

EPIGRAPHIA INDICA

Volume I (1892)



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ARCHÆOLOGICAL SURVEY OF INDIA.

EPIGRAPHIA INDICA:

A COLLECTION OF INSCRIPTIONS

SUPPLEMENTARY TO

THE CORPUS INSCRIPTIONUM INDICARUM

OF THE

ARCHÆOLOGICAL SURVEY,

TRANSLATED BY SEVERAL ORIENTAL SCHOLARS.

EDITED BY

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VOLUME I.

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PREFACE.

THE *Epigraphia Indica* originated in a proposal, submitted to the Government of India in February 1887, for the printing of a *Record* to include not only translations of inscriptions—Sanskrit, Persian, Arabic, and other—but lists of them and other miscellaneous antiquarian information, including such materials as had been published for the Archæological Survey of Western India in the *Memoranda* issued by the Bombay Government from time to time between 1874 and 1885. On the 17th October following, information was asked by Government and submitted, giving details for a quarterly issue of fasciculi. After further correspondence the publication was sanctioned, and the first part was published in October 1888. After the third part, however, owing primarily to unavoidable delays by the press, it was found impossible to keep the publication up to the quarterly date, and the volume has consequently extended over a longer term than was contemplated ; this however is really of little consequence. The materials other than inscriptions, sent to me during the first year, were of little general and permanent interest, while the partial breaking up of the surveys, and my leaving India in 1889, prevented any special effort on behalf of the subsidiary features of the original prospectus. Hence the work has come to be devoted entirely to palæography, which was, indeed, from the first its main purpose.

Indian inscriptions—more so even than those of any other country—are the real archives of the annals of its ancient history, the contemporaneous witnesses of the events and of the men whose deeds they hand down ; and their authenticity renders them most valuable for the historian and deserving of careful record. They supply important data bearing on the chronology, geography, religious systems, affiliations of families and dynasties, taxes, land tenures, magistrates, customs, manners, organization of societies, language, and systems of writing of ancient times. Hence the great need for collecting and publishing them with the best translations and comments that modern scholarship can supply. The early pioneers of Indian research fully recognized this, and men like Wilkins, Colin Mackenzie, Colebrooke, Babington, Drs. Mill and Stevenson, Wathen, W. Elliot, and J. Prinsep, laid the foundation of, and made important contributions to, Indian palæographic study. So early as 1835, M. Jacquet of Paris projected a *Corpus Inscriptionum*, and made arrangements to include in it the collections formed by Colonel Colin Mackenzie ; but an early death prevented this young French Orientalist from realizing his purpose. The Bombay Temple Commission, in 1851, recalled attention to the inscriptions, and, in 1856, they reported on “the extreme

"desirableness of the publication, under the auspices of Government, of facsimiles or copies, with decipherments and translations." The report added that "the publication of such a *Corpus Inscriptionum* appeared to be an object of such importance in an antiquarian and historical point of view (for it would embrace the most important *documenta* of Indian history), that it well merited the combined attention of Government, of learned societies, and of individual orientalists." This project also remained unfulfilled, and it was not till 1877 that Major-General (now General Sir) A. Cunningham, C.S.I., issued the first volume of his *Corpus Inscriptionum Indicarum*, the object of which was "to bring together in a few handy and accessible volumes all the inscriptions of India which now lie scattered about in the Journals of our different Asiatic Societies." This volume (in demy quarto) contained the Aśoka inscriptions on twenty-six lithographed plates of reductions, made by a native draftsman, from the impressions available. The second volume has not appeared; but the third, containing the inscriptions of the early Gupta kings and their successors, was prepared by Mr. J. F. Fleet, C.I.E., Bo.C.S., and published in 1887 in a large super-royal quarto volume,—the plates being photo-lithographic reductions from mechanical impressions taken from the originals, and the whole edited with Mr. Fleet's usual care and scholarship.

To attempt collecting the ancient and mediæval inscriptions of India, however, in separate volumes, arranged by dynasties or even periods, would necessitate indefinite delays and would still be imperfect; and therefore it seems altogether better to publish them as they are found in the fasciculi of the *Epigraphia Indica*, and trust to the index of the volume to facilitate references. This volume is thus to be regarded as properly one of the series of the *Corpus Inscriptionum Indicarum*, and practically may stand as the fourth volume of that publication.

The contents of this volume speak for themselves. The newly discovered twelfth Aśoka edict from Shāhbāzgarhī, the great Sīyaḍonī inscription found by me in the Lalitpur District, the new inscription of Toramāna Shāha, the ancient Hīrahaḍagalli copper-plate grant, the complete text of the Lakkhā Maṇḍal inscription, and the important series of Jaina inscriptions found by Dr. Führer in the excavations at Mathurā,—are only part of the important fresh contributions to epigraphy included in it. Facsimiles of the more important inscriptions are also given.

With the numerous epigraphs that have not been published before, it supplies also corrected editions from facsimile impressions of others that had been quite inadequately edited. The scholarship and special experience of the various translators,—Professors G. Bühler, Ph.D., LL.D., C.I.E., of Vienna, F. Kielhorn, Ph.D., C.I.E., of Göttingen, and J. Eggeling, Ph.D., of Edinburgh, E. Hultzsch, Ph.D., and J. F. Fleet, C.I.E., Bo.C.S.—are a

sufficient guarantee for their notes and versions. To all of them my best thanks are due for the care and attention they have given to the work submitted to them; and specially to Dr. E. Hultzsch, who has given unflagging aid in revising the proofs for the press. Dr. Führer, also, has contributed many most valuable impressions for translation, including the whole of the Jaina inscriptions from Mathurâ.

The paper by Professor H. Jacobi, Ph.D., of Bonn University, on the computation of Hindu dates, is one of special and permanent value to all students of Indian chronology.

The Government of India has sanctioned the continuance of the work in a second volume, and much progress has already been made in preparing the materials for it. It will contain a revised edition, with facsimiles, of the great inscriptions of Aśoka by Professor G. Bühler, who will also supply other papers on further Jaina inscriptions from Mathurâ, on the Sâñchi inscriptions, etc. At my request the Government of India has kindly secured an impression of the Badal pillar inscription, and through the favour of Colonel S. S. Jacob, C.I.E., of Jaypur, *estampages* of the Harsha inscription have been obtained, which, together with others, have been edited by Professor F. Kielhorn. Then Muhammadan inscriptions have hitherto been overlooked or but sparingly edited; and it is intended to give them a place in the next volume, for which two series of considerable length have been already prepared.

JAS. BURGESS.

22, SETON PLACE, EDINBURGH

5th October 1891.

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EPIGRAPHIA INDICA.

SANSKRIT AND PRAKRIT INSCRIPTIONS.

The great importance of Indian Inscriptions as a means of illustrating and completing our knowledge of the history of the country, fixing the eras of its dynasties, the character of its peculiar land tenures, the derivation and developement of its various alphabets, and other subjects of like importance, has been long since recognised by Colebrooke, Prinsep, Lassen, and all orientalisists. Of late years, increasing attention has been given to the study of these ancient records—preserved on stone and copper-plates, and which primarily served as the title-deeds of grants and endowments made by kings or chiefs to temples and religious personages or communities. Most of the earlier collections of transcripts made from these documents¹ were only eye-copies, and, however carefully prepared, were but very rarely sufficiently correct and reliable for purposes of critical translation. The late Sir Walter Elliot, K.C.S.I., LL.D., when in the Madras Civil Service, was the first to employ, to any large extent, the system of taking direct ink impressions from copper-plate grants. Many of these were afterwards published by me in *The Indian Antiquary*. This method, like photography, provided the means of supplying to scholars facsimiles of the documents free from clerical errors or modification of the alphabets. Methods of taking direct inked impressions from stone, also, have been devised; and *estampages* can thus be taken, having the advantages of presenting a direct reading of the inscription on the inked face and a mould from it on the back, so that the slightest scratch on the stone is retained on a carefully-taken impression. With such a copy before him, the epigraphist can leisurely decipher the inscription in his study with about the same accuracy and facility as if he had the lithic record before him.

The inscriptions in the following pages have been prepared from such impressions and edited by most competent scholars, with comments, texts, and translations. The publication of them will thus place in the hands of European and other students of Indian history and antiquities, trustworthy texts and versions of the inscriptions collected by the Archaeological Surveys,² and will be a reliable source from which to obtain the materials required in the prosecution of their studies in the historical, antiquarian, philological, or other branches of Oriental research. Selected facsimiles of the more notable inscriptions, on a reduced scale, accompany the texts.

J. B.

¹ For some account of the collections made and the work done in this department of research previous to 1878, see my remarks in the Introduction to *Pāli Sanskrit and Old Canarese Inscriptions*, arranged by Mr. J. F. Fleet, Esq.

² The Inscriptions of the Madras Survey will be published separately by Dr. E. Hultzsch.

I.—A PRĀKRIT GRANT OF THE PALLAVA KING ŚIVASKANDAVARMAN,
By G. BÜHLER, Ph.D., LL.D., C.I.E., VIENNA.

For the edition of the subjoined grant I have used a photograph and two rubbings (A and B), made over to me by Dr. J. Burgess, C.I.E., Director General of the Archaeological Survey of India. The original plates were purchased from Chennappa, a merchant of Hiraṇḍagalli in the Bellāri district. They are eight in number and measure each 8 inches by 3 $\frac{1}{2}$. They are numbered with the ancient numeral signs of the *akṣarapalli*; but, contrary to the ordinary usage, the figures are found on the first side of each sheet.¹ The plates are held together by a single ring which passes through holes in the upper right-hand corners.

The technical execution is extremely rude and so careless that the holes for the ring have been cut, after the engraving had been done. Portions of several *akṣaras*, e.g., of the second on plate IIa, l. 1, have thus been destroyed. The preservation is good. Only in the last line of plate IIa one important word has become illegible. The characters closely resemble those used in Sir W. Elliot's grant of Vijayabuddhavarman's queen.² The letters *ṣa ṣa* and *da* look frequently much alike, and the same remark applies in some cases to *ta* and *na* as well as to *ta* and *bha*. The *anuvāra* is indicated by a small cross. Among the numeral signs there are several remarkable forms. Thus the figure 2 is expressed by a dot and a slanting straight line, the figure 3 by a peculiar combination of three straight lines. On the other hand the figure 1 is expressed by a curved stroke, as in the grant edited by Mr. Fleet.

With the exception of the last line, which contains a final *māṅgala* in good Sanskrit, the grant is written in a Prākṛit dialect, which comes close to the literary Pāli, but shows also a number of peculiarities and divergent forms. The majority of the latter is traceable partly in the edicts of Aśoka and partly in the inscriptions of the caves of Western India and of the Amarāvati Stūpa, while a few occur only in other literary Prākṛits. The points which here deserve special mention are the following:

1. The palatal *ṣa* is used frequently for *ya*. It appears throughout in the names, which in Sanskrit end in *ārya*, e.g., *Golasamajasa* (l. 12), *Aṅgisamajasa* (l. 13), i.e., in Sanskrit *Agnīśarmāryasya*, &c. In other words, the change is less constant. Thus we have

¹ The same anomaly is observable in Mr. Fleet's edition of Sir W. Elliot's grant of Vijayabuddhavarman's queen, where, besides, plate IIb bears the figure 3, while plate III is not marked at all.

² *Indian Antiquary*, Vol. IX, pp. 101-102. Unfortunately the greater part of the text of this grant makes no sense in Mr. Fleet's edition. I at first suspected that his facsimile was not exact. But a comparison of the original plates, which were presented to the British Museum by Sir Walter Elliot, has convinced me that it is absolutely trustworthy. A repeated examination of the document and a comparison with our grant have led us, however, to differ from Mr. Fleet with respect to the reading of a number of words. I read—

1. *Bhāradḍyasa* instead of *Bhāraḍḍaya*.

1. 8. *Aṃkaṃ* for *abāṃ* (?)

1. 9. *Nivattayā* and *aṃkehi*, for *nivattāṇa*, *aḍḍhā* (?) &c.

1. 10. *Sampadattā tam nātāya gāme yikā dyuttā* for *samya dattā tam (dātāya-gāme yekā 200 (P) 40 (P) tīra*.

1. 11. *Saccapariḍāraḥ pariharaḍḍha pariharayam* for *samya parihariḥ parihāradhāparihaya*. If the last two words are changed to *pariharaḥ* and *parihārayam* [cā], a translation of lines 8-11 is possible, and it will be "(To the temple) of divine Nārāyaṇa (a piece of) land, four *nivartana* &c, has been given by us, (the gift) having (been) made a means of increasing our length of life and power. Knowing that (our) officials living in the village, should exempt it (and) cause it to be exempted with all exemptions."

In l. 15 I read *piṇṇi* instead of *devati*, because here, as also in *gāme yikā* (l. 10) the curved line to the right of the consonant which itself comes closer to *pa* than to *da*, is meant—as often in another class of inscriptions, for *i*. I am unable to decipher lines 4-7, which remain utterly unintelligible.

kareyya (l. 40) and *kareyyāma* (l. 41) against *kāravejjā* (l. 40), *vatteja* (l. 46), and *hoja* (l. 48); *yo* (l. 46) against *jo* (l. 44); *ppayutte* (l. 6) against *°samjutto* (l. 47). A great many other words, like *°yājī* (l. 1), *visayesa*° (l. 3), show only *ya*. The occasional change of *ya* to *ja* separates the language of the inscription from the literary Pāli and the dialects used in Aśoka's inscriptions, while it agrees with the practice followed in the cave-inscriptions. An instance of the change, which in literary Pāli is very rare, of *ja* to *ya*, occurs in *Bhāraddāya* (l. 2, 16, 19) for Sanskrit *Bhāradvāja*.

2. A very peculiar principle is observed in the change of *na* to *ṇa*. It almost invariably takes place in the affixes of inflection, *Pallavāṇa* (l. 2), *°maṇusāṇa* (l. 7), *°vatthavāṇa* (l. 8), *°bamhaṇṇaṇaṃ* (l. 8, 27, 30, 38), *bhātukāṇa* (l. 18), *°pamukkhāṇaṃ* (l. 27, 38), *°likhiteṇa* (l. 51), *kātūṇaṃ*, (l. 10, 29), *nātūṇaṃ*, the only counter-instance being *°madena* (l. 40). In other cases frequently, though not invariably, a single medial *na* suffers the same change, while initial *na* and medial *ṇa* always remain unchanged. On the whole the lingual *ṇa* occurs more frequently than in Pāli, in the Girnār redaction of Aśoka's edicts and the cave-inscriptions, but more rarely than in the Prākṛit of the Jainas, where it has nearly supplanted the dental nasal.

3. Some cases in which hard consonants are softened likewise come nearer to the usage of the Jaina and Mahārāṣṭrī dialects, than to that of the Pāli and of the older inscriptions. Thus we find *Kassava*° (l. 18) for *Kāśyapa*°, *kāravejjā* (l. 40), *anuvatthāveti* (l. 45), and *vi* (l. 6, 29), while the original consonant is preserved in *parihāpetavva* (l. 37), and *api* (l. 37). With these instances may be compared *°bhada* for *bhaṭa* (l. 7, 43), and *kada* or *kaḍa* (l. 51) against *°adhikata* (l. 4). An exceptional case of hardening occurs in *majjāṭṭaye* for Sanskrit *maryādayā*. The representation of Sanskrit *varsha* by *vāsa* (l. 48, 49) and *varisa* (l. 42) is against the usage in Pāli and in most of Aśoka's edicts, but is found in the cave-inscriptions.

4. Some peculiar forms, in the declension especially of pronouns and numerals, which deserve to be noted, are: the masculine *sammo* (l. 46) instead of the neuter *sammaṃ*, Sanskrit *sarma*, the nominative plural masculine *chattāri* (l. 18, 39) instead of *chattāro*, the instrumental singular *°majjāṭṭaye* (l. 43), the form *be* (l. 14, 20, 39) for *dve* or *duve*, the genitive plural *amhaṃ* (l. 3, 42) instead of *amhākaṃ*, the genitive plural *etesi* (l. 27) for *etesaṃ*, and *chasi* (l. 46), i.e., *cha esi*,³ for *cha esaṃ*, the genitive plural *chatuṇṇaṃ* (l. 18) instead of *chatuṇṇaṃ*. Analogies for the first three forms occur already in Aśoka's edicts. The last five are known from the cave-inscriptions and the later Prākṛits. Most remarkable is the inflection of the Dvandva compound in the phrase *Kumāranaṃdi-Kumārasama-Kottasama-Sattissa cha chatuṇṇaṃ bhātukāṇa chattāri pattibhāgā* (l. 17), where we should expect the termination of the plural instead of that of the singular. The preceding adjective *Kosikasagotasa* and the following *cha* show that we have not to deal with an accidental mistake. Analogies are found in the Sanskrit *Sūtras*.⁴ Thus we find in Āpastamba's *Dharmasūtra*, I. 31, 21, *prāyatya brahmacharyakāle charyayā cha*.

5. There are further several cases, which exhibit a curious disregard of the rules of concord:—L. 10-11 the adjectives *appatthataśāsanasa* and *anekahi[raṇa]koḍḍigo-halasatasaḥasappadāyino*, standing in the genitive singular, have to be taken with the

³ With respect to the elision of the second vowel compare Pāli *chattārome* instead of *chattāro ime* and other instances mentioned by Kuhn, *Beiträge zur Pāli Grammatik*, p. 60.

⁴ See also my remarks in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XLI, p. 250.

substantive *mahārāja-Bappasāmīhi*, which stands in the instrumental plural. Again, the names of the officials in l. 3-6, *visayesa—adhikatādīke* and so forth, stand in the accusative plural, but the last noun of the series, which must have been governed by the same omitted verb as the others, *bhaḍamanusāna* (l. 7), shows the genitive plural. The explanation of these two anomalies seems to be that two constructions, either of which would be permissible in itself, have been mixed up. In the first case the word which governs the three nouns is *puvvaḍattam* (l. 12), and this might in Prākṛit be construed either with the genitive or with the instrumental. Moreover, as the substantive is the name of a royal personage, the use of the plural instead of the singular is also permissible. The construction, which the passage shows, has, I think, been caused thereby, that the writer first intended to use the genitive singular throughout and then changed his mind, preferring the construction with the instrumental and the plural. Want of care, or the idea that constructions, differing in form but identical in sense, may be used indiscriminately, made a correction appear unnecessary. The same remarks apply to the second case, where either the accusative or the genitive used throughout would be correct.⁵ More difficult is the explanation of the construction of the masculine *ṣampadatto* (l. 30) with the neuter *puvvaḍattam*, which latter agrees with the omitted substantive *vāṭa-kam*. If the anomaly has not been caused by a mere *lapsus styli*, it seems to point to an utter loss of feeling for the differences of gender. The fact that the neuter *chattār* is used as a masculine, speaks in favour of the second alternative.

6. Finally, the spelling of the inscription calls also for a few remarks. It shows throughout a mingling of two different methods, the abbreviated of the official and commercial classes and the etymological of the Paṇḍits. According to the former, which is used nearly throughout, as might be expected, in the edicts of Aśoka and mostly in the cave-inscriptions, and which was until a short time ago universally prevalent in government and merchants' offices, each single consonant may also be read double. Hence we find *Sivakhaṇḍavamo* (l. 2), for *°vammo*, *gumike* (l. 5) for *gummike*, *dhama°* (l. 9) for *dhama°*, *Agisamajasa* for *Aggisamajjassa*, and numerous similar instances, while the spelling of *aggitthoma°* and *dhama°* (l. 1), and of a great many other words, follows the etymological principle. In some cases the latter is adopted, though it violates the phonetic laws of the Prākṛit. Thus *Atteya°* (l. 13) is a close transliteration of *Ātreya*, but the Prākṛit dialects admit only the forms *Āteya* and *Atteya*. A word in which both principles of spelling seem to be blended, is *Vatsasagotasa* (l. 22), which corresponds to Sanskrit *Vātsyasagotrasya*. The correct Prākṛit spelling would be *Vachchhasagottassa*. It may, however, be that the writer put *tsa* because he was accustomed to pronounce it like *chha*.

The historical information, which the grant conveys, is scanty, and in the present state of our knowledge of the history of Southern India not particularly useful. The Pallava king Śivaskandavarman of Kāñchi, who was affiliated to the Brahmanical *gotra* of the Bhāradvājas, confirmed and enlarged, in the eighth year of his reign, a donation, made formerly by the great king, the lord Bappa (*i.e.*, probably by his father), to certain Brahmans, who resided at Āpiṭṭi or Āpiṭṭi, and were *bhojakas*, *i.e.*, probably freeholders of the village Chillarekakodumka or Chillerekakodumka. The latter village was included in the Sātāhani district (*ratṭha*). The gift consisted of

⁵ See also my remarks on similarly lax construction in the Sanskrit Sūtras, in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, volume XL, page 532ff.

a garden in Chillarekakodumka, the income from which was to be divided in the manner specified, of two pieces of land in Âpiti, and of some serfs. The writer of the grant was the privy councillor (*rahasâdhikata*) Bhaṭṭiśarman, who is called *Kolivālabhojaka*, i.e., the Ināmdār of Kolivāla. It is for the present impossible to say how the donor is connected with the other Pallava kings, known from the *śāsanas* as yet published, or to fix the period when he reigned. With respect to the latter point I am, however, inclined to assume with Mr. Fleet (*Indian Antiquary*, vol. IX, p. 101), that the kings, named in the Prākṛit grants, belong to an earlier time than those who issued the Sanskrit *śāsanas*. The want of accurate maps makes it impossible for me to identify the villages and the district named.

In spite of these drawbacks our grant possesses a very great importance. Like the great Nānāghaṭ inscription of Satakanni's widow Nāyanikā and like the Elliot grant of Vijayabuddhavarman's queen, it shows that the use of Prākṛit in the older inscriptions is not due to the influence of Buddhism, but that in early times Prākṛit was the official language of the Indian kings, while the use of Sanskrit was still confined to the Brahmanical schools. Our grant and the other two documents mentioned were issued by adherents of the Brahmanical faith. The use of Sanskrit in the comminatory verses, included in the Elliot grant, and in the *maṅgala* at the end of our grant, show that the said language was not unknown to the persons who composed the text. If, nevertheless, the chief portions of the grants are written in Prākṛit, some reason, not of a religious nature, must have dictated the use of the vulgar idiom. This reason, I think, can only have been official usage. The results of the recent epigraphic and linguistic studies are most unfavourable to the theory that there was in India once a golden age during which kings, priests, and peasants spoke the language of Pāṇini. They rather tend to show that the classical Sanskrit is a Brahmanical modification of the, or a, northern dialect, elaborated by the grammatical schools, which very slowly and in historical times gained ascendancy throughout the whole of India and among all the educated classes. Our inscription is an important link in a long chain of arguments supporting this view. Its full importance can, however, only be made apparent in a comprehensive discussion of the history of the Aryan languages of India.

TRANSCRIPT.

PLATE I.

Siddham||⁶

- | | | |
|---------------|-----------------------------------|--------------------------|
| 1 Kāñchīpurā | aggittomavājapeyassamedhayāji | dhammamahā |
| 2 rājādbirājo | Bhāraddāyo | Pallavāna Sivakhaṇḍavamo |
| 3 amham | visayesavattharājakumārasenāpati- | |

PLATE IIa.

- | | |
|--|-----------------|
| 4 ratthikamāḍabinudesādhikatāḍike | gāmāgāmabhojake |
| 5 vallave govallave amache ānnadhikate guṇike tūthike | |
| 6 neyike anne vi cha ambapesanappayutte samcharaṇṭaka- | |
| 7 bhaḍamaṇṣāṇa [kaḍh....o] pārihāraṇ vitarāma chattha dāni | |

⁶ This word stands on the margin, on a level with the second line.

L. 1. One would have expected *aggittoma*.

L. 3. The *tha* of *ratthika* looks exactly like that of *aggittoma*.

L. 4. The *i* of *ratthika* is very faint; read *mādhika*.

L. 5. Read *araṇḍadhikate*.

L. 6. Only the right side of *na* in *pesana* is preserved.

L. 7. The letters placed between brackets are very doubtful, with the exception of the last vowel; *pārihāraṇ* is particularly plain.

PLATE IIb.

- 8 Āpittivattavāṇa Chillarekakodumkabhojakabamhaṇṇaṇa appa-
 9 na kulagottasa dhamāyubalayasovadhanike vijayavejayike
 10 cha kātūṇaṇa appatibatasāsaṇassa anekabhirogakodī-
 11 gohalasatasahassappadāyino mahārāja-Bappasāmbhi

PLATE IIIa.

- 12 vātaka Chillarekakodumke puvvadattam Golasamajasa patibhāgo 1
 13 Ātteyasagotasa Agisamajassa patibhāgā 4
 14 Mādharasa patibhāgā be 2 jāmātukasa Agillasa pati-
 15 bhāgo 1 Hāritasagotasa Kālasamasa patibhāgā 3

PLATE IIIb.

- 16 Bhāradāyasagottasa Kumārasamasa patibhāgā 2 Kosika-
 17 sagotasa Kumāranandi-Kumārasama-Koṭṭasama-Sattissa cha
 18 chatuṇṇaṇa bhātukāṇa chattāri patibhāgā 4 Kassavasagotta-
 19 sa Bhaṭṭisa patibhāgo 1 Bhāradāyasa Khamdakorindisa

PLATE IVa.

- 20 patibhāgā be 2 Khamdadhasa patibhāgo 1 Bappasa
 21 patibhāgo 1 Dattajasa patibhāgā be 2 Namdijsa
 22 patibhāgā 3 Vatsasagotasa Rudasamasa pati-
 23 bhāgo 1 Dāmajasa patibhāgo 1 Sālasamajasa pati-
 24 bhāgo 1

PLATE IVb.

- 25 Parimitasa patibhāgo 1 Nāganarindisa patibhāgo 1 Golisa
 26 patibhāgo 1 Khamdasamasa patibhāgo 1 Sāmijsa patibhāgo 1
 27 etesi bambaṇṇaṇa Agisamajapamukkhāṇaṇa Sātāhanirattṭhe
 28 gāme Chillarekakodumke dakhiṇasīmaṇa puvvadattam

PLATE Va.

- 29 amhehi vi āchandatārakālīka kātūṇaṇa udakādīṇa sampa-
 30 datto etaṇa bambaṇṇaṇa Chilarekakodumkavātakaṇa
 31 akarayollakavinesikhattāvāsaṇa adūdhadadbigaṇaṇa
 32 araṭṭhasaṇvinayikaṇa alonagulachchhobhaṇa akaravettṭhi-

PLATE Vb.

- 33 koṇjallam apāraṇparabalivaddagahaṇaṇa atapakattṭhiagaha-
 34 ṇaṇa aharitakasākapuphagahaṇaṇa evamādīkehi atṭhā-
 35 rasaajātiparihārehi visayavāsīhi Api-
 36 tṭivasīhi Chillarekakodumkavāsīhi cha pariharitavam

PLATE VIa.

- 37 paribāpetavva cha tti api cha Āpittiyam Agisamaja-
 38 pamukkhāṇa bahmaṇṇaṇa khalasa nivataṇaṇa gharaasa nivata-
 39 ṇaṇa addhikā chātṭāri 4 kolikā be tti 2 eva nātūṇaṇa
 40 atha kochi vallabhamadena piḷā bādḥā kareyya kāravejjā

L. 10. Read °Airaṇa°.

L. 12. Possibly vātakaṇa and Golasamajasa.

L. 13. The proper Prakrit form of Ātreya is not Atteya°, but Atteyya°.

L. 15. Read Hārīta°.

L. 16. The figure is doubtful.

L. 31. Perhaps °kḥaddādsam to be read; a peculiar curve is attached to the right limb of ka in akarayollaka° and akarayollaka° may be intended.

L. 39. Read chātṭāri, or chātṭāri.

PALLAVA COPPERPLATE GRANT OF SIVASKANDAVARMAN.

I.

ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥
 श्रीशिवाय नमः ॥

II^a.

ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥
 श्रीशिवाय नमः ॥

II^b.

ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥
 श्रीशिवाय नमः ॥

PALLAVA COPPERPLATE GRANT OF SIVASKANDAVARMAN.

III^a.

ॐ नमो भगवते वासुदेवाय ॥
 पुत्राय सत्तमस्य मुनिप्रदस्य परितः
 वासुदेवस्य कन्या - विष्णुपुत्रस्य मुनिप्रदस्य
 कन्या - विष्णुपुत्रस्य कन्याप्रदस्य सप्तमस्य

III^b.

पुत्राय सत्तमस्य पुत्राय सत्तमस्य परितः
 सत्तमस्य पुत्राय सत्तमस्य पुत्राय सत्तमस्य
 पुत्राय सत्तमस्य पुत्राय सत्तमस्य पुत्राय सत्तमस्य
 सत्तमस्य पुत्राय सत्तमस्य पुत्राय सत्तमस्य

IV^a.

पुत्राय सत्तमस्य पुत्राय सत्तमस्य परितः
 पुत्राय सत्तमस्य पुत्राय सत्तमस्य पुत्राय सत्तमस्य
 पुत्राय सत्तमस्य पुत्राय सत्तमस्य पुत्राय सत्तमस्य
 पुत्राय सत्तमस्य पुत्राय सत्तमस्य पुत्राय सत्तमस्य

PALLAVA COPPERPLATE GRANT OF SIVASKANDAVARMAN.

IV^b.

புலகை பரிசுதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ

V^a.

புலகை பரிசுதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ

V^b.

புலகை பரிசுதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ
பரிசுதெய்வகைதெய்வகைதெய்வ

PALLAVA COPPERPLATE GRANT OF SIVASKANDAVARMAN.

VI^a.

பரிகரபகதூயந் துயிச முயிசுய முயிசுய
 பசுமனவசுமன வுயிசுமனவா முயிசு
 வுயிசுமனவா முயிசுமனவா - வுயிசு
 முயிசுமனவா வுயிசுமனவா

VI^b.

காமமுயிசுமனவா வுயிசுமனவா
 வுயிசுமனவா வுயிசுமனவா
 வுயிசுமனவா வுயிசுமனவா

VII^a.

காமமுயிசுமனவா வுயிசுமனவா
 வுயிசுமனவா வுயிசுமனவா
 வுயிசுமனவா வுயிசுமனவா

PALLAVA COPPERPLATE GRANT OF SIVASKANDAVARMAN.

VII.⁸

VII.
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

VIII

॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥

10-

A dark, rectangular object, possibly a book cover or a piece of paper, with a small white circular mark on the left side and faint, illegible markings in the center.

PALÆOGRAPHIC ALPHABET OF THE SIVASKANDAVARMAN GRANT

[illegible]

Numeral:

1 2 3 4 5 6 7 8 9

PLATE VIb.

41 vā tasa khu ambe nigahavārana kareyyāma ti bhūyo cha
 42 varisatasasabassāṭirekasamakāle amham Pallava-
 43 kulamahamte bhavissabhaḍe anne cha no

PLATE VIIa.

44 vasudhādhipa bhaye abhatthemī jo sakakāle upari-
 45 likhitamajātāye anuvattāveti tasa
 46 vo sammo ti yo chasi vigghe vaṭṭeja

PLATE VIIb.

47 sa cha khu pañcamahāpātakasamjutto narādhamo
 48 hoja ti dattā paṭṭikā vāsasatasasabassāya
 49 samva 8 vāsa 6 diva 5 sayamaṇṇatarin

PLATE VIII.

50 Kolivālabhojakasa rahasādhikata-Bhaṭṭisa-
 51 mmasa sahatthalikhiteṇa paṭṭikā kada tti
 52 svasti gobrāhmaṇalekbakhavāchakaśrotriḥya iti [||]

TRANSLATION.

"Success ! From Kāmachīpura—the righteous' supreme king of great kings of the Pallavas Sivakhaṇḍavama (Śivaskandavarman), a Bhāraddāya⁸ (Bhāradvāja) an offerer of Agnishtoma, Vājapeya and Āsvamedha (sacrifices) [issues the following orders] :

"[We send greeting]⁹ to our lords of provinces, *vatthas*,¹⁰ royal princes, generals, rulers of districts, custom-house officers,¹¹ prefects of countries and others, to the freeholders of various villages,¹² to herdsmen, cowherds, ministers, foresters, *gumikas*, *tūthikas*,

L. 41. The photograph seems to give *kareyyāmeti*.

L. 43. Read *mahamte*.

L. 44. *Bhaye* looks nearly like *taye*.

L. 45. Stands for *anuvattāveti*, which perhaps should be restored.

L. 51. Perhaps *kada* is to be read.

⁷ Compare Mr. Fleet's grant, *Indian Antiquary*, vol. V, p. 155, line 17 of the transcript.

⁸ Compare Mr. Fleet's grants, *Indian Antiquary*, vol. V, p. 51, line 15 of the transcript, and *ibidem*, page 155, line 14 of the transcript, as well as vol. IX, p. 101, line 2 of the transcript, where *Bhāraddāyasa* has to be read for *Bhāraddāyana*.

⁹ Two verbs have been left out, one in the third person singular after *Sivakhaṇḍavama*, and one in the first person plural, or in the absolute at the end of the list of officials. For the pronoun *amham* 'our' shows that a new sentence begins with line 3, and the words *vatthama chattha dāni* prove that it must have stood in the first person plural or in the absolute. The first verb was probably *ānveti* or some equivalent. The second may either have been a word expressing command, or, what I consider more likely, some expression implying greeting, such as are found in many other inscriptions.

¹⁰ *Vattha* would correspond to Sanskrit *vāṭṭa* or *pāṭra*, the sense of which does not fit. Possibly it may be a mistake for *vamika* or *bandha*, which both are explained in Hemachandra's *Desikosa* by *bhṛitya*, 'servant'.

¹¹ I consider the correction *māṇḍabika* as certain and take the word *maṇḍaba* or *maṇḍapa*, from which it has been derived, in the sense of the modern *māṇḍavi*, 'custom house'—see Molesworth, *Marāṭhī Dictionary*, sub voce. The *śaustikas* are frequently mentioned in Sanskrit inscriptions.

¹² That *bhojaka* does not mean 'temple priest,' but 'ināmdār,' or 'freeholder,' seems to follow from its use in line 8, where the donees are called *Chillarekakkoḍumkabhojakas*, who lived in Āpittī, and in line 50, where the privy councillor Bhaṭṭisaṃma receives the title *Kolivālabhojaka*. Such a despised personage as a temple priest could hardly become a minister. Professor Fausbøll points out to me that *gāṇḍgāmabhojaka* may be rendered as, above, as repetitions of the same word with a lengthening of the final vowel of the first are commonly used in Pāli in order to indicate the *vīpā*.

neyikas,¹³ and all others employed in our service, to roaming (*spies*) and warriors,¹⁴ and we grant here an immunity (*viz.*) the garden in Chillarekakodumka, which was formerly given by the great king, the lord Bappa,¹⁵ a giver of many *krors* of gold and of one hundred thousand ox-ploughs,¹⁶—while he made (*the gift*) a means of the increase of the merit, longevity, power and fame of (*his*) own family and race—to the Brāhmanas, freeholders of Chillarekakodumka (*and*) inhabitants of Âpitṭi, (*viz.*) to Golasamaja (Golasarmārya) one share of the produce,¹⁷ to Agisamaja (Agnisarmārya) of the Âtteya (Âtreya) gotra four shares of the produce, to Mādharma (Mādhara) two shares of the produce, to (*his*) son-in-law (?) Agilla (Agnila) one share of the produce, to Kālasama (Kālasarman) of the Hārta gotra two (?) shares of the produce, to Kumārasama (Kumārasarman) of the Bhāradāya (Bhāradvāja) gotra two shares of the produce, to the four brothers Kumāranamdi, (Kumāranandin), Kumārasama, (Kumārasarman), Koṭṭasama (Koṭṭasarman) and Satti (Śakti) of the Kosika (Kauśika) gotra four (4) shares of the produce, to Bhaṭi (Bhaṭṭi) of the Kassava (Kāśyapa) gotra one share of the produce, to Khamdakomḍi (Skandakoṭi?) the Bhāradāya (Bhāradvāja) two shares of the produce, to Khamdaḍha (Skanda-riddha) one share of the produce, to Bappa one share of the produce, to Dattaja (Dattārya) two shares of the produce,¹⁸ to Namdiya (Nandyārya) three shares of the produce, to Rudasama (Rudrasarman) of the Vātsya gotra one share of the produce, to Dāmaja (Dāmārya) one share of the produce, to Sālasama (Śyālasarman?) one share of the produce, to Parimita¹⁹ (?) one share of the produce, to Nāganamdi one share of the produce, to Goli (?) one share of the produce, to Khamdasama (Skandasarman) one share of the produce, to Sāmija (Svāmyārya) one share of the produce.

“By Us also the formerly-given (*garden*)²⁰ (situated) on the southern *śim*, in the village of Chillarekakodumka (*and*) in the province (*raṭṭha*) of Sātāhani, has been granted to the above-mentioned Brāhmanas, chief among whom is Agisamaja (Agnisarmārya), (*the gift*) being confirmed by a libation of water and being made (*valid*) as long as the moon and stars endure.

This garden in Chillarekakodumka, which belongs to the Brāhmanas, (*is to be*) free from taxes free from the taking of sweet and sour milk,²¹²² free

¹³ The first of the three words left untranslated corresponds to Sanskrit *gaulmika*. As *gaulma* means both ‘a thicket’ and ‘a picket of soldiers,’ the derivative may denote either a kind of forest-official or the leader of a gulma of warriors. *Tūṭhika* may be connected with Prakrit *tūṭha* ‘a Tirtha,’ and mean ‘overseers of fords’ or ‘of bathing places.’ With *neyika* compare *naiyokdā* in Mr. Fleet and Elliot’s grant, *Indian Antiquary*, vol. V, p. 52, line 28 of the text. Mr. Fleet changes it to *niyukdā*, which now seems a rather doubtful emendation. I suspect that *naiyokdā* is a mistake for *naiyikdā*, which would exactly correspond to *neyika*, and that both words are corruptions of Sanskrit *ndyaka*, commonly pronounced *ndiek*. If this is correct, the term denotes a military officer of the rank of a corporal or a sergeant.

¹⁴ *Samcharantaka* occurs also in Mr. Fleet’s grant, *ibid.*, line 29 of the text, and Mr. Fleet has translated it by ‘travellers.’ I believe that royal servants are meant, and that the word refers to the spies whom the Indian kings sent into the provinces to explore the behaviour of their officials,—see *Manu*, VII, 122.

¹⁵ The great king Bappa is probably the donor’s father,—see Mr. Fleet’s article, *Indian Antiquary*, vol. XV, p. 272ff.

¹⁶ This may, of course, mean also ‘one hundred thousand cows and (the same number) of ploughs (of land).’ Regarding the various kinds of the measure of land, called ‘a plough,’ see Kullūka on *Manu*, VII, 119.

¹⁷ *Patt*, *patti*, *patt*, and *pati* I take to be the representatives of Sanskrit *prāpti*, which means *dya*, ‘produce,’ or ‘income.’ It is, of course, possible that the garden was let and the rent divided among the donees.

¹⁸ This name does not seem to be correct; perhaps it should be *Harimita*, i.e.; *Harimitra*.

¹⁹ The word *edakam* has been left out by mistake.

²⁰ Milk, grass, firewood, vegetables, and so forth had to be furnished gratis by the villagers to royal officers and their servants. The custom still prevails in many native states.

²¹ I do not venture to translate *araṭṭhasamvinayikayā*. The phrase is, of course, identical with that used in the Andhra inscriptions (*Archæological Report, West. Ind.*, vol. IV, pp. 104-106, Nos. 13, 14)—*araṭṭhasamvinayika*, my former explanation of which cannot stand.

from troubles about salt and sugar,²² free from taxes, forced labour....., free from the taking of the oxen in succession,²³ free from the taking of grass and wood, free from the taking of vegetables and flowers; with these and other immunities of the eighteen kinds it must be exempted and caused to be exempted by the inhabitants of the province, by the inhabitants of Âpiti and by the inhabitants of Chillerekakoḍumka.

"Moreover, in Âpiti (one) *nivartana* (has been given) to the Brâhmanas, chief among whom is Agisamaja (Agniśarmāya), for a threshing-floor, (one) *nivartana* for a house, four labourers²⁴ receiving half the produce (*addhikā*), two Kolikas.²⁵

"Now (if) anybody, knowing this, proud of (being) a favourite (of the king), should cause or cause to be caused a small obstacle (to the doers) him, forsooth, we shall restrain by punishment. And further I pray both the future great warriors of our Pallava race, (who may rule) within a period exceeding one hundred thousand years, as well as kings, differing from us (in descent), saying (unto them): 'To him among you blessings, who in his time makes (the people) act according to the rule, written above.'²⁶ But he who acts contrary to it shall be the lowest of men, loaded with (the guilt of) the five mortal sins.' A charter (valid) for one hundred thousand years has been given on the fifth day, in the sixth (fortnight) of the rainy season, in the year eight. (My) own order. 'The charter has been prepared in his own handwriting by the privy councillor Bhaṭṭisama (Bhaṭṭisarman), the Kolivāla freeholder.' 'Welfare to cows, Brâhmanas, the writer, the readers and the hearers.'"

POSTSCRIPT.

After writing the article printed above, I have received from Dr. J. Burgess the original plates of the grant for inspection and am now able to give the following additions.

The plates are still held together by a single ring to which a nearly circular, somewhat battered, seal about an inch in diameter is attached. This seal shows as emblem an animal, facing the proper right, which may be intended for a deer or a horse. Below there stands the word Śivaskandavarmanah, the last three *akṣaras* of which are much defaced and doubtful. The first four *akṣaras* are perfectly plain and leave no doubt that this part of the grant was in Sanskrit, just like the *maṅgala* at the end.

On the otherwise blank outside of the first plate the word *dīṭham* is inscribed in very large letters. It is obviously the equivalent of Sanskrit *drisṭam*, which according to Dr. Bhagvānlāl and Mr. Fleet occurs in the beginning of the Chammak and Sivani grants of the Vākāṭaka king Pravarasena II. I have formerly tried to show that, though the resemblance of the letters in the latter two documents to *drisṭam* is indisputable, they must be read *om om* or *o om*. In face of the plain reading on our plate, it is no longer possible to uphold the latter view. The existence of the word *drisṭam* must be acknowledged. As regards its meaning, I think that we may take it in its literal sense and translate it by 'SEEN,' the note indicating that the copy of the grant

²² In Sanskrit *alavaṇaḥṣṭakakobham*. Digging for salt was a royal monopoly.

²³ I suppose this refers to the obligation of furnishing by turns draught-cattle for the progress of the royal officers.

²⁴ The *addhikā* i.e., *ardhikā*, appear to have been slaves,—see also Āpastamba's *Dharmasūtra*, II, 28, 1.

²⁵ *Kolika* corresponds to Sanskrit *kaulikā*, and may mean 'weavers.' But it is also possible to think of the well-known tribe of the Kolis, who were slaves.

²⁶ I transliterate and complete this,—"*yaḥ svakāḍa uparīkṣitamaryādayā (jāna) anuvartayettāya vaḥ tarmoti*."

given to the donees had been *seen*, and was acknowledged to be correct by the minister or by the keeper of the records. This explanation is suggested by the position of *diṭham* in our grant, where it occupies much the same place as the *Vide* or *Visum* in certain modern official documents. If *drisṭam*—*diṭham* were to be taken as a *maṅgala*, as might be supposed on account of its position in the two Vākāṭaka grants, it would be difficult to say how it came to be used in that sense.

II.—THE PRAŚASTI OF THE TEMPLE OF LAKKHĀ MAṆḌAL AT MADHĀ, IN JAUNSĀR BĀWAR,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of the Praśasti of the temple of Lakkhā Maṇḍal at Madhā in the Jaunsār Bāwar district on the Upper Jamnā, has been prepared according to an impression supplied by Dr. J. Burgess.¹ The inscription seems to be incised with great skill and neatness and to be in an almost perfect state of preservation. The letters are very closely allied to the *Brāhma aksharas* of the Horiuzi palm-leaves and to the characters of Dr. Bhagvānlāl's Nepāl inscriptions Nos. 9-15, as well as of those of Kāmavana and Jhālrapātan.² With the latter it shares one striking peculiarity—the superscribed and often highly ornamental *kāṇās* and *mātrās*. Our document is, however, not quite regular in this respect. *Prishṭhamātrās* and *ā*-strokes, marked by a horizontal line, occur likewise. Archaic is the form of *ṭa* which consists of a semi-circle, inclining towards the right or placed horizontally with the round back upwards. In two cases, l. 13 *Bhaṭṭa-Kshemaśiva* and l. 14 *Bhaṭṭa-Skanda*, the top of the upper *ṭa* is flattened. The subscribed palatal *ṇa* has also an archaic shape, differing only by the curves in the left-hand vertical from the form of the Gupta inscriptions. The older form of *ya* consisting of a loop and two verticals occurs l. 6 and 11, in *yena*.

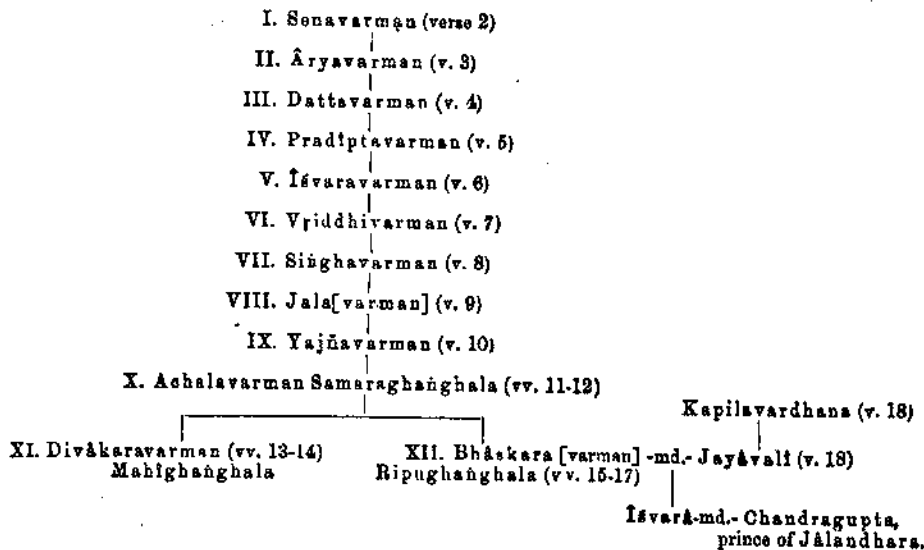
The language is good and pure Sanskrit, offering only a few irregularities in the spelling, which, however, are very common in the older inscriptions. Instead of the *anusvāra* we have invariably *ṇa* before *śa*, and also before *sa*, with one exception, where the dental *na* stands. For *kṛitavān* the inscription has, l. 4, *kṛitavān*; for *kṛitāś*, l. 7, *kṛitāś*; and for *śiṃha*, l. 1 and 5, *śiṃgha*. No distinction is made between *va* and *ba*, a certain indication that then as now the letter *va* was always pronounced *ba* in Northern India. Above the inscription there are in the centre some irregular letters of later date which seem to read *Śrī-Haṭṭādhiśvarebhyoḥ*. Further towards the right stand five indistinct *aksharas* of the same alphabet in which the inscription is written, perhaps *nāratanaśyaḥ* || and finally nearly in the corner above a diagram [*rā?*] *jaśrīśādhukenah* ||.

As regards the contents of the inscription, it offers (verse 22) a so-called *Praśasti*,—a eulogy or panegyric, composed by Bhaṭṭa Vasudeva, son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kshemaśiva, and incised in the stone (verse 23) by the mason Śīvaranāga, son of Nāgadatta.

¹ The stone is now in the modern temple of Lakkhā Maṇḍal, where it has recently been placed for safe custody; another shorter and almost obliterated inscription is built into a wall. The Tahsildar of Kālai brought both to my notice.—J. B.

² *Ind. Ant.*, vol. IX, pp. 163 seqq.; vol. X, p. 34; and vol. V, p. 180. Compare also *Anecdota Oxoniensia*, vol. I, part 3, p. 72, note 2.

The Prasasti records the dedication of a temple of Śiva (verse 20) by a princess, Īśvarā, who belonged to the royal race of Śiṅghapura, for the spiritual welfare of her deceased husband. The latter, called Śrī-Chandragupta, was (verse 19) the son of a king of Jālandhara,—apparently himself not a reigning king, but either a younger son or possibly an elder son who died during his father's lifetime. The greater part of the inscription (verses 2-18) is taken up by an account of the ancestors of the *dedicatrix*, and gives us the following pedigree of the kings of Śiṅghapura,³ who, according to verse 2, belonged to the line of Yadu,—the Yādavas of the lunar race,—which had ruled over the country “since the beginning of the Yuga.”



Though one or even several verses are devoted to each royal personage, not a single historical fact is mentioned regarding them. Only with respect to Jayāvalī the statement that “she obtained the title *devī* through her virtues,” permits us to infer that she was of comparatively speaking low extraction. As her father Kapilavardhana receives only the epithet *Śrī*, ‘the illustrious,’ he probably was nothing more than a common Rajput. The fact that Īśvarā was married to a scion of the royal family of Jālandhara, the modern Jallandhar in the Panjāb, makes it very probable that the district over which her ancestors ruled lay in the same province. Hence the *Saṅghapura rājya* of our inscription may be safely identified with the kingdom of Sang-ho-pu-lo, *i.e.*, Śiṅghapura,⁴ described by Hiuen Tsiang.⁵ This identification gives us perhaps a clue to the probable date of the inscription and to the period during which the twelve kings of Śiṅghapura ruled. If the palaeographical facts mentioned above are alone taken into consideration, the inscription will have to be placed between about 600 and 800 A.D. For the earliest of the dated cognate inscriptions was written in Śrīharshasamvat 48 or 654-55 A.D., and the latest in Śrīharshasamvat 153 or 759-60 A.D. It would, of course, be unsafe to assume that these dates are exactly the beginning and the end of the

³ A not quite correct analysis of the contents of this inscription has been given in Prinsep's *Essays*, vol. II, *Useful Tables*, p. 245, note 2. According to Mr. Fleet's letter in *The Academy* of January 7, 1888, it was also discussed or translated many years ago by Bābu Śivaprasāda in the *Simla Akbar*, a publication not accessible to me.

⁴ This is the usual way of rendering the Chinese syllables. The latter agree, however, more closely with the form of our inscription, Śiṅghapura, and I believe that this was the one known to Hiuen Tsiang.

⁵ *Si-yu-ki*, vol. I, pp. 143-147 (Ussal).

period during which the alphabet of our inscription was in use, and it is only reasonable to allow a margin of about fifty years either way. Hiuen Tsiang's remarks concerning the government of Singhapura make it, I think, likely that it was written near the remoter limit of this period. He says (*loc. cit.*, p. 143) that, at the time of his visit, "the country had no king or rulers, but was in dependence on Kaśmir." As our inscription distinctly asserts that kings of the Yadu race ruled the realm of Singhapura since the beginning of the Yuga and enumerates those of eleven generations by name, its date probably falls before the Kaśmīrian conquest. For even if we assumed, though there is no foundation for such an assumption, that Singhapura again became free shortly after Hiuen Tsiang's visit in 631 A.D., and if we assigned the inscription to the remotest limit, the end of the eighth century, its contents would clash with Hiuen Tsiang's statement. For the eleven generations of kings enumerated we require at least 275 years, which we can in no way get, if we suppose the inscription to have been written after Hiuen Tsiang's visit and after the hypothetical liberation of Singhapura from the Kaśmīrian yoke, say between 650 and 1700 A.D. If we assume that it was incised before those two events, say about 600, the assertion that the Yādavas ruled Singhapura since the beginning of the Yuga, i.e., since time immemorial, and that eleven princes ruled it in a direct line of succession, offers no difficulties. The accession of Senavarman will thus have to be placed in the beginning of the fourth century A.D.

In conclusion I may add that this inscription very forcibly inculcates the necessity of our abstaining from identifying every Chandragupta who may turn up in literary or epigraphic documents with the Maurya or the Gupta king of that name.

TRANSCRIPT.

Line 1. श्री°

सर्गस्तिलयहेतोर्विम्बस्य [ब्रह्म]विष्णुवद्राणां ।

मूर्तिर्नयं प्रदधते संसारभिदे नमो विभवे ॥ [१]

यदुवङ्गभुवां राज्ञां सैङ्गपुरं राज्यमा युगाद्धताम् ।

L. 2. श्रीसेनवन्मनामा राजर्षिः प्रक्रमेणासीत् ॥ [२]

तनयस्तस्य श्रीमातृपतिरभूदार्यवर्धनाज्ञैव ।

आर्यव्रततां प्रथमं स्थापितवाङ्मदनु यश्चरितैः ॥ [३]

श्री[दत्त]वर्ध-^३

L. 3. नामा दत्ताभयविभवविजयविश्व[ङ्ग]सः [४]

भीतार्थिकुलारिभ्यो वभूव तस्यात्मजो नृपतिः ॥ [५]

सूनुवभूतस्य महान्भूपालश्च श्रीप्रदीप्तवर्धेति ।

दर्पान्धमपुत्रता -

L. 4. यतङ्गपटलीप्रदीप्ताग्निः ॥ [५]

श्रीश्वरवर्धेति सुतस्तस्याभूदभूपतिः प्रदानेन ।

ऐश्वर्यं य × कृतवान्भव हव निचये [भवा]र्थाणां ॥ [६]

श्रीवृद्धिवर्धसंज्ञस्तस्य वभूवात्मजः

° L. 1. Read श्री.—The word *brahma* is indistinct.

° Metre of verses 1-22, Āryā.

° L. 2. The syllable द् in श्री [दत्त]वर्ध is faintly visible. The restoration is certain, on account of the word दत्ताभय in line 3.

° L. 4. Read कृतवान्.—The first two syllables of भवा[र्थाणां] are indistinct.

[illegible]

- L. 5. प्रवृद्धश्रीः ।
चन्द्र इव तापहारी नयनानां नन्दनो राजा ॥ [७]
स्त्रभुजार्जितशौर्ययथा दानवतामुपरि दृष्टसामर्थ्यः [१]
श्रीसिद्धवर्म्मानामा तत्तनयो राजसिद्धोभूत् ॥ [८]
- L. 6. तस्य सुतोभूदाशापूरणकर्मा जनस्य तापच्छित् ।
श्रीजलनामा नृपतिः कलियुगदावाग्निजलवर्षः ॥ [९]
श्रीयशस्ववर्म्मानामा तदङ्गजीभून्महीपतिर्येन ।
यश्चाण्य -
- L. 7. धूमजलदैर्भित्योत्लोका × क्रिताश् शिखिनः ॥ [१०]¹⁰
पुच्छस्तस्य वभूव श्रीमान्राजर्षिरचलवर्म्मेति ।
कृतयुगधरितेष्वचलो यस्य स्थेर्यादिगुणसाम्यात् ॥ [११]
यस्सम -
- L. 8. रचङ्गलाख्यामन्वत्यवतीन्द्रधार रणरौद्रः [१]
अपरामगणितसङ्करकरिन्दनाभाङ्कितोरस्कः ॥ [१२]
तस्य दिवाकरवर्म्मा श्रीमान्स्तनयो वभूव नृपतीशः [१]
यस्य दिवाकरता -
- L. 9. भूत्परतेजीभिभवधर्मैश्च ॥ [१३]
वारणविषाणसङ्कटसङ्करचलचारिणश्च्युता यस्य ।
अकरोदरीनशस्त्रान्मपदि महीचङ्गलभटाख्या ॥ [१४]
तस्य कनीयान्भ्राता
- L. 10. श्रीभास्कर इत्यभून्नृपतिपालः ।
रिपुचङ्गलाभिधानं योवहदाजौ विजयमन्त्रं ॥ [१५]
स्त्रभुजार्जितपरराण्यद्रविणसदादानकर्म्मणः पाणेः [१]
यस्यासीद्विभ्रातो नत -
- L. 11. रिपुपृष्ठक्षयस्थितिषु ॥ [१६]
येनाभिवृद्ध पद्मग्राम्यतन्निगमग्रानि शैलदुर्माणि ।
आक्रम्य युद्धश्रीष्ठा हस्तिकरं दापिताः क्षितिपाः ॥ [१७]
तस्य गुणार्जितदेवीशब्दा श्रीकपिलवर्धन -
- L. 12. सुताभूत् ।
रान्नी प्राणेशा श्रीजयावलीत्येकपत्नी च ॥ [१८]
तस्यास्तनया साध्वी सावित्रीवधरेति नाम्नासीत् ।
जालन्धरनृपसूनोर्जाया ओचन्द्रगुप्तस्य ॥ [१९]
भर्त्तरि गतवति नाकं करि -
- L. 18. णस्कन्धाङ्गवायदमिदं सा ।¹¹
तत्पुण्यायाकारयदार्चयानुगतसत्त्वेन ॥ [२०]

¹⁰ L. 7. Read कृताश्-¹¹ L. 18. Read करिणःकन्धा.

यावन्महीमहीधरजलनिधयो यावदिन्दुरविताराः ।
तावदिदमस्तु कीर्त्तिस्थानं श्रीचन्द्रगुप्तस्य ॥ [२१]
भट्टक्षेम -

L. 14. शिवात्मजमहस्कन्दादवामशुभजन्मा ।
भट्टवसुदेव एताम्यशस्त्रिमकरोदयो[ध्वे]शः ॥ [२२]¹²
अश्वनीश्वरणागेन नागदत्तस्य सुतना ।
उत्कीर्णा सूत्रधारण रौहीतकनिवासिना ॥ छ ॥ [२३]¹³

TRANSLATION.

Om.

1. Obeisance to the supreme Lord,¹ who destroys the circle of births and assumes the three forms of Brahman, Vishnu, and Rudra for the sake of the creation, continuance, and dissolution of the universe !

2. Among the kings, sprung from the race of Yadu, who govern the kingdom of Singhapura since (*the beginning of*) the (*Kali*) Yuga, arose in the course (*of time*) a royal sage, named the illustrious Senavarman.

3. His son was an illustrious king with the name Âryavarman, who first after him (*his father*) proclaimed by his deeds the fact that he kept the vow of an Ârya.

4. The king, named the illustrious Dattavarman, who secured safety, riches, victory, and destruction (*respectively*) to the fearful, to beggars, to his race and to his enemies, was his son.

5. His son was a great protector of the earth, called the illustrious Pradīptavarman, a blazing fire for (*that*) multitude of moths, the armies of his foes, who were blinded by pride.

6. His son, called the illustrious Îśvaravarman, became king through his great liberality, he who ruled, like Bhava, over a multitude of objects of existence (*bhava*).

7. His son was he who was denominated the illustrious Vṛiddhivarman, a king whose good fortune was much increased, who, like the moon, removed torments¹⁵ and gladdened the eyes (*of men*).

8. His son was the illustrious Singhavarman, a lion-like king who earned by (*the strength of*) his arms a reputation for bravery and whose power was seen (*to be*) above (*that of*) those having *dāna* (*i.e.*, of merely liberal not heroic princes and of rutting elephants).¹⁶

9. His son was he who is named the illustrious Jala, a prince whose peculiar action was the filling of the regions (*with his fame*), who removed the torments of his people, and who rained water (*as it were*) for (*quenching*) the forest-fire of the Kaliyuga.¹⁷

10. His son was the king named the illustrious Yajñavarman, by whom the peacocks were ever made to cry aloud on account of the smoke-clouds (*arising*) from the sacrificial butter.

¹² L. 14. ध्वे in दधीध्वेः is not quite distinct.

¹³ Metre of verse 23 Anuṣṭubh.

¹⁴ The deity meant is Śiva.

The moon removes the torments of the heat of the day, and the king those inflicted by wicked men.

¹⁶ Here we have the time-honoured pun on *dāna* 'liberality' and 'the labor of the rutting elephant.'

¹⁷ *i.e.*, who by his virtues counteracted the wickedness of the Kali-yuga, which on account of its destructiveness may be compared to a forest-fire. The other epithets, too, have a double sense, one applicable to water, *jala*, and the other to the king called *Jala*.

11. His son was the illustrious royal sage called Achalavarman, who was constant in (*following*) the holy practices of the Kṛtayuga, because (*his*) virtues, firmness, and so forth, (*were*) the same (*as those prevailing in the golden age*);

12. Who bore the second name Samaraghaṅghala,¹⁸ suitable (*for him*) on account of its meaning, (*because he was*) terrible in battle and his chest had been marked in countless fights by the points of elephants' tusks.

13. His son was the illustrious lord of kings, Divākaravarman, whose sun-like nature (*divākaratā*) was shown by a characteristic (*of his*), the humbling of his enemies'¹⁹ fiery courage (*paratejōbbhava*), just as the sun causes to pale all other lights (*paratejōbbhava*);

14. Whose famed appellation 'the Mahighaṅghala' warrior made his foes weaponless, when he nimbly strode over the battle-(*field*) that was impassable on account of the elephants' tusks.

15. His younger brother was the protector of kings, called the illustrious Bhāskara, who (*also*) bore the name Ripughaṅghala, a charm ensuring victory in battle;

16. Whose hand that was constantly occupied in giving away the wealth of hostile kingdoms won by (*the strength of*) his arms, (*found*) repose by resting for a moment on the backs of bending foes;

17. By whom, scaling on foot mountain-fortresses, accessible (*only*) to birds, kings expert in fighting were attacked and made to pay a tribute of elephants.

18. His queen, mistress of his life and his sole consort, was the illustrious Jayāvalī, the daughter of the illustrious Kapilavardhana, (*a lady*) who won the title of queen (*devī*) through her virtues.

19. Her daughter was (*a lady*) faithful like Sāvitrī,²⁰ Īśvarā by name, the wife of the illustrious Chandragupta, son of the king of Jālandhara.

20. When her husband had ascended to heaven from the shoulder of his elephant,²¹ she caused to be built for his spiritual merit this temple of Bhava in consequence of a vow which was (*made*) in accordance with (*the instructions of*) her spiritual teacher.

21. As long as the mountains, the oceans, the moon, the sun and the stars exist, so long may this location of the fame of illustrious Chandragupta endure.²²

22. Bhaṭṭa Vasudeva, the lord of Ayodhyā,²³ who owed his happy birth to Bhaṭṭa Skanda, the son of Bhaṭṭa Kshemaśiva, composed this panegyric.

23. By the mason Īśvaraṇāga, an inhabitant of Rauhitaka²⁴ (*and*) son of Nāgadatta, has it been incised in the stone.

¹⁸ I am unable to find in the *Koshas* and dictionaries accessible to me the word *ghaṅghala*, which occurs here and below in verses 14 and 15. A comparison of the three compounds, *samaraghaṅghala*, *mahighaṅghala*, and *ripughaṅghala*, makes it probable that its meaning is 'the conqueror'; very likely it is a Deśī word, allied to *ghaṅghola*.

¹⁹ Of course the heroine of the *Sāvitryupākhyaṇa*, *Mahābhārata*, III, 293-299, is meant.

²⁰ This may either mean that he fell from his elephant and broke his neck, or merely that he exchanged his princely pomp for a residence in heaven.

²¹ In case *kṛttisthānam* might be taken as a synonym of *kṛtanam*, 'temple' (*Indian Antiquary*, vol. XII, pp. 228-229), the latter portion of the verse might be translated, "so long may this temple (*sacred to the memory*) of the illustrious Chandragupta endure."

²² *Ayodhyasāh*, 'the lord of Ayodhyā,' means, I suppose, only that Vasudeva was the owner of some village called Ayodhyā.

²³ Rauhitaka is the name of a town and district in Northern India, as may be gathered from *Kātyāyanaśraṅgī*, IV, 11-12. It probably corresponds, as Dr. Burgess suggests to me, to the modern town or district of Rohtak, or its homonymous capital, 43 miles north-east of Delhi.

III.—ĀŚOKA'S TWELFTH ROCK-EDICT
ACCORDING TO THE SHĀHBĀZGARHĪ VERSION,
BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the lately discovered twelfth edict of the Shāhbāzgarhī series is based on (1) a heliotype facsimile taken from an impression; (2) a slightly mutilated paper impression taken by Captain Deane, Assistant Commissioner of Yusafzai, and (3) a direct photograph of the right half of the inscription, taken from the rock.

The inscription is incised in $9\frac{1}{2}$ unequal lines on a granitic boulder, and is about 2 feet 6 inches broad and 9 feet 8 inches long. The rock appears to be full of large and small fissures, exfoliations, and holes. Some of these seem to have existed before the inscription was engraved, as the mason has avoided them in cutting the letters. Thus the last two syllables of the word *dhramamahamatra* in l. 9, stand more than an inch apart from the preceding ones, and the impression clearly shows the traces of flaws in the intervening portion of the stone. But in most cases the fissures and holes are of later origin and have destroyed smaller or larger portions of the letters. This circumstance makes a certain proportion of the vowel signs, *anusvāras* and subscribed *ra-kāras* doubtful. In a very few cases the consonants too are not clearly distinguishable.

The alphabet of the inscription is the so-called Baktro-Pāli or North-Indian, which according to Sir A. Cunningham was current in Indian Kābul and in the Panjāb from the beginning of the historical period to the third century A.D. The letters are mostly $1\frac{1}{2}$ to 2 inches high. Owing to the want of perfectly readable impressions and trustworthy facsimiles of the inscriptions in this character, and specially of the edicts of Āśoka, a good many minor details in the reading of these characters have still to be settled. Though this is not the place for the discussion of all the doubtful or disputed points, I must refer to a few of them in explanation of my transcript.

1. I have in general adopted the new interpretations of some signs, *e.g.*, of \dagger and \rceil which Dr. Bhagvānlāl Indrāji and Dr. Hoernle have given in their articles on the first rock-edict of the Shāhbāzgarhī version, and of the Suibihārā inscription, *Indian Antiquary*, vol. X, pp. 105 & 324, and vol. XI, p. 128.

2. I am however not able to agree as yet with Dr. Bhagvānlāl's remark in the last article, that the short line slanting upwards, which is sometimes found on the left side of the lower end of consonants and *a*, denotes the long *ā*. In our edict it occurs distinctly in the first sign of *bāhuvidha*, l. 2, where the reading *bāhuvidha* is impossible. It is further found in the *va* of *devanam*, l. 1, where the reading *devānam* is required. In a third word, *ataprashaḍavudhi*, l. 8, it perhaps occurs in the initial letter, and the reading *āta* is possible. But I do not dare to put these two lengths in the transcript, as none of the numerous other letters after which *ā* must have been read, such as *ḍa* in *prashandani*, *ḥa* in *grahaṭhani*, show a similar contrivance. Moreover, neither Dr. Bhagvānlāl's facsimile of the rock-edict nor the photograph of the Shāhbāzgarhī version which I owe to the kindness of Sir A. Cunningham, nor the facsimile and photograph of the Mānsahra version, which I have likewise received from him, confirm the assertion that the distinction between *a* and *ā* is clearly marked in the Āśoka inscriptions. Hence I have noticed these slight peculiarities of the letters merely in the notes to the transcript.

3. With respect to the spelling I have scrupulously adhered to the position of the letters in the original. I transliterate *priyadrāṣi*, *dharmo*, *savva*, though I have not the slightest doubt that the words were pronounced in the Panjāb, as elsewhere, *priyadarśi*, *dharmo*, and *sarva*. To everybody who is acquainted with manuscripts of works in the modern Prākṛits of India, or who has had to do with official correspondence in these Prākṛits, the carelessness which the old inscriptions show with respect to the position of the letter *ra* will be nothing new or wonderful. A Hindu who is neither a Paṇḍit nor a pupil of the Government schools, will write for *savarṇa*, *savraṇ* or *srovaṇ*, for *sarva* sometimes *sraṇa* and sometimes *savva*, just as his fancy may direct.¹ As long as the *ra* appears in the word, he is quite contented. He, of course, pronounces invariably *dhar'm*, *sar'v*, *savar'n*, and so forth. There is, I think, no reason to suppose that Aśoka's Rajukas were better scholars than the Karkuns of the British Government offices before the introduction of the European system of education, and I therefore believe that the abnormalities in their spelling may be attributed to the same causes which operated in the case of the modern office writers. Still, in a transcript, it is as well to render the peculiarities of the text as accurately as possible.

TRANSCRIPT.

L. 1—De(va)nam (p)riyo (P)riyadrāṣi raya² savraprashamḍani graha[tha]ni cha puje(ti) danena vividhaye cha pujay(e) [.] N[o]³ chu (tatha) [da]na[m]⁴ va puja va

L. 2—devanam⁵ priyo m(a)ṇāti yatha kiti [?] sa(la)vaḍhi siy(a) savrapra-shamḍana[m]⁶ [.] Salavaḍhi tu bahuvīdha⁷ [.] Tasa tu iyo mula ya(m)⁸ vach(a) guti [.]

L. 3—kiti [?] ataprashamḍapuja (va) pa[rapa]sha[m]ḍagarana⁹ va no s(i)ya [apra]-karanasi¹⁰ [.] lahuḥka va siya ta(si ta)si prakara[n]e¹¹ [.] Puje[ta]v[a]¹² [e]va¹³ (chu) parapra(sham)(.)

L. 4—[da tena tena prakaraṇena [.] Ev]am¹⁴ karamtaṁ [ata]prashamḍam vadheti

¹ See e.g. Mr. Narmadāshankar's remarks on this point in the preface to his edition of Premānand's *Datasmādhā* of the *Bhāgavatapurāṇa*, p. 8.I.C.

The sign () used in the transcript indicates that the letters are slightly injured, the sign [] that they are very much defaced but just recognisable.

² There is a straight line on the right side of the lower end of *ra* and a slanting one on the right of *ya*, faintly visible on the facsimile. I believe that both are accidental.

³ The vowel *o* is very faint on the facsimile, but plain, though shallow, on the impression.

⁴ The *anusvāra* is doubtful.

⁵ The *va* of *devanam* shows a short upward stroke at the lower end of *va*. The little semicircle on the right of *ma* which on the facsimile is connected with the letter, appears detached from it on the impression.

⁶ The last *anusvāra* is doubtful.

⁷ A short line, slanting upwards, is attached to the lower end of *ba*.

⁸ Only one half of the *anusvāra* is visible on the impression to the right of *ya*. The other, which was attached to the left limb, has disappeared in a great rent.

⁹ The *anusvāra* is doubtful. *Garana* is probably a mistake for *garaha*. The *ra* of this word shows below on the right horizontal line, which I believe to be accidental.

¹⁰ *Pra* is tolerably plain on the impression.

¹¹ *Na* is better recognisable on the impression.

¹² The vertical line above *va* seems to be accidental, just as that below.

¹³ On the facsimile the first letter looks like *ya* with a wrongly placed *o*-stroke. According to the impression *eva* is probable.

¹⁴ The first twelve letters are with difficulty recognisable. Only the last two are almost entirely gone.

paraprashamḍasa¹⁵ pi cha upakaroti [.]. Ta(da) añatha ka[rata]¹⁶ [cha]¹⁷ a(ta)pra-
[shamḍam]

L. 5—chhanati parap(ra)shadasa¹⁸ cha apakaroti [.]. Yo hi kochi¹⁹ ataprash(a)ḍam
pujeti (para)p(ra)sh(a)d(a)²⁰ [ga]rahati savr(a)²¹ atap(ra)shadabhatiyeva²² kiti [?]

L. 6—(a)taprashamḍam dipaya(mi) ti [,] so cha puna tatha karamtam so cha puna
tatha kar(amtam)²³ ba(dha)tara(m)²⁴ upahanti atapra(sha)ḍam [.]. So sayamo vo²⁵
s(a)dbu [,] kiti [?] añam(a)ñasa dbromo²⁶

L. 7—ś(r)uṇeyu²⁷ cha su(s)rus(e)yu²⁸ cha ti [,]. Evañ (hi) d(e)vanam priyasa ichh
[,] kiti [?] savraprashamḍa bahuśruta cha kala[ṇa]gama²⁹ cha siy(a)su (.). Ye cha tatra
tatra³⁰

L. 8—prasana tesham³¹ vatavo³² [:] de(va)nam³³ pri[yo] n(a tatha da)nam va (pu)ja
va m(a)ñati ya(tha) kiti [?] salavadhi siya ti savraprashadanam bahuka cha[.] Etaye
a * * ³⁴

L. 9—vapaṭa [dhra]mamahamatra³⁵ (i) * * yachhama(hama)tra³⁶ v(a)chabhumika
añe cha nikay(a)³⁷ [.]. Ima(m)³⁸ cha etisa (pha)lam yam ataprashadavadhi³⁹

L. 10—dhrama(sa) cha dipana⁴⁰[.]

IN DEVANĀGARĪ.

1. देवनं प्रियो प्रियद्रशि रय सन्नप्रबंधनि यष्टनि च पुजति दनेन विविधये च पुजये । नो बु तय दनं
व पुज व

2. देवनं प्रियो मजति यय किति । सलवडि सिय सन्नप्रबंधनं । सलवडि तु बहुविध । तस तु इयो
सुल यं वचगुति ।

¹⁵ The *ra* of *para* shows a small slanting line attached below to the right of the letter. The apparent anusvāra under *da* is shown by the impression to be an accidental scratch.

¹⁶ The last sign of *karata* is almost entirely gone. The reading may have been *karantam*.

¹⁷ The letter is very doubtful. One would expect *cha* or *tu*. In the following word the two *anusvāras* are doubtful.

¹⁸ Possibly **pashadasa*.

¹⁹ The *o* of *kochi* is visible on the reverse of the impression.

²⁰ Possibly **pashamḍam*.

²¹ Possibly *savr*.

²² The *e*-stroke to the left of *ya*, where its proper position is, seems a little abnormal, and may be an accidental scratch.

²³ The participial phrase has been repeated by mistake. The first *anusvāra* of the second *karantam* is doubtful.

²⁴ The *anusvāra* seems certain from the impression.

²⁵ This seems plain on the impression, but is a mistake for *va*. It looks as if a *ra*-stroke were attached to *sa* of *sadhu*.

²⁶ *Dhram* is perfectly distinct on the impression.

²⁷ This might be read also *sruniyu*. But there are some other cases where a diagonal stroke passes through the inside of the semicircle at the top of *ra*.

²⁸ The top line of *ru* is not distinct owing to a large fissure.

²⁹ As the top of *ra* has been destroyed, it may have been dental.

³⁰ The last three syllables are not visible on the impression.

³¹ The *anusvāra* is distinct on the impression.

³² The final vowel is distinct on the impression.

³³ *Va* looks on the facsimile like *ya*. The impression shows that the lower lines are scratches.

³⁴ Read *ataya*. The last three letters on the facsimile are not visible on the impression.

³⁵ *Dhram* is mutilated. *Ha* is perfectly distinct on the photograph; *tra* on the same and on the impression.

³⁶ Probably *itidhiyachha* to be restored.

³⁷ The apparent *e*-stroke to the left of *ya* is, I think, an accidental scratch.

³⁸ Possibly *imo*.

³⁹ A line slanting upwards seems to be attached to the left of the lower end of the initial *a*. But it may be due to a fissure, the prolongation of which is plain on the impression.

⁴⁰ This line is not on the impression.

3. किति । अतप्रषडपुज व परप्रषडगरन व नो सिय अपकरणसि लहुक व सिय तसि तसि प्रकरणे । पुजेतव एव सु परप्रष -
4. ड तेन तेन प्रकरणेन । एवं करंतं अतप्रषडं वदेति परप्रषडस पि च उपकरोति । तद अजय करत च अतप्रषडं
5. कृणति परप्रषडस च अपकरोति । यो हि कोचि अतप्रषडं पुजेति परप्रषड गरहति सत्र अतप्रषडभतियेव । किति ।
6. अतप्रषडं दिपयमि ति । सो च पुन तथ करंतं सो च पुन तथ करंतं बढतरं उपहति अतप्रषडं । सो सयमो वो सधु । किति । अजमजस भ्रमो
7. सुषेयु च सुषेयु च ति । एवं हि देवनं प्रियस इह । किति । सत्रप्रषड बहुसुत च कलणगम च सियसु । ये च तत्र तत्र
8. प्रसन तेधं वतवो । देवनं प्रियो न तथ दनं व पुज व मज्जति यथ किति । सलवदि सिय ति सत्रप्रषडनं बहुक च । एतये च —
9. वपट भ्रमसहमत्र इ — — यक्षमहमत्र वचभुमिक अजे च निकय । इमं च एतिस फलं यं अतप्रषडवदि
10. भ्रमस च दिपना ॥

TRANSLATION.

The Beloved of the gods, king Priyadrasī, honours men of all creeds⁴¹ both [ascetics] and householders,⁴² by (showing them) liberality and by honouring them in various ways. But the Beloved of the gods thinks not so (much) of liberality and honour—as of what?—that an increase of essentials⁴³ may take place among men of all creeds. But the increase of essentials (may happen) in various ways. But this is its root, viz., guarding one's speech—how so?—“honouring one's own creed and blaming other creeds shall not be in unimportant points, or, it shall be moderate with respect to this or that important point? But other creeds must even be honoured for this or that important point. Acting thus, one exalts one's own creed and benefits also the other creeds. Acting differently, one hurts one's own creed and injures the other creeds. For he who honours his own creed and blames all other creeds out of reverence for his own creed—how so?—(thinking) “I promote (thereby the interests of) my own

⁴¹ The forms *prashaḍa* and *prashamḍa*, which appear both here and in edicts VII and XII of the unpublished Mānsahra version instead of the *pāshaḍa*, *pāshamḍa*, *pāsaḍa*, or *pāsamḍa* of the Gīrnār, Kālsī, Jaugada, and Dhāuli inscriptions, fully confirm Professor Kern's conjecture, who derives them from the Sanskrit *pāśhāda*, 'a member of a (religious) assembly or school. For as *ra* may be taken as equivalent to *ar*, *prashaḍa* may stand for *parashaḍa*, and this form differs from the Sanskrit original only by the shortening of the first *a* and by the lingualisation of the final *da*, both of which changes are required or sanctioned by the phonetic laws of the Prākṛit dialects. My rendering of the word by 'adherent of a creed, or creed' is based on the assumption that in Aśoka's times it was free from the *mala nota* which adheres to it later. Its import, I think, corresponded exactly to the English term 'denomination' and the German 'Glaubensgenossenschaft.' Owing to its ponderous length 'denomination' is not fit to be used in the translation of a document where *prashaḍa* recurs more than a dozen times.

⁴² I insert the word 'ascetics' according to the Kālsī version, where the text offers *pāshamḍāni pavajitāni gahatāni vā*. The Gīrnār version has *pavajitāni* too, but places before it a superfluous *cha*. For it reads *savapāshamḍāni cha pravajitāni cha gahatāni chā*. The constitution of the Indian religious communities was in Aśoka's times, as the correct reading of this and several other passages shows, throughout the same as in the present day. The heads were ascetics or monks who taught, and in return were supported by, a number of laymen, here and elsewhere called 'the householders.'

⁴³ 'The essentials' are, of course, self-restraint and the purification of one's disposition, *śāyamo* and *bhāvasudhī*, as the seventh edict says.

creed"—he, however, acting thus injures his own creed exceedingly. Hence self-restraint alone" (*is*) commendable—how so? "They shall hear each other's law and love to hear it." For this is the desire of the Beloved of the gods—what?—"that men of all creeds shall have heard much and possess holy doctrines." And to those" who adhere to this or that (*faith*) it must be said: "The Beloved of the gods thinks not so (*much*) of liberality and honour as of what?—that an increase of essentials "may take place among men of all creeds; and a large one." For this end are working the superintendents of the law, the superintendents of women, the *vachabhumikas*" and other bodies (*of officials*). And this is its result (*viz.*) the exaltation of one's own creed and the promotion (*of the interests*) of the law."

IV.—AN INSCRIPTION FROM DABHOI.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

On a large stone slab, 3' broad and 2' 10" long, which is fixed in the inner side-wall of the Hira Bhāgola gate at Dabhoi or Darbhavati, are found the remnants of a very large metrical Sanskrit inscription, originally consisting of 59 lines of neatly-incised Nāgarī characters which closely resemble those of the ancient Jaina palm-leaf MSS. The lower portion of the stone is broken in several places. The breaks have destroyed lines 44–46, and have more or less seriously injured the centre portions of lines 47–59. Nevertheless the lower portion, especially lines 52–59, is in a better condition than the upper one, which has suffered from the effects of the weather or from rough treatment to such an extent that nowhere is an entire line readable. On the right hand, pieces containing from 20 to 35 letters have been almost entirely obliterated in each of the first 52 lines. The first five or six letters on the left are likewise gone nearly everywhere, and in the centre portions of lines 16–40 not much more can be made out with certainty than single words and letters here and there. Under these circumstances it would be a waste of time and paper to transcribe all the small fragments. I shall confine myself to a description of the contents of the document and to giving transcripts of those pieces where at least a whole *pāda* of a verse is readable. The materials on which I work, a photograph and a paper impression, have been furnished to me by Dr. J. Burgess.

⁴¹ I translate in accordance with the emendation proposed in the notes to the transcript, *so sayamo va sudhu*, as *vo* 'for you' gives no good sense, and the Kāśī version has distinctly *samādāye va*, i.e., *samavāya eva*. The *varia lectio* *samavāye* 'concord, harmony,' found also in the Gīrnār inscription, is better than *sayamo*.

⁴² *Suśruṣeṣu*, 'they shall love to hear it,' may possibly mean 'they shall obey' (*it, as far as it is worthy to be obeyed*). For both in Sanskrit and in the Prakṛits the desiderative *śruṣāḥ* has almost lost its etymological meaning. In Aśoka's inscriptions, too, it is regularly used in the sense of 'to obey.' The nominative *dharma* stands for *dharmaḥ*, as it is governed by the two verbs *śruṇeṣu* and *suśruṣeṣu*. The same interchange of the two cases occurs, as is well known, regularly in the modern Prakṛits, and occasionally in the Vedic dialects.

⁴³ The various reading *teshaṁ* confirms the explanation of the corresponding *tehi*, as a dative plural, which I have proposed in the notes to my German translation, *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XXXVIII, 586.

⁴⁴ If *vataṁ* is not simply a clerical mistake for *vataṁ*, it must be considered as an instance of the utter loss of feeling for the distinction between the genders. The readings of Gīrnār and Kāśī, *vataṁ* and *vataṁ*, show that it represents the Sanskrit *vaktṛyam*.

⁴⁵ I leave the word untranslated, as I do not believe that the *vachabhumikāḥ*, the inspectors of the latrines, can be meant, and as I am unable to find any other explanation.

⁴⁶ The law to which Aśoka refers here is the body of those moral doctrines which he has fully particularised in the third rock-edict, and constantly inculcates as the one needful thing.

The inscription belongs to the class of the *Prastāvis* or panegyrics, a large number of which have come to light during recent years. As has already been pointed out by Professor V. A. Kāthvāte,¹ it is the composition of Someśvara-deva, the well-known Purohita of the Rāpakas of Dhokā, who wrote the *Kīrtikaumudī* in honour of his spiritual client and master Viradhavala and of his friend the famous Jaina minister Vastupāla. The *Prastāvis* is dated (l. 59) Vikrama Samvat 1811 Jyeshtha Śudi 15, Vudhadine, or May 14, 1253,² and belongs therefore to a time when Viradhavala and Vastupāla had passed away.³ On the throne of the former sat his second son Visaladeva, who in Vikrama Samvat 1800 or 1802 extended his sway over the whole of Gujarāt.⁴ As might be expected, it is the latter to whom Someśvara devotes the greater portion of his poem. Viradhavala and his ancestors occupy a secondary place, and Vastupāla is, it would seem, not even mentioned. The immediate cause which led to the composition of the *Prastāvis*, was the building or restoration of a temple of Śiva-Vaidyanātha at Dabhol-Darbhavati, ordered by Visaladeva.

Turning to the details, it would seem that the first three verses contained a *maṅgala* or invocation addressed to Śiva-Vaidyanātha. A fragment of verse 2 says, "May glorious Vaidyanātha himself with his eight bodies grant their desires to the creatures." In verse 4 the description of Visaladeva's ancestors begins; for the end of *pāda* 2 and *pādas* 3-4 speak of "the line of the progeny of that (*man*), the good deeds of which (*line*) . . . (*cannot be described*)—even by eloquent men." As the name of the first ancestor is lost, and verse 5, too, is gone entirely, full certainty as to the point at which the genealogy begins is not obtainable. But verse 6 makes it probable that it included the name of the first Chaulukya of Gujarāt. For the fragments of verse 6 point clearly to its identity with *Kīrtikaumudī*, II, 2—"Won over by the eminent qualities of this conqueror of his foes, the guardian goddess (Śrī) of the Gūrjara princes became of her own choice his bride, just as (the goddess Śrī became the bride) of (Viṣṇu), the foe of Bāṇa (at the churning of the ocean)." In the *Kīrtikaumudī* these lines refer to Mūlarāja, the founder of the Chaulukya dynasty of Aṇhilvād. I do not believe that they can refer here to anybody else. For if they had been applied to Dhavala, the first member of the Vyāghrapallīya or Vāghelā branch of the Chaulukyas, known to us, Someśvara would be guilty of uttering a deliberate falsehood. Dhavala was according to all accounts not even a minor chief of any consequence. The next verse 7 begins with the word *yāmin* and hence refers likewise to Mūlarāja. Its sense seems to be that the wives of his enemies tremble or fly into the jungles, "when he, an embodied stream of the sentiment of heroism, stands on the back of . . . with the intention of fighting." In the lost verse 8 the poet seems to have turned to the Vāghelās and, just as in the *Kīrtikaumudī*, to have begun with Arjorāja. This is evident from verse 9, "By whom, even the son of Dhavala, an imitator of Kṛishṇa, this realm of famous Gūrjara land was made free from thorns." Here we have a new version of *Kīrtikaumudī*.

¹ *Kīrtikaumudī*, pp. viii-x. Professor Kāthvāte has also correctly transcribed the passage containing the date, and has recognised that the Dabhol *Prastāvis* contains several verses from the *Kīrtikaumudī* and one from the *Prastāvis* in Tejapāl's temple at Ābu.

² This is according to Dr. Schram's calculation, who informs me that in V. S. 1811 (current), corresponding to 1253, the full moon of Jyeshtha fell on May 14th, 10 P.M., a Wednesday, in V. S. 1811 elapsed, or 1254 A.D., on June 2nd, 10 P.M., a Tuesday.

³ *Indian Antiquary*, vol. VI, p. 190.

⁴ *Indian Antiquary*, vol. VI, p. 190; and Bhāṇḍārkar, *Report for 1883-84*, p. 12.

mudī, II, 63, "By that good warrior who imitated Kṛishṇa, even by the son of Dhavala, was begun the clearance of the kingdom from thorns." The fragment of verse 10 informs us further that Arṇorāja "slew on the battle-field Rānasimha who resembled Rāvaṇa"—a deed which is not mentioned elsewhere. Verse 11 finally confirms the statement of *Kīrtikaumudī*, II, 66, according to which he himself met his death in battle. It says, "Now when his son valiant Lavaṇaprasāda [*was able to sustain*] the load of Gūrjara land, he (Arṇorāja) offered, his heart being averse to the world, a battle-sacrifice at which he gave his life as fee."

Next follows the eulogy of Lavaṇaprasāda, verses 12-24, which besides known events contains some new historical facts. Verse 12 declares that owing to some deeds of his, the particulars of which are lost, "the kingdom of the Gūrjaras was even greater than that of Rāma." Verse 13 mentions a fight near Vardhamāna, the modern town of Vadhvān in north-eastern Kāthiāvāḍ, with some unnamed powerful foes, regarding which the chronicles are silent. Verse 14—"By whom the chief of Naḍḍāla was deeply wounded with his mighty sword; owing to this (*severe stroke*), yon kings quake even to-day, just as the mountains at a thunder-clap"—is identical with *Kīrtikaumudī*, II, 69, and reiterates the defeat of the Thākur of Nāṇḍol in southern Mārāvāḍ. Verses 15-17 refer to a victory over a Muhammadan king, whose name is not given.

15. How many godlike kings are there not on earth? But even all of them became troubled by the mere mention of the king of the Turushkas. When that (*Turushka king*), excessively angry, approached in order to fight, [*it was Lavaṇaprasāda*] who placed only

16. By whom (*Lavaṇaprasāda*), the king of the Turushkas who had spattered the earth with the blood flowing from the cut-off heads of numerous kings—when he came in front, with dry lips, full of doubt,—was conquered at Stambha with his arm (*strong*) like a post (*stambha*) and terrible through the sword."

17. If he (*Lavaṇaprasāda*) is a mortal, how is it that he conquered the lord of the Mlechchhas?"

This encounter of Lavaṇaprasāda with a king of the Turushkas causes a difficulty, especially because Stambha⁵ is named as the place where it happened. In Lavaṇaprasāda's time fall three attacks of the Muhammadans on Gujarāt: (1) the unsuccessful expedition of Shāhabu'd-dīn Ghori in 1178 A.D.; (2) the first expedition of Quṭbu'd-dīn in 1194 A.D., during which Anhilvāḍ was sacked; (3) the second expedition of Quṭbu'd-dīn in 1196, which was at first unsuccessful, but finally led to the temporary conquest of Gujarāt and to the temporary occupation of Anhilvāḍ by a Muhammadan garrison.⁶ It is very probable that he fought against the invaders on all three occasions. But I do not think that any of the engagements which then took

⁵ The square brackets between which the syllable *Stamb* has been placed in the transcript merely indicate that it is badly damaged. In my opinion it is not really doubtful. A portion of the left limb of *ṣa*, the ends of the vertical strokes of *ta* and the *anusvāra* are distinguishable.

⁶ K. Forbes, *Rās Māla* (second edition), pp. 160, 180-181. Regarding the duration of Lavaṇaprasāda's career we only know that he was the *Rājyachintakāri* or *major domus* of Bhīma II., who ruled over Gujarāt from Vikrama-Samvat 1235 or 1179 A.D., and that he was alive and took part in the war against Siṅghana of Devagiri which happened after the appointment of Vastupāla to the post of prime minister in Vikrama Samvat 1276 or 1220 A.D. (*Kīrtikaumudī*, pp. xiv-xv; *Indian Antiquary*, vol. VI, p. 188), and ended with a treaty in Vikrama Samvat 1286 (Bhāṇḍārkar, *Early History of the Deccan*, p. 84).

place can be referred to in our passage. Both according to the accounts of the Muhammadans and according to those of the Gujarātī chronicles and bards, the decisive battles were fought in southern Rājputānā. On the other hand Stambha, the scene of the battle mentioned in our inscription, can be, it seems to me, only Stambhapura or Stambhatirtha, the modern Khambhāyat—Cambay,—which lies much further south. For Stambha is the regular abbreviation of these two names, made *bhumavat*, and no other town has hitherto become known in Gujarāt from the name of which it could be derived. If we have then to look out for some other period during which Lavanaprasāda may have gained his victory, the most probable conjecture seems to me that it happened after the occupation of Anhilvād in 1196. Some time later the Muhammadans did suffer a defeat in Gujarāt and the province shook their yoke off.⁷ The details of these events are not given either by the Muhammadan or the Hindu authors; but our passage probably contains an allusion to them, and it may be that Lavanaprasāda was the liberator of his country.

The fragments of verse 18 inform us that Lavanaprasāda, “a repository of medicine-like valour, cured [*his country* . . .] when the crowd of the princes of Dhārā, of the Dekhan and of Maru, who resembled diseases [*attacked it*].”

His success against the kings of Mālva and of the Dekhan are mentioned also in the *Kīrtikaumudī*, II, 74-75. As I have pointed out in the *Indian Antiquary*, vol. VI, page 188, note, the first-mentioned foe is probably Subhatavarman and the second Singhana (1209-10—1247-48 A.D.), whose inscriptions record several expeditions against Gujarāt. The kings of Maru or Mārvaḍ, who are added here, may possibly be the four princes referred to, *Kīrtikaumudī*, IV, 55-65, who attacked Gujarāt at the same time as Singhana's army.

Verse 19 is purely laudatory: “He (Lavanaprasāda) who raises his race, seems to me of greater fame than Yudhishtira, whose relatives were all destroyed, though their power to remove a Salya is equal.”⁸ Verse 20 seems to have been of the same import. Verse 21 refers to the erection of a temple of Kumāra near Vadhvāṇ. “Who (Lavanaprasāda) caused to be erected in the neighbourhood of Vardhamāna, a (*temple of*) Kumāra rivalling the ocean (*in the possession of treasures*) and surpassing the moon (*in brilliancy*).” The sense of the next three verses I am unable to make out from the scanty remnants. With verse 25 begins the praise of Viradhavala. Its complete restoration is easily possible, as it agrees literally with verse 27 of the *Prasasti* in Tejahpāla's temple at Ābu.⁹ “From him sprang a son, who was the image of Daśaratha and Kakutstha (*spelt kakutstha*), who swallowed like a mouthful the armies of hostile kings,—Viradhavala. When the flood of his fame spread, the cleverness of faithless women,—whose minds are distressed with the longing after enjoyments,—in the art of approaching (*their lovers*) was destroyed.”

Of the remaining verses referring to Viradhavala, 26-51, little more than single letters or words are legible, except in verse 45, where an unsuccessful combined attack of the lord of Dhārā and of the ruler of the Dekhan is mentioned. The portion of the *Prasasti* which celebrates Visaladeva's great deeds and virtues, verses 52-108, is likewise in a very bad condition. The only political events traceable are fights with the kings

⁷ K. Forbes, *Eds Māla*, p. 181.

⁸ In the case of Yudhishtira *Salya* must be taken as the name of the well-known hero; in the case of Lavanaprasāda it means simply ‘thorn,’ i.e., foe.

⁹ *Kīrtikaumudī*, App. A, p. 4.

of MALVĀ and of the Dekhan (L. 29, verse 58?) which his grant of V.S. 1317 mentions too, and a hitherto unknown expedition on which "Visaladeva kept the hero's vow on the shore of the Sindhū," i.e., either of the ocean or of the Indus (L. 30, verse 59). In verse 77 and in those immediately preceding the manner in which Visaladeva gained the throne of Gujarāt seems to have been described. But the name of the opponent whom he overcame has been lost. All that remains is: 77. "Visala [*made undergo*] the fate of a moth in the fire of his valour."

78. "Then that moon among princes, Visaladeva, after obtaining sway over the world,"

A little further on, with verse 80, begins apparently the account of Visaladeva's building operations. We hear of the erection of one or several temples of Śiva, (verses 81 and 91), of the restoration of a temple of the sun, called Mūlāsthāna (verse 92), of another "temple which resembled a peak of the mountain of Hara," i.e., of Kailāsa (verse 93), and that "he who in form resembled Cupid renovated the *prākāra*," i.e., the enclosure, probably of some other temple. Verses 99—108 praise the king's liberality. According to verse 100 he gave annually "a kalpalatā of always increasing value, the cause of the wealth of the Brāhmanas." Verse 102 says that "in his country the sound of the *Vedas*, uttered by untired Brāhmanas who were gladdened by fees given at great sacrifices, [ever] meets one's ears." The other verses are of a more general import. In the concluding portion of the poem, which opens with the words *itāś cā*, Someśvara speaks of the official and architects connected with the building of the temple, of himself, of the writer and the engraver of the *Prasasti*.

109. In the Prāgrvāta race¹⁰ was ... ga, the son of illustrious Chaṇḍasimha, who was appointed by the king on account of his confidence (*in him*) to the post (*of guardian*) of the fort of Vaidyeśitṛi.

110. What description shall (*I*) give of that minister the flood of whose pure fame filled the earth, erected by whom, the excellent line of ramparts, free from interstices, dived into the abode of the gods."

111. There was a mason, called Sādeva, a store of all good qualities; from him sprang Vāmadeva, famous for having built the temple of the Sun, called Mūlāsthāna. As his son was born he who is called Madana, a scion of (*the race of*) Viśvakarman, the builder of the wall of (*glorious*) Vaidyeśa, of the extensive temple, of the gates, of the wings and of the foundations.¹¹

112. The son of Āhlādana, called Devāditya, who (*became*) the firm architect of Vaidyeśitṛi, is famous in the first rank of masons.

113. Glorious Vaidyanātha, worshipful sole protector of the world, I address a prayer to thee—"May God, through thy favour, that Visaladeva, free from cares caused by foes, and united with his sons, be victorious during ten thousand Kalpas!"

114. The chief domestic priest of the kings, born . . . , who is called Someśvara-deva, made this panegyric, producing the great composition in half a watch of the night.

¹⁰ This is the same tribe to which Yastupāla and Tejapāla, the ministers of Virādhavala, belonged. At present it bears the name Porvāl. The Porvāl Vāpīs are well known in Northern Gujarāt and in Rājputānā. In an analysis of this inscription prepared from another facsimile by Mr. Consens, Dr. Bhagvānīlal Indrājī gave the first name as Sāṅga.

¹¹ The last *pāda* of this verse may also be taken very differently, "the builder of the wall of glorious Vaidyeśa, of the gate-posts of the extensive temple and of the foundations." The translation of *dhāṭi* by 'foundations' is purely conjectural. Dr. Bhagvānīlal read the second name here as Rāmadeva.

115. And the excellent Brāhman Prahlādana, the son of Śrīyāmanda (?), born in the *gotra* of famous Nandipura, wrote this panegyric.¹²

116. By skilful Padmasimha, foremost among masons,¹³ the son of the mason Sajjana, was this panegyric incised.—Samvat 1811, on the 15th day of the bright half of Jyeshtha, a Wednesday. May it be well!

TRANSCRIPT.

L 2. . . . पाद

. पु तमाचि [मा] -

महाभिस्तुभिस्तुभिस्तुभि[मत] श्रीवेष्ट[माचः स्वयम् ॥ २]¹⁴

. विधेर्वि [दधत्] किल के

.

L 3. प्रसिद्धा ॥ ३

.

. तदपत्यपरंपरासी ।

यत्नानि वाक्पनिपुत्रैरपि — रि — —

— — — [म]स्तुष्टदः सुकृतानि यत्नाः ॥ [४]¹⁵

.

. [॥ ५]

[पाव-]

L 4. क्षिता जितारा[तिगुर्वैर्वाच]रि[धीरिव]

गूर्जरेष्टर[राज्य]श्रीर्यस्य जज्ञे स्वयंवरा ॥ ६¹⁶

यस्मिन् यरीरवति वीररस[प्रव]ाहे

[म]र्षे[द्र]ष्टमधितिष्ठति युधुवुधगा ।

चतःपुराचि — — राचि क — — —

— — — — — [॥ ७]¹⁷

.

L 5. गुणरत्नराजि गंभोरता जगति ॥ ८¹⁸

भवत्स्य सुतेनापि येन ज्ञानासुकारिणा ।

¹² Dr. Bhagvanlal Indrāji read the second name as Śrīyā-
nanda.

¹³ Regarding the use of *sātra* for *sātradhāra*, see *Visva*
Oriental Journal, vol. II, No. 4.

¹⁴ Metre, Śārdūlavikrīḍita.

¹⁵ Metre, Vasantatilakā.

¹⁶ Metre, Anuṣṭubh.

¹⁷ Metre, Vasantatilakā.

¹⁸ Metre, Āryā (P).

[महाभीमा भवामिसरवक्]सायां कुमवता ॥ २५^{२१}

दे — — — किमपि

.

.

L 28. ॥ [७]

धारापतिर्दक्षिण ७ — —

७ — ७ — — सुगण[स्व]मिती ।

धीरक्षयोरेव समानतमं

निका ७ — — ७ ७ चकार ॥ [४५]^{२२}

.

.

L 25.

.

. ॥ ५१ — — — धीरक्षरेव धीवीसवी .

.

L 29.

.

धीवीसकः आपतिर्धाराधीक्षरदक्षिणेक्षरा .

.

L 30.

— — ७ — ७ ७ — ७ ७ — ७ — —

— — ७ — ७ ७ — ७ ७ — ७ — — [१]

— — ७ — ७ ७ — ७ ७ सिधुतीरे

धीरमतं धरति धीसकदेव एव ॥ ५८^{२३}

.

L 39.

— — — ७ ७ — ७ — ७ ७ — — प्रजानां च तत् ।

सा येन क्षतिरज्जगामि — ि तः पूर्वे ययातिर्यया

— — — ७ ७ — ७ — ७ ७ — — ७ — — ७ — — [॥ ७६]^{२४}

— — — ७ ७ — ७ — ७ ७ — — ७ — — ७ — —

L 40. — — — ७ ७ — ७ — ७ ७ — — ७ — — ७ — — ।

— — — ७ ७ — ७ — ७ ७ — — ७ — — ७ — —

— — — ७ ७ धीसकः प्रसभता[मात्र]प्रतापानके ॥ ७७

आधिपत्यमधि[ग]त्वा जगत्वाः

पार्थिवैर्दुराध धीसकदेवः ।

^{२१} Metro, Śikhariṇī.

^{२२} Metro, Upajāti.

^{२३} Metro, Vasantatilakā.

^{२४} Metro of verses 76-77, Śārdūlavikrīḍita. Read सा येन क्षतिः

- स ७ कार [सु]जनं - - - -
 - ७ - ७ ७ ७ - ७ ७ - - [॥ ७८ ॥]^{२५}

- L 41.
 मिंद्र इव विष्णुमन - - - - ॥ ७९
 श्रीमूखराजकुसुमेषु भृगांक्षमीलि-
 भस्त्रेषु भूपतिषु तेषु दिवं गतेषु ।
 यस्य ७ संप्रति समं ७ तिपञ्चवित्त-
 वित्ते ७ वेम्भभिर - ७ ७ - ७ ७ - ७ [॥ ८० ॥]^{२६}
 - - ७ - ७ ७ ७ - ७ ७ - ७ ७ - ७
 - - ७ - ७ ७ ७ - ७ ७ - ७ ७ - ७ ।
- L 42. - - ७ - ७ ७ ७ - ७ ७ - ७ ७ - ७
 दु - ७ मंभकरिषुः सुरभीकरोति ॥ ८१
 हे रत्नाकर रत्नसंपदमिमासुभेः कवि - ७ -
 [त्वं] नीचेभ्यं कांचनाक्षस [यथा] केनापि नास्तीत्यसि ।
 - - स्यं जगतोऽ [यि] निर्हसयितुं - - ७ - - ७ -
 - - ७ ७ - ७ ७ - ७ ७ - - - ७ - - ७ - [॥ ८२ ॥]^{२७}
 ७ - ७ - - ७ ७ - ७ - -
- L 43. ७ - ७ - - तिविजृम्भितानि ।
 करोति व - रधिकाधिकैर्यः
 पूर्व्याणि पूर्व्यान्धराधराणि ॥ ८३^{२८}
 भांत्वा यत्करवाकः पी[त्वा] भातंगन्धुंभकीक्षासं ।
 चतुतापीव व्रतयति रिपुवृपतीनां ७ - - - [॥ ८४ ॥]^{२९}

- L 47. लोका - स्ते न दास्याय यः प्राकरं कारयति
 - - - ॥ ८५ [०]

- L 48. - - - - - श्रीमूखस्नानमंदिरं ।
 - - - पुण्या - न पुराचं पुनश्चतुर्तं ॥ ८६ [१]^{३०}
 चरादिमिचराकारं प्रासादं कारय - ७ - ।
 ७ - - ७ ७ - ७ ७ [॥ ८७ ॥]

 - - - ७ - - ७

^{२५} Metre, Rathoddhatā.

^{२६} Metre of verses 80-81, Vasantatilakā.

^{२७} Metre, Śārdūlavikrīḍita.

^{२८} Metre, Upajāti.

^{२९} Metre, Āryā.

^{३०} Metre of verses 82-86, Anuṣṭubh.

L 49.

— — — — — [1]

. कस्य वसुधावंधुसहचारं कुलद्वयं ॥ ८५

यः प्राकारं क्षराकारः कारयामासिवाचरं ।

. [1]

चातुष्क[तरुण]सिद्धिः — — — — संधिः क्षरो वितम्ब [1]

— — महाभाष्यगुणः . [॥ ८७]

L 50.

— — — — — धन्वंतरिर्यदि ।

तवाप्येव विद्येयन्नैरतुल्यः परिकीर्त्तते ॥ ८८

नूनं दास्यति दानदुर्धरं — — — — —

— — — कनकाचरं तदधुना किं धाम — मी ययं ।

एवं पक्षवर्धति यावद — — — — —

— — — — —

L 51.

— — — वि ॥ ८९

येन [कस्य]कृतादानं निदानं विप्रसंपदा ।

दीयते धर्मसुखेन प्रत्यक्षमधिकाधिकं ॥ १००

दानानि प्रदत्तानि ।

असमधि नास्य यथाहचयितुमेवं शुचिनाम् ॥ १०१

अन्वेष्टां ि — — — — —

— — — — —

L 52.

— — य — ।

अर्थातस्तुदधिचामसुदितप्रकाशप्रकाशः पुन -

र्वेदानां अनिरञ्जनि अवचदीरञ्जित द्वेऽवि — [॥ १०२]

[अनञ्ज]वितरचप्रसिद्धिप्रसन्न

चित्तिरमचक्ष निग्रम्य सञ्जमानः ।

वक्षिरपि मन्त्रिनं विभर्ति वज्रं

किमपि न क — — — — — [॥ १०३]

— — — — —

L 53.

— — — — — मे तावतीः समाः ।

तदात्रा येन पात्राणां सुतं दारिद्र्यमासनं ॥ १०४

वराकासुर्वराकाताम्बुसुखा — — — — — मे ।

सुखामवतमंयुं वा हिमांयुं वा भुवे समं ॥ १०५

असुखः काकुलः कतकुलवृत्तिः क्षीरवपति -

र्व्यादे — — नो — — — — — कस जीवसु — ।

L 54.

— — पितः श्वेतः यमिषु पुत्रः सोपि नृप -

क्षतः शार्ङ्ग शोके तमश्मवशोके नृपमरं ॥ १०६

* Metre, Anushtubh.

* Metre, Śardāvikrīṭita.

* Metre, Anushtubh.

* Metre, Āryā

* Metre, Śardāvikrīṭita.

* Metre, Pūshpitāgrā.

* Metre of verses 104-106, Anushtubh.

* Metre Śikharīṭi.

वरोचने र[चितवत्]मरेशमेव -
 मेकात्र नागनगरं च गते द्वितीये
 दीनाननं भुवनमूर्धमधश्च पञ्च -
 दास्यासितं पुनस्तदारकरिण येन ॥ १०७^०
 धर्मस्थानं विधिना विधा — — —

L 55.

— — — तिस्रो यः ।

धर्मस्थानैः सज्जतेः सुज्जती सोयं चिरं जयतु ॥ १०८^० इतश्च
 प्रास्ताटयं ७ ७ — गनामा
 श्रीचंडसिंहस्य सुतो बभूव ।
 यः क्षोषिपासेन निजप्रतीत्या
 वैद्योमितुर्दुर्मपदेऽधिपज्ञे ॥ १०९^०
 किं वर्चनीयमधुना सचिवस्य तस्य
 सत्कोर्त्ति[पू]

L 56.

रपरिपूरितभूतस्य ।

यत्प्रारितोद्धमरनिर्विवरप्रकार -
 प्राकारपक्षतिरगाहत नाकिलोकं ॥ ११०^०
 [पा]सीत्वादेवनामा सकलगुणनिधिः स्रजभूततोऽभू -
 स्रजस्थानाख्यभानोर्मयनविरचनाख्यातिभू[दा]मदेवः ।
 तस्योत्पन्नस्रजो मदनसमभिधो वि[श्वक]

L 57.

श्रीप्रसन्नः

श्रीमद्वैद्यवप्रपतितसदनहारमाणाधिकर्त्ता ॥ १११^०
 आकादनश्च तन[यो भूतो] वैद्योमितुः क्षिरः क्षपतिः ।
 देवादित्यसमाश्रयः स्यातो धुरि स्रजधारायां ॥ ११२^०
 श्रीवैद्यनाथ भगवन् भुवनैकनाथ
 त्वामर्थये किमपि देव तव प्रसादात् ।
 नि[त्वं प-]

L 58.

राधिरहितः सज्जितश्च पुनः

कस्यायुतं जयतु वीरसद्वेय एवः ॥ ११३^०
 प्रशस्तिमेता[म] ७ — ७ — —
 संभूतभूपासपुरीहितैः ।
 चकार श्रीमिच्छरदेवनामा
 यामार्चनिच्यसमहाप्रबंधः ॥ ११४^०
 त्रियामंदश्च तनयः श्रीमदिपुरगो[म]जः ।

^० Metre, Śardūlavikrīṭa.^० Metre, Āryā.^० Metre, Indravajrā.^० Metre, Vasantatilakā.^० Metre, Śardūlavikrīṭa.^० Metre, Āryā.^० Metre, Vasantatilakā.^० Metre, Upajāti.

- L 59. प्रजादनी ऽ लिख[तां च] प्रयसिं लिखपुंगवः ॥ ११५”
 सुत्रसज्जनपुत्रेच यस्मिंश्चिन्मिस्मिना ।
 सुत्रधारपुरीषेन [प्रयसिद]कीर्यत ॥ ११६
 संवत् १५११ वर्षे ज्येष्ठ यदि १५ बुधदिने ॥ छ ॥ — ॥ — ॥
 शु [म] भवतु ॥ छ । * ॥

V.—RATNAPUR STONE INSCRIPTION OF JAJALLADEVA,
 OF THE (CHEDI) YEAR 866.

By PROF. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a reddish-brown stone which was found at Ratnapur, in the Central Provinces, and is now in the Nagpur Museum.

The inscription consists of 31 lines. The writing originally covered a space of about 2' 2½" broad by 2' 2" high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines, and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines. Small portions of the stone appear to have broken away also at the upper right and lower left corners, and by the peeling off of the surface some *aksharas* have become illegible, especially in the last three lines of the inscription, as will appear from my transcript of the text.—The size of the letters generally varies from ½" to ⅔", and is somewhat less in the five or six bottom lines. The characters are Devanāgarī. The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 34. The names of the composer, of the writer, and of the engraver appear to have been given in the concluding verses, but they are now illegible.—In respect of orthography we have to note the very frequent employment of the dental for the palatal sibilant (in *sapharā*, line 1; *sirasi*, line 2; *vamsā*, line 4; *visva*, lines 4 and 16; *satru*, line 6; *kōsam*, line 7; *sōbham*, line 9; *sruṭā*, line 13; *saurya*, lines 14 twice, 23, and 25; *śīlāmāu*, line 19; *sōchih*, line 19; *Sōmēsvard*, line 20; *sirō*, line 23; *asēham*, line 24; *sāsanaṁ*, line 28; *sāsvatam*, line 28; *sāstra*, line 29; *prasasti*, lines 30 twice, and 31); the employment of the palatal for the dental sibilant in *tamiśra*, line 9, *śītam*, line 19, and *śarasaḥ*, line 26; and the non-observance of the rules of Saundhi in *samabharat śrī*-, line 3, *āsīt śēhāmś-cha*, line 6, and *mitravat-śrīyā*, line 20. The consonant *ḍ* is denoted by the sign for *v* everywhere except in *abdhī*, line 18, where the proper sign for *ḍ* has been employed.

The inscription refers itself to the reign of a prince Jājalladēva of Ratnapura, a distant descendant of the Chēdi ruler Kōkalla; and it is dated in the year 866, expressed by decimal figures only, on the 9th day of the bright half of Mārgaśīrsha, on Ravi or Sunday. And the inscription records (verses 27-31) certain religious benefactions,—the establishment of a monastery for ascetics, the making of a garden and of a lake, probably also the foundation of, or the establishment of a temple at, Jājallapura, and the grant of the village of Sirulī, and of Arjunakōṇasaraṇa (?), &c., by the prince Jājalladēva. Elsewhere I have tried to show that the epoch of the Chēdi era is A.D. 248-49, and assuming the date of the present inscription to be recorded in that era, I

* Metre of verses 115-116, Anuṣṭubh.

have found by Professor Jacobi's tables that the 9th day of the bright fortnight of the month Mārgaśīrsha, 866, corresponds to the 8th November, A.D. 1114, which *was* a Sunday, as required. On that day, at sunrise, the 9th *tithi* of the bright half of the month was current, and it ended 19 h. 54 m. after mean sunrise.¹

By way of introduction, the inscription gives the following account of the prince Jājalladēva and his ancestors:—

In the lunar race there was Kārtavīrya (v. 2), the ancestor of Haihaya, from whom were born the Haihayas (v. 3). In the race of these princes was born the Chēdi ruler Kōkalla, whose residence or country appears to be called Tritasaurya (v. 4). Kōkalla had eighteen sons, of whom the first-born was ruler of Tripuri, while the others became lords of *maṇḍalas* (v. 5). A descendant of one of these younger sons was Kalingarāja, who left Tritasaurya and acquired Dakṣiṇakōśala (v. 6), where he settled at Turmāṇa (v. 7). His son was Kamalarāja (v. 8), and his son again Ratnarāja (v. 9) or Ratnēśa, who ornamented Turmāṇa with temples, gardens, &c. (v. 10), and founded Ratnapura (v. 11-12). He married Nōnallā, a daughter of Vajjūka, the prince of the Kōmō *maṇḍala* (v. 13), who bore to him a son, Prithvidēva or Prithvīśa, who succeeded Ratnarāja (v. 14-16), and built temples at Turmāṇa and a tank at Ratnapura (v. 17). He married Rajallā (v. 18), who bore to him Jājalladēva (v. 19). Jājalla was allied with the ruler of Chēdi (v. 20), and honoured by the princes of Kanyakubja and Jājābhuktika (v. 21); he defeated and captured in battle one Sōmēśvara (v. 22); and he had either annual tribute paid or presents given to him by the chiefs of the *maṇḍalas* of...[Dakṣiṇa]-kōśala, Andhra, Khimiḍī, Vairāgara, Laṅjika, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvali, and Kukkuṭa (v. 28).

I am not at present able to give a satisfactory account of the countries and places mentioned in the preceding. The name Turmāṇa we shall meet again in the two following inscriptions, where it denotes a country or district, not a town. Perhaps it may have been the original name of the "Junā Shāhar," which is mentioned as being close to Ratnapur in *Archæological Survey of India Reports*, vol. VII, p. 216. Vairāgara and Laṅjika may be readily identified with Wairagarh and Lanji on the map, plate I, appended to vol. XVII of the *Archæological Survey of India*. The Talahāri *maṇḍala* is mentioned in lines 6 and 20 of a Ratnapur inscription of [Chēdi-] Samvat 915, which has suffered in the most deplorable manner, since it was first drawn attention to by Sir R. Jenkins in the *Asiatic Researches*, vol. XV, p. 504. Both

¹ With Sir A. Cunningham's epoch of A.D. 249-50, the corresponding date would be Saturday, November 27, A.D. 1115. On the other hand, with the epoch A.D. 248-49, and a year beginning with either the month Bhādrapada or Āṣvina, the week-days of the ten inscriptions mentioned in the *Book of Indian Eras*, page 61, come out as follows:—

Chēdi 793, Phālguna ba-di 9, Sōmē=Monday, January 18, A.D. 1042.
" 866, Mārga su-di 9, Ravau=Sunday, November 8, A.D. 1114.
" 896, Māgha sukla 8, Budhā=Wednesday, January 8, A.D. 1145.
" 908, Āṣvina su-di 2, Sōmē=Monday, September 9, A.D. 1146.
" 923, Āshāḍha su-di 1, Sunday=Sunday, June 17, A.D. 1151.
" 907, Mārga su-di 10, Ravau=Sunday, November 6, A.D. 1155.
" 909, Śrāvaṇa su-di 5, Budhē=Wednesday, July 2, A.D. 1158.
" 928, Māgha ba-di 10, Sōmē=Monday, December 27, A.D. 1176.
" 928, Śrāvaṇa su-di 6, Ravau=Sunday, July 3, A.D. 1177.
" 934, Kārtika su-di 15, Budhē=Wednesday, October 13, A.D. 1182.

For a full account of the epoch of the Chēdi era, see *Nachrichten d. Ges. d. Wissenschaften*, Göttingen, 1862, pp. 21-41, and especially a paper in the *Indian Antiquary*.

Talahâri and Kômô occur in the inscription from Râjîm which has been edited in the same volume of the *Asiatic Researches*; and the name Komo is found, in 'Komo Pass' and 'Komo Choki,' on the maps, about 30 miles to the north of Ratnapur. A place, Kimeḍi or Khimide in Ganjâm, is mentioned in the *Indian Antiquary*, vol. XVI, p. 181; and as we there have the name Parîâ-Kimeḍi, we may possibly have to read in the present inscription Andhra-Khimidi, not Andhra and Khimidi.

The prince of Kanyakubja alluded to in our inscription probably was Gôvinda-chandra (*Indian Antiquary*, vol. XV, p. 6); the prince of Jêjâbhuktika (or Bundelkhand—see Hultzsch in *Zeitsch. Deutsch. Morg. Ges.*, vol. XL, p. 49, note), the Chandêlla king Kirtivarmadêva (*Indian Antiquary*, vol. XVI, p. 202; and *Archæological Survey of India*, vol. XXI, page 85); and the ruler of Chêdi, Yasâhkarna or Gayakarna of Tripurî. Sômêśvara I had thought of identifying with the prince of that name, the father of the Châhumâna prince Prithvirâja (*Archæological Survey of India*, vol. XXI, p. 174); but as that Sômêśvara appears to have died in A.D. 1169 (*Journal As. Soc. of Bengal*, vol. LV, pt. I, p. 15), he could hardly have been defeated by Jâjalladêva before A.D. 1114.

TEXT.²

1. [Ôm || Śasi ?]-śakala-kalâ [k]i[m - ८ - n]-âmpit-âmbhaḥ-plava-va(ba)halita-nîra-svarnna[di-tira]-vṛittih | kim-u va(ba)ta sa(śa)phar-iti svaḥ-śri-
[tâ ?] - ८ - ८ ८ ८ ८

2. si(di)rasi yasya syât sa Îśah śivâya || 1³ || Êtad-yat-paramaṁ vihamṭri timiraṁ trailôkya-nêtra-dyuti jyôtiḥ-tat-purushaṁ(shâh)⁴ sudh-âkara iti prâhus=tam-antar ८ ८ |
- - - ८ ८ - ८

3. [jô] na charamaḥ sâmrâjya-sû[tra]m yataḥ [kshâ]trasy-âdi-tad-anvayê sama-bhivat śri-Kârttavîryaḥ kshitaḥ || 2⁵ || Tad-varṣyô Haihaya âsid-yatô-jâyanta Haihayâḥ |

4. tyasênapiyâ sati || 3⁶ || Têshâm Haihaya-bhûbhujâm sa[mabha]vad = varṣê(śê) sa Chêd-îsvaraḥ śri-Kô[ka]lla⁷ iti Smara-pratikṛitir-vvisva(éva)-pramôdô yataḥ | yên-
âyan Tritasau[rya ?] - ८ ८ ८ - -

5. mâna mâtum yaśaḥ svîyam prêshi[ta u]⁸ ohchakaiḥ kiyad-iti vra(bra)hmâṁdam-antaḥ-kshiti || 4⁹ || Ashtâdaś-âśya ripu-kumbhi-vibhamga-simbhâḥ putrâ va(ba)bhûvur-abhivarddhita - ८ - ८

6. h | têshâm-ath-âgraja-sutas-Tripur-îśa âsit sêshamê - cha maṁdala-patin-sa chakâra va(ba)m̐dhûn || 5¹⁰ || Prâpat-têshu Kalimgarâjam = asamaṁ varṣaḥ kramâd -
ânujâḥ putraṁ sa(śa)tru-kalatra-nêtra-salila-sphî-

7. ta[m] pratâpa-drumaḥ(m)¹¹ | yên-âyan Tritasaurya-kôsa(śa)m = akrîṣîkart-tum viḥay-ânvaya-kshônîm Dakshîṇa-kôśalô janapadô vâ(bâ)hu-dvayên-âryjitaḥ || 6¹² ||
Râjadhânî sa Tummaṇaḥ pûrvvajaiḥ kṛita ity = a-

² From an impression supplied to me by Dr. Burgess, Director of the Archaeological Survey of India.

³ Metre, Mâlinî.

⁴ I believe that this correction has been made already in the original.

⁵ Metre, Śârdûlavikṛidita.

⁶ Metre, Ślôka (Anushubh).

⁷ The aksâra in brackets might possibly be kka.

⁸ The aksâras in brackets may be ta u, or tamu.

⁹ Metre, Śârdûlavikṛidita.

¹⁰ Metre, Vasantatilakâ.

¹¹ Possibly this correction has been made already in the original.

¹² Metre, Śârdûlavikṛidita.

Scale: 3-10thz.

8. taḥ | tatra-sthō 'ri-kshayaṁ kurvvan = varddhayām-āsa sa śriyam || 7¹² || Jātas-tataḥ pratata-nirmmala-kirtti-kāntaḥ śītāśu-vat = Kamalarāja it = iha śindhōḥ |
nṛpān manah-kumudashamḍam = adhiśri-
9. sō(śō)bham yasmād=abhūd-arijan-āndhatamiśra(sra)-nāśaḥ || 8¹³ || Mahābharttri-vibhūsh-ārtham payōdhir = iva kaustubham | jita-sūra-pratāpaṁ hi Ratnarājam-asūta-
saḥ || 9¹⁴ || Śrī-Vaṁkēśa-surālaya-prabhṛitayō [Ra ?].
10. [tnō ?]śvar-ādyās = tathā yatr = ōdyānam = asamkhyā-pushpa-suphalam chār-
ūcham = āmvanam¹⁵ vanam | Ratnēśēna [sa]-saudha-sadma-nichitaś = chāru-śriyā
bhūshitas-Turmāpaḥ samakāri lōchana-sukhaḥ samvikshyamā-
11. [nō]janaiḥ || 10¹⁷ || Etad = yad = vipulam Dhanēśvara-pura-prakhyam mahēś-
ānvanam nānāvarṇa-vichitra-ratna-nichitam ratnālay-ābham yataḥ | nānā-dēvakulais-
cha bhūshitam-iti svargg-ābham = ālakshyatē śrīma-
12. [d=Ra]tnapuram diśi śruta-yaśō Ratnēśvarō yad-vyadhāt || 11 || Vyadhā-
payan-mām bhuvi Ratnarājāḥ śrēṣṭhī yaśās-chēd-adhitishṭhati sma | vakt =
ity-adō Ratnapuram samantān = mattō 'nayōr = yātu ya[śa].
13. s = trilōkam || 12¹⁸ || Kōmō-mamḍala-bhūbharttur-Vvajjūkasya [sru(śru)]tā
sutā | Nōnallā Ratnarājēna paripitā nṛpa-śriyā || 13 || Tasyām = ajani Pṛithvīśam(śō)¹⁹
dharma-śaurya-guṇ-ānvanam(h)²⁰ | svar = nninyē
14. [dha]rmmatō varṣyān sau(śau)ryāch = cha yudhi vidvishāḥ || 14²¹ || Sau(śau)[ry-
ādyai ?] Ratnarājē yudhi ripu-jayini svar-ggatē svargga-kṛtyāt = Pṛithvidēvaḥ,
kshitiśas = tad-anu samabhavat = tat-sutaḥ kshātra-sūrah |
15. aiśya-śrīdatva-śaurya-pramukha-guṇa-bharair-llōka-pālāḥ sa ś[va] mksātram
trastam hi tasmai kuruta iti namō yēna pṛithvyāḥ sa dēvaḥ || 15²² || Pṛithvidēva-samā-
śritā bhavati cha sva-
16. rggō hi [lō]ka-sthitiś = chitram ch-aitad-ataḥ sphuṭam sphurati yat-sarvvatra
śūr-āśritā | bhūri-śrī-vitatā śata-kratu-vṛitā bhāsvan-mahēś-āchyutā visv(śv)-ānamdi-vu-
(bu)dhā prasarpita-sudhāsadma-āśritā
17. [ni]r-dvidhā || 16²³ || Turmāpē dharma-kirtty-artham Pṛithvidēśvar-
ādayaḥ | Ratnapurē samudr-ābhas-tēn-ākāri cha sāgarah || 17²⁴ || Upayēmē sa Rājallām
yā kānty-ēv-ēndu-saprabhā | Lakshmīr = iv = āchyuta-
18. pṛith saubhāgyēn-ēva Pārsvatī || 18 || Aimdrir-Aimdryām-iv-Emdrēna svaḥ-
śriyām-abdhin-ēndu-vat | Pṛithvidēvēna tasyām tu Jājallō 'jani kirttimān || 19 || Chi-
tram yasya yaśō vyadhāt = anu-
19. [diśa ?]m śi(śi)tāśu-sō(śō)chih-prabham raktaṁ straiṇa-śataṁ śi(śi)tam jagad-
idam kurvvach-cha kṛishṇān-arīn | śrī-Jājalla udēti yaḥ prati-dinam sūrah pratāpa-
rddhi-tas = Chēd-īśēna sa aina-sam[gra ?]²⁵ ha-kritā maitrya-
20. ◡ -- ◡ [ta]ḥ || 20²⁶ || Kanyakuv(b)ja-mahipēna Jājābhuktika-bhūbhujā |
sūra iti pratāpitvād = arhitō mītravat = śriyā || 21²⁷ || Lakshmīḥ saptavidh-āpi yasya
jagṛihē yuddhē cha Sōmēsva(śva)rō

¹² Metre, Ślōka (Anuṣṭubh).¹³ Metre, Vasantatilakā.¹⁴ Metre, Ślōka (Anuṣṭubh).¹⁵ Read āmvanam.¹⁷ Metre, Śārdūlavikṛīṭa; and of the next verse.¹⁸ Metre, Upajāti.¹⁹ I am almost certain that these two corrections have been made already in the original.²⁰ Metre, Ślōka (Anuṣṭubh); and of the next verse.²¹ Metre, Bragdhakā.²² Metre, Śārdūlavikṛīṭa.²³ Metre, Ślōka (Anuṣṭubh); and of the next two verses.²⁴ I am very doubtful about this *akṣara*; it looks rather like *egra*, or perhaps *ggra*.²⁵ Metre, Śārdūlavikṛīṭa.²⁶ Metre, Ślōka (Anuṣṭubh).

the line of universal sovereignty of the regal order,—in his (*the moon's*) primeval race there was born on earth the illustrious Kārtavīrya.

(V. 3.)—Of his race was Haihaya, from whom were born the Haihayas (?).

(V. 4.)—In the race of these Haihaya princes was born that ruler of Ohēdi, the illustrious Kōkalla, an image of the god of love, whence all derived delight; by whom, (*being*) on earth, in order to measure his own fame, how much it might be, this of (?) Tritasaurya was sent up high into the universe.

(V. 5.)—He had eighteen sons, who destroyed the enemies as lions do elephants, (*and*) who increased The first-born son among them afterwards was ruler of Tripurī, and he made the remaining brothers lords of *maṇḍalas*.

(V. 6.)—The race of one among these younger brothers in the course of time obtained an unequalled son, Kaliṅgarāja, a tree of prowess grown large by the water of the eyes of the wives of enemies; who, in order not to impoverish the treasury of Tritasaurya, abandoned the ancestral land and acquired by his two arms this country Dakṣiṇakōśala.

(V. 7.)—Since Tummāna had been made a royal residence by his ancestors, therefore residing there, he increased his fortune, causing the destruction of his enemies.

(V. 8.)—As the cool-rayed (*moon*) from the ocean, so was born here from him Kamalarāja, lovely by his expanding spotless fame; through whom the lotus-group of the minds of men received exceeding lustre, (*and*) who dispelled, like blinding darkness, the hostile people.

(V. 9.)—As the ocean (*produced*) the Kaustubha for the decoration of the supporter of the earth (Vishṇu), so he begat Ratnarāja, who verily conquered the prowess of heroes, to be an ornament of princes.

(V. 10.)—Tummāna with its temples of the holy Vaṅkēśa and other (*gods*) and also (*of*) Ratnēśvara and the rest, with a garden containing innumerable flowers and beautiful fruit, (*and*) a charming high mango grove, (*and*) crowded with palatial dwellings, decorated with charming beauty, was made by Ratnēśa pleasant to the eyes, when viewed by the people.

(V. 11.)—This extensive glorious Ratnapura, which Ratnēśvara built, has its fame listened to in (*every*) quarter; held by a great lord, it is like the city of (Kuvēra) the lord of riches; it is full of many-coloured sparkling jewels and hence like (the ocean) the abode of jewels; and since it is decorated with many temples, it looks like heaven, (*with the many families of gods*).

(V. 12.)—On all sides Ratnapura there says: If Ratnarāja ordered me to be built on the earth, (*and*) if the foreman of the guild acquired fame, may the fame of these two proceed from me to the three worlds! (?).

(V. 13.)—Nōnallā, the famous daughter of Vajjāka, the prince of the Kōmō *maṇḍala*, was married by Ratnarāja, together with the majesty of princes.

(V. 14.)—From her was born Prithvisa, endowed with the qualities of righteousness and bravery. He led to heaven his kinsmen through his righteousness, and his enemies through his bravery in battle.

(V. 15.)—When Ratnarāja, who by his bravery and other (*qualities*) conquered the enemies in battle, had gone to heaven through his action (*worthy*) of heaven, his son Prithvidēva, the royal hero, became ruler of the earth after him. He was (*really*) a

god on earth (*Prithvī-dēva*), inasmuch as the frightened tribe of kings verily offered adoration to him, regarding him to be a guardian of the world in consequence of his many excellent qualities, among which lordly nature, bestowing of prosperity, and bravery were foremost.

(V. 16.)—And ruled over by *Prithvidēva*, the earth verily was heaven (*itself*). And this marvel was strikingly manifest from the fact, that (*the earth*) everywhere was dwelled on by heroes, spread over with abundant fortune, (*and*) covered with hundred sacrifices; that it had a splendid great lord, and was (*in consequence*) unshaken; that the learned on it caused joy to everybody; that it was built over with extensive stuccoed buildings, (*and*) was without a second.³⁶

(V. 17.)—For the glory of religion (*shrines of*) *Prithvidēśvara* and others (*were established*) at *Tummāna*, and a tank resembling the ocean was built by him at *Ratnapura*.

(V. 18.)—He married *Rājallā*, who by her loveliness shone like the moon, who was like *Lakshmi* (the beloved of *Achyuta*) inasmuch as her love was unshaken, (*and*) like *Pārvatī* by her beauty.

(V. 19.)—As *Indra* (*begat*) *Jayanta* on *Aindri*, (*and*) the ocean the moon in the beauty of heaven, so *Prithvidēva* on her begat the famous *Jājalla*.

(V. 20.)—Strange (*to relate*), his fame, shining like the lustre of the cool-rayed (moon) in every direction, rendered a hundred women red (with affection), while it made this world white, and the enemies black. The illustrious *Jājalla*, who rises up a hero day by day on account of the abundance of his prowess, was by the ruler of *Chēdi*, forming an alliance of princes (?)³⁷ friendship.

(V. 21.)—By the ruler of *Kanyakubja* (*and*) the prince of *Jējābhuktika*, considering him a hero on account of his prowess, he was like a friend honoured with fortune.

(V. 22.)—He who is possessed of even sevenfold fortune; and (*by whom?*) was seized in battle *Sômēśvara* having slain an immense army; (*and*) by whom was captured, and afterwards at his mother's request released, the group³⁸ of counsellors and wives;—tell me, have you seen or heard of such (*another*) prince on earth?

(V. 23.)—To whom verily the princely rulers of these *maṇḍalas*, (*vis.*) [*Dakṣi*] *nakōśala*, *Andhra*, *Khimidi*, *Vairāgara*, *Lañjikā*, *Bhāṇāra*, *Talahāri*, *Daṇḍakapura*, *Nandāvali*, *Kukkuṭa*,—some out of friendship, some to delight (*him*), gave fixed year by year.

(V. 24.)—Of whom, endowed with majesty, the unique umbrella held over his head, while causing coolness to (*his*) people, strange (*to relate*), may well cause heart-burning of enemies.

(V. 25.)—Nobility, bravery, depth he possesses; thus (*his*) expanding fame was proclaimed by the earth with the uplifted very splendid excellent arms—the habitations of the gods.

(V. 26.)—Is this that entirely bodiless god of love, who has not been seen by the eye of the three-eyed (*Śiva*)? Is it *Vaikunṭha* with fortune? Is he, a hero on

³⁶ I have taken the word *nirvidāha* in the sense of *advaya* or *advaitya*, but am unable to quote another passage in support of this meaning. When applied to heaven, some of the adjectives of the text have to be translated differently, thus: chosen by *Indra* (*Satakratu*); containing the splendid great lord (*Śiva*) and *Achyuta* (*Vishnu*); containing the planet *Mercury* (*Budha*) which causes joy to the universe, and the moon, the habitation of *neotar*, which moves about in heaven.

³⁷ I have taken *aina*, as an adjective, derived from *ina*, 'a lord, master, king,' &c.; but am doubtful about this passage.

³⁸ The word *śrīṭha* is ordinarily masculine, not neuter.

account of his heroism, the moon by his mighty splendour, the bestower of fortune (Kuvēra), dear to supplicants? By the people, thus deliberating,* was he at last found out to be Jājalladēva.

(V. 27.)—The glorious Jājallapura [and an auspicious] monastery (*maṭha*) for ascetics; a mango grove with a garden; a pleasant lake, too, equal to the lake of heaven, which was caused to be made by the illustrious Jājalla, may that be, shining like fame,

(V. 28.)—His religious adviser (*was*) the illustrious Rudrasīva, who knew the authoritative doctrines of pa, Dignāga (?), and others, and knew his own and others' established truths.

(V. 29.)—His minister for peace and war also was Vighararāja,

(V. 30.)—The prince Jājalla gave to the god the excellent village of Siruṭi, to the monastery a group of *pāṭalā* trees, as a perpetual grant.

(V. 31.)—Arjunakōṇasaraṇa (?) he

(V. 32.)—The *Kāyastha*, the illustrious in the Sauda family the leader of those whose counsel rivals the preceptor illustrious who is an unequalled proficient in the essence of the Śāstras , has composed the unequalled eulogy on Jājalladēva.

(V. 33.)— . . rbhēṣa has brought his spotless qualities into the eulogy, the excellent

(V. 34.)— the learned . . . dhara, the younger brother , has written the eulogy which has obtained a dwelling in heaven.

The year 866; the 9th day of the bright half of Mārga[śrisha]; on a Sunday. Jāja (?).

VI.—MALHAR STONE INSCRIPTION OF JAJALLADEVA, OF THE (CHEDI) YEAR 919.

By Prof. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, now in the Nagpur Museum, where it appears to have been brought from Malhār in the Central Provinces.

The inscription consists of 28 lines. The writing covers a space of from 2' 3½" to 2' 4½" broad by 1' 6½" high. At the upper proper right corner a small piece of the stone appears to have broken away, so that the first four *akṣaras* of the first line are missing; otherwise the inscription is complete, and well preserved almost throughout. The size of the letters is ½".—The characters are Dēvanāgarī.—The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 26. They were composed by Ratnasimha, son of Māmē, of the Vāstavya race; and the inscription was written by the Kahatriya Kumārapāla, of the Sahasrārjuna race, and engraved by the sculptor Sāmpula (verses 23–26). In respect of orthography we have to note the employment of the dental for the palatal sibilant and *vice versa* in *saurya*, line 8, and *vydāhita*, line 25; the use of the dental *n* instead of the *anusvāra* in *mīmāṇsā*, line 16, and *anḥri*, line 26; the exceptional denotation of *ñcha* by the sign for *noha* in *bhāṭin-cha*,

* I take *mr̥śā*, *marahagati*, to be used in the sense of *mr̥śit*, *mr̥śitā*.

line 13; and the non-observance of the rules of Samdhi in *Avahan Subhara*, line 4. The consonant *h* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince Jājalladēva, a ruler of Tummāṇa, of the Chēdi family; and it is dated, in figures only, in the year 919, which, taken as a year of the Chēdi era, would correspond to A.D. 1167-1168. And it records the erection, at the town of Mallāla, of a temple of the god Kēdāra (*i.e.*, Śiva) by the Brāhman Sōmarāja, a younger son of Gaṅgādharma, who in turn was the son of Prithvidhara. In the introductory portion we are told that the prince Jājalladēva was preceded by his father Prithvidēva, who again was the son of the prince Ratnadēva, the vanquisher of Chōḍa and Gaṅga princes, of the lunar race (verses 4-7). And we are further informed that the Brāhman Prithvidhara had been settled at the village Kumbhaṭṭi in Madhyadēśa; and that his son Gaṅgādharma had come from there to the country Tummāṇa, and had been honoured by the prince Ratnadēva with the gift of the village Kōsambī. (Verses 9-13.)

Mallāla most probably is the modern Malhār (or Malar), where the inscription is stated to have been found. The other places I am unable to identify.

TEXT.¹

1. [Ōm ōm nama * ²][h Si]vāya || Mūrdha-nyasta-jat-ām(v)upallava-chayō
bhāla-sthali-mallikā-tārttiy-ēkshana-havyavāha-visaraj-jvālā-pradipa-dyutih|sāmpūrṇaḥ
surasindhu tūṅga-lahari-vāri-pravāhair-asau Śambhu-
2. [r-ma]ṅgala-kumbha-vibhrama-padam-vi(bi)bhrat-sadā pātu vah || 1 ³ || Ūrdhvi-
kritaḥ surasarit-salil-āvagāhād-uddaṇḍa-chaṇḍatara-chāru-karō vibhāti(tō)⁴ | vra(bra)-
hmāṇḍa-maṇḍala-mahōtpala-nāla-līlām-vi(bi)bhrat-sa vō Gaṇapa-
3. tēr-avatād-ajasram || 2 ⁵ || Dēvaḥ ptyūsha-dhārā-nikara-parigalad-vindu-sandōha-
kirṇa-vyōm-āśā-chakravālō Madana-nṛipa-chamō-darppaṇaḥ kairavāṇām | va(ba)ndhuḥ
sindhu-prasūtiḥ sa jayati bhu-
4. van-ānanda-sambhāra-kandō lōlākshi-māna-mudrā-vighaṭana-paṭutām -Avahan
Subhrabhānuḥ || 3 ⁶ || Tad-vamśē nṛipa-Chōḍa-Gaṅga-visarat-prauḍha-pratāp-ānala-
jvālā-santati-sānti-chaṇḍa-jala-
5. dah śrī-Ratnadēvō 'bhavat | bhūpālō 'khila-vairi-vīra-vasudhā'dbīs-ōru-dōr-
vallari-darppa-aika-druma-dāha-dāva-dahanah śrī-mandiraṁ sunderah || 4 ⁷ || Prithvi-
dēvas=tatō 'bhūd=va(ba)lavād-ari-dharā-
6. nātha-nāgēndra-Tārksyō ⁸ namrāpām mauli-ratna-dyuti-bhara-vilasan-mallikā-
mālya-bhāraiḥ | pūjy-āmbri-dvamdva-padmo nija-bhuja-vijaya-śrī-mahā-kēli-sailaḥ
putraḥ sat-ksbātra-kīrtti-
7. vratati-tarur-ilā-maṇḍal-ābhōga-bharttā || 5 ⁹ || Tasmāch-Chēdi-kul-Āvalam(v)a-
na-yu(ju)¹⁰shām - agrēsarō bhūbhujām dōr-ddaṇḍa - dvaya-darppa-khaṇḍita - ripur-
Jājalladēvō 'bhavat | Tummāṇ-ādhipatir-nnij-āmala-

¹ From an impression supplied to me by Dr. J. Burgess.

² The *akṣaras* in these brackets are broken away.

³ Metre, Śārdūlavikrīḍita.

⁴ This correction appears to have been made already in the original.

⁵ Metre, Vasantatilakā.

⁶ Metre, Sragdhara.

⁷ Metre, Śārdūlavikrīḍita.

⁸ Originally - *tārksyō*.

⁹ Metre, Sragdhara.

¹⁰ This correction appears to have been made already in the original.

8. kula-pradyōta-dīp-ōpamaḥ sat-kshātr-aika-nidhiḥ pratāpa-taraniḥ sau(śau)ry-ārj-
jita-śrīr-nripaḥ ||6¹¹|| Manyé yad-dāna-sāmkā-janita-bhaya-vaśād-vallabhō nimnagānām
dugdh-āv(b)dhir-bbīma-garbha-sphu-
9. rad-uru-salilē ratna-rāsim=va(ba)bhāra | vāhān-Mārttaṇḍa-dēvas=tridaśa-
parivṛḍhaḥ [sva]rnnadī-tōya-durggē svarggē dān-āmv(b)u-dhār-ōddhura-madhupa-
vadhū-mālam-Airāvaṇaṇ=cha ||7¹²|| Rājyē mahābhujas=tasya
10. naya-vartm-ānusārini | [kshīp-ōpasargga-samsarggē praj-ānanda-vidhāyini ||8¹³||
Āstch=chhri-Madhyadēśē vitata-surānadi-vāri-pūr-ōrmmi-mālā'laṅkāre hāra-bhūtē
nikhila-janapad-ō-
11. ddāma-bhū-maṇḍalasya | grāmō ramy-ōru-bhūmir-dvijavara-vasatīḥ Kum bha-
[ti]-nāmādhyē yātnāt-svargg-aika-khaṇḍa-pratinidhir-amalō nirmmitō yō vidhātā ||9¹⁴||
Ātrēyas=tāvad-ā-
12. dyas=tad-anu cha viditō=pp(py)-Ārchchanānō dvitīyaḥ Sasyāvāsas¹⁵=trītiyaḥ
pravara iha śubhais=tair=dvijō bhūshitō 'bhūt | Kṛishṇātrēyasya gōtrē prapata-vasuma-
tīpāla-māl-ō-
13. ttamāṅga-tvaṅgad - ratn-ānkura-śrī-khachita-pada-yugas-tatra Prithvidhar-
ākhyah ||10|| Yaḥ prajā-aika-viśāla-lōchana-putan = dhātē trītiyam sadā sad-bhūtin-
(ñ)=cha tanōti yō nija-tanau durvvāra-mār-ā-
14. pahah | durgg-āślēsha-karō = ri-vādi-nivahē putras=tatō 'bhūd=asau vi(bi)-
bhrāṇō dvijarāja-sundara-padam maulau sa Gaṅgādharah ||11¹⁶|| Tataḥ kāla-kramēṇ=
āsau dēsam Tum mānam = āgataḥ | guṇa-grām-ārjji-
15. ta-prauḍha-lakshmir=dviija-śirōmaṇiḥ || 12¹⁷|| Prakshālya charaṇ-āmbhōjē
Ratnadēvō mahīpatīḥ | Kōsamv(b)ī-grāmam = ētas mā udakikṛitya dattavān || 13 ||
Śrī-Gaṅgādharataḥ sūtō 'jani jagad-vandy-aika-pādō-
16. nujaḥ prauḍh-ānanda-karah kalaṅka-rahitaḥ sphāyat-kalānām nidhiḥ | vi(bi)-
bhrāṇō dvijarājatām hata-jada-ślēsh-ōru-bhūri-prabhō dhātī-maṇḍala-maṇḍanō vidhur-
asau śrī-Sōmarājō 'parah || 14¹⁸|| Mīmān(m)sā-
17. dvaya-pāragō gurur=asau yaḥ Kāśyapīyē nayē sāmkyē ch = āpratimallatā-
mada-nidhis = try-akshō 'kshapād-ōkti-dṛik | yaś = Chārvvāka-viśāla-māna-malanō
durvvāra-vau(bau)ddh-āmv(b)udhēḥ pān-ā-
18. nandita-Kumbhasambhava-munir-ddigvāsasām=antakah || 15 || A-śrāntam
kratu-kunḍa-maṇḍala-chalad-dhūm-āvali-dhyāmala-vyōm-āsā-valayam vilōkya vilasan-
nīl-āmv(b)ud-ālt-bhramāt | vipr-āsy-ēri-
19. ta-vēda-rāsi-vitat-ōdghōsh-ōddhuraṁ yad-grihē sat-pakṣha-prasarā naṭanti
paṭavō hṛishṭā muhuh kēkinaḥ || 16 || Bhītō durgga-padam dadhāti śikhari rukmasya
vārām nidhē(dhi)ḥ pāre kaṭṭa-
20. ki-pādap-āvrita-vapur = bhīmaś = cha simh-ādibhiḥ | yad-dānād=iva tikṣha-
damshṭra-vadana-prō[dgi]rṇṇa-chañchad-visha-jvālā-jāla-karāla-[bhō]ga-paṭalē ratnāni
Śēshō = py-adhāt ||17|| Rūpam viśva-jay-aishi-
21. nō Rati-patē rukm-āchalād-gauravam gāmbhīryam jaladhēḥ sahasra-kiraṇād-
asrāntam-ōjasvitām | aiśvaryam Smarasūdanasya paramam grāmam guṇānām=iva
grāham grāham = asau didṛi-

¹¹ Metre, Śārdūlavikṛīḍita.¹² Metre, Śragdharā.¹³ Metre, Ślōka (Anuṣṭubh).¹⁴ Metre, Śragdharā; and of the next verse.¹⁵ See note 29 on the translation below.¹⁶ Metre, Śārdūlavikṛīḍita.¹⁷ Metre, Ślōka (Anuṣṭubh); and of the next verse.¹⁸ Metre, Śārdūlavikṛīḍita; and of the next five verses.

22. kahur-asrijat-Padmôdbhavô yam bhuvi ||18|| Sapt-âmbhônidhi-tira-vâriṇi
bhrîṣam yat-kirtti-hamṣi muhur-bhrâṁtv-âsrântam-iyam sur-âlayam-agân-Mandâkinti-
kâmkshi-

23. nī | bhuktṛvā vā(bā)la-mṛṇāla-nāla-śakalāny-uddāma-kām-ôtsukā vra(bra)-
hmāṇḍ-ôdara-bhāṇḍa-vârija-bhuvô rantum ma[dât=sam]yayau ||19|| Vât-âhati-chalat-
tûla-taralam jîvitam nṛṇām | chañcha-

24. lāñ = cha śriyam [ma]tvā dharmmē matim = adhād=vu(bu)dhaḥ ||20¹⁰|| Tēna
Kôdāra-dévasya dhāma Mallāla-pattanē | dhimatā kâritam ramyam svayaśô-râsi-
bhâsuram ||21|| Urvvim=âlingya pûrvvam guru-

25. jaghana-ghan-âślêsha-lav (b) dha-pramôdam=état-kâshṭhâ-vadhûnām dhvaja-
bhujā-valanaiḥ ślêsha-dakṣam samantât | kâma-vyâśa(sa)kta-chêtâ iva vivu(bu)dha-
purî-sundarîṇām samakshê tyakta-vrîḍam nikāmam gagana-parisaraḥ Śrî-

26. mukham ohumv(b)at-iva ||22²⁰|| Kâśyapîy-âkshapâdîya-naya-siddhânta-vêdinâ |
vipakṣa-vâdi-simhēna Ratnasimhēna dhimatā ||23²¹|| Śrî-Râghav-ân(m)hri-kamal-
âm(v)budhar-âbhishêka-lav(b)dh-ôdaya-pratata-śâ-

27. kha-mahîruhēna | Vâstavya-varṇa-kamal-âkarâ-bhânun-ēyam | Mâmê-
sutēna rachitâ ruchirâ prasastiḥ ||24²²|| Iyam Saṣasrârjjuna-varṇasajēna kutûhalât-kṣa-
triya-puṅgavēna | Kumârapâ-

28. lēna guṇ-âbhirāma-rām-ēva ramyâ likhitâ prasastiḥ ||25²³|| Anêka-śilpar-
nirmāṇa-payôdhêḥ pâra-dṛisvanâ | utkirṇâ rūpakârēna Sâmpulên-ēyam-âdarât ||26²⁴||
Samvat 919[||*].

TRANSLATION.

Om! Om!

Adoration to Śiva!

(Verse 1.)—May that Śambhu always protect you!—he who, wearing on his head, like water-lilies,²⁵ a mass of braided hair, (and) spreading around the lustre of a blazing lamp with the fire of his third eye which, as on a lamp-stand, is on his broad forehead, (and) covered with the streams of water of the high waves of the celestial river, possesses the beauty of an auspicious jar!

(V. 2.)—May that lovely trunk of Gaṇapati for ever guard you!—which at day-break, when lifted out of the waters of the celestial river into which it has been dipped, raised up and threatening, possesses a charm as if it were the stalk of the great lotus—the circle of the universe!

(V. 3.)—Triumphant is that god with white rays, (the moon), born from the ocean, (who is) the root of great joy to the world, (and) possesses skill in removing the haughty reserve that closes (the hearts of) tremulous-eyed women; who covers the circle of the regions of the sky with a mass of drops trickling down from a multitude of streams of nectar; (who is) the mirror of the army of the king Love, (and) the friend of the night-lotuses.

(V. 4.)—In his race there was, beautiful (and) an habitation of Fortune, the protector of the earth, the illustrious Ratnadêva; a fierce cloud to extinguish the

²⁵ Metre, Ślôka (Anuṣṭubh); and of the next verse.

²⁶ Metre, Bragdhara.

²⁷ Metre, Ślôka (Anuṣṭubh).

²⁸ Metre, Yaçantatillakâ.

²⁹ Metre, Upajâti.

³⁰ Metre, Ślôka (Anuṣṭubh).

³¹ I cannot quote any other passage in which the word *embu-pallava* is used in the sense assigned to it here.

continuously raging flames of the spreading mighty fire of the prowess of Chôda and Ganga princes,²⁶ (and) a blazing fire to consume the unique tree of the pride in their creeper-like long arms of all the hostile heroic rulers of the earth.

(V. 5.)—After him came his son Prithvidêva, a master of the whole extent of the terrestrial globe, who to the mighty hostile lords of the earth was what Garuḍa is to the serpent-chiefs; whose two lotus-feet²⁷ were an object of worship for (*princes*) bent down with the weight of jasmine wreaths glittering with the great splendour of their crest-jewels; a high pleasure-mount for the glory of victory of his own arm; a tree for the creeping-plant fame of excellent royalty.

(V. 6.)—From him was born the prince Jājalladêva, the leader of the princes who delight in keeping up the Chêdi family; who by the pride of his two massive arms annihilated the enemies; the ruler of Tummaṇa, illumining like a lamp his own spotless family, a unique treasury of excellent royalty, a sun of prowess, who has acquired fortune by his heroism.

(V. 7.)—I fancy that through fear, produced by the suspicion that they would have to give (*them*) to him, the ocean of milk, the husband of the rivers, kept (*his*) mass of jewels in the deep water agitated by the fear-inspiring (*beasts*) within it, and the sun-god (*his*) horses, and the lord of the gods (Indra) his elephant, who enlivens rows of female bees with streams of rutting-juice, in the heavens rendered impassable by the waters of the celestial river.

(V. 8.)—In the reign of this prince, which follows the path of good government, is free from the contact of troubles, (and) causes joy to the people.²⁸

(V. 9.)—There was in the glorious Madhyadêśa, ornamented by the garland of the waves of the streams of water of the extended river of the gods, (and itself) as it were the necklace of the whole orb of the earth crowded with countries, a village named Kumbhaṭṭi, with pleasant broad lands, a dwelling-place of the best of the twice-born, which the creator had exerted himself to make the spotless counterpart of a portion of heaven.

(V. 10.)—In that (*village*) there was a twice-born named Prithvidhara, in the *gôtra* of Krishnâtrêya, ornamented with the (*three*) auspicious *pravaras*, Âtrêya the first, and after him the famous Ârohanâna the second, (and) Sasyâvâsa²⁹ the third; whose pair of feet was covered with the lustre of the jewels which like sprouts were trembling on the heads of rows of protectors of the earth bowing down (*before him*).

(V. 11.)—From him there was born a son, that Gaṅgâdhara who, bearing on his head the beautiful title of 'king of the twice-born,' always had knowledge as a third unique large eye; (and) who, warding off the irresistible passion of love, secured for himself excellent welfare; (*who*) in a crowd of hostile disputants resorted to (*arguments*) difficult to be met; (resembling Śiva Gaṅgâdhara, who, having on his

²⁶ In the original one would have expected *Chôda-Gaṅga-nripa*, instead of *nripa-Chôda-Gaṅga*, but that would not have suited the metre.

²⁷ Here, too, one would have expected *pâjy-âmhri-padma-dvandvô*, instead of *pâjy-âmhri-dvandva-padmo*, but that again would have offended against the metre.

²⁸ This verse defines the time when the temple, mentioned in verse 21, was built, and it has no reference to the verse immediately following here.

²⁹ I leave these names as they are given in the original. According to the *Āṣvalāyana-śrauta-sūtra*, Calcutta Ed., p. 588, and the *Dharma-sindhu*, Bo. Ed., p. 871, they really are Âtrêya, Ârohanâna, and Śyâvâśva. It is evident that the writer of the inscription, who undoubtedly took the second name to be Ârohanâna, understood the third name to be Sasyâvâśva, joining the syllable *sa*, which belongs to the second name, to the third.

crest a spot beautified by the moon, possesses a large third eye; who annihilated the irresistible god of love, spreads excellent ashes over his body, and embraces Durgā).

(V. 12.)—Then that crest-jewel of the twice-born, who had acquired great fortune by the collection of his good qualities, in the course of time came to the country Tumhāna.

(V. 13.)—To him the lord of the earth Ratnadēva gave, after he had washed his lotus-feet, the village of Kōsambī, (*confirming his gift by the*) pouring out (*of*) water.

(V. 14.)—From the illustrious Gaṅgādhara there was born, as a younger son, that illustrious Sōmarāja whose unique feet are an object of adoration for the people, causing great joy, free from blemishes, a treasury-house of numerous arts; who holds the position of king of the twice-born, is possessed of wide and abundant splendour inasmuch as he avoids the company of the dull, (*and*) is an ornament of the orb of the earth; (*being*) freed from its spot, a second moon (whose rays are an object of adoration for the world, which causes great joy, is the receptacle of growing digits, bears the name of 'king of the twice-born;' which, united with miserable cold, is spreading its splendour far and wide, and is an ornament to the orb of the earth).

(V. 15.)—That venerable person, who is a treasury of the pride of having no rival in the doctrine of Kāśyapa and in the Sāṃkhya, has completely mastered the two Mīmāṃsās; (*like Śiva*) he is possessed of three eyes inasmuch as he has for his eye the teaching of Akṣhapāda. He crushed the great conceit of Chārvāka, delighted the pitcher-born sage (*Agastya*) by drinking up the difficult-to-be-restrained Baudhdha ocean, (*and is*) a god of death to the Digambaras.²⁰

(V. 16.)—At his house dexterous peacocks, delighted when they see the circle of the regions of the sky incessantly blackened by lines of smoke rising from groups of sacrificial fire-pits, which they mistake to be lines of black clouds moving about, dance again and again with spread-out wings, enlivened by the long-drawn sound of Vedic texts recited by the mouths of Brāhmins (*which they mistake for thunder*).

(V. 17.)—Afraid as it were of having to give (*their precious stones*) to him, the mountain of gold keeps an impervious place, the ocean has itself guarded at the shores by thorny trees and by lions and other terrific beasts, (*and*) Śēsha even places his jewels in the multitude of his hoods, terrible with the sheets of flickering poison-flames ejected by the mouth with sharp fangs.

(V. 18.)—Him that lotus-born (*Brahman*) created, desirous as it were of seeing on the earth the most excellent collection of good qualities, after he had severally taken, beauty from the lord of Rati desiring to conquer the universe, gravity from the mountain of gold, depth from the ocean, never-ceasing²¹ splendour from the thousand-rayed (*sun, and*) the lordly nature of (Śiva) the destroyer of the god of love.

(V. 19.)—The swan of his fame, having frequently again and again roamed about by the water on the shores of the seven oceans, unweariedly went to the abode of the gods, longing for the heavenly Ganges; (*and*) having eaten (*there*) tender lotus-fibres and pieces of lotus-stalks, it has, pining with excessive longing, rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.²²

²⁰ On Kāśyapa, as another name of Kaṇāda, the founder of the Vaiśeṣika school of philosophy,—see Cowell's Translation of *The Aphorisms of Sāṃkhya*, Preface, p. v.—Akṣhapāda is Gōtama, the founder of the Nyāya system. The sage Agastya is fabled to have swallowed the ocean.

²¹ In the original the adverb *asrāntam* is made to qualify the substantive *śaśvitām*, contrary to the rules of grammar.

²² In the original one would have expected *brahmāṇḍa-bhāṇḍa-śāra*, instead of *brahmāṇḍa-śāra-bhāṇḍa*.

(V. 20.)—Having reflected that the life of man is unsteady like a tuft of grass which moves when struck by the wind, and that fortune is fickle, he, the wise, set his mind on religion.

(V. 21.)—Possessed of intelligence, he caused to be built at the town of Mallāla a charming temple of the god Kēdāra, resplendent like the accumulation of his own fame.

(V. 22.)—Having first embraced the earth, which derived pleasure from the close embrace of his heavy thighs, the surrounding sky, having as it were the heart filled with love, void of bashfulness within sight of the beautiful damsels of the city of the gods eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions.

(Verses 23 and 24.)—This pleasing eulogy has been composed by the son of Māmē, the intelligent Ratnasimha, who knows the established truths of the doctrines of Kāśyapa and of Akshapāda, (*and is*) a lion to opponent disputants; who owes his elevation, as a tree with wide-spread branches does its growth to showers from clouds, to the lotus-feet of the illustrious Rāghava; ²² (*and who is*) to the Vāstavya race (*what*) the sun (*is*) to a group of lotuses.

(V. 25.)—This eulogy, charming like a woman who is pleasing by her good qualities, has been eagerly written by the excellent Kshatriya Kumārapāla, born in the Sahasrārjuna race.

(V. 26.)—Engraved it has been with care by the sculptor Sāmpula, who has seen the opposite bank of the ocean of various mechanical arts.

The year 919.

VII.—RATNAPUR INSCRIPTION OF PRITHVIDEVA, OF THE (VIKRAMA) YEAR 1247 (?).

By PROF. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, which was discovered within the fort of Ratnapur in the Central Provinces,¹ and is now in the Nāgpur Museum.

The inscription consists of 24 lines. The writing originally covered a space of about 2' 5½" broad by 1' 1" high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone, are broken away, so that altogether about ninety *aksharas* are missing. The stone evidently was less injured when Dr. Rājendralāl's rubbing was taken. What remains of the inscription is well preserved.—The size of the letters is about ⅜".—The characters are Dēvanāgarī.—The language is Sanskrit, and, excepting the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 30. They were composed by Dēvagana, son of Ratnasimha; written by Kumārapāla, or, as he is called here, Kumārapāla; and engraved by Sāmpula (verses 26–28).—In respect of orthography we have to note the employment of the dental for the palatal sibilant in *suṇḍā*, line 2, *saurya*, line 6, *Sachā*, line 10, *śāśvatā*, line 18, and *sikhara*, line 19;

²² It will appear from the next inscription, that Rāghava was the younger brother of Māmē, and therefore the paternal uncle of Ratnasimha.

¹ Cunningham's *Arch. Surv. Reports*, Vol. VII, p. 215. It has been edited before, by Dr. Rājendralāl Mitra, in the *Journal As. Soc. of Bengal*, Vol. XXXII, pp. 277–279, 280–287.

the use of the dental *n* instead of the *anusvāra* in *avatansaḥ*, line 4; the employment of the *upadhāntya* in *puḥpavantaḥ*, line 17; the exceptional denotation of *ācha* by the sign for *ncha* in *chancharikāḥ*, line 11, *kincha*, line 13, and *chakran-cha*, line 28; and the non-observance of the rules of *Samdhi* in *dhavalam-vilōkya*, line 12, and *idam-vidagdho*, line 20. The consonant *ḥ* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince *Prithvidēva*, son and successor of the *Chēdi* prince [*Ratnadēva*], the vanquisher of *Chōḍa* and *Gaṅga* champions, who was the son and successor of a prince *Jājalladēva*, of the lunar race (verses 4-6). And it records (in verse 24) the erection, at the village of *Sāmbā*, of a *Śiva*-temple by one *Dēvagana*, the glorification of whom and whose ancestors, wives, and children fills just half the number of verses of the inscription (verses 8-22). The great-grandfather of *Dēvagana*, *Gōvinda*, of the [*Vāstavya*] race, had come from the *Chēdi maṇḍala* to *Tummāna*, the country ruled over by the above-mentioned princes. *Gōvinda* had two sons, *Māmē* and *Rāghava*; and *Māmē*'s son again was *Ratnasimha*, the father of *Dēvagana*. This *Dēvagana*, the founder of the temple, himself composed, as we have seen above, this very inscription; and his father *Ratnasimha* is the author of the preceding *Malhār* inscription, dated [*Chēdi*-] *Samvat* 919=A.D. 1167-1168.

According to Dr. *Rājēndralāl Mitra*, the inscription is dated in [*Vikrama*-] *Samvat* 1207=A.D. 1149-50. But, on the rubbing before me, the figures (scratched on the stone rather than properly engraved, and perhaps added some time after the inscription itself was engraved) look certainly more like 1247 than 1207. Besides, a comparison of the verses 3, 8, 12, 20, and 22 of the *Malhār* inscription of [*Chēdi*-] *Samvat* 919=A.D. 1167-68 with the verses 3, 7, 8, 23, and 25 of the present *Ratnapur* inscription, as well as some minor resemblances, show that the author of this inscription, *Dēvagana*, had his father's *Malhār* inscription before him when he wrote his own composition. Taking further into consideration that this inscription eulogizes five of the grandchildren of *Ratnasimha*, the composer of the *Malhār* inscription, I feel certain that it has been composed considerably later than A.D. 1167-68=Vikrama-Samvat 1225, and I think it probable that the figures at the end of it are really *Vikrama-Samvat* 1247=A.D. 1189-90, and that these figures, by whom and whensoever added, furnish a true date for the prince *Prithvidēva*, in whose reign the inscription was composed. How well this date agrees with the other known dates of the earlier rulers of *Ratnapur*, may be seen from the following list of those rulers, which has been compiled from the three inscriptions here published, and from the *Rājīm* inscription of *Jagapāṭā*:—

- (1.) *Kalingarāja*.
- (2.) *Kamalarāja*.
- (3.) *Ratnarāja* (or *Ratnēśa*).
- (4.) *Prithvīśa* (or *Prithvidēva*).
- (5.) *Jājalla* (or *Jājalladēva*); according to the first inscription here published, [*Chēdi*-] *Samvat* 886=A.D. 1114.
- (6.) *Ratnadēva*.
- (7.) *Prithvidēva*; according to the *Rājīm* inscription, *Kulachuri-samvatsarē* 896=A.D. 1145; and, according to *Archæol. Survey of India*, Volume XVII, Plate xx, *Kulachuri-samvatsara* 910=A.D. 1158-59.
- (8.) *Jājalladēva*; according to the second inscription here published, [*Chēdi*-] *Samvat* 919=A.D. 1167-68.

- (9.) Ratnadēva; according to *Archaeol. Survey of India*, Volume XVII, page 43, line 4 from the bottom, and Plate XX, Chēdi-Samvat 933=A.D. 1181-82.
 (10.) Prithvidēva; according to the present inscription, [Vikrama-]Samvat 1247 (?)=A.D. 1189-90 (?).

TEXT.*

1. [Ôm³] ôm namaḥ Śivāya || Bhôg-indrô nayana-śru[ti]ḥ katham-asau drashtum kshamô nau bhavéd-ēshā chandra-kalā[-pi śaiśava-daśam-āsādyā nau?]⁴ — — — — —
 2. vaṁ Śailasutā-pravô(bô)dhana-parô Rudrô ratē pātu vah || 1⁵ || Sat-sindūra-viśāla-pāmsu-pāṭal-ābhyaṅga-aika-kumbha-sthalah su(śu)ṇḍā-tāṇḍava-maṇḍit-ākṣhila-nabḥô-din-maṇḍa[p-ādamv(b)a]⁶ — — — — —
 3. mīruha-vyūh-ônṁlana-kélir=astu bhavatām bhūtyai Gaṇagrāmaṇiḥ || 2 || Dēvaḥ pīyūsha-dhārā-drava-kara-nikar-ākṛānta-dik-ohakravālas=trailōky-ākṛānti-niryan-Madana-nṛipa-chamû-darppan-ābhōga-[lakshmi]⁷ — — — — —
 4. yati sura-vadhû-ratna-karṇ-āvatān(m)sah Śubhrāmsuh praudha-rāmā-hṛidaya-giriguhā-māna-sarvvaṁkasha-śriḥ || 3⁸ || Tad-vaṁśē bhuja-daṇḍa-maṇḍala-mad-ākṛānta-trilōki-talô vi(bi)[bhr]āṇah sura-sārtha-nātha-padavim=uddā⁹ — — — — —
 5. nidhi-mēkhalā-valayita-kshōṇi-vadhû-vallabhô bhūpālô bhuvan-aika-bhūshana-manir = Jjājalladēvô 'bhavat || 4¹⁰ || Tasmāch=Chēdi-narēndra-durddama-chamô-ohakr-aika-vārāmnidhēs=tiṣṭr-aurvva-jvalanô 'janishta tanayaḥ¹¹ — — — — —
 6. rvy-ākharvvita-Chôḍa-Gaṅga-subhāṭa-sphār-ēndu-vi (bi) -mv (b) a-graha-grāsē Rāhur = ananta-sau(śau)rya-mahim-āścharyô mahi-maṇḍalē || 5 || Sarppat-pūṇṇa-śaśāṅka-dhāma-dhavalā-sphāyad-yaśô-janmabhûr=udyat-tivratara-pratāpa-taraṇiḥ sat-kshā[tra]-¹² — — — — —
 7. yāta-diganta-vandī-nivah-ābhishṭārtha-chintāmaṇiḥ Prithvidēva-narēśvarô 'sya tanayaḥ śrīmān=abhūd=bhū-talē || 6 || Rājyē bhūmibhujô 'sy-aiva naya-mārgg-ānusāriṇi | kshīp-ōpasargga-samsarggē praj-ānanda-vidhāyini || 7¹³ || Vā¹⁴
 8. r=Ggôvindaś=Chēdi-maṇḍalāt | kṛitī kālā-kramēṇ=āsau dēśan=Tummapam-āga-taḥ || 8 || Putras-tasya jan-ānurāga-jaladhīr=bhūbhṛit-sabhā-bhūshano jyāyān-paṇḍita-puṇḍarika-taraṇir=Māmē¹⁵ bhidhānô 'bhavat | yô dhātri-tilakô [ni]¹⁶ — — — — —
 9. l-Ālaṅkāra-hār-ōpamô vikhyātas-Tripurāntak-aika-charaṇ-āmbhōj-aika-bhṛiṅgô bhuvi || 9¹⁷ || Bhrātā śrī-Rāghavô 'mushya kanyān-guṇa-sāgarah | nāgarô bhu-van-ābhōga-bhūshā Pūsh-ōpamô va(ba)bhau || 10¹⁸ || Śrī-Māmē-tanayaḥ samasta-jaga[ti]¹⁹ — — — — —
 10. ṛṇṇa-kīṛṇṇa-sphurat-kund-ēndu-dyuti- kirtti-santati -latā-vyāśakta- diṇ-maṇḍa-paḥ | rājaty=unmada-vādi-vṛinda-dalanô līlā-vihārah śriyah śil-āchāra-vi[vē]ka-puṇya-nilayaḥ śrī-Ratnasimhaḥ kaviḥ || 11²⁰ || Sa(śa)ch=īva Jishnôr-Ggiri-j-ē[va]²¹ — — — — —

* From an impression supplied to me by the Director of the Archaeological Survey of India.

³ This is expressed by a symbol.

⁴ Of the *akṣaras* in these brackets only the lower portions can be recognised in the impression.

⁵ Metre, Śārdūlavikṛīṭa; and of the next verse.

⁶ Metre, Bṛagūharā.

⁷ Dr. Rājendralāl has read here *madāirgyāmbudhī* | *sa*; and it is easy to conjecture that the following lost *akṣaras* were *psāmōd*.

⁸ Metre, Śārdūlavikṛīṭa; and of the next two verses.

⁹ Dr. Rājendralāl has read here *ś-Āratnadēvô nṛipa(paḥ)*.

The last syllable of the line I suppose to have been *ga*.

¹⁰ Dr. Rājendralāl has read here *dārmamāmbudhī* | *nā*[-*nd*].

¹¹ Metre, Ślōka (Anuṣṭubh); and of the next verse.

¹² Dr. Rājendralāl has read here *śaṅgavāṁśatubhārah*[-*śu*].

¹³ Dr. Rājendralāl has read here *jāmala*[-*ku*].

¹⁴ Metre, Śārdūlavikṛīṭa.

¹⁵ Metre, Ślōka (Anuṣṭubh).

¹⁶ Dr. Rājendralāl has read here *vi*[-*stf*].

¹⁷ Metre, Śārdūlavikṛīṭa.

¹⁸ The missing syllable is of course *Sa*.

11. mbhór=Dugdhāv(b)dhi-putr-īva cha Chakrapānēh | sādhiṣī sadā va(ba)ndhu-
jan-ābhipūjyā Rambh-ēti nāmā'bhavat=asya patnī || 12¹⁹ || Tābhyām=ajāyata jagat traya-
ghushṭa-kīrttir = ākhaṇḍit-āri-vu(bu)dha-maṇḍala-chaṇḍa-darppaḥ | Chaṇḍīsa-chāru-

charaṇ-ām(v)b uja-cha(n)charikāḥ pra[jñā]-pa—

12. r-iha Dēvaganaḥ=tanūjah || 13²⁰ || Étaḍ=yasya jagad=yaśōbhīr=abhitō dīṇḍira-
piṇḍa-prabhair-ākṛāntan-dhavalam(m)=vilōkya nikhilam gōp-ānganā-vikshitaḥ | Kā-
lindī-hrada-Kālanēmi-dalana-prārambha-vitādaras-tirē tāmyati Vārirāsi-tanayā.²¹

13. ttō=pi jāta-bhramah || 14²² || Piyūsha-drava-sāndra-vindu-vasatir=yasy-ānya vāk-
chandrīkā vidvach-chakra-chakōra-chañchu-putakair-āptiyamān-ānīsam | kin(ñ)ch-
āya[m] kara-pañjarō 'khila-milan-nānā-digant-ārthinām bhōyō 'bhīṣṭa-phala-pradāna-
chatura[h] svādhi[na]—²³

14. lpadrumah || 15 || Chāndrik=ēva śīśir-āmsu-mālinō mañjar-īva sura-mēdinīru-
bah | kānti-nirjīta-surānganā-gaṇā tasya sādhu-charitā vadhūḥ Prabhā || 16²⁴ || Jā[mh]ō-
nāmni dvitīy-ānya vilāsa-vasatīḥ priyā | amita-prēma-vā(bā)hulyā[d=dvi].²⁵

15. yam prāpa-mandiram || 17²⁶ || Lāvany-āpratimallatā-mada-bharā Maulīndunā
krōdhatō dagdhasy=āpi Manōbhavasya bhuvanē vidy=ēva sañjivani | sat-saubhāgya-guṇ-
aika-garvva-vasatīḥ prāp-ādhikā prēyast yam nirmāya Sarōjabhūḥ pramudī.²⁷

16. prāptaḥ parām nirvṛitim || 18²⁸ || Avō(bō)dha-dhivānta-santāna-kavi(ri)-kumbha-
vidāraṇah | Jagatsimhō 'sya tanayaḥ simhavad=bhuvī rājatē || 19²⁹ || Tārak-ārir=asau Śaila-
sutā-sūnur-ayam punah | sutō Rāyarasimhō 'sya va(ba)ndhu-varggasya tārakah
|| 20 [] ||

17. Bhōp-ānya dūhitā sādhiṣī kali-kāla-vichēṣṭitaiḥ | a-sprīṣṭā svar-ddhun=iv-
ēyam bhuvana-traya-pāvanī || 21 || Vālhā-śrī-Dēvadās-ākhyau va(ba)ddha-sakhyau paras-
param | jagad-ud[d*]yōtakau bhātaḥ pubpavantāv=iv=ām(v) b arē || 22 || Vāt-ōddhūti-
[vi].

18. lōla-tāla-taralam nṛṇām-idam jīvitam lakshmīm ghōra-ghan-āntarāla vilasat-
vidyud-vilās-ōpamām | matv=aitad-durit-augha-dāru-dahana-prōddāma-dāv-ānalē śra-
ddhām=uddhata-dharmma-vu(bu)ddhir=akarōch-chhrēyah-pathē sā(śā)śvate || 23³⁰ || Cha-
krē Dēva[ga].

19. pō dhāma Vi(bi)lvapāni-pinākinah | Sām(v)b ā-grāmē tushār-ādri-si(śi)khar-
ābhōga-bhāsuram || 24³¹ || Nānā-bhūpāla-bhukta-kshiti-jaghana-ghan-āślēsha-tōṣhād-iv-
ādaū dig-vāmā-kāma-pīḍā-tarala-tanu-guru-ślēsha-lipsam samantā[t i]

20. kām-iv-ēdam(m)=vidagdhō virachita-parama-prēma-hāsam tvarāvat-svarvā-
mānām samakṣam gagana-parisara[h] Śrī-mukham chumv(b)at=īva || 25³² || Nihśēsh-
āgama-śuddha-vō(bō)dha-vibhavaḥ kāvyēshu yō bha[vya]-dhīḥ sat-tarkk-ām(v)b udhi-
pāragō Bhṛigu-su-³³

21. [yō] daṇḍa-nītau mataḥ | chhandō'laṅkṛiti-śav(b)da-manmatha-kalā-śāstr-āv-
(b)ja-chaṇḍadyutiś-chakrē Dēvaganaḥ praśastim=amalā[m] śrī-Ratnasimh-ātmajaḥ || 26³⁴ ||
Yah kāvya-kairava vikāśana-śītarāsmir=uddāma-vu(bu)ddhi-nīlayō' ³⁵

¹⁹ Metre, Upajāti.

²⁰ Metre, Vasantatilakā.

²¹ The missing syllable I suppose to be ya.

²² Metre, Śārdūlavikṛīḍita; and of the next verse.

²³ The missing syllable is ka.

²⁴ Metre, Rathōddhata.

²⁵ The missing syllable is it.

²⁶ Metre, Ślōka (Anuṣṭubh).

²⁷ The missing syllable I take to be taḥ.

²⁸ Metre, Śārdūlavikṛīḍita.

²⁹ Metre, Ślōka (Anuṣṭubh); and of the next three verses.

³⁰ Metre, Śārdūlavikṛīḍita.

³¹ Metre, Ślōka (Anuṣṭubh).

³² Metre, Śragdharā.

³³ The missing syllable is tō.

³⁴ Metre, Śārdūlavikṛīḍita.

³⁵ Dr. Rājendralāl has read here the syllable va; and for the beginning of the next line he supplies vi.

22. ॐpāla-sūnuḥ | vidyā-vilāsa-vasatir=vvimalāṁ prasastiṁ śrīmān-imāṁ Kuma-
ra-pāla-vu(bu)dhō lilēkha ||27³⁶ || Prasastiṁ-iyam=utkīrṇā rūchir-ākshara-paṁktibhiḥ |
dhimatā sūtradhārēṇa Sāmpulēna manōrama ||[28³⁷ ||]³⁸
23. . . [D]ēva[ga]ṇāv-ētau rūpakāra-śirōmaṇi | chakratur=ghaṭanān=dhāmno
Vi(bi)lvapāni-pinākinah ||29|| Chandr-ārkkau kirāṇ-āvali-valayitam yāvad=vidhattāñ³⁹-
jagad=diṇ-mātāṅga-ghaṭ-ōpavṛimhita-dharā-chakran(ḍ)-cha kū-
24. ॐ ॐ : nakshatra-prakar-ōru-hāralatikā'laṅkāra-sāraṁ nabhas-tvat-kirttir-
Mmadanāri-mandira-mishāt-tāvach-chiraṁ nandatu ||30⁴⁰ ||
[Samvat 1247]?⁴¹

TRANSLATION.

Om ! Om !

Adoration to Śiva !

(Verse 1.)—May Rudra protect you!—he who at the sexual enjoyment eagerly [thus] speaks to (*Pārvatī*), the daughter of the mountain: 'How should that lord of serpents, who uses his eyes as ears, be able to see us? And [how should] this crescent moon [too, reduced to a state of infancy] !'

(V. 2.)—May Gaṇapati grant you prosperity!—he who has the surface of his unique frontal globes anointed with broad sheets of the powder of excellent red-lead; who with the dance of his trunk beautifies the [immense] pavilion of all the regions of heaven, . . . play of uprooting groups of [trees] !

(V. 3.)—[Triumphant] is the god with white rays, (the Moon), who covers the circle of the regions with a mass of rays flowing with streams of nectar; is beauteous as if he were the extensive mirror of the army of the king Love marching out to conquer the three worlds; is the ear-ornament of the gems of celestial damsels; (and) whose loveliness completely takes away the proud reserve of the hearts, (*deep*) like mountain caves, of haughty women.

(V. 4.)—In his race there was the protector of the earth Jājalladēva, who, having by the pride of the group of his massive arms taken possession of the extent of the three worlds, was holding the position of (Indra), the lord of the host of the gods, the favourite husband of his wife, the earth, surrounded with the girdle of the . . . oceans; a unique jewel to ornament the world.

(V. 5.)—From him there was born a son, [the illustrious prince Ratnadēva?], who was the fierce submarine fire of the unique ocean of the array of the difficult-to-be-subdued armies of the Chēdi princes; who to the Chōḍa and Gaṅga champions elated

³⁶ Metre, Vasantatilakā.

³⁷ Metre, Śloka (Anuṣṭubh); and of the next verse.

³⁸ The figure in brackets is broken away.

³⁹ Read *vidhattāñ*.

⁴⁰ Metre, Śārdūlavikrīḍita.

⁴¹ This date has not been written by the writer of the inscription, who [forms his numeral figures differently; and it appears to be scratched on the stone rather than properly engraved. Of the four figures, the first, second, and last are quite distinct; the third figure is indistinct, but it decidedly looks more like 4 than 0. An examination of the stone may possibly show, that the inscription originally was dated in a year of the Chēdi era; for, in the impression, the first syllable of the word *samvat*, which precedes the figures 1247 (?), looks as if it had been put in the place of the figure 0, or as if that figure had been altered so as to assume the form of *sam*.

with [conceit] was, what Rāhu is to the full orb of the moon, when he seizes and swallows it; (and) the marvellous might of whose heroism had no bounds on the orb of the earth.

(V. 6.)—Then there came on this earth his son, the ruler of men, the illustrious Prithvidēva; the birth-place of increasing fame, white like the spreading lustre of the full moon, a sun from which is proceeding most intense brilliancy; ... of excellent royalty; a gem which yields the desired objects to crowds of panegyrists from the (various) quarters, come

(V. 7.)—In the reign of this very prince, which follows the path of good government, is free from the contact of troubles, (and) causes joy to the people.—^a

(V. 8.)—In the course of time the learned Gōvinda, the [moon of the] Vā[stavya race, ?] came from the Chēdi *maṇḍala* to the country Tummāṇa.

(V. 9.)—He had an elder son, named Māmē, an ocean of the affection of the people, embellishing the assemblies of princes, to learned men what the sun is to lotuses; who, an ornament of the earth, as it were a pearl-string to decorate [his] ... was famous the earth over as the unique bee of the unique lotus-feet of (Śiva,) the destroyer of Tripura.

(V. 10.)—His younger brother was the illustrious Rāghava, an ocean of good qualities; clever, an ornament of the expanse of the earth, he was endowed with splendour like the sun.

(V. 11.)—Resplendent is the son of the illustrious Māmē, the illustrious Ratnasimha, the poet; the creeper of whose brilliant expanding fame, shining like jasmine and like the moon, [spreading over] and covering the entire world, is entwined with the pavilion of the regions; who scattered crowds of crazed disputants, (and was) the pleasure garden of Fortune, (and) the home of virtuous conduct, discernment, and religious merit.

(V. 12.)—He had a virtuous wife, always an object of reverence for the kinsfolk, named Rambhā; who was (to him) what Śachi is to Indra, what (Pārvatī) the daughter of the mountain is to Śambhu, and what (Lakṣmī) the daughter of the ocean of milk is to (Viṣṇu), who holds the discus in his hand.

(V. 13.)—From these two there was born here a son, Dēvagana, whose fame has been proclaimed in the three worlds; who has broken the excessive conceit of crowds of learned opponents; a bee (hovering) round the dear lotus-feet of (Śiva) the husband of Chāṇḍī, (and) a ... of knowledge.

(V. 14.)—Having seen this whole world on all sides filled (and) whitened by his fame, shining like the foam of the sea, (Viṣṇu) even, [the beloved] of the daughter of the ocean, watched by the milk-maids, becomes confused; (and) having his attention withdrawn from the undertaking of destroying Kālanēmi^a in the waters of the Kālindī, he stands motionless by the shore.

(V. 15.)—His words are always (eagerly received) by crowds of learned men, as the moonlight, the habitation of abundant drops of the nectar-liquid, is drunk by the round beaks of Chakōra birds; and this cage-like hand of his, dexterous in giving plenti-

^a Like verse 8 of the preceding inscription, this verse defines the time when the temple, mentioned in verse 24, was built, and it has no reference to the verse immediately following here.

^a Compare *Raghuvamśa*, XV, 40, Bo. Ed., note.

fully the wished-for fruits to all the supplicants of the various quarters, crowding together, holds in subjection the tree of paradise.

(V. 16.)—What the moonlight is to the (*moon*) garlanded with cool rays, (*and*) the cluster of blossoms to the tree of the gods, that to him is his wife of virtuous conduct, Prabhā, who by her loveliness has surpassed the crowd of celestial women.

(V. 17.)—A second dear wife he has, named Jāmhō, a habitation of graceful charms from the intensity of (*his*) boundless love a second home of (*his*) life.

(V. 18.)—Full of the pride of having no rival in loveliness; being as it were the science of reviving on earth the god of love, even though he was wrathfully burnt by (*Siva*) who wears the moon on his crest;⁴⁴ a habitation of the unique pride of the excellencies of sterling beauty,—the dear one was more (*to him*) than life; she, having created whom the lotus-born (*Brahman*), filled with delight, obtained supreme happiness.

(V. 19.)—Resplendent on the earth is his son Jagatsimha, 'the lion of the world,' who dispels the expanding darkness of ignorance, as a lion cleaves the frontal globes of elephants.

(V. 20.)—That (*Skanda, the*) son of the daughter of the mountain, is the enemy of Tāraka; but this son of *his*, Rāyarasimha, is the preserver of the whole body of relations.⁴⁵

(V. 21.)—This virtuous daughter of his, Bhōpā, untouched by the doings of the Kali-age, like the river of heaven, is purifying the three worlds.

(V. 22.)—(*His*) two (*children*) named Vālhū and the illustrious Dēvadāsa, united in mutual friendship, are shining, illumining the world like sun and moon in the sky.

(V. 23.)—Having reflected that this life of man is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune resembles the play of lightning flashing in the midst of terrific clouds, the exceedingly virtuous-minded (*Dēvagaṇa*) put his faith in the eternal path of beatitude, which is a mighty blazing fire to burn the wood of this multitude of evils here.

(V. 24.)—At the village of Sāmbā, Dēvagaṇa built (*to Siva*), the bearer of the Pināka, who has a Bilva-staff in his hand, a temple, resplendent like the extensive peaks of (*Himālaya*) the mountain of snow.

(V. 25.)—First gratified, as it were, with the close embrace of the thighs of the earth, enjoyed by many princes, the surrounding sky, like a clever lover, accompanying his action with a smile of extreme love, eagerly within sight of the damsels of heaven kisses, as if it were the face of Fortune, this (*temple*) desirous of receiving⁴⁶ on all sides the heavy embrace of the bodies, trembling with the pangs of love, of the women of the regions.

(V. 26.)—The son of the illustrious Ratnasimha, Dēvagaṇa, whose wealth of learning is purified by every traditional knowledge, (*and*) who possesses an excellent turn of mind for poetry; who has gone to the further shore of the ocean of the science of reasoning, (*and*) is esteemed as Bhṛigu's son in the administration of justice; who to the sciences of metrics, rhetorics, grammar, of love, and of the arts, is what the sun is to lotuses,—he has composed (*this*) spotless eulogy.

⁴⁴ The usual form of the name is *Indu-mauli*; not, as in the text, *Maulīnda*.

⁴⁵ The play on the word *tāraka* is lost in the translation.

⁴⁶ *Lipsa* in the original, I take to be used for *lipas*; it is similarly used in a passage of the *Kathāsaritaṅgura*, quoted in B. & R.'s *Dictionary*, s.v. *lipas*.

(V. 27.)—The son of [Avani-?]pāla, the illustrious learned Kumarapāla,⁴ (who is) a moon in causing the lotus of poetry to open, a home of unlimited intelligence, (ana) a habitation of the play of learning, has written this stainless eulogy.

(V. 28.)—This pleasing eulogy, charming with its rows of letters, has been engraved by the intelligent artisan Sāmpula.

(V. 29.)— and Dēyagana (?), these two crest-jewels of sculptors, have built the temple of (Śiva) the bearer of the Pināka, who has a Bilva-staff in his hand.

(V. 30.)—As long as the moon and the sun keep the world enveloped in lines of rays; and the orb of the earth, supported by the array of the elephants of the regions, [is resting on the tortoise?]; and the sky has for its excellent ornament the extended pearl-string of a mass of stars;—so long may thy fame prosper, in the guise of (this) home of the enemy of the god of love!

[The year 1247]?^{4a}

VIII.—A RĀSHṬRAKŪṬA GRANT OF KRISHNA II., DATED ŚAKA 832.

By E. HULTZSCH, PH.D.

The original of the subjoined grant was found at Kāpaḍvaṇaj in Gujarāt. The document is inscribed on three copperplates with slightly raised rims, and is in good preservation. Each plate measures about 11½ by 8½ inches. The three plates are strung on two rings. The right-hand ring is circular and about ½" thick; it measures about 8½" in diameter. The left-hand ring is of irregular shape and carries the oval seal, which measures 2½ by 3 inches and bears, in high relief, on a countersunk surface, a well-out figure of Garuḍa, who is sitting on a rising lotus-flower and surmounted by two *svastikas*. As Garuḍa, the vehicle of Viṣṇu, is represented on the seal of the present grant, while all other Rāshṭrakūṭa grants hitherto published bear a figure of Śiva, it may be concluded that Kṛishṇa II. who issued it was, unlike other members of his race, a Vaishṇava. The language of the inscription is very incorrect Sanskrit. The numerous mistakes are not only due to the engraver, but also to the author of the text. Thus in verses 17 and 18, the metre proves that the composer of the inscription used the word *yāsa* in its Prākṛit form *yāsa*.

The inscription opens with a short *vamsavalī*, which has four verses in common with other Rāshṭrakūṭa grants¹ and mentions the following princes:—Kṛishṇarāja I. or Śubhatuṅga (verses 2, 8); his son Dhruvarāja or Nirupama (verses 4, 5); his son Govindarāja III. (verses 6 to 8); his son *mahārāja* Shaṇḍa (verses 9, 10); his son Subhatuṅga or Akālavārsha, i.e., Kṛishṇa II. (verses 11, 12). Of Govinda III. the grant says that, though his father had several sons, he left the kingdom to him, as to a second Rāma, on account of his virtues (verse 7). From other inscriptions we know only one of Govinda's younger brothers, viz., Indra III., the founder of the Gujarāt branch of the Rāshṭrakūṭas. The *mahārāja* Shaṇḍa of the present grant is identical with the *maharaja* Sarva or Amoghavarsha of other inscriptions. He is

⁴ i.e. Kumarapāla; in the original, the second syllable has been shortened, to make the name fit into the verse.

^{4a} See page 49, note 41.

¹ Verses 1, 2, 4, 8, correspond to verses 1, 12, 16, 18, of the grant of Dhruva III.—*Ind. Ant.*, vol. XII, page 179.

After the customary imprecatory verses there follows the signature of Akkuka or, as he is called in verse 18, Akkuva, the son of Dhavalappa and brother of Prachanda. The date of the grant was the Śaka year 832 (910-11 A.D.), on the full moon of Vaiśākha.⁶ The writer was the *kulaputraka* Ammaiya, the son of Nemāditya.⁷ The document ends with the signature of Chandragupta, who, as mentioned in line 34, was the *dandandya* of the *mahāsāmanta* Prachanda.

PLATE I.

1 श्री [॥] स वीव्याह्रिधसा धाम यन्नाभिकमलं कृतं । हरश्च यस्य कान्तैर्दुक्कलया कमलंकृतं । [१]
 2 रारि(तः)संकाशः कृष्णराजः क्षिते[ः] पतिः । अप्रमेयवसोर्द्वाता साक्षाधर्म इवापरः । [२]
 3 शुभतुङ्गस्तुङ्गतुरगप्रह्वरेणूर्ध्वरश्मिविकिरणं । यीष्मिपि नभो निखिलं प्राहृट्का-
 4 लायते स्पष्टं । [३] तस्यात्मजः श्रीध्वराजनामा महातुभावः प्रथितप्रतापः [४] प्र-

* Read • रिकार्ड •.

- 5 साधिताशेषनरेन्द्रचक्राः क्रमेण वासार्कवपुर्ध्वभूव । [४] ग्रशधरकरनिकरनिभं यस्य य-
 6 ग्रः सुरन(र)भाषसायुष्यैः¹⁰ [१] परिगीयते समन्ताद्विद्याधरकुन्दरीनिवहैः । [५] तस्याप्यभू-
 7 नुवनभारभृतेः समर्थः पार्थीपमः पृथुसमानशुभाशुष्यः । [१] दुर्ध्वारवरि¹¹
 8 वनितातुलतापङ्कतः गोविन्दराज इति सुप्रथितप्रतापः । [६] यस्य प्रभोः¹²चतुर¹³चारु-
 9 दारकीर्तिः राभापरी¹⁴ निरुपमस्य पितुः सकाशात् [१] शश्वेधनेक¹⁵तनयेषु गुणा-
 10 तिरेकाभूषाभिषिक्तः^(ः)नृपसम्मतमायु¹⁶ राज्यं । [७] रचितं येन निः^(ः)शेषं चतुरभोधिसंयु-
 11 तं । राज्यं धर्मैश्च लोकानां कृता तुष्टिः^(ः) परा इति । [८] सुनुतस्या¹⁷तिवीरः सकलगुणग-
 12 णाकारभूतो वभूवः^(ः) भूपालात्काटिकाभि¹⁸ सपदि विचटितान्वेष्टइत्या¹⁹ ददाह ।
 13 राज्यं यस्याभिमानी रिजमपि²⁰ चलितं बाहुवीर्यादधाप²¹ पृथ्वीमेकातपताम-²²
 14 कुचत वलवान् श्रीमहाराजध्वजः । [९] यस्य विभो^(ः) कारायां रिपुरमषीचाह-
 15 चरचलज्जानां [१] पक्षरथे²³ निगडानां अनवरतं न्युते लोके । [१०] तस्याभूव²⁴
 16 राजा प्रथितयय[स]ः (१) शुभतुङ्गनामाये²⁵ । यीसावकालवर्षोपरनामा²⁶
 17 गीयते लोके । [११] लण्णचरितः स एव हि हितकृतेये²⁷ यो वि[भ]-
 18 र्त्तिं वर्धनां । राज्यं निहतारातिः (१) सभुजेन भुवं च (क)

PLATE IIa.

- 19 लण्ण इव । [१२] अस्मि चरचप्रभावाद्गुणवकान्वयमगादृशं लक्ष्मीं²⁸ [१]
 20 पञ्चाभूतकविन्दै²⁹रनवरतं पट्यते प्रकटं । [१३] तस्मादन्वयसागरास्-
 21 मभवं[त] श्रीशुभ³⁰लुब्धजिः तस्मादापि वभूव दूर्यदहनः^(ः) श्रीदेगडिर्विहितां [१] येनानेकनरे-
 22 न्ददन्तिदलनायासं यशः साश्नतं सिंघेनेव³¹ रचाटवीर्ध्वरचिताचिर्वर्भीक³²मेकाकिना । [१४]
 23 तस्माज्जातः प्रचण्डः प्रचरचरकराक्रान्तनिः^(ः)शेषभूयसाया श्रीराजहंसः^(ः) प्रतिदि-
 24 नतुदयी क(र)श्चपादा पिवन्मान्धेनानीता³³ निजं श्रीः पुनरपि भवनं चंचला ज्ञापि या-
 25 न्ती पार्थेनीवारिचक्रे प्रमथन³⁴पटुना ग्रामवं भव्यभावं । [१५] निर्जितसकल[र]रिजनः श्री-
 26 धवसप्यः प्रसिद्धतरनामा । धवसितभुवनो जयससी³⁵ संजातः पवनसुतुरिव । [१६]
 27 सिंघीभूय³⁶ विपक्षेण गृह्यमानं³⁷ यशेणुना [१] दत्तं स्वसामिनी³⁸ येन तं निहत्याश्रम-
 28 च्छलं । [१७] तस्माद्वचण्डः^(ः) संजातः समरे यशःसंपटः [१] अजुवचापि खड्गेन विख्या-
 29 तो निर्धरलो भुवि । [१८] सेनविद्याधरेणापि सेनुकाक्षित³⁹पाणि(तपाणि)ना [१] निहत्य(र)

¹⁰ Read •सायुष्यै•¹¹ Read •दैरि•.¹² Read यच्च प्रभीचतुर•.¹³ Read रानीपरी or रानीपनी.¹⁴ Read शश्वेधनेक•.¹⁵ Read •नाय ?•.¹⁶ Read दनुजना•.¹⁷ Read भूपालात्काटिकाभाम् ?.¹⁸ Read •शेष्टयिता•.¹⁹ Read यस्याभिमानी निरुपमपि.²⁰ Read •रुपम•.²¹ Read •पञ्चाभू•.²² Read •रवी•.²³ Read सजावभूव.²⁴ Read •नामायय•.²⁵ Read •यर्षोपरनामा•.²⁶ Read •कृतये•.²⁷ Read लक्ष्मीः•.²⁸ Read •करीन्दै•.²⁹ The metre requires an additional syllable after नीयस•.³⁰ Read प्रावतं सिंघेनेव.³¹ Read •रचितं निर्भीक•.³² Read विवक्षाम् । येनानीता.³³ Read पार्थेनीवारिचक्रप्रमथन•.³⁴ Read यशसा.³⁵ Read सिंघीभूय.³⁶ Read •जाय•.³⁷ Read स्वसामिने.³⁸ Read सेनुकाक्षित•.

- 30 शब्द (1) समधे^{३०} ययसा कृत^{३१}मसंज्ञतं । [१८] श्रीमहम्मराजः^{३२} श्रीहर्षपुरोप-
 31 [स]चितादभामात्^{३३} । भुञ्जत्व^{३४}कासवर्षः चर्षाष्टमतीपसंख्यातात्^{३५} । [२०] सर्वानामामि-
 32 भद्रनृपतिमहासामन्तामात्यवसाधिष्ठितविषयकमहत्तरात्^{३६} (1) समनुबोध-
 33 यत्त्वस्तु वः संविदितं यथा श्रीश्वेटकाहर्षपुरकासद्रष्टव्यत् (1) चर्षाष्टम-
 34 यं^{३७} समधिगतपंचमहाशब्दमहासामन्ताप्रचण्डदण्डनायकश्रीचन्द्रगु-
 35 ते (1) मया श्रीहर्षपुरार्चाष्टमयताम्तः[ः]पाति[क]र्षटवाविष्ण्वधत्तर(1)श्रीति-

PLATE IIb.

- 36 काप्रतिवक्षरिहादशकान्तः[ः]पातिव्याघ्रासयामः सवचभालाकुलः सदृष्टदयाप-
 37 राधः ससीमापर्यन्तः[ः] सकाष्ठतृचक्षुपतडागोपितः समोगभागः[ः] सहिरस्त्रः चतुराघाटनी-
 38 पलक्षितः घाचक^{३८}पलसमेतः (समभिसिस्थिते) । आघाटनानि^{३९} अभिसिस्थिते । पूर्वतः पंथो-
 39 डाग्रामो वित्त्वावलीच । दक्षिणतः केरुवलीग्रामो(1) च)रसुवकग्रामश्च । पश्चिमतः[ः] नावा-
 40 लिका चपूर्वलीच । उत्तरतः अम्बाउच्चग्रामः [1] एवं चतुराघाटनीपलक्षितः वज्रुरिका-
 41 ग्रामः भद्रवास्तव्यवाजिमध्यन्दिनभरहाजसमीपसन्नग्रामचारी^{४०} ब्राह्मचर्यग्रामभेदे^{४१} वज्र-
 42 सुताय (1) स्यात्वीदकातिसर्ग^{४२} वलिचरुक्वैष्णवदेवार्त्त^{४३} प्रतिग्रहेच प्रतिपादितः [1] तदर्थम-
 43 अग्र^{४४}दत्तधर्मदाय[ः] सर्वैरेवा^{४५}गामिभोक्तृभिः अग्रयुप^{४६}रोधात्पालनीयो(च)नुमत्तव्य-
 44 च [1] उक्तं च (1) रिचि^{४७}व्यासिनः । षष्टिवर्षसहस्राणि क्षयं तिष्ठति^{४८} भूमिदः [1] आच्छेत्ता
 चानुमता^{४९}
 45 च तान्मेव नरके वसेत् । विन्ध्याटवीपतीयास्तु यज्जः(ः)कोटरवासिनः [1] महाहयो हि जाय-
 46 न्ते भूमिदानं हरति ये । स्रदत्तां परदत्तां वा यज्जद्वयं नराधिपः(ः) [1] महीं महीभृतां त्रेष्ट दा-
 47 नात्^{५०} त्रेयोनुपालनं । यानिह^{५१} दत्तानि पुरा नरेन्द्रेः दानानि धर्मार्थययस्कराणि । निष्ठा-
 48 स्वन्तःप्रति^{५२}मानि तानि की नाम साधुः पुनराददीतः(ः) । सर्वानेव^{५३} भाविनः पार्थिवेन्द्रात्^{५४}भू-
 49 दी भूयो याचते रामभद्रः [1] सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भव-
 50 त्तिः । बहुभिर्व्यसुधा भुक्ता राजभिः सगरादिभिः [1] यस्व यस्व यदा भूमिः

PLATE III.

- 51 तस्य तस्य तदा फलं । इति कमलदलाम्बु(ः)वि-
 52 न्दुलोला^{५५} वियमवलोका मनुष्यजीवितश्च । सकलमिद-

^{३०} Read समधे.^{३१} Read कृत.^{३२} Read मराजः.^{३३} Read नान्कामान्.^{३४} Read भुञ्जत्व.^{३५} Read चर्षाष्टम.^{३६} Read विषयिचसहस्रान्.^{३७} Read चर्षाष्टमयताम्तः.^{३८} Read घाचक.^{३९} Read आघाटनानि.^{४०} Read पालव्यभरहाजसमीपसन्नग्रामचारी.^{४१} Read भद्रवा.^{४२} Read स्यात्वीदकातिसर्ग.^{४३} Read देवाद्ये.^{४४} Read चक्षुः.^{४५} Read सर्वैरेवा.^{४६} Read अग्रयुप.^{४७} Read दक्षि.^{४८} Read तिष्ठति.^{४९} Read चानुमता.^{५०} Read नात्.^{५१} Read यानिह.^{५२} Read न्ययानप्रति.^{५३} Read सर्वानेव.^{५४} Read पृथ्व्यात्.^{५५} Read न्दुलोला.

53 मध्याह्नतं⁶⁸ [च] बुद्धा⁶⁹ न हि मनुजेः परकीर्त्ये⁷⁰ विलोप्याः । खदसां परदत्ताया यो हरे-
 54 त वसुधरां [।] स विद्यायां कर्मिर्भूत्वा पितृभिः सह पश्यते । भूमिं यः प्रतिगृह्णाति⁷¹ य-
 55 च भूमिं प्रयच्छति । उभी तौ पुण्यकर्माक्षौ नियतौ स्वर्गगामिनौ । चन्द्रेरपत्यं प्र-
 56 धमं सुवर्णं भूर्ध्वःखर्वी⁷² सीमसुताश्च गावः । लोकत्रय⁷³ तेन भवेत्⁷⁴ दत्तं यः काचनं
 57 गां च मही⁷⁵ च दद्यात् । वज्रि⁷⁶ वज्रिसुतं चास्य यंचपूतां⁷⁷ प्रजायते । दत्त्वा सर्व्वरसां चैवध⁷⁸
 58 न मर्त्या जायते पुनः । सर्व्वेधमिव⁷⁹ दानानां एकजन्मानुगं फलं । षाट्क⁸⁰ क्षितिगी-
 59 रोणां सप्तजन्मानुगं फलं । खड्गस्तोयं श्रीमदकुक्ष्य श्रीधवलप्यस्-
 60 नोः । शक्तसंवत् ८३२ वैशाखशुक्लपौर्णमास्या महावैशाख्या पूर्व्व-
 61 देवव्रजदायवर्ज्जो दत्तः [।] लिखितमिदं शासनं कुलपुत्रकेषाम्येय-
 62 केन नेमादित्यसुतेनेति । यदधोनाश्वरमधिकाश्वरस्या तत्सर्व्वं प्रमा-
 63 नमिति व्यासमुक्त्वोपि सुहति ॥ खड्गस्तोयं श्रीचन्द्रगुप्तश्च ॥

TRANSLATION.

Om. (Verse 1.) May he (*Vishnu*) protect you, from whose navel (*rises*) the lotus-flower which Vedhas (*Brahman*) has made his abode, and may Hara (*Siva*) protect you, whose head is adorned by the lovely crescent of the moon !

2. There was a lord of the earth (*called*) *Kṛishṇarāja*, who resembled *Murāri* (*Kṛishṇa*), and who, like another incarnation of the god of justice,⁷⁰ gave away immeasurable wealth.

3. Even in summer the whole firmament had exactly the same appearance as during the rainy season, because the rays of the sun were obstructed on the sky by the dust, which was raised by the tall chargers of *Śubhatunga*.

4. He was succeeded by his son, the illustrious *Dhruvarāja*, who conquered all kings and resembled the morning sun (*by*) his great majesty and his widespread prowess (*or heat*).

5. His fame, which resembles the rays of the moon, is sung in full by the *Vidyādhara* women, who dwell on the uppermost ridge of the mountain of the gods (*Meru*).

6. He had (*a son*) called *Govindarāja*, who was able to bear the burden of the earth, who resembled *Pārtha* (*Arjuna*), who, like *Prithu*, knew (*how to distinguish between*) good and bad qualities, who was the cause of unequalled sorrow to the wives of irresistible foes, and whose prowess was very widely known.

7. Though there were several sons, this clever and handsome (*prince*),—like another *Rāma*,—received on account of his superior virtues the kingdom, to which anointed kings paid homage, from the famous lord, his father *Nirupama*.

8. He ruled righteously his whole kingdom together with the four oceans (*and thus*) filled the hearts of men with the highest joy.

⁶⁸ Read •मध्याह्नतं.

⁶⁹ Read बुद्धा.

⁷⁰ Read •कीर्त्ये.

⁷¹ Read •गृह्णाति.

⁷² Read •खर्वी.

⁷³ Read लोकात्रय.

⁷⁴ Read भवेत्.

⁷⁵ Read मही.

⁷⁶ Read वज्रि.

⁷⁷ Read वज्रि.

⁷⁸ Read पञ्चपूताः ?.

⁷⁹ Read चैव.

⁸⁰ Read षोडश.

⁸¹ Read षाट्क.

⁸² i. e., like *Yudhishtira*, the son of *Dharma* or *Yama*.

9. His son was the illustrious *mahārāja* Shaṇḍa, who was very brave, a mine ⁷⁹ of all virtues, proud and powerful. He quickly dispersed, surrounded and burnt the kings, like thorns, conquered by the strength of his arm his own kingdom which had fallen off, and made the earth subject to one (*royal*) parasol.

10. In the jail of this sovereign, people incessantly heard the harsh clinking of the chains which were attached to the tender feet of the wives of his enemies.

11. From this famous (*prince*) there sprang this (*present*) king called Śubha-tunga, the same whom people praise in song by his other name Akālavarsha.

12. His deeds resemble those of Kṛishṇa; for, having killed his foes, he bears the kingdom for the welfare of the (*four*) castes and the earth with his arm, like Kṛishṇa.⁸⁰

13. Through his favour⁸¹ great fortune came to the race of Brahmavaka; (*this fortune*) is incessantly and openly proclaimed by the great poets of later times.

14. From this ocean-like race there arose the illustrious . . . Kumbaḍi, and from him the illustrious Degaḍi, the destroyer of the pride of his enemies; the eternal fame which he, alone (*but*) without fear, obtained by destroying the elephants of many princes, pervaded the battle-fields, as that of a lion does the forests.

15. As the sun from Kaśyapa, there sprang from him the fierce and illustrious Rājahamśa, whose far-reaching and hard hands (*or hot rays*) overcame all kings (*or mountains*) and who was rising daily; he who, like Pārtha (*Arjuna*), knew how to destroy his foes, led fickle fortune, who was wandering somewhere else, again to his own beautiful temple of Śambhu (*Śiva*).⁸²

16. Like (*Hanumat*) the son of the wind, there was born the illustrious Dhavalappa, who conquered all his enemies, whose name was well-known, and who whitened the world with his fame.

17. Becoming (*as it were*) a lion and being desirous of fame, he quickly killed the enemy and restored to his master the province, which (*this unnamed enemy*) had taken.

18. From him came Prachanḍa, who was eager for fame in war, and the spotless Akkuva, who is renowned on earth by his sword.

19. Sella-Vidyādhara⁸³ also, whose hands were as graceful as the *śelu* (*plant*), adorned his race with fame by killing his enemies in battle.

20. The illustrious Vallabharāja Akālavarsha possesses seven hundred and fifty villages, which are designated by (*their chief-town*) Śrī-Harshapura.

(Line 31.) He informs all who shall come (*to this village*):—gracious princes, great vassals, ministers, commanders of the army, heads of districts and great men,—

(L. 33.) "Be it known to you that, while in these seven hundred and fifty (*villages*) of Śrī-Khetaka, Harshapura, and Kāsadrāha, the illustrious Chandragupta was the *daṇḍanāyaka* of the *mahāsāmanta* Prachanḍa, who has obtained the five *mahāśabdās*, I gave as a donation the village of Vyāghraśa, which is included in the ten (*villages*) of

⁷⁹ On account of the metre, *ākāra* is used for *ākara*.

⁸⁰ This verse alludes to the real name of the king, viz. Kṛishṇa.

⁸¹ Literally: "through the power of his feet."

⁸² The meaning of the second half of this verse seems to be, that Rājahamśa dedicated the booty of his warlike expeditions to a temple of Śiva which he himself had built.

⁸³ This person seems to have been a brother of Prachanḍa and Akkuva.

Rāriddhā, which belong to the eighty-four (*villages*) of Karpaṭavāṇijya, which are included in the seven hundred and fifty (*villages*) of Śrī-Harshapura, together with its rows of trees, together with (*the right to*) punishment and (*the right of fining those who commit*) the ten offences, up to its boundaries, together with its timber, grass, wells and tanks, together with its enjoyments and shares, together with its gold, defined by its four boundaries, together with its pasture and straw;— the boundaries are (*here*) written: on the east, the village of Panthoḍā and Vitkhāvallī; on the south, the village of Keraḍavallī and the village of Araluvaka;²⁴ on the west, Nāvālikā and Apūvallī; on the north, the village of Ambāūācha;—the village of Vallūrikā, thus defined by its four boundaries, to the *brāhmaṇa* Brahmanabhaṭṭa, who is the son of Vavva, lives at Bhaṭṭa (!), belongs to the Bharadvāja-gotra and studies the Vāji-Mādhyamīdina (*śākhā*), after having bathed, with a libation of water, in order (*to enable the donee to perform*) the *bali*, *charuka* and *vaiśvadeva*. Therefore, all future rulers shall preserve and assent to the charitable gift which was given by us, without obstructing us."

(L. 44.) And the saint Vyāsa has said:— [Here follow twelve of the customary imprecatory verses which it is unnecessary to translate.]

(L. 59). This is the signature of the illustrious Akkuka, the son of the illustrious Dhavalappa. *Saka-samvat* 832, on *Mahā-vaiśākṣī*, (*i.e.*) on the full-moon in the bright half of *Vaiśākṣa*, (*the above-mentioned village*) was given, with the exception of previous gifts to temples and to Brāhmaṇas. This edict was written by the noble (*kula-putraka*) Ammaiya, the son of Nemāditya. What syllable in this (*document*) is too few or too many, all that is valid; for even a man who resembles Vyāsa is liable to make mistakes. This is the signature of the illustrious Chandragupta.

IX.—TWO CAVE-INSRIPTIONS FROM THE TRIŚIRAPALLI ROCK.

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The subjoined inscriptions are engraved on two pillars in a rock-cut cave not far from the summit of the well-known rock at Triśirāpalli (Trichināpalli). They are both somewhat worn. The left pillar was covered by a modern wall, which the temple authorities temporarily removed at the request of the Collector, W. A. Willock, C.S. Each of the two pillars bears four Sanskrit verses. Besides, the lower part of the left pillar bears a few unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record that a king Guṇabhara, who bore the birudas—Puruṣottama, Śatrumalla and Satyasamdhā, constructed a temple of Śiva on the top of the mountain and placed in it a *linga* and a statue of himself. Each of the two pillars mentions the river Kāvīrī, *i.e.* the Kāverī, on whose banks Triśirāpalli is situated,

²⁴ Compare the village of Aralūm in the Ilāo grant of Dadda II., *Ind. Ant.* vol. XIII, p. 117.

and refers to the Chola country. On the left pillar the Kāviri is called 'the beloved of the Pallava'; this means in prose that a Pallava king ruled over the country along the banks of the Kāveri river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Māmalla-puram and Kāñchīpuram, make it very probable that Guṇabhara was a Pallava prince who ruled over the Chola country.

A.—PILLAR TO THE LEFT.

TEXT.

- [1] कावीरीवयनाभिरामसलिलामारा-
 [2] ममालाधराम् देवी वीक्ष्य नदीप्रियः
 [3] प्रिय[गु]णामप्येष¹ रज्येदिति [१*]² सायं-
 [4] का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-
 [5] [रौ] नित्यन्तिष्ठति पञ्चवस्त्र दयितामेतां हु-
 [6] वाणा नदीम् ॥ [१*] गुणभरनाभनि राजन्यनेन लि-
 [7] ङ्गेन लिङ्गिनि ज्ञानम् [१*] ग्रथताक्षिराय लोके वि-
 [8] पञ्चवृत्तेः परावृत्तम् ॥ [२*] चोळविषयस्य शैलो
 [9] मौलिरिवायं महामणिरिवास्व [१*] हरगृहमेत-
 [10] ज्योतिस्तदीयमिव शङ्करं ज्योतिः ॥ [३*] शिला[ख]रे-
 [11] ण जनिता सत्यसन्धस्य भौतिकी [१*] मूर्तिः कीर्त्तिम-
 [12] यी चास्य कृता तेनैव शाश्वती ॥ [४*] निष्कृ[ण] चला [स]-
 [13] मधायि [गुणभ]रे भक्तिः * *

TRANSLATION.

(Verse 1.) Being afraid that the god who is fond of rivers (*Śiva*), having perceived the Kāviri, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (*with her*), the daughter of the mountain (*Pārvatī*), has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).³

(2.) While the king called Guṇabhara is a worshipper of the liṅga, let the knowledge which has turned back from hostile (*vipakṣa*) conduct, be spread for a long time in the world by this liṅga!⁴

(3.) This mountain resembles the diadem of the Chola province, this temple of Hara (*Śiva*) its chief jewel, and the splendour of Śaṅkara (*Śiva*) its splendour.

(4.) By the stone-chisel a material body of Satyasamdhā⁵ was executed, and by the same an eternal body of his fame was produced.

¹ ण looks like ण .

² In the transcripts, a small star * attached to a mark of punctuation, letter, or numeral in square brackets [], indicates that it did not exist in the original, but has been supplied.—Ed.

³ Pārvatī calls Kāviri the wife of another, in order to prevent Śiva from coveting her.

⁴ This whole verse has a double entendre. It contains allusions to the Indian logic (*tarkaśāstra*), in which *liṅga* means the subject of a proposition, *liṅga* the predicate of a proposition and *vipakṣa* an instance on the opposite side.

⁵ Satyasamdhā must have been a *śrūṭa* of Guṇabhara. A statue of the king is also alluded to in the first verse on the right pillar.

B.—PILLAR TO THE RIGHT.

TEXT.

- [1] शैलेन्द्रमूर्धनि शिलाभवने विधिने
 [2] शैलीन्तनुं गुणभरो नृपतिर्निधाय [१*]
 [3] स्थापुं व्यध[त्त] वि[धि]रेष यथार्थसंज्ञं
 [4] स्थापुः स्वयञ्च सह तेन जगत्सु जातः [॥ १*]
 [5] गृहमकृत शत्रुमहो गिरिन्द्रकन्या-
 [6] पतिर्गिरावस्थिन् [१*] गिरिशस्य गिरिश-
 [7] [सं]ज्ञामन्वर्त्योक्तुर्मर्त्यपतिः ॥ [२*]
 [8] विभूतिश्चोळानां कथमहमवेक्षे-
 [9] य विपुलां नदीं वा कावीरीमवनिभवनाव-
 [10] स्थित इति [१*] हरेशोक्तः प्रोत्था विभुरदिश-
 [11] दध्नलिहमिदमनुप्र[त्यो] राज्ये गरिभवन-
 [12] मन्त्रे गुणभरः ॥ [३*] निर्वापिता[मिति] मुदा
 [13] पुरुषोत्तमेन शैलीं हरस्य तनुमप्रति-
 [14] मासनेन [१*] कृत्वा शिवं शिरसि [धा]रयताम्-
 [15] संखसुचैः शिरस्तुमच[लस्य] कृतं कृता-
 [16] र्थम् ॥ [४*]

TRANSLATION.

