श्री ३ श्रीसुप्रसन्नसुख १२०० श्री श्रीसुप्रसन्नसुखसुखसुखसुख श्रीसुप्रसन्नसुख  
 श्रीसुप्रसन्नसुख ३ श्रीसुप्रसन्नसुखसुखसुखसुखसुखसुख श्रीसुप्रसन्नसुख ३

From two inked estampage

No. XXIII

1. श्री ३ श्रीसुप्रसन्नसुख १२०० श्री श्रीसुप्रसन्नसुखसुखसुखसुख श्रीसुप्रसन्नसुख  
 श्रीसुप्रसन्नसुख ३ श्रीसुप्रसन्नसुखसुखसुखसुखसुखसुख श्रीसुप्रसन्नसुख ३

B. — T



E. Hultzsch,

From photographs

la Vase.

scription.



Size.

by Mr. Ram Singh, Lahore.

he Vase.



by Mr. Ram Singh.

Collotype by Gebr. Plettner, Halle-Saale.

No. XXIV.<sup>1</sup>

- 1 ॥ श्री<sup>2</sup> ॥ श्रीनृपविक्रमसंवत्<sup>3</sup> १२८३ चैत्रवदि ७ अद्येह श्रीश्र्वुदाचलमहातीर्थे श्रीप्राग्वाटज्ञातीयठ<sup>4</sup> श्रीचंडपठ<sup>5</sup> श्रीचंडप्रसादमहं<sup>6</sup> श्रीसोमान्वये ठ<sup>7</sup> श्रीआसराजसु[त]-
- 2 ॥ महं<sup>8</sup> श्रीमालदेवमहं<sup>9</sup> श्रीवस्तुपालयोरनुजमहं<sup>10</sup> श्रीतेजःपालेन<sup>11</sup> स्वभगिन्याः पद्मलायाः श्रेयर्थे श्रीवारिसेणदेवालंकृता देवकुलिकेयं कारि[ता] ॥

No. XXV.<sup>1</sup>

- 1 श्री<sup>7</sup> ॥ श्रीनृपविक्रमसंवत् १२८३ वर्षे चैत्रवदि ७ अद्येह श्रीश्र्वुदाचलमहातीर्थे स्वयंकारितश्रीलूणसीहवसहिकाख्यश्रीनिमिनाथदेवचैत्यजगत्वां महं<sup>8</sup> श्रीतेजःपालेन
- 2 मातुलसुतभाभाराजपालभणितेन स्वमातुलस्य महं<sup>9</sup> श्रीपूनपालस्य तथा भार्यामहं<sup>10</sup> श्रीपूनदेव्याश्च श्रेयर्थे अस्यां देवकुलिकायां श्रीचंद्राननदेवप्रतिमाकारिता ॥

No. XXVI.<sup>2</sup>

- 1 श्री<sup>10</sup> ॥ <sup>11</sup>स्वस्ति श्रीविक्रमनृपात् सं १२८३ वर्षे चैत्रवदि ८ शुक्ले अद्येह श्रीश्र्वुदाचल[तीर्थे]<sup>12</sup>
- 2 स्वयंकारितश्रीलूणसीहवसहिकाख्यश्रीनिमिनाथदेवचैत्यजगत्वां श्रीप्राग्वाटज्ञाती-
- 3 यठ<sup>3</sup> श्रीचंडपठ<sup>4</sup> श्रीचंडप्रसादमहं<sup>5</sup> श्रीसोमान्वये ठ<sup>6</sup> श्रीआसराजठ<sup>7</sup> श्रीकुमारदे-
- 4 व्योः सुतमहं<sup>8</sup> श्रीमालदेवसंघपतिश्रीवस्तुपालयोरनुजमहं<sup>9</sup> श्रीतेजःपालेन स्वभ-
- 5 गिन्या वार्द्धजाल्हाणदेव्याः<sup>13</sup> श्रेयर्थे <sup>14</sup>विहरमाणतीर्थंकरश्रीसीमंवरस्वामिप्रतिमा-
- 6 लंकृता देवकुलिकेयं कारिता ॥ प्रतिष्ठिता<sup>15</sup> श्रीनागेंद्रगच्छे श्रीविजयसेन-  
स्त्र[रभिः ॥]

No. XXVII.<sup>16</sup>

- 1 [॥ श्री]<sup>17</sup> ॥ <sup>18</sup>स्वस्ति संवत् १२८३ चैत्रवदि ८ शुक्ले अद्येह <sup>19</sup>श्रीश्र्वुदाचलतीर्थे स्वयंकारितश्रीलू[णसीह]-

<sup>1</sup> On the lintel of cell shrine 33 in the corridor. No. 1715 of Mr. Cousens's list.

