

“ In the year 1686 Samvat, on the 15th day of *Vaiśác’ha sudi*, the lotus of GAUTAMA SWÁMI’S feet was here placed by NIHÁLÓ, mother of *T’ha* (*T’haccur*), SANGRÁMA-GÓVARDHANA DÁSA, son of *T’ha*. TULASÍ DÁSA, son of *T’ha*. VIMALA DÁSA, of the race of *Chópará* and lineage of [*Bharata Chacravartí’s*] prime councillor: the fortunate JINA-RÁJA SÚRI, the venerable guide of the great *Charatara* tribe, being present.”

The same pious family, which is here recorded for erecting, or more probably restoring, the representation of GAUTAMA SWÁMI’S feet at *Nakhaur*, is in like manner commemorated by three inscriptions, bearing date six years later (*viz.* 1692 Samvat),\* for the like pious office of erecting images of the feet of MAHÁVÍRA and of his eleven disciples, at *Páwapurí*, which, or its vicinity, is in those inscriptions stated to be the site of that saint’s extinction (*nirvána*) or translation to bliss.

The same names recur, with those of many other persons, inhabitants (as this family was) of the town of *Bihár*, where a numerous congregation of *Jainas* seems to have then dwelt; and with the same additions and designations more fully set forth: whence it appears, that the designation of “descendant of a prime councillor” bears reference to a supposed descent from the prime minister of the universal or paramount sovereign, BHARATA, son of the first *Jina* RĪSHABHA.

SANGRÁMA and GÓVARDHANA, here joined as an appellation of one person, are in those inscriptions separated as names of two brothers, sons of TULASÍ DÁSA and his wife NIHÁLÓ. In other respects, the inscriptions confirm and explain each other.†

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*Description of Temples of the Jainas in South Bihar and Bhagalpur, by  
Dr. F. BUCHANAN HAMILTON, M.R.A.S.*

THE sect of *Jain* has in the division of *Nawádá* in South Bihar two places of pilgrimage. One is a tank named *Nakhaur*, about a mile and a half north from *Nawádá*, and which is of no great size, extending in its greatest length from east to west. It is choked with weeds, especially the nelumbium. The temple is on a small square island covered with a terrace of brick, and is a neat but inconsiderable building, covered

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\* The largest of those inscriptions names likewise the reigning Emperor, SHAH JEHAN.

† Copies of those at *Pawápurí* were not taken in fac-simile, but are merely transcripts.

with one dome. A very bad road with a rude bridge leads into the island. The temple contains two stones, on each of which is an inscription, and the representation of two human feet, the most usual object of worship among the *Jainas* of this district. The inscriptions are exactly the same: only the one is a year earlier than the other: I give therefore a copy only of the earliest, dated in *Samvat* 1676 (A.D. 1619).\* The object of worship is GAUTAMA, whom the *Jainas*, as well as the orthodox and *Bauddhas*, claim as, of their sect; and the image was made by a certain *Niháló*, mother of *Thákur Sangráma*, son of *Góvardhana dás*, son of *Tulasí dás*, son of *Bimala dás*, of the *Chóprá* tribe, descended of *Mantrídal*, all persons equally obscure.

There is not in the vicinity of the tank the smallest trace of any ruin, to induce one to suppose that it had been formerly a place sacred to the worship of the *Jainas*, from which they had been expelled by the *Bauddhas*, and to which they might have been allowed to return, when the Muhammedan conquerors beheld all the Hindu sects with equal contempt. Neither does a single *Jain* reside near the place. Why it has, therefore, been chosen as a place of pilgrimage, it would be difficult to say. Many pilgrims, however, come to it from the west of India.

The other place, called *Pokharpurí*, is just on the boundary of Bihar, north from *Giriyac*; and when I visited it, was crowded by pilgrims, who informed me that it was the place where the body of MAHÁVÍRA, one of their twenty-four lawgivers, was burnt about six centuries before the birth of Christ. It entirely resembles that at *Nakhaur*: but the tank and buildings are larger, the road leading to the temple better, and the water clean. The earth of the tank has been thrown out towards its north side, forming an eminence on which has been constructed a circular work of bricks and plaster, rising by low steps into several concentric terraces. The centre is somewhat in the shape of a large bee-hive, in the cavity of which is a representation of MAHÁVÍRA'S feet. These buildings were erected by the family of *Jagat sét'h*, and are kept in repair at its expense. There is not near it the smallest trace of any ancient building; but adjacent to it, in the division of *Bihar*, there is a more considerable place of *Jain* worship which will be described.

At each of these places resides a *Bhójac Brahman*, with a *Máli* (gardener),

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\* See Plate. The date appears to be 1686.

to keep the temples clean and supply flowers to the pilgrims; but none of these attendants are of the sect of *Jina*, although they take the offerings.

I had been informed by a convert to the doctrine of the *Bauddhas*, that GAUTAMA (BUDDHA) died at a place called *Páwápurí*, north some miles from *Giriyac*, where his funeral was performed by *Rájá mal*, sovereign of the country; and we are informed by Mr. Colebrooke\* that MAHÁVÍRA, the last *Jina*, died at *Páwápurí* at the court of *Rájá HASTIPÁLA*.

I expected from the name to have met at this place the ruins of an old city, but was disappointed; and I found that *Páwá* and *Purí* are two villages, distant from each other about a mile.

*Purí*, which is close adjacent to the *Jain* temples of *Pokharpurí*, contains another place of worship belonging to that sect: but near it there is no trace of any building of considerable antiquity, nor any thing that can be referred to the time of GAUTAMA or MAHÁVÍRA, who were nearly contemporary.