(Verse 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way¹ Sthāpu (*Śiva*) stationary² and became himself stationary (i.e., *immortal*) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Giriśa (*Śiva*), the husband of the daughter of the king of mountains, in order to make the name Giriśa (i.e., *the mountain-dweller*) true to its meaning.

(3.) After Hara (*Śiva*) had graciously asked him: "How could I, standing in a temple on earth, view the great power of the Chōlas or the river Kāviri?"—king Guṇabhara, who resembled Manu in his manner of ruling, assigned to him this mountain-temple which touches the clouds.

(4.) Thus having joyfully placed on the top (of the mountain) a matchless stone-figure of Hara (*Śiva*), which he caused to be executed, that Purushottama, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful.

¹ Read निरोद्ध.

² Read निश्चयन.

³ Literally: 'this was the way.'

⁴ Literally: 'he made Sthāpu (i. e., *the stationary one*) one whose name was true to its meaning.'

X.—BADAUN STONE INSCRIPTION OF LAKHANAPALA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription was found in August 1887, in the ruins of the south gate of the old fort of Badāun,¹ the chief town of the Badāun District of the North-Western Provinces, whence it has been removed to the Lucknow Museum.

The writing covers a space of about 3 feet broad by 1 foot 6 inches high, but the inscription is not complete now. All along the top, on the proper left side all the way down, and at the left side of the bottom, portions of the stone are broken away. But the *akṣharas* which in consequence are missing on the left side are few, and can in almost every case be easily supplied; and at the top probably only one or two lines are lost, containing little more than the customary blessings and verses in honour of some deity, in the present case, probably Śiva; and the introductory historical portion of the inscription, at any rate, appears to be complete. Nor does anything of importance seem to have been lost in the concluding lines, in the verses which either refer to the composer of the inscription or express the usual wish that the temple, the erection of which is recorded here, may last for ever. Excepting about half a dozen *akṣharas* at the beginning of the last line, what remains of the inscription is well preserved, and may be read with certainty.

The average size of the letters varies from $\frac{5}{8}$ " to $\frac{3}{4}$ ", and is somewhat less in the four or five bottom lines. The characters are Devanāgarī of about the 12th or 13th century A.D., and the inscription was engraved by the two artizans Gōge and Jīlhe (line 23). The language is Sanskrit, and excepting what possibly is a date, at the beginning of line 23, the inscription is in verse throughout. The verses were, it appears, composed by the poet Govindachandra, who is described as the youngest of the five sons of Gaṅgādhara (himself the son of the sage Sōmēśvara, a resident of Āhāḍe-gaḍha) and his wife Sūlhā, a daughter of the learned Paraśurāma (lines 21—22). The inscription is remarkably free from minor errors, and in respect of orthography I therefore have only to note that *ba* is represented by the sign for *va* everywhere except in the word *ārabdha* in line 23.

The inscription possibly, at the beginning of line 23, contains a date which at present, unfortunately, I am unable to make out from the impression submitted to me. Certain it is that it refers itself to the reign of a prince, Lakhanapāla, and that it records the erection of a Śiva-temple at the place, it may be presumed, where the inscription was discovered, and which is called here Vodāmayūtā (lines 1 and 11). And from these two points of view the inscription may be conveniently divided into two portions, the first of which, extending to near the end of line 7, gives the genealogy of Lakhanapāla, while the second part, comprising about lines 8—20, has reference to the founder of the temple and his spiritual predecessors. Of this latter portion it is sufficient to give

¹ In the inscription, the place is called Vodāmayūtā (lines 1 and 11) and described as "the town of Bharata" (line 20.) Sir A. Cunningham, in the *Archæol. Survey of India*, vol. XI, p. 1, states that, according to the Brāhmins, its original name was either "Bedaman" or "Bedamāya." [Conf. *North-Western Provinces Gazetteer*, vol. V, pp. 157 to 160. It is also written Badāyūn.—J. B.]

an abstract of the contents; regarding the prince Lakhanapāla and his ancestors, the writer of the inscription expresses himself as follows :—

(L. 1). “[*Here* ²] where the rising of the whole assemblage of evils is far removed by the floods of water of the river of heaven, ³ [*there is*] the town Vodāmayātā, ornamenting the land named Pañchāla, (*and*) protected by the arms of all the famous princes born in the Rāshtrakūṭa family. Radiant with prosperity, inasmuch as its enemies were feeble and the excellent well-disposed persons in it many, ornamented with the best of horses, (*and*) surrounded by trees resembling the trees of paradise, pleasing with its lofty spotless [temples] (*and*) a seat of law-abiding people, this beautiful (*town*) with its collections of excellencies shone like the city of Indra, radiant with the wealth of very many excellent flowers of *mandāra* ⁴ trees, ornamented with the best of Gandharvas, (*and*) surrounded by *samtāna* and *kalpa* trees, pleasing with its lofty pure [habitations] of the gods, (*and*) the seat of the assembly of the immortals.”

(L. 2). “There, there was first, endowed with endless excellencies, the lord of men, Chandrā, who by the terror of his sword terrified the host of the enemies; whose son Vighrahapāladeva protected the earth, well known among adversaries (*and*) munificent towards supplicants. His son, known by the name of Bhuvanapāla, (*was*) certainly, manifested as it were to the eyes, the law incarnate; when, after having protected the earth, he had gone to heaven, his son Gopāladeva guarded (*the earth*), and when he, the remover of the distress of the people, had assumed the reign, the castes, delighting in their several duties, attained to happiness.”

(L. 3). “Afterwards his son Tribhuvana protected the earth, humbling the multitude of enemies (*and in consequence*) endowed with fame. When (*this*) his brother by the decree of fate had gone to heaven, then the same land was ruled over by the prince Madanapāla, in consequence of whose distinguished prowess there never was any talk of Hambīra’s ⁵ coming to the banks of the river of the gods. Afterwards his younger brother, who destroyed hundred thousands of proud adversaries (*and who was*) munificent (*and*) compassionate, protected the earth, bearing on earth the excellent name of the illustrious Devapāla, a recital of whose deeds might secure victory even to-day.”

(L. 5). “(*Then*) his son became king, installed in the place of his father as the illustrious Bhīmapāla, who defeated the difficult-to-be-conquered hostile heroes (*and*) whose excellent body was spotless like gold, a born ruler, causing welfare, devoted to the gods and to Brāhmanas. Then there came, to protect the earth, his son, known the world over as the illustrious Śūrapāla, (*who among princes was*) what Indra is in the assembly of the gods, what the moon is in the assembly of the stars, what (*Indra’s elephant*) Airāvata is among the choicest of elephants, (*and*) what the lion is among the wild beasts. His son was Amṛitapāla, who, endowed with prowess, frightened all enemies by the sharp sword of his hand, who was devoted to the twice-born, the elders, and the gods, attached to every science, (*and*) the preceptor as it were of all whose weapons deal out stern punishment.”

² The beginning of this verse, together with the verse or verses which must have preceded it, is broken away.

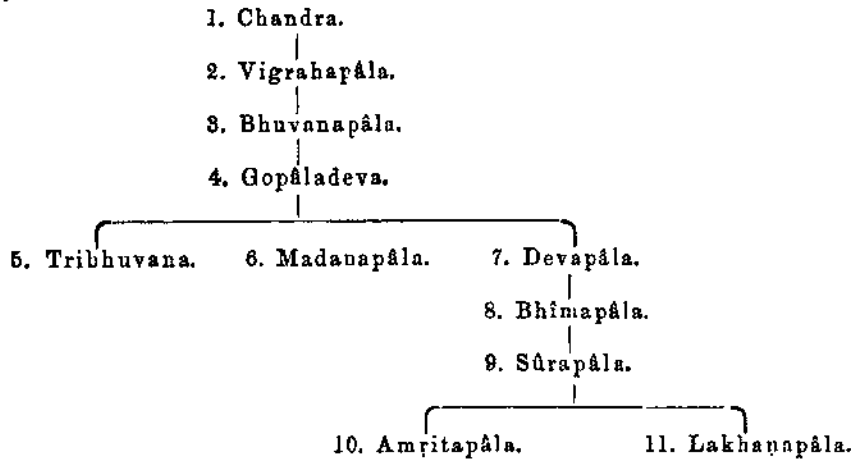
³ i. e., the Ganges.

⁴ The *mandāra*, *samtāna*, and *kalpa* trees are trees of Indra’s paradise.

⁵ The usual spelling of this word is *Hammīra*; see, e.g., the Royal Asiatic Society’s Plate of Vijayachandra and Jayachandra, line 8, in *Indian Antiquary*, vol. XV, p. 7. [For the application of *Hammīra* as used on coins, see Thomas’s *Chronicles of the Pathān Kings of Delhi*, pp. 50n. and 196n.—J. B.]

(L. 7). "May his younger brother, the prince Lakhanapāla, who has succeeded him, remain here billions of ages!—he, whose munificence is boundless, (*and*) the multitudes of whose missile weapons, resembling the scorching rays of the sun, drink streams of blood from the bodies of distinguished enemies!"

Put into the form of a tabular statement, the genealogy here furnished to us is as follows:—



Beyond these names, and the statement that these princes belonged to the Rāshtrakūṭa clan (which appears to connect them with the Rāṭhōr rulers of Kanauj), and that the town Vodāmayūtā was ruled over by them, we learn nothing of historical importance from the inscription. Nor have I been able to gather any certain information about these rulers from other inscriptions, or from the historical works which I have consulted. Most of the names, of course, do occur elsewhere, but the only name ending in *pāla*, distinctly connected with the town of Badāun, is that of Mahipāla, "the Tomar Rāja of Dehli, who," according to Sir A. Cunningham,* "is said to have built the great fort on which part of the city now stands," as well as a temple, on the site of which the Muhammadans built the present Jāmi' Masjid; and Mahipāla's name does *not* occur here. The reference to Hamhira (or the Hambiras), in line 4, appears clearly to point to the invasions of the Muhammadans.

After the above historical introduction, the inscription goes on to relate that there was once a Śaiva ascetic, called Varmaśiva, whose home was Apahilapātaka, and who, after destroying by the efficacy of his *mantras* an idol which had been set up by Bauddhas in Dakṣiṇāpatha, and after giving other proofs of his piety and superhuman power in Kāśmīr, on his wanderings also came to Vodāmayūtā, where, by Devapāla's minister Rulhā, he was appointed head of a *maṭha* or monastery of the town (lines 8—12). In this office he appears to have been succeeded by another holy and renowned personage, named Mūrtigaṇa, who became the spiritual adviser of the prince Sūrapālādēva (lines 13—15). Mūrtigaṇa's place, again, was taken, during the reign of Amṛitapāla, by his pupil Īśānaśiva, who is described as born in Gauḍa, as belonging to the Vatsabhārgava *gotra*, with the five *pravaras* Bhārgava, Chyavana, Āpnavāna, Aurva, and Jamadagni, and as the eldest son of the twice-born

* *Archæol. Survey of India*, vol. XI, p. 1.—A prince 'Depāl' with the date A.D. 1256, and a prince 'Lakhan Pāl', with the date A.D. 1390, are mentioned, *ib.*, vol. XX, pp. 13 and 14.

Vasāvaṇa, a resident of Simhapallī in the Hariyāṇa country. This Śśānaśiva, persuaded of the vanity of worldly affairs, founded the temple of Śiva at which this inscription must be supposed to have been put up originally, and endowed it with (the revenues of) a place called Bhadaṇaulikā (lines 16—21). This portion of the inscription closes with a verse (line 21) which appears to intimate that the minister Rulhā, mentioned above, was succeeded in his office by Lakshmīdhara and Jagatpāla, who were as devout worshippers of Śiva as their predecessor.

Of the places and districts, which, besides Vodāmayūtā, are mentioned in the inscription, Anahilapātaka is the well-known Anhilwāda in Western India, and Hariyāṇa the modern Hariāna, described in the *Imperial Gazetteer* as a tract of country in the Hissār District of the Panjāb. The places Simhapallī (l. 16), Bhadaṇaulikā, and Āhāḍegaḍha (l. 21) I am unable to identify.

TEXT.¹

L. 1. [svaḥsi]ndh²-ādaka-pūra-dūra-gamit-āsēsh-āgha-saṁgh-ōdayē | prakhyāt-
ākhila-Rāshṭrakūṭa-kulaja-kshmāpāla-dōh-pālītā Pamchāl-ābhidha-dēśa-bhūshana-
karī Vodāmayūtā purī || Mamdārātiva(ba)hu-prakṛishṭa-sumanaḥ-sampatti-saṁ-
[ś]ōbbhitā gamdharvv-ōttama-bhūshitā parivṛitā saṁtānakalpadrumaiḥ | atyucheh-
āmala-dēva-[mam ?] ◡◡◡

2. nā ramyā sudharm-āsrayō yā rējē guṇa-saṁchayair=iva purī Paurandari
sundari || Tat³=āditō=bhavad=ananta-guṇō narēndraś-Chandraḥ sva-khaḍga-bhaya-
bhūshita-vairi-[vri]ndaḥ | prathyarthishu prakṛitō=rthishu yasya dātā kshōṇīm raraksha
suta-Vigrahapāladēvaḥ || Tasy=ā[tma]—⁴

3. Bhuvanapāla iti prasiddhaḥ pratyaksha-lakshya iva mūrti-dharō hi dharmah |
tasmin=prapālya vasudhām divi saṁprayātē Gōpāladēva iti tat-tanayō jugōpa | (||)
Yatra prajā-durita-hāriṇi lavdha(bdha)-rājyē varṇnāḥ sva-karma-niratāḥ sukhītām-
avāpuḥ || (I) tat-sūnur=ānamita-vairi-kadamva(ba)kō=taḥ kīrti⁵-a[nv]i—⁶

4. s=Tribhuvanō bhuvanam raraksha || Sva-bhrātari svar-upayātavati sva-daivāt-
s=aiv=āvanir=Madanapāla-nṛipēṇa bhuktā | yat-paurushāt=pravarataḥ surasindhu-
tira-Hamvī(mbī)ra-saṁgama-kathā na kadāchid=āsīt || Tasy=ānujō dalita-dripta-
vipaksha-lakshō dātā dayālur=avanīm=avati sma paśchāt [1⁷]

5. śrī-Dēvapāla-vara-nāma-dharō[dharāyā]m=ady=āpi yach-charita-varṇnanatō
jayah syāt || Tasy=ātma⁸jō vijita-durjaya-vairi-vīro rāj=ābhavat=kanaka-nirmala-sach-
chharirah | garbhēsvaraḥ śubha-karah sura-vipra-bhaktah śrī-Bhīmapāla iti tāta-
padē=bhishiktaḥ || Tat-sambhavō=bhavad=a—⁷

6. vani-pālanāya śrī-Sūrapāla iti sarvva-jagat-prasiddhaḥ | Śakrō yathā sura-gaṇē
bha-gaṇē śāsāmka Airāvaṇō gaja-varēshu mṛigēshu simhaḥ || Abhavad⁹=Amṛitapālas-
tasya putraḥ pratāpī nija-kara-nisīt-āsi-trāsīt-āsēsha-śatruḥ | dvija-guru-sura-bhaktah
sarvva-[śā]—⁹

¹ From an impression supplied to me by Dr. Burgess.—The first half of the line, preceding that here numbered 1, is entirely gone, and of the second half only the lower portions of the aksharas are left.

² Metre, Śārdūlavikṛīḍita; and of the next verse.

³ Metre, Vasantatilakā; and of the next six verses.

⁴ i.e., ātmajō.

⁵ Originally kīrti⁵.

⁶ i.e., anvīta.

⁷ i.e., atē.

⁸ Metre, Mālinī; and of the next verse.

⁹ i.e., āśtrā.

7. nuraktô gurur=iva sakalânâm=ugra-damḍ-āyudhânâm || Tad-anu tad-anujâtô āta-dân-ātirékô nripati-Lakhanapālah kalpa-kôṭṭir=ih=āstām | tapa-tapana-kar-ābba-prāsa-vṛimḍāni yasy=āri-vara-tanushu dhārā raudhirir=āpiva(ba)nti || Anahilapā-ṭaka¹⁰-vasatiḥ prāg=āsīt-tāpa—¹¹
8. mahākula-jah | Varmaśivaḥ śiva-mūrtiḥ kīrti-mati-kshānti-dhṛiti-dhāma || Yô¹² vā(bā)lah kila Dakṣiṇāpatha-gatô vau(bau)ddha-prati[shṭh]āpitām sampāśyan-pratimām jahāra vidhinā kēn=āpi dūram rushā | mamtr-ōchchāraṇa-vēlay=aiva paṭaba-dhyānāt-tatô viśrutô vijñātô guru-gauravān=nija-padē ninyē¹³.
9. tām mamtra-vit || Kāśmirēshu ya īśvar-ārpita-manā vidvadbhir=abhyarchchitah svām śaktim paridarśya Kāśyapa iva kshmāpāla-māl-ārchitah | digrudrān=vishamān=vidhāpya sa tatô Rudr-ālayam nirmalam vāmchh-āhāra-karam maṭham vyarachayad=bha-ṭṭarak-ābhishṭa-dam || Svairēn=ōpavanē kvachid=virachita-dhyānāsan-ā.
10. dhyāsanô madhyāhnē=pi na tatyajē vara-ta[rô]h¹⁴ prāgvan=nija-chchhāyayā | tad-drishṭvā dvija-jātin=ātisāyataḥ kēn=āpi samśēvitas=tasmai tushṭa-manā manushya-nikara-svāmītvā-lābham dadau || Paśchād=adbhuta-tarka-vô(bô)dha-va(ba)latas=tatr=aiva pa[t*]tram svayam dattv=ōpārjya yasah śāsānka-ruchiram jitv=ô¹⁵
11. tām=vādinah | chētaḥ-suddhi-karēshu tīrtha-nikarēshv=ā-vārdhhi sisnā(shnā)-sayā prādakshinyam=idam mahī-talam-aṭan=Vôdāmayūtām gataḥ || Tōdā¹⁶ śrī-Dēva-pālasya kula-krama-samudbhavaḥ | mamtrī Rulh-ābhidhānô=bhūd=Imdrasy=ēva svayam guruh || Tatô¹⁷ bhāvi-kshmābhrit-sukṛita-[rachana]h pātra-nikara-pradhā-
12. nēn=ānēna prachura-guṇa-bhrit-pūjya-charitah | svayam Rulhā-nāmnā divira-kulajēn=āpta-matinā gurutvē vinyastô nija-pura-maṭha-svāmya-vishayē || Anādi¹⁸ Kanhēśvaradēvam=ādau Rulhēśvaram kārayati sma paśchāt | maṭham tapasvishv=anukūla-vastu-sampatti dēvāvani-tulyam=ētat || Tad-bhaktimān
13. Mūrttiganô guṇ-imdrô va(ba)bhūva bhūpāla-hṛidavja(bja)-sūryah | sad-dī-kshayā yasya sa Sūrapāladēvô va(ba)bhūv=āpratima-prabhāvaḥ || Vasy¹⁹-ākṛishṭi-mahā-vidhāna-nipunô mamtr-ōddhṛitau dakṣiṇô vipram bhūmipatim tadyam=athav=āmātyam sa yam dikshayēt | tam tam vô(bô)dha-nidhim [sa]masta-prithivī-nātham pradhānam nṛṇām sthāpum
14. pa[t*]trinam=ātanôt-tarum=iva śrī-Yājñavalkyô munih || Kāmah²⁰ kumbhī tadupayamanam²¹ tad-bhujastambha-yugmam krôdhô vyādhir=vvachanam=amṛitan=tasya tach-chhāmīti-hētuḥ | lōbbah śamkē śāsaka-śisukah kēsari sa prasiddhah sa trailōkyē kim=iha va(ba)hunā Sambhu-sambhāvan-ārhaḥ || Asyām bhūmau malahara-[ma]-
15. hātīr[tha]-yātrā-prayātam śrāvam śrāvam vara-yatijanô=nugrahāy=aitam=ēva | ghrāyam ghrāyam parimalam=ali-vrāta āsādy sadyô yadvad=dūrād=vrajati kusumam sēvatē ch=āpy=ajasram | Sva²²śishyavara-bhūpāla-bhakti-lavdhē(bdhē)na bhūrinā | bhūmi-dānēna yô viprān=pūjayām-āsa bhūrinā || Prakhyātô²³ Hariyāna-dēsa-vasatiḥ śrī-
16. Simhapallyām dvijô va(ba)hv-annô guṇavān=Vasāvana iti khyātah prithi vyām=abhūt || tasya śrēṣṭha-sutah purākṛita-mahā-punya-prabhāvad=asau tyaktvā

¹⁰ Metre, Āryā.¹¹ i.e., tāpasô.¹² Metre, Śārdūlavikṛīṭa; and of the next three verses.¹³ Perhaps ninyē, gṛyātām.¹⁴ This certainly is the original reading; but a careful examination of the akṣaras rō shows that it has been altered, and I would suggest the reading vara-tanmā.¹⁵ i.e., jite-ōdbhāṭan=.¹⁶ Metre, Śloka (Anusṭubh).¹⁷ Metre, Śikharīṇī.¹⁸ Metre, Upajāti; and of the next verse.¹⁹ Metre, Śārdūlavikṛīṭa.²⁰ Metre, Mandākrāntā; and of the next verse.²¹ Here, in the original, follow the akṣaras ikathatthā-ikathatthā.²² Metre, Śloka (Anusṭubh).²³ Metre, Śārdūlavikṛīṭa.

XI.—THE MADHUBAN COPPER-PLATE OF HARSHA,
DATED SAMVAT 25.

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of Harsha's lately found grant has been prepared from two paper impressions and an ink print which have been made and furnished to me by Dr. J. Burgess. The plate was discovered in January 1888, by a cultivator whose phoughshare struck against it in a field near Madhuban, a village in pargana Nathūpur of tahsil Sagri, thirty-two miles NE. from Āzamgarh, in the North-Western Provinces. It was obtained by Dr. A. Führer from the Collector of Āzamgarh, and is now in the Lucknow Museum.

The inscription is incised on a single copper-plate measuring $20\frac{1}{2}$ inches by $13\frac{1}{4}$, and which weighs $8\frac{1}{2}$ lbs, but has no ring or seal. The letters are cut neatly and deeply, so that even in those places where the surface has suffered or the plate is uneven, they have not been quite destroyed or blurred, and the reverse of the impressions shows them distinctly. The alphabet is of the Central Indian type which appears on Dr. Bhagvānlāl's inscriptions from Nepāl, Nos. 3—15, the Kāmavana, Jhālrapātan, Lakkhā Maṇḍal and other inscriptions, as well as on the Horiuzi palm-leaves and the Nepalese Cambridge MS. No. 1049.¹ The characters resemble those of the later epigraphic documents named, especially Dr. Bhagvānlāl's No. 15, and those of the MSS., more closely than the earlier inscriptions which are known to fall within or immediately after Harsha's reign. Only a few letters, like *ka* and the subscribed *ṇa*, show more ancient forms than the palm-leaves. As regards *ka*, the curve of the left-hand limb does not join with the upward stroke on the left of the central vertical line. The subscribed *ṇa* has in *samājñāpayati* (l. 10) the older form, which occurs in the Lakkhā Maṇḍal Praśasti, in *rājñī* (l. 12) and *ājñā* (l. 15), the form used in the MSS. and Nepal No. 15, differing only slightly in the position. On the other hand a good many signs like *tha*, *ṣa*, *ha* and the numerals for 20, 5 and 6 show somewhat later or more developed forms than those of the documents quoted. The letter-numerals 5 and 6 resemble exactly the figures of the Cambridge MS. No. 1702, the sign for 20 comes closest to that of the Cambridge MS. No. 1464.² Peculiar is a small excrecence on the left-hand of *da*, caused by the letter having been made with two strokes, the triangular form of the subscribed *va*, and the slope in the bottom-lines of the letters *pa*, *ma*, *ya*, *va*, *la*, *sa*, and *sha*, which however is not constant. These latter mostly show acute angles, but occasionally nearly right angles.

The inscription is most important for palæographical purposes, and its careful study may be recommended to those scholars who still believe that the epigraphic documents give a clear view of the gradual development of the Indian alphabets. If this Śāsana is compared letter for letter with Dr. Bhagvānlāl's No. 15, it will appear that the latter, which was incised 128 years later, shows a number of *more archaic* forms. If the Madhuban grant had been accessible when I wrote my palæographic essay on the Horiuzi palm-leaves,³ it would have been much easier to prove that everywhere in India the epigraphic alphabets are in many details retrograde and lag behind the literary ones,

¹ *Indian Antiquary*, vol. IX, pp. 166 ff; *ibid.* vol. X, pp. 34 ff; *ibid.* vol. V, pp. 180 ff; *ante*, p. 10; *Anecdota Oxoniensia*, vol. I, pt. 3; Bendall's *Catalogue of Sans. MSS. from Nepāl*.

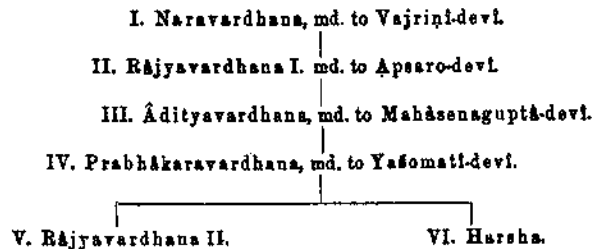
² See Bendall's *Catalogue*, last table.

³ *Anecdota Oxoniensia*, vol. I, pt. 3, pp. 63 ff.

and to demonstrate more forcibly the great antiquity of the Japanese and of the oldest Nepalese MSS.

The language of the edict is on the whole good Sanskrit, and there are very few clerical mistakes. As regards the spelling, no distinction is made between *ba* and *va*, no doubt because in the seventh century the pronunciation of the two letters was the same, just as at present. In *samviditam* (l. 10) and *samvat* (l. 18) the letter *m* remains unchanged before *va*, which practice is, though against grammar, very common in the inscriptions of the fourth and later centuries, and due to the pronunciation that in this point too agreed with the modern one. Ungrammatical or unidiomatic forms and words occur exclusively in the technical portion of the grant. Among them may be noted *kuṇḍadhānīvaishayika* (l. 8) for *kuṇḍadhānīvishayāntahpāti*, *bhuktakaḥ* (l. 10) for *bhuktaḥ*, *sarvaparīhṛitaparīhāraḥ* (l. 11) for *parīhṛitasarvaparīhāraḥ*, *śamakālīnaḥ* (l. 11) for *śamakālīkaḥ*. Very interesting is the incorrect form *pramātāra*, which twice (l. 9 and l. 17) occurs in the middle of a compound. It can only be explained as caused by the influence of the vernacular language which must have had then as now forms in *tār*, spelt *tāra*, such as *kartār*, instead of the Sanskrit words ending in *tri*.

The historical information which the inscription furnishes, is throughout most interesting. Great Harsha is known as one of the most eminent kings of India. His life and the lives of his immediate predecessors have been described by Bāṇa and by Hiuen Tsiang. It is therefore most important to see, if what he says about himself and his family agrees with the accounts in the *Śrīharshacharita* and in the *Si-yu-ki*. The result of the comparison is on the whole favourable, especially for Bāṇa. But we obtain some valuable additions to the facts already known. The genealogy of Harsha's family—the Vaiśyas of Sthāṇviśvara⁴—stands now as follows:—



The names of the first three kings and those of their queens are new. Both Hiuen Tsiang and Bāṇa omit them, the latter mentioning in their stead the remote founder of the family Pushpabhūti or, as the correct spelling of the name probably was, Pushya-bhūti.⁵ They seem however to have stood on Mr. Fleet's Sonpat seal of Harsha, on the

⁴ Sir A. Cunningham, *Anc. Geog.*, p. 377, is right when he asserts that the French translation of Hiuen Tsiang's *Fei-sho* was wrong in making Harsha of the Vaiśya caste, and that the intermarriages with the Rājput families of Valabhi and Mālvā (*recte* Kanoj) prove him to have been a Kshatriya. I also agree with his identification of Harsha's family with the modern Baiś Rājputs. I would add that according to Dr. Kielhorn's MS. B., Patañjali on Pāṇini, IV, 1, 170, (vol. II, p. 289, Kielhorn) mentions a country called Vaiśa, an inhabitant of which is named Vaiśya. Dr. Kielhorn prints, according to the majority of his MSS. Naiśa and Naiśya. Though this proceeding is undoubtedly correct, yet it by no means follows that the reading of the majority of the MSS. is the original one, for *na* and *va* are very similar in the ancient alphabet and the writers or correctors might easily make a mistake in the case of a name which does not occur in other literary works. Hence it is not impossible that the *Mahābhārata* has preserved the ancient name of the Baiś nobles. The fact that the capital of Harsha's ancestors was Sthāṇviśvara—Thāṇesar, is fully proved by Bāṇa's statements.

⁵ The word *Pushpabhūti* gives no good sense. *Pushyabhūti* is a Nakṣatra-name, and means "he to whom Pushya may give welfare." There are numerous similar ancient names like *Aśvabhūti*, *Somabhūti*, *Nāgabhūti*, *Indrabhūti*, and so forth. The modern Devanāgarī MSS. constantly interchange *pa* and *ya*, especially in compound letters.

facsimile of which (l. 5) the end of the name of Prabhākaravardhana's mother is visible in the words *naguptādevyām utpannaḥ*.⁶ As all three receive the simple title *mahārāja*, it follows that their power was not great, and it is even doubtful if they were independent. For in the fourth, fifth, sixth and later centuries of our era the title *mahārāja* was commonly given to great vassals, as the Valabhi and numerous other inscriptions prove. The position of the fourth ruler, Prabhākaravardhana, was of course different. As he is called *paramabhaṭṭāraka* and *mahārādhirāja*, he must have been an independent sovereign and a man of some consequence. He no doubt owed his prosperity to his own valour. Bāṇa mentions his successful wars against his northern neighbours, the king of Gandhāra and the Hūnas in the Himālayas, against the king of Sindh in the west, and against the rulers on his southern frontier, the Gūrjaras, *i.e.*, those of Bhīnmāl in Rājputānā, the Lāṭas, *i.e.*, the Gūrjaras of Bharoḥ, who no doubt assisted their northern clansmen, and against the king of Mālava.⁷ The same author gives also a number of other data which prove that Prabhākaravardhana's wars did not lead to permanent conquests of the countries or tribes which he combated and may have vanquished. Thus he tells us that shortly before his death the king sent his eldest son "into the north-country in order to exterminate the Hūnas."⁸ Again, we hear⁹ that immediately after Prabhākaravardhana's death the king of Mālava was powerful enough to destroy the kingdom of the Maukhari Grahavarman, the son-in-law of the ruler of Sthānviśvara, and to slay him, as well as that he intended to attack Thāṇeśar. That does not look as if Mālava had suffered much at the hands of its foe. Another remark which Bāṇa makes on the same occasion warns us against forming too high an opinion of the extent of Prabhākaravardhana's kingdom. He says that after Grahavarman's death, his wife Rājyaśrī was thrown into prison at Kanyakubja, and lay there in fetters. Hence Kanyakubja seems to have been the independent state which Grahavarman governed and the kingdom of Sthānviśvara which Prabhākaravardhana held, cannot have extended far eastwards. It seems probable that his possessions did not go beyond the limits of the kingdom of Thāṇeśar which Hiuen Tsiang describes (Beal's *Si-yu-ki*, vol. I, p. 183ff), and which, as Sir A. Cunningham (*Ancient Geography*, p. 328ff) suggests, probably included portions of the Southern Panjāb and of Eastern Rājputānā. A state, the circuit of which amounted to 7000 li or 1200 miles, might exercise a considerable influence, keep its neighbours in fear, and afford to a very talented king the means for greater conquests; but its ruler cannot have been a *chakravartin*.

The further description of Prabhâkaravardhana in our grant is obviously

* See *Corpus Inscr. Indicarum*, vol. III, plate xxviiiB. I owe a set of the plates and of a portion of the text of this unpublished work to the kindness of the author. Since writing the above, I have received Mr. Fleet's text, from which (p. 292) it appears that he has made out the names of the second and third kings and of the third queen.

⁷ *Srīharṣakhaṇḍikā*, p. 274 (Kashmir edition), where the foes of Prabhākaraśāstra are briefly enumerated and in a somewhat different order.

* *Śrīharṣacharita*, p. 386, *यत्र कदाचिद्दिना राज्यवर्धनं अवसथं प्रयातुं उत्तरायणं प्राप्तिं ।* The issue of this expedition does not seem to have been favourable, as Rāpa speaks on Rājyavardhana's return of hard fights, but not of booty brought back; see p. 376.

* *Śrīharṣacharita*, pp. 391-392, विद्यावानाजिन नीचायाणां चरितानि शिद्ध्यन्तरीषि प्रायसी भवन्ति यतो यजिष्यन्त्यवनिपति-
 चरण इत्यभूतां दक्षिणे ईषी वृषणां दुरात्मना मातृवरानि जीवन्तीकृतात्मनः सुजनेन सह व्याजितः । अट्टहारिकापि राक्षसीः
 काचवर्धनिकदुष्यवृत्तितत्परा नीराक्षयेन सयवा कञ्चुके चारायां निविता । शिंखरौ च यथा विद्यानायकं साधनं मत्वा निपुणः
 सुदर्शितानपि सुप्रसाजितमिषतीति । The speaker is Samvādaka, a servant of Rājyātri. My interpretation of this passage
 follows Dr. Hall, *Vāsavadattā*, p. 62, who says that Kanyakubja was Grabhavarman's ospital. Grabhavarman and his father
 Avantivarman were always spoken of by Bāna as independent princes.

conventional. The same expressions occur also on the Asirgaḍh seal of the Maukhari Śarvavarman, and apply there to the first king Harivarman. The only other statement which possesses a historical value is the assertion that Prabhākaravardhana was "a most devout worshipper of the Sun." Bāṇa, too, says of him (in the *Śrīharshacharita* p. 274)—"And owing to his natural disposition this prince became a worshipper of the Sun." He goes on describing at length the king's daily devotions, adding that the recitation of the *Ādityahridaya*—a still much-used *stotra*—formed part of them. The name of Prabhākaravardhana's queen is likewise known from Bāṇa's poem. In the latter she is however called Yaśovati, not Yaśomati.¹⁰ This vacillation in two contemporaneous sources is another instance showing how little the Hindus care about the form of a name provided the sense remains the same.

Prabhākaravardhana's eldest son Rājyavardhana ruled, as Bāṇa and Hiuen Tsiang tell us, for a short time only. Soon after his father's death he set out in order to punish the king of Mālava and to avenge the destruction of Grahavarman. He was successful, defeated and slew his foe. But before he returned home, he followed an invitation of the king of Gauda (*Śrīharshacharita*) or Karna-Suvarṇa (*Si-yu-ki*),—named, according to one MS. of the *Śrīharshacharita*, Navendragupta and according to the *Si-yu-ki* Śaśāṅka,—who treacherously killed him, because he feared his military ability.¹¹ The grant in the main confirms these statements. The verse inserted, ll. 6-7, declares that after defeating various kings, Devagupta and others, Rājyavardhana "gave up his life in the mansion of his foe owing to his adherence to a promise." Assuming the correctness of Bāṇa's account (*Śrīharshacharita*, pp. 393-394), according to which the expedition against Mālava followed immediately after Prabhākaravardhana's death and Rājyavardhana was slain some months¹² later, it may be suggested that Devagupta was the name of the Mālava king. The latter certainly was the chief foe, and the conquest of his kingdom is attested by the further statement of Bāṇa that Bhaṇḍin, who had accompanied Rājyavardhana, brought the booty from Mālava to Harsha when the latter had reached the territory of Kumāra-Bhāskaravarman on his expedition of revenge against the king of Gauda.¹³ I may add that the word *Mālava* need not refer here or in the other passages of the *Śrīharshacharita* to the Mālava in Central India. There was another Mālava in the Panjāb, much nearer to Thāneśar, which may be meant.

Another statement of the grant which possesses some interest is that Rājyavardhana was a Saugata or Buddhist (l. 6). If Bāṇa, himself a Brāhman, does not

¹⁰ See e.g., pp. 273, 274, 275, 278, 279, 281 of the Kāśmīr edition. [Eight of the best MSS. of the *Harshacharita*, however, read 'Yasomati,' which reading I have adopted in my forthcoming edition of the text and commentary.—A. F.]

¹¹ The story is told, *Śrīharshacharita*, p. 399, and frequently alluded to, e.g., in the second introductory verse of *Uchchheda*, VI, 376. Hiuen Tsiang's account occurs in Ben's *Si-yu-ki*, vol. I, p. 210, and St. Julien, *Œuvres*, p. 112. Sir A. Cunningham, *Ancient Geography*, makes the name of Śaśāṅka's country to be Kirāṇasavarṇa. Neither this nor M. St. Julien's transliteration is certain.

¹² Bāṇa says, p. 396: अतिशालेयं बहुवासरेषु कदाचिन्मयैव भाद्रममनदुःखसिक्तया दत्तमज्जागरक्षिमाणशेषायां विद्यासायां यानिनिन गीयमानानिनामायां पुरातनम् । The listener is Harsha. The news of his brother's death came on the following day. It seems impossible to understand the phrase "when many days had passed" otherwise than that some months, not a full year, had elapsed since Rājyavardhana's departure.

¹³ *Śrīharshacharita*, p. 472. I may add that Bhaṇḍin was not the minister of Rājyavardhana, as Hiuen Tsiang says, nor "a subject of high rank" entrusted with the two brothers' education, as Dr. Hall (*Vāṇavaddatā*, p. 52) asserts. Bāṇa, 208, states plainly that he was the son of queen Yaśovati's brother, who at the age of eight years became the attendant of the two princes, अखिलेव तु काले यशोवत्या भ्राता सुतमदृष्टदेहियम् . . . अखिलमात्रमनुचरं क्रमयोरपिनिनाम्. Dr. Hall has already pointed out that Hiuen Tsiang's account of the part which Bhaṇḍin played in setting Harsha on the throne does not agree with Bāṇa's narrative. It is no doubt inexact.

mention it, there is no reason for wondering at his reticence. But it is certainly curious that the fact—for such it must be considered—escaped the notice of Hiuen Tsiang, who is so anxious to record every point in favour of his faith and who occasionally, it would seem, exaggerates its influence in India. Such an exaggeration of the Chinese pilgrim is laid bare by the only direct statement concerning Harsha which the grant contains. Harsha calls himself a most devout worshipper of Maheśvara or Śiva, “who like Maheśvara is compassionate towards all created beings.” It agrees with this assertion that the emblem on the Sonpat seal is a reclining Nandi. Hiuen Tsiang, on the other hand, tries to make out that Harsha was a Buddhist or full of faith in Buddha from the beginning. He tells us an obviously fictitious story describing how Harsha was prevented from mounting the throne and induced to take the title *kumāra* by a Bodhisattva, who miraculously appeared to him in return for his worship.¹⁴

In the genealogical portion of the grant Harsha says nothing more about himself, and to our regret thereby sets an example which few Indian princes have imitated. But indirectly we learn something more about him from his edict. First, the wording of the verse in ll. 16-17, and the reverential manner in which the grant in l. 13 speaks of “the feet” of the elder brother, prove that Harsha really felt the strong attachment and great regard for Rājyavardhana of which Bāṇa speaks very frequently. Otherwise he would not treat him here with almost greater reverence than his parents. Secondly, we learn from the edict that Harsha really was a poet. The second admonitory verse, ll. 16-17, gives us a maxim proclaimed by Harsha. Its wording proves beyond a doubt that the king superintended the drafting of the grant, and that this verse at least is his own composition. The fact that the first admonitory verse contains the same sentiments which are usually given in such passages, but in its form differs from all the known parallel passages, makes it probable that it likewise belongs to him. Under these circumstances I feel inclined to ascribe to him also the verse on Rājyavardhana. Instances in which kings took a part in the composition of their inscriptions are not common. No. 15 of Dr. Bhagvānlāl's Nepāl series, where five verses are stated to be “the clever king's own composition,” proves, however, that such things did occur. In the case of Harsha it is not astonishing that he took an interest in such matters, as we still possess three plays which go under his name and probably, in part at least, proceeded from his pen. The third piece of information, a confirmation of Hiuen Tsiang's account of his military career, is furnished by the particulars regarding the donation. The object of the grant is to transfer the village of Somakunḍikā situated in the *vishaya* of Kuṇḍadhāni, and in the *bhukti* of Śrāvastī, to two learned Brāhmins, the *Sāmavedī* Bhaṭṭa Vātasvāmin of the Sāvarnigotra and the *Rigvedī* Bhaṭṭa Śivadevasvāmin of the Vishṇuvṛiddha gotra. The village had formerly been enjoyed on the strength of a *forged śāsana* by one Vāmarathya, from whom it is now taken after destroying the old plate. The latter point is of some interest, as it shows that the rules of the *Smṛitis* which settle the punishment for forgers of royal edicts, were not unnecessary, and that ancient forgeries existed. As the village granted by Harsha was situated in the *bhukti* of Śrāvastī, it is evident that he had conquered at the time a very considerable portion of Northern and Central India. The *dātaka*,

¹⁴ Beal, *Si-yu-ki*, vol. I, p. 212. Doubts about Hiuen Tsiang's veracity have been emitted by Mr. Boyd, *Nāgānanda*, pp. ix—xi, who correctly states that the events narrated by him do not bear out his assertion that Harsha was a thorough-going Buddhist.

or officer charged with the execution of the grant, was the *Mahāśdmanta-mahārāja* Skandagupta who held the office of *pramāṭṛi*. This personage is probably the same Skandagupta who, according to Bāṇa,¹⁶ was "the master of the elephant" at the death of Rājyavardhana and addressed to his prince the well-known speech full of political wisdom and historical allusions. The order to engrave the inscription was given by the chief of the *mahākṣhapatīlika's* office, or the great keeper of the records, *sāmanta-mahārāja* Śīvaragupta, and it was carried out by one Gurjara, whose name no doubt is derived from his caste.¹⁷

The date of the grant, Samvat 25, Mārgaśīrṣa vadi 6, clearly refers to the Śrīharsha era. Since the discovery of Mr. Bendall's inscription¹⁷ of Amśuvarman, dated Samvat 34, it is not doubtful that the era began in 606 A.D. Our date consequently corresponds to November-December 631 or, if the years are taken as elapsed, to 632 A.D. I am unable to offer any suggestion regarding the situation of Pinthikā, where Harsha's camp of victory, which included elephants, horses and boats, was located at the time when the edict was issued.

TRANSCRIPT.

- L. 1. श्री¹⁸ खस्ति महानीहख्यखयस्कन्धावारात् पित्तिकायाः महाराजश्रीमरवर्धनस्तस्य पुत्रस्तत्पा-
दानुध्यातः श्रीवज्रिणीदेव्यामुत्पन्नः परमादित्यभक्तो
- L. 2. महाराजश्रीराज्यवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमत्सरोदेव्यामुत्पन्नः परमादित्यभक्तो महा-
राजश्रीमददित्यवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमहा-
- L. 3. सेनगुप्तादेव्यामुत्पन्नस्तुःसमुद्रातिह्वानकीर्तिः प्रतापानुरागोपनतान्धराजो वर्णाश्रमव्यवस्थापनप्रवृ-
त्तचक्र एकचक्रय इव प्रजानामार्तिहरः
- L. 4. परमादित्यभक्तः परमभहारकमहाराजाधिराजश्रीप्रभाकरवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः सितय-
शःप्रतानविष्करितसकलभुवनमण्डलः परिगृहीत-
- L. 5. धनदवर्ण्येन्द्रप्रभृतिलोकपालतेजाः सत्यशीपार्श्वितानेकप्रविणभूमिप्रदानसम्प्रीणितार्थिहृदयोति-
श्रयितपूर्वराजचरितो देव्याममलयश्रीमत्यां
- L. 6. श्रीयशोमत्यामुत्पन्नः परमसौगतः सुगत इव परहितेकरतः परमभहारकमहाराजाधिराजश्रीराज्य-
वर्धनः राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्ता -
- L. 7. दयः
कृत्वा येन कथाप्रहारं विमुखा सर्वे समं संयताः [।]
उत्खाय द्विषतो विजित्य वसुधां कृत्वा प्रजानां प्रियं
प्राप्नानुष्कितवानरातिभवेन सत्यानुरोधेन यः [॥]¹⁹ तस्यानुज -
- L. 8. स्तत्पादानुध्यातः परममाहेच्छरो महेच्छर इव सर्वसत्त्वानुकम्पी परमभहारकमहाराजाधिराज-
श्रीहर्षः श्रावस्तीभुक्तौ कुण्डधानीवैषयिकसोमकुण्डिकाग्रामे
- L. 9. समुपगतां²⁰ महासामन्तमहाराजदौस्साधसाधनिकप्रमातारराजस्थानीयकुमारामात्योपरिकारव-
यपतिभट्टाटसेवकादीन्प्रतिवासिजनपदाश्च समा -

¹⁶ *Śrīharṣacharita*, p. 417.

¹⁷ It may be mentioned that Gurjara *sūtradhāras* are met within the present day.

¹⁸ *Journey to Nepāl*, pp. 74-76.

¹⁹ L. 1 Read श्री.

L. 2 Read मरवर्धनी ; श्रीमदादित्य.

L. 5 Read मरवर्धनी. It looks as if the engraver had tried to remove the vowel *i*.

²⁰ Metre of the verse, Śārdūlavikrīḍita.

²¹ L. 9 Read समुपगतां ; the Sanskrit form of प्रमातार is प्रमाट. Read जनपदाश्च ; the reading of the plate may be जनपदाश्च.

- L. 10. ज्ञापयस्वसु वः सन्निदितमयं सोमकुण्डकाधामी ब्राह्मणवामरथ्येन कूटशासनेन भुक्तवा इति विचार्य
यतस्तच्छासनं भङ्ग्या तस्मादाचिष्य च स्वसीमा-
- L. 11. पर्यन्तः सोद्रङ्गः सर्वराजकुलाभाष्यप्रत्यायसमेतः सर्वपरिहृतपरिहारो विषयाद्भृतपिण्डः पुत्रपौ-
त्रानुगः चन्द्रार्कचितिसमकालीनो
- L. 12. भूमिच्छिद्रन्यायेन मया पितुः परमभहारकमहाराधिराजश्रीप्रभाकरवर्धनदेवस्य मातुः परम-
भहारिकामहादेवीराष्ट्रीश्रीयशोमतीदेव्याः
- L. 13. ज्येष्ठभ्रातृपरमभहारकमहाराजाधिराजश्रीराज्यवर्धनदेवपादानां च पुत्रयशोभिहृदये सार्वर्षिच-
गोत्रच्छन्दोगसम्राज्यचारिभट्टवातस्त्रामि -
- L. 14. विष्णुहृदसगोत्रवद्भुवसम्राज्यचारिशिवदेवस्त्रामिभ्यां प्रतिग्रहधर्मशायहारत्वेन प्रतिपादितः विदित्वा
भवद्भिः समनुमन्तव्यः प्रति
- L. 15. वासिजनपदेरप्यान्नाश्वषणविधेयैर्भूत्वा यथासमुचिततुल्यमेयभागभोगकरश्चिरस्थितिप्रत्यायाः चन-
योरेवोपनीयाः सेवोपस्थानं च करणीयमित्य-
- L. 16. पि च ॥
अस्मत्कुलकुलमसुदारसुदारश्चिरन्यैव दानमिदमभ्यनुमीदनीयं [1]
सम्प्राप्त्यद्विस्तसिलसचंचलायाः दानं फलं परययःपरिपालनं च ॥²¹
कर्मणा
- L. 17. मनसा वाचा कर्तव्यं प्राणिनेहितं [1]
हर्षैतसमाख्यातं²²धर्मार्जनमनुत्तमं ॥
दूतकोज महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाचपटलाधिकारवाधि -
- L. 18. कृतसामन्तमहाराजेश्वरगुप्तसमादेशाञ्जोकीर्णं गुर्जरेण सम्भत् २० + ५ मार्गशीर्षवदि ६

TRANSLATION.

Om Hail! From the great camp of victory (*containing*) boats, elephants and horses, from Pinthikā:²²—the great king, the illustrious Naravardhana; his son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Vajrinī, a most devout worshipper of the Sun, the great king, the illustrious Rājyavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Apsaras, a most devout worshipper of the Sun, the great king, the illustrious Adityavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Mahāsenaguptā, he whose fame passed beyond the four oceans, he whose sovereign power was employed in settling (*the system of*) castes and orders, who like (*the deity*) with the single-wheeled chariot²⁴ removed the torments of his subjects, a most devout worshipper of the Sun, the supreme lord and supreme king of great kings, the illustrious Prabhākaravardhana. His son who meditated on his

L. 10 Read सन्निदितमयं सोमकुण्डकाधामि. The dot above व may, however, be accidental.

L. 11 Read विषयाद्भृतः.

²¹ Metre of the first verse, Vasantatilakā; of the second, Anuṣṭubh.

²² L. 17 Read हर्षैतस्य.

²³ The ablatives must be construed with *asmāḍīkṣpayati* below, ll. 9-10.

²⁴ Though I am unable to prove my supposition by the quotation of parallel passages or of *Koshas*, I think that the sun is meant, the single wheel of whose chariot may here, as in the *Rigveda*, represent the year. The next two kings are likewise compared with those gods whom they particularly worshipped.

(father's) feet (*was he*) who overspread the circle of the whole world with the canopy of his brilliant fame; who completely appropriated the lustre of the guardians of the world, Dhanada, Varuna, Indra and so forth; who gladdened the hearts of needy men by gifts of many excellent²⁸ (*pieces of*) land gained in a righteous manner; who was born from the queen possessing spotless fame, the illustrious Yaśomati,—a most devout worshipper of Sugata, who like Sugata solely found pleasure in doing good to others, the supreme lord and supreme king of great kings, the illustrious Rājyavardhana; "By whom, plying his whip in battle, the kings Devagupta and others—who resembled wicked horses—were all subdued with averted faces; who, after uprooting his enemies, after conquering the earth, and doing what was agreeable to his subjects, in consequence of his adherence to his promise gave up his life in the mansion of his foe." His younger brother who meditates on his (*elder brother's*) feet, a most devout worshipper of Maheśvara, who like Maheśvara is compassionate towards all created beings, the supreme lord and supreme king of great kings, the illustrious Harsha, addresses (*this*) order to the great feudal barons, the great kings, *Daussaddhasaddhanikas*,²⁹ *Pramātrīs*,³⁰ viceroys, princes, ministers, *Uparikas*, rulers of districts, regular and irregular soldiers, servants and others, as well as to the provincials of the neighbourhood, assembled in the village of Somakunḍikā which belongs to the district (*viśaya*) of Kuṇḍadhāni in the *bhukti* of Śrāvastī:

"Be it known to you that, having considered that this village of Somakunḍikā has been enjoyed³¹ by the Brahman Vāmarathya on the strength of a forged edict, having therefore broken that edict and having taken (*the village*) from him, I have granted it, up to its boundaries, together with the *udraṅga*, together with (*the right to*) all the income which ought to accrue to the house of the king,³² endowed with all immunities (*with the right of*) inheritance by sons and grandsons, (*for a period*) lasting as long as moon, sun and earth (*endure*), according to the maxim concerning land unfit for tillage,³³ for the increase of the merit and fame of (*my*) father, the supreme lord

²⁸ *Pravaṇa* cannot here have its usual meaning "inclining towards." I take it in the sense of *uddra* which is given in some *Kośas*, and as a synonym of *pravara*. The latter term is sometimes found in parallel passages of inscriptions.

²⁹ Literally "those charged with the accomplishment of what is difficult to accomplish." If this term, which occurs also in other inscriptions (see e.g. *Indian Antiquary*, vol. XIV, p. 167, l. 28), is identical with *daupaddhika* (see A. Weber, *Hds.*, 408, 557), it means perhaps "policeman," or, as Professor Weber thinks, "doorkeeper."

³⁰ Regarding the term *pramātri*, found here and below, l. 16, see the note on verse 36 of the second Baijnāth Prāmātri (*inf.*), and regarding the form *pramātrī*, see above, p. 68.

³¹ The text has *bhuktakāḥ*. The addition of a meaningless affix *ka* to participles in *māna*, *na* and *ta*, which, I think, is owing to the influence of the Prakrit dialects, occurs very frequently in the Central Indian inscriptions of the fifth and sixth centuries. See e.g. Mr. Fleet's volume, quoted above, page 136, l. 9, *uspannakotpadayamānaka*, p. 137, l. 11, *kāritaka* and so forth.

³² Analogous expressions such as *samuchitarādhādhayakarapratyāyā na grāhyā* occur in the Karitalai copper-plate inscription of M. Jayanātha (Fleet, *Corpus Inscr. Ind.*, vol. III, p. 118, ll. 11-12) and other grants of the same series. Mr. Fleet interprets them however differently. I dissolve the compound by *sarva-advakula-dhādyā-pratyāya-sametaḥ* and take *dhādyā* in the sense of *dhādyāyitavya*.

³³ My translation of *bhāmikādhā* by 'land unfit for tillage' rests on a passage of Yādava's *Vaijayanthi*, where we read according to a MS. sent to me by Dr. Oppert (now India Office Bühler Sansk. MSS., No. 145) in the *Vaijyādhādyā* of the *Bhāmikāṇḍa*, III, 8, 16b-17:

वेदारः वेदारः वेमरुर्वा सर्वसम्पत् ॥ १६ ॥

मुनिभिर्दत्तं जपनीया प्रवर्तं वाचमुच्यते ।

चित्तं समवर्तं ज्ञानमुच्यते । १७ ॥

The maxim concerning ground unfit for tillage is probably that enunciated by Mann, IX, 44, that "a field belongs to him who cleared away the timber." The ultimate sense of the expression is, therefore, that the land in question is made over to the donee with the same full right of ownership which the first cultivator would have possessed who reclaimed it.

and supreme king of great kings, His Majesty the illustrious Prabhākaravardhana, of (*my*) mother, the supreme lady and great queen, Her Majesty the illustrious queen Yaśomati, and of the feet of (*my*) elder brother, the supreme lord and supreme king of great kings, His Majesty the illustrious Rājyavardhana,—to Bhaṭṭa Vātasvāmin, a member of the Sāvarni gotra, and a fellow-student of the *Chhandogas* (*a Sāmavedī*) and to Bhaṭṭa Śivadevasvāmin, a member of the Vishṇuvṛiddha gotra and a fellow-student of the *Bahvrichas* (*a Rīgvedī*), as a duly accepted²¹ *agrahāra*. Knowing this you should agree (*to it*), and the provincials of the neighbourhood being obedient to (*my*) command should bring to these two (*donees*) alone the due income, which is to be given according to weight and according to measure, (*viz.*) the share (*of the crops*), the (*objects of*) enjoyment,²² the taxes, the gold and so forth, and they should do them service."

Moreover, "By those who profess (*to belong to*) the noble line of our race and by others this gift ought to be agreed to. Gifts and the protection of the fame of others (*are*) the result of fortune that is unstable like lightning or a water-bubble." "With deeds, thoughts and words living beings should do their duty. Harsha has declared that an unsurpassable (*mode of*) acquiring spiritual merit."²³

The messenger (*charged with the order*) concerning this (*grant is*) the great feudal baron, the great king Skandagupta; and (*the edict*) has been incised by Gurjara at the command of the great chief of the office of records, the feudal baron, the great king Īśvaragupta, [*Śrīharsha*]-Samvat 25 Mārgaśīrsha, dark half, the sixth (*lunar day*).

XII.—THE DEWAL PRASASTI OF LALLA THE CHHINDA.

By G. BÜHLER, Ph.D., L.L.D., C.I.E.

The Dewal Prasasti was originally discovered by Mr. H. S. Boulderson in 1829, at the village of Gaḍh Gajāna, on the west bank of the Kāvā or Katnī stream, between Dewal and Deoriyā, about twenty miles south-east of Pilibhit, in the North-Western Provinces.¹

The inscription is incised with great neatness and care on a stone slab, measuring 3' 9" by 2' 1", and is in a state of almost perfect preservation. The characters are ancient Nāgarī, differing from the ordinary type of the tenth century only in that the loops on the left hand of *na* and *ma* are not closed, but represented by a curve. Similarly

²¹ *Pratigrahadharmanā*, i. e., *pratigraha dharmo yasya tena*.

²² I understand by *bhoga* ' (*objects of*) enjoyment ' the so-called *bhaks*, fruit, firewood, flowers, pan, etc., which the villagers have to furnish to their lord either daily or on certain occasions,—see also Manu, VII, 118, and the note to my translation of the passage.

²³ Both verses are composed on the model of ancient *ślokas*, the first according to some commonly quoted in other grants, the second according to one from the *Mahābhārata*, see Böthlingk, *Indische Sprüche*, No. 1560.

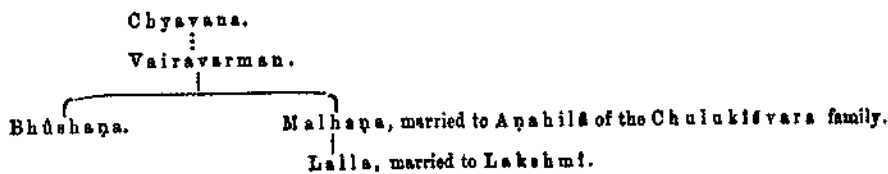
¹ The document was first published with a translation in the *Jour. As. Soc. Beng.*, vol. VI, p. 777, by Mr. J. Prinsep, according to a copy taken by Colonel Stacy. A facsimile of l. 1 and of the greater part of l. 2 accompanies Prinsep's paper. See also Prinsep's *Essays*, vol. I, pp. 321—324. Later a complete facsimile was published by Sir A. Cunningham, *Archaeological Reports*, vol. I, p. 354ff. The subjoined edition has been prepared according to an excellent paper impression taken by Dr. A. Führer, of the Archaeological Survey, North-Western Provinces, and sent to me by the Editor.

the left limb of *ka* in the group *ksha* is curved upwards. In all other respects the letters closely resemble those of the Paramāra, Rāthor, and other inscriptions of the same period. As in most other inscriptions from Northern India, we find here no distinction between the letters *ba* and *va*, which doubtless were pronounced alike. In *rājahanśī*, l. 3, the dental *na* is substituted for the *anustāra*. The letter *pha* has a very archaic form. Owing to the peculiarity mentioned above and guided by a peculiar interpretation of a statement of the copyist who in verse 36 calls himself "acquainted with crooked letters" (*kuṭilākṣharāṇi*), Mr. Prinsep has called the alphabet of this inscription the *Kuṭila* alphabet. It seems to me, however, that there is no sufficient reason for doing so. I cannot see anything particularly crooked in any of the letters, and do not think it likely that the very slight modifications in three signs could have caused the alphabet to be designated by a special name. Moreover, if the writer says that he was acquainted with crooked letters, the natural interpretation of the phrase seems to be that it refers to his skill in reading badly written and difficult documents, not that he was acquainted with letters called *Kuṭila*. For there is nowhere else an indication that an alphabet of this name existed. Nor could the knowledge of such ordinary easily read characters as those of our inscription become the subject of a boast on the part of a professional scribe. If a writer wishes to extol his skill, he will of course say that he is proficient in the difficult local alphabets, used by the professional classes, such as the Moḍī, Lānde, &c., which all, indeed, are very "crooked" and are not easily deciphered. I would, therefore, remove the term *Kuṭila* alphabet from Indian palæography and describe the letters of the Dewal inscription as Nāgarī of the North Indian type.

The language is very high-flown Sanskrit, which, however, is not quite free from mistakes. When the author speaks, verse 21, of "holy *śāsanas*, situated on the banks of pure rivers," he uses the word *śāsana* in the sense of "villages granted by *śāsanas* or edicts," for which meaning it might be difficult to find good authority. Again, the use of *avabhāra*, in verse 11, is very curious. Further, the construction of *samvaddhā*, verse 32, with the locative instead of with the instrumental is ungrammatical. Finally, there are some cases where words seem to have been put in merely in order to make up the verse.

The inscription records the erection of two temples dedicated respectively to Śiva and to Pārvatī and of certain donations made to them. The founders were the provincial chief, Lalla of the Chhinda family, and his wife Lakṣmī.

The pedigree of the former is given as follows:—



The allusion in verse 4 to Chyavana's quarrel with Indra shows that the person intended is the mythical sage of the Bhārgava tribe, who according to the Vedic and Purānic legends married Sukanyā, the daughter of king Śaryāta or Śaryāti, a son or descendant of Manu Vaivasvata. The Chhinda family would, therefore, seem to have claimed connexion with the Solar line of Kshatriyas. Its name occurs elsewhere only in the Jaina lists. It is found in the slightly different form Chhindaka in the *Batna-*

kośha,² and in the *Kumdrapdlacharita*³ of Jinamaṇḍana where the thirty-six Rājput tribes are likewise enumerated.

The description of the four Chhinda chiefs named is almost purely conventional. In spite of the extravagant praise of their bravery and warlike exploits, it may be considered as certain that they were only ordinary feudatories, obeying a paramount power, possibly the king of Kanauj. The real facts recorded are very few. Regarding Malhana it is said in verse 11 that he was a Śaiva, and in verse 13 that his consort Anahila belonged to the royal Chulukiśvara race. The latter name is, I think, an equivalent of the better-known one Chaulukya. The Chaulukyas derive their origin from a mythical hero Chuluka, who is said to have been created from Brahman's waterpot (*chuluka*). Chulukiśvara may stand either for *chuluki(n)-śvara* or, as I believe to be more likely, with a somewhat irregular sandhi for *chulukya-śvara*, and may be translated the Chulukya lords. Malhana's marriage seems to have been above his rank and a source of pride to the family. The definite statements regarding his son Lalla are—that he brought the Kaṭha river to his unnamed capital, verse 22, and that he built the temples of Śiva and Pārvati in conjunction with his wife Lakshmi, endowing them with some villages, situated in the Mayūṭā of Bhūṣhana, to which he gave the name Devapallī, as well as with a fourth of his income. Sir A. Cunningham's researches⁴ have shown that Devapallī is the modern Dewal,⁵ and that the Kaṭha river is the canal still called Katnī-nadī. The latter identification makes it very probable that Lalla's residence was the deserted fort, called Gaḍh-khera, which is almost surrounded by the canal. As the date of the inscription, Samvat 1040, probably refers to the Vikrama era and thus corresponds to 992-93 A.D., Lalla and the other chiefs named, all lived in the tenth century. Nehila, the author of the *Prasasti*, who, as would appear from his great praise of Lalla's liberality, must have been very well paid for his work, was the son of Bhaṭṭa Śivarudra and belonged to the Vedic *gotra* of Vatsa. The copyist Takshāditya, son of Vishṇuhari, was a Gauḍa Kāyastha, and Somanātha, son of Kāmadeva, the mason, who incised the document, was a native of Kanyakubja—Kanauj.

TRANSCRIPT.

- L. 1. श्री श्री नमः शिवाय ॥
 ईसाहृष्टाप्रपीडाभरणमदक्षसीत्संगसन्धारदूर भस्मभूभारतिर्यन्दक्षितमक्षिपामक्षके भोगिराजे ।
 तत्कासीद्वान्तसीकमितयक्षतमहाक्षीमन्नुपतारः पायाद्यः पा[र्ष्व] ती]मः शमितदमशिरःश्री -
 र्यवीर्यावलेपः ॥ [१॥]⁶
- L. 2. शुलचतहिरददानप्रकुंभसुसुजाकसापवक्षितामसकष्यकातिः ।
 विश्वं पुनातु गिरिजा वदनावधूतचन्द्रोपनीतपरिवेष्टमिवीहृन्ती ॥ [२॥]⁷
 लक्ष्मीविभ्रमकेलिसङ्ग सुभटव्यापारसीसासदं प्रस्थात -

² Aufrecht, *Cat. Sansk. MSS. Bodleian Libr.*, p. 354. The addition of the affix *ka* to names is extremely common, especially in Jaina Sanskrit.

³ See *Ind. Off. Lib.* No. 206, p. 2 (Sansk. MSS. Bühler). Sir H. Elliot's identification (*Memoirs*, &c., vol. I, p. 73) of the Chhindas with the Chandels is most improbable, because the words do not agree and the Jaina lists contain both names.

⁴ *Archaeological Reports*, vol. I, pp. 363 ff.

⁵ [Dewal is called 'Ilāhābās or 'Ilāhābād by the Muhammadans: the Katnī is also known as the Kāvā.—J. B.]

⁶ Metro, Bragdhara. Only the ३ of the syllables श्री is distinguishable.

⁷ Metro, Vasantatilakā.

- L. 3. चित्तिपासरज्जसधिः श्रीराजहन्सीसरः ।
 सहीरव्रततीर्थमर्धिकुसुदप्रह्लादनेन्दुर्धिव ईशभ्रमदवानली विजयतां छिन्द्यतितीशान्वयः ॥ [३॥]⁹
 उत्पत्तिरस्य हि पुरा चवनाभहर्षेर्व्याहृत्यलीककलिते ज्जिदयाधिनाये ।
 तद्वर्णनिर्हसनदत्तकठो -
- L. 4. रदष्टेरष्टासु दिक्षु यशसेव सद्यः प्रसिद्धा ॥ [४॥]⁹
 वंशेक्षिततकीर्तिकन्दसवति श्रीवैरवर्मास्थया श्यातीभूवुवि भूषितावनितली राजन्ध्रचूडामधिः ।
 जन्मस्थानमिवाकलस्य कमला तुङ्गाजना भाविनाभर्तुषामवनेचकार चतुरा यस्यासयास्तस्मिन्ति-
- L. 5. म् ॥ [५॥]¹⁰
 त्वागी धर्मपरः पराक्रमधनः सत्यप्रियः कीर्त्तिमान्श्रमाभ्यानुगतः यच्चिदृढमतिर्ग्रीवतो
 नीतिसान् ।
 शीर्षोदार्यविवेकधैर्यनिरुयी यः सङ्गतः सङ्गनैर्युक्तः सर्वगुणीदयेन महतामाराधनीयोभवत् ॥ [६॥]¹¹
 तन्मादत्तुप्रतेजःप्रसरनियमितारा -
- L. 6. तिपङ्कीपसंगः श्रीमांशुप्रतापः सकलवसुमतीभूषणं भूषणीभूत् ।
 यक्षीयोगप्रसर्पहसभरदक्षितश्चातलस्यस्त्रीयः शेषाङ्गिष्ठासशोषादगमदिरिता निर्जलं भोगि-
 सङ्ग ॥ [७॥]¹²
 यस्तैन्धगन्धजगन्धगलस्यदाशः संजातचन्द्रकथैरिव सुद्धि -
- L. 7. तासु ।
 दूरि विपक्षकरिणी वनदन्तिनीपि भूयो न वारि जगद्गुः सरसीधरस्ये ॥ [८॥]¹³
 यः सेवागतराजचक्रमुकुटोद्भृष्टाग्निपीठस्थली भर्ता यस्तुरमुराग्रिमनालंकारवत्सा भुवः ।
 विक्षेपैरपि यस्य ते रघुपतीराशेषिताः सिन्धवी यस्तस्यापि महाकुला -
- L. 8. [च]ल इवावष्टभ्य तस्त्री भुवम् ॥ [९॥]¹⁴
 यक्षेया राजधानी रजनीकरकाराकारकान्तैर्मुषीधैः पूर्णवाद्यापि रम्या स्फुरति मरकतश्चामलैः
 कामनामैः ।
 उद्यानैर्बन्धानैरतिविशदसुधासिक्तयुधैः सुराणां प्रासादैरुज्ज्वलाधैरमरपतिपुरीषचिंभीव विभाति ॥
 [१०॥]¹⁵
 त -
- L. 9. स्वातुजः समभवद्भवभक्तिनम्रः श्रीमहर्षः परिचयीवरवाङ्मदः ।
 आतुः ज्ञपाचतुस्तित्तितराजचक्रं यो लीलयेव ध्वली धुरमावभार ॥ [११॥]¹⁶
 स[ङ्ग] ततः स विपुलामपि राजलक्ष्मीं भक्तिं परामज्जत देवगुहजिजु ।
- L. 10. प्रीत्यै सुहृद्व्ययिवन्धुजनेजनिष्ठ दुष्टचयादतनुतातिसुदं प्रजासु ॥ [१२॥]¹⁷
 तस्य प्रियापि चुलुकीधरराजवशसभूतिरुज्ज्वलशुभाभरणाभिरामा ।
 गीता जगत्सर्वज्ञेति समस्तकान्तशुभान्तवक्त्रकामलेन्दुकला वभूव ॥ [१३॥]¹⁸
 तस्यां श्रीलक्ष्मामाजनि जनितमहामण्डलाधीशशङ्खः शूरः कुन्दे -

⁹ Metro, Śārdūlavikrīḍita.

¹⁰ Metro, Indravajrā.

¹¹ Metro, Śārdūlavikrīḍita.

¹² Metro, Śārdūlavikrīḍita.

¹³ Metro, Śragdhara.

¹⁴ Metro, Vasantatilakā.

¹⁵ Metro, Śārdūlavikrīḍita; the first letter of l. 8 is destroyed.

¹⁶ Metro, Śragdhara.

¹⁷ Metro, Vasantatilakā.

¹⁸ Metro, Vasantatilakā; the second syllable of the verse is mutilated, but recognisable.

¹⁹ Metro, Vasantatilakā.

- L. 11. नृदत्तसुतितुलितगुणार्जुनाग्रामसुखीः ।
योसौ सामन्तचक्राचक्रकनकगिरिर्विहृतारातिलक्ष्मीतिर्यङ्मन्त्रपाताहतमुज्ज्वलरश्मिर्द्वयप्र-
रीहः ॥ [१४]¹⁹
चित्रं यदस्य किल जम्बदिने ममन्तात् श्रीमद्वचस्य भवने परमप्रसीदे ।
भावेदयंस्तुदयम् -
- L. 12. स्वरतः पपात । शृङ्गाक्षिमङ्गलरवेरिव पुष्पवृष्टिः ॥ [१५]²⁰
नीलिद्रा नलिनी न चार्पितमनस्त्रिधा सतां सङ्गति-र्नोत्पुष्पस्यवका मता वनजता श्रीमा ससखा
न च ।
नीहामा कविभारती न च तथा हृद्या शरत्कौसुदी लक्ष्मीर्यस्य यथा वभूव विदुषामानन्दनिष्पन्दि-
नी ॥ [१६]²¹
- L. 13. किञ्चातैरपरैर्हाराधिपतिभिर्भान्ये हृद्या रक्षिता येवान्निष्ठति दुर्भगैव वनिता श्रीरघुभीष्मा यजे ।
नाभूदस्ति न नापि कोपि भविता भूपालचूडामणिर्यः श्रीलङ्कनरेन्द्रचन्द्रसदृशस्यानेन भीगेन च ॥
[१७]²²
आदौ सङ्करसंगताहितमहामातङ्गकुम्भ[स] -
- L. 14. श्री सिन्दूरावकाशितवज्रसयमस्योमीभिरिहस्ततः ।
उत्प्लातारितमःप्रतापविसरैराक्रान्तदिग्मच्छल स्तिग्भांगीकुलनाम्निभर्त्ति सुवने यथाच्छात्रीहृता ॥
[१८]²³
अथी मुक्तायमाना शिरसि हिमगिरेरभगङ्गायमाना
ज्योति ज्योत्स्नायमाना दिशि दिशि करिषां कुण्ड -
- L. 15. मासायमाना ।
उज्ज्वलवालयानामुपरि सितपताकायमाना यदीया
कीर्त्तिर्भान्ता समन्तादनुनदि पुच्छिने राजहंसीयमाना ॥ [१९]²⁴
कटे काले कलावप्यभिवति जगत्पूषापीतडाने रासचारामसज्जेः सुरसदनमठैर्लङ्किताया-
मसुखान् ॥
रमरामृषिं वदन्त्या -
- L. 16. मतिमुज्ज्वलजगन्नितायां नगरीं यस्मिन्मर्चावतारि प्रज्जतस्तनुनाशर-
सम्पादनाभूत् [२०]²⁵
यः शासनान्यतिसमुज्ज्वलनाम्नितानि सीमान्तसखवह्मणानि ददौ द्विजेभ्यः ।
पार्श्वप्रयस्ततस्त्वक्कमनोहराणि पुष्पानि निर्धनसन्दीतटवासभाणि ॥ [२१]²⁶
गङ्गा भ -
- L. 17. गीरधेनेव येन मार्गोपदेयिना ।
क्षपुरीसजिघी रमरा पुष्पा कठनदी कृता ॥ [२२]²⁷
तस्माभवप्रचयिनी मधुसूदनस्य लक्ष्मीरिवामलकुलाम्बुनिधेः प्रसृता ।

¹⁹ Metre, Bragdhara.²⁰ Metre, Vasantatilaka.²¹ Metre, Śārdūlavikrīḍita; read •ननःत्रिधा सीमा.²² Metre, Śārdūlavikrīḍita.²³ Metre, Śārdūlavikrīḍita. The last letter of line 13 is

destroyed. I do not correct •उज्ज्वल•, because the spelling is permissible.

²⁴ Metre, Bragdhara.²⁵ Metre, Bragdhara.²⁶ Metre, Vasantatilaka.²⁷ Metre, Anuṣṭubh.

सर्वावरीचनवधूसुखपद्मवत् प्राप्तेयदृष्टिरपराभिधयापि कच्छीः ॥ [२३॥]²⁰
भक्त्या च या विनयनमृतया

- L. 18. च पल्लवेतो जहार गुह्यवत्खनुरागिणी च ।
रमां जराद्विस्तृतीयैरिव तप्तया हि मेमापि कठमनयोरितरितरस्यम् ॥ [२४॥]²¹
चाराभीमानवापीषु देवतायतनेषु च ।
ज्ञातानि क्रियमाणानि यस्याः कर्माणि सर्वदा ॥ [२५॥]²²
हीनानाद्यविपक्षेषु कश्चान्वितचेतसः ।
सचे -

- L. 19. तु भुञ्जते यस्या विप्रसंघा दिने दिने ॥ [२६॥]²³
रत्नं विविक्तमनयीः परिवर्धमानधर्मप्रवन्धविगल्लक्षिकासहस्रीः ।
एकक्षयोरसुमहारयदिन्दुभीषेः प्रासादमद्रितम्याभयनन्तवाग्धा ॥ [२७॥]²⁴
सुरयश्चुगमितसुहृत्कोशासङ्गहितयतुलितकामि श्रोत -

- L. 22. सुखः सुधाभिः ।
वितरति हृदि नान्तर्निधाय कक्षं वातप्रहतघनपताकाकपिताम्बोदहृन्दम् ॥ [२८॥]²⁵
यावत्सुखोत्सुमसुरो सुरमर्हन्त्य गच्छीः शयाङ्गकलाभरणं शिरसि ।
यावत्किन्तिन्दुवति तीयधयः समस्ताः स्थादेव तावदक्षला भुवि कीर्तिरेवा ॥ [२९॥]²⁶
स जय -

- L. 23. तु भुवि कल्लन्तिन्दुवर्धमवीरः सममतिगुह्यवत्वा कान्तया चेह कच्छरा ।
रिपुनजमदं कक्षाविताचेष्ट येन प्रतिरचमसिनेवालेषि दिङ् प्रयसिः ॥ ३०॥²⁷
भूले सदैव भवने ज्ञातर्निधायाना नामाविधानि दुरितानि विनाशयन्ती ।
साप[त्]हारपरिवर्ध[सु] -

- L. 24. कृष्णकक्षीकल्लमच्छपतेरगच्छासु देवी ॥ [३१॥]²⁸
भूवचस्य मयूतायां सज्जता भूमिस्तमा ।
विधाय देवपत्नीति देवयोः प्रतिपादिता ॥ [३२॥]²⁹
यूवासंस्कारहेतीव शिवयीः शासनीकृतः ।
हानादायस्य पादोपि श्रीकलेन सुकीर्तिना ॥ [३३॥]³⁰
प्रक्षालयत्सुनिर्वससुहृ[वी] -

- L. 25. भूजहीनुरूपचरितः शिवरुद्रनामा ।
तत्सुमुना विरचितामिनवा प्रयसिरेवा प्रसन्नकविता किल नेत्रिलेन ॥ [३४॥]³¹
यस्य प्रसन्नसरसा पदमाश्लिक्य मन्त्राद्वैतुरधिर्न सदसंज्ञतिव ॥
श्रीकल्लनिर्गल्लगुह्यवचनाभिरामा सुक्तावलीव हृदये विदुषां चकासि ॥ [३५॥]³²

²⁰ Metre, Vasantatilakā.
²¹ Metre, Vasantatilakā.
²² Metre, Anushtubh.
²³ Metre, Anushtubh.
²⁴ Metre, Vasantatilakā.
²⁵ Metre, Mālinī.
²⁶ Metre, Vasantatilakā.

²⁷ Metre, Mālinī.
²⁸ Metre, Vasantatilakā; the letters placed between brackets are half destroyed.
²⁹ Metre, Anushtubh.
³⁰ Metre, Anushtubh. Read सुकीर्तिना.
³¹ Metre, Vasantatilakā. The last letter of line 24 is damaged.
³² Metre, Vasantatilakā.

- L. 28. विश्वहरैस्तनयेन च लिखिता गौडेन वरचिक्तेष्वेवा ।
 कुटिलाचराणि विदुषा तच्चादित्वाभिधानेन ॥ [१६॥]⁴¹
 जम्बुकुमागतेनापि कामदेवसुतेन च ।
 उल्लोर्षा सीमनायेन टङ्गविज्ञानयास्त्रिणा ॥ [१७ ॥]⁴²
 सप्तत्सरसहस्र १०४८ मार्गं यदि ७ गुहदिने ॥य॥⁴³

TRANSLATION.

Om, Om, Adoration to Śiva !

1. May the husband of Pārvatī protect you,—he by whom the manifestation of a charm (*in the shape of*) the *Mahāstotra*, was made in the three worlds that were greatly frightened at that time when the King of Serpents had his jewelled heads obliquely rent by the load of the earth that fell far away in consequence of the multitude of the mountain-plateaux bending under the weight of a gentle pressure of the tip of (*Śiva's*) great toe—he who humbled the pride entertained by the ten-headed (*Bāvaṇa*) on account of his strength and valour.⁴⁴

2. May the Daughter of the Mountain purify the universe—she the spotless splendour of whose throat has been gained through a multitude of pearls fallen from the frontal globes of the Dānava (*who assumed the shape of*) an elephant (*and was*) wounded by (*her*) trident, she who wears as it were the halo surrounding the moon which is surpassed by her face.⁴⁵

3. Victorious be the race of the Chhinda princes, the scene of the coquettish sport of Lakshmi, the field of the playful activity of brave warriors, an ocean containing jewels (*in the shape of*) renowned kings, a lake for the royal swan Śrī, a sacred bathing-place for those who keep the vow of noble heroes, a moon to gladden the needy, (*who may be compared to*) the night lotuses, a forest-fire for the destruction of the families of (*their*) foes (*who resemble*) bamboos.

4. Its origin in ancient times from the great sage Ohyaṇa—who sternly frowned in order to break the pride of the Lord of the gods when he was openly tainted by sin⁴⁶—is known in the eight regions of the world together with its fame.

5. In this race which possesses brilliant fame (*comparable to the white flowers of the*) Kandala, was born a crest-jewel of warriors, famous on earth under the appellation 'the illustrious Vairavarman' in whose house the clever goddess of Fortune took

⁴¹ Metre, Āryā.

⁴² Metre, Anuṣṭubh.

⁴³ The word चङ्क is superfluous and ought to be expunged. The mistake seems to have been caused by the author having originally intended to give the date both in words and in figures.

⁴⁴ I have rendered the first huge epithet of Śiva as literally as possible, because I do not know the myth to which it refers. Śiva's encounter with Bāvaṇa is frequently alluded to in the *Kāvya*s.

⁴⁵ The demon who assumed the shape of an elephant is no doubt Mahishāsurā. According to the *Devīmāhātmya*, *Mṛdhaṇḍya Purāṇa*, LXIII, 30, the Āsura turned himself also into a Mahāgaṇa. When speaking of the halo which surrounds the face of Pārvatī, the poet may have thought of representations, such as are found in Moor's *Hindu Pantheon*, plate vii, where her head is surrounded by a glory. *Chandrapāṇita* which I have taken as equivalent to *chandrāya upanīta*, may also stand for *chandrāya upanīta*. In the latter case it would indicate that the moon, found on Śiva's crest, transferred his halo to the goddess who is closely united with her husband in the form of *Ardha nārī*.

⁴⁶ This refers to the quarrel of Indra and Ohyaṇa, caused by the latter's appropriating a share of the offerings to the *Āsvin*s; see H. H. Wilson's *Pishgūpurāṇa*, vol. III, p. 248, and Dr. F. E. Hall's note thereon. I am unable to find the story in the *Kaushītaki-Bṛāhmaṇa* where it ought to stand according to the scholiast.

up her abode, foreseeing, as it were, (*that it would be*) the birth-place of high-minded future lords of the earth ;

6. Who (*Vairavarman*), being liberal, pious, energetic, fond of truth, famous, a follower of the path of the virtuous, pure, of firm intellect, exalted through (*proper*) pride,⁴⁷ politic, the abode of valour, munificence and discernment, an associate of the virtuous, (*and*) endowed with all virtues, became worshipful for great men.

7. From him sprang illustrious Bhūshana⁴⁸ of fierce prowess, an ornament of the whole earth, who through the expansion of his exceedingly terrible lustre prevented mud (*i.e. his*) enemies from sticking (*to him*). Through the heat of the breath of the very stout serpent Śeṣha who lying under the earth was wounded by the weight of that (*Bhūshana's*) army when it strenuously marched forward, the abode of the snakes (*Pātāla*) was converted into a salt-marsh.

8. In the forest-lakes which were marked, as it were, with hundreds of dark spots sprung from the ichor that dropped from the temples of the rutting elephants of his army, even the wild elephants—how much less those of his enemies—no longer drank water.

9. His footstool was scratched by the crowns of a multitude of princes who came to serve him; he was the lord of the earth that is encircled by the four oceans as by an ornamental zone; the oceans were almost dried up by his camps (*as*) by those of the lord of the Raghus, resembling one of the primeval mountains he stood supporting the earth.⁴⁹

10. This capital of his, filled as it were with numerous excellent qualities that are lovely like the shape of the beams of the moon, glitters even at present, charming on account of its woods that are dark-green like emeralds, (*and*) seems to rival the town of the lord of the immortals with its gardens resembling Nandana, with its high-topped temples of the gods that are resplendent with the sprinkling of exceedingly pure whitewash.

11. His younger brother was the illustrious Malhana, who, in devotion, bowed to Bhava,—whose strong arm was stout like a club, who resplendent (*with fame*)⁵⁰ sportively took over the burden (*of the empire*) from his brother, proving himself equal to the multitude of hostile kings with his sword.⁵¹

12. Though he gained thereby great royal fortune, he showed the highest devotion to gods, Gurus and Brāhmins; he was born for the joy of his friends, intimates and kinsmen; he spread delight among his subjects by destroying the wicked.

⁴⁷ Or, "exalted through honours" (*conferred by his suzerain*).

⁴⁸ Bhūshana, left out in Mr. Prinsep's translation, not the monstrous Mānśchanda-pratāpa, which owes its origin to a wrong division of the syllables of two epithets and to a mislection, is the name of the second chief. Bhūshana is still a very common proper name, usually spelt and pronounced Bhūkhaṇ. By the epithet *chanda-pratāpa*, Bhūshana is compared with the sun and this comparison suggests that of his enemies to the mud which the sun dries up and prevents from sticking.

⁴⁹ The translation of the third and fourth Pādas is not certain. In Pāda 3, I have taken *vikṣhepa* in the sense of 'camp' which it certainly has in the inscriptions of the Gurjara king Dadda II. If that is correct, it must be assumed that the armies are represented as having required, on account of their magnitude, the whole contents of the oceans for drinking-water. Indian poets frequently speak of the soldiers of their heroes drinking from the ocean, apparently forgetting that the thing is impossible (see e.g. the great Andhra inscription of Pulamayi, *Arch. Reports of Western India*, vol. IV, p. 108, l. 3). Possibly, however, *vikṣhepa* may mean 'constructions' and the poet wished to say that Bhūshana built bridges or dams across the ocean, as Rāma did when invading Ceylon. In the fourth Pāda I have left untranslated the words *tasyā pi*, of which I cannot make anything. I am inclined to assume that they have been put in in order to make up the verse.

⁵⁰ *Dharaṇa*, 'resplendent (*with fame*)', may possibly be intended as a second name or *viruda* of Malhana.

⁵¹ One would have expected **chakraḥ*. But the actual reading may be defended on the supposition that the compound is an *anyatibhāva* modifying *dvabhdra*. It would seem that Malhana had to fight for the succession or possibly took the chiefship by force from his brother.

13. But his wife, sprung from the royal race of Chulukiśvara, lovely through the ornament of shining qualities, celebrated in the world as Anahilā⁴³, was (as) the new moon to the lotus faces of the whole harem of her husband.

14. From her was born a hero, called the illustrious Lalla, who caused fear to great rulers of provinces, who adorned the beauteous faces of the (*nymphs guarding*) the regions by his virtues which equalled the brilliancy of jasmin, the moon and ivory; he was a shoot of the Chhinda race, whose high arm was struck by the oblique glance of the goddess of Fortune that he took from his enemies.

15. Wonderful (*it was*) that, forsooth, on the day of his birth a rain of flowers fell from the sky all around in the most joyful palace of the illustrious Malhana, announcing, as it were, (*his future*) prosperity by the auspicious humming of the bees.

16. Neither a lake with opened lotuses, nor the company of the virtuous, dear to those who give them their hearts, nor bending forest-creepers with full-blown flower-bunches, nor fields covered with crops, nor the high-flown speech of poets, nor the light of the autumnal moon, is so pleasing to the heart, as his good fortune that showers joy on the learned.

17. What is the use of the birth of other princes, in whose palaces I ween Fortune resides, like a hapless woman⁴⁴ guarded in vain and unenjoyed? No crest-jewel of princes ever existed, exists, or will exist who resembles the illustrious moon-like prince, Lalla, in liberality and in enjoyment.

18. His sword now equals in the world the fierce-rayed (*sun*), as first it possesses a ruddy hue derived from the minium on the frontal globes of the huge elephants of his foes meeting him in battle, and then, flaming with the brilliant lustre of his fame, it occupies all the regions with its majestic power that destroys his enemies who resemble darkness.

19. His fame wanders all around (*the world*), becoming a pearl in the ocean, appearing on the top of the snowy mountain as the heavenly Gaṅgā, changing to the moon-light in the sky and in every quarter of the horizon to the frontal globes of the (*guardian*) elephants,⁴⁵ being visible on high, above the temples, as a white flag and on the sands of every river in the shape of royal swans.

20. Though the dread Kali age oppresses the world, there arose—when justice became incarnate in him—the idea that the original Kṛita age had begun in that town (*of his*) which is adorned with round and square wells and tanks, with temples of the gods and monasteries having gardens and alms-houses⁴⁶ attached, which shows a pleasing prosperity, and which is joyful with most virtuous men.

21. He presented to the Brāhmans, by grants, sacred villages which are inhabited by very wealthy people, on whose fields corn is plentiful, which are pleasant through neighbouring groves of excellent trees, and are situated on the banks of pure rivers.

22. The pleasant, holy river Kāṭha was conducted by him, who showed it the way to his town, just as Gaṅgā (*was brought down from heaven*) by Bhagiratha.

⁴³ This is the feminine of the word *Anahila*, which forms the first part of *Anahilapāṭak* or *Anhilvād*. The masculine occurs also as *Anahila* in the Velabhi inscriptions, *Indian Antiquary*, vol. VII, p. 76.

⁴⁴ I am afraid *durbhagā* is put in order to make a most indecent pun. At all events the poet is guilty of *grāmagatya*.

⁴⁵ The elephants guarding the quarters are white, just like the fame of Lalla.

⁴⁶ *Saṭṭra* means here *annasattra* or *saddurata*, see also below, verse 26.

23. His wife became she, who is born from a pure ocean-like family (*and therefore*) resembles Lakshmi, the wife of Madhusūdana rising from the pure ocean, her ancestral home,—she who is a snow-shower to the lotus-thicket of the faces of all the (*other*) ladies of (*her husband's*) harem,⁴⁶ and who even according to her appellation is a second Lakshmi.

24. She, being endowed with virtues and affectionate, charmed the heart of her husband by her devotion and her modest humility; for their pleasing mutual affection is even as high grown as that of Hara and of the Daughter of the Mountain (*Pārvatī*).

25. In parks, gardens, wells and temples of the gods her (*good*) works have been performed, are ever being performed.

26. Crowds of Brāhmans dine every day in the alms-houses maintained by her, who is compassionate towards the distressed, the helpless and the decayed.

27. Thus it was resolved by those two (*Lalla and his consort*) through whose increasing acquisition of merit the manners of the Kali age disappear; the one of them built this temple of the god who wears the moon on his head, and the other that of the Daughter of the Mountain.

28. Whose heart does not this pair of temples fill with wonder, the splendour of which equals that of two high tops of Kailāsa, which is on high white with stucco (*and*) by whose numerous flags, agitated by the wind, the cloud banks are shaken?

29. As long as the breast of the destroyer of Mura is decked with the Kaushtubha jewel, as long as the head of Śambhu is adorned with the crescent of the moon, as long as all the oceans exist, so long may this (*source of*) fame remain firm on earth.

30. Victorious be here on earth Lalla, the chief hero of the Chhinda race, together with his most virtuous consort Lakshmi,—he who in every battle has written a eulogy (*of himself*) on the firmament even with his sword, the tip of which is covered by the muddy ichor of his enemies' elephants.

31. May holy Devī⁴⁷ who destroys misfortunes of various kinds, be ever present to (*grant*) welfare in the palace of the illustrious Lalla, the ruler of a province, who is united with his children, wife, dependants and friends.

32. The excellent land connected with the Mayūtā of Bhāṣaṇa⁴⁸ has been presented to the two deities, having been given the name Devapalli.

33. And for the purpose of the worship and of the repairs, illustrious Lalla of good fame has granted by a charter, after (*making*) a (*solemn*) donation, to Śiva and his consort one-fourth of his revenues.

34. There was a *Bhāṭṭa* of befitting conduct, called Śivarudra, born in the famous line of the sage Vatsa. By his son Nihila has been composed this new eulogy, the poetry of which is perspicuous.

35. This perspicuous and simple wreath of verses of his, which is the cause of exceedingly great joy, which possesses true poetical ornaments and is lovely through the

⁴⁶ i.e., who surpasses her rivals in beauty or, to use the oriental phrase, *blackens* their faces like a snow-shower the water-lilies.

⁴⁷ Devī, i.e., Pārvatī.

⁴⁸ The Mayūtā of Bhāṣaṇa has not been identified. Possibly it may be the town or suburb of the capital, mentioned above in verse 10.

description of the pure virtues of illustrious Lallah, glitters in the hearts of the learned like a string of pearls.⁵⁹

36. And this (*eulogy*) has been written by the son of Vishṇuhari, a Gauḍa clerk,⁶⁰ called Takshāditya, who knows crooked letters.

37. And it has been incised by Somanātha, the son of Kāmadeva, who came from Kanyakubja and is experienced in (*work performed with*) the chisel.

One thousand years, 1049, Mārga, dark half 7, on a Thursday.

XIII.—A VALABHĪ GRANT OF DHRUVASENA III. DATED SAMVAT 334.

By E. HULTZSCH, Ph.D.

Like the Rāshtrakūṭa grant published above,¹ the original of the subjoined grant was found at Kāpaḍvaṇaj in Gujarāt. The document is inscribed on the inner sides of two copper-plates with raised rims. Each plate measures 1' 3" by 10½". The right-hand ring has been lost. The left-hand ring, which bears the seal, is of irregular shape and about ½" thick. The oval seal measures 2" by 2½" and bears—in relief, on a countersunk surface—a seated bull facing the left and below it the legend श्रीमद्वर्मा. Both the plates and the seal are in a state of almost perfect preservation.

The grant is dated "from the victorious camp pitched at Siri-Simminikā," which looks like a Prākṛit name. The inscription gives the usual genealogy down to Dhruvasena III. and records that the latter granted the village of Paṭṭapadraka, which was situated in the Dakṣiṇa-paṭṭa of the Śivabhāgapura-vishaya,² to the Brāhmaṇa Bhaṭṭibhaṭa, the son of Bappa, a native, inhabitant and *chaturvedin* of Mahichhaka, who belonged to the Kauśika-gotra and studied the *Vājasaneyā-brahmaṇa*. The name Mahichhaka, which occurs twice in the grant, seems to be a later correction in somewhat different characters. The *dātaka* was the *pramātri* Nāga,³ and the document was written by the chief secretary (*divirapati*) Anahila,⁴ the son of the chief secretary Skandabhāṭa,⁵ who was "charged with peace and war" (*samdhivigrahā-dhikṛita*). The date of the grant⁶ was the 9th day of the bright half of Māgha of [Gupta-]Samvat 334 or 653-54 A.D.

⁵⁹ I am unable to render the pun in *hṛidaye*, which, if referred to the string of pearls, means 'on the heart' or 'on the breast'; if referred to the verses 'in the heart' or 'in the mind.'

⁶⁰ *Karāṇika* 'clerk,' i.e. Kāyastha, is derived from *karāṇa*, which means both 'a written document' (see the *Petersburg Dict. sub voce*) and 'a Government office.' The latter meaning may be gathered from Hemachandra's commentary on his *Yogaśāstra*, III, 127: यदीक्षितं खानम् । यदीक्षितमिति । यदा राजा तदा यक्षगुहं यदानाज्यसदा करं यदा यक्षिनादिपक्षमिति ।

¹ *Ant.*, p. 52.

² *Ind. Ant.*, vol. VII, p. 76.

³ *Ind. Ant.*, vol. VII, p. 79, where the reading of the facsimile is श्रीमान्, not श्रीमा as the transcript has it.

⁴ *Ind. Ant.*, vol. VII, p. 76, and vol. XI, p. 306.

⁵ *Ind. Ant.*, vol. I, pp. 17, 45f., and vol. VII, p. 73.

⁶ According to Professor Bühler (*Ind. Ant.*, vol. XV, p. 337, note 10, and vol. XVII, p. 197, note 50), an unpublished grant of Dhruvasena III. is dated in Samvat 332. The reign of Dhruvasena III. is limited by the latest date of his predecessor Dhruvasena IV. (330) and by the date of his successor Kharagraha II. (337).

TEXT.

PLATE I.

[L. 1.] श्री स्वस्ति विजयस्कन्धावारात् सिरिसिन्धुचिक्कावासकात् प्रसभप्रचतामिषाणां मैत्रकाशम-
तुलबलसंपन्नमण्डलाभोगसंसत्तप्रहारमत -

[2.] लब्धप्रतापायतापोपन्नतदानमानार्जवोपार्जितानुरागादशुरक्ष्मीलक्ष्मणेवीर्यसाधनराज्यश्रियः
परममाहेस्वरश्रीभटार्कादध्यवच्छि -

[3.] नराजवक्ष्यान्मातापितृचरणविन्दप्रचतिप्रविधौताम्येवकल्मषः श्रेयवायश्चति चङ्गद्वितीयका-
शुरैव समदपरगजघटास्कोटनप्रकाशितस -

[4.] त्वनिकषः तत्प्रभावप्रचतारातिचूडारत्नप्रभासंसत्तपादनश्चरस्मिंसहतिः⁷ सकलक्षृतिप्रचीत-
मार्गसमग्रकूपरिपालनप्रजाहृदयरंजनान्व -

[5.] त्वराजग्रन्थो रूपकान्तिस्त्रैर्यगाभीर्य्युद्धिसंपद्भिः खरशशाङ्गाद्विराजोदधिभिदशगुरुधनेयान-
तिशयानः शरणगताभयप्रदानपरतया तृष्व -

[6.] दपास्तार्येवस्वकार्य्यफलः⁸ मार्त्यनाधिकार्य्यप्रदानानन्दितविहङ्गुल्लययिहृदयः पादचारोव
सकलभुवनमण्डलाभोगप्रसीदः परममाहेस्वरः श्री -

[7.] गुहसेनस्तस्व सुतस्तत्पादनसमयूखसन्मानविद्युतजाह्नवीजलौघप्रचालिताम्येवकल्मषः प्रचयि-
मतसहस्रोपजीव्यमानसंपद्रूपलोभादिवाचि -

[8.] तः सरभसमाभिगामिकैर्भुषैस्सहजशक्तिशीला⁹ विशेषविष्मापिताखिलधनुर्धरः प्रथमनरपति-
समतिष्ठेष्टानामनुपालयिता धर्मदायानामपा -

[9.] कर्त्ता प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरिकाधिवासस्व संज्ञतारातिपञ्च-
लक्षोपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपा -

[10.] त्रिवन्त्रीः परममाहेस्वरः श्रीधरसेनस्तस्व सुतस्तत्पादानुष्ठातस्वकलजगदानन्दनाम्नतुगु-
समुदयस्थगितसमग्रदिङ्मण्डलः समरमतविजययो -

[11.] भासनायमण्डलाभयुतिभासुरतरांसपोठोदूढगुरुमनोरथमहाभारः सर्वविद्यापरापरविभागा-
धिगमविमलमतिरपि सर्वतः सुभाषितस्व -

[12.] वेनापि सुखोपपादनीयपरितोषः समप्रलोकानाधनाभीर्य्यहृदयोपि सुचरितातिशयसुख्य-
परमकल्याणस्वभावः खिलीभूतजतयुगलपति -

[13.] पथविशोधनाधिगतोदप्रकीर्त्तिः धर्मातुपरोधोऽवलतरीकृतार्त्यसुखसंपदुपसेवानिरुद्धधर्मादि-
त्वद्वितीयनामा परममाहेस्वरः श्रीशीलादित्यः

[14.] तस्यानुजस्तत्पादानुष्ठातः स्वयमुपेन्द्रगुरुणैव गुरुणात्यादरवता समभिलषणीयामपि राज-
लक्ष्मीं स्तन्धासक्तां परमभद्र इव धुर्य्यस्तदाज्ञा -

[15.] संपादनैकरसतयैवोद्भूतं खेदसुखे¹⁰रतिभ्यामनायासितसत्त्वसंपत्तिः प्रभावसंपदशीलतनूपति-
शतशिरोरत्नच्छायायुगूढपादपीठोपि

[16.] परावन्नाभमान¹¹रसानालिङ्गितमनोवृत्तिः प्रवृत्तिमेकां परित्यज्य प्रख्यातपौरुषाभिसानैरप्य-
रातिभिरनासादितमतिप्रियोपायः जत -

[17.] निखिलभुवनमोदविमलगुणसंज्ञतिप्रसभविघटितसकलकलिविलसितनतिर्भीषजनाधिरोहि-
भिरयोवैर्हैरिण¹²मृष्टात्युक्ततद्दयः प्र -

⁷ Read •सहतिः.

⁸ Read •विष्मा.

⁹ Read •सुख.

¹⁰ Read •नाभिसान.

[18.] स्थातपीरुवाञ्जकौशलातिशयगणतिविपक्षचितिपतिलक्ष्मीस्वयंभाहप्रकाशितप्रवीरपुरुषप्रथ-
मसंख्याधिगमः परममाहेम्बरः श्रीश्वर -

[19.] हस्तस्य तनयः तत्पादानुव्यातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमनः परितोषा-
तिशयः सत्वसपदा¹¹ त्यागौदार्येष च विगतानुस -

[20.] आनाशमाहितारातिपक्षमनोरथाचभङ्गः सम्यगुपसञ्चितानेकशास्त्रकलासोरधरित¹² गङ्गारवि-
भागीपि परमभद्रप्रकृतिर -

[21.] [क]चिमप्रश्रयविनयशोभाविभूषणः समरशतजयपताकाहरणप्रत्यक्षोदप्रभाबुदंढविध्वंसित-
निखिलप्रतिपक्षदर्पोदयः

[22.] स्वधनुः प्रभावपरिभूतास्त्रकौशलाभिमानसकलवृत्तिमण्डलाभिनन्दितशासनः परममाहे-
म्बरः श्रीधरसेनः तस्यानुजः तत्प[र]दा -

[23.] सुव्यातः सञ्चरितातिशयितसकलपूर्वैरपतिरतिदुस्साधानामपि प्रसाधयिता विषयाणां¹³
मूर्तिमानिव पुरुषकारः परिवृद्धगु -

[24.] आनुरागनिर्भरचित्तवृत्तिभिर्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगतकलाकलापः कान्ति-
मान् निर्वृतिहेतुरकलङ्कः कुमुदनाथः

[25.] प्राण्यप्रतापस्वगितदिगन्तरालप्रध्वंसितध्यान्तराशिस्रततोदितः सविता प्रकृतिभ्यः परं प्रत्यय-
मर्त्यवतमतिबहुतिथ -

[26.] प्रयोजनानुबन्धमागमपरिपूर्णवदधानः¹⁴ सन्धिविग्रहसमासनिबन्धनिपुणः स्थानेनुरुपमादेशं
ददद्गुण -

PLATE II.

[27.] हृदिविधानजनित[संस्कार]रः [स]धूनां राज्यसालातुरीय¹⁵ तन्मयीरुभयोरपि निष्णातः प्रकृष्ट-
विक्रमोपि कक्षामृदुद्वयः श्रुतवा -

[28.] नय्यगर्वितः कान्तोपि प्रथम¹⁶ स्त्रिरसौहृदव्योपि निरसिता दीववतासुदयसमयसमुपजनित-
जनानुरागपरिपिहित -

[29.] भुवनसमर्थितप्रथितबासादित्वद्वितीयनामा परममाहेम्बरः श्रीधुवसेनस्तस्य सुतस्तत्पादकम-
लप्रणामधरणिक -

[30.] षण्जनितकिण्णलान्धनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितसौत्तिकालङ्कारविभ्रमा-
मस्तश्रुतविशेषः प्रदानसलिलला -

[31.] लिताग्रहस्तारविन्दः कान्याया इव मृदुकरग्रहणादमन्दीकृतानन्दविधिर्व्यसुन्धरायाः कार्मुके
धनुर्व्यद इव संभाविताशेषलक्ष -

[32.] कलापः प्रथतसामन्तमण्डलोत्तमाङ्गधृतचूडारत्न[र]यमानशासनः परममाहेम्बरः परम-
महारकमङ्गाराजाधिराजपरमेश्वर -

[33.] कवर्त्तिवीधरसेनस्तत्पितामहभ्रातृश्रीश्रीलादित्यस्य शार्ङ्गपाथेरिवाङ्गजानो भक्तिबन्धुरावय-
वकथितप्रचतेरतिधवलया दूरं तत्पा -

[34.] दारविन्दप्रवृत्तया नखमण्डिता मन्थाकिन्धेव नित्यममलितोत्तमाङ्गदेशस्यागस्थस्यैव राजर्ष-
र्हाचिन्मातन्वानस्य प्रबलधवल्लिखा य -

¹¹ Read कक्षसपदा.

¹² Read श्रीश्वररितः.

¹³ Read विषयाणां.

¹⁴ Read पूर्ण विदधानः.

¹⁵ Read आनातुरीयः.

¹⁶ Read प्रथमो.

[35.] ग्रसा¹⁷ वलयेन मण्डितककुभा नभसि यामिनीपतेर्विह्विताखण्डपरिवेष्टमण्डलस्य पयोद-
ग्रामशिखरचूचुकरचिरसङ्गविन्ध्यस्तनयु -

[36.] गायाः चिते)पल्युः श्रीडेरभटखाङ्गः चितिपसंहतेरपुरागिष्ठाः शुचियशोङ्गकद्वतः
स्वयंवरमालामिव राज्यत्रियमर्पियन्त्या x क¹⁸ -

[37.] तपरिशङ्कः श्रीर्यमप्रतिहतव्यापारमानमितप्रचण्डरिपुमण्डलमण्डलाग्रमिवावलम्बमानः शरदि
प्रसभमाकृष्टशिल¹⁹ -

[38.] मुखवाणासनापादितप्रसाधनानां परभुवां विधिवदाचरितकरग्रहणः पूर्वमेव विविधव-
र्णोव्यलेन श्रुतातिशयेनोद्भासितम् -

[39.] वणः पुणः²⁰ पुनस्तमेव रत्नालङ्कारेणालङ्कृतशेषः परिस्फुरत्काटकविकटकीटपक्षरत्नकिरण-
मविच्छिन्नप्रदानसलिलनि -

[40.] वहावसेकविलसन्नवशैवलाङ्कुरमिवाग्रपाणिमुहङ्गन् द्रुतविशालरत्नवलयजलधिबेलातटायमा-
नभुजपरिवृत्तविष्णु -

[41.] श्वरः परममाहेश्वरः श्रीधुवसेन x कुशली सर्वानिव समाप्तापयत्स्वस्तु वस्तुविदितं यथा
मया मातापित्रो)पुण्याध्यायनाय

[42.] महिष्ठ[क]विनिर्गतमहिष्ठकवास्तव्यैतच्चातुर्विद्यसामान्यकौशिकसगीचवाजसनेयसङ्गच्छादि-
ब्र[1*]क्षणवप्यपुत्रभट्टिमठाय

[43.] शिवभागपुरविषये दक्षिणपटे पट्टपट्टकग्रामः सोदङ्गः सोपरिकरः सभूतवातप्रत्यायः सधान्य-
हिरण्यादेयकद -

[44.] ग्रापराधस्योत्पद्यमानविष्टिकसर्वराजकीयानामहस्तप्रक्षेपणीयः पूर्वप्रसद्वेवङ्गदेयरहितः
भूमिच्छिद्रन्यायेना -

[45.] चन्द्रार्कावर्णवर्धितिसरित्पर्वतसमकालीनः पुत्रपौत्रान्वयभोग्य उदकातिसर्गेण धर्मदायो
निष्ठः यतोऽस्योचितया ब्रह्म -

[46.] देयाग्र(र)हारस्त्रित्वा भुञ्जतः क्लवतः कर्षयतः प्रतिदिशतो वा न कैश्चिद्ग्रासेषु वर्तितव्यमाणा-
मिभद्रनृपतिभिरप्यसहङ्ग -

[47.] जैरन्यैर्वा स्त्रित्वा न्यैर्वा स्त्रित्वा मानुषं सामान्यं भूमिदानफलमवगच्छन्निरयमन्त्रहा-
योनुमन्तव्य)परिपालयितव्यमेत्यक्त²¹ -

[48.] च ॥ बहुभिर्व्यसुधा भुक्ता राजभिस्सगरादिभिः [1*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा
फलम् [॥*] यानोह दारिद्र्यभयाकरेन्द्रेणानि धर्मायतनीक -

[49.] तानि [1*] निवर्तमानाप्रतिमानि [तानि*] को नाम साधु)पुनराददीत [॥*] वष्टिं
वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः [1*] भाच्छेता चानुमन्ता च तान्येव नरके वसेत् [॥*] दूतकोच
प्रमातृश्रीनामः

[50.] लिखितमिदं संश्लिष्यहाधिकृतदिविरपतिश्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनहिलेनेति ॥
सं ३०० ३०४ माघ शु ८ स्वहस्तो मम ॥

¹⁷ Read यग्रसा.

¹⁸ Read •नियममर्पयन्त्याः क०.

¹⁹ Read •विही०.

²⁰ Read पुनः.

²¹ Read •वैकुण्ठ०.

TRANSLATION.

(L. 1.) Om. Hail! From the victorious camp pitched at Siri-Simminikā From the devout worshipper of Maheśvara, the illustrious Bhaṭārka, who had obtained majesty by hundreds of battles²² fought in the vast territories, which were held by the matchless army of the Maitrakas; who had prostrated their enemies by force²³; who had gained the devotion of those whom he prostrated by his majesty, by his impartiality (*in conferring*) presents and honours; who had acquired the splendour of royalty by his devoted army (*which consisted*) of hereditary servants, hired soldiers and men employed in posts²⁴; and whose royal lineage was uninterrupted,—(*there descended*) the devout worshipper of Maheśvara, the illustrious Guhasena, all whose sins were washed away by his prostrations at the lotus-feet of his father and mother; who, ever sword in hand from his infancy, brightened the touchstone of his courage by splitting the temples of the rutting elephants of his foes; the rays of whose toe-nails mingled with the splendour of the crest-jewels of the enemies whom he had prostrated by the power of that (*courage*); who (*made*) the word “king” (*rājan*) true to its meaning by delighting (*rañjana*) the hearts of his subjects through careful observance of the conduct prescribed in all *smṛitis*; who surpassed Cupid in beauty, the moon in splendour, the king of mountains in firmness, the ocean in profundity, the preceptor of the gods in wisdom, and the lord of treasures in wealth; who, in his readiness to grant safety to refugees, scattered as trifles all (*the riches*) gained by his (*warlike*) deeds; who made the loving hearts of his learned friends rejoice by granting them more riches than they desired; and who appeared to be an incarnation of the delight of the vast circle of the whole world.²⁵

(L. 7.) His son was the devout worshipper of Maheśvara, the illustrious Dhara-sena, all whose sins were washed away by the flood of the waters of the Gaṅgā, which flowed from the cluster of rays, (*that issued from*) the toe-nails of (*his father*); whose wealth was lived upon by hundreds of thousands of loving (*servants*); whom attractive virtues²⁶ approached impetuously, as if it were out of a desire for his beauty; who astonished all archers by his natural ability and excellent training; who preserved the meritorious gifts made by former princes; who drove away the plagues which oppressed his subjects; who demonstrated (*the possibility of*) the co-existence in one person of prosperity and wisdom; whose valour knew how to enjoy the prosperity of the party of his united enemies; and who obtained pure royal splendour by his valour.

(L. 10.) His son was the devout worshipper of Maheśvara, the illustrious Śīlāditya, who meditated at the feet of (*his father*); who covered the whole horizon with the multitude of his wonderful virtues, which made the whole world rejoice; who carried a heavy burden of serious projects on the pedestal of his shoulders, the splendour of

²² The earlier Valabhi grants read शत्रुवर 'battle' for शत्रु 'blow.'

²³ The last translator of the above passage has been Professor Kielhorn (*Ind. Ant.*, vol. XIV, p. 329). Regarding his translation I venture to observe, that it seems easier to connect the genitive शत्रुवर with शत्रु, than with the more distant शत्रुवर्षादीन्.

²⁴ On these technical meanings of *maula*, *dhṛita* and *śrenā*, see the Hon V. N. Mandlik's note, *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XI, p. 348.

²⁵ The last sentence might also mean: "who (*gives*) delight to, as the traveller (*takes*) delight in, the vast circle of the whole world."

²⁶ On the *śhīgāṇikā gundā* see *Jour. Bombay Br. R. As. Soc.*, vol. XI, p. 348.

which was increased by the flashing of his sword, that possessed the lustre of victory in hundreds of battles; who was easily pleased by everybody even through a trifling *bon mot*, although his mind was refined by the study of the higher and lower branches of all sciences; whose noble nature was well shown by his extremely virtuous conduct, although the profundity of his heart was unfathomable by the whole world; who acquired great fame by purifying the deserted path of the princes of the *Kṛita-yuga*; and whose second name Dharmāditya arose from (*the fact that*) his enjoyment of an abundance of wealth and pleasure was made still more resplendent by his never obstructing the law (*dharma*).

(L. 14.) His younger brother was the devout worshipper of Maheśvara, the illustrious Kharagraha, who meditated at the feet of (*his elder brother*); whose excellent character was not troubled by fatigue or love of pleasure, while, like a noble bullock, he bore the royal dignity,—which his elder brother, who resembled (*Indra*) the elder brother of Upendra (*Vishṇu*) himself, had most respectfully placed on his shoulders, though it (*viz., the royal dignity*) was a desirable object,—merely because his only pleasure was to fulfil his (*viz., his elder brother's*) commands; whose mind was untouched by the feeling of contempt of others or of pride, though his foot-stool was covered with the splendour of the crest-jewels of hundreds of princes, whom he had subdued by his great power; towards whom even those enemies, whose manliness and pride were notorious, found no other means of action than submission alone; who forcibly stopped all the coquettish ways of the Kali (*yuga*) by the collection of his pure virtues, which gave delight to the whole world; whose noble heart was untouched by all the sins which overcome low people; and who proclaimed his obtaining the first rank among heroes by wooing to himself the prosperity of a crowd of hostile princes by his famous manliness and extreme skill in weapons.

(L. 19.) His son was the devout worshipper of Maheśvara, the illustrious Dharasena, who meditated at the feet of (*his father*); who gave immense delight to the minds of all learned men by his mastery of all sciences; who, by great courage and noble liberality, broke the axles of the desires (literally, *the vehicles of the minds*) of the party of his foes in such a way that there was no hope of repair; who was very kind-hearted, though he had thoroughly studied the most secret branches of many sciences, arts and chronicles of the world; whose ornament was the splendour of unfeigned modesty and courtesy; who destroyed the rising pride of all his adversaries by the long staff of his arm, which was able²⁷ to carry off the banner of victory in hundreds of battles; and whose commands were received with joy by the whole circle of princes, whose pride of skill in weapons had been conquered by the strength of his bow.

(L. 22.) His younger brother was the devout worshipper of Maheśvara, the illustrious Dhruvasena, who meditated at the feet of (*his elder brother*); who surpassed all former princes by his good deeds; who, like an incarnation of manliness, conquered even such countries as were difficult to be conquered; who, like Manu himself, was resorted to by subjects, whose minds were full of affection on account of his high virtues; who, (*like*) the moon, possessed all arts (*or digits*), was full of splendour and caused delight, (*but*) who was free from sins (*or spots*); who, (*like*) the sun, destroyed the

²⁷ The author seems to have formed *pratyala* from the root *al*, which the compilers of the *Dhātupāṭha* had invented in order to explain the derivation of *alam*.

dense darkness in (*all*) quarters, which were covered by his great splendour, (*but*) who was rising continually; who was versed in both the sciences of government and of Śālisturiya (*i.e., of Pāṇini*), as he inspired in his subjects perfect trust, which was useful, connected with various purposes and full of profit, as he knew how to decide about peace, war and encampment, as he gave the correct order in the proper place, and as he caused good people to thrive by making virtue prosper²⁰; who, though very brave, had a merciful heart; who, though learned, was free from pride; who, though handsome, was full of calmness; who, though constant in friendship, cast out the sinful; and whose famous second name Bālāditya (*i.e., the morning-sun*) was made true to its meaning (*by the fact that*) the world was pervaded by the affection (*or redness*) of men, which was produced at his rise.

(L. 29.) His son was the devout worshipper of Maheśvara, the supreme lord, the lord of great kings, the supreme ruler, the emperor, the illustrious Dharasena, who (*like Śiva*) bore the crescent of the moon on his forehead, as the latter was marked with a scar that was produced through his rubbing the earth, while prostrating himself at the lotus-feet of (*his father*); who, even in his infancy, was distinguished by sacred knowledge, which was as pure as the glittering pearl-ornaments that were fixed in his ears; the tips of whose lotus-hands were moistened with the water (*sprinkled*) at donations (*as the tip of the trunk of an elephant with the rutting-juice*); who gave great delight to the earth, as to a maiden, by imposing light taxes (*or by taking her soft hand*); who, with his bow, seemed to be (*an incarnation of*) the science of archery, as he hit all sorts of aims; and whose commands resembled the crest-jewels which were borne on the heads by the crowd of his bowing vassals.

(L. 33.) The son of his grandfather's brother, the illustrious Śīlāditya, was the illustrious Derabhata,²¹ whose head was continually purified by the extremely bright splendour which widely issued from the jewel-like nails of the lotus-feet of (*his father*), when he performed prostrations with his body, which was bent in reverence, just as the head of Viṣṇu's son (*is purified*) by the Gaṅgā (*which issues from the toe of his father*); who possessed the courtesy (*or the southern region*) of the royal sage Agastya himself; who imitated the unbroken circle of the halo of the lord of the night (*i.e., the moon*) in the sky by the extremely bright girdle of his fame, which adorned the nymphs of the quarters; and who was the lord of the earth, whose breasts, (*viz.*) the Sahya and the Vindhya (*mountains*), are adorned with (*black*) nipples, (*viz.*) with peaks, which are darkened by clouds.

(L. 36.) His son is the devout worshipper of Maheśvara, the illustrious Dhruvasena, who has wooed the loving assembly of princes, which wore bright fame as a white garment, and which handed to him the splendour of royalty as the garland at a "self-choice" (*svayamvara*); who, in autumn, depending on his valour, which was as irresistible as his sword, that had subdued the territories of fierce enemies, has lawfully taken the hand of (*or levied taxes from*) foreign countries, which were conquered by the

²⁰ The second meaning of this passage is as follows:— "As he made an affix following roots or crude forms (Pāṇini, III, 1, 2), significant (Pāṇini, I, 2, 45), (*joined with*) indicatory letters for various purposes and completed by an augment, as he knew the truth about euphonic rules, analysis and composition, as he put the correct substitute in the place (*of another*), and as he caused the formation of correct (*words*) by the performance of *guṇa* and *eridhi*."

²¹ डरभट्ट (*not डरभट्ट*) seems to be the correct form of the name;—see the facsimiles, *Ind. Ant.*, vol. V, page 211; vol. VII, p. 78.

bow (*of Cupid or of the king*), on which the arrow had been forcibly pulled back; whose ears are again ornamented with jewels, which seem superfluous, as his ears have been already adorned with extensive sacred knowledge of various kinds (*or colours*); the tip of whose hand (*is resplendent*) with the rays of the jewels, which cover his gleaming bracelet, and resembles a fresh sprout of (*the aquatic plant*) *śaivala*, as it glitters with the masses of water, which he is continually sprinkling at donations;²⁰ and who has embraced the earth with his arm, which resembles the coast of the ocean, that wears an armlet of large pearls.

(L. 41.) (*He*), being in good health, issues (*the following*) command to all: "Be it known to you, that, for the increase of the spiritual merit of my mother and father, I gave with a libation of water to the Brāhmaṇa Bhaṭṭibhaṭa," the son of Bappa, who comes from Mahichhaka, dwells at Mahichhaka and belongs to the *chaturvedins* of this (*place*), to the *gotra* of the Kauśikas and to the school of the Vājasaneyas, the village of Paṭṭapadraka, in the southern division (*dakṣiṇapāṭṭa*) of the district (*viśaya*) of Śivabhāgapura, as a meritorious gift, with the *udraṅga*, *uparikara* and *bhūtatavāṭapratyāya*, with the income in grain and in gold, with (*the right of fining those who commit*) the ten offences, with (*the right to*) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and to Brāhmaṇas, according to the mode of *bhūmichohhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers, and the mountains, and to be enjoyed by his sons, grandsons and (*further*) descendants. Wherefore, nobody shall cause obstruction to him if he enjoys (*this village*), cultivates it, causes it to be cultivated or assigns it (*to others*) according to the usual rule relating to *agrahāras*, which are given to Brāhmaṇas. And future gracious kings of our lineage or others shall assent to this our gift and shall preserve it, recognizing that the royal dignity is very transient, that human life is unstable, and that the reward of a gift of land is common (*to all kings*)."

(L. 47.) And it has been said: [*Here follow three of the customary imprecatory verses*].

(L. 49.) The messenger for this (*grant was*) the *pramāṭri* Śrī-Nāga. This was written by the Chief Secretary Śrīmad-Anahila, the son of the Chief Secretary Śrī-Skandabhāṭa, who was charged with peace and war. Sam[vat] 334, on the 9th of the bright half of Māgha. (*This is*) my own handwriting.

²⁰ The second meaning of this passage is as follows: " (*who resembles an elephant*) the tip of whose trunk (*is resplendent*) with the rays of the wings of the insects, which cover his gleaming tusk-ring, (*and bears*) fresh sprouts of *śaivala* (*plants*) which glitter, as they are continually sprinkled with masses of rutting-juice."

²¹ In a notice published in the *Vienna Oriental Journal* (vol. I, p. 138), I suggested that the Bhaṭṭibhaṭa of the present inscription might be identical with the author of the *Bhaṭṭikāvya*, which was composed, "while king Śrī-Dharmasena ruled at Valabhi." This identification, however, is at the least very doubtful, as in the inscription Bhaṭṭi's father is called Bappa, while Jayamāgala's *śibā* calls him Śrīvāmin.

XIV.—INSCRIPTION IN THE DEHLI MUSEUM.

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The inscription, of which the following transcript and translation has been prepared, is now in the Dehli Museum, and is said to have been found in a well at Sarban, about five miles to the south of Dehli,—the Sāravala or Sārabala of the inscription. It is on a rectangular black slab measuring 17 inches by 11, of which the inscription covers 15½ by 10½ inches. It consists of 16 verses written in 18 lines—the last containing only 6 aksharas of the date, and is in almost perfect preservation; the letters well formed. It belongs to the time of the Sultān Muḥammad bin Tughlaq (A.H. 725—752) and is dated V. Samvat 1384, Phālgun Su. di. 5th, Tuesday, which, if intended for the current year, would fall in February 1328 A.D., and records the construction of a well at the village of Sāravala by two brothers—Khetala and Paitala. The date is first given as reckoned by the Vedas (4), Vasus (8), Agni (3), Chandra (1), and then in figures—1384.

L. 1 कस्मिन् ॥ सर्वाभीष्टफलं यस्मै पदाराधनतत्पराः ।

कर्मन्ते भगुजास्तस्यै गच्छाधिपतये नमः ॥ १

सत्त्वतो नाम यः पातु सर्ववत्त्वावया सच्च ।

प्रसादाद्यस्य देवस्य भक्ताः स्तुः सौख्यभाजनं ॥ २

देशोक्तिः * हरियानाथ्यः द्रविष्यां कर्णसंनिभः ।

ठिक्किाख्या पुरी तच्च तोमरेरस्ति निर्मिता ॥ ३

तोमरानंतरं यस्यां राज्यं निहतकंटकं ।

वाहमाना नृपास्तुः प्रजापासनतत्पराः ॥ ४

अथ प्रतापदहनदन्धारिकुसुमाननः ।

मुञ्च्यः सहावदीनस्थां वल्लेन जग्महे पुरीं ॥ ५

ततःप्रवृत्तिं भुक्ता सा तुरण्यौर्यावदस्य पूः ।

श्रीमद्वन्द्याद्विद्धां पाति संमतिं भूपतिः ॥ ६ अपि च ॥

तस्यां पुर्यस्ति वशिजामघोतकनिवासिनां ।

वंशः श्रीसाचदेवाथ्यः साधुस्तथोदपद्यत ॥ ७

कञ्जीधरस्तनयो * वभूव कञ्जीधराद्रिद्वयपद्मभृगः ।

देवद्विजाराधननिष्ठचित्तः समस्तभूतावनसत्त्वकीर्तिः ॥ ८

* कञ्जीधरस्तनयो कलिकासवाङ्मावास्तामुभौ मज्जिमवारिनिधीं सुकूपो ।

माहाभिधौ निपुण्युद्विरभूतदाथो धीकाथ्य उत्तमयया अनुजस्तु तस्य ॥ ९

माहाथ्यसामवस्तुधौ मेरुनामा मनीहरः ।

देवद्विजगुरुकां यः सहाराधनतत्पराः ॥ १०

श्रीधरसाम्भवां श्रीरोनामी (? श्रीरोनामी) भर्तृपरायणां ।

धीका विवाहयामास तस्यामास्तासुभौ सुतौ ॥ ११
 ज्यैष्ठस्तयोः खेतलनामधेयः साधुत्वपाथीधिरनंतशीलः ।
 पैतृकनामा च लघुः समस्तगुरुद्विजाराधनशीलचित्तः ॥ १२
 'चयैतयोः खेतलपैतस्तास्यसाध्वोः सदा कीर्त्तनकर्मबुद्धीः ।
 इयं शुभा सारवलाभिधानग्रामांतभूरध्ववसत्स्य चित्ते ॥ १३
¹³पितृशामचयस्त्वर्माप्राप्त्यै संतानवृद्धये ।
 खेतलः पैतलबैन कारयामासतुः प्रणिं ॥ १४
 वेदवस्त्रभिर्चंद्राकाशंस्थेन्द्रेविक्रमाकृतः ।
 पंचमरां फाल्गुनसिते लिखितं भौमवासरे ॥ १५
 इन्द्रप्रस्थप्रतिगये ग्रामे सारवलेच तु ।
 चिरं तिष्ठतु कूपीयं कारकच सर्वाधवः ॥ १६
 संवत् १३८४ फाल्गुनशुद्धि ५ भौमदिने ॥

TRANSLATION.¹

V. 1. Hail! Worship be unto that Lord of Ganas through constant devotion for whose feet men obtain the fruit of all their desires.

2. May he, who is called Satyala,² together with Ambâ and Ambavati, protect you, that god by whose grace the faithful shall be a vessel of bliss!

3. There is a country, called Hariyâna, a very heaven on earth: there lies the city called Dhillikâ, built by the Tomaras,—

4. Wherein, subsequent to the Tomaras, the Châhamâna kings, intent on protecting their subjects, established a kingdom, in which all enemies of public order were struck down.

5. Thereupon the Barbarian Sahâbadîn,³ having burnt down the forest of hostile tribes by the fire of his valour, seized that city by force.

6. Thenceforward that city has been in the possession of the Turashkas to this day: at present Prince Śrī Mahammad Śâhi⁴ rules over it.

7. Now, in that city there is a family of merchants dwelling in Agrotaka:⁵ in this family was born the Sâdhu Śrī Sâchadeva⁶ by name.

8. His son was Lakshmidhara, the bee of the lotus-pair of (*Vishnu*) Lakshmi-dhara's feet, whose mind was ever bent on the propitiation of the gods and Brâhmanas, and who obtained fame by his kindness to all beings.

¹ A Devanâgarî transcript, prepared (for Mr. J. G. Delmerick) by Paṇḍit Bisasharnâth of Debli, with an English translation by Bâbû Râjendralâla Mitra, appeared in the *Proceedings* of the Asiatic Society of Bengal for May 1873, p. 103 seqq. In the following notes the various readings of the Paṇḍit's transcript have been referred to after renewed careful examination of the impressions taken from the stone.

² This epithet (? 'the truthful one'), apparently intended here as a name for Śiva, has not been found in any Sanskrit work.

³ Rightly identified by Râjendralâla Mitra with Sulṭân Shahâb-ad-dîn Muḥammad Ghori, A.D. 1156-1206.

⁴ Muḥammad-bin-Tughlaq, reigned A.D. 1325-1351.

⁵ Râj. Mitra takes this to be 'the original, or Sanskrit form, of Agrâ, the merchants or banîyâs of which place are well known all over India as the Agarwâlâ Banîyâs.' Perhaps it may be the name (derived from Agrâ) of the quarter of the town of Dhillî where these merchants resided.

⁶ Thus the inscription reads, instead of Sâvadeva, as transcribed by the Paṇḍit.

9. Lakshmidhara had two sons, who were strangers to the Kaliyug (*time of strife and sin*); both of them oceans of greatness, and of goodly form. The first of them was Māha (or Māhā) by name, of subtile mind; and his younger brother named Ghikā, of highest renown.

10. Māha had a charming son, named Melhā, who was ever bent on propitiating the gods, Brāhmans and Gurus.

11. Ghikā married Śrīdhara's daughter, Virā (?) by name, devoted to her husband: by whom he had two sons;—

12. The elder⁷ of them, Khetala by name, an ocean of goodness, and of boundless piety; and the younger, named Paitūka, whose mind was devoted to the propitiation of all Gurus and Brāhmans.

13. Now in the thought of those two sādhus, named Khetala and Paitala,⁸ whose minds were occupied with deeds of renown, this fair piece of ground at the extremity of the village called Sāravala, was dwelling.

14. Shetala and Paitala, with the view of their deceased ancestors attaining to imperishable Svarga,⁹ and for the continuation of their race, caused this¹⁰ well to be made.

15. Written in the year countable by Veda (4), Vasu (8), Fire (3) and Moon (1), from the time of Vikramārka, on Tuesday, the 5th of the bright half of Phālguna.

16. In this village of Sāravala, in the pratigana¹¹ of Indraprastha, may this well, and its author with his family, exist for a long time.

Samvat 1384, bright Phālguna 5, Tuesday.

XV.—A NEW INSCRIPTION OF THE ANDHRA KING YAJÑASRĪ GAUTAMIPUTRA,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is incised on a stone, which was originally found on the sea-shore south of the Krishnā river close to the village of China in the Kistnā district, and is now deposited in the Madras Museum. I edit it according to two rubbings, made over to me by Dr. Burgess. It contains six unequal lines, all of which are mutilated, the lower ones more than the upper ones. The characters are of the ordinary Audhra type, but rather ornamental.

⁷ *जीह*; in the inscription, is of course a mistake for *जीह*:

⁸ Here, and in sloka 14, the Pandit (if his transcript has been faithfully reproduced) has read the name Paituka, which Rājendralāla Mitra naturally takes to be a mere *varia lectio metri causa* for Paitūka (as the name is clearly spelt in verse 12). The inscription, however, undoubtedly has Paitala in verses 13 and 14.

⁹ The inscription reads clearly *चक्रवर्त्तनादी*. What the Pandit took to be an *anuvāsa* (*अनुवा*) is in reality the lower end of the *१* of *वाजी*; in the preceding line.

¹⁰ Instead of *देवद*; *देवद* the Pandit reads *देवद*; *देवद*. The *anuvāsa* is indeed very indistinct, and is perhaps even wanting; the letter itself, however, is undoubtedly *व*, and not *व*. It scarcely needs to be remarked that the letter *व* and *व* are frequently interchanged; hence *देवद* in verse 13, and *देवद* in 14.

¹¹ Rājendralāla Mitra suggests that "*pratigana* is perhaps a mislection of *pratigata*, in front of;" though he also remarks that "it evidently stands here for a province or a district." It is probably meant to be the Sanskrit equivalent of *pargana*; for which one would rather expect *प्रदेश* or, *परिषद*.

The purpose of the document is not quite certain. If the syllables *dhāya* at the beginning of l. 6 are the remnant of *Budhāya*, it may have been the record of some Buddhistic donation or dedication. The chief points of interest which it offers are the date and the expression *vasasatāya* preceding the latter. As regards the date, it is the twenty-seventh year of king Gotamiputa Siriyaña Sātakani, i.e., Gautami-putra Yajñaśri Sātakani, who, as the *Vāyu* and *Matsya Purāṇas* assert, ruled twenty-nine years.¹ The close agreement of the figures is very remarkable, and it would seem that the Paurāṇic statement is really true.² As we have here quite distinctly *vasasatāya*, it becomes advisable to give up the attempt at reading the corresponding expression in Dr. Burgess' Banavāsi inscription *visasatāya*³ and the explanation proposed there. At the same time it seems even less possible than formerly to accept Dr. Bhagvānlal Indrājī's interpretation, who takes it to be equivalent to *varshaśatyām*, "in the century of years." I still believe that it has the same import as the phrases *pravardhamānanijdyardjya*⁴ and the like, which occur so often in Sanskrit inscriptions before regnal dates,⁵ and I am inclined to fall back on the translation *vasasattādyāḥ*, which I proposed—*loc. cit.* note 5.

TRANSCRIPT.

1. सिधं न[मो भ]गवतो — — — [वस] रजो गीतमि -
2. पुतस चरकसिरियजसातकचिस वससताय संवहर सत[वि] -
3. मं २० + ७ हेमतानं पखं चतुर्थं ४ दि° — — — मं ५ एतिय
4. पुवाय चरकमहतरकेन महा° — — — — —
5. याजिना महादं — — — — —
6. वाय — — — — —

TRANSLATION.

Success! Adoration to divine.....va! The year twenty-seven (20+7) of the existence of the power of the king, the lord¹ Siriyaña Sātakani, the son of the (*Queen of the*) Gautama (*race*), the fourth (4) fortnight of summer, the fifth (5) day—on the above (*date*) by the lord, the Mahataraka² Mahā.e....., a sacrificer,to (Bud)-dha (?),.....

¹ Dr. R. G. Bhandarkar, *Early History of the Dekkan*, p. 26.

² The next latest regnal year of this king in the sixteenth, see *Arch. Rep. Western India*, vol. IV, p. 79.

³ *Indian Antiquary*, vol. XIV, p. 331.

⁴ *Loc. cit.*, note 1.

⁵ L. 1. After मगवतो five, possibly six, letters have been obliterated. The last two seem to have been वस

⁶ L. 3. The lacuna after दि has to be filled up by दि[वस पंचम]

⁷ L. 4. The slanting stroke above व in महतरकेन seems to be accidental. The next word may be मदी

⁸ I take चरक to be an equivalent of Sanskrit चर्यक which has the same meaning as क्षामिक found in the same position in other Andhra inscriptions.

⁹ महतरक is probably a title and the same as the Sanskrit महतर.

XVI.—THE TWO PRĀŚASTIS OF BAIJNĀTH,

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

[Kiragrāma or Baijnāth is a small town in the east of the Kāngra district about thirty miles east of Koṭ Kāngra, in latitude 32° 3' N. and longitude 76° 41' E., at a bend of the Binuān river—a feeder of the Biyās and on its east or left bank. The number of old temples about the village point to its having been in early times a place of some note. Under the Katoch chiefs or Rājanakas who were tributary to Jālandhara or Trigarta, it may have been the residence of one of them. But most of its temples are now in ruins. The two of most architectural interest and best preservation are those of Siddheśvara and Vaidyanātha. The former, at the west end of the town, is now deserted, but consists of a four-pillared maṇḍapa and a shrine, measuring over all about 33 feet by 20, and the *śikhara* is 35 feet high.¹ It faces the east and has two doors in the back wall of the hall on each side of the shrine, to admit of its *parākrama* or circumambulation. A perforated stone window on each side of the hall helped to light it, and in a niche in the south wall has been an inscription on a slab 17" by 14", but scarcely a letter is now traceable. In a niche on the outside of the back or west wall is a figure of Sūrya.

The temple of Vaidyanātha is on the north side of the village, close to the river, and stands in an irregular walled enclosure, about 120 feet from east to west, and from 60 feet wide inside at the east end to 75 at the west, with rooms for the *pūjāris*, &c., on the north and west sides, and several small temples in the court along the north side. The principal temple measures 51 feet by 31 over the base. The maṇḍapa is 20 feet square inside;² its roof supported by four round pillars standing on two raised benches on each side the central area. Behind this is a small ante-chamber with two pillars in antis; and beyond it is the shrine, 8 feet square inside, containing a small *lingam* and a number of loose images. To the entrance, on the west, is added a porch, with four columns in front, and measuring inside about 8' 4" in width by 6' 6" deep. The pillars are of early date, but in its present form this addition is probably due to Sansāra Chandra II. of Kāngra (1776-1809), who thoroughly repaired and restored the temple in 1786. With the exception of the balcony windows on each side of the maṇḍapa, its walls and inner roof and those of the shrine, however, were not materially interfered with; but the outer roof of the maṇḍapa and the spire of the shrine were either largely reconstructed or covered with so thick a coating of lime, as entirely to mask the original. But whether this is the temple for which the inscription slabs of the beginning of the ninth century were engraved may possibly be questioned: the pillars and some details certainly belong to that period; but if there were no such inscription to influence us, the archæologist

¹ In his *Archæol. Survey Reports*, vol. V, pl. xlv, General Sir A. Cunningham has given a plan and elevation of this temple, drawn by himself, which are not correct, especially in the details most essential for estimating its age; the height of the spire above the eaves of the maṇḍapa is dwarfed from 21' 5" to 16'; the small representations of *śikharas* on the walls are neither of the modern form nor all in the positions represented; and the middle facet of the spire is elaborately carved with 'horse-shoe' or shell-diaper carving, similar to that on the ruined temple of Jamadagni in the court of the temple of Vaidyanātha. The only way one can account for the inaccuracies of this elevation is to suppose that after measuring for the plan, a rough sketch was made of the north side, with the height of the walls measured, and the details left out, or only roughly marked as reproduced in the plate. Mr. Fergusson finds serious fault with this drawing (*Ind. & East. Archit.*, p. 315n.), but mistakes the small temple of Jamadagni in his engraving (p. 316) for this temple of Siddhanātha or Siddheśvara. The style is quite the same and they belong to the same age.

² Cunningham, *Arch. Sur. Rep.*, vol. V, p. 178, says the maṇḍapa is 48 feet square outside: this is probably a misprint for 28 feet.

might be disposed to assign the general structure to a somewhat later date. Tradition says it is the *seventh* restoration; and it seems not improbable that, when Maḥmūd of Ghazni invested Nagarkoṭ or Kāngrakoṭ in 1008, his troops may have wrecked the Vaidyanātha temple also, and that it was, soon after, rebuilt with such important parts of the old materials as the two *prāsasti* slabs and the columns. The inscriptions are on two stone tablets at the ends of the front cross aisle of the maṇḍapa,—No. I, in the south wall, measures 2' 3" by 2' 4"; and No. II, in the north, measures 2' 3" by 2' 5".

In the niche in the back wall or east side of the shrine outside, is a sandstone figure of Sūrya, wearing a laced jacket, placed in a marble pedestal which is almost hidden by the ledge of the niche, but which bears on its facets an inscription (given below) dated Samvat 1296, and recording the dedication of an image of Mahāvira, the twenty-fourth Jaina Tīrthamkara. This stone must therefore have come from some Jaina temple in the neighbourhood. And in one of the small temples in the court is an image of Supārśvanātha, the seventh Jina.

The small temples in the court are all more or less ruined. They are now named as if dedicated to Jagannāth, Lakshmi-Nārāyaṇa, Bhairava, Jamadagni, Narmadeśvara, and Rādhā-Kṛishṇa, while one is nameless. In front of the porch is the usual Nandi-maṇḍapa or small canopy over the couchant bull or *vāhana* of Śiva, and behind it is a standing figure of the animal.—J. B.]

In his *Archæological Reports*, volume V, pp. 180-181, Sir A. Cunningham notices two large inscriptions which he found in 1846 in the famous temple of Śiva-Vaidyanātha, *vulgo* Baijnāth, at Kīragrāma or Kīrgrāon in the Kāngra District of the Panjāb. He gives their date Saptarshi Samvat or Lokakāla 80 and Śaka Samvat 726, *i.e.*, 804 A.D., as well as a summary of their historical contents, and quotes two verses, I, 39, and II, 6, in full, according to the readings of Bābu (now Rājā) Śivaprasāda, C.S.I.³ The śloka given in full show clearly that the decipherer has not succeeded in overcoming the great difficulties of his task. For they contain, besides lacunæ, impossible Sanskrit forms, and metrical mistakes. Moreover the historical information extracted from the two documents is by no means exact. Dr. J. Burgess has forwarded to me a double set of paper impressions of the two inscriptions (*A* and *B*), and of late two more (*C*), made under his own superintendence, according to which I now attempt a complete edition.⁴ Though the last two, one on thick and one on thin paper, have been made with great care, I find it impossible to solve all the difficulties completely. A great number of indistinct or mutilated letters occur especially in lines 1-14 and at the end of No. I as well as in the first and last lines of No. II. These defects become particularly serious on account of the difficult character of the alphabet. They frequently force the decipherer to have recourse to conjectures which in most cases can be made with great certainty. In one passage of No. I and in three passages of No. II I have failed to find the words required, while one passage in No. I remains doubtful.

The technical execution is in general very good. The characters belong to the Śāradā alphabet, a branch of the *Brāhmī lipi*, which has been used for many centuries in the extreme north-west of India. Though our inscriptions differ in numerous

³ See also *loc. cit.*, plate xlii, 5. Sir A. Cunningham refers to an article of Rājā Śivaprasāda, published in the *Simla Akbar* of 1849, a periodical which is not accessible to me.

⁴ A transcript of the historical portions, together with a discussion of their contents in German, has already been published at pp. 11-19 of the *Festschrift an Otto von Böhtlingk*, Stuttgart, 1888. I have now been able to correct the text, given there, in various places, I, 33; II, 7, 14, 29, 31.

details from the modern Śāradā of Kāśmīr, the type is unmistakeable. This circumstance makes the documents very interesting for the student of palæography. They are the oldest specimens of Śāradā writing, considerably more ancient than Dr. Leitner's inscription from the reign of "king" Diddā in the Lahore Museum and even anterior to the coins of Avantivarman of Kāśmīr. Moreover they show pretty clearly the gradual development of the Śāradā. The initial vowels *a*, *ā*, *o*, and the consonants *ka*, *ja*, *bha*, *ya*, *ra*, *va*, still agree with the forms of the Horiuzi and Nepal palm-leaves, and differ from the modern Kāśmīrian. The initial *e*, *ṣa*, *ṣa*, *na*, *pa* and *ba* present transitional forms, while *pha* is still more archaic than in the *Brāhmī lipi*. The remaining single letters and a number of groups are the same as in the Śāradā alphabet. Among them the single consonants *kha*, *gha*, *cha*, *ḍa*, *ṭha*, *ḍa*, *ḍha*, and *la*, the medial *ṛi*, the *Jihvāmūliya*, the *Upadhmanīya*, the groups *jñā* and those beginning with *ṇa* and *ra*, are peculiarly characteristic of the Śāradā. In other cases, e.g., in those of the medial *e*, *ai* and *o*, and of the subscribed *ba*, we find considerable vacillations. The medial *e* is mostly represented by a thick horizontal or slightly slanting stroke as in the Śāradā. Occasionally, however, the ancient *prishthamātrā* is used. Similarly the medial *ai* is mostly expressed by two horizontal lines, more rarely by a *prishthamātrā* and one horizontal line. Again, the medial *o* shows in the great majority of cases the peculiar wavy line of the Śāradā alphabet, which resembles a Greek circumflex. But a few instances occur where it is expressed by *e*, either superscribed or a *prishthamātrā* plus *ā*. As regards the subscribed *ba*, it shows either the peculiar form of the single *ba*, which resembles a modern Śāradā *va*, or more rarely is hardly distinguishable from *va*. But in one case, *chumbilāḥ*, No. II, l. 3, it is exactly like the modern Śāradā *ba*. It would lead me too far if I were here to enter on a more detailed discussion of the alphabet of these inscriptions. But the points which have been noticed will suffice to show that it possesses great interest and well deserves a separate full treatment in connexion with the characters on the Kāśmīrian coins, the inscription from the reign of Diddā and the Champā grant, published by Dr. Kielhorn in the *Indian Antiquary*, vol. XVII, p. 7ff. The language of the inscription is pure and good Sanskrit, full of very rare words, which furnish some valuable contributions for the dictionary. The spelling shows very few and slight mistakes. It closely resembles that of the Kāśmīrian MSS. by the constant use of the *Jihvāmūliya* and of the *Upadhmanīya*, instead of the *Visarga* before *ka*, and *pa*, as well as by the assimilation of the nasals to the following consonants in compound words. The spelling *prakṛiptāvanam* for *prakṛiptāvauam*, No. II, verse 15, too, deserves attention.

No. I consists of two distinctly separate parts, a hymn addressed to Śiva and Pārvatī, which, with its nineteen verses, fills lines 1-16. Then follows a new *Maṅgala*, contained in a single verse, and then only the real Prasasti which gives (1) an account of Lakshmanachandra the lord of Kīragrāma; (2) an account of Manyuka and Āhuka, the founders of the temple, which is also briefly described; (3) a notice of various donations made by certain other persons to the temple; (4) a notice of the masons or architects who erected the building; (5) a notice of the poet who wrote the Prasasti; (6) the date, together with a mention of the overlord, the king to whom Lakshmanachandra owed allegiance. No. II is of one piece. It contains (1) a *Maṅgala* of five verses; (2) a mention of the king of Jālandhara, of the two founders of the temple, of Kīragrāma and its lord; (3) a detailed genealogy of the latter; (4) a fuller account of Manyuka

and Âhuka describing their piety and the cause which led to the erection of the temple, and naming their ancestors; (5) an account of various donations made by the founders, by Lakshmanachandra and by his mother, together with the usual blessing on those who uphold the grants and curses against those who seize them; (6) an account of the author of the Prasasti; (7) a notice, it would seem, of an additional donation, in prose; (8) the date. The fact that two Prasastis by the same author are found in one temple is unusual. It may be explained by the supposition that the various donations were not made at the same time. The first Prasasti, it would seem, was composed immediately after the temple had been built and the three grants, mentioned in it, had been made. Later, the lord of the village and his mother made also donations. This seems to have rekindled the zeal of the founders. They not only responded to the liberality of their masters by making some further endowments for the temple, but they also had again recourse to the skill of their poet, who now devoted still more verses to the chieftains of Kîragrâma than on the first occasion, and, of course, also duly sang the praises of the piety and liberality of his employers. This explanation is, I think, supported by some hints contained in the inscriptions. The composition of the Prasasti, which I have called No. I in accordance with Sir A. Cunningham's opinion, must be certainly assigned to the time immediately after the completion of the building, because it gives some details regarding the appearance of the latter, because it names the architects who constructed it, and because it begins with the hymn addressed to Śiva and his spouse. It was a natural idea to compose such a poem on the consecration of the new temple. Later, it would have been of less significance. These considerations, it seems to me, definitively settle the chronological order of the two poems.

If we now turn to the historical details which may be gathered from the two documents, those referring to the building of the temple are as follows. In Kîragrâma, either a large village or a small town which belonged to the kingdom of Jâlandhara (I, 39; II, 6, 16) or Trigarta (II, 10, 18) and was situated on the river Kandukâbindukâ (II, 10, the modern Binoia or Binwâ),⁵ lived two wealthy merchants, Manyuka and Âhuka, who were brothers (II, 26) and members of an undivided family (I, 28). They were the sons of Siddha (I, 27, 28; II, 23) and Chhinnâ (I, 27). Their grandfather was called Kâhila, the great-grandfather Pâhila, and the father of the latter Śâhila (II, 28). Manyuka, the elder among them, had a wife, named Gulhâ (I, 28). Both were devout worshippers of Śiva (I, 30; II, 8, 9, 26, 27-29), and their zeal for their faith induced them to build a temple for an ancient *linga* which stood in Kîragrâma and was called Vaidyanâtha⁶ (II, 25). The temple consisted of a *purî*, or adytum, and of a *Maṇḍapa* in front of that (I, 29; II, 25). It was adorned with numerous sculptures, such as the images of the Ganas, Śiva's celestial attendants (I, 37), and at the gates stood statues or reliefs of the rivers Gangâ and Yamunâ and of other divine beings (I, 29).⁷ The architects were Nâyaka, son of Âsika, of Susarmanagara, probably the modern Koṭ Kângrâ, and Thoḍhuka II., son of Sammana (I, 35-37). Immediately after its consecration, the temple received various endowments which, it would seem, were chiefly destined to defray the expenses of the religious services, and perhaps of the repairs

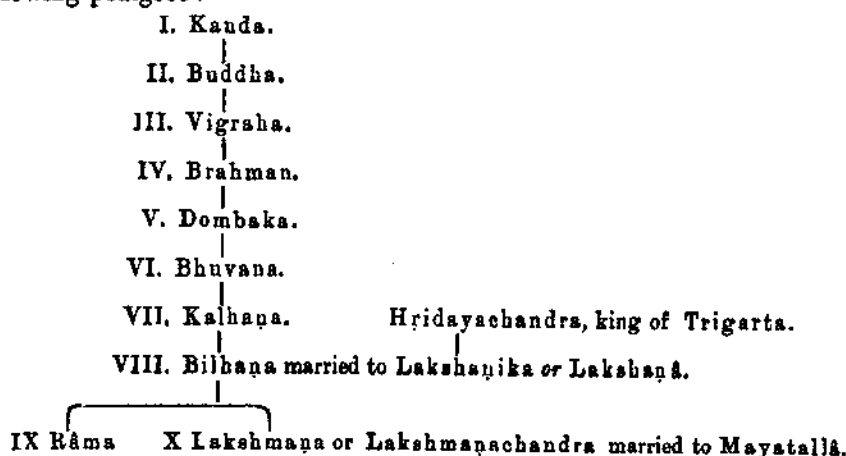
⁵ The former name is given in the *Kangra Gazetteer*, p. 21, the latter by Sir A. Cunningham. The river is a tributary of the Vipāśā or Bîās.

⁶ This is a very common appellation of Śiva, and many Vaidyanâthas are found in the most different parts of India.

⁷ Compare also the description of the temple in J. Fergusson's *History of Indian Architecture*, pp. 313-18, and wood-cut, No. 178.

of the building. The Brāhman Ralhana, an astrologer of Suśarmapura,⁸ son of Āsuka, gave two *droṇas* of grain "from Navagrāma" (I, 31, 32), i.e., the right to that amount which had to be delivered annually by the donor's serfs or cultivators in Navagrāma. Another Brāhman, Gaṇeśvara, son of Govinda and inhabitant of Kīragrāma, made a donation of half a plough of land in Navagrāma, where he possessed a field which required four *droṇas* of seed-corn (I, 33). A rich merchant, Jīvaka, son of Depika, and Malhikā, presented his land in Kīragrāma for the court-yard of the temple (I, 34). Later, the local chieftain Lakshmanachandra and his mother Lakshapikā added some further endowments. The former granted daily two *drammas* out of the income of the *maṇḍapikā*, i.e., the custom-house where the transit, import and export duties were levied (II, 30), and the latter, one plough of land, situated in the village of Pralamba. Thereupon the founders of the temple likewise showed their liberality. They gave an oil-mill which they possessed in Kīragrāma, in order to provide lamps for the temple (II, 33), a shop and a piece of good land, measuring four ploughs, for the *bhoga*, the maintenance, of the god (II, 34).

As regards the account of the Rājānakas of Kīragrāma No. II, verses 11-20, gives the following pedigree:—



Kanda is twice called (II, 11, 20) emphatically the founder of the family. The former verse says of him, that he was the root (*kanda*) of an incomparable family (*kula*) which resembles a Bakula tree, and the latter speaks of the servants of the lotus-feet of the kings of Trigarta, the first of whom was Kanda. As his eighth lineal descendant ruled about 800 A.D., he must have lived in the end of the sixth century of our era, or in the beginning of the seventh. Neither he himself nor any of his successors seems to have performed great deeds. The descriptions are purely conventional. Only with respect to Dombaka it is hinted that he formed alliances with other kings, and regarding Bilhana we learn that he married the daughter of his liege-lord Hridayachandra. The latter point is of some importance, as it shows that the Rājānakas⁹ of

⁸ Suśarmapura, which is also called Suśarmanagara, seems to have been a place of some consequence. The first part of the compound name probably refers to Suśarmachandra, the reputed founder of the dynasty of Jālandhara, see Cunningham, *Archaeological Report*, vol. V, p. 155. According to the tradition given by Sir A. Cunningham, this prince lived at the time of the Great War, and founded Nagarkot or Kot Kangra. Hence it is extremely probable that Suśarmapura is identical with the fortress at the town which is still the capital of the Kangra District.

⁹ The title *rājānaka*, literally 'kinglet,' is chiefly known from Kāśmīrian sources. The *Rājataranginī*, VI, 261, mentions that Diddā bestowed it on Naravāhana, one of her generals. Later it has been given to various Kāśmīrian Brāhmins, some of whose descendants still bear it.

Kiragrāma were noble Rājputs, and, though only feudal barons, stood high enough in the estimation of the world to be thought worthy of an alliance with the royal house of Jālandhara-Trigarta. It shows, further, that they probably possessed a larger territory than a single village or small town. This view may be supported by the somewhat indefinite statements in I, 27, and II, 20-21, where the country (*deśa*) of Lakshmanachandra is mentioned and the assertion is made that he enjoyed the whole territory (*bhūmi*) which his ancestors had held. Finally Bilhana's marriage proves that the Rājānakas of Kiragrāma did not belong, as Sir A. Cunningham conjectures, *loc. cit.*, to a branch-line of the dynasty of Trigarta; for among Kshatriyas exogamy is obligatory in accordance with the sacred law, and marriages between members of the same family or clan are against the generally prevailing custom.

With respect to Rāma, Bilhana's eldest son, No. II, verse 19, states that he died early and was dead when the Prasasti was composed. The reigning prince Lakshmanachandra is praised also in No. I, 21-26. We are informed that he undertook a pilgrimage to Kedāra, the modern Kedārnāth in Garhwāl,¹⁰ and on this occasion took the vow never to commit a rape on the wife of any of his subjects. This vow, the Prasasti says, he kept most faithfully, and the poet asks with a charming *naïvete*, what austerity could be difficult of performance for a prince whose heart avoided the wives of others, though youth, beauty, money and *complaisant* servants were at his command. The picture of the morals of the time, which these verses unfold, is certainly not a flattering one.

Lakshmanachandra's liege-lord is mentioned twice, No. I, 39, and No. II, 6. His name is not Jayachandra, as Rājā Śivaprasāda has read it, but Jayachandhra.¹¹ He probably was a brother of Lakshmanachandra's mother, Lakshāṇikā, and a son of Hṛidayachandra. But, however that may be, the two inscriptions certainly furnish the names of two rulers of Jālandhara or Trigarta, who closely followed each other. The history of this dynasty, some members of which are also mentioned in the *Rājataranginī*, has been discussed by Sir A. Cunningham, *Archæological Reports*, vol. V, p. 155ff, and *Ancient Geography*, p. 136ff. I have nothing to add to his remarks. But some identifications, such as that of Hiuen Tsiang's U-ti-to with the non-existent Atrchand,¹² have now to be abandoned.

Rāma, the poet, who wrote the two Prasastis, introduces his name three times. He names himself at the end of the *Gaurīśvarastotra* (I, 18). In verses 38-39 of the same Prasasti he again says that he wrote the poem and mentions his parents, Bhṛīṅgaka and Śṛīṅgarā. In the third passage, II, 36-37, he once more names his father Bhṛīṅgaka and adds that the latter was a poet since his earliest childhood and the *pramātri* of the king of Kaśmīr. I am unable to say what the office of a *pramātri*¹³ was. The etymological import of the word leads one to suspect that it had to do with spiritual affairs. Regarding himself Rāma states in the same passage that he was a young man when he wrote "this poem of simple meaning." In No. I, 36, he calls himself *Kavīśvara*, "a prince among poets." It is very probable that he may have earned this title in spite of his

¹⁰ See the *Gazetteer of India*, *sub voce*.

¹¹ This seems to have been a name of more frequent occurrence. The real name of the last Rāṭhor of Kannauj, who succumbed to the Ghoris, was also Jayachandhra—see *Indian Antiquary*, vol. XV, p. 108. The Jaiṇas, too, call him Jayantachandra, using the Prakrit form of the present participle.

¹² This 'Atr Chand' seems to be the result of a mislection of the word *atula* in No. II, verse 11.

¹³ The word occurs also in a Yalabhi inscription, *Indian Antiquary*, vol. VII, p. 76. But its meaning is there probably different, because it stands before a female name.

youth. Judged by the Hindu standard, he was a great poet, and no European even will dispute his great ability and learning. The fourteen verses, 2-17, of his *stotra*, which each are applicable both to Śiva and to Gaurī, and the puzzling stanza, II, 3, which describes the eight forms of Śiva in four accessory sentences, the frequent change of the metres, and the various *alamkāras*, found in both Prāśastis, prove his great skill in versification and his mastery over the language. Numerous rare words and forms and the general correctness of his language prove that he had deeply studied grammar and knew the *Kośhas* well.

The most difficult point in the inscription is that which still remains undiscussed—the date. The last verse of No. I—

संवत्सरीयोतितमे [प्र]स[नि] [ज्येष्ठ]स्य यज्ञप्रतिपत्तियौ च ।

[श्रीमन्म]यचन्द्रमरिन्दुराज्ये रवेर्दिने रामकृता प्रशस्तिः ॥

mentions the year 80 of an unspecified era and the *pratipat* or first day of the bright half of the month Jyaishtṥa. Thus much may be considered certain. For, though the first two syllables of the name of the month are damaged, there can be no doubt that they were either *Jyaishtṥa* or *Jyeshṥa*. As regards the last word of the first *pāda*, the only certain portions are the *sa* and the final vowel *e*, a well-formed *prishṥamātrā*. The right side of the first sign is badly damaged. I can only think that it was either *pra* or *प्र pra + i*. The third group seems to have been *nne*, but might possibly be read *ndhe*. The word may therefore have been either *prasanne*, as I have assumed, or *prasindhe*, a mistake for *prasiddhe*, as Rājā Śivaprasāda has read it. In either case it is an adjective, the sense of which does not affect the date. The year is thus decidedly the eightieth, and there can be no doubt that it refers, as Sir A. Cunningham thinks,¹⁴ to the Saptarshi Samvat or Lokakāla, which has been used since a long time in Kāśmīr and in the adjoining Hill States. The year 80 of each century of the Lokakāla corresponds to a year 26 of the Śaka Samvat and to a year 4-5 of the Christian era.¹⁵ Both Prāśastis have, or rather have had, also dates according to the Śaka Samvat. In No. I, the Śaka date stood just below the verse quoted above. The compound *śakakālagatābdāḥ*, "the elapsed years of the Śakakāla," is still faintly visible in both impressions. It is best preserved in impression B, and in the latter appears also, just below the interstice, between the ninth and tenth signs of line 33, the remnant of a numeral sign which can only have been 6 or 8. Prāśasti No. II has again *śakakālagatābdāḥ*, and after this word three numeral signs, the first of which is clearly 7. The following two may have been 26, as Sir A. Cunningham has read them and has represented them on plate xlii, 5, of the *Archæological Reports*, vol. V. But on the impressions they are by no means certain. These data, imperfect as they are, point to the conclusion at which Sir A. Cunningham arrived, that both Prāśastis have been engraved in the same year Saptarshi Samvat 80, Śaka Samvat 726, i.e., 804 A.D. Unfortunately the further specification in No. I, "the first day of the bright half of Jyaishtṥa, a Sunday," raises a difficulty. According to the independent calculations of Mr. J. F. Fleet and Dr. Schram the lunar day mentioned of Śaka Samvat 726 corresponds to May 13th, 804 A.D., which was a *Tuesday*, not a *Sunday* as stated in the inscription. I am not in a position to offer a solution of this difficulty. But I believe I may say this much, that whatever the solution

¹⁴ See above, p. 98.

¹⁵ See my *Kashmir Report*, p. 59, and Sir A. Cunningham's *Book of Indian Eras*, p. 6ff.

may be, it will not materially alter our opinion regarding the age of the inscription. For Prasasti No. II was clearly incised after Śaka Samvat 700 and before Śaka Samvat 800, because the first of its three figures is 7.

TRANSCRIPT.¹⁶

- L. 1. श्री [स्वस्ति श्री] नमः [१ ग] वपयोः [१] ।¹⁷
यद्यप्यहं पश्यते कुमतिः [१] एव
पर्याप्तमभक्तिविवेकं मया त[था]पि ।
यस्यां स्तुती [२] वक्ष्ये [३] सांगमा [४]
[गौ]-
- L. 2. [१] सदैव परमेश्वर निमन्त्रितोऽसि ॥ [१॥]¹⁸
पा[१]यच्छेद[२]न[३]कर्तारि प्र[४]मतां मीमांसापटु -
[५]क्रीडाप्रवरच[६]रमे नि[७]रुपमानन्देक[८]संदायिनि ।
दुर्गे द्वार ७ — ७
- L. 3. चारिषि हरिः [१] दिदेवस्तुते
भक्तिः वेमविधायिनि त्रिनयने त्वत्वेव न[स्त्रा]मिनि ॥ [२॥]¹⁹
व्यापदक्षि[३]समूह[४]पाटन[५]करी त्वं गीयसे सर्वदा
[मा]-
- L. 4. ता [१] जगतस्तवास्ति न मिति [स्त्रे]षां [महि]न्नामिह ।
उक्ति × केवलमेव [२] भत इयं नो देव[मा]तेति ते
संसर्ग × पि[३]काननेवापचि[४]ते[५]राजीयते च [६] त्वया ॥ [३॥]²⁰
- L. 5. यस्मि[१]हिमाक्षयो[२]त्सर्वेपोषिणी [३] तिदत्तमा ।
तस्मानमन्ति चरन्ती घन्या × केचन जन्तवः ॥ [४॥]²¹
यन्मे[१]रैव[२]वधूस्सदेव [३] मुच्यसे भ[क्ति] -
- L. 6. भराभिरामे ।
क्षेपापहारीतिमनीहराभिर्वा[१]मि × क[२]वीनामुपगीय[३]से च ॥ [५॥]²²
आसन्नमुखदयामुपेयुषां पुरेण नास्त्राममरेणु कु -
- L. 7. र्वताम् ।
सत्त्वं भवानीयराभिलाषिणां मनोरथं पूरयितुं प्रयच्छते ॥ [६॥]²³
सुहृत्समुद्रासिन एव सु[१]हृत्तो[२]मिहतामुरस[३]प[४]स्व ।

¹⁶ All letters, which are effaced or badly damaged, have been enclosed between square brackets. The numerals marking the verses are not found in the inscription.

¹⁷ According to A the last words might also be read *namo ganapate* ॥, i. e. *ganapataye*. But as clerical mistakes are rare in this inscription, and as the seeming first vertical stroke after the last *akshara* is not quite regular, I prefer the reading *ganapate*, to which B and C point.

¹⁸ Metre, Vasantatilakā.—The *anusvāra* of *pyāham*, is not distinct. Possibly *evam*. The last vowel of *bhāji* is dis-

tinged but the *ja* is not recognisable. The second vowel of *rahaiva* is blurred. The last vowel of *nimantrito* looks like *e*.

¹⁹ Metre, Śārdūlavikrīṭita. The last vowel of *trinayane* has run together with the *e* of *lāpa* in the upper line.

²⁰ Metre, Śārdūlavikrīṭita

²¹ Metre, Anuṣṭubh.

²² Metre, Upajāti.

²³ Metre, Vāṁśastha. The *anusvāra* of *aprayatā* is not distinct.

- L. 8. सत्त्वं हरेरप्युपरि त्वमेव सन्तिष्ठसे नि[हु]रवीर्यधातः ॥ [७॥] ²⁴
 [म]लादिहृदयाङ्गादिद[र्श]नती दिने दिने ।
 बहुदेहान्तर[स्या]ण[स्त्व]मेव किल कथ्यसे ॥ [८] ²⁵
- L. 9. प्रसरन्मरीचिचयचन्द्रचासणा वदनेन राजसितरामतिचिन्ता ।
 बहुशोचिमादिगुणसम्पदासदौ परिपूजयन्ति शरणी तवामराः ॥ [९] ²⁶
- L. 10. त्रैलोक्यजनन्यां त्वयि कस्यवावति युज्यते कृष्णं भक्तिः ।
 त्रैलौ[क्या]न्तर्निर्गतं त्वं हि [ज]नं नयसि परमपदम् ॥ [१०] ²⁷
 गिरिजेशाधिपतिर्बो[धि]
- L. 11. त्वं गतिर्भव साध्यतम् [१]
 संसारसागराद्येती भोक्ते न नीयतां शमम् ॥ [११]
 शिवायेकविनन्तव्यपुष्पपादाप्रपांसवे ।
 तुभ्यं[चुभ्य]द्विपुष्पसम -
- L. 12. ज्ञायन्तिमते नमः ॥ [१२] ²⁸
 चन्द्रचपापलसहृष्टिविधमेषु प्रयोजकः [१]
 त्रैलौ[क्ये]स्त्रीजनो योऽत्र तस्य त्वमधिदैवतम् ॥ [१३] ²⁹
 [शोभि]ता[न]ां त्रिभिर्बैत्रैर्दे[हा]नि -
- L. 13. शरचेविद्याम् [१]
 वपुश्च श्रीमदविष्णुं विधातुं प्रजगत्त्रिभुवे ॥ [१४]
 आपल्लापापमलापपरितापप्रलापिनम् [१]
 गौरीशक्ति विमोहात्मा [कक्षा]तुम् -
- L. 14. परः शमः ॥ [१५] ³⁰
 शर्वाणिमानं त्वद्भक्ता यान्ति सर्वातिशायिनम् ।
 प्रसीद मातृसंसारच्छीघ्रमिव विमोचय ॥ [१६] ³¹
 गाढा गजानने प्रीतिस्सर्वमौ[हि]क -
- L. 15. पुस्तदा ।
 उद्दीपितक्षरा दृष्टिर्यस्यास्ये तत्पदं तुम् ॥ [१७] ³²
 इति रामेव निरामय समसुमया यन्मया स्तुतोसि विभो [१]
 शुक्ला तमसीघीकुण्ड परिचमं
- L. 16. परमकारुणिक ॥ [१८] ³³
 एकोक्त्या स्तोत्रमिदं गौरीश्वरयोऽपठन्ति ये भक्त्या ।
 तेषामप्यभिलाषस्त्विधत्तु शिवयोऽप्राप्ते ॥ [१९] ³⁴
 इति गौरीश्वरस्तोत्रम् ॥ ।

²⁴ Metre, Upajñti. The *u* of *apypari* is almost gone.

²⁵ Metre, Anushtubh.

²⁶ Metre, Mañjubhāshipl.

²⁷ Metre, Āryā.

²⁸ Metre of verses 11-12, Anushtubh.

²⁹ Metre, Anushtubh. Read *chañchachāchāpa*

³⁰ Metre of verses 14-15, Anushtubh.

³¹ Metre, Anushtubh. The *anusvāra* of *śarvāṇimānam* has run together with the *śri* in the upper line.

³² Metre, Anushtubh.

³³ Metre of verses 18-19, Āryā.

- L. 17. अस्ति शोतसगभस्तिशेखर त्वज्जगत्तिकरवेऽकुतोर्हता ।
किन्तु पावकमयाच तावको भस्तिरेव जडता भनक्ति नः ॥ [२०] ॥³⁴
अथापि विस्मापयिता -
- L. 18. र एते विद्यन्त एवेखरभस्तिमन्तः [।]
विचित्रचारित्रनिधिर्येष राजानको लक्ष्मणचन्द्रनामा ॥ [२१] ॥
केदारयात्रां विरचय्य यन विमोचनीं प्राक्त -
- L. 19. नदुष्कृतस्य ।
इतः परं सर्वपरस्त्रियो मे स्वसार इत्येव ज्ञता प्रतिज्ञा ॥ [२२] ॥³⁵
किमेतदाचर्यमचार्यवीर्ये यंदेव योचैर्युधि दुष्पुत्र[र्ष]ः [।]
धनु -
- L. 20. धराणां धुरि यो मनोभू बभूव तस्माद्यविधेय एव ॥ [२३] ॥³⁶
अवेखरा मन्दपराक्रमत्वं मत्वा विपचैरवधारिताज्ञाः [।]
[व]ास्तव्यनारीहठस[ङ्ग]निन
- L. 21. पुराधिपत्वं सफलं विदन्ति ॥ [२४] ॥³⁷
नवं वयो रूपमधि[त्रि] दातुता पुराधिपत्वं बहवः प्रियङ्कराः [।]
तथापि चेत् परदारवर्जि चे त्किमस्ति दुस्साधमतः प-
- L. 22. रं तपः ॥ [२५] ॥³⁸
राजानकस्य प्रविशच्चतुर्धेः पाणिः कृपाचमयप्रवीणः [।]
विजययामास विगर्हितानि तस्य[र्ष]व्यनारीस्तनमर्दनानि ॥ [२६] ॥³⁹
तस्मास्ति
- L. 23. देसैश्च वचिक् प्रसिद्धस्त्रिहात्मजो मन्थुकनामधेयः [।]
क्षिणेत्विष्टिक्महेमभस्तेर्मातावदातचरितस्य य[स्त्र] ॥ [२७] ॥⁴⁰
यस्माद्[का]स्थीस्त्रविभक्तवित्तो
- L. 24. भ्राता कनिष्ठस्तुक्तैकनिष्ठः [।]
अथा समप्रातिधिपूजनाय शुद्धेति गर्हारहिता च भार्या ॥ [२८] ॥⁴¹
भस्ति[द्रुवाटे] भस्त्रेण ते[न] [स]भ्रातृकेन त्रिपु-
- L. 25. राक्षसस्य ।
हारस्त्रगङ्गायसुनादिभूतिः कृता पुरीयं सङ्ग मण्डपेन ॥ [२९] ॥⁴²
भस्त्रागर्भमृहीतसर्वविभवा नेदिहदेमे क्षचि खे कुर्वन्ति गतागता -

³⁴ Metre, Rathoddhatā. The *avagraha* before *akurokātā* is indicated by a thin vertical line. The inscription has *prima manu dvikā*, which has been corrected to *dvakā*. After this verse stands a sign which looks like a rude representation of a *yoni* and *liṅga* united.

³⁵ Metre of verses 21-23, Upajāti.

³⁶ Metre, Upendravajrā.

³⁷ Metre, Upajāti.

³⁸ Metre, Varṇasātha.

³⁹ Metre, Upajāti.

⁴⁰ Metre Indravajrā. Read *deśo*.

⁴¹ Metre, Indravajrā.

⁴² Metre, Upajāti. *Dravāḍa* is a conjecture and uncertain.

- L. 26. नि वणिजो गच्छा वराका × क ते ।
 धन्यो मन्थुका नामधेय इह हि श्रीकण्ठरत्नमनः -
 पोतपोतविवेकवेतनधनो मोक्षार्थं तीर्थवान् ॥ [३०] ४३
 देवहिजगु -
- L. 27. इभक्तस्तीजगुनिधिर्गुणिप्रियो दाता ।
 चासुकसुतोक्ति विप्रो रत्नचामा सुयर्मपुरे ॥ [३१] ४४
 तेन देवप्रभुर्येष धान्यद्रोचद्वयं शिवे ।
 वरमान[स]भूप -
- L. 28. छात्रवचामात्समर्पितम् ॥ [३२] ४५
 इहत्वेन नवयामाहता चा[त्र] इ[क्षार्ध]भूः [।]
 गणेश्वरेण गोविन्दहिजगुष्वेष धीमता ॥ [३३] ४६
 देपिकाङ्गजनितेन मल्लिका -
- L. 29. सुनना विततवित्तशालिना ।
 जीवकेन वणिजा निजा च भूः प्राङ्मयाय पुरतम् शिवेर्पिता ॥ [३४] ४७
 [या]वदे[व] भगवा[म्भुवाभ्य]ति व्योम कोम[सह]विच ग[ाह] -
- L. 30. ते ।
 मन्थुकाङ्ग[ककत]श्च शिवालयस्तावदक्षु सममन्यसासनः ॥ [३५] ४८
 चासिकात्मज उ[दा]रधी[र्व]स मूत्रधारधुरि नायकाभिधः ।
 श्रीसुय[र्म]-
- L. 31. नगरादिहाययी [सन्ध]नस्य तनयच ठोदुकः ॥ [३६] ४९
 तेन तेन च सहैव टहिता प्रीयता शिवपुरी सम्पत्तया ।
 [या]सुदृष्टिमनुसृत्य नि[र्मि]-
- L. 32. ता यत्र भान्ति गणवर्गमूर्तयः ॥ [३७] ५०
 शृङ्गाराभङ्गको यस्य पितरौ पुष्पशालिनी ।
 स प्रशस्तिमिमां चक्रे रामनामा क[वी]वरः ॥ [३८] ५१
 संवत्सरेयीतितमि[प्र]स[वे] [ज्यैष्ठ]स्य शुक्लप्रतिपत्तियौ च ।
 [श्री]म[स्य]यचन्द्रनरेन्द्रराज्ये रवे[र्दि]ने रामकृता प्रशस्तिः ॥ [३९] ५२
 ॥ श्री नमश् शिवाय ॥
- L. 35. [शककासगताब्दाः] - ५३

४३ Metro, Śārdūlavikrīḍita.

४४ Metro, Āryā.

४५ Metro of verses 32-33, Anuṣṭubh.

४६ Metro, Rathoddhātā. Read *sānund*. The *ra* of *prāṅmāyā* is indistinct.

४७ Metro, Rathoddhātā. Perhaps *bhuvāspatiḥ*. Possibly the stone has a mistake *esa* for *esha*. A letter, probably *sa*, has been scratched out between the two *mas* of *samam*. Read "Śāsanaiḥ". After this verse stands a sign which looks like the rude representation of a lotus.

४८ Metro of verses 36-37, Rathoddhātā. The name in verse 36 may also be read *Masmanasya* or *Sarmanasya*.

४९ Metro, Anuṣṭubh. Read *kaviśvaraḥ*, which is probable according to C.

५० Metro, Upajāti. Regarding the end of the first Pāda see above, the introduction. Possibly *jyeshṭhārya* may be the reading of the stone. This is the usual form for the name of the month in the inscriptions. As Rāma evidently was a good grammarian, one may give him the benefit of the doubt.

५१ See the introduction, above, p. 103.

TRANSLATION.

Om, hail ! Om, obeisance to the two rulers of the Ganas !⁶³

V. 1. Though, O Paśupati, I am only running after folly,⁶⁴ yet art thou, supreme lord, invoked by me who am subdued by great devotion, together with Gauri, in this hymn which possesses some portion of sentiment, sweet to the ear.

2a. Our devotion (*is*) to thee alone, who cuttest the bonds⁶⁵ of those bending (*before thee*) who art able to save men submerged in the hidden well of delusion, who alone grantest incomparable joy, who art difficult to reach, who takest away who art praised by Hari, Brahman and the other gods, grantest security, (*and*) art (*our*) three-eyed lord.

b. Our devotion (*is*) to thee alone, three-eyed lady, O thou (*who art*) a knife to cut the bonds of those bending (*before thee*) O thou (*who art*) able to save men submerged in the hidden well of delusion, O thou (*who*) alone grantest incomparable joy, O Durgā O thou who takest away O thou who art praised by Hari, Brahman and the other gods, O thou who grantest security !

3a. Thou art ever praised as the elephant (*who effects*) the destruction of (*that*) creeper—misery—together with its roots, thou art the creator of the world, there is no limit to thy greatness here; (*to call*) thee, O god, creator, is the only fitting mode of address for us; and thou hauntest the burial-grounds, covered with pyres.

b. Thou art ever praised as the destroyer of (*that*) creeper—misery—together with its roots; thou art the mother of the world; there is no limit to thy greatness here; (*to call*) thee mother of the gods is the only fitting mode of address for us; and thou dwellest in the dense woods of (*thy*) father (*Himālaya*).⁶⁶

4a. Some blessed beings bow at the feet of him whose exceeding beauty is enhanced by a garland of snakes.

b. Some blessed beings bow at the feet of her whose exceeding beauty enhances the excellence of the Himālaya.⁶⁷

5a. By blessed men, who are filled with devotion to Abhirāma (*Śiva*), thou art always called, O Ugra, a female (*Ardhāndrī*) and thou art celebrated by the charming songs of poets as the remover of trouble.

b. By blessed men who are lovely on account of their great devotion, thou art ever called the bride of Ugra, and thou art celebrated by the songs of poets, charming through their style, as the remover of trouble.⁶⁸

⁶³ "The two rulers of the Ganas," i.e., Śiva and Pārvatī.

⁶⁴ I translate *kumatidra* on the analogy of *madhukdra*, "a bee" and explain it by *kumatim drditi*. Rāma no doubt means to say that he has not yet reached that stage of wisdom which a true devotee of Śiva ought to have, but lives still in the world.

⁶⁵ The translation of this verse and the following ones, marked a, refers always to Śiva, that marked b to Pārvatī. *Pāśa*, 'the bond or fetter,' is a term, commonly used in Śaiva philosophy—see *Sarvadartana Samgraha*, p. 113 (Cowell and Gough). Pārvatī is characterised as a deity of the forest by her name *kāntādravāsinī*.

⁶⁶ Separate with the first translation, *gasya akimālaya utkarṣaposhinī* *tasya ānamanti*; with the second *gasya himālayotkarṣaposhinī* *tasya namanti*.

⁶⁷ Separate with the first translation, *ugra vadhū* *kṛtāpāharitī manohardbhī* with the second *ugravadhū* *kṛtāpāh rītimanohardbhī*. As Abhirāma is a name of Śiva, see Goldstücker, *Sanskrit Dictionary*, sub voce. I take the compound *bhaktibhārdhīrdamā* in the first translation to mean *bhaktibhārah abhīrdame yeshāh taiḥ*. In the second I have rendered its usual sense, *bhaktibhārendbhīrdamā*. But I should not wonder if Abhirāma were a name of Pārvatī and the real sense were "who are filled with devotion to Abhirāma."

6a. Thou, O Íśa, art able, indeed, to fulfil the wish of men who, approaching the hour of death, do not care for the towns of the gods, (*but*) desire (*eternal*) bliss.

b. Bhavānti, indeed, is able to fulfil the wish of those who, approaching the hour of death, do not care for the towns of the gods, (*but*) seek (*her*) protection.⁴⁸

7a. Thou alone standest, indeed, even above Hari, who again and again takes repose in the ocean, who drank the stream (*of blood*) from (*the body of*) the demon slain in a playful fight, and who possesses a brilliancy of fierce strength.

b. Thou alone ridest, indeed, even on a lion, who again and again is lying (*curled up*) like a ring, who drinks the streams of the blood of those slain (*by thee*) in the battle-play, and who possesses fierce power.⁴⁹

8a. In accordance with the teaching which removes impurity and the other (*fetters*) and gladdens by (*granting*) happiness thou art, indeed, called every day the Sthānu (*immovable ātman*) in many different bodies.

b. On account of thy appearance which gladdens the hearts of those possessing impurity (*as their*) chief (*element*), thou art, indeed, called the minute (*Śakti*) residing in many different bodies.⁵⁰

9a. Thou art exceedingly resplendent with thy countenance surpassing the goddess Śrī and beautified through the (*crescent of the*) moon from which numerous rays issue forth; the immortals worship in manifold wise thy feet, the abode of a multitude of qualities, smallness and so forth.

b. Thou art exceedingly resplendent with a countenance which surpasses the goddess Śrī and which is beautiful like the moon from which a multitude of rays issue forth; the immortals worship thy feet, the abode of a multitude of good qualities, great redness and so forth.⁵¹

10a. Devotion to thee, the leader of men in the three worlds, the compassionate one, is suitable for men; for thou leadest men to the highest place, into which the three worlds are absorbed.

b. Devotion to thee, the mother of the three worlds, O compassionate one, is suitable for men; for thou leadest, &c.

11a. Lord of the daughter of the Mountain, I am tormented by sorrows; be thou now my refuge; lead thou my fearful soul out of the ocean of births to (*eternal*) rest.

b. Daughter of the Mountain, rule me; I am tormented, be thou now my refuge, &c.⁵²

12a. Obeisance to Śiva, the dust of whose holy feet must alone be worshipped; to thee who possessest great power to destroy thy trembling foes.

b. Obeisance to Śivā the dust of whose holy feet must be worshipped by poets; to thee, O thou who art known as the great Power (*able*) to destroy her trembling foes.⁵³

⁴⁸ Separate with the first translation in pāda 8, *satyaṁ bhavān īśa raṇḍbhīlśhīṇḍm*; with the second *satyaṁ bhavānī saraṇḍbhīlśhīṇḍm*.

⁴⁹ When the verse refers to Śiva, *Hari* means Viṣṇu, who every year reposes during four months on Śeṣha in the ocean who slew the Asura Hiranyakṣipu in the Nārasimha Avatāra, and who, being also a solar deity, possesses a fierce brilliancy unbearable to the eye. When the verse refers to Pārvatī *Hari* denotes her lion; *samudraścin* stands for *samudram*, i. e. *mudrayā sahitaṁ gathā syāt tathā* and *ścin*, and finally *śura* means blood and *dāman* the abode or location.

⁵⁰ Separate with the first translation *malādhīrit-ayāhlādi-darśanatoḥ* with the second *bahudeśāntaraśtha-aṇuḥ*. The *darśana* intended is the Śaiva philosophy of the Kāśmīriyas.

⁵¹ Separate with the first translation in Pāda 3, *bakṣaḥ animādiguṇasampaddāyau*; with the second, the line forms one compound as it is printed. *Animān*, "smallness" means here "the power of making oneself very small" which is one of Śiva's qualities, see also below, verse 16. The "great redness" of Pārvatī's feet is, of course, due to their being dyed with lac.

⁵² Separate with the first translation, *girijā ādhikīnnaḥ*; with the second, *girije śādhī khīnnaḥ*.

⁵³ Separate with the first translation, *śivāya ekavīnantarāya*, with the second *śivāya dvavīnantarāya*.

13a. Thou art in these three worlds the supreme deity of the heroes who employ themselves in dangerous (*undertakings and*) whose looks flash on the quivering bow.

b. Thou art in these three worlds the supreme deity of women who lead (*men*) into danger and whose glances flash like a quivering bow.⁶⁴

14a. Thou, Mṛida, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek eternal bliss.

b. Thou, Mṛidānt, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek thy protection.⁶⁵

15a. Who else, lord of Gaurī, is able to protect from delusion any one who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes?

b. Gaurī rules him who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes; who else is able to protect any one?⁶⁶

16a. Śarva, thy devotees obtain a power of making themselves small, which surpasses every thing; be gracious, O creator, quickly free (*us*) from the circle of births.

b. Śarvāpi, thy devotees reach a dwelling that surpasses all others; be gracious, mother, &c.⁶⁷

17a. We bow at the feet of him who feels deep affection for the elephant-faced (*Gaṇeśa*), whose (*terrible*) appearance bewilders all, (*and*) whose eye has burnt Cupid.

b. We bow at the feet of thee, who feelest deep affection for the elephant-faced god, whose beauty charms every body (*and*) whose looks kindle love.⁶⁸

18. Hearing, O (*god*) free from (*all*) taint, that, O lord, thou hast thus been praised together with Umā by me, Rāma, make this exertion truly fruitful, most compassionate one!

19. By the grace of Śiva and Śivā may fulfilment attend the desire of those, too, who with devotion recite this praise of Gaurī and Īśvara (*that*) by a single expression (*always conveys a double sense*).

Here ends the hymn (*addressed*) to Gaurī and Īśvara.

20. There is, O thou who carriest the cold-rayed moon on thy crest, some small merit in making an eulogy of thee, but, O god with the eye of fire, devotion to thee alone destroys our dullness.

21. Even now exist such wonderful men, filled with devotion to Īśvara⁶⁹ like that store of marvellous virtue, the Rājānaka named Lakshmaṇachandra,

22. Who, after performing a pilgrimage to Kedāra, that cleanses from old sin, made even this vow, "Henceforth shall all wives of others be sisters for me."

23. What wonder is it that in battle he was secure from assaults by warriors of irresistible bravery, since he, a Cupid at the head of the bowmen, was not to be subdued even by that (*deity*).

24. At present rulers, whose commands are disregarded by their opponents—

⁶⁴ With the second translation it is necessary to read the second line, as it is printed; with the first to separate *trailokyē astṛjano*, I take *astṛ*, literally not female, as an equivalent of *śrī*. For the second meaning compare *Bālarāmadhyana*, I, sl. 46.

⁶⁵ With the first translation separate *mṛiḍa anitarāṇaishindm*, with the second *mṛiḍni tarāṇaishindm*.

⁶⁶ With the first translation separate in the second line, *gauriśa asti*, with the second *gaurī śastī*.

⁶⁷ With the first translation separate *śarva apimānam* with the second *śarvāni mānam*. The word *māna*, rendered by "dwelling," may also mean "honour" or "pride."

⁶⁸ With the first translation separate in the second line *yaśya śte*, with the second *yaśyā śte*.

⁶⁹ *Īśvarabhaktimantāḥ* "filled with devotion to Īśvara" means probably also "loyal to their liege-lords."

because they deem them to be of small prowess—think the sovereignty over a town to yield its legitimate result only by the rape of the wives of the inhabitants.

25. Fresh youth, beautiful shape, liberality, sovereignty over a town, many flatterers (*all these are his*); if nevertheless his heart avoids the wives of others, what austerity is difficult to perform after that?

26. The hand of this pure-minded Rājānaka, which is expert in wielding the sword, has (*since*) avoided⁷⁰ the blamable pressing of the bosoms of the wives of others.

27. In his country there is a well-known merchant, the son of Siddha, named Manyuka; Chinna is the mother of that (*man*) whose devotion to Mahēsa is uninterrupted and whose life is pure,

28. Whose younger brother, undivided (*from him*) in property and solely intent on pious works, is called Āhuka, and whose blameless wife is named Gulhā.

29. By him, a bee in the park of devotion, and by his brother, has been erected this temple of the slayer of Tripura, at the doors of which stand the statues of Gaṅgā, Yamunā and other (*deities*), together with a Maṇḍapa.

30. In what (*rank*) are those miserable traders to be reckoned, who, taking with them all their wealth in the womb of their pouches, run to and fro somewhere in the nearest country? Blessed is he who is named Manyuka, for he has crossed the ocean of delusion, giving his wealth as the fee for the true knowledge implanted in his heart that is attached to Śrīkaṇṭha (*and thus is*) the boat (*which carries him over*).

31. A man devoted to gods, Brāhmanas and Gurus, a store of generosity, a friend of the virtuous and liberal, is the Brāhmaṇa Rāhapa, the son of Āsuka, in Suśarma-pura.

32. By that chief of astrologers have been given to Śiva two *droṇas* of grain from Navagrāma, where the surface of his land (*has*) the measure of one *Vaha*.⁷¹

33. Moreover, by an inhabitant of this (*village, Kṛagrāma*), wise Gaṇeśvara, the son of the Brāhmaṇ Govinda, has been given to this (*Śiva*) (*a piece of*) land from Navagrāma (*measuring*) half a plough.

34. Further, by the son of Depika and Malhikā, the very wealthy merchant Jivaka, has his own land been presented to Śiva for the courtyard in front (*of the temple*).

35. And as long as this divine lord of the worlds with gentle beams dives into the expanse of heaven, so long may this temple of Śiva, built by Manyuka and Āhuka, exist together with the other grants.

36. The high-minded son of Āsika, named Nāyaka, who is at the head of masons, came from Suśarma's town to this (*village*) likewise Thoḍhuka, the son of Sammana.

37. By those two together has the very lofty temple of Śiva been fashioned with the chisel, as well as the Maṇḍapa; (*it has been*) constructed in accordance with the opinion of Śāmu⁷² and on it glitter the figures of the crowd of the Ganas.

38. The prince of poets, called Rāma, whose holy parents are Śrīṅgarā and Bhṛīṅgaka, has composed this eulogy.

⁷⁰ The perfect *vicarjayaḍmāsa* probably indicates that this praiseworthy conduct began after his pilgrimage to Kedarānāth.

⁷¹ A *vaḥa* is equal to four *droṇas* and the meaning is that Rāhapa's land in Navagrāma required four *droṇas* of seed-corn.

⁷² This must be the name of some writer on architecture.

39. The eulogy, composed by Rāma (*has been incised*)⁷⁸ in the eightieth year (*of the Lokakāla*) on the pleasant first day of the bright half of the month of Jyaisṭha, a Sunday, during the reign of king Jayachandra.

Om, obeisance to Śiva! The elapsed years of the Śaka era (*are*) . . 6(?)

No. II—TRANSCRIPT.

- L. 1. श्रीं स्तुतिं श्रीं नमश्च श्रीं य ।
[आश्विनं वी गजाश्वी] वितरतु हरता[सार]कारिविकारं
नन्दी खानन्द[नो]यं भवतु स [च] महाकालशूलस्य [ध]र्ता ।
—
- L. 2. — — — — — [रच]यतु कु [रता] वोरभद्रोपि [भ]द्रं
सर्वे वीरवर्गवर्षा विदधतु कुशलं किङ्कराय गङ्गारस्य ॥ [१४]¹
स पातु वो [म]हादेवी — —
- L. 3. — भक्तिभुविः [१]
आत्मानं सु[हृ]रीक्षन्ते यत्पादनखदर्पणे ॥ [२४]²
काष्ठोद्दीपनक[र्म]ठा जगति या या निर्निमेषेनैवैस्सत्पद्ये -
- L. 4. रूपजीव्यते द्विजवनं या विभ्रती गच्छति [१]
देवस्वाहुतिलस्यटस्य परमा पुष्टिर्यतो [जा]यते ताभिर्मूर्तिभिरष्टभिर्भवतु वो भूख्ये भवानीवि -
- L. 5. [भुः] ॥ [३४]³
एतेनै[व] शरत्त्वमभ्युपगतं शोभाय पूर्वं पुरां संग्राम[र] घनुषश्च श्रियं तनुरियं संग्राममुख्येव च ।
आत्मनो हसतोय य[स्म]र -
- L. 6. रिपावित्यं सुहृर्विषया ब्रह्मखोरमुपाकृष्टे खरजित[५] पादद्वयं [त]द्वयम् ॥ [४४]⁴
यदप्यचेतनत्वाद्ब्रह्ममयस्तसुरालयस्तदपि ।
च -
- L. 7. य केन [क]तोहमिति प्रशस्तिपुत्रयुजिज्ञया वदति ॥ [५४]⁵
ज[र]जम्बराधिराजो जयति गुणानां निर्धिर्जयचन्द्रः ।
इदं हि यस्य राज्ये देवायतना -
- L. 8. नि जातानि ॥ [६४]
विश्वं शिवे प्रयुक्तं येषां कालेन भवति कोटिगुणम् ।
ग[ह्यास्त ए]व वणिजम् शेषै × किं स्तोत्रवा[र्धु]षिकैः ॥ [७४]
अनेन वक्ष्यमाणेन सुकृतेन महा -
- L. 9. मयी ।
गच्छी गणेषु भ्रातरौ भूयास्तां मनुकाङ्क्षौ ॥ [८४]⁶
तौ भ्रातरौ कृतघ्नौ याभ्यां शमदम[प]योधरयुतायाः ।
शिव[व]भक्तिजनन्या [च] पि रस -

⁷⁸ A verb has been intentionally left out in this sentence. It must have been either *utkṛāṇā* or *samāptā*: probably the former. With the reading *prasiddha* (see above p. 108) the translation would be 'in the eightieth year known (in the world)' i. e., 'in the eightieth Laukika Samvatsara'.

¹ Metre, Bragdhara;—*gajāsya* and *kurutām* are very uncertain.

² Metre, Anushtubh.

³ Metre, Śārdūlavikṛdita. The *u* of *viśṭhā* is visible.

⁴ Metre, Śārdūlavikṛdita.

⁵ Metre of verses 6—7, Āryā.

⁶ Metre, Anushtubh.

- L. 10. स्ममास्त्रादितस्सार्धम् ॥ [८]⁷
 शैलस्याङ्गुलिस्तथा वृद्धिरनववया × खेलतीयं सहैलं
 कुल्या कन्येव यत्न स्फुरदुरलहरी कन्दुकाबिन्दुकाख्या ।
 की -
- L. 11. रषामोभिरामो गुणगणनिलयो वर्ततेधिनिगर्तं
 सोयं राजानकेन प्रबलभुजयु[जा रचि]तो लच्छणेन ॥ [१०]⁸
 अतुलकुलबकुलपा[दप]कन्द × प -
- L. 12. रिपन्विभित्युरास्कन्दः [१]
 राजानकील कन्द × प्रथममभू[हु]र्यमस्कन्दः ॥ [११]⁹
 बुद्धो विद्युद्बुद्धिस्तस्य सुतो जगदुद्भुरं तनयम् ।
 विग्रह
- L. 13. इति कृतविरह्यं शत्रुवधूनां ततो जज्ञे ॥ [१२]¹⁰
 विग्रहविग्रहजातो ब्रह्मेति बभूव भूषधूदयितः [१]
 विग्रहनिग्रहकारणे शक्तिर्यस्य[भि]वद्वि -
- L. 14. पुषु ॥ [१३]¹⁰
 हस्तालम्बकमुच्यताद्विलुठतामाराधितत्तम्बकं
 शत्रुश्रीपरिपुम्बकं परतिमिस्त्रीकारचिन्ताधकम् [१]
 क्रान्तयामकदम्बकं कृपतिभिस्तद्वन्धु -
- L. 15. [कौ]टुम्बकं
 [स्त्रा]कारप्रतिबिम्बकं स च कृती लेभे सुतं डोम्बकम् ॥ [१४]¹¹
 नारीमोहनयौवनं नवनवत्यागोर्मिभि × [पा]वनं
 भूभर्तु × कृतसेवनं निजभुवस्सम्बन्धप्रकृता -
- L. 16. वनम् [१]
 [जहा]महिषदासयौकृतवनं बुद्धोयसिंहसनं
 पुत्रं सोपि समाससाद भुवनं शशौ वृहत्सावनम् ॥ [१५]¹²
 गुणमणिनिकुलम्बरोहणं प्रव -
- L. 17. ह्यमापदगाधवारिणी ।
 कृतसुभटगिरोधिरोहणं [स]मजनयसनयं स कलहवम् ॥ [१६]¹³
 [जा]लम्बराधीश्वरपादपद्मनिम्बप्रभक्ति × प्रचुरात्मशक्तिः ।
- L. 18. बलोत्पथो बिलह्वनामधेयस्तस्यात्मजो जायत सहिधेयः ॥ [१७]¹⁴
 तनयायां सनयस्य त्रिगर्तभूभर्तु[र्]हृदयचन्दस्य [१]
 [स]च रामलक्ष्मणाख्यौ लक्ष -

⁷ Metre, Āryā.⁸ Metre, Śragdharā.⁹ Metre, Āryā. The first *ma* of *prathamama* looks like *sa*.¹⁰ Metre of verses 12-13, Āryā.¹¹ Metre, Śārdūlavikrīṭa. Mr. J. F. Fleet reads *prākā-*
rapratibimbakam instead of *svākāra*. Read *chintadadhakam*.¹² Metre, Śārdūlavikrīṭa. The Anuvāsa of *sevenam* is indistinct. *Prakṛiptdvanam* is meant for *prakṛipta*.¹³ Metre, Aparavaktra. The Anuvāsa of *dhīrokanam* is indistinct.¹⁴ Metre, Upajāti. The *ma* of *ndmadhaya* looks like *sa*.

- L. 19. चिकायां सुती सेमि ॥ [१८॥]¹⁵
 ज्जेहे गुबेर्गरिहे विन्नीडीमिस्समं सुपुरि गोठीम् ।
 चधितिठति निधुरपी[स्सज्ज]कनिडोम सुप्रतिठोभूत् ॥ [१८॥]¹⁶
 जिगतं सुपतीनां या
- L. 20. पादपद्मोपकीविमिः [।]
 कन्दादि[मिरा]सन्दासिन्दासिभिरमुज्जत ॥ [२०॥]
 परिपासितवास्तवस्तवनिर्मलकर्मणा ।
 साधुना साधुना भूमिर्लक्ष्मणोपमुज्जते ॥ [२१॥]¹⁷
- L. 21. यस्स प्रेयस्सभवत्तयत्ते[त्त]तुत्तपुत्तमयी ।
 तस्मिन्नीरमामं लक्ष्मणचन्द्रेणुपासयति ॥ [२२॥]¹⁸
 सिद्धास्सवच्चिकुप्पुत्ती धर्मप्रवचाविह
- L. 22. स्मिती कतिनी ।
 [ज्जे]ही मन्नुकनामा कनिडमप्याहुकं प्राहुः ॥ [२३॥]
 भवतद्धुठारधारा प्रविषमतमज्जमभरमवत्त[ह]री ।
 प्रबरोह मोह -
- L. 28. [हं]की [मन]सि तयो[ग्ग]मा[न्]वी भक्तिः ॥ [२४॥]
 ताभां शिवसिद्धमिदं निरासयं वीक्ष वेद्यानायास्यम् [।]
 पुयीं सञ्चितं विञ्चितं पुरतोस्स च भण्णपो रचितः ॥ [२५॥]
- L. 24. रति मन्नु[का]हुकाभ्यासुदरे स्मिन्ना पुरा किलेकत्त ।
 पुनरुदरसज्जवेद्यप्रतिवेधविधि[स्स] सच्च विञ्चितः ॥ [२६॥]
 यद्यपि पितेव कुहते कवचां
- L. 25. शशुद्धयापि पितुरधिकः [।]
 ज्जानिमित्तं हि पिता शशिमौलिरज्जमनो जेतुः ॥ [२७॥]
 शाङ्गिकपाङ्गिक[क]ाङ्गिकसिद्धास्सल्लोकागामिस्सन्तु ।
- L. 26. पूर्वे पुब्बा × ज्जमशब्दत्वारो मन्नुकाहुकायोः ॥ [२८॥]¹⁹
 किम्भुना[ध्यु]र्यदेवा पुब्बाभासे[व] विञ्चितिर्यात्तु ।
 [सुद्ध]तेनानेन दिवं स्वयं च परमात्तु
- L. 27. गतिरनयोः ॥ [२९॥]²⁰
 राजानकेन चास्सो लक्ष्मणचन्द्रेण वेद्यानायाय ।
 मण्डपिकोत्पत्तिधनाह[त्ताप्प]दम्बवच्च द्रव्याः ॥ [३०॥]
 आमायसज्जना[ज्जे]
- L. 28. माता राजानकस्स लक्ष्मणा ।
 एकहसवाहनीया दत्ता भूमिर्महेशाय ॥ [३१॥]²¹
 लक्ष्मणस्स सुज्जतं सुज्जती य × पासयिष्यति तदन्वयधर्ता ।
 तस्स पु-

¹⁵ Metre, Āryā.¹⁶ Metre, Giti.¹⁷ Metre of verses 20—21, Anushtubh.¹⁸ Metre of verses 22—23, Āryā.¹⁹ Metre, Āryā. Read *mohakantā*.²⁰ Metre of verses 25—28, Āryā.²¹ Metre, Āryā. Read *pyuchchhesā*, instead of the senseless *pyurydeshā*.²² Metre, Āryā.

- L. 29. अमुपयातु विद्वद्भिः यो हरिश्चति स गच्छतु पापः ॥ [१२३]^{२२}
 तैलोत्पीडनयन्तं कीरचामेक्षि मन्मुकाङ्गुलीयोः ।
 ताभ्यां तदपि शिवाय
- L. 30. प्रदीपनिष्पत्तये दत्तम् ॥ [१२४]
 एका च पञ्चमाशा ताभ्यां स्त्रीया शिवस्य भोगार्थम् ।
 भूमिश्च हस्तचतुष्टयं योन्वा दत्ता नवशामात् ॥ [१२५]
 इति ये -
- L. 31. न येन यथात्पुलकतं विहितं शिवं समुद्दिश्य
 इह तस्य तस्य तत्तत्तिष्ठतु यावच्चरित्रीयम् ॥ [१२६]
 यस्माविष्कृत[ज]ननीक्षन्धसमाक्षादनस्य वदना -
- L. 32. ॐ ।
 परियङ्गकवित्पफला सरस्वती भगवती श्ववसत् ॥ १२७ ॥
 श्रीशङ्करस्य स सुत[×काञ्चन]रिरूपप्रमातुरनवच[।]^{२३}
 प्रथमवयास्तर[सार्थी] श्वधत्त राम × प्रयस्त्रिमिमा[म्] ॥ १२८ ॥
- L. 33. चवेडवेलात् हर - - - वेलात् वल्लभ[दे]वाद[प]भूमि[च्छ?] ॥ ॥ गुह्येन य(?)
 यस्मि भदो(?)ना ॥^{२४}
 ॥ शककासगताब्दाः ७[१६]

TRANSLATION OF No. II.

Om hail ! Obeisance to Śarva !

Ver. 1.—May the elephant-faced god grant (*your*) wishes and the foe of Tāraka remove sickness; may Nandin gladden (*you*), and he (*who is*) the carrier of the trident of Mahākāla, may make may Virabhadra too, give you happiness, may all the proud servants of Śaṅkara procure you welfare !

2. May that Mahādeva protect you, in the mirror of whose foot-nails the
 . . . , which are kissed with devotion, repeatedly reflect themselves.

3. May the lord of Bhavāni grant you happiness through those eight bodies (*of his*) viz., that which in this world is active in kindling wood, that which is active in illuminating the quarters of the world, that on which the strong-finned (*fish*) endowed with never-twinkling eyes, subsist, that on which the gods live, whose adherents are the virtuous, that which is praised as maintaining twice-born men, that which is praised as carrying the birds (*and*) that through which the deity, greedy of offerings, attains the highest growth !^{२५}

4. Just this has formerly agreed to become an arrow in order to burn the towns (*of the demon*), and this body of his even that has now attained the beauty of a

^{२२} Metre, Rathoddhatā.

^{२३} Metre of verses 33—37, Āryā.

^{२४} Probably *prastāvir utkirāḍa*.—E. H.

^{२५} The first three relative sentences in the first and second Pādas of verse 3 have each a double sense, and they refer to— I. fire, sun and moon; II. water and the sacrifice, III, the earth and air or *dhāta*, while the wind is described in the fourth relative sentence. The use of the word *pakṣa* in the sense of 'fin' is easily explained by its meaning 'side' and 'wing'. Mr. Āpto's *English-Sanskrit Dictionary* is the only lexicographical work which mentions this rare meaning of *pakṣa*.

bow"—(*reflecting*) thus repeatedly, we worship in astonishment the two feet of the conqueror of Cupid, resplendent with ashes, which (*feet*) mock, as it were, the prostrate foe of the gods.²⁷

5. Though, being devoid of sense, the temple is unable to speak, it yet tells through (*this*) eulogy, (*its*) broad tongue, by whom it has been built.

6. Victorious is Jayachchandra, the supreme king of Jālandhara, a store of virtues, in whose reign such dwellings of the gods have come into existence.

7. Those alone can be considered true merchants, whose wealth, lent to Śiva, in time becomes ten-million-fold; what is the use of the others (*who are but*) paltry usurers?

8. May these two men endowed with great prudence of conduct, the brothers Manyuka and Āhuka, become honourable in the guilds on account of this pious work which will be described.

9. Grateful are these two brothers who tasted together also the milk of their (*second*) mother, the faith in Śiva, of her whose breasts are tranquillity and self-conquest.²⁸

10. There is in Trigarta the pleasant village of Kīragrāma, the home of numerous virtues, where that river called Kandukābindukā, leaping from the lap of the mountain, with glittering broad waves sportively plays, thus resembling a bright maiden in the first bloom of youth (*who jumping from the lap of her nurse gracefully sports*). That (*village*) is protected by the strong-armed Rājānaka Lakshmana.

11. There lived in the beginning Rājānaka Kanda, the root (*kanda*) of a peerless race that resembles a Bakula tree, (*he who was*) a destroyer of his foes, a conqueror of towns, an untamable Skanda.

12. His son Buddha, a man of pure intellect, begot an excellent son; from him²⁹ sprang he who was called Vighraha (*separation, and*) who (*accordingly*) caused the separation of the wives of his enemies (*from their beloved ones*).

13. (*Then*) Brahman, the son of Vighraha's body, became the husband of the earth, he who possessed power to punish his enemies.

14. And that happy man obtained a son (*called*) Dombaka, who reflected his (*father's*) nature, who supported by the hand those falling from high places, who worshipped Tryambaka, who kissed the *Fortuna* of his enemies, who was deeply engrossed with the care of catching (*those*) fish—his foes—who together with (*other*) princes took many villages, who was the head of a family of worthy relatives.

15. He, too, obtained a son (*called*) Bhuvana, whose youth charmed women, who sanctified (*his race*) by ever-fresh streams (*of water, poured out*) on (*the occasion of*) donations, who served his king and duly protected his country, who made the forest the home of his proud foes, whose lion-roar (*sounded*) dreadful in battle, and who offered great sacrifices to Śambhu.

²⁷ The wording is rather obscure. By '*this*' seems to be meant the third eye of Śiva, the fire of which, the so called *Sardgni* or arrow-fire (see *Śrīkṛṣṇacharita*, I, 16; V, 16; XXIV, 7ff) destroyed the town of the demon, Tripurāri. This eye is usually represented as bow-shaped, i.e., with corners on both sides standing in a vertical position. Regarding the feet 'which mock as it were the prostrate foe' see the frontispiece to Moore's *Hindu Pantheon*.

²⁸ The text has a pun on *rasa* 'milk' and 'sentiment' which has not been rendered in the translation.

²⁹ '*From him*' refers, I believe, to Buddha. If it referred to *tanayam*, it would be necessary to assume that an unnamed son, who perhaps died in his father's lifetime, intervened between Buddha and Vighraha. The latter explanation is, of course, by no means impossible.

16. He begat a son (*named*) Kalhana, (*who was*) a mountain³⁰ of precious stones—his virtues—(*and*) a boat on the deep ocean of misfortune, (*and*) who passed over the heads of brave warriors.

17. As his good and obedient son was born, he who was called Bilhana, who showed guileless devotion to the lotus-feet of the supreme lord of Jālandhara, who possessed great power of mind and was terrible on account of his strength.

18. With Lakshāṇikā, the daughter of Hṛidayachandra, the politic king of Trigarta, he had two sons, named Rāma and Lakshmana.

19. While the elder one, most worshipful on account of his virtues, converses with the red-lipped maidens in the town of heaven, his strong-minded younger (*brother*) has been firmly established here.

20-21. The whole territory which Kanda possessed and the other servants of the lotus-feet of the kings of Trigarta, the destroyers of the foes of Āsanda, belongs at present to holy Lakshmana, who protects the inhabitants and whose pure actions are worthy of praise.³¹

22. While that Lakshmanachandra, whose dear wife was Mayatallā—a lady of peerless beauty—protects Kiragrāma,

23. Two pious, happy sons of the merchant, named Siddha, live here; the elder one has the name Manyuka, but the younger one they call Āhuka.

24. In their hearts grew up the faith in Śambhu, which destroys delusion, which is the edge of the axe (*to cut down*) the tree of mundane existence (*and*) a storm-wave (*to carry men across*) the most terrible ocean of births.

25. By those two, who saw this *linga* of Śiva, called Vaidyanātha, destitute of a dwelling, has it been provided with a temple and has a *Maṇḍapa* been erected in front of that.³²

26. When Manyuka and Āhuka formerly dwelt in the same womb, they both announced their determination not to enter again into a womb, speaking thus.

27. "Though Śambhu is compassionate like a father, yet he is more than a father; for a father is the immediate cause of (*one's*) birth, (*but*) the god with the moon on his crest is the cause of the cessation of births."

28. May Śāhila, Pāhila, Kāhila and Siddha, the four ancestors of Manyuka and Āhuka, in due order enter heaven.

29. In short, may the remaining twenty men (*of their family*) all reach Elysium in consequence of this pious work, but may the highest state be (*the reward*) of these two.³³

30. And daily six *drammas* of the money collected in the custom-house have been allotted by Rājānaka Lakshmanachandra to this Vaidyanātha.³⁴

³⁰ *Rohana* is really the name of the mountain in Ceylon, called Adam's Peak. The poet seems to have chosen it as the instance of a big mountain, most suitable for his purposes.

³¹ These two verses, as also the next two, form a *Yugma* or *Yugalaka*. The epithet *sādhu*, 'holy' which Lakshmana receives, is explained by verses 21—26 of No. I.

³² *Līngas*, standing in the open, are frequently found in the north of India. Thus I remember having seen three very large ones not far from Ushkar in Kāśmīr, which stand in the middle of the forest. If *pūri* means here a temple, that is easily explained by the tower-like shape of the adytum of the Indian temples.

³³ The verse refers to the belief that a particularly pious deed ensures the joy of heaven to the performer as well as to ten ancestors and ten descendants. All the latter may reach this goal, but the donors themselves desire *mokṣha*.

³⁴ The European dictionaries do not give for *maṇḍapikā* the meaning 'a custom-house.' But its existence is proved by various passages in the inscriptions, compare, e. g., the term *maṇḍavika* ante p. 7 and by the analogy of its modern representative *māṇḍavī* which is a common term for 'custom-house' in Marāṭhī, Gujarātī and other vernaculars.

31. (*A piece of*) land to be cultivated by one plough and belonging to the village named Pralamba has been granted to (*this*) Maheśa by Lakshana, the mother of the Rājānaka.

32. May the merit of each pious successor of Lakshmana, who protects his sacred gift, be increased; but he who may take it away, shall descend downwards.

33. The oilmill, too, in Kīragrāma (*which*) belongs to Manyuka and Āhuka, has been given by them to Śiva in order to provide for the lamps (*of his temple*).³⁵

34. Moreover one shop of theirs has been presented for the enjoyment of Śiva and (*a piece of*) good land, four ploughs, situated in Navagrāma.

35. Whatever pious gift has thus been made by anybody for the sake of Śiva, may that last for his (*benefit*) as long as this earth (*exists*).

36-37. Rāma, the son of the good *pramātri*³⁶ of the king of Kaśmīr, famous Bhṛīṅgaka, in whose lotus-mouth dwelt divine Sarasvatī before he forgot the taste of his mother's milk, composed in his first youth this eulogy of simple meaning.

From the Chabedha-field from the Hara . . . —field, from Vaktanadeva the best land (?). [The *prāśasti* was engraved] by Guhaka. The elapsed years of the Śaka era (*are*) 7[26].

XVII.—THE JAINA INSCRIPTION IN THE TEMPLE OF BAIJNATH AT KĪRAGRĀMA,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is found in the same temple of Śiva-Vaidyanātha at Kīragrāma in Kāngrā.¹ It consists of two lines of Jaina Nāgarī letters, which run, each divided into four larger and two small sections, along three facets of the pedestal of a statue of Mahāvīra. Its preservation is almost perfect. It records the dedication of this statue by two merchants Dolhana and Ālhana, and its consecration by a Śūri, called Devabhadra. The statue, we are told, was placed in a temple of Mahāvīra, erected by the same two persons at Kīragrāma. As at present no old Jaina place of worship exists at Kīragrāma, it would appear that the base was transferred to the temple of Śiva after the destruction of its original location, and that it probably owes its preservation to the ignorance of the priests of the Vaidyanātha temple.

The donors probably were Gujarātis, not Panjābis, and the consecrating Śūri likewise seems to have belonged to the same country. For Dolhana and Ālhana were members of the Brahmakshatra gotra or caste, which is common in Gujarāt, but according to the Census Report of 1881, not found in the Panjāb. Śūri Devabhadra is connected with Gujarāt through his teacher Abhayadeva, who is called Rudrapallīya, the *Rudra-pallīan*, and is said to belong to the line of Śūri Jinavallabha. The latter is without

³⁵ The meaning is that the Telis who worked the oilmill had either in lieu of rent to furnish gratis the oil for the lamps of the temple or that the whole net income of the oilmill was to go to the temple for the purpose stated.

³⁶ I am unable to find the word in the dictionaries and to say what the office was. According to its etymological import it ought to denote some kind of spiritual councillor.

See *ante*, p. 97. The present edition of the inscription has been prepared according to a very good paper impression, furnished by the Panjāb Archaeological Survey through the Editor.

a doubt the Jinavallabha, whom the *Paṭṭāvali* of the Kharatara gachchha names as the 43rd *Yugapradhāna*.² He died in Vikrama Samvat 1167, after founding a new school, which in our inscription is called his *samtāna* or line. In the time of his immediate successor Jinadatta, the Rudrapalliya branch of the Kharatara gachchha was founded by Jinasekharāchārya in Vikrama Samvat 1204. It is, therefore, evident that the Devabhadra of our inscription was a teacher of the Śvetāmbaras and an adherent of one of the subdivisions of the Kharatara gachchha, which latter according to all accounts, arose at Anhilvād Pattan in Gujarāt. The date *Samvat*, i.e. Vikrama Samvat 1296, Phālguna, dark half 5, a Sunday, corresponds, according to Dr. Schram's calculations, to January 15, 1240 A.D. General Sir A. Cunningham, who discovered the document, has given a transcript of it in his *Archæological Reports*, (volume V, page 183) which, however, is imperfect, as the middle portions of both lines from चवकीदी to पुनाभां च and from प्रतिष्ठितं to संतानीय have been left out. This omission and some misreadings or misprints make a translation of his transcript impossible.³

TRANSCRIPT.

ओ० संवत् १२८६ वर्षे फागुण वदि ५ रवी कीरयामि ब्रह्मचरगोत्रीत्यबध्दव० मानपुत्राभां च०
दीक्ष्यपाक्ष्वाभ्यां स्वकारितश्रीमन्महावीरदेवचैत्ये ॥⁴

श्रीमन्महावीरजिनमूलबिम्बं आत्मवेद्यो[धि] कारितं । प्रतिष्ठितं च श्रीजिनवक्त्रमसूरिसंतानीयबद्ध-
पक्षीयश्रीमदभयदेवसूरिभिः श्रीदेवभद्रसूरिभिः ॥⁵

TRANSLATION.

Om! In the year 1296, the (civil) year,⁶ (on the) fifth (day of the) dark half (of the month of) Phālguna,⁷ on a Sunday,—the *mūlabimba*⁸ of the glorious Jina Mahāvīra has been erected for their own spiritual welfare by the two merchants, Dolhaṇa and Ālhaṇa, the two sons of the merchant Mānū, sprung from the Brahmakshatra race, in the temple of the glorious deity Mahāvīra, erected by them at Kiragrāma. And it has been consecrated⁹ by the illustrious Śūri Devabhadra, the pupil of the illustrious Śūri Abhayadeva, the Rudrapallian, who belongs to the line of the illustrious Śūri Jinavallabha.

² See Klatt, *Indian Antiquary*, vol. XI, pp. 248 and 254.

³ General Cunningham recognised that it could have no connexion with the history of the temple of Śiva-Vaidyaṇṭha.

⁴ L. 1.—Read ओ; the र and च of कीरयामि are connected and form a misshaped group; read ब्रह्म; above च a *mātra* out by mistake, has been obliterated; possibly the correct reading is मानपुत्राभां, र् and न् being absolutely undistinguishable in the alphabet of the inscription.