<sup>2</sup> Expressed by a symbol. <sup>3</sup> Read °संवत्. <sup>4</sup> Read °श्र्वुदा°.

<sup>5</sup> The वे of °तेजःपालेन is only half finished.

<sup>6</sup> On the lintel of cell shrine 33 in the corridor. No. 1716 of Mr. Cousens's list.

<sup>7</sup> Expressed by a symbol. <sup>8</sup> Read °श्र्वुदा°.

<sup>9</sup> On the lintel of cell shrine 26 in the corridor. No. 1707 of Mr. Cousens's list.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> In this line the signs protruding above the upper line of the letters are more or less indistinct.

<sup>12</sup> Read °श्र्वुदा°.

<sup>13</sup> Read वार्द्ध°.

<sup>14</sup> Read °सीमंवरस्वामि°.

<sup>15</sup> Read प्रतिष्ठिता.

<sup>16</sup> On the lintel of cell shrine 27 in the corridor. No. 1708 of Mr. Cousens's list.

<sup>17</sup> Expressed by a symbol.

<sup>18</sup> In this line the signs protruding above the upper line of the letters are more or less indistinct.

<sup>19</sup> Read °श्र्वुदा°.

- 2 ॥ वसहिकाख्यश्रीश्रिष्टनेमिचैत्ये श्रीप्राग्वाटज्ञातीयठ° श्रीचंडपठ° श्रीचंड-  
प्रसादमहं श्री[सो]-
- 3 ॥ मान्वये ठ° श्रीआसराजभार्याठ° श्रीकुमारदेव्योः सुतमहं श्रीमालदेव-  
संवपतिमहं ॥
- 4 ॥ श्रीवस्तुपालयोरनुजमहं श्रीतेजःपालेन स्वभगिनीवाईमाजश्रेयोर्थ<sup>1</sup> विहर-  
माण- ॥
- 5 ॥ तीर्थंकरश्रीयुगंधरखामिजिनप्रतिमालंकता देवकुलिका इय<sup>2</sup> कारिता ॥<sup>3</sup>  
॥ छ [॥]

No. XXVIII.<sup>4</sup>

- 1 . . . . .<sup>5</sup> [अद्येह श्रीश्र्वदाचले<sup>6</sup> स्वयंकारित-  
श्रीलू]-
- 2 [ण]सीहवसहिकाख्यश्रीश्रिष्टनेमिचैत्ये श्रीप्राग्वाटज्ञातीयठ° श्रीचंडपठ[°]
- 3 श्रीचंडप्रसादमहं श्रीसोमान्वये ठ° श्रीआसराजठ° श्रीकुमारदेव्योः सुतम[हं]
- 4 श्रीमालदेवमहं<sup>7</sup> श्रीवस्तुपालयोरनुजमहं श्रीतेजःपालेन स्वभगिन्या<sup>8</sup> सा[ज]-
- 5 [देव्याः श्रेयोर्थ<sup>9</sup>] विहरमाणतीर्थंकरश्रीवाहुजिनालंकता<sup>9</sup> देवकुलिका कारि[ता ॥]

No. XXIX.<sup>10</sup>

- 1 ॥ श्री<sup>11</sup> ॥<sup>12</sup> स्वस्ति श्रीनृपविक्रमसंवत् १२६३ वर्षे चैत्रवदि ८ शुक्ले  
अद्येह श्रीश्र्वदाचलमहातीर्थ<sup>13</sup> स्वयं[का]-
- 2 ॥ रितश्रीलूणसीहवसहिकाख्यश्रीनेमिनाथदेवचैत्यजगत्यां श्रीप्राग्वाटज्ञातीयठ° श्री-  
चंडप-
- 3 ॥ ठ° श्रीचंडप्रसादमहं श्रीसोमान्वये ठ° श्रीआसराजठ° श्रीकुमारदेव्योः  
सुतमहं श्रीतेजःपाले-
- 4 न स्वभगिन्या<sup>14</sup> वाईधणदेविश्रेयसे विहरमाणतीर्थंकरश्रीसुवाहुर्विवालंकता<sup>15</sup>  
देवकुलिका कारिता [॥\*]

<sup>1</sup> Read °वाई°.<sup>2</sup> Read °कुलिकेयं.<sup>3</sup> After this sign of punctuation there is a symbol.<sup>4</sup> On the lintel of cell shrine 28 in the corridor. No. 1709 of Mr. Cousens's list.<sup>5</sup> The first *aksharas* of this line are illegible.<sup>6</sup> Read °श्र्वदा°.<sup>7</sup> Read श्रीवस्तुपाल°.<sup>8</sup> This sign of punctuation is superfluous.<sup>9</sup> Read °श्रीवाहु°.<sup>10</sup> On the lintel of cell shrine 29 in the corridor. No. 1710 of Mr. Cousens's list.<sup>11</sup> Expressed by a symbol.<sup>12</sup> In this line the signs protruding above the upper line of the letters are more or less indistinct.<sup>13</sup> Read °श्र्वदा°.<sup>14</sup> Read वाई°.<sup>15</sup> Read °सुवाहुर्विवा°.