On going to the village of *Páwá*, I however found that it was built on a heap of broken bricks and earth of considerable elevation, extending from east to west about six hundred feet, and from north to south about one hundred and fifty. At each end is an old tank; and on the western extremity has been erected a small temple dedicated to the sun.

The *Jain* temple at *Purí* consists of two courts surrounded by brick walls, the doors in which, as common in the *Jain* temples here, are so small, that it is necessary to creep through them. This, I presume, has been contrived on purpose to compel infidels to approach with the prostration considered as due. In the centre of one court is a temple in excellent repair, and of no great antiquity. The ascent to it is by a wretched stair, on each side of which are two small places like a bee-hive, each containing a lump of earth covered with red lead and called *Bhairava*. The temple consists of a centre, and four small *mandirs* or spires at the corners. In the centre are three representations of the feet of MAHÁVÍRA, who died at this place, and one representation of the feet of each of his eleven disciples. In the corner buildings are also the representations of the feet of various persons.

The oldest inscription, at *Purí*, much defaced, my copyist reads *samvat* 1605 (A.D. 1548): but the priest says that the characters which my man reads 160, are the letters expressing *panja* with the cypher 5 after them, and this he interprets 505 (A.D. 448).

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\* As. Res. vol. ix. p. 312.

A similar pretence to antiquity was made at *Bhágalpúr*; but, I believe, in both cases without foundation. The others are avowedly all later than even 1605. The persons by whom they were made, assume no titles of high dignity or regal authority, and seem to have been pilgrims, who by contribution erected, enlarged, or adorned the edifice. At each end of this court is a building. One serves as a gate; two, to accommodate pilgrims of rank; and one is occupied by a priest (*Yati*) of *Bihar*, in the occasional visits which he makes. This court is tolerably clean, and is planted with flowers. The other court contains a building, intended entirely for the accommodation of pilgrims of rank.

The old heretical sect of the *Oswals* (*Jainas*) have, in the division of *Bhágalpur*, two remarkable places of worship, remnants of the religion which prevailed during the government of the *Carna Rájás*. The sect is here completely extinct; further than that two or three attendants on these temples still reside at *Chámpánagara*.

There are two temples of considerable size, built of brick and covered with plaster, the ornaments on which are very rude. The one has been lately rebuilt, and the other is not yet quite finished; both entirely at the expense of such of the family of *Jagat se'h*, the banker, as still adhere to the worship of their fathers, although the chief has adopted that of *Vishnu*. The temples are dedicated to *VÁSUPÚJYA*. Many pilgrims, especially from *Marwar*, in the west of India, are said to frequent these temples.

The other place of worship, belonging to the *Jainas*, is at *Cabirpur*, at no great distance from *Chámpánagara*. In the neighbourhood it is usually called *Vishnu páduccá*, or the feet of *VISHNU*; but this is a name given only by the vulgar: and both *Brahmanas* and *Jainas* agree, that the object of worship here represents the feet of one of the twenty-four deities of the *Jainas*, which the inscription states to be those of *VÁSUPÚJYA*, who was born at *Chámpánagara* or *Chámpápur*.

This emblem of the Deity is very rudely carved, and represents the human feet. The inscription between the feet mentions the name of the god; that before the toes implies that it was made by certain persons therein named. The date, according to the reading of the *Pujári* (attendant priest) is in year of *samvat* 694 and of *saca* 559, but before each is a mark resembling the Hindu cypher that represents one, which would make the date 1694 *samvat* (1559 *saca*), or A.D. 1687. The *Pujári* insists, that in *Jain*

inscriptions this mark is prefixed to all numbers and has no value. The inscription on the front of the stone is an exhortation to the believers in the *Jinas*, to worship the feet of VÁSUPÚJYA. But some parts of this inscription, although fairly written, were not understood by the Pandit of the survey, who says that it contains words which are peculiar to the sect. The stone was in a small temple, but (when I visited the place) had been removed, in order to have the building repaired, to the *Pujári's* house.

I must also remark, that in digging a tank in the immediate vicinity, the people of Mr. Glas, surgeon to the station, found four small images of brass. On one is an inscription, which my people have some difficulty in explaining. It is dated after *Pársá* 925 : I presume years after the era of *Pársá*, probably meaning PÁRSWANÁT'HA, the twenty-third teacher of the *Jains*. It is also dated at *Chámpánagara* ; but the rest of the inscription, probably in the old *Maghadha* or *Páli* language, could not be explained.

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*Description of the Temple of Párs'wanát'ha at Samét Síkhar. By Lieut. Col. WILLIAM FRANCKLIN, M.R.A.S.*

Read November 18, 1826.

At the foot of *Párs'wanát'ha's* mountain (*Samét Síkhar\**), on the Ramghur frontier, and one hundred and thirty-six miles south of Bhágalpur, are situated the temples dedicated to *Párs'wanát'ha Iswara* (the twenty-third deified saint of the *Jains*), and constituting one of the principal places of the *Jain* worship in Hindust'han. They consist of large square brick buildings painted white, with a dome in the centre, and four smaller domes at the four corners. The centre dome is crowned with a gilded spire, like the Piathas of the Buddhaic temples of Ava, as described by Colonel Symes.

The domes of all the temples are surmounted by crellisses of copper gilt, which shine like burnished gold. In front of each temple is a gallery for music, the instruments of which are constantly playing during the time of worship. A brick wall surrounds the whole ; and at the end is a *Dharma-sála*, or *Sarai*, for the use of visitors and worshippers. Within the area of the largest of these temples I witnessed a *pújá*, or act of worship performed at the temple. On a terrace was a square canopy of white cloth,

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\* Mount *Sammeya* or *Samet sic'hara*.—As. Res. vol. ix, p. 310.