⁵ L. 2.—The च of वेद्योधि has been destroyed; the हा of संतानीय has been damaged.

⁶ I translate वर्षे by 'in the (civil) year,' because sometimes श्रीजिनवक्त्रे appears in its stead after dates of the Vikrama era. The years of the Vikrama era are in Western and North-Western India the *laukika*, "common or civil" years in contradistinction to those of the Śaka era, which are *śāstrīya*, i. e., used in the works on astronomy.

⁷ The form of the text फागुण is half Prakrit and half Sanskrit.

⁸ I leave the expression मूलबिम्ब literally 'root-image' untranslated, because I am not certain about its technical meaning. I suspect that it means 'chief image' and is intended to distinguish this statue, which stood in the adytum, from the numerous smaller ones in the bhāmī or the cloisters.

⁹ प्रतिष्ठितं च is bad Sanskrit, but common in Jaina books. The correct expression would be प्रतिष्ठा कृत्वा च or प्रतिष्ठापितं च.

XIX.—INSCRIPTIONS FROM KHAJURAHO.

BY PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

I.

FRAGMENT OF A STONE INSCRIPTION [OF HARSHADEVA?].

The stone bearing this inscription appears to have been found¹ near the temple of Vāmana, at Khajurāho, an ancient and decayed town in the Chhatarpur State, Bundelkhand, North-Western Provinces; and it is now kept in the modern mausoleum near the temples. This is only a fragment of an apparently very large inscription. It contains 13 imperfect lines, the total height of which is 1' 4", while the length of the lines, beginning with 7" in the first line, gradually increases to 1' 3" in line 8, and decreases again to 5" in line 13. The writing is fairly well preserved. The size of the letters is $\frac{1}{8}$ ". The characters are Nāgarī; they closely resemble those of the inscription of Yaśovarman of the year 1011 (No. II below), and make it probable that the inscription is of about the same time or somewhat earlier. The language is Sanskrit, and what remains of the inscription is in verse.

Like the inscriptions of Yaśovarman and Dhāṅgadeva (Nos. II and IV below), this inscription appears to have opened with an account of the creation of the universe, and of the rise of a princely family, which I take to be the family of Chandrātreyā. In line 5 it speaks of a prince, from whom were born (line 6) the famous Jejjāka and Vijjāka. In line 7, it further mentions the illustrious Harshadeva who by his own arm conquered many proud enemies. And from line 10 we learn, that by somebody or other, who may have been Harshadeva himself or his successor, the illustrious prince Kshitipāladeva was placed again on the throne.

Harshadeva is well known to us, from the inscriptions of Yaśovarman and Dhāṅgadeva, as the son of Rāhila and father of Yaśovarman. And Jejjāka and Vijjāka are clearly the two brothers Jayaśakti and Vijayaśakti who are mentioned as the sons of Vākpati in the inscription of Yaśovarman, and of whom Vijayaśakti was the father of Rāhila and grandfather of Harshadeva. Moreover both, without doubt, are the two brothers Jejjā and Vijjā mentioned in line 6 of the Mahoba inscription published by Dr. Hultzsch in *Zeitschrift d. Deutsch. Morg. Ges.*, vol. XL, p. 47, from the name of one of whom is derived the name of the country Jejjābhukti, Jejjābhuktika, or Jejjākabhukti.

The prince Kshitipāladeva, Sir A. Cunningham is inclined to regard as a son of Harshadeva and elder brother of Yaśovarman, but from the way he is spoken of in the present inscription, it would appear that he was no Chandella prince at all. And I have no doubt that he really is the same Kshitipāladeva who in line 28 of the *Śtyadōṇṭi* inscription² is mentioned as the immediate predecessor of the prince Devapāla, who was ruling (at Kanauj) in the (Vikrama) year 1005. Yaśovarman was a contemporary of Devapāla; his father Harshadeva in all probability was contemporary with Kshitipāladeva; and I therefore assume that the relative *yena* in line 10

¹ See *Archaeol. Survey of India*, vol. XXI, p. 65. A photolithograph of this inscription was published by Sir A. Cunningham, *ib.*, vol. XXI, plate xvi, B; and an impression of it has been supplied to me by Dr. Burgess.

² An edition of this inscription, which has been lately re-discovered by Dr. Burgess, will be given at page 162.

of our inscription refers to Harshadeva himself, and that this prince first defeated Kshitipāladeva, but subsequently reinstalled him in the government of his dominions.⁹

TEXT.¹

1. [सकयार्चि]वे⁶ नमः । जगत्स[र्ग]
2. यं⁸ पाचं किमस्मात्परं एवं यो व
3. न⁷ प्रमेयमखिलं न [वा] कल्पादौ विश्व[म]
4. धाः⁵ प्रथितप्रभावान् । चतुर्विधं भूतविकारजातं
5. ⁹[श]सकलभुवनस्यातकीर्त्तिप्रभावः पृष्ठीना[य]
6. [श्व]म् ॥ ¹⁰तस्माज्ज्योत्स्नाकविज्जाकावभूतां कीर्त्तिभूषणौ । [सु]
7. [भु]¹¹जविजितानेकदृमारिहृदः । तस्मात्प्रीहर्षदेवः¹² सकल
8. ¹³कांतिसंवर्धितः । भीर्तेन्द्रनिहितधनुरिव शुभमेपादांबु(जु)जहित[य]
9. [प]रः¹⁴ । त्वज्जा स्थानमिवायातः पुनर्ग्रयनशक्तिः ॥ आस्ता¹⁵ किं व(ब)हु
10. : पुनर्येन श्रीचितिपालदेवद्वपतिः सिंहासने स्था¹⁶
11. ¹⁷त्सादितारातिशक्तिकीर्त्तिविभूषणः ॥ प्रस
12. [दूर]स्त्रैरन्तिकस्त्रैश्च¹⁸ ॥ सातपत्तन[प]¹⁹
18. [जत्व]ज — — [चित]

II.

STONE INSCRIPTION OF YASOVARMAN, OF THE YEAR 1011.

The stone which bears this inscription appears to have been discovered some time after A. D. 1843, amongst the ruins at the base of a temple, known as the temple of Lakshmanjī, at Khajurāho; and it is now built into the wall inside the entrance porch of the temple at which it is said to have been found.¹ The inscription has been drawn attention to several times in the volumes of the Archaeological Survey of India, and an unfortunately very small photolithograph of it was published by Sir A. Cunningham, in *Archæol. Survey of India*, vol. XXI, plate xvii; but it has not been edited before.²

The inscription consists of 28 lines. The writing covers a space of about 5' 8" broad by 2' 5" high. Down to line 16, and from line 22 to line 27, it is (with the

¹ Wars between the Chandellas and the rulers of Kanyakubja are mentioned, e.g., in verse 3 of the inscription published in the *Asiatic Researches*, vol. XII, p. 359; in line 18 of the Mahoba inscription referred to above; and probably in line 2 of the unpublished fragmentary inscription No. 29 of the Lucknow Museum.

² From the impression taken by Dr. Burgess.

³ Metre, Śloka (Anuṣṭubh).

⁴ Metre, Śārdūlavikrīḍita.

⁵ Metre, Śloka (Anuṣṭubh).

⁶ Metre, Upajāti.

⁷ Metre, Ragdhara.

⁸ Metre, Śloka (Anuṣṭubh).

⁹ Metre, Ragdhara.

¹⁰ Read तस्मात्प्री.

¹¹ Metre, Āryā.

¹² Metre, Śloka (Anuṣṭubh).

¹³ Metre, Śārdūlavikrīḍita.

¹⁴ i. e. स्थापितः.

¹⁵ Metre, Śloka (Anuṣṭubh).

¹⁶ Metre, Āryā.

¹⁷ Metre, Rathoddhata.

¹⁸ See *Archæol. Survey of India*, vol. II, pp. 425 and 426; vol. XXI, pp. 65 and 84. [But in 1838 (*J. A. S. Ben.* vol. VIII, p. 165) called it Chaturbhuj, but it is now called Lakshmanjī, and the temple known as Chaturbhuj is at Jatkara.—Ed.]

¹⁹ I have for some time been in possession of three rubbings of this inscription, taken by or for Sir A. Cunningham and kindly made over to me by Mr. Fleet; but only the two impressions supplied to me by Dr. Burgess have enabled me to edit the inscription critically.

exception of a few *aksharas* which can be readily supplied) well preserved; but the middle portions of the lines 17-21, and the second half of line 28, have suffered considerably by the peeling off of the surface of the stone, so that altogether about 30 *aksharas* have either gone altogether or are, at any rate, illegible in the impressions. The size of the letters is from $\frac{3}{4}$ to $\frac{7}{8}$ ". The characters, which are beautifully and carefully executed, are of the so-called *Kuṭila* type,³ differing little from the ordinary Devanāgarī.³ They include the somewhat rare sign for *jha*, e.g., in *jhātkāra* towards the end of line 8; besides, attention may be drawn to the old form of the sign for *pha*, used exceptionally in the word *phala*, at the beginning of line 6, and to the old form of the medial *e* in the last word *savitre* of the inscription.

The language is Sanskrit, and, excepting the introductory blessing and the concluding portion of line 28, the inscription is in verse. The verses, of which the total number is 49, were composed (verse 47) by the poet Mādhava, the son of the grammarian Dedda. The inscription was written by the *karanika*, or writer of legal documents, Jaddha, the son of Jayaguna(?) of the Gauda country (v. 48). The name of the engraver was given in line 28, but it is now illegible. The language of the inscription is fluent and correct, and in respect of orthography, too, there are few things that need be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The dental sibilant is used for the palatal sibilant in *kasmīra*, line 13, and the palatal for the dental in *kailāśād*, line 24, and *śavdānuśāśanu*, line 27. Instead of *anuvāra*, we have the dental nasal in *vanśah*, line 5, and in *hansāh*, line 15; instead of *ñcha*, *ncha* in *vanchana*, line 1; instead of *mr*, *mvr* in *namvā*, line 14, and *namvra*, line 26; and instead of the conjunct *jv*, *jv* in *ujvala*, lines 3, 5, and 11, and in *prodyajvāla*, line 16. The sign for *visarga* has been omitted in *vakshasthale*, line 2, *kshilipā stuvanti*, line 9, *sādhubhi stūyate*, line 19, and *rave spashṭa*, line 20, where the omission is really permitted; but also, wrongly, in *īśa smita*, line 4, and *prāpti kshayāya*, line 6. The rules of euphony have not been observed in *ugrān=jagati*, line 1, and in *yam=vichintya*, line 10, *bhūmibhṛitām=varishṭhah*, line 10, and *savarṇām=vidhinā*, line 12. Lastly, *nishanna* is put wrongly for *nishanna* in line 8, and *tridiva* for *tridiva* in line 24.

The inscription is dated, in line 28, both in words and in decimal figures, 'in the year 1011,' which, as a year of the Vikrama era, corresponds to A.D. 953-54. And it records (in verses 42 and 43) the erection of a temple of Vishṇu, under the name of Vaikuṇṭha, by the prince Yaśovarman, also called Lakshavarman (verses 37 and 39) of the Chandrātreyā (or Chandella) family. By way of introduction, the inscription furnishes an account of the ancestors of Yaśovarman and of his own achievements. In the family of the sage Chandrātreyā, who himself was a son of the sage Atri, there was, we are told, the prince Nannuka (v. 10), whose son was Vākpati (v. 12). Vākpati had two sons, Jayaśakti and Vijayaśakti (v. 14), of whom the latter begat Rāhila (v. 16), whose son again was Harsha (v. 18). This prince married a lady named Kañchhukā, of the Chāhamāna tribe (v. 21), who bore to him Yaśovarman. This prince, in verse 23, is represented in a general way as having carried on successful wars against the Gaudas, Khasas, Kośalas, Kāśmīras, Mithilas, Mālavas, Chedis, Kurus, and Gūjaras, and he is, in particular, stated to have defeated the king of Chedi (v. 28), and conquered the Kālāñjara mountain.

³ [See Dr. Bühler's remarks on the Dewal Prastuti, ante p. 73.—Ed.]

The inscription appears to have been set up after the death of Yaśovarman; for, in verse 44, we are introduced to his son Dhaṅga, who, in verse 45, is represented as ruling the earth as far as Kālañjara, and as far as Bhāsvat, situated (?) on the banks of the river of Mālava; up to the banks of the river Kālindī (or Yamunā), and to the frontiers of the Chedi country; and even as far as the mountain Gopa, or Gopātri. These localities indicate, then, the extent of the Chandella kingdom during the reign of the prince Dhaṅga; and that kingdom, accordingly, extended from the river Yamunā in the north to the frontiers of the Chedi kingdom in the south, and from Kālañjara in the east or north-east to Gopātri, the modern Gwālior, in the north-west. Bhāsvat, judging from the way in which it is introduced, should be looked for, opposite to Kālañjara, in the west or south-west, and I would therefore identify it with Bhāilla-svāmin or Bhailasvāmin, the modern Bhilsa on the river Vetravati or Betwa, from near which was issued the grant of the Chandella Madanavarmadeva of the year 1190.⁴

Attention may here be drawn also to the interesting verse 43 of the inscription. According to it, Yaśovarman had received the image of Vaikuṇṭha, which he set up in the temple founded by him, from Devapāla, the son of Herambapāla. Herambapāla in turn had obtained it from Sāhi, the king of Kīra, who had received it from the lord of Bhoṭa, who again had got it from the Kailāsa. Devapāla is called *haya-pati*, which may mean either 'the lord of horses', employed (like *aśva-pati*) as a title, or 'the lord of the Hayas'; however this may be, there can, I believe, be no doubt that the Devapāla, here spoken of, is the same Devapāla who is mentioned as a paramount sovereign (of Kanauj) and as the successor of Kshitipāladeva, in the Siyaḍoṇī inscription, with the date (Vikrama) Samvat 1005. The Kīras have, as I have stated elsewhere,⁵ by some been identified with the Kaśmīras, while in the *Bṛhatsaṃhitā*, XIV, 29, they are separately enumerated as a people inhabiting the north-east, together with the Kaśmīras. Bhoṭa, according to Lassen,⁶ is the modern Tibet.

Finally, in the last line, the inscription appears to mention a prince Vināyaka-pāladeva, regarding whose relation to the Chandella princes I am unable at present to offer any conjecture.

TEXT.⁷

L. 1. श्रीं नमो भगवते वासुदेवाय ॥

दधानानेकां यः किरिपुष्वसि[हीमय]शुषं त[दा]कारोच्छेद्यां तनुमसुरसुखानजवरात् ।
अघान त्रीशुषान्ज[क्ष]गति कपिलादीनवतु वः स वैकुण्ठः कण्ठध्वनिचकितनिःशेषभुवनः ॥⁸ —[1].
पायासुर्व्य[ब्ज]सिदम्ब[क्ष]नव्यतिकरि देवस्य विक्रान्तयः
सद्यो विस्मितदेवदानवमुतास्तिस्रि[लो]कीं

2.

हरः ।

वासु ब्र[ह्म]वितोष्यमर्षसलिलं पादारविन्दच्युतं
धत्तेद्यापि जगत्[क्ष]येकजनकः पुष्पं स मूर्ध्ना हरः ॥⁹ —[2].

⁴ See *Indian Antiquary*, vol. XVI, p. 202.

⁵ See *ib.* vol. XVII, p. 9.

⁶ *Indische Alterthumskunde*, 2nd Ed., vol. I, p. 523.

⁷ From impressions taken by Dr. Burgess.

⁸ Metre, Śikharī.

⁹ Metre, Śārdūlavikṛīṭa; and of the two next verses.

देवः पातु स वः पयःकचक्षति व्योम्नीव ताराचिरे
 देव्यासिप्रवृत्तांश्चने¹⁰ दिविसदः संस्तव्य सर्वानपि ।
 तस्मिन्मन्त्रेणैकमिदं विपुले वक्षः¹¹ स्थले यस्य ताः
 पेतुर्मन्दरसङ्गमंभ्रमवसक्तस्त्रीकटाक्षच्छटाः ॥ —[3].

गंभीरो -

3. स्तु(स्तु)धयः शशांकश्चिमाग्भास्त्र[स्त्र]तापोज्ज(ज्ज)ली
 धीरो धात्रि महाभक्षोधरवराः कल्पद्रुमाख्यागवान् ।
 सा कल्यादविकल्पनिर्गुणशामाभिरामः¹¹ प्रभुः
 सत्यं त्र्य(त्र्य)त यदि क्वचित्पुनरभूतुस्त्री यशोवर्धनः ॥ —[4].
 प्रधानादव्यक्तादभवदविकारादिह महानहंकारस्तस्मादजनि जनितोपप्रवृत्तः ।
 ततस्तस्मात्तामि प्रसव-
4. मलभक्त¹² क्र[स्त्र]वशादयैतेभ्यो भूतान्यनु भुवनमिधः प्रवृत्ते ॥¹³—[5].
 इहाद्यो विद्यानां कविरश्मिलकल्पव्युपरतो¹⁴ परः साक्षी देवस्त्रिभुवनविनिर्माचनिपुणः ।
 स विश्वेशमीशः¹⁵ श्रितकमलकिष्कलवसतिर्महिम्ना स्त्रेणैव प्रथममय वेधाः प्रभुरभूत् ॥ —[6].
 तस्माद्विष्णुजः पुराणपुराणादाभ्यायधाजः कवेर्येभूवन् -
5. नयः पवित्रचरिताः पूर्वै मरीचादयः ।
 तत्रात्रिः सुषुवे निरन्तरतपस्तीव्रप्रभावं सुतं चंद्रात्रेयमज्जत्रिमोज्ज(ज्ज)स्तरश्चानप्रदीपं सुनिं ॥¹⁶—[7].
 अस्ति स्वस्तिविधायिनः स जगतां निःशेषविद्याविदस्तस्मात्तोपनतास्त्रि[स्त्र]तिनिधेर्वन्द्यः¹⁷ प्रशंसास्पदं ।
 यत्राभूव पराक्रमेश लघुता नो चाटुकारोद्वितीर्नाख्यायंतरसा -
6. रता न च फलप्राप्तिः¹⁸ जयायात्मनः ॥ —[8].
 तस्मात्प्राणप्रगुणमनसां सर्वसंपत्पदानामुद्युक्तानां कृतकतदुगाचारपुष्पस्त्रितीनां ।
 तत्रत्यानाममलयशसां भूभुजां का प्रशंसा येषां शक्तिः सकलधरणीध्वंसने पावने वा ॥¹⁹—[9].
 तत्र चतुर्वर्णसारनिकषपावा यशश्चन्दनक्रीडासंज्ञातदिक्यु -
7. रश्मिवदनः श्रीननुकोभूवृपः ।
 यस्यापूर्वपराक्रममनमन्त्रिःशेषविदेविणः संभ्रान्ताः शिरसावह्वृपतयः शेषामिवाक्षा भयात् ॥²⁰—[10].
 यस्यानंदितवर्दिहंदरचितस्तोत्रक्रियाप्रक्रमात्संक्रान्तव्य(व्य)ह्वैरिवर्गजयिनः कंदर्पकल्याकृतेः ।
 नाम चामतनूभृतां मृगदृशां सद्यो विधत्ते पदं स्वान्तेषु
8. द्विपतां च रात्रिषु व(व)साहैल्लव्यमव्याहृतं ॥ —[11].
 तस्मादभूदाजिपराजितारेः श्रीवाक्यतिर्वाक्यतितुल्यवाचः ।
 यस्यामला भ्राम्यति भानुभाभिः सहैव लोकत्रितयेपि²¹ कीर्तिः ॥²²—[12].
 यस्यामलोत्पलनिषध(ण)किरातयोषिदुद्गीततदुपकलध्वनिरम्यसाधुः ।
 क्रीडागिरिः शिखरनिर्झरवारिपातभाक्ता -

¹⁰ Read •साञ्जने.

¹¹ The *akshara* सा was originally omitted, and is engraved above the line.

¹² Originally •समंस्त.

¹³ Metre, Śikharinī; and of the next verse.

The two *aksharas* वक्ष were originally omitted, and are engraved above the line.

¹⁴ Metre, Śārdūlavikrīḍita; and of the next verse.

¹⁵ Reda •श्वेदः.

¹⁶ Metre, Mandākrāntā.

¹⁷ Metre, Śārdūlavikrīḍita; and of the next verse.

¹⁸ Originally •द्विपतीपि.

¹⁹ Metre, Upajāti.

9. रताञ्जलितकेक्षिणः स विन्ध्यः ॥ ²¹—[18].
 तस्माद्विजयधातः श्रीराज्येश्वरकौस्तुभौ²² यदत् । द्वावात्मजावभूतां जयशक्तिर्विजयशक्तिश्च ॥ ²³—[14].
 तयोर्हयोरप्यमितप्रतापदावाग्निदग्धाहितकाननानि ।
 कर्माणि रोमांचलुपः समेताः समूर्धकम्यं क्षितिपाः²⁴ स्तुवन्ति ॥ ²⁵—[15].
 तन्वानुजन्मा तनयं राहिलाल्यमजीजनत् । निद्राद -
 10. रिद्रतां यान्ति यस्मिन्निष्प²⁶ निमि द्विषः ॥ ²⁷—[16].
 भोमभ्राम्यदक्षि[सु]चि स्रवदक्षकसंपादिताज्यक्रिये
 ज्ञानिर्गर्वोववसट्पदे क्रमचरत्संरन्ध्र[यो]धर्त्विजि ।
 अत्रान्तः समराध्वरेप्रतिहतक्रोधानिलोहीपि[ते]
 [वे]रोदक्षिणि यः पद्मनिव कृतो मन्त्रैर्जुहाव द्विषः ॥ ²⁸—[17].
 श्रीहर्षभूपमश्च भूमिभूतास्वरिष्ठः²⁹ सोऽसूत कल्पतरुकायमन -
 11. स्यसत्त्व[सु]ः [1³⁰]
 अद्यापि यञ्च सुविक्रासियशःप्रसूनगन्धाधिवाससुरभीषि दिग्गतराशि ॥ ³¹—[18].
 यत्न श्रीच सरस्वती च संहिते नोतिक्रमो विक्रम -
 स्तेजः सत्त्व[सु]गुणोच्च[क]लं परिणता चान्तिश्च नैसर्गिकी ।
 सप्तोषो विजिगीषुता च विनयो मानश्च पुष्पात्मन -
 स्वास्मान्मनसुचल विष्णयनिधेः किञ्चाम वस्तु सुमः ॥ ³²—[19].
 भीरुर्धर्मापराधे मधुरिपु -
 12. चरचाराधने यः सतृष्णः
 पापाक्षापेनभिन्नो निजगुणगचनाप्रक्रमेव्यग्रगन्धः ।
 गूढः पे[पे]शुब्धपादेनृतवचनसमुच्चारणे जातिमूकः
 सर्वत्रैवं क्षभावप्रवितगुचतया नाम [कः] स्तू³³यतेसौ ॥ ³⁴—[20].
 सौकुटुपां सुकृपाङ्गः कञ्चुकाख्यामकुण्ठधीः [1³⁵] सवर्णाभिधिनोवाह³⁶ चाहमानकुलीरवां ॥ ³⁷—[21].
 यस्याः पतिव्रततुलामधिरोदुमी -
 13. या नाकन्धती गुह्यतरामभिमानिनीति ।
 पल्लुः समीहितविधानपरापि साध्वी कार्श्यन्तया परमगादतिलक्षितेव ॥ ³⁸—[22].
 नौदक्कीकायतासिस्तुलितस्रव[व]लः कोमलः कोमलानां
 नम्रकली(झी)रवीरः शिथिलितमिथिलः कालवन्ध्यालवानां ।
 सीद[त्वा]वयवेदिः कुवतरुपु मरुत्संज्वरो गूर्जराणां
 तस्मात्तस्मां स जप्ते नृपकुल -
 14. तिलकः श्रीयशोवर्मराजः ॥ ³⁹—[23].
 स दाता राधेयः स च हृदिवचाः पांडुतनयः स गुरः पार्थीपि प्रवितमहिमानः क्षिमपि ते ।

²¹ Metre, Vasantatilakā.

²² Originally श्रीराज्येश्वरः; read श्रीराज्येश्वरः.

²³ Metre, Āryā.

²⁴ Metre, Upajāti.

²⁵ Read इ विचिञ्च.

²⁶ Metre, Śloka (Anuṣṭubh).

²⁷ Metre, Śārdūlavikrāṇḍita.

²⁸ Read अत्र परिष्ठः.

²⁹ Metre, Vasantatilakā.

³⁰ Metre, Śārdūlavikrāṇḍita.

³¹ The first of these two akṣaras is quite illegible in the impressions.

³² Metre, Śārdūlavikrāṇḍita.

³³ Read सुवर्णा वि.

³⁴ Metre, Śloka (Anuṣṭubh).

³⁵ Metre, Vasantatilakā.

³⁶ Metre, Śārdūlavikrāṇḍita.

अतोताः किं ब्रूमी यदि पुन[रि]ह स्रुः स्रुचरिते [रि]या मन्त्री(मी)कुर्युर्दमनवसो[क्ते]ममधुना ॥³⁷
—[24].

तस्मादातरि तत्र भूयति कृत्वा क्षेपाय शस्त्रमहः

कामं दातरि सिद्धकेलिसुमनस्तस्याय कल्पद्रुमाः [।³⁸]

वित्तेशः पर -

15. म(मा)र्धहृदिविधुरस्त्रान्ती विलासी स चे -

दास्ये तस्य सतीन्दुरत्यलवनम्रीत्यै दृश्यासुत्सवे ॥³⁹—[25].

यस्योद्योगे व(व)लानां प्र[स]रति रजसि ध्यात[मि]दो[त्तराले]

स्वःसिन्धुर्व्य(र्व्य)हरोधाः पिहितरश्मिरभूद्भानुरादर्शरम्यः ।

स[म्य]ग्देवेन्दुदन्ती सुदमधित वियत्साध्वमासीत्य चक्ष्वाः⁴⁰

सोत्कण्ठास्तस्युरासीत्यनदशमती कूचिताहृतमयोः ॥⁴¹—[26].

पन्थीग्याव(व) -

16. चक्षोपहिपकलहमिलहन्तदक्षामिघात -

प्रोचत्वा(त्वा)लाकलापप्रसृतकुतमुजि ज्वाधनधानमीमे ।

पीताह्वी(ह्वी)वरचःप्रमदक[लकल]⁴²द्वादरौ[द्रप्रहासे]

धीरं भी[तेव] लक्ष्मीः समरशि[रसि] यं सं[भ्रमा]दालि[लिङ्ग] ॥ —[27].

उत्तुङ्गास्त्रनशैलसन्निभचलत्तहिपेन्द्रस्त्रित -

क्षुब्धहृर्ध्वरध्वनिमार्गणगणप्रारब्ध(व्य)रक्षाक्रियं ।

विस्थातचित्तिपालमौ -

17. सिरचनाविन्धस्तपादाभु(भु)जं

संख्येसंख्यव(व)लं व्यजेष्ट गतभीर्यवेदिराजं हठात् ॥⁴³—[28].

लक्ष्मच्छायाकलुषवपुषः कान्तिमहू[र]मि[न्दो]र[न्या?]यत्त[स्फुरि]तविधुरा[त्स]न्दरं चारवि[न्धात्] ।

य[स्त्रा?] — — — — — [चार्द्धते?] संभ्रान्ताभिः कथमपि सुखं वीक्ष्य वैरि-
प्रियाभिः ॥⁴⁴—[29].

गङ्गानिर्गर्ध्वरध्वनिभयभ्राम्यन्तुरङ्गप्रजाः

सद्यःसुप्तविबु(बु)धकेस -

18. रिरवत्प्रसक्तरीन्द्राकुलाः ।

यत्सेन्यैः प्रतिकल्पपादपसुमालूनप्रसूनोच्चयाः

प्रालेयाचलमेखलाः कथमपि [क्रा]न्ताः श[नैर्हि]जये ॥⁴⁵—[30].

उष्[प्रा]कारमि[त्तिस्थि]त[स]मद[शिखि]कू[?] — — [निना?]द -

— — [श्व]— — — श्व[रथ]तुरगप्राप्तवेगान्तरायः ।

यत्किञ्चिन्दिने स्वात्तरणिरनुदिनं नीलकण्ठाधिवासं

जघाह क्रीडया यस्त्रिलकमिव भुवः

³⁷ Metre, Śikharinī.

³⁸ Metre, Śārdūlavikrīḍita.

³⁹ Read चक्ष्वाः.

⁴⁰ Metre, Śragdharā; and of the next verse.

⁴¹ The first *akṣara* in [चक्ष्वा] in the impressions looks like च.

⁴² Metre, Śārdūlavikrīḍita.

⁴³ Metre, Mandākrāntā.

⁴⁴ Metre, Śārdūlavikrīḍita.

19. किञ्च कासंजराद्धिं ॥ ⁴⁸—[31].

या यज्ञपञ्चपादकण्ठितमहावीरजनप्रक्रिये -

रा वा(वा)त्वादविलुप्तसत्य[समयै]रा पा[णि]पीडाविधेः ।

अत्रान्तार्थिवि[तीवर्ष]पूर्णविभवैस्त[येप्सिता]कांशि[भि] -

[दूरोत्कर्षकथा]ज्ञानोच्च[?]पुस्तकैर्यः साधुभि[?]स्तूयते ॥ ⁴⁹—[32].

[नि]न्दासुपे[भि] पुस्तकान्तरसङ्क्रमेण [शान्ति]ञ्च जातु सततभ्रमचक्रमेण ।

यस्मात्तिपौष्टमिरस्तमनुष्यभावे लोके स[सु] ⁴⁷-

20. [द्रुमत]कीर्तिरनिन्दितैव ॥ ⁵⁰—[33].

एकेषोवाह लोकेस्मिन्पुत्रजन्मागतं शिरः । कञ्चुका येन धीरेण देवकीव मधुहिषा ॥ ⁵¹—[34].

शौ[यौ]दार्यनयादिनिर्ग[लगु]णयामाभिरा[मं यथो?]

[यस्या?]मेघ[विग्रह]ना[यति]लक[ङ्गा]य[न्ति सि]ह[स्त्रि]यः ।

[तस्य स्तोत्रम]मित्रमईन[र]वे[?]अष्टप्रकाशीकृत -

तैलौक्यस्य सङ्गसमंख्यमहसो दीपप्रदानोपमं ॥ ⁵²—[35].

क्रोधोदृप्तान्तकभङ्गकुटिल -

21. पटुरल(ण)चण्डकोदण्डयष्टि -

व्याघातस्कारघोरध्वनिचकितमनःसंभ्रमभ्रान्तदृष्टु ।

स्यष्टं गष्टेषु दूरं क्षिपेदपि रिपुषु चकते[जो]स्व[स्व]रागे -

— य[स्त्रीज] न व्य[रंसी]वृद्धन[?] [वि]जयि[न]सङ्ख्यदो[ई]क[ङ्क?]: ॥ ⁵³—[36].

[यो] लक्ष्य[र्भ]नृप[ते]: शरदिन्दुकान्तमाख्यातुमिच्छति यशःप्रस[र]⁵⁴ वचोभिः ।

दीपप्रभापरिचयेन विमुग्धवु[हु]र्धिमंभ्यन्दिने दिवसनाथमुदीक्षतेसौ ॥ ⁵⁵—[37].

22. यस्मात्तामदवक्रमानसव[च]सिध्याजप्रयोगापत -

सृष्टौलंघनसत्त्व[च]साधवमचच्छेदी पदं वामनः ।

लौकासौक्यिरःशतप्रतिहतज्योतिर्विवक्षाञ्च य -

तस्य क्रामति तन्निशाकर[महा?]श्रीका[र्हि] शुभं यशः ॥ ⁵⁶—[38].

[धी]रो दिग्विजयेषु केलिसरसी[न्ती]प्रप्रता[पं द]ध -

क्षिप्रैश्चक्षिपदव्ययोभयतटीविन्यस्तसेनाभरः ।

मञ्जसप्तकरीन्द्रपंकिसज्जला श्रीलक्ष्मवर्मा -

23. मिध -

चक्रे शक्रसमः कलिन्दतनयां जङ्घोः सुतां च क्रमात् ॥ —[39].

आखानेडु मञ्जीमुजां सुनिजमखाने सतां सङ्क्रमे

यामि यामरमण्डलीषु वशिजां वीधीपथे चत्वरि ।

[च]भ्यन्ध[गसं]कवासु [निसये]र[स्त्री]कसां विजया -

⁴⁷ Metre, Bragdhara.

⁴⁸ Metre, Śārdūlavikrīḍita.

⁴⁹ This and the following three *akṣaras* might be read नं वनवि; but I believe that न has been altered to सु and वि to स, and the two *akṣaras* वन are so similar to वन, that they may be read either way.

⁵⁰ Metre, Vasantatilakā.

⁵¹ Metre, Śloka (Anuṣṭubh).

⁵² Metre, Śārdūlavikrīḍita.

⁵³ Metre, Bragdhara.

⁵⁴ This *akṣara* looks like क्ष, altered to र.

⁵⁵ Metre, Vasantatilakā.

⁵⁶ Metre, Śārdūlavikrīḍita; and of the next two verses.

क्षित्वं [तङ्]षकोर्त्तनैकमुखराः सर्वत्र सर्वे जनाः ॥ —[40].

यस्थान[नि] शरदखण्डशशिप्रसवे कोपं व्यनक्ति हृदयस्थमरिप्रिया -

24.

यां ।

सिंदूरभूषणविवर्जितमाख्यपद्ममुत्कृष्टहारवलयं कुचमण्डलं च ॥ ⁵⁵—[41].

तेनेतश्चाक् चामीकरकलसलसङ्गोम धाम व्यधायि

भ्राजिष्णु प्राग्भवंशध्वजपट[पटलां]दोलितां[भोज]हृदं ।

देव्यारातेस्तुषारक्षितिधरशिखरस्थर्द्धि वर्द्धिष्णुरागा

दृष्टे यात्रासु यत्र तृ[त्रि]दिवसतयो विस्मयन्ते समेताः ॥ ⁵⁶—[42].

कौलाशा(सा)ज्ञोटनायः सुहृदिति च ततः की -

25.

रराजः प्रपदे

साक्षिस्तस्मादवाप द्विपतुरगव(व)त्तेनानु हेरम्ब(म्ब)पालः ।

तत्सूत्रोर्दवपालात्तमय ह्यप[ति]ः प्राप्य नित्ये प्रतिष्ठां

वेकुण्डं कुण्डितारिः क्षिति[धरति]लकः त्रियशेवर्मराजः ॥ —[43].

श्रीधरः स्वभुजप्रसाधितमङ्गोनिर्ग्राजराज्यस्थितिस्तस्मादास महोदधेरिव विधुः स्रुजानानन्दकृत् ।

युष्मे नश्यदरातिवर्गसुभटप्रस्थयमानस्तुतिर्नि -

26.

त्वं नस्य(म्)महीपमौलिलगलितसकृजितांघ्रिद्वयः ॥ ⁵⁷—[44].

आकालञ्जरमा च मालवनदोतीरस्थिते⁵⁸ भास्वतः कालिन्दोसरितस्तटादित इतोप्या चेदिदेयाव[धिः]

[आ तस्मादपि?] विस्मयेकनिल[या]नीपाभिजानाहिरयः शास्ति क्षि[ति]मायतोर्जितभुजव्यापारलीला-
र्जितां ॥ —[45].

यस्यागविक्रमविवेककलाविलासप्रज्ञाप्रतापविभवप्रभवचरित्रात् ।

चक्रे कृती

27.

सुमनसां मनसामकस्मादस्मादकालकलिकालविरामशंकां ॥ ⁵⁹—[46].

शब्दा(ब्दा)नुभाय(स)नविदा पितृमात्र्यधत्त देहेन माधवकविः स इमां प्रयस्ति ।

यस्यामलं [कवि]यशः क्षतिनः कथासु रोमाञ्चकञ्चकमुषः परिकीर्तयन्ति ॥ —[47].

संस्कृतभाषाविदुषा जय[गु?]ष[पुत्रे]ष कौतुका[क्षि]ता ।

हृचिराञ्जरा प्रशस्तिः करणिकजघ्नेन गौडेन ॥ ⁶⁰—[48].

पाताङ्क -

28.

मिपतिः पृथ्वीं त्रयीधर्मः[.]⁶¹ प्रवर्द्धतां । नन्दन्तु गोद्विजम्भान[.]⁶² प्रजा प्राप्नोतु निर्वृतिम् ॥ ⁶³—[49].

सस्वत्सरदशयतेषु एकादशाधिकेषु सस्यत् १०११ उक्तीर्णां चैयं रु[पका]र

.⁶⁴ श्री[वनायक?]⁶⁵ पालदेवे⁶⁶ पालयति [वसु]धां वसुधाना[धि?]म[ता]

निर्हृन्व[वि?]रि[भः?] नमो भगवते वासुदेवाय ॥ ॥ नमः सवित्रे ॥

⁵⁴ Metre, Vasantatilakā.

⁵⁵ Metre, Śrngdharā; and of the next verse.

⁵⁷ Metre, Śārdūlavikrīṭita; and of the next verse.

⁵⁸ The vowel of this *akṣara* (रे) may have been struck out.

I would suggest reading 'स्वित्ता'.

⁵⁹ Metre, Vasantatilakā; and of the next verse.

⁶⁰ Metre, Āryā

⁶¹ These signs of *visarga* were originally omitted.

⁶² Metre, Śloka (Anuṣṭubh).

⁶³ Here from 10 to 12 *akṣaras* are illegible in the impressions.

⁶⁴ Of the *akṣaras* in these brackets only न and क appear to me to be certain.

⁶⁵ This वे was originally वः

TRANSLATION.

Om !

Adoration to the holy Vāsudeva !

(Verse 1.) May that Vaikuṇṭha protect you, who, frightening the whole world with his roaring, as boar and as man-lion, slew the three chief Asuras, Kapila and the rest, (*who were*) terrible in the world, (*and who*) possessed one body which by the boon of Brahman enjoyed freedom from fear (*and*) could be destroyed (*only*) by (*Vaikuṇṭha*) having assumed those forms !

(2.) May the three strides of the god Hari, (*made*) when he was cheating Bali, (*and*) at once praised by the astounded gods and demons, protect the three worlds ! Even now that one father of the three worlds, Hara, bears on his head the holy water which, respectfully then offered by Brahman, fell on (*Hari's*) lotus-foot.

(3.) May that god protect you, on whose famous breast, broad like the wall of the Añjana mountain, (*and*) covered with drops of water so that it appeared like the star-covered sky, (*and*) marked with scars by the swords of the Daityas, fell, withdrawn from all (*other*) inhabitants of heaven, many glances of Lakshmi, agitated with confusion at the proximity of the Mandara mountain !

(4.) Deep like the oceans, pleasing like the moon, radiant with the brilliancy of the sun, firm like the Creator, great like the noblest of mountains, munificent like the trees of paradise,—tell me truly, if anywhere there has been another lord, charming with a multitude of spotless excellencies unchangeable to the end of the world, equal to Yaśovarman !⁶⁶

(5.) From Nature unmanifested (*and*) changeless there proceeded here the Great One; from that was born Self-consciousness, which engendered the group of the organs (*upagraha*); from that in due order the Subtile Elements took their origin, and from them the Gross Elements; from them afterwards proceeded the World.⁶⁷

(6.) Then, when the whole world had come to an end, there was first here by his own greatness the mighty Creator, the first sage of all kinds of knowledge, the divine witness on high, skilful in creating the three worlds, that ruler over all who dwells on the filaments of the opening lotus.

(7.) From that Creator of the universe, that ancient being, that sage who is the abode of sacred knowledge, sprang those early sages of holy conduct, Marichi and the rest. Atri, one of them, begat the sage Chandrātreyā, who by his ceaseless austerities acquired fierce might, (*and*) who was a flame of unfeigned intensely radiant knowledge.

(8.) The family proceeding from him, who caused the welfare of the worlds (*and*) was acquainted with every science (*and*) a receptacle of sacred lore that came to him of its own accord, is a fit object of laudation; (*a family*) where neither prowess has caused depression nor flattery elation, in which there has not been a particle even of

⁶⁶ The above gives the general meaning of the verse, I believe, correctly; but the first half of it does not admit of a proper construction.

⁶⁷ Compare, e.g., the *Sāṅkhya Aphorisms of Kapila*, translated by Ballantyne, 3rd Ed., p. 71; Davies, *Hindū Philosophy*, pp. 20 and 21, 35, 54. The word *वृत्त* of the text appears to denote the five organs of sense, the five organs of action, and *manas*.

feebleness, and where the attainment of the objects desired has not tended to the destruction (*of the possessor*).

(V. 9.) How shall we praise the princes of spotless fame of that (*family*), whose thoughts were nobly directed towards the protection of people in distress, the possessors of every blessing who, full of energy, inasmuch as they practised the conduct of the golden age, had a meritorious existence, (*and*) who had the strength to destroy as well as to protect the whole earth?

(10.) Among them there was the illustrious prince Nannuka, a touchstone to test the worth of the gold of the regal order, who playfully decorated the faces of the women of the quarters with the sandal of his fame; (*and*) of whom, inasmuch as his enemies without exception bowed down at the progress of his unprecedented valour, princes confounded, through fear, carried the command on their heads, like a garland.

(11.) As he conquered many hosts of enemies (*and*) was shaped like the god of love, his name, made known by the spread of the laudations uttered by groups of delighted panegyrists, at once took its place in the minds of deer-eyed women whose bodies were emaciated (*with love of him*), while despair unobstructed forcibly took hold on crowds of antagonists.

(12.) From him, who in battle defeated the enemies (*and*) whose speech was like that of Vākpati, 'the lord of speech,' was born the illustrious Vākpati, whose spotless fame roams about in all the three worlds, together verily with the rays of the sun.

(13.) Whose pleasure-mound (*was*) that Vindhya, the peaks of which are charming with the sweet notes of his excellencies sung by Kirāta women seated on spotless lotuses, (*and*) on which groups of peacocks are made to dance by the bubbling noise of waterfalls rushing down from its tops.

(14.) As the moon and the Kaustubha (*arose*) from the ocean of milk, so were born from that home of wonder two sons, Jayaśakti and Vijayaśakti.

(15.) Princes, when they are met together, enraptured praise with shaking of heads the deeds of both of them, by the unmeasured prowess of whom adversaries were destroyed, as woods are burnt by a blazing fire.

(16.) The younger of the two begat a son named Rāhila, thinking of whom the enemies enjoy little sleep at night.

(17.) Who never tired, at the sacrifice of battle, where the terribly wielded sword was the ladle, where the oblation of clarified butter was made with streaming blood, where the twanging of the bow-string was the exclamation *vashat*, (*and*) at which exasperated warriors marching in order were the priests, successful with his counsels (as with sacred hymns) sacrificed, like beasts, the adversaries in the fire of enmity, made to blaze up high by the wind of his unappeased anger.

(18.) Then that most excellent of rulers, whose vigour was sought but slight, begat the illustrious prince Harsha, who was almost like a tree of paradise, the flowers of whose widely expanding fame make the regions fragrant with the scent of their perfume even now.

(19.) In him (*were*) fortune and eloquence combined, statesmanship (*and*) heroism, vigour radiant with the quality of goodness and complete patience come to him by nature, contentment and a desire for victory, modesty and self-confidence. Endless as are his excellencies, what is it then that we shall praise of that meritorious store of marvel?

(V. 20.) He who (*was*) afraid to offend against the law, anxious to worship the feet of (Vishnu), the enemy of Madhu, unacquainted with wicked utterances, abashed when his own excellencies were being enumerated, void of calumnious speech, (*and*) mute by birth to utter untrue words,—what person then was he, that is thus praised as in every respect endowed by nature with famous qualities?

(21.) He, of beautiful body (*and*) unblunted intellect, with due rites married a suitable (*lady*) of equal caste, named Kañchhukā, sprung from the Chāhamāna tribe.

(22.) Arundhatti, priding herself to be her superior, was nevertheless unable to measure herself with her in devotion to her husband; and it was for this reason that she, although a good wife (*and*) intent to do the behests of her husband, extremely abashed as it were, became so utterly emaciated.

(23.) She bore to him that frontal ornament of princely families, the illustrious king Yaśovarman, who was a sword to (*cut down*) the Gaudas as if they were pleasure-creepers, equalled the forces of the Khasas, (*and*) carried off the treasure of the Kosalas; before whom perished the Kāśmīrī warriors, who weakened the Mithilas, (*and*) was as it were a god of death to the Mālavas; who brought distress on the shameful Chedis, who was to the Kurus what a storm is to trees, (*and*) a scorching fire to the Gūrjaras.

(24.) If (Karna), that munificent son of Rādhā, and that true-speaking son of Pāṇḍu, and (Arjuna), that heroic son of Prithā,—need we say it? if all those whose greatness is any way famous, who have passed away, were to be here again, they would, blushing at their own conduct, bend down their faces, were they to see him here now.

(25.) While *this* prince is protecting the distressed, the carrying of arms (*only*) tends to fatigue men; while *he* is granting desires, the trees of paradise (*only*) furnish beds of flowers for the amorous play of the Siddhas; the lord of riches has his mind bewildered at the growth of (*his*) real wealth, when *he* is dallying; while *his* face is a feast of the eyes, the moon causes delight (*only*) to groups of lotuses.

(26.) When the dust rose on the expeditions of his forces, the river of heaven had its current diverted midway by the embankments formed in it; the sun, having its lustre covered, was pleasant like a mirror; seeing the sky all over covered with clouds, the elephant of the lord of the gods became delighted, (*and*) the swans eagerly looked upwards, (*and*) a thousand eyes of averted enemies became closed.

(27.) Him, (*who remained*) calm at the head of battle, where a fire was spreading with the masses of flames issuing forth from the strokes of the big trunks, meeting in fight, of the mutually enraged elephants, (*which was*) terrible with the deep sounds of the bow-strings, (*and*) where the laughter of demons, intoxicated with the blood drunk by them, was made awful by their mad confused shouts,—him Fortune, frightened as it were, anxiously embraced.

(28.) Free from fear, he impetuously defeated in battle the Chedi king whose forces were countless, who had put down his lotus-foot on rows of diadems of famous princes, (*and*) who tried to protect himself by showers of arrows of enraged irresistible archers, standing on mighty infuriated elephants that were marching along like towering Añjana mountains.

(V. 29.) [This verse, of which a portion is more or less illegible in the original, appears to say that the wives of the enemies considered his face more beautiful even than the moon and the lotus].

(30.) At the conquest of the regions, his soldiers gradually managed to ascend the slopes of the snowy mountain, where plentiful flowers had been gathered by Umā from every tree of paradise; where the troops of horses became unmanageable with fright at the gurgling sound of the torrents of the Ganges, (*and*) which were crowded with (*his*) mighty elephants, terrified at the roaring of lions suddenly awakened from their sleep.

(31.) [He easily conquered the Kālañjara mountain, the dwelling-place of Śiva, which is so high that it impedes the progress of the sun at mid-day.]

(32.) By people who, since they began to handle the sword, have never ceased to observe the vow of heroism, by those who from childhood have never broken their plighted faith, by those who, till their hands began to ache, have bestowed ample wealth on suppliants, as well as by those who wish to have their desires fulfilled,—he is praised by (*all*) good men, enraptured at the tales of his high pre-eminence.

(33.) The people, among whom the notion of his being a human being had been banished by his manliness, certainly did absolve his fame from all blame for going to the sea, afraid as it was of incurring censure by coming in contact with other men, and of never obtaining rest if it were constantly to roam about.⁶⁸

(34.) By (*having given birth to*) this steadfast (*prince*), Kañchhukā alone in this world carried her head erect (*with pride*) at the birth of a son, just as Devaki did by (*giving birth to*) the enemy of Madhu.

(35.) Since the wives of the Siddhas sing his fame, the ornament of all faultless rulers, (*which is*) charming by reason of (*his*) heroism, generosity, wisdom, and a multitude of other spotless qualities,—to laud him, that sun in scattering the enemies, is like illumining the thousand-rayed (sun), when it has clearly manifested the three worlds.

(36.) In battle, the impetuous massive arms of that ocean of regal splendour, engaged in conquering the earth, did not cease to itch, even though the enemies,—their sight bewildered, when their minds were frightened by the loud fearful sound of the twanging of the string of his terrible large bow, crooked like the brow of the enraged god of death and emitting a shrill sound,—had clearly disappeared, nobody knew whither.

(37.) Whoever attempts to describe in words the expansion of the fame, pleasing like the autumnal moon, of the prince Lakshavarman, that foolish-minded person looks, because he is familiar with the light of a lamp, up to the lord of the day at mid-day.

(38.) This bright fame of his, which rivals the great splendour of the moon, proceeds to regions which (*even*) the sin-destroying Vāmana did not reach, when he rapidly crossed over the earth on the occasion of cheating the guileless-minded Bali, (*and*) which the sun (*even*) does not reach, because its rays are impeded by the hundreds of peaks of the Lokāloka mountains.

⁶⁸ According to Manu, III, 158, those who undertake voyages by sea, deserve censure and should be avoided.—I should have expected the particle *यदि* to connect the two halves of the verse, and am inclined to read *यजेति दीव्यः*, instead of *यजामिदीव्यः*.

(V. 39.) Steadfast (*and*) possessed of fierce ardour, the illustrious Lakshavarman in his conquests of the regions made, equal to Indra, the daughter of Kalinda and the offspring of Jahnu,²² one after another, his pleasure-lakes, encamping the forces of his army on either banks unmolested by any adversaries, (*and rendering*) their waters muddy by the bathing of his furious mighty elephants.

(40.) In the halls of princes, where sages dwell, (*and*) where good people meet, in the village, in the assemblages of the lowly, among the rows of shops of merchants, (*and*) where streets cross, where wanderers talk together on the road, (*and*) in the huts of the dwellers of the forest,—everywhere everybody constantly from astonishment is loud only in praise of *his* excellencies.

(41.) His face being serene like the full-moon in autumn, the anger dwelling in his heart is manifested (*only*) by the lotus-faces, deprived of the decoration of red-lead, and by the round breasts, stripped of their pearl-strings, of the wives of his enemies.

(42.) *He* erected this charming splendid home of (Vishnu), the enemy of the Daityas, which rivals the peaks of the mountain of snow; the golden pinnacles of which illumine the sky, (*and*) on which groups of lotuses are wafted to and fro by multitudes of banners on high poles; at the sight of which the inhabitants of heaven, met together on festivals, filled with increasing delight, are struck with wonder.

(43.) (*The image of*) Vaikunṭha (*which*) the ornament of princes, the illustrious king Yaśovarman, who crushed his enemies, has set up (*here*),—the lord of Bhōṭa obtained it from the Kailāsa, and from him Sāhi, the king of Kīra, received it as a token of friendship; from him afterwards Herambapāla obtained it for a force of elephants and horses, and (*Yaśovarman himself*) received it from Devapāla, the lord of horses (*Hayapati*), the son of (*Herambapāla*).

(44.) As the moon (*arose*) from the great ocean, so was born to him a son, causing joy to the people, the illustrious Dhāṅga, who by his arms has firmly established his upright rule over the earth, whose praise is sung by champions before whom the hosts of enemies are perishing in battle, (*and*) whose two feet are constantly worshipped with garlands, fallen down from the crowns of princes who bow down (*before him*);

(45.) who rules the earth, playfully acquired by the action of his long and strong arms, as far as Kālāñjara and as far as Bhāsvat, situated (?) on the banks of the river of Mālava; from here to the banks of the river Kālindī, and from here also to the frontiers of the Chedi country, and even as far as that mountain called Gopa (Gopādri) which is the unique abode of marvel;

(46.) who, a source of munificence, bravery, discernment, of arts and dalliance, of intelligence, majesty and might, accomplishing his purposes, by means of such conduct, all at once created in the minds of well-disposed people the belief that the Kali-age had, out of season, come to an end.

(47.) The poet Mādhava, whose father is Dedda, learned in grammar, has composed this eulogy, he whose spotless fame as a poet wise men, filled with rapture, celebrate in tales.

²² i.e., the Yamunā and the Ganges.

(V. 48.) The eulogy has been eagerly written in pleasing letters by the son of Jayaguna (?), the writer of legal documents, Jaddha, the Gauda, who knows the Sanskrit language.

(49.) May the ruler of the land protect the earth! May the law of the three Vedas prosper! May cows and the twice-born rejoice! May the people obtain happiness! In ten hundred years increased by eleven; the year 1011.

Engraved (*was*) this (*eulogy*) by the artizan

While the illustrious Vināyaka(?)pāladeva is protecting the earth, the earth is not taken possession of by the enemies, who have been annihilated.

Adoration to the holy Vāsudeva! Adoration to the Sun!

III.

INSCRIPTION FROM A JAINA TEMPLE OF THE YEAR 1011.

This inscription¹ is carved on the left door-jamb of the temple of Jinanātha, at Khajurāho. It consists of 11 lines. The writing covers a space of about $8\frac{1}{4}$ " broad by $8\frac{1}{4}$ " high, and is well preserved. The size of the letters is about $\frac{1}{4}$ ". The characters are Nāgarī; in my opinion, not earlier than the thirteenth century. The language is Sanskrit, and the inscription is partly in verse and partly in prose. The verses offend against the metre, and the grammar is faulty; as regards orthography, the dental sibilant is throughout used for the palatal sibilant, and *śh* is employed instead of *kh* in *vaiśākha*, for *vaiśākha*, line 10.

The inscription records a number of gifts made (probably in favour of the temple where the inscription is) by one Pāhilla, whose name is spelt Pāhila, and who is described as held in honour by king Dhāṅga (or, possibly, Dhāṅga); and it is dated, in line 1, in the year 1011, and, in lines 10 and 11, on the 7th of the bright half of Vaiśākha, on Somadina or Monday. Regarding the figures for the year (1011), it must be stated that the artizan, in the place of the cypher, first engraved the figure 1, which he subsequently altered to 0; but the four figures actually are 1011, and cannot possibly be read in any other way. The inscription, then, is dated in the same year as the inscription of Yaśovarman (No. II, above), and it apparently mentions the same prince Dhāṅga, who is spoken of in that inscription as the ruling prince. Moreover, whatever may have been said to the contrary, the date undoubtedly works out satisfactorily. For, taking the figures 1011 to denote the southern Vikrama year 1011, expired, the corresponding day is April 2, A.D. 955, which *was* a Monday, as required.* On the other hand, the characters in which the inscription is engraved are far more modern than those of the inscription of Yaśovarman; and taking the date to be correct, and the references in both inscriptions to be to the same Dhāṅga (the only prince of that name known to us), we must of necessity assume that the inscription, as we now have it, has, similarly to the inscription of

¹ See Cunningham's *Archaeol. Surv. of Ind.* vol. II, p. 433, and vol. XXI, p. 67. The inscription has been edited by Dr. Rajendralal Mitra in the *Jour. As. Soc. Beng.* vol. XXXII, p. 279, and a photo-lithograph of it was published by Sir A. Cunningham in *Archaeol. Survey of India*, vol. XXI, plate xvi, J. I now re-edit it from an impression prepared by Dr. Burgess.

* The corresponding date for the northern Vikrama year 1011, current, would be Saturday, April 23, A.D. 953; and for the northern Vikrama year 1011, expired, or southern Vikrama year 1011, current, Wednesday, April 12, A.D. 954.

Dhaṅgadeva of the year 1059 (No. IV, below), been re-engraved from a more ancient copy.³

TEXT.⁴

1. श्री⁵ [॥^{*}] संवत् १०११ समये ॥⁶ निजकुलधवलीयं दि-
2. व्यभूर्ति स्त्री(शी)ल स(ग्र)मदमगुचयुक्त सर्व-⁷
3. सत्वा(त्ता)नुकंपी [॥^{*}] खजनजनिततोषी धर्मराजिन⁷
4. मान्य प्रथमति जिननाथीयं भव्यपाहिल⁸ -
5. नामा ॥(॥) १ ॥ पाहिलवाटिका १ चंद्रवाटिका २
6. लघुचंद्रवाटिका ३ सं(ग्र)हरवाटिका ४ यंशार -
7. तलवाटिका ५ आमवाटिका ६ ध(धं?)गवाडी ७ [॥^{*}]
8. ⁹पाहिलवंसे(ग्र) तु चये श्रीये अपरवंसी(शी) यः कीपि
9. तिष्ठति [॥^{*}] तस्य दासस्य दासीयं मम दत्तिस्त्व¹⁰ पाह -
10. येत् ॥ महाराजगुरुस्त्री(शी)वासवचंद्रः [॥^{*}] वैसा(या)व(ख)
11. सुदि ७ सोमदिने ॥

TRANSLATION.

Om !

In the year 1011.

(Line 1.) He who bears the auspicious name Pāhilla, renders illustrious¹¹ his family, possesses a divine body, (and) a good disposition, is endowed with the qualities of tranquillity and self-control, (and) takes compassion on all beings, is pleased by good people (and) held in honour by king Dhaṅga, he bows down here to the lord of the Jinās.

(5.) 1, the Pāhilla garden; 2, the Chandra garden; 3, the small Chandra garden; 4, the Śamkara garden; 5, the Pañchāitāla¹² garden; 6, the mango garden; 7, the Dhaṅga garden-ground; (these are my gifts).

(8.) Whatever family there is here, when the family of Pāhilla is no more, I am the servant of its servant,—may it guard my gifts!

The Mahārāja-guru (or high-priest, is) the illustrious Vāsava chandra.

On the 7th day of the light half of (the month) Vaiśākha, on a Monday.

³ This, too, appears formerly to have been the opinion of Sir A. Cunningham; see *Jour. Beng. As. Soc.* vol. XXXII, p. 274. In *Archaeol. Survey of India*, vol. XXI, p. 87, the same scholar has taken the true date to be "Samvat 1111, or A.D. 1064, in which year *Vaiśākha sudi 7* did fall on Monday, the 18th April." In reality, however, *Vaiśākha sudi 7*, in A.D. 1054, fell on Sunday, April 17.

⁴ From the impression taken by Dr. Burgess.

⁵ Expressed by a symbol.

⁶ Metre, Mālinī; but the second half offends against the metre. I propose to read the whole verse thus: दिव्यकुलधवलीयं दिव्यभूर्तिः सुश्रीयः समदमगुचयुक्तः सर्वसत्त्वानुकंपी । सुजनजनिततोषी धर्मराजिन मान्यः प्रथमति जिननाथं भव्यपाहिलनाथा ॥

⁷ The *akṣhara* वृ looks as if it had been altered to वृ.

⁸ The metre requires पाहिल, and so the name is written in the inscription No. VIII, below.

⁹ Metre, Śloka (Anuṣṭubh); but the first half offends against the metre, and does not admit of a proper construction. I would suggest reading पाहिलवंसे तु श्रीये वंसी यः कीपि तिष्ठति.

¹⁰ Originally दत्तिस्त्व; read दत्तीस्त्व.

¹¹ The word वक्त्र 'white' is used in the sense of 'rendering white' (or bright, or famous).

¹² I do not understand this word.

IV.

STONE INSCRIPTION OF DHANGADEVA OF THE YEAR 1059; RENEWED BY
JAYAVARMADEVA IN THE YEAR 1173.

The stone which bears this inscription was discovered in February 1838 by Captain T. S. Burt, of the Bengal Engineers, at a temple of Khajurâho, and it is now built into the wall on the right side of the entrance of the temple of Viśvanâtha, at the same place.¹ I am now able to publish an improved version of the text, from two excellent impressions taken by Dr. Burgess.

The inscription consists of 34 lines. The writing covers a space of about 5' 2" broad by 2' 10" high, and, except that a crack, which runs through the stone from top to bottom, has rendered one or two *aksharas* illegible, it is well preserved throughout. The size of the letters is from $\frac{3}{4}$ " to 1". The characters are Nāgarī; they are not formed very carefully, and it is therefore occasionally difficult to distinguish between the signs for *dha* and *va*, those for *ta*, *na* and *la*, those for *cha* and *ra*, those for *ya* and *sa*, and those for *rga* and *mma*. The language is Sanskrit, and, excepting the introductory blessing, and the two dates in lines 32-33 and at the end of line 34, the inscription is in verse. From a grammatical point of view, I need only state that in line 34 we find the wrong form *prolikhat*, for *prodalikhat*. As regards orthography, *ḍ* is throughout denoted by the sign for *v*; the dental sibilant is 43 times put for the palatal sibilant (e.g., in *sikhari*, line 1, *sukla* and *śisutve*, line 3, *vamsa*, lines 7, 21, 27 and 30, &c.) and the palatal sibilant 12 times for the dental sibilant (e.g., in *praśamsā*, line 8, *śamkocchitāḥ*, line 9, *śrajah*, line 10, &c.); for *jv* we have *jo* in *ujvala*, lines 5, 10, 15, 24, and 31, and for the lingual or palatal nasal the dental nasal in *hiranmayam*, line 4, *kshunna*, line 20, *svachchhan=cha*, line 16, and in *dhyāyan=japan jāhnavī*, line 29. Besides, the sign for *visarga* has been wrongly omitted in *varṇa svarṇa*, line 15; and the rules of euphony have been neglected in *nihkriyāya*, line 1, and *vahīkṛita*, line 14, and in *ripoh chchhetā*, line 22.

The inscription may be divided into two parts, the first of which ends with the words *prasastiḥ siddhā* in line 33, while the second part comprises the remaining portion, to the end. This concluding portion merely records that the (preceding part of the) inscription (which may be supposed to have become damaged or illegible) was caused to be (re-)written in clear letters by the illustrious prince Jayavarmadeva, and that, as we now actually have it on the stone, the inscription was written by the Kāyastha Jayapāla, of the Gauda country; and the date of this renewal of the inscription is (in line 34) stated to be "the year 1173, the 3rd day of the bright half of (the month) Vaiśākha, on Śukra or Friday," a date on which I shall have to comment below.

¹ This inscription was first edited, most carelessly, from impressions taken by Captain Burt, and with an English translation by Mr. J. C. C. Sutherland, in the *Jour. Beng. As. Soc.* vol. VIII, pp. 159-184 (Conf. also Lassen, *Indische Alterthumskunde*, vol. III, pp. 782-787). Subsequently, the text of the inscription has been re-edited by myself, in the *Neue Nachrichten d. Königl. Ges. d. Wissenschaften zu Göttingen*, 1896, pp. 441-462, from an indifferent rubbing made by or for Sir A. Cunningham, and handed over to me by Mr. Fleet; and a small photolithograph of it was published by Sir A. Cunningham, in the *Archaeol. Survey of India*, vol. XXI, plate xviii. In his plate it is wrongly described as the 'Inscription of Gauda Deva.' The name Gauda occurs nowhere in this inscription. In 1887, Mr. Fleet made over to me several very fair rubbings of the inscription, which would have enabled me to correct some of the readings in my previous edition of the text.

The contents of the first part of the inscription (or of the original inscription which was renewed under Jayavarmadeva) may be shortly stated to be as follows:—

After the introductory blessing "Om, adoration to Śiva," the poet praises Śiva (Rudra, Digambara, Śīladhara, Maheśvara), Bhārati, the goddess of eloquence, and Gaṇeśa, and expresses his devotion to other great poets (verses 1-6). Verse 7 describes how the mundane egg came into existence. From the two halves of it Brahman made heaven and earth, while from his own mind he created Marichi and other sages (v. 8). The most distinguished among these was Atri, from whose eye sprang the moon, and whose son was the sage Chandrātreyā, the progenitor of the distinguished race called after him, which will rule the earth as long as the moon lasts (vv. 9-12). After having expressed his admiration of the former great kings of the Chandrātreyā family (v. 13), the poet goes on to relate how in the course of time there came in this race a prince named Nannuka (v. 14), whose prowess reminded the gods of Arjuna (v. 15). He had a son, Vākpati (v. 16), who by his wisdom and valour excelled the mythical kings Prithu and Kakutstha (v. 17). His son was Vijaya (v. 18), whose fame was sung by semi-divine beings (v. 19), and who, after having subdued the neighbouring countries, like Rāma, on his warlike expeditions reached even the southernmost point of India (v. 20). He had a son, Rāhila (v. 21), who favoured his friends and punished his enemies (vv. 22-23), and whose son, again, was Harsha (v. 24), a king who protected the whole earth and subdued his adversaries (vv. 25-28). Harsha's wife Kañchhukā (vv. 29-30) bore to him a son, named Yaśovarmadeva (v. 31), who, pious and munificent (vv. 32-33), reduced other kings to the state of dependency (v. 34), filled the whole earth with his renown and with the fame of his excellencies (vv. 35-36), and firmly established his rule (v. 37). He caused a large tank to be dug (v. 38), and erected a magnificent temple for (Vishnu) Vaikunṭha, which, to judge from the wording of verse 39, was near the temple at which the present inscription was put up, and which clearly is the temple the erection of which is recorded in the inscription of Yaśovarman himself (No. II, above). Yaśovarman's wife, Puppā (vv. 40-41), bore to him a son, Dhaṅga (v. 42), who is compared with Vishnu-Krishna (vv. 43-44). He was so powerful that the rulers of Kośala, Kratha, Simhala (Ceylon), and Kuntala humbly listened to his commands (v. 45), and so successful in his wars that the wives of the kings of Kāñchi, Andhra, Rāḍhā and Aṅga lingered in his prisons (v. 46). In short, Dhaṅga's fame spread to the furthestmost borders of the inhabited globe, and even beyond (v. 47).

I may state here at once that the list of princes of the Chandrātreyā (or Chandella) family, contained in the preceding, closely agrees with the list known to us from the inscription of Yaśovarman, the only differences being, that the present inscription calls Vijayaśakti simply Vijaya and omits his elder brother Jayaśakti, and that it tells us the name of Yaśovarman's queen. A comparison of the two inscriptions clearly shows that the author of the present inscription had the inscription of Yaśovarman before him; and, desirous of making the prince Dhaṅga, with whom he is more particularly concerned, appear even more illustrious than Yaśovarman, he does not hesitate to cover the former with the most fulsome praise which, from an historical point of view, is of no value whatever.

The proper object of the inscription is, to record that Dhaṅga erected a magnificent temple for the god Śambhu (Śiva), with two *lingas*, one of emerald and the other

of stone (vv. 48-51). He also distributed great quantities of gold (v. 52), and established, in connection with the temple, dwellings for pious Brāhmans to whom donations were made of land, grain, money, and cows (vv. 53-54).

The inscription was put up after the death of Dhaṅga; for verse 55 relates that, when Dhaṅga had ruled the whole earth over which he alone held sway, and had lived rather more than a hundred years, he abandoned the body in the waters of the Ganges and the Yamunā and entered into beatitude, closing the eyes, fixing his thoughts on Rudra and muttering holy prayers.

This eulogy of the prince was completed, when the illustrious priest of the royal household Yaśodhara was directing the administration of justice (v. 56). It was composed by the poet Rāma, the son of Balabhadra, and grandson of the poet Nandana who was of the Sāvāra (or Śābara) family and a resident of Tarkārikā (vv. 57-58) written by the Kāyastha Yaśahpāla (v. 59), and engraved by Simha (v. 62). The temple erected by Dhaṅga for (Śiva) Pramathanātha was built by the architect Chhichchha (v. 60). May it last for ever! (v. 61)

Yaśodhara, who is mentioned in the preceding paragraph, is almost certainly the *Bhaṭṭa* Yaśodhara, who figures as donee in the Bengal Asiatic Society's copper-plate grant of Dhaṅgadeva,² of the (Vikrama) year 1055; and the same grant also mentions the place Tarkārikā.

The original inscription, in lines 32-33, ends with the words: "The year 1059 (which as a year of the Vikrama era, corresponds to A.D. 1001-2); at the glorious Kharjūravāhaka, in the realm of the illustrious king" haṅgadeva; the eulogy of the glorious divine Marakateśvara (*i.e.*, the emerald-lord, either Śiva whose emerald *linga* has been mentioned before, or the temple dedicated to him) is completed." The date shows that Dhaṅga died between the Vikrama years 1055, the date of the Bengal Asiatic Society's copper-plate grant mentioned above, and 1059. Kharjūravāhaka clearly is the older name of Khajurāho, where the inscription has been found, and where it is still. It is strange that the inscription should contain no allusion whatever to the successor of Dhaṅgadeva.

The date of the renewal of the document, with which the inscription now ends does not work out altogether satisfactorily. As mentioned above, the data for calculation are: the (Vikrama) year 1173, the 3rd day of the bright half of Vaiśākha, Śukra or Friday. Vaiśākha śu-di 3 of the northern Vikrama year (beginning with the month Chaitra) 1173, *current*, corresponds to March 30, A.D. 1115, which was a *Tuesday*; and the same day of the northern Vikrama year 1173, *expired*, or the southern Vikrama year (beginning with the month Kārttika) 1173, *current*, corresponds to April 17, A.D. 1116, which was a *Monday*. In the southern Vikrama year 1173, *expired*, the third *tithi* of the bright half of Vaiśākha, calculated by Prof. Jacobi's Tables, began 2 h. 16 m. after mean sunrise of Friday, April 6, A.D. 1117, and ended 2 h. 29 m. after mean sunrise of Saturday, April 7. I entertain little doubt that Friday, April 6, A.D. 1117, is really the day intended by the inscription, although according to the civil reckoning that day was the 2nd of the bright half of Vaiśākha, but, in the absence of additional details regarding the date, I am unable to speak more positively in this matter.

² Edited by me in the *Indian Antiquary*, vol. XVI, p. 201.

Text.¹.

L. 1.

श्री नमः शिवाय ॥

विष्टपविकटवटानामजायमानाय वीजभूताय । इद्राय नमः पावनविस्तयकृते निःक्रियायापि ॥²—[1].

तूर्णं घूर्णति यत्र गोमहि(मि)हरिषूः समूहः पत -

स्वत्वावर्तितमूर्तिरार्तविरतं कुर्वन्कुप्युभिनाम् ।

सताभोध्यधिमधूतवसुधाव(व)न्धः कव(व)[न्धी]कृत -

स -

2. [म्री]दिः³ चयकाङ्कताङ्कवविधिः शैवः शिवायास्तु वः ॥⁴—[2].

कस्यं चारि दिगं(व)रः अपचकः कक्षादकक्षादही

वा(वा)के मूलधरी धिगावुधविधिं व(व)र्द्धास्वदर्श ननु ।

मां जानीहि महेश्वरं स्फुटमिदं वक्ष्येभावादिति

मेयस्या परिहासती विहसितं ग्रंथीः शिवायास्तु वः ॥⁵—[3].

पश्यपतिवदनच्छन्ननि कृतवसतिः पद्मसङ्गनि च -

3.

दा या । जयति विस्मयरूपा सु(स)क्ताभा भारती भ्रमरी ॥⁶—[4].

गिरिशिरसि यच्छन्दस्तमिन्दोः कक्षायां सुहुरमसमृचासीचासय्युः शिबु(स)त्वे ।

जयति विभुतमूर्त्तिचाससीचां(सु)जेन कृतकूपितमृचानीताङ्कितो नागवज्रः ॥⁷—[5].

निजीपद्मप्रभाप्रसरपरिविस्कारसुकुरे पदार्थानां सार्धः प्रतिफलति

4.

शेवामधितवः ।

गिरां जामी शेवामधरमधिमेते जयमयं नमस्तेभ्यः सङ्गरक्षितकृतजनद्वयः क्षिप्रम् ॥⁸—[6].

कक्षादौ किल शेवसं क्षमक्षिप्तं ज्ञातावनर्षं भुवं

मूर्ध्नि वीक्ष्य सिद्धयती जगद्भूत[द्रा]दसुह्रीनिकाः ।

तत्राभूदनसीनसाज्जसमभूद्वीजादमीचाज्जसे

ज्वालाभासि चिरक(स)यं मज्जद्भूदं विभोर्ध्व(र्ध्व)क्षयः ॥⁹—[7].

तदंशभाङ्ककाभां

5.

यां भुवं विदधे द्रिया ।

अ(अ)क्षा अ(अ)क्षनिधीन् पुमान् मरीचि[अ]सुचामुनीन् ॥¹⁰—[8].

मध्ये तेषां प्रहृततमसां मानसानां सुमीनां श्रीमान्निः प्रथितमहिमा नेत्रपात्रे प्रसूतम् ।

सप्त ज्योतिःपटस्रजटिलं संकलं वन्द्यमिन्दोर्ब्रह्ममेयः समजनि सुनिस्तप्त पुनः पथिजः ॥¹¹—[9].

पूरापास्तसमस्तसंभयविपरीसप्रकामीज्ज(ज्ज)स -

ज्ञानासीकविकी -

¹ From impressions taken by Dr. Burgess.

² Read निष्पृ.

³ Metre, Āryā.

⁴ The *skelara* शरी, in the original, looks like शरी.

⁵ Metre, Śārdūlavikrīṭa; and of the next verse.

Metre, Āryā.

⁷ Metre, Mālinī.

⁸ Metre, Śikharipī. This verse has been omitted in *Jour. As. Soc. Beng.* vol. VIII, p. 168.

⁹ Metre, Śārdūlavikrīṭa.

¹⁰ Metre, Śloka (Anuṣṭubh).

¹¹ Metre, Mandākrāntā.

6. किताखिलजगत्सर्मापवर्णखिते ।
 सर्वज्ञप्रतिमस्य त[स्] कतिनः काश्चन्युष्माजनः ।¹³
 पारं गंतुमन्तदीपमहसः को वा महिषां क्षमः ॥ ¹⁴—[10].
 नीरंभो निर[चो]¹⁴निसर्गसरसः सारो[त्]राभ्यन्तरी निर्गंधेविः पृथुसाधभागद्युभनः पर्वसर्वसर्गखितिः।
 चामसं फलितोप्यसेवितविपत्क्षूरारिदावाग्निना न क्षामिं गमितस्ततः समभवद्दृश्यायम -
 त्वदुतः ॥ —[11].
7. चाचंद्रं चंद्राद्येयवस(श)जाः क्षितिभुजः क्षितिम् । भोजन्यक्षतदीर्घचंद्रिमानोन्नितेजसा ॥ ¹⁵—[12].
 ये पूर्वैश्च पवित्रितक्षितितलाः सत्त्वर्गस[र्ग]¹⁶प्रियाः ।
 प्राचप्रार्थनयाप्यक्षिप्रमनसः ¹⁷ पर्याप्तसत्त्वप्रताः ।
 निःसिंदूरितदुर्विनीतव(श)सवन्सा(त्सा)मन्तसीमन्तिनी -
 सीमान्ताः ¹⁸ पृथिवोभुजो विजयिनस्तेभ्योक्षितेभ्यो नमः ॥ ¹⁹—[13].
8. काक्षेनैव महावंशे प्रशंशा(सा)प्राशुरंशुमान् । सुक्तामचिरिव श्रीमान्भुजोभूषणीपतिः ॥ ²⁰—[14].
 तेन विक्रमधनेन धन्विना कामता सुधि वधाय विदिषाम् ।
 धुन्वता धनुरधिष्णमर्जुनं क्षारिता दिवि विमानगाभिः ॥ ²¹—[15].
 तस्मादुदारकीर्त्तनजनि जनानंदसुंदरः श्रीमान् ।
 तनयो विनयनिधानं वाक्पतिरिव वाक्पतिः क्षितिपः ॥ ²²—[16].
 विश्वावदा -
9. तद्दयेन हृदि प्रजानामातंकशंभुमकसंक्षितविक्रमेव ।
 तेनापनीय नयनिर्गललोचनेन शं(स)कीचिताः पृथुककुल(स्व)कषायेकधाः ॥ ²³—[17].
 तस्य क्षातिलकस्य लोकोतिलकः पृथ्वीपतेर्भूपतिः
 स श्रीमान्विजयो जयाय जगतां जज्ञे क्षतज्ञः क्षुतः ।
 यस्मोदात्तमतेः प्रसूतिसमये धाक्षां
10. महिषां निधेः
 सानंदं सुरसुंदरीभिरवगौ क्षिताः सखायाः अ(स)जः ॥ ²⁴—[18].
 क्षिप्ररीभिरक्षिप्रं सखीराकसख्य भुजयास्य भूसुजः ।
 काकलीकसमगीयत स्फुरणोयमुत्पुलकसुख(क्य)सं ययः ॥ ²⁵—[19].
 विनयनतसुमित्रापत्यसंवाहिताङ्गिः प्रवरहरिचमूभिः क्षान्तपर्यन्तभूमिः ।
 सुहृदुपजाति -

¹³ This sign of punctuation is superfluous.

¹⁴ Metre, Śārdūlavikrīḍita; and of the next verse.

¹⁵ I am doubtful about this *akṣara*; in the original, it looks like वृ or नृ

¹⁶ Metre, Śloka (Anuṣṭubh). The editor in *Jour. As. Soc. Beng.* vol. VIII, gives only part of this verse, and adds the note (p. 177): 'The rest of this sloka is wanting.'

¹⁷ This *akṣara* again, in the original, is rather क्ष than रक्ष.

¹⁸ The *akṣara* न had originally been omitted, and is engraved below the line.

¹⁹ Read •क्षिप्रतां, and compare, e.g., *Vāsavadattā*, p. 127 and p. 247.

²⁰ Metre, Śārdūlavikrīḍita.

²¹ Metre, Śloka (Anuṣṭubh).

²² Metre, Rathoddhatā.

²³ Metre, Āryā.

²⁴ Metre, Vasantatilakā.

²⁵ Metre, Śārdūlavikrīḍita.

²⁶ Metre, Rathoddhatā.

11. दक्षी दक्षिणायां जिगीषुः पुनरहित पयोधैर्व(र्षे)न्वैधुयमयः²⁶ ॥²⁷—[20].
 तस्मात्पतिससुद्रादुदपादि नरैर्द्रव्यद्रमाः सतुः ।
 स श्रीराक्षसनामा विहृततमा²⁸ वंदिता[भ्यु]द्यः ॥²⁹—[21].
 प्रसन्नो तत्र भूपालो प्रसरच्चित्रभानवः । ना[य]वन्तोर्धिना वर[सा³⁰]: सरोषे द्विषदासयाः ॥³¹—[22].
 कीशपानमसिधा(वा)रयोषि -
12. तां नाभिभूतजनरत्नसंपदां ।
 पञ्चपातमिषुदुष्टभूतः प्रापुरस्य न सुहृत्सभासदः ॥³²—[23].
 तस्मात्तोमप्रतापज्वलनकवलितोत्तासभूपालतूला -
 [कू]लाच्छीलद्रुमाशमनगुणगुणशालंकेतः कीर्त्तिभर्तुः ।
 स श्रीहर्षोर्विहर्षव्यरहरमणिः श्रीरत्निःशेषदीपः
 सस्तीषाय प्रजानामज -
13. नि निजभुजान्त्रास्तविभ्रान्तकीर्त्तिः ॥³³—[24].
 यं दृष्ट्वैव कृपावपायिमज्जतव्यापारभा[रं] युधि
 क्रीडाभ्रान्तविलोचनौ(नौ)त्पलदलभ्रभंगभीमाननम् ।
 उत्साही हृदयाचतुः करतला[ङ्गा]वी³⁴ सुखात्कीर्त्तयो
 दिग्भ्यः साध्वसवेपमानवपुषां नष्टाः परेषां क्रमात् ॥³⁵—[25].
 तेनाच्युतेन भीमेन व(र्ष)लेन कृतवर्म्भ -
14. सा । समुद्रपरिच्छा पृथ्वी पुरी सु(शू)रेण रक्षिता ॥³—[26].
 अपञ्चधात्रीधररक्षणक्षमः सदैव दोषाकरसंगभंगुरः ।
 "वह्निःक्षतकूरभुजंगसंगमस्तिरस्करोति अ स तूर्णमर्षवम् ॥³⁶—[27].
 कूरा[पा]³⁷क्षप्रवरतुरगैर्दूरमुक्तातपवैर्दूरायातैः सपदि शिरसा [शा]सनं धारयद्भिः ।
 तस्य हारि हिरदमदनिःखदपंका³⁸—
15. कितायां सेधा(वा)हेतोः प्रवृत्तिपरमैराशि(सि)तं भूमिपालैः ॥³⁹—[28].

²⁶ 'Desirous of conquering the southern region, the lord again brought the ocean to the wretched state of captivity; i.e. he built a bridge between the continent and Ceylon, as Rāma had done before him. The adjectives of the preceding lines of course refer to the prince as well as to Rāma. See my note 116 in *Indian Antiquary*, vol. XV, p. 42; and for the play on the word सुनिव or सुनिमा, e.g., *Vāsavadattā*, p. 30.

²⁷ Metre, Mālinī.

²⁸ Originally विहृततमा, altered to विहृततमा.

²⁹ Metre, Āryā.

³⁰ The *akṣhara* in brackets, in the original is स; but there appears to be a mark above it, which may be intended to change it to सा. 'When this prince was pleased, the dwellings of supplicants, who in him had a supporter, were covered with bright splendour; but when he was angry, fire spread over the habitations of his enemies, who in him found their master.'

³¹ Metre, Śloka (Anuṣṭubh).

³² Metre, Rathoddhatā. — 'Swords were protected by scabbards, and courtesans drank from drinking cups, but he did not guard the treasure, consisting in jewels, of the people subdued by him; arrows lost their feathers, and wicked princes felt his partiality, but not his friends and counsellors.'

³³ Metre, Śragdhara.

³⁴ The *akṣhara* स is a mere guess; on the stone it is entirely gone.

³⁵ Metre, Śārdūlavikrīṭita.

³⁶ Metre, Śloka (Anuṣṭubh).

³⁷ Read वृक्षत.

³⁸ Metre, Vamānatha.

³⁹ This *akṣhara*, वा, is almost entirely gone.

⁴⁰ Read विसृष्ट.

⁴¹ Metre, Mandākrāntā.

हृत्तीज्ज(क)शा गुचाधारा महाचा हृदयंगमा । हारावलीव तस्मासीज्जहृत्तीति प्रियोत्तमा । (॥)^{४०}—[29].

वर्णः[.] स्वरर्षद्विर्विषोषनमुगं नीलं सचंद्रीपलं^{४१}

पाणिः शो[क]मणियुतिः सचरणी दन्ताच्छदी विद्रुमः ।

सद्यःसु(य)क्तिविमुक्तमीत्तिकतल -

16. स्वरर्ष[म्ब(च) से]ती यतः

जीरहं भुवनैकभूषणमभूतेनेयमेका सती ॥^{४२}—[30].

तस्मास्तस्य स्वरविहिताघोषविभ्रंसमायाः सतीर्यायाजिदमसरितः शान्तनीः पुष्पकीर्तिः ।

धर्माधारः पितरि सुतरां साधुरिदमभावो भोष्मो प(य)हत्समजनि सुतः श्रीयशोवर्षदेवः ॥^{४३}—[31].

तस्य विप्रचरचप्रशामजं

17. शैशवे शिरसिज्वलितं रजः ।

अप्यकालपक्षिताकृतिं दधत्संदधावधिककामनीयक ॥^{४४}—[32].

एकस्त्री याचमानाय द्विजाय पलादः शिविः । यावदर्विजनं प्रादाज्जीटिं कीटिमसौ वृषः ॥^{४५}—[33].

गंतुं भूमिस्थिताशिकेन सदसि व्यस्तासवे(ने)नासितुं

गंतुं पद्मपुरःसरि च ररचैः स्वातुं च गोचैश्च -

18. रम् ।

वह्नु जीव जयादिमेति नियमं कर्तुं विनीताकमा

तस्मिन्नाजति(नि) राजकेन जयिनि त्रासादिदं सि(मि)चितं ॥^{४६}—[34].

नित्यो(त्वी)दितेदुभुजगाधिपधाम नित्यमानंदि कुंदकुसुमं गगनांगवं च ।

तेनाहुतं हयमिदं यमशा(सा) व्यधायि धा[त्री]तलं शि(सि)तसुधाधवस्तत्त्वचितम्^{४७} ॥^{४८}—[35].

संभवति

19. भुवि मनुष्यः सप्ताक्षपारपारदुष्कापि । न पुनरिह तस्य सुपतेर्गुहसानरपारगः कश्चित् ॥^{४९}—[36].

माधारी भजता मञ्जुष्टयकुनिस्नानप्रियां प्रेयसीं

भोष्मद्रीचवचास्वकर्षसुखदान्याकर्ष्यं^{५०} संमूर्च्छता ।

^{४०} Metro, Sloka (Anushtubh).

^{४१} Read सचंद्रीपलं—'her pair of eyes was a lotus illuminated by the moon.'

^{४२} This *akshara*, in the original, appears to be चि, altered to च.

^{४३} Metro, Śārdūlavikrīḍita.

^{४४} Metro, Mandākrāntā.—'The son of Śāntana was the illustrious and learned Bhīshma, who was born to him by the holy river-goddess, Gaṅgā.'—Wilson, *Viṣṇu Purāṇa*, vol. IV, p. 20.

^{४५} Metro, Bāhoddhātā.

^{४६} Metro, Sloka (Anushtubh).—'Śivi gave to one *śviṣa* (i.e., a bird), that asked him, a *pala* (i.e., a portion of his own flesh); that prince gave to every supplicant *śviṣa* (i.e., twice-born) ten millions of *palas* (i.e., pieces of gold).—See M. Williams, *Dictionary*, s. v. शिवि.

^{४७} Metro, Śārdūlavikrīḍita.

^{४८} The stone originally had •सुधाव(१)र्षवर्षवचितम्, but the *akshara* following upon सुधा has certainly been struck out, and the same appears to be the case with the two signs for *anusvāra*.—'Eternal is (the ocean), the home of the again and again rising moon and of the chief of serpents; pleasing is the (white) jasmine-flower and the court of heaven. He in a wonderful manner brought about both these things by his fame (which is imperishable and bright); the whole earth is bright with the whiteness of white mortar (filled as it is with his bright fame).'

^{४९} Metro, Vasantatilakā.

^{५०} Metro, Āryā.

^{५१} Originally •सुधाव(१), altered to •सुधाव(२).

[नी]⁴⁴ वक्ष्यमभव विरोधितवता प्राप्यापि वंशचयं

[स]प्राप्ता हतराहता [स]सुहृ -

20. दा विहेविहेत्युतम् ⁴⁵—[37].

कष्टात्पडिसहस्रसु⁴⁶भिरसुतुत्सव्य सातः क्षत -

सत्प्रीमप्रसुषेः पुनस्त्रिभिरसावंभोभिरापरितः ।

हतामां सगरस्य सानरविधावाकरस्य तूर्यं सुधीः

सर्वावानधिषं व्यधत् असर्धैर्वै(वे)सं तडामाचर्षवम् ॥ —[38].

तस्मै सा(या)रदेन्दुसुति[स]⁴⁷रसि(मि)थरसुत(रथ)नक्ष[म]⁴⁸चक्रा -

च[सं रथ]सु -

21. अमादपय(न)यति रथं सारथिः सहसतेः ।

यक्ष्मः सा(या)तकुक्षसुहिनगिरिसि(मि)रसुमि(मि)वि(मि)व्या(व्या)र्क्षतक्षे

हृर्षवाद्ये समस्तसुतमसुररिपोर्वैषा(म्) वैकुण्ठमूर्तेः ⁴⁹—[39].

महावंस(म)समुत्पन्ना प्रसन्ना [धारि]तावनी । नर्कदेवामवहेवी पुण्या⁵⁰ तस्य महीपतेः ⁵¹—[40].

सदानसूया विहितागसेधसावर्धती

22. जीवितमप्युपासिता ।

व(व)भौ मदाश्वाभ्यमथनिन्दिता मदाससाभूव पुनः कथंचन ⁵²—[41].

सा देवी नरदेवादेवाधिपतेः स(म)चीव सचरित्रं(तं) ।

तस्मादस्य पूतं जयंतमिव [धं]⁵³गमंगमुवम् ⁵⁴—[42].

⁴⁴ This is a mere conjecture; the original has व or वं, altered to some *akṣara* or other which is not clear in the impressions; the first *akṣara*, व, of the following line also is indistinct.—Dhṛitarāshṭra, the nephew of Bhīshma and father of the Kauravas, had for his wife Gāndhārī, the sister of Śakuni; Yudhisṭhira, the eldest of the Pāṇḍavas, was the son of Dharma; Droṇa was the teacher of the Kauravas and Pāṇḍavas, and Karna an ally of the Kauravas. I therefore should translate the verse, in the first instance, as follows:—‘Having for his beloved Gāndhārī, who was fond of the voice of the joyful Śakuni,—stupefied when he heard the speeches, which gave no pleasure to his ear, of Bhīshma and Droṇa,—not hostile to the son of Dharma, even when he saw his own race destroyed by him,—(the prince) who was (both) a good friend (and) an enemy, came to be Dhṛitarāshṭra.’ This wonder is explained when we take the last line to mean, that the prince, surrounded by good friends and free from enemies, firmly established his government; and then understand the preceding lines to say, that he had for his wife a Gāndhārī princess (P) who was fond of the song of merry birds,—that he was stupefied when he heard the ominous cries of ravens, which did not please his ears,—and that he did not act contrary to law, even when the existence of his family was at stake.

⁴⁵ Metre, Śārdūlavikrīḍita; and of the next verse.

⁴⁶ Originally वृत्ति, altered to वृत्त.—Compare Monier Williams, *Dictionary*, under सवर and भनोरव.

⁴⁷ Originally वृ, altered to व.

⁴⁸ Perhaps this *akṣara* is engraved below the line.

⁴⁹ Metre, Bragdhārā.—If the verse, as given above, is correct,—and I do not see how it could be read differently,—it is badly constructed, mainly, because in the second line we expect the relative वक्ष्यम्, instead of the demonstrative वक्ष्यमानम्. The meaning of the verse I take to be: ‘He erected this dwelling, praised by all, of Vaikuṇṭha, the enemy of the Asuras from which the charioteer of the sun, to save the wheels, turns away his chariot, because with its sharp spires, shining like the autumnal moon, it pierces the Zodiac; and the golden dome of which always causes it to be taken for the sun, kissing with its orb the peaks of the mountain of snow.’—Compare verse 50, below.

⁵⁰ On the best of my impressions this word is quite distinct, and I take it to be the name of the queen, who in this verse is compared with the river Narmadā. Compare *Amarakośa*, नर्मदा सीसीहवा.

⁵¹ Metre, Śloka (Anuṣṭubh).

⁵² Metre, Vajrasūtra.—Indirectly the princess is compared with Anasūyā, Arundhatī, Damayantī, and Madālāsā. Compare the similar verse 26. above.

⁵³ This *akṣara*, in all the impressions, is rather व than वं, but see below.

⁵⁴ Metre, Āryā.

ययोदानन्द[भाक्व]जे पूतनामा रणक्रिया । आतो वृष्णकुले कं स रिपोः प्लेता⁶⁶ नरोत्तमः ॥⁶⁶—[43].
तस्मात्स⁶⁷ -

23. सुखि[?]तन्नीधामृसिंहासखलाविनः । हिरण्यकशिपुप्राणवाचं चक्रो न केनचित् ॥—[44].

देवालीकय कीशलेखरमितस्तूर्ण्ये समाकरर्ष्यता -

मादेशः क्रयनाय सिंङ्गलपते नत्वा व(व)हिः स्वीयताम् ।

त्वं वि[त्रा]पय कुंतलेन्दु वदने दत्तुत्तरीयांचलम् ।⁶⁸

तस्यास्थानगतस्य⁶⁹

24. वेद्विभिरिति व्यक्तं समुक्तं वचः ॥⁷⁰—[45].

का त्वं कांचीनृपतिवनिता का⁷¹ त्वमंभाधिपस्त्री का त्वं राडापरिष्ठवधूः का त्वमनेंद्रपत्नी [।⁷²]

इत्यालापाः समरजयिनी यस्य वैरिप्रियाणां कारागारे सज्जलनयनेंदोवराणां व(व)भूतः ॥⁷³—[46].

का त्वं कस्य किमर्थमत्र भवती प्राप्ता श्रमाकील्य(क्य)ला

सिद्धाः

25. कीर्तिरहं वु(वु)धैकसुहृदः श्रीधंगपृष्ठीपतेः ।

भ्रात्रा निख(श्म)भग्रेषमागतवतो स्फारीभवत्कीतुका

लोकालीकमहामहीप्रसि(गि)खरवैवित्रियं वीक्षितुं ॥⁷⁴—[47].

मरकतमयं तुंगं लिंगं यदर्चितमैखरं त्रिदशपतिना तस्मात्तर्ध(त्वं) प्रसाध्य किरीटिना ।

तदवनितलं तेनानीतं बुधिष्ठिरपूजितं जयति

26. जगति श्रीधंगेन प्रणम्य निवेसि(गि)तं ॥⁷⁵—[48].

वेक्ष(श्म)व्यक्ष(श्म)मयस्तेन भूपालेन प्रतिष्ठितः । द्वितीयो द्योतते देवः क्षेपपास(श)हरी हरः ॥⁷⁶—[49].

तेनायं स(श)रदभ्रसु(श्म)भ्रसि(गि)खरः श्रीधंगपृष्ठीभुजा

प्राधा(सा)दस्त्रिदशप्रभोर्भगवतः सं(शं)भोः समुत्तमितः ।

यस्याभ्रंजकालघौतकलसप्रान्तस्खलत्स्यं(त्स्यं)दनो

मेरोः सं(शं) -

27. गमतुंगमेव समुते चित्रीयमाशीरुहः ॥⁷⁷—[50].

भक्त्या भवस्व नूनं शिल्पिस(श)रीरेषु कृतसमावेशः ।

⁶⁶ Read रिपीन्हा.—'Worshipping Vishnu (the joy of Yasodā), the pure-named one engaged in battle; born, an object of joy, in a fierce race, that destroyer of enemies was the best of men (Krishna),—who, worshipping Yasodā and Nanda, brought about the destruction of (the fiend) Pātana, and who, born in the Vṛishṇi race, annihilated the enemy Kaṁsa.'—Compare, e.g., *Vāsavadattā*, p. 12 and p. 160.

⁶⁷ Metre, Śloka (Anuṣṭubh); and of the next verse.

⁶⁸ About the *akṣaras* in these brackets I am very doubtful. In the impressions, the first of them looks somewhat like र्क्षा, i.e., स्त्री, the second like स, and the third like सि; but the third *akṣara* appears certainly to have been altered, and probably also the first. हिरण्यकशिपु also means 'gold and food and clothing'; compare, e.g., *Vāsavadattā*, p. 11, and *Damayantī-kathā*, p. 22.

⁶⁹ Read चर्ष.

⁷⁰ Originally तस्य स्था.

⁷¹ Metre, Śārdūlavikrīṭa.

⁷² Originally च.

⁷³ Metre, Māṇḍākrāntā.

⁷⁴ Metre, Śārdūlavikrīṭa.

⁷⁵ Metre, Haripī.

⁷⁶ Metre, Śloka (Anuṣṭubh). प्रतिष्ठित is here, as elsewhere, used in the sense of प्रतिष्ठापित.

⁷⁷ Metre, Śārdūlavikrīṭa. Compare verse 39, above.

- अयमेव विश्वकर्मा तीरचरचनाभिर्मा चक्रौ ॥⁷⁷—[51].
 जयति विकटी [व]⁷⁸ टीयं षाट्ककोटीरनेन तुल्यित्वा ।
 अतुलेन तुलापुष्पाः स(श)तसो(शो) विन्वाणितास्तेन ॥ —[52].
 षट्कर्मा[भि]रता⁷⁹ रताः परहिते संसु(श)व्वंस(श)दया-
 28. : प्रारब्धा(आ)ध्वरधूमधूमवपुषीष्येकान्ततो निर्मलाः ।
 तेनैते धनधान्यधेनुवसुधादानेन संमानिताः
 सौधेषु स्फटिकाद्रिकूटविकटेष्वारोपिता त्रा(त्रा)हणाः ॥⁸⁰—[53].
 त्र(त्र)हणं त्र(त्र)हणस्तेषु येष्वेकत्र निवासिषु । दक्षिणेन तुषाराद्रिं कल्पग्रामीपरोभवत् ॥⁸¹—[54].
 रक्षित्वा चित्तमनु(नु)रासि(शि)रस(श)नाभेतामनन्यायति
 29. जीवित्वा स(श)रदां स(श)तं समधिकं श्रीधंगपृष्ठीपतिः ।
 वरं सुद्वितलोचनः स हृदये ध्यायन्ज(ज)पन्⁸² जाह्नवी -
 वालिंशोः सलिले कलेवरपरित्यागादगात्निर्वृतिं ॥⁸³—[55].
 धर्माधिकारमनुसा(शा)सति सा(शा)स्त्रतोत्र मित्रे सतां स्फुरितधामनि धर्मदु(दु)[हो] ।
 श्रीमद्यशोधरपुरोधसि वेधसोव सिद्धिं जगाम जगतीपतिकीर्तिरेषा ॥⁸⁴—[56].
 तार्कारिकः प्र -
 30. वरसावरवंस(श)जम्बा श्रीनंदनः कविरभूत्स्वविचक्रवर्ती ।
 तस्मात्तजः समजनि न्युतपारदृष्ट्वा श्रीमांस्तपोधिकव(व)सो व(व)लभद्रनामा ॥ —[57].
 सूरः सूर्यतगीर्गिरींद्रमहिमा भ[द्रस्व] तस्माभवद्भूपालैर्भुवि पूजिताञ्जिरनघः साहित्यरत्नाकरः ।
 श्रीरामो रमणीयगू(सु)हृत्स्वचनाचातुर्यधुर्यः ज्ञाती तेनेयं विहिता प्रशस्तिर[चना]
 31. भ[तया]लये शलिनः ॥⁸⁵—[58].
 न संकीर्णं वरर्षाः कचिदिह न सायन्त्यकलुषाः स्निताः कायस्तेन प्रथितकुलश्रीलोच(ज्ज)लधिया ।
 ययःपालेनायं विदितपदविद्येन लिखितः प्रशस्तेर्विन्वाश(स)ः कृतयुगसमाचारश(स)दृशः ॥⁸⁶—[59].
 विज्ञानविश्वकर्मा धर्माधारेण सूत्रधारेण ।
 च्छि(छि)च्छा[भि]धेन विदधे प्राणा(सा)दः⁸⁷ प्रमथनायस्व ॥⁸⁸—[60].
 यावत्पृष्ठी स -
 32. दृष्टीधरनगरनगा दत्तमुद्रा ससुद्रे -
 र्यावद्वाजिचक्रवर्त्युतिरयममृतस्वंदनः शीतरश्मि(श्मि): ।

⁷⁷ Metre, Āryā; and of the next verse.

⁷⁸ In the original, this *akshara* looks more like व.

⁷⁹ Originally रताः रताः.

⁸⁰ Metre, Śārdūlavikrīḍita. The six occupations of Brāhmins are चक्षयन, चक्ष्यापन, यजन, याजन, दान and प्रतिदह, i.e. study, teaching, offering sacrifices, conducting them for others, giving and accepting gifts. The palaces, high like the peaks of the Kailāsa, which the king erected for certain holy Brāhmins, are the same buildings which elsewhere are called *brahmapuri*; see *Indian Antiquary*, vol. XV, p. 44, note 130.

⁸¹ Metre, Śloka (Anuṣṭubh).—North of the Himālaya is the country of eternal beatitude; here the Brāhmins selected by the king had found south of the Himālaya a place where all their wishes were fulfilled.

⁸² Read पञ्चाङ्गनी.

⁸³ Metre, Śārdūlavikrīḍita.

⁸⁴ Metre, Vasantatilakā; and of the next verse.

⁸⁵ Metre, Śārdūlavikrīḍita.

⁸⁶ Metre, Śikharipi.

⁸⁷ Originally प्रसादः.

⁸⁸ Metre, Āryā.

यावद्(इ)च्छाडमांडस्त्रितिरियमयवा स्त्राक्षुता स्त्राणवीयः

प्राशा(सा)दस्तावदेव ब्रजतु नरपतेईतकौसासहासः ॥⁸⁰—[61].

लिपि[त्रा]नवि[धि]ज्ञेन प्राप्तेन गुणसा(शा)लिना ।

सिंहनेयं समुत्कीर्णा सहरणा रूपसा(शा)लि[नी]⁸⁰ ॥⁸¹—[62].

संवत्(त) १०५९⁸² श्रीक्षेत्र -

33. रवा[ह]के⁸³राज्यी[धं]⁸⁴गदेवरान्ये देवश्रीमरकतेक्षरस्व प्रस(श)स्त्रिः सिद्धा ॥

उत्पत्तातीक्ष्महीभृती मरुणिता मत्तद्विपता⁸⁵ पदे -

क्षीताः संगरसंगमं[गु]ररिपुत्रस्त्रियाम्बुत्कारैः ।

दिग्भित्तीर्ज्यवर्षदेवमृपतिः कीर्त्यक्षरैर्यो लिख -

तेनालेखि पुनः प्रशस्तिरमलैरेषाक्षरैः क्षमाभुजा ॥⁸⁶—[63].

विद्वद्भिर्ज्यपालसो(श्री) -

34. तकिरणीमूल्यादराहदितो

गौडः प्रीक्षिषदक्षराणि⁸⁷ कुमुदाकाराणि सर्पत्कारः ।

कायस्त्री जयवर्षदेवमृपतेरीयस्व वि(वि)[भ्र]क्षलाः

साहित्यां(इ)धिवं(इ)धुवत्ततमी सन्धर्निधयुतिः⁸⁸ ॥ —[64].

संवत् ११७१ वैसा(शा)ख शुदि १ शुक्ले ॥

V.

STONE INSCRIPTION OF KOKKALA, OF THE YEAR 1058.

The slab which bears this inscription is said to have been found about fifty years ago at the temple of Vaidyanātha, at Khajurāho; and is now built into the side wall of the entrance porch of the temple of Viśvanātha at the same place. The inscription has been mentioned several times in the volumes of the Archæological Survey of India, and a photo-lithograph of it, which, though useless for editing, shows well the style

⁸⁰ Metre, Sragdhara.

⁸¹ This *akṣhara* might be read नृ or तृ.

⁸² Metre, Śloka (Anuṣṭubh).

⁸³ This figure is quite distinct, and it is neither 1019 nor 1058.

⁸⁴ In the two impressions supplied to me by Dr. Burgess, the two *akṣharas* नृ and तृ are quite distinct, and the consonant of the *akṣhara* standing between the two is नृ; but this नृ appears to have been preceded by the sign for e (not i) which, so far as I can make out, has been struck out again.

⁸⁵ This *akṣhara* can only be read नृ or तृ, and the following *akṣhara* is quite clearly नृ.

⁸⁶ Read .विपाना.

⁸⁷ Metre, Śārdūlavikrīḍita; and of the next verse. 'The prince Jayavarmadeva who with the letters of his fame inscribed the walls of the regions, the mountain-like great princes of which had been uprooted (by him, and which had been) smoothed by the steps of (his) furious elephants, (and) washed with the streams of the tears of the trembling wives of (his) enemies, perishing when they met (him) in battle,—this prince has written again this eulogy with clear letters';—i.e., the prince Jayavarmadeva caused the inscription, which may be supposed to have become damaged or illegible, to be re-engraved.

⁸⁸ प्रीक्षिषत् wrongly for प्रीदक्षिषत्.

⁸⁹ In Cunningham's *Archæol. Survey of India*, vol. XXI, p. 68, it is stated that the inscription had originally been written in irregular (*kīṛṇa*) letters, and that it was re-written in letters of the *kumuda* form, or in 'lotus-like or beautiful characters.' My text and translation of the preceding verse show that the inscription does not contain the word *kīṛṇa* at all; nor does the present verse say anything about *kumuda* characters. For the verse simply says, that Jayapāla, the Gauḍa, the Kāyastha of the ruling prince Jayavarmadeva, honoured by the learned, acquainted with the various arts, and familiar with poetry, &c., with his hands moving forward wrote these letters, as the moon, resting on the body of Śiva, containing digits, and the friend of the ocean, &c., with her spreading rays, touches the lotus-flowers.

of the letters and the general state of preservation of this record, is given by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xix.¹

The inscription consists of 22 lines. The writing covers a space of about 3' 8" broad by 2' 2" high. Down to line 14, it is on the whole well preserved. From line 15 to 21, on the proper right side, a large piece of the surface of the stone has gone, causing the complete loss of about 80 *aksharas*; and a few *aksharas* have gone in other places, as will appear from my transcript of the text. The size of the letters is from $\frac{3}{4}$ " to $\frac{7}{8}$ ". The characters are Nāgarī. The language is Sanskrit, and, except for the introductory *Om namaḥ Śivāya*, the words *kim vahunā* in line 8, and the date at the end, the inscription is in verse. As regards orthography, *ḥ* has throughout been denoted by the sign for *o*; the palatal sibilant has been employed for the dental sibilant in *vikaśat* and *bhāśat*, line 1, *śamkalpa*, line 3, and *ajāśram*, line 17; and the dental for the palatal sibilant in *sayyā*, line 17, and *vahūrutam*, line 21; the dental nasal for the lingual or palatal nasal in *jīrna*, line 8, *īdrikshena*, line 15, and *kānchana*, line 19; *y* for *j* in *ephūryat*, line 1, and *jaḍyūṭam*, line 5; the conjunct *jv* for *jjv* in *milajōḍḍā*, line 1, and *ujvala*, lines 10 and 22. Besides, a consonant has been doubled before *y* or *r* in *proddyat*, line 1, *rājya*, line 15, *chittra*, lines 7 and 9, *vichittra*, line 17, *pāttre*, line 16, and *yattra*, line 21. And regarding the language and style in general, I may add that the inscription is in every way inferior to the two other large Khajurāho inscriptions, and that some of its verses do not admit of a proper construction. The inscription does not record the name of the composer, nor the names of the writer and engraver.

The inscription is dated, in line 22, on the full-moon day of the month Kārttika of the year 1058 (expressed by decimal figures only), which, as a year of the Vikrama era, corresponds to A.D. 1000-1001. And it records, in lines 19-21, the erection of a temple in honour of (Śiva) Vaidyanātha and of a set of buildings for pious Brāhmanas, by one Kokkala or Kokkalla, the younger brother of Sekkala or Sekkalla, both of whom were sons of Jayadeva, the son of Māhaṭa, who again was the son of Yaśobala or Atiyaśobala, of the Grahapati family. These personages would appear to have been small chiefs or nobles dwelling at Khajurāho, and all the inscription says about them, is that Kokkala founded a town, and that Yaśobala was settled at the town of Padmāvati.² Other members of the same family or clan are mentioned in the following inscriptions. So much will be clear from a perusal of this inscription that the Kokkala or Kokkalla, mentioned here, has nothing to do with Kokalla, the Chedi ruler of Tripurī.

TEXT.¹

L. 1. श्री नमः शिवाय ॥ स्वयं (ज) त्का (स्का) रफवाकलापविक्रय (स) श्रीमस्तटाभासुरं ।³ भास्व (स्व) -
नारतरान्ति (ति) रेकविलसच्चन्द्रार्चि (चि) स्त्रीकृतं । मोघलोविलोचनानलमिलम्बा (म्बा) लावलीपिङ्गलं ।
वन्दे सुन्द -

¹ I have for some time been in possession of several rubbings of this inscription, prepared by or for Sir A. Cunningham, which were made over to me by Mr. Fleet: I now edit it from an excellent impression taken by Dr. Burgess.

² The town of Padmāvati, which is the scene of Bhavabhūti's *Mālatīmādhava*, is identified by Sir A. Cunningham with the modern Narvār; see his *Archæol. Survey of India*, vol. II, p. 307; and Dr. Bhaṇḍārkar's edition of the *Mālatīmādhava*, notes, p. 5.

³ From the impressions taken by Dr. Burgess.

⁴ Metre, Śārdūlavikrīḍita; and of the two next verses.

⁵ The sign of punctuation is superfluous, here and in other places below which it is unnecessary to point out separately.

2. रवेद्यनाथविधृतं वन्द्य(न्धं) जटामण्डलं ॥ यस्य प्रेतवनं⁴ निवासभवनं ॥ भूतैः प्रभुत्वं भृशं । भूतिभूषणम-
ङ्गरागरचना प्रीतिर्युगान्त(न्तं) प्रति ॥(1)कण्ठे तिष्ठति कालकूटमशिवोप्येवं शिवः
3. त्वस्थिते⁵ । सर्वधा(व्या)वि(धि)हरसराचरधरः पायात्स वः शङ्करः ॥ यं वेदान्तविदी वदन्ति मनस [1^x]
शं(सं)कल्पभूतं शिवं । ब्र(ब्र)ह्मैकं परमत्त्वरं तमजरं तं(?) चामरं तद्विदः । अन्ये तत्सिखमेव⁶ बु(बु)द्धममलं त्व -
4. न्ये जिनं वामनं ॥ तस्मै सर्व्वमयेक्यकारणपतेः(?) स(श)र्वाय नित्यं नमः ॥ ⁷माहेन्द्रोपेन्द्रौद्रज्वरवि-
धममहादुष्टकष्टाभिभूताः । भूतैः प्रत्यग्रभूतैः प्रतिदिनमुदितैर्यातुधानैर्यही -
5. ताः । घृष्टांगुष्ठप्रकोष्ठप्रकटितपटिमाटा(टी)पकुष्ठप्रदुष्टा । दृष्टा नश्यन्त्यनिष्टा[1^x] ⁸ स्फुटविकटज-
टायू(जू)टमेते त्वदीयं ॥ ¹⁰भासीदप्रतिमा विमानभवनैराभूषिता भूतले लोकानामधिपेन भू -
6. मिपतिना पद्मोत्थवंशेन या ॥(1)केनापीह निव(वे)शिता कृतयुगत्वेतास्तरे श्रूयते सत्स्था(च्छा)स्ते पठि-
ता पुरा[ण^x]पटुभिः पद्मावती प्रीच्यते ॥ सौधीस्तुङ्गपतङ्गलंघनपथप्रोत्तुङ्गमासाकुला शुभा -
7. भंकाषपाण्डुरीचशिशिरप्राकारचिन्ताम्ब(म्ब)रा ॥(1) प्रालेयाम(च)लशृंगसन्नि(नि)भशुभप्रासादसद्भाव-
ती भव्यापूर्वमभूदपूर्वरचना या नाम पद्मावती ॥ त्वङ्गुत्तुङ्गमोद्गमक्षु(क्षु)रक्षोदाद्रजः प्रो -
8. [ह]तं यस्यां जीर्णं(र्ण)कठोरवभु(स्त्र?)मकरोत्कर्मोदराभं नभः ॥(1) मत्तानिककरालकुंभिकरटप्रोत्कृष्ट-
च्छा[हु]त[यु]क्तं कर्दममुद्रया चितितलं तां वू(वू)त किं संस्तुमः ॥ किं [व(ब)हु]ना । तस्यां¹¹ ग्रहपतिवंशस्त-
व(ब)क -
9. — — ¹²प्यदूषितो जातः [1^x] कोटिगुणोन्नतनमितः प्रथितोतिथशेव(ब)लः श्रीमां(मा)न् ॥ ¹³यश्चाभव-
न्निजभुजार्जितचिचकीर्तिरुत्तंभिता[म]कुलमूलतरुप्रकाण्डः[1^x] भूभंगकामुककटाक्षशराभिघातमा[त]प्र-
10. — — परिपातितशतदण्डः ॥ यः शुभ्रविभ्रमशशाङ्कप्रतानकान्युज्ज्व(ज्ज्व)लोत्पलजलप्रव(व)लांस्तड-
गान् ॥(1)देवालयानपि हिम(मा)चले(ल)शृङ्गुत्तुङ्गांशके श[तक]तुक्ती स यशोव(व)लाख्य -
11. [ः ॥ तस्म]ादभूदभिमताखिलव(ब)भुवर्गो दुर्गतृ(त्रि)वग(र्ग)फलनिर्मललव्य(व्य)सौख्यः ॥(1)सत्कीर्त्ति-
कीर्त्तनक[या]परिगद्यमान[माहात्म्य]सोदितजनः किल [मा]हटा[ख्य]ः ॥ तस्यात्मजः¹⁴ स्वजनसर्वजनात्क-
12. — — शङ्कापमानपरिमार्जनसज्जकार्यः ॥(1) ¹⁵मर्यादमुद्भूतगभीरिम[या]वि(व्वि)तुल्ये — — —
[गु]रुगभीर — — [रा]शिः श्रीमानभूत्सुकृतकज्जयदे[वना]मा ॥ कास्था¹⁶ शीतकरात्समी -
13. [हित^x] फलावासौ च कल्पद्रुमादालोको दिवसाधिपादिव ततो जज्ञे सुतः सेकलः[1^x] विद्वानप्र-
तिमप्रतापतरणिः ख्यातः सतामघणी[1^x] सत्यत्यागपराक्रमैकवसतिर्मांनी धनैरन्वि[तः ॥^x]¹⁷
14. [स^x]दीरत्वादलंध्यः¹⁸ प्रथितप्रयुक्तप्रा(प्रा)न्तविश्रास्तकीर्त्तिःस्थाने¹⁹ कर्णोपम(मा)नः कटुकपटव-
चोभाषणे चाप्रग[ल्भ]ः[1^x] [स]द्यः सौजन्यजन्यप्रकटित[महिमारा]तिवर्गस्य दुर्गः श्रीमानु -
15. — — [व?]र्गो — — — हित — — — [सि?] ²⁰कलोभूत् ॥ ²¹उद्यद्दीरगभीरराख्यजलधेः पारे
समुत्तारि[तसीदृचेन(ण)] महीमुजा निजतनुं [यं प्रा?]प्य योतं परं । श्रीसेकलमतुल्य[कु]ल -

⁴ Originally ०वने.

⁵ These three *aksharas* and the word शिवः at the end of the preceding line are quite clear in the impressions, but they give no sense. One expects something like शिवो यः स्थितः.

⁶ These *aksharas*, too, are quite distinct; I would suggest तं शिवमेव.

⁷ This correction is not absolutely necessary, because the word is spelt both शिवं and सर्वं; and the verse evidently contains a play on the word सर्वं.

⁸ Metre, Śragdharā.

⁹ This sign of *visarga* is not absolutely necessary.

¹⁰ Metre, Śārdūlavikrīḍita, and of the two next verses.

¹¹ Metre, Āryā.

¹² This *akshara* looks like ये.

¹³ Metre, Vasantatilakā; and of the next three verses.

¹⁴ This verse contains five Pādas instead of four.

¹⁵ The *aksharas* actually given here are quite clear, but I am unable to make out any connected sense.

¹⁶ Metre, Śārdūlavikrīḍita.

¹⁷ The *aksharas* within these brackets are entirely gone.

¹⁸ Metre, Śragdharā.

¹⁹ Read ०कौर्त्तिस्थाने.

²⁰ Of this *akshara* only the upper portion is visible.

²¹ Metre, Śārdūlavikrīḍita.

16. — — — — — रश्मिं किं तत्र वस्तु स्तुमः ॥²² त-
स्मान्मनोपि [सौ]र्दयर्मया[दी]र्दार्यकार्यवान् । यीवनेष्वार्यचरितः श्रीकोकलेति विद्युतः । (॥) यः²³ सत्पात्रे ददा-
17. — — — — — नमन् वरवसनशतान्यङ्गस(श)-
स्यासनानि । षष्ठ(ह)प्रोधानहिचित्रासनभवनमहाध्यानदानान्यजयं(सं) स श्रीमान्कोकल[स्थो]भवदिह
कुमरः²⁴ की -
18. — — [अ]र्मकर्मा ॥ प्रशस्तसम²⁵ — — — — — तं महाईगुरुतीरणं शिखरिण्यङ्ग-
तुङ्गालयं । विचित्रमतिभूषणोच्छ्रितलसम्पन्नहागोपुरं पुरन्दरपुरप्रभं पुरमचीकरत्कोकलः ॥ ते²⁶ -
19. नायं तुहिनावलामलमहाकूटाग्र[का?] — — — — — द्वि(वि)गहनोत्तरा-
र्थिना कारितः । यस्यात्युच्छ्रितकान्त(ब)नाळकलस[आ]र्त्तच्छच्छप्रभासंपर्कादभवद्दितानममलं श्रीवैद्यना-
थप्र -
20. भोः[!]* [य]क्ष²⁷ हा[रे]तिवस्तुमततमिव दिवो हारमुष्मि --- — — — — [क्तं] गगन इव
समुद्धीय ग[च्छ]हि[भाति] । य[क्ष]न्ये वैद्यनाथो यदभिनवभवद्रामसंस्थापितोतस्तस्यार्थे पुष्पकं तद्वहित-
मिव
21. — — स्तोत्रणीभूय भाति ॥ यक्ष²⁸ वेदविदुषो हिजम्बनां साहि --- — — — — क्रमं । षडुकर्मसु
रतं व(क)हुसु(श्रु)तं तेन वृन्दमनघं निवेशितं ॥²⁹ उद्दामात्मविवेकसेकजनितश्रेयोलासत्पञ्चवा शश्व -
22. — — पोषितहिजगता सहस्रपुष्पोज्ज्व(ज्ज)ला । यस्येलाविपुलालवालवलयात्सत्कीर्तिवक्त्री मञ्जी
[ध]इष्टानधिष्ठाय मण्डपमिव ब्र(म)ह्माण्डमारोहति ॥ संवत् १०५८ कार्तिकेवां श्रीकोकलेन[॥*]

TRANSLATION.

Om!

Adoration to Siva !

(Line 1.) I adore the adorable coil of matted hair carried by the beautiful Vaidyanātha, (*which is*) irradiated by the expanding terrible hoods of a multitude of hissing broad serpents;⁸⁰ marked with the half-moon which is excessively shining, more brilliantly than the sun; (*and*) yellowish, when in contact with the line of flames of the fire issuing forth from his tremulous eye.

(2.) May that Śaṃkara who takes away all disease (*and*) supports the movable and immovable, protect you!—he, whose dwelling-place is the cemetery, who holds mighty sway over goblins, who applies ashes to his body to decorate it, who delights in the destruction of the world, (*and*) on whose neck there is a deadly poison,—(*but*) who, although thus inauspicious, remains the auspicious (Śiva)!

(3.) Adoration be always to that Śarva, who causes all (*gods*) to be comprehended in (*his*) one (*person*)!—he, whom those acquainted with the end of the Veda call Śiva, the desire of the mind, while people of true knowledge call him the one supreme

२३ Metre Śloka (Anuṣṭubh).

20 **Metro, Śragdhara.**

* This word, which is quite clear in the original, appears to be used for कुमार.

= Metro, Prithvi.

20 Metro, Særdølevikrøita.

* Metro, Sragdharā.

²⁰ Metre, Rathoddhatâ.

²⁰ Metre, Šardūlavikrīḍita.

²² The original has ऋषि 'the hood of a serpent,' but one expects a word meaning 'a serpent;' compare, e.g. line 1 of the grant of Vākpatirāja, in *Indian Antiquary*, vol. XIV, p. 160.

Brahman, the indestructible, ageless, immortal, others the verily auspicious Buddha, (*and*) others again the spotless Vāmana, the triumphant (Jina)!

(4.) People overcome with severe distress (*brought about*) by violent fever (*sent*) by the great Indra (?) or by Vishṇu, (*and*) those seized again and again by goblins and by evil spirits that show themselves day by day, (*and*) those afflicted with leprosy, which displays its fierce might by sore thumbs and fore-arms,—(*all*) these are freed from evil when they set eyes on thy clearly shown uncouth twisted tresses of hair.

(5.) There was on the surface of the earth a matchless (*town*), decorated with lofty palaces, which is recorded to have been founded here between the golden and silver ages by some ruler of the earth, a lord of the people, who was of Brahman's race, (*a town which is*) read of in histories (?) (*and*) called Padmāvati by people versed in the Purāṇas.

(6.) This most excellent (*town*) named Padmāvati, built in an unprecedented manner, was crowded with lofty rows of streets of palaces, in which tall horses were curvetting: with its shining white high-topped walls, which grazed the clouds, it irradiated the sky; (*and*) it was full of bright palatial dwellings that resembled the peaks of the snowy mountain.

(7.) Tell us, need we praise that (*town*) in which the dust raised up by the pounding of the hoofs of galloping tall horses made the sky, covered (*as it were*) with an old worn-out cloth, look like the belly of a tortoise, while the ground in a wonderful manner was furnished with a coating of mud by the rain emitted from the cheeks of many infuriated formidable elephants? What need we say more?

(8.) In that (*town*) there was born of (?) the Grahapati family undefiled, the famous illustrious Atiyaśobala, bowed down to by people who excelled by first-rate qualities; who by his own arm acquired wondrous fame; supported, like excellent trees, the families of friends and dependants; (*and*) threw down the forces of enemies by striking with arrows which were the glances fond of his knitted brows(?).

He who built tanks full of water, in which the lotuses shone with the loveliness of the spreading rays of the bright-lusted moon, and temples high like the peaks of the Himālaya, he, successful like Indra, was called Yaśobala.

(11.) From him was born (*a son*) named Māhaṭa, who honoured the whole body of relatives, who, by (*attaining*) the difficult-to-be-obtained fruit of the three objects of life,³¹ in a blameless manner secured for himself happiness, (*and*) who indeed delighted the people by his high-mindedness which was proclaimed by tales in praise of his good fame.

(12.) His son was the illustrious Jayadeva, a performer of good deeds, whose actions were able to remove fear and dishonour from his own and from all people (?).

(13.) From him, who by his loveliness was the moon, and, as regards the attainment of the objects of men's desires, a tree of paradise, there was born, as the light proceeds from the lord of the day, a son (*named*) Sekkala, who was learned, a sun of unparalleled majesty, famous, foremost among the good, the sole habitation of truth, liberality, and bravery, self-confident, (*and*) endowed with wealth.

³¹ i.e., religion, wealth, and pleasure.

On account of his manliness not to be insulted, endowed with fame which spread to the ends of the broad regions, in munificence like Karna, and not conversant with hurtful or deceitful speech, the illustrious Sekkala at once showed his greatness both by his benevolence and in battle, was difficult of approach for the host of enemies, and (?).

[The next verse also refers to Sekkala (whose name is spelt here Sekkalla), who appears to be described as a boat for crossing the ocean of royal government. But the verse is incomplete, and I am unable to derive from the words actually remaining any connected meaning.]

(16.) His younger brother, too, endowed with beauty, propriety of conduct, generosity, and activity, and already in youth of noble conduct, is famous as the illustrious Kokkalla.

He who on worthy recipients incessantly bestowed food, hundreds of excellent dresses, horses, couches, and seats, dwelling-places accompanied by umbrellas and shoes, and great donations of grain, that was here the illustrious Kokkalla, a youth (?) engaged in works of piety.

Kokkalla caused to be built a wonderful town which, furnished with big archways of great value, (and) with dwellings high like mountain-peaks, (and) with highly decorated lofty shining great gates, resembled the city of Indra.

(19.) Desirous of crossing the deep ocean, he caused to be erected this (temple, high like ?) the spotless great peaks of the mountain of snow, the lofty golden dome of which, because it is in contact with the fierce splendour of the sun, became a spotless canopy for the glorious lord Vaidyanātha.

[The next verse, which is incomplete, appears to describe certain buildings close to the temple, which Kokkalla erected for pious Brāhmans].

Here he settled a faultless very learned crowd of twice-born who knew the Vedas (and) delighted in the six duties (enjoined on Brāhmans).

(21.) The creeper of his good fame, the sprouts of which are shining with prosperity produced by the sprinkling of his boundless discernment, (and) which nourishes (like groups of birds) crowds of twice-born, (and) is beautified, as by flowers, by good conduct, rising above the lines of princes (as above mountains), ascends from the wide round basin of the earth up into the universe, as if it were an arbour.

The year 1058, on the full-moon day of Kārttika. By the illustrious Kokkalla.

THREE INSCRIPTIONS FROM IMAGES IN THE JAINA TEMPLES.

VI.

This incomplete inscription is in a single line, 5½" long. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. The inscription contains merely the words: "The Śreṣṭhīn, the illustrious Pāṇidhara, in the Grahapati family."

The Grahapati family, mentioned here and in the two following inscriptions, is also mentioned in line 8 of the preceding inscription of Kokkalla, No. V.

TEXT.

¹ [अ^x]हपत्न्यये श्रेष्ठिपतिपाणिधर [॥^x]

VII.

This is another inscription in a single line, 2' long. The size of the letters is about $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. The inscription contains the words: "Om! In the Grahapati family, the *Śreshṭhin* Pāṇidhara; his sons, the *Śreshṭhin* Trivikrama, and Ālhaṇa, (and) Lakshmidhara;" and the date "the year 1205 (which, as a year of the Vikrama era, corresponds to A.D. 1147-48), the 5th day of the dark half of (the month) Māgha."

TEXT.

ॐ ॥ अहपत्न्यये श्रेष्ठिपाणिधरस्तस्य सुत श्रेष्ठिति(त्रि)विक्रम तथा आल्हण । लक्ष्मीधर ॥ संवत्
१२०५ । माघ वदि ५ ॥

VIII.

This inscription³ is on the base of a Jaina image and is in a single line, divided into two parts by a boss: the first part is 1' 7 $\frac{1}{2}$ " and the second 1' 5 $\frac{1}{2}$ " long. The size of the letters is about $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit.

The inscription is dated in the year 1215 (which, as a year of the Vikrama era, corresponds to A.D. 1157-58), on the 5th day of the bright half of (the month) Māgha, in the prosperous reign of victory of the illustrious Madanavarmadeva. And it records that the statue on which the inscription is, was caused to be set up by the *Sādhu* Sālhe, the son of Pāhilla, who was the son of the *Śreshṭhin* Dedū, of the Grahapati family; and adds that the sons of Sālhe, Mahāgaṇa, Mahāchandra, Sirichandra, Jinachandra, Udayachandra, and the rest, always bow down to Sambhavanātha. The name of the artizan was Rāmadeva. The name Pāhilla we have met before, in inscription No. III.

TEXT.

ॐ ॥ संवत् १२१५ माघ सुदि ५ श्रीमन्मदनवर्मादेवप्रवर्द्धमानविजयराज्ये ॥ अहपतिवर्से(श्रे) श्रेष्ठिदेव
तत्पुत्रपाणिधरः । पाणिधर्मांगरहसाधुसार्वभौम [ते]नेदं(यं) प्रतिमा कारितेति ॥ ॥ तत्पुत्राः महागण ।
महीचंद्र । सि[रि]चंद्र । जिनचंद्र । उदयचंद्रप्रभृति⁴ । संभवनाथं प्रणमति⁵ नित्यं ॥ मंग[लं] महाश्री [ः^x] ॥
रूपकाररामदेव[ः^x] ॥

¹ This *akshara*, and whatever may have preceded it, is broken away.

² Expressed by a symbol.

³ This inscription has been published by Sir A. Cunningham in *Archaeol. Survey of India*, vol. XXI, p. 61, and I now re-edit it from an impression taken by Dr. Burgess.

⁴ Expressed by a symbol.

⁵ One expects *प्रणमति*.

⁶ Read *प्रणमति*.

XX.—THE TWO INSCRIPTIONS OF THE VĀILLABHATTASVAMIN TEMPLE AT GWALIOR.

By E. HULTZSCH, PH.D.; BANGALORE.

The two subjoined inscriptions¹ are engraved on a small monolithic temple, which is situated on a turn of the road leading up to the Gwalior Fort. The temple was described by General Cunningham, according to whom it is now called the Chaturbhuja Temple.² The first inscription, which is engraved over the front door of the temple, seems to have hitherto remained unnoticed. A rough transcript and translation of the second inscription, which is found inside the temple on the left wall,³ was published by Dr. Rājendralāla Mitra.⁴ My transcripts of the two inscriptions were made from mechanical copies taken during a visit to Gwalior in 1885.

The first inscription consists of 27 Sanskrit verses and must have been composed by an ingenious paṇḍit, who was well versed in *alankāra*. His extravagant hyperboles will appear startling and amusing even to one accustomed to the usual *kāvya* style. We learn from the inscription that the Vishṇu temple containing it was built by a certain Alla, the son of Vāillabhaṭṭa and grandson of Nāgarabhaṭṭa, and that it was consecrated in the year 932 (*in words*). Nāgarabhaṭṭa belonged to the Varjāra family and had immigrated from Ānandapura in Lāṭamaṇḍala, *i.e.* Vadnagar in Gujarāt. Vāillabhaṭṭa had been chief of the boundaries (*maryādā-dhurya*) or margrave in the service of (*king*) Rāmadeva (verse 7). Alla succeeded his father in office (v. 11), and was appointed to the guardianship of Gopādri, *i.e.* of the Gwalior Fort, by (*king*) Śrīmad-Ādivarāha (v. 22).

The second inscription is written in incorrect Sanskrit prose and dated in the year 933 (*in words and figures*), at Śrī-Gopagiri (*i.e.* the Gwalior Fort) and during the reign of the *paramēśvara* Bhojadeva. Alla is here directly called the guardian of the fort (*koṭṭapāla*) of Gopagiri. The inscription records four donations to two temples, which had been built by Alla, the son of Vāillabhaṭṭa. The donee of the first grant was the Navadurgā Temple situated beyond the Vṛśchikālā river; this is probably another name of the river Subanrikh⁵ (*Suvarṇarekhā*?) at Gwalior. The two donees of the three remaining grants were the same Navadurgā Temple and "the Vishṇu temple called Vāillabhaṭṭa-svāmin; which Alla had likewise caused to be built on the descent of the road of the illustrious Bhojadeva." By this we have to understand the temple, at which both inscriptions are found. It had evidently received its name in commemoration of Vāillabhaṭṭa, the father of its founder. The four donations were made by the inhabitants of "the place" (*sthāna*), *i.e.* the ancient town of Gwalior, which lies on the eastern side of the fort. They consisted of a piece of land for a flower-garden, two fields, a monthly supply of lamp-oil to be made by the guild of oil-millers, and a monthly supply of flower-garlands to be made by the guild of the gardeners,

¹ This paper is a revised version of one which I published in the *Zeitschrift der Deutsch. Morgenländ. Gesellsch.* vol. XI, p. 26.

² Cunningham's *Archaeological Survey of India*, vol. II, p. 355.

³ *Ibid.* p. 335.

⁴ *Jour. As. Soc. Bengal*, vol. XXXI, p. 407.

⁵ Cunningham's *Archaeol. Sur. of India*, vol. II, p. 332.

who dwelt on the top of the Gwalior Fort (*Śrī-Gopagiri-talopari*). The inscription mentions several other localities, which I am unable to identify, viz. Chūḍāpallikā, Jayapurāka, Śrī-Sarveśvarapura, Śrīvatsasvāmipura, Chachchikāhaṭṭikā and Nimbādityahaṭṭikā. It deserves to be noted, that at the time of the inscription the measure of length was "royal yards" (*pārameśvarīya-hasta*) and that of capacity "dronas according to the measure of Gwalior" (*Gopagiriya-māpyena*).

The first inscription mentions two kings, viz. Rāmadeva, the contemporary of Vāillabhaṭṭa, and Śrīmad-Ādivarāha, the contemporary of Alla. At the time of the second inscription the ruler of Gwalior was the *paramēśvara* Bhojadeva. Another inscription of a *paramēśvara* Bhojadeva was discovered by General Cunningham at Deogarh.⁶ Its date, Samvat 919 and Śaka 784, led General Cunningham to suppose that the date of the second Gwalior inscription, Samvat 933, has to be referred to the Vikrama era. Referring the date of an inscription at Peheva, Samvat 276, to the era of Śrīharsha, General Cunningham further identified the *paramēśvara* Bhojadeva of the Deogarh inscription and of the second Gwalior inscription with the *paramēśvara* Bhojadeva, the son of the *paramēśvara* Rāmabhadradeva.⁷ This supposition is corroborated by the first Gwalior inscription, as the Rāmadeva, whom it mentions as a contemporary of Vāillabhaṭṭa, seems to be identical with the Rāmabhadradeva of the Peheva inscription. Śrīmad-Ādivarāha in the first Gwalior inscription I take to be a *biruda* of Bhojadeva himself. Thus we have the following names and dates:—

1. *Paramēśvara* Rāmabhadradeva (Peheva inscription) or Rāmadeva (Gwalior inscription No. 1).
2. His son, *paramēśvara* Bhojadeva (Deogarh, Gwalior No. 2, and Peheva) or Śrīmad-Ādivarāha (Gwalior No. 1). Dates: A.D. 862 (Deogarh), 875 (Gwalior No. 1), 876 (Gwalior No. 2), and 882 (Peheva).

As lately shown by Mr. Fleet, the *mahārāja* Bhojadeva, son of the *mahārāja* Rāmabhadradeva, who is mentioned in two copper-plate grants from Mahodaya, is distinct from the above-mentioned *paramēśvara* Bhojadeva.⁸ Another identification of General Cunningham's is also uncertain, as Kalhana's *Rājataranginī* (V. 151) does not seem to mention a king Bhoja, but a king of the Bhojas (*Bhojādhirāja*), as a contemporary of Śaṅkaravarman of Kāśmīr.⁹

⁶ *Ibid.* vol. X, p. 101.

⁷ *Jour. As. Soc. Beng.* vol. XXXIII, p. 229; Cunningham's *Archaeol. Survey of India*, vol. II, p. 224; vol. IX, pp. 84 and 102. The inscription reads: *paramabhaṭṭaraka-mahārājādhirāja-paramēśvara-śrī-Rāmabhadradeva-pādānudhyāta-paramabhaṭṭaraka-mahārājādhirāja-paramēśvara-śrī-Bhojadeva-pādānām abhipravarddhāmāna-kalyāṇa-vijaya-rāje samvatsara-śataadvaye śaṭsapatyadhiko vaiśākhamaśa-suklapakṣa-saptamyāḥ samvat 276 vaiśākhā sudi 7*. The apparent breaks in the facsimile (*Jour. As. Soc. Beng.* vol. XXXII) arise from the overlapping parts not having been properly pasted together.

⁸ *Ind. Ant.* vol. XV, p. 110. From Professor Kielhorn's introduction to the Sīyaḍonī inscription (*infra*) it appears that the *paramēśvara* Bhojadeva of the Deogarh, Gwalior, and Peheva inscriptions was a king of Mahodaya or Kanyakubjā the Qannauj (कन्नौज) of Firdausī, and the modern Kanauj; and that his successor, the *paramēśvara* Mahendrapāla-deva was ruling in A.D. 903. Among the coins which are mentioned in the Sīyaḍonī inscription, is the *Śrīmad-Ādivarāha-dramma*. This coin was evidently named after Śrīmad-Ādivarāha, the *biruda* of Bhojadeva. General Cunningham, in *Arch. Survey of India*, vol. I, p. 329, identifies it with a base silver coin, which bears on the obverse a representation of the boar incarnation and on the reverse the legend *Śrīmad-Ādivarāha*. The coin is engraved in Marsden's *Numismata Orientalia*, pl. liii, No. mcccix. It is frequently met with in Northern India:—Conf. Cunningham's *Arch. Survey of India*, vol. VI, p. 137, and *loc. cit.*

⁹ The reading adopted by Mr. Fleet, *बहोदयः बहोदयः*, is confirmed by my Kāśmīr MS. The Deccan College MS. reads: *ब - बहो बहोदयः*.

FIRST INSCRIPTION.

TEXT.

(L. 1.) श्री [१^x] कालिन्ध्याः किं जलौघो घनतिमिरनिभो जाह्नवीस्यैव नः प्रोद्यातः किञ्च¹⁰ भूयो गगनतलगतं विन्ध्यसानुर्विहन्तुं । चिक्रंसोर्यस्य दृष्ट्वा चरणमति¹¹ चिरं सप्तयो नैव पूष्णो जग्मुः क्षोभादिवोच्चैर्भसि स मधुजिहन्तु वः कल्मषाणि ॥ [१^x] अतिललितलाटमण्डलतिलकानन्दपुरनिर्गतो गुणवान् । वर्ज्जान्वयनागरभट्टकुमारीभवद्येन ॥ [२^x] वाइल्लमट्टनामा तनयोजनि जनितजनचमत्कारो¹² । न युधिष्ठिरोप्यकार्षीद्यः सह नकुलेन सखीतिं ॥ [३^x]

(2.) परिभाषादि¹³ज्ञानं वैयाकरणस्य यस्य परमासीत् । कर्मोपधाधिकारौ न कदाचिद्वाचकौ¹⁴ भूतौ ॥ [४^x] सुश्रुतां व्यासदिगन्तरत्नमासाद्य दुग्धाधिरगाधताञ्च । जिगं¹⁵सयोर्ध्वं यशःपयोधिमाह्वास्त यस्यातितरां तरङ्गैः ॥ [५^x] धनदोपि न प्रभक्तो ध्वस्तसमस्तसविषोपि न विरूपः । रत्नाकरोपि न जडो यो नाशोकोपि रागिष्ठः । [६^x] श्रीरामदेवकार्ये मर्यादाधुर्यतामलङ्कयता । येन विशुद्धं युद्धे निजकुलवत्प्रकटितं नाम ॥ [७^x] किञ्चिद्दुना यस्य गुणाः कथयितुमपि नैव यान्ति मादृचैः ।

(3.) मानाधिकमस्तु यतो घटकोवावपि न गृह्णाति¹⁶ ॥ [८^x] लक्ष्मीं सुरारिर्जगजाञ्च शम्भुः शचीं यथेन्द्रो तथा सुशीलां । कुलोद्भूतां कासरकीयविष्णोस्तुतां स कान्तां समवाप जज्जां ॥ [९^x] व्यपगतमदमोहजालसङ्गः कृतचरितैकरतः प्रसन्नमूर्तिः । परिहृतखलसङ्गमः सुतोन्नः सकलकलाकुशलो बभूव ताभ्यां ॥ [१०^x] न पितृधुरोधिकारो पुत्रोभूत्कश्चिदप्यमूढान्¹⁷ । श्रोतुमशक्तेनोद्दे धूस्तेन न विषयलुब्धेन ॥ [११^x] दुग्धाधिरिव मूर्तिर्यस्य सदा दानवारिपरिपूता । कमलालिङ्गितवपुषः प्रजापतेरिव तनुर्यस्य ॥ [१२^x]

(4.) हर इव वृषविहितास्यो दोषासङ्गं न भातुरिव मेने । मधुरिपुरिव यस्मिन्तमाक्रान्तविपक्ष-सङ्घातः ॥ [१३^x] यस्य परार्थासक्ता सततं परिदृश्यते मतिर्नूनं । निर्लोभित्वं तस्य हि जातं खलु यत्तदाश्चर्यं ॥ [१४^x] सन्ध्यास्तपकलक्षो धर्मैकरतोपि सर्वदावश्यं । निजवनितापरितुष्टोप्यभिलषितसुहृज्जनप्रमदः ॥ [१५^x] अवलोक्य वक्त्रकमलं यस्य शशी खोदयेपि मलविकलं । कर्तुमनीशः किञ्चित्प्रतिक्षणं क्षीयतेऽपि ॥ [१६^x] अकरोद्यच्च विकल्पं व्याख्यानविधौ न दानविषयेषु ।

(5.) संग्रामस्य न योभूत्पराङ्मुखः परकलत्रस्य ॥ [१७^x] स्त्रैर्यं वचसि न रोषे स्पृष्टो विजयैर्न जातु कलिकलुषैः । यस्याभवदालस्यं पापेषु न राजकार्येषु ॥ [१८^x] धर्मार्जने च लोभो न कदाचित्परधनेषु विविधेषु । यस्य त्वविवेकित्वं मित्रेषु न बुद्धिविभवेषु ॥ [१९^x] दारिद्र्यं हरतार्थिनो रिपुजनालक्ष्मीं मनो योषितः¹⁸ रूपं पञ्चशरादगाधपयसो गाभीर्यमंभोनिधेः । चित्तं येन विचारचारुमनसामाचारमातन्वताः सख्य-स्यैव जनापवादरहितं चौर्यं प्रकाशीकृतं ॥ [२०^x]

(6.) कुर्वीत यदि विधाता कर्णानामपि सहस्रमहिषस्य । श्रुत्वाय तद्गुणौघान्वदनशतैः शक्रुया-द्वह्नुं ॥ [२१^x] श्रीमदादिवराहणे त्रैलोक्यं विजिगीषुणा । तद्गुणान्यः परिज्ञाय कृतो गोपाद्रिपालने ॥ [२२^x] कन्धुकदुहिता वव्वा येष्टतमामाप सोमटां तनयां । भट्टसुतान्धा गोप्तापरा महादेवजा गौरो ॥ [२३^x] गोवर्द्धनजा सिद्धा नन्नकतनयेसटा च येनोढाः¹⁹ वव्वादीनां स्वस्य च पुन्यस्य²⁰ विवृण्वे महता ॥ [२४^x] सिद्धेर्वर्त्म समं भवाधितरणे य -

¹⁰ Read किञ्च.¹¹ Read चरणमति.¹² Read चमत्कारः.¹³ द is obliterated and therefore looks like व.¹⁴ Read वाचकी?¹⁵ Read गी.¹⁶ Read गृह्णाति.¹⁷ Read मूढान्.¹⁸ Read योषितो.¹⁹ Read पुन्यस्य.

(7.) द्यानपात्रं महद्बीजं धर्मतरोरनन्तफलदं स्थान त्रियः साञ्जत²⁰ । टङ्कोत्कीर्णयशोनिधानमिव
यज्ञामाक्षरैरङ्कितं तेनाकारि विकारशून्यमनसा विष्णोरिदं मन्दिरं ॥ [२५*] दधति जलमगाधं सागरा
यावदुच्चैर्गिरिरयमपि वीढा यावदभ्रं कषय । शिरसि शिखरराशेः स्नेयसी ज्ञाघरूपा स्थगयतु भुवि कीर्त्ती
रोदसी तावदेषा ॥ [२६*] ॥ नवसु शतेष्वब्दानां द्वात्रिंश²¹ संयुतेषु वैशाखे । रम्येस्मिन्नेकमिले विष्णुर्भक्त्या
प्रतिष्ठितो भवने ॥ [२७*] ॥

TRANSLATION.

Om. (Verse 1.) May that Vishṇu destroy your sins, having seen whose foot, when he was going to stride (*the three worlds*), the horses of the sun did not pace the lofty sky for a long time, as they seemed to be afraid, that, vying with the Gaṅgā, the flood of the waters of the Yamunā, which resembles dense darkness, or that the ridge of the Vindhya (*mountain*) had risen again, in order to obstruct their path in the heavenly sphere!

(Vv. 2 & 3.) There was a virtuous youth, Nāgarabhaṭṭa of the Varjāra family, who had come from Ānandapura, the ornament of the lovely Lāṭamaṇḍala. He begat a son, Vāillabhaṭṭa by name, who excited the admiration of the people, as he was constant in battle (*yudhishṭhira*), but did not conclude a true friendship with low people (*nakula*), (*while Yudhishṭhira was a true friend of his younger brother Nakula*).

(4.) As a grammarian he possessed an intimate knowledge of the explanatory rules, &c.; but the results of deeds in former births (*karman*) or of tricks (*upadhā*) never gave him trouble.²²

(5.) The milk-ocean, which has a deep-white colour, which fills all quarters and which is unfathomable, loudly challenged with its waves the high sea of his fame, trying (*in vain*) to equal (*its height*).

(6.) He was liberal (*or Kuvera*), but not inattentive (*or not Varuṇa*);²³ a destroyer of all snakes (*or Garuḍa*), but not ugly (*or bird-shaped*); a mine of jewels (*or the ocean*), but not stupid (*or cold*); and without sorrow (*or an aśoka tree*), but not impassioned (*or red*).

(7.) While, in the service of the illustrious Rāmadeva, he never transgressed his duty of chief of the boundaries, he, like his ancestors, proclaimed his spotless name in battles (*for which he had to transgress the boundaries of the realm*).

(8.) Why say more? His virtues cannot even be told by people like myself; for even from the ocean a pot cannot receive more water than its measure.

(9.) As Vishṇu (*took*) Lakshmī, as Śiva (*took*) the mountain-daughter and as Indra (*took*) Śachī, thus he took for his wife the virtuous and noble Jajjā, the daughter of Kāsarakiya-Vishṇu.

(10.) These two had a son (*called*) Alla, to whom the net of conceit and delusion had ceased to be attached, whose only aim was, that his deeds might be (*worthy of*)

²⁰ Read श्रावतम्.

²¹ Read द्वात्रिंशः.

²² *Pakshe*, the two words *karman* and *upadhā* have to be taken in their grammatical meaning, "passive voice" and "penultimate letter." I do not know to which *paribhāṣā* the author alludes.

²³ Professor Kielhorn has favoured me with the following explanation of the words *ghanādopi na pramatto*: "I would compare *Vāsavadattā*, p. 111: *ghanadenāpi prachetasā*. At least *na pramatta* is the same as *prachetas*, and I should almost think, that the author of the inscription remembered the quotation from *Vāsavadattā*:—*Dhanada (Kuvera) is not prachetas (Varuṇa)*, hence *pramatta*; Vāillabhaṭṭa is not *pramatta*, hence *prachetas* (attentive)."

the *Kṛita* (age) ; who possessed a gracious appearance, who avoided the intercourse with the wicked and who was skilled in all arts.

(11.) He (*continued*) to bear the burden (*of his father's office*), not because he was desirous of worldly (*power*), (*but*) because he could not bear to hear it said, that a son had never been up to his father's affairs.

(12.) As the milk-ocean by the rutting-juice (*of elephants*), he was continually purified by the water (*poured out*) at donations, and as Prajâpati by the lotus (*that rose from Vishnu's navel*), he was embraced by the goddess of prosperity.

(13.) He constantly took care of meritorious gifts, as Śiva of his bull; he avoided the touch of sin, as the sun the touch of the evening; and he stepped on the crowd of his enemies, as Vishnu on the flapping wings of his bird (*Garuda*).

(14.) It is indeed wonderful that he has remained free from covetousness, although his mind is always observed to be attached to the highest truth (*or apparently : to the property of others*).

(15.) Although he avoided the wives of others, took delight only in virtue and was satisfied with his own wives, he constantly and by all means desired the pleasure (*or apparently : the wives*) of his friends.

(16.) Having perceived the lotus-face of this man, the moon is even now waning a little in every moment, because even at her rise she is unable to free (*herself*) from spots (*while he is spotless*).

(17.) He gave alternatives, when he had to furnish a commentary, but made no distinction between the recipients of his gifts, and turned away from another's wife, but not from battle.

(18.) He stuck to his word, but not to anger, was covered with (*the fame of*) victories, but not in the slightest with the sins of the *Kali* (age), and was slow (*when he was afraid*) to sin, but not in the affairs of the king.

(19.) He was desirous of acquiring spiritual merit, but never of another's property of any kind, and made no distinction between his friends, but knew how to judge the degree of intelligence (*of others*).

(20.) Curiously enough, he who led the conduct of those whose minds appear refined to mental observation, openly carried on robbery of all kinds, without meeting the blame of the world; for he robbed the beggar of his poverty, the enemy of his prosperity, woman of her heart, Cupid of his beauty, and the unfathomable ocean of its depth.

(21.) Even if the Creator had bestowed a thousand ears on the king of serpents, would then the latter be able to hear the floods of virtues of that man and to enumerate them with his hundreds of mouths?

(22.) Having observed his virtues, the illustrious Ādivarâha, who wished to conquer the three worlds, appointed him to the guardianship of Gopâdri.

(Vv. 23 to 25.) This great and passionless man, who had married Vavvâ, the daughter of Kanhuka and mother of (*his*) favourite daughter Somaṭâ, further Goggâ, the daughter of Bhaṭṭa, then Gaurî, the daughter of Mahâdeva, Sillâ, the daughter of Govardhana, and Îsaṭâ, the daughter of Nannaka, built, for the increase of the spiritual merit of Vavvâ, &c., and of himself, this temple of Vishnu, which is an even path to beatitude, a great ship for crossing the ocean of existences, the seed of the tree

of spiritual merit, which bears endless fruit,²⁴ the permanent abode of the goddess of prosperity and, so to say, a receptacle of (*his*) fame, cut by the chisel, and marked with the syllables of (*his*) name.

(26.) As long as the oceans will contain unfathomable water and as long as this lofty mountain will bear on its head a mass of peaks, which touch the clouds, so long may this beautiful temple²⁵ stand on earth and cover the two worlds (*with its fame*).

(27.) In the year nine hundred and thirty-two, in Vaisākha, (*a statue of*) Vishṇu was reverently placed in this lovely temple, which consists of a single piece of rock.

SECOND INSCRIPTION.

TEXT.

(L. 1.) श्री नमो विष्णवे ॥ सम्बत्तरशतेषु नवसु त्रयस्त्रिंशद्दधिकेषु माघशुक्लद्वितीयायां सं ८३३
माघ शुदि २ अश्वि श्रीगोपगिरौ स्वामिनि

(2.) परमेश्वरश्रीभोजदेवे तदधिकृत² कीटपाल अक्षे वलाधिकृत³ तत्तके स्थानाधिकृत अष्टि-
वस्त्रियाक(१)इच्छुवाक(१)सार्थवाहप्रमुख सव्विया -

(3.) कानां वारे । समस्तस्थानेन वाइल्लभइसुताल्लकारित वृक्षिकालानदीपरकूले रुद्ररुद्राणीपु-
र्याशादिनवदुर्गायतना -

(4.) य स्वभुज्यमावूडा⁴पक्षिकाधामप्रतिवहभूमिखण्डं दैर्घ्याण पारमेश्वरीयहस्तशतद्वयं समत्यधिकं
हस्त २७० विस्तरिण

(5.) हस्तशतमेकं समशीत्यधिकं हस्त १८७ पुष्पवाटिकार्थं पुण्येहनि⁵ प्रदत्तं [॥*] तथा ऽनेनैव
स्थानेनास्मिन्नेव सम्बत्तरे

(6.) फाल्गुनवहुलपञ्चमतिपदि श्रीभोजदेवप्रतीकवतारे अक्षेनैव कारितवाइल्लभइ[स्वाम्यभिधान-
विष्णु]यतनाय तथो -

(7.) परिलिखितनवदुर्गायतनाय च पूजासंस्कारार्थं स्वभुज्यमानजयपुराकधामे व्याघ्रकेण्डिकाभि-
धानहारमूला[वापे]

(8.) सङ्काकसुतदक्षकवाहितक्षेत्रं तथास्यैव क्षेत्रस्योत्तरतः क्षत्रियदेववर्गसुतमेष्वाकवाहितक्षेत्रं
च ययोर्गीर्णगिरौयमा -

(9.) येनावापो यवानां द्रोणा एकादश [॥*] तयोर्द्वयोरपि क्षेत्रयोरावाटाः पूर्व्येण नडकाकवा-
हितक्षेत्रं दक्षिणेन पाहाटः

(10.) पश्चिमेन दक्षकवाहितक्षेत्रे पाहाटः ततो मेष्वाकवाहितक्षेत्रे उत्तराभिमुखवाहकः क्षेत्रं
परिवेष्ट्य गतः उत्तरेण वर्त्त

(11.) लघुपाहाटिका च [॥*] एवं चतुरावाटविशुद्धक्षेत्रद्वयं पुण्येहनि प्रदत्तं ॥ तथास्मिन्नेव
सम्बत्तरे फाल्गुनवहुलपञ्चमवर्षा

²⁴ The sense requires *anantaphaladam* to be taken with *dharmataroh*, although it is grammatically connected with *bijam*.

²⁵ *Kīrti* seems to have the same technical meaning as *kīrtana*, 'temple'; see *Indian Antiquary*, vol. XII, pp. 229 and 289.

¹ The *s* of the *akshara* स् is incomplete; read अक्षरि.

² The crack over त is perhaps the remains of an *e*.

³ The letter त is entered below the line.

⁴ Read स्वभुज्यमानवूडा.

⁵ The crack behind त is perhaps the remains of an *e*.

⁶ Read पुण्येहनि.

⁷ These two *aksharas* are injured by a crack and doubtful.

⁸ The *r* over गी is indistinct.

(12.) उपरिलिखितदेवकुलाभ्यां द्वाभ्यामपि दीपतैलार्थं श्रीसर्वेश्वरपुरनिवासितैलिकमहत्तक भोज्याकसुतसर्वस्वाक (।) तथा साधव -

(13.) सुतज्याधत्ति तथा शिवधरिसुतसाहुक तथा सङ्गाकसुतगम्भीक । तथा श्रीवत्सलामिपुरनिवासितैलिकमह -

(14.) त्तक कुण्डाकसुतसिंघाक तथा वङ्गाकसुतखोड्डाक । तथा चञ्चिकाहट्टिकानिंवादित्यहट्टिक-योर्निवासितैलिकम -

(15.) हत्तक देउवाकसुतजळट तथा वञ्छिक्काकसुतगोभाक तथा देहूकसुतजम्बेक तथा रुद्रटसुत-जम्बहरि । एवमादि -

(16.) समस्ततैलिकत्रेष्ठा प्रतिकील्लुकं मासि मासि शुक्लनवम्यां शुक्लनवम्यां तैलपलिका पलिका दातव्येत्यक्षयनी -

(17.) मिका प्रदत्ता ॥ तथाद्येवामूभ्यामेव देवकुलाभ्यां श्रीगोपगिरितलोपरिनिवासिमालिकमहर्गाहुकसुतटिक्कूक

(18.) तथा देहूकसुतजासेक तथा वङ्गलाकसुतसिङ्गूक तथा जम्बाकसुतसहडाक तथा दन्तिसुत-दुर्गाधरि तथा नमुमाकवा¹⁰ -

(19.) उमाक तथा वेडवाकसुतवाय[टा]कादिसमस्तमालिकत्रेष्ठा पूजार्थं यथाकालोपयिक¹¹ हट्ट-पुष्पैर्मा -

(20.) लाः प(१)ञ्चाशत् पञ्चाशत् माला ५० प्रतिदिनं दातव्येत्य¹² क्षयनीमिका प्रदत्ता [॥^{*}] एतदुपरिलिखितं उपरिलिखि -

(21.) तस्थानादिभिः स्वधुत्वा आचन्द्रार्कक्षितिकालं प्रदत्तं [॥^{*}] परिपत्यना केरपि¹³ न कर्त्तव्या ॥ यतस्सदत्ता परदत्तास्वा यो

(22.) इरेत वसुधरां [॥^{*}] स विद्यायां कर्मभूत्वा पितृभिक्षा मोदते¹⁴ ॥ बहुभिस्वसुधा भुक्त्वा राजभिस्सगरादिभिः । यस्य यस्य

(23.) यदा भूमिस्तस्य तस्य तदा फलं ॥ * ॥¹⁵

TRANSLATION.

Om. Adoration to Vishnu! In the year nine hundred and thirty-three, on the second day of the bright (*half*) of Māgha,—Sam[vat] 933, Māgha śudi 2—to-day, here at Śrī-Gopagiri, while the *paramēśvara* Śrī-Bhojadeva was the ruler, while the guardian of the fort (*koṭṭapāla*) Alla commanded this (*Gopagiri*), while Tattaka commanded the army (*and*) while the merchant Vavviyāka, the trader Ichchhuvāka, and the other (*members*) of the board (? *vāra*) of the Savviyākas were administering the city, the whole town gave to the temple of the nine Durgās, *viz.* of Rudra, Rudrāṇi, Pārṇāśā, &c., which Alla, the son of Vāillabhaṭṭa, had caused to be built on the further bank of the Vriśchikālā river, a piece of land belonging to the village of Chūḍāpallikā, which was its (*viz.* the town's) property, two hundred and seventy royal *hastas*—*hasta* 270—in length (*and*) one hundred and eighty-seven *hastas*—*hasta* 187—in breadth, for a flower-garden, on an auspicious day.

⁹ इ might be also read instead of अ.

¹⁰ Read नमुमाकसुतवा०.

¹¹ Read यथाकालोपयिक०.

¹² Read दातास्वा ५००.

¹³ Read केरपि.

¹⁴ Read पचते.

¹⁵ There follows an illegible scrawl, which fills the remainder of line 23 and four further lines.

(11.5—11.) And this same town gave in this same year, on the first day of the dark half of Phālguna, to the Vishnu temple called Vāillabhaṭṭa-svāmin, which Alla had likewise caused to be built on the descent of the road of Śrī-Bhojadeva, and to the above-mentioned temple of the nine Durgās, for the performance of worship, the field cultivated¹⁶ by Dallaka, the son of Saṅgaḍāka, in the chief grain-land (? *mālāvāpa*) of the common¹⁷ called Vyāghrakeṇḍikā, in the village of Jayapurāka, which was its (*viz.* the town's) property, and on the north of this same field, the field cultivated by Mem-māka, the son of the Kshatriya Devavarman,¹⁸ the seed required for which two (*fields*) is eleven *dronas* of barley according to the measure of Gopagiri;¹⁹—the boundaries of these two fields are: on the east, the field cultivated by Naṭḍāka; on the south, a piece of rock;²⁰ on the west, near the field of Dallaka, a piece of rock, and near the field of Memmāka, a water-channel,²¹ which leads to the north and runs round the field; on the north, a road and a small piece of rock;—the two fields, thus defined by their four boundaries, on an auspicious day.

(11—17.) And in this same year, on the ninth day of the dark half of Phālguna, (*the town*) gave to the two above-mentioned temples a perpetual endowment²² to the effect that, in order (*to provide*) oil for the lamps, the chiefs of the oil-millers, who dwell in Śrī-Sarveśvarapura, (*viz.*) Sarvasvāka, the son of Bhochehāka, Jyāśakti, the son of Mādhava, Sāhulla, the son of Śivadhari, and Gaggika, the son of Saṅgaḍāka; the chiefs of the oil-millers, who dwell in Śrīvatsasvāmipura, (*viz.*) Siṅghāka, the son of Kuṇḍāka, and Khoḥaḍāka, the son of Vallūka; the chiefs of the oil-millers, who dwell in Chachchikāhaṭṭikā and Nimbādityahaṭṭikā, (*viz.*) Jajjāta, the son of Deūvāka, Goggāka, the son of Vachchhillāka, Jambeka, the son of Deddūka, and Jambahari, the son of Rudraṭa, and the other (*members*) of the whole guild of oil-millers should give one *palikā* of oil per oil-mill²³ on the ninth day of the bright (*half*) of every month.

(17—20.) And on this same day, (*the town*) gave to these same two temples a perpetual endowment to the effect, that the chiefs²⁴ of the gardeners, who dwell on the top of Śrī-Gopagiri, (*viz.*) Tikkūka, the son of Gāhulla, Jāseka, the son of Deddūka, Siddhūka, the son of Vahulāka, Saḥaḍāka, the son of Jambāka, Durgadhari, the son of Dantin, Vāumāka, (*the son of*) Nannumāka, and Vāyaṭāka, the son of Veūvāka, and the other (*members*) of the whole guild of gardeners should daily give,

¹⁶ The participle *vāḥita* is derived from Hindi *bāhā*, "to plough."

¹⁷ *Hār*, "a village-common, the cultivated space immediately round a village."—Bate's *Hindes Dictionary*.

¹⁸ To judge from their names, the trader Ichchhuvāka (l. 2) and the oil-miller Jyāśakti (l. 13) also belonged to the Kshatriya caste. The law-books permit a Kshatriya, and even a Brāhmana, to adopt the livelihood of a Vaiśya, if they are unable to gain their subsistence by fulfilling the duties of their own castes; see the passages on the so-called *āpaddharma* or *āpatkalpa*, i.e. the rules for times of distress: Gautama, VII; Manu, X, 81 ff.; Yājñavalkya, III, 35 ff.

¹⁹ Compare *Khetaka-mānena vṛthi-dvi-pīṭhaka-vāpam Koṭṭilaka-kshetram*, "the field of Koṭṭilaka, the seed required for which is two *pīṭhaka*s of paddy according to the measure of Khetaka" (*Ind. Ant.*, vol. XV, p. 340, line 46), and *bādmir gatra vāu . . . drona-sārdha-sapta*, "a piece of land, the seed required for which is seven and a half *dronas*" (*ibid.*, vol. XVI, p. 208).

²⁰ *Pāḥāta* is perhaps a Sanskritised form of Hindi *paḥāḍ*, "mountain, hill, rock" (Platta).

²¹ *Vāhaka* seems to be connected with Hindi *bāhā*, "a water-channel;"—see Grierson's *Bihar Peasant Life*, p. 211.

²² With *akshayanīmikā* (lines 16 and 20) compare *akshayanivi* in the Nāsik, Kanheri and Junnar Inscriptions in Dr. Burgess's *Archaeol. Surv. Westn. Ind.*, vols. IV and V.

²³ *Kolhaka* is the same as Hindi *kolhā*, "an oil-mill;"—see Grierson, *u. s.* p. 46.

²⁴ With *mālika-mahara* compare *tailika-mahattaka* (lines 12, 13 and 14) and *makar*, "a chief" (Bate).

for (*the requirements of*) worship, fifty garlands—*mālā* 50— of such market flowers as are available at the particular season.

(20—23.) These above-mentioned gifts were made by the above-mentioned town, &c., from their property for as long a time as the moon, the sun and the earth exist. Nobody shall cause obstruction (*to the present owners*). For (*Vyāsa has said*): [*Here follow two of the usual minatory verses*].

XXI.—SIYADONI STONE INSCRIPTION.

BY PROFESSOR F. KIELHORN, Ph.D., C.I.E.; GÖTTINGEN.

In the *Journal, Beng. As. Soc.*, vol. XXXI, pp. 6-7, Dr. F. E. Hall had occasion to mention "a huge inscription," existing in some part of the State of Gwālior, a transcript of which, by a native, had been made over to him by Colonel (now General Sir) Alexander Cunningham. From the apparently very imperfect copy supplied to him, Dr. Hall was able to report that the inscription in the opening lines mentioned a king Mahendrapāla. Near where he is spoken of, was the date 960. Next came Bhoja, and then Mahendrapāla again, with the date 964. Further on Kshitipāla was mentioned; and, after him, Devapāla, the date 1005 being close by. These dates, according to Dr. Hall, were not sufficiently particularized for one to certify their era by calculation. Besides, the kings of the record were stated by Dr. Hall to have been memorialized as having granted land and other things, by way of local donaries, in ten several years, ranging from 960 to 1025. According to Sir A. Cunningham,¹ the actual site of the inscription was then unknown; and it has remained so for twenty-five years afterwards.²

In 1887, Dr. Burgess, when in the Lalitpur district of the North-Western Provinces, learnt that there was a large inscription at 'Siron Khurd,' about ten miles WNW. of the town of Lalitpur, Long. 78° 23' E., Lat. 24° 50' N. (*Indian Atlas*, quarter-sheet 70, NW.) And the inscription was found on the east of the village at which it had been reported to be,—and which in the inscription itself is called Siyadonī,—on the bank of the Kherār stream, in the precincts of a Jaina temple of Śāntinātha, where it had been recently set up by a Bania. It turned out to be the huge inscription mentioned by Dr. Hall; and I now edit it from impressions supplied to me by Dr. Burgess.

The inscription consists of forty-six lines; and the writing covers a space of about 5' 2½" broad by 3' 4" high. Of the first two and the last two lines large portions of the writing have either gone altogether or become illegible, by the flaking off of the edges of the stone; and from the same cause some *aksharas* have become illegible in lines 39-44. But the preservation of lines 3-38 is perfect almost throughout, so that here the actual reading of the stone hardly admits of any doubt whatever. The size of the letters is about ½". The characters are Nāgarī of about the eleventh century; down

¹ See *Journ., Beng. As. Soc.*, vol. XXXIII, p. 227.

² The inscription (or rather Dr. Hall's short account of it) has been referred to by Dr. Hörnle, in the *Centenary Review, Beng. As. Soc.*, part II, p. 208; and by Mr. Fleet, in the *Indian Antiquary*, vol. XV, p. 108, note 18, and vol. XVI, p. 178, who has pointed out the desirability of rediscovering and publishing the inscription.

to line 39, they are regularly and beautifully formed and skilfully engraved. The execution of lines 40-46 is somewhat inferior to the rest, and the difference in appearance is rendered more marked by the imperfect state of preservation of these concluding lines. The language of the inscription must be described as Sanskrit. Unless there was a date in any part of the concluding lines which is now illegible, the inscription itself is not dated; but it contains ten dates, some of which are historically important, while one is sufficiently particularized to ascertain from it the era employed, by calculation, as will be shown below.

The inscription consists of two parts. The first and by far the larger portion extends to about the middle of line 39; it is in prose, and records a large number of donations made at different times, from the (Vikrama) year 960 down to the (Vikrama) year 1025, and nearly every one of them by private individuals, in favour of various Brāhmanical deities, at Siyadonī. The second part, which is almost entirely in verse, comprises the remaining portion up to the end, and records the erection of a temple of Murāri (Vishṇu).

THE FIRST PART.

To treat fully of the language of the first part, would require almost a separate treatise. The author or authors, though intending to write Sanskrit, had a very meagre knowledge of the grammar of that language; they were evidently influenced by, and have freely employed words, phrases, and constructions of, their vernacular.

As regards orthography, *ḥ* has throughout been denoted by the sign for *v*; and the dental sibilant has often been employed for the palatal.³ The sign of the *jihvāmūliya* occurs twenty-two times, almost exclusively in the phrases यङ्क्षित् and यङ्क्षोपि. The sign of the *upadhmaniya* has been correctly employed six times (*e.g.*, in °आभिःपर°, line 5, and °भित्तिःपश्चिमेन, line 13); but it has also been wrongly inserted three times (in °धूमंष्टःपरि°, line 18, °ध्यातःपरम°, line 28, and °निष्कलःपरि°, line 29), and probably erroneously omitted twice (in °भित्तिः पश्चिमेन, line 25, and °रेभिः प्रदत्ता, line 35). Of individual words, the numeral त्रि has throughout been spelt तृ (in तृभाग, lines 24, 29, 30, and तृभुवन°, lines 25 and 27); संमार्जन throughout सम्मार्जन⁴ (*e.g.*, in lines 3, 6, 8, etc.); कालीन throughout कालिन (*e.g.*, in lines 3, 6, 20, etc.); and similarly we have भोगाधिना in line 38, for भोगाधीना. In line 8, we twice have अग्निन for आग्निन; throughout, frequently, अवासनिका, apparently for आवासनिका (*e.g.*, in lines 7, 8, etc.); and similarly a short vowel has been employed instead of a long one, and *vice versā*, occasionally in other words. For षष्टि we have षष्ठी twice in line 17, and perhaps also in some of the compound numerals; for ताम्बूलिक (line 15), ताम्बूलिक in lines 25 and 26; for वैश्वानर, वैश्वान्दर in line 12. Through the influence of the vernacular, we have वणिक throughout for वणिज्; भीती in line 24 for भित्ति (lines 13 and 25); सिरिधर in line 39 for श्रीधर (line 37); कलपाल and कलपाल in lines 9 and 19, for कल्पपाल; etc.

The rules of *sandhi* have been persistently neglected; and as a specimen of an extraordinary *sandhi* I may point out °सुतारेभिः[ः], for °सुता एभिः, *i.e.*, °सुताः एभिः, in line 35.

³ I consider it sufficient to state this and some of the following points once for all, and shall not consider it necessary to correct every error of this sort in the transcript of the text.

⁴ Compare the common सम्मान for संमान.

As regards the treatment of nouns in general, case-terminations have often been altogether omitted; sometimes wrong cases have been employed, masculine words treated as if they were neuter, and masculine or neuter forms of adjectives and pronouns used with reference to feminine nouns, etc. Thus, to give a few examples, instead of the well-known phrase परिपन्थनां करोति, we read fifteen times परिपन्थना करोति (*e.g.*, in lines 8, 9, 16, etc.); and similarly विधारणा करोति, lines 13 and 20; परिपन्थनावाधा करोति, line 17; परिपन्थनाखन्ना करोति, lines 6 and 15; and खन्नावाधा ददाति, line 39. In line 3 we find प्रतिष्ठापित, qualifying नारायणभट्टारकस्य, which is separated from it by other inflected words; in line 4 वाक्पण (for वाक्पणो) गौदासुतः; in line 39 सिरिधर (for श्रीधरस्य) महादित्यसुतस्य; in line 16 अवलिप्त (for अवलिप्तौ) उवटकसहितौ.⁶ The words अधिकार, आघाट, पाद, भाग, इस्त are used as neuters in lines 34; 7, 12, 13, etc.; 6; 24, 29, 30; 26. In line 9 we have the Nominative स च स च for the Instrumental तेन तेन; in line 34 the Accusative समेतां for the Nominative समेता; in lines 32, 33, 38, 14, 22, अस्स and अमीषाम् for the feminine forms अस्सा and अमीषाम् or आसाम्. The final *visarga* of certain case-terminations has completely disappeared, *e.g.*, in पातके, lines 6, 15, 16, etc., and in हेतो, lines 20, 25, 31.⁶

An extraordinary construction of the cardinal numerals, which I have already pointed out in other inscriptions, is illustrated by युगेकं, line 20, सहस्रेकं, line 28, पादैकं and द्व्येकं, line 37, वीथीद्वौ, line 16, and गृहद्वौ 'two houses,' line 24. And, speaking of numerals, attention may be drawn here to the three different expressions पञ्चमहापातके in line 6, महापञ्चपातके in lines 15, 16, 18, and महापातकपञ्चके or कै; in lines 10, 27, 30; and to the strange संवत्सरसतेषु नवसत (*i.e.*, नवसत, for नवसु), meant to denote 'nine hundred years,' in lines 2, 5, 8, and 11.

The number of finite verbal forms employed is, as might have been expected in a record of the Middle Ages, small; and among them, I need point out only लिप्यति, used in a passive sense, in lines 6, 10, 15, etc. Among the verbal derivatives, there occur the wrong Gerunds लक्ष्, line 6; उपर्जयित्वा, line 17, कृत्यित्वा, line 25 (for क्रीत्वा, lines 9, 10, 19), एकमतीभूत्वा, lines 29, 30, and 33, and लिखाय्य, line 38; with the last of which may be compared the primary nouns पूजापन in lines 11 and 37, and मोचापन in line 38. And anomalously used is the Gerund मिलित्वा in the phrase समस्तलोकानां मिलित्वा in line 26, apparently meaning 'before all the people assembled.'

Of frequent occurrence is सत्क, which thirteen times may be considered a secondary suffix conveying a possessive sense or expressing the meaning of a Genitive case; *e.g.*, in सीयडोपिसत्कमण्डपिकायां, line 6, वामनसत्कवीथी, line 12, चाण्डसत्कावासनिका, line 32, and विग्रहपालसत्कद्रव्य, line 9 (= विग्रहपालीयद्रव्य, line 24); while twice it is, exceptionally, like an independent word, construed with a preceding Genitive, in यस्य यस्य सत्कमद्यमाणं, line 9, and समस्तकक्षपालानां सत्कहृद्धानामुपरि, line 19.

Under the head of compounds, I may point out the violation of an elementary rule of grammar, in महत्सर्वहेतोः, line 8, महत्सर्वार्थहेतोः, line 20, महत्सर्वार्थहेतोः or हेतोः in lines 25 and 28, and महत्सर्वार्थहेतोः or हेतोः in lines 11, 29, 31, and 33; the use of phrases like दिनं प्रति, line 6, for प्रतिदिनं (actually used in lines 6, 10, and 28), and मासाश्वासं, line 20, or मासाश्वासं प्रति, lines 29 and 37, instead of प्रतिमासं (line 45); and the employment of the Nominative cases in passages such as सुतधारजेजपस्तथा विसिष्ठाकस्तथा भलुष्ठाकस्तथा

⁶ *I.e.*, one case-termination suffices for several nouns, as it already does, occasionally, in the R̥gveda.

⁶ In विसिष्ठावाह चित्तरावाह line 4, we seem to have Apabhramṣa Nominative cases; see *Ind. Ant.*, vol. XVI, p. 207.

जोगूकादीनां, line 29 (and similarly in lines 7, 19, 20, 27, and 31), where, in proper Sanskrit, the formation of a Dvandva compound would have been resorted to.

Moreover, the first part of the inscription contains a considerable number of words which either do not occur in Sanskrit literature at all, or for which the dictionary furnishes no appropriate meaning; and some of which undoubtedly were taken from the vernacular. These words I give in the following alphabetical list, in which I also include some words which appear to be proper names of places or localities, but about the actual meaning of which I cannot be certain : —

अचयनीमी in line 6, and अचयनीमिका in lines 7, 9, 21, etc., = अचयनीवि 'a perpetual endowment.'

अपसरक in अपसरकसहित in lines 7, 17, 21, and अपसरकप्राङ्गणसहित, lines 32 and 33, said of houses, etc.; compare the Hindi चौसारा 'a porch, portico, peristyle, vestibule,' Marāṭhi चौसरी.

आवासनिका in lines 7, 8, etc., apparently for आवासनिका, derived from आवास 'a dwelling, residence.'

आहाड in समस्तआहाडसम्बन्धितकूटानां in line 30; perhaps a place where stone-cutters work, a quarry (P).

उवटक in line 25, and in उवटकसहित, lines 12, 13, 16, etc., said of houses, etc.; compare the Marāṭhi चोटा 'the little wall or raised edge which runs along the brink of the raised mass on which the house stands,' and चोटी, 'a veranda, porch, vestibule.'

कांसारक in कांसारकवीथी, line 15; compare the Hindi कसार and the Marāṭhi कांसार or कासार 'a brazier,' (कांखकार).

कंदासचूट in line 15.

कन्दुक three times in line 10; compare the Hindi कान्दू 'a certain tribe whose occupation it is to fry corn, prepare sweetmeats, etc., a sugar-boiler.'

कृतीपसका, qualifying वीथी, in lines 27, 35, and 38.

कीसिक in line 2; and in lines 19 and 30, both times compounded with a proper name; denoting perhaps an office.

खया in परिपन्नाखया, lines 6, 10, 15, and खयावादा, line 39; compare the Hindi खसर 'damages, loss, injury, fraud.'

प्रहपतिक in line 15, probably for गृहपति.

घासक in line 28, and घासक in line 31; compare the Marāṭhi घाणा 'an oil-mill.'

चूचा or चूचा, in चूचावीथी and चूचावीथी, lines 13 and 14.

छाया in लकीयलकीयछाया, lines 7 and 33.

छेडिका in lines 8, 21, and 24.

जगति in line 35, for जगती, probably a kind of building; see *Indian Antiquary*, vol. XIV, p. 161, note 27.

ताली in line 9, and तालि in line 20, perhaps a particular measure of spirituous liquor. तिखरा in तिखरावीथी, line 35.

हारोड in लकीयावासनिकाहारोड, line 14, हारोडनिष्कासप्रवेसक, line 32, and निष्कासप्रवेसहारोडक, line 33; compare हारकोडक 'a gate-chamber,' in the Index of the *Divyāvadāna*.

नेमक in नेमकवणिक, lines 5, 11, 16, etc., and नेमकजातिवणिक, line 37; perhaps equivalent to the Hindi and Marāṭhi निमक 'salt.'

पञ्चकुल in lines 2, 18, 29, 30, 36; an office, apparently similar to the Marāṭhī पंच or पंचाईत. Compare *Ind. Ant.*, vol. XI, p. 221, l. 21, and p. 242, l. 9; also vol. XII, p. 195, note.

पश्चिक in कलपासमहत्तकपश्चिक, line 19.

पालिका in line 26, and पलिका in lines 28 and 31; probably = पालि = प्रस्थ.

प्रसन्नदेवियारक in line 12.

भरण in भरणं भरणं प्रति, line 30; perhaps 'a load' (of stones).

मण्डपिका in lines 6, 19, 29, 30, 45; evidently some public or official building of the town. Compare *Ind. Ant.*, vol. XIV, p. 10, second col., line 5; and *Journ. Beng. As. Soc.*, vol. XXX, p. 332, last line.

महर in ताम्बोलिकमहर, line 26; compare महत्तक in कलपासमहत्तक, line 19; and the Hindi महर 'a chief.' Compare Dr. Hultzsch, *ante*, p. 161, note 24.

सुदयित्वा in line 6.

सुलाहृतण in line 11.

युग or युगा in युगैका देया, line 6, युगैकं युगैकं प्रति, line 20, and समस्तयुगानामुपरि, line 21. रसीके in line 24.

वसोपक in line 10, and विसोवक in line 26; perhaps 'the twentieth part of' or a name of a particular coin. We may compare विशोपका, which several times occurs in a copperplate inscription of the Lucknow Museum.

धारणा in lines 13 and 20; equivalent to परिपयना or विष्.

वययण in line 38, compounded with a proper name, and denoting perhaps a trade.

सिलाकूट in line 30, = गिलाकूट in verse 101 of the Śāsabāhū inscription, *Ind. Ant.*, vol. XV, p. 40, 'a stone-cutter.'

खोलीपात or खोलिकापात in lines 12, 16, 21, 23, etc., and in अवासनिकाखोलीपात and अवासनिकाखोलिकापात in lines 13, 22, and 8; and खोलीपात in lines 35 and 38.

हट 'a market' in चतुर्हट, line 15, चतुष्काहट, line 35, दोसिहट, lines 12, 16, 20, 21, 29, प्रसन्नहट, line 13, and महत्तकहट, lines 45 and 46; (also in हटख्या, lines 12, 14, etc.)

As regards the contents, the first part of the inscription is divided, by means of ornamental full-stops, into twenty-seven sections; and it records as many donations, made at different times, and almost all of them by traders and artisans, for providing the usual materials of worship of Vishnu and other deities, at the town of Siyadonī. The inscription, in fact, is a collective public copy of a series of deeds; and the occasional remarks that a certain portion was written by the *karanika*, or writer of legal documents, Sarvahari, the son of Bhochuka (line 4), another by Rachchhāka, the son of Sarvahari (line 34), another by Svāmikumāra, another son of Sarvahari (line 36), and another again by the *karanika* Dhīravarman, the son of Svāmikumāra (line 39), were copied with the rest from the original deeds, and must not be taken to refer to the inscription itself. There are some, I believe, minor points in several of the deeds here presented to us, which, owing at least in part to the ungrammatical state of the language and to the employment of obscure expressions, I do not fully understand. But the general import of the various donations is clear enough, and may be seen from the following statement, from which I omit, as of no interest, all reference to the boundaries of buildings which in the original are given with scrupulous care. Any

remarks of historical importance or of more general interest, which may be incidentally furnished by these deeds,—considering the great length of the inscription, they are disappointingly few,—will be treated of below.

Abstract of the contents of the first part of the inscription (lines 1—39).

1. [Lines 1—4]: Samvat 960, Śrāvana (*in words and figures*). The whole town gave a field measuring 200 by 225 *hastas* to Śrī-Nārāyaṇa-bhaṭṭāraka, set up by the merchant Chaṇḍuka, the son of Saṅgaṭa, in the southern part of the town.

2. [4—7]: Samvat 964, Mārgaśīra va.di. 3 (*in words and figures*). The *Mahā-sāmantādhipati* Undabhaṭa assigned an endowment, securing the daily payment of a quarter of a *pañchiyakadramma* and of one *yugā* (?) to Śrī-Vishṇu-bhaṭṭāraka, set up by Chaṇḍuka.

3. [7—8]: The same date. The merchants Chaṇḍuka, Sāvasa, and Māhapa, sons of Saṅgaṭa, gave an *avḍānikā* (or residence) comprising four houses to Śrī-Vishṇu-bhaṭṭāraka, set up by Chaṇḍuka, the son of Saṅgaṭa.

4. [8—10]: Samvat 965, Āśvina śu.di. 1 (*in words and figures*). The merchant Nāgāka, son of Chāṇḍū, made an endowment acquired of certain potters, to the effect that the distillers of spirituous liquor, on every cask of liquor, were to give liquor worth half a *vigrahapālādramma* (?) to the god (Vishṇu).

5. [10]: The merchant Nāgāka, son of Chāṇḍū, assigned (an endowment securing) the daily payment by certain sugar-boilers of a *varāhakayavimsopaka* (?).

6. [11—13]: Samvat 967, Phālguna va.di. 15 (*in words and figures*). The merchant Vāsudeva gave (an *avḍānikā* ?) in the Dosihaṭṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Vāsudeva near (?) the Śrī-Vishṇu-bhaṭṭāraka set up by Chaṇḍuka; and a house of his own, to the (same) god, (for the worship of the sacred fire).

7. [13—15]: The merchant Chāṇḍuka gave a *vīthi* (or shop) in the Prasannahaṭṭa; and the same Chāṇḍuka, son of Saṅgaṭa, gave four hereditary *vīthi*s of his own to Śrī-Vishṇu-bhaṭṭāraka.

8. [15—16]: The seller of betel Keśava, son of Vateśvara, gave a hereditary *vīthi* of his own in the Chaturhaṭṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Chāṇḍū.

9. [16—17]: The merchant Nāgāka, son of Chāṇḍū, gave two *vīthi*s, acquired in the Dosihaṭṭa, to Śrī-Vishṇu-bhaṭṭāraka.

10. [17—18]: The merchant Sīlūka, son of Mahapā, gave a *vīthi* acquired by him to Śrī-Nārāyaṇa-bhaṭṭāraka.

11. [18—20]: Samvat 969, Māgha śu.di. 5 (*in words and figures*). The merchant Nāgāka, son of Chāṇḍū, gave a capital of 1,350 *śrīmadādicarāhadrammas*, invested with the distillers of spirituous liquor, who were to pay every month half a *vigrahātungtyadramma* on every cask of liquor (?) to Śrī-Vishṇu-bhaṭṭāraka.

12. [20—21]: The merchant Nāgāka, son of Chāṇḍū, gave an endowment realizing a payment of two *kapardakas* on certain *yugā*s in the Dosihaṭṭa (?).

13. [21—22]: Nāgāka gave a *vīthi* acquired in the Dosihaṭṭa to Śrī-Nārāyaṇa-bhaṭṭāraka.

14. [22—23]: Nāgāka, son of Chāṇḍū, gave three *vīthi*s of his own to Śrī-Nārāyaṇa-bhaṭṭāraka.

15. [23—24]: The merchant Bhāila, son of Govinda, gave a hereditary *vīthī* (realizing one-third of a *vigrahapālāyadramma* ?) to Śrī-Vāmanasvāmideva.

16. [24—25]: Nāgāka gave two houses to Tribhuvanasvāmideva.

17. [25—26]: The seller of betel Dhamāka gave an *uvāṭaka* bought by him to Śrī-Umāmaheśvara.

18. [26—27]: Samvat 994, Vaiśākha vadi. 5 samkrāntau. The sellers of betel, Savara, son of Keśava, and Mādhava, son of Ichchū, gave an endowment realizing the payment of a *vigrahadrammavisovaka* on every *pālikā* of leaves to the god (Vishṇu), set up by Chaṇḍūka.

19. [27]: Sāvasa gave a *vīthī* to Tribhuvanasvāmideva.

20. [27—28]: Nāgāka gave a *pālikā* of oil from every oil-mill of the oil-makers (?).

21. [28—29]: Samvat 1005, Māgha śudi. 5 (in words and figures). The Mahājans in the Dosihatṭa assigned a monthly payment of one-third of a *dramma* to Śrī-Bhāilasvāmideva, set up by the merchant Vikrama.

22. [29—30]: The Sātradhāra Jejapa, Viśiāka, Bhaṭuāka, and other stone-cutters, assigned a payment of one-third of a *vigrahapālāyadramma* on every *bharana* to Śrī-Vishṇu-bhaṭṭāraka.

23. [30—31]: Samvat 1008, Māgha śudi. 11 (in figures, only). Keśava, Durgāditya, and other oil-makers, gave a *pālikā* of oil from every oil-mill to Śrī-Chakrasvāmideva, set up by Purandara in the temple of Vishṇu erected by Chaṇḍū.

24. [31—33]: The merchants Mahāditya and Nohala, sons of Pappā, gave an *avāsānikā*, comprising three houses, to Śrī-Chakrasvāmideva, set up by Pappāka, the son of Dedāḍa.

25. [33—34]: Samvat 991, Māgha śudi. 10 (in figures). Nāgāka, son of Chāṇḍū, Dedāika, Vāli, and Rudāka, sons of Jājū, and Chhitarāka, son of Sāvā, gave an *avāsānikā* with the houses and *vīthīs* belonging to it to the god (Vishṇu).

26. [34—36]: Dedāika, Vālika and Rudāka, sons of Jājū, gave a *vīthī* in the Chatushkahatṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Chaṇḍū.

27. [36—39]: Samvat 1025, Māgha vadi. 9 (in figures). The merchant Śrīdhara, son of Mahāditya, assigned a quarter of a *śrīmadādivarāhadramma*, paid as the rent of a *vīthī* (?) to Śrī-Vishṇu-bhaṭṭāraka, set up by Mahāditya in the temple of Vishṇu erected by Chāṇḍu.

From the above abstract it will appear that most of the donations recorded here were made in favour of the god Vishṇu, under the names of Vishṇu-bhaṭṭāraka, Nārāyaṇa-bhaṭṭāraka, Vāmanasvāmideva, and Chakrasvāmideva. The same divinity I understand to be denoted by the name Tribhuvanasvāmideva. But besides him, we find among the donees also Umāmaheśvara, clearly a form of the god Śiva, and Bhāilasvāmideva, a name which in a fragmentary inscription from Bhilsa, mentioned by Dr. Hall in the *Journ. Beng. As. Soc.*, vol. XXXI, p. 112, is distinctly given as a designation of Ravi, 'the Sun.'

In connection with the objects of donation, attention may be drawn to the various names of coins mentioned in the inscription, which are as follows: *Dramma*, line 29;

⁷ Compare also *Ind. Ant.*, vol. XVI, p. 202.—Vishṇu bears the name *Vāillabhaṭṭasvāmin* in the Gwālior inscription, edited by Dr. Hultzsch, *ante*, p. 154.—In the present inscription, I would draw attention to the name *Śrī-Ā[mba]lāhādevī*, which occurs in line 35, and which may denote a divinity. [Possibly the god Bhāilasvāmin was named after the merchant Bhāila (line 23), who might have been the father of the merchant Vikrama (line 29), who founded the temple.—E. H.]

Pañchiya-dramma, lines 6 and 37; *Vigrahapāla-dramma*, line 30; *Vigrahapālīya-dramma*, line 24; *Vigrahapālasatka-dramma*, line 9; and *Vigrahātūṅgiya-dramma*, line 20; *Śrīmadādivarāha*, line 19, and *Śrīmadādivarāha-dramma*, line 37; *Varāhakaya-vimsopaka* (?), line 10, and *Vigraha-dramma-visovaka*, line 26; and *Kapardaka*, line 20; to which may be added here at once, from the second part of the inscription, *Kākinī* and *Varāṭakā*, in line 45.

Among the donors, the only personage of importance is Undabhaṭa, who is described here (in line 5) as *mahāpratihāra*, *samadhigatāśeshamahāśabda*, and *Mahāśā-mantādhīpati*, and who clearly is the *Mahāśāmantādhīpati* Undabhaṭa, mentioned, with the date 960, in two short inscriptions at Terahi, a village about twenty-seven miles NW. of Siyadoṇī. I have shown elsewhere⁸ that the date of the Terahi inscriptions must be referred to the Vikrama era, and this alone would prove that the date assigned to Undabhaṭa's donation in the present inscription, the year 964, and together with it all the other dates, are recorded in the same era. But even irrespectively of the Terahi inscriptions, the date of the donation No. 18, in which the 5th of the dark half of the month Vaiśākha of the year 994 is coupled with a *samkrānti* or entrance of the sun into a sign of the zodiac, contains sufficient data to enable us to prove that the era which we are here concerned with is the Vikrama era, that the years mentioned are southern Vikrama years, and that the arrangement of the lunar fortnights followed was the *amānta* or southern arrangement. For, taking the figures 994 to denote the southern Vikrama year 994 expired, the 5th of the dark half of Vaiśākha, by the *amānta* scheme of the lunar fortnights, corresponds to Sunday, 22nd April, A.D. 938, when the 5th *tithi* of the dark half ended about 17h. 45m. after mean sunrise, and when, about 14h. 6m. after mean sunrise, the sun did enter into the zodiacal sign of Vṛisha, exactly as required by the details of the date.⁹ Accordingly, the donations spoken of in the inscription were made between A.D. 903-4 and 968-9.

From the introductory remarks to the donations Nos. 11, 21, 23, and 27 (lines 18, 29, 30, and 36) we learn that the town of Siyadoṇī, in the year 969=A.D. 912-13, was held by (or, as the inscription expresses it, was in the enjoyment of) the *Mahārājādhirāja*, the illustrious Dhūrbhaṭa; and in the years 1005=A.D. 948-49, 1008=A.D. 951-52, and 1025=A.D. 968-69, by the *Mahārājādhirāja* Nishkalāṅka. A third personage, described, so far as one can see, as *samadhigatāśeshamahāśabda* and *Mahāśāmantādhīpati*, who appears to have held a position similar to that of Dhūrbhaṭa and Nishkalāṅka, was mentioned, with the date 960=A.D. 903-4, in line 2, but his name is

⁸ *Ind. Ant.*, vol. XVII, p. 201.

⁹ The possible equivalents for Vaiśākha va. di. 5 would be—

(1) for the Northern Vikrama year 994 current—

a. by the *pūrṇimānta* scheme, Wednesday, 16th March, A.D. 936;

b. by the *amānta* scheme, Thursday, 14th April, A.D. 936;
and *samkrāntis* took place on 22nd March and 22nd April;

(2) for the Northern Vikrama year 994 expired, or the southern current year—

a. by the *pūrṇimānta* scheme, Tuesday, 4th April, A.D. 937;

b. by the *amānta* scheme, Wednesday, 3rd May, A.D. 937;
and *samkrāntis* took place on 22nd April and 23rd May;

(3) for the Southern Vikrama year 994 expired—

a. by the *pūrṇimānta* scheme, Saturday, 24th March, A.D. 938;

b. by the *amānta* scheme, Sunday, 22nd April, A.D. 938;
and *samkrāntis* took place on 22nd March and 22nd April.

bhaya or Nirbhayanarendra, and that Rājasekhara in some passages of his plays now illegible. Under these nobles, the affairs of the town would seem to have been managed by an assembly of five called *pañchakula*, and by a committee of two, appointed from time to time by the town. The *Mahārājādhirājas* themselves were subordinate to, and derived their authority from, the paramount lords of the country, of whom the inscription mentions:—

In line 1, with the date 960=A.D. 903-4, the [*Paramabhaṭṭāraka*] *Mahārājādhirāja*, and *Paramēśvara*, the illustrious Mahendrapāladeva¹⁰ [meditating, in all probability, on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*, the illustrious Bhojadeva];

In line 4, with the date 964=A.D. 907-8, again, the same *P. M.* and *P.* the illustrious Mahendrapāladeva, meditating on the feet of the *P. M.* and *P.* the illustrious Bhojadeva; and

In line 28, with the date 1005=A.D. 948-49, the *P. M.* and *P.* the illustrious Devapāla, meditating on the feet of the *P. M.* and *P.* the illustrious Kshitipāladeva.

We are nowhere in the inscription distinctly told what was the name of the country over which these particular sovereigns held sway, or of their capital; but as the inscription, in line 40, speaks of a ruler of Mahodayā who granted a town to certain Brāhmanas descendants of whom lived at Siyaḍonī, we shall not be wrong in assuming that Bhojadeva, Mahendrapāladeva, Kshitipāladeva and Devapāla were kings of Mahodayā, better known as Kanyakubjā (or Kanauj).

The main importance of our inscription then lies in this, that it furnishes, together with certain dates, the names of two pairs of kings of Kanyakubjā,—

Bhoja; succeeded by

Mahendrapāla, who was ruling in A.D. 903-4 and 907-8; and

Kshitipāla; succeeded by

Devapāla, who was ruling in A.D. 948-49.

Of these, I do not hesitate to identify Bhoja with the Bhojadeva of the Deogaḍh, Gwālior, and Peheva inscriptions¹¹ of A.D. 862, 876, and 882.

As regards Kshitipāla, there is nothing in our inscription to show that he was the immediate successor of Mahendrapāla; but I shall try to prove that such was the case and that Kshitipāla, in fact, was the son of Mahendrapāla.

In an article on the date of the poet Rājasekhara,¹² Mr. Fleet has put together certain facts concerning that poet which had been already drawn attention to by Professor Pischel,¹³ and which amount to this, that one or more of the poet's plays were acted, at Mahodayā or Kanyakubjā, before a king Mahipāla, a son of a king Nir-

¹⁰ In the original, the first syllable is illegible, but there cannot be the slightest doubt about the correctness of the above name; nor is it, in my opinion, at all doubtful that the name of the sovereign on whose feet Mahendrapāla was meditating, was Bhojadeva. And these two sovereigns are clearly the same Bhojadeva and Mahendrapāla who are mentioned in the second deed, in line 4; so that the inscription speaks of only one Bhojadeva, and of only one Mahendrapāladeva.

¹¹ See *Archaeol. Survey of India*, vol. X, p. 101; Dr. Hultzsch, *ante*, p. 155; and Mr. Fleet in *Ind. Ant.*, vol. XV, p. 109. I may draw attention here to the somewhat unusual phrase *malī-pravarāḥmadā-kalyāṇa-vijayārājya*, which the Siyaḍonī inscription has in common with, at any rate, the Deogaḍh inscription, and with the Asuī inscription which will be mentioned below.

¹² See *Ind. Ant.*, vol. XVI, pp. 175-178.

¹³ See *Göttingische Gelehrte Anzeigen*, 1833, p. 1221.

describes himself as the *guru* or *upādhyāya* of this same Nirbhaya, while elsewhere he either calls himself the *guru* of Mahendrapāla, or describes Mahendrapāla as his *śishya*. Mr. Fleet passes over Professor Aufrecht's identification of Nirbhaya with Mahendrapāla,¹⁴ the correctness of which would appear to be almost self-evident; but in identifying the poet's Mahipāla with the king Mahipāla of the Asni inscription¹⁵ of the (Vikrama) year 974, he has been the first to *prove* that Rājasekhara lived in the beginning of the tenth century A.D. What was wanted to remove all possible doubt as to the correctness of Mr. Fleet's identification, was an epigraphical record in which Mahipāla is connected with Mahodayā, and which furnishes the name of Mahipāla's father, Mahendrapāla; and this want is supplied, I believe, by the present inscription, the probable importance of which Mr. Fleet has not failed to notice.

The names Mahipāla and Kshitipāla being synonymous, I now identify the Kshitipāla of the present inscription with the Mahipāla of the Asni inscription, whom from that very inscription we know to have ruled in A.D. 917-18; and I consider our Mahendrapāla, for whom we have the dates A.D. 903-4 and 907-8, to be Rājasekhara's Mahendrapāla, *alias* Nirbhayanarendra, the father of Mahipāla (our Kshitipāla). I also, of course, accept Mr. Fleet's statement that the Mahishapāla,¹⁶ who in the Asni inscription is described as the predecessor of Mahipāla, must be identical with Nirbhayanarendra (or, I may add, Mahendrapāla); and I am, I believe, able to show that Kshitipāla or Mahipāla,—just as his father had three names,—in all probability also was known by a third name which is preserved to us in the Khajurāho inscription of the Chandella Yaśovarman of the (Vikrama) year 1011, = A.D. 954-55. From that inscription we learn that Yaśovarman (*alias* Lakshavarman) had received a certain image of Vaikunṭha from Devapāla, who must have been a well-known royal personage, the son of Herambapāla, the image having previously been received by Herambapāla from Sāhi, the king of Kira. The reign of Yaśovarman having closed (probably shortly) before A.D. 954, the Devapāla spoken of in his inscription can be no other than our Devapāla of Mahodayā, for whom we have the date A.D. 948-49, and his father Herambapāla therefore in all likelihood is no other than Kshitipāla, *alias* Mahipāla.

To sum up, the names of the four sovereigns of Mahodayā or Kanyakubjā, presented to us in our inscription, together with their known dates, would be as follows :—

- (1) Bhoja, A.D. 862, 876, and 882.
- (2) Mahendrapāla, or Nirbhayanarendra, or Mahishapāla, A.D. 903 and 907; pupil of the poet Rājasekhara.
- (3) His son Kshitipāla, or Mahipāla, or Herambapāla, A.D. 917; patron of Rājasekhara; contemporaneous with Sāhi, the king of Kira, and (as I have tried to show *ante*, p. 121), with the Chandella Harshadeva, the father of Yaśovarman.

¹⁴ See *Göttingische Gelehrte Anzeigen*, 1868, p. 1221.

¹⁵ First edited by Mr. Fleet in *Ind. Ant.*, vol. XVI, pp. 173-175.

¹⁶ I give this name on Mr. Fleet's authority. The published photolithograph would rather have induced me to conjecture Mahindrapāla (probably for Mahindrapāla, if not actually Mahendrapāla).

- (4) His son Devapāla, A.D. 948; contemporaneous with the Chandella Yaśovarman (*alias* Lakshavarman). Whether Devapāla is identical with Vijayapāla, who in an inscription from Alwār, of the Vikrama year 1016=A.D. 959-60, is described as the successor of Kshitipāla, I am unable to determine (see *Proceedings, As. Soc. Beng.*, 1879, p. 162).

I abstain for the present from any speculations on the possible predecessors or successors of these kings, but, in conclusion, I must point out that our Devapāla can have nothing to do with the Devapāla in Dr. Hörmle's list in the *Centenary Review, Beng. As. Soc.*, part II, p. 208, or in the lists of Sir A. Cunningham in *Archæological Survey of India*, vol. XV, p. 149, and elsewhere.

THE SECOND PART.

On the second part of the inscription (lines 39-46), which, as I have stated above, is almost entirely in verse, I need only add a few words here. The language here, too, is Sanskrit, and it is generally more correct than in the preceding portion, but by no means free from mistakes. Thus, we find in line 42 the Ablative *द्विरस्यजीवात्*, used instead of the Genitive; in line 43 *प्रविशेत्* (for *प्रविश्येत्*) used in a causal sense; in line 42 the barbarous *कारापयामास*; in line 39, for the sake of the metre, *वमद्यु* for *वमद्य*; in line 42 the crude form *चावात्* for *चावत्*; in lines 39 and 40 offences against the metre; etc.

As regards the contents, after the words '*om, om*, adoration to Gaṇapati,' and two verses invoking the blessings of Gaṇanātha and Trivikrama (Viṣṇu), we are told that a certain prince at Mahodayā, which is compared with Indra's town Amarāvati, once gave the town Rāyakka to some Brāhmaṇs, who after it were called Rāyakkabhaṭṭas. One of their descendants, named Vaśiṣṭha, happened to come on matters of business 'here', to Siyaḍonī, where he dwelt near the Rāja of the place whose name apparently was Harirāja. And Vaśiṣṭha's son, Dāmodara, founded here a temple of Murāri (Viṣṇu), furnished it with an image of the god, provided it with a garden, and probably endowed it with funds for the worship of the deity. The concluding line would appear to say that the father of Dāmodara died in battle.

[This temple of Viṣṇu has since been identified by Dr. A. Führer with a large ruined shrine at the neighbouring village of Satgatto, to the NE. of Sirop. Near the ruined temple is a large *baoli* or well, still in fair preservation, and the village abounds in fine statues of Viṣṇu,—some of which have been transferred to the Lucknow Museum.—J. B.]

I have stated before that the concluding lines of the inscription are more or less damaged, and there are some passages in them which, in consequence, I fail to understand properly; but the above gives correctly the general sense of the original, and I have omitted nothing which would be of any importance to the historian.

The town Rāyakka, mentioned in the above, I am unable to identify. With the term Rāyakkabhaṭṭa we may compare Rāyakavāla, the designation of a Brāhmaṇ caste, in line 27 of the inscription of Bṛhmadeva II. published in *Ind. Ant.*, vol. XI, p. 71.

TEXT.¹⁷

1. श्री¹⁸ श्री नमो भग[व]ते वासुदेवाय¹⁹ [य?]²⁰
धिरा[ज?] — — —²¹ [देवपा?]²² हाराजाधिराजपरमेश्वर[श्री]—[हेन्द्र]पालदेव-
पादा[ना]²³ म[हीम] -

2. वर्धमानकल्याणविजय — [ये?][सं] — — [रत्न]तेषु²⁴ नवसत वक्ष्यधिकेषु श्राव
.²⁵ सम्बत् ९६० श्राव[ण]²⁶ गताशेषमहा[श]ब्दम[ह]सामन्ताधिपति[श्रीमदु]—[म्ह?]
.²⁷ [भु]व्यमानस्त[त्पादाधिष्ठित][व?]²⁸ [कु?]²⁹ [कौ]स्तिके श्रीपञ्च[स्था?]
.³⁰ [क?] द्वाविंसतिकच्छितराकयोर्वारि [सतीदृसे] का[ले वर्त्तमाने वार?] प्रसु[ख?] -

3. सकलस्थानेन संसारस्थानित्यत्वं बुद्ध्या³¹ पुण्ययशोभिह[व]ये स्वकीयतलसीमाप्रतिव[च]चेदं?
[पूर्वपक्ष]मतो हस्तद्विसतमात्रं दक्षिणोत्तरतो वा सपादहस्तद्विसत[मात्र]श्च वणिकचण्डकेन³² सङ्गतसुतेन
प्रतिष्ठापित³³ पत्तनस्य दक्षिणद्विभागे पश्चिमाभिमुखश्रीनारायणभट्टारकस्याव[लेपनस]म्भार्जना[ङ्गराग]
[राग]धूपप्रदीपनैवेद्याद्यर्थं निवेदितं धर्माय मत्वा आचन्द्रार्कचित्युदधिसमकालिनं यावच्च कौशिल्य[परिप-
त्यना कर्त्त?][व्या] इ[ति]

4. सकलस्थानानुमतेन वा[र]स्वहस्तायेति ॥ छ ॥ मतं केसिधावाह च्छितरावाह साक्षिषौ
श्रुते³⁴ लिखितसाक्षि वी[ठु] राख्छपुत्रस्तथा वावच गौदासुतः ॥ लिखितं स्थानानुमतेन करणिकसर्व्वहरिणा
भीषुकपुत्रेणेति ॥ ॐ ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारक-
महाराजाधिराज³⁵परमेश्वरश्रीमहेन्द्रपालदेवपादानां महीप्रवर्धमानकल्याण³⁶विजयराज्ये सम्बत्सरस -

5. तेषु नवसत [व?]क्ष्यधिकेषु चतुरन्वितेषु मार्गसिरमासवङ्गलपञ्चतृतीयायां सम्बत् ९६४
मार्ग वदि १ अथेह सीयडोणिसमावासितमहाप्रातिहारसमधिगतासेवमहाशब्दमहासामन्ताधिपति-
श्रीउन्दभटः॥ समस्ताराजपुरुषाम्भीधयति विदितमस्तु भगवतां³⁷ पश्चिन् पत्तने नेमकावणिकचण्डुकप्रतिष्ठा-
पितविष्णुभट्टारकस्याम्भामि³⁸परलोकनिधेयसार्धं³⁹ पुण्ययशोभिहव्ये यौवनधनजीवितानि नलिनीदलगतज-

6. सलवतरत्नतराणि लक्ष अचयनीमीयं निवेदिता ॥ सीयडोणिसत्कामष्कपिकायां प्रतिदिनं
पश्चिक्कद्रमसत्कपादमेकं दातव्यं तथा दिनं प्रति सुद्रयित्वा युगैका देया ॥ देवस्यावलेपनसम्भार्जनाङ्गराग-
धूपप्रदीपनैवेद्यार्थमाचन्द्रार्कचित्युदधिसमकालिनं यावत्पालनीयं कस्मिंश्चित्काले यः कोपि पुरुषः परिपत्यना-
ञ्चन्ना करोति उत्पादयति⁴⁰ स पञ्चमहापातकौ लिप्यति स्वहस्तोयं श्रीउन्दभटस्य ॥ छ ॥

¹⁷ From impressions supplied to me by the Editor.

¹⁸ Expressed by a symbol.

¹⁹ Here about 8 aksharas are gone.

²⁰ Here about 96 aksharas are gone.

²¹ Here about 8 aksharas are gone.

²² Here about 12 aksharas are gone.

²³ I have little doubt that the preceding passage originally was:—धिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमहेन्द्रपालदेवपादानां; as below, line 4.

²⁴ I.e., 'विजयराज्ये संवत्सरतेषु'.—For the following नवसत (i.e. नवम, 900,) one would of course expect to read नवसु 'nine,' but the dates below are given in the same way. With regard to वक्ष्यधिकेषु, it is difficult to say whether the actual reading of the stone, here and below, is वक्ष्य or वक्षः.

²⁵ Here about 12 aksharas are gone.

²⁶ Here about 16 aksharas are gone.

²⁷ Here about 6 aksharas are gone.

²⁸ Here also about 6 aksharas are gone. The following aksharas च[कु?] are the remainder of पञ्चकुल.

²⁹ Here about 7 aksharas are gone.

³⁰ Here about 9 aksharas are gone.

³¹ Read बुद्धा.

³² This akshara, न, was originally omitted, and is engraved above the line.

³³ This word, which has no case-termination, qualifies the following श्रीनारायणभट्टारकस्य.

³⁴ Read either श्रुते or श्रुतं.

³⁵ Originally 'धिरज'.

³⁶ Read 'कल्याण'.

³⁷ Read भवता.

³⁸ Read 'निःश्रेयसार्ध'.

³⁹ One of the two verbs is superfluous; read स पञ्चमहापातकौ लिप्यति.

7. ववुसुसुद्रगयोर्वारे वारप्रसुखस्त्रानेन निवेदिता अक्षयनीमिका ॥ ११ ॥ अक्षिनेव^{१०} काले तथा अक्षुकेन सङ्कटसुतेन प्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभहारकस्य समर्पिता वणिकचण्डुकस्तथा सावसस्तथा माहपा^{११}[दिभि?]साङ्कटसुतेः स्वकीयस्वकीयच्छाया [भा]स्वीयभवासनिका उत्तराभिमुखा अस्माभ्यन्तरे उत्तराभिमुखगृहाणि चत्वारि अपसरकसहितानि अवलिप्तसिखाच्छ[वा]नि भवासनिकाया- [वा]घाटानि लिख्यन्ते [पूर्वे]ण र -

8. आ दक्षिणेन चण्डुकीयावासनिकास्त्रीलिकापातं पश्चिमेन सी^{१२}नीयदेवसत्त्वभवासनिका उत्तरेण च्छेष्टिका मर्यादा एवं चतुराघाटचिह्नोपलक्षिता महाभूमिहेतोर्वलेपनसम्भार्यनधूपप्रदीपनैवेद्यार्थं प्रदत्ता यः कश्चित्परिपन्थना करोति स च महानरकं व्रजति ॥ मतं चण्डूसावसमा^{१३}हपानां साङ्कटसुताना- मिति ॥ १२ ॥ तथा सम्बत्सरसतेषु नवसत पञ्चषष्ठ्यधिकेषु अक्षिनेमासे प्रतिपदायां सम्बत् १६५ अक्षि[न]सुदि १

9. वणिकनागाकेन चण्डूसुतेनापरिमितमूखेन क्रीत्वा कुम्भकारदैवैकचण्डवागा[न्दु]कलिधाका- दीनां अक्षयनीमिका देवस्य समर्पिता ॥ १३ ॥ तथा समस्तकल्पपालानां मध्ये यस्य यस्य सत्त्वमध्याम्यं निःशेष्यते विक्रयं याति स^{१४}च स चाचन्द्रार्कं यावद्विषयपालसत्त्वद्रोमार्चिका^{१५} ताली दातव्या ॥ यच्च^{१६}क्षित्य- रिपन्थना करोति स नरकं व्रजति स्वामीयभूमौ ये भूये भूता^{१७} ये भविष्यन्ति कुम्भकारव्यसपासाच^{१८} तैरक्षय- नीमिका पालनी -

10. या ॥ १४ ॥ तथा वारप्रसुखस्त्रानसम्बद्धकन्दुकानां पार्श्वीत् कन्दुक[ना]इलभोइलतिङ्गदेगु[प]- स[नू]कादीनां पार्श्वीत् वणिकनागाकेन चण्डूसुतेन सम्भार्यनधूपप्रदीपनैवेद्यार्थं अपरिमितमूखेन क्रीत्वा कन्दुकानां प्रतिवराहकयविंसोपकैकं प्रतिदिनं वि १ आश्वमाचन्द्रार्कं यावद्विषयं यक्षचित्परिपन्थ- नाच्छासुत्पादयति स च महापातकपञ्चकैर्हिष्यति ॥ स्वहस्तोय ४४४४^{१९} मिति ॥ १४ ॥

11. तथा सम्बत्सरसतेषु नव[स]त सप्त[ष]ष्ट्यधिकेषु फाल्गुनमास^{२०} अमावास्यां सम्बत् १६७ फाल्गुन वदि १५ सीयडोष्ठां वारप्रसुखस्त्राने चण्डुधानर^{२१}सिंचयोर्वारे यथा नेमकवणिकचण्डुकेन प्रतिष्ठापितश्रीविष्णुभहारकपश्चिमाभिमुखसुकाइतचदक्षिणदिग्भिभागे नेमकवणिकवासुदेवेन प्रतिष्ठाप्य श्री- विष्णुभहारकं उत्तराभिमुखं महास्तधर्मार्थहेतोः पूजापनसम्भार्यनधूपप्रदीपार्थं

12. दोसिहृष्टे पूर्वाभिमुखावलिप्ताच्छवा उवटकसहिता देवस्य समर्पिता ॥ अस्याश्वाघाटानि लिख्यन्ते पूर्वेण हहरप्या^{२२} दक्षिणेन वामनसत्त्ववीथी पश्चिमेन स्त्रीलिकार्पितसुत्तरेण^{२३} श्रीविष्णुभहारकवीथी मर्यादा एवं चतुराघाटविशेषा प्रदत्ता ॥ तथा वैष्णान्दर^{२४}पूजनार्थं वासुदे[वे]न स्वकीयगृहं पूर्वाभिमुखं उवटकसहितं प्रदत्तं अस्याघाटानि पूर्वेण प्रसक्तदेवियारकमर्यादा दक्षिणेन

13. वासुदेवगृहभित्तिः पश्चिमेन रथा उत्तरेण श्रीप्रसक्तवीथी मर्यादा एवं चतुराघाटविशेषं देवस्य प्रदत्तं यक्षिहरविचारविचारणा^{२५} करोति स च नरकं व्रजति न संशयः^{२६} ॥ १५ ॥ तथा वणिकचण्डू-

^{१०} Read अक्षिनेव.

^{११} This *akshara*, वा, originally was ए.

^{१२} This *akshara*, वा, originally was न.

^{१३} One would expect तेन तेन.

^{१४} Read •इष्टार्चिका.

^{१५} Read यक्षि.

^{१६} All these *aksharas* are quite clear in the impression, but I do not understand them.

^{१७} Read कुम्भकाराङ्गपासाच.

^{१८} These signs appear to have been put in to fill up the line. [Or they are meant for an actual representation of the sign-

manual; compare *Indian Antiquary*, vol. XIV, p. 198 f.—E. H.]

^{१९} One expects •तासि.

^{२०} This *akshara*, र, was originally omitted, and is engraved above the line.

^{२१} Read हहरप्या.

^{२२} Read स्त्रीलिकापातसुत्तरेण.

^{२३} *Is.*, वैष्णान्दर.

^{२४} One विचारक appears superfluous.

^{२५} The *akshara* र of this word was originally omitted, and is engraved above the line, before न.