No. XXX.<sup>1</sup>

- 1 ॥ श्री<sup>2</sup> ॥ स्वस्ति श्रीनृपविक्रमसं<sup>3</sup>वत् १]२८३ वर्षे चैत्रवदि ८ शुके  
अद्येह श्रीश्रुवदाचलमहातीर्थ<sup>3</sup> स्वयंकारितश्रीलूणसीहवसहिकाव्यथीनिमिनाथ-  
देव- ॥
- 2 ॥ चैत्यजगत्यां श्रीप्राग्वाटज्ञा[तीयठं श्रीचंडपठं श्रीचंडप्रसादमहं श्रीसो-  
मान्वये ठं श्रीआसराजठं श्रीकुमारदेव्योः सुतमहं श्रीमालदेवसंघप- ॥
- 3 ॥ तिमहं श्रीवस्तुपालयोरनुजमहं श्रीतेजःपालिन स्वभगिन्या वार्द्धसोहगाया  
श्रेयोर्थं शाश्वतजिनश्रीऋषभदेवालंकता देवकुलिका कारिता [॥\*]

No. XXXI.<sup>4</sup>

- 1 ॥ श्री<sup>5</sup> ॥ स्वस्ति श्रीनृपविक्रमसवत्<sup>6</sup> १२८३ वर्षे चैत्रवदि ८ शुके  
अद्येह श्रीश्रुवदाचलमहातीर्थ<sup>7</sup> स्वयंकारितश्रीलूणसीहवसहिकायां श्रीनिमिनाथ-  
देवचैत्ये जगत्यां<sup>8</sup>
- 2 ॥ श्रीप्राग्वाटजावीयठं श्रीचंडपठं श्रीचंडप्रसादमहं श्रीसोमान्वये ठं श्रीआ-  
सराजठं श्रीकुमारदेव्योः सुतमहं श्रीमालदेवमहं श्रीवस्तुपालयोरनुजमहं
- 3 ॥ श्रीतेजःपालिन स्वभगिन्या<sup>10</sup>वार्द्धवयजुकायाः श्रेयोर्थं श्रीवर्हमानाभिध-  
शाश्वतजिनप्रतिमालंकता देवकुलिकेयं कारिता ॥ शुभम् भवतु । मंगलं  
महाश्रीः ॥<sup>11</sup> ॥

No. XXXII.<sup>12</sup>

- 1 श्री<sup>13</sup> संवत् १२८७ वैशाखवदि १४ गुरौ प्राग्वाटज्ञातीयचंडपचंडप्रसादमहं[\*]  
श्रीसोमान्वये महं[\*] श्रीआसराजसतमहं[\*] श्रीतेजःपालिन श्रीमत्पत्तनवास्त-  
व्यमोढज्ञातीयठं जाल्हणसुतठं आसासुतायाः ठकुराज्ञीसंतीपाकुचिसंभूताया  
महं[\*] श्रीतेजःपालद्वितीयभार्यामहं[\*] श्रीसुहडादेव्याः [श्रेयोर्थं] [॥\*]

<sup>1</sup> On the lintel of cell shrine 30 in the corridor. No. 1711 of Mr. Cousens's list.

<sup>2</sup> Expressed by a symbol. <sup>3</sup> Read श्रीश्रुवदा°.

<sup>4</sup> On the lintel of cell shrine 31 in the corridor. No. 1712 of Mr. Cousens's list.

<sup>5</sup> Expressed by a symbol. <sup>6</sup> Read संवत्. <sup>7</sup> Read श्रीश्रुवदा°.

<sup>8</sup> Read चैत्यजगत्यां. <sup>9</sup> Read श्रीप्राग्वाटज्ञातीय°.

<sup>10</sup> Read वार्द्ध°.

<sup>11</sup> This sign of punctuation is followed by a symbol.

<sup>12</sup> On the ornamental niche close to the entrance doorway of the main shrine. No. 1744A of Mr. Cousens's list.

<sup>13</sup> Expressed by a symbol.