kame. This may mean that the donors were disciples of the *bodhisatwa*, and their donation was made to the holy *chan-kama*, whatever that was, at *Srāvasti*. In the following line, *kosumba-kutiye*, may be translated as “to the flowery dwelling,” which is probably the name of the temple. This last sentence probably means, “For the regular use of the disciples of the *āchārya* (teacher) at the Kosumba-kuti.”

The language of this Inscription bears strong signs of the transition from Sanskrit to Pāli. The compound letters of the Sanskrit keep their place, but besides the genitive *bhikshusya*, we have *satwo* and *bhagavato* followed by a hard consonant, and the dative forms *śāvastiye* and *kutiye*.

Note on the preceding Mathura Inscriptions.—By Major-General
A. CUNNINGHAM.

The circumstances under which these inscriptions were discovered are detailed in my Archæological Report for 1862-3, par. 159-184.

Professor Dowson's translations were handed over to me in the end of April last, and I read them at a meeting of the Royal Asiatic Society on the 5th of July, just four months before the receipt of Bâbu Râjendralâl's translations, which appeared in the Bengal Asiatic Society's Journal for 1870, p. 117-130. But the Bâbu's translations are confined to the inscriptions which I first made known to Mr. E. C. Bayley in November or December, 1860, by the copies which are now engraved in the Bengal Journal. Mr. Bayley visited Mathura early in April, 1861, and made independent copies of most of these inscriptions; and in 1863 a considerable number of the inscribed stones were forwarded to Calcutta, where Bâbu Râjendra had the opportunity of studying them at leisure. The Bâbu mentions that the inscriptions which he has translated are taken from my transcripts, “with such corrections and emendations as a careful examination of the

original and comparison with Mr. Bayley's transcripts would warrant." As a single specimen of the nature of the corrections and emendations effected by Bâbu Râjendra, after this careful examination of my transcripts, I need only refer to the first inscription, in which the vowel *â* in *râjâtirâja*, and the compound letter *sya* in *bhikshusya*, both of which were accidentally omitted in my hurried transcript sent to Mr. Bayley, are also omitted in the present Calcutta transcript, which the Bâbu professes to have corrected and amended from the original. The only alteration which he has made is in the final letter *ṣ*, which he has changed to *t*, although he reads it as *ṣ*.

The Plates of these inscriptions, which accompany the present translations by Professor Dowson, have been reduced by photography from paper-impressions of the originals. About one-half of these inscriptions, including several of the most important, were discovered by me in 1862 and 1865, and were unknown to Bâbu Râjendra. Amongst these new inscriptions is one (No. VI.) of *Maharâja Vâsudeva*, dated in the year 83; the previously discovered inscription of the same king (No. IV.) being dated in the year 44. No. VIII. inscription is of special value, as the date, 165 Samvat, is given in writing as well as in figures. No. XXIX., which is the earliest inscription yet found at Mathura, belongs to a Satrap named *Sandâṣa*, of whom I possess several coins. This inscription is probably as early as B.C. 100. Inscriptions XXX. and XXXI. are simply the numbers 118 and 127.

In the translations of these inscriptions, Professor Dowson has adopted, without a single alteration, the whole of my readings of the dates, which I communicated to him at the rooms of the Royal Asiatic Society, where I met him by appointment, for the purpose of making over the paper-impressions of the inscriptions. My readings of the dates had long before been noted on these impressions. I mention this fact because, at the end of the translations, Professor Dowson states that the values of most of the old Indian numerals have been settled by the researches of Mr. Thomas, Bhâu Dâjî, and others. Of how little assistance this "settle-

ment" of the numerals has been in the case of the Mathura inscriptions, may be seen on comparing Bâbu Râjendra's readings of the dates with my readings now given by Professor Dowson.

I do not presume to offer any verbal criticism on the translations of these two well-known scholars; but I may note a single misreading into which both of them have fallen. It is in the last word of No. I. inscription, which should be *chatur-diśe*, "in the four quarters," and not *chatur-dāṣe*, "the fourteenth."

Unfortunately, I am so pressed for time by my approaching departure for India, that I cannot do more than offer a few words on the historical importance of these inscriptions. In No. I. we find that Mathura possessed a *Vihāra* of the great king *Huvishka*, whose name is also found in the Aryan Pali inscription of Wardak, near Ghazni, and who is no doubt the *Hushka* of the Râjatarangini and the *Ooerke* of the Indo-Scythian coins. In this inscription therefore we have proof of the accuracy of the Chinese accounts of the Turushka Indo-Scythians, that they had conquered the whole of Northern India. Nos. IV. and VI. belong to king *Vâsudeva*, who takes the title of *Deva-putra*, which is given to Kanishka in the Bahâwalpur Tope inscription. His dates of 44 and 83 show that he enjoyed a long reign, which we learn also from the abundance of his coins. The name is written *BAZO-AHO* in corrupt Greek both on the gold and copper coins, and this reading is confirmed by a few of the gold coins which also bear a part of his name in Sanskrit characters, *Vâsu*, written perpendicularly, as on the well-known coins of the Guptas. From the pure Hindu name of *Vâsudeva*, we might suppose that he was a Hindu; but as the coins give him the well-known tribal title of *Korano*, which was borne both by Kanishka or Kanerke, and by Huvishka or Hoërke, it seems certain that *Vâsu-deva*, in spite of his pure Indian name, must have been an Indo-Scythian. If so, may we not suppose that the descendants of the Indo-Scythians gradually became Indianized, and that they must now be sought for amongst some of the inferior

tribes in the North-West, such as the Jâts and Gujars, with whom I have already proposed to identify them?

I will conclude these remarks by referring the reader to the Samudra Gupta inscription on the Allahabad Pillar, in which the king, after mentioning the *Sakas*, speaks of the *Devaputra Shahan Shahi*, who must therefore have been the Turushka king of the Panjâb. This has an important bearing on the age of the Guptas, as it makes Samudra Gupta a contemporary of the Turushka kings, whose dominion, according to the Chinese authorities, had already passed away in the beginning of the third century after Christ.

The dates in these inscriptions I refer to the era of Vikramâditya, as we know that both *Kanishka* and *Huvishka* preceded the establishment of the Śaka era. *Vāsudeva's* reign would therefore have extended from B.C. 13 to A.D. 26, and his coins were the immediate precursors of those of *Ghatal Kacha*, the father of *Chandra Gupta I.*, who probably reigned from A.D. 50 to 75.

II Base of Pillar

III. Stone Ladder (14)

V Base of Pillar (17)

VI Pedestal of Statue

VII Base of Pillar

VIII Pedestal of Standing Figure of Buddha

IX Pedestal of Standing Figure Well at Kattria

X Base of Pillar (3)

XVIII. Square Pedestal of Statue.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XIX. Pedestal of Small Statue.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XX. On a Votive Stupa.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XXIII. Base of Pillar.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XXIV. Pedestal of Small Statue.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XXV. Back of Small Statue.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XXVI. Statue of Buddha.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XXIX. Long Slab.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XXX. On Small Pillar

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XXXI. On Small Pillar

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

XXXII.

INSCRIPTION FROM SRĀVASTI.

Pedestal of Colossal Standing Statue of Buddha.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

*Inscription from Sûé Vihār Tope
near Bahānūpur.*

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

ॐ नमो भगवते वासुदेवाय ॥ २ ॥

ॐ नमो भगवते वासुदेवाय ॥ ३ ॥

ॐ नमो भगवते वासुदेवाय ॥ ४ ॥

Copied by Major Stubbs, R.A.