कीयीपार्जना प्रसन्नहृते उत्तराभिमुखी कीयी अवलिता उवटकसहिता अस्याबाघाटानि पूर्व्वेण सुभादित्स⁶⁶ कीयी दक्षिणेन भट्टदेवप्रसादसत्कावासनिकास्त्रीलीपातं पश्चिमेन चूंभा -

14. कीयी उत्तरेण हहरण्या मर्यादा ॥ ४ ॥ तथा अपरं चाण्डूकेन साङ्गटसुतेन पितृपितामहो-
पार्जितं स्वकीयं दक्षिणाभिमुखं कीयीचतुष्टयं अमीषामाघा[टा⁶⁷]नि⁶⁸ लिख्यन्ते पूर्व्वेण चूंभाकीयी दक्षिणेन
हहरण्या पश्चिमेन स्वकीयावासनिकाहारोष्ठमर्यादा उत्तरेण स्वकीयावासनिका मर्यादा एवं चतुराघाटचिह्नो-
पलक्षिता⁶⁹ मातापित्रोरात्मनश्च पुण्ययशोभिहृदये⁷⁰ परमभक्त्या श्रीविष्णुभहारकस्य सा -

15. सनत्वे प्रदत्तं यद्विष्णुपरिपन्थनाच्छ्रया करोति स च महापद्मपातकैर्निष्यति⁷¹ नरकं व्रजति
॥ ४४ ॥ तथा [प्र]पतिकताम्बूलिकेयवेन वटेच्छरसुतेन पितृपितामहोपार्जितदक्षिणाभिमुखस्वकीयकीयी
चतुर्हृते अस्याबाघाटानि लिख्यन्ते पूर्व्वेण कंसारककीयी दक्षिणेन हहरण्या पश्चिमेन केसवस्वव कीयी उत्तरेण
कंदासघूटमर्यादा एवं चतुराघाटविशुद्ध⁷² चण्डूमतिष्ठापितपद्मि[मा]मि -

16. [सु]खश्रीविष्णुभहारकस्य प्रदत्ता आचन्द्रार्क्षं यावत्पासनीया यद्विष्णुपरिपन्थना करोति स च
महापद्मपातकैर्निष्यति⁷³ ॥ कीयी इयं सांप्रतं पूर्वाभिमुखा वर्तते ॥ स्वहृदीयं केयवस्व ॥ ४५ ॥ तथा नेमक-
वणिकनागाकेन चाण्डूसुतेन दोसिहृते उपार्जनां कृत्वा कीयीद्वौ २ पूर्वाभिमुखौ अवलिता⁷⁴ उवटकसहितौ
अनयोराघाटा लिख्यन्ते पूर्व्वेण हहरण्या दक्षिणेन वासुदेवकीयी पश्चिमेन स्त्रीली[पा] -

17. [तं] उत्तरेण रामकीयी मर्यादा एवं चतुराघाटचिह्नोपलक्षिता श्रीविष्णुभट्टा[र⁷⁵]कस्य
प्रदत्ता मातापित्रोरात्मनश्च पुण्ययशोभिहृदये यद्विष्णुपरिपन्थनावाधा करोति स च षष्ठीं वर्षसहस्राणि
वर्षा⁷⁶ वर्षसतानि च विष्टायां जायते क्षमिः ॥ ४६ ॥ तथा नेमकवणिकसीलूकेन महापासुतेन उपर्जयित्वा⁷⁷
कीयी दक्षिणाभिमुखापसरकसहितावलिताच्छ्रया⁷⁸ अस्याबाघाटानि लिख्यन्ते पूर्व्वेण सावसवीयी दक्षिणे-

18. न हहरण्या पश्चिमेन श्रीविष्णुभहारककीयी मर्यादा एवं चतुराघाटविशुद्ध⁷⁹ श्रीनारायणभट्टा-
रकस्य धूपप्रदीपनैवेद्यार्थं प्रदत्ता यद्विष्णुपरिपन्थना करोति स च नरकं व्रजति महापद्मपातकै-
र्निष्यति⁸⁰ ॥ ४७ ॥ तथा सम्बत्सरनवसतेषु एकीनसप्तत्यधिकेषु माघमासे पञ्चम्यां⁸¹ सम्बत् १६९ माघ शुदि
५ अथोद्य श्रीमल्लीयडोण्यां महाराजाधिराजश्रीधूर्[भ]ट्टपरिभुज्यमाने⁸² तत्पादाधिष्ठितलोधुचाकादि-
पञ्चकुलं

19. मण्डपिकायां कौतिकरक्षाकः स्थानारोपितचतुष्पानरक्षिचयोर्वारं सतीदृसे काले वर्तमाने
[ने]मकवणिकनागाकेन चाण्डूसुतेन समस्तकक्षपासनां पार्श्वान् अपरिमितमूखेन क्रीत्वा कक्षपालमहत्तक-
पक्षिकः सातडस्तथा राहडस्तथा कुष्ठाकस्तथा लसाकस्तथा जसकरकादीनां समस्तकक्षपासनां सत्काहडा-
नामुपरि दत्तश्रीमदादी⁸³[वरा]पञ्चासदधिकानि सतानि त्रयोदशाहं वराहद्र १६५० अ -

20. तोर्थे सुराभाण्डं प्रति मासाभ्यासं विषयतुल्यद्रव्यार्हं दातव्यं तासिं प्रति वि १० आचन्द्रा-
र्क्षचितिकासिन् धूपप्रदीपनैवेद्यार्थं श्रीविष्णुभहारकस्य प्रदत्तं यद्विष्णुपरिपन्थनावाधा करोति स च नरकं
व्रजति ॥ ४८ ॥ तथा नेमकवणिकनागाकेन चाण्डूसुतेन मातंगानां पार्श्वान्दुपार्जितं⁸⁴ मह[र्]वार्धहेतो⁸⁵
दोसिहृते युगेकं युगेकं प्रति कपर्दकद्वयं इयं क २ द्वातव्यं मातङ्गकीवेजोहटाकस्तथा देवसाकस्तथा रडभाक-

⁶⁶ Probably for सुभादित्स or सुभादित्सत्त्व.

⁶⁷ One would expect चूंभासाघाटानि or चासामाघाटानि.

⁶⁸ One would expect here •वर्जितं or below प्रदत्ता.

⁶⁹ Read •उदये.

⁷⁰ Read •वैर्जयति.

⁷¹ One would expect •विशुद्धा.

⁷² Read •वैर्जयति.

⁷³ One would expect अवलिता, and below •वर्जिता, and
प्रदत्ता.

⁷⁴ Read वटि वर्षसहस्राणि वटि.

⁶⁶ Read उपार्जयित्वा, for उपार्ज.

⁶⁷ Originally •क्षितासच्छ्रया.

⁶⁸ One would expect •विशुद्धा.

⁶⁹ Read •वैर्जयति.

⁷⁰ One would expect पुण्ययशोभिहृदये.

⁷¹ Read •उपरि. Before, one would expect •कीवकीवि.
पत्ने (as in lines 29, 30, and 36), to agree with परिभुज्यमाने.

⁷² Read श्रीमदादि.

⁷³ One would expect •पार्जितं.

⁷⁴ Read •हेतोर्दोषि.

21. स्तथा संकराकस्तथा येस्वराकस्तथा हेम्ब[टा]कादीनां⁷⁴ दोसिहृदे समस्तयुगानामुपरि अक्षय-
नोभिका प्रदत्ता यक्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ११४ ॥ तथा नागाकीन दोसिहृदे
उपार्जिता⁷⁵ पूर्वाम्भिसुखा वीथी अवलिता उवटकसहिता अस्वाचाघाटानि पूर्वेषु हृदय्या दक्षिणेन भङ्गेहृदि-
वीथी पश्चिमेन खोलीपातं उत्तरेण च्छेदिका मर्यादा एवं चतुराघाटविस्तृता श्रीनारायणभट्टारकस्य स -

22. मर्याता यक्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ११५ ॥ तथा नागाकीन
चाख्मुतेनात्मीयदक्षिणाभिमुखवीथीद्वयं उवटकसहितं अमीषां⁷⁶ आघाटानि लिख्यन्ते पूर्वेषु शिवभट्टार-
कवीथी दक्षिणेन हृदय्या पश्चिमेन श्रीमाकीयदेववीथी उत्तरेण नागासत्कप्रवासनिकाखोलीपातं एवं
चतुराघाटचिह्नोपलक्षिता विलेपनसम्भारनधूपप्रदीपनैवेद्यार्थं श्रीनारायणभट्टारकस्य समर्पिता

23. यक्कश्चित्परिपन्थना⁷⁷ करोति स च न[र⁷⁸]कं व्रजति ॥ ११६ ॥ तथा स्थानानुमतेन
वारपपद्मयोर्ध्वरे नेमकवणिकभाङ्गलेन गोविन्दसुतेन श्रीवामनस्वामिदेवपश्चिमाभिमुखस्य पितृपितामहो-
पार्जित⁷⁹ उत्तराभिमुखा वीथी अवलिता उवटकसहिता अस्वाचाघाटानि लिख्यन्ते⁸⁰ पूर्वेषु सीगासत्कदेव-
वीथी दक्षिणेन खोलीपातं पश्चिमेन पुन⁸¹ सीगासत्कदेववीथी उत्तरेण हृदय्या मर्यादा एवं चतुराघाट-
चिह्नोप-

24. लक्षिता धूपप्रदीपनैवेद्यार्थं प्रदत्ताचन्द्रार्कालिनं यावत् रसोके विग्रहपालीयद्रुमभूतभागं⁸² तृ १
देवस्य दातव्यं यक्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ११७ ॥ तथा नागाकीयउपार्जना पूर्वा-
भिमुखी गृहहौ अवलिता अपसरकसहितौ अस्वाचाघाटानि⁸³ पूर्वेषु आकासभोगप्राङ्गणं दक्षिणेन
दामनगृहभीती पश्चिमेन खोलीपातं उत्तरेण च्छेदिका मर्यादा एवं चतुराघाट -

25. चिह्नोपलक्षिता सम्भारनविलेपनगन्धधूपप्रदीपार्थं प्रदत्तं तृभुवनस्वामिदेवस्य⁸⁴ यक्कश्चित्-
रिपन्थना करोति स च नरकं व्रजति ॥ ११८ ॥ तथा नागाकीयउपार्जनायां उत्तराभिमुख⁸⁵ उवटकं ब्रा[ह्म]ण-
साखोलिकधमाकेन क्रयित्वा महत्प्रार्थनार्थं हेतो⁸⁶ श्रीउमामहेश्वरस्य प्रदत्तं अस्वाघाटानि पूर्वेषु शिवभट्टारक-
वीथी दक्षिणेन खगृहभित्ति⁸⁷ पश्चिमेन शिवभट्टारकवीथी उ -

26. उत्तरेण हृदय्या मर्यादा एवं चतुराघाटविग्रहं यत्परिपन्थना करोति स नरकं व्रजति ॥ ११९ ॥
सम्भत् ११४ वैसाख यदि ५ सक्काती⁸⁸ चण्डकीयदेवस्य रज निवासी ताखोलिकमहर सवर केसवासुतस्तथा
आधव इच्छसुत⁸⁹ समस्तलोकानां मिलित्वा अक्षयनीमिका प्रदत्ता यण्णपालिका प्रति विग्रहद्रुमविशोवकं
विशोवकं प्रदत्तं वि १ आचन्द्रार्कालिनं भोक्तव्यमिति⁹⁰ ॥ खगृहसं सवरमाधवयोः ॥ १२० ॥

27. [त]था सावसकीय दक्षिणाभिमुखा वीथी अवलिता⁹¹ उवटकसहिता कृतोपसत्ता अस्वाचा-
टानि⁹² पूर्वेषु सीमाकीयदेववीथी दक्षिणेन हृदय्या पश्चिमेन सीलूवीथी⁹³ उत्तरेण खोलीपातं एवं चतुराघाट-
विग्रहं विलेपनसम्भारनधूपप्रदीपनैवेद्यार्थं तृभुवन⁹⁴ स्वामिदेवस्य प्रदत्ता यक्कोपि परिपन्थना करोति स
महापातकपञ्चकै⁹⁵ क्षिप्यति ॥ १२१ ॥ तथा नागाकीयउपार्जना⁹⁶ तैलिकवीथु तथा नारायणस्तथा ना-

⁷⁴ Originally •आदिनां.

⁷⁵ Originally उपार्जित.

⁷⁶ One expects अमीषां or अमीषा.

⁷⁷ Originally •पन्थना; read •क्षित्परिपन्थना.

⁷⁸ One expects •नरकं.

⁷⁹ Read लिख्यन्ते.

⁸⁰ Read पुनः.

⁸¹ Read •विभागं वि.

⁸² One would expect here अक्षयनीमिका, and below •दक्षिणी and प्रदीपः.

⁸³ Read तृभुवनः.

⁸⁴ One expects •तुल्यं.

⁸⁵ Read •हृदी.

⁸⁶ Read •भित्तिः.

⁸⁷ Read सक्काती.

⁸⁸ One expects the Instrumental case, here and before.

⁸⁹ Read सीलूवीथी.

⁹⁰ Read अवलिता.

⁹¹ One would expect here अस्वा आघाटानि, and below •विग्रहा.

⁹² This *akshara*, यौ, was originally omitted, and is en-
graved above the line.

⁹³ Read तृभुवनः.

⁹⁴ Read •क्षिप्यति.

⁹⁵ Read उपार्जना.

28. गदेवस्तथा मङ्गसोणः समस्ततैलिकानां घ्राणकं घ्राणकं प्रतिदिनं^{७६} मङ्गन्तधर्मार्यहेतोः तैलपलिका प्रदत्ता ॥ ॥ परमभट्टारकमहाराजाधिराजपरमेस्वरश्रीचित्तिपालदेवपादानुध्यात७७^{७७}रम-भट्टार[क^{*}]महाराजाधिराजपरमेस्वरश्रीदेवपालपादानां मङ्गीप्रवर्धमानकल्याणविजयराज्ये सम्बत्तराणां सङ्गसैकं पञ्चोत्तरं माघमासशुक्लपक्षपञ्चम्यां सम्बत् १००५ माघ शुदि ५ अश्वेष्ट

29. श्रीमत्सीयडोणपत्तने महाराजाधिराजश्रीनिष्कलङ्क७७^{७७}रिभुज्य[मा^{*}]ने मङ्गपिकायां सीङ्गपादिपञ्चकुलं स्थानानुमतेन पाङ्गदेदेकयोर्वीरे सतीदृसे काले वर्त्तमाने दोसिष्टे समस्तमहा-जनेन एकमतीभूत्वा महान्तधर्मार्यहेतोर्व्यधिकविजनेन^{७९} प्रतिष्ठापितश्रीभारलक्षामिदेवस्य प्रदत्तं मासाभ्यासं प्रति द्रव्यस्य तुभागं^{१००} तु १ देयमिति ॥ ॥ तथा सूत्रधारजेजपस्तथा विसिष्ठाकस्तथा भलुष्ठाकस्तथा जो[गू]-

30. [क]द्रकादीनां समस्तपाङ्गडसम्बत्सिलाकुटाणां^१ एकमतीभूत्वा श्रीविष्णुभट्टारकस्य भरणं भरणं प्रति विषयपातद्रव्यस्य तुभागं^१ तु १ अचन्द्राक्षकालिनं यावद्भोक्तव्यं यक्षस्त्रित्परिपत्यना करोति स च मङ्गपातकपञ्चकैर्निष्यति ॥ ॥ तथा सम्बत् १००८ माघ शुदि ११ अश्वेष्ट सीयडोणपत्तने महाराजा-धिराजश्रीनिष्कलङ्कस्तथादाधिष्ठितपुरंदरादिपञ्चकुलं मङ्गपिकायां कौमिकमाधवः स्थानाधिष्ठिततुङ्गि-प्रद्युम्नयोर्वीरे

31. इहाधिष्ठाने चण्डूप्रतिष्ठापितश्रीविष्णुभट्टारकायतने पुरन्दरेण प्रतिष्ठापितपश्चिमाभिमुख-श्रीचक्रलक्षामिदेवस्य दीपतैलार्थे इह निवासी तैलिकानां केसवस्तथा दुर्गादित्यस्तथा के[सु]लाक उजोणेक तुङ्गिष्ठाकादीनां^१ महान्तधर्मार्यहेतो^१ घ्राणकघ्राणकं प्रति तैलपलिका प्रदत्ता यक्षस्त्रित्परिपत्यना करोति स च नरकं व्रजति ॥ ॥ तथा पूर्वसूचित नेमकवणिकपण्याकेन देदडासुतेन यद्यतिष्ठापित श्री[च] -

32. क्रस्वामिदेव[स्व] वणिकमहादित्यनोहलाभ्यां पण्यासुताभ्यां [आत्मीया]वासनिका उत्तरा-भिमुखाभ्याभ्यन्तरे उत्तराभिमुखानि^१ गृहाणि त्रीणि १ अपसरकप्राङ्गणसहितावलिमानि अस्याघाटानि^१ पूर्वेषु रथ्या दक्षिणेन खोलीपातं पश्चिमेन चाण्डूसत्कावासनिका उत्तरेण द्वारोष्ठनिष्कासप्र[वे]सक मर्यादा एवं चतुराघाटचिह्नोपलक्षिता विलेपनसम्भारजनधूपप्रदीपनैवेद्यार्थे प्रदत्तं यक्षस्त्रित्परिपत्यना करोति स च नरकं [व्र] -

33. जति ॥ स्वहस्तोयं महादित्यनोहलयोः ॥ ॥ तथा पूर्वसूचित स[म्बत्] १११ माघ शुदि १० नगाकः^१ चाण्डूसुतस्तथा [दे^{*}]दैकस्तथा वालिस्तथा रुदाक आजूसुतास्तथा च्छित्तराकाः सावासुत एकम-तीभूत्वा स्वकीयस्वकीयच्छाया महान्तधर्मार्यहेतोः^१पूर्व्याभिमुखा अवासनिका अपसरकप्राङ्गणसहिता अस्या-घाटानि^१ पूर्वेषु निष्कासप्रवेसद्वारोष्ठकं दक्षिणेन विषयणकपसत्कावासनिका पश्चिमेन कविलासत्का[अवा]-

34. सनिका उत्तरेण सावससत्काअवासनिका मर्यादा एवं चतुरा[घा]टविशुद्धा अस्याभ्यन्तरे समस्तगृहसमेतां समस्तवीथीसमेतां च देवस्य प्रदत्ता यक्षोपि वि[धुं]^१ करोति स चात्मीयपुरुषचयं नरकं नयति यक्षोपि वीथीषु प्रवसति स च गोष्ठिभावितं भाटकं ददाति दायदस्या[धि]कारं नास्ति स्वहस्तोयं नागादेदेवासीरुदाकादीनां मतं लिखितं सर्व्वह[रि^{*}]पुत्रेण रच्छाकेन ॥ ॥ तथा देदेकस्तथा वालिकस्त[था]

^{७६} In my opinion, one would expect either प्रति प्रतिदिन, or only प्रति; see below, line 31.

^{७७} Read •आतपरज•.

^{७८} Read •सङ्गपरि•.

^{७९} Read निजनेय.

^{१००} Read विभाग वि.

^१ One would expect here the Instrumental case.

^२ Read विभागं नि १ चाप•.

^३ Here again I should have expected the Instrumental case.

^४ Read •हीतीर्षा•.

^५ Originally उत्तरीभिः.

^६ Comparing line 7 above, one would expect here अवास-निकायाघाटानि, and below प्रदत्ता.

^७ Read नगाकः चाण्डू•.

^८ One would expect here अस्याघाटानि, and below अस्या-भ्यन्तरे समस्तगृहसमेताः समस्तवीथीसमेताः च.

^९ The *akshara* in brackets looks rather like वर्ष, or वर्ष (or दृष).

35. तथा¹⁰ वदाक जाजूसुतारेभि¹¹ प्र[दत्ता] चण्डप्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्य चतुष्कष्टे¹² पश्चिमाभिमुखा वीथी भवलिप्ता उवटकसंहिता कृतोपसका अस्वाघाटानि लिख्यन्ते¹³ पूर्वेष्व [ओ]लीपातं दक्षिणेन श्रीष्व[स्व]लीहीदेविजगति७७पश्चिमेन हृदय्या उत्तरेण तिखरावीथी मर्यादा¹⁴ एवं चतुराघाटविमुखा विलेपनसम्पर्जन¹⁵धूपप्रदीपनैवेद्यार्थं प्रदत्ता [यङ्ग] -

36. चित्परिपत्यना करोति स च नरकं घोरं व्रजति पितृपितामहैक्य ॥ स्वहस्तोयं देदेवाली- वदाकादीनां सम्मतं लिखितं स्वामिकुमारेण सर्व्वहरिस्तुतेनेति ॥ ॐ ॥ सम्मत् १०२५ भाष वदि ९ अक्षेय सोयडोपिपत्तने महाराजाधिराजश्रीनिष्कलङ्कपरिमुच्यमाने तत्पादाधिष्ठितकेशवराजादिपञ्चकुलं स्थानानुमतेन पाङ्गदेदेकयोर्व्वारि सतीदृसे काले इहाधिष्ठाने द -

37. [शि]थे दिम्बिभागे चाण्डप्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्वायतने नेमकजाति- वणिकमहादत्त्येन पेदेस्तुतेन प्रतिष्ठापितपूर्वाभिमुखश्रीविष्णुभट्टारकस्य वणिकश्रीधरेण महादित्यस्तुतेन विले- पनसम्पर्जनपूजापगधूपप्रदीपनैवेद्यार्थं श्रीमदादी¹⁶वराहद्रव्यस्य पादैकं प्रदत्तं एतदर्थं मासाभ्यासं प्रति दीयमानं पश्चिमकद्रव्यैकं सास -

38. [न] लिखितं अष्टे पंद्र १ एतदर्थं [सा] च वीथी [नामासत्का] दक्षिणाभिमुखा उवटकसंहिता कृतोपसका भोगाधिना तिष्ठति अस्वाघाटानि¹⁷ लिख्यन्ते पूर्वेष्व श्रीविष्णुभट्टारकवीथी दक्षिणेन हृदय्या पश्चिमेन सीङ्गकवीथी उत्तरेण ओलीपातं मर्यादा एवं चतुराघाटविमुखा अस्वा वीथ्या मोषापनकाले अपरवीथी अनुकपा¹⁸ सासने लिखाय्य मोक्षव्या आचन्द्रार्त्त -

39. चितिकाशिनं यावद्भो[क्तव्यं] यङ्गवि[स्व]वावाधा[?][ददाति] स च महान्तं नरकं व्रजति मतं सिरिधर महादित्यस्तुतस्य लिखितं करणिकधीरवर्ष्या¹⁹ स्वामिकुमारस्तुतेनेति ॥ ॐ ॥ ओ²⁰ ओ नमो गणपतये । व्रतु²¹ वी गणनायस्य हस्ताक्षेपवमंयवः । विष्णु रैचुं चिते; क्षिप्रं विन्दुभिर्जलदा इव ॥ योसौ²² [च]- काम धात्रीं गिरिकुहरसरित्सागरानूपरम्यां पादेनैकेन कृत्स्नां वलिच्छलनव -²³

40. [शा²⁴]भूर्ति[मास्त्रा]य [ङ्ग]स्त्रा । स्वर्म्म[स्व]भ्रास[?] साकं पवनप[द्य]गणैर्भा[तुचन्द्र]यहाप्यैः सोव्याजिविक्रमो व[स्तु]²⁵तयपदपथो यस्य देवैर्ल लब्धः²⁶ ॥ मञ्जोदयामरावत्या²⁷ मनुष्येन्द्रेण धीमता । रायकं नाम नगरं ब्राह्मणेभ्यो²⁸ ददे किल ॥ रायकमहा इति ते स्थातिं प्राप्ता महीतसे । दातारः शत्रुजेतारी विहासो सुवह्नुताः²⁹ ॥ तेषां³⁰ प्र -

41. तीतकुलसंततिसुप्रसूतिचारित्र[चा]रधनधैर्ययुतो व[शि]ष्ठः । शिष्टप्रहर्षजनकः स कलौ [बभूव]³¹ सङ्गावभावपरिभावितचित्तवृत्तिः ॥ ³²शुभास्तु[स्वैर्भ]वनेर्व्विरा[जि]ताल्लेखासङ्ग्रादिव गुह्यज्ञा- धिपः । द्रव्यभृद्भी[त्वा] किल मातृयानकालेनापि कार्येण चरन्निजागतः ॥ ³³तेना[स्मि]न्नगरीन्द्रकंदरमुखे दृष्टो नृपः शिष्टव³⁴[स्वै]मद्राजकुले[भ] -

¹⁰ This is wrongly repeated here.

¹¹ Read वदाको जाजूसुता एभिः.

¹² Read ०४६.

¹³ Read (अस्वा आघाटानि) लिख्यन्ते.

¹⁴ Read मर्यादा.

¹⁵ Read ०सम्पर्जन०.

¹⁶ Read श्रीमदादि०.

¹⁷ One would expect अस्वा आघाटानि.

¹⁸ Read अनुकपा.

¹⁹ Originally ०वर्ष्या.

²⁰ Expressed by a symbol.

²¹ Metre, Śloka (Anuṣṭubh).

²² Metre, Śragdhara.

²³ Read वशिः; the second syllable of this word is used as a short syllable, notwithstanding the following ॐ, and

in the following line व is used as a short syllable before the conjunct ङ्.

²⁴ Read स्वर्ग्गे [वधास?].

²⁵ Read वशि०.

²⁶ Read स्वः.

²⁷ Metre, Śloka (Anuṣṭubh); and of the next verse,— Originally ०मरावरावत्या.

²⁸ Read ब्राह्म०.

²⁹ Read सुवह्नु०.

³⁰ Metre, Vasantatilaka.

³¹ Read वभूव.

³² Metre, Indravamsā.

³³ Metre, Śārdūlavikrīḍita.

³⁴ Read सिङ्ग०.

42. इयंममप्रो[ह]तगुंवारवः । गत्वा कौतुकपूरितान्तरगतो राज्ञः समीपेवह[न्]मन्त
हरिराजमाहवह[रि]रासाथ पूजामयु ॥ तस्मात्तजः॥ प्यातगुहोपपन्नो दामोदरो नाम [ज]गन्मविहः
सोसारतां वीक्ष्य हिरण्यकीवात्कारापयामास यदं सुरारिः ॥ आवाहयुंवेरिव सिद्धकोकिन्तोपानमाह्वय
ग[तोत्त] -

43. रिचम् । नृहं हिमाद्रेरिव वानरेव [चा?]नीय [सु]क्तं [क?]वशाविवर्धत् ॥ ये[नाभू]विजवाह-
पञ्जरहङ्गुत्थाहता रोदसी दूतप्रोवतदेत्यकटुकठिनच्छेदोदम[च्छे]यितैः । आता [य]स्य वसुधरा करधरेर्हता
पवित्रीकृता तस्मात्तं प्रविवेच ॥ सद्यस्वतीं त्रैविक्कमीयां शुभाम् ॥ *मोरानीपार्जुनाक्षैर्जगन्प[रि]चि -

44. तैस्त्रासमासामध्वौ[र्वा]रक्षा राजवंशा॥ प्रसभरनमितैर्हाहि[मीमातु]कुंगैः । [आतीने?] -
वास्तवाक्षैर्विकसितसुमनोमल्लिकामञ्जरीभिः पुष्पै[र्ज]म्बप्रधानैः सम[ग्र?]नवविरे राजितं वृक्षवच्छैः ॥
प[त्तनात्पूर्व]मारामं॥ मंदाकि[न्वा] दिगुत्तर[म्] ।] इदौ स नित्यपू[जार्थ]न्तस्यै सत्कारसिद्धये ॥ विप्रकीय-
यद्वपचिमभा[गा?] -॥

45. इवभूमिनिख[यात्सु]रतव । दक्षिणेन वक्षिणौ॥ निजदशा उ[त्तरे]व ७ ७ - ७ ७ [पञ्चात] ॥
[त]स्य "प्रतिमार्च - - - [सो]हवानाम् । दोष - - [मं]उपिकायामध्वर्ष[का]विधीं
- [दिने दिने] ॥ "हारिणां प्रति] वराटवै[का] १ - - - देव्याः - - -
वर[प्या] "कम्यं १ वसन्तमह[त्त]कहरे [व] -

46. वि[ग] "महत्तकहरे "पुर[तो] र[प्या] ष्चि " ॥ -
[जा]॥ पूरि ७ ७ - [रयशः]पताका - - ७ - [रयसुखे] जि[दिव] प्रयातः । [तस्या]जजेन
वरविप्रमताङ्घ्रियुग्मो दामोदरेव ७ ७ - ७ ७ - ७ ७ - ७ ७ ॥ ❧ ॥

XXII.—A STONE INSCRIPTION FROM KUDARKOT (GAVIDHUMAT).

By PROFESSOR F. KIELHOEN, PH.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription is said to have been found, in 1875, in the ruins of the Fort of Kudarkot, in the Itāwā District of the North-Western Provinces, 24 miles north-east of Itāwā town; and it is now in the Lucknow Museum.

The inscription contains 16 lines. The writing covers a space of about 2' 4" broad by 1' 4" high, and is well preserved almost throughout. The size of the letters is between $\frac{1}{8}$ " and $\frac{3}{8}$ ". The characters belong to the northern class of alphabets, and they are in every respect very similar to those of the Bodh-Gayā inscription of Mahānāman of the (Gupta) year 269, = A.D. 588-89, a photo-lithograph of which has been published in the *Indian Antiquary*, vol. XV, p. 358. As regards individual letters, it may be noted that *r*, as the first part of a conjunct, while it is ten times denoted by the superscript

* Metre, Indravajrā, and of the next verse.

** Read *विजवाह.

† Metre, Śārdūlavikrīṭa; read *वापुपञ्जरहङ्ग.

‡ Read प्रविवेच, used for the Causal.

§ Metre, Bragdharkā; read *वादी.

|| Read *जग्या.

¶ Metre, Śloka (Anuṣṭubh).

⌘ Metre, Svāgatā; the last akṣara, वा, appears to be engraved above the line.

* Originally वक्षिणौ चित्री, but the second चित्री is struck out.

† Here about 10 akṣaras are illegible in the impression.

‡ Here about 11 akṣaras are illegible.

§ Here about 6 akṣaras are illegible.

|| Here about 8 akṣaras are more or less illegible.

¶ Here about 13 akṣaras are illegible.

⌘ Here about 11 akṣaras are illegible.

¶ Metre, Vasantatilakā.

sign, is fourteen times formed on the line, with the following consonant (or consonants) below it; e.g., in *arthinaḥ*, line 8, *carveśhām*, line 8, *niryayuh*, line 10, *Kuladīpabhṛtti*, line 14, *Vahurūpatarmudā*, line 15, &c. The language is Sanskrit, and excepting the introductory *om namaḥ*, and the names in lines 13-15, the inscription is in verse. In respect of orthography, I need only note that *ḍ* is throughout written by the sign for *v*; that *t*, in conjunction with a following *r*, is doubled, except where it is preceded by *s*, e.g., in *puttram ttrayt*, line 9, and *chittram ttravidya*, line 11; that the guttural nasal has been employed instead of the *anusvāra*, in *śiṅha*, line 1; and that the rule of *samdhī* has not been observed in *-samvidhī*, line 12.

The inscription records (v. 15) the erection of a building for Brāhmanas familiar with the three *Vedas*, by a personage named Harivarman, and surnamed the illustrious Mamma (vv. 4 and 18), the son of Haridatta (v. 2); and it gives (ll. 13-15) the names of six Brāhmanas who appear to have been the first occupants. Harivarman, we learn from vv. 13 and 14, had a son named Takshadatta who was killed in battle, and in memory of whom the building would seem to have been erected.

The inscription is not dated; but judging from the style of the characters, and from the fact that Haridatta, the father of Harivarman, (in v. 2) is said to have been raised to eminence by the illustrious Harsha, whom I take to have been the well-known ruler of Kanauj,¹ it may be assigned with some certainty to about the latter half of the seventh century A.D.

The most interesting piece of information, furnished by this inscription, is contained in verse 15, from which it appears that the place where the inscription originally was put up, and which now bears the name of Kudārkoṭ, at the time when the inscription was composed, was called Gavīdhumat. This name has hitherto been met with only in Patañjali's *Mahābhāṣya*,² in a passage which says that 'Sāmkāśya is four *yojanas* distant from Gavīdhumat.' Sāmkāśya has by Sir A. Cunningham been identified with the modern Sankisa, a village in the Farukhābād District of the North-Western Provinces, situated 86 miles north by west from Kudārkoṭ, 11 miles south-south-east from Aligaṭj in the Āzamnagar Pargana of the Itāwā district and 40 miles north-north-east from Itāwā, in lat. 27° 19½' N., long. 79° 20' E. Kudārkoṭ (Kutṭārkoṭ?) itself is a village and ruins in the Bidhūnā or Bidhaunā tahsil in lat. 26° 49' N., long. 79° 27½' E.

TEXT.³

1.

श्री नमः ॥

‘सन्निहितनीलकण्ठा नितम्ब(स्व)तटयोभिनी ससिद्धमुखा’।

जयति प्रासेयाचसभूरिव दुर्म्मा सदा सुमुखा ॥ —v. 1.

‘मासीच्छीहरिदत्तायः

¹ According to the *Imperial Gazetteer*, vol. VIII, p. 329, ‘tradition asserts that an underground passage connected Kudārkoṭ with Kanauj.’ [See *Gazetteer of North-Western Provinces*, vol. IV, p. 365, where an attempted transcript and translation of this inscription is given.—J. B.]

² See my edition, vol. I, p. 455, नवीमुनतः साङ्काशं चत्वारि बीजवर्गानि.

³ From an impression supplied by the Editor.

⁴ Expressed by a symbol.

⁵ Metre, Āryā.

⁶ Read ससिद्धमुखा.

⁷ Metre, Śloka (Anuṣṭubh).

2. स्थातो हरिस्त्रिपरः ।
 श्रीहर्षेण समुत्सर्गं नीतोपि विज्ञतो न यः ॥ —2.
⁹अविचक्षितरत्नसंचयमसोभितभूषद्वयदृष्टभुजम् ।
 पुष्पोत्तमस्य विसदृशमासी -
3. कल्पप्रार्जनं¹⁰ यस्य ॥ —3.
¹¹तस्माभवस्तुतनयो हरिर्धर्मनामा श्रीमन्म इत्यपरनामकृतप्रतीतिः ।
 यस्मिन्नुवाविव तपस्विल्लसत्तपः(व)भुजोवक्त्रपद्मजवनानि विकासमीशुः ॥ —4.
4. ¹²यस्माद्यापि इतारातिमन्दिरोद्यानपादपान् ।
 द्वावध्याजेन दहति प्रकाशं कीपपावकः ॥ —5.
¹³विद्यालवणः फलकाभिलक्षप्रकृष्टवृक्षसन्निवेशः ।
 अनेकसंय -
5. द्विजयाङ्गसंख्या निष्ठातरिणा इव यस्य रेशुः ॥ —6.
¹⁴सुराजयापि यस्यासीद्वयं द्रष्टुं न पारितं ।
 यत्पृष्ठमरिवाङ्गिण्या यच्च वक्त्रः परस्त्रिया ॥ —7.
¹⁵प्रजापतिं निर्मित -
6. सप्तसागरचक्रमाधरं यो लवयन्निश्चयया ।
 मङ्गाङ्गदानम्बु(म्बु)निधीनकल्पयत्सुराभिवासानचक्राच्च कोटिभः ॥ —8.
¹⁶मङ्गान्तः कर्कशाकानो व(व)हमूला अपि चितौ ।
 सावन् -
7. माध्रया येन नतिं नीता महीक्षतः ॥ —9.
 स्वप्रासादमङ्गाभारगुरुभूततनोरिव ।
 यः कूपध्वननव्याजैश्चिरा भूमेरमोचयत् ॥ —10.
 मार्गचाभिमुखा सुष्वा(श्वा)कमिताः
 फलकाङ्गया ।
 विमुखा येन रिपवः कृता न पुनरर्थिनः ॥ —11.
 लोके प्रथयतापूर्वं व्यवहारेषु औश्लं ।
 येनार्थित्वमगत्वेव जिताः प्रत्यर्थिनः सदाः¹⁷ ॥ —12.
 जनयामास
9. यः पुत्रं जयीरक्षदोषितं ।
 शीतचक्षुषामानं नमितारिगिरीधरं ॥ —13.
¹⁸सर्वेषामभयप्रदेन सहजास्यस्तस्यानेकयो युद्धेन यमोर्थिना तृप्तमिव स्वप्ना
10. वयं केव[लं]¹⁹ ।
 इत्युच्येःपरिष्ठमन्धव इव प्राप्यावसानान्तरं लब्धा(श्वा)कत्रपरम्भुनिर्गमपथा यस्यासौ निर्ययुः ॥ —14.

⁹ Metre, Āryā.

¹⁰ The three *akṣaras* वयं are quite clear in the impression, but they offend against the metre and yield no suitable sense. I would suggest reading •वदमादुसुजङ्ग•.

¹¹ Read •कल्पप्रार्जनं•.

¹² Metre, Vasantatilakā.

¹³ Metre, Śloka (Anuṣṭubh).

¹⁴ Metre, Upendravajrā.

¹⁵ Metre, Śloka (Anuṣṭubh).

¹⁶ Metre, Upendravajrā.

¹⁷ Metre, Śloka (Anuṣṭubh); and of the next four verses.

¹⁸ Read सदा.

¹⁹ Metre, Śārdūlavikṛīṭa.

²⁰ Possibly केवला, i.e., केवलाः.

- १० मये गयोधुमति संततवेदविद्याव्याख्यान -
 11. घोषव(व)धिरोजतदिमुखेभिन् ।
 उषैरधीकरदुखिरवाहचिन्ने विद्यमन्दिरसुदारमिदं स साधुः ॥ —15.
 यावदुषाश्रयिकरा इव तस्य लोकमाह्लादयन्ति
 12. इतसान्द्रतमस्यमूढाः ।
 एतद्दि(हि)जातिभवनं भुवनाभिराममव्याहतादिहृतसन्निधिं तापदास्तां ॥ —16.
 ११ भद्रेष्वेते रचिता वामनतनयेन सुचरितश्लोकाः ।
 13. ऐशानिनापि लिखिता[ः] स्रजहृता देवदेवेन ॥ ॐ ॥ —17.
 व(व)ज्रचरणे साङ्ख्यसगोत्रसूर्यदत्तपुत्री महासेनदत्तः ।
 अर्धयुचरणे वत्ससगोत्रः
 14. गोवत्ससोमपुत्री जातवेदसोमः ।
 हृन्दोगचरणे कुलसगोत्रः कुलदीपकीर्तिपुत्रः वैश्वानरकीर्तिः ।
 व(व)ज्रचरणे वासिष्ठसगोत्रः उदैत[ध]रपुत्रः
 15. श्रीचन्द्रधरः ।
 अर्धयुचरणे श्रीयमन्यवसगोत्रो वसुधामिपुत्रः व(व)ज्ररूपशर्मा ।
 १२ हृन्दोगचरणे गालवसगोत्रो हृतिगुप्तस्वामिपुत्रः ११
 16. ११ एतै(तै)र्महत्तमै[ः] श्रीमन्नेविद्याज्ञानुपासने[ः] ।
 कारितं धाम धर्मलै[ः] श्रीमन्मस्य स[माज्ञा]१२ या ॥ ॐ ॥ —18.

TRANSLATION.

Om! Adoration!

(Verse 1.) Ever triumphant is the handsome-faced Durgā, who, approached by the blue-necked (*Śiva*), shining with her broad hips, (*and*) accompanied by the lion and by Kārttikeya,²⁰ is like the range of the snowy mountain, which is frequented by peacocks, beautified by broad ridges, (*and*) full of caves of lions!

(2.) There was (*a personage*) named the illustrious Haridatta, famous like a second Hari, who, although raised to eminence by the illustrious Harsha, was not (*thereby*) changed for the worse.

(3.) His acquisition of fortune, at which no hoard of precious stones was disturbed, no prince agitated, (*and*) no notice taken (?) of dissolute people, was different from the acquisition of fortune by Viṣṇu.²¹

(4.) He had an excellent son, named Harivarman, widely known, by his other name, as the illustrious Mamma, at (*the sight of*) whom the faces of all women of his kin became radiant (*with joy*), just as the groups of lotuses expand before the shining sun.

²⁰ Metre, Vasantatilakā; and of the next verse.

²¹ Read •संविधि.

²² Metre, Āryā.

²³ Perhaps हान्दीग.

²⁴ Here about five *akṣaras* are broken away or injured.

²⁵ Metre, Śloka (Anuṣṭubh).

²⁶ These two *akṣaras* are illegible.

²⁷ There appear to be traces of some *akṣaras* after this stop, but nothing is legible.

²⁸ The lion is the vehicle of Durgā, Kārttikeya her son.

²⁹ *scil.*, when the ocean, the mine of jewels, was disturbed, when the mountain Mandara was used as churning-stick, and when the serpent Vāsuki was put in requisition.

(5.) The fire of his anger even now, in the guise of a forest conflagration, fiercely burns the trees in the gardens of the habitations of the enemies slain (*by him*).

(6.) On his expanded broad breast shone, clearly visible, multitudes of healed-up sword-wounds, like numbers engraven (*there*) to mark his victories in many battles.

(7.) The army of the enemy and the wives of others, however anxious they might be, two things of his they never were able to see, the one—his back, the others—his breast.

(8.) In his desire of creating, putting into the shade the Creator who had made seven oceans and seven mountains, he built tanks large as seas and habitations of the gods immoveable like mountains, by billions.

(9.) Disdainfully by his command he bent low great hard-hearted rulers,³⁰ though they had struck root in the soil.

(10.) Pretending to dig wells, he opened the veins of the earth, the body of which had as it were become heavy with the great weight of the edifices (*erected*) by him.

(11.) He turned back the enemies who, facing his arrows, eager in their desire for gain, encountered him, but not the suppliants who, intending to beg, approached him, anxious to secure his benefactions.

(12.) Making known the world over his unprecedented skill in contests, he, without becoming a plaintiff, always defeated his opponents.

(13 and 14.) He begat a son devoted to the preservation of the three *Vedas*, named the illustrious Takshadatta, who bent down the necks of his enemies; whose vital spirits,—highly enraged as it were because they alone, though they were his own, should so often, when he was seeking glory in battle, be renounced by him like worthless straw, (*by him*) who to all (*others*) granted safety,—when they found an opportunity of leaving him, departed, using as their way of exit the open wounds (*inflicted*) by the weapons (*of adversaries*).³¹

(15.) In this pleasant Gavidhumat, where the quarters of the heavens are deafened by the noise of the constant explanation of vedic lore, that good man³² caused to be erected this noble, wide, firm, charming, and wonderful home for Brâhmanes familiar with the three *Vedas*.

(16.) As long as his excellent qualities, like the rays of the moon dispelling the mass of intense darkness, delight the world, so long may this abode of the twice-born, pleasing the world, last, without disturbance of the arrangements first made for it!

(17.) These verses on noble conduct were composed by Bhadra, the son of Vâmana; written were they by the artizan³³ Devadeva, the son of Îśâna.

(L. 13.) Mahâsenadatta, the son of Sûryadatta, of the *gotra* of Sâmkṛitya, belonging to the Bahvṛicha-school.

Jâtavedasoma, the son of Govatsasoma, of the *gotra* of Vatsa, belonging to the Adhvaryu-school.

Vaiśvânarakṛti, the son of Kuladîpakṛti, of the *gotra* of Kuhala,³⁴ belonging to the Chhandoga-school.

³⁰ महीधरः, the word for 'rulers,' also means 'mountains.'

³¹ i.e., Takshadatta died in battle.

³² viz., Mamma, the father of Takshadatta.

³³ सुवर्ण for सुवर्ण, is not given in the dictionaries.

³⁴ The dictionaries give कौशल and कौशल, but not कुशल.

Śrichandradhara, the son of Udaitadhara (?), of the *gotra* of Vāsishṭha, belonging to the Bahvṛicha-school.

Bahurūpaśarman, the son of Vasuśvāmin, of the *gotra* of Aupamanyava, belonging to the Adhvaryu-school.

.....(?),²² the son of Dhṛitiguptasvāmin, of the *gotra* of Gālava, belonging to the Chhandoga-school.

(V. 18.) By these distinguished (*men*), who keep the commands of the holy three *Vedas* (*and*) abide in the law, (*this*) home was caused to be established at the command(?) of the illustrious Mamma.²³

XXIII.—THE PEHEVA INSCRIPTION FROM THE TEMPLE OF GARIBNĀTH.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the inscription from the temple of Garibnāth at Pehoa or Pehevā in the Karpāl District has been prepared according to an excellent paper impression by Mr. C. J. Rodgers, furnished to me by the editor.¹

The inscription is incised on a stone slab, measuring twenty-seven inches by sixteen, and contains seventeen lines, the last of which is much shorter than the others. The technical execution is good and the preservation fair. Though the first signs of lines 8—17 have suffered more or less, and though there are several deep holes and numerous slight abrasions in the middle, the whole of the text can be restored with perfect certainty, except three or four letters in line 7, and two very important words in line 8, the letters of which are only very slightly damaged. The want of success in the latter case may, however, be my fault. The characters of the inscription show the type of the ordinary northern Nāgarī alphabet of the ninth century. The language is rather incorrect Sanskrit prose which clearly shows the influence of the vernacular of the day. The mistakes have been discussed in detail in the notes to the translation. As regards the spelling, no distinction is made between *ba* and *va*, and the latter sign, as in most inscriptions from Northern India, does duty for both. There are also a few other peculiarities, such as the constant spelling *samvatsara* instead of *samvatsara* which may be explained by the ordinary mode of pronunciation.

The object of the inscription is to record the fact that certain pious horse-dealers who met at the horse-fair held at Pehoa—Prithūdaka on the fourteenth day of the half month preceding the bright half of Vaiśākha, agreed to impose upon themselves and upon their customers certain taxes or tithes, the proceeds of which were to be distributed among some temples, priests and sanctuaries, in proportions duly specified. The names of these worthies are given at great length in lines 2—8. They were thirty-three or thirty-four in number and belonged to the towns or villages of Chūṭavārshika

²² The name is illegible.

²³ [While this paper was in the press a translation appeared in the *J. As. & Beng.*, vol. LVII, pp. 77 ff., by Dr. A. Führer.—J. B.]

¹ Dr. Rajendralal Mitra has given his reading and translation of ll. 1—8, in *Jour. As. Soc. Beng.*, vol. XXII, pp. 673 ff. He has also published a facsimile of these eight lines, *ibidem*, vol. XXXII, p. 98, which seems to have been prepared according to a very inferior impression or rubbing.

Utpalika, Chikkariselavanapura, Valadevapura, Śārāṅkadika, Śiharudukaka, or possibly Śiharuddhakkaka, Traighāṭaka, Ghaṁghaka and Aśvala-Uhovaka. It is expressly stated in line 8 that these places lay in "various countries," and this circumstance makes their identification very difficult. I can only offer a conjecture with respect to a single place, Śārāṅkadika, which possibly may be the Śhārapur of the *Imperial Gazetteer*, the chief town of a tahsil in the Lahore District. The names of the traders seem to be throughout Hindu, though some are very quaint Deśī words. In the notes to the translation I have tried to identify the more important ones with those in Mr. E. G. Crawford's list from Ahmadābād and Kāthiāwād, *Indian Antiquary*, vol. VII, pp. 165 ff. I may add that there are among them some Brāhmaṇical names such as Vāmuka, and that the first man is called the son of Bhaṭṭa Viruka. The sale of horses is forbidden to Brāhman;—see Manu, x, 89, and the parallel passages quoted in the synopsis attached to my translation. Here we have a proof that the prohibition was neglected before the Muhammadan times, just as is now sometimes the case.

The tax or tithe imposed was (1) two *dharma*s, to be deducted from the sum received by the dealer for each animal sold in Prithūdaka to the king and to any subject, or sold in Traighāṭaka and the other places where the dealers traded, to the king; (2) one *dharma* to be paid by the buyer of each animal in addition to the price stipulated. As far as is known at present, the word *dharma* is not used as the name of a coin or numerical quantity. It must, therefore, be understood to mean a religious gift, the amount of which was settled by custom. Self-imposed taxes for religious or charitable purposes are by no means uncommon in modern India. The cotton merchants at Dhollera used to, and perhaps still, pay a few *annas* on every bale of cotton passing through their hands, and the sum thus collected formed, and perhaps still forms, the Dharmtalāo fund, which was originally intended to supply water to travellers coming to Dhollera through the sandy Bhāl country; see also the *Bombay Gazetteer*, vol. IV, p. 208. When I was Educational Inspector of Gujarāt, a certain portion of this fund was spent on vernacular education. A similar *dharm* fund used to exist at Bharoch, where the Vakhāriās or wholesale dealers in cotton, likewise, taxed themselves and their customers for charitable and religious purposes. There can be no doubt that the case mentioned in our inscription was exactly analogous. The customer paid a small sum, which was called a *dharma*, probably a few *annas*, in addition to the stipulated price, and the dealer contributed double the amount from his gains. The money thus collected was given as *akshayanīvī* (l. 12). If this term were taken in its usual sense, it would mean that the money was to be invested and its interest alone to be spent. That seems, however, not to be the case. For (1) the document contains no clause referring to an investment; (2) it gives rules for the distribution of the money collected; and (3) it clearly indicates that the tax is to be levied not once, but constantly on all sales. Hence the term *akshayanīvī* can only mean that this tax itself was to be a perpetual endowment for the donees mentioned.

The donees were (1) the temple built by the illustrious Guhāditya (probably a royal personage) at Kanauj; (2) the temple built by Kadambāditya at Gotirtha in Kanauj; (3) the temple of Vishṇu Garuḍāsana built by the Brāhmaṇ Bhūvaka in Bhojapura near Kanauj; (4) the temple of Vishṇu in the Yajñavarāha or boar-incarnation built by Bhūvaka in Pehoa—Prithūdaka; (5) the *pūjaka* or temple priest

of the latter deity; and (6) the *sthāna* or sanctuary of Prithūdaka—Pehoa. The allotment of the shares is as follows:—

No. 1 receives $\frac{7}{14}$ of the tax paid by the merchants; Nos. 2 and 3 each a like amount of the same tax; No. 4, $\frac{1}{4}$ of the tax paid by the merchants and $\frac{6}{12}$ of the tax paid by the customers; No. 5, $\frac{1}{4}$ of the tax paid by the merchants and $\frac{2}{12}$ of the tax paid by the customers; and No. 6, $\frac{1}{4}$ of the former tax and $\frac{4}{12}$ of the latter.

The management of the charity was entrusted, as was always done and still is customary in India, to *Goshthikas*, i.e., members of a committee or Pañch, who had also to look to the collection of the money (*svataḥ parataścha nirvāḍhaḥ kartavyaḥ*). If my restoration and translation of the word *deff* (l. 8) is correct, the donors had a foreman or head, who granted the charter in their name, "to the sacred place of Prithūdaka—Pehoa." This latter expression probably refers to the fact that the document was to be incised in Prithūdaka, and that the *Goshthikas* were selected from the most respectable inhabitants of the place or even were the men who managed its other religious and charitable endowments.

The date of the inscription, Samvat 276, refers, as Sir A. Cunningham has first shown (*Jour. As. Soc. Beng.*, vol. XXIII, pp. 233 ff.), to the Śrīharsha era, and corresponds to 882-83 A.D. The king who then ruled over Prithūdaka—Pehoa very probably is the same independent sovereign Bhoja, whose name occurs in the Deogarh inscription, dated Samvat 919, and Śakakālābda 784 or, according to Sir A. Cunningham's calculation,¹ A.D. 862, and in a Gwalior inscription of A.D. 876. He may also be, as Sir A. Cunningham thinks, the superior king (*adhirāja*) Bhoja, who is mentioned in the *Rājataranginī*, v, 156, Calcutta edition (151, Troyer), in the account of Śaṅkaravarman's reign. The verse, however, does not necessarily imply, as Sir A. Cunningham asserts, that Bhoja was Śaṅkaravarman's contemporary. It admits moreover of the interpretation that he somewhat preceded the latter. The verse says:

इतं भोजाधिराजेन स साम्राज्यमदापयत् ।
प्रतीहारतया भृत्यभूते यक्षिकान्वये ॥

"He caused the universal sovereignty, which had been taken away by the superior king Bhoja, to be given to the scion of the Thakkiyaka² race who had become his servant by (*accepting*) the office of a chamberlain."

The real meaning of the verse is very doubtful. But it is evident that Bhoja need not have been alive when the event alluded to occurred.

Other attempted identifications of this Bhoja with homonymous kings have been shown by Mr. Fleet to be untenable. (*Indian Antiquary*, vol. XV, pp. 110 ff.)

TEXT.

L. 1. श्री परमभहारकमहाराजाधिराजपरमेश्वरश्रीरामभद्रदेवपादानुध्यातपरमभहारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानामभिप्रवर्तमानक -

2. स्वाध्विजयराज्ये सव्यस्वरगतये षट्सप्तत्यधिके वैशाखमासयुक्तायसप्तम्यां सम्वत् २७६ वशाख शुद्धि ७ चत्वारि सव्यस्वरमासदिवसपूर्वार्धे -³

¹ Cunningham's *Archaeological Survey Reports*, vol. X, p. 102.

² The editions have the faulty form यक्षिकान्वये.

³ L. 1. Read श्री.

⁴ L. 2. Read सव्यस्वर twice and सवत्.

8. यां तियाविह श्रीधृदकाचिष्ठानि पिशाचीचतुर्ह्यां घोटकायाजायां समायात घूटवार्धिकेत्त
भट्टवीरकसुत वन्द तथा राज्यवल तथा वज्जुक [र]गुणकसुत⁷ राज्यसीह उत्प -

4. लिकेत्त भज्जुकसुत माज्जक चिचइमत⁷ चीचराक तथा चिचरिसिलवणपुरीय दइसुत कज्जुक
एतसुत जयराक विष्णुसुत आदित्थराक रज्जुकसुत चिचइ तथा रज्जुक कज्जुक -

5. सुत वामुक वलदेवपुरीय खभटसुत शीह सगाइसुत विज्जुक केयवसुत धणुक खज्जुकसुत
[व]ामुक मणिकसुत उपहरि मारइदिकेत्त नारसुत सोइठ⁸

6. तथा मइर वज्जुकसुत ईश्वरादित्थ सीहइदुकेत्त उज्जुकसुत वण्णक जयधराकसुत रचिक
सुर[सुत]⁹ प्रगद त्रैचाटकीय धारटसुत चन्द [ए]क[म]ीरकसुत सण

7. देवशर्मासुत फण्ण वज्जुकसुत कम्भिक धंघकेत्त सज्जिकसुत क्षामिराक सिंघु[क]सुत सी -
दामीदरसुत पोभ इज्जुकसुत दण्णु - - -¹⁰ कयिलि [म]णसुत खल्लि च -

8. [स]कउहोवकेत्त उज्जुकसुत वण एवमेतत्तसुखनानादेयागतभटा-कयुवहरक[दि]शी श्रीधृद-
कीय[स्त्रानस] पण¹¹ प्रयच्छति ययास्त्रामि.

9. [श्री]कण्ठकुले श्रीगुहादित्थकारितदेवाय तथा तन्नैव गोतीर्थे कदम्बादित्थका[रित]देवाय च
तथा श्रीकण्ठकुला[सच]श्रीभोजपुरी¹² गंगातीरे नागर -

10. [भ]इप्रभाकरसुतभूवककारित [ग]इडासनदेवाय तथा श्रीधृदके प्राचीसरस्वतीसन्धि
भूवकेनैव [का]रित यच्चवराहाय च धृदके घोटक¹³ -

11. [घोटिकावे]ग[स]रूपादिविज्जय[स्य] राजकीयोपक्रमे ठज्जुरजनपदा[सु]पक्रमे¹⁴ च तथा
त्रैचाटकादिस्थानेषु केवलं राजकीय एवोपक्रमे रूपं प्र -

12. [ति धर्म्महेती]र्यधर्म्मइयमस्त्रामिरचयनीयां प्रदत्तं तच्चतुर्विंशतिभिर्भागे¹⁵ परिकल्प्य भामास्त्र
श्रीगुहादित्थकारितदेवाय त[था भा]गास्त्र

13. [कदम्बा]दित्थकारितदेवाय¹⁶ तथा भागाः सप्त भूवककारितगइडासनाय तथा [भा]गेकः
धृदके भूवक[कारि]तयच्चवराहाय तथा भागीकस्तत्पूजकाय

14. [य तथा भा]गेकः¹⁷ धृदकस्थानात् तथा घोटकसंघाहकेर्घोटकं प्रति प्रदत्तधर्म्मकस कल्पित-
भागानां हादगानां मध्यात्पृथुदके प्राचीसरस्वती -

⁷ L. 3. The first letter of राज्य is nearly destroyed.

⁸ L. 4. Read चिचइसुत; the original may have *सुत.

⁹ L. 5. The त of वामुकसुत is a correction and stands below the line, its place being indicated by the sign +. The first letter of वामुक is nearly destroyed. Possibly चाइठ to be read.

¹⁰ L. 6. Possibly सोइइइइकेत्त to be read. The last two syllables of सुरसुत are nearly effaced; the last seems to have been added above the line.

¹¹ L. 7. The consonant of the second syllable of सिंघुक is blurred and not quite certain. Restore सीह. Three or four letters have been lost before कयिलि.

¹² L. 8. The first letter is not certain. Possibly भेटा or इय to be read; the following letter is half preserved and seems to have been a compound one, consisting of a त or न and something else, possibly a द. Read खवहरक. The sign rendered सु is damaged and abnormal. The first consonant of देशी is uncertain; the word may have been देशी. Of स्त्रानस only the initial स and the top ends of स्त्र are visible.

¹³ L. 9. The first letter is nearly effaced, only the १ is recognisable. Only the second व of the two bracketed signs in कय्यकुला[सच] is distinct. The reading may have been *सन्ने.

¹⁴ L. 10. The first letter is only half visible. The व of *वइडासन* is blurred. At the end of the line stands a long vertical stroke, unconnected with the last letter.

¹⁵ L. 11. The bracketed letters in the beginning of the line are blurred, but recognisable. The quantity of the first vowel of *रूपा* and रूप is doubtful. The last vowel of *जनपदासु* is doubtful.

¹⁶ L. 12. The letters bracketed are blurred, but recognisable. Read *चतुर्विंशति*.

¹⁷ L. 13. The bracketed letters are blurred, but recognisable with the exception of the syllable क. which is entirely gone.

¹⁸ L. 14. The bracketed letters are all blurred, but recognisable.

15. [सवित्री] भूषकादितयवराय¹⁵ [भा]गा: [वट् त]वा तत्पूज[क]ाय च भानवयं तथा श्रीचन्द्र-
दकीयस्नानञ्च भागावतारोत्सवः प्रतिपादितास्तद -

16. [सुमानं] चोटक[विज्ञेति]मि[.] ज्ञेतिमिवा[चन्द्रा]र्ष[का]सं याव[त्]¹⁶ ययोहिद्विजिता गोष्ठिको:
सहि: सत: परतव निर्व्याह: कर्तव्य: ॥ एते च भागा ययोहिद्वि -

17. [सिखा गोष्ठिको: कस्य]यितव्या:¹⁷ ॥

TRANSLATION.

Om! During the increasing, auspicious and victorious reign of the feet of his majesty, the supreme sovereign, superior king of great kings (*and*) supreme lord, the illustrious Bhoja who meditates on the feet of his majesty, the supreme sovereign, superior king of great kings (*and*) supreme lord, the illustrious Rāmabhadra, in the year two hundred exceeded by seventy-six, on the seventh (*lunar day*) of the bright half of the month of Vaiśākha, (*in figures*) Samvat 276 Vaiśākha śudi 7—on this lunar day specified as above by the year, month and (*civil*) day (*mentioned*)¹⁵ met¹⁶ here in the famous town¹⁷ of Prithūdaka at the horse-fair¹⁸ on the *Piśāchīchaturdashi*¹⁹ the (*following*) inhabitants of Chūṭavarshika,²⁰ Bhaṭṭa Viruka's sons Vanda and Rajyavala²¹ and Valluka, likewise Rānuka's son Rājyasīha; the (*following*) inhabitants of Utpalika, Bhalluka's son Māṅgaka, Chinpha's son Chonārāka,²² likewise the (*following*) inhabitants of Chikkariselavanapura, Daḍa's son Kalluka,²³ his son Jayarāka,²⁴ Viṣṇu's son Ādityarāka,²⁵ Rajjuka's sons Chinpha and Raṅgaka, Kalluka's son Vāmuka;²⁶ the (*following*) inhabitants of Valadevapura (Baladeva-

¹⁵ L. 15. The bracketed letters are blurred, but recognisable with the exception of वट् वः, which are gone. The restoration is made certain by the calculation, 12-4-2 = 6. Read वटवरायव.

¹⁶ L. 16. The following among the bracketed letters are not recognisable, but conjectural:—सुमानं । चन्द्रा । का । त्, likewise the bracketed Visarga. The word यावत् is superfluous.

¹⁷ L. 17. The bracketed letters are nearly all unrecognisable. But the restoration is nevertheless certain.

¹⁸ Instead of "specified as above by," etc., the literal translation would be "preceded by," which I have used on other occasions. I now follow Mr. Fleet's example in order to secure a greater conformity in the translations of the technical terms. It ought to be noted that the *divasa*, the solar or the civil day, does not occur in the specification, where the feminine *aptamadyas* requires *tishas* to be understood.

¹⁹ I translate the crude form of the participle *samyadyta* by the preterite, "met," in order to make the sentence more intelligible. The author of the document, who was not a good Sanskrit scholar, has omitted the case-termination in this word as well as at the end of each of the following names. He no doubt was misled by the usage prevailing in his vernacular.

²⁰ *Ādīśākhaśāna*, 'town,' may also mean 'capital.' But there is no evidence to show that king Bhoja resided in Prithūdaka.

²¹ Though *Yātrā* usually means 'pilgrimage' or 'religious festival,' the statements in the sequel show that it here means 'fair.' The fair may have been connected with a religious festival.

²² *Piśāchīchaturdashi*, literally the 'fourteenth (lunar day) of the female goblin,' probably was the name of the fourteenth lunar day of the dark half of Vaiśākha or of Chaitra. For it must have fallen somewhat earlier than the bright half of Vaiśākha and may have belonged to that month or to Chaitra accordingly as the reckoning was *amānta* or *pūrṇimānta*. I have not found the term in the dictionaries nor in the works on *crata* at my disposal.

²³ In *chūṭavarshikasya*, and further on in *utpalikasya* and so forth the affix *tya*, which denotes 'the inhabitant of' or means 'found in,' has been erroneously added to the locative instead of to the crude form of the names. The same anomaly occurs in the Chaulukya Inscriptions, *Indian Antiquary*, vol. VI, p. 204, No. 7, plate ii, l. 2, etc.

²⁴ Rajyavala is perhaps the modern name Rājbal which occurs in Kashmir.

²⁵ With Chonārāka compare the modern name Chonā, *Indian Antiquary*, vol. VII, p. 166.

²⁶ Kalluka is the modern name Kālū, *Indian Antiquary*, loc. cit., p. 166. Daḍa is perhaps a variant for Dadda, the modern Dādā.

²⁷ Jayarāka may stand for Jayarāḥka and be equivalent to the very common name Jerāj, *Indian Antiquary*, loc. cit., p. 166.

²⁸ Ādityarāka probably stands for Ādityarāḥka and corresponds to the modern Ādit or Āditrāj.

²⁹ Vāmuka is known as a Brāhmaṇical name; *Jour. Bo. Br. R. A. Soc.*, vol. XII, extra number, p. 67.

pura), Khambhaṭa's son Hoddha, Mrigāṅka's son Viḍḍaka, Keśava's son Dhaṇuka,³⁵ Khaṅga's son Vāmuka, Maṇikka's son Uehari;³⁶ the (*following*) inhabitants of Śāraṅkadika,³⁷ Nāra's sons Lohaṭa³⁸ (or Lāhaṭa) and Śaṅkara, Valuka's son Īśvarāditya; the (*following*) inhabitants of Siharudukkaka, Ullaka's son Vachchhaka, Jayadharāka's son Raṇika, Sūra's son Pragada; the (*following*) inhabitants of Traighāṭaka, Dhāraṭa's son Chanda, Ekagoraka's son Savva, Devaśarman's son Phampha, Vagguka's son Kammika; the (*following*) inhabitants of Ghamghaka, Lalika's son Svāmīrāka, Siṃghuka's son Śi[ha], Dāmodara's son Pombha,³⁷ Halluka's son Davvu, Kaśili. Māṇa's³⁹ son Khajji; the (*following*) inhabitant of Aśvala-Uhovaka, Usūha's son Vaddha. The foreman of the dealers,⁴⁰ come from various countries, chief among whom are those mentioned above, grants to the sacred place⁴¹ of famous Prithūdaka a charter to the following (*effect*): To the (*temple of the*) god⁴² built by the illustrious Guhāditya in famous Kanyakubja, and to (*the temple of*) the god built by Kadambāditya even there in the Gotirtha, and to the (*temple of the*) god riding on Garuḍa built by Bhūvaka, the son of the Nāgara⁴³ Bhaṭṭa Prabhākara on the bank of the Ganges in famous Bhojapura near famous Kanyakubja, and to the (*temple of the*) sacrificial boar⁴⁴ built by the same Bhūvaka in famous Prithūdaka near the Eastern Sarasvatī, we have given on the sale of horses, mares, mules and other animals⁴⁵—in Prithūdaka in the case of a purchase by the king as well as in the case of a purchase by the Thakkuras,⁴⁶ the provincials and so forth, and in Traighāṭaka and other sacred places in the case of a purchase by the king alone—for the sake of spiritual merit two *dharma*s⁴⁷ for

³⁵ Compare the modern name Dhanā, *Ind. Ant.*, loc. cit., p. 165.

³⁶ Maṇikka is the very common modern name Mānek from *maṇikya*, 'a ruby.' Uehari is a very peculiar compound, but perfectly distinct on the impression.

³⁷ Śāraṅkadika may possibly be the modern Śāraṅpur in the Panjāb; see *Imperial Gazetteer*, *sub voce*.

³⁸ Nāra is probably, like the modern name Nāru which is frequently used in Gujarat, an abbreviation of Nārāyaṇa. If Lāhaṭa is the correct reading, its first part may be connected with the modern name Lādhā, *Indian Antiquary*, loc. cit., p. 166.

³⁹ Compare the modern name Pomlā, *Indian Antiquary*, loc. cit., p. 167.

⁴⁰ As the preceding word is mutilated, it is not certain if I have divided the syllables correctly. But Māṇa seems to be the equivalent of the modern name Mānā, *Indian Antiquary*, loc. cit., p. 166.

⁴¹ I do not dare to propose any correction for the mutilated word *śaśā*- or *śaśa*- which I do not understand and hence leave it untranslated. As *vyavaharaka* no doubt stands for *vyavaharaka*, 'trader, dealer,' it is, however, not improbable that the immediately preceding word referred to that in which the traders dealt, and that some word meaning 'horses' or 'animals' is hidden under the meaningless syllables. The word *deśi*, which I have translated by 'foreman,' means literally, 'guide, instructor.' It would seem that the dealers had appointed a manager, who acted in their name. Though this is possible, I should have expected at the end of the compound *Śreṇi* or some equivalent term.

⁴² *Śāḍna*, literally 'a place,' is frequently used in the sense of 'a place sacred to a particular deity,' see, e.g., the inscription from the temple of Bhadrā Kālī in Somnāth Pattan, *Vienna Oriental Journal*, vol. III, p. 7, verse 4, 6, p. 8, verse 9, etc. Here the sanctuary of the chief deity in Prithūdaka is probably intended.

⁴³ Though the god is not named to whom this and the next mentioned temples were dedicated, it may be conjectured that Viṣṇu is meant, because the other two temples are Vaiṣṇava buildings.

⁴⁴ Nāgara is either the name of the subdivision of the Brāhmana to which Prabhākara belonged, or an honorific title indicating that he was the Chief Bhaṭṭa of the town of Kanauj.

⁴⁵ 'The sacrificial boar' is Viṣṇu in the boar-incarnation.

⁴⁶ *Rūpa* has the meaning 'an animal' according to the *Koshas*, and is used in that sense by Bāṇa.

⁴⁷ The Thakkuras are the Thākurs or Rājput landholders; by *janapada*, 'the provincials,' the common people must be understood.

⁴⁸ *Dharma* denotes here and further on, where *one dharma* is mentioned, a kind of tithe set apart for religious purposes. The exact amount cannot be ascertained. It no doubt was regulated by custom, and so well known that its specification seemed unnecessary. In the translation the relative pronoun *yaḍ* which precedes *dharmaśaḍāyana* has been left out intentionally, and the word *and* has been inserted in its stead, in order to make the sentence more intelligible.

each animal, as a perpetual endowment;⁴⁷ and dividing that into twenty-four shares, we have assigned seven shares to the (*temple of the*) god built by the illustrious Guhāditya, and seven shares to the (*temple of the*) god built by Kādamāditya, and seven shares to (*the temple of*) him who rides on Garuḍa, and one share⁴⁸ to the (*temple of the*) sacrificial boar built by Bhūvaka in Prithūdaka, and one share to the temple priest of the latter, and one share to the sacred place of Prithūdaka;⁴⁹ moreover we have assigned out of the twelve shares into which the one *dharma* given for each horse by the purchasers of horses has been divided, [*six*] shares to (*the temple of*) the sacrificial boar built by Bhūvaka in Prithūdaka near the Eastern Sarasvatī and to the temple priest of the latter two shares, and to the sacred place in famous Prithūdaka four shares. This [*should be agreed to*] by the sellers and buyers of horses, (*and*) the virtuous *Goshthikas*⁵⁰ should thus manage on their own part and on behalf of others, according to the rule laid down above, as long as sun and moon exist. Moreover these shares should be divided [*by the Goshthikas*] according to [*the rule*] laid down above.

XXIV—THE KANGRA JVALAMUKHI PRASASTI.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the Jvālāmukhī *Prasasti* has been prepared according to three paper-impressions furnished to me by Dr. Burgess. The inscription was described by Sir A. Cunningham in his *Archæological Survey Reports*, vol. V., pp. 167-168. He has fixed its age and extracted from it the best part of the historical information which it conveys. It is incised on a stone slab, measuring 2' 4" by 1' 6", which is preserved in the porch of the temple of Bhavānī in Bhawan, a suburb of Koṭ Kangrā.

It is written in two different alphabets,—the *mangala*, and the first verse, which fill the first two lines and the beginning of the third, being in modern Śāradā characters while the remainder is in common Devanāgarī. The technical execution is not good. Some letters are imperfectly formed and the clerical mistakes, which are partly corrected, are very numerous. The latter may, however, in part be due to the carelessness of the writer of the copy from which the mason worked. As regards the preservation of the document, it must be noted that the left halves of lines 7-14 have been seriously damaged, and that further on, too, single letters have been effaced. The language is

⁴⁷ When it is stated that the two *dharma*s are given as a perpetual endowment, the meaning probably is that the sum was to be paid at each of the annual horse-fairs in Prithūdaka, Traighāṭaka and other places where the traders dealt. This follows from the further exhortations addressed to the sellers and buyers as well as to the *Goshthikas*.

⁴⁸ *Śhāḍgaikāṣ*, 'one share,' which occurs here and further on, as well as *dharmaikāṣ*, 'one *dharma*,' is bad Sanskrit caused by the vernacular expression *śhāḍg sh*.

⁴⁹ The ablative *prithūdakaśasthādāt* is altogether wrong; it ought to be the dative or the genitive, as further on.

⁵⁰ The *Goshthikas* are the members of the *Pañch* or committee entrusted with the management of the religious endowments; see also *Indian Antiquary*, vol. IX, p. 171, note 26, where the modern Nepālese name of such a committee, *gushā*, i.e., *goshthā*, is given.

Sanskrit and, towards the end, not free from grammatical mistakes. With respect to the orthography, it may be stated that in the group *nt* the nasal is almost invariably expressed by an *anusvāra* and *n*.

The inscription consists of two entirely distinct parts. Lines 1-14 contain, besides a double *Maṅgala*, nine very artificial verses in honour of Bhavānti-Jvālamukhī. Verse 10 informs us that this *Stotra* was composed by an ascetic of the Vedānta school called Rāghavachaitanya. A poet of this name is repeatedly and reverentially quoted in Śaṅgadhara's *Paddhati* (see Professor Aufrecht's *Oxford Catalogue*, p. 124 B, and *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XXVIII, p. 76). If, as seems not improbable, the two persons are identical, the *Stotra* must have been composed before A.D. 1363, the date of the *Paddhati*, and be at least about 80—100 years older than the inscription. In the second part, lines 15-24, one Kṛishṇabhaṭṭa informs us (verse 12) that he copied the above *Stotra*, and tells us regarding himself that he was 'a brother to the wives of others,' learned in all *Śāstras*, a poet, a devotee of Harihara, and originally an inhabitant of Kāśī or Benares. His grandfather, he says (verse 11), who was also called Kṛishṇabhaṭṭa, belonged to the Drāviḍa subdivision of the Brāhmanas and to the Ātreya gotra, was able to explain the six *Darśanas* and had performed one or several Soma sacrifices. His father Vāgīśvara, he adds (*ibidem*), thoroughly knew the *Mīmāṃsā*, the *Smṛitis*, and the science of the sacrifice, and had composed works of his own. Next follows (verses 13-14) the information regarding the ruler of the country, which has already been discussed by Sir A. Cunningham. He was Samsārachandra, son of Karma-chandra and grandson of Meghachandra, "who after conquering all his foes presents the earth to those knowing the meaning of the *Vedas* and of the *Śāstras*." The latter words show that Kṛishṇabhaṭṭa had received or hoped to receive Dakṣiṇā from the prince.

If I am right in reading (verse 13) *pañcamaṁbaddhishikṭaḥ* and in translating it by "who was anointed in the fifth year (*of the Lokakāla*)," it appears that Samsārachandra mounted the throne in the year 1430 A.D., which corresponds to the year 4505 of the Saptarshi era; for Sir A. Cunningham (*loc. cit.*) has satisfactorily proved that this king belongs to the fifteenth century, "because he is the fourth after Rūpa-[chandra], the contemporary of Firoz Tughlak in A.D. 1360, and the sixth before Dharma[chandra], the contemporary of Akbar in A.D. 1560." The following verse (15) praises Samsārachandra's minister, the chamberlain (*pratihāra*) Raṇī, i.e., probably Raṇasimha, who was the son of the chamberlain Vīra, i.e., Vīrasimha. Verse 16 is in honour of the Muhammadan overlord Sāhi Mahammad, who must be identified, as Sir A. Cunningham has shown, with Muhammad Saiyid, Emperor of Dehli from A.D. 1433 to 1446. Verse 17 gives us the name of the mason Sūgika who incised the inscription out of devotion towards, i.e., while in the service of, the Kāmboja Delha. The concluding *maṅgala* in prose is addressed to Jvālamukhī, by one Sūryadhvaja, the pupil of the illustrious Karmaṭhvaja. This person probably was an ascetic connected with the temple or the worship of Bhavānti-Jvālamukhī. The whole second part of the inscription is no doubt the composition of Kṛishṇabhaṭṭa, who, though a poet and learned in all *Śāstras*, was unable to write correct Sanskrit. The date of the inscription, of course, lies between A.D. 1433 and 1446.

TRANSCRIPT.

- L. 1. श्री ॥ श्री कश्चि ॥ ॥ श्री नमो ज्ञासासुखी ॥
पायाज्ज्ञासासुखी व॥ प्रचतसुरवरस्कारकोटीरकोटी-
कोटीज्ज्ञाटीकमानधुमदिसममणिवे-
2. शिभावेशिभाता ॥
ज्ज्ञासासुखीभर्जुभाभररभससमारंभसरंभभीम-
ज्ञासासासाकारासानमसुक्वसीभूतभूतम-
3. पंचा [N] १ [N]¹
ज्ज्ञासासुखी वक्षमरसमरसीभावसभावनी[स]-
श्रीर्वाक्षसवाचप्रहसितदितिभूगर्वसर्वक्षौका ।
श्रीर्वाक्षभावसभावितम-
4. द्विषणसाभन्मचङ्गापधारी-
द्विषणप्रवासी- त- रयतिद्विद्वितीर्वाक्षका ॥ २ ॥
[पंचा]खोदचनप्रापितचरणसरोजा सरोजासनादि-
[स]त्वासु स्वागशूरासुरग
5. मरमदखोनदत्ता च ज्ञासा ॥
ज्ज्ञासा ज्ञासापंचा [म]भवभयक्ष्माहारिणी हारिणी सा
वद्यावद्यानवद्या धिय[मिय]सुदय[क्षे]णि वक्ष्मिणी वः ॥ ३ ॥
साक्षसाक्ष-
6. सर्वसायमनमनतायाविभाताविभाता
दिव्यादिव्यापदूनाविषमविषमयल्लेयभीमायभीमा ॥
वामावामावताहो यतिनि यतिनिरी-
7. चासमचा
जाक्षजाक्षं च श्रीचयनचयनयोग्नितोमावितोमा ॥ ४ ॥
देवी ज्ञासासुखी वक्षिरमयभमसं क्षिपिषीष्टेक्षिषीष्ट
क्षामैतत्ताः प्रसादात्कि-
8. मपि तनु मच[क्षे]तसा [सं]गसीष्ट ॥
विद्या [वि]क्षो[ति]षीष्ट म[क्ष]तिमनुविदे-यिषीष्ट प्रसर्ति-
र्षीः संक्षोभूयिषीष्ट प्रचुरपरिमसा-ोन्मक्षोभूयिषीष्ट ॥ ५ ॥
दुर्गा-
9. दुर्गार्त्तिवीव्यादक्षिज्ज्ञातरसा[वै]जय[र्त्ति]जयन्ती-
मासासासायन्ती[क्ष]क्षित[क्ष]क्षिमसाविश्रुताशान्नुताया ॥
दुर्गार्त्तिवीव्यादक्षिज्ज्ञातरसा वैज-

¹ Metre of verses 1—9, Sragdharā. The word श्री in Pāda 3 is not certain. The consonants of the first syllable look like ṣāchā, an impossible combination.

² Read •क्षौकाः. The original had originally श्रीर्वा. which has been corrected. The last syllable of क्षौका stands above the line. Perhaps विषय to be restored; रय stands above the line.

³ Read क्षिप्यासु. •क्षिप्य• stands above the line.

⁴ The text had in Pāda 3 originally यतिनिविषमयतिनिरीषा, but syllables 7—9 have been deleted by means of kākā-pādas. Add at the end of the foot चमचा.

⁵ Read at the end of Pāda 8 प्रसर्ति. Probably श्रीः प्रक्षौभूयिषीष्ट to be read.

L. 10.

यन्ती[अ]यन्ती-

मासामासा[अ]यन्तीकसित[कसिमसा]विन्दुताया[अ]ताया ॥ ६ ॥
साभ्यान्नासर्वदावः कसितहरिपदादेवविद्याससोमा
साभ्यान्नासर्वदावः

11.

कसितहरिपदा[दि]ववि[आ]रसोमा ॥

सा[आभ्यान्ना]सर्वदा[व]; कसितहरि[प]दादे[व]विद्यारसोमा
साभ्यान्नासर्वदावः कसितहरिपदादेवविद्यारसो-

12.

मा [३] ७ [३]

एवंती जिह्वमाना वि - तु - - [म]ति [या] - -ी सर्व -ानी-
चयन्ती वो विद्या[त्यवति] प - - या पापयन्ती सुखानि ॥
पुंसः शिष्या विनत्या विजयति सुकुता क-

13.

स्मरत[अ]वाणा

यर्मयी - ॥ सुकर्मफलसुप[वि]नुति - - लोकस सार ॥ ८ ॥
- गोपीष्टि - - ॥ सकलकलिका कसिपीष्टामिष्ट
चैयकासीष्ट

14.

दासीष्ट च निरतिमया - त - -ी - -ीष्ट ॥

- ॥ सीष्टा - ॥ - - - सदन - ॥ गाहिपीष्टा - - पीष्ट
कासीष्टाकां पीष्टाहितकति निजपीष्टाच कात्यायनी

15.

ते ॥ ८ ॥

श्रीमद्वाच[व]चैतन्यसुनिना ब्रह्मवा[दि]ना ।

[अ]व[र]त्तावली शैव्य [आ]सासुख्ये समर्पिता ॥ १० ॥

विद्यानामेयगोत्रः कसिमसदसनी द्वाविष्टः क-

16.

चमदे-

ज्जद्विर्ग्याः प्रवत्ता वृपति[सुत]सुतः सोमसंज्ञाभिषिक्तः ॥

तत्तादागोत्रराष्ट्रः समजनि सुधियामयवीर्यकर्ता
मीमांसा-

17.

पारदुष्ठा क्षुति - - [नि]पु[त्रो] यन्नविद्यामवीचः ॥ [११] ॥

तत्पुत्रः क्षत्रभट्टः परमरवनितासोदरः सर्वविद्या-

पारीचः काव्यकर्ता हरिहरचरणांभोजसंगीतिवेत्तः ।

18.

काशीवासी समेत्तासिद्धिदि[सु]बभिक्षि - - - - - सीमरसं

ज्जासासुख्या मज्जिष्ठः कसयत तदिदं भुक्तिमुक्तिप्रधानं ॥ [१२] ॥

वंशे जीवातृकसाभयदवनिपति-

19.

चचंद्रशतीभू-

द्राजा श्रीकर्मचंद्रो शुचगचनिकयः सत्सुखसुखांशुः ॥

* At the end of l. 8 the syllables त्रिंशो have been deleted. In Pāda 2 the text had originally चविजराया, of which the third and fourth syllables have been deleted, while another च has been written above the line.

* विद्यापद seems to be wrong.

* Metre, Anushtubh.

* Metre of verses 11-18, Bragdhara. Read ज्ञानमहत्त्वदर्शनाः ; •सुख• is doubtful.

तस्मात्संसारचंद्रः समजनि नृपतिः पंचमा[न्या]भिजितः
मनुष्यवर्गान्निजि-

- L. 20. त्वा वितरति वसुधां वेदशास्त्रार्थविग्रहः ॥ [११ ॥]¹⁰
कीर्त्तिर्यस्य तुषारहारविग्रहा लोकाजयं गाहते
प्रासेयाद्रिमिवेष पंगपतिव्याजेन चंद्रहवात ।
21. यन्मुक्तिं सतामभीष्टफलदक्षिणा[म]यिः शोभते
सोयं भूपतिशेखरो विजयते संसारचंद्रो नृपः ॥ [१४]¹¹
वीरप्रतीकासुते वदान्ते महीपते वोढरि रा-
22. ज्यभारं ॥
रणीप्रवीहारजितारिवर्गे भवत्यश्विः परिरक्षति क्षितिं ॥ [१५ ॥]¹²
ब्रह्मांडोक्तगुह्यान्तरे दृढतरं निर्माय कूर्मासनं
जीरांभोनिधियो-
23. गणेशक्षिताप्युक्ता तमःकुल्ललान् ॥
काशं वसु विजित्य पश्यति परं ज्योतिः प्रतापामिधं
श्रीमन्नाडिमहामंदस्व जयतात्कीर्त्तिः परा योमिनी । [१६ ॥]¹³
24. श्रीमहेश्वरपतिगुह्यप्रोक्ता कांबोजदेवस्य ॥
भक्त्या लेखितमतस्सोयं सुगीकसूत्रधाराय ॥ [१७ ॥]¹⁴
श्रीमत्कर्मभोजयिष्यसूर्यभोजस्य ज्वालासुख्ये नमः [॥]

TRANSLATION.¹⁵

Verse 10. By the famous ascetic Rāghavāchaitanya, a Vedāntist, has this string of jewel-like praise been offered to Jvālamukhi.

11. (*There was*) a learned Drāvida of the Ātreya gotra, Kṛishṇabhāṭṭa, a destroyer of the impurity of the *Kali* age, a teacher of the six *Darśanas*, who was honoured by the sons of kings and who had bathed on (*the completion of*) *Soma* sacrifices. From him was born a leader of wise men, called Vāgīśvara, a composer of works, who had completely mastered the *Mīmāṃsā*, was clever in (*the exposition of*) the *Smṛitis* and was learned in sacrificial lore.

12. His son Kṛishṇabhāṭṭa, a brother to the wives of others, a master of all sciences, a composer of poetry, a bee on the lotus of the feet of Harihara (*filled*) with excessive (*devotion*), an inhabitant of Kāśī, came and copied with broad this most excellent hymn on the greatness of Jvālamukhi; take notice of this (*poem that is*) most important for (*the attainment of*) enjoyments and liberation.¹⁶

¹⁰ Read «पतिर्नेव». विजिता is a grammatical mistake for विजित्य, which the author committed in order to escape a metrical fault.

¹¹ Metro, Śārdūlavikṛīḍita. Read चंद्रहवात.

¹² Metro, Upajāti. Read वीरप्रतीहार. and रणीप्रतीहार.

¹³ Metro, Śārdūlavikṛīḍita.

¹⁴ Metro, Gīti. Read «वितस्वी»; «सूत्रधारेय».

¹⁵ I omit verses 1—9 as they possess little general interest.

¹⁶ The use of *atiselement*, literally 'excessively,' which seems to mean '(filled) with excessive (*devotion*),' is not idiomatic.

13. In the race of the (*lord of this country*) to whom long life may be granted arose king Meghachandra. From him sprang the illustrious king Karmachandra, the abode of a multitude of virtues, a moon for (*that*) assemblage of lotuses, virtuous men. From him was born king Samsārachandra, anointed in the fifth year (*of the Lokakāla*); after conquering all his enemies, he presents the earth to those who know the meaning of the *Vedas* and of the *Śāstras*.¹⁷

14. Victorious is that best among princes, king Samsārachandra, whose fame, resplendent like snow or a string of pearls, pervades the three worlds in the guise of the snowy mountains, of the lord of snakes, and of the moon,—he whose form shines as the *Chintāmani* that grants the desired rewards to the virtuous.

15. While the chamberlain (*pratīhāra*) Rāṇi who has conquered hosts of foes, the noble son of the chamberlain (*pratīhāra*) Vīra, carries the burden of the government, thy fame, O king, protects the earth.

16. Victorious be the fame of the illustrious Śāhi Mahammada, that most excellent sorceress who sees the supreme light called majesty, after having most firmly fixed the tortoise-seat in the cave called Brahman's egg, after having shorn the locks of darkness, even using the milk-ocean during her devotions as the knee-cloth, and after having conquered the dark matter.

17. Through pure fondness for divine Gaṇapati, out of devotion for the Kāmboja Delha, this hymn has been caused to be written by the mason Śūgika.¹⁸

Of Śūryadhvaja, the pupil of famous Karmadhvaja, adoration to Jyāīamukhi!

XXV.—TWO CHANDELLA INSCRIPTIONS.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

I.

MAU STONE INSCRIPTION OF MADANAVARMADEVA.

THE stone which bears this inscription was discovered in 1813 by Lieutenant William Price, at the foot of a rocky hill in the vicinity of the town of Mau, in the Jhānsi District of the North-Western Provinces, where "the natives were accustomed to sharpen their knives and *talwars* upon it." Lieutenant Price presented it to the Asiatic Society of Bengal, and it is now in the India Museum at Calcutta. He published a transcript and translation¹ of the inscription in the *Asiatic Researches*, vol. XII, pages 357-374.

¹⁷ *Saikumudachandrah*, 'a moon for (*that*) assemblage of lotuses, virtuous men,' is most objectionable. For the poet really means to say that the king causes good men to prosper, just as the moon causes the lotus flowers to open, and he ought to have said *saikumuchchandrah*, or *saikumudachandrah*. The affix *vat* which makes the simile to halt, has probably been added only because the poet did not know how to satisfy the requirements of the metre. The same cause has also induced him to use the incorrect form *vijited*.

¹⁸ *Lekhitam*, 'has been caused to be written,' probably has been put, instead of *likhitam* or *utkṛtam*, 'has been written or incised,' neither of which would fit the metre.

This translation contains one serious error in introducing a second king Sallakhanavarman after Jayavarmanadeva—an error which has not been hitherto rectified.

The inscription, so far as I can judge from the impression, consists of 29 lines. The writing covers a space of about 4' 0½" broad by 3' 1" high, and a considerable portion of it is greatly damaged. Thus, the last line is almost completely effaced, and portions of about half the number of lines are either gone altogether or have become illegible, as will be seen from my transcript of the text. Fortunately, however, the names of the royal personages mentioned in the inscription are all well preserved, so that in all probability little of historical importance has been lost. The size of the letters is about ⅞". The characters are Nāgarī of about the twelfth century, similar in style to those of the inscriptions from Ajaygaḥ and Mahobā, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii; and all that need be said about them here, is that in this particular alphabet it is sometimes difficult to distinguish between the signs for *g*, *n* and *m*. The language is Sanskrit, and, so far as the inscription is legible, it is in verse throughout. The names of the composer and of the engraver may have been given in the concluding lines, but they are no longer legible. As regards orthography, *ḍ* is denoted by the sign for *v* everywhere except in *Kānyakubja*, line 3, *abdhēr*, line 14, *abbhramlihair* and *abbhrabhrānti*, line 18, *ḍabdhvuh* (?) and *bibhhrad*, line 21, and *bbhāyast*, line 25; the dental *n* is used instead of the *anusvāra* in *ḥubhhrānsu*, line 10, *vanśa*, lines 11 (twice), 19 (?) and 23, *māmaṇsaka*, line 11, and *yajñānsa*, line 19; and *ujjala* occurs for *ujjvala*, in lines 13 and 15 (but not in line 16).

The inscription, in its present state, contains no date, but as it clearly is of the time of the (Chandella) king Madanavarman,³ it must be referred to about the middle of the twelfth century A. D. Its proper object is to record the erection of a temple of Viṣṇu, the building of a tank near the village of Dēddu, and the execution of some other work of piety, by one of the king's ministers whose name appears to have been Gadādhara (verses 46-48); and by way of introduction the inscription (in verses 3-16) gives a list of the (Chandella) kings from Dhāṅga to Madanavarman, and (in verses 17-45) an account of the family of the ministers of these kings, to which Gadādhara belonged.

The line of kings here presented to us, together with few remarks of historical importance, is as follows:—

- (1.) Dhāṅga,³ defeated the king of Kānyakubja (v. 3).
- (2.) His son Gaṇḍadeva (v. 4).
- (3.) His son Vidyādhara (v. 5).
- (4.) His son Vijayapāla (v. 6).
- (5.) His son Kīrtivarmadeva (vv. 7-8).
- (6.) His son Śallakṣhaṇavarman (vv. 9-10); evidently carried on a war in the country of Antarvedi (vv. 38-39).
- (7.) His son Jayavarmadeva (v. 11); succeeded by
- (8.) Prithivīvarman, the younger brother of (6) Śallakṣhaṇavarman, (vv. 12-13).
- (9.) His son Madanavarman defeated the kings of Ohedi and Mālava, and made the king of Kāśī keep on friendly terms (vv. 14-16).

As regards the line of ministers, it suffices here to state that in the family of Gautama Akshapāda, the reputed founder of the Nyāya system of philosophy, there was born Prabhāsa, the prime minister of the kings Dhāṅga and Gaṇḍa (vv. 18-22). His son was Śivanāga, the minister of Vidyādhara (vv. 23-24); and from him sprang Mahipāla, the minister of Vijayapāla (vv. 25-26). Mahipāla had two sons, Ananta and Yogeśvara, of whom Ananta was minister under Kirtivarman and Sallakṣhaṇavarman (vv. 27-39). Ananta had two wives and several sons, of whom one, probably Gadādhara, was appointed *Pratihāra* by Jayavarman (v. 40), and prime minister by Prithivivarman (v. 41), a post which he continued to hold under Madanavarman (v. 42). In this account of the ministers all the names of the kings are repeated in the same order in which they are given in the earlier part of the inscription.

Of the localities mentioned in the inscription the country of Antarvedī (in verse 38) is the Doab or district between the Gaṅgā and Yamunā rivers; and the village of Deddu (in verse 47) must have been near where the inscription has been found. Prabhāsa, mentioned by way of comparison in verse 20, is a famous place of pilgrimage on the west coast, at Verāwal Paṭṭan in Kāthiāwād.

TEXT.¹

- L. 1. :²
 — — — — — :
 श्रीव[त्सा]ङ्गं दधदपि वपुर्हिव्यमव्यक्त एव ।
 मायाजालैर्यमितभुवनी ऽप्येकहेतुर्विमुक्तो -
 — — — — — ॥³—[1].
 — — — — —⁴
2. — — — पञ्चावली[ना]
 [भं]गिः प्रोद्य[स्त]ल[क्ष्मी]क्षुचकल[य]तटाक्षसि श्रीधरस्य ।
 संक्रान्ता पातु युष्मानतिविशदलिपिर्हर्षनीया शिलाभे
 विन्यस्ता मन्मथेनोद्भूतदधुरतविधि[व्यञ्जि]केव प्र[य]स्तिः ॥⁵—[2].
 — — — — — [ना]मा
 नरेन्द्रः[1]
3. — — [नि]खिल[वृष] यः काव्यकुलं नरेन्द्रं समर[सु]वि विजित्य प्राप साम्राज्यसुखैः ॥⁶—[3].
 दर्पकणू[य]दोर्हृष्टद्विधत्स्वकनपण्डितः ।
 'गण्डदेवो ऽभवत्साम्राज्यतुर[न्ता]वनीश्वरः ॥⁷—[4].
 तस्मादशेषनरपतिमौलिषु विन्या[न्त]कान्तपदकमलः ।
 श्रीविद्याधरदेवः [वा]सवी जज्ञे ॥⁸—[5].
 सज्जनि विजयपा -

¹ From an impression taken by the Editor.

² Here there are, preceding the first verse, traces of about twelve *akṣaras*. One would expect श्री नमो भगवते वासुदेवाय, or some similar phrase.

³ Metre, Mandākrāntā.

⁴ It is impossible to say exactly how many *akṣaras* are effaced at the end of this and the beginning of the next line.

⁵ Metre, Bragdhara.

⁶ Metre, Mālinī.

⁷ The back of the impression shows distinctly that this name is here नख, not नख.

⁸ Metre, Śloka (Anuṣṭubh).

⁹ Metre, Āryā.

- L. 4. [स]: स्फारकीर्त्तौ विद्यासः [शुभ]चरितपवित्रस्तस्य रात्रः सुयुगः ।
 अपितनिश्चिदुष्टः प्रीयिताशेषमिष्टः कृतकलि[युगभङ्गः?] शीघ्रि — — — — : ॥¹⁰—[6].
 भुवनत्रयगीतपुष्पकीर्त्तिस्तनयो ऽस्याजनि कीर्त्तिवर्धदेवः ।
 — — — — [कलि][कल्पमं विहंतं?] — — — धर्म इ[वाङ्ग?] यो ऽवतीर्णः ॥¹¹—[7].
 जिम्बे
5. येनारिवर्म्भः [कि]स सममरि[भि]: यष्टभिरवान्तरङ्गैः
 सार्धं धर्मेषु नीताम्यनुदिनमधिकं¹² वृद्धिमङ्गानि सप्त ।
 उच्छिष्टः कण्टकौघो जगति कलिमस[धीमयै?]रेण साकं
 [स्वाप्ता] सञ्चारिता चाजसधिपरिसरं [स्फार]कीर्त्तौ सहैव ॥¹³—[8].
 — — — — [स्व]विक्रमभरप्रोच्चिद्रितारिः सदा
 श्री -
6. [स]लक्ष्मणवर्धदेवकृतपतिस्तस्मात्तनो ऽ[भू]तभुः [ः]
 धीरेयः श्रुतशालिनाङ्गुणवतां व(व)न्तुः कलानां निधिः
 सङ्गतस्य च सप्त कल्पविटपी निः[शेषपुष्पा]र्थिनां ॥¹⁴—[9].
 ये[ना]च्छिद्यारिलक्ष्मीमखिलकु[लज]ने यच्छतीशैर्भिर[स्ता]
 [सा] कष्टा दुःख[हृत्ति] — — — — — [त्रि?]ये किञ्च यत्न ।
 राज्ञां सेवागतानां क -
7. न[क]मणिमयोद्गासिनेपथ्यसाम्ना -
 दन्धेषां चाश्रितानां सदसि किमपि नाभूद्विशेषोपलब्धः ॥¹⁵—[10].
 [श्रीदार्य]सत्यनयश्रीर्यनिवासभूमिस्तस्माजनिष्ट तनयो जयवर्धदेवः ।
 यस्य प्रतापतपनाभ्युदयेन भूपा दीपा इव [क्षत?] — — — — न रेणुः ॥¹⁶—[11].
 श्रीसलक्ष्मणवर्धकोपीनायस्य सोदरोव -
8. रजः ।
 अथ धृष्टीवर्धकृतपः कुलराज्यधुरान्धौ धुर्यः ॥¹⁷—[12].
 अमिष्टेषु हेमो भृशमभिरतिः पात्रनिवह
 जिघृक्षा न्याये ऽर्थे विधिवदथ तीर्थे वितरणं ।
 परा [रक्षा भूतेष्व]पि च विनयादानपरता
 वितने येनेत्यं कृतचरितसुचैरिह कला ॥¹⁸—[13].
 अजनि मदनवर्धभूमिपालस्त्रिभुवनविश्रुतविक्रमो ऽथ तस्मात् ।
9. भुजव(व)लमवलोक्य यस्य [मे]ने ऽहुतव(व)लभीमकथा जनैरभिथा ॥¹⁹—[14].
 द्वाग्विद्राक्षेव चैद्यः समरभरजितो यस्य नास्त्रापि नित्यं
 कालं सौहार्दं हृत्वा गमयति सततं वासतः काशिराजः ।
 येनौहृत्यं दधानः स च सपदि ससुभूलितो मालवेश -
 स्तन्वन्तो यत्नं भक्तिं परमवनिभुजः स्वास्थ्यमन्ये च मेणुः ॥²⁰—[15].

¹⁰ Metre, Mālinī.¹¹ Metre, Aupachchandasika.¹² I should have expected ० विहंतं.¹³ Metre, Sragdharā.¹⁴ Metre, Śārdūlavikrīḍita.¹⁵ Metre, Sragdharā.¹⁶ Metre, Vasantatilakā.¹⁷ Metre, Āryā.¹⁸ Metre, Śikharinī.¹⁹ Metre, Pūshpitāgrā.²⁰ Metre, Sragdharā; and of the next verse.

- L. 10. कष्टायां वेगवत्सुखसुखपुटैर्वैरिक्कष्टावसुक्तेः
 सिक्तायां रक्ततीयेः समरभुवि चयं तेन शुभ्रान्धगौर²¹ ।
 सुक्तावीजं यदुप्तं रिपुकरिगिरसां कीर्त्तिवक्त्री ततो ऽ[भू] -
 तत्त्यागाभःप्रसेकात्मकमभवसभामण्डपं व्यानये सा ॥ —[16].
 अथ नृपतीनामेषां ये राज्यधुरन्धरा मङ्गमात्याः ।
 अभव -
11. त्विशुद्धचरितास्तद्वन्धः²² कीर्त्तये ऽधुना वन्धः ॥²³—[17].
 सुसुखिच्छन्नः समस्तभुवनैर्यो माननीयो ऽङ्गिरा -
 स्तद्वन्धो²⁴ भगवानजायत सुनिर्विघ्नानिधिर्नौतमः ।
 द्वाग्मीमांसकरूपिणा²⁵ प्रकटिते भास्वन्ने शशुना
 रोषाद्वादविधौ निजे पदतले येनास्ति संदर्शितं ॥²⁶—[18].
 व्यायदर्शनविकासनद -
12. अः सो ऽनपाद इह कस्त्र न वन्धः ।
 प्रत्यतिष्ठिपदपात्र कुतर्कानोम्बरस्त्र महिमातिशयं यः ॥²⁷—[19].
 तस्त्रोदप्रतपःप्रभाववसतेर्नोद्रे विवृष्टे क्रमा -
 त्सु[स्थे]कायतनं गुचीघसदनं जज्ञे प्रभासः सुधीः ।
 अत्युद्दामसरस्वतीविलसितेनोद्भासितं सादराः
 प्रभासं कृतिनः सुतीर्यमिव यं द्रष्टुं ययुः त्रैयसे ॥²⁸—[20].
13. सर्वोपधायश्चिमतान्पुरीषो धञ्जेन गण्डेन²⁹ च भूचता यः ।
 नयप्रयोगे गण्डेन सुदक्षः परीक्ष चक्रे ऽखिलमन्त्रिसुष्ठः ॥³⁰—[21].
 सुदृढतरव(व)बमूलः समेधितस्तत्रयास्तु(स्तु)सेकेन ।
 राज्यतद्वरभवदनयोस्त्रिवर्त्तकसदः सदा नृपयोः ॥³¹—[22].
 हु(हु)द्या नृतेन व(व)हुना धिषन्वायमानबन्ध्रातपोज्ज(ज्ज)लयभोस्तद्विम्बितानः ।
 आजी विप्रचनिरवैरवि -
14. अज्ञधामा तस्मादजायत कृती शिवनागनामा ॥³²—[23].
 अभिष्टीतुं शक्यं कथमिव गुहास्तस्त्र सुमते -
 र्य एकाः सहृत्तः सचिवपद[मास्त्राय] न चिरं ।
 क्रमाद्वाच्यं विद्याधरनरपतेर्बिम्बकरदी -
 कृताशेषोर्वीशं व्यधित भुवि सर्वोतिशयितं ॥³³—[24].
 विशुद्धाहुन्धास्त्रेर्विधुरिव जगन्नेत्रसुभगो
 महीपालस्तस्मादभवद -
15. भिरामोज्ज(ज्ज)लगुणः ।
 गिरं सत्येन स्वां मतिमश्चिन्तयैः [सु]कसितै -

²¹ Read सुभाष.²² Read ० वन्धः .²³ Metre, Giti.²⁴ Read ० वन्धः .²⁵ Read ० मांसकरूपिणा.²⁶ Metre, Śārdūlavikrīḍita.²⁷ Metre, Brāgata.²⁸ Metre, Śārdūlavikrīḍita.²⁹ Here, again, the first *akṣara* of this word, on the back of the impression, is distinctly व, not न.³⁰ Metre, Upajāti.³¹ Metre, Āryā.³² Metre, Vasantatilakā.³³ Metre, Śikharipi; and of the next verse.

यं दृष्टापूर्ताभ्यां त्रियमपि कृतार्थत्वमनयत् ॥ —[25].

अधिकलङ्घनकार्यधुराभरं विजयपालनराधिपतेर्हृषत् ।

स निरवधानयान्वितविक्रमः सुसचिवेषु बभूव निदर्शनं ॥³⁴—[26].

सञ्ज्ञेकधाम सङ्गो गनिशो ग्रासिवपुः क -

L. 16.

तो ।

जगद्गुरुमो जज्ञे जनतो जनन्तगुचस्ततः ॥³⁵—[27].

अभूद्रुरिगुचाधारो यस्य योगीश्वरो ऽनुजः ।

स रामस्त्वैव सौमित्रि धन[व्रत]ः ॥ —[28].

अत्युच्चैरदितोदितं कुसुमिदं त्रा[त्रा]ग्रास्यमत्युच्चं

वेदस्त्राध्ययनं श्रुतं च विमलं श्रीः शिष्टसाधा[र]णी ।

श्रीयं दुर्जिघृक्षं रवेषु सततं सर्व्वत वाक्श्रुता

ऽन -

17. तत्सास्त्रं महात्मनः शुभमतेः किं किं न लोकोत्तरम् ॥³⁶—[29].

मन्त्री मन्त्राधिकारि सुमहति हृदयं गूढविश्वशक्त्यै

निखं हस्त[स्त्र]नेता[?] रिपुषु [पुर?]व[?]साध्यै एकस्वगोमा ।

निर्जिता यात्रवा[शाम] ७ ७ ७ ७ ७ [श]ः सर्व्ववीरैक[धु]र्यः

कार्ये कश्चिन्न सोभूदभिमतसचिवः कीर्त्तिवर्णेश्वरस्य ॥³⁷—[30].

सुक्तचेष -

18. चिवी गुह्यैरभिजनप्रज्ञा[यचि]त्वादिभि -

र्जिता ज्ञात त[दा] स्फुटं कृपतिना काचिदुरापोबतिः ।

तस्मिन्नेतरे ऽनुयासति [धरां य]त्कीर्त्तिवर्णप्रभुः

कीर्त्त्या स[च]रितैः श्रिया च जितवात्सर्ग्यात्म[जं] नाकुतं ? ॥³⁸—[31].

— — — [धर]वन्निधूमनिवहैरत्यर्थमम्भसिहै -

रम्भश्चान्तिधृतामशेषशिखिनां कृत -

19. क्रियाहेतुभिः ।

— — — तस्यो ७ — [पि?] म[ध]वा यन्त्रान्³⁹ — — [यते]

धर्मस्तस्य गुणोत्तरे हि गवयस्य[स्यं न दी?]वं महान् ॥ —[32].

आ[स]र्वा नाम महार्हचान्द्रा⁴⁰ पुस्तचरितमहनीया ।

अनसूया ऽतिसुनेरिव ॥⁴¹—[33].

द्वितीयापि च तस्माभूद्भार्या सत्कुलसम्भवा ।

असायीलार्ज -

20. ॥⁴²—[34].

. [न]मनघं ।

वक्षं नाम सुधर्माधिष्ठितम[भ्यु]जतं सुनेत्रमिव ॥⁴³—[35].

³⁴ Metre, Drutavilambita.

³⁵ Metre, Śloka (Anuṣṭubh); and of the next verse.

³⁶ Metre, Śārdūlavikrīḍita.

³⁷ Metre, Śragdharā.

³⁸ Metre, Śārdūlavikrīḍita; and of the next verse.

³⁹ Read यन्त्रा.

⁴⁰ Read सर्व्वज्ज्ञा.

⁴¹ Metre, Āryā.

⁴² Metre, Śloka (Anuṣṭubh).

⁴³ Metre, Gītī.

L. 26. — — — — — [प्रव]चमनसस्तस्य चरिते:

कलियुगं प्रत्यक्षंगत इव स मेने चतुर्जनैः ॥⁵⁵—[44].

पुत्राः श्रीधरविद्याधराद[यी] यदुपैर्जगज्जयिनः ।

तस्यामूर्व[स्य] ततो हुरि स्तितः सर्वपुत्रवतां ॥⁵⁶—[45].

इष्टापूर्वप्रभुर[सु]स्तारभनित्यादृतेन

प्रासादो ऽयं — — — — — बुतस्तेन निर्धार्यते च ।

प्रत्य — — — — —

27. — — — — — यचो ऽस्ति -

देवः सो ऽयं वसु हि महतां पुत्रकर्मोपयोगि ॥⁵⁷—[46].

किञ्चात्थयै विद्युवै[र्व]सुभिरतिमहाकारितस्तेन यज्ञा -

[इ]दुधामस्य सीमि प्रभुरप्युमिलाव(व)न्धरस्य[स्तु]गः ।

कृते ऽभेद्य[न्तदन्वो]पलमयरचना — — — — —

— — — — — ॥⁵⁸—[47].

28. — — — — — चप्रदेमे ।

चटितास्मकदम्ब(म्ब)केन व(व)चो [र]चः कारित इ[न्दु]गौरनीरः ॥⁵⁹—[48].

[के]डीना[म]⁶⁰ ज्ञामस[वि]धाने [च]

स्ततिना जनोपस्तये [सज्जसा वापी] ॥⁶¹—[49].

⁶²

29.

TRANSLATION.

.⁶³.

(Verse 1).—[*May Vishnu guard you, who,*] though possessed of a divine body which is marked by the *Śrīvatsa*,⁶⁴ is yet wholly unperceived; [*who*], though the one cause of final liberation, holds the world fast in the snares of illusion; [*and who*]!

(2).—May the undulating lines of paint protect you, which, from the round breasts of the impassioned Lakshmi transferred unto the rock-like chest of Śrīdhara, are like a beautiful eulogy, set down by the god of love in clear characters, a record of ecstatic amorous dalliance!

⁵⁵ Metre, Śikharipi.

⁵⁶ Metre, Āryā.

⁵⁷ Metre, Maṇḍakrāntā.

⁵⁸ Metre, Bragdhara.

⁵⁹ Metre, Aupachobhandaika.

⁶⁰ The *akṣaras* here omitted may possibly be made out on the original inscription.

⁶¹ Metre, Āryā.

⁶² Here, at the end of line 28, from 35 to 40 *akṣaras* are almost completely effaced; and of the following line only three or four *akṣaras* are legible in the impression. I am unable to say whether there was more writing below line 29.

⁶³ Judging from the following verses, one would expect here some such phrase as "Om! Adoration to the holy Vāṇdeva!"

⁶⁴ A particular mark or curl of hair on the breast of Vishnu.

(Verse 8).— a king⁴² named . . . , who, having defeated on the battle-field the king of Kanyakubja [*who had subdued?*] all princes, obtained exalted sovereignty.

(4).—From him sprang Gaṇḍadeva, a ruler of the earth in the four quarters, expert in annihilating enemies whose massive arms were terrible through the itching of pride.

(5).—From him was born, [*like?*] Indra, the illustrious Vidyādhara-deva, whose beautiful lotus-feet took rest on the diadems of all kings without exception.

(6).—As the good son of that king was born Vijayapāla, eminent by widespread fame (*and*) purifying by virtuous conduct; who exterminated all the wicked (*and*) gladdened all good men; who put an end to the Kali age, . . . the earth

(7).—As his son was born Kirtivarmadeva, whose pure fame was sung in the three worlds; who, as it were, was Virtue, descended here to destroy the sin of the Kali age (?)

(8).—Who indeed vanquished the host of enemies, together with all the six internal enemies;⁴³ who day by day rendered more prosperous the seven constituent parts of the kingdom,⁴⁴ together with virtue; who extirpated the multitude of thorns⁴⁵ in the world, together with the strife induced by the impurity of the Kali age; and who made his command reach the borders of the sea, together verily with his widespread fame.

(9).—His son was the lord, the illustrious king Sallakṣhaṇavarmadeva, who always kept the enemies awake by the weight of his prowess; a leader of those versed in sacred lore, a kinsman of the virtuous, a store of arts, an abode of good conduct, and a tree of paradise to all suppliants for support.

(10).—Who, by taking away the riches of enemies and bestowing them on all (*his*) people of good family, far removed that wretched misery, and whose . . . : to fortune; (*and*) in (*whose*) assembly there was not perceived any difference whatever between the kings doing homage to him and his other dependants, from the similarity of their garments, glittering with quantities of gold and jewels.

(11).—As his son was born Jayavarmadeva, a dwelling-place of generosity, truth, policy, and heroism; by the rising sun of whose majesty princes, like lamps, were deprived of their lustre.

(12).—Then the king Prithivīvarman, the co-uterine younger brother of the illustrious king Sallakṣhaṇavarman, bore, equal to the task, the burden of the hereditary government.

(13).—Who, hating the ill-behaved (*and*) greatly delighting in worthy people, desirous of taking lawful wealth (*and*) then expending it according to prescript on sacred objects, carefully protecting all beings and wholly intent on securing propriety of conduct, thus practised here—a noble art—the conduct of the golden age.

(14).—From him was then born the protector of the earth Madanavarman, whose

⁴² Comparing verse 21, there can be no doubt that the king here spoken of is Dhātiga, whose name would fit well into the metre. The beginning of the verse probably contained some reference to the fact that this king belonged to the Chandrātreyā (or Chandella) family.

⁴³ Desire, wrath, covetousness, bewilderment, pride, and envy.

⁴⁴ Compare Manu, IX, 294: "The king and his minister, his capital, his realm, his treasury, his army, and his ally, are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (*aṅga*)."
Bühler's Translation.

⁴⁵ i.e., seditious people.

valour is famous in the three worlds; having witnessed the strength of whose arm people have credited as true the tale of Bhîma's marvellous strength.⁶⁵

(Verse 15).—Before whose name even, ever quickly flees the Chedi king, vanquished in fierce fight; (*and*) through dread of whom the king of Kâśi always passes his time in friendly behaviour; by whom moreover that ruler of Mâlava, full of arrogance, was quickly exterminated, while other monarchs, paying homage to him, have enjoyed supreme comfort.

(16).—From the seed, consisting in the pearls bright like the white-rayed (moon) from the heads of the elephants of his foes, which he repeatedly sowed on the field of battle, ploughed by the hoofs of impetuously charging horses (*and*) irrigated by the streams of blood gushing forth from the throats of enemies, there has grown up the creeping plant of (*his*) fame; that, sprinkled by him with the water (*poured out*) at donations, has overspread the bower which is the assembly-house⁶⁷ of (Brahman), sprung from the lotus.—

(17).—Now then will be detailed the venerable lineage of the great ministers of pure conduct, who bore the burden of the government of these kings.

(18).—The son of the creator of the universe, to be honoured by all the worlds, (*was*) Aṅgiras: in his lineage was born the holy sage Gautama, a store of knowledge; who in the course of disputation, when Śambhu disguised as a Mīmāṃsaka showed the eye on his forehead, enraged, at once displayed an eye in the sole of his foot.⁶⁸

(19).—That Akshapâda,—for whom in this world is he not an object of veneration, he who, able to expand the Nyâya doctrine, confuted false reasoning and then established the supreme greatness of the Lord?

(20).—In the thriving family of that abode of the might of fierce penance there was born in the course of time the wise Prabhâsa, the one resting-place of religious merit, the seat of a crowd of excellencies; whom, graced as he was by the brilliant play of overpowering eloquence, virtuous men respectfully went to see, as (*people visit*) the holy place Prabhâsa,⁶⁹ for their welfare.

(21).—A leader of those who are free from all deceit, (*and*) highly expert in the abstruse conduct of politics, he, having been (*duly*) tried, was appointed chief of all the ministers by Dhaṅga and king Gaṇḍa.

(22).—(*And*) the tree of government which had struck very firm roots, when it was made to grow by being sprinkled with the water of his policy, always bore to those two kings the fruit of the three objects of life.⁷⁰

(23).—From him was born the virtuous Śivanâga, in understanding and wide sacred knowledge like Dhishana;⁷¹ who filled the extent of the regions with his fame, bright like the moon-light, (*and*) whose might could not be endured by the hosts of enemies in battle.

(24).—How is it at all possible (*duly*) to applaud the excellencies of that wise one, who, as soon as he had assumed the post of minister, alone, by his excellent conduct, gradually made the government of the king Vidyâdhara one to which all

⁶⁵ I need hardly say that I do not mean this to be a literal translation, although it gives exactly the sense of the original.

⁶⁷ *i.e.*, the whole universe.

⁶⁸ An allusion to Gautama's other name Akshapâda; see the next verse.

⁶⁹ Or, perhaps, "the holy shrine of Prabhâsa."

⁷⁰ Virtue, wealth, and pleasure.

⁷¹ *i.e.*, Bṛhaspati, the preceptor of the gods.

the rulers of the earth were rendered for ever tributary, so that it surpassed all others on earth?

(Verse 25).—As the moon, grateful to the eyes of mankind, (*arose*) from the pure sea of milk, so sprang from him Mahipāla, with pleasing brilliant qualities; who fulfilled the purport of his word by truth, that of his understanding by actions which bore good fruit, and that of his wealth by pious and beneficial deeds.

(26).—Sustaining, to its full extent, the weighty burden of the important affairs of the king Vijayapāla, he, in whom valour was united with a blameless policy, became the standard of comparison among good ministers.

(27).—From him was born, able to bear the weight of the world (*and*) endowed with endless excellencies, the wise Ananta, the one home of goodness, whose body always was resplendent from virtuous enjoyment.

(28).—Whose younger brother was Yogeśvara, the seat of numerous excellencies, devoted as (Lakshmana,) the son of Sumitrā, was of Rāma.

(29).—(*Birth in*) this most noble family which had risen higher and higher, Brāhmanical rank most illustrious, study of the Vedas, spotless sacred knowledge, wealth shared with the learned, heroism always difficult to be withstood in battles, (*and*) everywhere pleasing but sincere speech,—what is there in which this noble-minded virtuously inclined Ananta did not surpass the world?

(30).—(*Being the king's*) councillor in the very high office of counselling, (*the-very*) heart (*of the king*) in secret confidential matters, constantly [a leader of horses and] elephants among enemies, a superintendent of the forces of the town(?), an unrivalled protector of property, a vanquisher of adversaries, the sole chief of all heroes,—in what affair was he not the approved minister of the king Kirtivarman?

(31).—When a king has for his guide a minister of noble birth, endowed with understanding, uprightness and similar qualities, then there is clearly nothing so high that it would be difficult for him to attain to. No wonder, then, that the lord Kirtivarman by his fame and good acts and prosperity surpassed the son of Dharma⁷² (*even*), when that best of guides was governing the earth.

(32).—By the volumes of smoke of the sacrificial fires which touched the clouds (*and*) caused all peacocks, by whom they were mistaken for clouds, to dance, Maghavan a share of the sacrifice⁷³

(33).—[*His wife was a lady*] named Āsarvā, born in an illustrious family, venerable for her virtuous conduct, as Anasūyā (*was*) of the sage Atri,

(34).—And he had also another wife, sprung from a noble race, [*who by*] patience, good character, uprightness

(35).—[*She bore to him?*] a faultless [*son*], named Vatsa, like the elevated Sunetra,⁷⁴ seated in the assembly of the gods(?).

(36).— of clear understanding (*and*) pure conduct, a mine of benevolence, and Vishṇu, removing faults, bravery, dignity, piety, , Gadādhara, a store of excellencies, Vāmana, fond of the good, and Pradyumna were [*his other sons (?)*]

⁷² i.e., Yudhisṭhira.

⁷³ A portion of the verse being altogether illegible and the reading of the last line being doubtful, I am unable to give a proper translation. The general sense no doubt is that the minister was frequently engaged in sacrificial acts.

⁷⁴ A son of Dhṛitarāshṭra.

(Verse 37).— through (*his*) liking for distinguished qualities, having been properly tried, all were appointed by the king Sallakshana-varman in offices suitable to wise, upright, and valiant men.

(38).—Then [the lord] Sallakshana-varman , again, in the country of Antarvedi

(39).— : utterly defeated by the excess of his heroism, were made to prostrate themselves at the feet of his master; having cleared the country of thorns (*and*) dissipated the fears of the subjects, he⁷⁵ in an unparalleled manner increased their treasure and power.

(40).—When the venerable Ananta, having abandoned his body in the waters of [*the river of*] the gods and of the daughter of the Sun,⁷⁶ had attained to supreme union with Brahman, he, considered the chastiser of the enemies (*and*) famous for his greatness, was eagerly appointed by the king Jayavarman, near his own person, in the office of *Pratihāra*.

(41).—And (*being*) a hereditary servant, born in a noble lineage, upright, of clear intellect, versed in sciences, tried by practice, eloquent, clever, resolute, expert in mounting elephants, horses and chariots, skilled in archery, [*secret in council,*] endowed with affection and other excellent qualities, (*and*) , he subsequently was appointed chief of the ministers by the illustrious king Prithivivarman.

(42).—Then sustaining the high office of minister, possessed of keen intelligence, he made the government of that king prosper in all its constituent parts, and so he did afterwards that of the king Madana. Having gradually reduced all princes to the state of dependency by applying the six expedients⁷⁷ and so forth, each in due season, he made (*the king's*) sovereignty over the earth characterized by a single umbrella.⁷⁸

(43).— able, endowed with manifold multitudes of excellencies, illustrious, not haughty, spoken of by people as Gadādhara⁷⁹ incarnate(?), by his depth the ocean, by his understanding surpassing the preceptor [*of the gods* (?)],—who [*is there that has attained to*] greater elevation?

(44).—He has his wife for the procreation of children and his sacred knowledge for the practice of good conduct; the Vedas serve him for the welfare of the earth, and his wealth he has for the benefit of all people. Inclined as his mind is to people in consequence of his conduct indeed believe that with him the Kali age has come to an end (?).

(45).—Since he has got for his sons Śrīdhara, Vidyādhara, and the rest, who by their excellent qualities surpass all people, he takes the lead of all family men.

(46).—Always anxious to engage in pious and beneficial acts and other good deeds, he caused this edifice to be erected, endowed with in it there is here the god [*Nārāyaṇa* (?)]; for the wealth of the great is employed in acts of piety.

(47).—Moreover, with his exceedingly pure wealth, he caused carefully to be built on the boundary of the village of Deddu, a tank, charming with its masonry of many

⁷⁵ I believe that the personage here spoken of is Gadādhara, one of the sons of Ananta. See verses 36 and 43.

⁷⁶ i.e., at the confluence of the Ganga and Yamunā. Compare verse 55 of No. IV of the inscriptions from Khajurāho, ante, p. 146.

⁷⁷ Peace, war, marching, sitting encamped, dividing his forces, and seeking the support of a more powerful king.

⁷⁸ i.e., he made the king the one supreme ruler of the whole earth.

⁷⁹ i.e., the god Viṣṇu.

broad stones; (and) on the banks, not liable to be broken, with a mass of other stones,

(Verse 48).— in the place, he caused to be made, built with a collection of hewn stones, the water of which is pale like the moon.

(49).—Kendī by name (?) and in the proximity of the village, by the wise one for the benefit of the people a tank of good water

II.

BATESVAR STONE INSCRIPTION OF PARAMARDIDEVA; OF THE VIKRAMA YEAR 1252.

The stone which bears this inscription¹ is said to have been found² in an ancient mound at Batesvar, a town in the Agra District of the North-Western Provinces, on the right bank of the Jumna, 35 miles south-east of Agra;³ and it is now in the Lucknow Museum. The stone is broken right through from top to bottom; but, the break being fairly clean, the *aksharas*, which in consequence are gone, are few, and can, with one or two exceptions, be readily supplied. Besides this, the upper proper left corner of the stone is broken away, causing the nearly complete loss of 23 *aksharas* at the end of the first, and of eight *aksharas* at the end of the second line.

The inscription consists of 24 lines. The writing covers a space of about 2' broad by 1' 8" high, and, with the exceptions already noted, it is fairly well preserved, so that everything of importance may be read with certainty. But the engraving being rather shallow and the surface of the stone somewhat worn, it is occasionally difficult, and in several places impossible, to trace the superscript letters in the impressions. The size of the letters is between $\frac{1}{16}$ " and $\frac{3}{16}$ ". The characters are Nāgarī, resembling those of the Mahabā inscriptions, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xxii and xxiii. The language is Sanskrit, and, with the exception of the introductory *om om namo bhagavate Vāsudevāya* and the concluding *śrīr=astu*, the inscription is in verse throughout. It was composed by Devadhara, a son of Gadādhara, who was minister of peace and war of Paramardideva and a son of Lakshmidhara, of the Gauḍa lineage; written by Dharmadhara, a younger brother of Devadhara; and engraved by Mahārāja (?), the son of Somarāja (verses 30-32). As regards orthography, *ḍ* is denoted by the sign for *v* everywhere except in *udbabhāvur*, line 10, *babhāva*, lines 13, 14, 16, 20 and 22, and *bibharti*, line 24; the dental sibilant is fifteen times used for the palatal sibilant (e.g., in *Saures*, line 1, *vīndea*, line 6, &c.), and the palatal for the dental in *śaro*, line 11, *dāda*, line 14, and *śaohiveshu*, line 21; before sibilants and *h* the dental *n* is employed instead of *anuvāda*, in the interior of simple words in *vanśas*, line 2, *payānsi*, line 9, *hanso=vatānsita*⁴, line 11, *hansas*, line 14, *pumānsam*, line 21, (but not in *avatamsaḥ*, line 2), and, exceptionally, at the end

¹ The text of it has been previously published by Dr. Hultzsch in the *Zeitschrift D. Morg. Ges.*, vol. XI, pp. 51-54, and his transcript has been very useful to me. But my text will be found to differ in several places from Dr. Hultzsch's, especially in verse 22; and I differ from Dr. Hultzsch in the interpretation of the date contained in the last verse.

² I am somewhat doubtful about this; for the inscription appears to be the one mentioned by Sir A. Cunningham in *Archæological Survey of India*, vol. XXI, p. 82, No. 82, as found on the bank of a lake at "Begrari."

³ *Imperial Gazetteer*, vol. II, p. 216; and Cunningham, *Archæological Survey of India*, vol. VII, p. 8.

L. 3.

सुक्ताफ[ले]रिव यशोभिरयोभि युञ्जे: ॥⁶—[3].

यस्मिन्नुहामदीर्घच्छङ्खितारातिमच्छला: ।

जङ्घिरे चारुचारिजा[चान्द्रा*]त्रेयमहीभुज: ॥⁷—[4].

तेष्वाविरास बिलसत्करवालदण्ड -

4.

ओलिनिर्हंसितमात्रवगोत्रपञ्च: ।

उहामदर्परिपुराजवलाभिघातव्यातीयमो मदनवर्कमहीमह्वर[:*] ॥⁸—[5].

सौधे सोच्छसितं स्थितं सकृद्वं लीलायुको व्याहृतो

दृष्टो

5.

वाय्वजलौघरुचनयनं क्रीडाकुरङ्गीशियु: ।

व्रासायस्त्र यियासुना वनभुवं कान्ताज[ने*]न द्विषां

प्रत्वावसिनि[राय]मानसतया किङ्किज वाचेष्टितं ॥⁹—[6].

सिन्दूरिताहितमतङ्ग -

6.

जकुब्ध[दृष्टे] येनाहितोत्तिसमिधिनः करवालदण्ड: ।

युधेरिभिर्निजविनास(ग्र)विसर्पि[गैष्ठ्य आ]¹⁰लोक केतुरिव [नू*]तनसूर्यसङ्गी ॥¹¹—[7].

अजायत यशोवर्मा ततश्चन्द्र इवांशुधे: ॥

7.

योभवक्त्रगदानन्दी म[ह्वर]रशिरोमणि: ॥¹²—[8].

कुन्देन्दुकाव्या त्रिजगद्विसारियदीयकीर्त्या धवलीकृतेषु ।

केशेषु जा[ता व]त निर्कराचामभूतपूर्वा पलितस्त्र शङ्का ॥¹³—[9].

आसीत्ततो न -

8.

अनरेन्द्रमौलिरत्नप्रभापाटलपादपीठ: ।

अस्त्रवर्गवर्गप्रतिपक्षिसार्ध[दी]र्घमर्ही परमहिन्देव: ॥ —[10].

परस्परविरोधश्च [त]स्य राज्ये कथैव का ।

सङ्गतं श्रीसरस्वत्योरपि येन प्रवर्तितं ॥¹⁴—[11].

9.

प्रचलति ककुभा[ञ्ज]याय यस्मिन्हरिस्तुरधूतधरापरागपु[ञ्ज]: ।

कवलितरविरस्मि(श्मि)तीव्रतापादिव पिवति अ प[या]न्ति¹⁵ तीयरासे(शे): ॥¹⁶—[12].यत्प्रतापदहने निरंकुशसत्त्वस्थपि¹⁷

10.

सपञ्चसङ्गसु ।

¹⁸उ[ञ्ज]भूतुरधिक[न्]रिन्धणिस्त्रा(श्वा)मकोमलतृणानि सर्वत: ॥¹⁹—[13].

अथास्ति लोकत्रितयप्रतीतं वसिष्ठगो[त्रं*] सुकृतैकपात्रं ।

यस्मिन्नायम्त विसु(यु)वृत्ता विप्रा: पयो -

⁶ Metre, Vasantatilakā.⁷ Metre, Śloka (Anushtubh).⁸ Metre, Vasantatilakā.⁹ Metre, Śārdūlavikrīḍita.¹⁰ Of the three *akṣaras* in brackets only the consonant of the first is absolutely certain, but above it at least one line of the superscript vowel is visible; the third *akṣara* was originally वा, which appears to have been altered to च. There can be no doubt that before चासीत् we require a masculine adjective, qualifying both अरपाचरः and विसु:.¹¹ Metre, Vasantatilakā.¹² Read इवांशुधे:.¹³ Metre, Śloka (Anushtubh).¹⁴ Metre, Upajāti; and of the next verse.¹⁵ Metre, Śloka (Anushtubh).¹⁶ Read पयांसि.¹⁷ Metre, Pushpitāgrā.¹⁸ Read निरंकुशसु.¹⁹ Read अरविच हरि:.²⁰ Metre, Rathoddhatā.

L. 11.

भाविव मीत्तिवोषाः ॥¹¹—[14].

तेषु क्रमादस्त्रिसा(या)काय(स)रोविहारिहस्तोवतस्त्रितयिवापतिपादपङ्क्तः¹² ।
लक्ष्मीधरः स्फुरित[भास्त्र]दसी(मी)तरस्त्रि(स्त्रि)सत्र(म)काचारिगुचमीत्तिकसिं धुरासीत् ॥
¹³—[15].

12. यदधरोक्तासिङ्गतास(य)धूमसेखाः स्फु[टा]निकविभङ्गिभाजः ।
दिगङ्गनापीनपयीधरेषु विस्त्रास[वे]¹⁴चित्रियमात्रय[स्त ॥]¹⁵—[16].
[च]लमत जनिमस्त्रास्त्ररित्रैकपात्रं विनयसदनने -

13. कां धस्त्राजो द्विजिह्वः ।
जलधिरिव [गभीरः]¹⁶ शैलवनेयसारो सुररिपुरिव लक्ष्मीसंनयो यो व[भू]व ॥¹⁷—[17].
निर्मलगुच्छगव[तस मि]¹⁸नोदयमोदिनीसु(सु)जखेव ।
यत्तद्विजपरिमोखा

14. बभूव यस्त्रामसा लक्ष्मीः ॥¹⁹—[18].
धामी(सी)दशेषश्रुतिसिङ्गहस्तस्त्रात्मजी²⁰ लाङ्कनामधेयः ।
पु[पोष] यो निर्मलवाग्विलासं र[ि] [मि] [च]²¹ यः सज्जनमानसेषु ॥²²—[19].
मंत्रिणां धुरि कलीज्व(ज्व)ल -

15. कार्यं यश्चकार मदनचित्तिपातः ।
विष्टपत्रितयने[व?] जिगीषुः पंचवाच इव सी(मी)तमयूषं ॥²³—[20].
कुटुम्ब(म्ब)कुसुदमौढप्रमोदने प[टी]²⁴यसी ।
तस्त्रासीद्विजराजस्त्र प्रभा हृदयव -

16. लभा ॥²⁵—[21].
ततो बभूव द्विजरा[ह]मचः सल्लस्यवाचचरित्रपात्रम् ।
च[भू]क्ति[ने]त्रः परमर्हिदेवः श्रीश्रीकरो येन विनिर्गलेन ॥²⁶—[22].
राज्य - [रम]शेषमेव भुजयोर्विन्ध्यस्त्र यस्त्र स्वयं
वीर -

17. श्रीपरमर्हिभूपरिष्ठः प्रौढप्रभो[दो]दयः ।
²⁷त्रस्त्रा(वा)लङ्कसंगसा(या)वकदृष्टासुहामकामस्त्रयां
पत्र(ज)न्यासकलाविस्त्रासर[सि]क[स्त्र]²⁸रन्तीभवत्ततम् ॥²⁹—[23].
लक्ष्मीकेशिनिकेतन -

18. स्व भजती मित्रीदयश्वरेतां
दूराधःकृतकंटाक्ष शुचिनी लोकोक्तापण्डितः ।
अश्वोजस्त्र च तस्त्र च त्रिभुवने साधर्म्यमस्तुज्व(ज्व)कं
वैधर्म्यं तु परास्तुष्टः स न कदाप्यासीद्विजाधीन -

Metro, Upajāti.

¹² Read •इसीवतसिह•.¹³ Metro, Vasantatilakā.¹⁴ This akṣara originally was वि.¹⁵ Metro, Upajāti.

¹⁶ The akṣaras in these brackets are doubtful. The first of them looks more like च than like व; of the second, the consonant appears certainly to be म, not व; and the third, in the impression, is quite indistinct. Dr. Hultsch has read वसंष्टः.

²⁰ Metro, Mālinī.²¹ Metro, Āryā.²² Read •इसच•.²³ Metro, Upajāti.²⁴ Metro, Svāgātā.²⁵ Metro, Śloka (Anuṣṭubh).²⁶ Metro, Upajāti.²⁷ वृद्धेन, probably only by mistake, for वृद्ध.²⁸ Metro, Śārdūlavikrīḍita; and of the next verse.

L. 19.

रे ॥ —[24].

[प्रा]सादी वैश्वस्त्रेन विधिं तोत्तर्ह्वरिम् ।

मूर्ध्ना स्त्रस(य)ति यो नित्यं पदमस्यैव मध्यमम् ॥^m—[25].

चकारय[च] स्फटिकावदातमसाविदम्[न्दि]रमिन्दुमीशः ।

न जातु यस्मिन्निवसन्त दे -

20.

यः कैलासवासाय चकार चेतः ॥^m—[26].

पीताम्ब(म्ब)रं यस्य यमो बभूव सुदर्शनं यस्य वपुर्विजम्बे ।

गुणोत्करी यस्य च नन्दकीभूदासीन्व [त]स्मात्पुत्रयोत्तमास्वः ॥ —[27].

त्रिभुवनमहनीयम् -

21.

तद्वत् मिश्रमपि यं परमर्हिपार्ष्विदेवः ।

अनयत य(स)चिवेसु सुख्यभावं जगति गुहा हि युमान्धमर्षयस्ति^m ॥^m—[28].

अनेनाचारसु(य)चिना ब्र(ज)ह्मलोके ि[वह]रिच[ः] ।

कीर्त्तनं जनकस्येदमसिद्धं सिद्धिमापि -

22.

तम् ॥^m ॥ —[29].

[गी]हान्यैकतिलकस्य भद्राधराख्यो लक्ष्मीधरस्य तनयः कविचक्रवर्ती ।

विद्यावताम्⁴¹ परमः परमर्हिदेवसंधानविष[ह]महासचिवो बभूव ॥^m—[30].

तस्मात्तजो देवधरः कवी -

23.

म्हः प्रस(य)स्मितामनुसाचकार ।

अस्यानुजो धर्मधरस्य धीरः कुतूहलाद्वा(वा)लकविर्जिज्ञेह ॥^m ॥ —[31].

लक्ष्मकार चमत्कारकारकः सर्वशिल्पिनाम् ।

. [धी]रो महाराजः सोमराजाङ्गभूरिनाम् ॥^m—[32].

यं -

24.

भुव विष्णुश्च विभर्ति यावज्जटाकलापं च भु[जान्त]रं च ।

पा[द्यो]धिजं धाम च कीस्तुभश्च स्त्रिरासु कीर्त्तिश्च कृतिश्च तावत् ॥^m—[33].

पक्ष[त्रय]स्तुष्टादित्यसंख्ये विक्रमव[ज्ज]रे ।

आश्विनशुक्लपक्षस्यां वासरे वासरेयितुः ॥^m—[34].श्रीरसु [॥^m]

TRANSLATION.

Om ! Om ! Adoration to the holy Vāsudeva !

(Verse 1).—Victorious are the arms of Śauri,⁴² the trees which yield the four objects of life,⁴³ every hair on which [becomes] erect (*with pleasure*) at the close embrace of Lakshmi.

(2).—May he who holds the discus in his hand,⁴⁴ protect [*you*], he who under the pretence oftouched the breasts of the daughter of the ocean⁴⁵!

^m Metro, Śloka (Anuṣṭubh).ⁿ Metro, Upajāti ; and of the next verse.^o Read पुसांसम्.^p Metro, Pushpitāgrā.^q Metro, Śloka (Anuṣṭubh).^r Read विद्यावतां च.^s Metro, Vasantatilkā.⁴¹ Metro, Upajāti.⁴² Metro, Śloka (Anuṣṭubh).⁴³ Metro, Upajāti.⁴⁴ Metro, Śloka (Anuṣṭubh).⁴⁵ i.e., Viṣṇu-Kṛishṇa.⁴⁶ Virtue, wealth, pleasure, and final liberation.⁴⁷ i.e., Lakshmi.

(Verse 3).—From the eye-lotus of Atri was born the god⁴⁰ (*who is*) the ornament of the beloved husband of the daughter of the lord of mountains. From him [*sprung*] this race [*which*].....has shone with its bright fame, as if (*decorated*) with pearls.

(4).—In it there were born, of pleasing conduct, the [Chândrâtreyā] princes, who by their powerful massive arms have crushed the hosts of enemies.

(5).—Among them appeared the lord of the earth Madanavarman, who with his flashing sword scattered (*his*) adversaries (*and*) whose vigour became known by his onslaught on hostile kings, elated with pride; (*resembling*) the great Indra who cut off the wings of the mountains with his thunderbolt (*and*) whose might became famous by his killing (*the demon*) Vala.

(6).—The wives of his enemies,—standing sighing in their palaces, addressing in pitiful terms their favourite parrots, looking, their sight dimmed by streams of tears, at the young ones of their pet antelopes,—what did they not do when, afraid of him, they were about to depart for the forest, (*and*) when their minds had no hope ever to return?

(7).—In battle his sword, applied by him to the broad frontal globes, covered with red lead, of the elephants of adversaries, (*and*) darkened by the bees⁴¹ (*which stuck to it*), was by his enemies seen moving rapidly to their own destruction, like Rāhu,⁴² coming in contact with the new (*ly risen*) sun.

(8).—As the moon, the crest-jewel of Mahēśvara, (*arose*) from the ocean, so was born from him Yaśovarman, who was an ornament of great rulers, causing joy to the people.

(9).—Whose fame, spreading in the three worlds with the loveliness of the jasmine and the moon, made the hair (*of men*) appear white, and thus caused the unprecedented notion that people, before they had attained to old age, had, alas! turned grey.

(10).—From him has sprung Paramardideva whose foot-stool is pale-red with the lustre of the crest-jewels of kings bowing down (*before him, and*) who crushes the pride in their arms of crowds of antagonists, filled with no mean conceit.

(11).—How could one even mention mutual conflict in the reign of this (*king*), who has brought about the union of both fortune and eloquence (*in his own person*)?

(12).—When he marched out to conquer the regions, the clouds of dust raised by the hoofs of his horses, suffering from intense heat as it were because they had devoured the rays of the sun, swallowed the water of the sea.

(13).—Although the fire of his prowess spreads, unchecked, over the habitations of his rivals, there have yet on all sides sprung up in abundance tender blades of grass dark-green like emeralds.—

(14).—Now there is, well known in the three worlds, the family of Vasishṭha, the unique receptacle of good acts, in which were born sages of pure conduct, as heaps of pearls (*are found*) in the ocean.

(15).—Among these, there was in the course of time Lakshmidhara, a swan sporting in the lake of all sciences, who ornamented the lotus-feet of the husband of Śivā; an ocean of the pearls of good qualities rivalling the brilliantly shining sun.

(16).—The lines of smoke of whose bright sacrificial fires, with their numerous clearly visible undulating lines, assumed the beautiful appearance of braids of hair (*put*) playfully on the big breasts of the women of the quarters.

⁴⁰ i.e., the moon, borne on the head by Śiva, the husband of Pārvatī.

⁴¹ The bees had sat before on the temples of the elephants.

⁴² The demon who is supposed to seize the sun and the moon and thus to cause eclipses.

(Verse 17).—From him took his origin the chief of the twice-born Vatsarāja, an unique receptacle of good conduct, a home of propriety; who was deep like the ocean, reputed for his firmness like a mountain, and, like the enemy of Mura,⁵² the resort of fortune.

(18).—Endowed as he was with a crowd of spotless excellencies and delighted at the elevation of friends, his righteous wealth became an object of enjoyment for pure twice-born people, just as the faultless beauty of the lotus, which has many clean fibres and blooms at the rising of the sun, is enjoyed by white birds.

(19).—He had a son, named Lāhāḍa, a swan in the sea of sacred lore, who nurtured the play of graceful utterance and dwelt, as in lakes, in the minds of good men.

(20).—Him, whose person was beautified by (*his acquaintance with*) the arts, the king Madana placed at the head of his counsellors, just as the god of love does the cool-rayed (moon), when about to subdue the three worlds.

(21).—That king of the twice-born had (*for his wife*), dear to his heart, Prabhā, (*a lady*) dexterous in bringing into full bloom the family-lotus.

(22).—From her sprang the king of the twice-born⁵⁴ in human form, Sallakṣhaṇa, a receptacle of pleasing conduct; through whom, free from stains, Paramardideva has become a lord of the earth with three eyes.

(23).—Having placed on whose arms the whole [*burden*] of government, the illustrious lord of the earth, the brave Paramardin, a cause of excessive joy to those whose eyes are like the eyes of frightened young deer and who were filled with boundless love, always let his mind delight in the playful art of ornamenting (*their bodies*).

(24).—Being the abode of the play of fortune, smiling with joy at the elevation of friends, having laid seditious people quite low, being endowed with excellent qualities (*and*) the one remover of the distress of the people, it was quite clear in the three worlds that he shared the properties of the day-lotus, which is the abode of the play of Lakṣmī, blooms at the rising of the sun, is quite free from thorns, has many fibres (*and*) cools in an unsurpassed manner the heat of people; but he differed (*from the day-lotus*) in this that he was never averse from the supreme lord of the twice-born.⁵⁵

(25).—He erected a temple of Viṣṇu, containing (*an image of*) Hari, which with its top always touches his own middle stride.⁵⁶

(26).—And he also caused this crystal-white habitation of the moon-crested (Śiva) to be built, residing in which the god has never turned his thoughts to dwelling on Kailāsa.

(27).—From him sprang (*a son*), named Puruṣhottama,⁵⁷ whose fame has taken possession of the sky, whose appearance is recognized to be beautiful, and whose crowd of excellencies causes rejoicing;

⁵² i.e., Viṣṇu, the husband of Lakṣmī, the goddess of fortune.

⁵³ i.e., the moon; and, accordingly, his master Paramardideva becomes the lord with three eyes, i.e., Śiva, on earth, Sallakṣhaṇa being the third eye of the king.

⁵⁴ i.e., Śiva, in the case of Sallakṣhaṇa; and the moon, in the case of the day-lotus.

⁵⁵ i.e., the sky.

⁵⁶ *Puruṣhottama* is one of the names of Viṣṇu; and some of the terms of the original verse are so chosen as to be applicable also to that deity; for *sudartana* and *śandaka* are the names of Viṣṇu-Kṛiṣṇa's discs and sword, and *pīṭm-lara* would denote his yellow garment, Viṣṇu himself being called *Pīṭāmbara*, 'dressed in yellow clothes.'

(Verse 28).—whom, old in conduct that deserves to be glorified in the three worlds, though still a youth, the king Paramardin has appointed to be chief of his ministers; for that which makes a man valued in the world, is his qualities.

(29).—He, pure in his conduct, has completed this praiseworthy work of his parent who roams about in Brahman's world,⁸⁰ which had been left incomplete.—

(30).—Lakshmidhara, the unique ornament of the Gauda family, had a son named Gadādhara, a supreme chief of poets; who, first among the learned, was the great minister of peace and war of Paramardideva.

(31).—His son, the chief of poets, Devadhara, has composed this unequalled eulogy; and his younger brother, the steadfast Dharmadhara, the young poet, has eagerly written it.

(32).— son of Somarāja, the steadfast Mahārāja (?), who rouses the admiration of all artisans, has engraved it.—

(33).—As long as Śambhu wears his tresses of matted hair and the light which has risen from the ocean,⁸¹ and Vishnu his breast (?) and the Kaustubha jewel, so long may the fame (*of the founders*) and (*their*) work endure!

(34).—In the year of Vikrama, counted by the wings (2), the faces⁸² of the three-eyed (Śiva) (5), and the Ādityas (12), on the fifth (*lunar day*) of the bright half of Āśvina, on the day of the lord of the day.⁸³

May fortune attend!

XXVI.—JHANSI STONE INSCRIPTION OF SALLAKSHANASIMHA (?).

By PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone which bears this inscription was found, in July 1867, in the walls of the ruined Fort of Jhānsī, in the North-Western Provinces, and is now in the Lucknow Museum. It measures about 3' 1" by 1' 7", and contains fragments of 32 lines of writing disposed on the stone as may be seen from the photo-lithograph. The original inscription must have been a very large one; for not only did it contain more than 32 lines, but the actually remaining portions of the lines 21—24 enable us also to infer that each line, in its complete state, held about 90 *akṣaras*, and measured at least 4' 6" in length. The existing writing is on the whole well preserved. The size of the letters is between $\frac{3}{4}$ " and 1". The characters are Nāgarī of about the twelfth century. The language is Sanskrit; and, what remains of the inscription, is in verse. The inscription was written and engraved very carefully; and in respect of orthography it is only necessary to state that *ḥ* is throughout denoted by the sign for *v*, and that the dental sibilant is occasionally employed for the palatal.

The inscription is in so fragmentary a state that I fail to perceive the object for which it was composed, and am unable to derive from it any connected sense; and, accordingly, I can do little more than point out the proper names which occur in it.

In line 2 the inscription speaks of the river of the gods, the Ganges, as the resting-place of Kanyākubja; from which I would infer that this record has reference to the

⁸⁰ i.e., who died before the temple was finished.

⁸¹ i.e., the moon.

⁸² Śiva is called *Pañcamukha*, 'the five-faced'.

⁸³ i.e., on Sunday.

rulers of Kanyākubja themselves, or to certain chiefs who owed allegiance to them. According to line 4, the moon begat a son named Jayanta. Lines 5 and 6 appear to mention two chiefs—Sīdhuka and Māmaka (?)—of whom the elder one became king. Other chiefs, who kept the Bhīllas (line 7) in order, are spoken of in the following lines which appear to record the building of a tank, the establishment of a grove—called (line 8) Kanhapādi (?),—and the erection of a temple, and contain the name of the village Dugdhakupya (line 10). In line 15 three chiefs appear to be spoken of, the second of whom is called Lakṣhaṭa and the third Rajaḥpāla. Line 18 records that somebody married two wives who somehow or other are brought in connection with the Chaulukya family, and one of whom bore the name Rājādevī. In line 20 we meet with the prince Kīrtivarman who is protected from somebody (the Chedi king Karna (?)); and line 21 speaks of three kings, one of whom appears to be again Kīrtivarman. Line 23 mentions the son of the illustrious Satyavati, who perhaps defeated a certain Gaṇapāla (?), and did something to the rule of Udayāditya, the lord of Avanti. Line 25 perhaps contains the name Nṛisimha, and line 26 that of the illustrious Hira or Hīrāmsu; and line 27 mentions, in a manner as if he had been living at the time, the illustrious Sallakṣhaṇasimha, who probably was engaged in fight with the troops of the Yavanas (line 30) or Muhammadans.

Other inscriptions may yet be discovered which will throw light on this one: for the present, I can only say that, of the princes mentioned here, Kīrtivarman probably is the Chandella¹ king of that name, the contemporary of the Chedi king Karnaḍadeva; and Udayāditya the ruler of Mālava, who is spoken of in two Chedi inscriptions of the period; but that I see no cogent reason for identifying Sallakṣhaṇasimha with the Chandella king Sallakṣhaṇavarman, or for assigning this inscription to the Chandella rulers.

TEXT.

- 1.²³[श्यामो]नुव्रतसुबुकीत्यलदल
2.⁴इतुं कन्याकुञ्ज(क)प्रतिष्ठां सुरसरितमपि प्रीति[मा]. . . .
3.⁵हृदःपारदृशां तताध्वरशुभां त्रिजायिनां नित्य[शी?]. . . .
4.⁶न जयन्तनामा तेनेन्दुनाजनि ततः प्रयतेन स्रुतः ॥
5.⁷शुद्धिरदतुरगक्रीडयामू जिगीषू यात्राकाले कचिदपि वह्निश्चेलतुर्वीर-
[से?]
6.⁸[स?]ीधुकमामकाविति ततो ज्येष्ठस्तदासीदृपः ॥⁹पत्नेरितोजनि सुतः
सुसती यशी
7.¹⁰सम्प[क]वापिकां व(व)लवतोर्वीरदेशस्थितान् । भिन्नानुव्रतरहसः
करल[ग]त्तोदण्डगर्वीहटा[नु]

¹ I hope soon to have an opportunity to treat fully of the history of the Chandella and Chedi rulers. For Udayāditya of Mālava also an absolutely certain date is now available.

² The impression shows that the line here numbered 1, was preceded by one or more other lines.

³ Metre, Śārdūlavikrīḍita.

⁴ Metre, Bragdhara.

⁵ Metre, Śārdūlavikrīḍita.

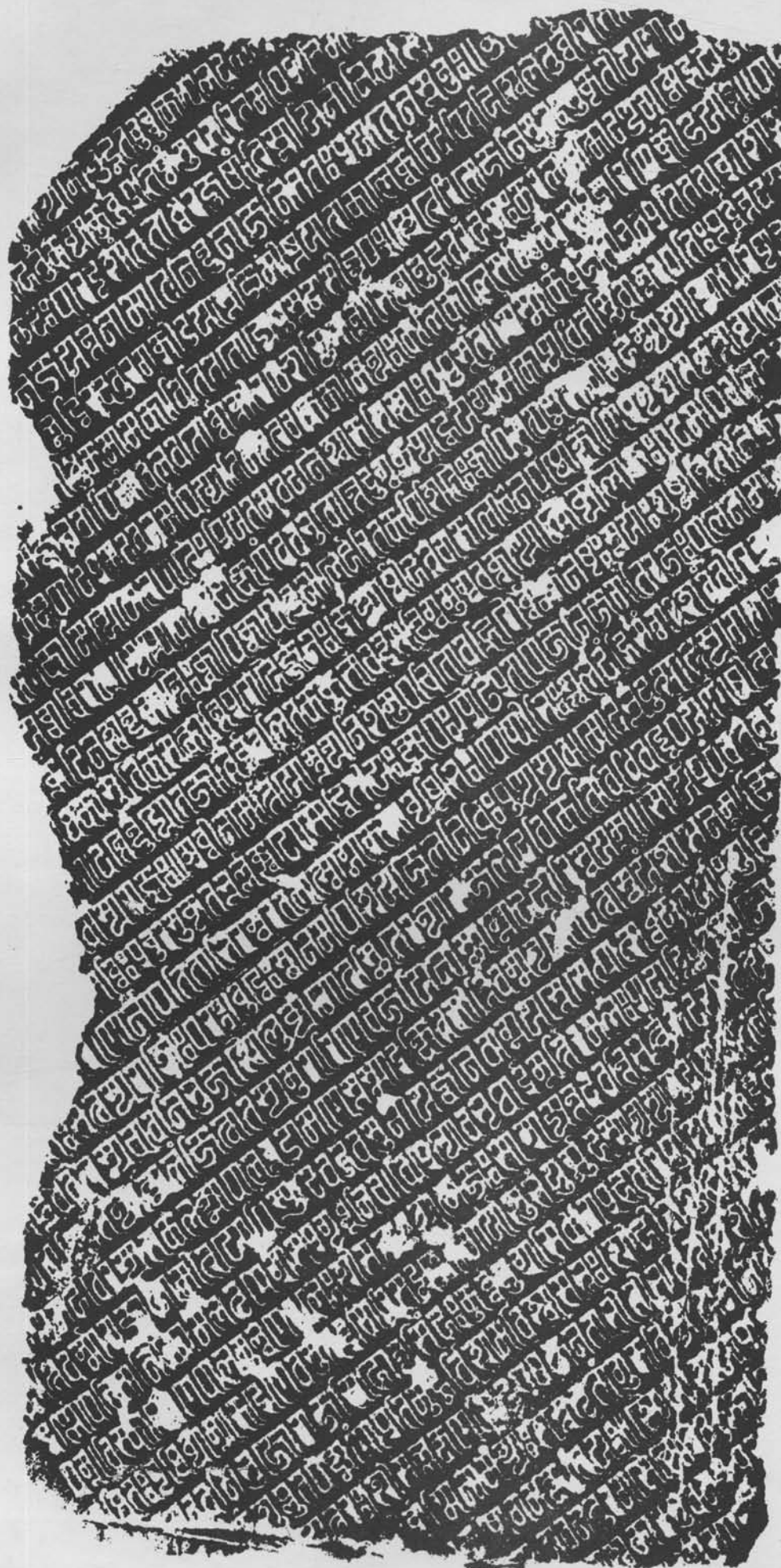
⁶ Metre, Vasantatilakā.

⁷ Metre, Mandākrāntā.

⁸ Metre, Śārdūlavikrīḍita.

⁹ Metre, Vasantatilakā.

¹⁰ Metre, Śārdūlavikrīḍita.



The inscription opens with an invocation of Śiva. Verse 5 ends with the words:— 'From this beloved of the night (*i.e.*, the moon) there sprang a race beloved by all,' and the next two verses seem to have treated of the kings of the lunar race. 'Among these there was Nārāyaṇa ' (v. 8). Only three syllables remain of the next verse.

Verse 10 begins as follows:— 'Then there was that king, Jeṣā by name, after whom Jeṣābhukti was (*named*), just as this earth (*prithivī*) after Prithu. His younger brother, called Vijā ' The two brothers Jeṣā and Vijā are identical with Jejjāka and Vijjāka, who are mentioned in another fragmentary inscription.⁶ Professor Kielhorn has further identified both pairs of names with Jayaśakti and Vijayaśakti⁷ or Vijaya,⁸ the sons of Vākpati. According to verse 10 of the present inscription, Jeṣā (or Jejjāka) gave his name to Jeṣābhukti (also called Jeṣābhuktika⁹ or Jejjābhukti¹⁰), 'the dominion of Jeṣā (or Jejjāka).' This old name of Bundelkhand, the country which was ruled over by the Chandellas, is the original of the vernacular form Jajāhūtī or Jajāhotī,¹¹ just as the modern Tirhut is derived from Tirabhukti.¹²

The purport of the mutilated verses 11 to 16 cannot be ascertained. Verse 17 is almost complete and runs as follows:— 'There appeared a blessing for the earth, called the illustrious Dhaṅga, who caused the destruction of his enemies and who, by the strength of his arms, equalled even the powerful Hamvīra, who had proved a heavy burden for the earth.' Hamvīra or Hambīra is a further corruption of Hammīra, the Sanskritized form of *همیرا* which appears on the coins of the Pathān kings of Delhi.¹³ Professor Kielhorn has published three inscriptions of Dhaṅga,¹⁴ which are dated in Samvat 1011, 1055 and 1059, or A. D. 954, 998 and 1002. The third inscription was composed after Dhaṅga's death, which it mentions. Accordingly the Hambīra or Amīr, who is stated to have been Dhaṅga's contemporary, seems to be identical either with Sabuktagīn (A. D. 977 to 997) or with his son Maḥmūd of Ghazna, whose first two expeditions to India fell in A. D. 1000 and 1001. Firishta¹⁵ reports that Jayapāla, the king of Lahore, was, on the occasion of his second defeat by Sabuktagīn, supported with troops and money by the king of Kālāñjara. As Kālāñjara, after Yaśovarman who conquered it,¹⁶ seems to have been the capital of the Chandellas,¹⁷ it is not improbable that this remark refers to Dhaṅga, and that Hambīra has to be identified with

⁶ *Ante*, p. 121. The affix *ka* seems to be added, in order to make the two Hindi names look like Sanskrit words. Similar masculines in *ka* are Māhā, Melhā, and Ghikā in a Delhi inscription, which was published by myself in the *Zeitschrift d. Deutsch. Morg. Ges.* vol. XL, p. 56, and by Professor Eggeling, *ante*, p. 93.

⁷ *Ante*, p. 123.

⁸ *Ante*, p. 138.

⁹ *Ante*, p. 34.

¹⁰ Cunningham's *Arch. Sur. India*, vol. X, plate xxxii, No. 10; vol. XXI, p. 174.

¹¹ *Ibid.* vol. II, p. 412; the same author's *Ancient Geography of India*, vol. I, p. 481. Albertini's *India*, translated by Sachau, vol. I, p. 202. Elliot's *History of India*, vol. I, p. 67.

¹² *Indian Antiquary*, vol. XV, p. 304. The form *Tirahuti* occurs in Tāranātha's *History of Buddhism in India*, translated from Tibetan into German by Schiefner; see the Index.

¹³ See *ante*, p. 62, note 5, and Thomas' *Chronicles of the Pathān Kings of Delhi*, *passim*. The Hammīra, who is mentioned in Kalhana's *Rājataranginī* (taraṅga vii, verses 53 and 64) as a contemporary of Saṁgrāmarāja (A. D. 1003 to 1028), is probably meant for Maḥmūd of Ghazna.

¹⁴ *Ante*, pp. 135 and 137; *Indian Antiquary*, vol. XVI, p. 202.

¹⁵ Translated by Briggs, vol. I, p. 18.

¹⁶ *Ante*, p. 128, verse 31.

¹⁷ In three grants published by Professor Kielhorn (*Ind. Ant.* vol. XVI, p. 201), the Chandella kings Dhaṅga, Devavarman, and Madanavarman, bear the title of *Kālāñjarādhipati* or 'lord of Kālāñjara.'

Sabuktigin, and not with Mahmūd of Ghazna. That Dhaṅga was far from victorious, is indirectly confirmed by the subjoined inscription, which says only that he 'equalled,' but not that he conquered, Hambira.

Verse 18 is again mutilated. Verse 19 describes Dhaṅga's son and successor Gaṇḍa:—'From him (*viz.*, Dhaṅga) there sprang an ornament of the earth, called the illustrious Gaṇḍa, an unrivalled hero, who bore all the parts of the earth on his arms, and the fierce fire of whose wrath'. General Cunningham has satisfactorily identified Gaṇḍa with Nandā, king of Kālañjara, who, according to the Muḥammadan historians, was twice attacked by Mahmūd of Ghazna in A. D. 1021 and 1023.¹⁸

Verse 20 is incomplete. Verse 21 gives the name of Gaṇḍa's son and successor:—'From him (*viz.*, Gaṇḍa) there sprang that king Vidyādhara, who gathered the flowers of the fame of his enemies'. Verse 22 probably refers to the same Vidyādhara:—'Bhojadeva, together with Kalachuri-chandra (*i.e.*, the moon of the Kalachuris), worshipped, full of fear, like a pupil, (*this*) master of warfare, who had caused the destruction of the king of Kanyākubja, and who was lying on a couch.' As the three Chandella kings Gaṇḍa, Vidyādhara, and Vijayapāla must have reigned between Samvat 1055¹⁹ and Samvat 1107, the date of the grant of Devavarman,²⁰ or A. D. 998 and 1050,—'Bhojadeva' seems to be identical with Bhojadeva of Dhārā, for whom we have the two dates A. D. 1021 and 1042.²¹ 'The moon of the Kalachuris' refers to one of the Kalachuri kings of Chedi, perhaps Kokalla II.²² 'The king of Kanyākubja' cannot be identified at present, as we know nothing of the kings of Kanauj between A. D. 948²³ and 1097.²⁴

Verse 23 contains the name of Vidyādhara's successor:—'There was (*a king*) called Vijayapāla, whose conquest of the world was stopped (*only*) by the ocean'. As we learn from verse 24, he was a contemporary of Gaṅgeyadeva of Chedi, who was reigning about A. D. 1030:—²⁵ 'When Gaṅgeyadeva, who had conquered the world, perceived before him (*this*) terrible one, the lotus of his heart closed the knot (*i.e.*, the flower?) of pride in battle.'

The inscription omits mentioning Devavarman, whose grant is dated in Samvat 1107 or A. D. 1050.²⁶ Verse 25 mentions the reign of his brother Kirtivarman, whose inscription is dated in Samvat 1154 or A. D. 1098:—²⁷ 'From him (*i.e.*, Vijayapāla) there sprang the illustrious Kīrtiva[rman], (*who was endowed*) with all the virtues of Bharata'. Verse 26 records that Kirtivarman conquered Lakshmī-karṇa:—'Just as Purushottama (*Vishṇu*), having produced the nectar by churning with the mountain (*Mandara*) [the rolling (*milk*) ocean],²⁸ whose high waves had swallowed many mountains, obtained (*the goddess*) Lakshmi together with the elephants (*of the eight regions*),—he (*viz.*, Kirtivarman), having acquired fame by crushing with his strong arm the haughty Lakshmīkarṇa, whose armies had destroyed many

¹⁸ Cunningham's *Arch. Sur. India*, vol. II, p. 452; Firishṭa, translated by Briggs, vol. I, pp. 63 and 66; Elliot's *History of India*, vol. II, pp. 463 and 467.

¹⁹ See note 14, above.

²⁰ *Ind. Ant.* vol. XVI, p. 204.

²¹ *Ibid.* vol. VI, p. 51. Dr. Bühler in the *Wiener Sitzungsberichte*, 1888, p. 630.

²² Cunningham's *Arch. Sur. India*, vol. IX, p. 105.

²³ *Ante*, page 172.

²⁴ *Ind. Ant.* vol. XVIII, p. 10.

²⁵ Cunningham's *Arch. Sur. India*, vol. IX, p. 106; Alberŭt's *India*, translated by Seehau, vol. I, p. 202.

²⁶ See note 20.

²⁷ *Ind. Ant.* vol. XVIII, p. 237.

²⁸ वृक्षेण governs two accusatives. Compare वृक्षं चौरविधिं मयूदि, quoted by Drs. Böhtlingk and Roth, s. v. मयू, from the *Siddhāntakaumudī*.

princes, obtained splendour in this world together with elephants.' Lakshmīkarna is identical with Karna of Chedi,²⁹ whose defeat at the hands of Kirtivarman is related in the prologue of Kṛishṇamiśra's *Prabodhachandrodaya*. This drama was acted before Kirtivarman at the command of his general, a Brāhmaṇa named Gopāla, who had just vanquished Karna and again placed Kirtivarman on the throne.³⁰ Karna is three times mentioned in the prologue:—

1. In a Sanskrit verse, the importance of which was first recognized and its bearing explained by General Cunningham:—³¹ 'He (*viz.*, Gopāla), having overcome the strong Karna, caused the rise of the illustrious king Kirtivarman, just as discrimination, having overcome strong delusion, gives rise to knowledge.'

2. A passage in Sanskrit prose³² says of Gopāla that he 'strove to re-establish the sway over the earth of the kings of the lunar race, which (*sway*) had been uprooted by the lord of Chedi, who was as terrible as the fire at the end of the world to the multitude of all princes.' Here the expression 'the lord of Chedi' refers to Karna and 'the kings of the lunar race' to the Chandellas.

3. A lengthy Prākṛit passage,³³ which need not be translated in full, says that Gopāla, 'having crushed the ocean-like army of Karna, obtained the splendour of victory in battle, just as Madhumathana (*Vishṇu*), having churned the milk-ocean, obtained (*the goddess*) Lakshmi.'

It is a curious coincidence that, in the passage just quoted, the army of Karna is compared to the milk-ocean, just as in verse 26 of the subjoined inscription, and Gopāla to Madhumathana (*Vishṇu*), just as there Kirtivarman is compared to Purushottama (*Vishṇu*); and it appears very probable that the composer of the inscription knew the *Prabodhachandrodaya* and borrowed from it his description of Kirtivarman's victory over Karna. The reign of Kirtivarman and, together with it, the date of Kṛishṇamiśra, the author of the *Prabodhachandrodaya*, is limited by A. D. 1050³⁴ and A. D. 1116, the date of Jayavarman's inscription.³⁵

According to Bilhana's *Vikramāṅkadevacharita* (sarga i, verses 102 f.) Kirtivarman's contemporary Karna of Dhāhala or Dhāhāla (*i.e.*, Chedi) was defeated by the Western Chālukya king Āhavamalla II. (about 1042 to about 1068 A. D.). In another part of his poem (sarga xviii, verse 93), Bilhana calls Karna, whose court he visited, 'the death to the lord of the Kālañjara mountain' (*Kālañjaragiripati*), *i.e.*, to the Chandella king. This expression, if contrasted with the repeated statement that Kirtivarman and his general Gopāla completely defeated Karna, illustrates the necessity of hearing the other party before drawing historical conclusions from an Oriental record.

²⁹ According to Professor Kielhorn, Karna's Benares grant is probably dated in Chedi-Saṃvat 793 or A. D. 1042; *Ind. Ant.*, vol. XVII, p. 216.

³⁰ Page 5 of the Calcutta edition:—गोपालो मूनिपालाभ्यसमसहितसामावनिषेय जिला साम्राज्ये कीर्तिवर्मा नरपतिविजयी धन मूनीवर्षि ।

³¹ Cunningham's *Arch. Sur. India*, vol. II, p. 453; vol. IX, p. 108. Page 8 of the Calcutta edition:—येन च । विदेहेन निर्जित्य कर्णं मीरुनिर्जितम् । श्रीकीर्तिवर्मनपतेर्विधिविदयः कृतः ।

³² Page 7 of the Calcutta edition:—सकलमूपाकुलप्रलयकावापिबद्धेय वेदिपतिना सङ्गमूर्धितं चन्द्राव्ययपार्ष्णिना उचिष्याना विषयं स्थितोक्तमयमस्य संरम्भः ।

³³ The Sanskrit translation of the end of this passage (p. 6 of the Calcutta edition) is as follows:—येन कर्णदेवसामरं निर्मल्य मङ्गलमेव श्रीरससुहृदं समादादिता समरविजयकरीः ।

³⁴ See note 20.

³⁵ *Ante*, p. 139.

If an inscription of *one* king asserts that he conquered another, it scarcely proves more than that the two were contemporaries.³⁵

The mutilated verses 27 and 28 seem to have continued the description of the reign of Kirtivarman. Verse 29 begins:— 'His son, of wonderful, was' The remainder of the inscription is lost.

TEXT.

- L. 1. श्रीं श्रीं नमः शिवाय ॥ जयन्त्यान्नायनिःकंपमहि[मा]³⁷
2. नाः सतां शस्त्रव्यवयन्तु मीलितसिनः त्रयो मयूखाङ्कुराः ॥ [२^x] एतस्य विश्व³⁸
3. प्रतिकलं स्फारीभवन्मण्डलः । पीयूषैः प्रतिवर्द्धितैरहरङ्गः स्वैर्विश्वमाप्याययन्³⁹
4. वतंसो वंशस्तन्मादजनि रजनीवज्रभाद्विज्जकान्तः ॥ [५^x] ततः पप्रथिरे वीरः कलि-
व्याघ्रा⁴⁰
5. कुसुमान्ध्याशास्त्रपर्व्वीजसत्तीराभोधितरंगरङ्गकलाः प्रीडन्ति यत्कीर्त्तयः ॥ [६^x] आसीन्मारा-
यस्त्रेषु [गु]⁴¹
6. स्व लोकः ॥ [८^x] जीवास्तथाद्य नृपतिः स बभूव जीवाभुक्तिः दृष्टोरिव यतः पृथिवीयमासीत् ।
वीजाश्चयस्तदनुज⁴²
7. भूव⁴³ ॥ [११^x] इतरिपुत्तरि कुशमुक्तमुक्ताप्रकरमिवेय चकार लाजहृष्टिम् । असिबलभिगतेव
यं विलोक्य स्फुटरणराज⁴⁴
8. बभूव निविष्टं व्योमांगणे संगलच्चक्रमुक्तासुरङ्ग[पु]ङ्गवसुरक्ष्णचमीलं रजः । क्रुध्यन्सारययो
यथासरलितपीवं मुखैर्नामितै[र]⁴⁵
9. भलाष्टतानि विलापयोनितितानि ससुक्तसन्ति ॥ [१५^x] सान्द्रैः श्रेतातपचैर्विजसितकमला
सोर्धिमालाश्रद्धैरन्मण्डलीमनत्रा ध्वजमकरमुखैर्विभ्वितै[र]⁴⁶
10. निर्मितवैरिभङ्गः श्रीधङ्ग इत्यवनिमङ्गलमाविरासीत् । सारिण यः स्वभुजयोर्भुवनतिभारं हवी-
रमप्यतिवर्लं तुलयांचकार ॥ [१७^x] सोयं देवसरित्पतिः⁴⁷
11. रुक्मिणीपञ्चयोद्यमः समभवद्दीप्ताविलसः क्षणम् ॥ [१८^x] तस्मादभूजुज्जताखिलभूमिखण्डः
त्रीगण्ड इत्यवनिमङ्गलमैकवीरः । यश्चक्रकोपयिच्छि⁴⁸
12. ज्ञैः⁴⁹ । तदनु तरलेलीलादष्टाधरा मधुपत्रजैर्विपिनतरुभिः स्वेरं भुक्ता हृष्टा यदरिस्त्रियः ॥
[२०^x] तस्मादसौ रिपुयमः कुसुमाहरोभूद्विद्याधरो नृपतिरप्र[ति]⁵⁰

³⁵ Thus the Western Chalukya Pulikesin II. and the Pallava Narasimhavarman I.—the Western Chalukya Vikramāditya I. and the Pallava Paramēśvaravarman I.—the Western Chalukya Jayasinha III. and the Chola king Rajendra-Chola—claim to have conquered each other; see my first volume of *South-Indian Inscriptions*, p. 145, note 2.

³⁷ Here 21 syllables of verse 1 and 54 of verse 2 are lost.

³⁸ Here the remainder of verse 3 and 27 syllables of verse 4 are lost.

³⁹ Here 18 syllables of verse 4 and 48 of verse 5 are lost.

⁴⁰ Here 20 syllables of verse 6 and 47 of verse 7 are lost.

⁴¹ Here 23 syllables of verse 8 and the commencement of verse 9 are lost.

⁴² Here 20 syllables of verse 10 and the commencement of verse 11 are lost.

⁴³ Read वभूव.

⁴⁴ Here 7 syllables of verse 12, the whole of verse 13, and 6 syllables of verse 14 are lost.

⁴⁵ Here 18 syllables of verse 14 and 37 of verse 15 are lost.

⁴⁶ Here 48 syllables of verse 16 and 7 of verse 17 are lost.

⁴⁷ Here 49 syllables of verse 18 are lost.

⁴⁸ Here 21 syllables of verse 19 and 32 of verse 20 are lost.

⁴⁹ Read पञ्चैः.

⁵⁰ Here 83 syllables of verse 21 and 18 of verse 22 are lost.

- L. 13. विहितकन्याकुलभूपालभङ्गम् । समरगुरुमुपास्त प्रौढभीस्तत्त्वभाजं सहकलपुर्विचंद्रः शिष्यवद्भी-
जदेवः ॥ [२२^x] अभवदन्वुधिरुद्धककुलयो विजयपाल इ[ति]⁶¹
14. वहमये भीमसुखेचमाणः । अवहत जितविश्वः श्रीपि हृत्पुष्करीकं मुकुलितरणमर्चयन्नि गाङ्गेय-
देवः ॥ [२४^x] तच्छादभूव भरतस्य गुणैः समयैः श्रीकीर्तिवर्ध[न]⁶²
15. यस्तानेकचमाभूतमुखकैर्वललहरिभिल्लक्ष्मीकर्णं महापूर्णवसुहृतम् । अचलमहसा दोर्दण्डेन
प्रमथ ययःसुधां य इह करिभिल्लक्ष्मी लेभेपरः पुरुषो[त्त][मः] ॥ [२६^x]⁶³
16. लितमण्डलाप्रकिरणैरायोधनेषु द्विषक्षणाभयमन्य एव विदधे दिव्याङ्गनासंगमः ॥ [२७^x]
संगमेषु निशातखललतिकासाहायकेनामुना ते पृथ्वीपतये[र]⁶⁴
17. गाङ्गार्कयोः⁶⁵ ॥ [२८^x] आसीत्तदीयतनयोद्भुत⁶⁶

XXVIII.—THE UDEPUR PRASASTI OF THE KINGS OF MALVA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

When last year the preparation of my notes on the historical portion of Padma-gupta's *Navasāhasāṅkacharita*¹ (discovered by Professor Zachariae) turned my attention to the history of Mālva, I came across some remarks by Dr. F. E. Hall² on a "much mutilated" inedited inscription which he had seen at Udepur (Gwalior). Though some of Dr. Hall's statements regarding its contents rather puzzled me, they yet showed very clearly that the document must give a fuller pedigree of the Paramāras of Mālva than any other known inscription, and that it must besides contain interesting historical information. Convinced of its value, I asked the Editor kindly to secure a copy for me. He directed Dr. Führer, who was in the Jhānsi District, to obtain it, and the latter sent me, in May last, two excellent impressions, one on thick and one on thin paper. It is on these materials that the subjoined edition is based.

The inscription is a fragment, incised on a stone slab about 28 inches by 27, which at present is lying in the court-yard of the great temple of Śiva at Udepur. It contains 24 lines of deeply and well-cut rather ornamental Nāgarī characters, which closely resemble those found in the other Paramāra inscriptions of the eleventh century A.D. To judge from the appearance of the impression, the slab seems to be entire, and the remaining portion of the inscription probably was engraved on a second slab, which perhaps may still be found among the numerous inscribed stones in and about the temple.³ The portion now published is on the whole in a fair state of preservation. For, though a good many letters, especially in lines 3, 4, 6, 8, 20, 21, 23 and 24, have suffered severely from rough treatment, it is in the majority of cases possible to recognise their outlines, when one has restored the text conjecturally and knows what they ought to be. The language of the inscription is Sanskrit, and, with the exception of the

⁶¹ Here 29 syllables of verse 23 and 19 of verse 24 are lost.

⁶² Here 37 syllables of verse 25 and 6 of verse 26 are lost.

⁶³ Here 41 syllables of verse 27 are lost.

⁶⁴ Here 47 syllables of verse 28 are lost.

⁶⁵ Read गङ्गार्कयोः.

⁶⁶ Here 46 syllables of verse 29 as well as the remainder of the inscription are lost.

¹ G. Bühler and Th. Zachariae, *Ueber das Navasāhasāṅkacharita*, *Sitzungsberichte der phil. hist. Classe der Wiener Akademie*, Bd. CXVI, S. 583 ff.

² *Jour. As. Soc. Beng.* vol. XXXI, p. 114, note.

³ Cunningham, *Arch. Surv. Rep.* vol. VII, pp. 82-83.

short invocation in line 1, throughout metrical. It shows a few grammatical mistakes such as *khadgam úrdhvikritam yena* (line 16) instead of *khadga úrdhvikrito yena* and frequent faulty substitutions of *sa* for *śa*. Once in *viśrastāngo* (line 23) *śa* has been put for *sa*. *Va* throughout does duty for *ba*, as is the case in most medieval inscriptions from MĀLVĀ and GUJARĀT. A mistake in versification occurs in line 1, where the word *ālavāle* has been treated like a compound and *dla* belongs to the first Pāda of the verse, while the second begins with *vāle*. No really good poet makes the pause fall in the middle of a simple word. There are also other passages which indicate that the author was not a poet of the first rank, but, as the Hindus would say, a *madhyama kavi*.

The state of the inscription makes it impossible to arrive at full certainty regarding its object. But it certainly contains a *Prasasti*. As *Prasastis* mostly record the erection or restoration of temples, and as the opening verses are addressed to Śiva, Pārvati and Gaṇeśa, it may be conjectured that it originally belonged to a Śaiva temple, which was built either by Udayāditya, the last prince named in the fragment, or by one of his immediate successors.

However that may be, the value of the *Prasasti* remains very great, as it is the only document which gives an apparently complete enumeration of the earlier Paramāra rulers of MĀLVĀ. Hitherto three imperfect lists were known, which occur in the *Navasahasāṅkacarita* of Padmagupta,⁴ in the Nāgpur *Prasasti*,⁵ and in the land-grants of Vākpati and Bhoja.⁶ A comparison of their contents with those of the document under consideration yields the following results :—

I. Udepur <i>Prasasti</i> . Paramāra.	II. <i>Navasahasāṅkacarita</i> . Paramāra.	III. Nāgpur <i>Prasasti</i> . Paramāra.	IV. Land-grants.
Upendra.	Upendra.		Krishṇa.
Vairisimha I.			
Śtyaka I.			
Vākpati I.	Vākpati I.		
Vairisimha II.—Vajraṭa.	Vairisimha.	Vairisimha.	Vairisimha.
Harsha.	Śtyaka—Harsha×Vadajā.	Śtyaka.	Śtyaka.
Vākpati II.	Vākpati II.—Utpalarāja.	Munja.	Vākpati, or Amoghavarsha, or Prithivivallabha, or Śrīvallabha; A. D. 974-976, and 979.
Sindhurāja.	Sindhurāja, or Navasahasāṅka, or Kumārānārāyaṇa.	Sindhurāja. ⁷	Sindhurāja.
Bhoja.		Bhoja.	Bhoja.
Udayāditya.		Udayāditya.	A. D. 1021-22.

⁴ *Ueber das Navasahasāṅkacarita*, p. 35 (613).

⁵ *Jour. Bo. Br. Roy. As. Soc.* vol. I, p. 259; *Zeitschrift für die Kunde des Morgenlandes*, vol. VII, pp. 44 ff.

⁶ *Indian Antiquary*, vol. VI, p. 48; and vol. XIV, pp. 169 ff.

⁷ This name does not appear in either of the two published editions. I owe it to Mr. J. F. Fleet, who possesses a paper impression of the inscription. Professor Kielhorn will give a new edition of the *Prasasti* in the *Indian Antiquary*.

It appears that the Udepur *Prasasti* alone presents an unbroken line of kings from Upendra to Udayāditya. Even the *Navasāhasānīkasharita*, which is more explicit than the other inscriptions, omits two names after Upendra. It moreover contains (XI, 80) the careless statement, that "other kings" reigned between Upendra and Vākpati I. The use of the plural naturally leads to the suggestion, that they were at least three in number. This seems now impossible, as, according to the Udepur *Prasasti* (verses 8-10), the first four kings after Paramāra followed each other in the direct line of descent.

In considering the other not less interesting historical statements of the *Prasasti*, it will be advisable to add to them the information contained in the *Navasāhasānīkasharita*, in the Jaina *Prabandhas* and in the other accessible inscriptions.

The legend regarding the origin of the Paramāras given here, is the same as that which the *Navasāhasānīkasharita* and the Nāgpur *Prasasti* tell.⁹ When in ancient times the great Brāhman Vasishṭha was living on Mount Ābū, Viśvāmitra forcibly abducted his famous cow. Vasishṭha then created out of the firepit a hero who slew the enemies and brought the animal back. In reward of this deed the sage gave to him the name Paramāra, the slayer of the foes, and promised to him that he should become a king. The myth, which figures also in the stories of the bards, probably has arisen on Mount Ābū, where Paramāra princes for a long time held the fort of Achalgadh while their capital was at Chandravatī, a few miles south-east of the mountain. Someśvara's *Prasasti* in Tejahpāla's temple⁹ at Dailvādā enumerates an older line of Paramāra princes, Dhūmarāja, Dhāndhuka, and Dhruvabhāṭa, regarding whom nothing is known, as well as a later series of kings, Rāmadeva, Yaśodhavalā, Dhārāvarsha, Prahlādāna, Somasimha, and Kṛishṇarāja, who belonged to the twelfth and thirteenth centuries A. D., and were vassals of the Chaulukyas of Anhilvād. As the Paramāras of Mālvā apparently believed in the origin of their *heros eponymos* from the firepit at Ābū, it seems probable that they came from the north-west and formed a branch of the rulers of Achalgadh.

Regarding Upendra, the first historical king of the family, it is said (verse 8) that he gained 'the high honour of kingship' or 'the honour of exalted kingship' by his bravery. It may, therefore, be inferred that the author of the *Prasasti* considered him to be the conqueror of Mālvā and the founder of its Paramāra dynasty. Padmagupta (*N. Char.* XI, 76-79) is not explicit on this point. He merely names Upendra as the first king. But he agrees with the Udepur *Prasasti* in praising him for the performance of numerous Vedic sacrifices, on the occasion of which he is said 'to have adorned the earth with golden sacrificial posts.' Moreover, in the ambiguous verse (XI, 77),¹⁰—"Whose fame, that was ever moving on and the cause of Sītā's song, crossed the ocean just as Hanumat, who was ever nimbly moving and whose motive (*for jumping across the ocean*) was to console Sītā"—he seems to indicate that a poetess Sītā, whom the *Prabandhas*¹¹ place in Bhoja's reign, composed a *Prasasti* or a *Charita* in his honour.

⁹ A great portion of the following remarks is a revised reproduction of Part VI of the German paper *Ueber das Navasāhasānīkasharita*.

¹⁰ *Kirtikaumudī*, App. A, pp. 4-6, and 14-15.

¹¹ सदागतिप्राप्तयेन सीतां हर्षितवद्भुता । हनुमतेन यत्नसा यथाहङ्कारं सागरः ॥ [In the case of Hanumat, *saddagatiprapritta* also means 'the son of the wind.'—E. H.]

¹² E.g., *Prabandha-hintāmani*, p. 108 f. (Bombay edition.)

This king, no doubt, as Dr. F. E. Hall and Sir A. Cunningham have long since assumed, is identical with the Kṛishṇarāja of the land-grants. The two names are synonyms, and, if the new list is complete, there is no room for a Kṛishṇarāja besides an Upendra.¹² The fact that in the land-grants Vairisimha is said 'to meditate on Kṛishṇa's feet,' need not cause any difficulty. The phrase does not necessarily indicate that the two kings immediately followed each other. For, though usually it refers to an immediate predecessor, there yet are cases where it is used with reference to a remoter king. Thus some of the Chaulukya land-grants (*Indian Antiquary*, vol. VI, pp. 184, 194) assert that Durlabha meditated on the feet of Chāmūḍa, though Vallabha was his immediate predecessor. The time when Kṛishṇa-Upendra ruled, may be ascertained approximately by counting backwards from Vākpati II., who, as will be shown below, died between A. D. 994 and 997, after reigning for about twenty years. About 150 years are required for six generations, and the acquisition of Mālva by these Paramāras may thus be placed shortly after 800 A. D.

The descriptions of the next kings, Vairisimha I., Śīyaka I., and Vākpati I., are purely conventional. Not a single historical fact is recorded regarding them either in the Udepur *Prasasti* or in any other document, except that they followed each other in the direct line of succession. Their reigns probably filled the period from about 840 to 920 A. D. With respect to Vākpati's successor Vairisimha II., the case does not stand much better. But we learn at least through the Udepur *Prasasti* that "the people called him by another name, Vajraśasvāmin." This fact may prove to be of importance hereafter.

The next king is called Śrī-Harshadeva in the Udepur *Prasasti*, Śrī-Harshadeva or Śīyaka in the *Navasāhasāṅkacharita*, simply Śīyaka in the other epigraphic documents, and Simhabhaṭa in Merutuṅga's *Prabandhachintāmaṇi*.¹³ The complete name probably was Harshasimha (*Harakhsingh*), both parts of which were used as abbreviations instead of the whole. The form Śīyaka is a half Prākṛitic corruption of Simhak a. For in modern Gujarātī and other dialects the termination *simha* becomes in names not only *singh* or *saṅgh*, but very commonly *śī*, which is immediately derived from the Prākṛit *sīha*. Thus we find *Padamsī* instead of *Padmasimha*, *Narsī* for *Narasimha*, *Arsī* for *Arisimha*, *Amarsī* for *Amarasimha*. According to the *Navasāhasāṅkacharita* (XI, 89—90) Śīyaka conquered the lord of Raḍṭpāṭi and a king of the Hūnas. Who these persons were and where their territories lay, cannot as yet be ascertained. With respect to the Hūnas or Hūnas, it may be noted that those mentioned here and in other medieval inscriptions are not Huns, but a Kshatriya race.¹⁴ For the bards and the Jaina *Prabandhas* regularly enumerate the Hūnas among the thirty-six *Kshatriyakula*, and their matrimonial alliance in the eleventh century with the Kalachuris precludes the possibility of their having been then considered foreigners. It is, however, a different question whence they originally came. Among the Rājputs there are certainly elements of un-Aryan origin. The new information, furnished by verse 12 of the Udepur *Prasasti*, according to which Śīyaka II.—Harsha, "equalling the snake-eater (*Garuḍa*) in fierceness, took in battle the wealth of king

¹² The latter probably was the poetical form of the name, सिद्धदेव, which Paṇḍit Rāmachandra considers the correct one, is of course to be rejected.

¹³ *Prabandhachintāmaṇi*, p. 55 (Bom. ed.) The reading *As. Soc. Beng.* vol. XXXI, p. 117, note 11.

Khottiga," possesses greater interest. This Khottiga is no doubt the homonymous Rāshtrakūṭa king of Mānyakheta, whose *Śāsana*, published by Mr. Fleet,¹⁵ was issued on the occasion of a solar eclipse on Sunday, the new-moon day of the month Āsvayuja of Śaka Samvat 893, or Sunday, October 22, 971 A. D., when an annular eclipse of the sun took place. Khottiga died before September 25, 972 A. D., on which day the Kardā plates of his nephew Karkarāja are dated.¹⁶ The latest inscription of his predecessor Krishnarāja was issued in Śaka Samvat 878 or A. D. 956-57.¹⁷ As the first land-grant of Vākpati II. is dated in Vikrama Samvat 1031 or A. D. 974-75,¹⁸ there can be no doubt that his father Siyaka II. and Khottiga were contemporaries. There is further clear proof that about this time the Paramāras of Mālvā were at feud with the Rāshtrakūṭas. For Dhanapāla says in his *Pāḍyalachchhī* (verse 276) that he composed his work "when one thousand years of the Vikrama era and twenty-nine besides had passed, when Mannakheḍa or Mānyakheta had been plundered in consequence of an attack (*made*) by the lord of Mālava." As this date, A. D. 972-73, is very close to that of the first grant of Vākpati II., I have formerly (*Pāḍyalachchhī*, p. 7) conjectured that it was the latter prince who plundered the capital of the Rāshtrakūṭas, and that his opponent was Karkarāja, the donor of the Kardā *Śāsana*. With the new information furnished by the Udepur *Prasasti*, this becomes doubtful, and it must be conceded that Dhanapāla may allude to Siyaka's expedition against Khottiga. According to the *Navasahasāṅkacharita* the name of Siyaka's consort, i.e., of his first queen, was Vaḍajā.

Siyaka's son Vākpati II. bore also the secondary names Utpalarāja, Muñja, Amoghavarsha, Pṛithivīvallabha, and Śrīvallabha. The three last occur only in his land-grants, while the first is found in the *Navasahasāṅkacharita* (XI, 92) and in some other literary works. The identity of Vākpati and Muñja, which was first recognised by Dr. F. E. Hall, is proved, not only by the Nāgpur *Prasasti* where Muñja appears instead of Vākpati, but still more clearly by two quotations in Dhanika's commentary on the *Daśarūpa*. There the same verse is attributed on p. 184 of Hall's edition in the *Bibliotheca Indica*, to "the illustrious king Vākpatirāja," and on p. 186, to "the illustrious Muñja."

The *Prasasti* (verses 13-15) praises Vākpati for his learning, eloquence and poetical gifts as well as for numerous victories. On the first point his poet-laureate Padmagupta is likewise most emphatic. He says (*Nav. Char. I, 6*):—

"We worship his majesty king Vākpati, the only root of (*that*) creeper of paradise, Sarasvatī,—him through whose favour we, too, walk on the path trodden by princes among poets;"¹⁹ and again (*Nav. Char. XI, 93*):—

¹⁵ *Indian Antiquary*, vol. XII, page 265. The date is perfectly certain, because the week day is also given. The 22nd October of 971 A. D. corresponds according to Oppolzer, *Canon der Finsternisse*, p. 208, to the day 2076010 of the Julian period, and hence is a Sunday. The middle of the eclipse happened at 3 hours 45 minutes, Greenwich time, or about 9 A.M., Lahkā time. According to the map No. 104 in the same work, the beginning of this eclipse was visible in Central India.

¹⁶ The Kardā grant was issued on Wednesday, Āsvayuja, full-moon day, Śaka Samvat 894 (*Indian Antiquary*, loc. cit., p. 263), when an eclipse of the moon took place. The eclipse is, therefore, that which occurred on September 25, 972, the day 2076349 of the Julian period, and consequently a Wednesday. It happened at 14 hours 51 minutes, Greenwich time, or about 8 P.M., Lahkā time, and hence was visible in India.

¹⁷ *Indian Antiquary*, vol. XII, p. 266, and Bhāṇḍārkar, *Early History of the Deccan*, p. 64. With the latter I agree in considering Krishnarāja to be Khottiga's elder brother.

¹⁸ *Indian Antiquary*, vol. VI, p. 51.

¹⁹ *Ueber das Navasahasāṅkacharita*, p. 5 (586).

"After Vikramāditya departed, after Sātavāhana went, divine Sarasvatī found rest with this friend of poets."²⁰

There is also evidence that this praise was not undeserved. Altogether irrespective of the somewhat suspicious verses attributed to Muñja-Vākpati in the *Prabandha-chintāmaṇi*, in the *Bhojaprabandha*, and similar works, the anthologies and works on *Alamkāra* quote occasionally compositions of Vākpatirāja the son of Harshadeva, of Muñja or of Utpalarāja, which show that he possessed some talent. He also was a liberal patron of poets, on which point Padmagupta lays particular stress in the verses quoted above. And it agrees with his statement that Dhanamjaya, the author of the *Daśarūpa*, boasts of having belonged to the court of Muñja,²¹ as well as that his brother Dhanika, who wrote the *Daśarūpāvaloka*, calls himself the *mahāsādhya-pāla* of the illustrious great king Utpalarāja.²² Both names refer, as is now plain, to Vākpati. Further, Halāyudha, the commentator of Piṅgala's work on metrics, praises Vākpatirāja as "the tree of paradise that grants the wishes of all applicants," and Dhanika, who quotes it, makes the note that Muñja is the king referred to.²³ Halāyudha was, therefore, too, one of the protégés of Vākpati II. It is finally not improbable that Dhanapāla, the author of the *Pāyilachchhī*, likewise enjoyed his favour, though the later *Prabandhas* make him one of the court-poets of Bhoja.²⁴ The latter statement must be erroneous, as I have shown in the introduction to my edition of the *Pāyilachchhī*, p. 10.

As regards Vākpati's military exploits, the Udepur *Prasasti* asserts (verse 14) that he subdued the Karṇāṭas, Lāṭas, Keralas, and Cholas, as well as (verse 15) that he vanquished Yuvarāja, slew his generals and raised his sword on high in Tripurī. The last-mentioned foe is, as Dr. F. E. Hall and Sir A. Cunningham have stated,²⁵ the Chedi king Yuvarāja II., who ruled during the last quarter of the tenth century A. D. Vākpati's success cannot of course have had any lasting effects, as the Haihayas of Chedi continued to flourish for at least two centuries longer. With respect to the victories reported in verse 14, little can be said. Padmagupta does not give any information regarding the wars of his first master, probably because the tragical end of the latter was fresh in men's memory and he thought it improper to praise for his warlike exploits one who had been taken captive and executed by his foe. Further, as has been shown above, Dhanapāla's remark about the plundering of Mānyakheta cannot be referred any longer with full confidence to an expedition of Vākpati. It is only Merutuṅga who supports a portion of the statements in verse 14. He says²⁶ that Muñja had conquered the Chālukya Tailapa II. sixteen times, before he undertook his last expedition, in which he lost his throne and his life, and that he hence despised him. This statement would agree with the assertion of the *Prasasti* that Vākpati had subdued the Karṇāṭas; and it is not incredible that he really may have gained some successes over the

²⁰ *Ueber das Navasāhasāṅkacharita*, pp. 27, 33 (607, 613).

²¹ *Daśarūpa*, last verse, p. 226 (Hall).

²² *Daśarūpa*, p. 3, note, and H. H. Wilson, *Hindu Theatre*, vol. I, p. 20 (ed. Rost). Dr. Hall has left out this note in his edition, though he found it in one of his MSS. It is no doubt genuine, because a later Paṇḍit would not have been able to put in the little-known Biruda of Vākpati-Muñja.

²³ Peterson, Vallabhadeva's *Subhāṣitāvalī*, p. 115.

²⁴ *Prabandhachintāmaṇi*, pp. 90 ff. (Bombay edition.)

²⁵ *Jour. Am. Or. Soc.* vol. VI, pp. 516, 517, and Cunningham's *Arch. Surv. Rep.* vol. IX, p. 105.

²⁶ *Prabandhachintāmaṇi*, p. 58 (Bombay edition.)

southern kingdom. The alleged submission of the Keralas and Cholas, on the other hand, is extremely doubtful. It is difficult to understand how he could have come into contact with the latter two, whose countries lay at such a great distance from Mālvā. As regards the Lāṭas or the inhabitants of Central Gujarāt, a raid on and a success over them is not at all improbable. Northern Gujarāt had been conquered somewhat earlier by Mūlarāja²⁷ and Central Gujarāt had come into the possession of his opponent Bārapa.²⁸ The time was certainly not a quiet one, and it may have been that the king of Mālvā then attacked his western neighbours, as happened so frequently during the next following centuries.

As might be expected, the *Prākāṣṭi* is silent about Vākpati's end, just as Padma-gupta says nothing about it. According to the account of the *Prabandhachintāmaṇi* (*loc. cit.*), the king undertook his last expedition into Tailapa's country against the advice of his minister Rudrāditya. He was defeated, after crossing the Godāvari, which formed the northern boundary of Tailapa's kingdom, and was taken captive. After a protracted captivity he made a futile attempt to escape, in consequence of which he was first treated with great indignity and finally executed.²⁹ The story is embellished with numerous touching incidents and with many verses which the captive king is said to have composed. Though all these details are probably worthless, it is certainly true that Muñja-Vākpati was destroyed by Tailapa; for two Chālukya inscriptions boast of this feat.³⁰ It is likewise true that Rudrāditya was Vākpati's minister, as he is mentioned in the *Śāsana* of A. D. 979. The date of his death probably falls between A. D. 994 and 997. For in the colophon of Amitagati's *Subhāshitaratnasamdhā*, it is stated that the work was composed during the reign of Muñja in Vikrama Samvat 1050 or A. D. 993-94,³¹ and Tailapa II. himself died in Śaka Samvat 919 or A. D. 997-98. The beginning of Vākpati's reign is probably not far distant from A. D. 974, the date of his first land-grant.

Vākpati II. was succeeded by his younger brother Sindhurāja, who, according to the *Navasāhasāṅkacharita*, had the Birudas Navasāhasāṅka and Kumāranārāyaṇa. The half Prākṛitic familiar form of his name, used in the *Prabandhas*, is Sindhula or Sindhala. The Udepur *Prākāṣṭi* allots only verse 16 to him, and reports of him the single feat that he conquered a king of the Hūṇas. The *Navasāhasāṅkacharita* (X, 14-20) mentions the same victory, and in addition others over the prince of the Kosalas as well as the inhabitants of Vāgaḍa and Lāṭa and the Muralas.³² Successful expeditions against the three first-named countries are not incredible. For there was a southern Kosala kingdom, which included portions of the Central Provinces and Berar and therefore lay not far distant from Mālvā.³³ Further, there is a district still called Vāgaḍ, which lies close to the north-western frontier of Mālvā. It corresponds with

²⁷ K. Forbes, *Rās Mālā*, pp. 37 ff. (2nd edition), and *Indian Antiquary*, vol. VI, p. 181.

²⁸ K. Forbes, *loc. cit.*, pp. 38, 46; *Indian Antiquary*, vol. XII, pp. 196 ff.

²⁹ Nos. 296 and 297 of the *Prabandhachintāmaṇi* (*Ind. Off. Libr. Sans. MSS.* Bühler) say that he was hung on the branch of a tree. The Bombay edition omits the passage.

³⁰ J. F. Fleet, *The Dynasties of the Kanarese Districts*, p. 40.

³¹ This approximate date has been found by Dr. Bhāṇḍārkar, *Report on the Search for Sanskrit MSS.*, 1882-83, p. 45. He, however, differs a little, because he places the beginning of the Vikrama era in B. C. 56. The land-grants show, however, that the Vikrama years began in Mālvā with Chaitra Sudi 1. Hence it seems advisable to refer Amitagati's date to A. D. 993-94 instead of to A. D. 994-95.

³² *Ueber das Navasāhasāṅkacharita*, p. 19 (599) and p. 46 (626).

³³ Cunningham's *Ancient Geography*, pp. 519 ff.

the modern Dungarpur in Rājputānā,⁴⁴ which even in recent times has been tributary to the Marāṭha ruler of Dhār. It is not at all unlikely that Sindhurāja made attacks on these two neighbouring districts as well as, imitating his father, on Lāṭa, just beyond his south-western frontier. But a war with the Muralas, who are the same as the Keralas in Southern India, is not probable, except by assuming that the term has been used inaccurately, with that poetical license of which the Sanskrit writers frequently avail themselves, for the inhabitants of the Dravidian districts in general. If that may be done, the passage probably refers to a continuation of the feud between the kings of Mālvā and the Chālukyas of Kalyāṇi during the reign of Sindhurāja. It also continued, as we shall see, during the next reign.

A great deal more is told about Sindhurāja in the *Navasahasāṅkacharita*, which describes the manner in which he gained the Nāga princess Śaśiprabhā, after destroying the Asura Vajrāṅkuśa who resided in Ratnavati "fifty *gavyūtis* from the Narmadā," and after obtaining his golden lotus.⁴⁵ The whole story, as it stands, is purely mythological. But it has no doubt a historical basis, and Padmagupta has intentionally, possibly for poetical reasons, distorted the facts. One of the points which I consider as certain, is that the Nāga princess, whom the king is said to have gained and wedded, belonged to the race of the Nāga Kshatriyas, of whose former existence in Rājputānā and Central India we have documentary evidence.⁴⁶ The Asura Vajrāṅkuśa, whose golden lotus was the bride-price paid by Sindhurāja, is very likely some historical person in disguise, because otherwise the situation of his capital would not be specified in so matter-of-fact a manner. But it is for the present impossible to guess who may be meant, or who the Vidyādhara were with whom the king was allied. Another certain historical fact, to be learned from the *Navasahasāṅkacharita*, is that Sindhurāja's chief minister was called Yaśobhaṭa and bore the Biruda Ramāṅgada.⁴⁷

The poem furnishes also some indications as to Sindhurāja's relation to his brother Vākpati and permits us to make a guess as to the duration of his reign. According to the *Prabandhas*, Sindhurāja was a very unruly character, and was treated by his brother with great severity. Merutuṅga asserts⁴⁸ that owing to his misdeeds he was first banished and went to Gujarāt, where he settled in the neighbourhood of the town of Kāsahrada, or, according to Mr. K. Forbes,⁴⁹ Kāsindra-Pālaḍi near Ahmadābād. Later he returned to Mālvā and was at first received well by Muñja-Vākpati. But, when he again behaved ill, he was deprived of his eyesight and confined in a wooden cage. During his captivity his son Bhoja was born. When Bhoja grew up, Muñja was warned against him by a prophecy and ordered his execution. Just before the order was carried out, Bhoja sent a verse to his uncle, which produced a change in the latter's disposition. The order was not only revoked, but Bhoja was made Yuvarāja or

⁴⁴ See the map prefixed to the account of Mahikāntā in the *Bombay Gazetteer*, vol. V, page 355. According to the *Rājputānā Gazetteer*, vol. I, page 276, the language of Dungarpur is called *Bāgar*. This word, too, is probably derived from the old name of the country. When I wrote my German article on the *Navasahasāṅkacharita*, I was not aware of the existence of this *Vāgaḍa* and identified the country, named by Padmagupta, with eastern Kachh, which is also called *Vāgaḍ*. The greater distance of the latter district from Mālvā makes the identification now improbable.

⁴⁵ See Zachariae's analysis of the poem in the article quoted, pp. 14 (594)-23 (603), and especially pp. 18 and 22.

⁴⁶ See *Indian Antiquary*, vol. XIV, p. 75, and Sir A. Cunningham, *Archaeological Survey Reports*, vol. II p. 310.

⁴⁷ *Ueber das Navasahasāṅkacharita*, p. 16 (595).

⁴⁸ *Prabandhachintāmaṇi*, pp. 58f. (Bombay.)

⁴⁹ *Rās Māla*, p. 64.

heir-apparent. He mounted the throne after Muñja had been killed by Tailapa. Against this the *Navasāhasāṅkacharita* (XI, 98) says that "Vākpati placed the earth in Sindhurāja's arms, when he started for Ambikā's town." Strictly interpreted, this sentence would mean that he made his brother Yuvarāja on his death-bed and solemnly appointed him his successor. Considering what we know of Vākpati's manner of death, this view is not admissible. But the passage may indicate that Sindhurāja had become Yuvarāja some time before Vākpati's fatal expedition. At all events it does not give one the idea that enmity reigned between the two brothers. And there is a further fact which favours the same conclusion. For Padmagupta, who had been first Vākpati's poet-laureate, later held the same position in Sindhurāja's court. He himself says (*Nav. Char.* I, 7) :—⁴⁰

"When his majesty Vākpati was about to ascend to heaven, he placed a seal on my song; Sindhurāja, the younger brother of that brother of poets, now breaks it."

Had the brothers been deadly enemies, Padmagupta would certainly have been left in obscurity after his first patron's death.

As regards the second point, the duration of Sindhurāja's reign, his various military undertakings, which the *Navasāhasāṅkacharita* reports, certainly prove that he must have reigned for at least seven or eight years before the poem was written. As Vākpati II. died between A. D. 994 and 997, it is not possible to assume that Padmagupta composed it earlier than about the middle of the first decade of the eleventh century. How much longer Sindhurāja may have reigned, cannot be determined at present.

The statements of the Udepur *Prasasti* regarding Sindhurāja's son Bhoja are most extravagant. Verse 17 asserts that he ruled the earth from Kailāsa in the Himālayas to Malayagiri in Malabār and from the mountain where the sun rises to that where it sets, and thus gives a most ridiculous account of the extent of his dominions, which in reality never much exceeded the limits of modern Mālvā. Verse 18 names as the kings and nations vanquished by him the lord of Chedi, Indraratha, Toggala (?), Bhīma, the king of the Gūrjaras, the lord of Lāṭa, the Karpāṭas, and the Turushkas. Verse 18 alludes to his extensive knowledge and bestows on him the title *Kavirāja*, king of poets. Verse 20 informs us that he built numerous temples dedicated to various forms of Śiva and to Viṣṇu-Rāmeśvara. Verse 21 finally admits that he succumbed to foreign foes, and that at his death his capital Dhārā was in their possession.

As regards Bhoja's wars, the first was probably one with the Karpāṭas, i.e., the Chālukya king of Kalyāṇī. For, in an inscription "of the reign of Jayasimha III., dated Śaka Samvat 941 or A. D. 1019-20, it is said that this king was "a moon to the lotus which was king Bhoja," i.e., that he took away Bhoja's glory just as the moon causes the day-lotuses to close their flowers; and again that he "searched out and beset and pursued and ground down and put to flight the confederacy of Mālava." These statements indicate that the king of Mālvā was the aggressor, and that his attack was carefully planned. The southern inscription, of course, represents the Chālukya as successful, and the numerous documents from Jayasimha's reign certainly prove that he

⁴⁰ *Ueber das Nav. Char.* p. 6 (686), दिवं विद्यासुर्गमं वाचि सुदामदमं यो वाक्पतिराजदेवः । तस्यानुकम्पा कविनाम्बस्य निजनि
दां चमति विस्तृतजः ॥

⁴¹ *Indian Antiquary*, vol. V, p. 17; compare also Dr. Bhāṇḍārkar, *Early History of the Dehkan*, p. 60.

cannot have suffered any serious reverse. But it is quite possible that Bhoja gained in the course of his expedition to the south some advantage which might be magnified by the Mālvā court-poets into a great victory over the Karnaṭas.

This war must have taken place between Śaka Samvat 933 or A.D. 1011-12, the latest known date of Jayasimha's predecessor, and that of the inscription. Besides this encounter of Bhoja with the Chālukyas, we hear of a second through Bilhana, who tells us in the *Vikramāṅkadevacharita* (I, 91-94) that Jayasimha's successor, Someśvara II., who ruled from about A. D. 1042-3 to 1068-69, took Dhārā by storm and forced Bhoja to flee. The event is not mentioned in the southern inscriptions, but Bilhana celebrates it as the greatest deed of the father of his hero.

Bhoja's victory over the Chaulukya Bhīma I. (A. D. 1021-22 to 1063-64) is acknowledged by one of the later *Prabandhakāras* of Gujarāt. Merutunga narrates⁴² that, while Bhīma was engaged in the conquest of Sindh, Bhoja sent a certain Digambara Kulachandra with an army against Anhilvād. The town was taken. The conqueror sowed cowries at the gate of the palace and returned to Mālvā, taking with him a *jaya-patra* or letter of victory. Hemachandra's silence regarding this defeat of Bhīma does not mean much. For, being a court-poet, he could not speak of reverses which his master's grandfather had suffered. It may be nevertheless a fact, and that particular one to which the *Prasasti* alludes. Merutunga has several other anecdotes regarding the relations subsisting between Bhoja and Bhīma. There is, however, only one among them, and that referring to Bhoja's end, which deserves any notice. It will be discussed below. Regarding Bhoja's wars with the kings of Chedi and Lāṭa and the Turushkas, nothing more can be said than that they are not improbable. For the first was also, as we have seen, the foe of Vākpati II. and appears as the chief actor in the story of Bhoja's end, while the second was the object of the attacks both of Siyaka II. and of Vākpati II. The Turushkas are, as always in the inscriptions of this period, the Muhammadans. The expeditions of Mahmud of Ghazni against Somnāth and later against Gwalior may very probably have forced Bhoja to fight against him. But it is very unlikely that the armies of Mālvā should have gained a victory over him. I am unable to say who Indrarātha and Toggala, the other two foes mentioned, can have been.

The praise of Bhoja's learning and proficiency in poetry in verse 18 is well deserved. The modern researches in the Indian libraries have brought to light a considerable number of hand-books of, or commentaries on, various Hindu *Śāstras*, which all bear the name of the *Mahārājādhirāja* Bhoja and are alleged to have been written by him, no doubt with the help of his Paṇḍits. Besides the well-known *Sarasvatikanthābharaṇa* on poetics and the equally famous *Rājamārtanḍa* on the *Yogaśāstra*, the Bombay collections contain two works on *Jyotiṣa*, the *Rājamārtanḍa* and the *Rājamṛigāṅkakarāṇa*,⁴³ and the *Samarāṅgana* on architecture.⁴⁴ In Tanjore there is the *Vidvaj-janavallabha* on *Jyotiṣa*. The list in the *Prabhāvaka-charita*⁴⁵ (written about A. D. 1250) shows that still a good many more works of the same description have to be recovered. A poetical composition by Bhoja, the *Śṛīṅāramañjarīkathā*, is partly

⁴² *Prabandhachintāmaṇi*, p. 80.

⁴³ Nos. 842 and 843 of the Collection of 1879-80, and No. 108 of 1879-74.

⁴⁴ No. 356 of the Collection of 1880-81.

⁴⁵ *Ueber das Leben des Jaina Mönches Hemachandra*, p. 63 (251).

preserved in a fragment which I found in 1874 in the *Bṛhajjñānakosha* at Jesalmir.⁴⁶ A colophon on fol. 149b runs as follows: इति महाराजाधिराजपरमेश्वरश्रीभोजदेवविरचितायां नृगतरमंजरीकथायां पद्मराजकथानिका द्वादशी समाप्ता ॥ The work is partly in prose and partly in verse.

Regarding the extensive building operations which Bhoja undertook according to verse 20, I am not able to bring forward any corroboration from other sources. But it is very probable that a prince, so fond of display as he was, adorned his capital and perhaps even foreign sacred places with architectural monuments.

The hints regarding Bhoja's end in verse 20 of the Udepur *Prasasti* agree very closely with those given in the Nāgpur *Prasasti*, and are perfectly reconcilable with Merutuṅga's story⁴⁷ according to which he succumbed to a combined attack of Karna of Chedi and of Bhīma I. of Gujarāt, or died, just when this attack took place. Both these kings, no doubt, were his contemporaries⁴⁸ and his neighbours in the east and in the west. Nevertheless an implicit acceptance of the story has its difficulties. For the Chedi inscriptions do not even hint that Karna worked the destruction of the most famous monarch of the eleventh century. Nor does Hemachandra, who wrote his *Dvayātraya Kāvya* about 150 years before Merutuṅga's times, say that Bhīma I. had a share in Bhoja's reverses, though otherwise he is anxious to place Bhīma's military exploits in the best possible light. It seems strange that the Chedian court-poets and older Gujarātī writers should both have forgotten to notice an event which must have reflected so much glory on the ancestors of their patrons. Owing to these considerations I cannot at present give an unqualified assent to Merutuṅga's story as I have done on a former occasion.⁴⁹ Neither the date of Bhoja's accession to the throne, nor that of his defeat and death, can, I fear, be accurately ascertained. All that can be said regarding the former event is that it must have happened between the date of the composition of Padmagupta's *Navasahasāṅkacharita* about A. D. 1005, and that of Bhoja's war with Jayasimha III. of Kalyāṇī, which latter occurred, as has been shown, between A. D. 1011-12 and 1018-19. It seems probable, however, that it lay closer to the lower than to the remoter of these two limits. For Padmagupta does not mention Bhoja in his poem. This is a certain sign that Bhoja was not grown up at the time when he wrote. For, if that had been the case, Padmagupta would have felt it his duty to put in a compliment for the heir-apparent, as the court-poets invariably do in similar cases. Bhoja may then have been a boy of ten or twelve or even fourteen years, but he cannot have reached as yet the Indian age of majority, his sixteenth year. If I am right in placing the composition of the *Navasahasāṅkacharita* about the year 1005 A. D., the time when Bhoja can have assumed the reins of government must fall about A. D. 1010, or even somewhat later. Further, certain dates during his reign are furnished by his land-grant of Vikrama Samvat 1078 or A. D. 1021-22, by the statement of Berūnī, that Bhojadeva ruled over Dhārā and Mālvā when he wrote his *Indica*,⁵⁰ in A. D. 1030, and by the date in the *Rājamrigāṅkakarana*, Śaka Samvat

⁴⁶ I ordered a copy to be made, which, however, has never been sent.

⁴⁷ *Prabandhakhindamani*, pp. 117 ff.; K. Forbes, *ÉAs Māla*, p. 68 f.

⁴⁸ Sir A. Cunningham's *Arch. Surv. Rep.* vol. IX, p. 107.

⁴⁹ *Vikramādityadevacharita*, p. 29.

⁵⁰ See Professor Sachau's Translation of Al-Berūnī's *Indica*, vol. I, p. 191.

964⁵¹ or A. D. 1042-43. For the question when Bhoja died, the most important passage is that in Bilhana's *Vikramāṅkadevacharita*, where he says (XVIII, 96):—

“Assuming the voice of the pigeons that nested on the lofty turrets of her gates, Dhārā cried as it were to him (Bilhana) in pitiful tones: ‘Bhoja (*is my*) king. He, indeed, is none of the vulgar princes. Woe is to me! Why didst thou not come into his presence?’”

I still believe that the verse means that Bilhana might have, but did not visit Bhoja for reasons not stated, and that Bhoja was alive when he reached Central India on his travels. If that is so, the death of Bhoja must fall some time after the year A. D. 1062, the earliest in which the departure of Bilhana from Kaśmīr can be placed.⁵² And it agrees with this assumption that Kalhana declares, *Rājataranginī*, VII, 259 (Calcutta edition):—

स च भोजनरेन्द्र दानोत्कर्षेण विप्र्युती ।
सूरी तस्मिन्क्षणे तुल्यं हावास्तां कविवान्धवौ ॥

“He (*Kshitipati*) and king Bhoja, famous for their great liberality (*and*) sages, were at that moment both equally the friends of poets.”

The expression “at that moment” refers to the time after the coronation of Kalaśa in A. D. 1062, which is mentioned in verse 233. In estimating the value of Kalhana's assertion, it must be borne in mind that he wrote nearly one hundred years after the time of Bilhana's travels and after Bhoja. He is, of course, not a contemporary witness. But as his statement agrees with Bilhana's, it must be allowed some weight. I do not think that the date Vikrama Samvat 1116 and Śaka Samvat 981, assigned to Bhoja's successor Udayāditya in an inscription in the great temple at Udepur, proves anything against this. As Dr. F. E. Hall has stated,⁵³ the document is a horribly incorrect scrawl, which, according to lines 13-14, was written by order of one Śāgaravarman in Vikrama Samvat 1562, Śaka Samvat 1447 (*read* 1427) or Kali Yuga 4607,⁵⁴ and it is absolutely worthless for historical purposes.

Regarding Udayāditya our *Prasasti* states merely that he was a Paramāra and Bhoja's successor, and that he freed his country from the enemies who had conquered it. It also implies that he restored a temple or statue of Vishṇu in the boar incarnation. Whether he was related to his predecessor or not, does not appear.

TRANSCRIPT.

L. 1. श्री नमः शिवाय ॥

गंगावसंसिक्तभुजंगमालवाले कलेन्दोरमलांकुराभा ।

यन्मूर्ध्नि नमोहितकल्पवल्गवा भातीव भूत्यै स तवास्तु शंभुः ॥ [१॥]⁵⁵

2. सानन्दनदिकरसुन्दरसांद्रनादीनादेन तुवुवमनोरमगानमानैः ।

[नृत्यं]त्यवस्यमनि[शं] सुरवासवेस्वा यस्यायतो भ-

⁵¹ According to my copy of the Jesalmir MS. it is शाकी वेदतुन्दी -. This is the initial point for the calculations in the *Karāṇa*.

⁵² See *Vikramāṅkadevacharita*, p. 23. According to the *Rājataranginī*, VII, 936, Bilhana left Kaśmīr “during the reign of Kalaśa.”

⁵³ *Jour. Am. Or. Soc.* vol. VII, p. 35.

⁵⁴ I have before me two impressions prepared by Dr. Führer. From these the accompanying plate has been photographed; the title of the plate should be corrected into—‘Udepur Prasasti of the reign of Udayāditya.’

⁵⁵ Metre, Indravajrā. In Pāda 3 शं is blurred and शं abnormal. The reading is therefore not certain.

- L. 3. वतु वः स सिवः शिवाय ॥ [२५]⁵⁶
 मूर्धस्त्रिता[भसरितो]मयेव संभोरर्षीगमंगघटनामनमयन्ती ।
 इन्द्रात्मनायवसतां
4. सकलांगतुष्टा पुष्टिं नर्गेद्वतनया भवतां विदध्यात् ॥ [३५]⁵⁷
 गणेशो [व]: सु[खाया]स्तु निश्रुतः परशुः करैः ।
 यस्तु नम्रघमावस-
5. कंदोच्छ्रित्वा हवीयतः ॥ [४] ॥⁵⁸
 भस्त्रुर्ध्वीभः प्रतीक्षां हिमगिरितनयः सिद्धदंपत्यसिद्धेः
 स्नानं च ज्ञानभाजामभिमत-
6. फलदो ऽस्त्वर्थितः सो ऽर्जुदास्यः ।
 विष्णुमित्रो वसिष्ठादहरत व[स]तो यत्र गां तत्रभावा-
 ज्ञाने वीरोन्मिकुंडाद्रिपुवस्तुधनं य-
7. चकारैक एव ॥ [५५]⁵⁹
 मारयित्वा पराश्वेनुमानिस्थे स ततो मुनिः ।
 उवाच परमारा — — र्थिवेन्द्रो भविष्यति ॥ [६५]⁶⁰
 तदन्ववाये ऽस्त्रिययज्ञसंघतु-
8. सामरोदाहृतकोर्त्तिरासीत् ।
 उपेन्द्रराजो द्विजवर्णरत्नं सौर्यार्जितोसुंगमृपत्य[मा]नः ॥ [७५]⁶¹
 तत्सुगुरासीदरिराजकुंभिकंठोरवो
9. वीर्यवतां वरिष्ठः ।
 श्रीवैरसिंहचतुर्ष्वान्ताघात्रां जयस्तंभकृतप्रशस्तिः ॥ [८५]⁶²
 तस्मादभूव वसुधाधिपमौलिमासारत्नप्रभाकरिररं-
10. जितपादपीठः ।
 श्रीसीयकः करकपाचक्षोर्भिमन्त्रसमुद्रजो विजयिनां धुरि भूमिपालः ॥ [९५]⁶³
 तस्मादवन्तितस्त्रीनय-
11. नारविन्दभास्वानभूत्करकपाचमरीचिदीपः ।
 श्रीवाक्पतिः सतमन्त्रानुक्तिसुरंगा गंगासमुद्रसलिलानि पिबन्ति यस्तु ॥ [१०५]

⁵⁶ Metre, Vasantatilakā. Read 'वतुवतु'; वीक्षा; सिवः. The first consonant of वृत्ति is destroyed and the second looks like] वृ; वृत्ति is not certain.

⁵⁷ Metre, Vasantatilakā. Read 'वतुवतु'; वीक्षा.

⁵⁸ Metre Anushubh. The bracketed letters are almost completely gone. After this verse follows a rude symbolical figure and then another two vertical strokes, indicating that the Maṅgala is finished.

⁵⁹ Metre, Bragdhara. The shape of the second sign is a little abnormal. The left half of the bracketed letter is gone. Read 'वतुवतु'.

⁶⁰ Metre, Anushubh. Restore परमाराधः पारिवर्त्ति.

⁶¹ Metre, Upajāti. Read 'वतुवतु'. The last syllables look like— वृ;.

⁶² Metre, Indravajrā. Read 'वैरसिंह'.

⁶³ Metre, Vasantatilakā. Read 'वसुमती'.

⁶⁴ Metre, Vasantatilakā. Read 'वसुमती'.

- L. 12. जातस्सस्माद्वैरिसिंहोन्मनास्मा लोको ब्रूते [वषट्]स्वामिनं यं ।
ग्रन्थीर्व्यर्णं धारयासेर्विहृत्य श्रीमहारा सचिता येन राज्ञा ॥ [११॥]⁶⁶
तस्मा-
13. दभूदरिनरेस्वरसंचसेवागर्ज्जज्ञेन्द्रवसुंदरतूर्यनादः ।
श्रीहर्षदेव इति खोद्विगदेवलक्ष्मीं जग्राह यो युधि नगादसमप्र-
14. तापः ॥ [१२॥]⁶⁷
पुत्रस्तस्य वि[भू]षिवाखिलधराभोगो गुणैकाक्षदं
सौर्याक्रान्तसमस्तसत्सुविभवाधिव्याधवित्तोदयः ।
वक्तृत्वो -
15. सकवित्वतर्ककलनप्रज्ञातया[स्त्रा]गमः
श्रीमहाकपतिराजदेव इति यः सङ्गिः सदा कीर्त्यते ॥ [१३॥]⁶⁸
कर्णाटलाटकेरल -
16. चीलशिरोरक्तरागिपदकमलः ।
यश्च प्रणयिमणार्थितदाता कल्पद्रुमप्रख्यः ॥ [१४॥]⁶⁹
सुवराजं विजित्वाजौ हत्वा तद्वा-
17. हिनीपतीन् ।
खड्गमूर्च्छितं येन त्रिपुर्यो विजिगीषुणा ॥ [१५॥]⁷⁰
तस्यानुजो निर्जितहणराजः श्रीसिंधुराजो विजयार्ज्ज-
18. तन्त्रोः ।
श्रीभीमराजोजनि येन रत्नं नरोत्तमाकम्पकद्वितीयं ॥ [१६॥]⁷¹
आ कैलासाभ्यलयगिरितोऽस्तोदयाद्रिहयादा
भुक्ता पृथ्वी पृथु-
19. नरपतेस्तुत्वरूपेण येन ।
उभूत्सोर्वीभरगुह[ग]णा लीलया चापयन्वा
जिज्ञासि दित्तु क्षितिरपि परां प्रीतिमायादिता च ॥ [१७॥]⁷²
साधितं विहितं दत्तं
20. ज्ञातं तद्यच्च केनचित् ।
किमन्यत्कविराजस्य श्रीभीमस्य प्रशस्यते ॥ [१८॥]⁷³
वेदीश्वरैर्द्रव्य[तोम]ल[भीमसु]स्थान्कर्णाटलाटपतिगूर्जरराट्पुत्र-
21. ज्ञान् ।
यद्भूत्समाद्रविजितानवल्लो[क्ष] मौला दोष्णां वल्लानि कलयन्ति न [योष्टु]लो[कान्] ॥ [१९॥]⁷⁴
केदारराभेस्वरसोमनाथ[सु]डीरकाशानलबद्ध-

⁶⁶ Metre, Śālinī. The bracketed letters are badly damaged.

⁶⁷ Metre, Vasantatilakā. Read "नरेवर"; सेना.

⁶⁸ Metre, Śardūlavikrīḍita. Read विष्णुवित्तो; the सू is not recognisable; read श्रीवर्ण; असुविभवाधिव्याधविनीदयः.

⁶⁹ Metre, Āryā.

⁷⁰ Metre, Anuṣṭubh. Read चङ्ग कर्णोत्तरी.

⁷¹ Metre, Upajāti.

⁷² Metre, Mandākrāntā. The first syllable of नचा is very doubtful; read चापयन्वा.

⁷³ Metre, Anuṣṭubh.

⁷⁴ Metre, Vasantatilakā. The bracketed letters are all more or less doubtful, "सीरज" may have been "सीरज" or "सीरज".

L. 22.

सत्त्वैः [1]

सुरास्य[वै]र्ष्याय च यः समन्ताद्यद्यार्थसंज्ञां जगतीं चकार ॥ [२०॥]⁷⁴तत्रादित्यप्रतापे गतवति सदमं स्वर्णिषां भर्माभस्ते
व्यासा धारेव धात्री रिपुति-

23.

मिरमरेर्भौल्लोकादाभूत् ।

विश्वस्तांगो निहत्थोऽटिपुति[मिरम]रं सङ्गदंङांमुजासै-
रन्यो भास्वानिवोद्यन्मुतिसुदितजनात्तोद-

24.

यादित्यदेवः ॥ [२१॥]⁷⁵

येन धरणीवराहः परमारिणो[वृत्तो] निरायासा[त्] ।

[तस्यैतस्या भू]मिह्वारो वत कियन्मात्रः ॥ [२२॥]⁷⁶

[कुंवाण्य -]तवाजिन्नजह-

TRANSLATION.

Om, adoration to Śiva!

(Verse 1.) May that Śambhu tend to thy welfare, on whose head the pure crescent of the moon looks like a sprout of the creeper of paradise that is desired by the worshippers, (*standing*) in a basin of snakes sprinkled by the water of Gaṅgā!⁷⁴

(2.) May that Śiva conduce to your happiness, before whom the harlots of the abode of the gods⁷⁵ needs ever dance to the sound of the loud, beautiful time beating of joyful Nandin's hands and to the tunes of Tumburu's soul-enchanting songs!

(3.) May the daughter of the mountain (*Pārvatī*) grant you prosperity,—she who, out of jealousy, as it were, of the aerial river (*Gaṅgā*) that rests on Śambhu's head, firmly clings to one half of his body, joining hers (*to his*), and who feels pleasure in every limb when she sees the subjection of her lord!⁷⁶

(4.) May Gaṇeśa grant you happiness, in whose hand a sharp axe is raised in order to cut off, as it were, the root of the great sinfulness of his worshippers!

(5.) There is in the west a son of the Himālaya, that lofty mountain, called Arbuda (*Abū*), that gives the desired reward to those possessing (*true*) knowledge, and (*is*) the place where the conjugal union of the Siddhas is perfect.⁷⁷ There Viśvāmitra forcibly took from Vasishṭha (*his*) cow. Through his (*Vasishṭha's*) power a hero arose from the firepit, who singly worked the destruction of the enemy's army.

(6.) When he had slain the enemies, he brought back the cow; then that sage spoke: "Thou wilt become a lord of [*kings, called*] Paramāra."

⁷⁴ Metre, Upajāti. Read राभिषर. The first syllable of *सुङ्गीर* is doubtful; समन्ताद्य* looks like समन्ताद्य*.

⁷⁵ Metre, Śraṅgharā. Read विजसा; *सङ्गदं* in the eighth syllable of the last Pāda only the न is quite certain.

⁷⁶ Metre, Āryā. The bracketed letters are partly very difficult to recognise.

⁷⁷ The bracketed letters are doubtful.

⁷⁸ Śeṣha being coiled round Śiva's neck, forms an *alaudla* or basin which retains the water of Gaṅgā when it flows from the head of the deity. The crescent of the moon on Śiva's head elsewhere is compared with the *bijānkura*, the seed-sprout, of the world; see, e.g., Bhoja's land-grant, *Indian Antiquary*, vol. VI, p. 53, verse 1. Strictly *gaṅgāmbvityōd* qualifies *mārdāni*.

⁷⁹ I.e., the Apsarases.

⁸⁰ "When she sees the subjection of her lord," i.e., when she sees that, being united with her, he cannot escape and silt with Gaṅgā.

⁸¹ The verse alludes to the existence of Śaiva *maṭhas*, or monasteries.

(7.) In his line there was Upendrarāja, whose fame was proclaimed by the immortals, satisfied by the multitude of all sacrifices,—who was a jewel among the twice-born and gained high honour of kingdom⁸² by his valour.

(8.) His son was a lion for the elephant-like hostile kings, the best of heroes, the illustrious Vairisimha, who composed his own eulogy by (*erecting*) pillars of victory (*everywhere*) on the earth that is bounded by the four oceans.

(9.) From him sprang the illustrious Siyaka, a prince (*standing*) in the first rank of conquerors, whose footstool was resplendent and coloured⁸³ by the rays of the jewels in the diadems of kings,—(*he*) the crowd of whose enemies was submerged in the waves of the water of the blade in his hand.⁸⁴

(10.) From him sprang the illustrious Vākpati, a sun for (*those*) water-lilies, the eyes of the maidens of Avanti, (*he who was*) resplendent with the rays of the sword in his hand, who resembled Śatamakha (*Indra*), and whose armies drank the waters of Gaṅgā and of the ocean.⁸⁵

(11.) From him was born Vairisimha, whom the people call by another name, the lord Vajraṭa; by that king famous Dhārā was indicated, when he slew the crowd of his enemies with the sharp edge (*dhārā*) of his sword.⁸⁶

(12.) From him sprang he who is called his glorious majesty Harsha, the sound of whose trumpets was beautiful like the noise of the roaring of mighty elephants in the armies of numerous hostile kings, he who, equalling the snake-eater (*Garuḍa*) in fierceness, took in battle the wealth of king Khoṭṭiga.⁸⁷

(13.) His son who, (*being*) the sole abode of good qualities, adorned the whole globe of the earth, the growth of whose riches was proportionate to the deposits of wealth (*which he received*) from all foes that were conquered by his bravery,⁸⁸ who, cultivating eloquence, high poetry and the art of reasoning, completely mastered the lore of the *Śāstras*, was he who is ever praised by the virtuous as his glorious majesty Vākpati;

(14.) He whose lotus-feet were coloured by the jewels on the heads of the Karnaṭas, Lāṭas, Keralas and Cholas, and who possessed the fame of a tree of paradise, since he granted to a crowd of supplicants whatever they desired;

(15.) Who, conquering Yuvarāja and slaying his generals, as victor, raised on high his sword in Tripurī.

(16.) His younger brother was the illustrious Sindhurāja, who conquered the king of the Hūnas and who gained glory by his victories. He begat the illustrious Bhojarāja, a jewel without a rival, (*a hero*) who caused the best men to tremble.

(17.) He, who resembled king Prithu, possessed the earth up to Kailāsa, up to the

⁸² Or "the honour of exalted kingdom."

⁸³ "Coloured" because the diadems of the prostrate kings contained rubies and other coloured stones.

⁸⁴ For the last phrase compare verse 7 of the *Prasasti* of Hemachandra's grammar, *Ueber das Leben des Jaina Mönches Hemachandra*, p. 66 (234).

⁸⁵ "A sun for (*those*) water-lilies, the eyes of the maidens of Avanti," i.e., who made the young women open their eyes wide with joy and surprise at his beauty, just as the sun causes the day-lotuses to open their flowers.—"Whose armies drank the water of the Gaṅgā and of the ocean," i.e., who made victorious expeditions as far as the Arabian Sea in the west and as far as the Ganges in the east. No historical inference can be drawn from such a vague statement.

⁸⁶ "By that king famous Dhārā was indicated," i.e., smiting the foe with the edge (*dhārā*) of his sword the king indicated that Dhārā belonged to him.

⁸⁷ The snake-eater Garuḍa was the cognisance of the Paramāras; see the facsimiles of Vākpati's and Bhoja's land-grants, *Indian Antiquary*, vol. VI, *loc. cit.* *Naga* is given in the *Koshas* as a synonym of *nda*.

⁸⁸ The translation follows the emended reading which I have proposed in the notes to the text.

Malaya hills, and up to the two mountains of the setting and the rising sun; he scattered in (*all*) directions the weighty crowd of earth-supporters,⁸⁰ easily uprooting them with the shaft of his bow, and gave highest joy to the earth.

(V. 18.) He accomplished, ordered, gave and knew what (*was*) not (*in the power*) of anybody else; what other praise can be given to illustrious Bhoja, the poet-king?

(19.) Seeing the Karṇāṭas, the lord of Lāṭa, the king of Gūrjara, the Turushkas, chief among whom⁸¹ were the lord of Chedi, Indraratha, Toggala(?) and Bhīma, conquered by his mercenaries alone, his hereditary warriors⁸² thought only of the strength of their arms, not of the numbers of the fighters.

(20.) He made the world (*jagatī*) worthy of its name⁸³ by covering it all around with temples, dedicated to Kedāreśvara, Rāmeśvara, Somanātha, Sumḍira(?), Kāla, Anala, and Rudra.

(21.) When that devotee of Bharga (*Śiva*) whose brilliancy resembled that of the sun, had gone to the mansion of the gods, the earth, like Dhārā, was filled with dense darkness, his foes, (*and*) his hereditary warriors became infirm in body. Then arose⁸⁴ king Udayāditya, another sun, as it were, destroying the dense darkness, the exalted foes, with the rays issuing from his strong sword, (*and thus*) gladdening the hearts of his people by his splendour.

(22.) Lo! how easy was the rescue of this earth for that Paramāra, by whom the primeval boar was restored without a difficulty.⁸⁵

(23.)

XXIX.—THE NEW INSCRIPTION OF TORAMANA SHAHA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The present edition of the inscription of Toramāṇa Shāha, or Shāhi, Jaṭvīla has been prepared according to two paper impressions furnished to me by Dr. Burgess. The inscription, which was found at Kura in the Salt Range and is now in the Lahore Museum, is incised on a sandstone slab, measuring 2' 4" by 1' 8", the lower part of which, about six inches in height, has been left blank. The inscription consisted of thirteen lines of unequal length, the first three of which have been seriously injured at both ends, while the right-hand portion of the twelfth and the thirteenth seem to have been obliterated by the writer of the original and to have been partly re-written. A good many strokes are visible on the injured portions. But I do not dare to propose any restoration.

The characters resemble those found in the older Buddhist nail-headed inscriptions

⁸⁰ "The weighty crowd of earth-supporters," i.e., numerous 'powerful kings. The words seem to have been chosen in order to play on the word *ureṣbhara*, which can mean both 'a prince' and 'a mountain,' and in order to indicate that Bhoja resembled king Prithu who pushed the mountains asunder with his bow.

⁸¹ If my restoration *mukhyān*, 'chief among whom,' is correct, as I think it must be, the author has made a 'bull' which strongly reminds one of the late Sir Cowasji Jahangir's complaint in the Bombay papers that the unfinished Victoria Museum was inhabited "by *owls, bats and other cultures*." For the Chediśvara did certainly not belong to any one of the nations named in the second compound *karṇāṭetyādī*.

⁸² Regarding the technical meaning of *maula* and *dhṛitya* see Kāmandaki, *Nīti Śāstra*, XVIII, 4.

⁸³ *Jagatī* means both 'the world' and 'a site for buildings.'

⁸⁴ In the text there is no finite verb, and the author probably wishes *deit* to be understood.

⁸⁵ "By whom the primeval boar was restored," i.e., who restored a temple or statue of Vishnu in the boar incarnation. As the king could do that, the feat of the boar, the *bhūmer uddhāraḥ*, the uplifting of the earth out of the waters, was of course a small matter for him.

of the Gupta period, but show certain peculiarities. Very characteristic are the curves attached to the left-hand limbs of *ga* and *ṣa*, the peculiar angular form of the *sa*, the horizontal stroke of which has been attached to the left-hand limb and forms with it a triangle open at the top just as in the modern handwriting of Rājputānā. The roundness of *va* is likewise remarkable. The language is the mixed dialect, incorrect Sanskrit strongly modified through the influence of the vernacular Prākṛit, which once used to be called the Gāthā dialect on account of its occurrence in the metrical portions of the sacred writings of the Northern Buddhists. In my opinion it has been produced by the efforts of half-educated people to write the sacred language of the Brāhmins. The earliest specimens usually show the greatest number of abnormal forms. Those occurring in this inscription have been discussed in detail in the notes to the translation.

The object of the inscription is to record the construction of a Buddhist monastery by one Roṭṭa-Siddhavṛiddhi, the son of Roṭṭa-Jayavṛiddhi, for the teachers of the Mahiśāsaka school.

The donor states (l. 7) that his father was honoured by the lord of Naśchira, either a town or a district, and was the lord or manager of many Vihāras (see note 19 to the translation). The inscription was incised during the reign of the king of kings, the great king Toramāṇa Shāha, or Shāhi, Jaṭvīla, to whom and to whose family the donor wishes to make over a share of the merit gained by his pious gift. The date is unfortunately not readable with the exception of the month and of the day, the second *tithi* of the bright half of Mārgaśīras. This circumstance makes it impossible to accurately fix the age of the inscription. On palaeographical grounds it may be assigned to the fourth or the fifth century. I am not able to assert that the Toramāṇa of our inscription is identical either with the Toramāṇa of the Brāh inscription or with the Toramāṇa of Kāśmīr, who is mentioned by Kalhana and who has left behind so many coins inscribed with Gupta characters. The fact that this Toramāṇa bears the title or surname Shāha or Shāhi and receives the epithet Jaṭvīla which may be a tribal name or a *Biruda*, is, it seems to me, sufficient to prevent the identification with the other Toramāṇas, who are not characterised in this manner. All I would say regarding him is that he ruled over north-western India, and that he was an independent king. The latter point is indicated by his title *rājā[dhi]rāja*, 'king of kings,' or, more accurately, 'superior king of kings.' It is also highly probable that he was not a native Indian. The name Toramāṇa is neither Sanskrit nor Prākṛit, but in all probability a foreign one. Professor J. Karabacek of Vienna informs me that it is Turkish, where *töramān*, *tūramān* or *töremen* means 'a rebel or insurgent'; and he is inclined to connect Jaṭvīla with *jöl*, 'a falcon.' A Laga-Turman is mentioned by Alberūni, vol. II, p. 13 (Sachau's translation), as the last king of the Thibetan (?) or Turk Shāhi dynasty of northern India, among whom was Kanik (Kanishka?).

TRANSCRIPT.

- L. 1. —[राजा]—राजमहाराजतोरमाणवा[हि]जज — —[भिवर्धमानराज्ये — — सर्वत्वे]¹
 2. — — — — मे मार्गशिरमासशुक्लद्वितीयायाम् चा[न्द्रमस] — — — — — गग²

¹ The letters placed between brackets are very faint and partly doubtful. The first title seems to have been राजाधिराज. वाहि, originally suggested by Mr. Fleet, is plain on the second impression. Probably जजदुसामि has to be restored according to a suggestion of Mr. Fleet. I read originally जज — — — द.

² The bracketed letters are very doubtful with the exception of the syllable च suggested by Mr. Fleet.

- L. 8. — — वर — शुचिमातृध्यानाध्ययनमोक्षचित्तानुकूले प्रदिष्ट — — — — — [न]-
 4. अथे भगवतो बुद्धस्य देवातिदेवस्य सर्वपापपरिशीलसर्वपुण्यसमुद्गत[स्य]⁹
 5. तीर्थससारार्थवसत्वानां तारयिता दशबलबलिनचतुर्वैशारद्यचतस्रप्रतिसं[विदा]⁴
 6. अष्टादशवेष्टीकाहुतधर्मसमन्वागतस्य सर्वसत्त्ववत्सलमहाकायकस्य बु-⁵
 7. ह्यमुल्लुषातुर्दिग्गे भिक्षुसंघे देयधर्मीय विहारप्रतिष्ठापन नक्षीरपतिप्रशस्त-
 8. दारितनामधेयविशेषहृदिः रोटजयहृदि अनेकविहारस्वामिनो सस्युत्तरेण यदत्र पुण्यं तद्वत्तु
 9. [मा]तापिको आपायकपोषकचित्रस्य जंबुद्वीपस्य दर्शयितारो अथेभावप्रत्यंशतायास्तु तथा
 विहारस्वामिनो
 10. रोटसिंहहृदि सर्वेषां भ्रातराणां भगिनीनां पत्नीनां पुत्राणां दुहितृणां महाराजतोरमाणवाहज-
 क्तुः स-
 11. र्वेषां देवीनां राजपुत्राणां राजदुहितानां च सर्वसत्त्वानां अनुत्तरज्ञानावाप्तये अयं पुन विहारस्त्री -⁶
 12. पकरण चातुर्दिग्गे भिक्षुसंघे परिप्रष्टे आचार्यमहोय[सकानां] साहकपु] — — — त्रेष [आचा]
 13. — — — त — — — — —

TRANSLATION.

In the prosperous reign of the king of kings, the great king Toramāṇa Shāhi Jātī; in the..... th year, on the second (*lunar day*) of the bright half of the month of Mārgasīras. Under the Nakshatra, which is propitious for pure, tranquil meditation, study and reflection on salvation this appropriate and meritorious gift,⁹ the erection of a Vihāra for the congregation of the monks of divine Buddha, the god of gods,¹⁰ freed from all sin and endowed with all holiness,¹¹ the saviour of beings that have crossed the ocean of births,¹² who possesses¹³ the power of the ten powers,¹⁴ who

⁹ There is large blank space between ई and रासिदेवस्य.

⁴ The second sign of चतुर्वैशारद्य is injured, and the reading may be चतुर्वैशारद्य. In that case it would be a mistake for चतुर्वैशारद्य. The Anuvāsa of प्रतिर्विदा is doubtful and the last two letters are very faint. But the reading is nevertheless certain.

⁵ Some strokes are attached to the ई of ऐश्वीका which may be meant as a correction, the usual form of the word being ऐश्वीका.

⁶ Between च and अनुत्तरज्ञाना there are two short strokes — —, as if something had been lost. But the word is complete.

⁷ There is a vertical stroke to the left of the ई of आचार्य which either may have been an d-stroke or a continuation of the upright of च. The स of महीश्वराना is abnormal and looks like स. Nevertheless the reading seems certain. The bracketed letters of the latter word and those following seem to have been written under a line of intentionally obliterated characters. It also looks as if the characters of line 13 had been defaced intentionally.

⁸ In accordance with the usage of the mixed dialect, the Anuvāsas of *deyadharmaya* and *vihārapratishṭhāpana* have been left out. With respect to the word *deyadharmāḥ* I accept Mr. Fleet's correction of the translation, *Corpus Inscr. Ind.* vol. III, p. 26, note, and now translate more closely by 'appropriate and meritorious gift,' though it may be doubted whether it conveyed to the ordinary mind any other meaning than 'a gift which secures merit.' *Vihārapratishṭhāpana*, 'the erection of a Vihāra,' is not an appropriate expression. It ought to have been simply 'a Vihāra.'

⁹ The epithet *devānāg*, 'the god of gods,' is regularly applied to Buddha; see, e.g., Minayeff, *Mahāvastupatti*, I, 15.

¹⁰ *Sarvopapaparikhīna* and *sarvopapayasaṃudgata* are compounds formed on the model of the classic *agnydhīta* for *dhīdgni*, etc.; see Pāṇini, II, 2, 87.

¹¹ In *śrāvasthārdhnavasatvānāḥ*, *sardra* stands for *sardra*; see above, note 8. *Tārayitā* ought to be either *tārayitāḥ* or *tārayitṛ* accordingly as it may be intended for a separate word or for a part of a compound. The latter is the more probable explanation. For the substitution of a nominative for the stem is common in the mixed dialect.

¹² I read originally *saṃvatsaragata*. *Saṃvatsaragata* is Mr. Fleet's suggestion.

¹³ *Daśabalaśakti* is either a new a-stem formed from *daśabala* or a genitive with the omission of the *Vivarga*; compare below *śatāpitr* (L. 9). Regarding the ten powers of Buddha see *Dharmasamgraha* (*Anecdota Oxoniensia*, vol. I, part v), No. lxxvi, and Professor Max Müller's notes thereon.

101. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845.

has attained the four subjects of confidence,¹⁴ the four analytical sciences,¹⁵ the eighteen independent conditions,¹⁶ the supernatural condition,¹⁷ who cherishes all creatures and is most compassionate,—of which (*congregation*) Buddha is the chief and which comes from the four quarters of the world,—(*has been made*) by the virtuous son of Roṭṭa-Jayavṛiddhi,¹⁸ the lord of many Vihāras,¹⁹ whose name, praised and honoured by the lord of Nāśhīra, (*indicates a*) particularly (*great*) prosperity.

Whatever merit (*there is*) in this (*act*), may it be for the attainment of supreme knowledge by (*my*) parents, the instructors²⁰ of Jambūdvīpa that is famous for nurses and nourishers,—(*their*) share being a preferential one,—²¹ moreover by all the brothers, sisters, wives, sons and daughters of the lord of the Vihāra Roṭṭa-Siddhavṛiddhi,²² by all the queens, princes and princesses²³ of the great king Toramāṇa Shāha Jātūla²⁴ (*and*) by all creatures. But this benefaction²⁵ by a Vihāra (*is*) for the congregation of the monks of the four quarters, for the acceptance of the teachers, the Mahīśāsakas.²⁶ By the son of Sāddhaka.

¹⁴ If *chaturvaisāradya* is the correct reading, the form *chatur* for *chatur* or *chatur* is Prakṛit. Regarding the four subjects of confidence, see *Dharmasamgraha*, No. lxxvii. The translation is that of Childers' *Pali Dictionary*, sub voce *veśāraṇṇa*.

¹⁵ *Chaturapratisamvidā* is a monstrous form for *chaturapratisamvidā*, in which the mutilated inflected form of the nominative has been preserved; compare above *idrayitā*. Regarding the four analytical sciences, see *Dharmasamgraha*, No. li.

¹⁶ Regarding the eighteen independent conditions, see *Dharmasamgraha*, No. lxxix.

¹⁷ I translate *adbhutatadharma* according to its etymological sense. The *Dharmasamgraha*, No. lxii, and other works know the word as the name of one of the nine kinds of scriptures. It cannot have that meaning in this passage.

¹⁸ I take *Roṭṭa*, which stands here before *Jayavṛiddhi* and appears below l. 10 in the form *Roṭa* before the name of the donor *Siddhavṛiddhi*, to be the name of a caste, clan, or family. The case termination of the preceding *viśeṣavṛiddhiḥ* is, of course, utterly wrong. It ought to be *vṛiddhaḥ*, as the next following word shows. *Ādrita* is the perfect past participle of the causative of *ādrī*.

¹⁹ The expression *anekavihārasvāminā*, 'of the lord of many Vihāras,' indicates that Roṭṭa-Jayavṛiddhi superintended several monasteries. The explanation of *vihārasvāminā* is given in Beal's *Life of Hsuen-Tsang*, int. p. xxvi. See also Fleet, *Corpus Inscriptionum Indicarum*, vol. III, pp. 263, 272, note 3.

²⁰ *Darsayitāro* evidently is to be taken with *mdāpitro* and, like the latter, a genitive of the dual. Its irregular formation from the strong stem has many analogies in the mixed dialect. The meaning of the phrase seems to be that, though India possesses many tender mothers and dutiful fathers, yet all can learn something from the donor's parents.

²¹ The translation of *agrebhāvapratyakṣatāyāśu* by "(their) share being a preferential one" is only according to the general sense. Literally it means "but according to the condition of a preferential share." *Agrebhāva* stands for *agrebhāva*. Regarding *pratyakṣa*, see the Index to the *Dīvyāvadāna*, ed. Cowell and Neill.

²² The uninflected base *Roṭasiddhavṛiddhi* has to be taken in the sense of a genitive as the preceding *vihārasvāminā* indicates. The form *bhṛātardānā* is derived from an *a*-stem *bhṛātara*, formed according to the analogy of numerous Prakṛit forms.

²³ The incorrect form *vṛjadhūhīdānā*, derived from an *a*-stem *dhūhīdā*, is particularly interesting as the correct Sanskrit form *dhūhīrīdānā* occurs in the preceding line 10. It proves the utter loss of all feeling for the rules of the language.

²⁴ The nominative *Toramāṇashāhajātūlaḥ* has to be taken in the sense of a genitive governed by the following genitives.

²⁵ *Upakaraṇa* stands for *upakaraṇam* and, though a neuter, is connected with the masculine of the pronoun *ayaṃ*. *Puna* is the ancient Prakṛit form for *punaḥ*.

²⁶ The fact that the Mahīśāsakas, one of the subdivisions studying the Hīnsyāna, were settled in the Panjāb, is known from Hsuen-Tsang's description of the country; see Beal, *Si-yu-ki*, vol. I, p. 121. The meaning of the last sentence seems to be that all Buddhist monks shall participate in the use of the Vihāra, but that it is specially made over to the Mahīśāsaka teachers. The Mahīśāsakas formed one of the five branches of the Sarvāstivāda or Vaibhāshika school.

XXX.—AN UNDATED PRASASTI FROM THE REIGN OF MAHENDRAPALA OF KANAUJ.

By G. BÜHLER, PH.D., LL.D., C.I.E.

A portion of the subjoined inscription was discovered many years ago by Mr. Bowring at Pehoa, together with the grant of the horse-dealers, dated [Śrīharsha] Samvat 276, in the reign of king Bhoja (*ante*, p. 184), and was published, together with the latter, by Dr. Rājendralāl Mitra in the *Journal of the Asiatic Society of Bengal*, vol. XXII, pp. 675 ff. Of late the whole document has been recovered, and the circumstances leading to its recovery are as follows. Dr. Burgess found that the stone slab, on which it is incised, was fixed in the wall of a house, in the bazar, belonging to a Siddh,¹ close to the jamb of a door, and was used as a seat. As this jamb partly rested on the slab and covered a portion of the inscription, Dr. Burgess got Mr. Rodgers, the Archaeological Surveyor in the Panjāb, to try to prevail on the owner of the building to allow the slab to be removed. The latter, however, was unwilling to allow this, and Mr. Rodgers was then asked to undertake further negotiations and to get the countenance of Mr. Drummond, the Deputy Commissioner of Karnāl, in either purchasing the slab or in exchanging it for another that would do the same service to the owner. Through the kind offices of Mr. Drummond the stone was finally secured and sent to the Lahore Museum, where Mr. J. L. Kipling, C.I.E., took two excellent paper-impressions, which were forwarded to Dr. Burgess by Mr. Rodgers and made over to me for preparing a new edition of the inscription. The inscription is now complete, while in the copy used by Dr. Rājendralāl about one third of each line—its left-hand portion—was missing.

Judging from the impression, the slab on which the inscription is incised measures 86 inches by 24. The stone-mason has done his work with great care; for there are very few Indian epigraphical monuments which show an equal amount of neatness and artistic finish in their execution. Owing to the rough treatment which the stone has undergone, a certain number of letters have, however, been either obliterated or become indistinct. Lines 3—7 have lost from four to seven letters at the beginning; in lines 1—6 the letters 17—21 on the left-hand side have been partly rubbed out, and lines 20—21 have lost a piece out of the middle. Moreover, a number of single letters and small groups have been defaced in various places on the right-hand side of the inscription. It is, however, fortunately possible to restore most of the lost signs with some degree of certainty by conjecture.

The characters of the inscription are of the ordinary Nāgarī type, current in Northern and Western India during the ninth and tenth centuries; and they resemble most closely those of the horse-dealers' grant, mentioned above. The superscribed *mātrās* show, however, ornamental additions, similar to those used in the Jhālrapāṭaṇ Prasasti (*Indian Antiquary*, vol. V, p. 180), and the same ornaments appear occasionally in the tails of some letters (see, *e.g.*, note 10 to the transcript). The language is very good Sanskrit and throughout metrical. As regards the orthography, the constant substitution of *va* for *ba* and the frequent use of the *Jihvāmālīya* and *Upadhmanīya* deserve to be noted, as well as some rather unusual *sandhis*,—*e.g.*, in *samantādyatu* for *samantāddyatu*, line 4; *saśśrīmān* for *sa śrīmān*, line 5; *nirmāṇādvē* for *nirmāṇāddve*, line 12; *satphalānamramārtih*, line 15; and so forth.

¹ See Cunningham's *Archæological Survey of India Reports*, vol. II, p. 225; and vol. XIV, pp. 101, 102.

The object of the inscription is to record the building, it would seem, of a triple temple of Vishṇu, and it contains a so-called *Prasasti* or eulogy, as is expressly stated in verse 26. It opens with a *maṅgala* of four verses, verses 1—2 being addressed to Vishṇu, verse 3 to the Kurukshetra, and verse 4 to the sacred stream Śarasvatī, which flows near Prithūdaka—Pehoa. Verse 5 praises the ruling king of the country, Mahendrapāla.²

The next portion of the poem (verses 6—19) gives an account of certain members of the Tomara family (verse 6), the last three of which dedicated the temple mentioned in the inscription. The pedigree of the Tomaras enumerated is as follows:—

Jāula (verses 6—8).

Vajraṭa, married to Maṅgaladevi (verses 9—10).

Jajjuka, married to Chandrā and to Nāyikā (verses 11—13).

Gogga
(verse 14).

Pārṇarāja
(verses 15—16).

Devarāja
(verses 17—19).

Regarding Jāula it is said that he was a *rājā*, 'obtained prosperity by looking after the affairs of a king,' and built many temples. It appears, therefore, that he was in the civil employ of some king or other, and received, as was often the case with ministers and other high officials, the title of *rājā*. How many generations intervened between him and Vajraṭa, the next person mentioned, cannot be made out. But the remark (verse 9) that the family was "the home of joyful, prospering intimates of kings," indicates that its members continued to hold high places in the service of their sovereigns. The same seems to have been the case with Vajraṭa, who, it is alleged, "gained a lofty exaltation through most pure business transactions." Jāula's title was probably likewise inherited by his descendants, since Gogga is called *bhūnāthaḥ*, 'protector of the earth,' which appellation may be considered as a poetical rendering of the more prosaic *rājā*. If the general description in verses 11—19 may be trusted, Jajjuka and his three sons entered the military service of their sovereign. For nothing is said of their success in business, but their bravery and their victories over their enemies are highly extolled. Verse 20 states that the three brothers built 'here,' i.e., in Pehoa, temples of Vishṇu, and verse 21 attributes '(that) in the middle' to Gogga, '(that) at the back' to Pārṇarāja, and '(that) in front' to Devarāja. Nevertheless verse 22, which contains the usual wish for the long duration of the building, speaks only of one single temple (*idam dīptanam*). The only possible solution of this contradiction seems to be that the structure was a triple temple, containing three statues and three adyta, united under one roof. Temples of this description do occur elsewhere, and we still have a very fine specimen in the famous Vastupālavihāra on Mount Gīrnār.³

The next verse (23) gives the name of the architect, Achyuta, son of Rāma, who was a native of Kāmboja, or a Kābulī. Verse 24 enumerates the names of three villages, Yakshapālaka, Gejjara, and Pātala, which were assigned for the *bhoga* of the deity,

² Compare the position of the eulogy of king Jayachandra in the Baijnāth Prasasti, No. II, *ante*, p. 112, which likewise follows immediately after the *maṅgala*.

³ See Burgess's *Archaeological Surv. Rep. Western India*, vol. II, pp. 169 ff. and Ferguson's *Indian and Eastern Architecture*, p. 232, where the building is called the temple of Vastupāla and Tejapāla. [Other examples occur in the Dekhan, as, for example, the temple of Mānakeśvara at Lakkundi.—J. B.]

i.e., for the service of the temple; and verse 25 exhorts future princes to respect this donation. In verse 26 the poet gave his own name which, unfortunately, has not been fully preserved. It began with *mu* and contained three syllables.⁴ The poet's father was Bhaṭṭa Rāma. The name of the mason (verse 27) who incised the inscription—*Ālāditya*—is likewise mutilated; that of his father Durlabhāditya has been preserved.

Though the inscription is not dated, its age can yet be fixed within very narrow limits. For the paramount sovereign Mahendrapāla, whom it mentions, belonged without doubt to the dynasty of Kanauj, and was the successor of the Bhoja who, according to the Pehoa grant of the horse-dealers, ruled in A. D. 882. Professor Kielhorn's article on the Siyaḍonī inscription, *ante*, p. 171, establishes the following series of sovereigns who ruled at Kanauj during the second half of the ninth century and the first half of the tenth.

1. Bhoja, A. D. 862, 876, and 882.
2. Mahendrapāla or Mahindrapāla,⁵ A. D. 903 and 907.
3. His son Kshitipāla or Mahīpāla, A. D. 917.
4. His son Devapāla, A. D. 948.

The identity of our Mahendrapāla with the second sovereign of this list is proved (1) by the fact that the inscription belongs to Pehoa, which, as the grant of the horse-dealers shows, formed part of the kingdom of Kanauj; and (2) by the close resemblance of the letters of our inscription to those of the grant just mentioned, which makes it impossible to assume that they are separated by a long interval. If this identification is admitted, our *Prasasti* must have been incised between A. D. 882 and A. D. 917.

With respect to the four Tomaras, mentioned in our inscription, I may add that they possibly may have been in the employ of the kings of Kanauj. But, as no direct statement to that effect occurs, it is impossible to be positive. For Prithūdaka—Pehoa was a place of so great sanctity, that even pious men from distant countries may have built temples there; and if strangers did so, their inscriptions, as a matter of course, would mention the ruling king of the country. Equally uncertain remains the relation of these Tomaras to the Tomara dynasties which reigned at Delhi and in Central India. But the early occurrence of the name of this race in Northern India still possesses some interest, and may hereafter, when more documents bearing on the history of the Tomaras are found, become of importance. Though the positive historical results, obtained from this *Prasasti*, are not very important, its complete publication has nevertheless some value, as it shows how entirely unfounded were the curious deductions made from the earlier imperfect edition. Its contents are now perfectly reconcilable with the information furnished by the other contemporaneous documents.

TRANSCRIPT.

- L. 1. श्री नमो माधवाय [॥]
 याते यामवतीपती मि[च्छरिषु चामे]षु सर्वात्मना
 ध्वस्ते ध्वान्तरिपौ जने विघटिते सस्ते च तारागणे ।
 भ्रष्टे भूवसये गतेषु च तथा रक्षाकरिभ्यो कृता-
 मेवो यस्त्वपिपति प्र-

⁴ It may have been *Muktaka*, *Muñjaka*, or *Muñjaka*. For the metre requires —○—

⁵ This form of the name is due to the influence of the vernacular *Mahindpāl*.

- L. 2. धानसुखं पायास वः शार्ङ्गं ॥ [१ ॥]⁶
 दृष्टिं [पायान्नजग]दस्त्रिं शार्ङ्गं × कान्तमूर्ते ×
 कान्ता सदभ्रूस्फुरितसुभगस्त्रिभुवताराभिरामा ।
 उद्यत्तीव्रस्फुरजलनिधौ मज्जतम् श्रीसुखेन्दु-
 स्फारण्योत्सा[भव]-
3. ॐ ॐ [रच]: खेरगण्डखलस्य ॥ [२ ॥]⁷
 क्षेत्रं कुरो[र्विविधपापम]काभिघात-
 दक्षं क्रियादुदयमस्तसमस्ततापम् ।
 अद्यासितं सुनिगद्यैरदितात्मबोध-
 प्रवृत्तगाढतिमिरप्रकटप्रमोदेः ॥ [३ ॥]⁸
 पोत-
4. — — ॐ — धी सुरपयगमने स्वन्दनश्चापु[वर्ग]-
 — — — — तवक्त्रे × प्रलयजक्षधरसम्पतत्वान्द्रधारः ।
 नानाव्याधिप्रवन्धप्रचुरतरतम × पद्मविहङ्गसभानु-
 र्गिरिधैतलमस्ताद्यतु दुरित-
5. ॐ — — ॐ [स]ारस्तं वः ॥ [४ ॥]⁹
 यशस्तः स्वकुल ॐ — ॐ — ॐ स्रष्टा
 भिन्दान × परवलमानसं समस्तात् ।
 सयुत्रीमाञ्जयति महेंद्रपालदेवः
 शान्तारिश् शशधरसुन्दरः शरस्यः ॥ [५ ॥]¹⁰
 आसीतोभरतुर्वयति-
6. [लकक्ष्म]तापीज्वलो
 राजा रंजितसाधुव्रत[हृदयो दु]र्वृत्तशैलाग्रनिः ।
 नाम्ना जाडल इत्यपूर्वचरितस्थितातो दयालकृति-
 स्तत्वासीकिविलीकितचितिपतिव्यापारलब्धोदयः ॥ [६ ॥]¹¹
 येन श्रान्तिकुलं क-
7. — ॐ ॐ ॐ — नी]तं परां संपदं
 क्षिप्रारान्तिकरीन्द्रकुम्भकलै × कृत्वीपहारं भुवः ।
 कीर्त्त्या यस्य च नाकभागनिकरव्यासङ्गतः सङ्गमा-
 ह्नोक्त्व स्फुरदिन्दुसुन्दरवचा स्वस्मिन्सुखीलायितम् ॥ [७ ॥]¹²
 प्रतिदिश-

⁶ Metre, Śārdūlavikrīḍita. The second, third, and fourth among the bracketed signs, as well as the vowel of the last, are faintly visible.

⁷ Metre, Mandākrāntā. In the first Pāda the first, second, and fifth among the bracketed syllables, as well as the vowel of the third, are faintly visible. 'भव' in the fourth Pāda is not certain; 'रच' only half visible.

⁸ Metre, Vasantatilakā. It seems to me that faint traces of the bracketed letters are visible.

⁹ Metre, Sragdharā. The lacuna in the first Pāda must

be filled up by 'संसारसि', that in the last perhaps by 'दुरितवध' वाच.

¹⁰ Metre, Praharāṣṭī. The 'व' of 'भावस' has an ornamental tail, turned to the right, to which two small hooks are attached. The lacuna in the first Pāda may perhaps be filled by 'समुपजीतु'.

¹¹ Metre, Śārdūlavikrīḍita. The restoration in the first Pāda is purely conjectural.

¹² Metre, Śārdūlavikrīḍita.

- L. 8. [ममरा]णां मन्दिराशुश्रिताय-
 स्वगितशयधराणि स्फारमारोपितानि ।
 जगति विततभासा येन दूरं विभान्ति
 स्वयम् इव निरोद्धुं शङ्कवो दिङ्मुखताः [८ ॥]¹³
 तत्संतानमहोदधेऽप्रमुदितप्रोद्युजङ्गाय-
9. या-
 दुर्लभावनमौक्तिकांयनिकरस्कारोभवत्सम्यदः ।
 प्रस्थातादजनि स्ववङ्गतिलकः श्रीवत्सटास्यः प्रभुः
 प्राप्तायेषमनोरथम् शुभतरस्थापारतुङ्गोन्नतिः ॥ [९ ॥]¹⁴
 तस्य स्फुरदिन्दुवचिः श्रीरेरिव जल-
10. धिकन्धका जाता [१]
 नाम्ना मङ्गलदेवी जाया गिरिजेव गिरिमस्य ॥ [१० ॥]¹⁵
 तस्मात्सत्याज्जुक्तः प्रादुरासीदुच्चैश्चान्तस्वस्तु निर्मलरुपः ।
 क्रूरः केतुर्द्वारातिघके कुक्ष्येनाकुक्षरङ्गानरीद्रे ॥ [११ ॥]¹⁶
 तस्य
11. स्फुरन्निशितखण्डनिस्तस्ययो-
 स्तस्मान्धदीननिकरोद्धरणोरुकीर्तिः ।
 सद्गुत्तरक्तवर्नितातिलकाङ्गकल्पे
 काम्ने वभूवतुर्दरयशाङ्गकाम्ने ॥ [१२ ॥]¹⁷
 इका चन्द्रेति विख्याता द्वितीया नाङ्गेति च ।
 विशि-
12. ष्टगुणनिर्माणाहे एव सदनं त्रियः ॥ [१३ ॥]¹⁸
 चन्द्रायास्त्वमजनि गोमनामधेयो धोराणां धुरि विनिवेष्टितो विधाता ।
 भूनाथो द्विषदिभकुम्भभेदनिर्यमुक्ताभिर्भङ्गितमहीतल्लयं श्रितासिः ॥ [१४ ॥]¹⁹
 अ[सु]त [च वि-]
13. चक्षुषं क्षतविपक्षपक्षप्रभं
 प्रभाकरकरोत्करं स्ववत्सैनिकाभोरुहाम् ।
 अर्धर्मपरिपन्थिनं तदनु पूर्णराजं सुतं
 स्वयंशगगनोदरे तुङ्गिन[दीधितिं नायि]का ॥ [१५ ॥]²⁰
 करत[ल]स्वगिताधरपङ्क-
14. वाऽप्रतनुकान्तिकपोलतलोदरम् ।
 सिधिशुरमुजलैर्यदरिस्त्रियस्वरलितप्रचुरालकजालकाः ॥ [१६ ॥]²¹
 तस्य भ्राता गुणनिधिरभूस्त्रोदरो देवराजः

¹³ Metre, Mālinī. Only the lower portions of the bracketed syllables are visible.

¹⁴ Metre, Śārdūlavikrīṭita.

¹⁵ Metre, Āryā.

¹⁶ Metre, Śālinī.

¹⁷ Metre, Vasantatilakā.

¹⁸ Metre, Anuṣṭup. Read नाविधेति.

¹⁹ Metre, Pravarṣi. The bracketed letters are very indistinct, with the exception of the vowels i and e; the first two look almost like "नदि".

²⁰ Metre, Prithvī. The bracketed letters are indistinct.

²¹ Metre, Drutavilambitā. Read "रयु".

स्फूर्जसेज)प्रविष्टपरस्कारसेनान्धकारः ।

स्वा-

- L. 15. नं ज्ञानोः चतकलिमलः चितरागादिदोषः
स्निग्धच्छायास्तद्विरि ततस्त्रात्कलान्धमूर्तिः ॥ [१७]²²
नामाधि प्रकटतरं निगम्य यस्य कुङ्कुम भुक्तितरङ्गिताननस्य ।
दृप्तानां युधि विकसद्भिगाढभासां
16. सखंसे करतलतः क्षपाचदण्डः । [१८]²³
यदास्यसरसीवहं सरसमर्थिनां पश्यता-
क्षितान्तमगमलत्वात्स्वयमुपद्रवो मानसः ।
व्यधूर्णत च सन्ध्यामायतिभटङ्गनङ्गिनां
चटा विचटनोन्मुखी
17. समिति यस्य सद्यः पुरः ॥ [१९]²⁴
इत्युद्गमप्रकटितगुणोद्गाररम्या × क्रमेण
प्राप्त्योक्ताश्च शुभतरधियस्याधुरक्तास्त्रयोपि ।
विषोक्तीधान्यतुलमहस × कारयामासुरत्र
मस्तास्ती[प्राज्ञवज्र]निधेर्गुर्ग[मा-]
18. अम्बवीधेः ॥ [२०]²⁵
गोमोम कारितं मध्ये पूर्वराजेन दृष्टतः ।
पुरतो देवराजेन घनान्वतमसङ्गिदे । [२१]²⁶
चतुस्त्रमुद्रसीमां यावदेतन्महीतलम् ।
इदमायतनं तावद्भिभातु सदनं त्रियः ॥ [२२]²⁷
धन्वन्तरि[म]-
19. तिनिधिश्च नुतसारमूर्ति-
क्षदन्धुरच्युत इति प्रकटाभिधानः ।
काव्योजज)प्रभुमन × कमलहिरको
रामस्य चतुरिह कारयिता वभूव ॥ [२३]²⁸
यक्षपालकलामेकी द्वितीयो नेज्जराभिधः ।
पाटला[स्थ]स्तो[योपि था-]
20. सो भोगाय कल्पितः ॥ [२४]²⁹
अत्रार्थैः क्षानायेः त्रयोर्थं देहस्य । संसारं दृष्टोचैः कर्तव्या सपुत्रिः ॥ [२५]³⁰
स्वकुलगगनभ[तुः] - ॐ - त्रप्रसन्नः
नुतविनयविदम्बो भटराम × किलासीत् ।
अज्ञत मधुर[वन्धां सु] - ॐ - स्तस्य

²² Metre, Mandākrāntā.

²³ Metre, Praharābhi. Read विहस्य.

²⁴ Metre, Prithvi.

²⁵ Metre, Mandākrāntā. Read विष्ठी. The bracketed signs are very indistinct.

²⁶ Metre, Anushṭubh. Read ०तमचङ्गिदे.

²⁷ Metre, Anushṭubh.

²⁸ Metre, Vasantatilakā. The last syllable of the first Pāda is not very distinct.

²⁹ Metre, Anushṭubh. The bracketed syllables have been conjecturally restored.

³⁰ Metre, Śāvitri. Read पुत्रीधेः.

L. 21.

सुसु-

अरसलितसारांशोऽयम् प्रशस्तिम् ॥ [२६ ॥]³¹

वभूव सुप्रधारीत दुर्लभादित्यसंज्ञितः ।

x x x x — — — सादित्येन धीमता ॥ [२७ ॥]³²

TRANSLATION.

Om! Adoration to Mādhava!

(V. 1.) May that chief male (*puruṣa*) Viṣṇu protect you; he who, alone (*remaining*) sleeps, when the regent of the night (*the moon*) has disappeared, when the mountains have completely crumbled away, when the foe of darkness (*the sun*) has been destroyed, when mankind have been annihilated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one.³³

(2.) May lovely Viṣṇu's beautiful eye, that is pleasing through the quivering of the brow and charming with its resplendent pupil, protect all the three worlds—(*the eye*) of him who plunges into the ocean of nascent deep love, (*of him*) whose lustre [*is increased by*] the great splendour of Lakṣmī's moon-like face, (*of him*) whose cheek is dimpled with smiles.³⁴

(3.) May the field of Kuru grant a happiness, free from all pain,—(*that field*) which is able to remove the impurity of sins of many kinds, that is inhabited by crowds of sages, who have destroyed the dense darkness (*of ignorance*) by gaining the knowledge of the self (*and hence*) are filled with deep joy.³⁵

(4.) And may that [*beautiful*] water of Sarasvatī's (*stream*) entirely cut your [*bonds of*] misery—(*that water which is*) a boat [*for crossing the ocean of births*], a chariot for travelling along the road of the gods, a cloud such as appears on the destruction of the world, shedding copious showers on the fire of . . . the virtuous (*and*) a sun to destroy the thick mud-like darkness of a concatenation of various diseases.³⁶

(5.) Victorious is his glorious majesty Mahendrapāla, who is able [*to bless*] his race with prosperity and destroys the courage of the armies of his foes all around, whose enemies are subdued, who is beautiful like the moon and grants protection.

(6.) There was a king, Jāula by name, the front ornament of the exalted Tomara race, resplendent with [*fiery*] bravery, who gladdened the hearts of the virtuous, who was a thunderbolt for (*those*) mountains, the wicked, who was famous for his wonderful deeds, adorned with compassion, (*and*) acquainted with truth, who gained prosperity by looking after the affairs of (*his*) sovereign.

³¹ Metre, Mālinī. The bracketed letters in the first Pāda have been conjecturally restored; those in the third are very indistinct, with the exception of the Anuvāra and सु. Read मत्?

³² Metre, Anuṣṭubh.

³³ The verse identifies Viṣṇu, in accordance with the Vaiṣṇava doctrine, with the supreme Brāhman, and describes his condition during the period of the destruction of the world at the end of a kalpa.

³⁴ This verse seems to refer to Viṣṇu, when he is awake. The words placed between square brackets are, of course, nothing but a conjectural attempt to connect the two ends of the mutilated compound.

³⁵ Regarding the sanctity of Kurukṣetra, see, e.g., Manu, II, 19, where, just as here, it is called the Brahmarshi-dēśa, the country of the Brāhmanical sages. It is mentioned here, because it includes Pehoa, the place where the temple was built.

³⁶ I take सननाथसु in the fourth Pāda to stand for सननाथ and सु, just as निर्वाण in verse 13 line 12) stands for निर्वाण and वे. The words placed between square brackets are, here and in the sequel, translations of my conjectural restorations.

(V. 7.) He conducted his relatives to highest prosperity . . . , presenting, as offerings to the earth, pieces cut off from the temples of the mighty elephants of his foes; and his fame, that possessed a splendour fair like the glittering moon, assumed the guise of the stream of heaven (*Gaṅgā*), since it clave to the heavenly elephants and united with the sky.

(8.) That (*man*), possessed of far-spreading lustre, built in this world in every region numerous palaces of the immortals, that obscure the moon with their lofty tops, (*and*) they look from afar like posts fixed (*by him*) at the quarters of the horizon in order to set limits to his fame.

(9.) From his famous ocean-like race, that is the home of joyful prospering intimates of princes, that is difficult to overcome, and possesses great riches of numerous resplendent pearls,³⁷ sprung a lord, called the illustrious Vajraṭa, the front-ornament of his family, who obtained all his wishes and gained a lofty elevation through most pure business transactions.

(10.) He wedded a wife, charming like the glittering moon, called Maṅgaladevi just as Śauri (*Vishṇu*) (*took*) the daughter of the ocean (*Lakṣmī*) and Girīśa (*Śiva*) the daughter of the mountain (*Pārvatī*).

(11.) He begot by her Jajjuka, who (*was*) exceedingly peaceful among good men who are free from envy, (*but*) a terrible comet for the army of his invincible foes, that inspired terror through the trumpeting of the angry war elephants.

(12.) He (*Jajjuka*), who cut down his enemies with his sharp sword and gained wide-spreading glory by succouring the fearful, the blind and the distressed, had two wives, who were almost the front-ornaments of virtuous, attached women, and lovely like the noble moon.

(13.) One was famed as Chandrā and the second as Nāyikā; being created out of the most excellent virtues, they were both abodes of happiness.

(14.) From Chandrā was born a prince, called Gogga, whom the creator placed at the head of firm men, who gladdened the earth with the pearls issuing from the rents in the temples of the elephants of his foes, who possessed a sharp sword.

(15.) And afterwards Nāyikā bore a clever son, Pūrṇarāja, a destroyer of the splendour of the adherents of his enemies, a conglomerate of the rays of the sun for those lotuses, the soldiers of his army, a foe of unrighteousness, a moon in the womb of his race (*that is pure*) like the sky.

(16.) The wives of his foes, covering their lips, (*red*) like young shoots, with their hands, and straightening their rich curls, moistened their hollow cheeks, that possessed little splendour, with the water of their tears.

(17.) Devarāja, a store of virtues, was his uterine brother; he who destroyed the dense darkness, the armies of his foes, by a sudden burst of his brilliant courage, (*he who was*) the abode of forbearance, destroyed the impurity of the Kali age, cast off love and the other sinful passions, and resembled a tree, giving agreeable shade and bending under good fruit.³⁸

³⁷ In order to make the translation less cumbersome, I have not given the second meanings of प्रसूदितप्रोद्युज्जगाम्य and दुर्बल. Referred to the ocean, they mean 'which is the abode of joyful rising snakes and which is difficult to cross.' Regarding the meaning of सुजन, 'an intimate of a king' (not a dissolute intimate of a king), see the smaller St. Petersburg Dictionary, *sub voce*.

³⁸ The double meanings of विश्वनाथ and सत्त्वनाथसूक्ति have been intentionally omitted.

(17. 18.) When the proud (*foes*) whose exceeding brilliancy unfolded itself in the battle merely heard the most famous name of that (*warrior*) who angrily furrowed his face with frowns, then their strong swords fell from their hands.

(19.) When suppliants with rapture looked on his lotus face, their mental anxiety completely vanished in an instant; and the crowd of hostile, trumpeting elephants always shook before him in battle, ready to disperse.

(20.) These three (*brothers*), who thus were lovable on account of the manifestation of extraordinary famous virtues, who gradually gained wealth, who were most pure-minded and attached to holy men, caused to be built here temples of Vishṇu, who is endowed with unequalled greatness, because they were afraid of the dreadful ocean of existences that is difficult to cross for men of little wisdom.

(21.) (*The temple*) in the middle has been built by Gogga's order, (*that*) at the back by Pārṇarāja's, and (*that*) in front by Devarāja's, in order to destroy the dense, deep darkness.

(22.) As long as this earth is bounded by the four oceans, so long may this temple be resplendent as a mansion of Śrī.³⁹

(23.) A man of Kāmboja descent, the son of Rāma, whose famous name is Achyuta, was here the overseer (*kārayitā*), he who is an image of Dhanvantari, an incarnation of the quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master.⁴⁰

(24.) One village called Yakshapālaka, a second named Gejjara, and a third named Pātala, have been assigned for the enjoyment (*of the god*).⁴¹

(25.) With respect to this (*gift*), noble protectors of the earth, considering the course of mundane existence, must show an entirely virtuous disposition⁴² for the welfare of their bodies.

(26.) There was, indeed, a Bhaṭṭa Rāma, the sun of his sky-like race, attached to . . . , learned and modest; his son, Mu . . . made in play (*as it were*) this sweetly composed, graceful eulogy that is full of sentiment.

(27.) Here was a mason named Durlabbhāditya. [*His son*], wise . . . Alāditya, [*has engraved it.*]

³⁹ The meaning probably is that the poet wishes the temple to shine in its original splendour (Śrī) until the end of the kalpa.

⁴⁰ As Dhanvantari is the Indian Asklepios, the statement that Achyuta was his image, may mean that he was a Vaidya by caste, or that he was a doctor as well as an architect. लज्जामुखलोटके, 'a bee on the lotus of the heart of his master,' is a variation of the more common पादलज्जामुखलोटके, which did not fit the metre, and means, like the latter, 'an obedient servant.'

⁴¹ 'For the enjoyment (*of the god*),' i.e., for the temple-service.

⁴² I.e., future kings must not resume the grant.

XXXI.—BILHARI STONE INSCRIPTION OF THE RULERS OF CHEDI.

By PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription¹ is said to have been found at Bilhari, the Balihri² or Bilherree of the maps, Indian Atlas, quarter-sheet No. 70 S.E., Latitude 23° 48' North, Longitude 80° 19' East, described as one of the oldest towns in the Jabalpur District of the Central Provinces. In 1861 it was at Jabalpur, where it was reported to have been carried about 20 years before;³ and it is now in the Nagpur Museum.

The inscription consists of 33 lines which cover a space of about 6' 3" broad by 3' high, and are surrounded by a raised edge all the way round. With the exception of one or two *aksharas* at the end of the lines, the writing is well preserved up to line 30, and the reading, in consequence, is so far hardly anywhere in the least doubtful. But in the last three lines, as will appear from my transcript of the text, altogether between 80 and 40 *aksharas* have become illegible, at the lower proper left corner of the stone and in the first half of the last line. The average size of the letters is $\frac{3}{4}$ ". The characters are Nāgarī of about the eleventh century; they were well and carefully written by Nāī, the son of the *karāṇika* or writer of legal documents Dhīra, and skilfully engraved by Nonna, the son of the artisan Saṃgama (verse 86).

The language is Sanskrit; and, excepting the introductory *om om namaḥ Śivāya*, the words *api cha* and *kiñcha* in lines 1 and 19, and short passages in lines 30-33, the inscription is in verse. The verses 1 to 45 were composed by Śrinivāsa, the son of Sthirānanda; the remaining verses, at any rate up to verse 78, by Sajjana, the son of Thīra (verses 77-78). As a piece of poetry, the inscription possesses little merit, and of its two authors Sajjana is inferior to Śrinivāsa, both as a poet and as regards his knowledge of the language. In respect of orthography, there are few things that need here be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The sibilants are generally employed each in its proper place, and we find the dental sibilant used for the palatal only in *visarppat-saurya*-, line 14; *kīrttis=Śaivāgama*-, line 20; and *śoḍasikā*-, line 31. Instead of *anusvāra* we have the dental nasal in the interior of simple words in *vanśa*, lines 3, 21, and 29; *vidhvansa*, line 4; *uttansa*, line 6; *mānsa*, line 9; *tapānsi tejānsi*, line 20; *hansa*, line 28;—and at the end of words before a sibilant, *e.g.*, in *sansāra*, line 24 (twice); *evan=sambhāvatsu*, line 6; *itthan=sadvandi*-, line 13, etc. Frequently a final *m* has been left unchanged before an initial *v*, *e.g.*, in *damvaram=vah* and *lām=viśhrati*, line 3; *bhuvam=vilebhe*, line 8; *yam=vīkshya*, line 14, etc.;—and final *n* has remained unchanged before *j* and *ś* in *bhagavān=jyotsnām*, line 16, and *guṇān=śakshyati*, line 26. The dental nasal has been wrongly changed to the lingual in *dhenur=ṇṇanu*, line 15, and it has been wrongly retained in *vairāgyena*, line 21. Before *r*, *t* has been

¹ The text has been published before, with an abstract of the contents, by Dr. F. E. Hall in the *Jour. As. Soc. Beng.* vol. XXX, pp. 317-334; and the contents of the inscription, as furnished by Dr. Hall, have been discussed by Sir A. Cunningham, *Archæological Survey of India*, vol. IX, pp. 80 and 102-105. My own text, which will be found to differ in some important particulars from Dr. Hall's, has been prepared from two good impressions, one of which I owe to Dr. Burgess and the other to Mr. Fleet.

² See Grant's *Gazetteer of the Central Provinces*, p. 23, and the *Imperial Gazetteer of India*, second ed., vol. II, p. 13.

Jour. As. Soc. Beng. vol. XXX, p. 322.

frequently doubled, e.g., in *śvetātapatrādyitam*, line 1; *nettrād=Attret=ddharittrī*, line 3; *Dattāttreya*, line 5, etc.;—and, on the other hand, a single consonant has been employed instead of a double consonant in *ujvalimā*, line 3; *ujvalam*, lines 28 and 30; *°lasadyu°* (for *°lasad-dyu°*), line 1; *dsiddvishad°* (for *dsid=dvishad°*) and *prochchhalajvālā°* (for *prochchhalaj-jvālā°*), line 4. Lastly, the syllable *ri* has been used instead of the vowel *ri* in *dripta*, line 12, and in *satyādrīta*, line 14. As instances of wrong grammatical forms, I may point out *akrita*, used in a passive sense (for *akāri*) in verse 54, and the masculine *°śrakchandānādīn* in verse 62, wrongly employed instead of the neuter *°śrakchandānādīni*.

The inscription may possibly have contained a date at the end of the last line; but, if such was the case, it has become entirely effaced, and is no longer legible. I have already stated that the inscription has been composed by two different authors; and I have no doubt that, what is now its first portion, from verse 1 to 45, originally was, or formed part of, an independent *prāśasti*, and that this original *prāśasti* was renewed and enlarged by the addition of the verses 46-86 of the present inscription, two or three generations after the composition of the first part.

The object of the first part (verses 1-45) is, to record that the queen Nohalā, the wife of (the Chedi ruler) Keyūravārsha, erected a temple of Śiva at which the inscription may be supposed to have been put up; that she endowed this temple with (the revenues of) the villages Dhaṅgaṭapātaka, Poṇḍī, Nāgabala, Khailapātaka, Viḍā, Sajjāhali and Goshṭhapālī; and that she also gave the villages of Nipānīya and Ambipātaka to the sage Īśvaraśiva, a disciple of Śabdaśiva, who again was a disciple of Pavanaśiva (verses 40-45). Nohalā was a daughter of Avanivarman, a son of Sadhanva and grandson of Simhavarman, of the clan of the Chaulukyas (verses 33-37). And her husband Keyūravārsha was a son of the prince Mugdhatuṅga (verse 18), who was a son of Kokkalladeva (verse 12), described as a descendant of Arjuna (Kārtavīrya, verse 8), of the tribe of the Haihayas (verse 7), who belonged to the lunar race. Of Kokkalladeva it is recorded (verse 17) that 'he set up two unprecedented columns of his fame,' which I understand to mean that he was allied with, and supported the rule of, Kṛishṇarāja in the south and Bhojadeva in the north; and Mugdhatuṅga is eulogised as having conquered the lines of country by the shore of the eastern sea and wrested Pāli from the lord of Kosala.

The second part of the inscription (in verse 46) opens with the statement that Nohalā's son by Yuvarājadeva was Lakshmanarāja,—from which it is clear that the prince Keyūravārsha, who is spoken of in the preceding, was surnamed Yuvarājadeva. Lakshmanarāja, called 'the moon of the Chedis' (verse 56) and 'the powerful Chedi lord' (verse 59), made over the sacred buildings which had been founded by Nohalā to certain sages whose spiritual lineage is detailed in verses 48—58. On his warlike expeditions he is said to have reached the shores of the western ocean, where he worshipped Śiva at the famous temple of Someśvara⁴ or Somanātha in Gujarāt; and he also is reported to have defeated the ruler of Kosala, and to have despoiled him of a valuable effigy of Kālīya which had been obtained from the lord of Oḍra, and which subsequently

⁴ The same story is told of Yuvarājadeva, the father of Kokalla, in the Karanbel inscription of Jayasimhadeva. See *Indian Antiquary*, vol. XVIII p. 215.

was by Lakshmanarāja likewise dedicated to Someśvara (verses 59—63). His son was Śamkaragaṇa (verse 64), and the younger brother of this prince was Yuvarājadeva (verse 67). Nothing of historical importance is recorded of either of these two brothers.

We have then here presented to us the following line of Chedi princes :—

- (1.) Kokkalladeva; supported Kṛishṇarāja in the south and Bhojadeva in the north.
- (2.) His son Mugdhatuṅga; wrested Pāli from the lord of Kosala.
- (3.) His son Keyūtravarsha-Yuvarājadeva; married Nohalā, the daughter of the Chaulukya Avanivarman.
- (4.) Their son Lakshmanarāja; defeated the king of Kosala and worshipped Someśvara in Gujarāt.
- (5.) His son Śamkaragaṇa.
- (6.) His younger brother Yuvarājadeva.

Reserving a full account of the history of the Chedi rulers for a future occasion, I will only state here that I agree with Sir A. Cunningham in assigning the Kokkalladeva of this inscription to the end of the ninth century A. D., and in distinguishing him from Kokalladeva, the son of Yuvarājadeva and father of Gāṅgeyadeva, of other Chedi inscriptions, who must have lived about 100 years later. For there can be no doubt that the Kṛishṇarāja and Bhojadeva, who are spoken of as his contemporaries, are the Rāshtrakūṭa Kṛishṇa II., whom we know to have married a daughter of Kokkalla,⁵ and who reigned from about A. D. 875 to about A. D. 911, and Bhojadeva of Kanauj, for whom⁶ we have the dates A. D. 862, 876, and 882, and who had ceased to reign in A. D. 903. And considering this point to be certain, I feel no hesitation in assigning our inscription to about the end of the 10th or the beginning of the 11th century A. D.,—a period to which it may be assigned also on palæographical grounds.

There are still one or two points in our inscription which may here be drawn attention to. The account of the sages who are mentioned in connection with the prince Lakshmanarāja opens by glorifying a place Kadambaguhā (verse 48), and mentions a prince, named Avanti, who apparently made over to one of the sages a town which was perhaps called Mattamayūra. These (and one or two other) names occur also in an inscription at Ranod, which has been edited in the *Jour. As. Soc. Beng.* vol. XVI, p. 1080, but which must remain useless for the elucidation of the present inscription until it has been edited properly. Besides, we find towards the end of our inscription, between verses 83 and 84, the names of the towns Tripurī, Saubhāgyapura, Lavananagara, Durlabhapura, and Vimānapura (?), the inhabitants of which would seem to have had to contribute towards the support of the temple founded by Nohalā. Of these towns, which no doubt all belonged to the Chedi kingdom, Tripurī has been identified with the village of Tewar near Jabalpur, and Saubhāgyapura probably is the town of Sohāgpur in the Hoshangābād District; the others I am unable to identify. And lastly, it may be pointed out that verse 85 contains a curious reference to the poet Rājasekhara, whom in my account of the Siyadonī inscription I have shown to have flourished at the beginning of the tenth century A. D. The manner in which

⁵ See Fleet, *Dynasties of the Kanarese Districts*, pp. 57 and 35-36.

⁶ See *ante*, p. 171.

his name is mentioned here,' shows that he must have been a poet of great repute about the commencement of the eleventh century.

In conclusion, it may be stated that, of the villages which are said to have been granted by the queen Nohalā, Pondī has by Sir A. Cunningham⁸ been identified with the village of Pondi which still exists 4 miles to the north-west of Bilhari, and that, according to the same authority, Khailapātaka most probably is now represented by Khailwāra, 6 miles east-north-east of Bilhari.

TEXT.⁹

- L. 1. श्री¹⁰ [॥^x] श्री नमः शिवाय ॥
 पायाहः स समस्तमंगलनिधिः शम्भोर्जटाजूटको
 य[स्मिं]लोलसद्यु(सु)मण्डलगलशब्दाकिनीवारिभिः ।
 गाढप्रन्यिनिपीडितोरगपतिप्रस्फारफुल्लफणा-¹¹
 भीमव्यावृत्तवक्त्रमावृतधृतैः श्वेतातपसायितं ॥¹²—[1].
 अपि च ॥
 शय्याहश्चन्द्रचूडस्य लोचनार्चिमतः शिखा [॥^x]
 मित्रमेव स्मरयेति दम्भं विधुमिवीकृता ॥¹³—[2].
 यं खेलाय घडाननः शिशुतया कृत्वा ग्रहं मार्गति
 ग्रंथो यस्य
 2. दुरोदरैः पुरभिदो देव्या समं दीव्यतः ॥(1)
 केलीकोपकथासु येन तनुते हितक्रियां पार्ष्वती
 पायाहः स जटावनेककुसुमं शार्ङ्गः सुधादीधितिः ॥¹⁴—[3].
 दिक्षु प्रेक्षाभियोगप्रवर्तितवलनाविभ्रमाकाङ्क्षच्छे-
 दोर्दृष्टानां प्रकामप्रयिमभिरनिलैर्दूरसुखारितासु ।
 किञ्च प्रस्फारचारीनमदवनिवशाद्गोष्णि याते मङ्गला-
 मव्यादव्याहतेच्छं त्रिपुरविजयिनस्ताण्डवाडव्य(स्व)र-
 3. स्व¹⁵ ॥¹⁶—[4].
 वशैश्च¹⁷ सोमसंभूतौ वाचं निक्षिपता मया [॥^x]
 हन्त हस्तैरपक्रान्ता मोहेन वियतो मितिः ॥¹⁸—[5].
 वाचामुज्ज्व(स्व)लिभापि नास्ति यदि मे तत्कीर्त्यमानोद्धते-
 रस्मादेव महीयसः शशभृतो वंशात्स सम्पत्स्यते [॥^x]
 यद्वा पश्य निसर्गकालिमभुवोप्याशेभदानच्छटाः
 श्रीरोदन्वति किञ्च सङ्गतिभृतस्तच्छायताम्विभ्रति¹⁹ ॥²⁰—[6].

⁷ Notwithstanding Dr. Hall's somewhat guarded statement to the contrary, Rājasekhara had nothing to do with the composition of this inscription.

⁸ Sir A. Cunningham's *Archaeological Survey of India*, vol. IX, p. 104.

⁹ From two impressions, one taken by Dr. Burgess, and the other by Mr. Fleet.

¹⁰ Expressed by a symbol.

¹¹ Originally ° पतिः प्र°; but the sign for *visarga* is struck out.

¹² Metre, Śārdūlavikrīḍita.

¹³ Metre, Śloka (Anushtubh).

¹⁴ Metre, Śārdūlavikrīḍita.

¹⁵ Read ° र वः; वाडव्य is ordinarily used as a masculine noun.

¹⁶ Metre, Sragdharā.

¹⁷ Read वशैश्च.

¹⁸ Metre, Śloka (Anushtubh).

¹⁹ Read ° तां विभ्रति.

²⁰ Metre, Śārdūlavikrīḍita.

नेत्रादन्नेर्हिरिनीधवलनसुद्धदां धाम धामासुदं च-

लीकालोकं यदा-

L. 4.

प प्रभवमतलिनध्वान्तविध्वंसहेतुः²¹

सीयं सीमाभिधानस्तिलकयति कला मौलिमस्यैव शम्भो-

रक्षादेव प्रवृत्तः किमपरमयमप्यन्वयो हैहयानां ॥²²—[7].

अस्मिंश्च वन्द्यतमताङ्गमिति वु(बु)धाद्यैराद्यैर्नृपैर्नृपतिरङ्गुन इत्युदारः ।

आसीद्वि(द्वि)षड्विपिनकर्त्तनकीर्त्तनीयकीर्त्तिच्छटाच्छुरितदीर्घदिगन्तराजः ॥²³—[8].

यद्वक्षस्तटाडनातितरल्लुप्यत्यविप्रोच्छल-

ज्वा(ज्वा)लामालिक-

5.

रालितेन करिषा देवाधिपः काप्यगात् ।

लीलीलालित[य]²⁴र्व्यपर्व्यतपतेस्तस्यापि लङ्गापते-

यं हैरव्यवसायिनो यदभवत्स्थितिप्रमाणं हि तत् ॥²⁵—[9].

दत्ताप्तेय इति प्रकामकमलासीलायितानाम्यदं

यो देवस्य सुतप्रतिश्रुतिवचःप्रीत्या यमन्वयहीत् ।

के वा तद्गुणवर्णने वयमहो किं फलुभिर्जल्पिते-

म्ये सापि च वाग्युर्भगवती तन्न स्फुटं सुञ्जति ॥—[10].

अथ ततस्ततस्तत्पुरुषव्रतव्रततिपर्वततः कति ना-

6.

भवन् ।

तरुणतारकराजपराजयव्यसनि(न)कीर्त्तिभुवः पतयो भुवः ॥²⁶—[11].

तेष्वेवमश्ववत्सु²⁷क्रममनु मनुजाश्चर्यतामादधानो

धन्यानामेकसीमा समुपनतमहीमण्डलाखण्डलाभः ।

जातः कोकलदेवो दलदक्षितलतादाहदावायमानो

मानीत्तन्मस्य²⁸ यस्य त्रिभुवनवल्लयव्यापनोभूयतापः ॥²⁹—[12].

भुवनविजयहेतोर्भुक्तमर्यादयादक्षदललडितलोक्षैर्यदलैस्त्वलङ्घिः³⁰ ।

अतलिनतरभारभ्रष्टदुर्वी-

7.

विषीदत्फणफलककलापो भोगिभर्त्ता व(व)भूव ॥³¹—[13].

श्यामाशङ्किभिराकुलैर्विजघटे चक्राङ्गयानान्दुयै-

रम्भोदागमविभ्रमेण विदधे लास्योत्सवः केकिभिः ।

भग्नालीकमकाण्ड एव च दृश्यामान्येन लेभे पदं

यत्सेनारजसि क्रमादवनितस्तारापथे सुप्य(स्य?)ति ॥³²—[14].

वेलावनप्रणयिसैन्यभरे च युक् भव्यद्विराकुलकुलाद्रिनिभैरिमन्दैः ।

ह भ्रान्तमन्दरगिरिस्त्रयस्य तस्य कालाह(ह)होः अरण्यमाप निधिर्जलानां ॥³³—[15].

[पत]-

²¹ Read ° विध्वंस °.

²² Metre, Sragdharā.

²³ Metre, Vasantatilaka.

²⁴ Originally श्र, altered to य.

²⁵ Metre, Śārdūlavikrīḍita; and of the next verse.

²⁶ Metre, Drutavilambita.

²⁷ Bead तेष्वेव सुभ °.

²⁸ Read मानीत्तन्मस्य.

²⁹ Metre, Sragdharā.

³⁰ Read ° यदलैस्त्वलङ्घिः.

³¹ Metre, Mālinī.

³² Metre, Śārdūlavikrīḍita.

³³ Metre, Vasantatilaka.

L. 8. च वैश्वन्तटमाददानी दानेवसेनागजभञ्जनेन ।

यमश्चुमिञ्जानशङ्कमचक्रचक्रान् दुःखादिव हञ्चजालं ॥¹⁶—[16].

जित्वा हञ्चजालं येन पुष्पीमपूर्वकीर्तिस्तथाहन्दुमारीप्यते च ।

कौशोद्वान्दिशसौ हञ्चराजः कौवेर्याश्च श्रीनिधिर्भोजदेवः ॥¹⁷—[17].

व(ह)भूव तस्मादथ मुग्धतुङ्गसुङ्गजिलोक्तामपरो न यस्मात् ।

दिग्ध यः किञ्च विजितुकामः कामस्तयमुर्ध्वं भुवस्वित्ते ॥¹⁸—[18].

यस्मा संशामलञ्जराः परव(ह)लपरिचः पञ्चवः कोपवन्थाः¹⁹

प्रेयो दर्प्यस्व मित्रं सुचरितससि-

9. लखेन्द्रनीलप्रचालः ।

शाखा शौर्यदुग्धमस्य प्रसरचसरचिस्त्राश्रती साहसामा-

मासीयस्त्रासिरेव प्रघनपरिकरारभिष्टः प्रीतिपात्रं ॥²⁰—[19].

यस्त्रावेतासवर्णं सुटितनिजमिरोधारिधावत्त्व(ह)न्ध-

प्लात्तुर्ध्वजकिङ्किर्ण(स्व) सुखवि(वि)लविलसत्सुखीत्तासुखीत्ता ।

²¹मास्त्रासाभिस्तामस्त्रनदधिवशिवाभेरवारावरीर्द्रं

•रीर्द्रं यो धाम²² वि(वि)भज्यतिसमरमिति द्वेविचक्रचकार ॥²³—[20].

उपविपिनभुवी निधेर्जलानामधिवसता कटकेन यस्व यातुः ।

धव-

10. चयविचक्रधूकराचक्षुषितविदुमपञ्चवा व(ह)भूवः ॥²⁴—[21].

इह विहितविलासा वीचयो वारिराशेरिह स वस(ह?)ति वायुः केरलीकेलिकारः ।

इह हरति भुजङ्गक्षीरभं²⁵ भूजङ्गाशामिति मलयसमीपे यद्विचाराः प्रचेष्टः ॥²⁶—[22].

विजित्व पूर्वाशु(म्भु)धिकूलपासीः पासीस्त्रमादाय च कीसलेन्द्रात् ।

निरन्तरोद्वासितवैरिधामा धामाधिष्ठः शङ्खपतिर्यं चासीत् ॥²⁷—[23].

गौडीगाढमनीमनोरथकरः कर्णार्धकान्ताकुच-

क्रीडाशैलतटीविहारहरिचो लाटीललाटाह्वदः ।

काष्ठी-

11. रीविहितकरव्यतिकरस्तस्मात्कलिङ्गाङ्गना-

सहानव्यसनी स नीतिनयनः केयूरवर्षोभवत् ॥²⁸—[24].

आश्यापातपराजयाय जनितक्षैलीक्यमहापदं

सेन्यैर्यस्व भुगान्तकेलिकलनेर्हत्तप्रयाणैरपि ।

न प्रीङ्गुतिमवाप पांशुपटलं भूयोऽहोतद्विष-

ह(ह)न्दीहन्दवद्विशीचनपयःपूरुतायां सुवि ॥ —[25].

¹⁶ Metre, Upajāti.

¹⁷ Metre, Śālinī.

¹⁸ Read सुच विष्टेने.

¹⁹ Metre, Upajāti.

²⁰ Read वीपवन्ताः.

²¹ Metre, Śragdharā.

²² Read नाष्ट.

²³ This word is quite clear in the impressions.

²⁴ Metre, Śragdharā.

²⁵ Metre, Pushpitāgrā.

²⁶ Originally भुजङ्गक्षीरभं, but the sign for f is struck out.

²⁷ Metre, Śālinī.

²⁸ Metre, Upajāti.

²⁹ Metre, Śārdūlavikrīṭita; and of the next verse.

यस्ययति प्रकटपाटितकुम्भिकुम्भसुखाफसप्रयवाहसुवाह देवः ।
भूयोनिपीतदृढपीडनवेगवान्तविहेषिकीर्तिकचकीर्णमिवासिदृष्टं ॥⁴⁰—[26].
या कैलासाद-

L. 12. नक्षससत्पार्वतीकेलिव(ब)भ्यो-

रा च प्राचस्मिन्नरिवरती भास्वदुद्भासभूमिः ।
पारास्तेतीस्तदनु पयसामा प्रतीचोपि पत्न्य-
र्यस्तेनामामहितनिहितानन्ततापः प्रतापः ॥⁴¹—[27].
प्रैक्षन्तिप्रभु[र]⁴²प्रघातविगलकीलाससोचोक्तस-
हेतालीकरयन्तुपीडनवग्रभ्यस्तत्पासास्त्रिभिः ।
यस्तस्मार सविस्तरं रणभुवः कोपोल्लटाभिर्द्रु(द्व)व-
॥⁴³हितहेषिमिरोभिरज्य(ज्य)रचरीमिन्नभिभागाचिंतैः ॥⁴⁴—[28].
देवो वद्वदतारस्त्रिभुवनभवनीतन्मनो देव एव
स्वामी देवः प्रमाद्यनृपति-

13. नियमने नैमल्लहाम देवः ।

॥⁴⁵इत्यक्षइन्द्रिन्दैरविरलविलसत्पाटुवाहं वदन्नि-
र्यस्वास्मान्स्वितानामसममसुद्धदां विव्यधे चित्तवृत्तिः ॥⁴⁶—[29].
भरद्वाजो नाम च्युतकलुषदोषसमभ[व]-
द्य ए[क]स्त्वर्वासासुपथमधनानामधिपतिः ।
तदीयासेजस्तः कृतकलप्रवासाद्यदभव-
त्त वै भारद्वाजस्त्रिभुवनचमत्कारिचरितः ॥⁴⁷—[30].
कैलोत्थावधि यस्य कीर्तिलङ्घितं लङ्घनीयं वाञ्छावधि-
र्यत्कोपः प्रसयोपपन्नमहिमा प्रापेन चापि न च ।
व[र्ण]स्वा⁴⁸ नयविक्र-

14. मैकजलधेः किन्तस्य यस्याभव-

क्षोलावर्जित[श]⁴⁹ज्वर्गजगरिमा शिखसुभद्रापतिः ॥⁵⁰—[31].
कोदण्डताण्डवनपङ्क्तिदा(वा)बुद्धसुहृत्काण्डभरत्पङ्क्तिपाण्डुसैन्यम् ।
यस्वीक्ष्य⁵¹ विस्तविपक्षपराजयाश्रयत्वाद्दि(दृ)तस्य तपसोपि सुतचचास ॥⁵²—[32].
अथाक्षेपात्तेन द्रुपदविपदयोर्विजयधिया
यदात्तं प्रापाश्चस्तरलितकराव(व)हसुसुकम् ।
सुमानासीत्तस्मिन्विजय इव साक्षादनु च तं
कुलं चौलुक्खानामनणुवसीम प्रवृत्ते ॥⁵³—[33].
विभवति च वि[स]र्प्य[स्त्री(स्त्री)]र्यसौन्दर्यव-

⁴⁰ Metre, Vasantatilaka.

⁴¹ Metre, Mandākrātā.

⁴² This *akshara* originally was व, but the vowel appears to have been struck out.

⁴³ Read ° हृन् °; this alteration may have been made already in the original.

⁴⁴ Metre, Śārdūlavikrīḍita.

⁴⁵ Read इत्य स °.

⁴⁶ Metre, Bragdhara.

⁴⁷ Metre, Śikharipi.

⁴⁸ Read वचस्य वा.

⁴⁹ Originally वा, altered to व.

⁵⁰ Metre, Śārdūlavikrīḍita.

⁵¹ Read यं वीक्ष्य.

⁵² Metre, Vasantatilaka.

⁵³ Metre, Śikharipi.

L. 15.

यं चितिधरपरिपाटीसूचि तच्च गोले

रचितचटुक्षपापाक्षटिजटाहितश्रीरभवद्वनिवर्णा विम्बविख्यातकर्णा ॥⁶²—[34].

पितामहो यत्स्वसु सिंहवर्णा पिता च यद्दीवरवरक्षधन्वः ।

जगत्प्रतीवातिमयीसुनैव मङ्गानुभावत्वमतीपि यत्सु ॥⁶³—[35].

यस्य स्वागच्छकसज्जनतापास्तदारिद्र्यसुहो

वैशाख(ब)शुभितिधरदरीचारितारिः प्रतापः ।

ईष्टे सप्तम्⁶⁴ यदि⁶⁵ गन्धानामुपानामिधातु-⁶⁶स्वाशान्वेनुवर्ष(र्षं)नु भगवती भारती यस्य वम्शा ॥⁶⁷—[36].

सद्भाषीमिव भूधतां परिष्ठढी

16.

सन्धीमिवाक्षीनिधिः

कालिन्दीमिव भास्करश्च भगवान्मन्त्रो(स्त्री)श्रुमिवाक्षेसुतः ।

वैदेहीमिव जानकः क्रतुविधिः श्रीमोहलेत्यनुतं

कम्पा नाम सखाम तान्⁶⁸ सुपुत्रे सामन्तचिन्तामणिः ॥⁶⁹—[37].

भर्तुः पुत्रीमतनयेव मङ्गलानां च्छा(छा)येव दृष्टतमसां मङ्गसाञ्च पत्युः ।

देवस्य सा रतिरिवेक्षुरासनस्य केयूरवर्षं⁷⁰पतेईयिता व(ब)भूव ॥⁷⁰—[38].

देव्या तथा मदल्लच्छटयेव दन्ती वा(वा)सप्रवा(वा)लसतयेव तटः पयोधिः ।

सुप्यन्त्रियेव च तद्वस्तुचितेव मेघः शोभां स

17.

कामपि व(ब)भार नरेन्द्रचन्द्रः ॥—[39].

निर्मापितशुक्लतसङ्गतये⁷¹ तयेदमभङ्गपाथशिखरवलितोच्चरश्चि ।देवस्य मन्दिरसुमाप्रचयैकव(ब)न्धो[ः⁷²] स्वानाकृति स्रयशसामिव चक्रवालम् ॥—[40].

आकाशयानक्रमश्चेदितानामङ्गोधिनायस्य तुरङ्गमाशान् ।

फेनासु(सु)भिर्विष्यनिविष्टमाना भन्धे समुद्धान्ति न यत्पताकाः ॥⁷³—[41].

विटङ्गभागेषु व(वृ)हस्य यस्य वर्षासु तुङ्गामलसारकस्य ।

आश्लेषवत्यो नवमेघमालाः पारावतालीतुलनाम्बुजानि⁷⁴ ॥⁷⁴—[42].

आसीन्माधुम[ते]-

18.

यः पथनशिवस्तमनु जयति शब्द(ब्द)शिवः ।

ईश्वरशिवः पुनाति च तस्मान्तेवासिताशुक्लती⁷⁵ ॥⁷⁵—[43].

तस्मै तपोनिधानाय निपानीयाश्वि(श्वि)पाटकौ ।

दत्तौ विद्याधनत्वेन ग्रामावधाम्यया तथा ॥⁷⁶—[44].धङ्गटपाटकपोष्णीनागव(ब)ला[ः⁷⁷]श्वैलपाटकौ वीडा ।सज्जाहली च दत्ताः अरारये मीष्टपाली च⁷⁸ ॥—[45].⁶² Metro, Mālinī.⁶³ Metro, Upendravajrā.⁶⁴ Read सप्तं स.⁶⁵ Read परिजयन्(?)⁶⁶ Read ° शानां विधानं वाचा °.⁶⁷ Metro, Mandākrāntā.⁶⁸ Read सः स.⁶⁹ Metro, Śārdūlavikrājita.⁷⁰ Metro, Vasantatilaka ; and of the two next verses.⁷¹ Read निर्मापितं सुकृत °.⁷² Metro, Indravajrā.⁷³ Read ° तुलनां वदन्ति.⁷⁴ Metro, Upajāti.⁷⁵ Read ° वासितां सुकृती.⁷⁶ Metro, Āryā.⁷⁷ Metro, Śloka (Anuṣṭubh).⁷⁸ Metro, Āryā.

ख्यातः श्रीयुवराजदेवदृपतेस्त्वामभूद्रूपतिः

श्रीमन्नक्षत्रराज कर्त्तितमहा भाखानिवाभ्युन्नतः ।

भूद्रुपुङ्गवशिरोभिरङ्गिचययो यस्तेविताः श्री[स्त्रि]-

L. 19.

[ताः]

कामं यः कमनीयसुन्दरगुणैर्बध्यैर्जिगाय स्मरम् ॥⁷⁹—[46].

यस्माद्देवे दृढनिपीडितस्त्वत्कीटिनिर्हारितारिकरिक्तसमुद्रवेन ।

वीरत्रियः क्षितितले विततचतुष्कं सुप्तादलेन ननु कीर्त्तिवधूचकार ॥⁸⁰—[47].

किञ्च ॥

सा कदम्ब(म्ब)गुहा मान्धा भक्षासीत्विद्वसन्ततिः ।

तस्याः पुनरभूदन्धो रुद्रशशुर्मुनीश्वरः ॥⁸¹—[48].

तत्र प्रभावमहनीयतमस्य तस्य शिष्योभवत्कनति मत्तमयूरनाथः ।

निःशेषकस्मरमपीमपहृत्स्व येन सङ्ग्रामित[स्पु]र-

20.

महो नृपतेरवन्तेः ॥⁸²—[49].

तस्मादभूद्रुवनमण्डनतामवाप्तो भूपालमौलिमणिकान्तिभिरर्चिताभिः ।

श्रीधर्मशशुर्ब्रह्मितामलकान्तकीर्त्तिस्त्रै(श्री)वागमासु(स्त्रु)निधिपारमितस्त्वपोभिः ॥ —[50].

अस्मात्सदाशिवः शिष्यस्तपोराशिरभूवृषैः ।

⁸³यत्पादद्वयम्वन्यमर्चितं शिखरांशुभिः ॥⁸⁴—[51].

अस्मादभून्नाधुमतेयनामा⁸⁵ शिष्यः सुधामा फलमूलवृत्तिः ।

तपान्ति तेजांसि⁸⁶ च यत्र वासमनन्यसंक्रान्तिगुणेन चक्रुः ॥⁸⁷—[52].

अस्माच्चूडाशिवः शिष्यो वन्दनीयतमोभवत् ।

21. कर्मजालमलं येन नीतमस्तं सुसुचुषा ॥⁸⁸—[53].

अथ सकलगुणानामाकरस्तस्य शिष्यो हृदयशिवसमाप्नो यद्यमोद्यापि वण्ण्यै ।

नृपसुकुटनिविष्टैर्यस्य माणिक्यचक्रैरुत्तत चरणमूलं कान्तमेकान्तवन्द्यम् ॥⁸⁹—[54].

विद्यानां निलयेन येन सुधिया सत्यव्रतेनाधिकं

श्रीमन्नाधुमतेयवन्द्यवितता⁹⁰ कीर्त्तिश्चिरं वर्धिता ।

किञ्च स्मा चमयासु(स्त्रु)दः समतया मर्यादयाभोनिधि-

र्वैराग्येन(ण) जितः स्मरः स भगवान्कस्त्रास्यदं न [स्तु]तेः ॥⁹¹—[55].

22. किं स्तूयतेसौ सुनिपुङ्गवोयवा श्रीचेदिचन्द्रो नृपतिः कृतादरः ।

सङ्कृतदूतप्रहितैरुपायनैः प्रदर्श्य भक्तिम्विधिनानिनाय⁹² यम् ॥⁹³—[56].

श्रीमन्नक्षत्रराजीपि तस्मै सुतपसे स्वयम् ।

मठं श्रीवैद्यनाथस्य भक्तियुक्तः समार्षयत् ॥⁹⁴—[57].

⁷⁹ Metre, Śārdūlavikrīḍita. The reading श्रीयुवराजदेवदृ-
पतेस्त्र in the first line of this verse is quite distinct and
certain, and is not ° नृपतिस्त्र °. See also below, note on the
translation of verse 46.

⁸⁰ Metre, Vasantatilaka.

⁸¹ Metre, Śloka (Anuṣṭubh).

⁸² Metre, Vasantatilaka; and of the next verse.

⁸³ Read यत्पादद्वयं वन्द्य °.

⁸⁴ Metre, Śloka (Anuṣṭubh).

⁸⁵ Originally ° नातेय °, altered to ° नतेय °.

⁸⁶ Read तपान्ति तेजांसि.

⁸⁷ Metre, Upajāti.

⁸⁸ Metre, Śloka (Anuṣṭubh).

⁸⁹ Metre, Māliu.

⁹⁰ Read ° वंशवितता.

⁹¹ Metre, Śārdūlavikrīḍita.

⁹² Read ° भक्ति विधिना °.

⁹³ Metre, Vamśastha.

⁹⁴ Metre, Śloka (Anuṣṭubh); and of the next verse.

कीकृत्वापि मुनिर्भूयो मठं श्रीनौहसेश्वरम् ।

अचौरशिवशिवस्य साधुष्ठ[त्]स्व दत्तवान् ॥ —[58].

अथ स विहितकृत्यवेदिनाथः समर्थः करितुरगसमयः शक्तसामन्तपतिः ।

दियमतिय-

L. 23. यरम्यां सम्प्रतस्त्रे प्रतीचीमहितजनितभीतिर्दुर्निवारप्रचारः ॥^१—[59].

समरकृतविकारान्ध्रमेघ प्रहृत्य प्रथतनृपतिदत्तोपायमैर्वर्जिताः ।

हृदयनिहितवितैरर्थिनां पूरितायो जलनिधिलक्षणेन सैन्यचक्रं चकार ॥ —[60].

निमज्ज्य यो रत्ननिधौ श्रीमान्दीपमेश्वरं धनैः ।

अभ्यर्च्य काचनेः पथैर[या]न्यतु न्यवेदयत् ॥ ^२—[61].

जित्वा कीसलनाथमो[ह]नृपतेरासक्तु यः कालियो

रत्नक्षर्यमयः स येन वि[हि]-

24. तयोमेश्वराभ्यर्चनम् ।

दत्त्वा[त्] यः करिवाजिशुभ्रवसनसकचन्दनादीन्युनः

“सम्भारत्रयमागतेतिविगतस्तुष्टाव तुष्टः प्रभुः ॥ ^३—[62].

असारं सम्भारं^४ य इह मनुते कीपि नृ[प]ति-

स्वदं प्रिथ्यान्त्या विगलिततमास्तत्त्व[त्]निरतः ।

न तस्य श्रीर्भूयो विक्र[ति]कृतये जन्मविरहा-

दिति ध्यानाविष्टः शिवमहसि चित्तं विहितवान् ॥ ^१—[63].

श्री[श]ङ्करगणस्तत्त्वाद्भूभूमीश्वरो महान् ।

यत्पादहृदमहं द्विपन्निरपि सेवितम् ॥ ^२—[64].

संख्येसंख्यविपक्ष-

25. पञ्चदशमव्यासहिं शङ्करतं

यस्यासीद्दृढसाहसस्य सततन्दानं जनानन्दकृतम् ।

रूपेणाप्रतिमो मनोभवभवं द्रव्यं जहारोद्यतं

यः सर्वज्ञ च सर्वकालमवनीनाथः सुतः कोविदैः ॥ ^३—[65].

यत्पादहृदयपद्मसङ्ग विततं भूतेरभूभूषितं

भूपानां नमतां किरीटविकटप्राग्तत्त्वज्ञानमिः ।

अचौरजनिधिसमाश्रितवती^४ लक्ष्मीः क्रमेणागता

वीरश्रीरपरैव यस्य नृपतेः कीर्त्यधाराश्रया ॥—[66].

तस्य श्रीसुवराजदेव-

26. पतिर्भ्राता कनीयानभू-

भूपैर्यश्चरचारविन्दपतितैर्भूभूरीवा[त्]स्थितम् ।

यः सत्यव्रतसत्त्व[त्]सुस्तिवसतिः श्रीविक्रमैकाग्रयः

प्रायस्तस्य न सकलान्पि सकलान्भङ्गं गुणाभ्या[म्]अश्रयति ॥ —[67].

^१ Metre Mālini; and of the next verse.

^२ Metre, Sloka (Anuṣṭubh). The *akshara* in brackets was originally श्री.

^३ Read संभारं.

^४ Metre, Śārdūlavikrīṭa.

^५ Read महारं. The *akshara* प of the word वपति was

originally omitted, and is engraved below the line. And the *akshara* ति of विक्रति^२ may have been altered to त.

^१ Metre, Śikharipi.

^२ Metre, Sloka (Anuṣṭubh).

^३ Metre, Śārdūlavikrīṭa; and of the next six verses.

^४ Read “निधि समाश्रितवती.

हंङ्गाकोटिविपाटनोपवदनः क्रूरसरो^९ भासुरो
 नेत्रप्रान्तविकीर्णकीपदधिरः पादप्रचारायुधः ।
 येनाक्रम्य भुजेन भूमिपतिना साङ्गुलव(व)हक्रमो
 दैत्यो व्याघ्रवपुर्हतीतिभयदः शस्त्रीधृता पाणिना ॥—[68].
 कन्दर्पोभिभवः पुर-

L. 27.

न्यूनयनम्रीतिप्रदीप्यन्वया

यः काष्ठः करवाककोटिविहृतस्त्रुलेभङ्गुभल्लसः ।
 चिह्नं यच्च सरस्वतीकृततरतिः श्रीकण्ठपूजापर-
 चातुर्वर्ण्यविचारवाचचतुरो यच्चार्थचिन्तामणिः ॥ —[69].
 यस्मिन्तु(सु)ङ्गजजेन्द्रमल्लमगलहामासु(सु)भिर्गिञ्चितं
 रैवावारि विविक्तितिलसुचितकामेन तन्वीजनः ।
 संप्राप्योदमितम्ब(म्ब)ताडनवशय्यस्तास्तवीचीचयं
 सर्व^{१०} करसौरभेय महता निर्घाजमायोजितः ॥—[70].
 रामाणां कु-

28.

चमच्छलेषु नियतं चारप्रकारकामा-

संपूर्णं शयिमच्छले च विमले ज्योत्स्नाच्छलेनोज्ज्वलम् ।
 मन्त्रे^{११} मानसवारि यच्च वितते हन्सावलीविभ्रमा-^{१२}
 द्वात्वाशेषमुमापतेस्तु वसती विश्रान्तिमागाधयः ॥ —[71].
 संपूज्य देवमीशानम्बिभवेः^{१३} स्त्रैर्यथोचितैः ।
 यथागमं यथाशास्त्रं स्त्रीकम्बिहितवाक्य^{१४} ॥ ^{१५}—[72].
 अविचलितमनोभिर्येष्वमीश चित्तीशैर्बिभ्रवविहितकृत्यैरिष्यते ते कृतार्थाः ।
 य इह कृतवि^{१६}]-

29.

कारा मन्त्रयैकान्तचिता(त्ता) भवति वरद तेषां संपदुष्मादहेतुः ॥^{१७} —[73].

समदकारिचटाभिः किं किमङ्गाङ्गनाभिर्मादनशयनस्त्रीणां भावयन्तीभिराभिः ।
 कनकतुरगवासीरजजातेर्ब कृत्यं न हि भवति भवामीवन्नभस्त्रार्चनं चेत् ॥ —[74].
 भवति शृपतिवन्त्रो^{१८} जम्ब पृष्ठी च भोग्या न्युतमुचितविचारवाचरूपप्रभावः ।
 समरविजयसंपत्तस्य यो निःप्रपञ्चश्चरयुगलमूला^{१९} संवितः शङ्करस्य ॥ —[75].
 [किमिह]

30.

व(व)हुभिस्तैर्जाय सर्वस्य हेतुर्भवतु भवति निर्व्व भक्तियोगी समैकः ।

सकलसुखविशेषाद्यज्ञ पीयूषवर्षः स्वयमनुभवगम्यो जायते स्वयसादात् ॥ —[76].
 भूपञ्चययीराशिवर्चनं प्रथमं कृतम् ।
 श्रीमता श्रीनिवासेन श्रीस्विरानन्दसुनुना ॥^{२०} —[77].

^९ Originally क्रूरःसरो, but *visarga* struck out.

^{१०} The व of मन्त्र was originally omitted and is engraved below the line.

^{११} The second and third *aksharas* of this word are somewhat indistinct, but the two signs for *anusvāra* are quite clear.

^{१२} Originally मान्त्रे, altered to मन्त्रे.

^{१३} Read इह^{१४}.

^{१४} Read ° जम्ब विमर्षः.

^{१५} Originally स्त्रीक °; read स्त्रीकं विवि °.

^{१६} Metre, Śloka (Anuṣṭubh).

^{१७} Metre, Mālinī; and of the next three verses.

^{१८} Read ° पृष्ठी.

^{१९} Read निष्पञ्च °.

^{२०} Metre, Śloka (Anuṣṭubh); and of the next verse.

भूपतीनां अयाचां तु कीर्त्तिकीर्त्तनमुज्ज्वलम् ।
विहितं [स]ज्जनेनाय सुधिया थोरसुत्तुना ॥ —[78].
यत्तनमण्णपि[का]यां ॥
जवण[स्स खण्डिकायां(?)पो]-¹⁷

- L. 31. [ड]सि(ग्रि)का चाणके च[पोड]¹⁸पोडसि(ग्रि)का ।
तेल्लस मासि मासे दिनमत्तु च यु[गा]युगे च पौरसु ॥ ¹⁹—[79].
पूगफलमरिचपण्डीप्रभृतिषु भाण्डेषु भ[र]कपौरसु ।
वीथीं प्रति च कपहीं द्यूतक[प]र्हासु²⁰याकवात्ताकम् ॥ —[80].
रसवणिजामादायस्सुणपूखकधी[र्मे]रादि यत्किञ्चित् ।
दत्ते करी चतुष्टयमङ्ग तुरङ्गे जयन्तु पौराणाम् ॥ —[81]
यच्चद[न्ध]हानं किमपि च विद्याधनन्तदुष्टिम् ।
य[अ?] ²¹:[पुण्यथी?]-

32. [की?]र्त्तयः प्रवर्त्तन्ते ॥ —[82].
यत्त च श्रीनोहलेखरमठे श्रीमदधोरशिवा[च]र्योभूत् ॥
कचिच्चि[चाठ]तिः कचिदपि च याकाभ्यवृत्तिः
कचिन्मूलाहारः कचिदपि स कदांच तु(व)भुजे ।
परं व्योतिः शैवं विगलितरजस्काभ्यतमसं
न्वि(वि)चिन्वन्ती यातो विषविषयवे[म]स्स कलनाम् ॥ ²²—[83].
तेनेयं प्रयस्तिः सङ्गतिमानीता ॥ श्रीक्षिपुरी[सौ]भाय्यपुरलवणनगरदुर्लभपुरविमान[पु?]र . . .
. ²³

33. . . . ²⁴[भि?]: काठ[ठ?]वः प्रत्यक्षमय रचितः समानेयः ।
[देव] [चारा?]-[चा?]दाक्षि ॥ ²⁵—[84].
सुस्तिष्ठव(व)भ्यघटना विधितकविराजयेखरसुत्ता ।
पास्तामियमाकल्यं कतिच कीर्त्तिं च पूर्वा च ॥ ²⁶—[85].
कायस्यश्रीसीरुक्कस्य ॥
करणिकधीरसुतेन तु नाईनाम्ना प्रयस्तिरालिखिता ।
सत्सूत्र[धा]र[स]ङ्गमतनूजनोच्चैः चोत्कीर्णम् ॥ —[86].
स्वकी[य?] ²⁷

¹⁷ The aksharas in these brackets are doubtful, particularly the three last.

¹⁸ The two aksharas in brackets appear to have been struck out.

¹⁹ Metre, Giti; and of the next three verses.

²⁰ The akshara च was originally omitted, and is engraved below the line.

²¹ Here about five aksharas are illegible in the impressions.

²² Metre, Sikkharipi.

²³ Here about nine aksharas are illegible.

²⁴ Here two or three aksharas are illegible.

²⁵ Metre, Āryā (P).

²⁶ Metre, Āryā and of the next verse.

²⁷ Here about fourteen aksharas are illegible in the impressions.

TRANSLATION.

Om !

Om ! Adoration to Śiva !

(Verse 1.) May Śambhu's matted hair, that store of all blessings, protect you!—(that hair) on which the ever-moving waters of the Mandākinī, flowing down from the shining vault of heaven, appear like a white umbrella, upheld as they are by the breezes from the opened mouth, terrific through the broad expanding hoods, of the lord of serpents, pained by being drawn into a tight knot !

Moreover :—

(2.) May the flame of the fire of the eye of the moon-crested (Śiva) guard you, which flares up as it were to burn the moon, because she is a friend of the god of love !

(3.) May Śarva's nectar-rayed (moon), the unique flower in the wood of his matted hair, protect you !—that (moon) which the six-faced (Kārttikeya), child as he is, lays hold of and seeks to play with ; which is the stake when the destroyer of Pura is playing at dice with Devī ; (and) which Pārvatī uses as a missile, when in jest she is talking angrily !²³

(4.) May the gigantic dance of the conqueror of Tripura guard you to the full extent of your desires !—(that dance) at which the quarters are made far to recede by the mighty blasts of wind raised by his massive arms, suddenly become terrific through his graceful movements when he throws his full energy into the act of dancing, and at which the sky rises high, because the earth bends down beneath his violent evolutions !

(5.) Applying my speech to this family which is descended from the moon, I, alas ! vainly attempt to measure the sky with my hands.

(6.) And yet, even though I possess no brilliant speech, it will surely come to me from this great family of the moon whose rise I celebrate. Or do not, mark ! the streams of rutting-juice of the elephants of the quarters, though by nature the seat of black colour, acquire the bright hue of the milky ocean, when brought into contact therewith ?

(7.) That abode of lustre, loving to brighten the earth, which took its origin from the eye of Atri, which rises up to the Lokāloka mountains and disperses the most profound darkness,—men call it the moon. It is the moon's crescent that decorates Śambhu's head ; from the moon too sprang, need I say more ? this race of the Haihayas.

(8.) And in this (race) which was rendered an object of reverence by (those) primeval princes, Budha and the rest, there was a noble prince, named Arjuna, who overspread the wide quarters with the lustre of his fame, praiseworthy because he cut down the enemies like forests.

(9.) What became of that lord of Lankā even,²⁴ who with ease had coaxed Śarva and the lord of the mountains, when he ventured on hostility with him,—(that lord of Lankā, before whom) the lord of the gods went, nobody knew where, on his elephant,

²³ The noun *वेद्य* is generally feminine (*वेद्या*). I am doubtful about the meaning of the word *वज्र*, which I have translated by 'stake.' Both *वज्र* and *वृक्ष* are given as synonyms of *वज्र*.

²⁴ See, e.g., *Viśṇupurāṇa*, Wilson's translation, p. 417 : 'Rāvaṇa . . . was taken prisoner by Kārtavīrya (Arjuna), and confined like a tame beast in a corner of his capital.' *Matsyapurāṇa*, adhy. 43 ; *Harivamśa*, adhy. 33.

when it took fright at the fire which issued from the thunderbolt as it vibrated and broke in striking (*Bhavana's*) broad chest,—that indeed truly tells *his* renown.

(*Verses* 10.) Of him whom the divine Dattatreya,²⁰ that homé of the amorous dalliance of fortune, favoured with the gracious promise of sons,—who, I ask, are we to describe the excellencies? What is the use of empty babbling? In his case even the goddess of speech, I fancy, is certainly embarrassed.

(11.) Then, how many rulers of the earth did not spring from him, a tree whose creeping-plants were the vows of good men in which he engaged,—(*rulers*) renowned for their zeal in defeating kings who were (*like*) newly risen Tārakas²¹

(12.) Among them who thus came one after another, was born, filling men with wonder, Kokkalladeva, supremely fortunate (*and*) swaying the orb of the earth like Indra; who to rising enemies was what a forest-fire is to expanding creepers, (*and*) whose prowess, adorned as he was with self-confidence, filled the circumference of the three worlds.

(13.) Whose forces, moving hither and thither to conquer the earth, like the sea which sweeps over its shores, when met together, by their excessive weight pressed down the earth, and thus laid low the several broad hoods of the lord of serpents.

(14.) When the dust raised by his army gradually ascended from the earth and rolled about in the sky, the pairs of Chakravāka birds, apprehending the approach of night, became flurried and separated; the peacocks, thinking the clouds had come, held a dancing festival; and, deprived of sight, the eyes of a sudden were struck with blindness.

(15.) When the lordly elephants of his large army which was fond of the woods by the sea-shore, resembling huge mountains in crowds plunged into the water, the ocean after a long time was reminded of that occasion when the Mandara mountain was whirled about in it.

(16.) And when the elephants of his army, while he occupied the slopes of the Vindhya, excited with rut were breaking (*the trees*), the forest, with its swarms of birds unmelodiously chirping, cried out as it were with pain.

(17.) Having conquered the whole earth, he set up two unprecedented columns of his fame,—in the quarter of the pitcher-born (Agastya)²² that well-known Kṛishṇarāja, and in the quarter of Kuvera²³ Bhojadeva, a store of fortune.

(18.) From him then was born Mugdhatuṅga, than whom nobody is more exalted in the three worlds; and who, desirous of conquering the quarters, when he had overthrown the enemies, what country did he not make his own²⁴

(19.) Whose sole object of affection, when he was preparing for contests, was his sword,—a couch for the fortune of battle, a club for (*the destruction of*) hostile forces, a sprout of the creeper—anger, a dear friend of pride, a sapphire-channel for the water—good conduct, a branch of the tree—bravery, an endless path for bold deeds to proceed by.

(20.) Who, possessed of terrific splendour, in every battle so handled the host of enemies that the crowds of goblins were exulting, that men carried their heads broken,

²⁰ Dattatreya was an incarnation of Vishnu. See *Bhāgavatapurāṇa*, IX, 23, 23.

²¹ Tāraka was a Daitya who was conquered by Indra.

²² i.e., in the south.

²³ i.e., in the north. Compare *Raghuvamśa*, XV, 108.

²⁴ If I understand the verse rightly, the word *farā* in the second line is superfluous; and *farā* with prep. *farā* is employed in an unusual sense.

and that headless corpses were running away, that the young imps were howling, that the fire of fire-mouthed goblins met the eye blazing forth from the hollows of skulls, and that all was terrific with the fearful ill-boding cries of jackals howling in their desire of devouring flesh.

(Verse 21.) On his expeditions the forests by the sea, near which his army encamped, had the number of their coral-sprouts doubled by the tips of the hands of women, stretched forth to gather them.

(22.) To Malaya his thoughts wandered, because it is there that the waves of the sea are playing, because there that wind is blowing which causes the Kerala women to sport, because there the serpent is stealing the fragrance of the trees.

(23.) Having conquered the lines of country by the shore of the eastern sea, and having taken Pāli from the lord of Kosala, having uprooted the dwellings of enemies one after another, he was a most splendid master of the sword.

(24.) From him was born that observer of prudent behaviour, Keyûravārsha, who fulfilled the ardent wishes of the minds of the women of Gauḍa, who was a deer to sport on those pleasure-hills—the breasts of the damsels of Karṇāṭa, (and) ornamented the foreheads of the women of Lāṭa; who engaged in amorous dalliance with the women of Kāśmīr, (and) was fond of the charming songs of the women of Kalinga.

(25.) Even when his soldiers, made to march to subdue the regents of the quarters, enacted the destruction of the universe so as to rouse the apprehension of the three worlds, no sheets of dust could rise from the earth, flooded as it was with streams of tears that were shed by crowds of captive women of enemies who again and again were made prisoners.

(26.) In battle that king wielded his big sword which, covered as it was with a mass of pearls from the frontal globes of elephants openly cleft by him, was covered as it were with the drops of the fame of his enemies, which it had often drunk and then emitted again under the pressure of (the king's) firm grasp.

(27.) Up to the Kailāsa, the intensely lustrous friend of Pārvatī's play, and up to the noble eastern mountain over which the sun shines forth, near the bridge of the waters and as far as the western sea, too, the valour of his armies brought endless anguish on hostile people.

(28.) He spread the battle-fields all over with the heads of proud enemies, who in their anger madly attacked him,—(with heads) which were honoured with the eager glances of the eyes of the damsels of heaven, (and) the skull-bones of which were falling off under the pressure of the grasp of the hands of exulting female goblins, eager for the blood which was trickling down under the strokes of his vibrating quick arrows.

(29.) "Our lord is an incarnation of Rudra; our lord supports the house of the three worlds; our lord is liberal; our lord is an iron fetter for restraining lawless princes;"—when crowds of excellent bards thus gave utterance to incessant brilliant words of flattery, the minds of hostile people who stood in his hall of audience shook violently.—

(30.) There was (a sage), free from the blemishes of sin, Bharadvāja by name, who was the one regent of all whose wealth consisted in quiescence. From his male energy, deposited in a water-pot, sprang that Bhāradvāja (Droṇa) whose conduct roused the wonder of the three worlds.

(*Verse 31.*) The charm of whose fame completely filled the three worlds, whose fortune was equal to his desires, and the might of whose anger, as regards both his curse and his bow, would have been suitable at the destruction of the universe. What can we say of that one ocean of policy and valour, more than this that (Arjuna), the husband of Subhadrâ, who with ease humbled the great pride of Śarva, was his disciple?

(32.) Even that son of Dharma,³⁵ minding his promise, retired, deprived of the hope of conquering the adversaries, when he saw how *he*, whose strong arm was expert in wielding the bow, with a mass of powerful arrows cut up the Pāṇḍava army.

(33.) Now, in the water, of which in the act of cursing he had taken up a handful³⁶ with his trembling hand, angrily intending to bring misery on Drupada for the insult (*offered by him*), there arose a man like victory incarnate; and from him proceeded the clan of the Chaulukyas, the great excellencies of which are countless.

(34.) And in that powerful family, which was made up of a series of princes eminent for widely spreading bravery and beauty, was born Avanivarman, who, when he bent his graceful bow, drew to himself the fortune of adversaries, (*and*) whose deeds became famous in the universe.

(35.) He greatly excelled in the world already by the fact that Simhavarman was his grandfather and the eminent hero Sadhanva his father, but more even by his own great dignity.

(36.) Of a man like him, whose generosity removed the badge of poverty of all mankind, (*and*) whose prowess drove his enemies to the mountain-caves by the sea-shore, surely he (*only*) is able to enumerate the excellencies who has complete command over that milch-cow of speech, the glorious goddess of eloquence.

(37.) As the lord of mountains begat Rudrāṇī, the ocean Lakshmi, the glorious Sun Kālindī, the son of Atri³⁷ the moon-light, and Janaka's sacrificial rite Vaidehī,—so that gem for granting the desires of tributary princes begat a wondrous ornament of maidens, the illustrious Nohalā.—

(38.) As the daughter of Puloman (*was the wife*) of the ruler of the divine hosts, and as Chhâyâ (*was*) of that lord of darkness-dispelling light, (*and*) Rati of the sugar-cane-arrowed god, so she became the beloved of the prince Keyūtaravarsha.

(39.) And as the elephant (*is beautified*) by the stream of rutting-juice, the bank of the ocean by the tender coral-creeper, a tree by the beauty of flowers, and a cloud by the lightning,—so that moon of princes obtained unspeakable lustre through her, his queen.

(40.) To secure (*the merit of*) pious deeds, she built for the god, who is the sole object of Umā's affection, this temple which obstructs the progress of the sun with its tops the points of which graze the clouds,—a collection of her own fame as it were in bodily form;

(41.) the flags on which do not flutter, because, I fancy, they are constantly sprinkled with the foam of the horses of the lord of day, fatigued with their ceaseless march through the sky;

³⁵ i.e., Yudhishtira; compare *Situpālavadhā*, II, 9. Yudhishtira retired from the contest before his teacher Droṇa.

³⁶ The original has *chuluka*, from which is here derived the name *Chaulukya*. Compare Mr. Fleet's *Dynasties of the Kanarese Districts*, p. 17.

³⁷ i.e., the moon.

(Verse 42.) and on the broad pinnacles of which, lofty and spotless as it is,²² the rows of fresh clouds, clinging to them in the rainy season, appear like swarms of doves.—

(43.) There was (*a sage*), the Mādhumateya Pavanaśiva; after him flourished Śabdaśiva; his teaching again is sanctified by his disciple, the pious Īvaraśiva.

(44.) To him, a store of penance, the cultivated (*queen*) gave the two villages Nipāniya and Ambipāṭaka, as a reward for his learning.

(45.) And to the enemy of Smara she gave Dhaṅgaṭapāṭaka, Poṇḍi, Nāgabala, Khailapāṭaka, Viḍā, Sajjāhali and Goṣṭhapālī.—

(46.) From her was born to the illustrious lord of men Yuvarājadeva the famous prince, the illustrious Lakshmanarāja, like the sun, elevated (*and*) endowed with mighty splendour; the lustre of whose feet,²³ a seat of fortune, was revered by the exalted heads of sovereigns, (*and*) who indeed, by unheard-of, pleasing, beautiful qualities, surpassed the god of love.

(47.) Surely, for the glory of his heroism the lady Fame spread out on the ground a necklace with the mass of pearls produced from the frontal globes of the elephants of adversaries, cleft in battle by the edge of his firmly grasped sword.

Moreover:—

(48.) Worthy of honour is that Kadambaguhā²⁴ where there has been an uninterrupted line of saints; for them, again, was an object of veneration the chief of sages, Rudraśambhu.

(49.) On account of his might to be highly revered in the world, he there had a disciple, Mattamayūranātha, who, when he had removed every stain of impurity, became possessed, oh! of the town (?) of the prince Avanti.

(50.) After him came the holy Dharmasambhu, who became an ornament of the world, (*and*) whose feet were worshipped by the lustre of the crest-jewels of princes; having reached the further shore of the ocean of the Śaiva doctrine by his austerities, he obtained the spotless pleasing renown due to him.

(51.) His disciple was, rich in austerities, Sadāśiva, whose venerable pair of feet was worshipped by princes with the rays of their diadems.

(52.) After him came his disciple, named Mādhumateya, full of radiance (*and*) subsisting on fruit and roots, in whom austerities and majestic splendour dwelt harmoniously together (?).

(53.) He had a most venerable disciple, Ohṭṭāśiva, who, striving after final liberation, swept away the impurity consequent on actions (*performed in previous births*).

(54.) Then (*came*) his disciple, named Hṛidayaśiva, a mine of all excellencies, whose fame deserves to be sung of even now; the soles of whose uniquely venerable feet were rendered²⁵ lustrous by the collections of jewels in the diadems of princes.

²² I can find no suitable meaning for the word चतुष्, at the end of the first line.

²³ In the original, the third line of the verse does not admit of being construed properly. I should feel inclined to substitute चतुष्चक्रः for चतुष्चक्रः. Applied to the sun, the third line would mean that the lustre of his rays is enjoyed by the high tops of mountains.

²⁴ Dr. Hall has already shown that Kadambaguhā, a prince Avanti, or Avantivarman, the town Mattamayūra (*and*, I may add, the sage Sadāśiva) are mentioned in a long inscription at Ranod, badly edited in the *Jour. As. Soc. Beng.* vol. XVI, p. 1080, which has been assigned by Sir A. Cunningham to about the end of the 10th century A. D.—*Archæol. Survey of India*, vol. II, p. 808.

²⁵ In the original, चतुष् is used wrongly instead of the passive form चतुष्कृतः.

(*Verse 55.*) For whom is that holy man not an object of laudation,—he who, an abode of every kind of knowledge, wise (*and*) true to his vows, still further increased the renown spread over the illustrious Mādhumatēya lineage; and who surpassed the earth by his patience, the cloud by his fairness, the ocean by his propriety of conduct, (*and*) the god of love by his freedom from passion?

(56.) Or, rather, what need has that eminent sage of praise at all,—he whom the illustrious prince, the moon of the Chedis, having shown his devotion by presents sent by well-conducted messengers, in due form brought hither, full of respect?

(57.) The illustrious Lakshmanarāja also, filled with devotion, himself made over to that great ascetic the monastery of the holy Vaidyanātha.

(58.) And the sage, having accepted it, again gave the holy Nauhaleśvara monastery to his well-conducted disciple Aghoraśiva.—

(59.) Now, when he had performed (*this*) deed, the powerful Chedi lord marched, with all his elephants and horses, (*and*) accompanied by strong foot-soldiers of tributary chiefs, to the very pleasant western region, inspiring his adversaries with fear (*and*) difficult to be obstructed in his progress.

(60.) Having valorously struck down (*adversaries*) who were humbled in battle, having his commands honoured by presents offered by princes who bowed down (*before him, and*) having fulfilled the hopes of suppliants with the wealth on which they had set their hearts, he made the host of his army sport in the water of the ocean.

(61.) Having bathed in the sea, the illustrious (*prince*) then worshipped Someśvara, with golden lotuses; but he also presented something else.

(62.) After defeating the lord of Kosala, he made the (*effigy of*) Kāliya,* wrought of jewels and gold, which was obtained from the prince of Odra, a reverential offering to Someśvara. Having besides presented elephants, horses, splendid dresses, garlands, sandal and other (*gifts*), the prince, to get out of the toils of this life, humbly praised (*the god*), full of joy:—

(63.) “Whenever a prince, freed from darkness by prostrating himself at your feet (*and*) delighting in the truth, deems this life void of substance, then his good fortune is no longer liable to change, because he has got rid of (*the bondage of*) birth.”—Absorbed in such meditation, he fixed his mind on Śiva’s glory.

(64.) From him was born the great ruler, the illustrious Śamkaragana, whose incomparable pair of feet was worshipped even by adversaries;

(65.) who, of stubborn daring, in battle eagerly devoted his sword to the destruction of countless hosts of enemies, while his generosity always caused joy to the people; who, of matchless beauty, humbled the haughty pride of the god of love, and who as a ruler of the earth was praised everywhere and at all times by the wise;

(66.) the broad resting-place of whose two lotus-feet, a seat of prosperity, was decorated by the rays of the large jewels that covered the diadems of princes bowing down (*before him*); and whose ocean-like breast was resorted to by Fortune, come to him gradually, while another deity of fortune, the glory of heroism, had taken her seat in the edge of the prince’s sword.

* Dr. Hall states that it is the custom to make fancied representations, in miniature, of the serpent Kāliya which was destroyed by Kṛṣṇa, and to hang them about the neck of images of Śiva.

(*Verse 67.*) His younger brother was the illustrious prince Yuvarājadeva, on whose lotus-feet princes have indeed bent down, like bees (*alighting on them*). Of one who (*like him*) is an abode of devotion to truth, of goodness and friendly speech, (*and*) the one resort of fortune and valour, surely a good man even will not be able to tell all the excellent qualities.

(68.) This prince mastered with his arm, and slew with his hand which wielded a knife, the radiant, fiercely roaring, most terrific tiger-shaped demon, whose mouth was awful as it tore (*men*) to pieces with its sharp teeth, whose eyes were blood-shot all over with rage, who used his paws as weapons of attack, and sprang forward with uplifted tail.

(69.) Though causing joy to the eyes of women as a new god of love, he yet again was the god of death who with the edge of his sword cleft the frontal globes of huge elephants; and, strange to relate, fond as he was of Sarasvatī, he was eager to worship Śrīkaṇṭha,⁴ and, clever in discriminating between the four castes, he was a gem to grant the desires of (*all*) suppliants.

(70.) When young women at their customary bathing plunged into the clear bitter water of the Revā, made to surge up and down by the motion of their thighs and hips, they truly became perfumed with the strong fragrance of the god of love, mixed since the water was with the rutting-juice which used to flow into it at the bathing of his towering lordly elephants.⁵

(71.) I fancy that his bright fame, after roaming about everywhere,—on the round breasts of women surely in the form of pearl-strings, on the spotless full orb of the moon in the guise of the moonlight, and on the extensive waters of the Mānasa lake as a graceful row of swans,—has yet found rest in the abode of Umā's husband.

(72.) After worshipping the god Īśāna with his wealth in suitable manner, the prince, in accordance with traditional precept and according to scripture, composed (*this*) hymn of praise:—

(73.) "Happy are those rulers, oh Lord, who with unswerving minds worship thee, and employ their wealth in works of piety. For those who are swayed by passion and whose minds are given up to sensual pleasure, exalted station is a cause of intoxication, oh granter of boons!"

(74.) "What is the use of arrays of ruddy elephants? What the use of women, the promoters of amorous dalliance? Gold, horses, dresses, and all manner of precious stones serve no purpose when a man fails to worship the beloved of Bhavānī."

(75.) "Birth in a princely family, sovereignty over the earth, sacred knowledge, due discrimination, beautiful form and victory in battle come to him who takes refuge with the holy feet of Śaṅkara."

(76.) "Why need I make many words, oh Lord? To thee only shall my devotion always be given, the cause of everything; and through thy favour, the greatest of all blessings, a shower of ambrosia will fall upon me which will manifest itself of its own accord."—

(77.) The great fame of the first three princes has been described by the illustrious Śrīnivāsa, the son of the illustrious Sthīrānanda.

⁴ Or, 'eager to worship the neck of Śrī.' The idea suggested by the original is that the king was possessed of both eloquence (or learning) and fortune,—two things which ordinarily do not go together.

⁵ The word रज्ज् of the original has reference to the mixture of the two fluids, the bitter water of the river and the fragrant rutting-juice.

(*Verse 78.*) And the bright eulogy of the renown of the three (*other*) princes has been afterwards composed by Sajjana, the intelligent son of Thira.

[The passage which follows here in the original up to the end of verse 82, and part of which is either altogether illegible or doubtful, I am unable to translate properly in all its details. Its general import, however, appears to be this,—that various manufacturers and traders, and the inhabitants generally, had to deliver or pay at the *maṇḍapikā*⁴⁶ of the town, for the benefit of the monastery and its occupants, certain articles and taxes, —salt, oil, betel, pepper, ginger, vegetables, etc., and fixed sums of money for every elephant, horse, etc.]

And at the monastery of the glorious Nohaleśvara⁴⁷ where there was the holy preceptor Aghoraśiva,—

(83.) sometimes subsisting on alms and sometimes feeding on vegetables, sometimes eating roots, while sometimes he also lived on bulbous roots; seeking the supreme light of Śiva, freed from the darkness of passion, he never became subject to the effect of the poison of sensual enjoyment⁴⁸;—

(*there* ?) he had this eulogy put up. The glorious Tripurī, Saubhāgyapura, Lavaṇanagara, Durlabhapura, Vimānapura (?)

(84.) every day they⁴⁹ shall bring, guarded,

(85.) May this composition, the several parts of which are well-joined, (*and*) which would deserve praise (*even*) from the wonder-struck poet Rājasekhara, last to the end of the world, as well as the preceding⁵⁰ eulogy!

Of the Kāyastha, the illustrious Śiruka.⁵⁰

(86.) The eulogy was written by Nāī, the son of the writer of legal documents Dhira; and engraved by Nonna, the son of the excellent artisan Saṅgama.

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⁴⁶ On *maṇḍapikā* see the Śiṣyāṇṭī inscription, *ante*, p. 166; the same inscription also contains the words *गुगु* or *गुगु*, and *वाचक*—*वाचक* 'an oil-mill.' In verses 79-82 of the present inscription the words, the exact meaning of which is not clear to me, are *वचिषा(?)*, *वीचिषा*, *गुगुगु*, *भर* in *भरवपीर*, *वचदी* *गुगुगुगुगु*.

⁴⁷ i. e., Śiva worshipped in the temple which was built by Nohala.

⁴⁸ One would expect to read *विषदिव*, instead of *विषदिव*.

⁴⁹ i. e., perhaps, the inhabitants of the town mentioned in the preceding.

⁵⁰ i. e., the eulogy of the first three princes.

⁵¹ I am unable to construe this genitive with either the preceding or the following verse. Perhaps Śiruka was the writer who originally wrote the eulogy of the first three princes.

XXXII.—THE CINTRA PRAŚASTI OF THE REIGN OF SARANGADEVA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

A copy of the subjoined *Praśasti* was first published in Murphy's *Travels in Portugal* (1798), together with a translation by Sir Charles Wilkins. The plate was reproduced ten years ago by Dr. Burgess in No. 9 of the *Memoranda of the Archaeological Survey of Western India* (Bombay, 1879), p. 104, with a restoration of the Sanskrit text by the late Dr. Bhagvānlāl Indraji and a short summary of the contents, promising at the same time to give a full translation in the *Indian Antiquary*. The latter unfortunately never appeared. Dr. Bhagvānlāl's text is generally correct, and reflects the highest credit on his ingenuity, since the copy on which he worked is, as Dr. Burgess stated, very inaccurate. Still I believe that a new edition, according to an excellent pencil-rubbing kindly presented to me by Professor G. de Vasconcellos-Abreu of Lisbon, will not be superfluous. This facsimile enables me to remove a certain number of difficulties, which Dr. Bhagvānlāl failed to solve by conjecture, and in many more cases to show that his restorations correspond with the original.

The inscription is incised with great care and neatness on a long slab of polished black stone, measuring, according to the rubbing, 42 inches by 20, and containing 66 lines. The stone is now preserved in the Quinta of Don João de Castro at Cintra, but, as the contents of the inscription show, it originally belonged to a temple at Somanātha or Devapattana in Sorāṭh. The document is on the whole well preserved. But four syllables are gone in the middle of line 18; 4 to 12 syllables at the ends of lines 23-28; and 2 to 5 in the first parts of lines 49-53. Besides, a few single letters have been destroyed or become indistinct here and there. The alphabet is the common Nāgarī of the thirteenth century, which shows only a few archaic forms, e.g., the initial *i* consisting of two circles and a semicircle, the *gha* with three vertical strokes, the *ba* consisting of a *va* with a dot in the centre of the loop, and a free use of the *prishṭhamātrā*. In the top-line the medial *i* and the *anusvāras* show ornamental forms, just as in many Jaina MSS. The language is not quite correct Sanskrit, and, with the exception of two short sentences in the beginning and at the end, is throughout metrical. Towards the end some Gujarāṭī words and Gujaraticisms occur in the list of the benefactions; likewise a number of difficult expressions not traceable in the Sanskrit dictionaries. As regards the spelling, it must be noted that, though *ba* and *va* are distinguished, we find instead of *Bṛihaspati* always *Vṛihaspati* and for *vīṭaka* always *bīṭaka*. The inscription contains a *Praśasti* (verse 75), composed in honour of the consecration of five Liṅgas which a Śaiva ascetic, called Tripurāntaka, erected at Somanāthapattana or Devapattana, or Prabhāsa, the famous Śaiva Tīrtha in Sorāṭh (Kāṭhiāvād), now usually called Verāval. The poem opens with a *Maṅgala* consisting of three verses, 1—3, which are preceded by a short prose invocation of Śiva. The first two verses are addressed to Śiva and the third to Gaṇeśa. Next follows the genealogy of the Chaulukya kings of Gujarāt, who were descended from the Vyāghrapallīya or Vāghelā branch, founded by Dhavala.

(Verse 4.) "The victorious, illustrious Viśvamalla, a head-jewel of princes, adorned (*formerly*) the Chaulukya race, he whose scimitar, though it had only two edges, his enemies (*seeing it*) from afar, regarded as (*a thunderbolt*) with a hundred edges."

(Verse 5.) "This sole lord of the world, a wonderful abode of courage, who all around uprooted with his arm, that is akin to the thunderbolt, the firmly rooted mountain-like kings, was called by his people king Nārāyaṇa."

(6.) "The glorious lord Vaidyanātha (*Śiva*), whose might destroys the misfortune of the torment of the world, placed in him, the ornament of the whole Kshatriya race, a portion of his Self; and he who had taken the vow of benefiting the universe, cured, as was proper, with his weapons even the big swellings of pride in the hearts of hostile kings."

(7.) His consort was Nāgalladevi, who claved to his body just as the glory of victory; through her that king was exceedingly resplendent, like the god bearing the deer-mark (*the moon*) through his brilliant light.

(8.) "That king, the prowess of whose arm took rest (*only when it reached*) the boundaries of the quarters of the horizon, whose younger brother was Pratāpamalla, enjoyed the earth which, owing to the excess of his taste for wonderful bravery, was overshadowed by a single parasol."

(9.) "After the illustrious Viśvamalla had anointed Arjuna, the son of Pratāpamalla, to be his successor, he enjoyed (*in Svarga*) banquets of ambrosia and the nectar of the lips of the celestial maidens."

(10.) "That crest-jewel of princes, his majesty Arjuna, who was lovely on account of virtues resplendent like the rays of the full moon, and who, an incarnation as it were of a portion of Dāmodara, gained great glory through his valour, drew riches from the earth as if it were the cow of plenty."

(11.) "After that guiltless man, an incarnation of Kṛishṇa, had grasped, in order to punish the wicked, the circle of the earth with his hand, that by its liberality surpassed the tree of paradise, he, indeed, protected his subjects through his noble deeds."

(12.) "Victorious is the issue of his body, his majesty Śāraṅga, whose heart is immersed in the happiness produced by his amorous dalliance with the Fortuna of the Gūrjara kingdom, who is passionately addicted to the sport of rescuing the earth and who possesses a dignity (*equal to that*) of Śāraṅgadhara."

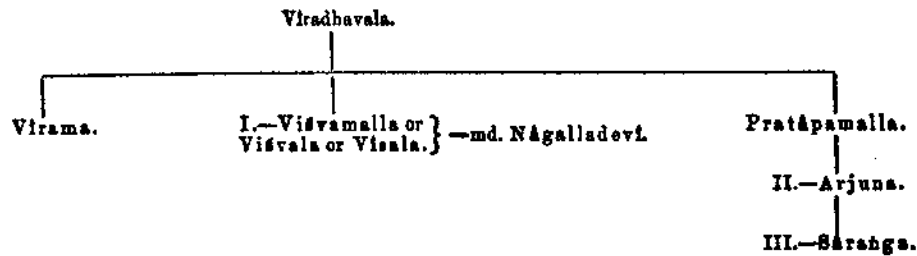
(13.) "Through his power he in battle reduced the powers of the Yādava and the Mālava lords, just as the lord of birds formerly (*overcame*) the huge-bodied elephant and the tortoise."

Though these verses, for the greater part, contain nothing but mere verbiage, they yet yield some new facts concerning the history of the Vāghelās. First we learn that the full Sanskrit name of the first king of this race, who in the *Prabandhas* is usually called Viśala or more rarely Viśvala, was Viśvamalla, "the wrestler of the Universe." This appellation, which has its analogies in Āhavamalla, Yuddhamalla (Jodhmalla), Prithivimalla and Jaganmalla (Jagmall), and so forth, was no doubt the original and real one; and Viśvala, of which Viśala is the Prākṛit representative, is either an abbreviation from it, formed *bhīmavat* with the addition of the affix *la*, or a corruption of Viśvamalla like *Rudraja* for *Rudrabhaṭṭa*, *Mammaja* for *Mahimabhaṭṭa* and *Jaiyaja* for *Jayabhaṭṭa*, in which the last letter *la* does duty for the second part of the compound, *malla*.

The second point of historical interest which the inscription offers, is the statement that Viśvamalla had a younger brother, called Pratāpamalla, and that the

second Vāghelā king Arjuna was the son of the latter. The *Prabandhas* known to me, which notice the Vāghelā kings, speak only of an elder brother, Virama, whom Vastupāla removed in order to secure for Viśvamalla the succession to the throne of Dholka. The works, in which Arjuna's name occurs, *e.g.*, the *Vichitrareṇi*, Dr. Bhāṇḍārkar's anonymous Fragment, and the *Pravachanaparikṣā*, state nothing regarding his relation to his predecessor. Thirdly, the inscription informs us that the name of Viśvamalla's wife, *i.e.*, his first queen, was Nāgalladevi. With respect to Sāranga, finally, we are told that he defeated the Yādava and Mālava kings, and we may at least infer from this statement that the old feuds of the Chaulukyas with their south-eastern and eastern neighbours continued almost as long as their kingdoms existed. The Yādava foe of Sāranga must have been Rāmachandra, the last independent Hindu monarch of Devagiri, who mounted the throne in 1271 A.D., and died in 1309 A.D., as a vassal of the Muhammadan emperor of Delhi. The name of the king of Mālava, with whom Sāranga fought, is not ascertainable from the authentic lists hitherto published.

The pedigree of the first Vāghelās stands now, if we include Viśvamalla's father Viradhavala, as follows:—



The next following portion of the inscription, verses 14-39, is devoted to a description of the spiritual family of Tripurāntaka, the benefactor of the Tirtha of Somanātha, and to an account of his virtues and his adventures. The section is introduced, as is often done in the late inscriptions and poems of Gujarāt, by the words *itaś cha*, "and now," and its opening verses run as follows:—

(Verse 14.) "The god who wears the infant moon on his head, and who grants rewards for the multitude of performances of austerities, himself became incarnate in the form of Bhaṭṭāraka Śrī-Lakulīśa, in order to bestow favour on the universe.

(15.) "And in order to favour the offspring of Ulūka,¹ who long were deprived of sons in consequence of a curse of their father, he came to and dwelt at Kārohaṇa, the forehead, as it were, of the earth,² an ornament of the Lāṭa (country).

(16.) "In this (place) appeared, in order to fulfil particular Pāsupata vows, four pupils of his, called Kuśika, Gārgya, Kaurusha and Maitreya.

(17.) "Afterwards the race of these ascetics, which grew up in four (branches), adorned the earth that is bounded by the four oceans.

¹ I take *ulūkabhūta* in the sense of *ulūkodbhūta*, as the most natural interpretation "who had become owls" does not give any good sense. If this were the meaning, it would be necessary to take *vipatrakṣa* as a proper name, for which proceeding there is no authority.

² The translation strictly follows the text. But I believe the poet meant to say "an ornament of the Lāṭa country, which latter resembles the forehead (*lālāṭa*) of the earth." For the play with *lāṭa* and *lālāṭa* is a very common one, while the comparison of Kārohaṇa with *lālāṭam uṣṭyā* is unintelligible.

(Verse 18.) "Through the succession of high-minded men who were favoured by those (*four*) arose the glorious . . . ka, possessing boundless wealth.

(19.) "An abbot (*sthānādhipa*), called Kārttikarāśi, who resembled a conglomerate (*rdāśi*) of austerities in (*human*) shape, and who took away the sins of his (*spiritual*) dependants by merely looking at them, became an ornament of Gārgya's line.

(20.) "(*Next*) arose compassionate Vālmīkirāśi, who owed his (*spiritual*) birth to the favour of that (*Kārttikarāśi's*) lotus-hands,² and who hallowed speech by the arrangement of his words and the road to the sanctuaries by the marks of his steps, which (*arrangement and marks*) were pure like his mind.⁴

(21.) "He graciously appointed a young ascetic, called Tripurāntaka, to be the awakener of the virtuous;⁵ even stones, consecrated by the lotus-hands of such men, become, indeed, visibly deities.

(22.) "That pupil of Vālmīkirāśi, of appropriate name, called Tripurāntaka, sanctified the four quarters of the horizon in consequence of his desire to visit other sacred places."

These verses make us acquainted with three teachers of the Gārgya branch of the Lakulīśa-Pāsupatas, who apparently were in succession abbots or spiritual directors at some sacred place or of some *Maṭha*⁶ in Gujarāt. Possibly the place where they resided may have been Kārohaṇa. But this is not certain; for the four last syllables in verse 18 may have contained some other geographical name, and the sense of the verse may be that a *Maṭha* or sanctuary was established *there* by the spiritual descendants of the four pupils of Lakulīśa.⁷ But in any case it is indisputable that Kārohaṇa in Lāṭa or Central Gujarāt was the head establishment of these Śaivas, because Śiva is said to have there become incarnate as Lakulīśa. Kārohaṇa is, it would seem, the modern Kārvān on the Miyāgām-Dabhoī railway; this village was according to its *Māhātmya* formerly called Kāyavirohaṇa or Kāyārahun (*Kāyārohaṇa* ?),⁸ and was according to tradition the place where Mahādeva, who had been born as Nakulēśvara in the family of a Brāhmaṇ of Ulkāpurī, or Avākhal, re-assumed his divine shape.⁹ It is "one of the four oldest and most famous seats of the worship of Śiva," and is situated in the district which used to be called Lāṭa. The words *Lakulīśa* and *Nakulīśa* are two vicarious forms, of which the former is possibly the older one,¹⁰ though the latter one is that commonly used in Sanskrit literature. The doctrines

² I.e., who received the Śaiva initiation at Kārttikarāśi's hands.

⁴ I.e., who preached well and performed many pilgrimages.

⁵ I.e., to be preacher and head of the Śaiva community.

⁶ *Sthāna* has both meanings.

⁷ The use of a verb equivalent to *abhūt* for 'was made' is not uncommon in the modern Indian vernaculars, and it is not improbable that our poet has fallen into a Gujaratiism.

⁸ Though I consider the identity of Kārohaṇa and Kārvān to be certain, I do not mean to say that the two names are identical. With respect to the word *Kārvān*, I adhere to the opinion, expressed in the *Indian Antiquary*, vol. XVIII, p. 176, and consider Kārohaṇa, like Kāyavirohaṇa, as an attempt at finding a Sanskrit equivalent for the Gujarātī word.

⁹ See the *Bombay Gazetteer*, vol. VII, pp. 19-20, and pp. 550-551. Ulkāpurī is possibly a mistake for Utkāpurī, and the *Māhātmya* may still contain a dim reminiscence of the myth narrated in verse 14. The *Gazetteer* gives the name of Śiva as Nekleshvar or Nakleshvar, corruptions of the form Nakulēśvara, which occasionally occurs instead of Nakulīśvara.

¹⁰ Regarding the substitution of *na* for *la* and of *la* for *na* see Kuhn, *Beiträge zur Pāli-Grammatik*, pp. 38 and 44; Hemachandra, I, 230, 237; Beames, *Comparative Grammar*, § 248; Hoernle, *Grammar of the Gandian languages*, § 111. My reasons for considering *Lakulīśa* as the older form are, (1) that the change of *la* to *na* is more common than that of *na* to *la*; (2) that *Lakulīśa* can be easily explained as a compound of *lakulī*, i.e., *lakulīn*, and *īśa*, 'the lord wearing the staff,' i.e., the *kāśṭhādāga*.

of the Nakulīśa Pāsupatas are explained at length in Sāyana's *Sarvadarśanasamgraha*, pp. 103ff. (Cowell and Gough). But nothing is known regarding their history. It is therefore very interesting to learn that in the thirteenth century A.D. Gujārāt was considered to be the country where the sect arose and that Kārohana—Kārvān claimed the honour of being the place where its founder was born and where his school was divided into four branches. It must, of course, depend on the results of further discoveries, which an archaeological exploration of the site of Kārvān will no doubt furnish, whether we can accept these claims as well founded. As regards the antiquity of the sect, not much can be gathered from the statements in the inscription. Kārttikarāsi, the first historical head of these Pāsupatas, cannot have succeeded to his office much before the year 1225 A.D. since the third was alive in 1287.

The contents of the next verses are not important enough to require their being translated in full. It will suffice to give a short analysis, which course is made advisable too by the fact that most of them are badly mutilated. According to verses 23-24 Tripurāntaka's pilgrimage was first directed to the Himālaya, where he visited Kedāra, i.e., Kedārnāth in Garhwāl, and there worshipped Śiva with lotuses taken from the pure Brahmasaras. Thence he turned southwards and bathed at Prayāga, modern Allāhābād, at the confluence of the Gaṅgā and Yamunā (verse 26). From Allāhābād he wandered to the Śrīparvata (verse 27), which he circumambulated in the orthodox fashion, and where he was blessed by the aspect of divine Mallinātha. This mountain, which seems not to be identical with the Southern Śrīparvata or Śrisaila, must lie, if the order of the places visited is correctly given, south of Allāhābād and north of the Narmadā. For the next verse (28) informs us that Tripurāntaka afterwards bathed in "the waters of the Revā which are tossing among the rocks of the Vindhya mountains that are hallowed by the traces of Agastya's foot-steps." From the Narmadā he turned to the Godāvari (verse 29) and visited Tryambaka, i.e., Trimbak near Nāsik. Still continuing to travel southwards, the pilgrim reached Rāmeśvara and the bridge of Rāma (verse 30). Finally he returned to the north-west and came to Devapattana or Prabhāsa, where the river Sarasvatī flows into the ocean (verses 31-33). There he received high honours from the chief temple-priest.

(Verse 34.) Here the illustrious temple-priest (*gaṇḍa*) Bṛhaspati, who is visibly the husband of Umā,¹¹ made him an Ārya and appointed him sixth Mahattara.

(35.) The Chāturjātaka,¹² who was pleased with his virtues, rejoiced thinking: "This Mahattara will restore the sacred place by his pure actions."

What these honours conferred on Tripurāntaka exactly were, whether *Ārya* and *Mahattara* refer to offices or were, what is more probable, mere titles, I am unable to determine. I must content myself with pointing out that, according to verse 9 of the

¹¹ This phrase has a double sense. It means that the name of Bṛhaspati's wife was Umā, and that he was an incarnation of Śiva.

¹² This must be the title of a high local official. For, below (verse 66) occurs the expression *Śrīmaṇḍakchāturjātaka*, the illustrious Chāturjātaka; verses 64 and 70 speak of *Chāturjātakapaddhā*, the feet of, i.e. the worshipful, Chāturjātaka. According to verse 60-61 he issues an edict granting allowances from the receipts of the custom house, verse 63 mentions his treasury and verse 67 his allowance of *pāṇi-sūpārī* at the Śivarātri festival. Literally the word means 'connected with, i.e. ruling, the four castes'; the technical sense may either be 'prefect, governor' or 'Nagaraj', a kind of hereditary lord mayor. In the *Samnāthpattan Prasasti* (*Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. III, p. 9) we hear (verse 22) of *chāturjātakulokādī*, which term has been translated erroneously by 'men of the four castes.'

Somnāthpattan *Prāśasti* (*Wiener Zeitschrift*, loc. cit., p. 8), Bhāva Bṛihaspati received the same honours from king Jayasimha-Siddharāja. The *ganḍa* Bṛihaspati, who honoured Tripurāntaka, is of course not, as Dr. Bhagvānlāl suggests (*Mem. Arch. Surv. West. Ind.*, No. 9, p. 104), the *ganḍa* Bhāva Bṛihaspati, who was the contemporary of Jayasimha and of Kumārāpāla. For these two kings reigned between Vikrama Samvat 1150 and 1229, while the date of our inscription is more than a hundred years later. Moreover, the two Bṛihaspatis are clearly distinguished from each other by the statements regarding their wives. Bhāva Bṛihaspati was married, according to verse 35 of the Somnāthpattan *Prāśasti*, to Mahādevī, daughter of Sodhala, and our Bṛihaspati to Umā (below, verse 43). The name Bṛihaspati must, therefore, have been borne by more than one priest in charge of the temple of Somanātha at Devapattana or Prabhāsa.

The honours which Tripurāntaka received, induced him to realize the hopes of the Chāturjātaka and to spend considerable sums on the Tirtha. The following verses (40-46) inform us that (1) he built five temples, (2) dedicated five statues, and (3) erected a *torana* supported by two pillars,—a sort of triumphal arch. The five temples were situated, according to verse 40, to the north of the *maṇḍapa* or hall of the temple of Someśvara, close to the splendid old water-clock (*ghaṭikālaya*),¹² and on the site¹³ of Śrikanṭha-Pañchamukha, i.e., five-headed Śiva, surnamed Śrikanṭha. The first of these temples (verse 41) was built for the welfare of Tripurāntaka's mother Mālhanā and called Mālhanēśvara. The second (verse 42) was dedicated to Umāpati and erected in the name of the priest Bṛihaspati, who was the husband of Umā. The third, called Umeśvara (verse 43), was built for the welfare of the priest's wife. The remaining two, a Tripurāntakeśvara and a Rameśvara, were named after the founder and his wife (verse 44). The five statues,¹⁴ a Gorakshaka (Gorakhnāth), a Bhairava, an Āñjaneya (Hanuman), a Sarasvatī, and a Siddhi-Vinayaka (Gaṇeśa), were placed in the *antardāśas* of the five temples. The *torana* finally was erected "on the space (*bhūparisāra*) before the northern gate of these (*five temples*)."¹⁵ This statement indicates that the temples were surrounded by a wall, and that the arch adorned the principal entry into the enclosure, which had to be made on the north side, as the great temple of Someśvara lay to the south and east, and to the west the sea.

Almost the whole remaining portion of the inscription (verses 47-72) is taken up by the enumeration of the benefactions which Tripurāntaka made in order to provide for the service of his temples, and by rules regarding the worship. This section offers considerable difficulties, because it contains a number of words either not found in the accessible dictionaries and *koshas*, or found with meanings attached which do not fit, and because the rules regarding the worship are awkwardly arranged and obscure. I believe that the only chance of clearing up all the difficulties would be enquiries on the spot among the priests of Somnāth and of other Śaiva establishments in Kāthiāvāḍ

¹² *Ghaṭikālaya* is the modern Gujarātī *ghaṭīdī*, the usual term for any kind of timepiece.

¹³ The text has *°edraṃ adhiśṭhītāni*, literally 'standing on the dwelling of.' This may mean either that the five temples were built on the site of an ancient decayed temple or that the site was sacred to the god mentioned. *Vāsa* seems to correspond here to the Jaina term *vasaṭhikā*, the 'precincts' of a sacred building.

¹⁴ The word 'statue' does not occur in the text. But if a Hindu speaks of 'a Baraavati or a Gaṇeśa,' etc., he usually means images of these deities. [*Antardāśa* is the second *Maṇḍapa* of a temple, between the *ardhamandapa* and the shrine.—J. B.]

and Gujarāt. As I am not able to institute such, my translations and explanations must remain in some cases merely tentative, and in other cases I have to confess my ignorance. The enumeration of the benefactions and of the rules runs as follows:—

(Verse 47.) "In order to cleanse the gods daily—two *kāvaḍis*¹ of water and a broom of *Zisypus jujuba*" for sweeping the buildings—"

(48.) "Both these (*things*) must be procured" (*and used*) by a particularly clever pupil (*śaṣṭa*) in return for the use of the *śaṣṭya* food² and of the money (*allotted*) for his monthly expenses.³ (*These verses form*) a couplet.

(49.) "He (*Triparāntaka*) who was purified by his natural inclination for giving gold, presented, out of kindness towards the town of the god who bears the crescent of the moon on his head, every month eight *drāmas* for (*the purchase of*) sandal-wood in the *śaṣṭra*.⁴"

(50.) "The guild of the gardeners shall furnish daily two hundred white roses (*śatapaṭra*) and two thousand fragrant oleander blossoms (*kaṣāstra*).⁵"

(51.) "He assigned in the *parthakipatta* six *drāmas* for the monthly expenditure in order to procure . . . a pure *śaṣṭa*.⁶"

(52.) "Two *śaṣṭas*⁷ of husked rice (*śaṣṭa*)⁸ and one *śaṣṭa* of *Phaseolus mungo* (*śaṣṭa*), four *śaṣṭas*⁹ of clarified butter, and as much oil for the lamps.¹⁰"

(53.) "Five betel-nuts of good quality—(*all this*) was provided by that constant man, a judge of the merits of others, daily in the store-house." (*These two verses form*) a couplet.

(54.) "He who is attached to the performance of meritorious works, caused to be provided even here" every month two *śaṣṭas*¹¹ of fragrant gum (*guggula*) for the time of offering incense.

¹ *Kāvaḍi* is apparently the Gujarātī and Marāṭhī *kāvaḍ*, which means the same as the Sanskrit *śāṣṭā*, 'a bamboo or pole for carrying burdens,' in this case pitchers which are attached to the ends by ropes. Two *kāvaḍis* of water are therefore two loads, equal to four pitchers of water, which quantity was required for the daily ablutions of the *Linga*.

² *Kāṣṭi* I take as an equivalent of *śaṣṭya*, made of *śaṣṭi* or branches of the *Zisypus jujuba*.

³ *Śaṣṭi* has here the meaning *śaṣṭa*, given for the word in the *Pratyaṅga* of *Yāgyavalkya*. Compare also the vernacular *śaṣṭi*, *śaṣṭi*, 'place, spot,' etc.

⁴ The verb *śṛi* is used here, just as in Gujarātī and other vernaculars, in a very loose manner, and must be variously rendered, as the context requires, by 'procure,' 'assign,' etc. The meaning is here that the *Śaṣṭa* or *Chela* is not only to procure the things mentioned, but also to use them. It will appear in the sequel that he is to do all the manual work of the worship.

⁵ *Śaṣṭya* food are the offerings, destined for the meals of the *devitas*, which are invariably made over to the temple-servants. See *Ind. Ant.*, vol. XII, pp. 317 ff.

⁶ Regarding the allowance for the *Chela*, see below, verse 61.

⁷ I am unable to explain this word, which looks suspicious. But the letters are perfectly distinct.

⁸ *Śaṣṭra* is the Prākṛit and vernacular form of Sanskrit *śaṣṭra*. The equivalent which the gardeners received for furnishing these flowers is mentioned below, verse 65.

⁹ I am unable to give a full translation of this verse, as I do not understand the words *śaṣṭya* and *parthakipatta*. *Parthakī* may be the Sanskrit for the modern *Pāṭhā* or *Pāṭhā*, a kind of money-changer.

¹⁰ *Śaṣṭa* was, according to Bṛhatī, *Indica*, vol. I, p. 106, in Somnāth, a measure equal to five *maṇḍa*. The word may be connected with Gujarātī *śaṣṭi*, 'a large earthen jar.'

¹¹ *Śaṣṭi* is a bad spelling for Gujarātī *śaṣṭi*, 'husked rice.'

¹² According to some authorities a *śaṣṭa* is equal to two *tolā*. If it had the same value in Kāthiāvāḍ, the quantity is equal to eight *tolā*. At present ghee and oil are sold by the *tolā* of 110-120 grains according to local custom.

¹³ The singular *śaṣṭa* is probably used loosely for the plural. The lamps are required for the *Ārādha* in the morning and evening.

¹⁴ I have left out in the translation the word *śaṣṭa*, which occurs also below in verses 60, 61, and 66, as neither the dictionaries nor the *śaṣṭas* themselves furnish any clue to its meaning. May it mean 'in perpetuity'?

¹⁵ "Even here," &c., in the store-house.

¹⁶ A *śaṣṭa*, now commonly called a *maṇḍa*, is equal to about 60 pounds, or, if *śaṣṭi*, to 20 pounds.

(Verse 55.) "The *Mehara*³⁸ shall give daily fifty leaves of . . . betel pepper for the preparation of *bhāṣas*.³⁹

(56.) "That which thus has been provided for the offerings in the sacred place (*the temples*) must be fetched by the *Paśupāla*⁴⁰ from the store-house of glorious [*Soma-ndītha*]⁴¹ and be given (*by him to the person performing the worship*).⁴²

(57.) "One *māṇaka* of rice (*choshā*) and two *pallikā*⁴³ of *Phaseolus mungo*, as well as two *karahās* of clarified butter, and so forth, must be daily given (*by the keeper of the store-house*) to the *Paśupāla* for the offerings.⁴⁴

(58.) "[*Even this*] must be daily given for the *Naivedya* offering; then that food must be carefully cooked by the pupil (*baṭuka*).

(59.) "After performing the declaration of purpose (*samkalpya*), the *Paśupāla* must give that *Naivedya* and the *bhāṣas* to the pupil who performs [*the worship*].⁴⁵

(60.) "He (*Tripurāntaka*), the most excellent of the virtuous, caused one *dramma* to be assigned daily (*from the revenue*) in the custom-house (*maṇḍapikā*) by an edict (*śāsana*) of the *Chāturjātaka*.⁴⁶

(61.) "Even *there*⁴⁷ this noble-minded man caused nine *drammas* to be assigned [*monthly*] for the maintenance of the pupil (*baṭuka*, *who serves the temples*).⁴⁸

(62.) "Fifteen *drammas* must be given every month to the *Paśupāla*, who comes to perform incomparable worship [*according to the law*].⁴⁹

(63.) "For this purpose he (*Tripurāntaka*) placed every month fifteen *drammas* in the treasury (P) of the worshipful *Chāturjātaka*.⁵⁰

(64.) "Rejoicing in his heart, he purchased for money from the worshipful *Chāturjātaka* three excellent shops and presented (*them as an endowment for his temples*).

(65.) "The best among these, the illustrious *Chāturjātaka*, who wears the

³⁸ The *Mehara* probably belonged to the Kāthiārd caste called *Mer* in the *Bombay Gazetteer*, and described there, vol. VIII, pp. 137-38. He was probably in some way, perhaps as watchman, connected with Tripurāntaka's temple, and received an allowance from him, though none is mentioned specially.

³⁹ A *bhāṣa* is the little three-cornered parcel of ground arcanut, lime, etc., which is wrapped up in a betel pepper leaf and held together by a clove stuck into the leaf, what is usually called *pān-supdrī*.

⁴⁰ *Paśupāla* means usually 'a herdman.' If the word is to be taken here in that sense, it is difficult to understand how a herdman was connected with the Śaiva worship. I suspect that it is the title of a Śaiva priest connected with the worship of Śiva, the *Paśupati*.

⁴¹ If the restoration *Somaṇḍītha* is correct, it shows that the store-house mentioned above in verse 53 is that of the great temple.

⁴² The person to whom the materials are to be given is the Śaiva pupil; see verses 58-59.

⁴³ A *pallikā* must be a small measure, as the mung is only used for seasoning the rice.

⁴⁴ The materials were of course intended for the daily *Naivedya*s of the five gods. Regarding the translation of *iti* by 'and so forth,' see the note to verse 59.

⁴⁵ Compare above, verse 48. The mention of the *bhāṣas* shows that the enumeration of the materials in verse 57 is not complete, and that the word *iti*, which is added at the end, really means 'and so forth.'

⁴⁶ The meaning is that Tripurāntaka paid money in order to secure this grant and that mentioned in the next verse. For verse 71 declares that he purchased the *śāsana* with his pure self-acquired wealth. Regarding *maṇḍapikā*, 'a custom-house,' see *ante*, pp. 7 and 117. I have again omitted the word *śāhita*.

⁴⁷ 'There,' i.e. (*from the revenue*) in the custom-house.

⁴⁸ The pupil is the person mentioned above in verses 48, 58-59. The word *śāhita* has been omitted also in the translation of this verse.

⁴⁹ The *Paśupāla* is no doubt the person mentioned above in verses 58-59, and below in verse 69.

⁵⁰ The translation of *sammilitapottaka* by 'in the treasury' is merely tentative. I take *pottaka* to be an adaptation of the Persian *foṣak*, which occurs in Gujarātī as *potak* and means "the total of the village taxes." *Sammilitapottaka* would thus mean 'the place where the village taxes were collected,' i.e. the treasury. The Persian word occurs also in Marāṭhī, where *potak* denotes *inter alia* simply 'the treasury.'

garland of the faith in the god (*Śiva*), made over to the gardeners in exchange for their daily furnishing the quantity of flowers (*required*) for the worship.⁴⁵

(Verse 66.) "The merchants⁴⁶ too assigned from each shop one *dramma* in order to provide the *pavitraka* and the *vistarana* at the festivals on the full-moon days of Chaitra and Bhādrapada."⁴⁷

(67.) "At the Śivarātri (*festival*) the betel-nuts for the *bīṭaka* of the Chaturjātaka⁴⁸ must be furnished by the store-house (*of the temple of Somandīha*) and the leaves by the Mehara.

(68.) "Three pure-minded shopkeepers must always personally provide garlands, cocoanuts and pairs (*of*) soft (*garments*)⁴⁹ in the three royal processions⁵⁰ of the glorious lord Somanātha.

(69.) "After the *Paśupdlaka* has first worshipped these five temples according to the manner (*prescribed*) for (*the worship of*) divine Someśvara, he shall afterwards ascend the stairs (*leading to the temple*) of the glorious deity."⁵¹

(70.) "He (*Tripurāntaka*) gave to the worshipful Chaturjātaka a *dharmasthāna*⁵² for repairing what may have been broken or have fallen (*into disrepair*) on the full-moon days of Chaitra and of Bhādrapada.

(71.) "As he procured this *dharmasthāna*, and this grant⁵³ (*śāsana*) with pure self-acquired property, the banner of his fame, which is connected with his temples, glitters brilliantly white like the full moon."

(72.) "In the middle of the temple, which is a monument of the fame of the illustrious priest (*ganḍa*) Rāṇaka Bṛhaspati and an ornament to the bank of king Śāraṅga's lake, he has caused to be built a chapel of his own particular god, a pleasure-house of Śrī."

After a further general eulogy of Tripurāntaka in verses 73-74, we learn from verse 75 that Dharaṇīdhara, son of Dharmīha, was the author of our *Prasasti*. Verse 76 further declares that the manuscript of the poem was written by the councillor (*mantrin*) Vikrama, the son of Pūrṇasimha, and that it was incised by the artist (*śilpin*), i.e., the mason Pūrṇasiha, the son of Nāhaḍa. According to the colophon the consecration of the (*five*) Liṅgas⁵⁴ took place on Monday, the fifth lunar day of the bright half of Māgha, Vikrama Samvat 1343, or, according to Dr. Schram's calculation, on January 20th, 1287 A.D., which was a Monday. This date is not of any great historical importance, because according to the chronicles, Śāraṅga ruled for 20 or 22 years until 1296-97 A.D.

⁴⁵ This was apparently the remuneration for which the guild of the gardeners furnished the flowers mentioned above in verse 50.

⁴⁶ I translate *maḥājanaḥ* by 'the merchants' in accordance with the usual acceptation of *maḥajan* in Gujarātī.

⁴⁷ I have left out the word *viśeṣasthāna*, which I understand as little as the technical meaning of the words *pavitraka* and *vistarana*, which have not been translated.

⁴⁸ It is customary to offer *pān-sūpārī* to officials or heads of towns and villages on the occasion of great festivals.

⁴⁹ The translation of *yugḍh* by 'pairs (*of garments*)' is only conjectural. I may, however, assert this much that it is usual to adorn the streets with cloth on very high festivals such as the Śivarātri, to which the rule of course refers. In Gujarātī the word *yuga* has always the masculine gender.

⁵⁰ *Rājapāṭikā* is frequently used in the *Prabandhas* in this sense.

⁵¹ This rule, too, no doubt refers to the Śivarātri.

⁵² *Dharmasthāna* must here mean 'land or money assigned for a religious purpose' according to the analogy of *devasthāna*, which in the modern vernaculars commonly means 'land or payments of money in support of a temple'; see, e.g., Molesworth, *Mardāki Dictionary*, *sub voce*.

⁵³ I.e. probably that mentioned above in verses 60-61.

⁵⁴ As there were five temples, there must have been five Liṅgas.

TRANSCRIPT.

- L. 1. ओ ॥ श्री नमः शिवाय ।
 इति स्तुतं चिन्मयमात्मवेदिनः समाधिमाख्याय विलोकयन्ति यं ।
 स चित्तसंतापमयाकरोतु वः स्तनंधयश्चेतमयूष-
2. भूषणः ॥ [१५]⁶⁵
 शैलात्मजीरसिजभृङ्गकुङ्कुमनाभि-
 पद्मावलीतस्मिन्तस्मययासुपाणिः ।
 पीयूषभासुकलिकाकलितावतंसी
 देवः शिवानि वि-
3. तनोतु दिवानि यः । २ [५]⁶⁶
 त्रेलीक्यमंगलमनंगरिपीरपत्न्य-
 मङ्कुरितैकदशमोक्तसदानमन्त्रीः ।
 देवः प्रपद्य इत्यैकपदी कपदी
4. भूयादनेकपसुखः सुखसंपदे वः । ३ [५]
 श्रीविष्णुमह इति भूपतिमौक्तिकं
 श्रीसुखवर्ममवतंसयति अ जिष्णुः ।
 यस्तु विधारमपि
5. संयति मङ्गलाक्ष-
 मारादमंस्तु यतधारमरातिवर्णः । ४ [५]
 चावधमूलमभितः चितिपा[दि]जात-
 सुखलयन् कुलियवर्मभुवा भुजेन ।
 सत्य-
6. स्व यः किमपि धाम जनेन राज-
 नारायणिति जगदे जगदेकनायः । ५ [५]⁶⁷
 यस्मिन्नात्मकतां न्यधत्त सकलचक्रावतंसे जग-
 त्तापव्यापदपा-
7. करिष्णुमहिमा श्रीवैद्यनाथः प्रभुः ।
 यस्मिन्नेन चिकित्स्तास्तुष्टितं विष्णोपकारव्रत-
 कातेन प्रतिभूभुजामपि इदः प्रीठा मदपंचयः । ६ [५]⁶⁸
8. नागसदेवीति बभूव यस्तु जाया जयश्रीरिव देववहा ।
 तथा स राजा सुतरां बभासे भासिव देवो हरिर्चाकमर्षिः । ७ [५]⁶⁹
 आयातविद्यात-
9. भुजप्रतापः प्रतापमहावरजः स राजा ।
 स्वपीयूषीकवर्षसातिरेकादेकातपत्रां भुजे धरित्री । ८ [५]
 श्रीविष्णुमहः स्वपदेभिर्विष्णु प्रताप-

⁶⁵ Metre, Varhasthā.⁶⁶ Metre of verses 2-5, Vasantatilakā.⁶⁷ The fourth consonant of चितिपादि⁶⁸ is completely gone; the first and second syllables of कवर्ष are blurred.⁶⁸ Metre, Śārdūlavikrīṭa.⁶⁹ Metre of verses 7-9, Upajāti.

- L. 10. महात्मवमर्जुनं सः ।
 साकं कुधापाकमभुक्त [नाक]नितंविनीनामधरावृतेन । ८ [H]⁸⁰
 राकानिशाकरसनाभिगुणाभिरामो
 दामोदराय इव वि-
11. क्रममांसलश्रीः ।
 भूपालमौलिमचिरर्जुनदेवनामा
 कामार्जुनीमिव धनानि धरामदुग्ध । १० [H]⁸¹
 हस्तो विधाय कदनाय दुराग्रयानां
 दाना-
12. वधूतसुरयास्त्रिणि भूमिचक्रं ।
 यः सौन्दर्यचरितैरनघः प्रजानां
 रक्षां चकार किल चक्रधरावतारः । ११ [H]
 तस्यांगभूर्जयति गूर्जरराज्य-
13. सश्री-
 संभोगकांदलितसौख्यनिमग्नचेताः ।
 क्षोणीसमुद्धरणकेलिरसोत्तरंगः
 सारंगदेव इति शार्ङ्गधरातुभावः । १२ [H]⁸²
 युधि यादवमा-
14. लवेक्षरावकृत क्षीणवली बलेन यः ।
 द्युविप्रहृष्टारिणी पुरा पतंगेद्री गजकाण्डपावि । १३ [H]⁸³
 इतश्च ।
 भट्टारकश्रीलङ्गुलीयमूर्ध्ना तपः-
15. क्रियाकाण्डफलप्रदाता ।
 अवातरद्विभ्रमनुपहीतुं देवः स्वयं बालचङ्गाकमीलिः । १४ [H]⁸⁴
 अनुपहीतुं च चिरं विपुलकानुलूकभूतानभिषाय-
16. तः पितुः ।
 ललाटमुष्णं इव ललाटभूषणं समेत्य कारोद्वहमभुवास यः । १५ [H]⁸⁵
 अवतेरुचत्वारः पाशपतव्रतविशेषचर्यार्थं ।
 इह कुशिकगा-
17. र्मकौरुषमेवेया इति तदंतसदः । १६ [H]⁸⁶
 ततस्तपस्विनां तेषां चतुर्धा आतिरुद्रता ।
 भुवं विभूषयामास चतुर्ध्वजसुद्धिता । १७ [H]⁸⁷
 एतेरनुष्ट-

⁸⁰ Read "नसुक्त"; the syllables "नसु" are blurred; नाक almost entirely gone.

⁸¹ Metre of verses 10-12, Vasantatilakā. The eighth letter of the third pāda and the second and third of the fourth are not quite distinct.

⁸² The first syllable of "निमग्न" is indistinct.

⁸³ Metre, Vaitāliya.

⁸⁴ Metre, Upajāti.

⁸⁵ Metre, Vamśasthā.

⁸⁶ Metre, Āryā.

⁸⁷ Metre of verses 17-18, Anuṣṭubh. The sixth and seventh syllables of verse 17 are blurred.

- L. 18. **हीतानामन्वयेन महात्मना ।**
 निःसीमवैभवं श्रीम $\times \times \times \times$ क्षमित्तभूत् । १८ [H]
 गार्भ्ययोगीन्द्राभरुचं बभूव खानाधिपः कार्त्तिकराधिनानाम् ।
19. **मूर्त्तस्तपोराशिरिवान्नितानामासौक्यमात्रेण हरश्चरानि । १९ [H]⁶⁸**
 तेन स्रष्टव्यकामसागुद्वहीतजन्मा
 वास्मीकिराशिरुदियाय दयाकुचेताः [i]
20. **वासी च तीर्थपदवीं च सदा पदानां**
 न्यासैः क्षत्तित्विमसाक्ष[ति]भिः पुनानः । २० [H]⁶⁹
 तेनागुद्वह्य समकेति सतां प्रबोध-
 कारी तपोधनदुवा त्रि-
21. **पुरातकेति ।**
 साक्षाद्भवन्ति विबुधाः क्लृप्त तद्विधानां
 चरुतांजुजेन दृष्टदोषि कृतप्रतिष्ठाः । २१ [H]
 वास्मीकिराशेः सुद्वहीतनाम्नस्तस्मैव शिष्यशि-
22. **पुरातकेति ।**
 तीर्थान्तरासौक्यकौतुकेन पवित्रयात्रास दिग्गजतस्तः । २२ [H]⁷⁰
 पूर्वं तपस्विगृह्यिषीष्टुह्यीयमूर्त्ति-
 यो देवदाहविधिने वि[जहार]
23. **देवः ।**
 आशावधूलवचिमानमनुग्रहीतुं
 तीर्थविगाहनमिवेष चचार सीयं । २३ [H]⁷¹
 समाधिपूतेन हृदंजुजेन यः — ७ यि — ७ — ७ — ७ [i]
24. **ततः शृचिब्रह्मसरःसरोजैरानर्चं केदारपदारविंदे । २४ [H]⁷²**
 जगद्गुवं चेतसि यः प्रपद्य यागीश्वरं मूर्त्तमि — ७ — ७ [i]
 ७ — ७ — ७ — ७ —
25. **प्रसादसंपत्तिस्तस्यानि तपःफलानि । २५ [H]**
 मिथी मिलन्नुक्तकिंदकान्वातरंगहस्तोपहृतैः पयोभिः ।
 ससर्ज यस्यानि ७ — ७ — ७ — ७
26. **यः पाद्यमिव प्रयामः । २६ [H]**
 प्रदक्षिणीकृत्य सतां प्रदीपः श्रीपर्वतं यः क्लृप्त सर्वतोपि ।
 श्रीमन्निनायक्य विसौक्येन कृतार्थ — ७ — ७ — ७ —
27. **ते । २७ [H]**
 प्रेक्षाकृतानि क्लृप्तोन्नवपादसुहा-
 निःकस्मयाक्षतिषु विंशतिरिः शिखाद्यु ।

⁶⁸ Metre, Indravajrā. The last three syllables of the verse are indistinct.

⁶⁹ Metre of verses 20 and 21, Vasantatilakā. The bracketed syllable is only half visible.

⁷⁰ Metre, Upajāti.

⁷¹ Metre, Vasantatilakā. The second and third bracketed syllables are half visible.

⁷² Metre of verses 24-27, Upajāti.

शिवान्नानि मन्त्रराजविगाहलीला-

— — — — —

- L. 28. वाक्पयि यः सिवेवे । २८ [H]⁷⁵
 गोदावरीतीरविहारिणीभिर्बनस्यलीनामधिदेवताभिः ।
 क्षतार्थयन्त्रभगदृक्पयोजं यो जंगमस्यं वक् — — — । २९ [H]⁷⁶
29. ततः शमाहैतरसाभिरामे रामेश्वरं चेतसि चिंतयन् यः ।
 ददर्श कंकाधिपकासरत्नेः प्रस्थानकीयीमिव सेतुलेखा । ३० [H]⁷⁶
 श्रीदेवपत्नसम-
30. स्तम्भनस्तमीनां
 नेत्रारविंदकुलैरिव सानुबंधैः ।
 तीर्थावगाहनधिया दिशि पश्चिमाया-
 मायातवानुपश्रमायतनं क्षती यः । ३१ [H]⁷⁶
 सरस्वती-
31. सागरसंप्रयोगविभूषिताभीगमथागमस्यः ।
 सोमेमच्छावलमानवालचंद्रप्रभासंवर्धितं प्रभासं । ३२ [H]⁷⁷
 इह महीतलतीर्थविगाहना-
32. दक्षिणतीर्थमयीं दधदाक्षतिं ।
 भुवनभूषणभूतमभूषय-
- नगरमिंदुकलाभरद्वय यः । ३३ [H]⁷⁸
 इह साक्षादुमाकांतः श्रीमान् गंडह्वयतिः ।
33. चार्यमेवं विनिर्माय षष्टं चक्रे महत्तरं । ३४ [H]⁷⁹
 स्थानकं निजविश्वचरित्रैश्चरिष्यति महत्तर एवः ।
 इत्येवैव सुसुदे हृदि पातुर्जातके-
34. न गुणजातरसेन । ३५ [H]⁸⁰
 अस्ति श्रीत्रिपुरांतकीपि विबुधश्रेणीकिरीटोपस-
 च्छायापञ्चवलासितांजिकमलः कासां गिरामध्वनि ।
 यस्त्रोद्दामचरि-
35. ब्रह्मभवनिधेरिव कियंतं गुह-
 ग्रामं धारयतु खड्गचिह्नहरक्रीडे वराकी श्रुतिः । ३६ [H]⁸¹
 धनानि कामाधिकवामलोचनाविशोचनप्राचक्ष्यं-
36. चक्षानि यः ।
 ददौ महादीर्घ्यनिपीडिताक्षने सतां प्रपकार्त्तिहरा हि संपदः । ३७ [H]⁸²
 चास्त्रितस्तं पुरुषोत्तमभूय कामजकानि समाहितबुधैः ।
 य-

⁷⁵ Metre, Vasantatilakā. Read श्रेणीक्षितानि; चक्षणीयं; निष्कलपा°.

⁷⁶ Metre, Upajāti. The end of the verse probably was जंगमस्यं वक्तावसाद ।

⁷⁷ Metre, Upajāti.

⁷⁸ Metre, Vasantatilakā.

⁷⁹ Metre, Upajāti. Read वाक्°.

⁸⁰ Metre, Drutavilambita.

⁸¹ Metre, Anuṣṭubh. Read षष्टं.

⁸² Metre, Svāgatā. Read उद्दामचरि.

⁸³ Metre, Śārdūlavikrīḍita.

⁸⁴ Metre, Vamśasthā.

- L. 37. एव पुष्पवटितल रमिति प्रियसौ भुवनभूषणमासी । ३८ [३]^m
 सरस्वतीमीक्षितयासुखितलीपद्माम्बुजलीसङ्गपादुकेखलः ।
 महाकनी यत्न म-
38. श्रीमन्महा गुप्ता दिग्गजनामानमर्तसतां यदुः । ३९ [३]^m
 श्रीमन्महायतनमङ्गपसुतरैश्च
 श्रीभाषि जीर्णवटिकावयवनिधानि ।
 श्रीकण्ठपञ्चसुखा-
39. समचिह्निताभि
 येनाक्रियन्त कृतिनायतनाभि पञ्च । ४० [३]^m
 मातुर्मल्लदेव्या [यः] चेतसि माल्लदेव्यः ।
 सतामन्वेयमहिमा तत्त्वस्य निरमायद-
40. यः । ४१ [३]^m
 उमापतेरायतनं नाका नन्दवृक्षस्यैः ।
 कृती कृतबुधाचारः कारयामास तत्र यः । ४२ [३]
 श्रीवृक्षवृत्तिभार्याया उमायाः काचवृक्षजनः ।
 चेत-
41. सै यः सतां सीमा निरमासीदुर्मन्त्रं । ४३ [३]
 इह सनाका त्रिपुरांतकेन्द्रं मङ्गलरक्षीत्रिपुरांतस्यैः श्लाघात् ।
 प्रियामिधानेन मनोरमं चित्रा रमा-
42. पतिः संविदस्यै रमेन्द्रं । ४४ [३]^m
 गोरक्षं मेरुमांजन्यं सरस्वतीं सिद्धिनिदायकं च ।
 चकार पञ्चायतनांतरासे वासेन्दुमीक्षितमानसो
43. यः । ४५ [३]^m
 चाज्जबाहुदुनसौद्वर्द्धितक्षमसौरमन्त्रं सुतीर्यं ।
 दूरमस्तदुदितस्तदुत्तरद्वारभूपरिसरे चकार यः । ४६ [३]^m
 ससाधनाय देवा-
44. नो वाचद्विद्वयममसः ।
 सधार्म्यनी जगत्वाच सीधिनी प्रतिवासरं । ४७ [३]^m
 कर्तव्यमेतदुभयं बहुकेन पटीयसा ।
 जभासपाटकद्रव्यनेवेद्या-
45. श्रीपयोधतः । ४८ [३]^m
 श्रीवृक्षवृत्तिः यमिर्वाङ्मसीक्षिपुरानुज्ज्वलेन मपारसे यः ।
 द्वर्ध्वाचकार प्रतिमासमहावहापदीक्षार्जनिस्वर्णपूतः । ४९ [३]^m

^m Metre, Brāhmi. Read पुष्पवृक्षस्यै-^m Metre, Vamśasthā.^m Metre, Vamśasthā.^m Metre of verses 41-43, Anuṣṭubh. The bracketed syllable is indistinct.^m Metre, Vamśasthā. The anuvāsa of रमेन्द्रं is not distinct.^m Metre, Upajāti.^m Metre, Rathodhātā.^m Metre of verses 47-49, Anuṣṭubh.^m Metre, Upajāti.

- L. 46. दातव्यं मासि[क]चेष्टा यतपन्नयतद्वयं ।
 मवीनकचवीराणां हे सङ्गले च नित्ययः । ५० [४]^m
 बाटीवाजाय बाटीभी यहीतुं यच्चि[वेदि]कां ।
 चञ्जे परी-
47. चिपटे यः षड् द्रव्यान्मासपाठके । ५१ [४]
 माचकहितयं चीषा सुहानामिन्नमाचकं ।
 घृतं कर्षाच चत्वारस्तौलं दीपाय तादृशं । ५२ [४]
 जात्वानि पंच
48. पूगानि स्तितके स्तितिमासिना ।
 कीष्टागारे शुच्येन प्रत्वं येन चञ्जिरे । ५३ शुभं ।^m
 इहैव धूपवेष्टार्यं शुम्भुसस्त मचद्वयं ।
 यः पुष्पेषु समा-
49. सक्तः प्रतिमासमकारयत् । ५४ [४]
 पत्र — — च पंचामत् पत्राणि फलिबीरुषां ।
 मेहरैश्च प्रदेयानि नित्यं कीटकहेतवे । ५५ [४]
 पशुपालेन तदे-
50. चं चर्मीस्त्रामीपहारसंबधं ।
 श्री — — — कीष्टागारादानीय दातव्यं । ५६ [४]^m
 चीषा माचकमेकं निर्वापे पञ्चिकाद्वयं सुहाः ।
 नित्यं घृतकर्षीं द्वाविति
51. पशुपालाय दातव्यं । ५७ [४]
 [५८] × × ∪ दातव्यं नित्यं वैविध्यहेतवे ।
 ततस्तद्वत् बहुना पचनीयं प्रयत्नतः । ५८ [४]^m
 पशुपालेन संकल्प्य तच्चैवे-
52. चं सवीटकं ।
 बटुकाय प्रदा[तव्यं] — — [कर्ष]विधायिने । ५९ [४]^m
 मंडपिकायां स्तितके चातुर्जातकमासनात् ।
 प्रत्वं यः सतां सीमा द्रव्यमेकमका-
53. रयत् । ६० [४]
 चत्त्रैव कारयामास प्र — — सुदारपीः ।
 स्तितके यो नव द्रव्यान् बटुकाय सहेतवे । ६१ [४]^m
 पूजाप्रतिमां कर्तुं प्रतिमासमुपिदुषः ।

^m Metre of verses 50-55, Anushtubh.

ⁿ The bracketted letters are very indistinct, and not certain. The second sign of चरे (verse 51) is not quite distinct. Read कीष्टागारे.

^m Metre of verses 56-57, Āryā. The lacuna has probably to be filled up, as Dr. Bhagvānlāl proposes, by "सीमन्माप" Read कीष्टागारे.

^m Metre of verses 58-64, Anushtubh. The lacuna has probably to be filled up by चत्त्रैव कारयामास. Read मैवेच.

ⁿ Probably पूजाकर्षविधायिने to be read.

ⁿ The lacuna has to be filled up by writing प्रतिमासमुपिदुषः.

- L. 54. देयाः पंचदश द्रव्याः पञ्चपादस्य [धर्म]तः । ६२ [H]
चातुर्जातकपादानां यः संमिश्रितपोतके ।
ततः पंचदश द्रव्यान् प्रतिमासं व्यधत्त यः । ६३ [H]
इहानि
55. यो विविष्टानि त्रीणि प्रीयितमानसः ।
चातुर्जातकपादेभ्यो वित्तेनादाय दत्तवान् । ६४ [H]
तेषां मन्त्रादुत्तमं इहमेकं देवचक्षमाशिना मासिकेभ्यः ।
56. निखं पूजापुष्पजातोपहारैः श्रीमन्चातुर्जातकेन प्रदत्तं । ६५ [H]^{२०}
चैत्रीमास्ये मास्यपदीमहे च पवित्रं विस्तारं च कर्तुं ।
महाजनोपि प्रतिहृष्ट-
57. मेकं द्रव्यं विविधकृतके चकार । ६६ [H]^{२०}
कीष्टागारेषु पूजानि मेहरेषु दत्तानि च ।
शिवरात्री प्रदेयानि चातुर्जातककीटके । ६७ [H]^१
श्रीसीमनाचमस्तु-
58. राजपाटिकाग्रये त्रिभिर्हृषचिभिरात्मना ।
सन्नाधिकेराशि शुभाच्च कीमताः सदा विधेयानि विग्रहकुक्षिभिः । ६८ [H]^१
चमूनि श्रीमेधरदेवरीत्या
59. संपूज्य पंचायतनानि पूर्वं ।
चनेन पञ्चात्ययपादकेन श्रीदेवपाट्यामधिरोहणीयं । ६९ [H]^२
चैत्रीमास्यपदीमव्यपतितोषारहेतवे ।
चातुर्जा-
60. तकपादेभ्यो धर्मज्ञानमदत्त यः । ७० [H]^४
कीपार्जितेन युधिना विभवेन धर्मज्ञानं च यासनमिदं च विनिर्जने यः ।
तेनास्य कीर्तननिबन्धयः-
61. पताका राकाहर्माकचकाकृतिदत्तसाय । ७१ [H]^४
श्रीशंकराचकङ्कणतिलकीर्तनस्य सारं नमोपतिसरस्वटभूषणस्य ।
यः श्रीविद्यासमष्टयमा-
62. यतनस्य मध्ये कालीयदेवकुक्षिकां रचयांचकार । ७२ [H]
तादृक् विविधयचितादिगमाय संतचित्तोषु विधत्ति यदीयमुष्मानमकं ।
पुष्पति
63. सिंहुतनयाहृदयाधिनायनाभीसरीरहृदयपादसनाभितां ये । ७३ [H]^२
निर्धामनिरसवासितविष्णुनाभमाविष्कृतः सरिदभीकनाभीरमंतः ।

^{२०} Metre, Śālinī. Read पूजापुष्पं.^{२१} Metre, Upajāti.^१ Metre, Anuṣṭubh. Read कीष्टागारेषु.^२ Metre, Indravahā.^३ Metre, Upajāti.^४ Metre, Anuṣṭubh.^५ Metre of verses 71-75, Vasantatīkā.^६ Read तादृक्पुष्पितेन, संचित्तितेन.

- L. 64. एतस्मिन् शारदतुषारमयूखलेखानिःकस्मिन्वाचि चरितानि जगत्सुनन्ति । ७४ [H]⁷
 सोमार्कवक्त्रमयिमंडलतो निपीय पीयूषवत्सखितानि सुभा-
 65. चितानि ।
 एषा प्रशस्तिरनवव्यपदार्थवत्त्वा धंधालजेन विदधे धरणीधरेण । ७५ [H]
 एनां लिखेत्तु मंत्री विक्रम इति पूर्वसिंहतनुजम्भा ।
 उ.
 66. ददं कयदय शिखी नाहूतनयस पूषसीह इति । ७६ [H]⁸
 श्रीवृषविक्रमसं १३४३ वर्षे माघशुद्ध ५ सोमि विंगमतिष्टामहो-
 च्छवः⁹ समजनि ॥

XXXIII.—THE MATHURA PRASASTI OF THE REIGN OF VIJAYAPALA,

DATED SAMVAT 1207.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

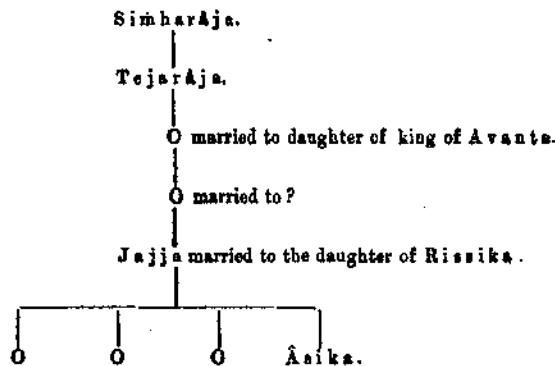
This *Prasasti* forms part of the finds which Dr. A. Führer made at Mathurā¹ in January and February 1889. It was recovered on 10th February from the excavations made by the railway contractors at the Keśava mound. According to the impression, the stone measures 24 inches in breadth and 21 in height. It contains thirty lines (29 written breadthwise and one on the margin lengthwise) of neatly incised Nāgarī characters which somewhat resemble those of the Deval *Prasasti*. Its preservation is very bad. At the upper right-hand corner a triangular piece has been broken off, whereby lines 1-8 have lost at the end 2 to 11 letters each. Further, in the centre of lines 7 to 23, there is a smooth blank space where 17 to 30 letters have been rubbed out. This blank space is nearly circular, and at its circumference the deeper strokes are faintly visible, while the shallower ones have entirely disappeared. It looks as if the stone at some period or other had been used for grinding spices upon. Moreover, there is an exfoliation on the left, by which the end of the marginal line has been destroyed as well as the beginning of lines 23 to 25. Finally, single letters have been lost in various places.

The language of the inscription is Sanskrit, and, with the exception of three short passages in the beginning, after the *Māṅgalā* in line 4, and at the end, is metrical throughout. It shows at least one ungrammatical form pointed out in the notes. As regards the orthography, the employment of *va* for *ba* must be noted and the dropping of the middle *ja* in *ujvala*, of *cha* before *chha*, etc.

The circumstances stated make a continuous translation of the document impossible. Its general contents, which are perfectly clear, are as follows:—After a short prose invocation of Gaṇapati, follows the *Māṅgalā*, which contains one verse addressed to the same deity, and two in honour of Viṣṇu—Kṛiṣṇa. The conclusion of the *Māṅgalā* is indicated by the words: "Thus even first." Next we have (verse 4) the encomium of a

⁷ Read °निष्कलवाचि.⁸ Metro, Giti.⁹ Read प्रतिष्ठामहोच्छवः.¹ Regarding his Jaina inscriptions see the *Vienna Oriental Journal*, vol. III, pp. 233ff.

Kshatriya race whose name has been lost. The first individual of this family, whom the inscription mentions (verses 5-6), is the illustrious Simharāja. His son (verse 7) was the illustrious Tejarāja. The name of the son of the latter, verse 8, has been lost. But we learn from the fragment of the marginal verse 9 that he married 'the virtuous daughter of the king of Avanta,' i.e., probably Avanti or Málvā. The name of the son of this couple, as well as of his consort, who is referred to in verse 10, is again lost. But their son was called Jajja (verse 11), and his virtues are described in verses 12 to 15. The description seems to have been purely conventional. Verse 16 speaks of an 'illustrious personage named Rissika' and immediately afterwards refers to Jajja's consort. The natural interpretation of the fragments is that Jajja's wife was Rissika's daughter. Verse 17 informs us that Jajja had by her four sons. Their names are lost with the exception of one, 'the illustrious Āsika.' The information, conveyed in these verses, may be thus given in tabular form:—



From verse 18 we learn that "Jajja, who long carried the burden of the *varga*, together with a committee of trustees (*goshthijana*), built a large temple of Viṣṇu, brilliantly white and touching the clouds." The committee mentioned may have been that of some older Vaiṣṇava temple or that formed by the persons mentioned further on. Verse 19 contains a prayer for the duration of the building. The next verses (20-23) enumerate the names of the trustees of the temple, viz., Rāma son of Tilha, Peichittika (?), . . . śa son of Dhaṇika, Nārada son of Maṅga, Jāsika son of ?, Vasanta son of Tīla, Dhantuka son of Kala, Mahipāla son of Sobhara,² [Mādhava son of . . . ?], Phullāri son of Saḍa, Devara son of Mādhava, Sodhala son of Rāmapāla, and Selhaṇa son of Rājika, whose functions, it seems, were to descend to sons and grandsons (verse 23). Verses 24 to 26 mention the endowments of the temple.

24. "Now hereafter are written the endowments (*vritti*) of the god of gods, who wears the war-disc, which (*endowments*) have been given by the king and the inhabitants of the town:—

25. "(Viz.) two houses and six rows of shops (*vīthi*), a garden for the god, a *goni-prasriti* of rice (*anna*) possessing the proper weight, size and flavour;"

² In the compound *Sobhardtmā*, the word *ātman* seems to have been used for *ātma*, in accordance with the Vedic verse:—*ātma vai putranātmā*.

³ I do not know what a *goniprasriti* may be. A *goni* is a large measure equal to four *kādris* (Colebrooke, *Misc. Essays*, vol. I, p. 537), and a *prasriti* is a handful equal to two *palas*. The rice was of course destined for the *Naiṣedya* offering.

26. "At each engine⁴ a *palī* shall be taken, a . . . from the flower-garland-maker, and the fourth part from the *māpaka*,⁵ whoever may be the *māpaka*."

Verse 27 contains the usual imprecation against those who resume endowments or do not give what they ought to give according to the preceding verses.

The last verse states that this *Prasasti* was composed by two 'wise' men, Pāla and Kuladdhara (?), who ask (not without good reason) the pardon of the learned for mistakes which they may have committed. The colophon in prose finally informs us that the *Prasasti* was incised by the mason Somala in Samvat 1207, on the full-moon day of Kārttika, during the victorious reign of his glorious majesty, the supreme king of great kings, Vijayapāla. The latter name is unfortunately not quite certain. Though I believe that the lower portion of the syllable *dvi* is faintly recognisable before the very distinct *jayapāla*, the possibility that the king's name was Ajayapāla (*śrīmadajaya-pāladeva*) is not absolutely excluded. But whether he bore the former or the latter name, it seems to me that we have here a ruler of a dynasty hitherto not traced in the inscriptions. None of the Ajayapālas or Vijayapālas, mentioned in other epigraphic documents, can be identified with this king, who in all probability ruled about the middle of the twelfth century A. D.; for usually Samvat means in the documents of this period Vikrama Samvat, and the date therefore corresponds to 1149-51 A. D. This king certainly was the ruler of Mathurā at this period, and Jajja was one of his vassals. This much is absolutely certain, and the inscription settles also the date of at least one of the temples buried under the Keśava mound.

TRANSCRIPT.

L. 1. श्री ॥ श्री गणपतये नमः ।

दिग्मास वः कैरवकु ७ — ७

७ — सिद्धंती विरदानस्त [१]

विजित् विष्णुनिव — ० — श —

७ — ७ — ७ — ७ — ७ — ७ [॥ १]

2. [श्री]ः कञ्जसकातिरस्त्रसिक्ता भू [स्त्री] नि — — ; कर-

जा [स्त्री] दीव समुद्रता सरभसं या सङ्कुनीसर्पया ।

यजा — ७ — ७ — ७ — ७ — ७ — ७ — ७ —

3.

कोपमः

कस्युर्विस्मितमस्वरं कामकिनीकिञ्जसकापुंजायते ॥ [१]

स वीवत् ७ — ७ — ; सक्कदेवदर्पाईनः

मज्जान ७ — ७ — ७ — ७ — ७ — ७ — ७ —

⁴ The engines intended were probably the oil-mills, by each of which a small quantity of oil had to be furnished.

⁵ *Māpaka* means literally 'a measurer.' It must have here a technical meaning. Possibly the *māpārī* may be meant, i.e., the official who had to measure the grain brought into the market; see H. H. Wilson, *Glossary of Judicial Terms*, sub voce. This man may have had to levy a small tax on the dealers in grain.

⁶ Metre, Upajāti; restore in the first half कैरवकुपामः प्रसिद्धंती.

⁷ Metre, Śārdūlavikrāṇa. Restore in the first pāda विर वः कर The *dā* of सङ्कुनी is imperfectly formed and looks like *da*.

L. 4.

नः []

समस्तभुवनाकरः कमलचक्रभूषाकरः

धृतामरमहाभरः तृ[ण]वदुद्धृतस्माधरः ॥ [३]⁹

इति प्रथममेव ॥

शाखा — — — — —

5.

कलप्रोहामदिग्मच्छलः

ज्ञाधः पा[त्र]समाश्रयो द्विजकुलैः संसेव्यमानोधिकं ।

श्रीश्रीमच्छलमच्छनं बहुतरप्र[स्थात]पर्वक[म]

— — — — —

6.

अतः क्षितितले राजव्यवंशो महान् ॥ [४]⁹

सीज[न्यासत]वारिधिर्गु[रुगुणपा]मप्रकाभावधिः

श्रीमान्धर्मानिधि[र्न]येकनिपुणशु[भा] — — — — —

7.

तत्राभूत्कलिकाककस्ममपीप्रधा — — — — —

— — — — — श्रीसिंहराजाक्षयः ॥ [५]¹⁰

दानेन ल[क्ष]ीर्धनयेन विद्या

— — — — —

8.

क्षिः क्षमया च शक्तिः []

सत्येन स — — — — —

— — — — — [॥ ६]¹¹

— — — — — नयोन्नतमतिः श्रीतेजराजाक्षयः

सहस्रैक — —

9.

शुचिर्गुरुगुणपाहो विवेकार — ।

ि — — — — —

— — [य]धुजङ्गमो न तरलो यो नायकोपि स्फुटं ॥ [७]¹²

10.

तस्मात्सुनुरजायतोऽवलतरप्र — — — — —

— — — — — [र्ष रतः]

विद्वद्वाङ्मतिपूर्त्तिकव्यविटपी न्यायै-

11.

कनिष्ठः परं ॥ [८]¹³

शंभुः शैलसुतामिव — — — — —

— — — — — [रिव] क्षीतस्त्रिनीं जाह्नवी ।

शीतांशुः किल

⁹ Metre, Prithvi. Read "भरत".¹⁰ Metre, Śārdūlavikrīḍita. The last syllable of the third pāda is only half visible.¹¹ Metre, Śārdūlavikrīḍita. Only the upper parts of the bracketted syllables are visible.¹² Metre, Indravajrā.¹³ Metre, Śārdūlavikrīḍita. Before नयोन्नतमतिः stands a letter which looks like न and before that remnants of a sign like न. The reading may have been तस्मात्सुनुरजायतोऽवलतरप्र, which, as the metre shows, would be a mistake for तस्मात्सुनुरजायतोऽवलतरमतिः. Complete the second pāda by writing सहस्रैकतरः.¹⁴ Metre, Śārdūlavikrīḍita. The fourth missing pāda is probably that noted in the margin; see below, line 30.

- L. 12. रोहिणीमिव मुनिर्गन्ध्या नि[रा] — — —
 — [॥ १०] ¹⁴
 × × × × —
 जलः सज्जनभूषणं ।
 रामो दय-
13. रयेनेव कौ[स]न्ध्यायासु[दा] — — — [॥ ११] ¹⁵
 —
 — [तायाः] परिच्छेत्तुमीयः [1]
 नक्षत्रा-
14. कीं दिवि गन्धितुं कीदृशीभि — — —
 — [॥ १२] ¹⁶
 — वाप्य वृद्धिं
 पञ्च किरीकं विम-
15. लं करोति [1]
 जलः पुनर्भूतस्य — — — — —
 — [॥ १३] ¹⁷
 — धर्मो मतिः
 दानेभ्यासविधिः प-
16. रोपकतये कार्यं गुरुणा [व] — [1]
 —
 — सुमतेः किं किं न लोकोत्तरं ॥ [१४] ¹⁸
 का-
17. यः परोपकृतिभिः सुकृ[ती] — — —
 — [1]
 — [से]न
 सत्वेन वागपि च येन कृता कृता-
18. र्था ॥ [१५] ¹⁹
 श्रीमान्निष्किकनामधेयविदि[ती] — — — — —
 — [1]
 — श्रीसाचारविभूषणां शुभगुणां भर्तृव-
19. तां संश्रुता
 तस्यां [पुत्र]चतुष्टयं समभव — — — — — [॥ १६] ²⁰

¹⁴ Metre, Śārdūlavikrīṭita. Verse 9 is apparently that on the margin, which is given below at the end of the inscription.

¹⁵ Metre, Anuṣṭubh. The verse may be completed by writing in the beginning सज्जनभूषणं and at the end सुहृदः ॥

¹⁶ Metre, Māṇḍākrāntā. The third pāda may be completed by writing कीदृशीभिः समर्पः.

¹⁷ Metre, Indravajrā or possibly Upajāti.

¹⁸ Metre, Śārdūlavikrīṭita.

¹⁹ Metre, Vasantatilakā.

²⁰ Metre, Śārdūlavikrīṭita. Read at the beginning of the third pāda श्रीसाचार.

— — — — —

— — — — [वि]जगुक्चितमत्तिदुःखः [1]

गाम्भीर्य-

L. 20. सत्त्वमयदान[वि]जगुक्चितः

श्रीवासिष्ठा — — — — — [॥ १७]²¹

— — — — — [वि]जगुक्चितमत्तिदुःखः

सर्वं वर्गधरा चिरा-

21. य वदता जज्ञेन निर्मापितं ।

विष्णोर्धर्ममनस्य — — — — —

— — — — — पटं शुभाभमभक्षिणं ॥ [१८]²²

सौधः सेव-

22. वमन्धकान्तकजटाजूटाटवीनाटक-

श्रीजगुक्चित — — — — —

— — — [वि]जगुक्चितमत्तिदुःखः

23. — — — — — [1]

— — तावदिहास्तु मन्दिरमिदं सन्धीपतेः श्राव्यतं ।

— — — — — [॥ १९]²³

× × × × [वि]जगुक्चितमत्तिदुःखः ।

विष्णोर्धर्ममनस्य

24. — — — × × [श्री] वसिष्ठात्मजः ॥ [२०]²⁴

मंगयुक्ती नारदश्च जगि[का]जगुक्चितः ।

टीकसुसुर्वसतश्च कसत्त्वात्मजधनुजः ॥ [२१]²⁵

श्रीभरता महीपादः

25. × × × × — — — ।

पुष्पादी सङ्घसंभूतः देवतो माधवात्मजः ॥ [२२]

श्रीकृष्ण रामपादश्च श्रीकृष्ण राजिनीधरः ।

एतौ श्रीकृष्ण समानश्च पुत्रपौत्रादि

26. — — — [वि]जगुक्चितः ॥ [२३]

[वि]जगुक्चितमत्तिदुःखः ।

संग्रहता नरेन्द्रश्च पुरवासिधनेन च ॥ [२४]

हे गङ्गा वीर्यः बट् च वाटिका देवदत्तवे ।

श्रीकृष्ण-

²¹ Metre, Yasantatilakā.

²² Metre, Śārdūlavikrīḍita. In the first pāda the bracketed syllables are uncertain, in the second the anuvāra of वर्गधरा, in the fourth the anuvāra of पटं.

²³ Metre, Śārdūlavikrīḍita. [The verse seems to consist of four pādas.—E. H.]

²⁴ Metre of verses 20—26, Anushjubb.

²⁵ The bracketed letters in verses 20 and 21 are mutilated and uncertain.

- L. 27. [म]हतिरवस्व मानोऽनारसादिका ॥ [२५]
यं [त्रे] यं पत्नी — १—१ चा —, — पुष्पमालिकात् ।
मापकाश्च चतुर्थीसो यः क[चि]न्मापको भवेत् ॥ [२६]^{२०}
यः क[चि]त् च-
28. रते हस्तिं न ददाति च मानवः ।
स गच्छेन्नरकं चीरं यावदाश्नातसंग्रहः ॥ [२७]^{२१}
अस्मा[ः] प्रमस्तेः कर्तारो बुधो पाण्डुकुलधरो ।
अ[न]न्तं सर्वविबुधैर्नृणाम् — — —
29. तः ॥ [२८]
संवत् १२०७ का[र्तिक]पौर्णमास्यां महाराजाधिरा[ज]न्त्रोमहि[ज]यपासुदेवविजयराज्ये उत्तीर्णा
सोमसूत्र[धारिण] ॥^{२२}
— — — — रोमचिर्भिर्महोर्ध्वैः सतां समतः ॥ १०^{२३}
अ[न]न्तराजतनया भार्या समुद्रवहसती ।
तस्यां च जनयामास × × × × — — — ॥ × [६]

XXXIV.—THE VADNAGAR PRASASTI OF THE REIGN OF KUMARAPALA

BY VAJESHANKAR G. OJHĀ, Esq., AND G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of the *Vadnagar Prasasti* has been prepared according to a paper-impression, forwarded, together with a valuable transcript, by Vajeshankar G. Ojhā, Esq., of Bhāunagar, whose antiquarian zeal has already made accessible a considerable number of important inscriptions found in Western India. In revising the proofs I have also had the use of an impression prepared by Mr. H. Cousens and furnished me by Dr. Burgess.

The inscription, to which Mr. H. H. Dhruva first called attention in the *Indian Antiquary*, vol. X, p. 160, is incised on a stone slab in the Arjun-Bārī near the Sāmela tank at Vadnagar. To judge from the impression it measures 85½ inches in height by 82 inches in breadth, and contains 46 lines of badly engraved, ordinary Nāgarī characters. The preservation is tolerably good except in the middle, where line 19 has been entirely destroyed by a break in the slab, and lines 17, 18 and 20 have suffered smaller or greater losses. Lines 26 and 27 have lost a few letters at the end. The language is Sanskrit, and with the exception of the introductory invocation and of two colophons is throughout metrical. Mistakes of various kinds are exceedingly numerous, and there is hardly a single verse which does not require more or less extensive emendations. But all the faults in the first verses are apparently due to the negligence of the

²⁰ Probably चतुर्थीसी to be read.

²¹ Probably यावदाश्नातसंग्रहः is meant. The fourth syllable might also be read श्रु. The phrase is of course incorrect.

²² The श्री of श्रीनरि is faintly visible, and I believe the lower part of devi.

²³ I am at a loss to say what this figure means. The pāda belongs without doubt to verse 8, which is incomplete.

copyist or of the engraver. The spelling is simply execrable. The corrections in the notes to the text rectify only the worst cases. The smaller mistakes, which will be familiar to every student who has read bad manuscripts, have not been touched.

The inscription contains a second-hand copy of Śrīpāla's eulogy on the rampart of Nagara-Ānandapura, built in Vikrama Samvat 1208, by the Chaulukya king Kumārapāla, and two additional verses, composed by the writer of the copy, which was made on the restoration of the rampart in Vikrama Samvat 1689. Śrīpāla's poem opens with a prose invocation to Śiva and a *maṅgala* addressed to Brahman (verse 1). The next seventeen verses (2—18) give an account of the origin of Chulukya, the *heros eponymos* of the Chaulukya race, and of the first eight Chaulukya rulers of Gujarāt. The list agrees with those known from other sources :—

1. Mūlarāja.
2. His son Chāmuṇḍarāja.
3. His son Vallabharāja.
4. His brother Durlabharāja.
5. Bhīmadeva.
6. His son Karṇa.
7. His son Jayasimha-Siddharāja.
8. Kumārapāla.

The historical notes, appended to the names of the several kings, furnish not much that is new, but are of value on account of the age of the inscription, which is about as old as the oldest *Prabandha*, Hemachandra's *Dvāyārayakāvya*. Of Mūlarāja we hear (verse 5), that "he made the Fortuna of the kingdom of the Chāpotkaṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmaṇas, bards, and servants." This statement agrees with that contained in Mūlarāja's land grant (*Indian Antiquary*, vol. VI, p. 192), where it is asserted that "he conquered the province watered by the river Sarasvatī through the strength of his arm," and furnishes an additional argument for assuming that the first Chaulukya gained Gujarāt by conquest, not, as the *Prabandhas* narrate, by the treacherous murder of the last Chāpotkaṭa, his near relative. Verse 6 speaks of a successful war, waged by Chāmuṇḍa, against the king of Sindh. This point is not mentioned in any other document, but is not incredible, as Sindh formed the western border of the Chaulukya kingdom, and as somewhat later both Bhīmadeva and his son Karṇa were at feud with its rulers. With respect to Vallabharāja the inscription asserts (verse 7), that he made an inroad into Mālava, which the *Kīrtikaumudī* (ii, 11), the *Sukṛitasamkīrtana* (ii, 18), and some later *Prabandhas*, likewise report, while Hemachandra is silent regarding it. So long as Someśvara's and Arisimha's testimony was not supported by earlier evidence, the point remained at least doubtful. Now the case is different, and it becomes difficult to assail the authenticity of the tradition. Durlabharāja, we are told, conquered Lāṭa, which feat is not mentioned in the other sources. Usually the annexation of central Gujarāt to the Chaulukya kingdom is ascribed to Mūlarāja. Equally interesting is the fact that our *Prasasti* (verse 9) ascribes to Bhīmadeva the conquest of Dhārā. This likewise agrees with the statements of the *Kīrtikaumudī* (ii, 17-18), of the *Sukṛitasamkīrtana* (ii, 17-19), and of the later *Prabandhas*, which assert that Bhīma caused the destruction of Bhoja. Hemachandra's omitting to notice it now loses its

importance. The passage regarding Jayasimha-Siddharāja (verses 11-13) has unfortunately been mutilated. The only complete verse (11) mentions his taking the king of Mālava, i.e., Yaśovarman, captive and his possessing the philosopher's stone, or rather tincture, with the help of which he paid the debts of all his subjects, and it would seem that the fragments of verse 12 referred to the king's power over the evil spirits. It thus appears that Śrīpāla, just as Hemachandra in the *Dvyāśrayakāvya*, thought it necessary to endow his master with supernatural powers. The five verses 14 to 18, referring to Kumārapāla, highly extol his two well-known victories over Arṇorāja, the king of the North (verse 17), i.e., of Śākambhari-Sāmbhar in Rājputānā, and over the ruler of Mālava, the king of the East. The latter seems to have lost his life in the defence of his country; for verse 15 asserts that his head was suspended at the gate of Kumārapāla's palace, and verse 17 again alludes to his severed head. Both wars are mentioned in most other sources. Nevertheless it is important to learn from our *Prasasti* that they were finished before Vikrama Samvat 1208. Hitherto it was only possible to say, on the strength of the statements in the Nāmḍol grant, that Arṇorāja had been conquered before Vikrama Samvat 1213. Now we learn that the rising in Mālava, which Jayasimha had formerly annexed to Gujarāt, was also subdued five years earlier.

Verses 19-29 contain the praise of the ancient Brāhmanical settlement of Nagara or Ānandapura and of the rampart with which Kumārapāla surrounded it, as well as a wish for the duration of the latter. Ānandapura, which now is usually called Vadnagar, or in Sanskrit Vṛiddhanagara, lies in the Kherālu subdivision of the Kaḍi district, belonging to the Gaikováḍ of Baroda.¹ The earliest mention of its existence occurs in Hiuen-Tsiang's Travels (*Sī-yu-ki*, vol. II, p. 268). Somewhat later its name appears in the Valabhi land grants, and it is probably this Ānandapura where Śīladitya VI. Dhṛubhaṭa issued his *śāsana* of (Gupta)-Samvat 447.²

As is well known, it is the original home of the Nāgaras, the most important section of the Brāhmanas of Gujarāt, whose great influence with the princes of Gujarāt is attested by credible testimony since the tenth century.³ Considering the early importance of the place, it is rather astonishing that, as the *Prasasti* asserts, it had no walls until the reign of Kumārapāla.

Verse 30 gives the author's name, and informs us that Śrīpāla was adopted as a brother by Jayasimha-Siddharāja and bore the title *Kavichakravartin*, 'an emperor among poets.' Śrīpāla is frequently mentioned in the *Prabandhas* as Jayasimha's poet-laureate. The *Prabhāvākacharitra* (xxii, 206-8) names the *Vairochanaparājaya* as his chief composition, and asserts that he wrote *Prasastis* for the Durlabharājameru and for the Rudramahālaya in Śrīsthala-Siddhapura. Merutuṅga in the *Prabandhachintāmaṇi* (pp. 155-6) speaks of his eulogy of the famous Sahasraliṅga tank, excavated by Jayasimha near Anhilvād-Pāṭan. A verse of his is quoted by Śārṅgadhara in the *Pad-dhati*, cxxxiii, 7 (No. 3789, ed. Peterson). From our *Prasasti* we learn that he continued to hold his office under Kumārapāla. His successor was, according to Rājasekhara's *Prabandhakosha*, his son Ratnapāla.

¹ *Bombay Gazetteer*, vol. VIII, p. 624ff.

² *Indian Antiquary*, vol. VII, p. 81, and *Corpus Inscript. Ind.*, vol. III, p. 171ff.

³ Bhāṇḍārkar, *Report on Sanskrit MSS. of 1883-84*, p. 20.

The writer of the *Prāśasti* was the Nāgara Brāhman, Paṇḍit Vāḥana, and the date V. S. 1208, Āśvina sudi 5 (?), a Thursday, must fall between A.D. 1150 and 1152. It is possibly Thursday, September 28, 1151 A.D.

The first of the two verses, added by the Nāgara Joshi Vishṇuji, son of Veni, i.e., Venilāla or Venidāsa, records the reconstruction or repairs of part of the rampart, executed by a king whose name is not entirely readable, and it mentions the Arjuna-bārikā, i.e., the Arjun-Bāri, where the slab is found. The second gives the date, V.S. 1689, Chaitra sudi 1, a Thursday.

TRANSCRIPT.

- L. 1. श्री ॥ श्री नमः शिवाय ॥
 ब्रह्मादेतद्विया सुसुहृभिरभिधातस्व वशादरे-
 रिष्ठाग्रक्षिप्तमभिष्टवीमि जगतां पत्युः श्रुतीनां निधेः ।
 या व्यापारित-
2. संज्ञतेः असमयं ब्रह्मापिण्डैर्बवेः ।
 क्रीडन्ती मन्त्रिण्डुलैरिव स लब्धं दमाज्ञादते ॥ १ [H]⁴
 गीर्वाणैर्वीर्यैर्दुर्गं दनुजपरिभवाद्यार्थितस्त्रायकार्यं ।
 वेधाः संध्या
3. नमस्तस्मैपि निजशुभे पुण्यगंगांशुपूर्वे ।
 सद्यो वीरं शुभस्वाश्रयमस्तजदिमं येन कीर्तिप्रवाहैः
 पूतं वैशोक्तमेतन्नियतमनुचरत्वेव हेतो फलं श्रीः ॥ २ [H]⁵
4. वंशः कोपि ततो बभूव विविधाकार्यैकलीलाश्रयं ।
 यस्माद्भूमिस्ततोपि कीर्तयिताः प्रादुर्भवत्सम्बन्धं ।
 ज्ञायां यः प्रथितप्रतापमहतीं धे विपक्षीपि सन् ।
 यो
5. जम्बावधि सर्वदापि जगतो विष्णुस्य दत्ते फलं ॥ ३ [H]⁶
 वंशस्त्रास्य यशःप्रकाशनविधौ निर्मूलसुत्तामभिः ।
 श्रीश्रीपालकिरीटकल्पितपदः श्रीमूलरा-
6. श्री भवत् ।
 यो मूले कलिदायदम्बनिखिलम्बायाद्भोत्पादने ।
 यो राजेव करे प्रकामशिशिरेः प्रीतिं निनाय प्रजाः ॥ ४ [H]⁷
 यथापोत्कटराजराज्यकमलां ज-
7. ब्रह्मदीक्षातां
 विहङ्गाद्यवविप्रबन्दिस्तत्कक्ष्मीपभोग्यां व्यधात्
 यत्सङ्गाद्यिषीं तदा नियमसं युक्स्फुरद्विक्रम-
 कोताः सर्वदिगन्तरचित्तिभुजां

⁴ Metre of verse 1, Śārdūlavikrīḍita. Read: असमयः; ब्रह्मापिण्डैः; सदा लब्धं दमाः.

⁵ Metre, Śragdhārā. Read संध्या; ननुचरत्वेव हेतोः.

⁶ Metre of verses 3-27, Śārdūlavikrīḍita. Read इमे विपक्षीपि.

⁷ Read मूलं; बावद्भोत्पादने; करैः.

- L. 8. **सिद्धाचिरं भिजिरे ॥ ३ [३]**
 दत्तस्तस्य वभूव भूपतिसकलामुंहराजाज्ञयो
 यत्रवद्विपदाननंनपवनाप्रापेन दूरादपि ।
 विभक्त्यन्तर्गन्धभक्त्य-
9. **रिभिः श्रीसिन्धुराजस्तथा ।**
 नष्टः श्रीश्रीपतिर्वयाज यमसां गंधोपि निर्नामित ॥ ४ [४]^१
 तस्माद्वक्तभराज इत्यभिधया ज्ञापासकूडामभि-
10. **यत्रे साहसकर्मनिमित्तमत्कारचमामंडलो**
 यत्कीपानसकर्मितं पिशुनया तत्प्रयाचक्षुति-
 सुभक्त्यासकवभूपचक्षुपिकसत्तासि-
11. **श्वधूमोदमः ॥ ७ [५]**
 श्रीमद्वभराजनामश्रुपतिर्भाताज राज्ञं ददे ।
 मुंनारिपि निमिषधीः परवधुर्गन्ध यो दुर्लभः ।
 यत्र श्रीपरासकस्य किमपि
 श्वधूमो मंगुरा
12. **सद्यो द्योयति अक्षारवद्वभार्गकक्षपं फलं ॥ ८ [६]^{१०}**
 श्रीमोपि द्विषतां सदा प्रचयिषां श्रीमत्त्वमासिद्विषान् ।
 श्रीश्रीभारमिदं वभा-
13. **र नृपतिः[.] श्रीमोमदेवी नृपः ।**
 धारापंचकसाधनेकचतुरैस्तदाजिभिः साधिता ।
 चिमं मासवचक्षुवर्तिनगरी धारिति श्री विजयः ८ [६]
 त-
14. **आश्रमिपतिर्वभूव वधुभाकर्षावर्तसकुर-**
 श्रीमोपिचितविभक्त्यर्चविवरः श्रीमोदेवाज्ञयः ।
 येन ज्ञापयितकर्म श्रुतग्रं धर्म पुर-
15. **स्फुर्वता ।**
 व्यायज्ञेन न केवलं रिपुनयः आसीपि विद्व[.] जतिः ॥ १० [६]^{११}
 दृष्ट्यासकवभूपचक्षुनविधित्तस्याक्षिसक्यापति-
 भक्त्यासकवितोर्दयनशिव
16. **[मू]त्तम[म]ावीदयः ।**
 सद्य सिद्धरक्षानुश्रीकृतजगदीतापमानकिति-
 र्जज्ञे श्रीजयसिंहदेवश्रुपतिः सिद्धाचिरजिह्वतः ॥ ११ [६]^{१२}
 वयसा वेज्ज रसा-

^१ Read श्रीपतिर्वया ; निर्नामितः.

^{१०} Read "वेज्ज" ; निर्मितः ; पिशुनयमेवत्यदाह.

^{११} Read श्रीमद्वभराज ; निवचनः ; श्रीपरासकस्य ; वाट.

^{१२} Read वधुभाकर्षावर्तसः.

^{१३} Read "विपी दूत" ; वयः ; "जगदीतापमान" ; "श्रुपतिः ; सिद्धाचिरजिह्वतः. The bracketted letters are not very distinct.

L. 17.

तत्तं च विस्तसङ्गीगि[त्तचं प्राविद्यन्] ।

— [सं]भोज्यम् — ि — उ — उ — असाचि रसाचि च ॥

यः श्रीश्रीधरयागिनी च सुमहाभीगा सिमेवे चिरं
हेसा-

18.

सिद्धरसाः स[द्]र[स] चित्तिभुज — — उ — — उ रे १२ [H]

— — ततीतवितीर्षदाननिकरैः संपन्नपुत्रीचयः ।

श्रीडाक्रांतदिगंतराल-

19.

[सकल] — — उ — — उ — [H]

— — — उ — उ — उ — उ — उ — उ —

— — — उ — उ — उ — उ — उ — उ — [H १३ H]¹³

— — —

20.

कुलभूप — उ — उ — — — तत्तं च उ —

श्रीडाक्रोड रवोद्धार वसुधा देवाधिदेवाग्रया ।

देवः [सीध] कुमारपालनृपतिः श्रीरामचूडाम-

21.

चि-

— — गीदवतीर्षवान् हरिरिति ज्ञातः प्रभावाज्जनैः ॥ १४ [H]¹⁴

अर्धोराजनराधिराजद्व[ये] चि[त्ते]कवाचनका-

श्रीतश्रीहिततर्प-

22.

पादमदयच्छंडी भुजस्त्रायिनी ।

हारासंभितमाकवेखरयिरः पद्मेन यथाहर-

श्रीलापंकजसंघट्टयसनिनी श्रीकुम्भराजान्-

यः ॥ १५ [H]¹⁵

23.

शुभाचारनवावतारसरचिः संधर्मकर्मक्रम-

प्रादुर्भावविद्यारदी नयपत्रप्रस्नानसार्याधिपः ।

यः संप्रत्यवतारयन् क-

24.

तद्युगं योगं उ — संघयन्

[स]न्धे संचरति स भू[मि]वलयं कालव्यवस्थामपि ॥ १६ [H]¹⁶

प्रत्नू — उ — उ चंडितागुप्तिद[त्ते]ः पर्युक्तस[त्यक्त]-

25

दी

मष्टोदीचनराधिपोक्वितसितकत्रैः प्रसूनोज्ज्वलः ।

विजयप्राचनरैरुमाशिकमले प्रोक्तप्राचनोत्तित

काया दूरमवर्चयन्निक-

¹³ Owing to the bad preservation of verses 12—18 I do not think it advisable to propose any emendations.¹⁴ The lacuna in pāda 4 has probably to be filled up by चिः सः.¹⁵ Read "प्रमं; चंडी". The bracketted letters are not quite certain.¹⁶ Read "संघर्ष"; कर्षणचयन्.

- L. 26. कुले यस्य प्रतापद्वयः ॥ १७ [H]¹⁷
 आचारः किल तस्य रक्षणविविधैश्चेति निर्मायित-
 प्रत्युद्ध्य फलावलीकिमकुनज्ञानस्य मं[ब्राह्म]-
27. यः ।
 देवीमंडलखंडिताखिलरिपोर्युद्धं विनोदाख्यः ।
 श्रीसोमेश्वरदत्तराज्यविभवस्त्राडंबरं वाहिनी ॥ १८ [H]¹⁸
 राजानेन च भुज्य — ७ ७
28. भगा विष्णुभरा विस्तर-
 द्रव्योत्तितवारिराशिरग्रनां शीताद्रिविंधस्वनी ।
 एता भूयदस्मिन्कुंडलमिव नृत्यान्वयं हता
 विभा[षा] ७
29. गराह्यं द्विजमहास्थानं सुवर्चोदयं ॥ १९ [H]¹⁹
 पात्राद्यादि ऋषिप्रवर्तितमहायज्ञक्रमोत्संभितै-
 र्युपैर्दत्तकरावलंबनतया पादपिच्छाश्रुतः ।
30. धर्मोन्मैव चतुर्युगेऽपि कलिनानंदः परिरक्षंदते
 तेनानंदपुरेति यस्य विबुधैर्नामांतरं निर्मितं ॥ २० [H]²⁰
 आचाराद्विजवर्गवेदतुमुत्सैर्वाधिर्यमारापि-
31. तः
 गच्छन्मोहतामधूमपटलैराध्वज्यां संभितः ।
 नानादेवनिर्कोतनध्वजशिसाघातेषु खंजीकृतो
 यस्मिन्मया कलिः स्वकालविहितोऽस्मा-
32. चापि नोत्थर्यति ॥ २१ [H]²¹
 सर्पद्विप्रवधूजनस्य विविधासंकाररक्षाश्रमिः
 क्षीराः संततगीतमंगलरवेर्वाचालतां प्रापिताः ।
 अस्मातोऽस्त्ववसन्माथ-
33. विभात्सर्वप्रकाशस्त्रितौ
 मार्गा एव वदन्ति यत्र नृपतेः सौराज्यसंपन्नं ॥ २२ [H]²²
 अस्मिन्नाकराष्ट्रमापद्विजजनश्रावं करोत्यध्वरे
 रक्षां शान्तिकपौष्टिके वितनुते
34. भूपस्य राष्ट्रस्य च ।
 मा भूतस्य तथापि तीव्रतपसो बाधेति भक्त्या नृपो ।

¹⁷ It looks as if in the first illegible word there were a syllable in excess. Read 'पीठिकत'; 'नीतिप्रमत्तैः'; भुज्यत् or दृश्यत्, जीतितन्त्रायां.

¹⁸ Read 'विधिर्वि'; 'ज्ञानं तु'; विनीतोऽख्यः.

¹⁹ Read 'सुखमानहृदयः'; 'रजना'; 'शरी'; एषा; विदति; नगराह्वयं.

²⁰ Read 'कविता'.

²¹ Read 'अचान'; 'आरीपित'; 'विष्वाचारैश्च'; 'कलिः'; 'आपीपि'.

²² Read 'विभवोऽस्त्वयं'.

वम विप्रपुराभिरच[च]कृते निर्मापयामास सः ॥ २३ [॥]²²
अस्मिन्प्रगुणेन तीय-

L. 85.

निकयाः प्रीचन्ति कोकं ज्ञेयैः

कामं चेतसुवोपि वप्रकसितास्तन्वन्ति धान्वन्वियं ।
एवं चेतसि संप्रधाय सकलसङ्गीपकारेक्षया ।
अक्षौ वप्रविभूषितं

36.

पुरमिदं श्रीसुखचूडामणिः ॥ २४ [॥]²³

पादाक्रांतरसातलो गिरिरिव ज्ञाचरो महाभीमतः
श्वमारोह तरंगिणीपतिरिव स्मारोदयहारभूः ।

उ-

37.

सुषेकपिभीषको जय इव ज्ञान्वादनाथद्विषा
नारीवर्गं रावेष्टकांत[च]चिरः साक्षीयमासोक्तते ॥ २५ [॥]²⁴
भोगाभोगमनोहरः पञ्चयतेवसुंग-

38.

गतां धारयन्

यातः कुंडसितां च यज्ञसुखसाक्षावयेनागतः ।
रत्नसर्वमहानिधिं पुरमिव ज्ञातुं स श्रेयः क्षितः
प्राकारः सुधया सितोप-

39.

समिराः संसृजते हृत्मान् ॥ २६ [॥]²⁵

कामं कामसहचिपूरस्वरमारामाभिरामाः सदा ।
अक्षदक्षपततत्परैर्विजकुसैरखंतवाचाक्षिताः ।

40.

उच्छर्पेयुश्चासिबप्रवक्ष्यप्रीतैः प्रसन्ना जनैः ।
रत्नाताम्र वक्षिच संप्रति भुजः शोभायुतं विभ्रतिः ॥ २७ [॥]²⁶
अक्षीकुलं श्रीचिभुजो दधानः प्री-

41.

डीदयाधिष्ठितविषयोयं ।

विभाजते नागरकाम्यहृष्टि वप्रच श्रीसुखनराधिपच ॥ २८ [॥]²⁷
यावत्पुत्री पृथुविरचितामेवभूषविशेषा ।

42.

यावत्प्रीतिः सगरनृपतेर्विद्यते सामरोयं ।

तावत्तथाविजवरमहास्नानरत्नानिदान
श्रीश्रीसुखचितिपतियशःकीर्त्तनं वप्र एव ॥

43.

॥ २९ [॥]²⁸

एकाहनि[च]क्रमज्ञाप — यः श्रीसिद्धराजप्रतिपक्षबन्धुः ।

श्रीपासनामा कविचक्रवर्ती प्रशस्तिमेतामकरोल्लसदा ॥ ३० [॥]²⁹²² Read अस्मिन्प्रगुणेन तीयः; 'प्रीतिचोप' ; धनं.²³ Read संप्रधाय सकलं.²⁴ Read इवेष्टकांतचिरः.²⁵ Read पञ्चयतेवसुंगतां; पुरमिदं; श्रेयः; इवमान्.²⁶ Read सख्यः सनं or 'सर' ; अनातच वक्षिच; विभ्रति.²⁷ Metre, Indravajra. Read 'विभ्रितः'; 'पृथिवैव'.²⁸ Metre, Mandākrantā. Read निदानं; एव.²⁹ Metre, Upajāti. Read महापदम्.

- L. 44. संवत् १२०८ वर्षे चास्मिन् यदि [५] गुदी लिखितं नागरमाह्वयपंडितवासनेन ॥^{२१}
 चौमुख[नामा] च]धिदेन कारिता प्रतोसिवा या-
 45. [कु]म[वा]रिकोपनत् ।
 पुनर्नवीना सतफहा — त — वेगमिर्जाने ७ — नेन दृषेव कारिता ॥ १ [५]^{२२}
 चेन्नमासे दृषे पचे प्रतिपदुववाचरे ।
 नंदादृषे
 46. १५८८ वर्षे प्रयस्ति लिखिता पुनः ॥ २ [५]^{२३}
 नागरमाह्वयजीवीवेचीकृतन विष्णुजीकेन लिखिता प्रयस्ति ॥^{२४}
 यमं भवतु ॥ ४ ॥

TRANSLATION.

Om! Om! Adoration to Śiva!

(Verse 1.) I praise that will-power of the lord of the (*three*) worlds, the store-house of the Vedas, on whom the silent seekers after salvation meditate as on the non-dualistic Brahman,—(*that power*) which, playing with new mundane eggs, as with jewelled balls—producing and destroying them at their time—ever amuses itself according to its desire.

(2.) Humbly asked by the gods for a protector against the insults of the sons of Danu, the Creator, though about to perform the twilight-worship, produced forthwith in his pot (*ohuluka*) filled with the holy water of Gaṅgā, that hero named Ohulukya who sanctified these three worlds with the floods of his fame. Of a necessity the glory of the cause produces its result.²⁵

(3.) From him sprang a race, the sole sporting-ground of many marvels, in which even kings without number daily appear, which, even in its decay, possessed a lustre, great on account of its famed valour, and which ever bestows blessings on the whole world down to common men.

(4.) Illustrious Mūlarāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and, as (*becomes*) a (*true*) king, by exceedingly light taxes²⁶ gained the affection of his subjects.

(5.) He made the Fortuna of the kingdom of the Ohāpotkaṣa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmanas, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

²¹ Read संवत्. The bracketted figure is not certain, and may have been 2 or 3.

²² Metre, Upajāti of Vamśasthā and Indravamśā. Read "चारिकोपनत्."

²³ Metre, Anuṣṭubh. The first foot of the second line is deficient by one syllable. Read प्रयस्तिर्लिखिता.

²⁴ Read दृषेन; दृषति.

²⁵ Regarding the creation of Ohulukya compare also *Vikramādityaśataka*, i, 36, 39ff. The 'cause' is, of course Brahman's pot, from which, owing to its sacredness, only a very famous, holy hero could proceed.

²⁶ *Kṛasīḥ prakṣmatīrīṣīḥ* means, of course, also 'by exceedingly cool rays.' 'As (*becomes*) a (*true*) king,' i.e., one whose behaviour agrees with the etymological meaning of *rājān*, which the Hindus connect with *rañjayaśi*, 'he gladdens.'

(7. 6.) His son was that front-ornament among kings, called Chāmuṇḍarāja. Inhaling even from afar the breeze perfumed with the ichor of his (*Chāmuṇḍa's*) excellent elephants, the illustrious Sindhu-king fled together with his own elephants that were cowed by the smell of (*their opponent's*) rut, and vanished in such wise that even all trace of the fame of that prince was lost.

(7.) From him was born a crest-jewel among princes named Vallabharāja, who astonished the circle of the earth by his bold deeds. Densely dark smoke, rising from the empire of the Mālava king, who quaked on hearing of his marching, indicated the spread of the fire of his anger.

(8.) (*After him*) ruled his brother, called the illustrious king Durlabharāja, who, though his heart was bent on love, was not easily accessible (*durlabha*) to the wives of others.³⁷ When, filled with anger, he somewhat contracted his arched eyebrows, that forthwith indicated its result, the destruction of the Lāṭa country.

(9.) (*Next*) illustrious king Bhīmadeva, who, though terrible (*bhīma*) to his foes, ever granted enjoyments to his friends, as ruler, carried this load of the earth.³⁸ What wonder was there that his horses, supremely skilled in accomplishing the five paces (*called 'dhārā'*), quickly gained Dhārā, the capital of the emperor of Mālava?

(10.) From him sprang a king, called illustrious Karṇa, an ornament of the ear (*karṇa*) of the earth, who gladdened the auditory passages of the universe with (*the tales of*) his brilliant fame. That righteous one, placing the sacred law before (*him as his shield*), smote with the loud twanging of the sinew (*of his bow*) and with flights of arrows not only the crowd of his foes, but also the Kali age.³⁹

(11.) From him was born the illustrious king Jayasīmhadeva-Siddhādhiraāja, who frightened all rulers of the earth by the manner in which he fettered the proud king of Mālava, who was propitious in the aspect that he showed to those drawn towards him by devotion, who was an incarnation of the development of majesty, who was ever celebrated by the people, freed by him from debt with the help of the philosopher's tincture, as the standard of comparisons.⁴⁰

(14.) He who, like (*Viṣṇu*) disguised as a boar, uplifted the earth at the command of the God of gods,⁴¹ was his majesty King Kumārapāla, the crest-jewel of the reign of Śrī,⁴² and on account of his majestic power he was considered by the people as Hari who had descended from heaven.

(15.) This scion of the race of the Chaulukya kings shot one flight of arrows into the heart of the supreme king of men, Arjorāja, and made (*the goddess*) Chandī, who was seated on his arm, drunk by satisfying her with the gushing blood,⁴³ and he charmed her when she was desirous of taking a toy-lotus, with the lotus-head of the Mālava lord, that was suspended at his gate.

³⁷ See also *Ueber das Sukritasamhita*, p. 11.

³⁸ *Bhāra*, used here as a neuter, is regularly a masculine. Perhaps we ought to write *bhāram imam*.

³⁹ The poet means to say that Karṇa made only lawful conquests (*dharmya vijaya*), and by his adherence to the sacred law injured wicked Kali.

⁴⁰ The poets did not say 'Jayasīmha is as brave as a lion,' but 'the lion is as brave as Jayasīmha.' *Bhaktiyātrīśatyādī* may possibly also be translated 'to whom Śiva, attracted by his devotion, personally appeared.' Vv. 12 and 13 are too fragmentary to be translated.

⁴¹ *I.e.* probably Śiva.

⁴² *I.e.* the best among those kings whose reign was prosperous.

⁴³ The goddess Chandī always must be propitiated by blood, especially by human blood. She is said to be seated on the king's arm, because he possesses *chanda-pratāpa*, 'fierce prowess.'

(V. 16.) He who is the path for a new descent of pure virtuous conduct, who is expert in causing the appearance of numerous works of true piety, and who is the leader of the caravan travelling on the road of righteousness, subjects to himself, methinks, (*not only*) the circle of the earth, (*but*) also the arrangement of time, since he now makes the Kṛita age appear and disregards the suitability of the (*time of*) Kali.

(17.) The tree of his prowess, which bears glittering sprouts in the guise of slender fingers, cut off, resplendent flowers in the shape of white umbrellas left behind by the flying king of the North, and as a shining, moist (?) fruit, the severed lotus-head of the ruler of the East, gave wide-spreading shade to his own race.

(18.) The rule of conduct for that (*prince*), for whom Vighneśa (*Gaṇapati*) removed all obstacles, was to protect (*his subjects*); the aim of his councils was the knowledge of omens (*known*) to those who look for results; the battle was the festive amusement of him, whose foes were all destroyed by the multitude of his (*tutelary*) Devis;⁴⁴ his army was (*mere*) show for him to whom glorious Someśvara had given regal splendour.⁴⁵

(19.) This earth, that is blessed in being enjoyed by that king (*Kumārāpāla*), that is surrounded by the oceans as by a girdle resplendent with glittering jewels, whose breasts are the Snowy Mountain and the Vindhya, bears a sacred settlement of Brāhman, rich in men of a noble caste, called Nagara, which resembles an ornamental ivory-ring placed in its ear.⁴⁶

(20.) Even here Dharma, who has suffered a fall with respect to his feet,⁴⁷ joyfully moves about during the whole four ages, since he finds a support for his hands in the sacrificial pillars erected for the series of great sacrifices which the sages continuously performed from the beginning of Brahman's (*life*). Hence the gods gave to this (*town*) its second name Ānandapura.

(21.) Even to-day Kali, though putting forth his energy in the period called after him, does not roam there, because the loud noise of the *Vedas* (*recited*) by crowds of untired Brāhman deafens him, because the smoke of the fires (*blazing up*) with uninterrupted oblations, afflicts him with blindness, because the blows from the tips of the flags (*raised*) on numerous temples of the gods, lame him.

(22.) There even the streets, resplendent with the rays of the jewels in the various ornaments of the Brāhman's wives taking their walks, and made noisy by the auspicious sounds of uninterrupted songs, proclaim the excellence of the most beneficent reign of the king with respect to the splendour of the great wealth that is indicated by never-ending festivals.

(23.) There the Brāhman, descended from the Nagara race, protect the king and the realm and guard them by sacrifices that ward off evil and cause prosperity. Lest, nevertheless, this Brāhman-town, though thus given up to difficult austerities, should suffer harm, the king, full of devotion, ordered a rampart to be built for its protection.

⁴⁴ The *Prabandhas* mention that Kumārāpāla used to worship Kṛṣṇa and other Devis in the month of Āśvina according to the custom of his family; see *Ueber das Leben des Jaina Mönches Hemachandra*, p. 45 f.

⁴⁵ Compare the expression in the land-grants, *Uṣṇasparśaśāntiśānti*, which invariably stands before Kumārāpāla's name.

⁴⁶ *Srutyaśrayam*, 'placed in its ear,' must probably also be taken with *Nagara* in the sense of 'a home of the *Vedas*.'

⁴⁷ Dharma loses in each Yuga one foot, and is one-legged in the Kali age.

(*V.* 24.) "In consequence of the excellence of the rampart the drinking-fountains⁴⁰ gladden people there with water, even the cultivated fields, enclosed by the rampart, bring at pleasure rich crops;" thinking thus in his heart the great jewel of the Chaulukyas adorned this whole town with a rampart, desiring to benefit the Brāhmanas.

(25.) This rampart resembles a mountain since its foundations go down to the lower world; (*it resembles*) a lover worthy to be praised on account of his great enjoyments (*ślāghyo mahā-bhogataḥ*), since it is worthy of praise on account of its great extent (*ślāghyo mahā-ābhogataḥ*); (*it resembles*) the ocean, since it is a means of (*obtaining*) great prosperity;⁴¹ (*it resembles*) the victory of the foes of the lord of the Rākshasas, since monkeys' heads peep forth from it;⁴² (*and it resembles*) a company of women who are pleased with their dear husbands (*ishṭa-kānta-ruchirāḥ*), since it is resplendent with a coping of bricks (*ishṭakā-anta-ruchirāḥ*).

(26.) This circular rampart, whose stone-head is white with stucco, looks like (*the serpent*) Śeṣha⁴³ who is charming through the size of his folds, who raises a hundred hoods on high,⁴⁴ who has curled himself up in the shape of a ring, who has come (*from the nether world*) at the command of Yajñapurusha (*Vishṇu*) and stays (*here*) in order to protect this town, a storehouse of jewels, (*viz.*) of men of a noble caste.

(27.) Inside and outside, the grounds here now wear a wonderful beauty, being always lovely, according to (*one's heart's*) desire, with women, beautiful as Lakshmi, who cause desire to increase,⁴⁵ being made most noisy by crowds of Brāhmanas who are intent on singing their sacred texts, (*and*) being bright with men pleased with the lofty encircling rampart that is endowed with excellent qualities.

(28.) Resplendent is the Chaulukya king and this rampart that carries a house of Lakshmi (*erected*) by the king,⁴⁶ that possesses a loftily rising body and profusely grants desired (*boons*) to the Nāgaras.

(29.) As long as the earth keeps all the mountains in their places assigned to them by Prithu,⁴⁷ as long as the ocean, the glory of king Sagara, endures, so long may this rampart enjoy existence, (*which is*) the primary cause of the safety of the sacred settlement of Brāhmanas and a monument of the fame of the illustrious Chaulukya king.

(30.) The emperor of poets, called Śrīpāla, who finished this great composition in one day⁴⁸ and had been adopted as a brother by the illustrious Siddharāja, made this excellent eulogy.

Written Samvat 1208, on the 5th (?) day of the bright half of the month of Āśvina, a Thursday, by the Nāgara Brāhman, Paṇḍit Vālaṇa.

⁴⁰ I take *toṇanīlayāḥ* as a synonym of *prapṇāḥ*.

⁴¹ The ocean yields many *ratnas*, the rampart enhances the security and the prosperity of the town.

⁴² The lord of the Rākshasas is, of course, Rāvana, who was conquered by Rāma with the help of the monkeys. The monkeys' heads peeping over the rampart of Vāḍnagar are the ornamental projections in its coping, which are conventionally called *kapīśīrṣā*.

⁴³ Śeṣha, too, is white.

⁴⁴ The hoods are the small domes erected at intervals over the towers of the wall.

⁴⁵ For brevity I omit the second translation of the first three *pādas*, merely noting that—referred to the ground outside the town—*ramārdṇandāḥ* has to be taken with the sense of 'lovely gardens,' *deṣja* as 'birds,' and *śālī* as 'rice.'

⁴⁶ I take this to mean that a temple of Lakshmi adjoined and partly rested on the wall. The epithets applied to the rampart fit the king likewise. But I intentionally omit the second translation.

⁴⁷ Prithu, finding the earth thickly covered with mountains, pushed them asunder with his bow.

⁴⁸ Compare with this *Prabodhacharitra*, xiii, 206, quoted above.

(1.) The causeway leading to the Arjuna-Bārikā, built by the Chaulukya king, has been rebuilt by the prince....

(2.) In the month of Chaitra, during the bright half, on the first day, a Thursday, in the year (*marked*) by the Nandas, the eight and the kings, 1689, the eulogy was written again.

The eulogy was written by the Nāgara Brāhman, Joshi Vishṇujika, son of Veni. May it be well.

XXXV.—DEOPARA STONE INSCRIPTION OF VIJAYASENA.

By PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone, a piece of basalt carefully polished on the upper surface, which bears this inscription,¹ was discovered about twenty-five years ago by Mr. C. T. Metcalfe, amidst a number of large blocks of stone, in a dense jungle near the village of 'Deopara,' in the Rājshāhī District of the Province of Bengal, and it is now in the India Museum at Calcutta.

The inscription contains 32 lines. The slab measures 3' 2" by 1' 9½", and the writing covers a space of 2' 7½" broad by 1' 5½" high, and is throughout in a state of perfect preservation. The size of the letters is about ⅜". The characters belong to the northern class of alphabets, and may be described as a Bengālī variety of the northern alphabet of the eleventh or twelfth century. Among the letters which differ from the ordinary Nāgarī of the period, I may especially point out the initial *i* and *e*, the single consonants *kh*, *j*, *t*, *n*, *l*, *ph*, *bh*, *r* and *l*, and the conjuncts *ksh*, *jñ*, and *hm*. Besides, it may be noted that the letter *r*, which before another consonant is ordinarily denoted by the superscript sign, is written on the line in the conjuncts *rgg*, *rnn*, and *rth*, e.g., in *-vargge*, line 6, *-ākīrṇa-Kurṇāṭa*, line 8, and *-tīrtha* and *pratyarthi*, line 12; and that the sign of the *ava-graha* is employed four times, to indicate the elision of the vowel *a*, e.g., in *dadhe* 'vasādam', line 13. The language of the inscription is Sanskrit, and, with the exception of the introductory *om om namaḥ Śivāya*, the whole is in verse. As regards orthography, the only points calling for remark are, that *b* is throughout denoted by the sign for *v*; that the (dental) *n* is employed instead of *anuvāra* in *māna*, line 8; and that a final *n* has been left unchanged before an initial *j* in *dñmān jaghāna*, line 17.

The inscription has been carefully and beautifully engraved by Śūlapāṇi, styled *rāṇaka* and described as 'the crest-jewel of the guild of Vārendra² artists,' a son of Bṛihaspati, grandson of Manadāsa, and great-grandson of Dharma (verse 36); and it was composed by the poet Umāpatidhara (verse 35). In my opinion, there can be no doubt that this is the very poet of whom Jayadeva is speaking in his *Gītāgovinda*, i, 4, when he says *vāchaḥ pallavayaty-Umāpatidharaḥ*, 'Umāpatidhara makes the words sprout, i.e., his diction is verbose;' for this short characteristic well fits the poem

¹ The inscription has been published before, with a translation which fairly gives the general sense of the original, by Mr. C. T. Metcalfe, and introductory remarks on the Sena kings of Bengal, by Dr. Rājendralāl Mitra, in the *Journal As. Soc. Beng.*, vol. XXXIV, part I, pp. 128-154. I now re-edit it from an excellent impression taken by Dr. Burgess. [The village of Deopara is in the Godāgarī thānā in the west of the Rāmpur parganā. Godāgarī is on the Ganges, Lat. 24° 28' N., Long. 88° 23' E.; and on sheet 120 of the *Indian Atlas*, there is a 'Daopoor' north-north-east of Godāgarī, but no Deopara is marked near the place; there is another 'Deopoor,' 12 miles east from Godāgarī in Lat. 24° 27', Long. 88° 34½' E.—J. B.]

² Vārendrī is identified with that part of Bengal which is now called Rājshāhī (or Rājāsāhī). See, e.g., Lassen's *Indische Alterthumskunde*, vol. III, p. 748.

which we have here before us. Besides, tradition¹ makes both poets live under the king Lakshmanasena; and if Umāpatidhara was an older contemporary of Jayadeva, he may well have witnessed the reign of Lakshmanasena's grandfather Vijayasena, and in that case nothing is more likely than that he should have composed this eulogy on the earlier members of the Sena family.

The proper object of the inscription is to record (in verses 26—31) that the king Vijayasena built a magnificent temple of the god Śiva, under the name of Pradyumneśvara; and by way of introduction the inscription furnishes the following short account of the king and his ancestors:—

In the lunar race (verse 3) were certain rulers of the south (*dhakshīṇḍiya*), Virasena and others (verse 4), in whose family, called the Sena family, there was born Sāmantasena, who, after he had been engaged in wars in the south, more especially in Karnaṭa, towards the end of his days retired to the sacred hermitages on the banks of the Ganges (verses 5-9). His son was Hemantasena (verses 10-13), whose wife, the *mahā-rājñī* Yaśodēvī (verse 14), bore to him the prince Vijayasena (verse 15). Vijayasena is eulogised as having defeated and imprisoned, besides others, the Kings Nānya and Vira, and assailed or conquered the kings of Gauḍa, Kāmarūpa and Kalinga (verse 20); and it is intimated (verse 22) that his fleet on an expedition of conquest had once been sailing up the Ganges.—Of the warriors or princes here mentioned, Virasena clearly is a mythical being, comparable, *e.g.*, to the Arjuna in the genealogy of the Kalachuri rulers of Chedi; and the Sena family really began with Sāmantasena, whose name would show him to have been originally a tributary chief or dependent of some other sovereign. On Nānya see my note on verse 20, below.

Our inscription is not dated, but it may be assigned with confidence to the end of the eleventh century A.D. According to the Tarpan-dighi copper-plate inscription,² Vijayasena was succeeded by his son Ballālasena,³ and Ballālasena by his son Lakshmanasena. Lakshmanasena was the founder of an era, which undoubtedly dates from the beginning of his reign, and which, as I have tried to show elsewhere,⁴ commenced in

¹ See the extract from a commentary on *Gītāgovinda*, i, 4, in Lassen's edition, p. 72, '*Lakshmanasenavya sāmājikan varṇayati*'; the first note on Govardhana's *Āryasaptasatī*, in the *Kāvya-mālā*; Professor Peterson's edition of Vallabhadra's *Subhāṣitāvalī*, Introduction, p. 38; Merutunga's *Prabandha-kintamani*, p. 289; and Professor Aufrecht in *Zeitschrift D. M. G.*, vol. XL, p. 142.

² *Journal As. Soc. Beng.*, vol. XLIV, part I, p. 11.

³ According to Dr. Rājendralāl Mitra, *Notices of Sanskrit MSS.*, vol. I, p. 161, Ballālasena in the *Dānādāgara* calls himself the son of Vijayasena, and grandson of Hemantasena; and according to the same authority, the *Dānādāgara* was composed in A.D. 1097. These statements I am unable to verify.

⁴ See *Indian Antiquary*, vol. XIX, p. 8. My proofs are shortly the following:—

(1) According to Abul-Fazl (*Jour. As. Soc. Beng.*, vol. LVII, part I, p. 2) the difference between a year of the Lakshmanasena era and the corresponding Śaka year is 1041 years.

(2) According to Dr. Rājendralāl Mitra's *Notices of Sanskrit MSS.*, vol. VI, p. 18, a MS. of the *Smṛititattvaprakāśa* is dated "La-sam 505 Śakā 1546 ||."

(3) Taking the Lakshmanasena year to be a southern year and the era to have commenced on the 7th October, A. D. 1119, the following six dates from an inscription and MSS. work out satisfactorily, thus:—

La. sam 74 (expired), Vaiśākha-vadi 12 Gaura = Thursday, 19th May, A. D. 1194.

La. sam 317 (expired), Chaitra-sudi 1 Gaura = Thursday, 7th March, A. D. 1437.

La. sam 376 (expired), Pausa-vadi 13 Budhe = Wednesday, 13th January, A. D. 1496.

La. sam 399 (expired), Vaiśākha-vadi 4 Chandre = Monday, 18th April, A. D. 1519.

La. sam 424 (expired), Pausa-sudi 10 Śukre = Friday, 4th January, A. D. 1544.

La. sam 433 (current), Kārttika-vadi 7 Śukre = Friday, 20th November, A. D. 1551.

In his *Kāśmīr Report*, p. 64, Professor Bühler is speaking of a Gayā inscription of Lakshmanasena, dated Vikrama 1178 or A. D. 1116, and this statement is repeated by Professor Peterson in his edition of Vallabhadra's *Subhāṣitāvalī*, Introduction, p. 34. I am not aware of the existence of any Sena inscription dated in the Vikrama era.

A.D. 1119. Vijayasena's reign therefore may reasonably be supposed to have begun about the beginning of the last quarter of the eleventh century; and this would agree with the tradition according to which the composer of our inscription, Umāpatidhara, was (still) living under Lakshmanasena, as an older contemporary, as I take it, of the poet Jayadeva.

TEXT.

- L. 1. श्री "H" श्री नमः शिवाय ॥
 वक्षीयकाहरवसाधसकष्टमौलिमाखण्डाहतरतासयदीपभासः ।
 देव्याकपासुसुखितं सुखमिन्दुभाभिर्बिम्बाननानि हसितानि जयन्ति शशीः ॥⁷—[1].
 सखीवहभ-
2. शैलजादयितयोरहैतलोलाग्रहं
 प्रयुज्जेच्छरमन्द(न्द)काञ्चनमधिष्ठानं नमस्कुर्येह ।
 यत्राचिङ्गनभङ्गात्तरत[या]¹⁰ खित्वान्तरे कामयो-
 ईवीभां कवमप्यभिमततुतामिषी ऽन्तरायः कृतः ॥¹¹—[2].
 यस्मिंश्चासनमीश्वर-
3. स कनकप्रायं जटामण्डलं
 गङ्गाश्रीकरमञ्जरीपरिकरैर्यशामरप्रज्ञिया ।
 खेतोत्फुल्लफलाक्षसः शिवशिरःसन्धानदामोरग-
 ण्डलं यस्य जयत्यसावचरमो राजा सुधादीधितिः ॥ —[3].
 यमे तस्यामरश्रीवि-
4. ततरतकलासाक्षिणी दाक्षिणात्य-
 शोषीन्द्रैर्जीरसेनप्रधृतिभिरभितः कीर्तिमङ्गिर्ब(ब्)भूये ।
 यत्पारिव्राजुचिन्तापरिचययययः सुक्तिमाश्रीकधाराः
 पाराग्र्येण विभक्त्यवचपरिसरप्रोचनाय प्रकीर्ताः ॥¹²—[4].
 तस्मिन् से-
5. गान्धवाये प्रतिमुभटमतीत्यादनत्र(त्र)ज्ञवादी
 स त्र(त्र)ज्ञाचमियाचामजनि कुलशिरोदामं सामन्तसेनः ।
 सखीयन्ते यदीयाः स्रजसदुदधिजसोसोसगीतेषु सेतोः
 कञ्चान्तेष्वप्सरोभिर्हृदयतनयसर्षया सुहृन्माया-
6. : ॥ —[5].
 यस्मिन् सङ्गरचत्वरि पटुरटनूर्योपपन्नद्विव-
 हर्मे येन ज्ञपाचकासभुजगः खेलायितः पाणिना ।
 द्वेधीभूतविपचकुञ्जरचटाविस्त्रिष्टकुञ्जखसी-
 सुताखूतवराटिकापरिकरैर्बर्हा-

⁷ From an impression by the Editor.

⁸ Expressed by a symbol.

⁹ Metre, Vasantatilakā.

¹⁰ This *akṣara* originally was *यि*, but the sign of *anusvara* is struck out.

¹¹ Metre, Śārdūlavikrīṭa; and of the next verse.

¹² Metre, Śaṅgadhā; and of the next verse.

यमोदेवी नाम त्रिभुवनमनीषाकतिरभूत् ॥ १४—[14].

ततश्चिजनदीश्वराक्षमजनिष्ट देव्यास्ततो-

प्यरातिव(व)समातनीक्य-

L. 15. सङ्गुमारसेविज्ञमः ।

चतुर्धनविनिष्कसावलयसीमविष्णुधरा-

विमिष्टजयसाम्यो विजयसेनहृन्नीपतिः ॥ १५—[15].

मन्वतु गन्धमः को भूपतीक्ष्णमनेन प्रतिदिनरचभाजा ये जिता वा हता वा ।

इह जगति विवे-

16. ई कस्य संयस्य पूर्वः पुण्य इति सुधांशी शिवं राजमण्ड(ण्ड): ॥ १६—[16].

संज्ञातीतकपीन्द्रसैन्धविभुना तस्मारिजेतुसुखां

किं रामिष बदाम पाण्डवचमूनादेन पार्थेन वा ।

इतोः सङ्गतावर्तचित्तुजामात्रस्य वेनाज्जितं

धमा-

17. ओषितटीपिनववसुधाचक्रौकराण्यं पञ्चम् ॥ १७—[17].

एकेकेन गुणेन येः परिचरं सेवां विवेकादृते

कविचन्मपरव रचति सजलन्मव कल्पं जगत् ।

देवीयं तु गुणैः कृतो व(व)इतिवैर्धीमान्" जगान द्विषो

कृतस्त्रानपुष्यकार च

18. रिपून्नेदेन दिव्याः प्रजाः ॥ १८—[18].

इवा दिव्यसुतः प्रतिचितिचतासुर्ध्वसिरीकुर्वता

वीराकन्धिपिडाभितो ऽसिरमुना प्रागेव पञ्जीकृतः ।

मेवं चेत् कवमन्ववा" वसुमती भोगे विवाहोक्तुषी

तत्ताकृष्टपाचचारिषि गता म-

19. इं दिवां सन्ततिः ॥ १९—[19].

तं नाम्बवीरविजयोति गिरः कवीणां कृत्वा ऽन्वयामननकठमिण्डरीयः ।

नीहेन्द्रमद्रवदपाकृत कामरूपभूर्ध्व कसिह्रमपि यक्षरसा जिनाय ॥ २०—[20].

मूर्धमन्व इवासि नाम्ब किमिह कं राचव ज्ञापये

क-

20. र्ही वर्येन सुच वीर विरती नाद्यापि दूर्यक्षव ।

इत्यन्वीन्वमहर्षियमचयिभिः कोसाह्वैः क्षामुखां

यत्काराव्यहयामिषैर्षियमितो निद्रापनीदक्षमः ॥ २१—[21].

पाचात्यचक्रजयकेसिषु यस्य याचद्वज्राप्रवाहमनुधावति

21. नौषितानि ।

मर्जस्य मौसिसरिद्वयसि भक्षपदसन्धोक्तिरतिव तरिरिगुणका चकाप्ति ॥ २२—[22].

* Metre, Śikharīṇī.

* Metre, Prithvī.

* Metre, Mālinī.

* Metre, Śārdūlavikrīṭa; and of the two next verses.

* Read • नाचवाच.

* Originally सचमन्ववा, but the sign of anusvara is struck out.

* Metre, Vamantatilakā.

* Metre, Śārdūlavikrīṭa.

* Metre, Vamantatilakā.

सुखाः कर्पासवीजैर्भरकतमकसं शाकपत्रैरसावू(बू)-
 पुष्पै रूपाधि रत्नं परिचयतिभिदुरैः कुचिभिर्हार्दमानाम् ।
 कुशाब्दीवल्लीयां वि-

L. 22.

कसितकुचमैः काचनं नामरीभिः

शिशुमे यत्प्रसादाद्(ब)हुविभवशुभां योषितः शोभित्यायाम् ॥ ²¹—[23].

चन्नामविन्नायितयज्ञयूपस्तन्नायसीं द्वागवस्तन्(ब)मानः ।

यस्यानुभावाहुवि सप्तचार कासक्तमादेकपदोपि धर्मः ॥ ²²—[24].

मेरीरा-

23.

हृतवैरिसकुलतटादाह्वय यन्वामरान्

व्यत्सासं पुरवासिनामकृत यः क्षमस्व मर्त्यस्य च ।

उत्तुङ्गैः सुरसङ्गभिश्च विततैश्चाज्ञैश्च शोभीकृतं

धर्मो येन परस्परस्य च समं द्यावापृथिव्योर्बुधः ॥ ²³—[25].

दिक्क्याखामूलकाच्छं गगनतलम-

24.

हाभोधिमध्वान्तरीयं

भानीः प्राक्मल्लगद्विस्त्रितिमिसदुदयास्तस्य मध्याह्नयैकम् ।

वासत्य(ब)स्तन्ममिकां त्रिभुवनभवनस्यैकशेषं गिरीणां

स प्रद्युम्नेश्वरस्य व्यधित वसुमतीवासवः सौधमुच्चैः ॥ ²⁴—[26].

प्रासादेन तवासुनैव हरितामध्या

25.

निबन्धो सुधा

भानीयापि कृतोक्षि दक्षिणदिग्गः कोचान्तवासी सुनिः ।

चन्वासुच्छपयोयस्यस्तु दिशं विन्मोघ्यसौ वर्धतां

यावच्छक्ति तयापि नास्ति पदवीं सौधस्य नाश्निते ॥ ²⁵—[27].

कष्टा यदि क्षमति भूमिचक्रे सुमिरुत्पिच्छविव-

संताभिः ।

26.

तदा घटः स्वादुपमानमस्मिन् सुवर्णकुम्भास्य तदर्घ्यितस्य ॥ ²⁶—[28].

वि(वि)शिमयविलासिनीसुकुटकीटिरकापुर-

स्फुरत्किरचमचरीश्चुरितवारिपूरं पुरः ।

चन्वान पुरवैरिचः स जलमन्व-

27.

पौराणना-

स्तनैश्चमदसौरभोचलितचचरीकं सरः ॥ ²⁷—[29].

उच्चिन्नाधि दिग्गन्ध(ब)रस्य वसनायर्वाङ्गनास्मान्मिनी

रत्नासंज्ञतिभिर्बिम्बेधितवपुःशोभाः शतं सुश्रुवः ।

पौराण्याश्च पुरोः स्मयानवसतेर्भिन्नासु-

28.

जोष्माचयां

कक्षीं स व्यतनोहरिद्वभरचे सुशो हि सेनाम्वयः ॥ ²⁸—[30].

²¹ Metre, Śragdhārā.²² Metre, Indravajrā.²³ Metre, Śārdūlavikrāṇḍita.²⁴ Metre, Śragdhārā.²⁵ Metre, Śārdūlavikrāṇḍita.²⁶ Metre, Upajāti.²⁷ Metre, Prithvī.²⁸ Metre, Śārdūlavikrāṇḍita.

चित्रश्रीमिभचर्मा हृदयविनिहितस्त्रलङ्कारोरनेन्द्रः
 श्रीशङ्खचोदभक्षा करमिलितमङ्गनीलरत्नाचमालः ।
 वेवस्त्रेनास्त्र तेने गङ्गडमखिलतागोन-

L. 29.

सः कान्तसुक्ता-

नेपथ्यनृत्तिरिच्छासमुचितरश्मिः कल्पकापालिकास्त्र ॥ ³⁰—[31].

वा(वा)होः केलिभिरद्वितीयकनकच्छत्रं धरित्रीतलं
 कुर्वन्निम न पर्ययेषि किमपि स्त्रेनैव तेनेहितम् ।
 किमस्त्री दिशतु प्रसन्नवरदोष्यर्द्धेन्दुमौलिः

30.

परं

स्त्रं साकुण्डलसावपचिमदशाशेषे पुनर्हास्यति ॥ ⁴⁰—[32].

प्रक्षीतुमस्य परितस्त्रितं चमः स्यात् प्राचेतसो यदि पराशरनन्दनो वा ।
 तत्कीर्त्तिपूरचुरसिन्धुविगाहनेन वाचः पवित्रयितुमत्र तु नः प्रयत्नः ॥ ⁴¹—[33].
 यावद्वास्तीक्ष्णति-

31.

पुरधुनी भूर्भुवःस्त्रः पुनीते

यावच्चान्द्री कलयति कक्षीसंसतां भूतभर्तुः ।

यावच्चेतो गमयति सतां स्त्रेतिमानं त्रिवेदी
 तावत्तासां रचयतु सखी तत्तदेवास्य कीर्त्तिः ॥ ⁴²—[34].
 निर्विण्णक्षेत्रकुलभूपतिमीक्षिकानामभयविलस-

32.

यनपञ्चलसूत्रवक्तिः ।

एषा कवेः पदपदार्थविचारयत्तु(कु)ञ्जमापतिवरस्त्र क्षतिः प्रशस्तिः ॥ ⁴³—[35].
 च[र्मा]⁴⁴“प्रपत्ता मनदासनता वृ(वृ)क्ष्यतेः सूरिमां प्रशस्तिं [1”]
 चक्षान वारेन्द्रकशिल्पिगोष्ठीचूडामणी राखकशूलपाणिः ॥ ⁴⁵—[36].

TRANSLATION.

Om !

Om ! Adoration to Śiva !

(Verse 1.) Triumphant are the faces of Śambhu,⁴⁶ which smile, when by the rays of the moon they see the shame-contracted countenance of Devī, who, frightened at the withdrawal of her breast-cloth, pulls down the wreath on her head and extinguishes with it the lights of the hymeneal chamber.

(2.) We adore the (*deity*) designated Pradyumneśvara, that home of the playful joining together of the beloved of Lakshmi and the husband of the daughter of the mountain,⁴⁷ where the two goddesses, stepping between their lovers for fear lest they

³⁹ Metre, Bragdarā.⁴⁰ Metre, Śārdūlavikrāntā.⁴¹ Metre, Vasantatilakā.⁴² Metre, Mandākrāntā.⁴³ Metre, Vasantatilakā.⁴⁴ This *akṣara* originally was श्री, but it seems to have been altered to च. The (lingual) च of प्रपत्ता is quite clear in the impression.⁴⁵ Metre, Upajāti.⁴⁶ I. e. Śiva, 'the five-faced' (*Pañcādnana*).⁴⁷ Pradyumneśvara is here clearly a name of the god usually called Hari-Hara (Viṣṇu-Śiva), who represents the union of the two divine personalities in one. See M. Monier-Williams, *Brahmanism and Hinduism*, page 65.

should no longer be embraced by them, managed to obstruct the complete union of their bodies.

(7. 8.) Triumphant is that primeval king, the nectar-rayed moon, whose throne is the golden coil of matted hair of *Ívara*; who, sovereign as he is, is fanned by the abundant spray of the water of the Ganges; (*and*) who has the serpent which encircles the head of *Śiva*, covered with its bright expanded hood, for his umbrella.

(4.) In the race of that witness of the continuous amorous pastime of the nymphs of heaven, there were born the southern rulers, *Virasena* and the rest, famous on both (*their parents'*) sides; the record of whose deeds has purified the streams of honied verse which the son⁴⁰ of *Parāśara* has made to flow to please the ears of all mankind.

(5.) In that *Sena* family was born that head-garland of the clans of *Brāhmanas* and *Kshatriyas*, *Sāmantasena*, a very magician in exterminating hundreds of opposing champions; whose wars, in rivalry of the son⁴¹ of *Dāśaratha* carried on near the border of the dam⁴² which is cooled by the surging waves of the ocean, are celebrated in song by the nymphs of heaven.

(6.) The battle-fields, crowded with adversaries challenged by his shrill-sounding drums, on which he made his hand playfully wield the serpent-like sword, are still covered all over with multitudes of pearls, resembling large cowries, from the cleft frontal globes of the arrays of opponents' elephants, scattered (*by him*).

(7.) His fame, following in the wake of the caravans of the wives of his enemies, proceeded from house to house, wandered from town to town, ran from wood to wood, roamed from tree to tree, ascended mountain after mountain, (*and*) crossed sea after sea.

(8.) This hero, singly,⁴³ slaughtered the wicked robbers of the wealth of *Karṇāṭa*, overrun by hostile tribes, to such an extent, that the ruler⁴⁴ of goblins, whose citizens are delighted, does not even now leave the southern quarter where the ample store of marrow, flesh and fat is not yet exhausted.

(9.) In his old age he frequented the sacred hermitages in the woods by the sandy banks of the Ganges, full of religious devotees doing battle against the terrors of life,—(*hermitages*) which were fragrant with the smoke of sacrificial butter; where the young deer relished the milk of the breasts of kindly hermits' wives; (*and*) where crowds of parrots knew by rote the texts of the *Vedas*.

(10.) From him, who inspired awe by his unrivalled knowledge of the supreme spirit, was born *Hemantasena*, a hero who destroyed⁴⁵ adversaries proud in the strength of their arms, (*and*) a home of great multitudes of all kinds of spotless qualities which manifested themselves unceasingly.

(11.) On his head he had the dust of the feet of the half-moon-crested (*god*), in his throat true speech, in his ear sacred precepts, at his feet the hairs of enemies, on his arms the marks of the scars made by the hard bow-string. These always were his sole

⁴⁰ *I. e.* the poet *Vyāsa*.

⁴¹ *I. e.* *Rāma*.

⁴² *I. e.* the ridge of rocks extending from the south of the Coromandel coast towards the island of Ceylon.

⁴³ I am not sure that this is the exact meaning of the word *ekdāga* of the original; but *ekdāga-vīra* looks as if it were intentionally employed in opposition to *cakṣuraṅga-bala*, 'an entire or complete army, comprising elephants, chariots, cavalry and infantry.'

⁴⁴ *I. e.* *Yama*, the regent of the southern quarter.

⁴⁵ The original has *mārdākuśraṇa*, 'a hero whose characteristic it was to destroy' (?).

decoration, while diamond-flowers, pearl-strings, ear-rings, anklets, garlands and golden bracelets were all left to the wives of his servants.

(V. 12.) When heroes, with their chests pierced by the spears discharged by the play of his long arms, through the efficacy of battle, resembling a holy bathing-place, became possessed of divine bodies, their breasts, marked with the saffron lines of the breasts of the damsels of heaven who clung to them, were, as before, viewed with terror by the timid Siddha couples.⁴⁴

(13.) He and his sword, showing a bright face in their playful dealings with opponents and suppliants,⁴⁵ both possessed a wonderful skill in bestowing their gifts. The one brought affliction to enemies, the other favours to friends; the one gave pearl-strings to allies, the other blows to opponents.

(14.) His royal consort was (*the lady*) named Yaśodevi, whose feet were brightened by a series of rays of the lines of crest-jewels of the wives of princes both friendly and hostile. A store of loveliness, she acquired eternal bright fame by her devotion to her husband, while her beautiful form charmed the three worlds.

(15.) And from that royal lady there was born to that ruler of the three worlds. (*a son*), who made illustrious the course of his youthful amusements by destroying hosts of enemies; king Vijayasena, properly so named because he completely conquered the whole earth, encircled by the girdle of the four oceans.

(16.) Who could count the crowds of kings that were either conquered or slain by him, every day engaged in battle? In this whole world, he suffered only the moon to retain his title of king, because the moon was the progenitor of his own family.

(17.) How could we say that Rāma, the lord of the countless hosts of the monkey-chief, or Prithā's son, the leader of the Pāṇḍava army, were equal to that conqueror of enemies,—to him who by his mere arm, decorated by the sword-blade, gained for himself the sole sovereignty over the orb of the earth, up to the borders of the seven seas?

(18.) Of (*the gods*) who have attained to perfection each in a single quality, the one without discrimination destroys, another preserves, and the third creates the whole world; but this (*king*), transformed into a divine being by (*his*) manifold excellent qualities, in his wisdom has destroyed the enemies, has preserved those who abide by their duties, and by annihilating the adversaries has created celestial beings.⁴⁶

(19.) He surely had already before made his sword, written on with the blood of heroes, the deed (*to prove*) that he had given places in heaven to opposing princes and in return accepted (*from them*) the earth. Had it not been so, how would the earth, when there arose disputes as to its ownership, have gone to him, presenting his drawn sword, and how would the line of his opponents have met with defeat?

(20.) Hearing the words of the poets "thou hast defeated Nānya and Vira,"⁴⁷ and

⁴⁴ I. e. because the breasts of the slain heroes, covered with red paint which was transferred to them from the breasts of their divine mistresses, looked as if they were still covered with blood.

⁴⁵ In the original, *pratyaṛthi-vyaga-keli-karmani* has a double meaning. It means both 'in playfully bringing about the destruction of opponents,' and also 'in playfully expending (*wealth, etc.*) on every suppliant.'

⁴⁶ Because the heroes slain in battle are transferred to heaven.

⁴⁷ The next verse shows that *Nānya* and *Vira* must be taken here as proper names. *Nānya* we find again (as was first pointed out to me by Dr. Burgess) in *Nānyadeva*, the founder of the Karpātaka dynasty of Nepāl (*Indian Antiquary*, vol. IX, p. 188; vol. XIII, p. 418; Bendall's *Catalogue*, Introduction, p. xv), who is placed in Śaka 1019=A.D. 1097 (Pischa), *Katalog der Bibl. d. D. M. G.*, vol. II, p. 8), close enough to the time when our inscription was composed to suggest the idea that he may possibly be the very king here spoken of.

mistaking them (*to mean that he had not defeated another hero*), filled with hidden rage, he impetuously assailed the lord of Gauḍa, put down the prince of Kāmarūpa, and defeated the Kalinga.

(V. 21.) "You seem to consider yourself a hero, Nānya." "Why do you boast of yourself, here, Rāghava?" "Give up your rivalry, Vardhana!" "Has your pride not yet come to an end, Vira?"—Such mutual bickering, which went on day and night among the kings (*imprisoned by him*), lightened to the watchmen of his prison-houses the weary task of keeping off sleep.

(22.) The moon's crescent shines (*on Śiva's head*) as if it were a boat, stuck fast in the mud formed by the ashes in the water of the river on Bharga's²² crest and abandoned there, when (*the king's*) fleet in its playful conquest of the western regions was sailing up the whole course of the Ganges.

(23.) Through his favour the Brāhmanas versed in the *Vedas* enjoy so much wealth that their wives are taught by the wives of the towns-people (*the knowledge of*) pearls with cotton-seed, (*of*) emeralds with grass-leaves, (*of*) silver-pieces with gourd-flowers, (*of*) jewels with the ripened contents of pomegranates, (*and of*) gold with the blooming flowers of *kushmāṇḍī* creepers.²³

(24.) His doing it was that Virtue, though in the course of time she had become one-legged,²⁴ was walking about on earth, by nimbly leaning on the rows of posts of the sacrifices which he never was tired of offering.

(25.) Engaged in sacrifices, he called down the immortals from Meru, the slopes of which were crowded with the enemies slain by him, and thus made the inhabitants of heaven and earth to change places; and building lofty temples and digging extensive lakes, he made what there was left of heaven and what remained of the earth²⁵ to appear the one like the other.

(26.) That ruler of the earth built a high temple of Pradyumnasvara, the ground-part of which takes up the several quarters, while its middle is clad by the great sea of heaven; (*a temple which is*) the midday mountain of the sun who at his rising and setting touches the eastern and western mountains, (*which is*) the one column of support of the house of the three worlds, (*and*) the unique representative of all mountains.

(27.) Since the path of thy horses is obstructed already by this edifice, it is useless, O sun, to keep the sage (*Agastya*) still an inhabitant of a corner of the southern quarter. Let him give up his compact²⁶ and proceed to other quarters, and let the Vindhya rise as much as it may! It never will cross the path of this temple.

(28.) When the creator shall fashion a jar, using the earth as a wheel and turning on it, like a lump of clay, the Sumeru, then the result will be something to which one *may* compare the golden cupola, placed by the (*king*) on this (*temple*).

²² I. c. Śiva's.

²³ I understand this verse to mean that the wives of the Śrotriya's, suddenly become rich in pearls, emeralds, etc., of which they had no knowledge before, had to be told by the wives of the townspeople, that the things looking like cotton-seeds were pearls, etc.

²⁴ As she is represented to be in the Kali-age. Compare *Journal Amer. Or. Soc.*, vol. VII, p. 26, verse 10.

²⁵ Earth and heaven had their size reduced, the one by extensive lakes, and the other by the tops of temples which reached to and filled as it were part of the sky.

²⁶ Vis. the compact by which the Vindhya mountain, which had prostrated itself before Agastya, was to remain in that position, so long as the sage should stay in the south. See e.g. S. P. Pandit's note on *Raghuvamśa*, vi, 61.

(V. 29.) Before (*the temple of*) Pura's enemy⁶³ he dug a lake, the sheets of water of which are streaked by the flashing clusters of rays of the jewels on the points of the diadems of the serpent damsels of the lower regions, (*and*) to which the bees are attracted by the fragrance of the musk from the breasts of the citizens' wives who bathe in it.

(30.) He provided bright-coloured dresses for the naked;⁶⁴ a hundred lovely female (*attendants*), whose bodily charms were heightened by jewel-ornaments, for the husband of only half a wife; towns filled with citizens for him whose abode is the burial-ground; and endless wealth for him who subsisted on alms. For well knows the Sena family how to support the poor.

(31.) Replacing (*the god's*) elephant-hide by variegated silken clothes,⁶⁵ putting round his breast a large pearl-string instead of the huge serpent, applying (*to his skin*) sandal-powder instead of ashes, putting in his hands a string of sapphires in place of the beads, providing long emeralds in place of the snakes, and instead of men's bones a decoration formed of lovely pearls, he furnished an attire for him, the arrangement of which will suit the wishes of the wearer of skulls at the destruction of the universe.

(32.) Since he has brought it about by the play of his arm that the surface of the earth holds no other golden umbrella (*besides his*), he has left himself nothing to wish for. What else then could the half-moon-crested god, even when pleased to grant a boon, bestow on him? Yet this (*we pray*),—when the end of his days has come, may he grant to him final union with himself!

(33.) Fully to eulogise his doings would be a task suitable for the offspring of Prachetas or the son of Parāśara.⁶⁶ We make this attempt, to purify our speech by bathing it in the divine river of his boundless fame.

(34.) So long as the river⁶⁷ of the city of Indra purifies the three worlds; so long as the moon's crescent continues to ornament the lord of evil beings;⁶⁸ so long as the triad of the *Vedas* illumines the minds of the good;—so long may his fame, a friend of all three, share in their several occupations!

(35.) This eulogy, a smooth string without knots of the spotless pearls of the princes of the Sena family, is the work of the poet Umāpatidhara, whose understanding is purified by the study of words and their meanings.

(36.) The Rāṇaka Śūlapāṇi, the son of Brihaspati, grandson of Manadāsa, (*and*) great-grandson of Dharma, the crest-jewel of the guild of Vārendra artists, has engraved this eulogy.

⁶³ I. e. Śiva.

⁶⁴ *Digambara* 'having only the sky or atmosphere for raiment, naked,' is an epithet of Śiva; *Ardhāṅgandvamin* = *Ardhāṅdrīṣa*, a name of Śiva represented as half male and half female.

⁶⁵ Of course, *chitrakṣaum-abhacharmma* and the following words in the original qualify *veshas*; 'an attire in which the elephant's hide was replaced by variegated silken clothes,' etc.

⁶⁶ I. e. Vālmiki and Vyāsa.

⁶⁷ I. e. the Ganges.

⁶⁸ I. e. Śiva.

XXXVI.—SUNAK GRANT OF THE CHAULUKYA KING KARNA I.

By E. HULTZSCH, PH. D.

The following inscription is edited from two excellent impressions, kindly forwarded by Mr. H. Cousens. It is engraved on the inner sides of two copperplates,¹ which were found at Sūnak, a village about fifteen miles east-south-east from Pattan, North Gujarāt, and about five miles west of Ujīhā² railway station. They are now in the possession of Mr. Nārāyaṇ Bhārati, a resident of Pattan. When Mr. Cousens copied the plates, they were held together by one ring, which had been out, but not recently. The second ring, which probably bore the seal, was missing. To judge from the impressions, the preservation of the plates seems to be perfect.

The language of the inscription is Sanskrit prose. The date of the grant was the day of an eclipse of the moon (*somagrahaṇa*), which took place on Monday, the 15th day of the bright half of Vaiśākha, in Vikrama-Saṃvat 1148. Mr. Fleet has favoured me with the following calculation of this date:—"The corresponding European date is Monday, 5th May, A.D. 1091. On this date there was an eclipse of the moon, on the full-moon *tithi* of Vaiśākha of northern Vikrama-Saṃvat 1148 expired, or southern Vikrama-Saṃvat 1147 current. The *tithi* ended at about 50 *ghaṭṭas*, 58 *palas*, after mean sunrise (for Bombay); and so the eclipse should be visible in India. There was an eclipse on the same *tithi* in southern Vikrama-Saṃvat 1148 expired, on the 24th April, A.D. 1092. But here the week-day was Saturday. In northern Vikrama-Saṃvat 1148 current there was no eclipse on the given *tithi*."³

The donor was the *mahārājādhirāja* Karnaḍeva, surnamed Trailokyamalla. This is the Chaulukya king Karna I., who, according to Dr. Bühler,⁴ reigned from Vikrama-Saṃvat 1120 to 1150. The king issued the order, which contains the grant, from Anahilapāṭaka, and addressed it to the inhabitants of a division of one hundred and twenty-six villages, the chief place of which was Ānandapura. The grant consisted of a piece of land at Laghu-Ḍābhī, i.e., Little Ḍābhī, from the proceeds of which a tank (*vāṭṭ*) at Sūnaka was to be maintained. The land granted in Laghu-Ḍābhī was bounded on the north-west by the village of Saṇḍera.

Anahilapāṭaka is, of course, Anhilvād, the capital of the Chaulukyas, and Ānandapura, the modern Vadnagar.⁵ Sūnaka is identical with the modern village of Sūnak, where the plates were discovered. To Mr. Cousens I am indebted for the following information about the remaining localities, which are mentioned in the grant:—"The names you give are still the names of villages in the vicinity of Sūnak, and they are placed thus:—Ḍābhī is about one mile south-west of Sūnak, and Saṇḍera, a village considerably larger than either, is about three miles south-west by west of Ḍābhī

¹ [The accompanying facsimile reproduction of the impressions is of the size of the originals.—J. B.]

² This place is mentioned in a later Chaulukya grant; *Ind. Ant.*, vol. VI, p. 210, and vol. XVIII, p. 179. [It is a considerable town, 7½ miles south of Siddhapur, and the head-quarters, and probably the original seat in Gujarāt of the Kadavā Kulambis or Kanbis.—Burgess, *Notes of a Visit to Gujarāt in 1869*, pages 53–61.]

³ [It appears from Oppolzer's *Canon der Finsternisse*, that the lunar eclipse of May 1091 occurred at 8½. 14m. A.M. (Bombay time), on Tuesday, 6th May; but being before sunrise it would be reckoned as belonging to the 5th. The moon was in the meridian 60° west of Bombay, and the eclipse was a partial one of 6¼ digits. That of 24th April 1092 was total and the time of the middle of it was 8½. 3m. P.M., at Bombay.—J. B.]

⁴ *Ind. Ant.*, vol. VI, p. 213.

⁵ *Ante*, p. 154 and p. 295.

H. Coursens, fecit.

दिशि रुद्रासि ० काकुत्रातलावा रुपा ० रुद्रान्नदाला
 , गालिनेचाद, दिगंश्यामद्विषनामद्विनायल्लिमायांसाडरगा
 मशीमा। उन्नरश्यामिषसाडरग्नामसीम् ॥ ३ ॥ तिचत्रुचपादे
 पलद्विमांश्चमिन्मनौमवगम्यतन्निवांसिडांनघटिद्वेवादी
 यमान्सागल्साग्रकृद्विराण्यादिमर्वमांश्चात्रवेणतिविरो
 न्नैवाऽश्चैताप्यौसन्नुपान्तथेसांमाद्यैवेनलुण्णयलंमना
 एरिपंश्चनोक्तनार्यैर्नकाद्योउक्तंवनगवतोवांसनाद्यदि
 र्वर्धेनद्विआणिस्पर्धन्निष्ठतिष्ठमिदं ॥ आर्द्धेनावानुमतान
 गालिचननकं वस्मिन् ॥ लिखितमिदं शासनं कोट्यष्टुनाट्य
 स्मृतश्चाकुपटलिकं कंकिकाद्वतकोऽन्नेमलम् ॥ विवि
 गदिकथीनाद्वलं ७ ॥ वीकल्लुदेवसा ॥

or Laghu-Dābhi, as it is still sometimes called. To tally with the geography of the place, Saṇḍera should be placed in the south-west; but it may be that the land granted was an outlying piece considerably to the south of Laghu-Dābhi and thus lying, in respect to Saṇḍera, in a south-easterly direction. The tank alluded to is, no doubt, the large tank on the north-west corner of the village of Sūnak. It is now ruined, but during the greater part of the year holds a supply of water. The banks around the south, west, and north sides now consist of mounds of old brickwork, the bricks themselves being of the very large old type. I have no doubt the tank was surrounded with stone steps at one time, but, like the great Sahaaralinga talāo at Pattan, the stone lining has been carried off for other purposes, leaving nought but the under brickwork."

The inscription ends with the names of the writer and of the *dātaka*, and with the signature of the king. The writer, Kekkaka, was the son of the Kāyastha Vateśvara, who seems to be identical with Vateśvara, the son of the Kāyastha Kāñchana, the writer of a grant of Bhīma I., dated Vikrama-Saṃvat 1086.*

It may be noted in passing that a grant of Bhīmadeva, which was lately published by Mr. Fleet,⁷ seems to belong to Bhīma I., and not to Bhīma II., as it was written by the same Vateśvara, the son of the Kāyastha Kāñchana, and as the *dātaka* of both grants was the *mahāśaṃkhaśikṣa* Śrī-Chaṇḍaśarma. Consequently, the date of Mr. Fleet's inscription, Saṃvat 98, cannot refer to the Śiṃha era, but is probably, as Dr. Bühler took it to be,⁸ an abbreviation for Vikrama-Saṃvat 1098.

As in the grants of the later Chaulukya king Bhīma II.,⁹ the second syllable of the particle *iti*, which marks the end of this grant, is written in current-hand with a flourish attached. The king's signature also shews current-hand characters, which are different from, and larger than, the letters in the body of the inscription, and is clearly intended for a facsimile copy of the actual sign-manual of Karnadeva.

TEXT.

PLATE I.

1. श्री विष्णुसम्पत् ११८८ वैशाख शुद्धि १५ सोमि । अश्वेष्ट श्रीमद्व-
2. द्दिकपाटके समस्त राजावलीविराजितमहाराजाधिराजश्रीम-
3. श्रीसर्वदेवः कर्णवर्मा श्रीमदानन्दपुरप्रतिपद्व-
4. द्दिकपाटकेसामयतातःपातिनः समस्त राजपुत्रान् ब्राह्म-
5. श्रीसाराधिवसिष्ठनपदाव श्रीवत्सल वः संविदितं यथा ।
6. अथ श्रीमद्वत्सलपर्वणि चराचरगुणं भगवंतं भवानीपतिम-
7. भर्त्तुं संसारासारतां विचिन्त्य ऐहिकमासुखिकं च प्रकर्मगीक-
8. त्व पिबोरात्मनश् पुण्ययोगिभिरुचये सुनक्तमानि रसोवि-
9. कटसुरमहादेवेन कारितवाच्ये कपुकाभीयानि कुटुं० ज-
10. सपाव । साका । बहुसज्जामिनां सज्जनसोपसहितभूमिः¹⁰ पा-
11. र्शना १२ वदति¹¹ इह ४ इति इहचतुष्टयभूमी प्राप्तिनोद-
12. कपूर्वमज्जामिः प्रदत्ता । अज्जाव भूमेः पूर्वकां

PLATE II.

13. दिशि महारिकाक्षेपं । तथा ब्राह्मचर्य । निहा । सा-
14. साक्षेपं च । दिशिचक्षां महिवरामक्षेपं । पश्चिमायां संक्षेपा-

⁷ *Ind. Ant.*, vol. VI, p. 194.

Ibid., vol. XVIII, p. 106.

Ibid., vol. VI, p. 185 and p. 213.

⁸ See the facsimile, *Ind. Ant.*, vol. XI, p. 78, and the drawing, vol. VI, p. 195, note.

¹⁰ Read श्रीवत्सलपर्वणि.

¹¹ Read वदति.

15. मसीमा । उत्तरस्यामेव संहरामसीमा ॥ इति चतुरावाटो-
 16. पल्लिता भूमिमेनामवगम्य तन्निवासिजनपदैर्यथादी-
 17. यमानभागभोगकरहिरण्यादि सर्वमाश्रायवषविधेयै-
 18. भूत्वा ऽस्यै वाप्यै समुपनेतव्यं सामान्यं चैतत्पुष्पफलं मत्वा
 19. परिपंथना केनापि न कार्या । उक्तं च भगवता व्यासेन । षष्टि-
 20. वर्षसहस्राणि¹² स्वर्गं तिष्ठति भूमिदः । चाण्डेमा¹³ चानुमंता च
 21. तान्येव नरका¹⁴ वसेत् ॥ लिखितमिदं शासनं कायस्थवटेश्व-
 22. रसुत चाक्षपटलिककेककेन । दूतको ऽत्र महासाधिवि-
 23. षदिकञ्जीवाहिल इति [॥*] श्रीकण्ठदेवस्य ॥

TRANSLATION.

Om. Vikrama-Samvat 1148, Vaiśākha Śudi 15, on Monday. To-day, here, in the prosperous Anahilapāṭaka, the illustrious Trailokyamalla, (*alias*) the illustrious Karpadeva, the *mahārājādhirāja*, who is adorned with a continuous line of kings (*his ancestors*), informs all royal officers connected with the one hundred and twenty-six villages belonging to (*the division of*) the prosperous Ānandapura which is in his (*the king's*) possession, and the Brāhmaṇas and other people who inhabit this (*division*):—

"Be it known to you that, to-day, at the festival of an eclipse of the moon, having worshipped the lord of the world, the blessed husband of Bhavānī (*i.e.*, Śiva), having considered the vanity of the world, and believing in the rewards (*of charity*) in this world and in the next, we gave, in order to increase the merit and fame of our parents and of ourselves, by an edict, with a libation of water, to the tank which the Rasovika (?) Thakkura Mahādeva caused to be constructed in the village of Śūnaka,—*hala* 4, *i.e.*, (*in words*) four ploughs of land, carrying (*i.e.*, requiring as seed corn) 12 *pāḍān* (*or* 48 *seers*),¹⁵ belonging to the householders (*kuṭumbin*) Jasapāla (*i.e.*, Yaśahpāla), Lālā, and Bakulasvāmin, and designated by (*their*) names, in the village of Laghu-Dābhi. On the east of this land is the field of Bhaṭṭārikā, and the fields of the Brāhmaṇas Rudra, Nehā, and Lālā; on the south, the field of Mahisharāma; on the west, the boundary of the village of Saṇḍera; on the north, likewise, the boundary of the village of Saṇḍera. Knowing this land, thus defined by its four boundaries, (*and*) being obedient to (*this*) order on hearing (*it*), the people inhabiting this (*land*) shall deliver for that tank, as they are being levied at present, all shares, enjoyments, taxes, gold, &c. And, remembering that the reward of this meritorious gift is common (*to all*), nobody shall cause obstruction (*to its owner*). And the holy Vyāsa has said:—'He who gives land remains in heaven for sixty thousand years; both he who takes (*it*) away and he who assents (*to its being taken away*) shall stay as long in hell.' This edict (*śāsana*) is written by the keeper of records (*ākṣhapāṭalika*) Kekka, the son of the Kāyastha Vaṭeśvara. The messenger (*dūtaka*) for this (*grant*) is the great minister of peace and war (*mahāśāntdhivigrahika*) Śrī-Chāhila."

(*The signature*) of the illustrious Karpadeva.

¹² Read षष्टि वर्षसहस्राणि.

¹³ Read either चाण्डेमा or चाण्डेमा.

¹⁴ Read नरका.

¹⁵ I owe this explanation of the words पादौ १२ इति to Dr. Bühler, who remarks on them:—"The translation is merely tentative. *Pāḍān* seems to be the Gujarātī plural of *pāḍa*, which latter I take to be identical with the modern *pāyāḥ*, 'a measure of four seers' (*or* 48 pounds)." See Shapurji Edalji's *Gujarātī and English Dictionary*, 2nd edition, s. v. पादौ.

XXXVII.—PRASASTI OF THE TEMPLE OF VADIPURA-PARSVANATHA AT PATTANA.

BY G. BÜHLER, PH. D., LL.D., C.I.E.

The subjoined edition of the *Prasasti*¹ of the temple of Pārśvanātha of Vāḍipura at Anhilvād-Pattana has been prepared according to an excellent paper-impression taken by Mr. H. Cousens and made over to me by the editor.

The inscription is incised on a stone-slab measuring about 28 inches by 16½, and contains 52 lines of ordinary Jaina Nāgarī letters. At the top there are rude representations of two lotuses in the left and right-hand corners, and in the middle a figure, somewhat like a *Nandāvarta*, in the centre of which stands the syllable *hra*. The execution is good, and the preservation almost perfect. The language is incorrect Sanskrit mixed with Gujarātī, and a few Persian and Arabic words. Prākriticisms and Gujarāticisms are:—1. 2—*likhana* for *lekhaṇa*, *arham* for *arhantam*, l. 16—*bhamḍārī* for *bhāṇḍāgarīka*, l. 33—*milana*, l. 45—*bahini* for *bhagini*, *bātī*, 'lady,' l. 47—*paushadhaśāla*, as well as a good many Gujarātī names like l. 15—*Uśavāla*, l. 40—*Osavāla*, ibidem *Sāhavadē* for *Subhagadevī* and so forth. Persian and Arabic words are ll. 3, 26, 33, 39—*pāṭishāhī*, i. e. *Pādishāh*, ll. 14, 37—*pīra*, 'a Muhammadan saint,' l. 35—*phura-māna*, 'firmān,' l. 48,—*allātī*, 'the Ilāhī era'. The case terminations are mostly omitted, and the rules of euphony are frequently disregarded even in compound words. Of some interest, too, is the inflected form *samvati* from *samvat*, which occurs twice, l. 4 and l. 36. The whole inscription is in prose, with the exception of the *Mangala*.

The latter consists of a slightly corrupt Aryā verse, which invokes a blessing on the pious founder of the temple:—

"Hail! May the glorious Jina Pārśva of Vāḍipura, who resides in Pattana, ever grant wealth, prosperity and eternal happiness to him who built the temple of the community (*saṃgha*)."

The next lines, 2-4, give a summary of the contents of the inscription and a date which probably refers to the beginning of the building operations:—

"In the temple of glorious Pārśvanātha of Vāḍipura, is written the eulogy (*of the founder*), preceded by an account of the succession of the venerable pontiffs of the famous Bṛihat Kharatara-*(gachchha)*, after bowing to the Arhat. In the reign of the Pādishāh, the illustrious Akabbara, in the year 1651 after the time of the illustrious king Vikrama, on the ninth (*lunar day*) of the bright half of Mārgaśīrsha, on the civil day (*called*) Monday (*i. e.*, according to Dr. Schram, on November 16, 1594), under the constellation *Pārvabhadra* during a lucky planetary hour (*took place*) the first beginning."

The *Paṭṭavālī*, ll. 4-40, enumerates the following spiritual chiefs of the Kharatara school:—

1. Uddyotanaśūri (Klatt,² No. 38), who, descending in an unbroken line from the ruler of the faith, the glorious lord Mahāvīra, made *vihāras* resplendent.

2. Vardhamānaśūri (Klatt, No. 39), who consecrated the temple (*vasati*) built on Mount Arbuda (Abū) by the *daṇḍanāyaka* Vimāla, and worshipped the *sūrimantra* that had been corrected by the glorious lord Simandhara.

¹ Regarding the temple and inscription see Burgess's *Notes of a Visit to Gujarat* in 1869, pp. 105, 115 ff.

² *Indian Antiquary*, vol. XI, p. 248 ff. A complete edition of Khamakalyāṇa's *Kharatara-Paṭṭavālī* will appear in the forthcoming volume of Professor Weber's *Catalog der Sanskrit und Prākṛit-Handschriften*, p. 1080 ff. I have had the privilege of seeing the sheets.

3. Jineśvarasūri I (Klatt, No. 40), who in (*Vikrama Samvat*) 1080 obtained the title *Kharatara* after overthrowing the *Chaityavāsins* in the Darbār of Durlabharāja, king of Aphilvād.³

4. Jinachandrasūri I (Klatt, No. 41).

5. Abhayadevasūri (Klatt, No. 42), who, in consequence of a revelation from the guardian deity of the faith, made known the image of Pārśvanātha of Stambhanā (Thāsrā?) and thereby was freed from his loathsome leprosy, who obtained fame by composing the *Nandāgi* and other works.

6. Jinavallabhasūri (Klatt, No. 43), who awakened 10,000 Śrāvakas of the Vāgaḍa country (i. e., either eastern Kachh or Duṅgarpur) by sending a letter consisting of ten *kulakas*, and exalted the Jaina faith by composing excellently written good poems and various *Sāstras*, such as the *Pinḍaviśuddhi*.⁴

7. Jinadattasūri (Klatt, No. 44), who by his power subdued the company of the 64 *Yogins*,⁵ 52 *Vīras*, (and?) *Pīras* of Sindh, who obtained the rank of *Yuga-pradhāna* by reading the golden letters written by Ambaḍa's hand, and by magic walked across the five rivers of the Panjāb.⁶

8. Jinachandrasūri II (Klatt, No. 45), who awakened the illustrious Mahattiyāna, chief (*pradhāna*) of the Usavālas (Osvāls) and other clans in Śrīmāla (Bhimāl), and had the *naramaṇi* in his forehead.

9. Jinapatti (thus all the inscriptions, but Jinapatisūri, Klatt, No. 46), who accomplished the *vidhipakṣha* through the *śaṭtrimśadvāda* in the shape of the *Prabodhodaya* and other works which were examined by *Bhaṇḍārī* Nemichandra (??).

10. Jineśvarasūri II (Klatt, No. 47), who consecrated the *Sāntivratavidhi* in Laṭhaula-Vijāpura.

11. Jinaprabodhasūri (Klatt, No. 48).

12. Jinachandrasūri III (Klatt, No. 49), who was adorned with the title *Rājagachchha*, because he converted four kings.

13. Jinakuśalasūri (Klatt, No. 50), who consecrated the *Kharatara* temple *vāsati*, the ornament of famous Śātrumjaya.

14. Jinapadmasūri (Klatt, No. 51).

15. Jinalabdhisūri (Klatt, No. 52).

16. Jinachandrasūri IV (Klatt, No. 53).

17. Jinodayasūri (Klatt, No. 54), who granted happiness, *vis.*, the dignity of *samghapati* and so forth, by throwing his dress (*over people*) at the *devāṅganāvasara*(?).

18. Jinarājasūri (Klatt, No. 55).

19. Jinabhadrasūri (Klatt, No. 56), who founded excellent libraries in various sacred places.⁷

20. Jinachandrasūri V (Klatt, No. 57).

21. Jinasamudrasūri (Klatt, No. 58), who by magic subdued five Yakshas.

³ See also Dr. Bhāṇḍārkar's Report of 1882-83, p. 46, where the story is told more fully according to Sumatigapin's *Lives of the Yuga-pradhānas*.

⁴ See also Bhāṇḍārkar, *loc. cit.*, p. 47, where the list of Jinavallabha's works is given.

⁵ Regarding the 64 Yogins, see Cunningham's *Archaeol. Surv. Rep.*, vol. IX, p. 63 ff.

⁶ None of these marvellous feats are mentioned by his pupil Sumatigapin, who speaks only of an exorcism; Bhāṇḍārkar, *loc. cit.* In explanation of the last, the *Puffdwell* says: *Jalabhrāmopari kambulāsuravāṇḍiprakāreṇa pañcānandīśulakāḍḍh*.

⁷ One of these libraries is, according to the present tradition, the Brihat-Jēṇakouha at Jaisalmer, which is kept in the temple of Pārśvanātha consecrated by Jinabhadra.

22. Jinahamsasūri (Klatt, No. 59), whom the illustrious *pādishāh* Sikandar (i.e., Sikandar bin Bāhlol who ruled A. D. 1489—1510), being astonished at his austerities and meditation, honoured by releasing 500 prisoners.

23. Jinamānikyasūri (Klatt, No. 60), who by magic crossed the five rivers of the Panjāb, and prevented (or warded off) a violent attack of the Yavanas (Muhammadans) through the power of his exceeding meditation.

24. Jinachandrasūri VI (Klatt, No. 61), the ruling spiritual head, who conquered many opponents in disputations. He was called by the lord Jalāluddīn, the glorious Pādishāh Akabbara, who was desirous of seeing him, having heard of his immeasurable greatness that unfolded itself in consequence of his stay at Stambhatīrtha (or Cambay) during the rains of (Vikrama) Samvat 1648. He met the emperor, pleased him by the multitude of his virtues, and obtained one edict (*phuramāṇa*) forbidding the slaughter of animals during eight days in *Aśhādā*, and a second protecting the fish in the Gulf of Cambay (*Stambhatīrthasamudra*), as well as the title "the most virtuous, glorious pontiff of the age" (*sattamaśrītyugapradhāna*). Further, at the command of the emperor, he crossed by magic the five rivers of the Panjāb on the twelfth lunar day of the bright half of Māgha, (Vikrama) Samvat 1652, and made five *Pīras* appear, by which feats he obtained the distinction of *paramavara*, and so forth, and exalted the *Samgha*. He was attended by *Achārya* Jinasimha,* on whom he had conferred the dignity of *achārya* in the presence of the emperor Akbar. It was by his advice that the temple of Vādīpura-Pārsvanātha was built.

This list of names fully agrees with the much later one, from which Dr. Klatt made his extracts, and it shows that Dharmasāgara's violent diatribe against the *Kharataras Pāṭṭavall* in his *Kupakṣhakausikāditya*† contains some gross misstatements or mistakes. First, Dharmasāgara says that he wrote in Vikrama Samvat 1629, and that the head of the Kharataras was in his time Jinahamsa. That is utterly irreconcilable with the statements of our inscription which asserts that his second successor Jinachandra VI was Yugapradhāna in Vikrama Samvat 1648 and 1652, and that Jinahamsa himself was honoured by Sultān Sikandar, who ruled until A.D. 1517 or Vikrama Samvat 1573. This latter assertion, on the other hand, agrees with the dates of Dr. Klatt's *Pāṭṭavall*, where it is said that Jinahamsa died in Vikrama Samvat 1582. Secondly, Dharmasāgara erroneously omits in his *Kharataras-Pāṭṭavall* the name of Jinasamudra between Jinachandra V and Jinahamsa. Thirdly, he puts Jinavardhana in Jinabhadra's place, though an incidental remark of his regarding a *Kharataras-Pāṭṭavall*, incised in Vikrama Samvat 1605 in the temple at Jesalmīr, shows that he was aware of Jinabhadra's position. Dr. Klatt's *Pāṭṭavall* states that Jinavardhana indeed was first made Yugapradhāna, but deposed for misbehaviour, and that Jinabhadra was put into his place. Since Dharmasāgara, as would appear, intentionally omits the latter and names the sinner, it looks as if he had wished to taunt his opponents with this misfortune. I may add that the date of the Jesalmīr *Pāṭṭavall*, given by Dharmasāgara, is wrong. According to the notes which I took at Jesalmīr in 1873, Jinabhadra is named, on the large slab in the temple of Pārsvanātha, as *pāṭṭadhārin* in Vikrama Samvat 1473. This date differs also by two years from that in Dr. Klatt's extracts, according to which Jinabhadra was installed as spiritual head of the Kharataras in Vikrama Samvat 1475.

* This is no doubt his successor, No. 62 of Klatt's list.

† See Dr. Bhāpājārkar's *Report of 1883-84*, p. 146 E.

These facts, I think, show that Dharmasāgara's statements regarding other schools can only be used with great caution.

The events from the lives of the various Yuga-pradhānas reported in the inscription are for the greater part well-known, and those which are new, are mostly not particularly interesting. The account of the last Jinachandra's relation to the emperor Akbar, forms, however, an exception. The later *Paṭṭāvalī*, from which Dr. Klatt made his extracts, boldly asserts that this worthy converted the emperor Akbar to Jainism. The statements of our inscription are much more moderate and much more credible. They show, too, how the later fable arose. The Muhammadan historians admit,¹⁰ regarding Akbar, that "*Samanis and Brahmanas managed to get frequent private interviews with His Majesty,*" and that "*they brought proofs, based on reason and testimony, for the truth of their own and the fallacies of other religions, and inculcated their doctrines so firmly, and so skilfully represented things as quite self-evident which require consideration, that no man, by expressing his doubts, could now raise a doubt in his Majesty.*" As the term "*Samanis*" means ascetics, and includes the Jaina monks, there is no reason for doubting the assertion that Jinachandra, the head of the great Kharatara community, was granted admission to Akbar's religious discussions. Nor is it incredible that the emperor granted him the two *firmāns* and the title mentioned in the inscription. More doubtful is the statement that Jinachandra pretended to perform miracles before Akbar, and that his pupil received the dignity of Āchārya in the emperor's presence. With respect to the first point it must however be borne in mind that the Jaina Śūris, even in the present day, claim to possess supernatural powers, and that, according to all accounts, they formerly often tried to impose on credulous kings by what can only be called jugglery. It seems to me, therefore, not absolutely impossible that Jinachandra may have attempted some trick in order to gain Akbar's confidence. In favour of the second point a note in Dr. Klatt's *Paṭṭāvalī* may be brought forward, according to which Jinasimha received the *āchāryapada* in the winter of Vikrama Samvat 1649 at Lahore, which, according to the Muhammadan writers, at the time was the imperial residence. Nevertheless it is difficult to believe that Akbar should have gone to the Jaina temple where the ceremony must have taken place. The difficulty would disappear if we might take *śrīpātisāhisamaksham* to mean that Jinasimha accompanied his teacher into the imperial presence and was introduced as one worthy of the *āchāryapada*.

The remainder of the inscription, lines 40-52, contain the *Prabasti*. The pedigree of the founder of the temple, who belonged to the Ośāl clan and the line of Mantrin Bhīma, is given as follows :—

| | |
|---|--|
| | Mantrin Chāmpā married to Sūhavade. |
| | |
| | Mantrin Mahipati married to Amari. |
| | |
| | Mantrin Vastupāla married to Siriyāde. |
| | |
| | Mantrin Tejapāla married to Mānū. |
| | |
| Sāha Amaradatta ¹¹ (the ornament of the Kukeśa-race) | married to Ratanāde. |
| | |
| Ratnakumyaraḥ married to Sobhāgade. | |

¹⁰ Elliot's *History of India*, vol. V, p. 528.

¹¹ He seems to have been an adopted son.

Moreover, a sister, probably of Ratnakumyarañi, named *Bāī Vāchhī*, and a daughter, *Bāī Jivāñi*, are mentioned as co-founders of the temple. The image of the temple was consecrated in (Vikrama) Samvat 1652, in the *Allāī*, i. e., Ilāhī year 41, on the twelfth lunar day of the dark half of Vaiśākha, a Monday, under the constellation Revatī. The Ilāhī year 41 began on the 10—11th March of 1596.¹³ The Vikrama year must be, as the preceding date (l. 36) Samvat 1652, Māgha sudi 12, shews—the southern one, which began on Kārttika sudi 1 in A.D. 1595. The date corresponds according to Dr. Schram's calculation with Thursday, May 18, A. D. 1596.

TEXT.

L. 1. ॥ श्री ॥ स्वस्ति श्रीवाडीपुरपार्श्वजिनसंघचैत्यकाराय ।

सखीसुदयं त्रैयः । प-

2. तनसंखः करीतु सदा ॥ १ [॥]¹³

श्रीवाडीपुरपार्श्वनाथचैत्ये । श्रीवृहत् खरतरमुखपद्मवली-

3. लिखनपूर्वं प्रयत्नलिख्यते । अर्चं नत्वा । पातिसाहिश्रीधकन्दरराज्ये । श्रीविक्रममृगसम-¹⁴

4. यात्सवंति १६५१ मार्गशीर्षसितनवमीदिने सोमवारे । पूर्वभद्रपदनक्षत्रे । शुभवेला-¹⁵

5. यां आदिप्रारंभः । शासनाधीश्वरीमहावीरस्वामिपद्मविष्णुपरंपरया उच्यत् विहाराधी-¹⁶

6. तिश्रीउद्योतनसूरि । तत्पद्मभाकरप्रवरविमलदंडनायककारितार्तुदाचलवसतिप्रतिष्ठापक ।¹⁷

7. श्रीसीमंघरस्वामिशोधितसूरिमंत्राराधकश्रीवर्धमानसूरि । तत्पद्म । अष्टविंशत्युपसनाधी ।¹⁸

8. शुद्धर्भराजसंसंखैत्यवासिपद्मविष्णुपाशोत्थिकदशशतसंवत्सरप्राप्तखरतरवि-

9. रुदश्रीजिनेश्वरसूरि । तत्पद्म । श्रीजिनचंद्रसूरि । तत्पद्म । शासनादेव्युपदेशप्रकटित-

10. दुष्टकुष्टप्रमायहेतुस्तंभनपार्श्वनाथ । नवांगीवृत्त्याद्यनेकशास्त्रकरणप्राप्तप्रतिष्ठश्री-¹⁹

11. अभयदेवसूरि । तत्पद्म । लेखरूपदशकुलकमेवप्रतिबोधितवागडदेशीयदशसह-

12. सन्नायक । सुविहितहितकवितक्रियाकरणपिंडविश्वरादिप्रकरणरूपपञ्चजिनशासन-²⁰

13. प्रभावकश्रीजिनवज्रभसूरि । तत्पद्म । स्वशक्तिवशीकृतचतुःषष्टियोगिनीचक्रद्विपंचा-

14. शहीरसिंधुदेशीयपोर । अंबडन्नायककरलिखितस्वर्णाक्षरवाचनाविभूतशुगप्रधा-

15. नपदवीसमलंकृतपंचनदीसाधकश्रीजिनदत्तसूरि । तत्पद्म । श्रीमालउग्रवालादिप्रधान-

16. श्रीमहतीयाणप्रतिबोधक । नरमणिमंडितभालस्वलश्रीजिनचंद्रसूरि । तत्पद्म । भंडारीने-

17. मिचंद्रपरीक्षितप्रबोधोदयादिप्रबंधरूपषट्त्रिंशत्वाद्साधितविधिपञ्चश्रीजिनपत्तिसूरि²¹

18. तत्पद्म । लाठउलवीजापुरप्रतिष्ठितशान्तिवीरविधिचैत्यश्रीजिनेश्वरसूरि । तत्पद्म-

19. । श्रीजिनप्रबोधसूरि । तत्पद्म । राजचतुष्टयप्रतिबोधोद्गुराजगच्छसंज्ञाशोभित ।

20. श्रीजिनचंद्रसूरि । तत्पद्म । श्रीशत्रुंजयमंडनखरतरवसतिप्रतिष्ठापकविख्याता-

21. तिमयलक्षश्रीजिनकुशसूरि । तत्पद्म । श्रीजिनपद्मसूरि । तत्पद्म । श्रीजिनकविस्-

22. रि । तत्पद्म । श्रीजिनचंद्रसूरि । तत्पद्म । देवांगनावसरवासप्रक्षेपोदितसंघपतिपदा-²²

¹³ Elliot's *History of India*, vol. V, page 247, note.

¹⁴ Metre Āryā, with a metrical fault in the first line, which may be corrected by writing "पार्श्वजिनः".

¹⁵ Read लेखनः; अर्चनं.

¹⁶ Read शुभं.

¹⁷ Read अष्टविंशत्युपसनाधी.

¹⁸ Dele stop at the end of the line.

¹⁹ Dele stop at the end of the line. ह्यपद्म stands for तत्पद्मभाकर, as may be seen from l. 8.

²⁰ Read शासनदेशी; कुष्ट.

²¹ Read कविता.

²² Read अष्टविंशत्युपसनाधी.

²³ Read वासः प्रक्षेपो.

- L. 23. शुद्धयन्त्रीजिनोदयसूति । तत्पह० । श्रीजिनराजसूरि । तत्पह० । ज्ञानज्ञानज्ञापित-²²
 24. सारज्ञानभाङ्गागारश्रीजिनभद्रसूरि । तत्पह० । श्रीजिनचंद्रसूरि । तत्पह० । पंच-
 25. यक्षसाधकविशिष्टक्रियश्रीजिनसमुद्रसूरि । तत्पह० । तपोध्यानविधानधर्मज्ञ-
 26. तन्त्रीसिद्धांतरपातिसाहिपंचमतबंधिमोचनसन्मानितश्रीजिनचंद्रसूरि । तत्पह०
 27. पंचनदीसाधकाधिकध्यानससयक्षकीर्तयवनीपद्मवातिशयविराजमानश्री-
 28. जिनमाध्विजसूरि । तत्पहासंकारसारसुर्कारवादिविजयकक्षीयरचपूर्वज्ञि-
 29. यासमुद्ररक्षज्ञानज्ञानप्राप्तजयप्रतिदिनवर्धमानोदयसदयसचयमिश्रुवन-
 30. जनयशोकारप्रपञ्चप्रपञ्चध्यानोपयोभितपवित्रसूरिभंजविहितकयदू-
 31. रीकृतसकलवादिभयनिजपादविहारपावितावगितस अनुक्रमेण संवत्
 32. १६४८ श्रीसंभतीर्थचतुर्मासज्ञानसमुद्रूतामितमहिमयवचसर्गनील-
 33. ठित । ज्ञानसुदीनप्रभुपातिसाहिश्रीमदक्षरसमाकारचमिसनसगुचगह-
 34. तक्षनोदुरजन्मसासादितसकलभूतसाक्षिजन्तुसुखकारि आवाठाष्टाहि-
 35. कामारिपुरमाशश्रीसंभतीर्थसमुद्रमीनरचचपुरमाचतकदत्तसत्तमश्रीबु-
 36. गप्रधानपदधारक तद्वचनेन च । नयनशरसरसामितसंवति माघसितहा-
 37. दशोद्यभतिवौ चपूर्वपूर्वगुणायासाधितपंचनदीप्रकटीकृतपंचपीरप्राप्तप-
 38. रमवरतदादिविषेयश्रीसंभतीर्जतिकारकविजयमानगुचगुगप्रधानश्री १०८
 39. श्रीजिनचंद्रसूरिसुरीश्वराणां । श्रीपातिसाहिसमक्षलक्षज्ञापितपाचार्य-
 40. श्रीजिनचंद्रसूरिसुरिकरावासुपदेशेन । श्रीसवासन्नातीयमन्त्रिभोमसंताने
 41. मं चांपा भार्या सुखदे । तत्पुत्र मं महिपति तन्नायां चमरी तत्पुत्र मं वस्तुपात्र
 42. तन्नायां चिरियादे । तत्पुत्र मं तेजपात्र तन्नायां आं मानू । तत्पुत्रिसरीमरास च
 43. शिंजनमनोभिमतपूरचदेवसासदेवगुचपरमभक्तविशेषती जिनधर्मातुरलक्षां-
 44. तज्जुलेश्वरधर्ममंडन साह चमरदत्त भार्या रतनादे । तत्पुत्र रत्नकुंयरजी । तन्नायां ॥
 45. सोभागदे । बह्निनि बार्ह वाही । पुत्री बार्ह जीवशी । प्रसुखपुत्रपौत्रादिसारपरिवारयुतेन
 46. तेन । श्रीअष्टाक्षिपुत्रपत्तनशृंगारसारसुरनरमनोदुरजनसुरगिरिसमानचतुर्मुख-
 47. विराजमानप्रधानविधिषैत्वं कारितं ॥ श्रीपौषधयासापाटकमध्ये । तदनु कर-
 48. कारचकायकुप्रमितसंवत् चक्रार्ह ४१ वर्षे । वैशाख वदि द्वादशीवासंरे शुक्ल-²⁴
 49. चारे रवतीनक्षत्रे । शुभवेलायां महामहःपूर्व । प्रतिमा श्रीवाहीपार्श्वनाथस्य ज्ञा-
 50. पिता । एतत् सत्त्वं देवगु[ह]मीनजदेवीप्रसादेन वंच्यमानं । पूज्यमानं समस्तश्रीसं-
 51. वसहितेन चिरं जीयात् । कल्याणमस्तु । एषा पट्टिका पं० उदयसारगणिना क्षिपी-
 52. ज्ञाता । पं० लक्ष्मीप्रमोदसुनि आदरेण ॥ कारिता गजधरगङ्गाकेन । शुभं भवतु नित्यं [॥]

²² Read श्रीजिनोदयसूरि.²⁴ Read वैशाख.

XXXVIII.—TWO CHANDELLA INSCRIPTIONS FROM AJAYGADH.

BY PROFESSOR F. KIELHOEN, PH.D., C.I.E., GÖTTINGEN.

I.

ROCK INSCRIPTION OF VIRAVARMAN; OF THE VIKRAMA YEAR 1317.

According to Sir A. Cunningham,¹ this inscription is at Ajaygadh, a hill-fort about 16 miles in a straight line south-west of Kālañjar, Long. 80° 20' E., Lat. 24° 54' N., *Indian Atlas*, quarter-sheet 70, N.E. It is engraved on a rock, with a crack dividing it into two portions, and contains altogether fifteen lines, of which the first seven lines are on the proper right and the following eight on the proper left side of the crack. The writing of the right-hand portion covers a space of about 2' 4½" broad by 6½" high, that of the left-hand portion a space of about 3' broad by 6½" high. It is on the whole fairly well preserved, and everything of historical importance may be read with certainty throughout. But, towards the end, the rubbings at my disposal (owing, probably, to the condition of the rock) are not at all distinct, and in consequence the exact wording of one or two passages in the concluding lines, of minor importance, remains doubtful, and about a dozen *aksharas* are altogether illegible. The size of the letters is about ½". The characters are Nāgarī of the 13th century. The language is Sanskrit and, with the exception of the introductory *om om siddhih* and the date at the end, the inscription is in verse. It was composed by Ratnapāla, a son of the poet Haripāla and grandson of the poet Vatsarāja (verse 21), and engraved by the artisan Rāma (verse 22). As regards orthography, *b* is denoted by the sign for *v* in *vdlo*, line 5, *amvudhi*, line 6, *vali*, line 13, and *vudhak*, line 14, but not in *babhdna*, lines 8 and 10; the dental sibilant is used for the palatal in *vamsah* and *vamse*, lines 2 and 8, *yasavini*, line 13, *sudhāma*, line 14, and *visuddhātma*, line 15; and the palatal for the dental in *śuto*, line 8, *-śīmā*, line 9, and *-kāsā[ra]*, line 13; and *sh* is employed for *kh* in *Vaiśāsha*, line 15.

The proper object of the inscription is, to record (in verses 18-20) that Kalyāṇadevī, the wife of the (Chandella) king Vīra or Viravarman, built a well, called the Nirjara-well, and in connection with it a hall, within the fort of Ajaygadh, which in other inscriptions is called Jayapura, but is here apparently denominated Nāndīpura. And by way of introduction the inscription in verses 2-9 treats of the ancestors of the king, and in verses 10-13 gives an account of Kalyāṇadevī's own descent. From the latter we learn that in the race of Dadhichi there was one [Chā]dala, whose son was Śripāla, whose son again was Maheśvara, 'to be revered even by crowned heads.' Maheśvara married Vesaladevī (?), a daughter of the prince Govindarāja; and their daughter was Kalyāṇadevī, who became the chief queen of the king Vīra. Nothing is known to me of the queen's ancestors from other inscriptions.

¹ See Sir A. Cunningham's *Archaeological Survey of India*, vol. XXI, p. 51. The inscription has not been previously edited, but a photo-lithograph of it will be found *ib.*, plate xiii. And an abstract of the contents of the inscription, as read by a Simla Pandit, is given *ib.*, p. 51. Of this abstract I can only say that the Pandit has done his work very carefully. Thus—the name of Sullakshana he has read Sulakshana; between Madana and Trailokyavarman he has omitted Paramardin; to Trailokyavarman he has given two sons, Yaśovarman and Viravarman, while the inscription does not mention any Yaśovarman at all; and Kalyāṇadevī he has made the daughter of Rāja Govinda, while in reality she is described as the daughter of Maheśvara and granddaughter, by her mother's side, of Govindarāja. Moreover, he has interpreted the date of the inscription to be Vikrama 1312, while it is really, in words and figures, 1317. My own text of the inscription has been prepared from Sir A. Cunningham's rubbings, kindly placed at my disposal by Mr. Fleet.

As regards the king's own descent, we have here the following line of sovereigns presented to us, who (in verse 2) are said to have been born in a family which derived its origin from the moon, and which from other sources we know to be the Chandrella, or Chandella, or Ohandratreya family :—

- (1.) Kirtivarman, who defeated Karna and evidently, by doing so, restored the independence of the (Chandella) kingdom (v. 3).
- (2.) Sallakshapa, who is said to have taken away the fortune of the Málavas and Ohedis (v. 4).
- (3.) Jayavarmadeva (v. 4).
- (4.) Prithivivarman (v. 5).
- (5.) Madana (v. 5).
- (6.) Paramardin (v. 6).
- (7.) Trailokyavarman, who freed the country from the dominion of the Turushkas (v. 7).
- (8.) Vira (vv. 8 and 9), or, as he is called in line 15, Viravarman.

The Karna¹ mentioned in the above, whose defeat by Kirtivarman is related also in line 15 of the fragmentary inscription from Mahobâ, edited by Dr. Hultzsch in *Zeitschrift D. Morg. Ges.*, vol. XL, p. 49 (*Archæological Survey of India*, vol. XXI, plate xxi), and apparently in an inscription from Kâlâñjar (*ib.*, p. 39, verse 8), is the famous Ohedi king of that name who ruled about the middle of the 11th century A. D., and whose defeat by Kirtivarman, or rather by Kirtivarman's friend and general² Gopâla, is referred to in the introductory scene of the play *Prabodhachandrodaya*. And the Turushkas mentioned in connection with Trailokyavarman are the Muhammadan invaders whom we know³ to have defeated Paramardin and to have taken Kâlâñjar in A.D. 1202.

The inscription is dated (in lines 14 and 15), in words and figures, in the Vikrama year measured by the seas (7), the moon (1), the fires (8), and the moon (1), i.e., in the Vikrama year 1817, on Thursday, the 18th of the bright half of Vaiśākha, while the Râuta, the illustrious Jetana (?), was in office, in the reign of Viravarman. The possible equivalents for Vikrama 1817, Vaiśākha śukla 18, would be :—

for the northern current year—Tuesday, 6th May, A.D. 1259;

for the northern expired or southern current year—Sunday, 25th April, A. D. 1260;

for the southern expired year—Thursday, 14th April, A. D. 1261, when the 18th *tithi* of the bright half ended 21 h. 45 m. after mean sunrise.

The true date accordingly is Thursday, 14th April, A. D. 1261, and the Vikrama year mentioned in the inscription must be taken to be the southern expired year.

¹ For Karna we have the date Chedi 728=A.D. 1043 (*Indian Antiquary*, vol. XVII, p. 215); for Kirtivarman the date Vikrama 1154=A.D. 1098 (*ib.*, vol. XVIII, p. 238). Karna was also defeated by Bhîmadeva I. of Aphliwâd, A.D. 1091—1093, by the Châlukya Somavarsa I., A.D. 1040—1069, and by Udayâditya of Mâlava, for whom we have the certain date A.D. 1090.

² I follow here the authority of the commentator of the *Prabodhachandrodaya*. Judging from the wording of the text, I should say that Gopâla was an ally of Kirtivarman, but I am not able to identify him with any prince known to me. I may add here that all the above dates prove that the *Prabodhachandrodaya* was composed during the second half of the 11th century A.D., not, as stated in English and German handbooks, towards the end of the 12th century. [Compare now also Dr. Hultzsch's account, *ante*, pp. 217—222, where the Mahobâ inscription, mentioned above, has been reedited.—J.B.]

³ Sir H. M. Elliot's *History of India*, vol. II, p. 291.

TEXT.¹

- L. 1. श्रीं श्रीं सिचिः ॥
 चर्चमीयतनोर्द्धा शिखीचयसुताहर्त ।
 ई[र्ष]येव जया श्रीर्वे पातु वो' ऽमरवाहिनी ॥ १ ॥
 करैकमित्रं नयनप्रभो-
2. दी जीयाहि(ष्ण)रोभूषणमिन्दुमीलः ।
 इन्दुर्यतः श्रीचपसत्वदीपनीदी धरायासुदियाय वंश(श)ः ॥ २ ॥
 कुम्भीप्रवः कर्णपयोधिपाने प्रजेन्द्रो नूतनराज्यकटौ ।
 त[मा]-
3. स विद्याचरणीतकीर्तिः श्रीकीर्तिवन्देधितिपी जनता ॥ ३ ॥
 सन्नचयो मासवन्देधितिपीकुं[टा]कचङ्गः धितिपय तज्जाव ।
 जयैकधामा जय-
4. वर्यदेव[स्वप्ना]य राज्यं प्रथमास [धी]रः ॥ ४ ॥
 इन्दीवर्षा ऽभवत्तथाद[व] राजा दुषूपमः ।
 ततोपि मदनः क्षात्रद्राणे ऽभूद्रिपुमन्मथः ॥ ५ ॥
 यथाभव[च्छी]-
5. [प]रमर्दिराजो वा(वा)कीपि नेता रिपुवीरहन्ता ।
 [स्वप्ना]य[व]कीर्त्यमिहासुरता पतिवरीवाह सभाजनास ॥ ६ ॥
 श्रीकीर्त्यवन्देधितिपी ऽय राज्यं [व]-
6. [मास दु]र्गप्रविधानवेधाः ।
 तुष्यन्कुजांशु(कु)धिमन्वा[मी]समुद्रुति विन्दुरिय प्रतमन् ॥ ७ ॥
 रवाहिरे क्षत्ररिपुप्रवीरप्रियासिखमीदितनाकव[न्ध]ः ।
 तज्जाजजी वीर[मन्त्री]-
7. मङ्ग्री जयत्ववी निकैकवीरवर्षाः ॥ ८ ॥
 तार्क्षे(की)य वर्यग्विहरन्मृषेव दुष्टप्रहन्ता रिपुरा[गि]मिता ।
 किं विन्दुरीयः क्षितु वेति दृष्टो जयत्ववी विजयनैर्बमनः ॥ ९ ॥
8. इन्दीविर्बसे(मे) ऽनुतसत्त[वा]मा श्री[वा]दकी¹² ऽभूद्रुजयवर्षाः ।
 च[वा]य साचादिव वीरवर्षो(कीः)¹³ श्रीपाद रत्नास य(स)तो वरिष्ठः ॥ १० ॥
 मूर्धाभिधित्तिरपि वंदनीयो मङ्गेश्वरस्तनयी वभू-
9. य ।
 यं राजमानं दुष[की]सयेव यवार्चनामानसुदाहरन्ति ॥ ११ ॥
 श्रीविंदराजधितिपासपुत्री तेनोपयेमि दुषरिजयी(की)मा ।
 श्रीकीर्तयेर्या चरितेः प्रपूज्या शिवेव नित्यं पतिदेवतानां ॥ १२ ॥
 नाका [वेस ?]-

¹ From the rubbing.

² Expressed by a symbol.

³ Originally श्री ; altered to श्री.

⁴ Metre, Śloka (Anuṣṭubh).

⁵ Metre of verses 2-4, Upajāti.

¹⁰ Metre, Śloka (Anuṣṭubh).

¹¹ Metre of verses 6-12, Upajāti.

¹² The *śloka* in brackets may possibly be श्री or श्री.

¹³ This correction may have been made already in the original.

L. 10.

सदेवीति सौंदर्यगुणमाशिनी ।

कल्याणदेवीति कृता तस्या चक्षुःशक्तिनी ॥ १३ ॥¹⁴शैवं सदा श्रीरिव केटभारेः[] श्रीवीर[राज्ञो] मङ्गिणीत्वमाप्ता []¹⁵मनोहरैः[] चरितैरुदारैर्बभूव पुष्पैः परिकीर्तनीया ॥ १४ ॥ (B)¹⁶

किं व[र्ण]ते चाक्षरिज[सी]मा विग्रहकीर्ति-

11.

प्रविता जगत्ता ।

या सत्यवाचा भुवनप्रसिद्धं चर्माप्र[भुं] तं सज्जता जिगाय ॥ १५ ॥

तेषां व[र्ण]त[मा] वमिहद्विता क्वाचीः शरीराचक्षुः

आभिषुं गिरिणा नमन्ति किञ्च ते गंगापि तेः संसृता ।

ते [काम]प्रमदास्तुतिव्यवसिता येषां न दृश्योचरा

[सत्या F]-

12.

[शैः] प्रविता गुह्यैः इधितगुः कल्याणदेवी [गि]रा ॥ १६ ॥¹⁷

[बाहु]ः श्रीवयसां क्षितिं कमलिनी[य]मोक्षसद्धारि-

स्तुतां प[ञ्च]मत्[भुवो F] निपति[ता] मोक्षाधिकारे चने ।

[एका] कीर्तिसतां विखील्य हृदि चक्षुः क्वाचुं तदुत्पत्तये

सत्वीदार्यगुणा ॐ — ॐ मधिराज्या[च]-

13.

देवी [मिरा] ॥ १७ ॥

[कली F] मधैवं व[र्ण]चिम्ब[का F]गु[तां] निखिल्य चक्षुः जपया परीता ।

कीर्वातवे पूज्यै[त]भुं प्रयोनिः सुधीपमैर्निर्जरकूपमिर्न ॥ १८ ॥¹⁸सा पा[त्र]म¹⁹ प्रददावे[क]म²⁰ निर्जरक यय[म]शिनी ।पुष्प[भि]म²¹तकप[पा]बाच संकपं हृदि चक्षुः ॥ १९ ॥²²

सामरोपमकाया[सा][र F]

14.

[मज्जामे F] चर[म]दिर् ।

[ना]दीपुरे [च]काराक्षी यमोचवसितावनिः ॥ २० ॥

यक्षराजकवेः पीली हरिपाककवेः [ह]तः

रत्नपास इमां यथा प्रयस्मिन्मकरोदु[पु]षः ॥ २१ ॥

सगरेहन्निहृषासु[म]मिने²³

15.

विज्ञमवच्छरे ।

उच्चकार विदु[य]काया विदु[य] राम[नाम]कः ॥ २२ ॥

संवत् १३१७ रा श्रीजे[त]न्यापारे ॥ श्रीमहीरवर्माकावे ॥ वैशाख[च]शुदि १३

शुभे ॥²⁴ ॥¹⁴ Metre, Śloka (Anuṣṭubh).¹⁵ Metre of verses 14 and 15, Upajāti. [In pāda 3 of verse 14, the metre requires श्रीवरीते².]¹⁶ Metre of verses 16 and 17, Śārdūlavikrāṇṭa.¹⁷ Metre, Upajāti.¹⁸ The *śloka* in brackets appears to be *शै*, altered to *शै*.¹⁹ Of this *śloka* only the sign of the *anuvāda* is doubtful.²⁰ This *śloka* appears to be *शै*, altered to *शै*.²¹ Metre of verses 19-22, Śloka (Anuṣṭubh).²² The original has •हृषासुहृषासुमिने.²³ Here follow about eleven *ślokas* (probably containing a blessing), which are illegible in the rubbings.

TRANSLATION.

Om ! Om ! (*May*) success (*attend*) !

(*Verse 1.*) May the divine Gaṅgā on Śiva's head protect you, (*she who is*) attenuated as it were with jealousy, at seeing half his body appropriated by the daughter of the mountain !

(2.) Glory be to that one friend of the god of love, who gladdens the eyes (*and is*) the head-ornament of the moon-crested (Śiva),—the moon, from whom here on earth there has sprung a race which has freed Fortune from the blemish of fickleness !

(3.) In that (*race*) there was a ruler over the earth whose fame is sung by the Vidyādhara, (*who was*) the pitcher-born (Agastya²⁴) in swallowing that ocean—Karna, (*and*) the lord of creatures in creating anew the kingdom,²⁵—the illustrious Kirtivarman.

(4.) From him (*sprang*) the prince Sallakṣhaṇa whose sword took away the fortune of the Mālava and Chedis; and after him the valiant Jayavarmadeva ruled the kingdom, whose one glory was victory.

(5.) After him Pṛithvīvarman was king, similar to Pṛithu; and then Madana ruled over the kingdom, a god of love²⁶ to opponents.

(6.) Then came the illustrious king Paramardin, who, as a leader, even in his youth, struck down opposing heroes, (*and*) to whom the fortune of universal sovereignty quickly came, like an enamoured damsel choosing him of her own free will.

(7.) Then the prince Trailokyavarman ruled the kingdom, a very creator in providing strong places. Like Viṣṇu he was, in lifting up the earth, immersed in the ocean formed by the streams of Turuṣka.

(8.) Victorious is his son Vīra, that ruler of the earth of spotless bravery who has delighted the damsels of heaven by sending them, as lovers, the hostile heroes whom he cut down on the field of battle.

(9.) Victorious (*and*) to be worshipped by all men is he whom, when he strikes down the wicked (*and*) disperses crowds of opponents, people gaze at—wondering whether he be Viṣṇu riding on Garuḍa or Śiva roaming about on his bull.—

(10.) In the race of Dadhichi there was the illustrious [Chā]dala, endowed with marvellous true glory, an object of reverence for the Kṣatriyas; and he had a most excellent son, named Śrīpāla, who was bravery, as it were, incarnate.

(11.) His son, to be revered even by crowned heads, was Maheśvara, whom people declare to be properly so named, when he disports himself, valiant like a bull.

(12 and 13.) He married the prince Govindarāja's daughter, unsurpassed for virtuous conduct, who, for her extraordinary deeds, like Śiva's wife, must always be honoured by faithful wives,—the lady Vesaladevi (?), endowed with both beauty and excellent qualities. Her daughter, now, is Kalyāṇadevi, of great renown.

(14.) When she became the chief queen of the illustrious king Vīra, like unto Śrī (*when she became the wife*) of the enemy²⁷ of Kaiṭabha, this lady by her pleasing, noble and holy deeds became famous for ever.

²⁴ The sage Agastya is fabled to have swallowed the ocean.

²⁵ Or, perhaps, 'in creating new kingdoms.'

²⁶ In the original the passage is quite clear, and admits of no other interpretation than the one given above. The word *madana* itself is one of the synonyms of *manmatha*.

²⁷ i. e., Viṣṇu.

(V. 15.) What need is there to describe her, unsurpassed for pleasing conduct (*and*) well-known the earth over for her pure fame,—her, who by truthful speech has at once surpassed that world-renowned lord of justice (Yudhishtira)?

(16.) To some Vāsishṭha's wife²⁰ is an object of reverence; others indeed adore the splendid daughter of the mountain who is the half of Śiva's body; some again have glorified Gaṅgā, (*and*) others take pains to praise the beloved of Kāma. They all cannot have set eyes on the unblemished Kalyāṇadevī, who for truth and other excellent qualities is famed in song.

(17.) Having perceived that life, fortune, and the charms of youth stay no longer than the water which glitters on a lotus-leaf, that widely praised beautiful women(?) have fallen into the gross darkness of delusion, (*and*) that the creeper of good fame alone is everlasting, Kalyāṇadevī, to make that (*creeper of fame*) grow, the qualities of truth and generosity.

(18.) Then, having ascertained that (*this*) spot is guarded by the arms of strong men (?), she, full of compassion, made this *Nirjara*²¹ well, filled with nectar-like water, to sustain life.

(19.) She, of great renown, gave for the *Nirjara* (*well*) one drinking cup (?) and she built this pure, bright hall for the supply of water (?).

(20.) She, who has brightened the earth with her fame, has made at Nāṇḍipura a tank which resembles the ocean, (*and*) a hall with a lofty top (?).—

(21.) The intelligent Ratnapāla, a son of the poet Haripāla and grandson of the poet Vatsarāja, has composed this pure eulogy.

(22.) In the Vikrama year measured by the seas (7), the moon (1), the fires (3), and the moon (1), has the pure-minded, skilful Rāma engraved it.

In the year 1817, during the office of the Rāuta, the illustrious Jetana (?), in the reign of the illustrious Viravarman, on Thursday, the 18th of the bright half of Vaiśākha.

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II.

ROCK INSCRIPTION OF THE TIME OF BHOJAVARMAN.

This inscription¹ is on a rock near the "Tarhaoni" or "Tirhawan" gate of the fort of Ajaygaḍh. It contains sixteen lines of writing which cover a space of about 6' 10½" broad by 2' 8" high. The first fifteen lines extend over the whole breadth of the inscribed surface; the last line measures only 1' 4" in length, and is engraved in very small characters close below the beginning of line 15. With the exception of about ten *akṣaras* at the commencement of line 15 which either have gone altogether or are greatly damaged, and the whole of the short line 16 which is illegible in the rubbing, the writing is well preserved. The size of the letters in lines 1-15 is about 1½." The characters are the peculiar kind of Nāgarī which we find also in several Mahobā and Kālāñjar inscriptions of the 12th and 13th centuries, and the special features of which

²⁰ i. e., Arundhati.

²¹ i. e., 'not growing old, never failing.'

¹ See Sir A. Cunningham's *Archæological Survey of India*, vol. XXI, pp. 47, 53, and 88. The inscription has not been previously edited, but a photo-lithograph of it was published by Sir A. Cunningham, *ib.*, plate xv. I edit it from Sir A. Cunningham's own rubbing, kindly placed at my disposal by Mr. Fleet.

may be seen in the photo-lithographs,² published in *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii. Here I need only state that in the present inscription it is somewhat difficult to distinguish between the signs for *ch* and *v*, those for *choh*, *vv*, and *gh*, and those for *p* and *b*; and that a sign representing both the *jihvāmūlīya* and the *upadhmanīya*, which does not differ at all from the ordinary sign for *sh*, has been employed before the words *karaṇās* and *padmā*³, in line 2.

The language of the inscription is Sanskrit, and, with the exception of the introductory *om namaḥ Kedarāya*, the whole is in verse. The language is fluent, but not always correct. Thus, to mention some of the most striking mistakes, in line 1 we have *shat-trimśatīh* or *shaṭtrimśatah* for *shaṭtrimśat*; in line 4 *nīṭipati* for *nīṣāpati* 'the moon'; in line 13 *vānmin* for *vāgmin*; in line 15 the form *krīyatām*, derived from the root *krī* 'to make'; and the verses 19 and 20 do not admit of a proper construction. A term, which I have not met with elsewhere, is *viśīsha*, in lines 4 and 8, probably denoting the superintendent or commander of a fort. As regards orthography, the consonant *ḍ* is generally denoted by the sign for *v*, when it is preceded and followed by a vowel (e.g., in *viṣudha*, line 1, *Sacardā*, line 10, etc.), and by its own proper sign, when combined with another consonant (e.g., in *garbḍha* and *avilambitam*, in line 3); but we have twice *babḍava*, even after a vowel, in lines 6 and 7. The dental sibilant is nine times used for the palatal (e.g., in *śasi*-, line 1, *śau* and *saila*-, line 4), and the palatal for the dental in *prastānair*, line 6, and *vilāṣa*-, line 13. Besides it may be noted that, instead of *yy*, we have the conjunct *jy*, in *vigayajya*, lines 8 and 10, and, instead of *khy*, *ksh*, in *Jayākṣhe*, line 8 (but not in line 11), and *prakṣhāta*, line 14; and that *ujjvala*, as usual, is spelt *ujjala*, in line 9.

The immediate object of the inscription would appear to be, to record (in verses 28-31) the construction of a temple by Subhaṭa, the superintendent of the treasury of the king Bhoja or Bhojavarman. But in reality the inscription furnishes an account of the clan to which Subhaṭa belonged, or of the more prominent members of that clan, the Vāstavya race of Kāyasthas, some of whom held positions of importance under the Chandella kings Gaṇḍa, Kirtivarman, Paramardin, Trailokyavarman, and Bhojavarman.

The Kāyastha clan of the Vāstavyas derived its origin from Vāstu, who resided at Takṣārikā, one of a group of thirty-six⁴ towns which were 'purified by the fact that men of the writer caste dwelt in them' (vv. 2-4). In this clan was born the Ṭhakkura Jājūka, who held a position of trust under king Gaṇḍa, and was honoured by him with the grant of the village of Dugauḍa (vv. 5-7). From him was descended Māheśvara, who by Kirtivarman was appointed *Viśīsha* of Kālāñjara and endowed with the grant (of the village) of Pipalāhikā (vv. 8-9). The next member of the family mentioned is Gadādhara, counsellor and chamberlain of king Paramardin (v. 10), who with his younger brother Jaunādhara fought at Kālāñjara (v. 11), and who had another brother, Mālādhara, also distinguished as a warrior (v. 12). After them came Ālhū, his son Śobhana, and his son Vidana (vv. 13-15). Vidana's son was Vāśe or Vāśeka, who by king Trailokyavarman was appointed *Viśīsha* of the fort of Jaya or Jayapura (the present Ajaygaḍh), and endowed with the grant of the village of Varbhavarī. He

² Compare also *Journal As. Soc. Beng.*, vol. VI, p. 664, and plate xxxii.

This expression would lead one to look for some territorial name, such as Chhattisgarh.

defeated one Bhojūka, who had either risen in rebellion against Trailokyavarman or conquered part of his territory, and he generally pacified the kingdom and rendered it secure against foreign enemies. He also built a temple and a tank at Jayapura (vv. 16-20). His younger brother was Ānanda who, as governor of the fort, subdued the wild tribes of Bhillas, Śābaras, and Pulindas (vv. 21-22). Ānanda's son was Ruchira (vv. 23-25), who had three sons, Gopati (v. 26), Mahipāla (v. 27), and Subhaṭa, of whom the last, as stated above, was superintendent of the treasury of king Bhojavarman (vv. 28-30). After verse 31, the inscription has two more verses, the second of which is illegible, and the first of which relates that Mahipāla again had three sons, one of whom was named Kīrtipāla.

The Vāstavya family is mentioned also in other Chandella inscriptions.⁴ Thus, the two inscriptions from Mahobā, of which we have photo-lithographs in *Archæological Survey of India*, vol. XXI, plates xxii and xxiii, and one of which is dated in Vikrama 1240, record that in the illustrious great Vāstavya family there was one Śūhila, the son of Hallaṇa (?). An inscription from Ajaygaḍh, referred to *ib.*, p. 53, mentions, according to Sir A. Cunningham, the Ṭhakkura, the illustrious Vidana, who no doubt is the Vidana spoken of in the present inscription. And the inscription from Ajaygaḍh, edited in the *Journal As. Soc. Beng.*, vol. VI, pp. 882-884, in its concluding lines, contains the name of another member of the Vāstavya family of Kāyasthas, who is described as *pratolikhānīla-Jayapuradurgg-ādhipa*, 'governor of the fort of Jayapura with the street (*pratolikā*) belonging to it.'

The five Chandella kings mentioned in this inscription are all well known from other inscriptions. But attention may be drawn to the circumstance that Kīrtivarman (in verse 9) is here described as the crest-jewel of the princes in the Pīṭāsaila or Yellow-Mountain districts, a territorial name which, so far as I know, has not been met with elsewhere. The name of Bhojūka, the opponent of Trailokyavarman (whose latest known inscriptional date⁵ at present is Vikrama 1298), occurs perhaps in an inscription at Ajaygaḍh⁶ of the Vikrama year 1325, which mentions one Abhayadeva, apparently described as the son of Bhojūka.⁷

The town of Ṭakkārikā, and the villages of Dugaṇḍa, Pipalāhikā, and Varbhavarī, which are mentioned in the inscription, I am unable to identify.

The inscription closes rather abruptly, and it neither contains the names of the composer, writer, and engraver, nor is it dated. But, since for the king Bhojavarman we have the date⁸ Vikrama 1345, it may be assigned to about the end of the 13th century A.D.

⁴ A *Vāstavya-vamśa* is mentioned also in line 27 of the Malhār inscription of the Chedi year 919 = A.D. 1167-68, *ante*, p. 42; a *Vāstavya-kula* in line 5 of the Set-Mahet inscription of the Vikrama year 1276 = A.D. 1219-20, *Indian Antiquary*, vol. XVI, p. 62; and a *Vāstavya-kāyastha* in an inscription at Garhwa of the Vikrama year 1199, Cunningham's *Archæological Survey of India*, vol. III, plate xxi, 1.

⁵ See *Indian Antiquary*, vol. XVII, p. 234.

⁶ See *Archæological Survey of India*, vol. XXI, plate xiv, F.

⁷ Similar names are Vājūka, Dandūka, and Khojūka; *Indian Antiquary*, vol. XVII, p. 235.

⁸ In the inscription of Nāna, the minister of Bhojavarman, badly edited in the *Journal As. Soc. Beng.*, vol. VI, pp. 882-884. Nāna was one of the three sons of Ratnasimha, of whom that inscription records:—

दिव्यनीलवर्णकुम्हारविद्यालयप्रसादु ते ।

अन्नादियदरेन्द्रायां सचिवसमुपागतः ॥ २९ ॥

ततः स विज्ञानवि(नि)धिर्बलीवी जनीदमी नाम इति प्रतीयः ।

श्रीभीजवर्माचतुर्थस्य नाप सप्तममिन्द्रीयमातमान् ॥ २५ ॥ —

which will dispose of "the horse sent to Bhoja Varma." The inscription was composed by the poet Amara (not Amarapati), in Vikrama 1345, expressed in figures and in words (the latter, contrary to the ordinary rule according to which the unit should be mentioned first, being—

चत्वारिंशच्छतमुत्तिष्ठत्सप्तविंशति सप्तशतम्).

TEXT.⁹

- L. 1. श्री¹⁰ नमः केदाराय ॥
 गङ्गातरङ्गतरङ्गीकृतसर्पराजवे[ष्टा]य चाक्षयसि(यि)स्यैविभूषणाय ।
 कन्दर्पद्वयमनाय सुरार्चिताय केदाररूपवि[ष्ट]ताय¹¹ नमः शिवाय ॥ १ ॥¹²
 षट्त्रिंशतिः¹³ करचकर्मनिवासपूता चासम्पुटः परमसील्यगुणातिरिक्ताः ।
 तत्सम्पन्ना विबु(दु)धसोक्तमता वरिष्ठा टकारिका समजनि सुहृदीयकक्षा ॥ २ ॥
 सर्वो[प]कारकरचै-
2. कनिधेः स्वकीयवंशस्य पात्रभूषणस्य द्विजानयस्य ।
 कल्याणसामसमयस्थितये पु[रि]ति¹⁴ यां वासुः स्वयं समधिमस्य समाससाद ॥ ३ ॥
 तस्मां श्रुतेर्निदसङ्गनिनादितायां वांस्तत्त्ववंशभविमङ्गरचास्त आसन् ।
 आद्याः समस्तभुवनानि यदीयकीर्त्त्या पूर्वानि हंसधनवानि विधेयवन्ता ॥ ४ ॥
 विद्यावतुर्ह्य कक्षाः सकक्षाः समीबु[७]पद्माभिरा-
3. भमिव वल्लभमायताक्षः ।
 यं गर्भसंस्त्रमविसम्भितमद्वितीयं दुःखं विधीगजमसंहतमुद्वहन्त्यः ॥ ५ ॥
 तद्वन्तः स उदपादि नरिन्दरेण मन्त्राग्रयेन¹⁵ बुधि दुर्जयतां गतेन ।
 जाजूकसंज्ञ इति ठङ्गर[ध]र्मेनुक्तः सर्वार्थिकारकरचेषु सदा नियुक्तः ॥ ६ ॥
 आराध¹⁶ तं नृपतिमच्छसमन्त्रैकं देवं गदाधरमिवाश्रुतवासमाश्रम् ।
4. कायस्त्वंगमसिनीगचतादिनेशो ग्रामं दुर्गौष्ठमपि ताम्रकमासु(दु) केने ॥ ७ ॥
 तत्सन्ततो सकक्षवाङ्मयपारद(दु)श्चा¹⁷ भूभूषणं निधिपतेरिव आन्तिमर्त्ता ।
 मोहाब्धकारजुहरेषु निपातवर्त्ता माहेन्दरः समभवसुक्ताभिसर्त्ता ॥ ८ ॥
 यः पीतसै(शै)लविषयेषु महीपतीनां चूडामणिं समनु[सि]व्य समार्चयच ।
 श्रीकीर्त्तिवर्धनपतिं वि-
5. शिवाभिधानं काक्षारस्य पिपसाक्षिकया समितम्¹⁸ ॥ ९ ॥
 तस्मिन्कुले महति सज्जनकोककुटे महाधरः समुदभूषण[वि]भिरामः ।
 नूनं विचार्य परमर्हिनरेन्दरेण युक्तः स [कचुकि]तया¹⁹ परया तु धीरः ॥ १० ॥
 जीवाधरस्तदनुक्तः सङ्कर्षणकारी सदा रतः समरकर्मणि मोक्षकारी ।
 ती धीरमार्थमनुसृत्य गिरौ गरिष्ठे
6. काक्षाररे बुबुधतुर्बिमिष्टा[कु]लेन²⁰ ॥ ११ ॥
 तत्रैव माकाधरनामधेयस्तस्य द्वितीयो ऽजनि वीरसुख्यः ।
 हरेः सदा कक्षतवप्रभू(दु)नैरभ्यर्चिती यः समरेषु रमे ॥ १२ ॥²¹
 कर्मिण तस्मिन्प्रभूव धीर आसू प्रतोसीदधिराधिकारः [।²²]

⁹ From the rubbing.¹⁰ Expressed by a symbol.¹¹ Of the *aksharas* in brackets only the vowel is indistinct.¹² Metro of verses 1—11, Vasantatilakā.¹³ Probably altered, in the original, to षट्त्रिंशत्. The plural of the numeral is of course grammatically incorrect.¹⁴ Of this *akshara* only the sign of *anuvada* is doubtful.¹⁵ The spelling of this word is quite clear and distinct in the rubbing.¹⁶ Originally चारुण, altered to चारुण.¹⁷ Originally सकक्षवाङ्मय¹⁸; but the superfluous व appears to have been struck out.¹⁸ Originally कर्मिण, but altered to कर्मिणम्.¹⁹ Originally बुधिवन्ता, but clearly altered to बुधिवन्ता.²⁰ The *akshara* in brackets is somewhat doubtful, and might possibly be read च.²¹ Metro of verses 12—14, Upajāti.

येनावस्ये कसुवे इमेव सदैव ऐमे रभसेन दुर्मे ॥ १३ ॥

तस्यात्मनश्चापि व(व)भूव रभ्यः सु(सु)भाविताः सो(सो)[भ]न-

L. 7.

नामसेयः ।

विश्वेश्वरिणे; कसुभां सुभाभि यशिसयामाच सु(सु)विर्गु[वी]यैः ॥ १४ ॥

विद्यानिधानं तनयसं तस्य विद्याधरेस्तुल्य(स्य)तत्तुर्वभूव ।

यशिसुपो वीर्यनामधेयी²² विन्ध्यस्य राज्यं सुमनाः[?] सदैव ॥ १५ ॥²³

यसं²⁴ सुराभ्येति जगत्स्य वि[सं] श्रेयोव्यवस्थितियस्य [च]म ।

इतीव वागीरचिताभिधानो बभूव पुत्रो ऽस्य सुवैचदारः ॥ १६ ॥²⁵

कार्यचमसं वि-

8.

गन्धर्व(स्य) राज्या(जा) दुर्मे जयायै(स्यो) विधिवाधिकाः ।

नियोज्य तस्यै ज्ञातरथविद्यं ज्ञातं सदा व[र्ज]वरीति नाज्जा ॥ १७ ॥

तस्मिन्मनीरमस्यं सुरसङ्ग वापीं वाक्ताम्यव्यमतिक्रमः सुजकां च रम्याम् ।

विज्ञात द्विजसचिरं चिरतां विद्वद्भुः प्राचीनरत्नसुधा(पा)²⁶धिकसीकरेव ॥ १८ ॥²⁷

तज्जायं परिपमिपार्थिवचमूकसु हावानकी

हेराज्यं जग-

9.

मत्त(मत्त)ममतिष्ठतं ज्ञात्वा ज्ञानात्तातिविन् ।

भोज्यं सुधि सुवदुर्मेवनिधिं वासै(सै)कनामा सुधी-

भूयी येन मन्त्रोपमंयतिक्रमकोसीव्यवस्थां ज्ञातः ॥ [१९ ॥]²⁸

स्त्रीतं राज्यमकंठ्यं सुविगन्धाज्ञानातिस्वर्णाज्यं

दानेभोज्य(स्य)भवविधाय विधियस्त्रीसाः समस्ता अपि ।

मेनासन्नि मन्त्रीधरे जयपुरे वीलासवासीपमि

वासी वाक्ताम्यवाक्-

10.

वर्णवृक्षनी रभ्यमतीकीकृते ॥ २० ॥

चत्वारस्तुतः सुकयमा जहार ज्ञानमन्त्रमात्रा प्रक्षितः द्विविद्याम् ।

सदैव कीकं जयमन्त्रमात्राचं जन्तु(स्य)नामानस्तुहाकरन्ति ॥ २१ ॥²⁹

भिन्नामभूतिं विगन्धर्व(स्य) येन दुर्गाधिकारी रूपतिः प्रचक्षते ।

³⁰वाक्ताम्यवाक्[वि]निवाधिनोयं चकार भिन्नाम्वराभ्युक्तिव्याम् ॥ २२ ॥

तस्याकजीभजद-

11.

[वी ?] वचिराभिधानो विद्यासु नाह वज्रजाह सु(सु)विः कसाह ।

वी कीकयैव विज्ञरभ्यमन्त्राधेयु तीजामदातिगिविद्याभुवितामनेयीन् ॥ २३ ॥³¹

दुर्मे जयायै प्रयजाहुरीचर्विधंयनी³² स्त्रीमपरंपराभिः [1³³]

दुर्गा सुवसेव सदैव भज्जा ज्ञानाजि[?] सुकान्तमाह(सु)वासी ॥ २४ ॥³⁴

सुवैचदारः सुकतेकदारः वा-

²² The *aksāra* in brackets may be read वी or वी.

²³ Read 'नामसेय'. This correction may have been made already in the original.

²⁴ Metre, Indravajra.

²⁵ Originally नाम, but altered to वर्ण.

²⁶ Metre of verses 18 and 19, Upajāti.

²⁷ The rubbing looks as if this *aksāra* वा were engraved above the वा.

²⁸ Metre, Vasantatilakā.

²⁹ Metre of verses 19 and 20, Śardūlavikrīṭa.

³⁰ Metre of verses 21 and 22, Upajāti.

³¹ Originally चत्वारः, but altered to वाक्ताम्य.

³² Read विज्ञाभ्युक्.

³³ Metre, Vasantatilakā.

³⁴ Read वज्रजाहुरीचर्विधंयनी. The rubbing looks as if the changes from वी to वी, and from व to वि, had been made already in the original.

³⁵ Metre of verses 24-27, Upajāti.

L. 12.

पापहारः कुजनीलवारः ।

[मा]^१काकविद्याभिपुत्रः प्रवीणः कसाकु रेखि स सदा यमकी ॥ २५ ॥

तस्याज्जो गोपतिनामधेयो विद्यावदातो वृपतिप्रपुत्रः ।

त्रियां गिरां चाज्जिरीधवासी वंशः कतां क्वाभुजनीलवारः^२ ॥ २६ ॥

तस्यानुजन्मा मज्जिपासनामा खीद्वंखी(खी)वंपवरी रराज ।

यं वीज

13.

कज्जावस(म)ती मनीभूः कदैव चित्तु तिरीव(व)भूव ॥ २७ ॥

जयति तदनुजन्मा वीविजाये(सी)कवीधः

कुजतिजमवरिही वाह्मि(मि)नामकवीध ।

वृपतिवमितिहजः क्वाभनीयकभाजः

कुप्रद इति च नाथा कीर्तनीयकव्यः ॥ २८ ॥^३परीपकारपतिव(व)व[का]वः^४ मारज्जकार्याधिगतार्थविधिः ।

वीभीजमनी-

14.

चित्तिपत्र वीभूजीका(मा)विहारादि(वि?)पतिः कदैव ॥ २९ ॥^५

कज्जाभारपुरंवर्येवि कुप्रदो विद्यावविद्याजितिः

वीमवीजमनीभूवकविधः प्रका(का)तकीर्तितुंवीः ।

निर्देयादपरीपकारनिरतः वीजन्मसुदानिधि-

भीष्कानारपतिचिरं विजयति चर्मेकपु(तु)विर्जुमन् ॥ ३० ॥^६

वीकः वीक-

15.

— — — — — [कु:कमयो?]मंदिरं

वीका[वी]कमचचर्च कनमिदं कज्जावि(कु)वी मासुवाः ।

चर्चः कियव एव देवविदे देवाना[रं] नन्वली

गता [मा?]नविधिरकभक्तया देवावाय[ः] कीयताम् ॥ ३१ ॥^७मनी कता मज्जामात्रा मज्जिपासनाज्जकावः [१^८]कीर्तिपावी व(व)वकीर्तिः कुमारी मारज्जविधः ॥ ३२ ॥^९

16.

TRANSLATION,

Om! Adoration to Kedāra!

(Verse 1.) Adoration to Śiva, who manifests himself as Kedāra;¹⁰ who is encircled by the serpent-king, made to move to and fro by the waves of the Ganges, (and)

¹⁰ The *skhara* in brackets was originally *व*, but it looks as if it had been altered to *मा*.

¹¹ *Metre, Māhāt*.

¹² Of the *skhara* in brackets only the sign of the *anuvāsa* is indistinct.

¹³ *Metre, Upajit*.

¹⁴ *Metre of verses 30 and 31, Śardālavikṛdita*.

¹⁵ I am very doubtful about the *skhara* in these brackets. In the rubbing it looks more like *व* or *मा* or *व*, than like *मा*.

¹⁶ Here the inscription would seem to have ended originally. The verse 32, which follows, appears to be less carefully engraved than the preceding. It is followed, in line 16, by another *Angahubh* verse, engraved in very small letters (as may be seen from Sir A. Cunningham's lithograph), which most probably gave the names of the two other sons of Mahipala, but which, with the exception of one or two *skhara*s, is illegible in the rubbing.

¹⁷ *Metre, Māhāt (Angahubh)*.

¹⁸ *Kaddaravāyidhita* I take in the sense of *vidhita-Kedāra*, and compare compounds like *śaka-kadda* which by Indian grammarians would be placed in the gaps *agagghitaddi*.

is gracefully decorated with a portion of the moon; who humbled the pride of the god of love (*and*) is revered by the gods!

(V. 2.) There were thirty-six towns, purified by the fact that men of the writer caste ⁴⁵ dwelt in them (*and*) more (*than other towns*) endowed with great comfort. Among them the most excellent, thought of as the abode of the gods, was Takkārikā, an object of envy.⁴⁶

(3.) This town Vāstu himself took for his residence, that his race, an unique treasure in bestowing all kind of benefits, blessed with worthy people (*and*) a resort of the twice-born, might stay there to the end of the universe.

(4.) (*And*) in this (*town*) which by crowds (*of students*) was made to resound with the chants of the Vedas, there were born in the Vāstavya race those Kāyasthas whose fame has filled (*and rendered*) white like swans all the worlds, illumining the quarters.

(5 and 6.) From that race sprang a matchless (*personage*) to whom, even while he was in his mother's womb, quickly sped the fourteen sciences ⁴⁷ and all the arts together, as long-eyed damsels hasten to a lover graced with beauty, openly betraying their grief at having (*so long*) been kept from him; (*a personage*) named Jājūka, who, endowed with the title ⁴⁸ of a Thakkura, was, by king Gaṇḍa, the invincible in battle, appointed to superintend at all times all the affairs (*of the state*).

(7.) And having pleased the king, that unique ornament of the circle of princes, the primeval Gadādhara, as it were, whose abode is imperishable, (*Jājūka*)—who was to the Kāyastha race what the sun is to the multitude of lotus-groups—soon also obtained the village of Dugauḍa, as a grant.⁴⁹

(8.) In his lineage was born, an ornament of the earth, Māheśvara, thoroughly familiar with every branch of letters (*and*) endowed with beauty like the moon; preventing (*others*) from falling into the pit of darkness of delusion (*and himself*) going after good deeds.

(9.) Having served the illustrious prince Kirtivarman, the crest-jewel of the princes in the Yellow-Mountain districts, he received the title of *Vīṣiṣha* of Kālāñjara, accompanied by (*the grant of*) Pipalāhikā.

(10.) In that great family, beloved by good men, was born Gadādhara, a favourite counsellor. That wise man was by king Paramardīn, after due consideration, entrusted with the high office of chamberlain.

(11.) His younger brother, sharing his work, was Jaunādhara, always delighting in deeds of war (*and*) striving after final liberation. Following the path of heroes, both fought on the excellent mountain Kālāñjara with showers ⁵⁰ of arrows (?).

(12.) And he also had another (*younger brother*) named Mālādhara, pre-eminent among heroes; who took delight in wars, always honoured by the gods with flowers of the tree of paradise.

(13.) In the course of time was born in that (*family*) the prudent Ālīhā, whose ad-

⁴⁵ One of the meanings of *karana* being *kāyastha-karma*, 'the occupation of a Kāyastha,' I take *karana-karma* to be a Bahuvrīhi-compound, equivalent to the word *Kāyastha* which occurs below.

⁴⁶ The suffix *kaipa* in *aprihantyaikaipa* appears to have been added merely to fill up the verse.

⁴⁷ i.e., the four Vedas, the six Vedāṅgas, the Mīmāṃsā, Nyāya, Dharmaśāstra, and the Purāṇas.

⁴⁸ Literally, 'endowed with the nature of a Thakkura.'

⁴⁹ *Dāmraka*, properly the copper-plate on which a deed is engraved, here clearly denotes the object granted by such deed.

⁵⁰ Seeing no other way of explaining the above passage, I take the word *dāruka* to be (wrongly) used as a substantive.

ministration of the street (*pratolī*) was pleasing; who, keeping down wickedness, full of energy, always dwelt happily in the fort.

(14.) His charming son again was Śobhana, endowed with good fortune, who, resplendent with many excellent qualities, adorned the quarters with his wondrous exploits.

(15.) And his son, a store of knowledge (*and*) in appearance like the Vidyādhara, was Vidana. Having entrusted the realm to him, the king indeed enjoyed lasting comfort.

(16.) He had a son, distinguished for excellent qualities, who, one may say, was called Vāśe, because the minds of the people as well as that of king Trailokyavarman were about to prove submissive to him.

(17.) Esteeming him competent for the work, the king appointed him to the office of *Vīśiṣṭha* over the fort, named Jaya; and gave him the well-known village of Varbhavari, to be his for ever.

(18.) There that ornament of the Vāstavya race, being aware that life is brief and desirous of securing eternal life, made his transient body " build a beautiful temple and a charming tank, full of good water.

(19.) (*And*) there the wise Vāśeka, being to the armies of opposing chiefs what a forest-fire is to the brush-wood, sent the irresistible Bhojūka, who, seized with the frenzy of war, was rending the kingdom in two, in battle to the abode of death, and thus " made Trailokyavarman again the ornament of princely families.

(20.) Having rendered the kingdom free from thorns and prosperous, so that every place was inhabited by crowds of virtuous people, and having made it resplendent with his generosity and properly secured all frontiers," he took his abode, humbling the pride of Indra's home, on the mountain Jayapura, which, turned into a pleasant street (*pratolī*), was like Kailāsa as a place of residence.

(21.) His younger brother, of pure fame (*and*) famous the earth over, was the eminent Ānanda, whom men declare to have been rightly so named " because he always gladdened people, (*even*) from afar.

(22.) Esteeming him a man who knew no fear, the king made him governor of the fort; (*and as such*) he reduced to submission the wild tribes of Bhīllas, Śābaras, and Pulindas.

(23.) His son was that Ruchira, resplendent with all the sciences and arts, who, when he roamed about on the battle-fields, with ease crippled the fierce crowds of opponents.

(24.) In the fort of Jaya he reverently worshipped with folded hands the holy Durgā, glorifying in strains of praise the fierce destructress of powerful demons.

(25.) Distinguished for excellent qualities, only engaged in good deeds, destroying wickedness (*and*) setting store only on good men, versed in sciences and in the knowledge of arms, (*and*) proficient in arts, he always shone, endowed with good fame.

¹¹ Literally, 'the body which has not the attribute of (eternity).'

¹² In the original the construction is altogether ungrammatical, but there can be no doubt about the meaning of the verse.

¹³ Here, again, the first half of the verse does not admit of a proper construction, and I can do no more than give the general sense which I think to have been intended by the writer.

¹⁴ Ānanda means 'joy.'

(26.) His son was Gopati, purified by knowledge (*and*) deserving adoration from princes; a man in whom fortune and eloquence harmoniously dwelt together, praiseworthy (*and*) an unique object of veneration for good men.

(27.) His younger brother was Mahipāla, who shone, eminent for both beauty and bravery. When the god of love saw how he had taken possession of all hearts, he vanished, bowed down with shame.

(28.) Glorious is his younger brother, the in-every-way-famous Subhaṭa, who is the one mansion of the play of fortune, the most excellent of the virtuous, the leader of the eloquent, fit for the assemblies of princes, praiseworthy for his character.

(29.) Eagerly striving to benefit others (*and*) accomplishing his objects by what he engaged in, he became permanently chief superintendent of the treasury of the illustrious king Bhojavarman.

(30.) Long and greatly may Subhaṭa, the lord of the treasury, whose only thought is of what is right, prosper! He who, though at the head of all weighty affairs,²⁰ is both trustworthy and full of knowledge, who, as the counsellor of the illustrious ruler Bhoja, is widely famed for his excellent qualities, who delights in bestowing on others benefits without end (*and*) is a very store of benevolence!

(31.) The world is a home of the three kinds of pain, sorrow unstable like the motion of a swing is our wealth, and short the life of man. His religious merit only goes with him, who, departing his life, enters another body; for that cannot leave him. (*Thus reflecting, Subhaṭa*) ordered a temple to be built (*here*).²¹

(32.) Then there were born three most intelligent sons of Mahipāla: Kīrtipāla, of great fame, a youth who resembled the god of love;

XXXIX.—PATNA INSCRIPTION OF THE TIME OF THE YADAVA SIMGHANA AND HIS FEUDATORIES SOĪDEVA AND HEMADIDEVA.

By PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

This inscription was discovered by the late Dr. Bhāu Dājī on a stone-tablet in the ruined temple of the goddess Bhavāni at Pāṭṇā, a deserted village about ten miles south-west of Chalisgaon in Khāndes,¹ and edited by him in the *Journal Roy. As. Soc.*, N.S., vol. I, pages 414-418. It consists of 26 lines which cover a space of about 2' 6" broad by 1' 6" high. The writing is on the whole well preserved, but at the top a small portion of the surface of the stone has peeled off, causing the nearly complete loss of about a dozen *akṣaras* in the middle of the first line; and a few *akṣaras* are illegible in the concluding lines. The average size of the letters is $\frac{1}{4}$ ". The characters are Nāgarī of about the 18th century. Up to the beginning of line 22 the inscription is in Sanskrit; the language of the remainder is a kind of old Marāṭhī, corresponding,

²⁰ The original has the word *dādhra*, which I have not met with elsewhere.

²¹ Here, again, a proper construction of the actual words of the verse appears impossible.

¹ See the *Bombay Gazetteer*, vol. XII, p. 463; Burgess and Fleet, *Pāli, Sanskrit and Old Gujarati Inscriptions*, No. 394. Not to mention minor mistakes, Dr. Bhāu Dājī read the name of one of the chiefs, mentioned in the inscription, persistently Sonhadava, while it is really everywhere clearly Soḍdeva. I re-edit the inscription from two good impressions supplied by the Editor.

according to Dr. Bhāu Dājī, to the Khāndeśī. Of the Sanskrit portion, lines 1-20, excepting the introductory *om namo Gaṇādhipataye* and the words *atha bhṛity-ānvaya-saṁpanam* in line 7, are in verse; the rest of the inscription is in prose.

As regards the grammar and orthography of the Sanskrit portion, there are few points that need here be noted. In *Lāṭoraska*, line 4, the *samśodanta* suffix *ka* has been wrongly added, for the word is a Tatpuruṣa compound; in *karāṭi-kamphīravo*, line 13, the final vowel of the first member of the compound has been lengthened simply for metrical purposes; and the word *vidhūnita* is used in an unusual sense, in line 9. The conjunct *ddh* has been wrongly employed instead of the simple *dh* in *skamddha*, line 3, *simddhor*, line 11, and *samnidddhaw*, line 21; and *dh* has been doubled in a wrong way in *nibadddha*, line 19. Besides, we find the conjunct *śohh* instead of *chohh* in *hriśohhrti*, line 5, and *yaśohhishyais*, line 16, and the vowel *ri* instead of *ri* in *kriyā*, line 17.

The main object of the metrical portion of the inscription (lines 1-20) is, to record (in verses 23-24) that the chief astrologer of the Yādava king Simghana, Chaṅgadeva, a grandson of the well-known astronomer Bhāskarāchārya, founded a college for the study of the *Siddhāntatīromani* and other works of his grandfather and relatives,—a college which was endowed with land and other sources of income by the brothers Soḍeva and Hemādideva (verse 25), two members of the Nikumbha family, who, as feudatories of the Yādavas, ruled over 'the country of the sixteen-hundred villages.' And by way of introduction, after invoking the divine blessing (in verse 1, which appropriately brings in the seven planets) and doing honour to Bhāskarāchārya (verses 2-4), the author furnishes a short account of the paramount lords of the country, the Yādavas of Devagiri (verses 5-8), of their feudatories of the Nikumbha family (verses 9-16), and of Chaṅgadeva's own ancestors (verses 17-22).

Regarding the Yādavas, we are told that there was a prince Bhillama who fought with the Gūjaras, Lāṭas, and Kārṇāṭas. He was succeeded by Jaitrapāla who defeated the Andhras (verse 6). Jaitrapāla's son was Simghana or Simha, who defeated the kings of Mathurā and Banāras, and a dependent of whom even defeated the valorous Hammīra, or Muhammadan invader (verse 7). All the three princes are well known to us from other sources,¹ and it is only necessary to state here that Simghana ascended the throne in Śaka 1181 (A.D. 1209-10).

The names of the earlier members of the Nikumbha family, which was considered to belong to the solar race, are given in the other inscription brought from Pūṭṇā by Dr. Burgess and published by Professor Bühler in *Indian Antiquary*, vol. VIII, page 39.

as—

- (1.) Kṛishṇarāja I.;
- (2.) His son, Govana I.;
- (3.) Govindarāja, son of Govana I.;
- (4.) Govana II., son of Govinda; and
- (5.) Kṛishṇarāja II., son of Govana II.

The first prince mentioned in this inscription is Kṛishṇarāja (verse 10), who is Kṛishṇarāja II. of Professor Bühler's account. His son was Indrarāja, and his son

¹ See *Journal Roy. As. Soc.*, vol. IV, p. 26; *Journal As. Soc. B. E. As. Soc.*, vol. XII, p. 6; *Archæological Survey of Western India*, vol. III, p. 88; *Fleet's Dynasties of the Kanaree Districts*, p. 78; Bhattacharya's *Early History of the Deccan*, p. 88.

again Govana (verses 11-12), who, to judge from Professor Bühler's inscription, began to rule shortly after Śaka 1075 (A.D. 1153-4). Govana III. was succeeded by his son, Soideva (verses 13-14), by whom, as will appear below, a donation was made to Chaṅgadeva's college in Śaka 1128 (wrongly for Śaka 1129=A.D. 1207); and Soideva after his death was succeeded by his younger brother Hemādideva, who is described as a feudatory or general of Siṃghaṇadeva and ruler of 'the country of the sixteen-hundred villages' (verses 15-16).

Chaṅgadeva, the founder of the college, belonged to the Śaṇḍilya *vamśa*, of which the inscription (in verses 17-24) enumerates the following members:—

- (1.) The poet (*kavichakravartin*) Trivikrama.
- (2.) His son Bhāskarabhaṭṭa, who from king Bhoja received the title of *Vidyapati*.
- (3.) His son Govinda, or Govindasarvajña.
- (4.) His son Prabhākara.
- (5.) His son Manoratha.
- (6.) His son, the poet (*kavīśvara*) Maheśvarāchārya.
- (7.) His son Bhāskara (the astronomer).
- (8.) His son Lakshmidhara, who by king Jaitrapāla was appointed chief Paṇḍit.
- (9.) His son Chaṅgadeva, chief astrologer of king Siṃghaṇa.

As regards these men, there can hardly be a doubt that the *kavichakravartin* Trivikrama, with whom the list opens, is the *mahākavi* Trivikramabhaṭṭa, the author of the *Damayanti-kathā*, who, in the introduction of his work, describes himself as the son of Nemāditya (or Devāditya) and grandson of Śrīdhara, of the Śaṇḍilya *vamśa*. Since his son Bhāskarabhaṭṭa lived under Bhojarāja, whom, with Dr. Bhāu Dājī, I take to be Bhoja of Dhārā whom we know³ to have ruled in A.D. 1021, Trivikrama must have flourished about the end of the 10th or the beginning of the 11th century A. D. Bhāskara, the astronomer, was born in Śaka 1036=A.D. 1104-5; and the epoch-year of his *Karaṇa-kutūhala* is Śaka 1105=A. D. 1183-84. His father, Maheśvara, who is described as *jyotiṛvit-tīlaka*, lived at Vijjalapura, and composed a work called *Vṛitta-śataka*.⁴ Jaitrapāla, by whom Bhāskara's son, Lakshmidhara, was made chief Paṇḍit, ruled from Śaka 1113 to Śaka 1131=A.D. 1191-1209.

The metrical part of this inscription is followed by a prose passage which records a grant made by Soideva in favour of Chaṅgadeva's college in Śaka 1128 (or rather 1129), on a date which will be specified below. This grant must of course have been made some time before the inscription itself was composed; for we know from the preceding that the inscription was put up during the reign of the king Siṃghaṇa, who began to rule in Śaka 1131, and at a time when the feudatory Soideva was dead, and had been succeeded by his younger brother Hemādideva. Our inscription itself therefore is not dated, but it may have been composed in the first quarter of the 13th century, some time after A.D. 1209-10.

Soideva's grant, spoken of in the preceding paragraph, is dated in the Śaka year

³ See Indian Antiquary, vol. VI, p. 53. The date of the inscription is Sunday, 24th December, A.D. 1021.

⁴ See Journal Roy. As. Soc., N. S., vol. I, pp. 410, 413; or Siddhanta-Siromani, xiii, 58; Professor Aufrecht's *Calalogue*, p. 327; Dr. Peterson's *Second Report*, p. 181.

1128, in the year Prabhava, on the full-moon day of the month Śrāvana, at the time of an eclipse of the moon. The date itself shows that there must be some mistake in it: for Prabhava corresponds to Śaka 1129 expired, not to Śaka 1128 expired. And, besides, if the grant had been really made in Śaka 1128 expired, the date would fall in A.D. 1206, and in that year there was no lunar eclipse at all. The year of the grant therefore was clearly Śaka 1129 expired, which was the Jovian year Prabhava; and calculating for that year, I find that Śrāvana-sudi 15 corresponds to the 9th August, A. D. 1207, when there *was* a lunar eclipse, at 12 hours 26 minutes Greenwich time, or, at Ujjain, 11 hours 29 minutes after mean sunrise. The eclipse, a partial one, lasted 2 hours 40 minutes and would, therefore, have been just visible in Klāndeś.

TEXT.⁵

- L. 1. श्री न[मो] गणाधिपतये ॥
सिद्धं दि[वा]करमुधाकरभूमिपुत्र[म्]श्वेतायपुत्रगुरुद्वयप्रिय[म्] ७ - ७ ।
— — ७ — ७ ७ ७ — स्व [भवो?] प्र[धान्य?] संरक्षणानि भगनेचरणारवो वः ॥ १-[1.]
उद्ग-
2. ट[कु]दिर्भाहे सांख्येसंख्यः स्तन[त्र]धीस्तरे ।
वेदेनव[द्य]विद्योनख्यः शिल्पादिषु कलासु ॥ १-[2.]
स्वच्छंदो यन्कंदसि शास्त्रे वैशेषिके विशेषज्ञः ॥(1)
यः श्रीप्रभाकरगुरुः प्राभाकरद-
3. र्शने कविः काव्ये ॥¹⁰-[3.]
[ब]हुगुणगणितप्रभृतिस्कंद(ध)त्रितये त्रिनेत्रममः ।
विबुधाभिर्वन्दितपदी जयति श्रीभास्कराचार्यः ॥ ❀ ॥ ¹¹-[4.]
श्रीमद्यदुवंशाय स्वस्थस्तु समस्तवस्तुसहि-
4. ताय ॥(1)
विभक्तं यत्नं दातुं जातो विष्णुः स्वयं ब्रह्मा ॥ ¹²-[5.]
गर्ज्जङ्घ्नैरकुंजरैस्तटघटासंग्रहकंठीरवो
लाटीरस्ककपाटपाटनपटुः¹³ कर्णौट्टल्लटकः ।
श्रीमान्निभज्जमभूपतिः सम-
5. भवद्रूपालक्ष्ण्डामणि-¹⁴
स्तदात्तांधपुरंभिकांतसुखद्वन्द्वी(श्री)जैत्रपालोभवत् ॥¹⁵--[6.]
लक्ष्मीकांतलवः प्रतारि[त]भवः श्रीजैत्रपालीन्द्रवः
संचामांगण[सं]चित्तातिविभवः
6. शास्ता भुवः सिंघणः ।
पृथ्वीशी मधुराधिपो रणसुखे काशीपतिः पाति[तो]

^b From impressions supplied by the Editor.

* Expressed by a symbol.

⁷ Originally सिद्धि or सिद्धिं, but clearly altered to सिद्ध in the original.

^a Metre, Vasantatilakā.

* Μετρο, Ἀργά.

Metre, Glti.

¹¹ Metre, Upagiti.

12 Metro, Ârya.

¹³ In खाटोर~~ख~~ the suffix ख has been improperly added.

¹⁴ This word was originally followed by the sign of *pisarga*.

¹² Metre, Śārdūlavikrīṭa; and of the next verse.

येनासावपि यस्व स्रुत्वबटुना ङंमी]रवीरो जितः ॥ —[7.]

अवततार पुरा पुबभोत्तमो यदुक्कुले ज-

L. 7. गतीहितहेतवे ॥(1)

जयति सीयमिमां सकलामिहामवति मा पतिसिंहमहीपतिः ॥¹⁶—[8.]

अथ स्रुत्वान्वयवर्णनं ॥

श्रीमन्नास्करवशाय भव्यं भूयाञ्च भूपतिः ॥(1)

निकुंभो

8. यत्र संभूतो रा[मी] यस्यान्वयेभवत् ॥¹⁷—[9.]

तत्रासीकृपतिर्जितचितिपतिर्जातेकलक्ष्मीपति-

देवद्वाराण्यवन्दने त[त]मतिः श्रीकृष्णाराजाक्षयः ॥(1)

यौ[यौ]दार्पणविवेकवि-

9. क्रमशुषैसुषी न येनापरः

प्राप्तं पांडवपुंगवार्जितपदं तच्चर्मराजति यत् ॥¹⁸—[10.]

आसांगप्रभवस्तस्तस्तमतिः प्राप्तप्रतापोजति-

वीरो वैरिवधूविध्नितगिरा यः श्रीन्द्रा-

10. जाह्नवः ॥(1)

तस्यासीत्तमयः सतां सविमयः सामंतसोमंतिनी-

वैधव्यप्रतसद्गुरुगुरुगुणः सत्युष्णपञ्चापणः ॥ —[11.]

चतुरसुरगाकूटी रेवन्त इव गोवनः ॥(1)

सौंदर्यदर्पकंद-

11. पौं यं दृष्ट्वानंगतां गतः ॥¹⁹—[12.]

श्रीगीवनासं²⁰[सुत ?] [रज]सिंही(धो)बहुतमूर्तिस्तपुष्पकीर्तिः ॥(1)

जितारिचक्रः क्षितिपाक्षशक्रः श्रीसोऽदेवः सुतवासुदेवः ॥²¹—[13.]

शरणागतवक्ष्यपंजरः

12. परमारीषु सदा सफीदरः ॥(1)

व्रतसत्यपथे बुधिशिरः सततं वैरिवधूभयज्वरः ॥²²—[14.]

स षोडश[य]तग्रामदेशं दुर्गापुरावितं ॥(1)

सोऽदेवे दिवं याते शास्त्रि तस्मात्संभवः ॥²³—[15.]

त्वागि

13. स्रुयधुतोपमोर्जुनसमः श्रीर्ये निकुंभाश्वये

विख्यातः क्षितिपाक्षभासतिलकः श्रीगीवमस्त्रात्मजः ॥(1)

श्रीमत्सिंघणदेववैरिकरटोकांठीरवी²⁴ यत्करी

नंवाचंदसुनं-

¹⁶ Metro, Drutavilambita.

¹⁷ Metro, Śloka (Anuṣṭubh).

¹⁸ Metro, Śardūlavikrāṇita; and of the next verse.

¹⁹ Metro, Śloka (Anuṣṭubh).

²⁰ I am somewhat doubtful about the sign of *anusedra* of सं.

²¹ Metro, Upajāti.

²² Metro, Vaitāḥya.

²³ Metro, Śloka (Anuṣṭubh).

²⁴ By the rules of grammar we should expect करटिकंठी-रवी; but the final vowel of the first member of the compound has been lengthened for the sake of the metre.

- L. 14. दने [तत]मतिर्हेमाडिदेवचिरं ॥ १६ ॥ २०—[16.]
 माडिख्यवंशे कविचक्रवर्त्ती त्रिविक्रमोभूतनयोश्च जातः ॥(1)
 यो भोजराजेन ज्ञाताभिधानो विद्यापतिर्भास्करभट्टना-
15. मा ॥ २०—[17.]
 तस्माद्गोविन्दसर्वज्ञो जातो गोविन्दचंगिभः ॥(1)
 प्रभाकरः सुतस्तस्मात्प्रभाकर इवापरः ॥ २१—[18.]
 तस्मात्प्रभाकरो जातः सतां पूर्णमनोरथः ॥(1)
 श्रीमन्महेस्वराचार्य-
16. सुतो जनि कबीरः ॥ —[19.]
 तत्सूनुः कविहृदवदितपदः सहेदविद्यासता-
 कंदः कंसरिपुप्रसादितपदः सर्वज्ञविद्यासदः ।
 यन्त्रि(च्छ)ष्टैः सह कोपि नो विवदितुं
17. दक्षो विवादी कवि-
 श्रीमान्भास्करगोविदः समभवत्सत्कीर्तिपुष्पान्वितः ॥ २२—[20.]
 लक्ष्मीधराख्योखिलसूरिसुख्यो वेदार्थवित्तार्किकचक्रवर्त्ती ॥(1)
 ज्ञातुक्त(क्ति)याकाङ्क्षविचार-
18. सारविद्यारदी भास्करनंदनीभूत् ॥ २३—[21.]
 सर्वशास्त्रार्थदक्षोयमिति मत्वा पुरादतः ॥(1)
 जैत्रपासेन यो नीतः ज्ञतश्च विबुधासणीः ॥ २४—[22.]
 तस्मात्सुतः सिंघणचक्रवर्त्ति-
19. देवचक्रवर्त्तीजनि चंगदेवः ॥(1)
 श्रीभास्कराचार्यनिबन्ध(ध)शास्त्रविस्तारहेतोः कुरुते मठं यः ॥ २५—[23.]
 भास्कररचितग्रंथाः सिद्धांतशिरोमणिप्रमुखाः ॥(1)
 तद्व्यंजकताद्यान्ये व्या-
20. ख्येया मन्मथे नियमात् ॥ २६—[24.]
 श्रीसोहदेवेन मठाय दत्तं हेमाडिना किंशि(चि)दिहापरैश्च ।
 भूम्यादि सर्वे प्रतिपालनीयं भविष्यभूषेर्वपुण्यतृष्वै ॥ २७ ॥ २८ ॥ २९—[25.]
21. स्वस्ति श्रीशास्त्रे ११२८ प्रभवसंवत्सरे आषणमासे पौर्णमास्यां चंद्रपक्षेणसमये श्रीसोहदेवेन
 सर्वजनसंनिहौ(धौ) हस्तीदकपूर्वकां निजगुरुचितमठायस्थानं
22. दत्तं ॥ तद्यथा ॥^{२६} इयां पाटणीं जे केणें उघटे तेहाचा धसि भाउंजी राउला होता बाहका-
 पासीं तो मठा दीन्हला । बाह्याणां जे विक[ति] यापासीं ब्रह्मोत्तर ते बाह्याणीं दीन्हलें ॥ बाह-
 कापासीं हाभाचा वीसीवा चाहूपाठी जग[रि] दीन्हला ॥ तसुदा इया बेला सिध[वि] ॥
23. बाहीरिला बाहूपाठी मिधवें बाहकापासीं ॥ पांच पोफली बाहकापासीं ॥ पहि-

²⁰ Metre, Śārdūlavikrīṭita.

²¹ Metre, Upajāti.

²² Metre, Śloka (Anuṣṭubh); and of the next verse.

²³ Metre, Śārdūlavikrīṭita.

²⁴ Metre, Upajāti.

²⁵ Metre, Śloka (Anuṣṭubh).

²⁶ Metre, Indravajrā.

²⁰ Metre, Upajāti.

²¹ Metre, Upajāti.

²² The following passage has been carefully copied from the impressions, and all *akṣharas*, the reading of which appeared to be doubtful, have been enclosed in brackets. As I do not understand the original, I may have made mistakes in dividing the words of the text.

- L. 24. ले चाचाणे चादाणाची खोटि मठा दीवली ॥ जेती चाणे वाहति तेतीयां प्रति पली पली
तेला ॥ एय [जे] सविजे ते मढीचेन मापे सवावे मापाउ मठा खई ॥ खई
25. मापहारी । [रु]पाचें संक । तथा भूमिः ॥ चतुराघाटविश्व [खोडु?]ग्राम ॥ च—वाले—
कामतामर्थे च — वं[टा] ॥ एकल — [टा] ॥ पंडितां [चा?]कामतु ॥ [ची]ते भा-
26. मीचा [क?]रा ॥ धामो[जी]ची[च]सोडि[भा] ॥

TRANSLATION.

Om ! Adoration to the ruler³⁵ of the Gaṇas !

(Verse 1.) Accomplished³⁶ may, charming like the planets, the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, ever preserve you from the darkness arising from this mundane existence !

(2-4.) Triumphant is the illustrious Bhāskarāchārya whose feet³⁷ are revered by the wise,³⁸—(he who was) eminently learned in Bhaṭṭa's³⁹ doctrine, unique in the Sāṃkhya, an independent thinker in the Tantra, possessed of unblemished knowledge of the Veda, (and) great in mechanics and other arts ; who laid down the law in metrics, was deeply versed in the Vaiśeṣika system, might have instructed the illustrious Prabhākara in his own doctrine, was in poetics (himself) a poet, (and) like unto the three-eyed (god Śiva) in the three branches (of the Jyotiṣha), the multifarious Gaṇita and the rest.

(5.) May blessings rest on the illustrious race of Yadu with everything pertaining to it, (a race) in which Viṣṇu himself was born, to protect the trembling universe !

(6.) (In this race) was born the illustrious prince Bhillama, a lion to the furious combined arrays of the roaring Gūrjara elephants, skilful in cleaving the broad breasts of the Lāṣas, (and) a thorn in the hearts of the Karnaṭas. (And) here there was the crest-jewel of princes, the illustrious Jaitrapāla, who put an end to the pleasures of the beloved ones of the distressed ladies of Andhra.

(7.) From the illustrious Jaitrapāla sprang, (in truth) a part of the beloved of Lakṣmī, Siṃghaṇa, who escaped (the ills of) this mundane existence (?) ; a ruler of the earth who acquired great might on the battle-fields, who in the van of the fight struck down the prince ruling over Mathurā (and) the lord of Kāśi, (and) by whose young dependent even that valorous Hammīra was defeated.

(8.) In former days Puruṣhottama became incarnate for the good of the world in Yadu's family. He it is who here is conquering the whole earth (and) who protects me,—the ruler of the earth, the lord Siṃha.

Now for the description of the family of the dependents :—

(9.) May fortune attend the illustrious solar race in which the prince Nikumbha born, whose descendant was Rāma !

(10.) In this (race) was the illustrious prince, named Kṛishṇarāja, who defeated

³⁵ I.e. either Śiva or Gaṇeśa.

³⁶ The verse being incomplete, it is impossible to say whether the word *siddham* with which it opens should be construed with what follows or be taken separately. But it is clear that *siddham* is used at the beginning to make the inscription commence with a word of auspicious import.

³⁷ Or, possibly, 'words.'

³⁸ Or, 'the gods.'

³⁹ I.e. Kumārīlabhaṭṭa's.

the rulers of the earth, meditated solely on the lord of Lakshmi, (*and*) bent his thoughts on revering gods and Brāhmanas. Since in the qualities of bravery, generosity, discrimination and prowess none else was his equal, he obtained that title which had been gained by the foremost of the Pāṇḍavas,—(*the title of*) Dharmarāja.⁴⁰

(*Vv.* 11 *and* 12.) From him sprang a son, the illustrious Indrarāja, of far-reaching intelligence (*and*) endowed with eminent prowess; a hero, whose head was fanned⁴¹ by the wives of his enemies. And he had a son, gracious to the good, expert in teaching the wives of (*hostile*) feudatories the vow of widowhood, endowed with sterling qualities (*and*) a store-house of religious merit,—Govana, skilful as a rider of horses like Revanta, at whose sight the god of love, proud as he was of his beauty, left the body.⁴²

(13.) From the illustrious Govana, an ocean, as it were, containing countless jewels, sprang, a very Indra among the rulers of the earth, the illustrious Soḍeva, who spread the fame of his religious merit, conquered the hosts of enemies, (*and*) adored Vāsudeva;

(14.) A cage of adamant to (*shelter*) those who sought his protection, always a brother to others' wives, in keeping the vow of truth a very Yudhishtira, (*and*) ever a fever of terror to the enemies' wives.

(15 *and* 16.) Since Soḍeva has gone to heaven, his younger brother rules here 'the country of the sixteen-hundred villages' with its forts and towns. May he, Hemādideva, the son of the illustrious Govana, whose thoughts are fixed on Nanda's son,⁴³ long live happily,—he who in liberality resembles the son⁴⁴ of the Sun, (*and*) who in bravery is like Arjuna; that famous frontal ornament of the princes in Nikumbha's family, whose hand is a lion to the elephants of the enemies of the illustrious Simghana⁴⁵—

(17.) In the Śāṇḍilya race was the king of poets Trivikrama. To him was born a son, named Bhāskarabhaṭṭa, on whom king Bhoja conferred the title of Vidyāpati.

(18.) From him was born Govinda, the omniscient, like unto Govinda; (*and*) he had a son, a second Sun, as it were, Prabhākara.

(19.) From him was born Manoratha, who fulfilled the desires of the good; (*and*) from him, the illustrious Maheśvarāchārya, the chief of poets.

(20.) His son was the illustrious Bhāskara, the learned, endowed with good fame and religious merit, the root (*as it were*) of the creeper—true knowledge of the Veda, (*and*) an omniscient seat of learning; whose feet were revered by crowds of poets, while his words were rendered perspicuous by the enemy⁴⁶ of Kamsa, (*and*) with whose disciples no disputant anywhere was able to compete.

(21.) Bhāskara's son was Lakshmidhara, the chief of all sages, who knew the meaning of the Veda, (*and*) who was the king of logicians (*and*) conversant with the essence of discussions on the subject of sacrificial rites.

(22.) Judging him to be well acquainted with the contents of all the Śāstras, Jai-trapāla took him away from this town and made him chief of the learned.

⁴⁰ *I.e.* 'king of justice,' an epithet of Yudhishtira.

⁴¹ This is not the ordinary meaning of *vidhānita*, but I see no other way of translating the word.

⁴² The original has a play on the word *Ananta*, 'the bodiless one,' which is one of the names of the god of love.

⁴³ *I.e.* Vishnu.

⁴⁴ *I.e.* Karna.

⁴⁵ Or, 'whose hand is to the enemies of the illustrious Simghana what the lion is to elephants.'

⁴⁶ *I.e.* Vishnu-Krishna.

(Fv. 23 and 24.) To him was born a son, Chaṅgadeva, (*who became*) chief astrologer of king Siṃghaṇa; who, to spread the doctrines promulgated by the illustrious Bhāskarāchārya, has founded⁴⁷ a college, (*enjoining*) that in (*this*) his college the *Siddhāntaśiromani* and other works composed by Bhāskara, as well as other works by members of his family, shall be necessarily expounded.

(25.) The land and whatever else has been given here to the college by the illustrious Soḍdeva, by Hemāḍi and by others, should be protected by future rulers for the great increase of (*their*) religious merit!

May it be well! In Śaka 1128, in the year Prabhava, on the full-moon day in the month Śrāvaṇa, at the time of an eclipse of the moon, the illustrious Soḍdeva, in the presence of all the people, granted to the college founded by his preceptor, (*confirming the gift*) by (*pouring out*) water from his hand, sources of income, as follows:—⁴⁸

XL.—BEGUR STONE INSCRIPTION OF THE GANGA KING EREYAPPARASA.

By J. F. FLEET, B.O.C.S., M.R.A.S., C.I.E.

This inscription was originally brought to notice by Colonel Henry Dixon, H. M.'s 22nd Regiment, Madras Native Infantry, in his photographic collection, published in 1865, of inscriptions on stone and copper from various places in the Maisūr territory. A print from his negative has been published in my *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 247. And Mr. Rice has given a reading of the text, and a translation, in his *Mysore Inscriptions*, p. 209f., with a lithograph of the entire stone (*id.* Frontispiece). His reading, however, contains many inaccuracies; and his translation is but little in accordance with the real meaning of the original. I edit the inscription partly from the photograph, and partly from a very good inked estampage, for which I am indebted to the kindness of Dr. Hultsch. The photograph is for the most part very clear and legible; but it fails to give the proper reading in line 1, and at the commencement of line 2. The estampage has made the text perfectly clear and intelligible here; and has also cleared up one or two minor points that were rather doubtful in the photograph.

Bēgūr is a village about six miles south by east from Bangalore (properly Beṅgaḷūr), the chief town of the Bangalore District in Maisūr. It is shewn in the map, Indian Atlas, Sheet No. 60, as 'Baigoor,' in Lat. 12° 53', Long. 77° 41'. It is mentioned in lines 5 and 6 of this record by the older name of Bempūr or Bempūru. The inscription is on a stone-tablet, measuring about 6' 6" broad by 6' 8" high, which was found at this village, and is now in the Museum at Bangalore.

The chief part of the writing is in six lines, covering a space of about 6' 6" broad by 1' 5" high, which run right across the upper part of the stone. And each of these six lines is separated from the next by a line cut in the stone from end to end; this is a peculiarity which I have not as yet met with in any other inscription. There are also six short lines running on in continuation down the proper right side; the same number on

⁴⁷ The original has the present tense 'he founds.

⁴⁸ The following passage, which is not Sanskrit, I do not understand. Its general sense appears to be, that Soḍdeva allowed the college to levy certain taxes from tradesmen and manufacturers, and also assigned to it the income from one or more villages, the name or names of which may be contained in the concluding lines of the inscription.

the proper left side; and the name of a village (line 13) near the centre below line 6. Except in some places along the top of line 1, the inscription is very well preserved; and it is legible throughout without the slightest doubt. — The rest of the stone is occupied by sculptures. The principal division of them represents a battle-scene. The troops on the proper right side are led by a man on horseback, sword in hand, whose rank is indicated by his head-dress and by some umbrellas, one of which is apparently a triple one. Behind him, there are two followers on horseback. In front of him, there is a man on foot, blowing a horn; and beyond the latter there is another horseman. The troops on the proper left side are led by a man on an elephant, wielding a spear, whose rank again is indicated by his head-dress. He is attended by an archer in the howdah, and by a separate follower on horseback. Behind the elephant there seem to be two supernatural beings; one of them being possibly Bhairava, and the other Kālī, as proposed by Mr. Rice. The centre and the foreground shew the fight between the two parties. Above this scene there is represented the king, seated on a low stool, with his feet resting either on a man kneeling on all fours or on a footstool carved to represent that device, and evidently waiting for news from the field of battle.¹ He is attended by two female *chaurī*-bearers. There is another woman in front of him; and beyond her, a soldier, holding across his right knee either a quiver, or perhaps a large tube for carrying despatches. Behind the king and his *chaurī*-bearers there stands another woman, who seems to be trying to entice into a cage a bird which is perched on the king's uplifted left hand. And behind her again, there is another woman, standing under a flag-staff. — The characters are the so-called Old-Kanarese characters, belonging approximately to the ninth century A.D. The lingual *ḍ*, as distinct from the dental *ḍ*, is formed very clearly in some words, e.g. in *māḍi* and *gaṅgavāḍi*, line 3; in other cases, however, the distinction is not made. The mark attached to the up-stroke of the *l* in *kūḍal*, line 15, which does not appear in the other cases in which this letter is used, seems to be a form of the Kanarese *virāma*, and to give the final *l*; the full form of the word is *kūḍala* or *kūḍalu*. The size of the letters varies from about 1½" to 2¼". The engraving is bold, deep and good. — The language is Old-Kanarese, with the usual mixture of Sanskrit words in lines 1 to 3. The whole record is in prose. And it presents no particular difficulties, except in the quaintness of the construction. The whole passage from *ḍīra-mahēndranol* to *kālnāḍ-ittan* is in reality one unbroken sentence, the component parts of which are connected by verbs in the subjunctive mood. Thus, "when the army attacked" is literally "if the army rises to;" "when there was no room left for the battle-horn" is literally "if the place for the battle-horn perishes;" and "he was pierced and died" is literally "if, having been pierced, he dies." In order to present a readable translation, I have had to follow a more direct construction. — In respect of orthography we may notice (1) the use of *ri* for *ṛi* in "ālamkrity", line 1-2, though the subscript *ṛi* itself occurs a little further on, in *ṣvayamvrīta*; (2) the use of *dhāh* for *ḍāh* in *badhdham*, line 6; (3) the use of *b* for *v* in *ḍīra*, line 3; (4) the use of *ś* for *s* in *ṣvayamvrīta*, line 2; and (5) the use of the Dravidian *l* in all the Sanskrit words, except, of course, as an initial in *lakṣmī*, line 2, and except in

¹ Mr. Rice interpreted this part of the sculptures rather differently. But the stone is distinctly a charter (*śāsana*), not a monumental stone (*vīragal*); and consequently this part of it does not represent celestial nymphs waiting for the slain heroes. Also, the central seated figure is plainly a man; not the queen of the nymphs.

maṅgala, line 6; in line 19 we have *maṅgala*, with the Drāviḍian *l*; in line 6, as in many other cases, the word is part of a village-name, and I am not quite sure whether, as such, it is really the Sanskrit word, or whether it is of Drāviḍian origin.

The inscription refers itself to the time of a Gaṅga king named Ereyapparasa or Ereyappa, who was reigning as paramount sovereign over the Gaṅgavāḍi Ninety-six-thousand district. He was at war with a certain Vīra-Mahēndra. One of his armies, called the army of Nāgattara, headed by its chieftain, came in collision with the army of Ayyapadēva, who was plainly one of the commanders of Vīra-Mahēndra. In the fight that ensued, Ayyapadēva was killed, (and his troops routed). And in recognition of this, Ereyapparasa conferred upon his slayer, Iruga, a fillet or badge of honour called the *Nāgattara-vaṭṭa*, and granted to him the twelve villages known as the Bempūr Twelve, which constituted the Kalnāḍ district.

Of the places mentioned in this inscription, the Gaṅgavāḍi Ninety-six-thousand is well known from other records. It constituted specially the dominions of the Gaṅgas of Western India, and it embraced chiefly the present territory of Maisūr. Bempūr or Bempūru is plainly the original name of the modern Bēgūr; though, why the *mp* should have changed into *g*, I cannot at present explain. Iggaḷūru still exists under the same name; it is the 'Igloor' of the map, in the Ānekal Tālukā of the Bangalore District, about eight miles south-east of Bēgūr. One or other of the two villages of the names of which Nallūru is a component, may perhaps be identified with the 'Nelloor-putnam' of the map, in the Dēvanhalli or Dēvaṇḍahalli Tālukā, twenty-four miles in a north-easterly direction from Bēgūr; it is described as a ruined city of some antiquity (Rice's *Mysore and Coorg*, vol. II, pp. 56, 74); and about nine miles south-east of it, the map shews a 'Chicka Nelloor,' which may perhaps be identified with the other of the two villages. And Pāvina-Pullammaṅgala is possibly represented by the 'Woolmangle' of the map, in the Mālūr Tālukā of the Kōlār district, about twenty miles to the east by north from Bēgūr. For the other places, I cannot find any representatives in the map. But a reminiscence of the name of the Kalnāḍ district, is perhaps preserved in the name of the modern Ānekal Tālukā.

The inscription is not dated. On palæographical grounds, it may be referred to about the ninth century A.D.; but this, of course, is only an approximation, liable to correction at any time when we may be in a position to identify with certainty the persons who are mentioned. As regards Ereyapparasa or Ereyappa, the only person whose name at all resembles his, is the Eregāṅga of one of the spurious Western Gaṅga grants (*Ind. Ant.* vol. XIV, p. 229 ff). *Ereyappa* is, of course, simply *ere*, with *appa*, 'a father,' as an honorific suffix; and *arasa* means 'a king.' But there are no particular reasons for proposing to identify Ereyappa with Eregāṅga. Vīra-Mahēndra has been identified by Mr. Rice (*Mysore Inscriptions*, pp. xlv., lvii., lxiii.) with a Pallava king Vīra-Nolamba, of whom there is an inscription at Gōribidnūr in Maisūr, which speaks of him as the 'protector of Ayyapadēva's daughter.' Vīra-Mahēndra may possibly be a Pallava king. But the name is not known as yet from any other record. And it is impossible to identify him, with any certainty, with any particular king of the Pallava dynasty, and especially with any particular Vīra-Nolamba.² Also, to understand the

² Vīra-Nolamba means 'the brave Nolamba,' whereas Vīra-Mahēndra most probably means, not 'the brave Mahēndra,' but 'a very Mahēndra (Indra) among brave men.'

reference to Ayyapadéva's daughter in the Gôribidnûr inscription, we require the full text of that record. And the sculptures on the Bêgûr stone do not bear out Mr. Rice's assumptions. He suggested that the woman standing under the flag-staff is Ayyapadéva's daughter, bound to it as a captive; and that, being taken prisoner in the fight in which Ayyapadéva was killed, she became the prize of the victorious Pallava. But, as I have already said (see note 1, above), the stone is distinctly a charter, not a monumental slab; so that the sculptures in the upper row do not refer to Ayyapadéva at all. And there are no indications of a rope on the staff of the standard; while, that which is on the woman's right wrist appears distinctly to be a set of bangles, as on both wrists of the other women, and not the coils of a rope. The mention of the Nâgattara and his army, suggests the idea of a reference to some Nâga tribe. I do not find, however, any indications of Nâgas among the figures represented in the sculptures.

In consequence of Mr. Rice's rendering of this inscription, it appeared to contain some other historical details, which are now found to be quite illusory. Thus, his translation speaks of "the illustrious Ereyapparasa, brilliant as lightning, descending among the stars in the clear firmament of the world-renowned Gaṅga race, protector of the mighty kings of Vaḷala and Mékhala, the chosen lord and possessor of the fortune of the auspicious Taila's dominion." From this, Mr. Rice (*Mysore Inscriptions*, pp. xlv., xlv.) inferred that Ereyapparasa was an usurper of the Gaṅga sovereignty; and he placed him in the period A.D. 777 to 857, between Râja-Malladéva and Gaṇḍadéva. But, on the contrary, Ereyapparasa is most distinctly described as belonging himself to the Gaṅga family. The "mighty kings of Vaḷala and Mékhala" owe their existence to nothing but a pure mistake, and need no further comment. The supposed Taila, however, is a matter of more importance, especially in connection with the name of Ayyapadéva, which really does occur in this record. During the period to which this inscription belongs, there was a long break in the supremacy of the Western Chalukya kings. Their records, however, pretending to give an uninterrupted succession, mention a certain Taila I., and his great-grandson Ayyana I., who have to be placed in this period. And, on seemingly good grounds, Mr. Rice found a reference to both of these persons in the present record; and an apparent corroboration of his general results, in the supposed fact that Prôlirâja, the father of the Kâkatya king Rudradéva, took away a kingdom from a certain Tailapa, — assumed to be Taila I., — and gave it to a "king Erha," whom Mr. Rice took to be the present king Ereyapparasa. Prôlirâja, however, belongs to a much later time, *viz.* to the period just before A.D. 1162; and the Tailapa who is mentioned in connection with him, is the Western Châlukya king Taila or Tailapa III. (A.D. 1150 to about 1162). Moreover, the kingdom that was disposed of by him was taken from a certain Gôvindarâja, and was given to a king whose name was in reality Udaya, not "Erha" (see *Ind. Ant.* vol. XI, p. 17). These items of contemporaneous history thus disappear altogether. And, as a matter of fact, the name of Taila does not occur in the present record at all. It was deduced from words which really are °*âlamkrity-aîlâdhipatya*. In the photograph, the reading *tail-âdhipatya* might be justified, as the words preceding it are there not at all clear; and especially because there really is a mention of an Ayyapadéva further on. But the estampage has placed the true reading of the passage beyond any possibility of doubt. That the Ayyapadéva

of this record may be the Western Chalukya Ayyana I., still remains possible; but it cannot be taken as at all a certainty.

TEXT.*

- 1 Ōm¹ Svasti Samasta-bhuvana-vinū(nu)ta²-Gaṅgakuḷa-gagana-nirmmaḷa-tārāpati
jalādhi-jala-vipulā-valaya-mēkhal[ā]-kalāp-āḷam-
2 kri(kri)ty-aīlādhipatya-lakshmi-ēva(sva)yamvrita-pati(ti) tādvādy³-aganita-guṇa-
gana-vibhūṣhaṇa-vibhūṣita-vibhūti śrīmad-Ereyapp-arasaṁ
3 pagevar-ellaman-ni[h*]kshatram-mādi Gaṅgavādi-tombhatt[ā*]ṛu-sāsiramuman-
ēka-chhatra⁴-chchhāyeyo[=ā]uttam-iḷdu [i*] Bī(vi)ra-Ma-
4 hēndranol=kādal=endu Ayyapadēvaṅge sāmanta-sahitaṁ Nāgattaranam⁵ daṇḍuv-
ēḷdode tumbe pādiyo[=kādi] kālegam=imb-a-
5 ḷidode Aneyo[=ānt=i]ridu sattod=adam kēḷd=Ereyapaṁ⁶ mechchi Irugaṅge Nāgat-
tara-vaṭṭam-gaṭṭi Bempū[r*]-ppanneradu-
6 maṁ śāsana-badhha(dhha)ṁ Kalnād=ittan-Av-āvuv=endode || Bempūrū
Tovagūrū Pāvina-Pullamṁaṅgala Kātānidu-Nallūru
7 Nallūru-Koma- 13 Sāramvu || 14 Elkuppe Paravūru
8 raṅguntā ||¹⁰ I- 15 Kūdal | initumam
9 ggalūru¹¹ || Du- 16 pola-mēre-sahita-
10 gmonelmalli 17 m=ittan=Ereyapaṁ
11 Gaḷamjavā- 18 śavucharan-Nāgara-
12 gilū || 19 nge [ii*] Maṅgala-
mahā-śrī [ii*]

TRANSLATION.

Ōm! Hail! While the glorious Ereyapparasa, — whose dignity was adorned with the decoration of a countless number of meritorious qualities, commencing with such (*epithets*) as 'he who is a spotless moon in the sky which is the family of the Gaṅgas, praised throughout the whole world,' (*and*) 'he who is the lord, chosen by herself, of the goddess of sovereignty over the (*whole*) earth, who has for an ornament round (*her*) waist a zone which is the great circle of the waters of the oceans,' — having deprived all (*his*) enemies of power, was ruling the Gaṅgavādi Ninety-six-thousand under the shadow of a single umbrella: ¹²—

(Line 3) — Saying " (*We have*) to fight against Vira-Mahēndra," the army of the Nāgattara, together with the chieftain (or chieftains), attacked ¹³ Ayyapadēva. And

* From the inked stampage and the photograph combined.

¹ Represented by a plain symbol.

² The syllable *nd* is quite spoilt in the photograph, where it appears to be *dz*. We have a similar instance of the lengthening of the *u* of *nuta*, in *pramūteyūṁ*, *Ind. Ant.* vol. XIX. p. 273, line 23; see also *id.* line 11 and note 11.

³ Read *tāvad-ādy*.

⁴ Read *chchhattra*.

⁵ The *anuvāda* here is quite distinct; but we must strike it out, and read the genitive *nāgattarana*.

⁶ Properly there should be the double *pp* in the fourth syllable of this name. It occurs again, however, with the single *p*, in line 17; and I have therefore left it without correction.

¹⁰ The punctuation in this part of the record is rather capricious.

¹¹ The *ā* of the syllable *āḷ* has failed to appear in the photograph at all. But it is quite distinct in the stampage.

¹² i.e. 'was reigning as paramount sovereign.'

¹³ *lit.* 'on its rising to, i.e. against.'

when it was overwhelming (*him*),¹⁴ having fought on foot,¹⁵ when there was no room left for (*his*) battle-horn, he mounted an elephant, and there was pierced and died.

(L. 5) — Having heard that, Ereyapa¹⁶ was pleased; and, having bound on Iruga the fillet called *Nāgattara-vaṭṭa*,¹⁷ he gave him the Kalnāḍ district, secured by (*this*) charter, (*consisting of*) the Bempūr Twelve (*villages*).¹⁸

(L. 6) — They are as follows:—Bempūru and Tovagūru, Pāvina-Pullamūṅgala, Kūtanidu-Nallūru, Nallūru-Komaraṅguntā, Iggalūru, Dugmonelmalli and Gaḷaṇ-javāgilu, Sāramvu, Elkuppe, Paravūru, (*and*) Kūḍal.

(L. 15)—This much, with (*a specification of*) the boundaries of the fields, gave Ereyapa to (*his*) follower, the Nāgara.¹⁹ (*May there be*) felicity and great good fortune!

XLI.—A STONE INSCRIPTION FROM RANOD (NAROD).

BY PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

In my account of the Bilhari inscription of the rulers of Chedi, *ante*, pages 253 and 267, I had occasion to mention an inscription at Ranod, published in the *Jour. As. Soc. Beng.*, vol. XVI, pages 1080-88, which, I said, might, when properly edited, serve to elucidate certain passages of the Bilhari inscription, and which, I hoped, would also otherwise prove of historical value. I now have to state that, in the midst of the last hot season, Dr. Führer proceeded to Ranod, and, under considerable difficulties, took two impressions of the inscription thus referred to, which have rendered the preparation of a trustworthy text of it an easy task. Unfortunately, the importance of the inscription has not turned out to be at all proportionate to the trouble which Dr. Führer has taken about it; but my thanks to him are none the less sincere.

Ranod, or, as it is more commonly called in the neighbourhood, Narod (Narvad), is described as an old, decayed town of some size, in the state of Gwālīor, about half way between Jhānsī and Guna, and 45 miles due south of Narwar, *Indian Atlas*, quarter-sheet No. 51, S.E., Long. 77° 56' E., Lat. 25° 5' N. The most remarkable building of the place is reported to be an old Hindu palace, of the main part of which a photozincograph is given in Sir A. Cunningham's *Archæol. Surv. of India*, vol. II, Plate lxxxv. In front of it is an open cloister, with suites of rooms at each end, which form three sides of a court-yard; and outside the court-yard is a deep square tank with steps leading down to the water's edge, while close by there is a second tank. Judging from the contents of the inscription, I have no doubt that the building thus described by Sir

¹⁴ *lit.* 'on its swelling, or becoming very numerous.'

¹⁵ *lit.* 'on the road.'

¹⁶ See note 9, above.

¹⁷ Compare the *mūma-parjerepu-paṭṭa*, which, with the title of Tribhuvanaśāhī, Vikramāditya II. presented to the architect of his temple at Paṭṭadakal; see *Ind. Ant.* vol. X, p. 164.

¹⁸ The absence of any copulative suffix with the word *kalnāḍ*, prevents our translating "the Bempūr Twelve and the Kalnāḍ district;" and shews that the Kalnāḍ district consisted of the Bempūr Twelve.

¹⁹ This is the only expression in the whole record, the meaning of which has remained at all doubtful. *Savuchara*, or more properly *savuchara*, must be a corruption of the Sanskrit *sahachara*, 'a companion, a follower.' And *nāgaruṅga* is I should think, a mistake for *nāgattaraṅga*, 'to the Nāgattara.'

A. Cunningham¹ was really a Maṭha or residence of ascetics, and that one of the existing tanks is the very tank the construction of which is recorded in this inscription.

The inscription is engraved on an erect tablet in the left end wall of the lower verandah of the main building. It consists of 64 lines of writing, which cover a space of 6' 11" high by 2' 10½" broad. The writing is nearly throughout in a state of perfect preservation, so that almost everything may be read with absolute certainty. The average size of the letters is between ¼" and ⅓". The characters are Nāgari of the 10th or 11th century; they were written on the stone by Rudra, and engraved by Jejjāka (line 64). The language is Sanskrit; and, excepting the introductory *om namaḥ Śivāya* and the words *Rudreṇa likhita* at the end, the inscription is in verse. It was composed by Devadatta, and delineated or copied out (*varṇitā*) by his son Haradatta (verses 68 and 69). As regards grammar and orthography, there are few things which need be drawn attention to. Except in the word *divisadām*, in line 32, for which in classical Sanskrit we should have expected *divishadām*, the sibilants are everywhere employed in their proper places. The letter *b* is throughout denoted by the sign for *v*. Instead of *anusvāra*, we have the guttural nasal in *vr̥ṇhitaṇi*, line 1, and the dental in *śreyāṇsi*, line 3, and *-śāṇsi*, line 9; and instead of *ri*, the vowel *ṛi* in *udṛikta*, line 22. Before *r* the consonant *t* is nine times doubled, e.g., in *ttripura*-, line 5, *-mātram*, line 22, *yattra*, lines 31 and 57; and the word *ujjvala* is, as usually, spelt *ujjala*, in lines 50 and 56. A wrong *saṁdhi* we have in *phalam=vipula*-, line 6, and in *Kim-vāmṛita*°, line 57; and wrong grammatical forms are *āpya* for *āptvā*, in line 11, and *samudīyamānaḥ* for *samudyan*, or *samudayan*, in line 7. Besides, I may draw attention to the unusual noun *parishvasaḥkaṇṭi*, in line 4, and to the verb *ud-akhoti*, in line 64, derived from *ut-khūṭ*, 'to cut or engrave,' which has not been met with elsewhere.

Considering that the language is generally plain and easy to understand, and that the inscription offers very little that can be of value to the historian, it will be sufficient to give the following short abstract of the contents:—

After the introductory "om, adoration to Śiva," and five verses in honour of Gaṇeśa (Vināyaka), Sarasvatī, and Śiva (Śambhu, Dhūrjati, Tripura-vijayin), the inscription records (in verse 6) that Śiva (Purāri) once pleased Brahman by offering him a sacrifice, the result of which was the origin of the family or line of sages which will be treated of in the following (v. 7). In it, there was a sage who is described as Kadambaguḥādhivāsin, 'the inhabitant of Kadambaguḥā'; from him sprang the sage Śaṅkhamatḥikādbipati, 'the superintendent of Śaṅkhamatḥikā'; next came Terambipāla, 'the protector of Terambi'; then Āmardakatīrthanātha, 'the lord of Āmardakatīrtha'; and after him Purandara (vv. 8-10). When the king, the illustrious Avanti or Avantivarman, who was desirous of being initiated in the doctrines of the Śaiva faith, heard of the great holiness of this sage, he resolved to bring him to his own country. He accordingly went to Upendra pura, induced the sage to accede to his request, was initiated by him in the Śaiva faith, and duly rewarded him (vv. 11-13). Purandara then founded a Maṭha, or residence of ascetics, at Mattamayūra, the prince's town; and he also established another Maṭha, at Raṇipadra, the place where the inscription is (vv. 14 and 15). Next came Kavachāśiva; his disciple was Sadāśiva; and he was succeeded by Hṛidayeśa (vv. 16-21). Hṛidayeśa's disciple was Vyomaśiva

¹ See his *Archaeol. Survey of India*, vol. II. pages 303-306. It will be seen below that the inscription mentions no king Someśa or Someśvara, and no town Nāyāpura.

(Vyomaśambhu, or Vyomeśa), whose holiness and learning, in which he surpassed all manner of devotees and learned men (the Śākya or Buddhists, who are compared to elephants, the jackal-like Jains, and others), are eulogised in verses 22-42. He restored to Ranipadra its former splendour, repaired and enlarged the Maṭha, erected temples and set up statues of Śiva, and he in particular built a magnificent tank, to the description of which no less than twenty verses of the inscription are devoted (vv. 45-64). Verse 65 expresses the wish that the tank may last for ever; and v. 66 forbids the planting of trees near it. And, finally, v. 67 forbids the ascetics to sleep on beds and to allow women to pass the night within the Maṭha.—The inscription is not dated, but it may on palæographical grounds be assigned to the end of the 10th or the beginning of the 11th century A.D.

Of the individuals mentioned in the above, only the prince Avanti or Avantivarman would be likely to interest the historian; but we know nothing about him from other sources, and I can only suggest that he may be related to the Chaulukya princes Avanivarman, Sadhanva, and Simhavarman, the ancestors of the Chedi queen Nohalā, who are mentioned in verses 34 and 35 of the Bilhari inscription, and that he cannot have lived later than the second half of the 9th century. Of the places, Ranipadra I take to be Ranod itself; Mattamayūra, the town of Avantivarman, and Upendrapura (or Vishnupura?), the original dwelling-place of the sage Purandara, I am unable to identify. As regards Kadambaguhā and the other localities from which the earlier sages receive their appellations, I would suggest that Terambi may be identified with Terahi, which is five miles to the south-east of Ranod, and Kadambaguhā with Kadwaia or Kadwāha, a place which is about six miles south of Terahi, and where there are even now four standing temples and the ruins of nine others.*

Of the sages themselves, Purandara is evidently the personage called Mattamayūranātha, 'the lord of Mattamayūra', in verse 49 of the Bilhari inscription. And the account given of him and of his having initiated Avantivarman in the Śaiva faith, in the present inscription, shows that we must read the second half of that verse, one or two *aksharas* of which were indistinct in the impressions, and the exact meaning of which was not apparent at the time, thus:—

*nihśesha-kalmasha-mashim=apahritya yena
saṅkrāmitam=para-mahō nripater=Avanteḥ ||*;

and must translate:—'who, when he had removed every stain of impurity from the prince Avanti, communicated (to him) supreme splendour (by initiating him in the Śaiva faith).'

Of the other sages, the Bilhari inscription too mentions Sadāśiva and Hṛidayaśiva (Hṛdayeśa); but in the place of Kavachaśiva that inscription has Dharmasambhu, and between Sadāśiva and Hṛidayaśiva it interposes two other sages, one described as Mādhumatya, and the other called Chādāśiva.

I owe to the kindness of Mr. Fleet a rough rubbing, received from Sir A. Cunningham, of a third inscription which treats of the same line of Śaiva ascetics that is eulogized in the Ranod and Bilhari inscriptions. This third inscription is at Chandreh on the Son river in Rewa, and has been previously mentioned by Mr. Beglar in *Archæol.*

* See *Archæol. Survey of India*, vol. XXI, pages 176 and 177.

Surv. of India, vol. XIII, page 8. It is on two slabs of stone, each measuring about 3' 2" broad by 1' 4" high, and consists of 27 lines. According to Mr. Beglar it contains the date *Samvat 324 Phālguna-sudi 6*, the year of which Mr. Beglar proposes to alter to 1324. But the inscription is really dated *Samvat 724 Phālguna-sudi 5*, and, from the style of the writing and the locality in which the inscription was put up, this date must be referred to the Chedi era, so that the year corresponds to A.D. 972-3. Like the Ranod inscription, this one also appears to be of slight importance,¹ and I here refer to it chiefly because in line 5 it mentions, apparently in connection with Mattamayūra, the sage Purandara of the present inscription. For since Purandara, in the Chandrehe inscription, is followed by about five more generations of sages, the date of the inscription proves beyond doubt; what I have intimated above, that that sage, and with him the prince Avantivarman, cannot possibly be placed later than the end of the 9th century A.D.

TEXT.²

- I. 1. श्री नमः शिवाय ॥
 प्रातृवेखनवाभोदगर्जितौर्जित्त्वजिन्ति वः ।
 वेनायकानि निघ्नन्तु निर्विघ्नं वृद्धितान्यघम्³ ॥⁴—[1].
 प्रसन्नौजस्मिधुर-
2. व्यक्ताव्यक्तस्वरूपभाक् ।
 देवता वाक्सरिद्धेर्दुर्मुदे स्ताहः सरस्वती ॥ —[2].
 संपूर्णार्कमशेषकलमधुवः सम्प्रभमप्यादरा-
 इरं पादतलाव-
3. चहननमत्तौलासनमस्तित्ति ।
 सानन्दं युगपत्पुरासुरसभासंरभदत्तव्यथं
 ग्रन्थोर्जास्वपरिपङ्क्तं दिव्यतु श्रेयान्ति⁵ वः स्थानकम् ॥⁶ —[3].
 धरसभरावनता-
4. वनिविनमत्तमठोरुकार्यराभोगा ।
 नाव्यस्य घूर्जटेर्धुरि वर्णपरिचक्षणी जयति ॥⁷ —[4].
 उत्तिष्ठतो दण्डपादो यङ्गगणुहुभिः सार्धसुत्तभ्य भूयः
 प्रायाद्यावत्स्वसीमाम-
5. परपदभरन्नष्टपृष्ठा क भूमिः ।
 इत्यंदौश्येपि रङ्गे गगनतलचक्षुश्चारिकाचारहृत्ते-

¹ My rubbing is so indistinct that I am unable to give an accurate account of the contents of the inscription. But so far as I can see, it records the construction of a tank and some buildings by a sage Prāsāntasīva, and their restoration by the sage's disciple Prabodhasīva. The spiritual ancestors of Prāsāntasīva appear to be Purandara, Śikhāśīva (who seems to be called Madhumatī-pati, an appellation which may explain the name Mādhumateya of the Bihari inscription), and Prabhāśīva. The inscription, which is in verse, was composed by the poet Dhāmasaṭa, the son of Jelka and Amarikā, and grandson of Mehaka, and engraved by Dāmodara, the son of Lakshmidhara and younger brother of Vāsendeva.

Perhaps I may here draw attention to a note on page 5 of *Archaeol. Survey of India*, vol. XIII, according to which there is in the Asiatic Society's collection a rubbing of an inscription from Makuudpur (which is near Chandrehe), dated in (apparently Chedi) Samvat 772. It is very desirable that this inscription should be examined.

² From two impressions, prepared by Dr. Führer, and supplied to me by the Editor.

³ Read वृद्धितान्यघम्.

⁴ Metre of verses 1 and 2, Śloka (Anushtubh).

⁵ Read श्रेयान्ति.

⁶ Metre, Śārdhāvrikāḥita.

⁷ Metre, Aṛyā.

स्त्रायतां वक्षिष्यन्ति स्त्रिपुरविजयिनस्ताण्डवक्रीडितानि ॥¹⁰ —[5].
भक्त्योपसक्तं स्त्रिरभक्तिगम्यः प-

L. 6.

प्रासनं दाहनेतिरम्ये ।

विधाय यज्ञं विधिना विधिज्ञः क्लिप्तानुजपाच्च पुरा पुरारिः ॥¹¹ —[6].

¹² यच्छ्रुत्वास्त्रिपुरनिर्दृतिवीजमुच्चैः पूर्वोत्तरं विपुलवर्धितभूरिशाखः ।

तस्माद्-

7. पूर्व उदभूमुनिवन्ध एव निर्धन्विरन्तरतिसारतरोक्षरम्भः ॥¹² —[7].

तस्मिन्मुनिः सकललोकनमस्त्वमूर्तिरिन्दूपमः प्रतिदिनं समुदीयमानः ।

श्रीमानभूदुवि कदम्ब(म्ब)गुह्याधिवासी तस्माच्च य-

8. ह्रमठिकाधिपतिर्मुनीन्द्रः ॥ —[8].

तेरन्वि(न्वि)पाशः प्रमथाधिपस्य तुलां दधत्तामजयोदयेन ।

ततोभवद्वूरितपास्ततोपि सत्ख्यातिरामईक्षतीर्थनाथः ॥¹⁴ —[9].

तस्मा-

9. तुरन्दरगुहगुहवद्वरिण्यः प्रज्ञातिरेकजगितस्य व(व)भूव भूमिः ।

यस्याधुनापि विदु(वु)धैरिति क्लृप्तयन्त्रि¹⁵ व्याहृत्यते न वचनं नयमार्गविधिः ॥¹⁶ —[10].

वन्धः कोपि चका-

10.

स्थविश्वमहिमा तुल्यं सुनिर्भासिता

राजकुसुमशब्द(ब्द)पूर्वशिखराभ्यर्ण्यन्मकीर्णयुतिः ।

दीक्षार्थीति वचो निशम्य सुकृतो चारोक्तसुर्वीरपति-

र्यस्वेहानयनाय यज्ञमकरो-

11.

श्रीमानवन्तिः पुरा ॥¹⁷ —[11].

गत्वा तपस्वन्तमुपेन्द्रपूर्वं पुरे तदा श्रीमदवन्तिवर्मा ।

भूयं समाराध्य तस्मात्तभूमिं कथञ्चिदानीय चकार पूताम् ॥¹⁸ —[12].

अधोपसद्याय च सन्धगैत्री

12.

दीक्षां स दक्षो गुहदक्षिचार्यम् ।

निवेद्य यक्षी निजराज्यसारं स्वजन्मसाफल्यमवाप भूयः ॥ —[13].

स कारयामास सद्यस्त्रिभाजं सुनिर्गठं सन्मुनिरज्ञ-

13.

भूमिम् ।

प्रसिद्धमावारिधि मेवकल्पं श्रीमत्पुरे मत्तमयूरनाम्नि ॥ —[14].

पुनर्द्वितीयं स्वयमहितोयो गुणैर्मुनीन्द्रो रणपट्टसंज्ञम् ।

तपोवनं श्रेष्ठमठं वि-

14.

धाय प्रष्टुः प्रतिष्ठां परमां निनाय ॥ —[15].

आसीदतः कवचपूर्वशिवाभिधानो लोकप्रियः कवचवहूढदृष्टशक्तिः ।

यः सर्वतो वदति संयति संयताङ्गो

¹⁰ Metre, Sragdharā.

¹¹ Metre, Upajāti.

¹² Read यच्छ्रुत्वा वि०.

¹³ Metre of verses 7 and 8, Vasantatilakā.

¹⁴ Metre, Upajāti.

¹⁵ Read यक्षि.

¹⁶ Metre, Vasantatilakā.

¹⁷ Metre, Śārdūlavikrīḍita.

¹⁸ Metre of verses 12—15 Upajāti.

- L. 15. दाक्ष्यं गुणाश्चमिति कामशरैरभेद्यः ॥¹⁹ —[16].
सदाशिवस्तस्य च शिष्य आसीत्सदा शिवः सर्वजनस्य शान्त्या ।
तपोवनं यो रणपट्टनाम प्रसाधयामास ।
16. तपःसमृद्ध्या ॥²⁰ —[17].
अस्मादनन्यादुदयाद्रिकल्पाज्जम्बी(म्बो)दयोभूद्दयेयसंज्ञः ।
आचार्यसूर्यस्तमसां विदार्य प्रकाममौदार्यमहार्यवीर्यः ॥²¹ —[18].
निरवधि वर्धते न च वि(वि)-
17. भर्त्ति पुरी लघुभावमात्मनः
प्रसरति दिङ्मुखेषु न च चलति मनागपि मार्गसंस्थितेः ।
स्फुरति समस्तवर्णरश्मितं न च मुञ्चति चादृशभ्रता-
मलमधुनापि यस्य
18. कतिनोक्तमित्यमर्षिर्बिशं ययः ॥²² —[19].
यस्यात्मेन्द्रियनिग्रहे निजगुरुस्त्वानान्यसंकुर्वतः
प्रीतिः पादपरिग्रहे च दधतः साधूपभोग्याः श्रियः ।
स्तभ्य-
19. स्ताखिलशास्त्रनिर्गलमतेरासीत्स एवः परं
कान्धैः स्त्रीदरपूर्तिमात्ररतिभिस्तृष्णाभिभूतैः कथा ॥²³ —[20].
यदि गुणकीर्त्तनमधुना निःशेषं तस्य साधु वि-
20. हृषोमि ।
तद्वक्तुं कीर्त्तिमिमां नावसरः प्रस्तुतां तदलम् ॥²⁴ —[21].
श्रीदार्याङ्गुलभारदुर्वहधुरानिर्व्यूढवीर्योदयः
शिष्यः शिष्यवतां विशेषक इव प्रस्ताव-
21. सुख्यः सताम् ।
श्रीमान्द्योमशिवाङ्गयः समभवत्तस्यापि तादृक्पुन-
र्यादृग्भरिभिरुपमद्भुततमैस्तैस्तपोभिर्भवेत् ॥²⁵ —[22].
स्नाघं जस्य जगन्मयेपि दधतः शेषस्य
22. तस्य क्षमा-
मस्य व्योमपदादिमन्त्ररचनास्थाताभिधानस्य च ।
उद्धर्तुं विपदि प्रजां गुरुभरव्यापारदत्तात्मनो
यस्योद्दृ(द्रि)क्परोपकारकरुणामासं प्रवृत्तेः फ-
23. लम् ॥ —[23].
यस्योद्देश्यरितं चिरात्पुलकस्तृष्णस्यलयेषिभि-
र्गन्धुव्यञ्जितम[न्द्र]तारगमकैः संगीयते किञ्चरैः ।
सूर्याचन्द्रमसोः समं प्रतपतः प्र[ध्वं]स्²⁶ दूरं

¹⁹ Metre, Vasantatilakā.²⁰ Metre, Upendravajrā.²¹ Metre, Upajāti.²² Metre, Dhṛitaśrī (or Pañchakāvali); the second line of the verse is incorrect.²³ Metre, Śārdūlavikrīḍita.²⁴ Metre, Āryā.²⁵ Metre of verses 22—24, Śārdūlavikrīḍita.²⁶ The sign of *anusvāra* over the second *akṣara* of this word is doubtful in the original.

L. 24.

तम-

स्तस्यास्त्राङ्गुतकर्णः किमपरं स्तोत्रैर्विचित्रैरपि ॥ —[24].

द्रदिष्ठसदनुष्ठानो मदिष्ठमितभाषितः ।

योन्वतिष्ठत्यतिष्ठावग्रहः सङ्गतिनां व्रतम् ॥²⁷ —[25].

यः संय-

25.

मस्य विनयस्य नयस्य सम्यक्पुण्यस्य चाक्षरितस्य च कीर्तनस्य ।

एकत्र यस्तुमिति सङ्गुण[सं?] ७ — [स्य] त्वद्वा प्रतिश्रयग्रहं गृह्णीष्व जज्ञे ॥²⁸ —[26].

सर्व्वस्य निर्वृतिक-

26.

[रे]ण निरन्तरेण सख्यो(ख्यो)दयेन धवलेन दिगायतेन ।

वर्षिष्णुनाधिकमलङ्कृतमेतदिन्द्रोर्ध्वीनेन यस्य च गुण[प्रस]रेण विश्वम् ॥ —[27].

लोकालोकान्तरालभ्रमणपरिणताव-

27.

सर्व्वेगप्रवृत्ति-

व्यामूलोत्ताललीलां द्रुतगति तुलयन्ध्यातदिकचक्रजालः ।

निर्भूयाद्येषविश्वक्रमणपटु रजः पावनैर्व्यसंनैर्द्या-

मारादाश्चानुवानस्तपस उदग-

28.

मद्यस्य दूरं प्रतापः ॥²⁹ —[28].

येनेदं पुरमायदन्वतमसे मन्त्रं नियोगादिधेः

सत्कीर्त्या रणिपद्रसं[क्रम]चिरादुदृत्त्य यत्नायमम् ।

भूपृष्ठं ग्रामिनेव निर्मलत-

29.

रस्कारस्फुरसेजसा

सर्व्वानन्युदयेन पौरसहितं नीतं पुनस्ताः श्रियः ॥³⁰ —[29].

स्फारैर्धाम्यहिरण्यरत्ननिवहैर्भिः येषमन्त्रव्यङ्गि-

स्वङ्गस्तुङ्गतुरङ्गमै-

30.

भेदभरोहसैव गर्ज्ज्वलैः ।

स्वस्थानस्य विशेषणविद्वत्तमठस्वोद्दामलक्ष्मीधृती

भूभागास्तपसा पुनर्नवद्वयः संरेजिरे यस्य च ॥ —[30].

सा ज्ञाघ्रा वसतिः स

31.

एव विषयस्ते प्राणिनस्ता दिग्गः

सा भूर्भूमिपतिः स एव किमतस्ते ते प्रदेशाः परम् ।

यन्नास्तोयमशेषसत्व(च)हितकृत्वप्रवृत्तः स्वयं

पु-

32.

क्षानां प्रगुच्छतोवनिच्छा पुञ्जी वपुष्मानिव ॥ —[31].

यद्वाचां मनसां च गोचरमतिक्रान्तेन भूभ्रान्वितं

यद्गीतं गुणगर्व्वितैर्हिविस(ध)दां दारैरदभ्यादरं ।

यत्सत्व(च)व्यलितैः प्र-

²⁷ Metre, Śloka (Anuṣṭubh).²⁸ Metre of verses 26 and 27, Vasantatilak..²⁹ Metre, Bragdhārā.³⁰ Metre of verses 29—32, Śārdūlavikrīṭa.

L. 33.

चण्डतपसां तेजोभिर्गोहितं

तन्वान्यत्र चरिन्नसुव्रतमतावर्षैव तावत्स्थितम् ॥ —[32].

पुरा योचितस्त्रादनिभृतनिजाच्चं भगवता

विजिग्ये यः कामस्त्रिपुररिपुणाविष्कृतदया ।

34. निरुद्धाक्षः क्षान्त्वा तमयमजयत्सङ्गरहितः

सुचीवर्णानां स्याद्वा किमिह तपसां दुष्क[र]मिति ॥ ³¹—[33].

स्कारास्फासनघातनिर्हयदलङ्गभीरभेरीरव-

व्याजेनोक्तागुरा कुमारचरिता-

35.

सङ्गु(गु)ह्यचर्यन्तपः ।

यस्माराधयतस्त्रिसंध्यमधुतध्यानस्थितेर्धूर्जटिं

चैतन्योन्मिक्तवृत्तयोपि समये सङ्गुपवेलोत्सवाः ॥ ³²—[34].

सुखं स्वात्मिनिहास्य नाम चरितं न स्यात्सुपुण्या-

36.

र्थिना-

मा वा(वा)व्यालङ्घकीर्त्तिसञ्चिततपस्तेजःसमुत्तेजितम् ।

यस्योच्चैरलघून्नमहुणगुरु व्र(व्र)ह्माण्डमाडम्ब(म्ब)र-

व्यधैर्द्राकशतरुद्रया(वा)हुपरिवैः संधार्यते यत्नतः ॥ —[35].

सिद्धा-

37.

न्नेषु महेश एष नियतं न्यायेक्षपादो मुनि-

र्गभीरे च कणागिनस्तु कणभुक्कास्त्रे श्रुतौ जैमिनिः ।

सांख्येनल्पमतिः स्वयञ्च कपिलो लोकायते सङ्गु-

व्यु(व्यु)हो वु(वु)हमते

38.

जिनोक्तिषु जिनः को वाय नायं ह्यतो ॥ —[36].

यद्भूतं यदनागतं यदधुना किञ्चित्कचिद्वर्त्तते

सम्यग्दर्शनसंपदा तदखिलं पश्यन्प्रमेयं महत् ।

सर्वज्ञः स्फुटमेव

39.

कोपि भगवानन्यः क्षितौ शंकरो

धत्ते किन्तु न शान्तधीर्विषमदृष्टीर्द्रं वपुः केवलम् ॥ —[37].

अस्मिन्बुद्धामधानि प्रभुरतरतपःसीन्नि विख्यातनानि

सर्वानन्युक्त[सा?]-

40.

न्नि क्षितिभृदुरुभरस्यर्द्धिपुण्यहरिणि ।

संपन्नप्रेमिणि सत्सु स्वयशसि निहितस्फारसारप्रथिनि

विद्योत्सर्प्यन्महिनि त्रिभुवनतिलके के गुणा हन्त न स्युः ॥ ³³—[38].

मंलीनं

41.

सुख एव शाक्यकरिणामत्यज्जितं गज्जितं

वासायस्य च जैनजस्य(स्य)कशतैर्दुर्व्याहृतं संहृतं ।

सीढं जातु न जैमिनीयहरिणैर्लीलाकृतं हुंलतं

तस्यान्यद्गगनेशकान-

³¹ Metre, Śikharinī.³² Metre of verses 34—37, Śārdūlavikrīḍita.³³ Metre, Sragdhara.

- L. 42. नपते: किं स्वात्सुतं प्रस्तुतम् ॥ ³⁴—[39].
 यस्वीक्षकैः स्फुरति संतमसं निरख्य तेजः परं प्रतिनिशं प्रतिवासरं च ।
 अन्यः स एष ननु चन्द्रमसो रवेच चन्द्रावदातचरितः सुत-
43. रां चकास्ति ॥ ³⁵—[40].
 यस्यामलं स्फुरति सङ्गुणरत्नचन्द्रमानन्दकारि जनतां जलताविहीनं ।
 श्रीव्योमशशुजलधिः स खलु व्युदस्ततृष्णः सतां समभवद्भुवि कोप्यपूर्वः ॥ —[41].
44. माधुर्यं विनयो नयोनलसता त्वामः क्षमा प्रश्रयः
 स्तेर्यं धैर्यमहार्यवीर्यकलितं सङ्गु(ङ्ग)श्चर्यन्तपः ।
 इत्यादि प्रचिनोमि चेतसि चिरं यद्यत्किमप्यादरा-
 त्तत्तत्त-
45. [र्व]मचिन्धमस्य महतः कस्यास्तु वाचां पयि ॥ ³⁶—[42].
 रेजुः सञ्जनरक्तभावजननान्या सिन्धुवेलावधे-
 क्षितं यस्य यथांसि कुन्दकलिकाक्रोडप्रभाभांश्चपि ।
 तस्यायं खलु देव-
46. तायतनवाग्यापोनिवेशः शुभः
 सोद्यानः प्रथते स्वकीर्त्तिविभवः साक्षादिवानश्वरः ॥ —[43].
 शिवयुग्ममुमादेवीनाम्बेभरविनायकौ ।
 स मठं मन्दिरै रस्यैरयमेतान्य-
47. चीकरत् ॥ ³⁷—[44].
 प्रतिक्षपं या प्रतिवि(वि)म्ब(म्ब)तां गते सुनिर्मले वारिणि तारकागणे ।
 कुमुदतीसङ्गसमुज्झिताप्यलं विभाति विश्वकुमुदेरिवाचिता ॥ ³⁸—[45].
 प्रसादमाधुर्यनिकाम-
48. ह्यं विराजते यत्र गभीरमम्भः ।
 विडम्ब(म्ब)यत्सत्त्विकाव्यव(व)म्बं विश्ववर्णाहितचारुशोभम् ॥ ³⁹—[46].
 शैलाक्षजाभक्तिपरप्रयातपौराङ्गनानूपुरशिञ्जितेन ।
 प्रतिक्षणं
49. या कलङ्गसनादभ्रमं विधत्ते श्रुतिपेशलेन ॥ ⁴⁰—[47].
 धृतोदपात्रावनताङ्गनानां सुखैर्विचित्राधरपत्र(त्र)रस्यैः ।
 तीर्यं गतैर्या प्रतिवि(वि)म्ब(म्ब)नेन भ[शा?]रविन्देन वि(वि)भर्त्ति शोभाम् ॥ —[48].
50. अपूर्वविन्यासविशेषकेण विभूचिता या दयितेव दृष्टा ।
 सोपानमालावलिचारुमध्या नानन्दयत्कस्य मनो मनोज्ञा ॥ —[49].
 प्रासादा यत्र भासन्ते कुन्देन्दुकुमुदोज्ज्व(ज्ज्व)-
51. लाः ।
 श्रीव्योमेशमहोद्यापियशोवीजाङ्कुरा इव ॥ ⁴¹—[50].
 या नीलकण्ठेन तटोपकण्ठं कृतास्वदा धाम परं सुखस्य ।
 प्रासादरम्या रमणीयभूमिः पुरा पुरारैः सदृशो चका-

³⁴ Metre, Śārdūlavikrīḍita.³⁵ Metre of verses 40 and 41, Vasantatilakā.³⁶ Metre of verses 42 and 43, Śārdūlavikrīḍita.³⁷ Metre, Śloka (Anuṣṭubh).³⁸ Metre, Vamśastha.³⁹ Metre, Upendravajrā.⁴⁰ Metre of verses 47—49, Upajāti.⁴¹ Metre, Śloka (Anuṣṭubh).

L. 52.

स्ति ॥ "—[51].

यत्प्रतिष्ठा सांस्त्रुधासितिका प्रासादमासातुदिनं विभाति ।
भयेन भानोः परिचाममेव ज्योत्स्ना स्तितेवामरसङ्गमूर्त्ता ॥ —[52].
अभ्योनिधिसुतुवारशैः सम्मन्वि-

53.

राजेशदि कुलकीनेः ।

तेनोपमीयेत तदा स्फुटं या समुत्तेर्वाकिष्टैर्विभान्ती ॥ —[53].
असुत्तुत्ताफलचावन्ति तोयं सदैव प्रतिभाति यत् ।
अमूर्त्तावाचमसोदुका-

54.

मसुखेरभूत्तमिवान्तरिचम् ॥ —[54].

प्ररजियेवामसचन्द्रकाव्या सरोजसङ्गेव सरोजसर्पिः ।
असङ्गता चावतया अथवा या निर्वृतिं कल्प न दृश्यमाना ॥ —[55].
या सर्वदा

55.

नोक्तति यत्किमसं सङ्गुपकारं च गभीरतां च ।

अखेरनयैर्भूयमास्तितापि फलं तदेतच्च कुलीनतायाः ॥ —[56].
सनाहवि(वि)स्ये(स्ये) प्रतिभाति या स्फुरत्तरङ्गाकुलिभिर्वि-

56.

कोले ।

सचावसौन्दर्यविलोकनाय हतामसादयतक्षिप भाति ॥ "—[57].
स्तिरावि तुङ्गानि सुधोज्ज्वलानि निरन्तरास्पर्शवसुन्दरावि ।
सतां मनासीव सदातुक्कलं विभान्ति यस्याः

57.

सुरमन्दिरावि ॥ —[58].

इदं नभः किन्दवता कुतोऽस्य किञ्चास्यतस्तत्त्वमत्र चित्रम् ।
अज्ञाय यत्नेति वितर्क्यु[क्तो] अलं न निवेतुमलं अनौघः ॥ "—[59].
सखीनभूमिर्भवतु प्रक्षामं मनोर-

58.

मा धौर्व्य(व्यै)द्वारिदा च ।

तथापि सामान्यमुखादुदस्ता यया विचित्रां रचनां दधत्ता ॥ —[60].
जित्वाविषद्वर्त्मनर्धमूलं धर्मो रताः सन्तु सदैव सन्तः ।
यस्यामितीवाह सुरासया-

59.

खी निखीनपा[राव]तमन्दनादेः ॥ "—[61].

रङ्गतरङ्गातिमनोरमभू रक्षाङ्गनामोदपयीचरा या ।
दिङ्गु चिपन्ती शफरीकटाक्षानचूचुरत्यान्वदृशं प्रियेव ॥ —[62].
यदस्ति किञ्चित्काचि-

60.

दध्यनिन्दमानन्दहेतुजंगतीह वस्तु ।

तदेकदेये निखिलं विधाय या वेद्यसोषैर्वटितेव रम्या ॥ —[63].
हृत्पल्लयमतोव वार्धो विभूषयति यदतिशुप्रसिद्धमदः ।
चित्रमिद-

* Metre of verses 51—56, Upajāti.

* Metre of verses 57 and 58, Upendravajra.

* Metre of verses 59—63, Upajāti; read चित्रमिदं.

* The second of the two akṣaras in brackets was originally य.

- L. 61. नु विचित्रा या कुवलयमध्यसंकुचते ॥ ^a—[64].
 स्त्रिरा सैषा वापो गगनश्रिमौलिर्भगवतो
 भवत्वाचन्द्रार्कमथिततपसो भूरिययसः ।
 यदीये भातीयं शरदमलचन्द्रांशुधवला
62. सुराणां सङ्गाली विकटतटपठे शिखरिणी ॥ ^a—[65].
 वापीतः निवर्त यः पादपमारोपयिष्यति [ब्राह्म]ः ।
 याता स पञ्चपातकबुद्धः खलु दुस्तरे निरये ॥ ^a—[66].
 पक्षीव
63. तेषामिह पातकानि क्षप्यन्ति खट्वास्तु गठा मठे ये ।
 येभ्यस्तरे मूढधियो रज्ज्यां दास्यन्त्यनार्या वसतिश्च नार्याः ॥ ^a—[67].
 प्रयस्ता देवसंलापपूर्वदत्ताङ्गयेन या ।
64. विचिता मुख्यशब्दा(ब्दा)र्था सा [सुदेस्तु सतामियम्] ॥ ^a—[68].
 देवदत्तसुतेनैवा शरदसेन वरिषता ।
 वापो[प्रश]स्त्रिका रम्या जेज्जाकेनोदखोटि च ॥ —[69].
 इद्रेच लिखिता ॥ ❧ ॥

XLII.—HAMPE INSCRIPTION OF KRISHNARAYA, DATED SAKA 1430.

By E. HULTZSCH, PH.D.

The original of this inscription is in the great Śiva temple of Pampāpati¹ at the modern village of Hampe, which is situated on the southern bank of the Tungabhadra river and at the north-western extremity of the ruins of Vijayanagara. It is engraved on the south and north faces of a stone tablet, which is set up in front of a *mandapa*. The south face is badly mutilated at the bottom. The second half of the inscription, which is in fair preservation, was published by Mr. Fleet from a photograph by Dr. Pigou.² A rough transcript and paraphrase of the Sanskrit portion and a translation of the Kanarese portion of the inscription had already before appeared in the *Asiatic Researches*.³ I re-edit the whole from an estampage made in 1889.

A second copy of the same inscription is engraved on the north and south faces of another stone tablet, which is set up to the left of the entrance to the Pampāpati temple. This copy is much worn, but helps to ascertain how many verses are lost at the bottom of the south face of the first copy.

^a Metre, Āryā.

^v Metre, Śikharinī.

^u Metre, Āryā.

^u Metre, Indravajrā.

^u Metre of verses 68 and 69, Śloka (Anuashubh).

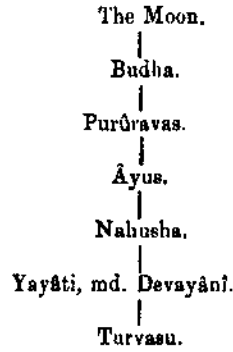
¹ No. 13 on the *Madras Survey Map of Hampe*.

² *Ind. Ant.*, vol. V, pp. 73ff. The photograph was published in the *Inscriptions in Dharmar and Mysore*, issued by Mr. (now Sir) T. G. Hope in 1866, No. 32; and reproduced by the Arch. Survey of Western India in *Pāli, Sanskrit, and Old Canarese Inscriptions* (1878), No. 115.

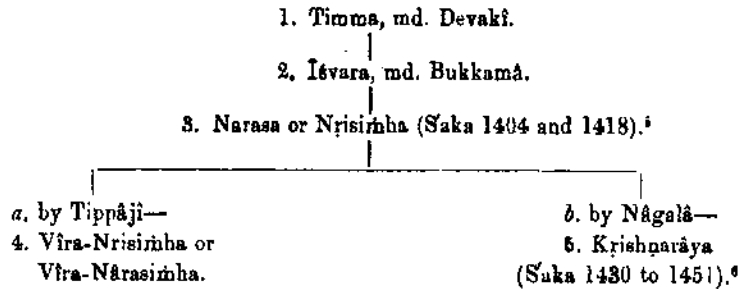
³ Vol. XX, pp. 25 and 39 (fourth inscription), and p. 34 (twelfth inscription).

The inscription opens with 29 Sanskrit verses, which contain a genealogical account of the second Vijayanagara dynasty down to Kṛishṇarāya. Then follows a passage in Sanskrit prose, which records a gift to the temple by this king. The document ends with a Kanarese version of the same donation.

The genealogy consists of a mythical and a historical part. The former (verses 3 and 4) runs as follows :—



The historical part begins with verse 5 :—" In his (*viz.*, 'Turvasu's) race shone king Timma, who was famous among the princes of Tuḷuva, just as Kṛishṇa shone in the race of Yadu." From this verse we learn, first, that the founder of the second Vijayanagara dynasty was a native of Tuḷu or Northern Malayālam, the country of the Tuḷuvas. Secondly, he must have been a usurper, as he claims only a mythical relationship to the princes of the first dynasty of Vijayanagara. For, while the kings of this dynasty used to derive their origin from Yadu,⁴ Timma selected, in opposition to his predecessors on the throne, Yadu's younger brother Turvasu as the mythical progenitor of his race. The inscription continues the pedigree from Timma as follows :—



The description of the reigns of these kings is purely conventional. At first sight a historical fact seems to be contained in verse 10, according to which king Narasa conquered Śrīraṅgapattana. But a reference to a published inscription of Harihara II.⁷ shows that this verse was borrowed, together with others, from an " office copy " of the first dynasty, in which it had formed part of the description of the reign of Saṃgama. Regarding the successors of Kṛishṇarāya, the reader is referred to the *Indian Antiquary*, vol. XIII, p. 154.

⁴ See, e.g., Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 156 and 160.

⁵ *Ibidem*, p. 131, No. 115, and p. 132, No. 119. In both inscriptions the king is called Nārasimha.

⁶ The earliest date is that of the present inscription, and the latest that of another inscription at Vijayanagara; *Asiatic Researches*, vol. XX, p. 29.

⁷ *Journal, Bombay Br. R. As. Soc.*, vol. XII, p. 352, lines 17 to 20.

The second part of the inscription, which is written in Sanskrit prose (north face, lines 11 to 25), records that Kṛṣṇadeva-mahārāya gave the village of Singenā-yakanahalli to the Śiva temple called Virūpākṣa, and built an assembly-hall (*raṅga-maṇḍapa*) in connection with the same temple. Virūpākṣadeva, the old name of the Pampāpati temple, occurs already in inscriptions of Bukka and Harihara II. of the first dynasty.* By the assembly-hall must be meant the *maṇḍapa*, in front of which the stone tablet is set up. In a verse (30), with which the Sanskrit portion ends, the inscription is called an edict (*śāsana*) of Kṛṣṇarāya.

The same donation is referred to, with some additions, in the Kanarese portion, where, however, the name of the village is spelt Singināyakanaha||i, with an *i* instead of an *e* in the second syllable.* Lines 27f. of the north face contain the date of the grant, Śālivāhana-Śaka-varsha 1430 expired, the Śukla-samvatsara current,¹⁰ Māgha Śu 14, on which day was the festival of the king's coronation. Though no earlier inscriptions of Krishnarāya are known, it is at present impossible to say, whether the real day of the coronation or an anniversary of it is intended.

In the Sanskrit portion of the inscription occur two Kanarese *birudas*, to which the Sanskrit case-termination is affixed (*bhāṣhege tappuva rāyara gaṇḍaḥ*, north face, line 4, and *māru-rāyara gaṇḍaḥ*, line 5f.), also a Sanskritized form of an Arabic word (*sura-trāṇa* = سلطان, lines 6 and 14) and of a Persian word (*hindu* = هند, line 6); instead of *rājan*, the Kanarese tadbhava *rāya* is frequently used.

TEXT.

A.—South face.

- L. 1. श्रीकृष्णदेवराय श्री
 2. शुभमस्तु । नमस्तुंगशिरसुविश्वं चामरचार[वे] ।
 3. नैलोत्पलनगरारंभमूलस्तंभाय शंभवे ॥ [१*]
 4. कक्षापायास्तु तक्षाम प्रखूडतिमिरापहं । यद्रजोप्यमनोद्ग-
 5. तं हरिषापि च पूज्यते । [२*] अस्ति श्रीरमयादेवैश्वर्यमानाकामाङ्गुधेः । नव-
 6. नीतमिवोद्भूतमपनीततमो महः । [३*] तस्यासीत्तनयस्तपोभिरतुल्यैरन्वर्ज्यनामा
 7. बुधः । (१) पुत्तैरस्य पुरुरवा भुजबलीरासुर्हिषाभिघ्नतः । तस्यामुर्गङ्ग-
 8. घोस्त्र तस्य पदयो सुधे ययातिः क्षितौ । (२) स्थातस्तस्य तु धुर्वसुर्वसुभिः^{११}
 9. श्रीदेवयामीपतेः ॥ [४*] तद्वंशे देवकीजानिर्हिदीपे तिमभूपतिः । यशस्वी तुकुर्वेद्रिषु
 10. यदोः कृष्ण इवान्ये ॥ [५*] ततोभूद्रुक्कमानिरीक्षरक्षितपालकः । अवासमशुष्य-
 11. शं मीळिरङ्गं मञ्जीभुजां ॥ [६*] पद्माक्षो बलिजिन्निजैस्त्रिभुवनान्नातिचमैर्विक्रमैः[ः]
 12. शंखं चक्रमपि त्रयत्रिजगते श्रीदेवकीनन्दनः । भूत्वाप्यनुतमीक्षरोयमिति
 13. या^{१२} भूयस्करो । (१) पद्मघे । (२) भूतिं चाखिलपूज्यतामतिथयं भूयस्तुतामा-
 14. त्रितः ॥ [७*] भूवासैकपरोपरो रविरिव प्रातोदयोद्भिर्गङ्गां । (१) यो मदेहरिपूजन् कविवुधोपे

* *Journal, Bombay Br. R. A. Soc.*, vol. XII, pp. 351, 376 and 377. *Colebrooke's Miscellaneous Essays*, Madras edition, vol. II, p. 259.

* The second copy of the inscription agrees with this one in the different spelling of the name of the village at both places.

¹² According to the tables, the Śukla-samvatsara corresponded to Śaka 1432 (A.D. 1509-10).

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- L. 15. तीनपेती रणात् । आपूर्णापरवारिराशि नितरामासेतुहेमाचक्षं (i) विख्यातो विहसंय यो
वित-
16. रक्षैर्व्यद्योतत द्योतकम् ॥ [८*] सरसादुदभूतस्मात्परसावनिपालकः । देवकीनन्दनात् कामो देव-
17. [की]नन्दनादिव ॥ [८*] कावेरीमाय बध्ना¹⁹ बह्मजलरयां तां विलंघेय शत्रुं (i) जीव-
याहं गृहीत्वा
18. समिति भुजबलात्तं च राज्यं तदीयं । कृत्वा श्रीरंगपूर्व तदपि निजवशे पश्यं यो व-
19. भासे (i) कीर्त्तिस्त्र्यम्भस्त्रिधाय त्रिभुवनभवनसूयमानापदानः ॥ [१०*] चेरं चोळं च पाण्ड्यं
तम-
20. पि च म[धु]रावहभं मानभूयं (i) वीर्योदधं तुल्यं गजपतिनृपतिं चापि जित्वा तद-
21. न्याम् । आरंगतीरलंकाप्रथमचरमभूत्तटांतजितांतं (i) ख्यातः [ची]णीपती-
22. नां स्रजमिव शिरसां श्रासनं यो व्यतानीत् ॥ [११*] विविधसुक्ततोहामे रामेश्वरप्रमुखे सुह-
23. स्तुदितहृदयः स्थाने स्थाने व्यधत्त यथाविधि¹⁴ । बुधपरिहृते नानादानानि यो भुवि
24. प्रोडय त्रिभुवनजनोद्गीतं स्तुतं ययः पुनरुत्त[यन्] ॥ [१२*] तिप्पाजीनान*]लादेव्योः कौस-
25. न्यासीसुमित्रयोः । देव्योरिव नृसिंहोद्गासका[त्पं][स्त्रियादिव¹⁵ ॥ [१३*] वीरौ*] विनयिनौ
राम-
26. लक्ष्मणाविव नन्दनौ । जातौ वीरभूमिहोदकधरा[यमहीपती¹⁶ ॥ [१४*] वीरश्रीनारसिंहस्य¹⁷
27. विजयनगरे रत्नसिंहासनस्थः¹⁸ कीर्त्त्या नीत्वा निरस्त्रवृ[गनलनहुषा*]नध्यव[न्य]ामयान्यान् ॥
28. आ सेतीरा सुमेरोरवनिधुरनुतस्त्रैरमा चोदया[द्विरा पाशास्त्राच*]लात्तादखिल-
29. हृदयमावर्ण्य राज्यं शशास ॥ [१५*] नानादानान्यका[र्वी][ल्लनकस*]दसि [यः श्री]विष्णु-
पाद्यदेव-
30. स्थाने श्रीकाळहस्तीशितुरपि नगरे वेंक[टा]द्री च कां[न्या] । श्रीशैले शोणशैले महति
31. हरिहरेश्वरसि संगमे च (i) श्रीरंगे कुम्भघोषे [ह]त[तम]सि महानदितीर्थे निवृत्तौ ॥
[१६*] गोकर्णे¹⁹
32. रामसेतौ जगति तदितरेष्वप्यशेषेषु पुण्यस्थानेष्वार[भ्यना*]नाविधमहम्महादानवारिप्रवा-
33. हैः । यस्मिंदं चतुरंगपुकारसुररजसुन्द[भोधिम*]मन्त्राभृत्यचण्डिदोषसरकु-
34. लिशधरोत्कंठिता कुंठिताभूत् ॥ [१७*] ब्रह्माण्डं विश्वचक्रं [घट*]मुदितमहाभूतकं रत्नधे[नं]
35. स[स]ीभोधिं च²⁰ कल्पलतिवृक्षलतिके काचनीं कामधेनुं । स्वर्णका²¹ यो हिरण्याश्वरथमपि तु-
36. [लापू*]रुषं गोसहस्रं (i) हेमाश्वं हेमगर्भं कनककरिरथं पंचलांगस्थतानीत् ॥ [१८*] प्र[र]-
37. [ण्य*] प्रया[स्य] निर्विघ्नं राज्यं ध्यामिव श्रासितुं । तस्मिन् गुणेन विख्याते क्षितेरिद्रे [दिवं ग]-
[ते ॥ [१९*]
38. [ततो*]प्य[वा]र्यवीर्यः श्रीकृष्णरायमहीपतिः । विभर्त्ति मणिकेयूरनिर्वि[शेषं मर्षी*]
39. [भु*][जि] ॥ [२०*] कीर्त्त्या यस्य समंततः प्र[सूत]या विश्वं रुचैकं व्रजे- (i) दिव्याशंका [धु]-
[रा पुरारिरभ*]-
40. [वह्ना*]लिखणः प्रायशः । पद्माक्षोपि च[तु][र्भुजोजनि च*]तुर्व्यङ्गोभवत्यग्न[भूः काली खड्ग*]-
41. [मधाद्र*][म]ा च [कमल]वी[रा] [च वाणी करे ॥ [२१*]

¹⁴ Read यथा.¹⁵ Read यथाविधि.¹⁶ Read वृक्षहृन्ना.¹⁷ Read विष्णु.¹⁸ Read विष्णु.¹⁹ Read गोकर्ण.²⁰ Read गोकर्ण.²¹ Read यथाभीष्टं.²² Read स्वर्णका.

[Here two verses are entirely lost through the mutilation of the stone. The following transcript of them is made from the duplicate copy with the help of other Vijayanagara inscriptions :—]

श्रृणुषां वासमेते ददत इति दद्या किंनु सप्तांशुरासीनानामेना²²तुरंगमुटितवसुमतीधूमिका-
पाळिकाभिः । संग्रोष खेरमेतत्पति²³निधिलधियेधिका यो विधत्ते (i) ब्रह्मांडस्व-
र्ग²⁴मेवप्रमुखनिजमहादानतोदीरमेधेः²⁵ । [२२*]

महत्तामर्थिसार्या²⁶ [ः*] त्रियमिह सुचिरं भुजतामिलवेत्त प्राय²⁷ [ः*] प्रत्यहृतीक्षपनरयगतेरा-
लया²⁸ देवतानां [ः*] तसु दिक्क्षेत्रवत्स्यापि²⁹ च विरुदपदैरंकितांस्तत्र तत्र स्थानान् जात-
प्रतिष्ठान् व्यतनुत भुवि यो भूधदभनंकषाप्रान् ॥ [२३*]

B.—North face.

- L. 1. [कां]चीनीयैलशोषाचलकनकसभावेकटाद्रिप्रमुख्येषाव[र्त्त]वत्स स-
2. ख्ये[ष]तनुत विधिवत् भूयसे श्रेयसे यः [ः*] देवस्थानेषु तीर्थेष्वपि कनकतुलापू-
3. दद्यादीनि नानादानाभ्यो[प]दानैरपि सममखिलैरागमोक्तानि तानि ॥ [२४*] रोषकृतप्रति-
4. पाठ्यैवदंष्ट्रशेषभुजः क्षितिरक्षयशौकः । भावेने तप्पुव रायर गच्छस्तोषक-
5. दृष्ट्यै[ह] यो रणचंछः ॥ [२५*] राजाधिराज इत्युक्तो यो राजपरमेस्वरः । मू ७७ राय-
6. र गच्छ पररायभयंकरः ॥ [२६*] हिंदुरायसुरचाणो दुष्टशार्ङ्गमर्हणः । ग-
7. औषगच्छमेवच्छ [ह]त्यादिविरुदान्वितः ॥ [२७*] आलोक्य महाराज जय जीवेति वा-
8. दिभिः । शंगवंककिंगाद्यैः (ः) राजभिः सेव्यते च यः ॥ [२८*] सुख्यौदार्यसुधीमिह
9. विजयनगरे रत्नसिंहासनस्थः (i) [आ]पालान् क[ष]रायक्षितिपतिरधरोक्तत्वं नीत्वा नृ-
10. गादी[न] । आ पूर्वादेर[य]स्त[क्ष]तिधरकटकादा च हेमाचलांता- (i) दा सेतोरध्वैसा-
11. र्थत्रियमिह³⁰ बह्वीकृत्य कीर्त्या समिधे ॥ [२९*] ॥ इह किञ्च जगति निखिलकाव-
कुसाभिनं-
12. क्षमानौदार्यधैर्यशौर्द्यादिजनितयशःपूरकपूरपूरितव्यूह्याष्ट-
13. करंतेन समरचंटेन विह[सि]तमृगमळनहुयनाभागदुर्धुमार³¹माधातुभरतभ-
14. गीरवदशरवराभादिचरितेन कृतभूसुरचाक्षेन परिभूतसुरचाक्षेन गजपतिगजकूट-
15. पाकलेन विदि[तनाना]कलेन वदनविजितांभोजेन भोजेनापरेण काव्यनाटका³²संकारमर्भ-
16. ज्ञे[न] धर्मज्ञेन प्रतिवर्षप्रवर्त्ति[त]कनकवसंतमहोत्त[वे]नसवेन³³ कृताष्टिर्गतविष्णुसार्थे-
17. [न] सार्थेन निखिलनृपतिमूर्धन्येन धन्येन नागाविकानरसमृपमंदनेन नि-
18. खिलहृदयानंदनेन समरमुखविजयेन विजयेन दिशां विजय-
19. नगरे सिंहासनमाह्वय शासता सकलां भुवं भुजविजितसांपराये-
20. ण कृष्णदेवमहारायेण भुवनभरणसाव[ध]िनाय श्रीविरूपा-
21. चाभिधानाय वितीर्त्त³⁴विनतजनहेमकूटाय हेमकूटायत-
22. नशालिने शूलिने मधुरफलपूपादिहृदयाय नैवेद्याय सिंगेनायक-
23. नहृक्कीति विख्यातनामा चतुष्कोमाभिरामो धामो दत्तो वित्तोपकारिवा

²² Read °रासीनानासिना°.

²³ Read खेरमेतत्पति°.

²⁴ Read ब्रह्मांडस्वर्ग°.

²⁵ Read °मिधेः°.

²⁶ Read °तय°.

²⁷ Read तत्रक्षेत्रवत्स्यापि.

³¹ Read °विजयनिह°.

³² Read °भुवनमार°.

³³ Read °नाटका°.

³⁴ Read °नदीक्षेत्रमर्भेन°.

³⁵ Read वितीर्त्त°.

- L. 24. रवितनयानुकारिणा रंभमंळपोपि विरचितस्तस्त्रेव देवस्य तेनैव प्रकटित-
 25. नरजमुवा पृथुमध[तु]वा ॥ तदिदमवनीवनीपकविनुतधरायस्य
 26. कृष्णरायस्य । शासनमतिवशशासनतदकरदानस्य [सापद]ानस्य ॥ [१०^५] ॥
 27. ॐ स्वस्ति श्रीविजयाभ्युदयशालिवाहनशकवर्ष १४३० संदु
 28. भेलि नरुव युक्तासंवत्सरद माच यु १४३ श्रीमन्महाराजा-
 29. धिराजराजपरमेश्वरश्रीवीरप्रतापश्रीवीरकृष्णरायमहा-
 30. रायस्य पद्मभिषेकोत्सवपुष्पकालदत्त श्रीविरूपा-
 31. क्षदेवर चक्षुतपडिनहवे[द्ये] सिंगिनायकनहन्किन्त्यन स-
 32. मर्षिसि देवर संसुखद महारंभासंयपवनू चा मुंद-
 33. व गोपुरवनू कश्चिसि चा मुंदव हरिय गोपुरवनू
 34. जीर्णोद्धारवनू माडिसि श्रीविरूपाक्षदेवरिगे नव-
 35. रत्नचक्षितवाद सुवर्णकमलवनू नागाभरचवनू
 36. समर्षिसिदह [१^५] देवर नै[वे]य चारो[ग]ये माधुवदके सम-
 37. र्षिस्त^५ चिन्द हरिवाच १ चारतिहसने २ वेळ्ये
 38. चारति २४ इष्टनू समर्षिसिदह ॥ श्री धर्मके
 39. तथिदवचगळु गोहत्त[१^५]महाहत्तादिमहा-
 40. पातकगळ मा[चिद] पापके होगसुळ्ळवव [१^५]

TRANSLATION.

A. Sanskrit portion.

(This is an edict of) the illustrious Krishnadevarāya.

Hail! Let there be prosperity!

(Verse 1.) Adoration to Śaṁbhu (*Śiva*), who is adorned, as with a *chāmara*, with the moon that kisses his lofty head, and who is the principal pillar at the building of the city of the three worlds!³⁵

(2.) May that lustre (*Gaṇeśa*),—which dispels the darkness of obstacles, and which, though (*it has the head of*) an elephant (*gaja*), was born from the mountain-daughter (*Agajā*), and is worshipped even by Hari (*Vishṇu*),—produce happiness!³⁶

(3.) There was produced, like fresh butter, from the great ocean of milk, when it was churned by the gods, the luminary which dispels darkness (*i.e.*, the moon).

(4.) The son of this (*moon*) was Budha, whose name (*was made*) true to its meaning³⁷ by his unequalled austerities. In consequence of his pious deeds (*he obtained a son*), Purāṇavas. (*The son*) of him, who destroyed the life (*āyus*) of his enemies by

³⁵ Read 'नैवेद्ये'.

³⁶ Read 'चक्षुर्षिदिह'.

³⁷ An easier reading would be 'वैधीकमन्तराजसुखसाधाय', 'the principal pillar of support of the city of the three worlds.' Compare 'चाक्षुषस्यवैधे' विष्णुमन्त्रमन्त्र, 'the single pillar of support of the house of the three worlds,' *ante*, p. 310, verse 26.

³⁸ On the *virodhābhāsa* between *gaja* and *agajā*, see *Journal, Bombay Br. E. As. S.*, vol. XII, p. 372, note 2. There is also a play on the word *hari*, which signifies 'Vishṇu,' and at the same time 'the lion,' which is considered as the natural enemy of the elephant.

³⁹ Budha means 'a wise man' or 'a god.'

the strength of his arm, was Âyus. His (son) was Nahusha. His (son) was Yayâti, who was fierce in battle (and) famed on earth. (The son) of this husband of the glorious Devayâni was Turvasu, who resembled the Vasus.

(7. 5.) In his race shone king Timma, whose wife was Devaki, (and) who was famous among the princes of Tu|uva, just as Krishna (shone) in the race of Yadu.

(6.) From him was born king Îsvara, whose wife was Bukkamâ (and) who was the fearless and virtuous crest-jewel³⁸ of kings.

(7.) Oh wonder! Though (like Krishna) he was the son of the glorious Devaki, though (like Vishnu) he had lotus eyes, though he acquired tribute (bati) by his valour which was able to subdue the three worlds, (just as Vishnu in his Vâmanâvatâra acquired the three worlds from Bali by his three steps), and though he bore (the auspicious marks of) the conch and the discus in his hand,—he became still more famous by the name of Îsvara, as he obtained prosperity (bhûti), universal worship, and the daughter of a king, (just as the god Îsvara wears ashes [bhûti], is universally worshipped, and is the husband of the daughter of the mountain).

(8.) Like another sun, who always dwelt on earth, he,—who was continually rising, who was surrounded by poets and wise men, who never fled from war (and) who was highly famed from the eastern to the western ocean (and) from (Râma's) Bridge to the golden mountain (Meru),—killed the enemies, (as the sun conquers) the Mandehas,³⁹ and shone, surpassing the trees of heaven by his gifts.

(9.) From this lovely son of Devaki was born king Narasa, just as Kâma from (Krishna) the son of Devaki.

(10.) Resplendent was he, who quickly bridged the Kâveri,⁴⁰ (though) it consisted of a rapid current of copious water, crossed over it, straightway captured alive in battle with the strength of his arm the enemy, brought his kingdom and (the city of) Śrîrangapaṭṭaṇa⁴¹ under his power and set up a pillar of fame,—his heroic deeds being praised in the three worlds, (which appeared to be) the palace (of his glory).

(11.) Having conquered the Chera, the Cho|a, the proud Pândya (who was) the lord of Madhūrâ, the brave Turushka, the Gajapati king and others, he, who was exceedingly famed from the banks of the Gaṅgâ to Laṅkā and from the slopes of the eastern to those of the western mountain, spread his command like a garland on the heads of kings.

(12.) At Râmeśvara⁴² and every other shrine on earth which abounds in sacredness, he, with joyful heart, surrounded by wise men, repeatedly performed the sixteen kinds of gifts according to rule, (thus) making superfluous (his previously acquired) great fame, which was sung by the inhabitants of the three worlds.

³⁸ With reference to *mauliratna* in its literal sense, *atrasa* and *agunabhramsa* have to be taken in the second meanings 'flawless' and 'not losing its string.'

³⁹ 'A class of terrific Râkshasas, who were hostile to the sun and endeavoured to devour him;' Dowson's *Classical Dictionary of Hindu Mythology*. According to Sanderson's *Canarese Dictionary*, the sun has the surname Mandeha-mardana, 'the destroyer of the Mandehas.'

⁴⁰ Śrîrangapaṭṭaṇa, vulgo Seringapatam, which, later on, became the capital of the Maîsûr Odeyars and of Tipû, is situated on an island of the Kâveri.

⁴¹ Literally, '(that compound ending in) paṭṭaṇa, the first member of which is Śrîraṅga.' On similar expressions, see Hultzsch's *South-Indian Inscriptions*, vol. I, p. 166, not 86.

⁴² This is the celebrated place of pilgrimage on an island, 33 miles east of Râmnâd. According to Mr. Rice (*Mysore Inscriptions*, p. lvii, note), another Râmeśvara-tirtha is situated on an island near the junction of the Tuṅgâ and Bhadrâ rivers. Three other Râmeśvaras are noticed by Mr. Sewell in his *Lists of Antiquities*, vol. I, pp. 38, 41, 125.

(Vv. 13 and 14.) Just as Rāma and Lakshmaṇa (*were born*) to Daśaratha by his queens Kausalyā and the glorious Sumitrā, (*thus*) two brave (*but*) modest sons, prince Vīra-Nṛsiṃha and prince Kṛishṇarāya, were born to king Nṛsiṃha by his queens Tippāji and Nāgalā (*respectively*).

(15.) The illustrious Vīra-Nārasimha,—seated on a jewelled throne at Vijayana-gara, surpassing in fame (*and*) wisdom Nṛiga, Nala, Nahusha and (*all*) other (*kings*) on earth, being voluntarily praised by the Brāhmaṇas (*and*) winning all hearts,—ruled the kingdom from (*Rāma's*) Bridge to (*Mount*) Sumeru and from the mountain of the east to the western mountain.

(16.) He performed various gifts at the Golden Hall,⁴³ at the shrine of the holy Virūpākshadeva,⁴⁴ at the town of the holy lord of Kāḷahasti,⁴⁵ on Veṅkaṭādri,⁴⁶ at Kāñchi, at Śrīśaila,⁴⁷ at Śoṇaśaila,⁴⁸ at the sacred (*city of*) Harihara,⁴⁹ at Abo-hala,⁵⁰ at Saṅgama,⁵¹ at Śrīraṅga,⁵² at Kumbhaghona,⁵³ at the sinless *tīrtha* of Mahānandi⁵⁴ (*and*) at Nivṛitti.⁵⁵

(17.) The streams of water (*poured out*) at copious great gifts of various kinds, which he performed at Gokarna,⁵⁶ at Rāma's Bridge, and at all other sacred places in the world, frustrated the eagerness of (*Indra*) the bearer of the thunderbolt, who was ardently rising to clip the wings⁵⁷ of the mountains, which were immersed in the ocean, that was being dried up by the dust of the hoofs of the troops of his prancing horses.

(18.) He performed (*the gifts of*) a mundane egg, a wheel of the universe, a pot containing the (*five*) elements, a jewelled cow, the seven oceans, a tree and a creeper of paradise, a celestial cow of gold, an earth of gold, a horse-chariot of gold, the weight of a man (*in gold*), a thousand cows, a horse of gold, a (*golden vessel called*) *hemagarbha*, an elephant-car of gold, and five ploughs.⁵⁸

⁴³ *Kanaka-sadas* is a synonym of *Kanaka-sabha*, 'the Golden Hall,' at the temple of Chidambaram in the South Arcot district.

⁴⁴ This old name of the Pampāpati temple occurs also in lines 20, 30 and 34 of the north face of this inscription.

⁴⁵ This town is now the residence of a Zamindār in the North Arcot district.

⁴⁶ Veṅkaṭādri, 'the hill of Veṅkaṭa,' is the name of the holy mountain (*Tirumalai*) near Tirupati in the North Arcot district.

⁴⁷ In the Kārnāḍi district.

⁴⁸ Śoṇaśaila or Śoṇāchala, 'the red mountain,' is the hill of Tiruvannāmalai in the South Arcot district.

⁴⁹ This town is situated in the Maistūr territory on the frontier of Dhārwad.

⁵⁰ In the Kārnāḍi district.

⁵¹ H. Kṛishṇa Śāstri, my Kanarese assistant, informs me, that Saṅgama-tīrtha is commonly used as a designation of Rāmeśvara.

⁵² This is the great island temple near Trichinopoly.

⁵³ In the Tanjore district.

⁵⁴ In the Kārnāḍi district.

⁵⁵ A similar list of holy places is found in a copper-plate grant from Śīperumbudūr (Hultzsch's *South-Indian Inscriptions*, vol. I, p. 88, note 4), which is now in the Madras Museum:—

वीरचर्मनमिहिरिदुर्गचर्मचर्मादिपर्वतविरिचिपुरेय काचागम् ।

वीकावलिजनेरिप च कुम्भवीचे दागानि वीरचर्म चर्माणि जगानि येन ।

Here *Suvarṇasamgha* refers to the Golden Hall at Chidambaram; Viriśchipura is in the North Arcot district; the remaining localities are mentioned in verses 16 and 17 of the text.

⁵⁶ In the North Kanara district.

⁵⁷ Following a suggestion of Pandit Lakshmanāchārya of Bangalore, I separate *pakṣa-śhidd-udyattara-Kulīśadhara-utkaṇṭhīd*. Indra's eagerness was frustrated, as the water poured out at the king's donations refilled the ocean, which the dust of his army had dried up, and thus saved the mountains from persecution.

⁵⁸ The above list of the sixteen kinds of gifts (*śhoḍaśa dānaśi*, verse 18 and note 55) agrees with that given in the *Metrīyapūrāṇa*, as quoted in Dr. Aufrecht's *Catalogus Bibliothecae Bodlianae*, p. 48, and in Hemādri's *Dānakūṇḍa*, p. 166f. of the Calcutta edition.

(Vo. 19 and 20.) When, having ruled his great kingdom without obstacles, this Indra of the earth, who was famed for virtue, had gone to heaven, as if it were in order to rule heaven (*too*), the illustrious king Kṛṣṇarāya, whose valour was irresistible, bore the earth on his arm like a bracelet of jewels.

(21.) It was probably through fear, lest everything should assume an identity of lustre from his fame, which was spread everywhere, that, of old, Śiva adopted a (*third*) eye on his forehead (*as a distinguishing mark*), Viṣṇu four arms, Brahman four faces, Kālī a sword, Rāmā a lotus, and Vāṇī a lute in her hand.

(22.) Was it through anger, because they gave refuge to his enemies, that he dried up the seven oceans with the clouds of the dust of the earth, which was split by the horses of his numerous armies, and of his own accord created in their stead masses of oceans by the immeasurable waters (*poured out*) at his great gifts, which consisted of a mundane egg, a Meru of gold, &c. ?

(23.) It was probably in order to obstruct the path of the chariot of the sun in the sky, with the view that the crowds of suppliants should enjoy as long as possible the riches given by him, that this lord of the earth set up in every part of the earth firmly fixed pillars, which were marked with (*an account of*) his expeditions for conquering each quarter and with (*his*) surnames (*biruda*), and the tops of which touched the clouds.

(24.) Again and again, for the sake of supreme happiness, he performed according to rule those various gifts which are prescribed in the holy books, *viz.*, the weight of a man in gold, &c., together with all minor gifts, at Kāñchī, at Śrīśaila, at Śoṇāchala, at the Golden Hall, on Veṅkaṭādri¹⁰ and at all other temples and bathing-places.

(25 to 27.) Some of his surnames (*biruda*) were:—The angry punisher of rival kings; he whose arms resemble (*the coils of the serpent*) Śeṣha; he who is versed in protecting the earth;¹¹ the destroyer of those kings who break their word;¹² he who satisfies suppliants; he who is fierce in war; the king of kings and the supreme lord of kings; the destroyer of the three kings (*of the South*);¹³ he who terrifies hostile kings; the *Sultān* among Hindū kings; he who crushes the wicked like tigers; and the double-headed eagle which splits the temples of troops of elephants!¹⁴

(28.) He is served by the Āṅga, Vāṅga, Kalinga and other kings, who speak thus:—"Look (*upon me*), Oh great king! Be victorious! Live (*long*)!"

(29.) Seated on a jewelled throne at Vijayanagara, king Kṛṣṇarāya, whose liberality was worthy to be praised by the learned, having surpassed Nṛiga and other kings in wisdom, and having bestowed abundant riches on all suppliants on earth, was resplendent with fame from the eastern mountain to the slopes of the mountain of the west and from the mountain of gold (*Meru*) to (*Rāma's*) Bridge.

He, who filled the world, as a box with camphor, with the flood of his fame, which arose from liberality, firmness, valour and other (*virtues*), that were being praised by the crowd of all poets in this world; who was fierce in battle; who surpassed the

¹⁰ On these localities, see the notes on verse 16.

¹¹ Compare जगत्पालकः in Brown's *Telugu Dictionary*, s. v. *śaṃśukṣa*.

¹² This *biruda* is of frequent occurrence in Tamil inscriptions; see Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 80, 104, 111, 120, 123, 131, 132 (note 7) and 139.

¹³ *Viz.*, the Chera, Chōḷa and Pāṇḍya; see *ibid.*, p. 111, note 3.

¹⁴ With *Gajagaganābhārūḍa* compare the *biruda* *Bhūgaganābhārūḍa* on certain coins of Devavaraha (*ibid.*, p. 162) and *Arībhāgābhārūḍa* in a grant of Veṅkaṭa II. (*Ind. Ant.*, vol. XIII, p. 131, plate iv, line 10)

deeds of Nṛiga, Nala, Nahusha, Nābhāga, Dhundhumāra, Māndhātṛi, Bharata. Bhagīratha, Daśaratha, Rāma and other (*kings*); who protected Brāhmanas; who subdued *Sultāns*; who was (*like*) the fever to the elephants of the Gajapati (*king*); who knew many arts; whose face surpassed the lotus; who, (*like*) a second Bhoja, knew the mysteries of poetry, of the drama and of rhetoric; who knew the law; who, every year, performed a sacrifice to (*Kāma*) the lord of the golden festival of spring;⁶⁴ who fulfilled the desires of the crowd of Brāhmanas; who was rich; who was the chief of all princes; who was fortunate; who was the son of Nāgāmbikā⁶⁵ and of king Narasa; who delighted all hearts; who was victorious at the head of battles; who conquered (*all*) quarters; who, having ascended the throne at Vijayanagara, was ruling the whole earth; who won battles by (*the strength of*) his arm:—Kṛishṇadeva-mahārāya gave a village, which was famed by the name of Siṅgenāyakanaha||i and which was adorned with its four boundaries, for (*providing*) pleasant oblations (*naivedya*), (*consisting of*) sweet fruits, cakes, &c., to Śūlin (*Śiva*), called the holy Virūpāksha, to whom pious people have presented heaps of gold, who abides on the Hemakūṭa,⁶⁶ and who is diligent in protecting the world. The same (*king*), who assisted (*others*) with his wealth like (*Karna*) the son of the sun, and who was Kāma manifest in a human birth, built an assembly-hall (*raṅga-maṇḍapa*) (*for the use*) of the same god.

(*Verse 30.*) This is the edict of the heroic Kṛishṇarāya, whose path on earth was praised by the beggars of the earth, and the gifts of whose hand surpassed (*those of*) the tree of Indra.⁶⁷

B. Kanarese portion.

Hail! On the 14th day of the bright half (*of the month*) of Māgha of the Śukla-samvatsara, which was current, after the 1430th year of the illustrious, victorious and prosperous Śalivāhana-Śaka had passed, the illustrious mahārājōdhirāja and rājaparamēśvara, the illustrious Virapratāpa,⁶⁸ the illustrious Vira-Kṛishṇarāya-mahārāya, gave, at the auspicious time of the festival of his coronation (*paññābhishheka*), for (*providing*) daily oblations of food (*amṛita-paṇi-naivedya*), to the holy Virūpākshadeva (*the village of*) Siṅgenāyakanaha||i, caused to be built in front of the shrine a large assembly-hall (*raṅga-maṇḍapa*) and a *gopura* before it, caused to be repaired the great *gopura* in front of that, and gave to the holy Virūpākshadeva a golden lotus, set with the nine (*kinds of*) gems, and a snake ornament (*nāgābharaṇa*). For eating⁶⁹ the

⁶⁴ The expression *kanaka-vasanta-mahotsava* seems to refer to the custom, which is observed at the *Holi* or spring-festival, of throwing yellow or red powder and squirting coloured water at each other. Compare *Ratnāvalī*, act I, verses 2 and 3.

⁶⁵ In verse 18, this queen was called Nāgālā.

⁶⁶ This must have been the name of the rock, at the foot of which the Pampāpati temple is built. Compare Colebrooke's *Miscellaneous Essays*, Madras edition, vol. II, p. 259, and *Journal, Bombay Br. R. As. S.*, vol. XII, p. 375:—"The rampart that encompasses it (*viz.*, Vijayanagara) is Hemakūṭa; the most auspicious Taṅgabhadra is the moat that surrounds it; the guardian of it is visibly the god Śri-Virūpākshadeva."

⁶⁷ The following explanation of the two difficult compounds, which are contained in this verse, was, for the most part, suggested to me by Pandit Lakshmanāchārya of Bangalore:—
 चक्रवर्ती चैव वीरपतेः सा चक्रवर्तीचैव वीरपतेः
 चक्रवर्तीचैव वीरपतेः चक्रवर्तीचैव वीरपतेः
 चक्रवर्तीचैव वीरपतेः चक्रवर्तीचैव वीरपतेः

⁶⁸ This surname was borne by the kings of both the first and the second dynasties; see the Index of Hultzsch's *South-Indian Inscriptions*, vol. I, p. 182.

⁶⁹ *Ārḡaṇē māḍu*, 'to take a meal, to eat food' Sanderson's *Canarese Dictionary*.

oblations (*naivedya*), he gave to the god—1 golden vessel, 2 drums (*to be used*) during the ceremony of waving lamps, (*and*) 24 silver lamps.⁷⁰ Those who injure this meritorious gift (*dharma*), shall incur the sin (*of those*) who have committed the slaughter of a cow, the murder of a Brâhmaṇa, and the other great crimes.

XLIII.—NEW JAINA INSCRIPTIONS FROM MATHURA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The first eighteen among the following inscriptions form part of the most valuable discoveries,¹ made by Dr. A. Führer in the Kankālī Tīla at Mathurā during the working season of 1890, and I edit them according to the excellent impressions² which he has kindly forwarded to me. I add also the five cognate inscriptions found by Dr. Burgess and originally published in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233ff., and five small unpublished fragments, found by Dr. Führer in 1889. All of them, whether bearing kings' names and dates or not, clearly belong to the Indo-Skythic period, or—if the era of Kanishka and his successors is identified with the Śaka era—to the first and second centuries A.D. This is evident from the type of their characters and of their language, which closely agrees with that of the documents found near the same place by Sir A. Cunningham, Mr. Growse, and Dr. Burgess. The general characteristics of the alphabet, its rather clumsy look, which is owing to its squat and square letters and to the thickness of the single strokes, and its otherwise strong resemblance to the writing in the inscriptions of the Śuṅga and Andhra periods, strike the most superficial observer. But it possesses another peculiarity, which consists in the occurrence of a number of cursive and modern-looking forms side by side with archaic ones, which, I think, deserves special mention, since it possesses considerable interest for Indian palæography. This peculiarity is particularly noticeable in the following ten signs. Among the vowels, the initial *a* looks mostly like that of the Andhra inscriptions; but sometimes it shows cursive forms. Thus in *aryya* (No. VIIc, l. 1) and in *asya* (Sir A. Cunningham's No. 8, l. 5)³ the left limb is represented by a wavy line, drawn by a single stroke, which is not even attached to the vertical on the right; again in *Aya-Balatrataśya* (No. VB, l. 1), it consists of a curved stroke on the left which is connected with the right hand vertical by a short horizontal line: this form is very common in the *Kāśī* version of Aśoka's edicts, especially in the thirteenth and fourteenth. Further, the medial *ā* is expressed sometimes, as in Aśoka's edicts, by a short horizontal stroke, more frequently by a curve or by a straight line, rising upwards towards the right, and sometimes by an almost vertical downward stroke, resembling the form found in the inscriptions of the seventh and later centuries. All these

⁷⁰ *Āratī* or *dr̥tī* is a *tadbhāva* from the Sanskrit *dr̥dhrīka*, 'a lamp waved before an idol.'

¹ See my letter in the *Academy* of 19th April 1890, p. 270.

² The total of the inscriptions, forwarded to me by Dr. Führer, is twenty. One, a very small fragment, I am unable to make out. Another I omit, because it is the already known inscription of the reign of the son of Kshatrapa Rajubala, published by Sir A. Cunningham, *Arch. Surv. Rep.*, vol. XX, p. 49, and plate v, No. 4. The new impressions give less than the earlier facsimile, and seem to indicate that the stone has suffered considerably during late years.

³ The collection referred to is that in Cunningham's *Archæological Survey Reports*, vol. III, plates xiii—xv.

varieties occasionally occur in one and the same document; compare, e. g., *nāgendraśya* (No. XVIII, l. 2), *māthurānam* (*ibid.*, l. 3), *śailalakānam* (l. 4) and *mātā*^o (l. 6). The medial *i* has likewise three forms, one of which is a well-developed semicircle, while the second, a cursive one, looks very much like the medial *e*, and in the third the tail of the curve is drawn down at the back of the consonant just as in the Gupta *i*; all three forms occur in the word *divase* and in its abbreviation *di*. The initial *u* consists usually of an angle open to the right, as is invariably the case in the older inscriptions; but in *uchohenāgarasyā*^o (No. XIII) it resembles a *da* with a well-developed nail-head at the top. The same inscription shows also in the word *Kumāranandi* a medial *u*, which exactly agrees with the modern Devanāgarī form. Less perfect examples in the same syllable occur in other inscriptions, while usually, except in *tu*⁴ and *gu*, where an upward curve on the right side of the consonant is used, the vowel is expressed simply by a straight stroke. The medial *ri* has again three forms, being expressed (1) by the curved line, turning to the left, which usually denotes the subscript *ra*,⁵ e. g., in *gri* for *grīshma* (No. IV A, l. 1) and in *Śrīgrihāto* (No. III B, l. 2); (2) very frequently by a straight line, slanting sharply from the lower right extremity of the consonant towards the left, e. g., in *gri* for *grīshma* (No. II A, l. 1), and in *Aryya-Mātridināḥ* (No. III A, l. 3-4); (3) by the curve open to the right, which is constantly used in the Gupta and the later northern alphabets, e. g., in *gri* for *grīshma* (No. XIII, l. 1).⁶ Among the consonants the forms of *ka*, *ksha*, *ṇa*, *na* and *sa* deserve particular attention. *Ka* is usually expressed by a cross with a *serif* at the top, but occasionally it has the Gupta form with a curved line instead of a straight cross-bar and with a *serif* or a nail-head at the top; see, e. g., *Kumāranandi* (No. XIII). The lower portion of *ksha* is mostly made square, but in *kshuṇe* (No. XIII) and in *bhikṣuśya* (Cunningham, No. 12) the left side is round. *ṇa* is usually formed of two small curves at the top, springing from a short vertical stroke, the lower end of which stands on the middle of a curved base line or on the apex of an angle formed by two straight lines. Sometimes, however, we find archaic forms agreeing in part with the older ones of the Aśoka edicts and of the earlier Andhra inscriptions. Thus in some cases, e. g., in *śramaṇa*^o (No. XVII, l. 1) and *toranam* (*ibid.*, l. 2), the base line is made perfectly straight, while, e. g., in *vāranato* (No. XI B, l. 1), the ancient straight top line appears instead of the two curves. On the other hand, we meet also with a cursive form, a further development of the usual one, which somewhat resembles our letter *x* and evidently has been made with two strokes; see, e. g., *guṇato* (No. VII A, l. 1) and *kshuṇe* (No. XIII). As regards the dental *na*, it usually consists of a thick straight base line with a short vertical stroke above its centre which bears at the top a *serif*, or a nail-head. Sometimes also, as in the difficult word *hamugriṇya* (No. IX, l. 1), *Hagināmdia* (*ibid.*, l. 2), the *serif* is wanting and the vertical stroke longer, so that the letter does not differ from the form used in Aśoka's edicts. The letter *sa*, finally, has nearly throughout the form used in the Andhra and other old inscriptions, but in No. V the left-hand limb is invariably converted into a loop, and the

⁴ The *tu* with the upward curve occurs also in the Aśoka edicts, especially in the Kālsī version, and has there been misread as *sa*.

⁵ This form has remained in many southern alphabets.

⁶ I have to add that in a former article, *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. I, p. 176f., I have read erroneously *gra* instead of *gri*. The three forms in the new inscriptions leave no doubt that *gri* is intended. *Gri* is put for *gri*, which also occurs not unfrequently, e. g., in Nos. XX and XXII, just as *prīyasya* (No. XII, l. 1) stands for *prīyasya*. Instead of *śrīgrihāto* I have given erroneously (*Wiener Zeitschrift*, vol. II, p. 230) *śrīgrihāto*.

letter is almost exactly like the Gupta *sa*. The alphabet of these Indo-Skythic inscriptions may therefore be called a transitional one, which was modified through the influence of the current hand, used in every-day life, the latter being almost identical with the so-called Gupta characters. I may add that cursive forms are met with even among the numeral signs. Thus, in No. VIII, the left-hand limb of the figure 4, which usually is square, has been made round, and the cross-bar consists of a curved stroke. In the same inscription the figure, probably to be read as 40, looks exactly like a Roman V, as the whole lower portion of the two strokes, which has been preserved in the crosslike forms of the same sign on Sir A. Cunningham's Nos. 11, 12 and 13,⁷ has been omitted.

Some peculiarities in the spelling, the frequent use of single consonants for double ones, the use of short *i* and *u* for long *ī* and *ū*, and the occasional omission of the long *ā* (see, e.g., *hemamtamase* (No. V), *maharajasya* and *masa* (No. IXA), agree with the usage prevailing partly in all, partly in some, versions of Aśoka's edicts and of other ancient inscriptions. They make it difficult to decide, whether some of the curious forms, to be discussed below, are due to negligence in spelling or to grammatical irregularities.

The language of these inscriptions shows the mixed dialect, consisting partly of Prakrit and partly of Sanskrit words and forms, as clearly as the formerly discovered documents. A fixed principle, according to which the mixture has been made, so far as I can see, is not discoverable. All one can say in this respect is that, in certain inflexions and words, the Sanskrit forms are more common than in others, and that in others the Prakrit or hybrid forms prevail. Thus the genitive termination *śya* is much more frequently found after *a* and *i* stems than the Prakrit *sa* which stands for *śsa*. Nevertheless the latter is not entirely wanting. It occurs four times in No. VI A, B, No. VII B, l. 2, and perhaps once in No. XIV B, l. 2. Pure Sanskrit are also the only two verbal forms which occur,—the imperatives *dhavatu* (No. XVIII, ll. 7, 8) and *prīyatām* (No. VIII, l. 2). The latter is so much the more remarkable, as in nearly all other cases the terminations in *ām* are either changed to *aṃ* or are otherwise mutilated. Thus we have in the genitive plural, with one exception—*sarvasatvānām* (No. XXI, l. 6), invariably *nam*, e.g., *śīlīnām* (No. IIC, l. 1), *arahaṃtānam* (No. XVI, l. 1), *māthurānam*, etc. (No. XVIII, l. 3 ff.). Similarly the Sanskrit locatives *asyām*, *etasyām* and *pūrvadyām* remain each once or twice (No. IIIA, l. 1, No. VIIA, l. 1, No. VIII, l. 1) unchanged; in all other cases the hybrid or mutilated forms *asyam*, *asya* or *asya* and *etasyam*, *etasyā*, *etasya* or *etasa* are used. In the nominative cases the Prakrit forms prevail. The nominative singular of the *a*-stems ends always in *o*, except in the one word *Mātridīnaḥ* (No. IIIA, l. 4), which is a very curious hybrid form, the first part *mātri* being Sanskrit and the second Prakrit. The singular nominative of *i*-stems mostly loses the *Visarga*, e. g., in *Kumārabhātī*⁸ (No. VII B, l. 2), but it is preserved in *Rishabhakṛīḥ* (No. VIII, l. 2). The same inscription furnishes also a solitary example of a Sanskrit

⁷ I omit Sir A. Cunningham's No. 8 from this enumeration, because I believe that its date is really *samvatsare* 70 (+) 4, not 40 (+) 4. The inscription belongs to the reign of Vāmadeva, whose other dates range from Samvat 80 (see No. XXIV) to 98, while Huvishka certainly ruled from Samvat 36 to 48. The oldest known form of the figure 70 consists of a vertical line, to which two short horizontal strokes are attached, one on the right and one on the left side. Made carelessly, this would readily become a cross, somewhat resembling the Roman X.

⁸ This may stand for **bhātī*.

nominative formed from a consonantal stem, *bhagavān*, while its genitive *bhagavato* (No. IIC, l. 2) and *arahanta*, the only other originally consonantal stem which occurs, show Prakrit forms. The nominative plural drops its Visarga as in Prakrit, as in *Sihā* (No. IVA, l. 2). The other cases show either Prakrit or hybrid terminations. In the singular instrumental of the feminines in *ī** and *ā* the termination is *ye*, e.g., in *sukhitāye*, *kuṭumbiniye* (No. VI), and there is in the same inscription one Pali form, *dhītara* (i. e., *dhītarā*) for *duhitā* (No. VIA).

The masculine *a*-stems added *ena*, as in No. XVII, l. 4, we have *śabureṇa*. The dative of the *ā*-stems takes *ye* in *arahantapūjāye*, and *ya* (as in Pali) in *mahābhogātāya* (No. VIII, l. 2). The difference is probably merely graphic, because *ya* is invariably pronounced *yē*, and the stress, which lies on the preceding *tā*, makes the quantity of the following syllable indistinct. In *hitasukhā* (No. XXI, l. 6) we have possibly a contracted form for *hitasukhāa*. The ablative of the masculine and neuter *a*-stems ends sometimes in *ā*, e.g., always in the word *nirvarttānā* (No. IIIA, l. 4), but more usually in *āto*, e.g., in *gaṇāto* (No. IA, l. 1) and *kulāto* (*ibid.*), which termination is a precursor of the Jaina Prakrit and Mahārāshṭrī *do* and of the Śauraseni *ādo* or *ādu*. With respect to the variants *gaṇato* (No. VB, l. 1) and *kulato* (*ibid.*) it is difficult to be positive. They may stand for Sanskrit *gaṇataḥ*, *kulataḥ* or, as the long *ā* is sometimes omitted, for *kulāto*. The feminine *ā* and *ī*-stems take *to* and the latter invariably shorten their vowel, as in *Uchenāgarito*¹⁰ *śākhāto* (No. IA, l. 2), and thus agree with those of the Jaina Prakrit, where we find *kaṇṇāto* and *devīto*. As regards the genitives not yet noticed, the feminines in *ā*, *ī* and *ū* form *āye* or *aye*, *īye* or *iye* and *ūye* or *uye*; compare, e. g., *Khudāye* (No. IA, l. 2), *Saṅgamikāye* (No. IIC, l. 1), *Vasulāye* (No. IID, l. 1), *dharmapatniye* (No. IIIC, l. 1), *kuṭumbiniye* (No. VIII, l. 2), *vadhāye* (No. XIA, l. 3) and *vadhuy-* (No. X). Three times, in *kuṭumbiniya* (No. VB, l. 2), *Saṅgamikaya* and *śāśiniya* (No. XII) we have the termination *ya*, which in my opinion was likewise pronounced *yē* or *ye*. The genitive of the representatives of Sanskrit *duhitṛi*, *dhītu* or *dhitu*, agrees with the Pali form, and so does *mātu* (No. IIC, l. 2). A remarkable mutilated Sanskrit form is *rājñu* (Cunningham, No. 20, l. 2), and very peculiar is the genitive of the male name *Hagināmdia* (No. IXB). The last sign is very distinct; else one would be tempted to conjecture *Hagināmdisya*. *Tasya* (No. VIIIB, l. 2) must stand for *tasyāḥ*, as it refers to the feminine *Kumarami*[trā], compare *etasya* for *etasyām*. The locative of the masculines and neuters in *a* shows *e* as in Sanskrit and in most Prakrits; that of the feminine ends in *yām*, *yam*, *yā* or *ya*, e.g., *pūrvvāyām* (No. IA, l. 1), *pūrvvāya* (No. IVA, l. 1), *śākhāyā* (No. VIII, l. 1), *Haritamālakaḍhiya* (No. IXB). Sir A. Cunningham's Nos. 2, 3, 7, 11 show the Jaina Prakrit and Mahārāshṭrī forms *pūrvvāye* or *pūrvvaye*. The two locatives of the pronoun *idam*, *asmi* and *asma* (No. VA, l. 1, No. VI, No. XIII, and No. XXV), are corruptions of Sanskrit *asmin*. The few pure Sanskrit forms have been noted above. In the plural, which also does duty for the dual, none but Pali, Jaina Prakrit or hybrid forms occur. The nominatives have already been mentioned. Instances of the instrumental are *mātāpilihi* (No. XVII, l. 3) and *putrehi Nandibala-pramukhehi dārakehi* (No. XVIII, ll. 5-6). Among the genitives, the Jaina Prakrit form *Aryya-Veriyāṇa* (No. VIII, l. 1), among the hybrid forms *tesham* (No. XVIII, l. 5) and *mātāpitṛiṇam* (*ibid.* l. 6) deserve to be mentioned in addition to the Pali forms

* Mostly spelt *i*.

¹⁰ The short *i* may be merely graphic.

enumerated above. With respect to the use of the cases it must be noted that the nominative not rarely takes the place of the crude form, and that the crude form occasionally takes the place of an inflected form. Instances of the former kind are found in [grā]miko Jayanāgasya (No. XI B, l. 3), śiśho Sadhisya (No. V B, l. 1), śraddhacharo vāchakasya Aryyadatasya (No. IV A, l. 2); further in ganisya Aryya-Buddhiśirisya śiśho vāchako Aryya-Sandhikasya (No. XIX, l. 2),¹¹ °Hastahastisya śiśho ganisya Aryya-Māghahastisya śraddhacharo vāchakasya Aryya-Devasya (No. XXI, ll. 4-6). Two perfectly certain instances of the second irregularity occur in bṛihanta (?) vāchaka cha gaṇina cha Ja.mitrasya (No. IV A, l. 1) and Vādhara . . vadhā Haggudevasya dharmmapatniye Mittrāye (IV B, l. 1). The omission of the case terminations in words which qualify others standing in the same case is common, as Professor von Roth has shown,¹² in the *Rigveda*. It occurs also not rarely in Pāṇini's *Sūtras*, is very frequent in the Northern Buddhist works, and is a fixed principle in the modern Indian vernaculars as well in other languages. The use of the nominative instead of the crude form is not known to me from other Indian dialects than that of the Northern Buddhists; but in Zend it is not uncommon. A third syntactical anomaly in our inscriptions is the violation of the rules of concord, in phrases like vāchako Aryya-Śihā (No. IV A, l. 2), gaṇina cha Ja.mitrasya (ibid., l. 1), śiśhinam Aryya-Saṅgamikaye (No. II C, l. 1), arahantānam Vadhantānasya (No. XVI, l. 1), where a noun in the plural has to be construed with another in the singular. The explanation is, of course, that the plural is a *pluralis majestatis*, and that the terms quoted must be taken in the sense of the "great" or "venerable" gaṇin, "the great or venerable female pupil" and "the venerable arhat".

With respect to the words, especially the nominal bases, it must be admitted that the pure Sanskrit forms are mostly as numerous as, and in some documents much more numerous than, the Prakrit and hybrid formations. Thus in No. XVIII, there are only three words, stāna for sthāna, pratishṭāpita for pratishṭhāpita, and perhaps chāndakā for chāndrakā showing the influence of the Prakrit, though the great majority of the terminations are Prakritic. Again, in No. I, we find among fifteen completely readable words nine pure Sanskrit bases, three Prakrit formations, sethi for śreṣṭhi, dhitu for duhituh, and Koṭṭiya, and three hybrids, Bahmadāsika for Brahmadāsika, Uchenāgarī for Uchch-airnāgarī and sahaçhari-Khudā for sahaçharī-Kshudrā. It is only in a few documents like Nos. XII, XIV, and XVI that Prakrit and hybrid form prevail. Irrespective of the numerical question, it is worthy of note that certain words are always given in their Sanskrit form and some invariably in Prakrit. To the former class belong mahārāja, deva, putra, śākhā, dharmapatnī, sahaçharī, pratimā; to the latter arahanta for arhat, the representatives of duhituh, dhitu and dhītu, and those of the name Vajrī or Vajrā, Verī (No. III B, l. 3), Vairā (No. VII B, l. 1), Veriya (No. VIII, l. 1), Vairā (No. XXI, l. 3). In all the other words, which occur more frequently, there are vacillations, sometimes in one and the same document.

The great interest, which the development of the Prakrits possesses for the history of Indian literature, would make it desirable to determine exactly the character of the vernacular of Central India used in the first and second centuries A.D., which influenced

¹¹ When I wrote my article in the *Wiener Zeitschrift f. d. Kunde des Morg.*, vol. II, p. 145, I was not aware that this anomaly occurred frequently, and hence proposed to correct the text.

¹² *Abhandlungen des VIIten Int. Or. Congresses, Arianische Section*, pp. 1 ff.

the language of these documents. Unfortunately the number of the inscriptions is still so small that it is impossible to obtain in this respect perfectly certain results. Nevertheless I will state that from the materials accessible to me, I consider it to have been in some points more similar to the Jaina Prakrit and the Mahārāṣṭrī than to the Pali and to the language of Aśoka's edicts and of the older Andhra inscriptions. Words like the representatives just enumerated of *Vajrī* and *Vajrā*, like *Koṭṭiya* for *Koṭṭika*, *Brahmadāsiya* for *Brahmadāsika*, *Śiriya* for *Śirika*, *lohavāṇiya* for *lohavāṇija*, and *Haganandi* for *Bhaganandi*, seem to indicate that the destruction of the medial and initial consonants had begun, and it is quite possible that among the numerous counter-instances some, at least, may be due to the desire of the authors to make their language sound like Sanskrit, i.e., that they may be attempts at a retranslation of more advanced Prakrit forms into Sanskrit. Thus the two forms *Bahmadāsika* and *Brahmadāsiya* lead me to suspect that the real popular form was *Bamhadāsiya* or even *Bambhadāsiya*, which was retransliterated into Sanskrit in two different ways, both times with indifferent success. In two points this Prakrit probably differed from nearly all the literary Prakrits, agreeing at the same time with the modern vernaculars. First, it probably possessed, like the latter, only two sibilants, *sa* and *śa*, which were, as is done in the present day, frequently interchanged. The inscriptions have, it is true, the three signs used in Sanskrit, and their use remains unchanged in pure Sanskrit words. Even the lingual *sha* keeps its place in such words and in the hybrid forms with *shka* and *shṭa*, e.g., in *Kaṇishka*, *Huvishka*, *pratisṭāpita*, *Goshṭha*..., *Jeshṭhastin*, *viśṭāyamaṇa*, *śishya*. But, when regular Prakrit forms are substituted for, or derived from, the Sanskrit words, the lingual *sha* almost disappears. The palatal *śa*, on the contrary, mostly remains and even extends its sphere; here and there *sa* appears in its stead. Thus we find in the Prakrit equivalent for *śishya*, once *śisha* (No. VB, l. 1), once *śīśa* (No. XIVB, l. 1), and twice *śisa* (No. IX, l. 2, and Cunningham's No. 10, l. 1, *śasasya*, according to the facsimile). The Prakrit feminine of *śishya* is spelt once *śishini* (No. VIB, l. 2) and six times *śīśini* or *śisīni* (No. IIC, l. 1; No. VII B, l. 1; No. XIA, l. 2; No. XII, l. 2; No. XIVB, l. 1). Further, *śvakura* becomes *śakura* (No. XVII, l. 4); *śrī* is invariably *śiri* in the names *Śirika* or *Śiriya* and *Buddhaśiri* (No. XIX, l. 2); *Pushyamitriya* is changed to *Puśyamitriya* (No. VI, l. 2). The dental *sa* is put instead of *śa* in *sethi* (No. LA, l. 2), *suohila* (No. IIIB, l. 3), and in *śaśrū* for *śvaśrū* (No. XVII, l. 4). Hence I regard the occurrence of *śha* in Prakrit words as merely graphic, and assume that *sa* and *śa* were the only two sibilants of the Prakrit vernacular, but were occasionally used the one for the other. That is just what is done in all the vernaculars of Northern, Western, and Central India, which from Kāśmīr down to the Marāṭhā country possess only the dental and the palatal sibilants and exchange them very frequently, especially in their true popular varieties. The second point, in which the Prakrit of our inscriptions agreed with the modern vernaculars, not with the literary Prakrits, is the neglect of the aspiration of conjunct hard aspirates. We have *stāne* for *sthāne* (No. XVIII, l. 2), *pratisṭāpita* for *pratisṭhāpita* (No. XVIII, l. 4), *Jeshṭhastisiya* (No. XIVB, l. 1, twice) for *Jyeshṭhastisiya*, *sarttavāhīniye* (Cunningham, No. 7, l. 2) for *sārthavāhīnyāḥ*, *śreshṭaputrena* and *śreshṭinā* (Cunningham, No. 9, l. 3) for *śreshṭhiputrena* and *śreshṭhinā*. It is just in these very groups that, according to the popular pronunciation of the vernaculars of Northern, Western, and Central India (with the exception of the Marāṭhī), the aspiration is omitted, though in writing it is frequently expressed. The numerous Sanskrit words, like *kanishka*, *pu-*

tishthā, *pratishthita*, used in all the vernaculars, are in Kāśmīr, the Panjāb, Rājputanā, Gujarāt, Mālvā and the portions of the North-Western Provinces known to me, invariably pronounced *kanist*, *pratiṣṭā* and *pratiṣṭit*, and one hears *stāna* quite as often as *sthāna*. It is only the learned Paṇḍit who will at least try to sound the *ṭha* or *tha*. Hundreds, nay thousands, of mistakes in Sanskrit inscriptions and manuscripts show that this neglect of the aspiration, especially in the group *shṭha*, is not of recent date. The examples in our inscriptions are sufficiently numerous to warrant at least the inference that in the first and second centuries of our era the omission of the aspiration did occur, and perhaps was optional.

As regards the origin of this mixed dialect, as well as of all other mixed dialects, I agree with Professor Kern, *Jaartelling*, p. 108 ff., and Dr. R. G. Bhāṇḍārkar, *Indian Antiquary*, vol. XII, p. 146, that it is the result of the efforts of half-educated people to express themselves in Sanskrit, of which they possessed an insufficient knowledge and which they were not in the habit of using largely. All the Jaina inscriptions from Mathurā were no doubt composed by the monks who acted as the spiritual directors of the laymen, or by their pupils. Though no inscription has been found in which the author is named, the above inference is warranted by the fact that numerous later documents of the same character contain the names of Yatis who are said to have composed them or to have written them. The Yatis in the first and second centuries, no doubt, just as now, for their sermons and the exposition of their scriptures, used the vernacular of the day, and their scriptures were certainly written in Prakrit. It was a matter of course that their attempts to write in Sanskrit were not very successful. This theory receives the strongest support from the fact that the character and the number of the corruptions varies almost in every document, and from various single sentences, such as *vāchakasya aryya-Baladinasya śishyo aryya-Mātridinah tasya nirvarttanā*, which latter reads exactly like a piece from a stupid schoolboy's exercise. It is also confirmed by numerous analogies, such as the language of the *janmapatras* of the badly educated Joshis mentioned by Dr. Bhāṇḍārkar, the books of masons and carpenters, which give the rules for building houses in most barbarous Sanskrit, and many modern inscriptions, composed by clerks or Yatis. A large number of specimens of the latter kind are contained in the collection of votive inscriptions from Pālitānā lately copied by Mr. H. Cousens. I give a short one, which shows a mixture of Sanskrit, Gujarātī and Mārvāḍī:—

संवत् १८६० ना^{१३} वैशाख सुदि ५ चंद्रवारे^{१४} श्रीविजय पार्श्वदसुरिगच्छे^{१५} श्रीविजयदेवचंद्रसुरिराज्ये
श्रीसुरितिदिरे^{१६} वास्तव्य श्री उमवालज्ञातीय भवेरी^{१७} प्रेमचंद भवेरचंद^{१८} भार्या जीयती^{१९} तस्य पुत्र
वाचचदेन श्रीविजयरा पार्श्वनाथ नविन प्रसाद^{२०} नवीन बिंब भरापितं^{२१} । माताजी भक्तुभारं तस्य पुत्र
रत्नचंद भा^{२२} मलुकचंद भा^{२३} प्रेमचंदनामेन बिंब भरापितं । तपागच्छे । विजयजिनेन्द्रसुरि
प्रतिष्ठितं^{२४}^{२४}

^{१३} This is the Gujarātī genitive.

^{१४} A pure Sanskrit form and inflexion; compare below *tasya*.

^{१५} *Gachchhai*, which recurs below, is the Mārvāḍī spelling for *gachchhe*, which is both Gujarātī and Sanskrit. Similarly we have in the next compound *Doivachandra* for *Devachandra*. The pronunciation is in all three cases *s*, not *ai*.

^{१६} *Sūritabimdire* is the Mārvāḍī form for *Sūratubam-dare*.

^{१७} Formed from the Arabic.

^{१८} A common hybrid form composed of an Arabic and a Prakrit word.

^{१९} Usually spelt *joitī*, from Sanskrit *dyotanti*.

^{२०} Pronounce *parshād*, a common Mārvāḍī and Hindi corruption of *prāsāda*.

^{२१} A hybrid form, representing Gujarātī *bharāvayuh*, which occurs in several other inscriptions.

^{२२} An abbreviation of *bhāī*, brother.

^{२३} The form with *ṭa* is invariably used in these inscriptions.

^{२४} A few words giving the name of the author of this precious document are illegible.

TRANSLATION.

"On the fifth lunar day (*of*) the bright half (*of*) Vaiśākha of the year 1860, on a Monday, during the reign of glorious and victorious Devachandra Sūri, in the *gachchha* of glorious and victorious Ānanda Sūri, dwelling in the famous harbour of Sūrat, (*was*) the jeweller Premchand Jhaverchand, (*his*) wife (*was*) Joyati; (*by*) his son Vāichand was erected a new image (*in the*) new temple (*of*) Vijjāharā (Vidyādhara?) Pārśvanāth.²⁶ The image was erected in the name of Premchand, brother of Ratnachand (*and*) Malukchand, son of Mātāji (?) Jhakubhā; consecrated by Vijaya Jinendrasūri in the Tapāgachcha."

The contents of the older inscriptions Nos. XIX—XXIII have been discussed in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233 ff. Among the new ones Nos. I—XVII belong to the Jainas, who possessed, as Dr. Führer has discovered this year, two magnificent temples on the site where the Kañkālī Tīla rises at present. Their historical value is very great. First, No. I, which is dated in the year 5 of Devaputra Kanishka, proves beyond all doubt that Sir A. Cunningham was right in referring the date of his No. 2, *Sam.* 5, to the reign of the first Indo-Skythic king. Secondly, they confirm the correctness of the readings Sthāniya or Thāniya's *kula* and Vāraṇa *gaṇa*, instead of which the *Kalpasūtra* gives Vānījja and Chāraṇa, and they allow us to correct the name of the Śrīguha *sambhoga* to Śrīgriha. Thirdly, they furnish seven well-preserved names of *kulas* and *sākhās*, and in addition a mutilated one, hitherto not traced in epigraphical documents, which help to vindicate the much-assailed Jaina tradition.

Three of the new *kulas*, the Puśyāmitriya (No. VI), the Arya-Cheṭiya (No. IX), and Āryya-Haṭikiya (No. XI), belong to the Vāraṇa *gaṇa*, and evidently correspond with the Pūsamitijja (in Sanskrit Puśyāmitriya), the Ajja-Chedaya (in Sanskrit Ārya-Cheṭaka) and the Hālijja (in Sanskrit Hālīya) *kulas*, which in the list of the *Kalpasūtra* (p. 80, ed. Jacobi) occupy the third, fourth, and sixth places. To the same *gaṇa* belong the Vajanāgarī (No. XI) and the Haritamālakaḍhī (No. X) *sākhās*. The name of the former agrees fully with that of the Vajjanāgarī *sākhā*, the fourth in the list of the *Kalpasūtra* (*loc. cit.*).²⁷ The Sanskrit equivalent of the word is, I think, not Vajranāgarī, as the commentators of the *Kalpasūtra* assert, but Vārjanāgarī, i. e., the *sākhā* of Vrijinagara, the capital of the Vṛji country. For *Vajranāgarī* would have become *Vairanāgarī*. On the other hand it is highly probable that the Jainas were settled in the Vajjabhumi, where Vardhamāna is said to have done penance.²⁸ The second, the Haritamālakaḍhī *sākhā* is no doubt identical with the Hāriyamālāgarī, which the *Kalpasūtra* names as the first of the branches of the Chāraṇa *gaṇa*. The form of the inscription gives a good sense if the end of the compound *kaḍhī* is taken to stand for *gaḍhī*, as may be done according to the analogy of *sambhoka* which (No. VII B, l. 1) occurs instead of *sambhoga*.²⁹ With this supposition it means "the *sākhā* of the fort called Haritamāla," i. e., the field or site of

²⁶ This might also mean "a new temple of Pārśvanātha (and) a new image."

²⁷ Regarding the single *ja*, see above, p. 373.

²⁸ *Āchārāṅgasūtra*, *Sac. Bks. East*, p. 84. The note explains the name, in accordance with Śālisthka's commentary, as an equivalent of *Vajrabhāmi*. But its Sanskrit etymon is *Vārjabhāmi*. The *Vṛjia*, in Pali *Vajji* and in Aśoka's edict XIII, *Vaji* and *Vari*, were settled close to the *Suāmas* (*Subbha*) and to *Rādā*.

²⁹ Occasional substitutions of hard consonants for soft ones are found also in Aśoka's edicts, in the literary Pali, and in other Prakrit dialects.

Harita. The form of the *Kalpasūtra* would mean "the *sākhā* of the house (*āgāra*) called *Hāritamāla*". This is hardly possible, and as *gaḍhī* is pronounced *garhī*, it seems probable that *Hāriyamālāgarī* is slightly corrupt and has to be changed to *Hāriyamālagaḍhī*. The mistakes, which the inscriptions have shown to occur in other names of the *Kalpasūtra*, certainly encourage one to hazard this slight alteration.

Two of the new names refer to the Kottīya *gaṇa*. The Brahmadāsika *kula* (Nos. I, IV, V, XIV)²⁹ may be identified with the Bambhaliḥja *kula* of the *Kalpasūtra* (p. 82, Jacobi). The latter name corresponds not to Sanskrit Brahmalīptaka, as the commentators assert, but to Brahmalīya, and this is derived from Brahmala, which according to the Indian custom of abbreviating compound names, may stand for Brahmadāsa. Similarly, Devaka, Devala or Devila may be used for Devadatta, Devagupta, Devapālita, Devarakshita, Devabhūti or Devaśarman.³⁰

The Uchenāgarī or Uchchenāgarī *sākhā* of the same inscriptions is of course the Uchchānāgarī *sākhā* of the *Kalpasūtra* (*loc. cit.*) which stands first in the list of the branches of the Kōḍiya *gaṇa*. The difference in the second vowel has been caused by the existence of two synonymous Sanskrit forms of the etymon, Uchchairnagara and Uchchānagara,³¹ which both mean "the high town".

This geographical name seems to be identical, as Dr. Burgess suggests to me, with that of the fort of Unchānagar, which belongs to the modern town of Bulandshahr in the North-Western Provinces (see Sir A. Cunningham's *Arch. Surv. Rep.*, vol. XIV, p. 147). The old name of Bulandshahr itself was Varana or Barana. This is no doubt the place after which the Vārana *gaṇa* was named.

The mutilated name . . hika *kula* (No. II) and . . . ka *kula* (No. XII) must, I think, have been [Me]hika. For there is in the *Sihavirdhāt* of the *Kalpasūtra* only one name, Mehiya (Jacobi, p. 81), which shows a penultimate *hi*. If this conjecture is accepted, the new inscriptions furnish also proof of the actual existence of the second *kula* of the Vesavāḍiya *gaṇa*. For the restoration of the mutilated name of the . ārina *sambhogā*, which appears in No. XIV A, l. 2, I cannot offer any proposal. As the letters are not perfectly distinct, it is just possible that *Śirikāto sambhogāto* may be the original reading.

With respect to the Kottīya—Kōṭika *gaṇa*, it is now evident that its adherents must have been more numerous in Mathurā than those of the other schools. In our inscriptions it occurs eight times, in Sir A. Cunningham's collection four times, and in Dr. Führer's collection of 1889 certainly once, perhaps twice. It deserves to be noted that it is the only *gaṇa* whose name survived in the fourteenth century A. D.³² Its great age, as well as the great age of its ramifications, the Brahmadāsika family, the Uchchenāgarī branch and the Śrīgriha district community, is attested by our No. IV. The latest possible date of this inscription is Samvat 50 or A. D. 128-9. The preacher then living, the venerable Siha, enumerates four spiritual ancestors, the first among whom must have flourished about the beginning of our era. The *gaṇa* was, as

²⁹ The name occurs, too, in Sir A. Cunningham's No. 2, where on the second (*recte* first) side, l. 2, [ku]lāto Brahmadāsikāto Uchenākarito [*sākhāto*], ought to be restored.

³⁰ Compare *ante*, p. 225, *Styaka* for *Simhakhaja*, and *ante*, p. 272, *Vitvala* for *Vitvamalla*.

³¹ Compare the Sanskrit names *Uchchāiṣṭravas* and *Uchchāḍmanysu*.

³² See *Wiener Zeitschrift f. d. K. d. Morg.*, vol. I, p. 176, note 1.

we learn, much divided at that early period, and this fact speaks in favour of the statement of the tradition which places its origin about the year 250 B.C.³³

The fourth point, which lends to these new inscriptions a very great importance, is their mentioning several female ascetics, and their showing that these persons developed a very considerable activity. There can be no doubt that Aryya-Saṅgamikā and Aryya-Vasulā, who are mentioned in Nos. II and XII, Graha . i . . . (No. V.), Aryya-Kumāramitā (No. VII), Balavarmā, Nandā and Akakā (?) (No. XI), as well as Aryya-Śāmā (No. XIV) and Dhāmāthā (?) (No. XXVI), were nuns. That follows from their title *Aryya*, 'the venerable,' from their being called *śiṣṇī* or *śiṣṇīni*, "female disciples," from their having other female disciples, and from the statement that the gifts were made at, or by their *nirvartana*, their request or advice.³⁴ With the certainty thus gained, it is not difficult to recognise that some of the documents found in former years likewise name nuns or point to the existence of female ascetics among the Jains of Mathurā. Though No. XIX is mutilated, the 'sister' of Aryya-Sandhika, Aryya-Jayā, who appears among the male ascetics, must now be considered a nun. Again, it becomes very probable that the expression *chaturvarṇa saṅgha*,³⁵ "the community including four classes," which strongly reminds one of the later Śvetāmbara term *chaturvidha saṅgha*, means, like the latter, the community consisting of monks, nuns, lay-brothers and lay-sisters.³⁶

With respect to one of the nuns our inscriptions contain statements which require explanation. The venerable Kumāramitrā in No. V, who was the female pupil of the venerable Baladina, had, it appears, a son Kumārabhaṭi, whom she induced to dedicate an image of Vardhamāna. It would be a mistake to infer from this admission that the nuns of the first and second centuries led immoral lives. The correct explanation will be that Kumāramitrā was a widow who turned nun after the decease of her husband, and that she afterwards acted as spiritual director to her son. It is worthy of note that this is the only case where a nun appears as adviser of a layman. In all the other inscriptions we find that the nuns exhorted female lay members of the Saṅgha to make donations. It agrees with this that in modern times too, the order of Jaina nuns mostly consists of widows, especially of virgin widows, who, according to the custom of most castes, cannot be remarried, and are got rid of in a convenient manner by being made to take the tonsure; see *Ind. Ant.*, vol. XIII, p. 278.

The last of the new inscriptions, Dr. Führer explains, is on a slab found near the brick *stūpa* adjoining the two Jaina temples; but he adds that it was lying loose on the pavement of the court, and that it may have belonged originally to some other temple. It records the consecration of a stone slab, *stāne*, i. e., either "on the site sacred to" or "in the temple of," the divine lord of Nāgas, Dadhikarṇa. The worship of the Nāgas or snake-deities is of great antiquity in India. It forms part of the ancient ritual of the Brāhmaṇas, who offered and still offer the *sarpabali* in the rainy season, when the snakes

³³ See *Indian Antiquary*, vol. XI, p. 246.

³⁴ In further elucidation of the meaning of the term *nirvartana*, I can now add, that many of the dedications, mentioned in the Pālitānā inscriptions, are said to have been made *upadeśāt*, by the advice, of monks.

³⁵ Sir A. Cunningham's *Archæological Survey Reports*, vol. XX, plate v, No. 6, l. 3; *Wiener Zeitschrift*, vol. I, p. 172f.

³⁶ It is a characteristic Jaina doctrine that the Śrāvakas and Śrāvikās form part of the *Saṅgha*. On this point the Jainas differ very markedly from the Buddhists.

³⁷ This is prescribed in all the *Grihyasūtras*; see, e. g., *Āvalāyana Gri.* 54. 11, l. 14.

are driven out of their holes and often take refuge in the houses. In the Paurāṇic worship we find the *Nāga-pañohamī*, the snake-festival on the fifth lunar day of the bright half of Śrāvaṇa, which is still very popular and celebrated very generally.³⁸ There exist also a few Nāga temples. In Gujarāt the most famous is the so-called Nāg of Dehemā, which lies in the north-west corner of the province, close to the Raṇ of Kachchh. I visited Dehemā in 1873 and found there a temple, consisting of a small dome about five feet high, with an opening towards the east. Inside there was a stone slab showing in the centre the relievo of a large cobra standing upright on its tail, and on both sides some smaller ones in the same position. A short inscription stated that the image was erected in Vikrama Samvat 1212, or A.D. 1156-58. The stone slab at Mathurā, of which our inscription speaks, probably bore a similar representation. As regards Dadhikarṇa, his name occurs in the *Harivamśa*,³⁹ where he is invoked in the *dhnikā mantra*, the daily prayer which is said to have been recited originally by Baladeva and after him by Kṛishṇa. It thus appears that the worship of Dadhikarṇa certainly formed part of the *Bhāgavata* ritual and was practised at Mathurā in early times. These facts may indicate that our No. XVIII is not a Buddhist, but a Bhāgavata inscription. But it is quite possible that the Buddhists in whose legends the Nāgas play a great part, and on whose Stūpas they are often represented as worshippers of the Bo-tree, may have taken over the worship of Dadhikarṇa from the Brāhmanas. Finally, another very interesting point in this inscription is the statement that the dedicators of the stone were the "sons of those *śailālakas* who were famous as the Chāndaka brothers." It is impossible to interpret *śailālaka* otherwise than as a synonym of *śailālin*, which, according to Pāṇini, IV, 3, 110, originally was a name of those actors who studied the *Sūtras* of Śilālin, and according to the *Kośhas* was used later to denote any actor. Our inscription, therefore, teaches us that Mathurā had its actors in the first or second century of our era, and makes us actually acquainted with the name of such a troupe. It further shows that play-acting was then, as in the present day, the business of particular families — a fact which may also be inferred from the introduction to several Sanskrit dramas where the *naṭī* is sometimes called the wife of the *sūtradhāra*, and his brothers are mentioned as actors. In a Jaina story of the clever boy Bharata, we hear even of a *naṭagrāma*, a whole village inhabited by actors.

No. I.⁴⁰

- A. 1. — — "दे[ब]पुत्रस्य क[नि]ष्कस्य सं ५ ई १ दि १ एतस्य पूर्व[र]यं कोटियातो गणातो बन्ध-
दासिका[तो]
2. [कु]लातो [उ]पेनागरितो याचतातो सेवि-इ — ख ि-ि-ि-सेनस्य सवचरिचुडाये दे[व]-
B. 1. पासस्य वि[त] — — —
2. बन्धमानस्य प्रति[मा] ॥

³⁸ See Rāo Sāheb V. N. Mandlik's article in the *Jour. Bo. Br. Roy. As. Soc.*, vol. XI, pp. 189ff., where many interesting local customs are mentioned.

³⁹ *Harivamśa*, I, 168, 17, where the Calcutta edition has the misprint *adgarāḍadāhi-karnaśya*; see also Langlois' French translation, tome I, p. 507, where the prayer forms the 118th Adhyāya.

⁴⁰ Incised on the pedestal of a small squatted figure of a Jina,—the stone measuring 2 feet 1 inch by 1 foot 7 inches, and found in the west of the Kankālī Tila at the second Jaina temple. The bracketted letters are more or less defaced; but if nothing is stated to the contrary, I consider the reading nevertheless to be certain.

⁴¹ Restore *siddhaka*

TRANSLATION.

[Success!] In the year 5 of *Devaputra* Kanishka, in the first (*month of*) winter, on the first day,—on that (*date specified as*) above,—an image of *Vadhamāna* (*Vardhamāna*) (*was dedicated*) by *Khudā* (*Kshudrā*), consort of alderman (*sethī*) *sena* (*and*) daughter of *Deva . . pāla*, out of the *Koṭṭiya gaṇa*, the *Bamhadāsika kula*, the *Uchenāgari śākhā*.

No. II.⁴²

- A. 1. — —⁴³ सं १० ५ म ३ दि १ अस्मा पूर्वार्ध[र]य
B. 1. — श्रितातो⁴⁴ कुलातो अर्धवयभूति-
C. 1. स्व मिश्रीनिनं अर्धसङ्गमिकये मिश्रीनि—⁴⁵
D. 1. अर्धवसुलये [निर्वर्त्त]नं
A. 2. — — लख धी[तु] — र — — पु⁴⁶ वेणि-
B. 2. — “वेष्टि[स्व] धर्मपत्निये भद्रि[से]नस्व
C. 2. [मातु] कुमरमितयो⁴⁷ दनं भगवतो [म]—
D. 2. मा⁴⁸ सखतोभद्रिका [म]

TRANSLATION.

[Success!] In the year 15, in the third month of summer, on the first day,—on that (*date specified as*) above,—a fourfold⁴⁹ image of the Divine one, the gift of *Kumaramitā* (*Kumāramitrā*), daughter of . . la, daughter-in-law of . . . , first wife of alderman (*śreṣṭhīn*) *Veṇi*, mother of *Bhaṭṭisena*, (*was dedicated at*) the request of the venerable *Vasulā*, the female pupil of the venerable *Saṅgamikā*, the female pupil of the venerable *Jayabhūti* out of the [*Mehika*] *kula*.

No. III.⁵¹

- A. 1. सिद्धम् । सं १० ८ व ४ दि १० अस्मा पु-
2. वीर्यं वाचकस्य अर्धबल-
3. दिनस्य मिश्री [वाच]की अर्धमा-
4. तृदिनः तस्य [नि]र्वर्त्त[न]ः

⁴² Incised on the four faces of the pedestal of a small quadruple image of standing naked Jinas,—the stone, 2 feet high by 9 inches square, was found in the west of the *Kāṅkāli Tila*, at the second Jaina temple.

⁴³ The beginning of line 2 proves the existence of a lacuna; probably सिद्धम् to be restored.

⁴⁴ Restore श्रितातो, as proposed above.

⁴⁵ Restore मिश्रीनिनं.

⁴⁶ Restore पु.

⁴⁷ Probably वेष्टिस्व वेष्टिस्व to be restored.

⁴⁸ Read कुमरमितयो.

⁴⁹ Restore प्रतिमा.

⁵⁰ *Sarvatoḥhadrikā pratīdā*,—literally ‘an image lovely on all sides,’ is apparently a technical term for a ‘fourfold’ image, one being carved on each side of a four-faced column. Compare the use of *sarvatoḥhadra devdāya*, which, according to *Varāhamihira’s Brihat-Saṁhā.* LVI, 27, means ‘a temple with four doors and many spires,’ i.e., such a one which looks equally pleasing from all sides.

⁵¹ Incised on the pedestal of a four-faced image (*chaturmukha*) consisting of four naked standing Jinas. Stone 2 feet 8 inches by 1 foot 2 inches, found at the same place.

- B. 1. [कोट्टियातो गणातो ठानियातो]
 2. [कुलातो श्रीगृहातो संभोगातो]
 3. [अर्यवेरिमास्तातो सु]चि⁶²
 C. [स]ख धर्मपत्रिये ले — — —
 D. दानं भगवतो स[मि]त — — [प्र]तिमा
 A. 5. नाम — — — — — तम⁶³
 B. 4. — 1 [म]मो अरत्ततानं सर्व्वसोकुत्त[मानं]⁶⁴

TRANSLATION.

Success! In the year 19, in the fourth (*month of*) the rainy season, on the tenth day,—on that (*date specified as*) above,—the pupil of the preacher, the venerable Baladina (*Baladatta*) (*is*) the preacher, the venerable Mātridina (*Mātridatta*); at his request (*was dedicated*) an image of divine Santi⁶⁵ . . . , the gift of Le . . . , first wife of Suchila (*Suchila*), out of the Kottiya *gana*, the Thāniya *kula*, the Śrīgriha *sambhoga*, the Aryya-Veri (*Ārya-Vajri*) *sākhā* Adoration to the Arhats, the highest ones in the whole world!

No. IV.⁶⁶

A. 1. [सिद्धं सं २० य ३]⁶⁷ दि [१०] ७ [एत]ख पूर्व्वय कोट्टिय[र]तो गणातो ब्रह्मदासियातो कुलातो उहे[भागरितो मा]स्तातो [श्री]गृह[र]तो संभोगातो [वृक्षतव]रचक⁶⁸ च गणिन च ज[—मित्र]ख — — —⁶⁹

2. अर्य[सो]वख मिश्रगणिय [अ]र्यपासख अ[वच]रो [वाच]कख अर्य[दत्त]ख⁷⁰ मिश्रो वाचको अर्यकोडा [त]ख निवर्त्तना [श्री]मि[त]ख⁷¹ मानिकरख [गो]— अयम[दि]⁷² धीतु दा — ख

B. 1. [सो]ववाचियख⁷³ वाधर — — वधू [ह]मु[दिव]ख धर्मपत्रिये मिस्त्राये [दानं] — — — [सर्व्व]स[स्वाम] चि[त]ख⁷⁴ खाये काक[तिय] — — — — — ख —

2. — वाज — — — — — ि — — — — — — — — — — — रज — — — — — — — — — — — ।

⁶² The letters of the first three lines of B are much blurred and partly indistinct; but none are really doubtful except व. One or two letters may have been lost at the end of B 3.

⁶³ A 5 is separated by some ornaments from the other four lines. Five letters seem to have been lost.

⁶⁴ B 4 is separated from the other three lines by two rows of ornaments. Read अरत्ततानं.

⁶⁵ If the much disfigured second syllable is *nti*, as I read it doubtfully, it appears certain that the Tirthankara mentioned must be Śāntinātha.

⁶⁶ Incised on the pedestal of a large naked standing Jina, 7 feet 2 inches by 2 feet 3 inches, found at the same place. Very badly preserved.

⁶⁷ The figures are doubtful. The first may have been 50.

⁶⁸ First three syllables doubtful.

⁶⁹ मित्र⁷⁰ doubtful; restore मित्र.

⁷⁰ The first letter might be read व, and only the upper part of the second sign has been preserved. But in Mr. Growse's No. 8, *Jad. Ant.*, vol. VI, p. 218, we have plainly वाचकवर्त्तमानो वीरख.

⁷¹ First letter very doubtful; the third and fourth syllables are possibly वीर or मित्र.

⁷² वी may have been श्री; the last two syllables of the name are doubtful.

⁷³ The second syllable is doubtful.

TRANSLATION.

Success! In the year 20 (?), in the third (?) month of summer, on the seventeenth (?) day,—on that (*date specified as*) above,—the preacher, the venerable Śiḥa⁶⁴ (*Siṃha*) (*was*) the pupil of the preacher, the venerable Datta, (*who was*) the *Śradḍhachara*⁶⁵ of the *gaṇin*, the venerable Pāla, (*who was*) the pupil of the venerable Ogha (?), (*who was*) the pupil of the great (?) preacher and *gaṇin*⁶⁶ Ja . . mitra (?) out of the Koṭṭiya *gaṇa*, the Brahmadāsiya *kula*, the Uchchenāgarī *śākhā* (*and*) the Śrīgriha *sambhoga*,—at his request (*was dedicated*) for the welfare and happiness of all beings . . . , the gift of Mittrā, the first wife of Haggudeva (*Phalgudeva*), the daughter-in-law of the iron-monger Vādhara . . . , the daughter of . . . Jayabhaṭṭi, the *mānikara*, of Khoṭṭamitta

No. V.⁶⁷

A. 1. सवकरी⁶⁸ पचविसे हेमंतम[सि] त्रितिये दिवसे दीये चकि⁶⁹ चुरे

B. 1. कोट्टियतो गच्छतो ब्र[ह्म]दासिकतो कुच्छतो उचेनगरितो यासातो पयवसन्नतस्य मिषो सभि-

2. स्य मिषिनि चह[ि] — — िवतन⁷⁰ [ना]दिच[रि]त⁷¹ जम[क]ख वधु जय[म]इस्य

कुटूबिनीय रयगिमिये [इ]हय⁷²[इ]

TRANSLATION.

In the twenty-fifth year, in the third month of winter, on the twentieth day, at this moment (?),⁷³ a *vusuya* (?),⁷⁴ (*was dedicated*) by Rayagini, the daughter-in-law of Jabhaka, from Nāndigiri (?), (*and*) wife of Jayabhaṭṭa, the request (*having been made*) by Graha.i..., the female pupil of Sadhi, pupil of the venerable Balatrata (*Balatrāta*) out of the Koṭṭiya *gaṇa*, the Brahmadāsika *kula* (*and*) the Uchenāgarī *śākhā*.

⁶⁴ The plural *Śiḥā* is a *pluralis majestatis*, and hence the attributes *śiṣyo* and *vādhako* have been put *ad sensum* in the singular number.

⁶⁵ Compare below, No. XXI.

⁶⁶ Regarding the construction see above, p. 375.

⁶⁷ Incised on the pedestal—left side and back—of a small statue (destroyed); stone 1 foot 11 inches by 9 inches, found at the same place.

⁶⁸ The letter च stands below the line. Possibly चकि may have been at the beginning of the inscription. Both impressions show a long horizontal stroke and that on thick paper some indistinct letters.

⁶⁹ The lower part of the second syllable has on the right a superfluous stroke, which makes it look like a hybrid of च and च.

⁷⁰ Restores विपयव.

⁷¹ This may perhaps have been नादिचिरिती.

⁷² The first syllable is not certain.

⁷³ The phrase *asmi* or *asmi kṣaṇe* occurs four times—here and in Nos. VI, XIII and XXV—in the place of *stavyam* or *stavya pādevyam*. It also occurs once in a second collection to be published hereafter, and twice we have the corresponding *ite* or *ita kṣaṇam* in Kharoṣṭri inscriptions from the Pafjāb; see Sir A. Cunningham's *Arch. Surv. Rep.*, vol. V, Pl. xvi, Nos. 1 and 2, and *Jour. Asiatique*, 8me série, vol. XV, Pl. i, No. 3. It must, of course, have the same or a similar meaning. The first word is without doubt the equivalent of Sanskrit *asmi*; the second I take to represent Sanskrit *kṣaṇa*, though there is no other instance in which the first vowel of this word becomes *e*; *asmi kṣaṇe* might mean either "at this moment" or "on the occasion of this festival."

⁷⁴ *Vusuya* (?) probably denotes either some kind of image or some kind of gift.

No. VI.⁷⁶

- A. महाराज — — — अक्ष सं २० ८ चे २ दि १० अक्ष जुषे भवतो वर्षमानस प्रतिमा⁷⁷
प्रतिष्ठापिता मह[?]ख⁷⁸ धितर सुविताये बोधिनदि[ये]⁷⁹
- B. कुटुंबिनिये वारवे गवे पुत्रमित्रीये कुली गविस अर्य[इतथ मिषण]⁸⁰ मह[प्र]कि[व]स⁸¹
निर्वर्त[मा] अर[?]तपुवाये ।

TRANSLATION.

In the year 29 of the great king . . shka, in the second month of winter, on the thirtieth day,—at this moment (?),⁸² an image of the divine Vardhamāna was set up by order of Bodhinadi (*Bodhinandi* ?), a married lady, the cherished daughter of Graha-hathi (*Graha-hasti*),⁸³ at the request of Gahaprakiva (?),⁸⁴ pupil of the venerable Data, a *gāṇin* in the Vāraṇa *gāṇa* and the Puṣyamitriya (*Pushyamitriya*) *kula*, in honour of the Arhat.

No. VII.⁸⁵

- A. 1. [सिह]⁸⁶ सं १० [५]⁸⁷ व १ दि १० अक्ष[?] पूर्वाया बोधियातो वपतो [कानि]वा-
[तो] कु — —⁸⁸
- B. 1. वहरातो प्र[?]व[?]तो धिरिजातो सं[भो]कातो अर्यवसदिमख मिथिनि कुमारमि[त]⁸⁹
2. तख पुत्रो कुम[?]रभटि गंधिको तस — न⁹⁰ प्रतिमा वर्षमानस सधितमहित[को]हित⁹¹
- C. 1. अ[?]⁹²
2. कुमार-
3. मिमा-
4. ये—
- D. 1. अ⁹³
2. [त]अ⁹⁴[५]

⁷⁶ Incised on the base of a large statue (lost); stone 3 feet 6 inches long by 9 inches high; found at the same temple.

⁷⁷ The last syllable and the vowel of the preceding are completely gone.

⁷⁸ The top of the letter व is gone, and the reading may have been वववविख, as the analogy of numerous other names requires.

⁷⁹ The last syllable is nearly gone.

⁸⁰ The lower parts of the bracketted syllables are gone.

⁸¹ The third syllable looks, on the obverse of two impressions and on the reverse of one, more like a damaged व. But the reverse of the second impression shows pretty clearly व. The fifth syllable is damaged and not certain.

⁸² See above, No. V.

⁸³ Compare the names *Hastahasti*, *Māghahasti*, *Jyeshthahasti*, etc., below.

⁸⁴ I do not dare to propose any transliteration for this name.

⁸⁵ Incised (A, B) on pedestal and (C, D) on sides of a small seated Jina, 3 feet 6 inches by 1 foot 6 inches; found at the same place. An enormous sign, looking like *gf*, stands between the second and third signs of सिधिन and between the fourth and fifth signs of वर्षमानस, B. 1 and 2.

⁸⁶ Faintly visible on one impression only.

⁸⁷ The figure is somewhat damaged, but certain.

⁸⁸ Restore कुवाली.

⁸⁹ Restore कुमारमिमा.

⁹⁰ Restore यम.

⁹¹ The third syllable of सधित is not quite distinct.

⁹² Possibly अर्य; the left-hand limb of व is not joined to the vertical stroke.

⁹³ Restore निर्वर्तन.

TRANSLATION.

Success! In the year 35, in the third (*month of the*) rainy season, on the tenth day,—on that (*date specified as*) above;—the female pupil of the venerable Baladina (Baladatta) out of the Kōṭṭiya *gaṇa*, the Sthāniya *kula*, the Vairā śākhā (*and*) the Śirika *sambhoka* (*sambhoga*), (*was*) Kumaramitrā (*Kumāramitrā*);—her son (*was*) the dealer in perfumes, Kumārabhaṭi;—his gift (*is*) an image of Vardhamāna (*dedicated at*) the request of the whetted,⁹³ polished and awakened venerable Kumāramitrā.

No. VIII.⁹⁴

A. सिद्धम् म[हा]रा[ज]स्य र[त्ना]तिराजस्य देवपुत्रस्य हुवशकस्य मं

४० (६०१) हेमन्तमासि ४ दि १० एतस्यां पूर्व्यायां कीदृशे गणे स्थानिकीये कुले भय्य[वेरि]-

याण शाखाया⁹⁵ वाचकस्यार्थहृहस्ति[स्य]

B. शिष्यस्य गणिस्य आर्य्य[स्य]स्य⁹⁶ पुत्रम[न]⁹⁷ — — — — — [स्य] — —

[य]तकस्य⁹⁸ [क]— सकस्य⁹⁹ कुटुम्बिनीये दत्तायै — नधर्मा¹⁰⁰ महाभोगताय प्रीयताम्भग-

वानृषमयी.¹

TRANSLATION.

Success! In the year 40 (60?) of the great king (*and*) supreme king of kings, Deva-putra Huvashka,² in the fourth month of winter, on the tenth day,—on that (*date specified as*) above, (*this*) meritorious gift (*was made*) for the sake of great happiness by Dattā, the wife of Ka . pasaka, an inhabitant of . . vata, [*at the request*] of *gaṇin*, the venerable Kharṇṇa, pupil of the preacher, the venerable Vṛiddhahasti out of the Kōṭṭiya *gaṇa*, the Sthānikiya *kula* (*and*) the śākhā of the Aryya-Veriyas (*the followers of Ārya-Vajra*). May the divine (*and*) glorious Rishabha be pleased!³

⁹³ I take *saṣita* to stand for *saṁśita*, the past participle of *śi*, and *maṣṭita* to be a half Prakritic form for *mrakṣita*. These two participles, which I have translated above according to their literal meaning, must no doubt be understood in a figurative sense. They probably refer to the sharpening and polishing of the understanding and of the character by study and penances.

⁹⁴ Incised on the pedestal of a large figure which has been destroyed; pedestal 2 feet 6 inches long by 9 inches high; found at the same temple.

⁹⁵ The central stroke of 𑀭𑀸 is wanting.

⁹⁶ Possibly 𑀭𑀸𑀓𑀭𑀸𑀓𑀭𑀸; the lower part of the fourth sign is blurred.

⁹⁷ Possibly 𑀭𑀸𑀓𑀭𑀸𑀓𑀭𑀸; the tops of the third and fourth signs have been lost.

⁹⁸ Remnants of two signs are visible before the mutilated 𑀭𑀸. The first had a subscript *ra* and the second the vowel *u*.

⁹⁹ Before the slightly mutilated *sa* stood a compound sign, the lower part of which is very distinctly *pa*.

¹⁰⁰ Restore दानधर्मा.

¹ This is the reading of the reverse; according to the obverse one might read 𑀭𑀸𑀓𑀭𑀸𑀓𑀭𑀸.

² I do not correct this name, because I am doubtful whether the omission of the vowel *i* in the second syllable is due to a clerical mistake, or to the pronunciation. In the genitive, *Huvashkasya*, the stress falls on the third syllable, and the vowel of the immediately preceding one becomes very indistinct.

³ It would appear from this wish that the statue was one of the first Tirthankara, Rishabha or Vṛishabha. *

No. IX.¹

- A. सु — नम यर[स]तममहरवस² बुविस्स सव[स]रे ४० ४ इनगट[स]³ मस ३ दिविस २ ए[त]-
 B. [स]ा पुर्वय[त]⁴ — — — गणे चर्यवेटिये⁵ कुले हरीतमालकडिय[स]ाख — — — — — तचक
 [स]⁶ हगिनदिम⁷ शिसी ग — — नागसेनस नि — — —

TRANSLATION.

Hail! Adoration! In the year 44 of the most illustrious(?) great king Huviksha,¹¹ in the third month of summer, on the second day. On that [date specified as] above, at the request of the (venerable) Nāgasena, the pupil of Haginamdi (Bhaganandi?), a preacher (vāchaka) in the [Vārana] gaṇa, in the Aryya-Cheṭiya (Ārya-Cheṭika) kula, in the Haritamālakadhī (Haritamālagadhī) śākhā

No. X.¹²

- L. 1. सिद्धम् सं ४० ५ व [३] दि १० [७]¹³ एतस्य पुर्व[त]य — — — — — द
 बुद्धिस्¹⁴ वधुये धर्महृदिस्य—

TRANSLATION.

Success! In the year 45, in the third (?) (month of) the rainy season, on the seventeenth (?) day,—on the (date specified as) above by the daughter-in-law¹⁵ of Buddhi, the . . . of Dharmavṛiddhi

No. XI.¹⁶

- A. 1. — — — ४०¹⁷ — हे — दि १०
 B. 1. ए [त]स्य पू[र्व]य वरुतती ग[ण]-
 C. 1. तो चार्यवेटिकियतो कुलतो
 D. 1. वजनगरित[०] ग[०]ख[०]त[०] गि[०]रियत[०]

¹ Incised on the *śikhṛāsana* or pedestal of a large seated Jina (head lost),—3 feet 5 inches by 2 feet 10 inches; found at the same place. In the plates of facsimiles No. xxxii is a duplicate, to a larger scale and from a different impression, of the second line of this inscription.

² The first sign might also be read च। The second is very distinct, but not a complete letter, as it consists of a semi-circle, open to the left, with a horizontal stroke in the middle. I am inclined to believe that the whole is intended for स्वस्ति नमो विरिजतममहरवस.

³ The figure 4 has no cross-bar in the vertical stroke. वस probably stands for वीजस. I cannot explain वस. In No. XXIV we have वस व १.

⁴ Restore एतस्य पुर्वय वरुतती, the latter according to No. XI.

⁵ The right side of the last letter is slightly damaged.

⁶ Restore वाचका; वाचकस looks here like वाचकी, but the reading is certain in the facsimile marked No. 32.

⁷ Possibly हगि or हग; at the end one would expect हगिस्. Compare the facsimile No. 32.

⁸ The form *Huviksha* may be due either to a negligent mode of spelling or to a faulty pronunciation.

⁹ Incised on the pedestal of a small squatted Jina (head lost), 2 feet 7 inches by 2 feet 2 inches; from the same place.

¹⁰ The signs of the date are blurred, but with the exception of the bracketted ones not doubtful.

¹¹ Some indistinct signs are visible before वेधुदिस.

¹² Regarding the meaning of *Vadhu*, daughter-in-law, compare Nos. II, IV, V.

¹³ Incised on the four faces (A, B, C, D) of the pedestal of a quadruple image consisting of four erect naked standing Jinas, placed back to back as usual; stone 2 feet 8 inches by 1 foot, found in the same locality. Preservation apparently not good.

¹⁴ Restore सिद्धं व. A second figure seems to have stood after the plain व.

- A. 2. — — [ग]तो¹⁰ [ह]तिस्¹⁰ मिमिनिये
 B. 2. मज्ज[न्दि]स्¹⁰ सठपरिये
 C. 2. वस[वर्म]ये¹¹ [नन्]ये¹² च मिमिनिये
 D. 2. च[क]ये¹³ [निर्वर्त्तना] — — —
 A. 3. — [स्] चीतु ममि[क]अयदेवस्¹⁴ वपूये
 B. 3. — मिको अयनागस्¹⁵ धर्मपत्रिये सिद्धता[ये]
 C. 3. — [सर्वम]ी¹⁶ दम = —

TRANSLATION.

[Success! In the year] 40, in the . . month of winter, on the tenth (?) day,—on that (date specified as) above,—a stone-pillar (was dedicated, being) the gift of Sihadatā (Sihhadattā), the first wife of the village headman¹⁰ Jayanāga, the daughter-in-law of the village headman Jayadeva (and) daughter of at the request of Akakā (?), the female pupil of Nandā (?), and of Balavarmā (?), the *saḍhachari*¹¹ of Mahanandi (Mahānandin) (and) female pupil of Dati (Dantin) out of the Vārana gaṇa, the Āryya-Haṭikiya (Ārya-Hāṭikiya) kula, the Vajanagari (Vārjanāgari) śākhā (and) the Śiriya sambhoga.

No. XII.¹⁷

- L. 1. सं ८० ६ हे १ दि १० २ दसस्¹⁸ धितु वयस्¹⁹ कुटुबिनिये — — — — —
 2. — — [क]तो²⁰ कुसतो अयस[क]मि[क]य मिमिनिय अयवसुस[ये] नि[च]तमि [॥]

TRANSLATION.

In the year 86, in the first (month of) winter, on the 12th day [was dedicated the gift] of, daughter of Dasa (Dāsa), wife of Pṛiya (Pṛiya), at the request of the venerable Vasulā, pupil of the venerable Saṅgamikā, out of the [Mehi] ka kula.

No. XIII.²¹

[सं ८० ७ १] य १ दि [२० १] च[कि] वुवे उवेनागरस्²²कुमारनन्दिमिस्²³ मिमिनिय

¹⁰ Restore संजीवनी.

¹¹ Possibly संतिस्.

¹² The tops and lower ends of the signs are not distinct.

¹³ The third and fourth signs are not certain.

¹⁴ Only the second व is certain.

¹⁵ The bracketted letters seem plain on one impression, but possibly the reading is *Sukarmaye*.

¹⁶ Possibly वाविषी वद.

¹⁷ The last two consonants are only half formed. Restore विजावनी.

¹⁸ Regarding the meaning of *grāmika* see the *Petersburg Dictionary*, sub voce.

¹⁹ As *saḍha* is in Jaina-Prakrit the usual representative of *śraddha*, the term *saḍhachari* corresponds to *śraddha-chari*, and is the fem. of *śraddhacharo*; see Nos. IV and XXI.

²⁰ Incised on the pedestal of a small seated Jina (head lost), 1 foot 8 inches by 1 foot 2 inches; found at the same place. Four worshippers on each side of a wheel fill up the centre.

²¹ The lost signs probably contained, besides the name of the donatrix, the word दाम.

²² Only two letters can have been lost before the half visible च. From No. II, where the names of *Saṅgamikā* and of *Vasulā* occur, it may be inferred that the *kula* name probably was *Mehika*.

²³ Incised on the pedestal of a small squatted Jina (head lost); 1 foot 11 inches by 1 foot 10 inches; from the same place.

MATHURA INSCRIPTIONS: Nos. I & II.

No.1

A  Fragment A of inscription No. 1, showing two lines of text in an ancient script. The characters are dark and somewhat irregular, typical of an impression from a stone surface.

B  Fragment B of inscription No. 1, showing a single line of text. The fragment is smaller and more irregular than fragment A.

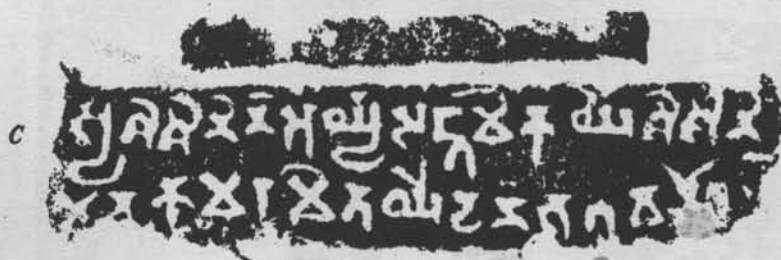
Scale: 1-3rd.

No. 2

 A small, dark, rectangular fragment of inscription No. 2, likely a piece of the original surface.

A  Fragment A of inscription No. 2, showing two lines of text. The characters are more distinct than in fragment A of No. 1.

B  Fragment B of inscription No. 2, showing two lines of text. The fragment is larger and more complete than fragment B of No. 1.

C  Fragment C of inscription No. 2, showing two lines of text. The characters are well-defined and clear.

D  Fragment D of inscription No. 2, showing two lines of text. The fragment is smaller and more irregular than fragment D of No. 1.

Scale: one-half.

MATHURA INSCRIPTIONS: Nos. III & IV.

No. 3

This image shows a fragment of an ancient cuneiform tablet. The text is organized into several vertical columns, with characters appearing as dark, wedge-shaped marks against a lighter, heavily eroded background. The script is characteristic of Mesopotamian languages. The fragment is irregularly shaped, suggesting it is a piece from a larger document, and shows significant signs of age and damage.

B

41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 1048 1049 1050 1051 1052 1053 1054 1055 1056 1057 1058 1059 1060 1061 1062

८

雙喜

Scale: one-half.

No. 4

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहेश्वराय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीकृष्णाय नमः ॥ ११ ॥
 श्रीगुरुभ्यो नमः ॥ १२ ॥
 श्रीगणेशाय नमः ॥ १३ ॥
 श्रीविष्णवे नमः ॥ १४ ॥
 श्रीशिवाय नमः ॥ १५ ॥
 श्रीब्रह्माय नमः ॥ १६ ॥
 श्रीमहेश्वराय नमः ॥ १७ ॥
 श्रीनारायणाय नमः ॥ १८ ॥
 श्रीरामाय नमः ॥ १९ ॥
 श्रीकृष्णाय नमः ॥ २० ॥

B

800/0:2-5242

MATHURA INSCRIPTIONS: Nos. V-VIII.

No 5

A 

B 

Scale: 1-4th.

No 6

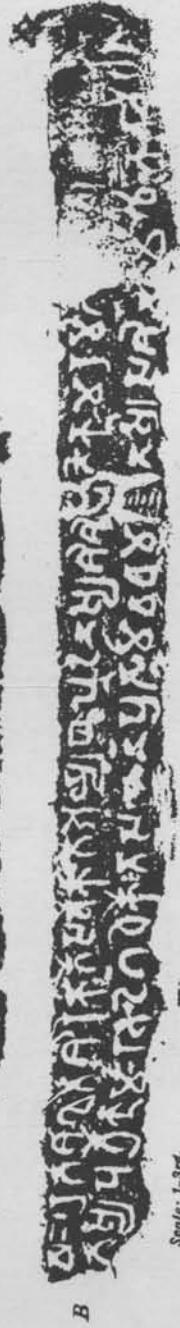
A 

B 

Scale: 1-3rd.

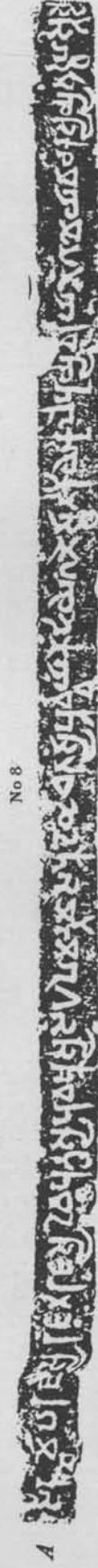
No 7

A 

B 

Scale: 1-3rd.

No 8

A 

B 

Scale: 1-3rd.

From impressions by Dr. A. Führer.

MATHURA INSCRIPTIONS: Nos. IX-XI.

No. 9



Scale: 1-4th.

No. 10



Scale: 1-4th.

No. 11



Scale: one-half.

From impressions by Dr. A. Führer.

TRANSLATION.

In the year 87 (?), in the first month of summer, on the twentieth (?) day,—at this moment (?),³⁵ of Mittra, pupil of the venerable Kumâranandi, of him of Uchehenagara³⁶

No. XIV.³⁴

- A. 1. सिद्धम् ॥³⁵कोट्टियातो गणातो ब्रह्मदासिकात[ी] कुलातो
 2. उ[च]ेनागरितो गणातो —रिनातो सं[भ]ी[गातो] च[र्य]-
 B. 1. जेष्टहस्ति[स] मि[थो]³⁶ चर्यमहलो³⁷ चर्यजेष्ट[हस्ति] [मिथो]³⁸ चर्य[गा]ठक[ी]³⁹ [त]स्व
 मिथिनि [चर्य-]
 2. ग्रामये निर्वतना; उ[स] — प्रतिमा⁴⁰ वर्मये धीतु [गुल्हा]ये जयदासस्य कुटुंबिनिये दानं

TRANSLATION.

Success! The pupil of the venerable Jesṭhahasti (*Jyeshṭhahastin*) out of the Koṭṭiya gāṇa, the Brahmadaśika kula, the Uchchenāgarī śākhā and the -ārīna sambhoga (*was*) the venerable Mahala; the pupil of the venerable Jesṭhahasti (*Jyeshṭhahastin*) (*was*) the venerable Gāḍhaka; at the request of his female pupil, the venerable Śāimā, (*was dedicated*) an image of Usabha (*Rishabha*), the gift of Gulhā, the daughter of Varmā (*and*) the wife of Jayadāsa.

No. XV.⁴¹

— ये⁴² एत[स्वा] पूर्वायां कोट्टियातो गणातो

TRANSLATION.

..... On that (*date, specified as*) above, out of the Koṭṭiya gāṇa

No. XVI.⁴³

- L. 1. चरदंतान⁴⁴ वधमानस्य [क]लस्य⁴⁵ धितु⁴⁶ सिनविदुस्य भ[स्मि]न[य]⁴⁷
 2. [प्र]ति[स] [नव]र्तनं [॥]

³⁴ Regarding कुले, see above, No. V, note 73, p. 375.

³⁵ Compare the उचेनागरी शाखा, and see above, p. 389.

³⁶ Incised on the pedestal of a small seated Jina, 2 feet 6 inches by 1 foot 7 inches; from the same place.

³⁷ The stops are throughout expressed by horizontal strokes.

³⁸ The second syllable is much injured and its vowel not certain.

³⁹ Possibly, but not probably *महलो. The last three syllables of the following word are uncertain, with the exception of स.

⁴⁰ The consonant of the first syllable and the vowel of the second are doubtful.

⁴¹ The first syllable may also be read differently.

⁴² Restore उचमप्रतिमा.

⁴³ Incised on the broken base, under the left knee of what has been a seated Jina; stone 1 foot 5 inches by 1 foot 3 inches; found at the same place.

⁴⁴ This must be the remnant either of विजे or of विजे.

⁴⁵ Incised on the pedestal of a small seated Jina; 2 feet 7 inches by 1 foot 6 inches; same locality.

⁴⁶ A very indistinct letter, possibly ना, is visible at the beginning of the line. Hence I propose to restore [प्रतिमा]. The last portion of the inscription no doubt stood on the other side of the pedestal.

⁴⁷ The vowel of the first letter is doubtful, as the top of the sign is damaged.

⁴⁸ The a-stroke seems to be connected with the left-hand limb of /a.

⁴⁹ The second sign is very doubtful; I suppose भविष्य is meant.

TRANSLATION.

..... [an image] of the worshipful⁴⁸ *Arhat* *Vadhamāna*, [the gift] of the daughter of *Kalu*, the sister(?) of *Sinavishu* (*Vishnuśheṇa* ?); the request of *Śati* (?).

No. XVII.⁴⁹

- L. 1. — मा चङ्गतानं⁵⁰ अमशयाविका[ये]⁵¹
 2. — सहस्त्रिनीये तोरणं प्रति[ष्ठापि]⁵²
 3. सह माता पितृहि सह⁵³
 4. सन्धु —⁵⁴ शयुरेण⁵⁵

TRANSLATION.

Adoration to the Arhats! A *Toraṇa* has been erected by order of . . . lahastini (*Balahastinī*), a lay-pupil of the ascetics, together with her parents, together with her mother-in-law (and) her father-in-law.⁵⁶

No. XVIII.⁵⁷

- L. 1. सिद्ध [सं] — — — [दि] ५⁵⁸ पतस्वं पू[र्णाय]
 2. भगवती नारीन्द्रस्य दधिकर्णस्य स्त[ुति]-
 3. ने शिलापट्टो प्रतिष्ठापितो मायुरा[णं]
 4. शैलालकानं चान्दका भक्तका इति वि[ष्टु]-
 5. यमानानं तेषं पुत्रेहि नन्दिवलप्र-
 6. सुखेहि दारकेहि मातापितृणं चय-
 7. प्रत्यशताये भवतु सर्वसत्वा[नं हित-]
 8. सुखा[यं] भवतु [॥]

TRANSLATION.

Success! In the year....., on the fifth day,—on that (*date specified as*) above, a stone slab was set up in the place sacred⁵⁹ to the divine lord of snakes *Dadhikarṇa* by the boys, chief among whom was *Nandibala*, the sons of the actors⁶⁰ of *Mathurā*, who are being praised as the *Chāndaka* brothers. May (*the merit of this gift*) be by preference⁶¹ for their parents; may it be for the welfare and happiness of all beings!

⁴⁸ "Worshipful" is expressed by the *pluralis majestatis arakamāna* construed with the singular *Vadhamāna*.

⁴⁹ Incised on the upper portion of a sculptured *Toraṇa*, 9 feet 2 inches by 1 foot.

⁵⁰ Read नवी चङ्गवान.

⁵¹ The last letter is blurred.

⁵² Read प्रतिष्ठापितं. Possibly more letters have been lost at the ends of lines 1 and 2.

⁵³ Lines 4 and 5 stand between three figures of *Torapās*.

⁵⁴ Possibly the reading is सन्धु, i. e., नन्धु.

⁵⁵ I. e., शयुरेण.

⁵⁶ The association of the parents and of the parents-in-law is probably intended to secure for them a share of the scriptural merit. Compare the analogous phrases in the Kanheri inscriptions Nos. 14, 15, 16, 17 (*Archaeological Surv. Rep. W. Ind.*, vol. V, page 79ff.) and in other Buddhist documents.

⁵⁷ Incised on a large sandstone slab, 8 feet 10 inches by 1 foot 4 inches, found on the floor of a brick stūpa, 47 feet in diameter, to the east of the first Jaina temple, on the east of the Tila. Well preserved, with the exception of the loss of the date and of slight injuries at the right end of the lines, which, however, do not make any letter really doubtful.

⁵⁸ Not more than four signs have been lost; the tail only of वि is visible. After the half-preserved सं appear the lower portions of two numeral signs.

⁵⁹ *Śāḍa*, which stands for Sanskrit *śāḍa*, may also mean "temple."

⁶⁰ I take *śaḍḍaka* as an equivalent of the Sanskrit *śaḍḍika*; see above, p. 381.

⁶¹ Regarding the meaning of *agrapratyashatāye*, i. e., *agrapratyashatāye*, see above, p. 241, note 21.

No. XIX.⁵³

- L. 1. [सिद्धम् ॥]महाराजस्य राजातिरास्य देवपुत्रस्य पाण्डिकण्विकस्य⁵⁴ सं ७ हे १ दि १० ५ एतस्य
पूर्वायां अर्थोदेहिकियातो
2. गणातो अर्थनागभुतिकियातो कुलातो गणिस्य अर्थबुद्धिरिस्य शिष्यो वाचको अर्थस[न्धि]-
कस्य भगिनि अर्थजया अर्थगोष्ठ — — —

TRANSLATION.

Success! In the year 7 of the great king, supreme king of kings, the son of the gods, Shâhi Kanishka, in the first (*month of*) winter, on the fifteenth day,—on the (*lunar day specified*) above, the preacher Aryya[sandh]ika, the pupil of the *gani* Aryya-Buddhasiri (*Arya-Buddhasiri*) of the Aryyodehikiya (*Arya-Uddehikiya*) school (*and*) of the Aryya-Nâgabhutikiya (*Arya-Nâgabhutikiya*) line of teachers, his sister Aryya-Jayâ (*Arya-Jayâ*), Aryya-Goshtha

No. XX.⁵⁴

[सि]द्धं सं २० (?) [२] शि २ दि ७ वर्षमानस्य प्रतिमा वारणातो गणातो पेटिवामि[क]—

TRANSLATION.

Success! In the year 22 (?), in the second (*month of*) summer, on the seventh day,—a statue of Vardhamâna, from the Vârâna *gana*, from the Petivâmik[a *kula*].

No. XXI.⁵⁵

- L. 1. — धम् सव ५० ४⁵⁶ हेमंतमासे चतुर्थे ४ दिवसे १० च-
2. स्य पुर्वायां कोट्टियातो [ग]णातो खानि[य]ातो कुलातो
3. वैरातो माखातो श्रीगृह[र]तो⁵⁷ संभोगातो वाचकस्यार्थ-
4. [ह]स्तहस्तिस्य शिष्यो गणिस्य अर्थमाधवहस्तिस्य अर्थचरो⁵⁸ वाचकस्य च-
5. र्यदेवस्य निर्व्वर्त्तने गोवस्य लोहपुत्रस्य लोहिककावकस्य दानं
6. सर्वसत्त्वानां हितमुखा एकसरस्यतो प्रतीष्ठाविता अवतले रत्नान[र्त्तन]ो
7. मे [॥]

TRANSLATION.

Success! In the year 54 (?), in the fourth, 4, month of winter, on the tenth day,—on the (*lunar day specified*) as above, one (*statue of*) Sarasvatî, the gift of the smith Gova, son of Siha, (*made*) at the instance of the preacher (*vâchaka*) Aryya-Deva, the

⁵³ These inscriptions, Nos. xix—xxii, were discovered by Dr. Burgess on first commencing the excavation at Kanakâli Tila. No. xix is from the base of a large seated Jina, 4 feet 4 inches by 3 feet 2 inches, found on the south-east of Kanakâli Tila, February 1888. I do not reprint the notes given in the *Wiener Zeitschrift*. The notes now given contain additional corrections.

⁵⁴ The former transcript gave, by a *lapsus calami*, *Kanishkasya*, though the lingual *na* is very distinct.

⁵⁵ On the base of a seated Jina, 3 feet 6 inches by 2 feet 2 inches, found near the same place. The second line is lost.

⁵⁶ On the base of a seated image of Sarasvatî, 1 foot 10 inches by 1 foot 3½ inches, found near the first temple on the south-east of the mound.

⁵⁷ The former transcript gave the first figure as 80. On comparing the date of Mr. Growse's No. 6, which is given in words and figures, I think it more probable that the sign is intended for 50.

⁵⁸ Formerly read *Striguh[â]to*; but see above, p. 372.

Formerly read *straddhachari*.

śraddhacharo of the *gaṇin* Aryya-Māghabasti, the pupil of the preacher Aryya-Hastabasti, from the Koṭṭiya *gaṇa*, the Sthāniya *kula*, the Vairā śākhā and the Śrīgriha *sambhoga*,—has been set up for the welfare of all beings. In the *avatala* my stage dancer(?).

No. XXII.⁶⁶

- L. 1. [f]सचं सं ८० ५ (?) चि २ दि १० ८ कोहि[य]तो गणातो ठानियातो कुलातो वहर[तो]
या]सातो चर्य चरह — — —
2. मियिनि धाम[या]ये निर्वर्तन[र]⁷⁰ वहरदतस चि[तु] धनहथि⁷¹ — — —

TRANSLATION.

Success! In the year 95 (?), in the second (*month of*) summer, on the 18th day,—at the request of Dhāmathā (?), the female pupil of Aryya-Araha[dinna] from the Koṭṭiya *gaṇa*, from the Thāniya *kula*, from the Vairā śākhā [the gift] of . . . the daughter of Grahadata, the wife of Dhanahathi (*Dhanahastin*) . . .

No. XXIII.⁷²

वारणातो गणातो चर्यकनियसिकातो कुलातो ओद — — —

TRANSLATION.

From the Vārāṇa *gaṇa*, from the worshipful Kaniyasika *kula*, [from the] Od . . . (*śākhā*) . . .

No. XXIV.⁷³

- L. 1. [सिच]⁷⁴ महरवस वासुदेवस सं ८० वर⁷⁵ व १ दि १२ एतस पूर्याया — — — — —
2. चितु संघनधि[स] वपुये वसस — — — — —

TRANSLATION.

[Hail!] In the year 80 of Mahārāja Vāsudeva, in the first month of the rainy season, on the twelfth day,—on that (*date specified as*) above, the daughter of the daughter-in-law of Saṃghanadhi (?), the of Bala.....

No. XXV.⁷⁶

— — — — वंमासे १ दीवसे १० चकि च — — — —⁷⁷

⁶⁶ On the upper part of a sculptured panel, 1 foot 10 inches by 1 foot 8 inches; the panel has carved on it a stūpa and four worshippers, one being a Nāga. From the south-east part of the mound.

⁷⁰ The third letter is doubtful.

⁷¹ Possibly धनहथि.

⁷² Discovered by Dr. Führer on January 20th, 1889, incised on a broken panel 1 foot 2 inches by 1 foot 6 inches.

⁷³ On the base of a seated Jina (head lost), 4 feet 4 inches by 3 feet 3 inches, found in the north-east of the mound near the first temple.

⁷⁴ I do not feel certain whether this seeming letter is not some kind of ornament. If it is a letter, it is probably a monogram for चिह्न.

⁷⁵ This might be read वर, but the lower stroke seems to belong to the letter व in line 2, and in No. IX we have वर before वस.

⁷⁶ Incised on the middle portion of the base of a statue, 10 inches by 13 inches, found near the first temple.

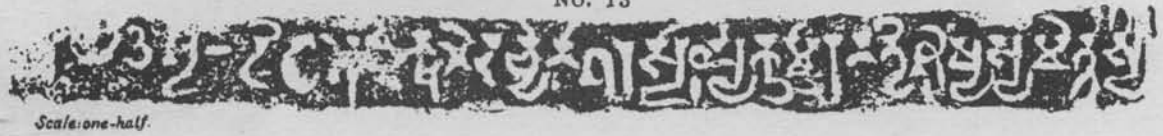
⁷⁷ Restore वंमासे and चके.

MATHURA INSCRIPTIONS: Nos. XII-XVII.

No. 12



No. 13



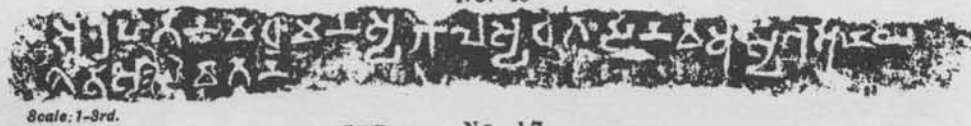
No. 14



No. 15



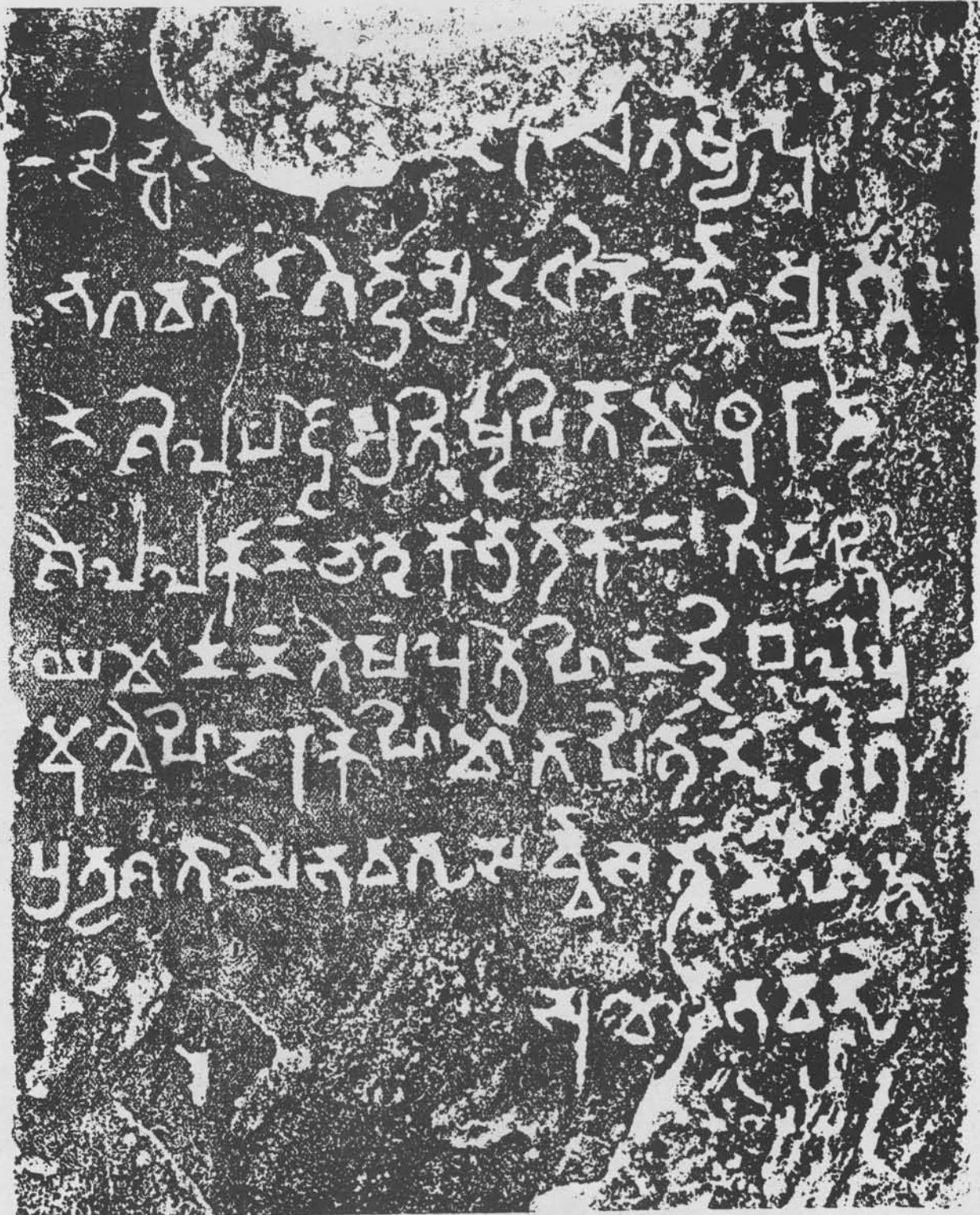
No. 16



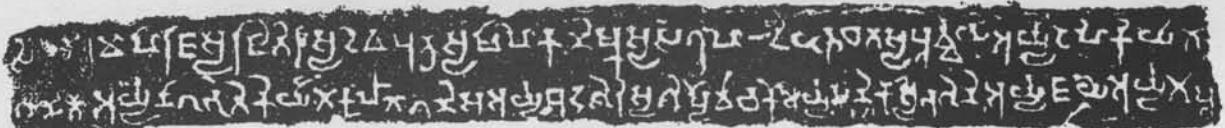
No. 17



From impressions by Dr. A. Führer.



Scale: one-half.



Scale: 1-4th.

MATHURA INSCRIPTIONS: Nos. XX-XXVII.

No. 20

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

Scale: 1-3rd.

No. 21

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

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

Scale: 1-3rd.

No. 22

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

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

Scale: 1-3rd.

No. 23

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

Scale: 1-3rd.

No. 24

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

Scale: 1-4th

No. 25

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

Scale: 1-3rd.

No. 26

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

Scale: 1-3rd.

No. 27

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

Scale: one-half.

From impressions by Dr. A. Führer.

TRANSLATION.

..... In the first month of the rainy season, on the thirtieth day, at that time (or, on that festival).....

No. XXVI.⁷⁶

दासस्य पुत्रो चीरि तस्य दत्तः [॥]

TRANSLATION.

Chiri, the son of Dāsa; his gift.

No. XXVII.⁷⁷

L. 1. [प्रतिमा] वधमान[स्य] प्रतिष्ठापिता⁸⁰

2. [— — — ठानियातो — स — — — — त चार्यं]⁸¹ — —

TRANSLATION.

An image of Vadhamāna (*Vardhamāna*) has been set up, out of the Thāniya (*Sthāniya*)

XLIV.—FURTHER JAINA INSCRIPTIONS FROM MATHURA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

Impressions of the following seven inscriptions were forwarded by Dr. A. Führer. The first three among them are Sir A. Cunningham's Nos. 6, 7 and 10, in the collection of the third volume of his *Archæological Survey Reports*, while the remaining four were found by Dr. Burgess and by Dr. Führer during the excavations undertaken at the Kaṅkāli Tīla in 1888 and in January and February 1890.

The re-edition of Sir A. Cunningham's inscriptions yields at least the confirmation of a number of conjectural emendations which I proposed in the *Wiener Zeitschrift für die Kunde d. Morgenlandes*, vol. I, p. 170ff., and permits us to make some corrections. Among the latter, the most important is the removal of the reading *bhattito* in No. 1B, l. 1, to which Sir A. Cunningham's facsimile pointed, and the substitution of . . . *gāto*, i.e. *sambhogāto*, which all the other inscriptions offer after *Sirihāto*.

The new inscriptions confirm the readings of the names *Vāraṇagaṇa* (No. XXX), *Arya-Hāṭṭiyakula* and *Vajānāgarī śākhā* (No. XXXIV) and of a number of names of ascetics and laymen, found in the preceding series. With respect to the *Sirika sambhoga* it deserves to be noted that No. XXXIV offers the *varia lectio*—*Aryya-Sirikiya*, and thus makes it probable that its name means "founded by the *Arya-Sṛī*" or the venerable *Sṛī*, which latter seems to be an abbreviation of a longer name, made *bhīṃavat*.

In addition to these interesting contributions to the history of the Jaina sect, some valuable historical information may be extracted from No. XXXIII, which records a gift

⁷⁶ Incised on the base of a small standing Jina, 8 inches by 10 inches, found near the first temple.

⁷⁷ Incised on the base of a seated Jina, 2 feet 4 inches by 1 foot 7 inches, found near the first temple.

⁸⁰ The third syllable is doubtful.

⁸¹ Only the upper portions of the letters of line 2 have been preserved, and they are, with the exception of ठा⁸², all very indistinct and mostly doubtful.

by Kośikī Śi[va]mitrā, [*the wife*] of Gotiputra, a black serpent for the Poṭhayas and Śakas. Both Gotiputra and Kośikī Śivamitrā were of noble or royal descent. That is indicated by their family names. *Kośikī*, in Sanskrit *Kauśikī*, means 'she of the race of Kuśika.' *Kauśika* is the *nomen gentile* of Viśvāmitra and of his descendants, the Viśvāmitras, who form one of the ancient Vedic *gotras*. Numerous instances in the northern and southern inscriptions show that the queens and princesses were frequently called by the Vedic *gotra*-names, such as the Gautamī, the Vātsī, the Vāsishṭhī, the Gārgī, etc. And the explanation is no doubt that these *gotras* originally were those of the Purohitas of the royal or noble families, from which the queens were descended, and that the kings were affiliated to them for religious reasons, as the *Śrautasūtras* indicate. It seems, therefore, impossible to explain the epithet Kośikī otherwise than by the assumption that Śivamitrā was descended from a royal race, which had been affiliated to the Kauśikas. With respect to Gotiputra, in Sanskrit Gaupṭiputra, it may be pointed out that this name, which means the son of her of the Gaupṭa race, is borne by the second king of Sir A. Cunningham's inscription on the Torana of the Bharhut Stūpa, where we read¹ *Gotiputrasa Agarajusa putena*, in Sanskrit *Gaupṭiputrasya Aṅgāradyutaḥ putrena*.² Though I am not prepared to identify the two Gotiputras, it is evident that the name was borne at least by one royal or princely personage. The epithet of our Gotiputra, 'a black serpent for the Poṭhayas and Śakas,' points also to his belonging to the warrior tribe. For, according to the analogy of other well-known epithets, such as *vairimattalebhasmika*, it can only mean that he fought with the Poṭhayas and Śakas and proved to them as destructive as the black cobra is to mankind in general. The Śakas are sufficiently well known. The Poṭhayas³ are the Proshṭhas, whom the *Mahābhārata*, VI, 9, 61, and the *Viṣṇupurāṇa* (ed. Hall), vol. II, p. 179, name among the southern nations. In the latter passage they appear together with the Śakas and the Kokarakas. As both works include in their enumeration of the southern nations the Trigartas, who are known to be inhabitants of Northern India, the accuracy of their statements with respect to the seats of the Śakas and Proshṭhas may be doubted. But it remains interesting that the two names are placed closely together in the *Viṣṇupurāṇa*, and this juxtaposition is, as our inscription shows, not without foundation. The wars, to which it alludes, may have occurred either before the Skythians conquered Mathurā, i.e. before the time of Kanishka, or when their domination had passed away. The letters of the inscriptions, which are particularly old-fashioned and may belong to the first century B. C., speak in favour of the first alternative. If the inscription was incised before the Skythian conquest, it also furnishes valuable testimony for the antiquity of the Jaina temple in which it was found.

In the epithet Tevaṇika of the donor Nandighosha, mentioned in No. XXXV, we have probably a derivative from the name of a nation or country called Trivarna or Traivarna. I conclude this from the fact that one of the queens in the old Pabhosa inscriptions is called Tevaṇī, 'the Traivarna' (*princess*).

The new inscriptions finally furnish confirmation of some of the curious words and constructions noticed *ante*, pp. 373f. In No. XXXI, we have again the abnormal expression

¹ See *Indian Antiquary*, vol. XIV, p. 138f.

² *Aṅgāradyut* means 'shining like the planet Mars,' i.e. 'being as harmful for his enemies as the baleful light of *Aṅdraka*.'

³ Poṭhaya corresponds literally with Proshṭhaka or Proshṭhiya.

kshane, which I take to be an equivalent of *kshane*. In some others, e.g. No. XXX, we find another indisputable instance of the use of the nominative in conjunction with genitives.

No. XXVIII.⁴

A. L. 1. सिद्ध स [२०]^५ यमा — दि १० ५ कोट्टियातो गच्छतो [ठ]बियाती^६ कुलतो वेरितो^७ यच्छतो
शिरिकातो

B. L. 1. — — गतो^८ वाचकस्य चर्यसिद्धसिद्धस्य निर्बर्तना^९ दातिसस्य — — — — सति-

2. सस्य कुटुम्बिचिये जयवासस्य देवदासस्य नागदिनस्य च नागदिनय च मातु

C. L. 1. आविकायि दि-

2. [ना]ये दानं^{१०}

3. वर्तमानम-

4. तिम ।

TRANSLATION.

Success! The year 20, summer month 1, day 15,—at the request of the preacher (*udchaka*) Aryya-Saṅghasiha (*Arya-Saṅghasimha*) out of the Koṭṭiya school (*gaṇa*), the Thāpiya family (*kula*), the Veri (*Vajrī*) branch (*śākhā*) and the Śirika *sambhoga*, an image of Vardhamāna, the gift of the female lay-hearer (*śrāvikā*) Dinā (Dinnā), the . . . of¹¹ Dātīla . . . , the housewife of Matīla, the mother of Jayavāla (*Jayapāla*), Devadāsa, and Nāgadina (*Nāgadatta*) and Nāgadina (*Nāgadattā*).

No. XXIX.¹²

L. 1. सिद्ध स २० २ दि १ दि — — स पुर्वीयं वाचकस्य चर्यमादिदिनस्य चि — — —¹³

2. सत्तर्वादिनिये¹⁴ चर्यसोमाये दानं । नमो अरहताय

TRANSLATION.

Success! The year 22, summer (*month*) 1, day . . — on the (*date specified as*) above, at the request of the preacher Aryya-Mātridina (*Arya-Mātridatta*), the gift of Dharmmasomā, the wife of a caravan-leader.¹⁵ Adoration to the Arhats!

⁴ This is Sir A. Cunningham's No. 6, *Archaeological Survey Reports*, vol. III, pl. xiii. It is on a base, measuring 1 foot 4 inches by 11 inches, which has borne a standing Jina (destroyed). Dr. Führer's impression seems to show that the inscription has suffered in the beginning, since Sir A. Cunningham's *fac-simile* was prepared.

⁵ According to Sir A. Cunningham's *fac-simile*, the date is clearly २०. The figure is not distinct on the impression.

⁶ The vowel-strokes of this and the preceding words are mostly indistinct.

⁷ The vowel of the first syllable is distinct on the reverse; the second is indistinct.

⁸ Restore सन्धीयाती; a portion of बी is faintly visible.

⁹ Read निर्बर्तना.

¹⁰ The two stops are expressed by two dots.

¹¹ Probably 'the daughter of Dātīla (i.e. Dattīla) and the daughter-in-law of . . . ' is to be restored.

¹² This is Sir A. Cunningham's No. 7, *Archaeological Survey Reports*, vol. III, pl. xiii. It is from the base of a seated Jina (partly gone), and Dr. Führer places the second line as first. I arrange them according to their natural order. Sir A. Cunningham's *fac-simile* also gives L. 2 as the first. If this is correct, the inscription begins from below, like the Pallava pillar inscription, deciphered by Dr. Hultzsch.

¹³ Restore चर्यसोमा.

¹⁴ Regarding the substitution of चर्य for वाच see ante, p. 376.

¹⁵ With the feminine चर्यमादिनी compare the similar उपाधिनी "Mrs. General," विहारसालिनी 'wife of a manag r of a Vihāra,' and so forth.

No. XXX.¹⁸

L. 1. स ४० ७ व २ दि २० एतस्स पुर्वयं वरये गये पेटिवमिके कुली वाचकस्स ओहनदिस्स¹⁷
 मिसस्स सेनस्स निवतना सवकस्स

2. पुषस्स वधुये गिह — — [कुटिविनि]¹⁹ — — — [पुष]²⁰दिन[स्स] [मातु] — — — यं

TRANSLATION.

The year 47, summer (*month*) 2, day 20,—on that (*date specified as*) above, at the request of Sena, a teacher in the Varana (*Vārana*) school and the Petivamika (*Praitivarmika*) family, and a pupil of Ohanadi (*Ohanandin*), [*the gift*] of, the daughter-in-law of the lay-bearer Pusha (*Pushya*), the housewife of Giha . . ., the mother of Pushadina (*Pushyadatta*).

No. XXXI.²⁰

A. 1. — — — — — ५ अस्सि वधुये — — — — —

2. तो चार्यस्सकरस्स²¹ मिमिनि — — — — — अय²² — — —

B. 1. — — — — — — — — — — — [अय्य]²³भागदत्ता[या]²⁴

No. XXXIII.²⁵

L. 1. [न]मो अरहतो वर्षमानस्स गोतिपुत्रस्स पोठययस्स-

2. कासवाळस्स

3. — — —²⁶ कोमिकिये मिमिन्नाये²⁷ अयागपटो प्रि — — —²⁸

TRANSLATION.

Adoration to the Arhat Vardhamāna! A tablet of homage²⁹ was set up by Śivamitrā (*of*) the Kauśika (*family*), [*wife*] of Gotiputra (*Gauttiputra*), a black serpent³⁰ for the Poṭhayas and Śakas.

¹⁸ Sir A. Cunningham's *Archaeological Survey Reports*, vol. III, pl. xiv, No. 10. It is on the base of a Jina (figure lost); stone 1' 10" by 9". There are other two small pieces not given here. The inscription does not mark the long vowels. Most of the s and t-strokes are only faintly visible.

¹⁷ Possibly ऐहमदिस्स, as Sir A. Cunningham reads.

¹⁸ The first vowel is conjectural.

¹⁹ Only the upper parts of the two letters have been preserved, and the following vowel is conjectural.

²⁰ On the base of a standing Jina, of which only the feet are left; 1' 0" by 8' 7".

²¹ Or चार्यस्सकरस्स.

²² Possibly अयं.

²³ The whole gain from this fragment is another instance of the use of the curious form *kekane* for *kekane* (see ante, page 372) and of two names, that of an ascetic *Ārya-Sakara* or *Ārya-Akara*, and of a female name *Āryya-Bāgadattā*.

²⁴ After the plates had been printed off, Dr. Führer pointed out that No. XXXII is only a duplicate of No. IXB, ante, p. 387. No. XXXIII is on a flat slab with surface carving, 1' 7" by 8' 6", excavated by Dr. Burgess in 1887.

²⁵ Restore मायाये.

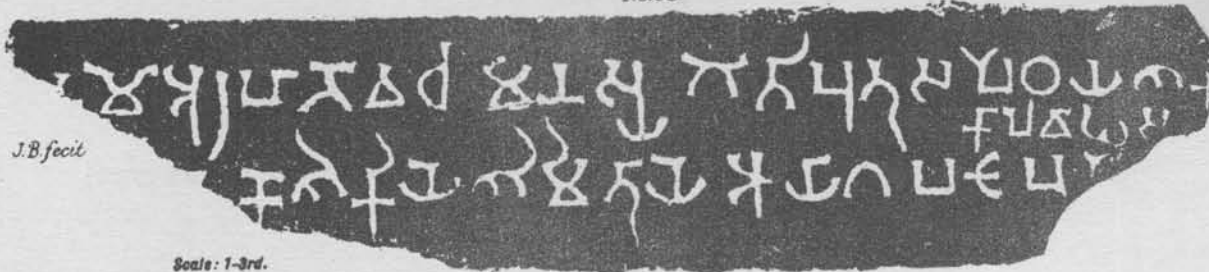
²⁶ Read त्रिविमिन्नाये.

²⁷ Restore प्रविष्ठापित्री.

²⁸ *Ayda* occurs in the *Bāṇḍyaṇa*, I, 82, 12 (Bo. ed.), and is explained by the commentator as *gajanigadevātā*, a deity to be worshipped, i.e. an object of homage. The *Petersburg Dict.* s. v. explains it by 'a present obtained by a sacrifice,' quoting the corresponding passage of Schlegel's edition. In the *Bāṇḍyaṇa* either explanation will suit, but here only the etymological one. There may, of course, be a particular technical meaning, which for the present is not to be got at.

²⁹ *Kāḍaḍḍa* is certainly the Prakrit form of the Sanskrit *kāḍāyā* or more correctly *kāḍāyā*, the ancient form, which is found in inscriptions and survives in Southern MSS.

MATHURA INSCRIPTIONS: Nos. XXXIII-XXXV.
No. 33



J.B. fecit

Scale: 1-3rd.

No. 34



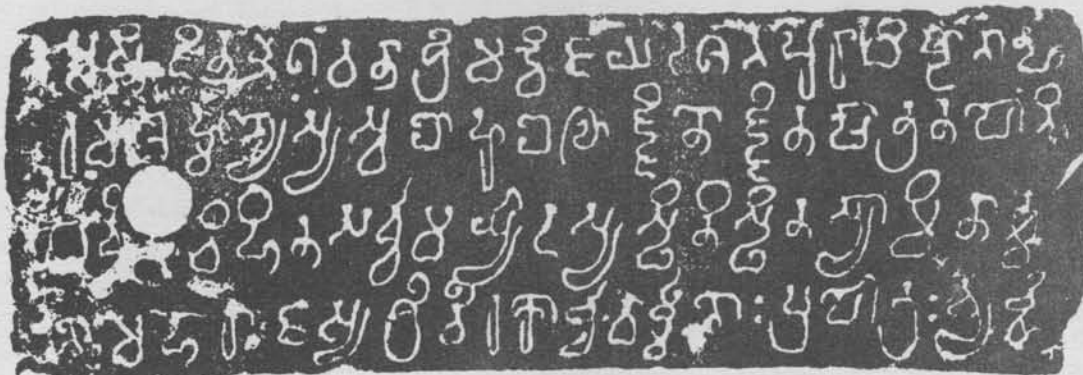
Scale: one-half.

No. 35



Scale: 3-10ths.

FIRST PLATE OF A PALLAVA COPPER-PLATE GRANT.



E. Hultzsch, Ph. D. impr.

Scale: 3-4ths of original.

No. XXXIV.³⁰L. 1. [सि]व नमो अरहताय — — — वन³¹ वारवे गवे अयहाहि[वे]³²2. कुक्षे वज्रनागरिया शाखाया अर्यमिरिकिये संभो³³ — —

TRANSLATION.

Success! Adoration to the Arhats! [*Adoration to the Siddhas*]! [*At the request of*] in the Vārana school, Aya-Hāṭṭiya (*Arya-Hāṭṭiya*) family, the Vajanāgari (*Vārjanāgarī*) branch, the Arya-Śirikiya *sambhoga*

No. XXXV.³⁴

L. 1. [ते] — वसनदिक्कस पुवेन भदिघोवेन [ते]वचिक्केन च — — त — च क्षी — —

2. चान भंदिरे³⁵ [चा]यागपटा प्रतिष्ठापित[र] — — — — —

TRANSLATION.

By Namdighosha, the Tevanika³⁶ (*Teivarnika*), son of Te..rusa(P)-Namdika, tablets of homage³⁷ were set up in the *bhambira* of the

XLV.—A PLATE OF A PALLAVA COPPER-PLATE GRANT.

By E. HULTZSCH, PH. D.

This fragment was found lying in a tobacco field at the village of Darśi¹ in the Nellūr district of the Madras Presidency and is now in the Madras Museum. It consists of the beginning of a Sanskrit inscription engraved on one side of a copper-plate, which measures 8½ by 2½ inches. The remaining plates of the grant have not been found. On the left of the inscribed side of the preserved plate is a hole for the lost ring, which must have borne the royal seal. The name of the king, who issued the grant, is lost; but the plate contains the name of his great-grandfather, Śrī-Vīra-Kīrchavarman,² whose laudatory epithets agree literally with those attributed to the Pallava kings Skandavarman I. and Skandavarman II., respectively, in two published copper-plate grants.³ The plate ends with the first syllables of a compound with which, in the

³⁰ On the base of a seated Jina, of which the head is lost, the stone measuring 3 ft. by 2' 1", found west of the second temple.

³¹ Restore नमो विज्ञान.

³² Possibly वीजिषे.

³³ Restore संभोदे.

³⁴ On the border of a carved square panel, 2' 10" by 2' 6", found on the west of the Tīla at the second temple.

³⁵ One is tempted to read भंदिरे 'in the temple.' But the first consonant seems plain.

³⁶ See above, p. 394.

³⁷ See the remarks on No. XXXIII, note 28, above.

¹ Mr. Sewell's *Lists of Antiquities*, vol. I, p. 135.

² The correct Sanskrit form of this name, Vīra-Kīrchavarman, occurs in a Pallava copper-plate grant at Kaśākūḍi near Karaikkāl (Karikal), extracts from which were recently published at Paris by Professor Vinson. I am endeavouring to obtain a loan of the original of this important inscription, which appears to establish the connection between the earlier and the later Pallavas.

³ *Indian Antiquary*, vol. V, p. 51; and vol. VIII, p. 168.

same two grants, the description of the next king opens. This close agreement and the archaic alphabet of the fragment leave no doubt, that it belongs to one of those ancient Pallava kings, whose grants are dated from Palakkada,⁴ Daśanapura,⁵ and Kāñchīpura.⁶ This view is further confirmed by the first line of the plate, according to which the king's order was dated 'from the prosperous and victorious residence of Daśanapura.'

TEXT.

- L. 1. खस्ति जितभगवता [॥*] श्रीमद्विजयदग्नपुराधिष्ठानात्-
 2. रमन्नस्य स्वबाहुवसाज्जितोर्जितचापतपोनि-
 3. वेर्जितधिविहितसर्वमर्थादस्य स्थितिस्थितस्वामिताल-
 4. नो महाराजस्य श्रीवीरकोर्णवर्णः प्रपीचः [॥*]भ्यर्चि-⁷

TRANSLATION.

Hail! Victorious is Bhagavat! From the prosperous and victorious residence of Daśanapura. The great-grandson of the *mahārāja* Śrī-Vīra-Kōrchavarman, who was very pious, who acquired by the power of his arm a mighty treasure of such penance as becomes the warrior-caste, who ordained all laws according to the sacred scriptures, who was constant in virtue, and whose mind was immeasurable.

No. XLVI.—KRISHNAPURA INSCRIPTION OF KRISHNARAYA,
 DATED SAKA 1451.

BY E. HULTZSCH, PH. D.

The original of this inscription is engraved on the south and north faces of a rough stone tablet, which is set up in front of the Ugranarasimhasvāmin temple¹ at Kṛishṇāpura, a deserted village at the western extremity of the ruins of Vijayanagara. A very inaccurate abstract of the inscription was published in 1836 by Mr. Ravenshaw.² The subjoined transcript is prepared from an estampage made in 1889. The inscription is in the old Kanarese character. About two thirds are in Kanarese prose, and the remainder (lines 33 to 46) is in Sanskrit verse.

The Kanarese portion (lines 1 to 33) records, that Vīra-Kṛishṇarāya-mahārāya gave two villages to the image of Lakshmī-Narasimhadēva, which he had caused to be consecrated in the village of Kṛishṇāpura by Ārya Kṛishṇa Bhaṭṭa, who appears to have been his domestic priest. The date of the grant is:—"Friday, the 15th of the

⁴ *Ibid.* vol. V, p. 59. Dr. Funnell's identification of Palakkada with the modern Pulicat (*South-Indian Palaeography*, second edition, p. 36) is untenable, as the latter name is an Anglo-Indian corruption of Palavērkāḍu, 'the old forest of *vel* trees.'

⁵ *Ibid.* vol. V, p. 154.

⁶ *Ibid.* vol. VIII, p. 169.

⁷ Read "डागात्".

⁸ Read चमर्चि.

¹ No. 26 on the *Madras Survey Map of Hampi*. The colossal image of Narasimha in this temple has baffled the attempts of the Musalmān iconoclasts and is perhaps the most remarkable of the relics of Vijayanagara.

² *Asiatic Researches*, vol. XX, p. 29.

bright half of Vaiśākha of Śālivāhana-Śaka 1451 [expired], the Virōdhi-samvatsara" (lines 1 to 3); and again:—"the time of an eclipse of the moon on Friday, the 15th of the bright half of Vaiśākha in the Virōdhi-samvatsara" (lines 22 and 23). Mr. Fleet informs me that the eclipse referred to occurred on Friday, the 23rd April, A.D. 1529.³ As stated *ante*, page 362, note 6, this is the latest known date of Kṛṣṇarāya. The two villages granted were Vaṅganūru in Henne-nāḍu, a division of Gutti-sīme, and Belachinte in the sīme of Uṇuvakoṇḍe. The two sīmes are evidently named after Gutti (Gooty) and Vuravakoṇḍa in the Gooty tālluqa of the Anantapur district.⁴ The fort of Gooty (*Gutti-durga*) bears on its summit three rock-inscriptions of the Western Chālukya king Vikramāditya VI. and one of king Bukka [of Vijayanagara].⁵ As Kanarese *h* corresponds to *p* in the other Drāviḍian languages, the term Henne-nāḍu may be derived from Penna (*Vaḍa-Pennai* in Tamil), the Telugu name of the river "Pennar," which appears in "Penner," Pennakoṇḍa, and other local names.

The Sanskrit portion consists of three imprecatory verses and of a verse in the *Sragdharā* metre, which records that Kṛṣṇarāya, the son of king Narasa,⁶ caused the image to be consecrated at Kṛṣṇāpuri by Ārya Kṛṣṇa in the year preceding the grant. The date of the consecration was the day of Uttara-Phalgunī, Thursday, the lunar day of Madana, in the bright half of Chaitra of Śaka 1450 [expired], the cyclic year Sarvadhārin, *i.e.* 1528-29 A.D. To the kindness of Mr. Fleet I am indebted for the following calculation of this date. "The European equivalent is Thursday, the 2nd April, A. D. 1528. On this day the moon was in Uttara-Phalgunī at sunrise and up to 13 hours 8 minutes after mean sunrise. The expression *Madana-tithi* may apparently denote either the twelfth, the thirteenth, or the fourteenth *tithi* of the bright fortnight of Chaitra.⁷ Here it denotes the thirteenth *tithi*. For, that *tithi* ended and the fourteenth commenced at 18 hours 40 minutes on the Thursday; and the *nakṣatra*, having ended 5 hours 32 minutes before then, can be connected only with the thirteenth *tithi*."

TEXT.

A.—South face.

1. स्वस्ति श्रीजयाभ्युदयशालिवाहनमयवत्सवंश-
2. कु १४५१नेय विरोधिसंवत्सरद वैशाख शु-
3. द १५ शुद्ध शुक्ल श्रीमन्महाराजाधिराजरा-
4. जयप्रभेश्वर परिरायविभाळ सुष्ठुराय¹⁰
5. गंड संगीतसाहित्यसमरांगणसार्व-
6. भौम श्रीवीरप्रताप श्रीवीरकृष्णरायम-¹¹
7. वारायक सार्यकृष्णभट्टर वीरसु कृष्णपुर-
8. दत्त प्रतिष्ठित माहिमिद¹² श्रीसखीनरसिंहदेव

³ [According to Oppolzer's Canon, this eclipse occurred at 16 hours 18 minutes (universal time), that is at 8 hours 24 minutes P.M. of 23rd April 1529, at Hampo, and was a large partial one.—J. B.]

⁴ Mr. Sewell's *Lists of Antiquities*, vol. I, p. 116.

⁵ Hultzsch's *South-Indian Inscriptions*, vol. I, p. 167.

⁶ See *ante*, p. 362.

⁷ See Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s. v. मदनचतुर्दशी, मदनचतुर्दशी, and मदनचतुर्दशी.

⁸ Read शुद्ध.

⁹ *I. e.* यज्ञभारद्वज्.

¹⁰ Read सुष्ठुराय.

¹¹ Read कृष्ण for कृष्ण throughout the inscription.

¹² Read प्रतिष्ठित माहिमिद.

9. चसुतपडिगे¹³ समर्पिदि¹⁴ [गु]त्तिसीमियोळगच जे-
10. नेनाडवीळगच वंगनूर ग्राम १ उ००वकी-
11. डिय सीमियोळगच वेलचितेग्राम १ उभयं
12. ग्रामवेरडकं पासिदि¹⁵ धर्मशासनद क्रमवे-
18. तंदरे [॥] नाड¹⁶ विजयनागरद¹⁷ सिद्धासन-
14. दहू खिरराण्यं गेयिउतिहु¹⁸ कुष्ठापुर-
15. दहू भार्यकुष्ठाभहर कौयहू प्रतिठे-
16. य माळिगि चितैदि¹⁹ श्रीमन्मकलभुवना-
17. धीम्बर अखिळांकोटिमंझांडना²⁰
18. यक्कराद श्रीलक्ष्मीनरसिद्धदेवर²¹ नैवेद्य-
19. श्री गु[त्ति]सीमियोळगच जेनेनाड श्रीळगच
20. वंगनूर ग्राम १दं²² उ००वकीडिय
21. सीमे श्रीळगच वेलचितेय ग्राम १दं
22. विरोधिसंवत्सरद वैशाख शु १५ शुद-
28. हू²³ श्रीमन्मन्त्रपुंस्वकासदहू²⁴
24. सचिरंश्रीदकदानधारापूरकवा-
25. गि धारयेने००दु चिवाचा समर्पिदि-
26. वादकारच²⁵ [॥] ग्राम २कं²⁶ ससुव²⁷ च-
27. तु[सी]मियोळगच निधिमिनेपजसपाचा-

B.—North face.

28. चखचिचीभागामिचिभ्रसाधंगळे²⁸ चष्टमी-
29. मतेज[.]स्वाम्यसर्वो[त्पत्ति]सकलवळिसहितवागि सुंक-
30. सुवर्णादायतळवा००केसहितवाद सकलसा-
31. म्मगळू सर्वमान्यवागि आर्चद्राकंसा²⁹
32. यागि चिवाचा धारयेने००दु समर्पिदि
33. ग्रामगळू धर्मशासन ॥ खदत्ताहिगुच³⁰ पुं-
34. खं परदत्तामुपासन [॥] परदत्तापहारिच
35. खदत्तं निष्कलं भवे[त्] ॥ [सा]मान्यीयं धर्म³¹

¹³ Read चसुत.

¹⁴ Read समर्पिदि.

¹⁵ Read पासिदि.

¹⁶ Read नाड.

¹⁷ Read नगरद.

¹⁸ Read गेयिउतिहु.

¹⁹ Read माळिगि चितैदि.

²⁰ Read मंझांड.

²¹ Read नरसिंह.

²² I. e. चौवहु.

²³ See page 399, note 9.

²⁴ Read श्रीमन्मन्त्र.

²⁵ I. e. समर्पिदिहु । वादकारच.

²⁶ Read १.

²⁷ I. e. परदत्त.

²⁸ Read ससुव.

²⁹ Read सिद्ध.

³⁰ Read सावि.

³¹ Read खदत्ताहिगुच.

³² Read धर्म.

36. सेतुर्नराणां काले काले पावनोयो भवति[ः] [i*] सर्वा-
 37. नेताम्भाविनः पार्थिवेन्द्रान् भूयो भूयो या-
 38. चते रामचन्द्रः ॥ स्वदत्तां परदत्तां वा यो
 39. हरेत वसुंधरा । षष्टिर्वयसश्चापि** विष्ठा-
 40. यां जायते क्रिमिः ॥ श्री श्री श्री [ii*]
 41. यावे "सादें(ः)चतुर्भि(ः)र्दमभिरपि शतैः
 42. संमिमे सर्वदारिद्र्यम्** चैवाश्वमासे
 43. सितमदनतिथौ जीववारिर्दमर्षे । कु[ष्ठा]-
 44. पुर्या यम्यो" नरसत्पुसुतोका-"
 45. रयत्कुचरायः कुचैवार्येच" स-
 46. श्रीसहितनरहरेः क्षान्तिमेव प्रतिष्ट[ि]" ॥

TRANSLATION.

A.—Kanarese portion.

(L. 1.) Hail! The following are the contents of the religious edict (*dharmaśāsana*), by which the illustrious *mahārājādhirāja* and *rājaparamēśvara*, the conqueror of hostile kings, the destroyer of the three kings (*of the South*), he who was unrivalled on the battle-field (*as well as*) in music and rhetoric, the illustrious *Virapratāpa*, the illustrious *Viṣa-Kṛishṇarāya-mahārāya*, protected the two villages, (*viz.*) 1 village (*called*) *Vaṅganūru*, which belonged to *Henne-nāḍu*, a division of *Gutti-sīme*, (*and*) 1 village (*called*) *Belachinte*, which belonged to the *sīme* of *Uṇuvakoṇḍe*, which (*two villages*) he gave, on Friday, the 15th of the bright half (*of the month*) of *Vaiśākha* in the *Virōdhi-sāmvatsara*, which was the 1451st year of the illustrious, victorious and prosperous *Śālivāhana-Śaka*, for (*providing*) the daily oblations (*amṛitapaḍi*) to (*the image of*) the blessed *Lakshmi-Narasimhadēva*, the consecration (*pratiśṭhā*) of which he (*viz.* king *Kṛishṇarāya*) had caused to be performed by *Ārya Kṛishṇa Bhaṭṭa* at *Kṛishṇapura* :—

(L. 13.) " While we were firmly reigning on the throne of *Vijayanagara*, we gave, —at the auspicious time of an eclipse of the moon (*śomagrahaṇa*), on Friday, the 15th of the bright half (*of the month*) of *Vaiśākha* in the *Virōdhi-sāmvatsara*, having given away gold and poured out water, with threefold repetition of the words (" Not Mine!")³⁰ and with a libation, for (*providing*) oblations (*naivēdya*) to (*the image of*) the glorious lord of the whole world, the chief of the universe with its crores of minor worlds, the blessed *Lakshmi-Narasimhadēva*, the consecration of which we had graciously caused to be performed by *Ārya Kṛishṇa Bhaṭṭa* at *Kṛishṇapura*,—1 village (*called*) *Vaṅganūru*, which belonged to *Henne-nāḍu*, a division of *Gutti-sīme*, (*and*) 1 village (*called*) *Belachinte*, which belonged to the *sīme* of *Uṇuvakoṇḍe*. Therefore (*we issued this*)

³⁰ Read षष्टि वष०.

³¹ Read सार्धे०.

³² Read सर्वदारिद्र्यम्.

³³ Read यम्यो.

³⁴ Read "वप०.

³⁵ Read ज्ञानेनार्थेच.

³⁶ Read प्रतिष्ठाया.

³⁷ H. Kṛishṇa Śāstri, my Kanarese assistant, informs me that it is still customary to utter the two Sanskrit words न मम in making a gift.

religious edict (*which refers*) to the villages, which (*we*) gave as rent-free (*sarvamānya*), with threefold repetition of the words ("Not Mine!") and with a libation, to last as long as the moon and the sun, endowed with all the taxes (*bali*), all the produce (*utpatti*) and the right of the power over the eight kinds of possession,⁴¹ viz. buried treasures, deposits, water, stones, the *akshinī*, future additions (? *āgāmin*), actuals (? *siddha*) and outstandings (? *sādhya*), which obtain within the four proper boundaries of these 2 villages, and (*with*) all rights (*svāmya*), as tolls (*sunṅka*), the land-rent in money (*suvarṇādāya*) and the village-watchman's quit-rent."⁴²

B.—Sanskrit portion.

(L. 33.) "The preservation of the gift of another is twice as meritorious as one's own gift; by the confiscation of the gift of another, one's own gift will become fruitless."

(L. 35.) "Rāmachandra again and again implores all future lords of this earth: 'This bridge of merit, which is common to (*all*) men, must be preserved by each of you in his time.'"

(L. 38.) "He who shall confiscate land given by himself or given by another, is born as a worm in ordure for sixty thousand years."

(L. 41.) In the Śāka (*year*) measured by fourteen and a half hundreds (*i.e.* 1450) (*which was*) the (*cyclic*) year Sarvadhārin, on Thursday, the lunar day of Madana in the bright half of the month called Chaitra, under the Aryamarksha,⁴³ Kṛishṇarāya, the renowned son of king Naraṅga, caused to be performed by Ārya Kṛishṇa, who had placed himself under his protection, the consecration (*of the image*) of Lakshmi and Narahari (*i.e.* Narasimha) at Kṛishṇāpuri.

⁴¹ On *ashtabhdga-ttjah-svāmya* see *Ind. Ant.* vol. XIX, p. 244, and Mr. Rice's *Mysore Inscriptions*, p. 3, note 1.

⁴² The term *tajavārike* is derived from *tajavāra* or *tādrī* (Tamil *talaigāri*), 'a village-watchman.' Compare *Ind. Ant.* vol. XII, p. 165, note 38; Mr. Rice's *Mysore Inscriptions*, p. 229, note *; Hultzsch's *South-Indian Inscriptions*, vol. I, p. 108, note 6, and vol. II, p. 119, note 4.

⁴³ *I. e.* the Uttara-Phalguni-nakshatra.

THE COMPUTATION OF HINDU DATES IN INSCRIPTIONS, &c.

BY PROFESSOR HERMANN JACOBI, PH. D., BONN.

Introductory.

If we compute the moment of expiry of a *tithi* by the elements of two or more *Siddhāntas*,¹ the results may differ by an hour or even more. This difference will affect the calculated date only where the end of the *tithi* falls near the beginning or end of a day. But in such cases even a small difference may carry the end of the *tithi* to the preceding or following day, and thereby change the date by a whole day. For these cases, then, it is desirable to be able to compute the *tithi* according to more than one *Siddhānta*. Besides, the moment of the *Samkrānti*, or the true beginning of the solar month, varies with the different authorities, and this difference may affect the name of the lunar month according as the new-moon falls before or after the beginning of the solar month;² and hence the necessity of tables for all available *Siddhāntas*.

2. The following tables are based, as far as possible, on the Hindu solar year. This arrangement recommends itself by facilitating the finding of the lunar month, and by abridging the calculation of the *tithi*.

3. A close study of the subject proves that the several *Siddhāntas* furnish the elements on which a date depends nearly correct (*i.e.* compared with the results of modern science) for the time of their composition. Some *Siddhāntas* yield tolerably correct results for a long period extending over several centuries, while others diverge sooner from the truth. Now of course it is always uncertain which *Siddhānta* was followed by the unknown almanac-maker who furnished the date recorded in any historical document; but it may be presumed that he used the *karana* most in vogue, *i.e.* one which was not very old, and which therefore yielded correct results for the time being. These considerations have induced me to construct a General Table in which the value of the quantities necessary for the calculation of dates, *vis.* the relative position of sun and moon, and the moon's anomaly, are set down in accordance with modern science.

4. The General Table is to be first used; and only when by that table the end of the *tithi* falls very near the beginning of the day, and the week-day comes out in error by one day only, need the Special Tables for the several *Siddhāntas* be tried to see if one of them will furnish the desired result.

¹ The tables published by me in the *Indian Antiquary*, vol. XVII, pp. 147—181, are based on the *Sūrya Siddhānta* as now current. They yield therefore the end of a *tithi*, the principal item of a Hindu date, in accordance with that *Siddhānta* only.

² My previous tables give the beginning of the solar month according to the *Ārya Siddhānta* only; the present furnish the same also according to the other *Siddhāntas* available to me.

Hindu Chronology.

5. The difficulties which beset the verifying of Hindu dates are of two kinds: one, caused by the strictly astronomical basis of the calendar, will be as far as possible removed by the present tables. The other is due to the intricacy of the calendar system, which is further enhanced by the variety of usages adopted in different parts of India as regards some of the elements. It may therefore be convenient to preface these tables by a short description of the principles of Hindu chronology.

The Solar and Lunar Calendars.

6. The solar year is the same all over India. It commences with the instant of the sun's entrance (*Samkrānti*) into the Hindu sign of Mesha—Aries, which is, at the same time, the beginning of the solar month Vaiśākha. The beginnings of the other solar months are similarly determined by the entrance of the sun into the different zodiacal signs (see Table III). The moment of the entrance (*Samkrānti*) however is not the same if calculated according to different authorities, but this calculation is reduced to a very easy process by the tables. The solar years are recorded in the era of the Kaliyuga, the years of which are converted into those of the Christian era by subtracting 3101 from the number of complete years elapsed since the beginning of the Kaliyuga; and, *vice versa*, the corresponding complete, or expired, year of the Kaliyuga is found by adding 3101 to the Christian year.²

7. The items of the solar calendar most frequently recorded in documents are the *Samkrāntis*, which, as stated above, are identical with the true commencements of the several solar months; and of which the Makara-*Samkrānti* is also called Uttarāyana-*Samkrānti*, because with it the sun enters upon his northern course, and the Karkāṣa-*Samkrānti* is called the Dakṣiṇāyana-*Samkrānti*, because with it the sun enters upon his southern course.⁴ Otherwise the solar calendar is seldom used by itself; a knowledge of it however cannot be dispensed with, as the solar year is the scale by which the lunar calendar is regulated.

8. A lunar month corresponds to one lunation. It is reckoned either from new-moon to new-moon, or from full-moon to full-moon. The first scheme is called the *amānta*, *darśānta*, or southern scheme; the latter the *pūrṇimānta* or northern scheme.⁵

9. Each month consists of two *pakṣas*, usually translated by 'fortnight'. The bright fortnight (*śukla*, *buddha* or *śita pakṣa*, or *śudī*, *sudī*, *śutī*) is the period of the waxing moon; the dark fortnight (*kṛishṇa*, *bahula* or *asita pakṣa*, or *badi*, *vadi*, *vati*) that of the waning moon. As indicated above, the bright fortnight in the *amānta* or southern scheme is the first *pakṣa* of the month; in the *pūrṇimānta* or northern scheme, it is the last. But in either case it denotes the same space of time. It is different with the dark fortnight; for the dark fortnight of an *amānta* month corresponds to that of the following month in the *pūrṇimānta* scheme, *e.g.* the dark fort-

² It should however be kept in mind that the Christian year does not quite correspond to the year of the Kaliyuga. For, roughly speaking, the three first months of the corresponding Christian year belong to the preceding year Kaliyuga; and the same months of the following Christian year form the end of the given year of the Kaliyuga.

⁴ Compare however § 39, on the tropical *Samkrāntis*.

⁵ Though the *pūrṇimānta* or northern scheme is decidedly the older of the two, yet for practical reasons the lunar tables are primarily intended for the *amānta* scheme.

night of Chaitra in the *amānta* scheme is the dark fortnight of Vaiśākha in the *pūrṇimānta* scheme, and *vice versa*.

10. The name of the lunar month is now invariably determined by the new-moon forming the true beginning of its bright fortnight. For the lunar month takes the name of the solar month in which that new-moon occurs, *e.g.* the new-moon in the solar month of Chaitra always inaugurates the bright fortnight of the lunar month Chaitra.⁶ If two new-moons occur within one solar month, there will be two lunar months of the same name: the proper one (*nija*) and the intercalated one (*adhika*).⁷ In the south the intercalated month precedes the proper one; in the north it is inserted between the two *pakṣas* of the proper month. Usually, however, the two homonymous *pakṣas* are marked *prathama* and *dvitīya*. If no new-moon occurs in a solar month, there will of course be no lunar month of that name, and that month is considered expunged (*kṣaya*).⁸

11. Each *pakṣa* is divided into fifteen *tithis*. A *tithi* is the time required by the moon to increase its distance westward from the sun by twelve degrees of the zodiac. As the true motions of the sun and the moon vary with their position in their orbits, the length of a *tithi* is variable; but the General Tables enable us to determine the limits of any *tithi* within about one *ghaṭikā* (24 minutes) of the truth, and the Special Tables to within about a *pala* (24 seconds).

12. The *tithis* are named or numbered by the Sanskrit ordinals—*prathamā*, *dvitīyā*, &c., up to *pañcadaśī*, but the 15th *tithi* of the bright half is also called the full-moon *tithi*—*purnamāśī*, and the 15th *tithi* of the dark half, the new-moon *tithi*—*amāvāśī* or *amāvasyā*;⁹ and the first *tithi* of either half bears the name *pratipad* or *pratipadā*. The instants of new and full-moon are the terminal points of the dark and bright fortnights. In civil reckoning, the *tithis* are coupled with the civil days in such a way that the civil day (from true sunrise to sunrise) takes the name, *i.e.* number of that *tithi* which ends in it; *e.g.* *Māgha-suddha-pañchamyām* (usually abbreviated *Māgha-sudi 5*) means the day on which ends the 5th *tithi* of the bright fortnight of *Māgha*.

13. It sometimes happens (on an average once in $63\frac{1}{2}$ *tithis*) that two *tithis* end in one civil day; in that case the *tithi* which falls within the civil day is considered as expunged (*kṣaya*), and the day is named (or numbered) after the first *tithi* ending in it, the name (or number) of the second being omitted in the numbering of the civil days; *e.g.* if *tithi 5* and *6* end in one day, that day is called the 5th, and the following day the 7th. On the contrary, if a *tithi* begins on one day, runs over the following, and ends on the next again, the day on which no *tithi* ends takes the same number as the preceding day, which is thus repeated (*adhika* or *dvitīya*); *e.g.* if the 4th *tithi* ends on one day, and the 5th on the day next but one, the three days are numbered respectively 4, *adhika* or *dvitīya* 4, and 5.

⁶ It is evident that generally only a part of the lunar month falls in the eponymous solar month; in the *amānta* scheme the last part of the lunar month extends into the next solar month; in the *pūrṇimānta* scheme either the beginning of the lunar month falls in the preceding solar month, or the end of the lunar month in the following solar month.

⁷ According to a verse quoted from Brahmagupta, a lunar month which begins and ends in the same solar month receives the name of the *preceding* solar month. This custom however has long since gone out of use. See Fleet's *Corp. Inscr. Ind.* vol. III, p. 88, note 5.

⁸ According to Warren (*Kālasankalita*), its name is compounded with that of the following month.

⁹ For full-moon and new-moon form the *end* of the bright and dark fortnights respectively.

14. In connexion with civil reckoning it may be remarked here that the Hindus have adopted the planetary week current in Europe since about the 2nd century A.D. The Indian week-days are named in the same order as ours, *Ravivāra*, *Somavāra*, *Māṅgala* or *Bhaumavāra*, *Budhavāra*, *Guruvāra*, *Śukravāra*, *Śanivāra*, being our Sunday, Monday, &c. In documents, the week-day is frequently noted together with the lunar date, which enables us to verify the latter. The mean civil day is divided into 60 *ghaṭikās*, of 60 *palas* each. The *ghaṭikā* is therefore = 24 minutes, and the *pala* = 24 seconds.¹⁰

15. Astronomers begin the lunar year with the new-moon in Chaitra; and this reckoning also prevails in Northern India. It will be remarked that the beginning of the lunar year thus falls in the middle of the lunar month of Chaitra according to the *pūrṇimānta* scheme, the first or dark fortnight of Chaitra belonging to the preceding year. In the *amānta* scheme, however, the beginning of the lunar year coincides with that of the month. In Southern India the lunar year usually begins seven months later, i.e. with new-moon in solar Kārttika. The part of the year from Kārttika to Phālguna is the same in the north and south of India; but the months Chaitra to Āśvina of the southern year stand one year in advance of the northern account.

16. The most common eras in which the lunar years are reckoned are the Śaka¹¹ and Vikrama eras. By adding 3044 to the Vikrama year and 3179 to the Śaka year, the concurrent year of the Kaliyuga is found. The northern lunar year coincides with the concurrent solar year (K.Y.), except in the first part (of varying length) of the lunar month Chaitra, which always falls in the preceding solar year; but of the southern lunar year only the first part, viz. Kārttika to Phālguna, coincides with the concurrent solar year,—the lunar months Chaitra to Āśvina falling in the following year.

17. Usually the year given in a date means the *expired* year, e.g. Śaka 735 means in full phrase "after 735 years of the Śaka era had elapsed," and the year denoted is actually the 736th year current. In conformity with this, the tables always give expired years. The Hindus however occasionally use the current year, the number of which is, of course, in advance by one of the expired years.

18. In interpreting a date, we must keep in mind all possible cases. The year may be either the expired or the current year; it may be either the northern or the southern lunar year; and the date may be recorded either in the northern (*pūrṇimānta*) scheme, or in the southern (*amānta*) scheme. Therefore, if the first calculation of a date yield an unsatisfactory result, we must try the other possible cases before deciding upon it.¹²

¹⁰ The sidereal day which is shorter than the civil day by about 10 *vināḍīs* or *palas* (correctly 3 minutes 56.555 seconds) is divided into 60 *adḍīs*, each of 60 *vināḍīs*, each of 6 *arṣas*. The difference between civil and sidereal time may be neglected, whenever the time is sufficiently small, say less than 3 *ghaṭikās*. This will always be the case in this paper. Correctly speaking, the Hindus employ true civil time, so that the *ghaṭikās* are not of invariable length. This difference, however, may safely be neglected in the operations with which we are concerned.

¹¹ It may perhaps be worth while to note that in Śaka 0, the mean solar year began with full-moon.

¹² I subjoin in a tabular form the various ways in which, as Professor Kielhorn has shown (*Ind. Ant.* vol. XIX, page 22), a date may be interpreted—

I. Dates in the five months from Kārttika to Phālguna—
 (a) dates in bright fortnights; two possible cases :
 (1) expired year,
 (2) current year;
 (b) dates in dark fortnights; four possible cases :
 expired year and current year according to both
 the *pūrṇimānta* and *amānta* schemes.

II. Dates in the seven months from Chaitra to Āśvina—
 (a) dates in bright fortnights; three possible cases :
 (1) northern year current,
 (2) northern year expired = southern year
 current,
 (3) southern year expired;
 (b) dates in dark fortnights; six possible cases : the
 same three years according to both the *pūrṇi-*
 mānta and *amānta* schemes.

The Tables : the Julian Calendar.

19. The tables are based, as far as possible, on the Hindu solar calendar; but for simplicity a solar calendar is employed in them in which the dates may differ by one day from the Hindu solar dates. As the Hindus scarcely ever used the solar calendar by itself, this difference is of no practical moment; in the sequel, however, will be shown how the true solar date may be elicited from the tables. It is only necessary here to show how a date in the tables may be converted into the corresponding Christian date, old style. For this purpose the subjoined tables may be used.

PART I.—CURRENT CENTURIES OF THE KALİYUGA.

| | | | | | | | | | | |
|-----------|----|----|----|----|----|----|----|----|----|----|
| Century . | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| Equation | 0 | 1 | 2 | 3 | 3 | 4 | 5 | 6 | 7 | 8 |
| Century . | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |
| Equation | 9 | 10 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 16 |

PART II.—ODD YEARS OF THE CENTURY K.Y.

For the years 1, 2, 5, 6, 9, 10, 13, 17, 21, 25, 29, 33, 37, 41, subtract 1.

„ „ „ 72, 76, 80, 84, 88, 92, 96, add 1.

Years not entered here take the equation of the century without any alteration.

PART III.—FOR HINDU MONTHS.

| | | | | | |
|-----------------------------------|--------------------------------------|--|-------------------------------|---------------------------------|----------------------------------|
| Vaiśākha
<i>14th March</i> | Jyāishtha
<i>14th April</i> | Āshāḍha
<i>15th May</i> | Srāvaṇa
<i>16th June</i> | Bhādrapada
<i>17th July</i> | Āśvina
<i>17th August</i> |
| Kārttika
<i>17th September</i> | Mārgaśīra
<i>17th October</i> | Pauṣa
<i>15th November</i> | Māgha
<i>14th December</i> | Phālguna
<i>13th January</i> | Chaitra
<i>12th February.</i> |
| Chaitra of preceding
year K.Y. | Vaiśākha of follow-
ing year K.Y. | NOTE.—If the date falls in a common Julian year, the
first date should be taken; if in a leap year, the second.

The italicised months contain 31 days. | | | |
| 12th February C.Y. | 14th March C.Y. | | | | |
| 13th February L.Y. | 13th March L.Y. | | | | |

20. *Rule for finding the Julian date corresponding to a date in the Tables : Ex. 1.* for 3940 K.Y. 25th Bhādrapada. Take the equation of the century K.Y. from Part I, in this case 7; make the alteration prescribed by Part II, here none; add the result to the Julian date placed below the given Hindu month, here $7 + 17 = 24$ th July. This is the Julian date corresponding to the first day of the solar month, which in the table is numbered 0. Add to the above result the number of the given day, here 25; the sum is the corresponding date of the given day, *viz.* $24 + 25 = 49$ th July, *i.e.* 18th August. Accordingly 3940 K.Y., 25th Bhādrapada is A.D. 839, 18th August, O.S.

Example 2 : 4237 K.Y., 28th Māgha.

$10 - 1 = 9$. $9 + 14$ th December $+ 28 = 51$ st December 1136, *i.e.* 20th January, 1137, O.S.

Example 3 : 4584 K.Y., 13th Kārttika.

$12 + 1 + 17$ th September $+ 13 = 43$ rd September, *i.e.* 13th October A.D. 1483, O.S.

21. To find the date corresponding to a given Julian date: *Ex.* 1: A.D. 839, 18th August. Convert the year A.D. into the corresponding year K.Y. by adding 3101. (Take care, however, to select the year K.Y. in which the Julian date actually falls); $839 + 3101 = 3940$ K.Y. Take the equation of the corresponding year K.Y. *vis.* 7. Add it to a date in Part III, so that the sum, or resulting date, is still less or earlier than the given Julian date: $17\text{th July} + 7 = 24\text{th July} = 0$ Bhādrap. and if $\text{July } 24\text{th} = 0$ Bhādrap. the 18th Aug. (25 days later) must be 25th Bhādrapada, 3940 K.Y.

Example 2: 1187 A.D., 20th January. The date falls in 4237 K.Y. $10 - 1 = 9$. 14th December or 0 Māgha + 9 = 23rd December.

20th January = 51st December. $51 - 23 = 28\text{th Māgha } 4237 \text{ K.Y.}$

Example 3: 1483 A.D., 13th October.

4584 K.Y. $12 + 1 = 13$. Kārttika 0, or 17th September + 13 = 30th September; 13th October = 43rd September. $48 - 30 = 18\text{th Kārttika.}$

Description and use of the General Tables.

22. Tables I-IV serve to verify lunar dates coupled with the week-day. The tables are based on the solar calendar, and indirectly indicate the lunar date. This must always be borne in mind in order to understand the application of the tables.

Tables I and II refer to the years of the Kaliyuga. Table I contains the centuries; Table II the complete odd years of the century; Table III gives the days of the solar months approximately; and Table IV, the *ghaṭikās* of a whole day.

To the right of the Index the three columns headed *Feriae* (*i.e.* week-day), *Tithi*, and 'moon's mean anomaly', furnish the elements on which the verification of a lunar date depends.

23. To convert a date of the tables into a lunar date:—First convert the given year of the Śaka, Vikrama (or other) era into the corresponding year of the Kaliyuga, by applying the proper equation. As an example take—Śaka 1503, Vaiśākha-sudi 11 Friday. Here we have $1503 + 3179 = 4682$ K.Y.

The quantities contained in the columns in the different tables must be summed up, *e. g.*, with the date 4682 K.Y. 18th solar Vaiśākha, we proceed as follows:—

| | | | <i>Fer.</i> | <i>Tithi.</i> | <i>M's an.</i> |
|---------------------------|-----|------------|-------------|---------------|----------------|
| By Table | I | 4600 | (0) | 17.60 | 15 |
| " " | II | 82 years | (5) | 7.09 | 271 |
| " " | III | 18th Vaiś. | (1) | 15.26 | 544 |
| Sum. 4682 K.Y. 18th Vaiś. | | | (6) | 39.95 | 530 |

The week-days are counted from Sunday=1 (Saturday being 7 or 0). Therefore, if the *Feria* is greater than 7 (or 14), retrench 7 (or 14); the remainder indicates the week-day. In this case it is the 6th, or Friday.

24. The *tithis* are counted from 0 to 30, the order of the numbers being that of the *amānta* scheme; 0 to 15 are the *tithis* of the bright fortnight, 15 to 30 (or 0) those of the dark fortnight. Therefore, if the sum of the *tithis* is greater than 30 (or 60), retrench 30 (or 60). In this case we have $39.95 - 30 = 9.95$. This is the sum of the complete *tithis* elapsed and the decimal fraction of the current *tithi*, at the moment to which the tables refer, *vis.* the beginning of the day of Hindu astronomers, *i.e.* mean sunrise at Laṅkā (supposed to be situated on the Equator under the prime meridian). *Tithi* 9.95, therefore, means that 9 complete *tithis* and 0.95 of the tenth *tithi* of the bright fortnight have elapsed at mean sunrise at Laṅkā. If the *tithi* (or remainder)

is above 15, retrench 15; the remainder indicates the complete *tithi* of the dark fortnight, e.g. 17.60 denotes that 2.60 *tithi* of the dark fortnight have elapsed.

This, however, is not the true *tithi*, but always less, and a correction must be applied to obtain the true *tithi*. This correction, which is always *additive*, depends on the mean anomaly of the moon, which is here expressed in thousandth parts of a revolution. Therefore, if it exceeds 1000, the first figure, if it has more than three, is to be rejected. With the remainder as argument turn to the Auxiliary table III, and take out the equation for this argument. The equation added to the mean *tithi* gives the true *tithi*.

Thus the data already found, viz., (6) 9.95 560 :—

$$\begin{array}{rcl} \text{C's an. 560, gives equation} & + & 0.26 \\ \text{true } tithi. & & 10.21 \end{array}$$

Accordingly, on the day under consideration, which was a Friday (as shown by Fer. = 6), the 11th *tithi* was running at mean sunrise at Lankā. Of the 11th *tithi* 0.21 had elapsed, 0.79 *tithi* being wanting to complete it. Table IV shows that 0.79 *tithi* is equal to about 46 *ghaṭikās*. Accordingly the 11th *tithi* ended at about 46 *ghaṭikās* after mean sunrise at Lankā, and therefore that day (18th solar Vaiśākha) was *sudi* 11. New-moon occurred about 11 days before the 18th solar Vaiśākha, or on the 7th; and since it fell in solar Vaiśākha, it commenced the lunar month of Vaiśākha. The lunar date corresponding to 18th Vaiśākha 4682 K. Y. is therefore Vaiśākha-*sudi* 11, Friday.

Example 2: 4327 K. Y. 22nd Pausa.

| | Fer. | Tithi. | C's an. |
|----------------|------|--------|---------|
| 4300 K. Y. | (0) | 27.78 | 251 |
| 27 years | (6) | 28.76 | 908 |
| 22nd Pausa. | (6) | 29.38 | 617 |
| | (5) | 25.92 | 776 |
| an. 776, eq. = | | + 0.01 | |

25.93, or 10.93 of the dark fortnight.

To find the day of new-moon preceding or succeeding the day under consideration: subtract the *tithi* found, viz. 25.92 from the *tithi* of 22nd Pausa, viz. 29.38 = 3.46; on the day whose *tithi* is equal to or near this remainder of 3.46, new-moon occurred. The next preceding new-moon fell on the 26th Mārgaśīra; the next following new-moon on the 27th Pausa. Therefore the lunar date corresponding to 4327 K. Y. 22nd Pausa is, in the *amānta* scheme, Mārgaśīra *badi* 11, Gurau or Thursday; in the *Pūrṇimānta* scheme—Pausa *badi* 11, Gurau or Thursday.

25. But the problem which the historian is called upon to solve, is the converse of this: viz. the *tithi* being given, to find the day on which it ended, or more correctly, the *tithi* and the week-day being given, to find whether they really went together or not in a given year. The majority of dates in all kinds of documents give rise to this question when we have to test their genuineness, or to elicit circumstantial or other general information. The problem must be solved indirectly, i.e., we ascertain approximately the day on which the given *tithi* was likely to end, and then calculate, in the way stated above, the *tithi* that really ends on that day; and the solution of this problem may be so managed that the first approximation leads at once to a definite result. The method will be best explained by an example.

The date 3585 K. Y., Âshâdha-sudi 12, Thursday, being given,—we calculate first the Feria, *tithi*, and ϵ 's anomaly for the beginning of the given year, viz. 3585, K. Y.

| | Fer. | Tithi. | ϵ 's an. |
|------------|------|--------|-------------------|
| 3500 K. Y. | (1) | 25.96 | 585 |
| 85 years | (2) | 10.52 | 747 |
| 3585 K. Y. | (3) | 6.48 | 332 |

We next ascertain the new-moon in solar Âshâdha, as by it the lunar month Âshâdha is determined. New-moon being equal to *tithi* 30.00, we find (by subtracting the *tithi* for the beginning of the given year, viz. 6.48 from 30) that 23.52 *tithis* have to elapse before the next new-moon. Therefore all days in Table III, whose *tithi* is 23.52 or the next lower figure, are approximately new-moon days in 3585 K. Y. Call 'Index of new-moon,' the difference between the *tithi* for the beginning of the given year and 30, and 'Index of the *tithi*,' the sum of the index of new-moon and the number of the *tithi* given in the date to be verified. In this example the *Index* of new-moon is 23.52, and the *Index* of the *tithi* is $23.52 + 12 = 35.52$ or 5.52.

We now look out in Table III, in the column of the given month, for the day whose *tithi* is nearest to, but smaller than, the Index of new-moon. In this case we find that this occurred on the 24th Âshâdha. We then select the day whose *tithi* is nearest to, but smaller than, the Index of the *tithi*. If the date belongs to the bright fortnight, or if it is a date in the *amânta* scheme, the day selected must be the nearest day pointed out by the index of the *tithi*, which comes *after* new-moon; but if the date belongs to the dark fortnight of the *pûrṇimânta* scheme, the day is to be sought *before* the new-moon day. The date in the present case belonging to the bright fortnight we look out the index of the *tithi*, 5.52, after the 24th Âshâdha (the day of new-moon); and the *tithi* of the 2nd Śrâvaṇa being 4.70, we select it, and add the corresponding elements to those calculated for the beginning of K. Y. 3585, thus:—

| | Fer. | Tithi. | ϵ 's an. |
|----------------------------|------|--------|-------------------|
| 3585 K. Y. (as above) | (3) | 6.48 | 332 |
| 2nd Śrâvaṇa. ¹³ | (2) | 4.70 | 375 |
| | (5) | 11.18 | 707 |
| ϵ an. 707, eq. | | + 0.02 | |
| | | 11.20 | |

Accordingly, at the beginning of the day, the 12th *tithi* was current, 0.80 *tithi* being wanting to complete the 12th. Table IV shows that 0.80 *tithi* is equal to about 47 *ghaṭikās*. Therefore the 12th *tithi* ended on the day in question, about 47 *ghaṭikās* after mean sunrise at Laṅkā; that day was a Thursday as the corresponding Feria is (5). It follows that the date—3585 K. Y. Âshâdha-sudi 12, Thursday, is correct, or that in 3585 K. Y. Âshâdha-sudi 12 fell on a Thursday. The above operations may be expressed in the following—

Rules.

26. (1). Sum up Feria, *tithi*, ϵ 's an. for the century (Table I) and the odd years (Table II) of the Kaliyuga corresponding to the given date. The result is the Feria, *tithi*, and ϵ 's an. for the beginning of the given year.

¹³ Though this notation of the solar day is artificial, still it should always be recorded in the calculation; for it will be of use in some cases, as will be seen in the sequel.

(2). Subtract from 30 the *tithi* for the beginning of the given year. The remainder is the *Index* of new-moon. Add to it (*i.e.* to its complete *tithis*) the number of the *tithi* given in the date; the sum is the *Index* of the *tithi*. It should however be remarked that, if the *tithi* belongs to the dark fortnight, 15 must be added to the above sum to find the *Index* of the *tithi*, both for the *amānta* and *pūrṇimānta* schemes.

(3). Then look out, in Table III, in the solar month synonymous with the lunar month given in the date, the day whose *tithi* is nearest to, but smaller than, the *Index*¹⁴ of new-moon. Now, if the date belong to the *amānta* scheme, or if it belong to the bright fortnight of either scheme, look out, *after* new-moon day, the day whose *tithi* is nearest to, but smaller than, the index of the *tithi*. But the *tithis* of the dark fortnight in the *pūrṇimānta* scheme precede new-moon. Add the Fera, *tithi*, and α 's *an.* of the day indicated by the *Index* of the *tithi*, to the quantities found for the beginning of the given year, and add to the *tithi* thus found the equation for α 's *an.* from the Auxiliary Table III. The result shows what *tithi* was current at the beginning of the day at Lankā. The end of the *tithi* can be found approximately by Table IV.

Ex. 1. Samvat 1232 Bhādrapada-sudi 13, Ravau (northern year Sam 1232 = K.Y. 4276, Ravau = Sunday = 1.)

| | Fer. | Tithi. | α 's An. | |
|-----------------------------------|------|--------------------------|-----------------|---|
| 4200 | (1) | 2.19 | 699 | Ind. ● or new moon = $30 - 3.46 = 26.54$. |
| 76 years | (5) | 1.27 | 454 | Ind. tithi sudi 13, is $26.54 + 13 - 30 = 9.54$. |
| 4276 K.Y. | (6) | 3.46 | 153 | |
| 3rd Āśvina | (2) | 8.83 | 661 | |
| | (1) | 12.29 | 814 | |
| α 's <i>an.</i> 814, eq. = | | 0.03 | | |
| | (1) | 12.32 = Sunday, sudi 13. | | |

Ex. 2. Samvat 1011, Bhādrapada-badi 11, Sukradine (*pūrṇimānta*, northern year), Sam 1011 = 4055 K.Y.

| | Fer. | Tithi. | α 's An. | |
|---------------------------------|------|--------|-----------------|--|
| 4000 K.Y. | (1) | 8.98 | 523 | Ind. ● = $30 - 17.31 = 12.69$. |
| 55 years | (6) | 8.33 | 63 | Ind. badi 11, is $15 + 11 + 12.69 - 30 = 8.69$. |
| 4055 K.Y. | (7) | 17.31 | 586 | |
| 4th Bhādr. | (0) | 8.31 | 573 | |
| | (7) | 25.62 | 159 | |
| α 's <i>an.</i> 159, eq. | | + 0.77 | | |
| | (7) | 26.39 | | |

Accordingly, at the beginning of Saturday (= 7) the 27th *tithi*, or the 12th *tithi* of the dark fortnight, was running; and the 11th *tithi* ended on the preceding day, a Friday, which therefore was the day intended in the date.

Ex. 3. Samvat 1236, Vaiśākha-sudi 15, Sukre, southern year; hence Vaiśākha does not belong to the corresponding solar year, 4280 K.Y., but to the following year 4281; see above §15.

| | Fer. | Tithi. | α 's An. | |
|-------------------------------|------|--------|-----------------|-----------------------|
| 4200 K.Y. | (1) | 2.19 | 699 | Ind. ● is 1.52. |
| 81 years | (4) | 26.29 | 725 | Ind. sudi 15 = 16.52. |
| 4281 K.Y. | (5) | 28.48 | 424 | |
| 19 Vaiśākha | (2) | 16.28 | 581 | |
| | (7) | 14.76 | 5 | |
| α 's <i>an.</i> 5, eq. | | + 0.43 | | |
| | (7) | 15.19 | | |

The 15th *tithi* having ended on the preceding day, which was a Friday (6), the date is correct.

¹⁴ We may also take the *tithi* which is equal to the *Index* or even a little larger.

Ex. 4. Samvat 1154, Chaitra-sudi 2, Ravau (southern year), Samvat 1154=4198 K.Y. Chaitra belonging to the corresponding solar year, K.Y. 4198, we use the second Chaitra of Table III (see § 16).

| | Fer. | Tithi. | ¢'s An. | |
|------------|------|--------|-------------|---------------------|
| 4100 K.Y. | (1) | 5.58 | 111 | Ind. ● = 20.43 |
| 98 years | (4) | 3.99 | 59 | Ind. sudi 2 = 22.43 |
| 4198 K. Y. | (5) | 9.57 | 170 | |
| 15 Chaitra | (4) | 22.52 | 593 | |
| | (2) | 2.09 | 763, eq.=0. | |

The 2nd *tithi* ended on the preceding day, Sunday, as required.

Ex. 5. Samvat 1194, Chaitra-badi 5, Gurau, Northern year, *pūrnimānta*.

We must use the second Chaitra of Table III (see § 15). Samvat 1194 = 4238 K.Y.

| | Fer. | Tithi. | ¢'s An. |
|------------------|------|--------|---------|
| 4200 K.Y. | (1) | 2.19 | 699 |
| 38 years | (6) | 0.63 | 728 |
| 4238 K. Y. | (7) | 2.82 | 427 |
| 9th Chaitra | (5) | 16.42 | 375 |
| | (5) | 19.24 | 802 |
| ¢'s an. 802, eq. | | | = 0.02 |
| | | | 19.26 |

Thus the 20th *tithi*, or 5th *tithi* of the dark fortnight, ended on Thursday as required.

If a doubt be entertained, whether the *tithi* actually ended on the day whose *tithi* has been calculated, calculate for the following day; thus—

| | | | |
|------------------|-----|-------|--------|
| 4238 K. Y. | (7) | 2.82 | 427 |
| 10th Chaitra | (6) | 17.44 | 412 |
| | (6) | 20.26 | 839 |
| ¢'s an. 839, eq. | | | = 0.07 |

20.33 Hence at the beginning of Friday (6) the 21st *tithi* was running, and therefore the day could not be *badi* 5.

We may however dispense with a second calculation whenever the running *tithi* is between .10 and .90.

27. *Corrections for true time.*—The tables yield the date in mean Lanka time; to convert it into mean local time, add to or subtract from it the difference in time between the prime meridian—that of Ujjain, or 75° 51' 45" (5 hours 3 minutes 27 seconds) east of Greenwich,—and the place from which the document is dated, one degree being equal to 6 *vinādīs*. If the place lies to the east of Ujjain, the amount must be added; if to the west, it must be subtracted, for local time. Table XXV furnishes, for the principal towns in India, the latitudes, longitudes, and difference in time expressed in *ghaṭikās* and *palas*. The sign + or — indicates the amount that is additive or subtractive.

28. A second correction (the Equation of time) is required for converting mean local time into true local time. A method for finding the exact value of this correction will be given below. For the present it will be sufficient to know in which way the correction influences the date. The rule is that true local time is in advance of the mean time (*i.e.* the correction is additive) from about solar Vaiśākha to Kārttika, but behind it (or subtractive) from about Kārttika to Vaiśākha. The correction is at its maximum about the ends of solar Āshāḍha and Pausa, and at its minimum about the beginnings of Vaiśākha and Kārttika.

29. *To find the beginning of a solar month.*—Whenever new-moon occurs on one of the three first days of a solar month, *viz.* on one of the three days marked 0, 1, 2, in the

tables, it becomes doubtful whether the new-moon belongs to the current or to the preceding solar month. For the true beginning of each solar month, *i.e.* the instant of the *samkrānti*, or entrance of the sun into the zodiacal sign, usually falls near the beginning of the second day of the solar month of the tables, *i.e.* on one of the two days marked 0 and 1; it may however also fall on the day marked 2, and still more rarely on the last day of the preceding month. It will therefore, in these cases, be necessary to ascertain the precise beginning of the solar month. For this purpose the column headed "Solar Cor." in Tables I and II, and a similar element placed under the names of the solar months in Table III, is used. The figures entered in this column of Tables I and II denote, in *ghaṭikās* and *palas*, the time by which the beginning of the *mean* solar year (according to the different authorities named in Table I) precedes (—), or follows (+), mean sunrise at Lankā (*i.e.* the beginning of the day throughout these tables) of the 3rd Vaiśākha of Table III. *E.g.*—According to the *Ārya Siddhānta* the "Solar Cor." for 4000 K. Y. is — 16 *gh.* 40 *p.*; for 30 years—14 *gh.* 23 *p.*; for K. Y. 4030, therefore, — 16 *gh.* 40 *p.* — 14 *gh.* 23 *p.* or — 31 *gh.* 3 *p.*; for 36 years + 18 *gh.* 45 *p.*, for K. Y. 4036 = — 16 *gh.* 40 *p.* + 18 *gh.* 45 *p.* = + 2 *gh.* 5 *p.* These figures denote that the *mean* solar year according to the *Ārya Siddhānta* began in 4000 K. Y. 16 *gh.* 40 *p.* before mean sunrise at Lankā; in 4030 K. Y. 31 *gh.* 3 *p.* before; and in 4036 K. Y. 2 *gh.* 5 *p.* after mean sunrise at Lankā of the 3rd Vaiśākha of the tables. In Table III the 'Solar Cor.' placed below the names of the several months, as the correction of the month, shows by how much the true beginning of the month is separated from the mean sunrise of the second day of the same month (marked 1 in Table III), the beginning of the *mean* solar year being supposed to coincide with the beginning of the 3rd of Vaiśākha. In all other cases the 'Solar Cor.' for the year must be combined with the 'Cor.' of the month, in order to find the true beginning of the latter, *e.g.*, 4030 K. Y. = — 31 *gh.* 3 *p.*; Āśvina = + 17 *gh.* 51 *p.*: the sum, — 13 *gh.* 12 *p.*, indicates that Āśvina in 4030 K. Y. began 13 *gh.* 12 *p.* before the 1st Āśvina in Table III. As however the beginning of the solar year, and consequently that of the solar months, varies with the different authorities, four columns are given under Corrections for Solar dates in Table I, headed by the name of the *Siddhāntas* from which the elements are derived. The 'Cor.' in Table II strictly applies only to the *Ārya Siddhānta*, and for other *Siddhāntas* it requires a small correction; this however may be neglected in calculations with the General Tables, as the exact calculation can only be made with the Special Tables. In using the *Brahma Siddhānta*, we must use the day 0 of Table III, in place of the day 1, as according to that *Siddhānta* the beginning of the solar year precedes by about one day the beginning of the solar year employed by the other *Siddhāntas*.

The "Cor." for the months differs also with the different authorities. It is given according to the *Ārya Siddhānta*¹⁵ and to the *Sūrya Siddhānta*, which yield the greatest and the smallest amounts. As the General Tables give only approximate results, *i.e.* results correct only to within one or two *ghaṭikās*, it would be needless to strive after greater accuracy in the ascertainment of the beginning of the solar months.

¹⁵ I give the 'Cor.' for the months according to the *Sūrya Siddhānta* as found by the Special Tables; but the 'Cor.' according to the *Ārya Siddhānta* is calculated from the length of the solar months given by Warren. The latter result differs in some cases by more than half a *ghaṭikā* from my calculations. But as Warren probably gave his dates on the authority of a native tradition, and as the difference is smaller than need be taken into account, I have adhered to his statements.

As the beginning of a solar month is the moment of the *samkrānti*, the rules given above serve at the same time for calculating the *samkrāntis*.

30. *Doubtful cases*.—When the index of new-moon points to one of the first three days of a month in Table III, compute the true beginning of the solar month as above, and then calculate the *tithi* for the moment thus found. The result shows at once whether new-moon followed or preceded the true beginning of the month, and consequently whether that new-moon belonged to the same or to the preceding month.

Rule.—Sum up the *tithi*, ϵ 's *an.* and *Cor.* for the given year; add the *tithi* and ϵ 's *an.* for day 1 of the given month, and the *Cor.* for the given month. Add to, or subtract from these sums the *tithi* and ϵ 's *an.* for the *ghatikās* of the sum of *Cor.* (Table IV) according as the latter has the sign + or —. Then proceed as usual and interpret the result (*i.e.* the true *tithi*) as explained above. This will be best illustrated by examples.

Ex. Suppose a date in Pausha 3844 K. Y. be given, we calculate as usual:—

| | Per. | Tithi. | ϵ 's An. | |
|------------|------|--------|-------------------|---------------|
| 3800 K. Y. | (1) | 15.17 | 348 | Ind. ● = 8.37 |
| 44 years | (6) | 6.46 | 243 | |
| 3844 K. Y. | (7) | 21.63 | 591 | |

The index of new-moon points to the first Pausha and to the first Māgha, both these days belonging to the doubtful days; hence it is uncertain whether the first new-moon belongs to Mārgasīra or Pausha, and whether the second belongs to Pausha or Māgha. We therefore determine first the true beginning of the solar months Pausha and Māgha. *Cor.* for 3800 is —0gh. 50p., for 44 years +22gh. 55p.; consequently for 3844 K. Y. it is +22gh. 5p. Add '*Cor.*' for Pausha (+9gh. 44p.) = +31gh. 49p., and for Māgha (+30gh. 37p.) = +52gh. 42p. We then add to the result for 3844 K. Y. the *tithi* and ϵ 's *an.* for 1 Pausha and 1 Māgha, and the increase of *tithi* and ϵ 's *an.* for the calculated *Cor.* of Pausha and Māgha.

| | Tithi. | An. | | Tithi. | An. |
|----------------------------|--------|-----|--|----------------------------|-----------|
| 3844 K. Y. | 21.63 | 591 | | 3844 K. Y. | 21.63 591 |
| 1 Pausha | 8.11 | 355 | | 1 Māgha | 7.48 908 |
| 32 gh. (Table IV) | 0.54 | 19 | | 53 gh. | 0.89 32 |
| | 0.28 | 465 | | | 0.00 531 |
| ϵ 's an. 465, eq. | 0.51 | | | ϵ 's an. 531, eq. | 0.34 |
| | 0.79 | | | | 0.34 |

The true *tithi* for the beginning of both months shows that, in both cases, new-moon had passed; consequently the first new-moon belonged to Mārgasīra and the second to Pausha.

31. *Intercalary and expunged months*.—If in the above example the first new-moon had occurred *after*, and not *before* the beginning of Pausha, there would have been two new-moons in the same solar month, and consequently there would have been an intercalation of Pausha. If on the contrary the second new-moon had occurred *after* the beginning of Māgha while the first occurred *before* that of Pausha, there would have been no new-moon in Pausha, and consequently lunar Pausha would have been expunged. The preceding remarks lead us to the following rules:—

(1) If at the beginning, as well as at the end, of a solar month, the moon is either waxing or waning: or, in other words, if both the current *tithis* belong either to the bright or to the dark fortnight, there is an ordinary and no intercalary or expunged month.

(2) If the moon is waning at the beginning, but waxing at the end of a solar month there is an intercalary month.

(3) If the moon is waxing at the beginning, but waning at the end of a solar month, the homonymous lunar month is expunged. These rules are expressed in the subjoined scheme.

| At beginning of a solar month, and | | At end of the same solar month. | |
|------------------------------------|---|---------------------------------|---|
| <i>Sudi</i> | . | <i>Sudi</i> | . |
| <i>Badi</i> | . | <i>Badi</i> | . |
| <i>Badi</i> | . | <i>Sudi</i> | . |
| <i>Sudi</i> | . | <i>Badi</i> | . |

} ordinary month.

} intercalary month.

} expunged month.

Examples for intercalary months—

Ex. 1. Samvat 1218 (northern year) *dvi*° Āshāḍha *sudi* 5, Gurau.

Samvat 1218 = 4262 K. Y.

| | Fer. | Tithi. | An. | gh. | p. |
|------------|------|--------|-----|---------|----|
| 4200 K. Y. | (1) | 2-19 | 699 | Cor.—32 | 30 |
| 62 years | (1) | 25-98 | 861 | + 2 | 17 |
| 4262 K. Y. | (2) | 28-17 | 560 | —30 | 13 |

'Cor.' for Āshāḍha, + 10gh. 51p. added to 'Cor.' of the year,—30gh. 13p. makes—19gh. 22p.; Āshāḍha began 19gh. 22p. before 1 Āshāḍha of Table III. 'Cor.' for Śrāvaṇa,—12gh. 31p. added to —30gh. 13p. makes—42gh. 44p.; Śrāvaṇa began (or Āshāḍha ended) 42gh. 44p. before 1 Śrāvaṇa of the Table.

| | Tithi. | An. | | Tithi. | An. |
|------------------|---------------------|-----|------------------|--------------------|-----|
| 4262 K. Y. | 28-17 | 560 | 4262 K. Y. | 28-17 | 560 |
| 1 Āshāḍha | 1-07 | 177 | 1 Śrāvaṇa | 3-68 | 339 |
| | 29-24 | 737 | | 1-85 | 899 |
| —19 gh. | —0-32 | 11 | —43 gh. | 0-73 | 26 |
| | 28-92 | 726 | | 1-12 | 873 |
| ☾'s an. 726, eq. | 0-01 | | ☾'s an. 873, eq. | 0-11 | |
| | 28-93, Moon waning. | | | 1-23, Moon waxing. | |

Accordingly there was an intercalary Āshāḍha. We now calculate *sudi* 5, of the intercalated month.

| | Fer. | Tithi. | An. | |
|------------------|------|--------|-----|---------------------------|
| 4262 K. Y. | (2) | 28-17 | 560 | Ind. ● = 1-83 |
| 4th Śrāvaṇa | (4) | 6-74 | 448 | Ind. <i>sudi</i> 5 = 6-83 |
| | (6) | 4-91 | 8 | |
| ☾'s an. 8, eq. = | | 0-44 | | |
| | (6) | 5-35 | | |

Accordingly the 5th *tithi* ended on the preceding day, which was a Thursday, as shown by its Fer. being (5). The *sudi* 5 of the regular month fell on the 6th Āshāḍha, which was a Wednesday.

Ex. 2. Samvat 1298, *dvi*° Bhādrapada-*badi* 7, Gurau.

The year being the southern year, Bhādrapada fell in 4343 K. Y. (not in 4342 K. Y.) See § 16.

We proceed as above—

| | Fer. | Tithi. | An. | gh. | p. |
|------------------------------|------|-----------------------------|-----|------|----|
| 4800 K. Y. | (0) | 27-28 | 251 | + 9 | 35 |
| 43 years | (5) | 25-66 | 997 | + 7 | 24 |
| 4343 K. Y. | (5) | 22-94 | 248 | + 16 | 59 |
| Bhādrapada Cor. + 15gh. 41p. | | + 16gh. 59p. = + 32gh. 40p. | | | |
| Āsvina Cor. + 17gh. 51p. | | + 16gh. 59p. = + 34gh. 50p. | | | |

| | Tithi. | An. | | Tithi. | An. |
|----------------|---------------------|-----|--------------|--------------------|-----|
| 4343 K. Y. | 22-94 | 248 | 4343 K. Y. | 22-94 | 248 |
| 1 Bhādrapada | 5-26 | 464 | 1 Āsvina | 6-80 | 689 |
| + 33 gh. | 0-56 | 20 | + 35 gh. | 0-57 | 21 |
| | 28-76 | 732 | | 0-21 | 858 |
| An. 731, eq. = | 0-00 | | An. 858, eq. | 0-09 | |
| | 28-76, Moon waning. | | | 0-40, Moon waxing. | |

Accordingly, there was an intercalation of Bhādrapada. We calculate the *tithi* :—

| | For. | Tithi. | An. | |
|--------------|------|--------|-----|----------------------------|
| 4343 K. Y. | (5) | 22·94 | 248 | Ind. ● 7·06 |
| 22nd Āśvina | (0) | 28·14 | 351 | Ind. <i>badi</i> 7 = 29·06 |
| | (5) | 21·08 | 599 | |
| An. 599, eq. | | 0·17 | | |
| | (5) | 21·25 | | |

Accordingly the 22nd *tithi*, or *badi* 7, ended on Thursday (5), as required.

We have selected the day according to the *amānta* scheme, which comes out correctly ; had we tried the *pūrṇimānta* scheme, the week-day would not have come out correctly, viz. 24th Bhādrapada, Wednesday, in the first month, 25th Śrāvaṇa, Monday. If we had tried the northern year Sam 1298, whose Bhādrapada fell in 4342 K. Y., we should have found that there was no intercalary Bhādrapada in that year. As the character of a given date is not usually known beforehand, all these calculations must be made in order to decide the case.

32. Though an expunged month cannot occur in a date, still it may be interesting to see how an expunged month can be proved by calculation to have been due. If it be suspected that in 4012 K. Y., Pausa had been expunged, we calculate the *tithis* and anomaly for the beginning of Pausa and Māgha :—

| | Tithi. | Q's an. | gh. | p. | | gh. | p. | gh. | p. |
|--------------|--------------------|---------|------|----|--------------|---------------------|---------|------|---------|
| 4000 K. Y. | 8·98 | 523 | — 16 | 40 | Pausa | — 10 | 25 + 9 | 44 = | — 0 49 |
| 12 years | 12·67 | 66 | + 6 | 15 | Phālguna | — 10 | 25 + 30 | 37 = | + 20 12 |
| 4012 K. Y. | 21·65 | 589 | — 10 | 25 | 4012 K. Y. | 21·65 | 589 | | |
| 1 Pausa | 8·11 | 855 | | | 1 Māgha | 7·48 | 908 | | |
| — 10 gh. | — 0 17 | — 6 | | | + 20 gh. | 0·34 | 12 | | |
| | 29·59 | 438 | | | | 29·47 | 509 | | |
| an. 438, eq. | 0·57 | | | | an. 509, eq. | 0·39 | | | |
| | 0·16, Moon waxing. | | | | | 29·86, Moon waning. | | | |

The calculation shows that no new-moon occurred in solar Pausa : accordingly Pausa was expunged in the Lunar calendar of 4012 K. Y.

The following general rules will be found useful :—

- (1) The months Kārttika up to Phālguna only can become expunged.
- (2) There can never be an intercalary Pausa, and the intercalation of the months Mārgaśīra and Phālguna is possible only under favourable circumstances, depending on the moon's anomaly.

33. It may sometimes be desired to know in which years of a given century a certain month was intercalary. This may best be explained by an example. If it be required in which years of the 40th century of the Kaliyuga, Śrāvaṇa was intercalary : we add the elements of the 40th century to those of the 1 Śrāvaṇa and 1 Bhādrapada, and calculate them for the beginning of those months in 4000 K. Y., viz.—

| | Tithi. | Q's an. | gh. | p. | | Tithi. | Q's an. | gh. | p. |
|------------|--------|---------|------|----|------------|--------|---------|------|----|
| 4000 K. Y. | 8·98 | 523 | — 16 | 40 | 4000 K. Y. | 8·98 | 523 | — 16 | 40 |
| 1 Śrāvaṇa | 3·88 | 339 | — 12 | 31 | 1 Bhādr. | 5·26 | 464 | + 15 | 41 |
| | 12·86 | 862 | — 29 | 11 | | 14·24 | 421 | — 0 | 50 |
| — 29 gh. | — 0·49 | — 18 | | | — 1 gh. | — 0·02 | 1 | | |
| | 12·17 | 844 | | | | 14·22 | 420 | | |

Now it is evident that, as $12.17 + 17.83 = 30$, and $14.22 + 15.78 = 30$, those years in Table II whose *tithi* is larger than 15.78, but smaller than 17.83, may have had an intercalary Śrāvaṇa; for such a *tithi* added to that for the beginning of Śrāvaṇa of 4000 K. Y., viz. 12.17, will give less than 30, indicating wane of the moon, and added to the *tithi* for the beginning of Bhādrapada, viz. 14.22, give more than 30 or indicate waxing moon as required for an intercalary month. Running the eye over Table II, we select the years whose *tithi* is between 15.78 and 17.83, viz. 7, 15, 34, 53, 64, 72, 91.

In these years, therefore, an intercalation of Śrāvaṇa was possible. Those years whose *tithi* is very near the limits must be calculated, as for them the intercalation is doubtful, e.g. 7, the Cor. of 7 being -12 gh. 21p. subtract the equivalent (Table IV) from the result.

| K.Y. | Tithi. | An. |
|-----------|---------|------|
| 4000 | 12.17 | 844 |
| 7 | 17.65 | 798 |
| 4007 | 29.82 | 612 |
| -12 gh. | -0.20 | -7 |
| | 29.62 | 635 |
| an. 635 | $+0.11$ | |
| | 29.73 | |

As 29.73 indicates waning moon, the month was intercalary, for without calculation we see that the 1st *tithi* of Bhādrapada comes out larger than 30 or 0.

But, if we compute for 4064, we find that the new-moon had occurred before the beginning of the Śrāvaṇa,—there being consequently no intercalary month of that name.¹⁶

34. As the beginning of the solar year, and consequently of the solar months, depends on the length of the solar year, and as the different authorities vary in this particular, Table I exhibits columns for the solar correction according to the different *Siddhāntas* most in use. By using the different columns we get different beginnings of the solar months. Usually the difference amounts to a few *ghaṭikās* only; but the *Brahmasiddhānta* yields a date differing by about one day from that of the others.

It is obvious that the difference in the beginning of the solar months, even if it amounts to few *ghaṭikās* only, may occasionally make one month intercalary according to one *Siddhānta*, while others would make a preceding or following month intercalary. For instance, if we calculate Bhādrapada in Samvat 1467, that month is an ordinary one according to the *Arya Siddhānta*, but intercalary according to the *Sūrya Siddhānta*, while Āśvina is intercalary according to the *Arya Siddhānta*.

1st.—The calculation according to the *Sūrya Siddhānta*—

| | Tithi. | An. | gh. | p. | | Tithi. | An. | gh. | p. | |
|----------------|---------------------|-----|-----|----|----|----------------|--------------------|-----|-------|-------|
| 4500 | 20.99 | 428 | + | 9 | 15 | 4511 K. Y. | 22.86 | 248 | — 0 1 | |
| 11 years | 1.87 | 820 | — | 9 | 16 | Āśvina | 6.80 | 589 | + | 19 30 |
| 4511 K. Y. | 22.86 | 248 | — | 0 | 1 | | 29.66 | 837 | + | 19 30 |
| Bhādra. | 5.26 | 464 | + | 17 | 57 | 19 gh. | +0.32 | .11 | | |
| | 28.12 | 712 | + | 17 | 56 | | 29.98 | 848 | | |
| 18 gh. | +0.30 | 11 | | | | an. 848, eq. = | 0.08 | | | |
| | 28.42 | 723 | | | | | 0.06, Moon waxing. | | | |
| an. 723, eq. = | 0.01 | | | | | | | | | |
| | 28.43, Moon waning. | | | | | | | | | |

¹⁶ The two factors which influence the preliminary result are Cor. of the year and Q's an. The former may even extend the limits under certain circumstances: if Cor. of the odd year is —, the limit for the beginning of the month may become extended, if +, that for the end of the month; but never by more than 0.00.

Now compute Āsvina and Kārttika according to the *Ārya Siddhānta*.

| | tithi. | An. | gh. | p. |
|---------------------|--------|-----|------|--------------|
| 4500 K. Y. 20·89 | 428 | | + 3 | 45 |
| 11 years 1·87 | 820 | | — 9 | 16 |
| 4511 K. Y. 22·86 | 248 | | — 5 | 31 |
| Āsvina 6·80 | 589 | | + 17 | 51 |
| | 29·66 | 837 | + 12 | 20 |
| + 12 gh. = 0·20 | 7 | | | |
| | 29·86 | 844 | | |
| An. 844, eq. = 0·08 | | | | |
| | 29·94 | | | Moon waning. |

| | tithi. | An. | gh. | p. |
|------------------|--------|-----|------|--------------|
| 4511 K. Y. 22·86 | 248 | | — 5 | 31 |
| Kārttika 8·29 | 714 | | — 14 | 47 |
| | 1·15 | 962 | — 19 | 18 |
| — 19 gh. = — 32 | — 11 | | | |
| | 0·83 | 951 | | |
| 951, eq. = 0·28 | | | | |
| | 1·11 | | | Moon waxing. |

The calculation proves that in Samvat 1467, Bhādrapada was intercalary according to the *Sūrya Siddhānta*, and Āsvina according to the *Ārya Siddhānta*. However, to decide such cases beyond doubt, the *tithi* should be calculated by means of the Special Tables for the *Siddhānta* in question.

35. *On mean intercalations.*¹⁷—It is probable that, in ancient times, besides the system of true intercalations as described above, that of mean intercalations was used. The difference between the systems consists in this, that in the latter *mean* solar and lunar months

| Mean solar month. | Mean tithi. |
|----------------------------|-------------|
| (Chait. prec. yr.) | 29·68) |
| Vaiśākha | 0·60 |
| Jyāishtha | 1·52 |
| Āśādhā | 2·44 |
| Śrāvaṇa | 3·37 |
| Bhādrapada | 4·29 |
| Āsvina | 5·21 |
| Kārttika | 6·13 |
| Mārgaśīra | 7·06 |
| Pauṣa | 7·98 |
| Māgha | 8·90 |
| Phālguna | 9·82 |
| Chaitra | 10·74 |
| (Vaiś. fol. yr.) | 11·67) |

are used instead of *true* ones. As a mean lunar month is shorter by 54 *ghaṭikās* 28 *palas* than a mean solar month, it follows that a mean intercalation is due whenever mean new-moon occurs within 54gh. 28p. after the beginning of the mean solar month, or, expressed in a form more convenient for calculation,—when at the beginning of the mean solar month the mean *tithi* is between 29·08 and 30·00. From this, it follows that, when at the beginning of a mean solar month the mean *tithi* is found to be between 0·00 and 0·92, the *preceding* month was intercalary.

In computing mean intercalations we sum up the *tithi* and *Cor.* for the century and the odd years, from Tables I and II, and add the mean *tithi* current at the beginning of the mean solar month under consideration from the table here given.

Ex. 1.—The Khara plate of Dharasena IV mentions an intercalary Mārgaśīra. It has been proposed by Dr. Schram¹⁸ that this was a mean intercalation which occurred in 3749 K. Y. Let us calculate the mean *tithi* for the beginning of mean Mārgaśīra according to the above rules.

| | tithi. | gh. | p. |
|---------------------------|--------|------|----|
| Table I. 3700 K. Y. 19·17 | | + 7 | 5 |
| „ II. 49 years 2·50 | | — 19 | 29 |
| mean Mārg. 7·06 | | | |
| | 28·73 | — 12 | 24 |
| „ IV.—12 gh. — 0·20 | | | |
| | 28·53 | | |

¹⁷ The calculation of mean intercalations is easier by the Special Tables, as will be seen from the example in § 36. *Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften*, Wien 1885.

As the *tithi*, 28.53, does not come within the limits prescribed above for a mean intercalation (*viz.* 29.08—30), Mārgasīra could not have been intercalary.

Now, as a mean solar month is longer by 54*gh.* 28*p.* than a mean lunar month, it follows that at the beginning of a mean solar month the *tithi* will be larger by 0.92 than at the beginning of the preceding one. By this rule we find that in this case the mean *tithi* at the beginning of mean solar Pausha (the month after Mārgasīra) was $28.53 + 0.92 = 29.45$. And as this *tithi* makes the month intercalary, it follows that there was a mean intercalation of Pausha; if, however, we have recourse to Brahmagupta's way of naming intercalary months (see § 10, note 7), the intercalated month was Mārgasīra.¹⁹

Ex. 2.—It has been suggested²⁰ that, in Kaliyuga 3741, mean Pausha was intercalary according to the elements of the *Brahma Siddhānta*.

| | tithi. | gh. | p. |
|---------------|--------|-----|----|
| 3700 K. Y. | 19.17 | +13 | 7 |
| 41 years | 3.04 | +36 | 21 |
| m. Pausha | 7.98 | —60 | |
| | 0.19 | —10 | 32 |
| 11 <i>gh.</i> | —0.19 | | |
| | 0.00 | | |

The *tithi* being just within the prescribed limits, the month was probably intercalary. See below § 57.

On Karāṇas.

36. Half a *tithi* is called a *Karāṇa*, sixty of which make up a lunar month. Their names and numbers are as follows:—

| | | | |
|------------|---------------------------------|-------------|---------------------------------|
| Kimstughna | . 1 | Baṇij | . 7, 14, 21, 28, 35, 42, 49, 56 |
| Bava | . 2, 9, 16, 23, 30, 37, 44, 51 | Vishṭi | . 8, 15, 22, 29, 36, 43, 50, 57 |
| Bālava | . 3, 10, 17, 24, 31, 38, 45, 52 | Sakuni | . 58 |
| Kaulava | . 4, 11, 18, 25, 32, 39, 46, 53 | Nāga | . 59 |
| Taitila | . 5, 12, 19, 26, 33, 40, 47, 54 | Chatushpada | 60 |
| Gara | . 6, 13, 20, 27, 34, 41, 48, 55 | | |

The first *tithi* of the bright fortnight is composed of the *karāṇas* Kimstughna and Bava, the second of Bālava and Kaulava, and so on. The *karāṇas* therefore do not denote a particular day, but a certain part of a day, about 29½ *ghaṭikās*.

Ex.—In the date Sam. 1275 (*i.e.* 4319 K.Y.) Mārgasīra-sudi 5, the *karāṇa* Bālava is given. What time of the day is intended? We calculate first the *tithi*.

| | | | |
|----------------|-------|-----|--------------------|
| 4300 K. Y. | 27.78 | 251 | Ind. ● = 1.90 |
| 19 years | 0.32 | 864 | Ind. sudi 5 = 6.90 |
| 4319 K. Y. | 28.10 | 115 | |
| 28 Mārgasīra | 6.09 | 783 | |
| | 4.19 | 898 | |
| An. 898, eq. = | 0.17 | | |
| | 4.36 | | |

From the above scheme of *Karāṇas* we make out Bālava No. 10 to have been the second half of sudi 5. By table IV we find that the difference between the *tithi* for the beginning of the day 4.36 and that for the beginning of Bālava 4.50, *viz.* 0.14, is equal to about 8 *ghaṭikās*. The time intended by Bālava therefore was 28th Mārgasīra 8 to 37 *gh.*

¹⁹ Comp. also Fleet, *Corp. Insc. Ind.*, vol. III, introd. p. 94.

²⁰ *Sitzungsberichte*, at sup.

Place of the Moon.

37. *Moon's Nakshatra and Rāśi.*—Dates are frequently coupled with the name of the *Nakshatra* or asterism in which the moon was at the time of the date; occasionally the *rāśi* or zodiacal sign also is mentioned. Table IX shows which part of the Hindu ecliptic is attributed to each *Nakshatra*, and Table V that of the single zodiacal signs, *e. g.* Table IX shows that the *Nakshatra* Viśākhā denotes 200° — $213^{\circ} 20'$ of sidereal longitude,²¹ and Table V that the sign Kumbha extends from 300° to 330° sidereal longitude. If we know the longitude of the moon, we can tell at once in which *Nakshatra* and zodiacal sign she stood. It will, therefore, be necessary to calculate the moon's longitude. Now the longitude of the moon = longitude of the sun + distance of sun and moon. The latter element is furnished by the *tithi*; for, as one *tithi* is equal to the time required by sun and moon to increase their distance by 12° , we need only multiply the *tithi* for a given moment by 12, to find the distance of the sun and moon in degrees. We found above that, at the beginning of the 28th Mārgaśīra 4319 K.Y. the true *tithi* was 4.36; it follows that the distance of sun and moon is $12 \times 4.36 = 52^{\circ} 32'$ or $52^{\circ} 19'$.

The true longitude of the sun for the beginning of every day of the solar year is furnished by the column headed \odot 's longitude in Table VIII, but a correction must be applied for the interval between the beginning of the mean solar year and the beginning of the given day.

Rule.—Having found 'Cor.' for the year under consideration, add as many minutes to the longitude of the sun as 'Cor.' contains *ghaṭikās*, if 'Cor.' is negative; if positive, subtract the amount from the sun's longitude.

Thus for the 28th Mārgaśīra 4319 K.Y. we must subtract $14'$, for 'Cor.' ($+19$ *gh.* 35 *p.*— 5 *gh.* 6 *p.*) = $+14$ *gh.* 29 *p.* from the longitude of the sun given in Table VIII for the day under consideration, *viz.* $237^{\circ} 49'$. The result, $237^{\circ} 35'$, is the sun's longitude at the beginning of 28th Mārgaśīra 4319 K. Y.

To the longitude of the sun must be added the distance of sun and moon; the result, retrenching 360° if necessary, will be the true longitude of the moon. Turning with the longitude of the moon to Table IX, we find in which *Nakshatra* the moon was at the moment calculated. In the same way Table V shows through which zodiacal sign she was then passing through.

In this example we have—

| | | | | | | | | |
|----------------------------|---|---|---|---|---|---|---|-------------------|
| Longitude of the sun | . | . | . | . | . | . | . | $237^{\circ} 35'$ |
| + Distance of sun and moon | . | . | . | . | . | . | . | $52^{\circ} 19'$ |
| Longitude of the moon | . | . | . | . | . | . | . | $289^{\circ} 54'$ |

According to Table IX the moon stood in Śravaṇa (280° — $293^{\circ} 20'$), and would pass into the next *Nakshatra* in between 15 and 16 *ghaṭikās*, the difference $293^{\circ} 20'$ — $289^{\circ} 53' = 3^{\circ} 27'$, being equal to 15 *gh.* 43 *p.* (the motion of the moon being supposed to be of mean amount), see Table XI. Table V shows the moon to have been in *Makara*, the Hindu Capricornus.

Yogas.

38. A *Yoga* is the period, of variable length, in which the joint motion in longitude of the sun and the moon amounts to $13^{\circ} 20'$, being the extent of a lunar mansion. There

²¹ The Hindus use sidereal, not tropical, longitude.

are therefore as many *Yogas* as there are lunar mansions, *viz.* 27. Their names and the portions of each are given in Table IX, together with those of the *Nakshatras*.

In order to find the *Yoga* current at a given moment, add the longitudes of the sun and moon, and interpret the sum from Table IX.

Ex.—For the beginning of the day, whose *Nakshatra* we have calculated above, 4319 K.Y. Mārgasīra-sudi 5, we have found :—

| | | | | | | | |
|------------------------------------|---|---|---|---|---|---|----------------------|
| Longitude of the sun | . | . | . | . | . | . | 237° 35' |
| Longitude of the moon | . | . | . | . | . | . | 289° 54' |
| Accordingly degrees of <i>yoga</i> | . | . | . | . | . | . | 527° 29' or 167° 29° |

Table IX shows that 167° 29' falls within the portion of the *yoga* Vyatipāta (160°—173° 20') which therefore was current at the beginning of the day. It ended, and Harshana commenced, after about 25 *ghaṭikās*, as the difference 5° 53' (=173° 20'—167° 29') is by Table XI = 24 *gh.* 55 *p.*

I shall now give the calculation of a date which contains all the particulars discussed in the foregoing paragraphs.

Vikrama 1531 (K.Y. 4575), Kārttika-sudi 9, Budhavāsare, Dhanishṭhā-nakshatre Vṛiddhi-yoge, Kaulava karane, Kumbha-rāsi-sthite chandre.

Calculate first the *tithi* and weekday—

| | Per. | Tithi. | An. | gh. p. | |
|-------------------|--------|--------|-----|--------|----------------------|
| 4500 K.Y. (0) | 20° 99 | 428 | + | 3 49 | Ind. ● = 19° 56 |
| 75 years (3) | 18° 45 | 173 | + | 20 4 | Ind. sudi 9 = 28° 56 |
| 4575 K.Y. (3) | 10° 44 | 601 | + | 23 53 | |
| 20th Kārttika (1) | 27° 57 | 403 | | | |
| | (4) | 8° 01 | 4 | | |
| An. 4, eq. | | 0° 43 | | | |
| | | 8° 44 | | | |

Accordingly, on Wednesday (4), at mean sunrise, the 9th *tithi* was current; it ended about 33 *ghaṭikās* (the equivalent of 0° 56, see Table IV) later. At the same moment ended the *karana* Kaulava, No. 18, being the second-half of the ninth *tithi*.

On the 20th Kārttika the longitude of the sun is 199° 15' (Table VIII), *Cor.* for 4575 K.Y. is, as calculated above, + 23^{gh.} 53^{p.} Accordingly 23° 53", or say 24' must be subtracted from the ☉'s longitude. The remainder 198° 51' is the true longitude of the sun at the beginning of the day under consideration.

The distance of sun and moon is $12 \times 8.44 = 101^{\circ} 28'$ or $101^{\circ} 17'$. Add longitude ☉ to find the ☾'s longitude = $198^{\circ} 51' + 101^{\circ} 17' = 300^{\circ} 8'$. Table IX shows that the moon stands in the *Nakshatra* Dhanishṭhā, and Table V that she had just entered Kumbha or Aquarius, when her longitude is $300^{\circ} 8'$.

The *yoga* is $198^{\circ} 5' + 300^{\circ} 8' = 498^{\circ} 59'$ or $138^{\circ} 59'$, and Table IX shows that the *yoga* Vṛiddhi was current.

This proves the date to be correct in all particulars. By the rules laid down in § 20 we find that the day corresponded to the 19th October 1474, (Old Style), a Wednesday.

The place of the Sun.

39. To find for any particular day the sun's place in the ecliptic—either in zodiacal sign or in lunar mansion, we need only use the sun's longitude for the given day (in Table VIII) for the Index of Tables V and IX, and in the same way as we have used the

longitude of the moon for finding the *Nakshatra* and *Rāsi*. The *Nakshatras* divide the course of the sun into 27 equal parts which determine fixed periods of the year. These periods are commonly used for regulating agricultural labours; but I do not know whether they are mentioned in the dates of documents. The particulars most frequently mentioned in dates are the *Samkrāntis*. As a *Samkrānti* is the moment of the true beginning of a solar month, this element can be derived from the tables.

In connection with those *Samkrāntis*, however, which determine the *Uttarāyana* and *Dakṣiṇāyana*, it will be necessary to remark respecting the precession of the equinoxes (*Krāntipātāgati*), that as stated above, the Hindus measured all longitudes on the fixed ecliptic, taking for its initial point the vernal equinox, as it was in 3600 K.Y.²² At that time the sidereal (*nirayana*) signs coincided with the tropical (*sāyana*) signs, but afterwards they differed from each other by the amount of the precession (*ayanāṁśa*). This amount, in degrees, is found by multiplying the difference between the given year K.Y. and 3600²³ by 3, and dividing by 200; e.g. in 4572 K.Y. the *ayanāṁśa* amounted to $\frac{3 \times 972}{200} = 14^\circ 58'$ or $14^\circ 34' 8''$. By so much the beginning of every tropical (*sāyana*) sign precedes that of the sidereal sign. Hence to find a tropical (*sāyana*) *Samkrānti*, we must subtract the *ayanāṁśa* of the given year from the number of degrees supplied by Table V for the beginning of the fixed (sidereal or *nirayana*) signs. Thus the beginning of the tropical sign Kanyā in K.Y. 4572 will be at $150^\circ - 14^\circ 35' = 135^\circ 25'$ of longitude. Table VIII shews that the sun was at that point about the 17th Bhādrapada. By means of Tables I-III, we find the day to have been a Friday, Bhādrapada *sudi* 2, and we compute as follows:—

| | Fer. | Titthi. | G's An. | Cor. | |
|---------------------|--------------|---------|-----------------------|------|----|
| | | | | gh. | h. |
| K.Y. 4500 | (0) | 22.99 | 428 | + 3 | 45 |
| 72 years | (0) | 17.04 | 434 | — 22 | 30 |
| 17th Bhādr. | (6) | 21.54 | 45 | — 18 | 45 |
| | (6) | 1.57 | 907 | | |
| | An. 907, eq. | 0.19 | | | |
| | | 1.76 | Friday, <i>sudi</i> 2 | | |

We must, however, as explained above, § 37, add as many minutes to the longitude of the sun for the calculated day (in this case, $135^\circ 10'$) as the solar correction for the year ($-18^{\text{gh.}} 45^{\text{p.}}$) has *ghaṭikās*; $135^\circ 10' + 19' = 135^\circ 29'$. Accordingly the *sāyana Samkrānti* of Kanyā, which should take place at $135^\circ 25'$, occurred just before the beginning of the day calculated, viz. about 4 *ghaṭikās* earlier.

A calculation of this sort should be made whenever a date coupled with a *Samkrānti*, does not come out correctly in all particulars. For, it is possible that a *sāyana Samkrānti* may be intended, since these *Samkrāntis* too are auspicious moments.

Eclipses.

40. The solar and lunar eclipses from B.C. 1207 down to A.D. 2000 are registered in von Oppolzer's *Canon der Finsternisse*.²⁴ The details of solar eclipses can easily be derived from the tables of Dr. Schram (ib. vol. LI). To these works therefore the student is referred in all cases where actual eclipses have to be dealt with. But the

²² According to the *Siddhanta Siromani*, however, in 3628 K.Y.

²³ The rule for the *Siddhanta Siromani* is—subtract 3628 from the given year K.Y.; the remainder is the *ayanāṁśa* in minutes. Subtract from this result, if a high degree of accuracy is wanted, the tenth part of the above remainder taken as seconds.

²⁴ *Denkschriften der Kaiserlichen Akademie der Wissenschaften, math. natur. Classe, Wien*, vol. LII.

eclipses mentioned in inscriptions are not always actually observed eclipses, but calculated ones. My reasons for this opinion are the following:—Firstly, eclipses are auspicious moments, when donations, such as are usually recorded in inscriptions, are particularly meritorious. They were therefore probably selected for such occasions, and must accordingly have been calculated beforehand. No doubt they were entered in the *pañchāṅgas* or almanacs in former times as they are now.²⁵ Secondly, even larger eclipses of the sun, up to seven digits, pass unobserved by common people, and smaller ones are only visible under favourable circumstances. Thirdly, the Hindus place implicit trust in their Śāstras, and would not think it necessary to test their calculations by actual observation. The writers of inscriptions would therefore mention an eclipse if they found one predicted in their almanacs.

For determining the occurrence of eclipses the columns showing the sun's distance from the moon's nodes in Tables VI, VII, VIII, serve. The quantities are given in thousandth parts of the semicircle. In Table VI this quantity is given from modern European tables and also according to the *Ārya*, *Sūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śiromaṇi*.²⁶ In the remaining tables the difference between the various authorities is so small that it is neglected.

According to Hindu science—

| | |
|---------------------------------|--|
| At new-moon a solar eclipse is | { certain, if ☉ from node is between 0 and 90, or 910 and 1000 |
| | { doubtful „ „ „ 91 „ 106 „ 909 „ 895 |
| | { impossible „ „ „ 106 „ 894 |
| At full-moon a lunar eclipse is | { certain, if ☉ from node is between 0 and 58, or 942 and 1000 |
| | { doubtful „ „ „ 59 „ 75 „ 911 „ 923 |
| | { impossible „ „ „ 76 „ 922 |

41. A solar eclipse can only happen at the time of new-moon, *i.e.* when *tithi* is 0 or 30, and a lunar eclipse only at the time of full-moon, *i.e.* when the *tithi* is 15·00. It is also obvious that an eclipse of the moon is visible only when the moon is above the horizon during the eclipse, *i.e.* after sunset; and a solar eclipse is invisible after sunset. Therefore, in computing lunar eclipses, we calculate the moment of mean sunset, *i.e.* 30^{gh}. For this we must add 0·51 to the *tithi*, 18 to anomaly, 3 to node as shown below:—

Ex.—Śaka 851, 4030 K.Y. Māgha-sudi 15, Sunday, a lunar eclipse.

According to Tables I-III, and (node) Tables VI—VIII:—

| | Fer. | Tithi. | ☉'s An. | Node. | |
|------------------------------|------|--------|---------|-------|------------------------|
| 4000 K. Y. | (1) | 8·98 | 523 | 62 | Ind. ● 18·83 |
| 80 years | (3) | 2·19 | 684 | 228 | Ind. <i>Tithi</i> 3·83 |
| 4080 K. Y. | (4) | 11·17 | 207 | 290 | |
| 27 Māgha | (4) | 2·81 | 815 | 712 | |
| 30 <i>ghaṭikās</i> | | 0·51 | 18 | 3 | |
| | (1) | 14·95 | 40 | 5 | |
| ☉'s an. 40, eq. | | 52 | | | |
| Tithi 15·01 | | | | | |

²⁵ An eclipse which was not visible in India is recorded in Professor Kielhorn's paper, "Examination of questions connected with the Vikrama era."—*Ind. Ant.* vol. XIX, p. 116, eclipse No. 83.

²⁶ The limits of a solar eclipse are approximate only. They determine eclipses that might be visible at some point of the whole earth. The Hindu method of calculating solar eclipses is cumbrous, and the results cannot be given in a convenient tabular form. It is different with lunar eclipses. In the middle of solar Āshāḍha a lunar eclipse occurs, as calculated by the *Sūrya Siddhānta*, when at full-moon the anomaly is 500 and 0 and distance from node 75 or 925, or anomaly 0 and distance of node 62 or 938; in the middle of solar Pausa, when at full-moon the anomaly is 500 and distance from node 74 or 926, or anomaly 0 and distance from node 58 or 942. It will be seen that the limit is influenced more by the value of the anomaly than by the time of the year. Details need not be entered upon here; these remarks will serve for most cases.

The *tithi* 15-01, shows that on the day calculated, a Sunday, full-moon occurred before mean sunset at Laṅkā (about $\frac{1}{2}$ gh. earlier, see Table IV) and as 'node'=5 is within the limits of certain eclipse, there was therefore a lunar eclipse visible in India. The date is 17th January, 930 A.D. On that day, according to von Oppolzer's *Canon*, the middle of a lunar eclipse occurred at 18 hours 8 minutes after mean midnight at Greenwich²⁷ or 12 hours 12 minutes after mean sunrise at Laṅkā. Our tables make the middle of the eclipse fall about half an hour earlier than the true time.

Ex.—Was there a solar eclipse in 4730 K.Y. Jyaishṭha?

Calculate first Jyaishṭha badi 15²⁸ :—

| | <i>Tithi.</i> | <i>An.</i> | <i>Node.</i> | |
|----------------------|---------------|------------|--------------|--------------|
| 4700 K. Y. | 14-20 | 605 | 345 | Ind. ● 18-61 |
| 30 years | 2-19 | 684 | 328 | |
| 4730 K.Y. | 16-39 | 289 | 578 | |
| 13 Āshāḍha | 18-30 | 631 | 413 | |
| | 29-69 | 920 | 936 | |
| An. 920, eq. | 0-22 | | | |
| | 29-91 | | | |

New-moon therefore occurred 0-09 *tithis* or $5\frac{1}{2}$ *ghatikās* = 2 hours 12 minutes later. There was a solar eclipse at that time, though we do not find by the tables whether it was visible in India or not. But we learn from von Oppolzer's *Canon* and maps that the eclipse on the 11th June 1629 was so. The middle of the eclipse occurred at 3 hours after mean sunrise at Laṅkā. Our result therefore is in error by 48 minutes.

The cycles of Jupiter.

42. A chronological datum not unfrequently met with in Hindu dates is the name of the year according to one of the cycles of Jupiter. We know of two Jovian cycles, one of twelve years, and one of sixty years; and there are two ways of applying either cycle. We begin with:

43. *The sixty-year cycle.*—The names of the 60 years in the cycle are given in Table XXIII. They are applied, in the north, on strictly astronomical principles, while in the south this cycle has no longer any connection with the movements of Jupiter. The years in the sixty-year cycle in the south coincide with the civil (solar) year.

Rule.—Subtract 14 from the year of the Kaliyuga, or 15 from the Śaka year, or 30 from the Vikrama year (or 33 from the year A.D.); divide by 60, and the remainder is to be looked out in Table XXIII as the number of the cyclic year; *e.g.*—For 3678 K.Y. $3678-14=3664$. $\frac{3664}{60}=61$, rem. 4. No. 4 in Table XXIII is Hemalamba, which therefore is the cyclic name of the K.Y. year 3678; that year is Śaka 499, Vikrama 634, 577 A.D.; and going through the same operation as prescribed in the rule with these numbers, we always arrive at the same result.

44. *The sixty-year cycle in the north.*—The years in this cycle are Jovian years. The Jovian year is equal to the mean time (about 361 days $1\frac{1}{2}$ gh.), required by Jupiter to move through a zodiacal sign. Therefore one cycle contains five mean revolutions of Jupiter²⁹ or about $59\frac{1}{2}$ civil years.

²⁷ Greenwich time from midnight, less 56 minutes, gives mean Laṅkā time from sunrise.

²⁸ Compare note 9.

²⁹ These five minor cycles, contained in one whole cycle, are named (after the five years of the Vedic *yugo*):—(1) Samvatsara, (2) Pativatsara (3) Idavatsara, (4) Anuvatsara, and (5) Udvatsara.—*Bṛihat Samhitā*, VIII, 24

The columns headed 'Jupiter's Samvat.' in Tables VI, VII, VIII, furnish the means of ascertaining the Jovian year for any given epoch. The numbers in them must be summed up for the parts into which the given date is divided, *e.g.*, we find for 3542 K.Y., 18th Kārttika :—

| | Jup. Sam. |
|---------------------|-----------|
| 3500 K.Y. | 0.95 |
| 42 years | 42.4914 |
| 18th Kārtt. | 0.5595 |
| | <hr/> |
| | 44.0009 |

The integers give the number of the current cyclic year, Table XXIII; in this case $44 = \text{Īśvara}^{\circ}$; the decimals show how much of the Jovian year has elapsed, here $\frac{9}{10,000}$ or about 20 *ghaṭikās*. This result however does not refer to the beginning of the day, but to a point of time removed from it by the same interval as separates the beginning of the mean solar year from the beginning of the day. We find the moment in question by the 'Cor.' of the given year; in this case for 3542 K. Y. the 'Cor.' is (according to the *Sūrya Siddhānta*) $+ 32 \text{ gh. } 52 \text{ p.} - 8 \text{ gh. } 8 \text{ p.} = + 24 \text{ gh. } 44 \text{ p.}$ Therefore the result above refers to 24 gh. 44 p. after mean sunrise at Lankā, and the beginning of the year Īśvara occurred about 4 gh. after mean sunrise of the 18th Kārttika in K.Y. 3542.

The tables yield the Jovian years according to the *Sūrya Siddhānta* with *bīja*. To find the same according to the *Sūrya Siddhānta* without *bīja*, multiply the year of the Kaliyuga by 2, and divide by 9; the quotient is to be added as 10,000th parts to the value given in the tables. In the present instance $3542 \times \frac{2}{9} = 787$. Dividing by 10,000 gives 0.0787, and this added to 44.0009 makes 44.0796,—the value according to the *Sūrya Siddhānta* without *bīja*.

For the *Ārya Siddhānta*, divide the year K.Y. by 3, and add the quotient divided by 10,000 to the tabular value. In the example this gives 44.1190.

For the *Brahma Siddhānta*, multiply the year K.Y. by 0.0000401528; add to the tabular value and subtract 0.0180.

For *Siddhānta Śiromaṇi*, multiply the year K.Y. by 0.0000273639; add to tabular value and subtract 0.0180.

For the *Ārya Siddhānta* with Lalla's correction subtract 420 from the Śaka year (or 3599 from the year of the Kaliyuga); multiply the remainder in 0.00010445; and subtract the product from the 'Jupiter's Sam.' as found for the original *Ārya Siddhānta*.

The tables yield the result correctly within about 2 *ghaṭikās*, which in most cases is an accuracy not needed. If, however, for special cases, still greater accuracy should be required, it can be found with a high degree of exactness for the commencement of the solar year, by the help of the above rules, for the various *Siddhāntas*. But it must be calculated for the day of the year by multiplying the *ahargana*, or number of the day of the year, by 0.00276988 for *Sūrya Siddh.*; by 0.00276982 for the same *Siddhānta* with *bīja*; by 0.00276991 for the *Ārya Siddhānta*:—the product is the 'Jupiter Sam.' for the beginning of the day under consideration. The fractions here given are the increase of the element in one solar day (60 *ghaṭikās* or 24 hours). From these data the increase for any interval in *ghaṭikās* or hours can easily be found.

²⁰ If they are larger than 60, subtract 60. The value of 'Jupiter' in Tables VI and VII, it must be noted, refer to the beginning of the mean solar year.

Ex.—To find the cyclic year current at the beginning of 4210 K. Y., and on what day that year ended. From Tables VI and VII, and Tables I and II, we have—

| | Jup. | Cor. <i>Sūrya Siddh.</i> | Cor. <i>Ārya S.</i> |
|--------------------|--------|--------------------------|---------------------|
| 4200 K. Y. | 49.14 | — 28 gh. 22 p. | — 32 gh. 30 p. |
| 10 years | 10.117 | + 35 „ 12 „ | + 35 „ 12 „ |
| 4210 K. Y. | 59.257 | + 6 gh. 50 p. | + 2 gh. 42 p. |

Jup. 59.257 shows that Nandana, the 60th or last year of the cycle, was current. The fraction shows how much of it had elapsed according to the *Sūrya Siddhānta* with *bīja*. The amount according to the same *Siddhānta* without *bīja* must be raised by $\frac{1}{3}$ of $4210 \div 10000 = 0.09355$ and is 59.3506. For the *Ārya Siddhānta*, we must add $4210 \div 30000 = 0.1403$ and obtain $J. = 59.8973$.

Consequently, the end of the year Nandana, or the beginning of Vijaya, occurred after the beginning of the solar year 4210 K.Y.,—by the *Sūrya Siddhānta* with *bīja* after 0.743; by the *Sūrya Siddhānta* without *bīja* after 0.6494; and by the *Ārya Siddhānta* after 0.6027. Now taking these figures as arguments in Table VIII, we find the days on which the Jovian year ended according to the three authorities, *viz.* by:—

- (a) *Sūrya Siddhānta* with *bīja* on 25 Pausa, when $J. = 0.7424$, diff. 0.0006;
- (b) *Sūrya Siddhānta* without *bīja* on 20th Mārgaśīra, $J. = 0.6482$, diff. 0.0012;
- (c) *Ārya Siddhānta* on 3rd Mārgaśīra, $J. = 0.6011$, diff. 0.0017.

Multiplying the figures of the differences by $2\frac{1}{2}$, the result is the difference in *ghaṭikās*. In this case we have (a) 13 gh., (b) 28 gh., (c) 37 gh. Added to *Cor.* we get (a) 20 gh., (b) 33 gh., and (c) 40 gh. for the times after mean sunrise at Lankā, of the above calculated days, when the year Nandana ended according to the three different authorities.

It must, however, be noted that this calculation yields results correct only within two *ghaṭikās*, unless the calculation explained above should be resorted to, in which case any degree of accuracy may be attained.

45. The beginning of a cyclic year according to the *Ārya Siddhānta* falls about three days earlier than if the same moment is calculated by the rule of Varāha Mihira (*Bṛihat Samhitā*, VIII, 20, 21) or the *Jyotistattva*. To find the time intervening between the beginning of the mean solar year and the beginning of the cyclic year according to these authorities we compute thus: Multiply the Śaka year by 44, add to the product 8589, according to Varāha Mihira, or 8582 according to *Jyotistattva*; neglect the quotient, and multiply the remainder by 365 days 15 *ghaṭikās* 31 *vinādīs*,²¹ the product divided by 3750 shows the interval in days supposed to have elapsed since the beginning of the cyclic year, current at the beginning of the solar year, up to the latter moment. If it is proposed to find the end of Jupiter's year current at the beginning of a given Śaka year, we must compute, not for the given year, but for the next following one, and find the part of the Jovian year elapsed up to the calculated moment. The result subtracted from 365 days $15\frac{1}{2}$ *ghaṭikās* shows the interval elapsed from the beginning of the given Śaka year up to the end of the Jovian year which was current at its

²¹ This part of the rule, which is wanting in Varāha Mihira, is absurd. The remainder should be multiplied by 361 days 1 gh. 21 p. The *Kahepa* too does not correspond with the results of the *Ārya Siddhānta*, on which the rule is based; it ought to be 8626 instead of 8589 or 8582.

beginning.³² If a few days do not influence the general result, as is usual, the tables here given may be used, applying the correction prescribed for the *Ārya Siddhānta*.

46. *The cycle of twelve years.*—The years in this cycle take the names of the common months with *Mahā* prefixed, e.g. *Mahākārttika*; they are entirely regulated by Jupiter, but on two distinct principles.

47. *The mean-sign system.*—In this system the name of the Jovian year depends on the zodiacal sign in which mean Jupiter is at a given time. The end and beginning of the Jovian years are exactly the same as in the sixty-year cycle. We can therefore use the tables as before.

Rule.—Find 'Jupiter's Samvat.' for the given date according to the *Siddhānta* to be employed. Divide the figures of the integral part by 12, neglect the quotient, and the remainder is the index of the subjoined table:—

| | | |
|--------------------|--------------|-----------------|
| 0 or 12. Āsvayuja. | 4. Māgha. | 8. Jyāishṭha. |
| 1. Kārttika. | 5. Phālguna. | 9. Āshāḍha. |
| 2. Mārgaśīra. | 6. Chaitra. | 10. Srāvaṇa. |
| 3. Pausa. | 7. Vaiśākha. | 11. Bhādrapada. |

E. g. we have found above that 'Jupiter' according to the *Ārya Siddhānta* about the beginning of 4210 K.Y. was 59·3973. By the above rule we find that then the year *Mahā-Bhādrapada* was running, which ended, as calculated above, on the 3rd *Mārgaśīra*.

48. *The heliacal rising system.*—The year in this system begins with the heliacal rising of Jupiter *i.e.* his reappearing after his conjunction with the sun: the year is named from the *Nakshatra* in which the planet rises heliacally, in the same way as the lunar months were named after the *Nakshatra* in which the moon of a particular month became full. The 27 (or 28) *Nakshatras* are formed into twelve groups (indicated in Table IX by an asterisk placed after the last *Nakshatra* in each group). Of the two or three *nakshatras* in each group, only one (the name of which is spaced in Table IX) gives name to the lunar month or to the Jovian year.

The problem, therefore, is to find the apparent longitude of Jupiter at his heliacal rising, and the time of the rising. If we know the longitude of Jupiter when heliacally rising, we can readily interpret it according to the different systems of the *Nakshatras* as specialised in Tables IX and X. A strict solution of the problem would entail long and troublesome calculations. As, however, all dates as yet found in this cycle have already been calculated (by Mr. Dikshit, *Corpus Inscip. Ind.* vol. III, p. 105), there will only be occasion to solve the problem when new dates occur. We may therefore be content to ascertain the time of Jupiter's heliacal rising within a day from the correct date, and the longitude of Jupiter at that time within a degree of the truth.

Ex.—Calculate 'Jupiter's Sam.' for the beginning of the year; e.g. 3576 K. Y., $0.95 + 16.8892 = 17.8392$. For the *Sūrya Siddhānta* without *bīja* add $\frac{2 \times 3576}{90000} = 0.0795$, making 17.9187, or rejecting the 3rd and 4th decimals—17.92. Subtract 12 or multiples of 12 from the integers, and there results 5.92. Multiply this by 0.083, add the product, 0.49, to the 'Jupiter Sam.' found above: $5.92 + 0.49 = 6.41$. With the sum apply to Table XII and add to or subtract from it (as directed in the table) the

³² For such problems, however, Professor Kielhorn's tables published in the *Indian Antiquary* (1889), vol. XVIII, pp. 193ff. and 380ff., and in the *Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen*, 1889, supply an easy method of computation.

equation; thus $6.41 - 0.05 = 6.36$. Convert the last result into degrees by multiplying it by 30; $6.36 \times 30 = 190^{\circ}8$ or $190^{\circ}48'$. This is approximately the longitude of Jupiter at his conjunction with the sun. Add 1° ; the result will be approximately the apparent longitude of Jupiter at his heliacal rising. Looking out this longitude of Jupiter in Tables IX and X, we find in which *Nakshatra* the planet stood, and consequently what was the name of the Jovian year which then commenced. In this case we find Mahā-Vaiśākha according to the *Brahma Siddhānta*, and Mahā-Chaitra according to the other systems. But this is only an approximation.

49. The second part of the problem is to find the date of the heliacal rising of Jupiter. At the same time we can correct the longitude of Jupiter. Select in Table VIII the day on which the longitude of the sun is equal to that found for Jupiter at his conjunction, and calculate 'Jupiter Sam.' for that day, correct it by the equation, and convert it into degrees as above. The longitude of the sun is $191^{\circ}14'$ on the 12th Kārttika; 'Jupiter' for that day is 0.5429, which added to the value for beginning of 3576 K.Y.: 5.9187 makes 6.4616 or 6.46; subtract equation 0.05, and we have 6.41, or in degrees $192^{\circ}3$ or $192^{\circ}18'$. If the resulting longitude of Jupiter is smaller than the longitude of the sun calculated for the day, the conjunction has passed; if larger, it is still to come. In either case the conjunction is removed from the computed date by as many days as degrees intervene between Jupiter and the sun. About 14 days after the conjunction the heliacal rising of Jupiter takes place, and the new Jovian year begins. In this case we find that the conjunction took place on the 13th Kārttika, and consequently the heliacal rising of Jupiter about the 27th, when his longitude was about $193^{\circ}18'$. The 27th Kārttika of 3576 K.Y. is to be calculated by Tables I—III,—

| | Per. | Tithi. | An. |
|-----------------|------|--------|-----|
| 3500 . . . | (1) | 25.96 | 585 |
| 76 years . . . | (5) | 1.27 | 456 |
| 27 Kārtt. . . . | (1) | 4.67 | 658 |
| | (7) | 1.90 | 699 |

An. 699, eq. = 0.02
1.92

Kārttika-sudi 2, Saturday.

Mr. Dīkshita, who has calculated the same date, ascertained that the heliacal rising took place on Kārttika-sudi 1; this result therefore differs from the correct one by one day. If we calculate again the longitude of Jupiter for the 27th Kārttika we find it to be $193^{\circ}30'$, interpreted by Table X as the beginning of Svāti, according to Garga and Brahmagupta. The year was therefore Mahā-Vaiśākha.

The Ahargana.

50. An element constantly used in Hindu calculations is the *Ahargana*, or the days elapsed since the beginning of the Kaliyuga. Column *Ahar.* in Tables VI-VIII, serves for finding the *Ahargana* for any given date, by summing up the figures in the column for the three parts into which a date is divided; e.g. for K.Y. 4163, 19th Phālguna, we find—

| | Ahar. |
|-------------------------|-----------|
| 4100 | 1497561 |
| 63 years | 23011 |
| 19th Phālguna | 321 |
| Ahargana | 1,520,893 |

By adding 588,466 to the *Ahargana*, we get the corresponding day of the Julian period, in this case 2,109,359. Divide the *Ahargana* or the day of the Julian period by 7; the rest indicates the week-day, counting from Friday = 0 for the *Ahargana*, or Monday = 0 for the Julian period.

If the *Ahargana* is given, we find the date from the tables in the following way :— Find in Table VI the *Ahar.* nearest to, but smaller than, the proposed *Ahargana*, and subtract it from the latter; with the remainder go through the same operation using Table VII; and with the second remainder apply to Table VIII for the day of the year. The entries of the Index put together will give the date sought.

E.g. the poet Nārāyaṇabhaṭṭa mentions that he finished his *Bhāgavata stotra* on the 1,712,210th day of the Kaliyuga. We find the corresponding date according to the above rule, thus :—

$$\begin{array}{r}
 1712210 \\
 1680190 = 4600 \text{ K. Y.} \\
 \hline
 32020 \\
 31777 = 87 \text{ years.} \\
 \hline
 243 = 0 \text{ Pausa.}
 \end{array}$$

The day intended was K.Y. 4687, 0 Pausa, or A.D. 1586, 28th November.

If instead of the *Ahargana* the day of the Julian period be given, subtract 588,466 from the latter. The remainder is the *Ahargana* with which we proceed as just explained.

THE SPECIAL TABLES.

51. The Special Tables are chiefly intended for calculating *tithis* and other items of Hindu dates according to different *Siddhāntas*, after the day and time of the day when the *tithi* ended has been ascertained approximately by means of the General Tables. The General Tables serve as a key for the Special Tables; hence the general arrangement is the same in both. There is, however, this difference, that, while the General Tables refer to mean sunrise at Lankā, the Special Tables for centuries and odd years (XIII and XIV—XIX) refer to the beginning of the mean solar year. The time intervening between this moment and mean sunrise at Lankā is furnished by the column 'Cor.' In order, therefore, to make the calculation for mean sunrise at Lankā by the Special Tables, we must add to, or subtract from, the elements furnished by the tables for the day under consideration, their increase for the time indicated by 'Cor.'³³ The amount of the increase, taken from the Table XXII for *ghaṭikās* and *palas*, must be added with the sign of 'Cor.' i.e. the amount must be added if 'Cor.' is additive, and *vice versa*.

The Special Tables furnish the astronomical data on which the *tithi* depends, viz. the mean distance of sun and moon, the mean anomaly of the moon, and the mean anomaly of the sun. The latter is composed of the anomaly of the sun for the beginning of the century³⁴ and the mean longitude of the sun for the moment under con-

³³ The sign of 'Cor.' in the Special Tables will be found to be the converse of that in the General Tables. But the numerical value is the same in both.

³⁴ As this is practically the same in odd years, the corresponding column has been omitted in the table for odd years.

sideration. These three elements for the several parts into which a date is divided, must be summed up; and complete revolutions rejected.

With the resulting ϵ 's anomaly and \odot 's anomaly, turn to the Table XXIV, for the equation; take the corresponding equations (interpolating for values intermediate between those in the table), find their sum or difference as the equations are additive or subtractive. The sum or difference, according to its sign, must be added to, or subtracted from, the mean distance to obtain the true distance of sun and moon for the moment calculated. As 12° indicate one *tithi*, we find the number of *tithis* elapsed since the instant of the last conjunction or *amāvāsyā* by dividing the degrees of the equated distance by 12; the quotient shows how many *tithis* are gone.³⁵

Ex.—We have found above (§ 25) that Āshāḍha-sudi 12 K. Y. 3585, occurred on 2nd Śrāvaṇa. Mr. Dikshit has calculated the same date according to several *Siddhāntas*, (*Corp. Insc. Ind.* vol. III, introd. p. 157), and he states that according to the *Sūrya Siddhānta* the 12th *tithi* ended 51 *gh.* 11 *p.* after mean sunrise at Lankā.

First compute K. Y. 3585, 2nd Śrāvaṇa, according to the *Sūrya Siddhānta* :—

| | Dist. | ϵ 's an. | \odot 's an. | Cor. |
|------------|------------|-------------------|----------------|------------------------------|
| 3500 K. Y. | 323° 0' 0" | 40° 29' 30" | 282° 45' 25" | — 23 <i>gh.</i> 52 <i>p.</i> |
| 85 years | 126 7 48 | 268 1 32 | 0 0 0 | + 0 21 |
| 2nd Śrāvaṇ | 53 44 23 | 135 2 33 | 91 39 39 | — 23 31 |
| Sums. | 502 52 11 | 443 33 35 | 374 25 4 | |
| Or | 142 52 11 | 88 33 35 | 14 25 4 | |

As shown by 'Cor.', we must retrench the increase for 23 *gh.* 31 *p.* to find the value of the elements for mean sunrise at Lankā. But as we have to calculate their amount for 51 *gh.* 11 *p.* after sunrise, we add that time to 'Cor.' viz.— 23 *gh.* 31 *p.* + 51 *gh.* 11 *p.* = + 27 *gh.* 40 *p.* We therefore add the increments for 27 *gh.* 40 *p.* (Table XXII for *ghaṭikās* and *palas*) to the above result :—

| | Dist. | ϵ 's an. | \odot 's an. |
|-----------------------|--------------|-------------------|----------------|
| 3585 K. Y., 2nd Śrāv. | 142° 52' 11" | 83° 33' 35" | 14° 25' 4" |
| 27 <i>gh.</i> | 5 29 9 | 5 52 45 | 26 37 |
| 40 <i>p.</i> | 8 8 8 | 8 42 39 | |
| | 148 29 28 | 89 35 2 | 14 52 20 |

We have now to find the equation for the ϵ 's anomaly. In Table XXIV, we have the equation for ϵ 's anomaly $86^\circ 15' = -5^\circ 2' 9''$. The difference between the given ϵ 's anomaly and this is $3^\circ 20'$. The increase of the equation for one minute of anomaly Δ is $0^\circ 16'$, accordingly for $3^\circ 20'$ or 200' it is $32''$. Added to the above equation this makes $-5^\circ 2' 41''$.³⁶

In the same way we find the equation for the \odot 's anomaly $14^\circ 52' = +0^\circ 34' 4''$. The sum of both equations = $-4^\circ 28' 37''$, added to $148^\circ 29' 28''$ gives $144^\circ 0' 51''$ for the true distance of sun and moon. As a *tithi* is equal to 12° of distance, 144° marks the end of the 12th *tithi*, and the distance $51''$ is equal to about 4 *palas* (Table XXII), by which time the end of the *tithi* occurred before the moment calculated by Mr. Dikshit.³⁷

Let us now calculate the same date according to the *Brahma Siddhānta* and the

³⁵ In all these calculations care should be had to take the tables for the same *Siddhānta* throughout the process; only Tables XXI and XXII equally apply to all *Siddhāntas*.

³⁶ In this instance it would have been easier to start from anomaly 90° , and subtract the increase for $25'$; the resulting equation will then be found to be $5^\circ 2' 42''$, which is more correct.

³⁷ I cannot account for the difference in the result, but I should think that the native method of calculation admits of various abbreviations of the process which in the end bring about a slightly different result.

Siddhānta Śiromaṇi. Mr. Dikshit finds that the 12th *tithi* ended according to the *Brahma Siddhānta* at 50 *gh.* 15 *p.* after mean sunrise at Lankā, and according to the *Siddhānta Śiromaṇi* at 53 *gh.* 21 *p.* For the *Brahma Siddhānta* (Tables XIII and XVI), we must select the 3rd Śrāvaṇa and not the 2nd:—

| | Dist. | ☾'s anomaly. | ☉'s anomaly. | Cor. |
|-----------------------|-------------|--------------|--------------|------------------------------|
| 3500 | 312° 30' 0" | 22° 47' 43" | 212° 6' 0" | — 31 <i>gh.</i> 52 <i>p.</i> |
| 85 years | 125 52 30 | 268 27 31 | 0 0 0 | + 1 58 |
| 3rd Śrāvaṇa | 65 55 50 | 148 6 27 | 91 38 47 | — 29 54 |
| | 144 18 20 | 79 21 41 | 14 44 47 | |

The corrections for *Siddhānta Śiromaṇi* (Table XIX) are:—

| | Dist. | ☾'s anom. | ☉'s anom. |
|--------------------|--------|-----------|-----------|
| 3500 | 35' 0" | 52' 30" | 52' 30" |
| 85 years | 0 39 | 1 16 | 1 16 |
| | 35 39 | 53 46 | 53 46 |

These corrections must be subtracted from the above result:—

| | | | |
|---------------------------|--------------|-------------|-------------|
| <i>Brahma Siddhānta</i> | 144° 18' 20" | 79° 21' 41" | 14° 44' 47" |
| | — 35 39 | — 53 46 | — 53 46 |
| <i>Siddhānta Śiromaṇi</i> | 143 42 41 | 78 27 55 | 13 51 1 |

Add 50 *gh.* 15 *p.* to Cor. — 29 *gh.* 54 *p.* = + 20 *gh.* 21 *p.* for *Brahma Siddhānta*.

" 53 " 21 " " " " = + 23 " 27 " " *Siddhānta Śiromaṇi*.

Add the increase to the result for both authorities (Table XXII)—

| | | | |
|---------------------------|--------------|-------------|-------------|
| <i>Brahma Siddhānta</i> | 144° 18' 20" | 79° 21' 41" | 14° 44' 47" |
| 20 <i>gh.</i> | 4 3 49 | 4 21 18 | 19 43 |
| 21 <i>p.</i> | 4 16 | 4 34 | 21 |
| | 148 26 25 | 83 47 33 | 15 4 51 |
| <i>Siddhānta Śiromaṇi</i> | 143° 42' 41" | 78° 27' 55" | 13° 51' 1" |
| 23 <i>gh.</i> | 4 40 23 | 5 0 30 | 22 40 |
| 27 <i>p.</i> | 5 29 | 5 53 | 27 |
| | 148 28 33 | 83 34 18 | 14 14 8 |

We find the equations for the *Brahma Siddhānta* (Table XXIV):—

$$\begin{aligned}\epsilon &= -5^{\circ} 0' 14'' \\ \odot &= +33 58 \\ \text{Sum} &= -4^{\circ} 26' 16''\end{aligned}$$

And for the *Siddhānta Śiromaṇi*:—

$$\begin{aligned}\epsilon &= -5^{\circ} 0' 7'' \\ \odot &= +32 15 \\ \text{Sum} &= -4^{\circ} 27' 52''\end{aligned}$$

Applying the sum of the equations to the above results we get by the *Brahma Siddhānta*, 144° 0' 9"; by the *Siddhānta Śiromaṇi*, 144° 1' 1". Accordingly the 12th *tithi* ended before the time stated by Mr. Dikshit, by less than one *pala* in the case of the *Brahma Siddhānta*, and by four *palas* in that of the *Siddhānta Śiromaṇi*.

Other problems solved by the Special Tables.

52. All problems which depend on the position of the sun and the moon, and which are treated of in the preceding section can be solved, for the several *Siddhāntas*, with the greatest accuracy by means of the Special Tables.

True longitude of the Sun.—A calculation of a date as conducted in the preceding paragraphs yields (1) the distance of the mean moon from the mean sun for a particular moment (Dist.), (2) the mean anomaly of the moon, (3) the mean anomaly of the sun for the same time, (4) the equation of mean moon to true moon, (5) the equation of mean sun to true sun, and (6) the true distance between sun and moon.

From (3) and (5) we derive the true longitude of the sun by adding to the mean anomaly of the sun the equation of the sun, but with the sign changed, and then subtracting the mean anomaly of the sun for the beginning of the century. *E. g.* we have found that K. Y. 3585, Âshâdha sudi 12, ended, according to the *Brahma Siddhânta*, 50 gh. 15 p. after mean sunrise at Lankâ, and that at that moment the mean anomaly of the sun was $15^{\circ} 4' 51''$; the corresponding equation is $+ 33' 58''$; applying the equation with the sign changed, we have $14^{\circ} 30' 53''$. By subtracting the mean anomaly of the sun for the beginning of the century, *viz.* $282^{\circ} 6'$, we have the sun's true longitude $92^{\circ} 24' 53''$.

53. *True longitude of the Moon.*—If we add the true longitude of the sun to the true distance between sun and moon (5), we get the true longitude of the moon, on which depends the *Nakshatra* and *Râsi* (see § 6).

Here we have $144^{\circ} + 92^{\circ} 24' 53'' = 236^{\circ} 24' 53''$. The *nakshatra* is Jyeshthâ (Table IX) and the *râsi* Tulâ (Table XII). Adding the \odot 's long. to the ν 's long. we find the *Yoga*, $236^{\circ} 24' 53'' + 92^{\circ} 24' 53'' = 328^{\circ} 49' 46''$, *Yoga*: Brahman (Table IX).

54. *The Samkrântis.*—The time of all Samkrântis according to the *Sûrya Siddhânta* is found in Table XX. If the time, according to another *Siddhânta*, is wanted, we can use the mean longitude of the sun as given at the same place; *e.g.* if it be proposed to find the moment of the Karkâṣa Samkrânti in K. Y. 4581, according to the second *Arya Siddhânta*, we calculate as follows:—

| | | |
|-----------------------------|-------------------------|--|
| 4500 K. Y. \odot 's Anom. | . $282^{\circ} 4' 2''$ | Table XVII, <i>Second Arya Siddhânta</i> . |
| Kark. Samkr. „ | . $90^{\circ} 30' 28''$ | |
| | <hr/> | |
| | $12^{\circ} 34' 30''$ | Eq. $11^{\circ} 15' = + 25' 28''$ |
| Eq. \odot | . $-0^{\circ} 28' 13''$ | + $1^{\circ} 19' = 2^{\circ} 45''$ |
| | <hr/> | |
| | $12^{\circ} 6' 17''$ | Eq. $12^{\circ} 34' = + 28' 13''$ |
| Subtract mean an. \odot | . $-282^{\circ} 4' 2''$ | |
| True long. \odot | . $90^{\circ} 2' 15''$ | |

At the moment assumed for the *Samkrânti*, *viz.* 0 Śrâv. 49 gh. 48 p., the Samkrânti had passed, and the sun had advanced $2^{\circ} 15''$ beyond the initial point of Karkâṣa. According to Table XXII*, $2^{\circ} 15''$ is equal to about 2 gh. 17 p. by which time therefore the Samkrânti, according to the second *Arya Siddhânta*, preceded the moment calculated. The Samkrânti occurred therefore on 0 Śrâvâṣa 47gh. 31p. This result however does not refer to mean sunrise at Lankâ, but to the beginning of the mean solar year. In order to reduce the result to Lankâ time, we must find the correction: 4500 = $-6gh. 22p.$, 81 years = $+ 2gh. 45p.$, K. Y. 4581 = $-3gh. 37p.$ Sunrise at Lankâ preceded the beginning of the mean solar year by 3gh. 37p. Hence the Samkrânti occurred 47gh. 31p. + 3gh. 37p. = 51gh. 8p. after mean sunrise at Lankâ according to the second *Arya Siddhânta*.

55. *Intercalary months.*—If we know the age of the moon at the beginning and end of a solar month, we can decide by the rules in § 31, whether there was an intercalated month or not. We compute the *tithi* at the time of the two Samkrântis which

* It may be remarked that the minutes and seconds of the mean motion of the sun nearly correspond to as many *ghaṭi*-*kâs* and *pâlas*.

form the beginning and the end of the solar month. As Table XX furnishes the elements on which the *tithi* depends for the time of the Samkrānti according to the *Sūrya Siddhānta*, the calculation for that *Siddhānta* will be easy. Let us compute the 2nd example in §31, Bhādrapada, in K. Y. 4343.

| | Distance. | ☾'s Anom. | ☉'s Anom. | |
|---------------------|-------------|-------------|--------------|-------------------|
| 4300 . . . | 345° 24' 0" | 276° 1' 30" | 282° 43' 53" | |
| 43 years . . . | 309 27 14 | 0 36 36 | | |
| 4343 K. Y. . . | 294 51 14 | 276 38 6 | 282 43 53 | |
| Simha Samkr. . . | 63 6 33 | 180 54 0 | 121 31 25 | Eq. ☽ - 5° 0' 11" |
| | 357 57 47 | 97° 32' 6" | 44° 15' 18" | Eq. ☉ + 1 31 25 |
| Sum of Eqs. . . | -3 28 46 | | | Sum - 3° 28' 46" |
| Distance, ☾ - ☉ . . | 354° 29' 1" | | | |

Accordingly new-moon was still to come.

| | | ☾'s An. | ☉'s An. | |
|--------------------|---------------|-------------|--------------|-------------------|
| K. Y. 4343 . . . | 294° 51' 14" | 276° 38' 6" | 282° 43' 53" | |
| Kanyā Sam. . . | 81 19 14 | 226 14 1 | 152 6 4 | Eq. ☽ - 3° 3' 14" |
| | 16 10 28 | 142° 52' 7" | 74° 49' 58" | Eq. ☉ + 2 6 4 |
| Sum of eq. . . | -0 57 10 | | | Sum - 0° 57' 10" |
| Distance ☽ - ☉ . . | = 15° 13' 18" | | | |

Accordingly new-moon had passed. It follows that there were two new-moons in solar Bhādrapada, and consequently there was an intercalary Bhādrapada.

If the calculation is to be based on another *Siddhānta*, we still make use of the elements for the Samkrānti as furnished by Table XX. The same calculation will show by what time the Samkrānti and by what time the new-moon preceded or followed the moment calculated. It will then be easy to decide the case. To give an example we now calculate the same dates according to the first *Ārya Siddhānta*.

| | Dist. | ☾'s An. | ☉'s An. | |
|------------------------|----------------|--------------|-------------|-------------------|
| 4300 (T. XIII) . . . | 344° 24' 0" | 274° 24' 42" | 282° 0' 0" | |
| 43 years (T. XV) . . . | 309 22 56 | 0 15 27 | | |
| 4343 K. Y. . . | 293 46 56 | 274 40 9 | 282 0 0 | |
| Simha Samkr. . . | | | | Eq. ☾ - 4° 50' 0" |
| (Tab. XX) . . . | 63 6 33 | 180 54 0 | 121 31 25 | Eq. ☉ + 1 27 5 |
| | 356 53 29 | 106° 34' 9" | 43° 31' 25" | Sum - 3° 22' 55" |
| Sum of Eqs. . . | -3 22 55 | | | |
| | 353° 30' 34" | | | |
| Mean long. ☉ . . . | = 121° 31' 35" | | | |
| Eq. ☉ . . . | = - 1 27 5 | | | |
| True long. ☉ . . . | = 120° 4' 30" | | | |

From Table XXII (column ☉'s long.) we conclude that the Samkrānti had occurred 4gh. 30p. before the moment calculated, and from the same (column ☾ - ☉) that new moon will occur 32gh. later; consequently it fell in Bhādrapada. We now compute the next Samkrānti:—

| | Dist. | ☾'s an. | ☉'s an. | |
|---------------------------|--------------|--------------|-----------|-------------------|
| K. Y. 4343 . . . | 293° 46' 56" | 274° 40' 9" | 282° 0' 0 | Eq. ☽ - 3° 9' 38" |
| Kanyā Samk. . . | 81 19 14 | 226 14 1 | 152 6 4 | Eq. ☉ + 2 3 57 |
| | 15 6 10 | 140° 54' 10" | 74° 6' 4" | Sum = 1° 5' 41" |
| Sum of Eq. = . . . | -1 5 41 | | | |
| | 14° 0' 29" | | | |
| Mean long. ☉ = 152° 6' 4" | | | | |
| Eq. ☉ = 2 3 57 | | | | |
| True long. ☉ = 510° 2' 7" | | | | |

Samkrānti occurred 2gh. 7p. before the moment calculated, but new-moon more than a whole day; accordingly this new-moon too belonged to Bhādrapada, and as there were two new moons in Bhādrapada, there was an intercalary Bhādrapada according to the *Ārya Siddhānta* as well as the *Sūrya Siddhānta*.

56. The Special Tables may also be used for computing mean intercalations. For this purpose the subjoined Table, which is similar to that given in § 35, should be employed. To show its working, let us calculate by it the second example in § 35, mean Pausa, in 3741 K.Y., according to the *Brahma Siddhānta*.

| | Dist. | | |
|------------|-------|-----|-----|
| 3700 K. Y. | 227° | 30' | 0" |
| 41 years | 48 | 48 | 30 |
| Mean Pausa | 88 | 31 | 4 |
| | 359° | 47' | 34" |

Accordingly mean new-moon occurred about 1 gh. later than the beginning of

| Mean solar month. | Distance.
° — ' — " | | |
|-------------------|------------------------|-----|-----|
| (Chaitra pr. y.) | (348° | 56' | 7") |
| Vaiśākha . | 0 | 0 | 0 |
| Jyāishtha . | 11 | 3 | 53 |
| Āshāḍha . | 22 | 7 | 46 |
| Śrāvapa . | 33 | 11 | 39 |
| Bhādrapada . | 44 | 15 | 32 |
| Āsvina . | 55 | 19 | 25 |
| Kārttika . | 66 | 23 | 18 |
| Mārgasīra . | 77 | 27 | 11 |
| Pausa . | 88 | 31 | 4 |
| Māgha . | 99 | 34 | 57 |
| Phālguna . | 110 | 38 | 50 |
| Chaitra . | 121 | 42 | 43 |
| (Vais. fol. yr.) | (132 | 46 | 36) |

mean solar Pausa. At the end of the same solar month the distance will be larger by 11° 3' 53". It follows that the distance will come out 10° 51' 27" for the end of mean Pausa. By Table XXII it will be seen that this amount of difference corresponds to more than 58 gh. by which time accordingly new-moon preceded the end of Pausa. As there were two mean new-moons in mean solar Pausa, there was due a mean intercalary month, which by the common rule was Pausa; but by the rule of the *Brahma Siddhānta* itself quoted above (§ 10, note 7), the month would have been an intercalated mean Mārgasīra.

Corrections for true local time.

57. The calculations taught above yield the astronomical data in mean Lankā time, reckoned from mean sunrise at Lankā. The Hindus, however, actually employ true local time, reckoned from true sunrise at the place of the observer or computer. Therefore, in order to make the results square with the latter, we must apply to the result in Lankā time the following corrections.

58. *Correction for mean local time.*—Mean local time is reckoned from mean sunrise at the point on the Equator which has the same longitude with the place under consideration. This correction is found by the difference in longitude between Ujjain and the given place. The difference in minutes is at once the interval sought in *asus*, six of which make a *vinādī*. In Table XXV the interval between mean Lankā and local time is given for a considerable number of places. If the place is east of Lankā (i.e. Ujjain), the sign + is prefixed to the interval; if west, the sign —. The interval applied, according to its sign, to Lankā time gives mean local time.

Let it be proposed to find the true *tithi* for 4300 K. Y. 26th Bhādrapada at Anhilwād, on the basis of the first *Ārya Siddhānta*, corrected. Mean Anhilwād time differs from mean Lankā time by —40 *vin.*; therefore, the mean sun rises 40 *vin.* later on the meridian of Anhilwād than at Lankā. We combine these 38 *vin.* with 'Cor.' in

order to find the values of distance of sun and moon, &c., for mean sunrise on the meridian of Anphilwād.

| | Dist. | | | ☾'s. an. | | | ☉'s. an. | | | gh. | p. |
|---------------------------|-------|-----|----|----------|-----|-----|----------|----|----|-----|----|
| 4300 K. Y. | 344° | 24' | 0" | 274° | 24' | 42" | 282° | 0' | 0" | —19 | 35 |
| 28th Bhādrapada . . . | 28 | 36 | 45 | 169 | 44 | 44 | 147 | 50 | 25 | + 0 | 40 |
| | 13 | 0 | 45 | 84 | 9 | 6 | 69 | 50 | 25 | —18 | 55 |
| —18 gh. 55 p. | —3 | 50 | 36 | 4 | 7 | 9 | 0 | 13 | 38 | | |
| At mean sunrise Anphilwād | 9 | 10 | 9 | 80 | 1 | 57 | 69 | 31 | 47 | | |

59. An element wanted for the further correction is the tropical longitude of the mean sun, which is equal to the sidereal longitude of the sun plus the *ayanāmbās* for the year. The sidereal longitude of the mean sun is obviously equal to the mean anomaly of the sun for the date calculated minus the mean anomaly for the beginning of the century; here $69^{\circ} 31' 47'' - 282^{\circ} = 147^{\circ} 31' 47''$. The *ayanāmbā* are $3 \times (4300 - 3600) \div 200 = 10^{\circ} 30'$ (see § 39). Accordingly the tropical longitude of mean sun is $147^{\circ} 31' 47'' + 10^{\circ} 30' = 158^{\circ} 1' 47''$ or $5^{\circ} 8' 1' 47''$.

60. *Correction for terrestrial latitude.*—This correction is combined with another which is necessitated by the obliquity of the ecliptic. Table XXVI gives the time in *asus* (8 *asus* = 1 *vinādī*) which each of the tropical signs takes in rising above the horizon on the parallel of latitude marked at the head of the vertical columns. We sum up the *asus* of the signs past, in this case 5 signs for 24° north, which is nearly the latitude of Anphilwād. Signs I—V inclusive give $1353 + 1533 + 1829 + 2041 + 2057 = 8813$. Now we have this proportion: as the 30 degrees of sign VI rise in 1987 *asus*, $8^{\circ} 1' 7''$ rise in 532 *asus*. Adding this to 8813 we get 9345 *asus* which the part of the ecliptic, through which the mean sun has passed, takes up in rising. Converting the sun's tropical longitude into minutes, we find $5^{\circ} 8' 21'' = 9482'$; this is the time in *asus* which an arc of the Equator equal to the mean longitude of the sun takes in rising. Subtracting the one from the other, $9482 - 9345 = 137$, we obtain the interval in *asus* between the rising of the mean sun assumed to move on the Equator and that on the ecliptic. When the sun is in one of the first six signs, I—VI, he rises earlier in a northern latitude than on the Equator; if in the last six signs, VII—XII, he rises later. In this case the sun, being in sign VI, rises earlier than calculated by 137 *asus*, which divided by 6 give the amount in *vinādīs*, viz. 23. Therefore, we subtract from the element *Dist.* &c., as found above, their increase in 23 *palas*—

| | Dist. ☾—☉ | | | ☾'s an. | | | ☉'s an. | | | | | |
|-------------------|-----------|-----|-----|---------|----|-----|---------|-----|-----|----------------------------|-----|------------------|
| | 9° | 10' | 9" | 80° | 1' | 57" | 69° | 31' | 47" | ☾ an. 79° | 57' | eq. — 4° 56' 24" |
| Table XXII, 23p.— | 0 | 4 | 40 | 0 | 5 | 0 | 0 | 0 | 22 | ☉ an. 69 | 31 | eq. + 2 0 45 |
| | 9 | 5 | 29 | 79 | 56 | 57 | 69 | 31 | 25 | Sum of equations — 2 55 39 | | |
| Sum of Eq. | —2 | 55 | 39 | | | | | | | | | |
| Dist. of ☉ & ☾ . | 6° | 9' | 50" | | | | | | | | | |

Thus we get $6^{\circ} 9' 50''$ as the true distance of sun and moon at the true rising of the mean sun at Anphilwād.

61. *True Sunrise.*—In § 52 we have seen that the true longitude of the sun is derived from the mean longitude by adding the sun's equation with the sign changed; consequently the ☉'s true longitude is greater or less than his mean longitude by the amount of the equation, according as the sun's equation in Table XXIV has the sign —

or +. It is evident that the true sun rises later than the mean sun if the true longitude is greater than the mean, and *vice versa*. In the present case, the equation being additive, true sunrise precedes mean sunrise.

We have now to find in how much time the part of the ecliptic equal to the ☉'s equation rises on the given parallel.

Convert the ☉'s equation into minutes, *viz.* 121'; multiply this by the *asus* which the tropical sign, through which the sun is passing, takes in rising, 1987, and divide by 1800. The result 135 is the interval in *asus* between the rising of the true and the mean sun. Divide this by 6, the quotient 23 is the interval in *vinādīs*. The increase of distance for the interval thus found must be added to the corrected distance if the equation in Table XXIV is subtractive, or subtracted if the equation is additive. Here—

| | | | |
|-------------------|----|----|-----|
| Distances | 6° | 9' | 50" |
| —23 <i>vin.</i> — | 0 | 4 | 40 |
| True Dist. | 6 | 5 | 10 |

This is the final result. It will be seen from Table XXII, that 26 *p.* (the time corresponding to an increase of distance = 5' 10") before true sunrise, the first *Karṇa* had ended.

It should, however, be remarked that if the interval between true sunrise and the end of a *tithi*, &c. is *very* small, say a few *palas*, the case must be regarded as doubtful; for, though our calculations materially agree with those of the Hindus, still an almanac-maker avails himself of abbreviations which in the end may slightly influence the result (*vide inf.*).

62. *Dates anterior to Bhāskara* (K. Y. 4251).—In the *Siddhānta Śiromaṇi*, *Gold-dhṛyāya*, iv, 20, Bhāskara states that the ancient astronomers assumed that at Laṅkā (or on the Equator) the zodiacal signs rise in the same time with 30 degrees of the equinoctial, or, in other words, that the *udayāsu* of all signs are 1800'. On this condition the entries in Table XXVI require a correction exhibited in column *Chara*, as explained at the foot of the table, *e.g.* the column 24° would, on this supposition, show the following figures—1483, 1538, 1694, 1906, 2062, 2127, instead of 1353, &c. It is obvious that in calculating dates anterior to Bhāskara's time, the *asus* in Table XXVI should be corrected in the way explained.

If we knew the Hindu estimate of the latitude and longitude of the place for which the calculation is to be made, the result would of course be the same as that arrived at by a Hindu calculator. As yet, however, we do not know the Hindu latitude and longitude of any place, but substitute for them their true values. It is obvious that the error in the Hindu estimate of the geographical site of a given place influences the result, from which our result, calculated on absolutely correct data, may differ considerably. Therefore, so long as we ignore the Hindu latitude and longitude of the places for which almanacs were constructed, our calculation, though theoretically correct, must yield discordant results. I may therefore be allowed to appeal to native astronomers to collect and furnish us with a list of the latitudes and longitudes of the principal places of India, as employed by ancient Joshīs.

Examples of General Application.

1. To find the European date corresponding to a given Hindu lunar one.

This may be effected by §§ 20-26. But we may calculate also by means of the column for 'Julian Calendar' in the tables. Thus in Ex. 1, § 26, we have Sam. 1233, Bhādrapada Sudi 13, Sunday, corresponding to K. Y. 4276, 3rd Āśvina, solar reckoning; and :—

| | Fer. | Tithi. | C's An. | Jul. Cal. |
|------------|---------|--------|---------|--------------|
| K. Y. 4200 | (1) | 2·19 | 699 | 9 |
| 76 years | (5) | 1·27 | 456 | 2 |
| 3rd Āśvina | (2) | 8·83 | 661 | 20=14+8 Aug. |
| Sun | (1) eq. | 0·03 | 814 | 31st Aug. |

13·32, Bhādrapada sudi.

4276—3101=1175 A.D., 31st August, Sunday.

2. To convert a European date into a Hindu lunar date. Find (a) the corresponding Kaliyuga year by adding 3101 or 3100 as the case requires; (b) by § 21 find the date corresponding to the Julian day, and by § 23 compute the corresponding *tithi*; (c) the lunar month is of the same name as the solar month in which the new moon preceding the date falls, except when the date belongs to the dark fortnight and is to be interpreted according to the *Pārnimānta* scheme,—when the lunar month takes the name of the following solar month; (d) if the Vikrama era, beginning generally in Kārttika, is used, the lunar months Chaitra to Kārttika in Table III belong to the preceding year; and (e) if the date is in New Style, it must first be converted into Old Style.

Ex. 1. To find the Hindu date corresponding to 1st June 1891. 1st June 1891 corresponds to 20th May (O. S.), K. Y. 4992. By § 21, 16+1+14 April=1st May for 0 Jyaisṭha. Hence 20th May O. S. corresponds to 19th Jyaisṭha of the Tables. Now by Tables I-III :—

| | Fer. | Tithi. | C's An. | Jul. Cal. |
|------------------------------------|---------|--------|---------|--------------------|
| K. Y. 4900 . . . | (0) | 7·41 | 783 | 15 |
| 92 . . . | (4) | 28·16 | 514 | 2 |
| 19 Jyaisṭh. . . | (5) | 17·83 | 706 | 3 = 19 + 14 April. |
| Mon. . . | (2) eq. | 0·42 | 3 | 20th May. |
| 23·82 or 8·82 badi, i. e., badi 9. | | | | |

The date belonging to the dark fortnight, about the 24th day of the moon's age, new moon must have occurred before 1st Jyaisṭha, or towards the end of Vaiśākha; hence in the *Amānta* scheme the date is Vaiśākha badi 9, K. Y. 4992 or Śaka 1813; but being before Kārttika, it is in Samvat 1947. In the *Pārnimānta* scheme it is Jyaisṭha badi 9.

Ex. 2. For 11th February 1878.

11th February is 30th January O. S. and this falling before Chaitra, the year K. Y. is 4978. 0 Phālguna=16+13 January=29th January. Hence 30th January=1st Phālguna. Then—

| | Fer. | Tithi. | C's An. | Jul. Cal. |
|------------------|---------|--------|---------|------------------|
| K. Y. 4900 . . . | (0) | 7·41 | 783 | 15 |
| 78 . . . | (0) | 22·87 | 949 | 1 |
| 1st Phālg. . . | (2) | 7·88 | 996 | 14 = 1 + 13 Jan. |
| Mon. . . | (2) eq. | 0·00 | 728 | 30th Jan. |

8·16 Māgha sudi.

Hence the 9th tithi sudi ended on Monday, 30th January O. S., or 11th February N. S., and new moon occurred about 23rd Māgha; hence the date in both schemes is Māgha sudi 9, Śaka 1799 or Samvat 1934.

ON THE CONSTRUCTION OF THE TABLES.

63. Tables I and II are so constructed that the common and leap years are distributed in such a way that the end of the tabular year differs from the end of the corresponding mean solar year of the Hindus³⁹ by an interval (indicated by 'Cor.') rarely exceeding 60 *ghaṭikās*, but generally much less. As 100 solar years of the Hindus contain 36,526 days less about $\frac{1}{4}$ th day, the centuries in table I contain 84 common and 26 leap years, except that in every eighth century there are only 25 leap years. The leap years in the century are so placed that 'Cor.' is kept under 30 *ghaṭikās*.

64. *Calculation of the 'correction.'*—As 'Cor.' is the fraction of the day by which the sum of the solar years is more or less than an integral number of days, this fraction depends on the length of the solar year; and the latter depends on the days in one *Yuga* according to the different *Siddhāntas*; that is, the sum of days in a *yuga* divided by the number of solar years in a *yuga* (*viz.* 4,320,000) gives the length of the solar year.⁴⁰ Thus:—

| | Days in a yuga. | Length of a solar year. |
|---------------------------------|-----------------|--|
| <i>Sūrya Siddhānta</i> . . . | 1,577,917,828 | 365·258756481 days or 365 d. 15 gh. 31·52 p. |
| <i>Ārya Siddhānta</i> . . . | 1,577,917,500 | 365·258680555 „ 365 „ 15 „ 31·25 „ |
| <i>2nd Ārya Siddhānta</i> . . . | 1,577,917,542 | 365·258690278 „ 365 „ 15 „ 31·28 „ |
| <i>Brahma Siddhānta</i> . . . | 1,577,918,450 | 365·258437499 „ 365 „ 15 „ 30·37 „ |

From these data is derived the mean duration of 100, 1000 and 3000 years according to the different authorities. Thus according to the *Ārya Siddhānta*, 3000 years being 1,095,776d. 2gh. 30p., the 'Cor.' is + 2gh. 30p. As the astronomical day in the *Sūrya Siddhānta* begins with mean midnight at Lankā, while common use makes it begin with mean sunrise at Lankā from the duration 1,095,776d. 16gh. 10p., we must retrench 15 *ghaṭikās* (the time between mean midnight and mean sunrise), the remainder + 1gh. 10p. is the required 'Cor.' as entered in the table. But according to the *Brahma Siddhānta*, 3,000 solar years contain 1,095,775d. 18gh. 45p. or about one day less than is given by the other *Siddhāntas*; 3000 K.Y. therefore began on the day preceding that entered in the tables, and the 'Cor.' was + 18gh. 45p.

65. *Calculation of the week day (Feria):—Kaliyuga* began with a Friday, or according to our notation the Feria was (6). Now as 3,000 solar years contain 1,095,776 days or 156,539 weeks + 3 days, 3000 K.Y. began on (6) + (3) = (9) or (2) = Monday. Again as a century of 36,526 days contains exactly 5,218 weeks, it follows that after the lapse of such a century the week-day will be found the same as at the beginning of it. But after a century of 36,525 days the week-day must retrograde by one day. In this way the Feriæ of Table I have been ascertained. In Table II, the week-day advances by one day after every common year (of 365 days), and by two days after a leap year (of 366 days). The advance of F. by 2 in Table II therefore shows that the preceding tabular year consists of 366 days.

66. *Verification of a date in the Tables.*—The *Kaliyuga* began on the 18th February 3102 B.C., after the 588,465th complete day of the Julian period. As 4,000 solar years

³⁹ The Hindu solar year is the *sidereal* year. The *tropical* year on which European Chronology is based is hardly ever used by the Hindus. So also, in Hindu astronomy the revolutions of the planets, &c., are *sidereal*, and not *tropical*. The precession of the equinoxes is taken into account in such cases as are affected by it, but it is neglected in all others.

⁴⁰ The European value of this *sidereal* year is 365·2563744 days, while the *tropical* year consists of 365·24224 days; and taking the precession of the equinoxes at 180 revolutions in a *yuga*, according to the *Sūrya Siddhānta*, the Hindu *tropical* year would be $1,577,917,828 \div 4,320,180 = 365·24359667$ days.—J.B.

of the Hindus contain 1,461,035 days, they are equal to 40 centuries of Julian years plus 35 days. Therefore 4000 K.Y. began on 18th February + 35 days = 26th March.⁴¹ The same date will be yielded by the tables if the 3rd Vaisākha or beginning of the mean solar year of 4000 K.Y. is calculated. We may also test the Julian date by calculating the *ahargana*, or civil days from the commencement of the Kaliyuga, by tables VI, VII, VIII, and adding 588,465, the result being the corresponding day of the Julian period, which can readily be converted into the corresponding day of the Julian Calendar by the usual tables.

67. *Construction of the Special Tables XIII—XXI.*—The Special Tables are based on the mean solar year, and not on the artificial year introduced in the General Tables. It is evident that 'Cor.' must denote the same interval of time in both sets of tables, but with a contrary sign, because in the General Tables, the artificial year being given, 'Cor.' serves to find the end of the solar year, and in the Special Tables the solar year being given, it serves to find the end of the artificial year, *i.e.* the interval between the end of the solar year and the beginning of the next preceding or following sunrise at Lankā.

68. *To calculate a given Tithi.*—As a *Tithi* is equal to the time required by the sun and moon to increase their distance by 12° of longitude, we require the following data: (1) the true longitude of the moon, (2) the true longitude of the sun. According to Hindu astronomy, true long. ϵ = mean long. ϵ \pm equation of the ϵ 's centre; and true long. \odot = mean long. \odot \pm equation of the \odot 's centre. The equations of the sun and moon's centres depend on their mean anomalies. Now we have the equations: true distance $\epsilon - \odot$ = true long. ϵ - true long. \odot = mean long. ϵ - mean long. \odot \pm equation ϵ \pm equation \odot . The mean long. ϵ - mean long. \odot is equal to the place of the moon in her synodical revolution. Hence it follows that the tables must enable us to calculate accurately—

- (1) the synodical motion of the moon,
- (2) the anomalistic motion of the moon,
- (3) the anomalistic motion of the sun.

Besides this we require tables furnishing the equation for (2) and (3).

69. The synodical motion of the moon (Tables XIII to XIX) in one solar year is evidently equal to the synodical revolutions of the moon in a *yuga* divided by the number of solar years in a *yuga*. The moon's synodical revolutions in a *yuga* are, in the *Sārya Siddhānta* and *Ārya Siddhānta* 53,433,336; * *2nd Ārya Siddhānta* 53,433,334; *Brahma Siddhānta* 53,433,330. Dividing these figures by 4,320,000 and multiplying by 360° , we find the mean synodical motion in degrees for one solar year, *viz.* *Sārya* and *Ārya Siddhānta*—rejecting complete revolutions or multiples of 360° , = $132^\circ 46' 40.8''$ in 100 solar years: $317^\circ 48'$, &c.

As the mean distance of the sun and moon at the beginning of the Kaliyuga was 0° (the longitude of both being supposed to have been 0°), the mean distance $\epsilon - \odot$ at 3000 K.Y. was 174° as given in column headed 'Distance' $\epsilon - \odot$ of Table XIII. From these data the value of the distance for centuries and for odd years can easily be computed; in a similar way the corresponding values for the other *Siddhāntas* have been computed.

⁴¹ The Julian date advances by one day after each century of 36,526 days, but remains the same after a century of 36,525.

⁴² Hence the synodical period of the S. S. is $s = 1,577,917,828 d. + 53,433,336 r. = 29,530,56795$ days.—J.B.

70. The daily synodical motion of the moon⁴⁰ in degrees is, according to the *Sūrya Siddhānta*, $12^{\circ} 11' 26'' \cdot 69817$, as given in the translation of the *Sūrya Siddhānta* (*Journ. Am. Or. Soc.*) i, 34. This value is practically the same for the other *Siddhāntas* also, for the difference in a year amounts to 2 seconds only for the 2nd *Ārya Siddhānta*, and to 1 second every month for the *Brahma Siddhānta*. For the latter *Siddhānta* therefore we get the correct value, if we add to that furnished by Table XIV one second for each month elapsed since the beginning of the solar year.

71. The calculation of the *anomalistic motion* of the moon is similar to that of the synodical motion. The anomalistic revolutions of the moon in one yuga—are (1) *Sūrya Siddhānta* 57,265,133; (2) *Ārya Siddhānta* 57,265,117; (3) 2nd *Ārya Siddhānta* 57,265,125·326; and (4) *Brahma Siddhānta* 57,265,194·142.

According to the *Sūrya Siddhānta*, the anomalistic motion in one solar year is $92^{\circ} 5' 39''$; and in 100 solar years, $209^{\circ} 26' 30''$, &c.

72. As the position of the moon's apogee at the beginning of the Kaliyuga was 90° according to the *Sūrya* and 1st *Ārya Siddhāntas*, the mean anomaly was 270° ; and as in 3000 solar years the increase of the anomaly, according to the *Sūrya Siddhānta*, is $163^{\circ} 15'$, the mean anomaly of the moon at 3000 K. Y. was $73^{\circ} 15'$ as in the Special Table XIII for the *Sūrya Siddhānta*, in the column headed α 's Anom. From the above data the value of this element for the other periods is computed.

73. In calculating the mean anomaly of the moon for the 2nd *Ārya Siddhānta* and the *Brahma Siddhānta*, we must add to the increase of α 's an. $236^{\circ} 9' 36''$ and $234^{\circ} 30' 14''$ respectively as the anomaly of the moon at the beginning of the Kaliyuga; for the position of the moon's apogee at that epoch was according to the 2nd *Ārya Siddhānta* $123^{\circ} 50' 24''$ and according to the *Brahma Siddhānta* $125^{\circ} 29' 46''$.

The daily increase of the moon's mean anomaly according to the *Sūrya Siddhānta* is $13^{\circ} 3' 53'' \cdot 889$; and the other *Siddhāntas* yield nearly the same result. The difference accumulating to a few seconds in a year may be neglected, as it does not sensibly affect the calculation of the true place of the moon.

74. The *mean anomaly of the sun* is the sun's mean longitude minus the longitude of the sun's apogee. As the sun's mean longitude at the beginning of a mean solar year is 0° (or 360°), we subtract long. \odot 's apogee from 360° , in order to find the sun's mean anomaly for the beginning of the mean solar year.

75. The long. of \odot 's apogee, according to the *Ārya Siddhānta*, is 78° and this quantity is regarded as constant.⁴¹ Therefore the mean anomaly of the sun for the beginning of every mean solar year is 282° according to this *Siddhānta*.

The other *Siddhāntas*⁴² attribute a slow motion to the sun's apogee, viz.:—

The sun's apogee.

| | Revol. in a Kalpa. | Position at 0. K. Y. | Mean anom. \odot at 0 K. Y. |
|-----------------------------|--------------------|-----------------------|-------------------------------|
| <i>Sūrya Siddhānta</i> : | 387 | $77^{\circ} 7' 43''$ | $282^{\circ} 52' 12''$ |
| 2nd <i>Ārya Siddhānta</i> : | 461 | $77^{\circ} 45' 36''$ | $282^{\circ} 14' 24''$ |
| <i>Brahma Siddhānta</i> : | 480 | $77^{\circ} 45' 30''$ | $282^{\circ} 14' 24''$ |

⁴⁰ This is found by dividing 360° by the synodical period; see preceding note.—J. B.

⁴¹ Hence the anomalistic revolution takes place in $g = 1577,917,928d. + 57,265,133 \text{ rev.} = 27,5515990 \text{ days}$; and the daily motion = $360^{\circ} \div g = 13^{\circ} 3' 53'' \cdot 889$.—J. B.

⁴² In European astronomy the longitude increases by about $11'' \cdot 25$ from the motion of the apogee.—J. B.

⁴³ *Sūrya Siddh.* N. S. I. 44.

The motion in seconds in one solar year, according to the *Sūrya Siddhānta*, is thus 0°1161; similarly for the *2nd Ārya Siddhānta* it is 0°1383, and for *Brahma Siddhānta* 0°144. Subtracting the amounts for 3000 years from the sun's mean anomaly for 0 K.Y., we find the same for 3000 K.Y., viz. (1) 282°46'24"; (2) 282°7'29"; (3) 282°7'12"; as entered in Table XIII in the column headed ☉'s an.

76. The tables for the equations of the centres of the sun and moon are calculated from the epicycles. Their dimensions are the following:—

| | According to <i>Ārya S.</i> | <i>2nd Ārya S.</i> | <i>Brahma S.</i> |
|--------------------------------|-----------------------------|--------------------|------------------|
| Epicycle of the moon | 31° 30' | 31° 34' | 31° 36' |
| Epicycle of the sun | 13 30 | 13 40 | 13 40 |

Now according to Hindu astronomy, sin. eq. : sin. an. :: minutes in the epicycle : minutes in the orbit.

In all these calculations the Hindu sines have to be used. Thus we find *e.g.* the eq. ϵ for ϵ 's an. = 45° (sin 45° = 2431'), according to the first *Ārya Siddhānta*, 212°71 = 3°32'43"; according to the second *Ārya Siddh.* 213°65 = 3°33'39".

77. The epicycles of the moon and sun, according to the *Sūrya Siddhānta*, have circumferences of 32° and 14° respectively, and are assumed to contract at the odd quadrants by 20'. The amount of the contraction at any other point, say at anom. α , is $\frac{20 \times \sin \alpha}{3438}$; hence the equation of the sun's centre for anomaly α is = $\sin \frac{32}{360} \alpha - \frac{20 \times \sin \alpha}{3438 \times 360 \times 60}$, which formula will be found convenient for the calculation of the table. This has been done by Davies (*As. Res.* vol. II, p. 256); I have taken Davies' tables from Warren's *Kala Sankalita*, Tables XXII and XXIII.

78. The *General Tables* yield approximately correct results with the smallest amount of calculation; but they do not conform strictly to the data of any *Siddhānta*, but are based on the European tables of Largeteau⁴⁷ with this difference that while Largeteau expresses the mean distance of sun and moon, a , in 10,000th parts of the circle, these tables furnish the same element, called *tithi*, in 30th parts of the synodical revolution. But the mean anomaly of the moon is expressed in the same way in both. For 3200 K.Y. = 99 A.D. 18th March, Largeteau's tables give a =moon's age 2575, and b =857, for mean midnight at Paris. Reducing this for mean sunrise at Lankā we must add the increments of a and b for 1^h 6^m, viz. 15 and 2, which give a = 2590 and b = 859. From a we subtract 200 (the sum of the equations of ϵ and \odot at their maximum), multiply by 30, and divide by 10,000; which gives 7·17 the required *tithi* for 3200 K.Y. as in Table I. The value of b found above, 859,⁴⁸ is transferred to column ϵ 's an. of Table I without further change. The same elements in Table II can easily be derived from Largeteau's Table for the years of the 9th century, attention being paid to the leap years.

⁴⁷ *Additions à la Connaissance des Temps*, 1846, pp. 1–29, containing *Tableaux pour le calcul des Syzygies écliptiques ou quelconques*; par M. C. L. Largeteau. These short tables are founded on those of Delambre for the sun and of Damoiseau for the moon, and take only the larger equations into account. M. Largeteau uses six quantities in his tables, but does not explain what each indicates; they are,— a = moon's age (or distance from the sun) in 10,000ths of a lunation—300 (sum of negative equations); b = moon's mean anomaly (Hansen's g); c = $2a - b$; d = sun's mean anomaly (Hansen's g'); e = moon's distance from the Node or Hansen's $g + \omega$; and f = sun's distance from Moon's Node or $2e - 2a$ (that is Hansen's $2g' + 2\omega'$). The last four quantities are given in 1000th parts of the circumference. Similar handy tables, but sexagesimal, and with more equations were published in the seventh edition of the *Encyclopædia Britannica*, and others in Gummere's *Astronomy* (Philadelphia 1858).—J. B.

⁴⁸ If the degrees in 'Distances ($\epsilon - \odot$)' Table XIII, &c., be multiplied by 30 we obtain this element a according to the different *Siddhāntas*; thus for K.Y. 3200 we have $88^{\circ} 6' \times 30 = 2688$; or if we divide the same by 12, we have 7·47 *tithi*. Again for b , from Table XIII, $132^{\circ} 10' \times 100 \div 36 = 367$, and $367 - 600 = 867$, differing by about 3° from the European value. Hansen's *Tables de la Lune* give for the value of the *tithi* here, 7·1637 and for ϵ 's anom. = 858·11.—J. B.

TABLE I.—For Centuries of the Kaliyuga.¹

| LUNI-SOLAR DATA. | | | | CORRECTIONS FOR SOLAR DATES. | | | |
|------------------|--------|--------|--------------------|------------------------------|-----------------|------------------|------------------|
| Years
K. Y. | Peria. | Tithi. | Moon's
M. Anom. | Jul.
Cal. | Ārya-
Siddh. | Sūrya-
Siddh. | Brahma
Siddh. |
| | | | | | gh. p. | gh. p. | gh. p. |
| 8000 | 2 | 18-97 | 685 | -2 | + 2 30 | + 1 10 | +18 45 |
| 3100 | 2 | 10-57 | 272 | -1 | - 5 25 | - 6 18 | 9 22 |
| 3200 | 2 | 7-17 | 859 | 0 | 18 20 | 18 46 | 0 0 |
| 3300 | 2 | 3-77 | 446 | +1 | 21 15 | 21 13 | - 9 23 |
| 3400 | 2 | 0-37 | 34 | 2 | 30 10 | 28 41 | 18 45 |
| 3500 | 1 | 25-96 | 585 | 2 | +22 55 | +23 52 | +31 52 |
| 3600 | 1 | 22-56 | 172 | 3 | 15 0 | 16 24 | 22 30 |
| 3700 | 1 | 19-17 | 759 | 4 | 7 5 | 8 56 | 13 7 |
| 3800 | 1 | 15-77 | 348 | 5 | - 0 50 | 1 29 | 3 45 |
| 3900 | 1 | 12-37 | 936 | 6 | 8 45 | - 5 59 | - 5 37 |
| 4000 | 1 | 8-98 | 523 | 7 | -16 40 | -13 27 | -14 59 |
| 4100 | 1 | 5-58 | 111 | 8 | 24 35 | 20 54 | 24 22 |
| 4200 | 1 | 2-19 | 699 | 9 | 32 30 | 28 22 | 33 44 |
| 4300 | 0 | 27-78 | 251 | 9 | +19 35 | +24 10 | +16 53 |
| 4400 | 0 | 24-38 | 840 | 10 | 11 40 | 16 43 | 7 31 |
| 4500 | 0 | 20-99 | 428 | 11 | + 3 45 | + 9 15 | - 1 52 |
| 4600 | 0 | 17-60 | 15 | 12 | - 4 10 | 1 47 | 13 14 |
| 4700 | 0 | 14-20 | 605 | 13 | 12 5 | - 5 40 | 20 37 |
| 4800 | 0 | 10-81 | 194 | 14 | 20 0 | 13 8 | 29 59 |
| 4900 | 0 | 7-41 | 783 | 15 | 27 55 | 20 36 | 39 22 |
| 5000 | 0 | 3-00 | 337 | 15 | +24 10 | +31 57 | +11 16 |

TABLE II.—continued.

| FOR ODD YEARS—(50-99). | | | | |
|------------------------|--------|--------|--------------|---------------------|
| Year. | Peria. | Tithi. | D's
Anom. | Solar Cor.
A. S. |
| | | | | gh. p. |
| 50 | 0 | 13-30 | 794 | 1 - 3 58 |
| 51 | 1 | 24-11 | 41 | 1 +11 34 |
| 52 | 2 | 4-91 | 287 | 1 +27 5 |
| 53 | 4 | 16-73 | 570 | 1 -17 24 |
| 54 | 5 | 27-53 | 816 | 1 - 1 53 |
| 55 | 6 | 8-33 | 63 | 1 +18 39 |
| 56 | 0 | 19-13 | 309 | 1 +29 10 |
| 57 | 2 | 0-95 | 592 | 1 -15 19 |
| 58 | 3 | 11-75 | 838 | 1 + 0 12 |
| 59 | 4 | 22-55 | 85 | 1 +15 44 |
| 60 | 5 | 3-36 | 331 | 1 +31 15 |
| 61 | 0 | 15-17 | 614 | 1 -13 14 |
| 62 | 1 | 25-98 | 861 | 1 + 2 17 |
| 63 | 2 | 6-78 | 107 | 1 +17 49 |
| 64 | 3 | 17-58 | 353 | 1 +33 20 |
| 65 | 5 | 29-40 | 636 | 1 -11 9 |
| 66 | 6 | 10-20 | 883 | 1 + 4 12 |
| 67 | 0 | 21-00 | 129 | 1 +19 54 |
| 68 | 1 | 1-80 | 376 | 1 +35 25 |
| 69 | 3 | 13-62 | 658 | 1 - 9 4 |
| 70 | 4 | 24-42 | 905 | 1 + 6 27 |
| 71 | 5 | 5-22 | 151 | 1 +21 59 |
| 72 | 0 | 17-04 | 434 | 2 -22 30 |
| 73 | 1 | 27-84 | 680 | 1 - 6 59 |
| 74 | 2 | 8-65 | 927 | 1 + 8 32 |
| 75 | 3 | 19-45 | 173 | 1 +24 4 |
| 76 | 5 | 1-27 | 456 | 2 -20 25 |
| 77 | 6 | 12-07 | 702 | 1 - 4 54 |
| 78 | 0 | 22-87 | 949 | 1 +10 37 |
| 79 | 1 | 3-67 | 195 | 1 +26 9 |
| 80 | 3 | 15-49 | 478 | 2 -18 20 |
| 81 | 4 | 26-29 | 725 | 1 - 2 49 |
| 82 | 5 | 7-09 | 971 | 1 +12 42 |
| 83 | 6 | 17-90 | 217 | 1 +28 14 |
| 84 | 1 | 29-71 | 500 | 2 -16 15 |
| 85 | 2 | 10-52 | 747 | 1 - 0 44 |
| 86 | 3 | 21-32 | 993 | 1 +14 47 |
| 87 | 4 | 2-12 | 240 | 1 +30 19 |
| 88 | 6 | 13-94 | 522 | 2 -14 10 |
| 89 | 0 | 24-74 | 769 | 1 + 1 21 |
| 90 | 1 | 5-54 | 15 | 1 +16 52 |
| 91 | 2 | 16-34 | 262 | 1 +32 24 |
| 92 | 4 | 28-16 | 544 | 2 -12 5 |
| 93 | 5 | 8-96 | 791 | 1 + 3 26 |
| 94 | 6 | 19-77 | 37 | 1 +18 57 |
| 95 | 0 | 0-57 | 284 | 1 +34 29 |
| 96 | 2 | 12-39 | 566 | 2 -10 0 |
| 97 | 3 | 23-19 | 813 | 1 + 5 31 |
| 98 | 4 | 3-99 | 59 | 1 +21 2 |
| 99 | 5 | 14-79 | 306 | 1 +36 34 |

TABLE II.—Years of the century.

| FOR ODD YEARS—(0-24). | | | | | FOR ODD YEARS—(25-49). | | | | |
|-----------------------|--------|--------|--------------|---------------------|------------------------|--------|--------|--------------|---------------------|
| Year. | Peria. | Tithi. | D's
Anom. | Solar Cor.
A. S. | Year. | Peria. | Tithi. | D's
Anom. | Solar Cor.
A. S. |
| | | | | gh. p. | | | | | gh. p. |
| 0 | 0 | 6 | 0 | 1 0 0 | 25 | 3 | 6-14 | 379 | 0 +28 01 |
| 1 | 1 | 10-80 | 246 | 0 +15 31 | 26 | 5 | 17-96 | 662 | 1 -16 28 |
| 2 | 2 | 21-60 | 493 | 0 +31 2 | 27 | 6 | 28-76 | 908 | 1 - 0 56 |
| 3 | 4 | 3-42 | 776 | 1 -13 26 | 28 | 0 | 9-57 | 155 | 1 +14 35 |
| 4 | 5 | 14-22 | 22 | 1 + 2 5 | 29 | 1 | 20-37 | 401 | 0 +30 6 |
| 5 | 6 | 25-03 | 269 | 0 +17 36 | 30 | 3 | 2-19 | 684 | 1 -14 23 |
| 6 | 0 | 5-83 | 515 | 0 +33 7 | 31 | 4 | 12-99 | 930 | 1 + 1 9 |
| 7 | 2 | 17-65 | 798 | 1 -11 20 | 32 | 5 | 23-79 | 177 | 1 +16 40 |
| 8 | 3 | 28-45 | 44 | 1 + 4 10 | 33 | 6 | 4-59 | 423 | 0 +32 11 |
| 9 | 4 | 9-25 | 291 | 0 +19 41 | 34 | 1 | 16-41 | 706 | 1 -12 18 |
| 10 | 5 | 20-05 | 537 | 0 +35 12 | 35 | 2 | 27-21 | 952 | 1 + 3 13 |
| 11 | 0 | 1-87 | 820 | 1 - 9 16 | 36 | 3 | 8-01 | 199 | 1 +16 45 |
| 12 | 1 | 12-67 | 66 | 1 + 6 15 | 37 | 4 | 18-82 | 445 | 0 +34 16 |
| 13 | 2 | 23-47 | 313 | 0 +21 46 | 38 | 6 | 0-63 | 728 | 1 -10 13 |
| 14 | 4 | 5-29 | 595 | 1 -22 43 | 39 | 0 | 11-44 | 974 | 1 + 5 19 |
| 15 | 5 | 16-09 | 842 | 1 - 7 11 | 40 | 1 | 22-24 | 221 | 1 +20 50 |
| 16 | 6 | 26-89 | 88 | 1 + 8 20 | 41 | 2 | 3-04 | 467 | 0 +36 21 |
| 17 | 0 | 7-70 | 335 | 0 +23 51 | 42 | 4 | 14-86 | 750 | 1 - 8 8 |
| 18 | 2 | 19-51 | 618 | 1 -20 37 | 43 | 5 | 25-66 | 997 | 1 + 7 24 |
| 19 | 3 | 0-32 | 864 | 1 - 5 6 | 44 | 6 | 6-46 | 243 | 1 +22 55 |
| 20 | 4 | 11-12 | 110 | 1 +10 25 | 45 | 1 | 18-28 | 526 | 1 -21 33 |
| 21 | 5 | 21-92 | 357 | 0 +25 56 | 46 | 2 | 29-08 | 772 | 1 - 6 3 |
| 22 | 0 | 3-74 | 640 | 1 -18 33 | 47 | 3 | 9-88 | 19 | 1 + 9 28 |
| 23 | 1 | 14-54 | 886 | 1 - 3 1 | 48 | 4 | 20-68 | 265 | 1 +25 0 |
| 24 | 2 | 25-34 | 133 | 1 +12 30 | 49 | 6 | 2-50 | 548 | 1 -19 29 |

¹ Year Kaliyuga = Vikrama + 3014 = Saka + 3179 = A.D. + 3101.

TABLE III.—For days of the year.

| O. Chaitra of preceding year.
Solar } A. S. -29 th 31 st .
Corr. } S. S. -38 80 | | | | 1. Vaisākha
(Mādhava).
—8 th 58 th .
—10 14 | | | | 2. Jyaishtba
(Sukra).
—13 th 21 st .
—14 9 | | | | 3. Śākhā
(Suchi).
+10 th 51 st .
+11 7 | | | | 4. Śrāvapa
(Nabhas).
—12 th 31 st .
—10 12 | | | | 5. Bhādrapad
(Nabhasya).
+15 th 41 st .
+17 57 | | | | 6. Āsvina
(Isha).
+17 th 51 st . A. S.
+19 20 S. S. | | | |
|---|------|--------|---------|--|--------|---------|------|---|---------|------|--------|---|------|--------|---------|---|--------|---------|------|---|---------|------|--------|--|-------|--|--|
| Date. | Per. | Tithi. | Q's An. | Per. | Tithi. | Q's An. | Per. | Tithi. | Q's An. | Per. | Tithi. | Q's An. | Per. | Tithi. | Q's An. | Per. | Tithi. | Q's An. | Per. | Tithi. | Q's An. | Per. | Tithi. | Q's An. | Date. | | |
| 0 | 2 | 26-49 | 802 | 4 | 26-96 | 891 | 0 | 28-49 | 16 | 3 | 0-06 | 141 | 0 | 2-66 | 303 | 3 | 4-24 | 428 | 6 | 5-78 | 553 | 0 | | | | | |
| 1 | 3 | 27-50 | 839 | 5 | 27-97 | 927 | 1 | 29-50 | 52 | 4 | 1-07 | 177 | 1 | 3-68 | 339 | 4 | 5-26 | 464 | 0 | 6-80 | 589 | 1 | | | | | |
| 2 | 4 | 28-52 | 875 | 6 | 28-99 | 964 | 2 | 0-52 | 89 | 5 | 2-09 | 214 | 2 | 4-70 | 375 | 5 | 6-28 | 500 | 1 | 7-82 | 625 | 2 | | | | | |
| 3 | 5 | 29-53 | 912 | 0 | 0-00 | 0 | 3 | 1-54 | 125 | 6 | 3-11 | 250 | 3 | 5-72 | 411 | 6 | 7-29 | 536 | 2 | 8-83 | 661 | 3 | | | | | |
| 4 | 6 | 0-55 | 948 | 1 | 1-02 | 36 | 4 | 2-56 | 161 | 0 | 4-13 | 286 | 4 | 6-74 | 448 | 0 | 8-31 | 573 | 3 | 9-85 | 698 | 4 | | | | | |
| 5 | 0 | 1-56 | 984 | 2 | 2-04 | 73 | 5 | 3-58 | 198 | 1 | 5-15 | 323 | 5 | 7-76 | 484 | 1 | 9-33 | 609 | 4 | 10-87 | 734 | 5 | | | | | |
| 6 | 1 | 2-58 | 20 | 3 | 3-06 | 109 | 6 | 4-59 | 234 | 2 | 6-17 | 359 | 6 | 8-77 | 520 | 2 | 10-35 | 645 | 5 | 11-88 | 770 | 6 | | | | | |
| 7 | 2 | 3-59 | 56 | 4 | 4-07 | 145 | 0 | 5-61 | 270 | 3 | 7-19 | 395 | 0 | 9-79 | 557 | 3 | 11-36 | 682 | 6 | 12-90 | 807 | 7 | | | | | |
| 8 | 3 | 4-61 | 92 | 5 | 5-09 | 181 | 1 | 6-63 | 306 | 4 | 8-21 | 432 | 1 | 10-81 | 593 | 4 | 12-38 | 718 | 0 | 13-91 | 843 | 8 | | | | | |
| 9 | 4 | 5-62 | 129 | 6 | 6-10 | 218 | 2 | 7-65 | 343 | 5 | 9-23 | 468 | 2 | 11-83 | 629 | 5 | 13-40 | 754 | 1 | 14-93 | 879 | 9 | | | | | |
| 10 | 5 | 6-64 | 165 | 0 | 7-12 | 254 | 3 | 8-67 | 379 | 6 | 10-24 | 504 | 3 | 12-85 | 665 | 6 | 14-42 | 790 | 2 | 15-95 | 916 | 10 | | | | | |
| 11 | 6 | 7-65 | 202 | 1 | 8-14 | 290 | 4 | 9-68 | 415 | 0 | 11-26 | 540 | 4 | 13-87 | 702 | 0 | 15-44 | 827 | 3 | 16-96 | 952 | 11 | | | | | |
| 12 | 0 | 8-67 | 238 | 2 | 9-16 | 327 | 5 | 10-70 | 452 | 1 | 12-28 | 577 | 5 | 14-89 | 738 | 1 | 16-45 | 863 | 4 | 17-98 | 988 | 12 | | | | | |
| 13 | 1 | 9-68 | 272 | 3 | 10-17 | 368 | 6 | 11-72 | 488 | 2 | 13-30 | 613 | 6 | 15-91 | 774 | 2 | 17-47 | 899 | 5 | 19-00 | 24 | 13 | | | | | |
| 14 | 2 | 10-70 | 310 | 4 | 11-19 | 399 | 0 | 12-74 | 524 | 3 | 14-32 | 649 | 0 | 16-92 | 811 | 3 | 18-49 | 936 | 6 | 20-01 | 61 | 14 | | | | | |
| 15 | 3 | 11-71 | 347 | 5 | 12-21 | 436 | 1 | 13-76 | 561 | 4 | 15-34 | 686 | 1 | 17-94 | 847 | 4 | 19-51 | 972 | 0 | 21-08 | 97 | 15 | | | | | |
| 16 | 4 | 12-73 | 383 | 6 | 13-22 | 472 | 2 | 14-78 | 597 | 5 | 16-36 | 722 | 2 | 18-96 | 883 | 5 | 20-53 | 8 | 1 | 22-04 | 133 | 16 | | | | | |
| 17 | 5 | 13-75 | 419 | 0 | 14-24 | 508 | 3 | 15-80 | 633 | 6 | 17-38 | 758 | 3 | 19-98 | 919 | 6 | 21-54 | 45 | 2 | 23-06 | 170 | 17 | | | | | |
| 18 | 6 | 14-76 | 455 | 1 | 15-26 | 544 | 4 | 16-81 | 669 | 0 | 18-40 | 794 | 4 | 21-00 | 956 | 0 | 22-56 | 81 | 3 | 24-08 | 206 | 18 | | | | | |
| 19 | 0 | 15-78 | 492 | 2 | 16-28 | 581 | 5 | 17-83 | 706 | 1 | 19-41 | 831 | 5 | 22-02 | 992 | 1 | 23-58 | 117 | 4 | 25-09 | 242 | 19 | | | | | |
| 20 | 1 | 16-79 | 528 | 3 | 17-29 | 617 | 6 | 18-85 | 742 | 2 | 20-43 | 867 | 6 | 23-04 | 28 | 2 | 24-59 | 153 | 5 | 26-11 | 278 | 20 | | | | | |
| 21 | 2 | 17-81 | 564 | 4 | 18-31 | 653 | 0 | 19-87 | 778 | 3 | 21-45 | 903 | 0 | 24-05 | 65 | 3 | 25-61 | 190 | 6 | 27-12 | 315 | 21 | | | | | |
| 22 | 3 | 18-83 | 601 | 5 | 19-33 | 690 | 1 | 20-89 | 815 | 4 | 22-47 | 940 | 1 | 25-07 | 101 | 4 | 26-63 | 226 | 0 | 28-14 | 351 | 22 | | | | | |
| 23 | 4 | 19-84 | 637 | 6 | 20-34 | 726 | 2 | 21-91 | 851 | 5 | 23-49 | 976 | 2 | 26-09 | 137 | 5 | 27-65 | 262 | 1 | 29-16 | 387 | 23 | | | | | |
| 24 | 5 | 20-86 | 673 | 0 | 21-36 | 762 | 3 | 22-93 | 887 | 6 | 24-51 | 12 | 3 | 27-11 | 174 | 6 | 28-66 | 299 | 2 | 0-17 | 424 | 24 | | | | | |
| 25 | 6 | 21-87 | 710 | 1 | 22-38 | 798 | 4 | 23-94 | 923 | 0 | 25-53 | 48 | 4 | 28-13 | 210 | 0 | 29-68 | 335 | 3 | 1-19 | 460 | 25 | | | | | |
| 26 | 0 | 22-89 | 746 | 2 | 23-40 | 835 | 5 | 24-96 | 960 | 1 | 26-55 | 85 | 5 | 29-15 | 246 | 1 | 0-70 | 371 | 4 | 2-20 | 496 | 26 | | | | | |
| 27 | 1 | 23-90 | 782 | 3 | 24-41 | 871 | 6 | 25-98 | 996 | 2 | 27-57 | 121 | 6 | 0-16 | 282 | 2 | 1-71 | 407 | 5 | 3-22 | 532 | 27 | | | | | |
| 28 | 2 | 24-92 | 819 | 4 | 25-43 | 907 | 0 | 27-00 | 32 | 3 | 28-59 | 187 | 0 | 1-18 | 319 | 3 | 2-73 | 444 | 6 | 4-23 | 569 | 28 | | | | | |
| 29 | 3 | 25-94 | 855 | 5 | 26-45 | 944 | 1 | 28-02 | 69 | 4 | 29-60 | 194 | 1 | 2-20 | 355 | 4 | 3-75 | 480 | 0 | 5-25 | 605 | 29 | | | | | |
| 30 | ... | ... | ... | 6 | 27-47 | 980 | 2 | 29-04 | 105 | 5 | 0-62 | 230 | 2 | 3-22 | 391 | 5 | 4-77 | 516 | 1 | 6-26 | 641 | 30 | | | | | |
| 31 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 6 | 1-64 | 266 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 31 | | | | | |

Mina.
0 = 26 Feb. C. Year.
0 = 27 Feb. L. Yr.

Mesha.
= 14 Mar.

Vrisha.
0 = 14 Apr.

Mithuna.
0 = 15 May.

Karkkha.
0 = 16 June.

Simha.
0 = 17 July.

Kanya.
0 = 17 Aug.

| Phalgun of preceding year. | | |
|----------------------------|--------|-------|
| Date. | Tithi. | An. |
| 13 | 6 | 9-24 |
| 14 | 0 | 10-26 |
| 15 | 1 | 11-27 |
| 16 | 2 | 12-28 |
| 17 | 3 | 13-30 |
| 18 | 4 | 14-31 |
| 19 | 5 | 15-33 |
| 20 | 6 | 16-34 |
| 21 | 0 | 17-36 |
| 22 | 1 | 18-37 |
| 23 | 2 | 19-38 |
| 24 | 3 | 20-44 |
| 25 | 4 | 21-46 |
| 26 | 5 | 22-43 |
| 27 | 6 | 23-44 |
| 28 | 0 | 24-41 |
| 29 | 1 | 25-47 |

AUXILIARY TABLE III.

Q's Equation of the centre: to be applied to the Tithi.

| Argument:
Q's Anom. | Eq.
+ | Argument:
Q's Anom. | Eq.
+ | Argument:
Q's Anom. | Eq.
+ | Argument:
Q's Anom. | Eq.
+ |
|------------------------|----------|------------------------|----------|------------------------|----------|------------------------|----------|
| 0 or 500 | 0-42 | 130 or 370 | 0-72 | 500 or 1,000 | 0-42 | 630 or 870 | 0-11 |
| 10 | 490 | 140 | 360 | 510 | 990 | 640 | 860 |
| 20 | 480 | 150 | 350 | 520 | 980 | 650 | 850 |
| 30 | 470 | 160 | 340 | 530 | 970 | 660 | 840 |
| 40 | 460 | 170 | 330 | 540 | 960 | 670 | 830 |
| 50 | 450 | 180 | 320 | 550 | 950 | 680 | 820 |
| 60 | 440 | 190 | 310 | 560 | 940 | 690 | 810 |
| 70 | 430 | 200 | 300 | 570 | 930 | 700 | 800 |
| 80 | 420 | 210 | 290 | 580 | 920 | 710 | 790 |
| 90 | 410 | 220 | 280 | 590 | 910 | 720 | 780 |
| 100 | 400 | 230 | 270 | 600 | 900 | 730 | 770 |
| 110 | 390 | 240 or 260 | 260 | 610 | 890 | 740 or 760 | 760 |
| 120 or 380 | 0-70 | 250 | 0-83 | 620 or 880 | 0-13 | 750 | 0-00 |

TABLE III—continued.

| 7. Kārttika
(Ūrjū).
Sol. } A. S. -14 th . 47 th .
Corr. } S. S. -14 7 | | | | 8. Mārgaśīra
(Sāhas).
-20 th . 40 th .
-20 84 | | | | 9. Pausa
(Sahasya).
+9 th . 44 th .
+8 55 | | | | 10. Māgha
(Tapas).
+30 th . 37 th .
+28 0 | | | | 11. Phālgun
(Tapasya).
-1 st . 7 th .
-5 8 | | | | 12. Chaitra
(Madhu).
-13 th . 4 th .
-15 63 | | | | 13. Vaiśākha
of following year.
+5 th . 20 th . A. S.
+6 88 S. S. | | | |
|--|------|--------|------------|--|--------|------------|------|--|------------|------|--------|--|------|--------|------------|---|--------|------------|------|--|------------|------|--------|--|-------|----|--|
| Date. | Per. | Tithi. | C's
An. | Per. | Tithi. | C's
An. | Per. | Tithi. | C's
An. | Per. | Tithi. | C's
An. | Per. | Tithi. | C's
An. | Per. | Tithi. | C's
An. | Per. | Tithi. | C's
An. | Per. | Tithi. | C's
An. | Date. | | |
| 0 | 2 | 7-28 | 678 | 4 | 7-71 | 766 | 5 | 7-10 | 819 | 6 | 6-47 | 871 | 1 | 6-86 | 960 | 3 | 7-29 | 49 | 5 | 7-75 | 138 | 0 | | | 0 | | |
| 1 | 3 | 8-29 | 714 | 5 | 8-73 | 803 | 6 | 8-11 | 855 | 0 | 7-48 | 908 | 2 | 7-88 | 996 | 4 | 8-31 | 85 | 6 | 8-77 | 174 | 1 | | | 1 | | |
| 2 | 4 | 9-31 | 750 | 6 | 9-74 | 839 | 0 | 9-12 | 891 | 1 | 8-50 | 944 | 3 | 8-89 | 33 | 5 | 9-32 | 121 | 0 | 9-79 | 210 | 2 | | | 2 | | |
| 3 | 5 | 10-32 | 787 | 0 | 10-75 | 875 | 1 | 10-14 | 928 | 2 | 9-51 | 980 | 4 | 9-90 | 69 | 6 | 10-33 | 158 | 1 | 10-80 | 246 | 3 | | | 3 | | |
| 4 | 6 | 11-33 | 823 | 1 | 11-77 | 912 | 2 | 11-15 | 964 | 3 | 10-52 | 16 | 5 | 10-92 | 105 | 0 | 11-35 | 194 | 2 | 11-82 | 283 | 4 | | | 4 | | |
| 5 | 0 | 12-35 | 859 | 2 | 12-78 | 948 | 3 | 12-16 | 0 | 4 | 11-53 | 53 | 6 | 11-93 | 142 | 1 | 12-36 | 230 | 3 | 12-84 | 319 | 5 | | | 5 | | |
| 6 | 1 | 13-37 | 895 | 3 | 13-79 | 984 | 4 | 13-18 | 37 | 5 | 12-55 | 89 | 0 | 12-95 | 178 | 2 | 13-38 | 267 | 4 | 13-85 | 355 | 6 | | | 6 | | |
| 7 | 2 | 14-39 | 932 | 4 | 14-81 | 20 | 5 | 14-19 | 73 | 6 | 13-56 | 125 | 1 | 13-96 | 214 | 3 | 14-39 | 303 | 5 | 14-87 | 391 | 7 | | | 7 | | |
| 8 | 3 | 15-40 | 968 | 5 | 15-82 | 57 | 6 | 15-20 | 109 | 0 | 14-57 | 162 | 2 | 14-97 | 250 | 4 | 15-41 | 339 | 6 | 15-89 | 428 | 8 | | | 8 | | |
| 9 | 4 | 16-42 | 4 | 6 | 16-83 | 93 | 0 | 16-21 | 145 | 1 | 15-59 | 198 | 3 | 15-99 | 287 | 5 | 16-42 | 375 | 0 | 16-90 | 464 | 9 | | | 9 | | |
| 10 | 5 | 17-43 | 41 | 0 | 17-85 | 129 | 1 | 17-23 | 182 | 2 | 16-60 | 234 | 4 | 17-00 | 323 | 6 | 17-44 | 412 | 1 | 17-92 | 500 | 10 | | | 10 | | |
| 11 | 6 | 18-44 | 77 | 1 | 18-86 | 166 | 2 | 18-24 | 218 | 3 | 17-61 | 271 | 5 | 18-01 | 359 | 0 | 18-45 | 448 | 2 | 18-94 | 537 | 11 | | | 11 | | |
| 12 | 0 | 19-46 | 113 | 2 | 19-87 | 202 | 3 | 19-25 | 254 | 4 | 18-63 | 307 | 6 | 19-03 | 396 | 1 | 19-47 | 484 | 3 | 19-95 | 573 | 12 | | | 12 | | |
| 13 | 1 | 20-47 | 149 | 3 | 20-89 | 238 | 4 | 20-26 | 291 | 5 | 19-64 | 343 | 0 | 20-04 | 432 | 2 | 20-49 | 521 | 4 | 20-97 | 609 | 13 | | | 13 | | |
| 14 | 2 | 21-49 | 186 | 4 | 21-90 | 274 | 5 | 21-28 | 327 | 6 | 20-65 | 379 | 1 | 21-06 | 468 | 3 | 21-50 | 557 | 5 | 21-99 | 645 | 14 | | | 14 | | |
| 15 | 3 | 22-50 | 222 | 5 | 22-91 | 311 | 6 | 22-29 | 363 | 0 | 21-67 | 416 | 2 | 22-07 | 504 | 4 | 22-52 | 593 | 6 | 23-01 | 682 | 15 | | | 15 | | |
| 16 | 4 | 23-51 | 258 | 6 | 23-93 | 347 | 0 | 23-30 | 400 | 1 | 22-68 | 452 | 3 | 23-09 | 541 | 5 | 23-53 | 629 | 0 | 24-02 | 718 | 16 | | | 16 | | |
| 17 | 5 | 24-53 | 295 | 0 | 24-94 | 383 | 1 | 24-32 | 436 | 2 | 23-69 | 498 | 4 | 24-10 | 577 | 6 | 24-55 | 666 | 1 | 25-04 | 754 | 17 | | | 17 | | |
| 18 | 6 | 25-54 | 331 | 1 | 25-95 | 420 | 2 | 25-33 | 472 | 3 | 24-71 | 525 | 5 | 25-12 | 613 | 0 | 25-56 | 702 | 2 | 26-06 | 791 | 18 | | | 18 | | |
| 19 | 0 | 26-56 | 367 | 2 | 26-97 | 456 | 3 | 26-34 | 508 | 4 | 25-72 | 561 | 6 | 26-13 | 650 | 1 | 26-58 | 738 | 3 | 27-08 | 827 | 19 | | | 19 | | |
| 20 | 1 | 27-57 | 403 | 3 | 27-98 | 492 | 4 | 27-36 | 545 | 5 | 26-73 | 597 | 0 | 27-14 | 686 | 2 | 27-59 | 775 | 4 | 28-09 | 863 | 20 | | | 20 | | |
| 21 | 2 | 28-59 | 440 | 4 | 28-99 | 529 | 5 | 28-37 | 581 | 6 | 27-75 | 633 | 1 | 28-16 | 722 | 3 | 28-61 | 811 | 5 | 29-11 | 900 | 21 | | | 21 | | |
| 22 | 3 | 29-60 | 476 | 5 | 0-01 | 565 | 6 | 29-38 | 617 | 0 | 28-76 | 670 | 2 | 29-17 | 758 | 4 | 29-63 | 847 | 6 | 0-13 | 936 | 22 | | | 22 | | |
| 23 | 4 | 0-61 | 512 | 6 | 1-02 | 601 | 0 | 0-39 | 654 | 1 | 29-77 | 706 | 3 | 0-19 | 795 | 5 | 0-64 | 884 | 0 | 1-14 | 972 | 23 | | | 23 | | |
| 24 | 5 | 1-63 | 549 | 0 | 2-03 | 637 | 1 | 1-41 | 690 | 2 | 0-78 | 742 | 4 | 1-20 | 831 | 6 | 1-66 | 920 | 1 | 2-16 | 9 | 24 | | | 24 | | |
| 25 | 6 | 2-64 | 585 | 1 | 3-05 | 674 | 2 | 2-42 | 726 | 3 | 1-80 | 779 | 5 | 2-21 | 867 | 0 | 2-67 | 956 | 2 | 3-18 | 45 | 25 | | | 25 | | |
| 26 | 0 | 3-66 | 621 | 2 | 4-06 | 710 | 3 | 3-43 | 762 | 4 | 2-81 | 815 | 6 | 3-23 | 904 | 1 | 3-69 | 992 | 3 | 4-20 | 81 | 26 | | | 26 | | |
| 27 | 1 | 4-67 | 658 | 3 | 5-07 | 746 | 4 | 4-45 | 799 | 5 | 3-82 | 851 | 0 | 4-24 | 940 | 2 | 4-71 | 29 | 4 | 5-21 | 117 | 27 | | | 27 | | |
| 28 | 2 | 5-68 | 694 | 4 | 6-09 | 783 | 5 | 5-46 | 835 | 6 | 4-84 | 887 | 1 | 5-26 | 976 | 3 | 5-72 | 65 | 5 | 6-23 | 154 | 28 | | | 28 | | |
| 29 | 3 | 6-70 | 730 | ... | ... | ... | ... | ... | ... | 0 | 5-85 | 924 | 2 | 6-27 | 13 | 4 | 6-74 | 101 | 6 | 7-25 | 190 | 29 | | | 29 | | |
| 30 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 0 | 8-27 | 226 | 30 | | | 30 | |
| Tulā Sank.
0-17 Sept. | | | | Vriśchika.
0-17 Oct. | | | | Dhanu.
0-15 Nov. | | | | Makara.
0-14 Dec. | | | | Kumbha.
0-13 Jan. | | | | Mina.
0-12 Feb. | | | | Mesha.
0-14 Mar. C. Yr.
0-13 Mar. L. Yr. | | | |

TABLE IV.

Increase of tithi and moon's anomaly in Ghāṭikā.

| Gh. | Tithi. | An. | Gh. | Tithi. | An. | Gh. | Tithi. | An. | Gh. | Tithi. | An. |
|-----|--------|-----|-----|--------|-----|-----|--------|-----|-----|--------|-----|
| 1 | 0-02 | 1 | 16 | 0-27 | 10 | 31 | 0-52 | 19 | 46 | 0-78 | 28 |
| 2 | 0-03 | 1 | 17 | 0-29 | 10 | 32 | 0-54 | 19 | 47 | 0-80 | 28 |
| 3 | 0-05 | 2 | 18 | 0-30 | 11 | 33 | 0-56 | 20 | 48 | 0-81 | 29 |
| 4 | 0-07 | 2 | 19 | 0-32 | 11 | 34 | 0-57 | 21 | 49 | 0-83 | 30 |
| 5 | 0-08 | 3 | 20 | 0-34 | 12 | 35 | 0-59 | 21 | 50 | 0-85 | 30 |
| 6 | 0-10 | 4 | 21 | 0-36 | 13 | 36 | 0-61 | 22 | 51 | 0-86 | 31 |
| 7 | 0-12 | 4 | 22 | 0-37 | 13 | 37 | 0-63 | 22 | 52 | 0-88 | 31 |
| 8 | 0-14 | 5 | 23 | 0-39 | 14 | 38 | 0-64 | 23 | 53 | 0-89 | 32 |
| 9 | 0-15 | 5 | 24 | 0-41 | 15 | 39 | 0-66 | 24 | 54 | 0-91 | 33 |
| 10 | 0-17 | 6 | 25 | 0-42 | 15 | 40 | 0-68 | 24 | 55 | 0-93 | 33 |
| 11 | 0-19 | 7 | 26 | 0-44 | 16 | 41 | 0-69 | 25 | 56 | 0-95 | 34 |
| 12 | 0-20 | 7 | 27 | 0-46 | 16 | 42 | 0-71 | 25 | 57 | 0-96 | 34 |
| 13 | 0-22 | 8 | 28 | 0-47 | 17 | 43 | 0-73 | 26 | 58 | 0-98 | 35 |
| 14 | 0-24 | 8 | 29 | 0-49 | 18 | 44 | 0-74 | 27 | 59 | 1-00 | 36 |
| 15 | 0-25 | 9 | 30 | 0-51 | 18 | 45 | 0-76 | 27 | 60 | 1-02 | 36 |

TABLE V.

Ending points of Zodiacal Signs.

| Rāsi. | End. |
|---------------------|------|
| Mesha | 30° |
| Vriśha | 60° |
| Mithuna | 90° |
| Karkāṭa | 120° |
| Simha | 150° |
| Kanyā | 180° |
| Tulā | 210° |
| Vriśchika | 240° |
| Dhanu | 270° |
| Makara | 300° |
| Kumbha | 330° |
| Mina | 360° |

TABLE VI.—For Centuries of the Kaliyuga.

| Cent.
K. Y. | Ahargana. | SUN FROM THE MOON'S NODE | | | | | | Jupiter's
Samvat.
S. 8. ¹ | |
|----------------|-----------|--------------------------|---|--------------|---------------|-------|-------|--|-------|
| | | Mod. | Arya. | Sārya Siddh. | | Brah. | Śiro. | | |
| | | | | Text. | With
Hija. | | | | |
| 3000 | 1095 776 | 511 | From 3700 Jala's
corrections are
applied. | ... | ... | ... | ... | 35-10 | |
| 3100 | 1132 302 | 268 | | ... | ... | ... | ... | 16-27 | |
| 3200 | 1168 828 | 23 | | ... | ... | ... | ... | 57-44 | |
| 3300 | 1205 354 | 778 | | ... | ... | ... | ... | 38-61 | |
| 3400 | 1241 880 | 535 | | ... | ... | ... | ... | 19-78 | |
| 3500 | 1278 405 | 284 | | ... | ... | ... | ... | 0-95 | |
| 3600 | 1314 931 | 40 | | 42 | ... | ... | ... | 42-12 | |
| 3700 | 1351 457 | 796 | | 798 | ... | ... | 798 | ... | 23-29 |
| 3800 | 1387 983 | 551 | | 553 | ... | ... | 552 | ... | 4-46 |
| 3900 | 1424 509 | 307 | | 309 | ... | ... | 307 | ... | 45-63 |
| 4000 | 1461 035 | 62 | 64 | ... | ... | 64 | ... | 26-80 | |
| 4100 | 1497 561 | 819 | 820 | 824 | ... | 820 | 818 | 7-97 | |
| 4200 | 1534 087 | 578 | 575 | 577 | ... | 576 | 574 | 49-14 | |
| 4300 | 1570 612 | 323 | 325 | 323 | ... | 326 | 324 | 30-31 | |
| 4400 | 1607 138 | 79 | 81 | 76 | ... | 82 | 80 | 11-48 | |
| 4500 | 1643 664 | 834 | 836 | 828 | ... | 838 | 836 | 52-65 | |
| 4600 | 1680 190 | 590 | 592 | 580 | 587 | 588 | 592 | 33-82 | |
| 4700 | 1716 716 | 345 | 347 | 333 | 343 | 350 | 348 | 14-99 | |
| 4800 | 1753 242 | 100 | 103 | 86 | 98 | 106 | 104 | 56-16 | |
| 4900 | 1789 768 | 856 | 858 | 838 | 852 | 862 | 860 | 37-33 | |
| 5000 | 1826 293 | 605 | 608 | 590 | 601 | 612 | 610 | 18-50 | |

TABLE VII.—continued.

| Yr. | Aharg. | from
Node. | Jupiter's
Samvat. ¹ |
|-----|--------|---------------|-----------------------------------|
| 50 | 18 263 | 378 | 50-5850 |
| 51 | 18 628 | 484 | 51-5967 |
| 52 | 18 993 | 590 | 52-6084 |
| 53 | 19 359 | 702 | 53-6201 |
| 54 | 19 724 | 808 | 54-6318 |
| 55 | 20 089 | 914 | 55-6435 |
| 56 | 20 454 | 20 | 56-6552 |
| 57 | 20 820 | 132 | 57-6669 |
| 58 | 21 185 | 238 | 58-6786 |
| 59 | 21 550 | 344 | 59-6903 |
| 60 | 21 915 | 450 | 0-7020 |
| 61 | 22 281 | 562 | 1-7137 |
| 62 | 22 646 | 668 | 2-7254 |
| 63 | 23 011 | 774 | 3-7371 |
| 64 | 23 376 | 880 | 4-7488 |
| 65 | 23 742 | 992 | 5-7605 |
| 66 | 24 107 | 98 | 6-7722 |
| 67 | 24 472 | 204 | 7-7839 |
| 68 | 24 837 | 310 | 8-7956 |
| 69 | 25 203 | 422 | 9-8073 |
| 70 | 25 568 | 528 | 10-8190 |
| 71 | 25 933 | 634 | 11-8307 |
| 72 | 26 299 | 746 | 12-8424 |
| 73 | 26 664 | 852 | 13-8541 |
| 74 | 27 029 | 958 | 14-8658 |
| 75 | 27 394 | 64 | 15-8775 |
| 76 | 27 760 | 176 | 16-8892 |
| 77 | 28 125 | 282 | 17-9009 |
| 78 | 28 490 | 388 | 18-9126 |
| 79 | 28 855 | 494 | 19-9243 |
| 80 | 29 221 | 606 | 20-9360 |
| 81 | 29 586 | 712 | 21-9477 |
| 82 | 29 951 | 818 | 22-9594 |
| 83 | 30 316 | 924 | 23-9711 |
| 84 | 30 682 | 36 | 24-9828 |
| 85 | 31 047 | 172 | 25-9945 |
| 86 | 31 412 | 248 | 27-0062 |
| 87 | 31 777 | 354 | 28-0179 |
| 88 | 32 143 | 466 | 29-0296 |
| 89 | 32 508 | 572 | 30-0413 |
| 90 | 32 873 | 678 | 31-0530 |
| 91 | 33 238 | 784 | 32-0647 |
| 92 | 33 604 | 896 | 33-0764 |
| 93 | 33 969 | 2 | 34-0881 |
| 94 | 34 334 | 108 | 35-0998 |
| 95 | 34 699 | 214 | 36-1115 |
| 96 | 35 065 | 320 | 37-1232 |
| 97 | 35 430 | 432 | 38-1349 |
| 98 | 35 795 | 538 | 39-1466 |
| 99 | 36 160 | 644 | 40-1583 |

TABLE VII.—For years of a Century.

| Yr. | Aharg. | from
Node. | Jupiter's
Samvat. | Yr. | Aharg. | from
Node. | Jupiter's
Samvat. ¹ |
|-----|--------|---------------|----------------------|-----|--------|---------------|-----------------------------------|
| 0 | 0 | 0 | 0 | 25 | 9 131 | 686 | 25-2925 |
| 1 | 365 | 106 | 1-0117 | 26 | 9 497 | 798 | 26-3042 |
| 2 | 730 | 212 | 2-0234 | 27 | 9 862 | 904 | 27-3159 |
| 3 | 1 096 | 324 | 3-0351 | 28 | 10 227 | 10 | 28-3276 |
| 4 | 1 461 | 430 | 4-0468 | 29 | 10 592 | 116 | 29-3393 |
| 5 | 1 826 | 526 | 5-0585 | 30 | 10 958 | 228 | 30-3510 |
| 6 | 2 191 | 642 | 6-0702 | 31 | 11 323 | 334 | 31-3627 |
| 7 | 2 557 | 754 | 7-0819 | 32 | 11 688 | 440 | 32-3744 |
| 8 | 2 922 | 869 | 8-0936 | 33 | 12 053 | 546 | 33-3861 |
| 9 | 3 287 | 966 | 9-1053 | 34 | 12 419 | 658 | 34-3978 |
| 10 | 3 652 | 72 | 10-1170 | 35 | 12 784 | 764 | 35-4095 |
| 11 | 4 018 | 184 | 11-1287 | 36 | 13 149 | 870 | 36-4212 |
| 12 | 4 383 | 290 | 12-1404 | 37 | 13 514 | 976 | 37-4329 |
| 13 | 4 748 | 396 | 13-1521 | 38 | 13 880 | 88 | 38-4446 |
| 14 | 5 114 | 508 | 14-1638 | 39 | 14 245 | 194 | 39-4563 |
| 15 | 5 479 | 614 | 15-1755 | 40 | 14 610 | 300 | 40-4680 |
| 16 | 5 844 | 720 | 16-1872 | 41 | 14 975 | 406 | 41-4797 |
| 17 | 6 209 | 826 | 17-1989 | 42 | 15 341 | 518 | 42-4914 |
| 18 | 6 575 | 938 | 18-2106 | 43 | 15 706 | 624 | 43-5031 |
| 19 | 6 940 | 44 | 19-2223 | 44 | 16 071 | 730 | 44-5148 |
| 20 | 7 305 | 150 | 20-2340 | 45 | 16 437 | 842 | 45-5265 |
| 21 | 7 670 | 256 | 21-2457 | 46 | 16 802 | 948 | 46-5382 |
| 22 | 8 036 | 368 | 22-2574 | 47 | 17 167 | 54 | 47-5499 |
| 23 | 8 401 | 474 | 23-2691 | 48 | 17 532 | 160 | 48-5616 |
| 24 | 8 766 | 580 | 24-2808 | 49 | 17 898 | 272 | 49-5733 |

¹ These values are those of the *Sārya Siddhānta* with the *hija* or correction, viz. for 364,212 revolutions in a *yuga*. For this value without *hija* (364,220 rev.) multiply the year K. Y. by 2 and divide by 30,000, and deduct the result from the tabular value for the *Ārya Siddhānta* value (364,224 rev.), divide the year K. Y. by 30,000, and deduct the fraction from the tabular value.

TABLE VIII.—For months and days.

| CHAITRA OF PRECEDING YEAR. | | | | | II. JYĀISHṬHA. | | | | IV. ŚRĪVĀṢA. | | | | |
|----------------------------|-----|-----|----------|---------|----------------|-----|---------|--------|----------------|-----|----------|--------|------|
| Day. | Ab. | N. | ☾ long. | Jan. | Ab. | N. | ☾ long. | Jan. | Ab. | N. | ☾ long. | Jan. | Day. |
| 0 | 33 | 799 | 329° 29' | 59-9086 | 28 | 152 | 29° 10' | 0-0776 | 91 | 527 | 89° 15' | 0-2527 | 0 |
| 1 | 32 | 804 | 330° 29' | 59-9114 | 29 | 157 | 30° 13' | 0-0803 | 92 | 533 | 90° 12' | 0-2548 | 1 |
| 2 | 31 | 810 | 331° 29' | 59-9141 | 30 | 163 | 31° 11' | 0-0831 | 93 | 539 | 91° 9' | 0-2576 | 2 |
| 3 | 30 | 816 | 332° 29' | 59-9169 | 31 | 170 | 32° 8' | 0-0859 | 94 | 544 | 92° 6' | 0-2604 | 3 |
| 4 | 29 | 822 | 333° 29' | 59-9197 | 32 | 176 | 33° 6' | 0-0886 | 95 | 550 | 93° 3' | 0-2631 | 4 |
| 5 | 28 | 827 | 334° 28' | 59-9224 | 33 | 181 | 34° 3' | 0-0914 | 96 | 556 | 94° 0' | 0-2659 | 5 |
| 6 | 27 | 833 | 335° 28' | 59-9252 | 34 | 187 | 35° 1' | 0-0942 | 97 | 562 | 94° 57' | 0-2687 | 6 |
| 7 | 26 | 839 | 336° 28' | 59-9280 | 35 | 193 | 35° 58' | 0-0969 | 98 | 568 | 95° 54' | 0-2715 | 7 |
| 8 | 25 | 845 | 337° 27' | 59-9308 | 36 | 199 | 36° 56' | 0-0997 | 99 | 574 | 96° 52' | 0-2742 | 8 |
| 9 | 24 | 850 | 338° 27' | 59-9335 | 37 | 204 | 37° 54' | 0-1023 | 100 | 580 | 97° 48' | 0-2770 | 9 |
| 10 | 23 | 855 | 339° 26' | 59-9363 | 38 | 210 | 38° 51' | 0-1053 | 101 | 587 | 98° 45' | 0-2798 | 10 |
| 11 | 22 | 861 | 340° 26' | 59-9391 | 39 | 217 | 39° 48' | 0-1080 | 102 | 593 | 99° 42' | 0-2825 | 11 |
| 12 | 21 | 867 | 341° 25' | 59-9418 | 40 | 223 | 40° 46' | 0-1108 | 103 | 598 | 100° 39' | 0-2853 | 12 |
| 13 | 20 | 873 | 342° 25' | 59-9446 | 41 | 229 | 41° 43' | 0-1136 | 104 | 604 | 101° 36' | 0-2881 | 13 |
| 14 | 19 | 878 | 343° 25' | 59-9474 | 42 | 234 | 42° 40' | 0-1163 | 105 | 610 | 102° 33' | 0-2909 | 14 |
| 15 | 18 | 884 | 344° 24' | 59-9501 | 43 | 240 | 43° 38' | 0-1191 | 106 | 616 | 103° 30' | 0-2936 | 15 |
| 16 | 17 | 890 | 345° 24' | 59-9529 | 44 | 246 | 44° 35' | 0-1219 | 107 | 622 | 104° 27' | 0-2964 | 16 |
| 17 | 16 | 896 | 346° 23' | 59-9557 | 45 | 252 | 45° 32' | 0-1246 | 108 | 628 | 105° 25' | 0-2992 | 17 |
| 18 | 15 | 901 | 347° 22' | 59-9585 | 46 | 258 | 46° 30' | 0-1274 | 109 | 634 | 106° 22' | 0-3019 | 18 |
| 19 | 14 | 907 | 348° 21' | 59-9612 | 47 | 264 | 47° 27' | 0-1302 | 110 | 640 | 107° 19' | 0-3047 | 19 |
| 20 | 13 | 913 | 349° 20' | 59-9640 | 48 | 270 | 48° 24' | 0-1330 | 111 | 646 | 108° 17' | 0-3074 | 20 |
| 21 | 12 | 919 | 350° 19' | 59-9668 | 49 | 276 | 49° 21' | 0-1357 | 112 | 652 | 109° 14' | 0-3102 | 21 |
| 22 | 11 | 925 | 351° 18' | 59-9694 | 50 | 282 | 50° 18' | 0-1385 | 113 | 658 | 110° 12' | 0-3130 | 22 |
| 23 | 10 | 930 | 352° 17' | 59-9723 | 51 | 288 | 51° 15' | 0-1413 | 114 | 664 | 111° 9' | 0-3158 | 23 |
| 24 | 9 | 936 | 353° 16' | 59-9751 | 52 | 294 | 52° 13' | 0-1440 | 115 | 670 | 112° 6' | 0-3185 | 24 |
| 25 | 8 | 942 | 354° 15' | 59-9778 | 53 | 300 | 53° 10' | 0-1468 | 116 | 676 | 113° 4' | 0-3213 | 25 |
| 26 | 7 | 948 | 355° 14' | 59-9806 | 54 | 306 | 54° 6' | 0-1496 | 117 | 682 | 114° 1' | 0-3241 | 26 |
| 27 | 6 | 953 | 356° 13' | 59-9834 | 55 | 312 | 55° 3' | 0-1523 | 118 | 688 | 114° 58' | 0-3269 | 27 |
| 28 | 5 | 959 | 357° 12' | 59-9862 | 56 | 318 | 56° 1' | 0-1551 | 119 | 693 | 115° 56' | 0-3296 | 28 |
| 29 | 4 | 965 | 358° 11' | 59-9889 | 57 | 324 | 56° 57' | 0-1579 | 120 | 699 | 116° 43' | 0-3324 | 29 |
| 30 | | | | | 58 | 330 | 57° 55' | 0-1607 | 121 | 705 | 117° 50' | 0-3352 | 30 |
| I. VAIŚĀKHA. | | | | | III. ĀṢADHĀ. | | | | V. BHĀDRAPADA. | | | | |
| 0 | 3 | 971 | 359° 10' | 59-9917 | 59 | 335 | 58° 51' | 0-1634 | 122 | 712 | 118° 48' | 0-3379 | 0 |
| 1 | 2 | 976 | 0° 9' | 59-9944 | 60 | 341 | 59° 50' | 0-1662 | 123 | 718 | 119° 45' | 0-3407 | 1 |
| 2 | 1 | 982 | 1° 8' | 59-9972 | 61 | 348 | 60° 47' | 0-1690 | 124 | 723 | 120° 42' | 0-3435 | 2 |
| 3 | 0 | 988 | 2° 6' | 0-0000 | 62 | 354 | 61° 44' | 0-1717 | 125 | 729 | 121° 40' | 0-3462 | 3 |
| 4 | 1 | 994 | 3° 5' | 0-0028 | 63 | 360 | 62° 41' | 0-1745 | 126 | 735 | 122° 37' | 0-3490 | 4 |
| 5 | 2 | 0 | 4° 3' | 0-0056 | 64 | 365 | 63° 38' | 0-1773 | 127 | 741 | 123° 35' | 0-3518 | 5 |
| 6 | 3 | 5 | 5° 2' | 0-0083 | 65 | 371 | 64° 35' | 0-1800 | 128 | 747 | 124° 33' | 0-3546 | 6 |
| 7 | 4 | 11 | 6° 0' | 0-0111 | 66 | 377 | 65° 32' | 0-1828 | 129 | 752 | 125° 30' | 0-3573 | 7 |
| 8 | 5 | 17 | 6° 59' | 0-0138 | 67 | 383 | 66° 30' | 0-1856 | 130 | 758 | 126° 28' | 0-3601 | 8 |
| 9 | 6 | 23 | 7° 57' | 0-0166 | 68 | 389 | 67° 26' | 0-1884 | 131 | 763 | 127° 26' | 0-3629 | 9 |
| 10 | 7 | 28 | 8° 55' | 0-0194 | 69 | 395 | 68° 23' | 0-1911 | 132 | 771 | 128° 24' | 0-3656 | 10 |
| 11 | 8 | 34 | 9° 54' | 0-0222 | 70 | 401 | 69° 20' | 0-1939 | 133 | 776 | 129° 22' | 0-3684 | 11 |
| 12 | 9 | 40 | 10° 51' | 0-0249 | 71 | 407 | 70° 17' | 0-1967 | 134 | 782 | 130° 20' | 0-3712 | 12 |
| 13 | 10 | 46 | 11° 49' | 0-0277 | 72 | 413 | 71° 14' | 0-1994 | 135 | 788 | 131° 17' | 0-3739 | 13 |
| 14 | 11 | 52 | 12° 48' | 0-0305 | 73 | 419 | 72° 11' | 0-2022 | 136 | 794 | 132° 15' | 0-3767 | 14 |
| 15 | 12 | 57 | 13° 46' | 0-0332 | 74 | 425 | 73° 8' | 0-2050 | 137 | 800 | 133° 13' | 0-3795 | 15 |
| 16 | 13 | 64 | 14° 44' | 0-0360 | 75 | 431 | 74° 4' | 0-2077 | 138 | 806 | 134° 11' | 0-3823 | 16 |
| 17 | 14 | 70 | 15° 42' | 0-0388 | 76 | 437 | 75° 1' | 0-2105 | 139 | 812 | 135° 10' | 0-3850 | 17 |
| 18 | 15 | 76 | 16° 40' | 0-0416 | 77 | 443 | 75° 58' | 0-2133 | 140 | 818 | 136° 8' | 0-3878 | 18 |
| 19 | 16 | 81 | 17° 37' | 0-0443 | 78 | 449 | 76° 55' | 0-2160 | 141 | 824 | 137° 6' | 0-3906 | 19 |
| 20 | 17 | 87 | 18° 35' | 0-0471 | 79 | 455 | 77° 52' | 0-2188 | 142 | 829 | 138° 4' | 0-3933 | 20 |
| 21 | 18 | 93 | 19° 33' | 0-0499 | 80 | 461 | 78° 49' | 0-2216 | 143 | 835 | 139° 2' | 0-3961 | 21 |
| 22 | 19 | 99 | 20° 31' | 0-0526 | 81 | 467 | 79° 46' | 0-2244 | 144 | 841 | 140° 0' | 0-3989 | 22 |
| 23 | 20 | 104 | 21° 29' | 0-0554 | 82 | 473 | 80° 43' | 0-2271 | 145 | 847 | 140° 58' | 0-4016 | 23 |
| 24 | 21 | 110 | 22° 27' | 0-0582 | 83 | 479 | 81° 40' | 0-2299 | 146 | 852 | 141° 56' | 0-4044 | 24 |
| 25 | 22 | 116 | 23° 25' | 0-0609 | 84 | 485 | 82° 37' | 0-2327 | 147 | 859 | 142° 55' | 0-4072 | 25 |
| 26 | 23 | 122 | 24° 22' | 0-0637 | 85 | 491 | 83° 34' | 0-2354 | 148 | 865 | 143° 53' | 0-4100 | 26 |
| 27 | 24 | 128 | 25° 19' | 0-0665 | 86 | 497 | 84° 31' | 0-2382 | 149 | 871 | 144° 52' | 0-4127 | 27 |
| 28 | 25 | 134 | 26° 17' | 0-0693 | 87 | 503 | 85° 28' | 0-2410 | 150 | 876 | 145° 50' | 0-4155 | 28 |
| 29 | 26 | 140 | 27° 14' | 0-0720 | 88 | 509 | 86° 24' | 0-2438 | 151 | 882 | 146° 48' | 0-4183 | 29 |
| 30 | 27 | 146 | 28° 12' | 0-0748 | 89 | 515 | 87° 21' | 0-2465 | 152 | 888 | 147° 47' | 0-4210 | 30 |
| 31 | | | | | 90 | 520 | 88° 18' | 0-2493 | | | | | 31 |

TABLE VIII—continued.

| VI. ĀRVINA. | | | | | VIII. MĀRGASĪRA. | | | | | X. MĀGHA. | | | | | XII. CHĀITRA. | | | | |
|-------------|-----|-----|----------|--------|------------------|-----|----------|--------|-----|-----------|----------|--------|-----|------|---------------|--------|------|--|--|
| Day. | Ah. | N. | Os long. | Jup. | Ah. | N. | Os long. | Jup. | Ah. | N. | Os long. | Jup. | Ah. | N. | Os long. | Jup. | Day. | | |
| 0 | 153 | 894 | 148° 45' | 0-4238 | 214 | 244 | 209° 20' | 0-5928 | 272 | 568 | 268° 29' | 0-7534 | 332 | 905 | 329° 13' | 0-9196 | 0 | | |
| 1 | 154 | 900 | 149° 43' | 0-4266 | 215 | 250 | 210° 21' | 0-5955 | 273 | 573 | 269° 30' | 0-7562 | 333 | 910 | 330° 13' | 0-9224 | 1 | | |
| 2 | 155 | 905 | 150° 41' | 0-4293 | 216 | 255 | 211° 22' | 0-5983 | 274 | 579 | 270° 31' | 0-7590 | 334 | 916 | 331° 13' | 0-9252 | 2 | | |
| 3 | 156 | 911 | 151° 40' | 0-4321 | 217 | 261 | 212° 23' | 0-6011 | 275 | 585 | 271° 33' | 0-7617 | 335 | 922 | 332° 13' | 0-9279 | 3 | | |
| 4 | 157 | 917 | 152° 38' | 0-4349 | 218 | 267 | 213° 23' | 0-6039 | 276 | 591 | 272° 34' | 0-7645 | 336 | 927 | 333° 13' | 0-9307 | 4 | | |
| 5 | 158 | 923 | 153° 37' | 0-4377 | 219 | 272 | 214° 24' | 0-6063 | 277 | 596 | 273° 36' | 0-7673 | 337 | 933 | 334° 12' | 0-9335 | 5 | | |
| 6 | 159 | 928 | 154° 36' | 0-4404 | 220 | 277 | 215° 25' | 0-6094 | 278 | 601 | 274° 37' | 0-7701 | 338 | 939 | 335° 12' | 0-9363 | 6 | | |
| 7 | 160 | 934 | 155° 34' | 0-4432 | 221 | 283 | 216° 26' | 0-6122 | 279 | 607 | 275° 38' | 0-7728 | 339 | 945 | 336° 12' | 0-9390 | 7 | | |
| 8 | 161 | 941 | 156° 33' | 0-4460 | 222 | 289 | 217° 27' | 0-6149 | 280 | 613 | 276° 39' | 0-7756 | 340 | 950 | 337° 11' | 0-9418 | 8 | | |
| 9 | 162 | 947 | 157° 31' | 0-4487 | 223 | 295 | 218° 28' | 0-6177 | 281 | 618 | 277° 41' | 0-7784 | 341 | 956 | 338° 11' | 0-9446 | 9 | | |
| 10 | 163 | 953 | 158° 30' | 0-4515 | 224 | 300 | 219° 29' | 0-6205 | 282 | 624 | 278° 42' | 0-7811 | 342 | 961 | 339° 11' | 0-9473 | 10 | | |
| 11 | 164 | 958 | 159° 29' | 0-4543 | 225 | 306 | 220° 30' | 0-6232 | 283 | 629 | 279° 43' | 0-7839 | 343 | 967 | 340° 11' | 0-9501 | 11 | | |
| 12 | 165 | 964 | 160° 28' | 0-4570 | 226 | 312 | 221° 31' | 0-6260 | 284 | 634 | 280° 44' | 0-7867 | 344 | 973 | 341° 10' | 0-9529 | 12 | | |
| 13 | 166 | 970 | 161° 27' | 0-4598 | 227 | 318 | 222° 32' | 0-6288 | 285 | 640 | 281° 46' | 0-7894 | 345 | 979 | 342° 10' | 0-9556 | 13 | | |
| 14 | 167 | 976 | 162° 26' | 0-4626 | 228 | 323 | 223° 33' | 0-6316 | 286 | 646 | 282° 47' | 0-7922 | 346 | 984 | 343° 9' | 0-9584 | 14 | | |
| 15 | 168 | 981 | 163° 25' | 0-4654 | 229 | 328 | 224° 35' | 0-6343 | 287 | 652 | 283° 48' | 0-7950 | 347 | 990 | 344° 8' | 0-9612 | 15 | | |
| 16 | 169 | 987 | 164° 24' | 0-4681 | 230 | 334 | 225° 36' | 0-6371 | 288 | 657 | 284° 49' | 0-7978 | 348 | 996 | 345° 8' | 0-9640 | 16 | | |
| 17 | 170 | 993 | 165° 23' | 0-4709 | 231 | 340 | 226° 37' | 0-6399 | 289 | 663 | 285° 50' | 0-8005 | 349 | 1002 | 346° 7' | 0-9667 | 17 | | |
| 18 | 171 | 999 | 166° 22' | 0-4737 | 232 | 346 | 227° 38' | 0-6426 | 290 | 668 | 286° 51' | 0-8033 | 350 | 7 | 347° 6' | 0-9695 | 18 | | |
| 19 | 172 | 4 | 167° 21' | 0-4764 | 233 | 351 | 228° 39' | 0-6454 | 291 | 674 | 287° 52' | 0-8061 | 351 | 13 | 348° 6' | 0-9723 | 19 | | |
| 20 | 173 | 10 | 168° 20' | 0-4792 | 234 | 356 | 229° 40' | 0-6482 | 292 | 680 | 288° 53' | 0-8088 | 352 | 19 | 349° 5' | 0-9750 | 20 | | |
| 21 | 174 | 16 | 169° 19' | 0-4820 | 235 | 362 | 230° 41' | 0-6509 | 293 | 685 | 289° 54' | 0-8116 | 353 | 25 | 350° 4' | 0-9778 | 21 | | |
| 22 | 175 | 22 | 170° 19' | 0-4847 | 236 | 368 | 231° 42' | 0-6537 | 294 | 690 | 290° 55' | 0-8144 | 354 | 31 | 351° 3' | 0-9806 | 22 | | |
| 23 | 176 | 28 | 171° 18' | 0-4875 | 237 | 373 | 232° 43' | 0-6565 | 295 | 696 | 291° 56' | 0-8171 | 355 | 36 | 352° 2' | 0-9833 | 23 | | |
| 24 | 177 | 33 | 172° 18' | 0-4903 | 238 | 378 | 233° 44' | 0-6593 | 296 | 702 | 292° 57' | 0-8199 | 356 | 42 | 353° 1' | 0-9861 | 24 | | |
| 25 | 178 | 39 | 173° 17' | 0-4931 | 239 | 384 | 234° 45' | 0-6620 | 297 | 708 | 293° 58' | 0-8227 | 357 | 48 | 354° 0' | 0-9889 | 25 | | |
| 26 | 179 | 45 | 174° 16' | 0-4958 | 240 | 390 | 235° 46' | 0-6648 | 298 | 712 | 294° 59' | 0-8255 | 358 | 54 | 355° 59' | 0-9917 | 26 | | |
| 27 | 180 | 51 | 175° 16' | 0-4986 | 241 | 396 | 236° 47' | 0-6676 | 299 | 718 | 295° 0' | 0-8282 | 359 | 59 | 356° 58' | 0-9944 | 27 | | |
| 28 | 181 | 56 | 176° 16' | 0-5014 | 242 | 401 | 237° 49' | 0-6703 | 300 | 724 | 295° 1' | 0-8310 | 360 | 65 | 357° 57' | 0-9972 | 28 | | |
| 29 | 182 | 62 | 177° 15' | 0-5041 | | | | | 301 | 730 | 298° 2' | 0-8338 | 361 | 71 | 357° 56' | 1-0000 | 29 | | |
| 30 | 183 | 68 | 178° 15' | 0-5069 | | | | | | | | | | | | | | | |

| VII. KĀRTTIKA. | | | | | IX. PAUṢA. | | | | | XI. PHĀLGUNA. | | | | | XIII. VAIŚĀKHA OF THE FOLLOWING YEAR. | | | | |
|----------------|-----|-----|----------|--------|------------|-----|----------|--------|-----|---------------|----------|--------|-----|-----|---------------------------------------|--------|------|--|--|
| Day. | Ah. | N. | Os long. | Jup. | Ah. | N. | Os long. | Jup. | Ah. | N. | Os long. | Jup. | Ah. | N. | Os long. | Jup. | Day. | | |
| 0 | 184 | 74 | 179° 15' | 0-5097 | 243 | 406 | 238° 50' | 0-6731 | 302 | 736 | 299° 3' | 0-8365 | 362 | 77 | 358° 55' | 1-0027 | 0 | | |
| 1 | 185 | 79 | 180° 15' | 0-5124 | 244 | 412 | 239° 51' | 0-6759 | 303 | 741 | 300° 2' | 0-8393 | 363 | 83 | 359° 54' | 1-0055 | 1 | | |
| 2 | 186 | 85 | 181° 15' | 0-5152 | 245 | 418 | 240° 52' | 0-6786 | 304 | 746 | 301° 3' | 0-8421 | 364 | 88 | 0° 53' | 1-0083 | 2 | | |
| 3 | 187 | 90 | 182° 15' | 0-5180 | 246 | 423 | 241° 54' | 0-6814 | 305 | 752 | 302° 4' | 0-8448 | 365 | 94 | 1° 51' | 1-0110 | 3 | | |
| 4 | 188 | 96 | 183° 14' | 0-5208 | 247 | 429 | 242° 55' | 0-6842 | 306 | 758 | 303° 5' | 0-8476 | 366 | 100 | 2° 50' | 1-0138 | 4 | | |
| 5 | 189 | 102 | 184° 14' | 0-5235 | 248 | 434 | 243° 57' | 0-6871 | 307 | 763 | 304° 5' | 0-8504 | 367 | 106 | 3° 48' | 1-0166 | 5 | | |
| 6 | 190 | 107 | 185° 14' | 0-5263 | 249 | 440 | 244° 58' | 0-6897 | 308 | 769 | 305° 6' | 0-8532 | 368 | 111 | 4° 47' | 1-0194 | 6 | | |
| 7 | 191 | 113 | 186° 14' | 0-5291 | 250 | 445 | 245° 59' | 0-6925 | 309 | 775 | 306° 7' | 0-8559 | 369 | 117 | 5° 45' | 1-0221 | 7 | | |
| 8 | 192 | 119 | 187° 14' | 0-5318 | 251 | 451 | 247° 1' | 0-6953 | 310 | 781 | 307° 7' | 0-8587 | 370 | 123 | 6° 44' | 1-0249 | 8 | | |
| 9 | 193 | 125 | 188° 14' | 0-5346 | 252 | 457 | 248° 2' | 0-6980 | 311 | 786 | 308° 8' | 0-8615 | 371 | 129 | 7° 42' | 1-0277 | 9 | | |
| 10 | 194 | 130 | 189° 14' | 0-5374 | 253 | 463 | 249° 4' | 0-7008 | 312 | 791 | 309° 9' | 0-8642 | 372 | 134 | 8° 41' | 1-0304 | 10 | | |
| 11 | 195 | 136 | 190° 14' | 0-5401 | 254 | 468 | 250° 5' | 0-7036 | 313 | 797 | 310° 9' | 0-8670 | 373 | 140 | 9° 39' | 1-0332 | 11 | | |
| 12 | 196 | 142 | 191° 14' | 0-5429 | 255 | 473 | 251° 7' | 0-7063 | 314 | 803 | 311° 10' | 0-8698 | 374 | 146 | 10° 37' | 1-0360 | 12 | | |
| 13 | 197 | 148 | 192° 14' | 0-5457 | 256 | 479 | 252° 8' | 0-7091 | 315 | 809 | 312° 10' | 0-8726 | 375 | 152 | 11° 35' | 1-0387 | 13 | | |
| 14 | 198 | 153 | 193° 14' | 0-5485 | 257 | 485 | 253° 9' | 0-7119 | 316 | 814 | 313° 10' | 0-8753 | 376 | 158 | 12° 33' | 1-0415 | 14 | | |
| 15 | 199 | 159 | 194° 14' | 0-5512 | 258 | 490 | 254° 10' | 0-7147 | 317 | 820 | 314° 10' | 0-8781 | 377 | 164 | 13° 31' | 1-0443 | 15 | | |
| 16 | 200 | 165 | 195° 14' | 0-5540 | 259 | 495 | 255° 11' | 0-7174 | 318 | 826 | 315° 11' | 0-8809 | 378 | 170 | 14° 29' | 1-0471 | 16 | | |
| 17 | 201 | 171 | 196° 14' | 0-5568 | 260 | 501 | 256° 13' | 0-7202 | 319 | 831 | 316° 11' | 0-8836 | 379 | 176 | 15° 27' | 1-0498 | 17 | | |
| 18 | 202 | 176 | 197° 14' | 0-5595 | 261 | 507 | 257° 14' | 0-7230 | 320 | 836 | 317° 11' | 0-8864 | 380 | 181 | 16° 25' | 1-0526 | 18 | | |
| 19 | 203 | 181 | 198° 14' | 0-5623 | 262 | 513 | 258° 15' | 0-7257 | 321 | 842 | 318° 12' | 0-8892 | 381 | 187 | 17° 23' | 1-0554 | 19 | | |
| 20 | 204 | 187 | 199° 15' | 0-5651 | 263 | 518 | 259° 17' | 0-7285 | 322 | 848 | 319° 12' | 0-8919 | 382 | 193 | 18° 21' | 1-0581 | 20 | | |
| 21 | 205 | 193 | 200° 15' | 0-5678 | 264 | 523 | 260° 18' | 0-7313 | 323 | 854 | 320° 12' | 0-8947 | 383 | 199 | 19° 19' | 1-0609 | 21 | | |
| 22 | 206 | 199 | 201° 15' | 0-5706 | 265 | 529 | 261° 20' | 0-7340 | 324 | 859 | 321° 12' | 0-8975 | 384 | 204 | 20° 17' | 1-0637 | 22 | | |
| 23 | 207 | 204 | 202° 16' | 0-5734 | 266 | 535 | 262° 21' | 0-7368 | 325 | 865 | 322° 12' | 0-9002 | 385 | 210 | 21° 15' | 1-0664 | 23 | | |
| 24 | 208 | 210 | 203° 16' | 0-5762 | 267 | 540 | 263° 22' | 0-7396 | 326 | 871 | 323° 12' | 0-9030 | 386 | 216 | 22° 13' | 1-0692 | 24 | | |
| 25 | 209 | 216 | 204° 17' | 0-5789 | 268 | 545 | 264° 24' | 0-7424 | 327 | 877 | 324° 13' | 0-9058 | 387 | 222 | 23° 11' | 1-0720 | 25 | | |
| 26 | 210 | 222 | 205° 17' | 0-5817 | 269 | 551 | 265° 25' | 0-7451 | 328 | 882 | 325° 13' | 0-9086 | 388 | 228 | 24° 9' | 1-0748 | 26 | | |
| 27 | 211 | 227 | 206° 18' | 0-5844 | 270 | 557 | 266° 27' | 0-7479 | 329 | 887 | 326° 13' | 0-9113 | 389 | 234 | 25° 6' | 1-0775 | 27 | | |
| 28 | 212 | 233 | 207° 19' | 0-5872 | 271 | 563 | 267° 28' | 0-7507 | 330 | 893 | 327° 13' | 0-9141 | 390 | 240 | 26° 3' | 1-0803 | 28 | | |
| 29 | 213 | 238 | 208° 20' | 0-5900 | | | | | 331 | 899 | 328° 13' | 0-9169 | 391 | 246 | 27° 1' | 1-0831 | 29 | | |
| 30 | | | | | | | | | | | | | 392 | 252 | 27° 59' | 1-0858 | 30 | | |

TABLE IX.—For Nakshatras and Yogas.

| No. | Nakshatra. | Index. | Yoga. |
|-----|-------------------------------------|---------------------|-------------|
| 1 | Āśvini | 0° 0' — 13° 20' | Vishkambha. |
| 2 | Bharṇi* | 13° 20' — 26° 40' | Pṛīti. |
| 3 | Kṛittikā | 26° 40' — 40° 0' | Ayushmat. |
| 4 | Rohiṇi* | 40° 0' — 53° 20' | Śaunbhāgya. |
| 5 | Mṛigaśīras | 53° 20' — 56° 40' | Śobhana. |
| 6 | Ārdṛā* | 56° 40' — 80° 0' | Atigandā. |
| 7 | Punarvasu | 80° 0' — 93° 20' | Sukarman. |
| 8 | Pushya* | 93° 20' — 106° 40' | Dhṛiti. |
| 9 | Āśleṣhā | 106° 40' — 120° 0' | Śūla. |
| 10 | Māghā* | 120° 0' — 133° 20' | Gandā. |
| 11 | Pūrva-Phalguni | 133° 20' — 146° 40' | Vṛiddhi. |
| 12 | Uttara-Phalguni | 146° 40' — 160° 0' | Dhruva. |
| 13 | Hastā* | 160° 0' — 173° 20' | Vyāghātā. |
| 14 | Chitrā | 173° 20' — 186° 40' | Harshana. |
| 15 | Svātī* | 186° 40' — 200° 0' | Vajra. |
| 16 | Viśākhā | 200° 0' — 213° 20' | Siddhi. |
| 17 | Anurādhā* | 213° 20' — 226° 40' | Vyātipāta. |
| 18 | Jyeshthā | 226° 40' — 240° 0' | Variyas. |
| 19 | Mūla* | 240° 0' — 253° 20' | Parigha. |
| 20 | Pūrva-Aśādhā | 253° 20' — 266° 40' | Śiva. |
| 21 | Uttara-Aśādhā* | 266° 40' — 280° 0' | Siddha. |
| 22 | Śravana ¹ | 280° 0' — 293° 20' | Śādhya. |
| 23 | Śraviṣṭhā or Dhanishṭhā* | 293° 20' — 306° 40' | Śubha. |
| 24 | Satabhiṣhaj or Śatatāraka | 306° 40' — 320° 0' | Śukla. |
| 25 | Pūrva-Bhādrapadā | 320° 0' — 333° 20' | Brahman. |
| 26 | Uttara-Bhādrapadā* | 333° 20' — 346° 40' | Indra. |
| 27 | Revatī | 346° 40' — 360° 0' | Vaidhṛiti. |

TABLE XI.—For difference of Nakshatras and Yogas.

| Nakshatra. | Δ | Yoga. |
|------------|---------|--------|
| gh. p. | | gh. p. |
| 0 46 | 10' | 0 42 |
| 1 31 | 20' | 1 25 |
| 2 17 | 30' | 2 7 |
| 3 2 | 40' | 2 49 |
| 3 48 | 50' | 3 32 |
| 4 33 | 1° | 4 14 |
| 9 7 | 2° | 8 28 |
| 13 40 | 3° | 12 42 |
| 18 13 | 4° | 16 56 |
| 22 47 | 5° | 21 10 |
| 27 20 | 6° | 25 25 |
| 31 53 | 7° | 29 39 |
| 36 26 | 8° | 33 53 |
| 41 0 | 9° | 38 7 |
| 45 33 | 10° | 42 21 |
| 50 7 | 11° | 46 35 |
| 54 40 | 12° | 50 49 |
| 59 13 | 13° | 55 3 |
| 60 44 | 13° 20' | 56 28 |

TABLE X.—Ending points of the Nakshatras according to Garga and the Brahma Siddhānta and the presiding Divinities of the Nakshatras.

| No. | Garga. | Brahma. | Deity. |
|---------|----------|--------------|-------------------------|
| 1 | 13° 20' | 13° 10' 35" | Āśvin. |
| 2 | 20° 0' | 19° 45' 32" | Yama. |
| 3 | 33° 20' | 32° 56' 27" | Agni. |
| 4 | 53° 20' | 52° 42' 20" | Prajāpati. ² |
| 5 | 66° 40' | 65° 52' 55" | Soma. |
| 6 | 73° 20' | 72° 28' 12" | Rudra. |
| 7 | 93° 20' | 92° 14' 5" | Aditi. |
| 8 | 106° 40' | 105° 24' 40" | Bṛhaspati. |
| 9 | 113° 20' | 111° 59' 57" | Sarpāh. |
| 10 | 126° 40' | 125° 10' 32" | Pitarah. |
| 11 | 140° 0' | 138° 21' 7" | Bhaga & |
| 12 | 160° 0' | 158° 7' 0" | Aryaman. |
| 13 | 173° 20' | 171° 17' 35" | Savitṛi. |
| 14 | 186° 40' | 18° 28' 10" | Tvashtṛi. |
| 15 | 193° 20' | 191° 3' 27" | Vāyu. |
| 16 | 213° 20' | 210° 49' 20" | Indrāgni. |
| 17 | 226° 40' | 223° 59' 55" | Mitra. |
| 18 | 233° 20' | 230° 35' 12" | Indra. |
| 19 | 246° 40' | 243° 45' 47" | Nirṛiti. |
| 20 | 260° 0' | 256° 56' 22" | Āpaḥ. |
| 21 | 280° 0' | 276° 42' 15" | Viśvedevāh. |
| Abhijit | | 280° 56' 30" | Brahma. |
| 22 | 293° 20' | 294° 7' 5" | Vishnu. |
| 23 | 306° 40' | 307° 17' 40" | Vasavaḥ. |
| 24 | 313° 20' | 313° 52' 57" | Varuna. |
| 25 | 326° 40' | 327° 3' 32" | Aja Ekapād. |
| 26 | 346° 40' | 346° 49' 25" | Ahi Budhnya. |
| 27 | 360° 0' | 360° 0' 0" | Pūshan. |

¹ The Nakshatra Abhijit is sometimes inserted between Nos. 21 and 22; its extent is 276° 40' — 281° 40'.

² According to the *Mukhetachintāmaṇi* the deity of 4 is Brahma, of 8 Prajāpati, and Abhijit is omitted.

TABLE XII.—Equation of Jupiter's true to his mean place, at or near conjunction.

| Arg. ² (§ 48) | Eq. | Arg. ³ (§ 48) |
|--------------------------|------|--------------------------|
| 2-73 | 0-14 | 8-73 |
| 2-40 or 3-06 | 0-14 | 8-40 or 9-06 |
| 2-06 3-40 | 0-13 | 8-06 9-40 |
| 1-73 3-73 | 0-12 | 7-73 9-73 |
| 1-40 4-06 | 0-11 | 7-40 10-06 |
| 1-06 4-40 | 0-09 | 7-06 10-40 |
| 0-73 4-73 | 0-07 | 6-73 10-73 |
| 0-40 5-06 | 0-05 | 6-40 11-06 |
| 0-06 5-40 | 0-03 | 6-06 11-40 |
| 11-73 5-73 | 0-00 | 5-73 11-73 |

² If the equation falls in the left side, the equation is additive; if in the left, it is subtractive.

SPECIAL TABLES.

TABLE XIII.—Sun and moon's places for centuries.

| SŌRYA SIDDHĀNTA. | | | | | | ĀRYA SIDDHĀNTA. ¹ | | | | | |
|------------------|--------------|--------------|-----------|--------------|-----------------|------------------------------|---|--------------|------------|--------|--|
| Cent.
K. Y. | Dist.
☉—☽ | ☉'s Anomaly. | | ☉'s Anom. | Cor. | Cent.
K. Y. | Dist.
☉—☽ | ☉'s Anomaly. | | Cor. | |
| | | Uncorrected. | With Hya. | | | | | Uncorrected. | Corrected. | | |
| 3000 | 174° 0' | 73° 17' 0" | ... | 282° 46' 24" | gh. p.
—1 10 | 3000 | Distance uncorrected
is identical with
the Sōrya Siddhānta
values of the same. | 69° 15' 0" | ... | —2 30 | |
| 3100 | 131 48 | 282 43 30 | ... | 282 46 12 | + 6 18 | 3100 | | 278 33 30 | ... | + 5 25 | |
| 3200 | 89 36 | 132 10 0 | ... | 282 46 0 | +13 46 | 3200 | | 127 52 0 | ... | +13 20 | |
| 3300 | 47 24 | 341 36 30 | ... | 282 45 49 | +21 13 | 3300 | | 337 10 30 | ... | +21 15 | |
| 3400 | 5 12 | 191 3 0 | ... | 282 45 27 | +28 41 | 3400 | | 186 29 0 | ... | +30 10 | |
| 3500 | 323 0 | 40 23 30 | ... | 282 45 25 | —23 52 | 3500 | | 35 47 30 | ... | —22 55 | |
| 3600 | 280 48 | 249 56 0 | ... | 282 45 14 | —16 24 | 3600 | 280° 48' | 245 6 0 | 245° 6' 0" | —15 0 | |
| 3700 | 238 36 | 99 22 30 | ... | 282 45 2 | —8 56 | 3700 | 238 26 | 94 24 30 | 95 0 6 | —7 5 | |
| 3800 | 196 24 | 308 49 0 | ... | 282 44 51 | —1 29 | 3800 | 196 4 | 303 43 0 | 304 54 12 | + 0 50 | |
| 3900 | 154 12 | 158 15 30 | ... | 282 44 39 | + 5 59 | 3900 | 153 42 | 153 1 30 | 154 48 18 | + 8 45 | |
| 4000 | 112 0 | 7 42 0 | 9° 2' 0" | 282 44 28 | +13 27 | 4000 | 111 20 | 2 20 0 | 4 44 24 | +16 40 | |
| 4100 | 69 48 | 217 8 30 | 218 30 30 | 282 44 16 | +20 54 | 4100 | 68 58 | 211 38 30 | 214 36 30 | +24 35 | |
| 4200 | 27 36 | 66 35 0 | 67 59 0 | 282 44 4 | +28 22 | 4200 | 26 36 | 60 57 0 | 64 30 36 | +32 30 | |
| 4300 | 345 24 | 276 1 30 | 277 27 30 | 282 43 53 | —24 10 | 4300 | 344 24 | 270 15 30 | 274 24 42 | —19 35 | |
| 4400 | 303 12 | 125 25 0 | 126 56 0 | 282 43 41 | —16 43 | 4400 | 301 52 | 119 34 0 | 124 18 48 | —11 40 | |
| 4500 | 261 0 | 334 54 30 | 336 24 30 | 282 43 30 | —9 15 | 4500 | 259 30 | 328 52 30 | 334 12 54 | —3 45 | |
| 4600 | 218 48 | 184 21 0 | 185 53 0 | 282 43 18 | —1 47 | 4600 | 217 8 | 178 11 0 | 184 7 0 | + 4 10 | |
| 4700 | 176 36 | 33 47 30 | 35 21 30 | 282 43 6 | + 5 40 | 4700 | 174 46 | 27 29 30 | 34 1 6 | +12 5 | |
| 4800 | 134 24 | 243 14 0 | 244 50 0 | 282 42 55 | +13 08 | 4800 | 132 24 | 236 48 0 | 243 55 12 | +20 0 | |
| 4900 | 92 12 | 92 40 30 | 94 48 30 | 282 42 43 | +20 36 | 4900 | 90 2 | 86 6 30 | 94 49 18 | +27 55 | |
| 5000 | 50 0 | 302 7 0 | 303 47 0 | 282 42 31 | —31 57 | 5000 | 47 40 | 295 25 0 | 303 43 24 | —24 10 | |

TABLE XIII.—continued.

| BRAHMA SIDDHĀNTA. | | | | | SIDDHĀNTA ŚĪROMANĪ. | | | | |
|-------------------|--------------|------------|-------------|------------------|---------------------|--------------|-------------|--------------|------|
| Cent.
K. Y. | Dist.
☉—☽ | ☉'s Anom. | ☉'s Anom. | Cor. | Cent.
K. Y. | Dist.
☉—☽ | ☉'s Anom. | ☉'s Anom. | Cor. |
| 3000 | 165° 0' | 53° 2' 22" | 282° 7' 12" | gh. p.
—18 45 | 3000 | 164° 30' | 52° 17' 22" | 281° 22' 12" | |
| 3100 | 122 30 | 262 59 26 | 282 6 58 | —9 22 | 3100 | 121 59 | 262 12 56 | 281 20 28 | |
| 3200 | 80 0 | 112 56 30 | 282 6 43 | + 0 0 | 3200 | 79 28 | 162 8 30 | 281 18 43 | |
| 3300 | 37 30 | 322 53 35 | 282 6 29 | + 9 23 | 3300 | 36 57 | 322 4 5 | 281 16 59 | |
| 3400 | 355 0 | 172 50 39 | 282 6 14 | +18 45 | 3400 | 354 26 | 171 59 39 | 281 15 14 | |
| 3500 | 312 30 | 22 47 43 | 282 6 0 | —31 52 | 3500 | 311 55 | 21 55 13 | 281 13 30 | |
| 3600 | 270 0 | 232 44 47 | 282 5 46 | —22 30 | 3600 | 269 24 | 231 50 47 | 281 11 46 | |
| 3700 | 227 30 | 82 41 52 | 282 5 31 | —13 07 | 3700 | 226 53 | 81 46 22 | 281 10 1 | |
| 3800 | 185 0 | 292 38 56 | 282 5 17 | —3 45 | 3800 | 184 22 | 291 41 56 | 281 8 17 | |
| 3900 | 142 30 | 142 36 0 | 282 5 2 | + 5 37 | 3900 | 141 51 | 141 37 30 | 281 6 32 | |
| 4000 | 100 0 | 352 33 4 | 282 4 48 | +14 59 | 4000 | 99 20 | 351 33 4 | 281 4 48 | |
| 4100 | 57 30 | 202 30 9 | 282 4 34 | +24 22 | 4100 | 56 49 | 201 28 39 | 281 3 4 | |
| 4200 | 15 0 | 52 27 13 | 282 4 19 | +33 44 | 4200 | 14 18 | 51 24 13 | 281 1 19 | |
| 4300 | 332 30 | 262 24 17 | 282 4 5 | —16 53 | 4300 | 331 47 | 261 19 47 | 280 59 35 | |
| 4400 | 290 0 | 112 21 21 | 282 3 50 | —7 31 | 4400 | 289 16 | 111 15 21 | 280 57 50 | |
| 4500 | 247 30 | 322 18 26 | 282 3 36 | + 1 52 | 4500 | 246 45 | 321 10 56 | 280 56 6 | |
| 4600 | 205 0 | 172 15 30 | 282 3 22 | +11 14 | 4600 | 204 14 | 171 6 30 | 280 54 22 | |
| 4700 | 162 30 | 22 12 34 | 282 3 7 | +20 37 | 4700 | 161 43 | 21 2 4 | 280 52 37 | |
| 4800 | 120 0 | 232 9 38 | 282 2 53 | +29 59 | 4800 | 119 12 | 230 57 38 | 280 50 53 | |
| 4900 | 77 30 | 82 6 43 | 282 2 38 | +39 22 | 4900 | 76 41 | 80 53 13 | 280 49 8 | |
| 5000 | 35 0 | 292 3 47 | 282 2 24 | —11 16 | 5000 | 34 10 | 290 48 47 | 280 47 24 | |

¹☉'s An.—282° throughout.

Same as for Brahma Siddhānta; but the day to be taken in Table XVI is 1 in advance of that found by the General Table.

| Yr. | Dist.
(—○) | | | C's ANOMALY. | | | | | | | | | Cor. | Yr. | Dist.
(—○) | | | C's ANOMALY. | | | | | | | | | Cor. |
|-----|---------------|----|----|---------------|----|----|------------|----|----|---------------|----|----|---------------------|-----|---------------|-----|----|--------------|-----|-----|------|--------|-----|--------|--|--|------|
| | | | | Without Btja. | | | With Btja. | | | Without Btja. | | | | | | | | With Btja. | | | | | | | | | |
| 0 | 0° | 0' | 0" | 0° | 0' | 0" | 0° | 0' | 0" | 0° | 0' | 0" | g ^h . p. | 50 | 158° | 54' | 0" | 284° | 43' | 15" | 284° | 44' | 15" | + 3 44 | | | |
| 1 | 132 | 46 | 41 | 92 | 5 | 40 | 92 | 5 | 41 | —15 | 32 | 51 | 291 | 40 | 41 | 16 | 48 | 55 | 16 | 49 | 56 | —11 47 | | | | | |
| 2 | 265 | 33 | 22 | 184 | 11 | 20 | 184 | 11 | 22 | —31 | 3 | 52 | 64 | 27 | 22 | 108 | 54 | 35 | 108 | 55 | 37 | —27 19 | | | | | |
| 3 | 38 | 20 | 3 | 276 | 17 | 0 | 276 | 17 | 3 | +13 | 25 | 53 | 197 | 14 | 2 | 201 | 0 | 16 | 201 | 1 | 18 | +17 10 | | | | | |
| 4 | 171 | 6 | 43 | 8 | 22 | 40 | 8 | 22 | 44 | —2 | 6 | 54 | 330 | 0 | 43 | 293 | 5 | 55 | 293 | 6 | 59 | + 1 38 | | | | | |
| 5 | 303 | 53 | 24 | 100 | 28 | 20 | 100 | 28 | 26 | —17 | 38 | 55 | 102 | 47 | 24 | 25 | 11 | 34 | 25 | 12 | 41 | —13 54 | | | | | |
| 6 | 76 | 40 | 5 | 192 | 33 | 59 | 192 | 34 | 7 | —33 | 9 | 56 | 235 | 34 | 5 | 117 | 17 | 14 | 117 | 18 | 22 | —29 25 | | | | | |
| 7 | 209 | 26 | 46 | 284 | 39 | 39 | 284 | 39 | 48 | +11 | 19 | 57 | 8 | 20 | 46 | 209 | 22 | 54 | 209 | 24 | 3 | +15 3 | | | | | |
| 8 | 342 | 13 | 26 | 16 | 45 | 19 | 16 | 45 | 29 | —4 | 12 | 58 | 141 | 7 | 26 | 301 | 28 | 34 | 301 | 29 | 44 | + 0 28 | | | | | |
| 9 | 115 | 0 | 7 | 108 | 50 | 59 | 108 | 51 | 10 | —19 | 44 | 59 | 273 | 54 | 7 | 33 | 34 | 14 | 33 | 35 | 25 | —16 0 | | | | | |
| 10 | 247 | 46 | 48 | 200 | 56 | 39 | 200 | 56 | 51 | —35 | 15 | 60 | 46 | 40 | 48 | 125 | 39 | 54 | 125 | 41 | 6 | —31 31 | | | | | |
| 11 | 20 | 33 | 29 | 293 | 2 | 19 | 293 | 2 | 32 | + 9 | 13 | 61 | 179 | 27 | 29 | 217 | 44 | 34 | 217 | 45 | 47 | +12 57 | | | | | |
| 12 | 153 | 20 | 10 | 25 | 7 | 59 | 25 | 8 | 13 | —6 | 18 | 62 | 312 | 14 | 10 | 309 | 51 | 14 | 309 | 52 | 28 | —2 34 | | | | | |
| 13 | 286 | 6 | 50 | 117 | 13 | 39 | 117 | 13 | 54 | —21 | 50 | 63 | 85 | 0 | 50 | 41 | 56 | 54 | 41 | 58 | 9 | —18 6 | | | | | |
| 14 | 58 | 53 | 31 | 209 | 19 | 19 | 209 | 19 | 35 | +22 | 39 | 64 | 217 | 47 | 31 | 134 | 2 | 34 | 134 | 3 | 50 | —33 37 | | | | | |
| 15 | 191 | 40 | 12 | 301 | 24 | 59 | 301 | 25 | 17 | + 7 | 7 | 65 | 350 | 34 | 12 | 226 | 8 | 14 | 226 | 9 | 32 | +10 51 | | | | | |
| 16 | 324 | 26 | 53 | 33 | 30 | 38 | 33 | 30 | 58 | —8 | 24 | 66 | 123 | 20 | 53 | 318 | 13 | 53 | 318 | 15 | 13 | —4 41 | | | | | |
| 17 | 97 | 13 | 34 | 125 | 36 | 18 | 125 | 36 | 39 | —23 | 56 | 67 | 256 | 7 | 37 | 50 | 19 | 33 | 50 | 20 | 54 | —20 12 | | | | | |
| 18 | 230 | 0 | 14 | 217 | 41 | 58 | 217 | 42 | 20 | +20 | 32 | 68 | 28 | 54 | 14 | 142 | 25 | 13 | 142 | 26 | 35 | —35 44 | | | | | |
| 19 | 2 | 46 | 55 | 309 | 47 | 38 | 309 | 48 | 1 | + 5 | 1 | 69 | 161 | 40 | 55 | 234 | 30 | 53 | 234 | 32 | 16 | + 8 45 | | | | | |
| 20 | 135 | 33 | 36 | 41 | 53 | 18 | 41 | 53 | 42 | —10 | 30 | 70 | 294 | 27 | 36 | 326 | 36 | 33 | 326 | 37 | 57 | —6 47 | | | | | |
| 21 | 268 | 20 | 17 | 133 | 58 | 58 | 133 | 59 | 23 | —26 | 2 | 71 | 67 | 14 | 17 | 58 | 42 | 13 | 58 | 43 | 38 | —22 18 | | | | | |
| 22 | 41 | 6 | 58 | 226 | 4 | 38 | 226 | 5 | 4 | +16 | 26 | 72 | 200 | 0 | | | | | | | | | | | | | |

TABLE XV.—*Ārya Siddhānta (with Lalla's corrections) : Years of the century.*

| Yr. | Distance
☾—☉. | ☾'s Anom. | Cor. | Yr. | Distance
☾—☉. | ☾'s Anom. | Cor. |
|-----|------------------|-----------|---------------|-----|------------------|-------------|------------------|
| 0 | 0° 0' 0" | 0° 0' 0" | gh. v.
0 0 | 50 | 158° 49' 0" | 284° 57' 3" | gh. v.
+ 3 58 |
| 1 | 132 46 35 | 92 5 56 | —15 31 | 51 | 291 35 35 | 17 2 59 | —11 34 |
| 2 | 265 33 10 | 184 11 53 | —31 2 | 52 | 64 22 10 | 109 8 56 | —27 5 |
| 3 | 38 19 44 | 276 17 49 | +13 26 | 53 | 197 8 34 | 201 14 52 | +17 24 |
| 4 | 171 6 19 | 8 23 46 | —2 5 | 54 | 329 55 19 | 293 20 48 | + 1 53 |
| 5 | 303 52 54 | 100 29 42 | —17 36 | 55 | 102 41 55 | 25 26 45 | —13 39 |
| 6 | 76 39 29 | 192 35 39 | —33 7 | 56 | 235 28 29 | 117 32 41 | —29 10 |
| 7 | 209 26 4 | 284 41 35 | +11 21 | 57 | 8 15 4 | 209 38 37 | +15 19 |
| 8 | 342 12 38 | 16 47 32 | —4 10 | 58 | 141 1 33 | 301 44 34 | — 0 12 |
| 9 | 114 59 13 | 108 53 28 | —19 41 | 59 | 273 48 13 | 33 50 31 | —15 44 |
| 10 | 247 45 48 | 200 59 25 | —35 12 | 60 | 46 34 48 | 125 56 28 | —31 15 |
| 11 | 20 32 23 | 293 5 21 | +9 16 | 61 | 179 21 23 | 218 2 24 | +13 14 |
| 12 | 153 18 58 | 25 11 18 | —6 15 | 62 | 312 7 58 | 310 8 20 | — 2 17 |
| 13 | 286 5 32 | 117 17 14 | —21 46 | 63 | 84 54 32 | 42 14 17 | —17 49 |
| 14 | 58 52 7 | 209 23 10 | +22 43 | 64 | 217 41 7 | 134 20 13 | —30 20 |
| 15 | 191 38 42 | 301 29 7 | +7 11 | 65 | 350 27 42 | 226 26 10 | +11 9 |
| 16 | 324 25 17 | 33 35 3 | —8 20 | 66 | 123 14 17 | 318 32 7 | — 4 12 |
| 17 | 97 11 52 | 125 41 0 | —23 51 | 67 | 256 0 52 | 50 38 3 | —19 54 |
| 18 | 229 58 26 | 17 46 56 | +20 37 | 68 | 8 47 26 | 142 43 59 | —35 25 |
| 19 | 2 45 1 | 309 52 53 | +5 6 | 69 | 161 34 1 | 234 49 55 | + 9 4 |
| 20 | 135 31 36 | 41 58 49 | —10 25 | 70 | 294 20 36 | 326 55 52 | — 6 27 |
| 21 | 268 18 11 | 134 4 46 | —25 56 | 71 | 67 7 11 | 59 1 48 | —21 59 |
| 22 | 41 4 46 | 226 10 42 | +18 33 | 72 | 199 53 46 | 151 7 44 | +22 30 |
| 23 | 173 51 20 | 318 16 39 | +3 1 | 73 | 332 40 20 | 243 13 41 | + 6 59 |
| 24 | 306 37 55 | 50 22 35 | —12 30 | 74 | 105 26 55 | 325 19 38 | — 8 32 |
| 25 | 79 24 30 | 142 28 31 | —28 1 | 75 | 238 13 30 | 67 25 34 | —24 4 |
| 26 | 212 11 5 | 234 34 28 | +16 28 | 76 | 11 0 5 | 159 31 30 | +20 25 |
| 27 | 344 57 40 | 326 40 24 | +0 56 | 77 | 143 46 40 | 251 37 27 | + 4 54 |
| 28 | 117 44 14 | 58 46 20 | —14 35 | 78 | 276 33 14 | 343 43 23 | —10 37 |
| 29 | 250 30 49 | 150 52 16 | —30 6 | 79 | 49 19 49 | 75 49 20 | —26 9 |
| 30 | 23 17 24 | 242 58 14 | +14 23 | 80 | 182 6 24 | 167 55 17 | +18 20 |
| 31 | 156 3 59 | 335 4 10 | —1 9 | 81 | 314 52 53 | 259 1 13 | + 2 49 |
| 32 | 288 50 34 | 67 10 6 | —16 40 | 82 | 87 39 34 | 352 7 9 | —12 42 |
| 33 | 61 38 8 | 159 16 3 | —32 11 | 83 | 220 26 8 | 84 13 6 | —28 14 |
| 34 | 194 23 43 | 251 21 59 | +12 18 | 84 | 253 12 43 | 176 19 2 | +16 15 |
| 35 | 327 10 18 | 343 27 55 | —3 13 | 85 | 125 59 18 | 268 24 59 | + 0 44 |
| 36 | 99 56 53 | 75 33 53 | —18 45 | 86 | 258 45 53 | 0 30 55 | —14 47 |
| 37 | 232 43 28 | 167 39 49 | —34 16 | 87 | 31 32 28 | 92 36 51 | —30 19 |
| 38 | 5 30 2 | 259 45 45 | +10 13 | 88 | 164 19 2 | 184 42 49 | +14 10 |
| 39 | 138 16 37 | 351 51 42 | —5 19 | 89 | 297 5 37 | 276 48 45 | — 1 21 |
| 40 | 271 3 12 | 83 57 38 | —20 50 | 90 | 69 52 12 | 8 54 41 | —16 52 |
| 41 | 43 49 47 | 176 3 34 | —36 21 | 91 | 202 38 47 | 101 0 37 | —32 24 |
| 42 | 176 36 22 | 268 9 31 | +8 8 | 92 | 335 25 22 | 193 6 34 | +12 5 |
| 43 | 309 22 56 | 0 15 27 | —7 24 | 93 | 108 11 56 | 285 12 30 | — 3 26 |
| 44 | 82 9 31 | 92 21 23 | —22 55 | 94 | 240 58 31 | 17 18 27 | —18 57 |
| 45 | 214 56 6 | 184 27 20 | +21 33 | 95 | 13 45 6 | 109 24 24 | —34 29 |
| 46 | 347 42 41 | 276 33 16 | +6 3 | 96 | 146 31 41 | 201 30 20 | +10 0 |
| 47 | 120 29 16 | 8 39 12 | —9 28 | 97 | 279 18 16 | 293 36 17 | — 5 31 |
| 48 | 253 15 50 | 100 45 9 | —25 0 | 98 | 52 4 50 | 25 42 13 | —21 2 |
| 49 | 26 2 25 | 192 51 6 | +19 29 | 99 | 184 51 25 | 117 48 9 | —36 34 |
| 50 | 158 49 0 | 294 57 3 | + 3 53 | 100 | 317 38 0 | 209 54 6 | + 7 55 |

TABLE XVI.—*Brahma Siddhanta*.—Years of the century.¹

| Yr. | Distance
☾—☉ | ☾'s Anom. | Cor. | Yr. | Distance
☾—☉ | ☾'s Anom. | Cor. |
|-----|-----------------|-----------|---------------|-----|-----------------|--------------|---------------|
| | | | <i>gh. p.</i> | | | | <i>gh. p.</i> |
| 0 | 0° 0' 0" | 0° 0' 0" | 0 0 | 50 | 153° 45' 0" | 284° 58' 32" | + 4 41 |
| 1 | 132 46 30 | 92 5 58 | —15 30 | 51 | 291 31 30 | 16 4 30 | —10 49 |
| 2 | 265 33 0 | 184 11 56 | —31 1 | 52 | 64 18 0 | 109 10 28 | —26 19 |
| 3 | 38 19 30 | 276 17 55 | +13 29 | 53 | 197 4 30 | 201 16 26 | +18 10 |
| 4 | 171 6 0 | 8 23 53 | — 2 2 | 54 | 329 51 0 | 293 22 25 | + 2 40 |
| 5 | 303 52 30 | 100 29 51 | —17 32 | 55 | 102 37 30 | 25 28 23 | —12 51 |
| 6 | 76 39 0 | 192 35 49 | —33 2 | 56 | 235 24 0 | 117 34 21 | —28 21 |
| 7 | 209 25 30 | 284 41 47 | +11 27 | 57 | 8 10 30 | 209 40 19 | +16 9 |
| 8 | 342 12 0 | 16 47 45 | — 4 3 | 58 | 140 57 0 | 301 46 17 | + 0 38 |
| 9 | 114 58 30 | 108 53 43 | —19 33 | 59 | 273 43 30 | 33 52 16 | —14 52 |
| 10 | 247 45 0 | 200 59 42 | —35 3 | 60 | 46 30 0 | 125 58 15 | —30 22 |
| 11 | 20 31 30 | 293 5 40 | + 9 26 | 61 | 179 16 30 | 217 4 13 | +14 7 |
| 12 | 153 18 0 | 25 11 38 | — 6 4 | 62 | 312 8 0 | 310 10 11 | — 1 23 |
| 13 | 286 4 30 | 117 17 37 | —21 35 | 63 | 84 49 30 | 42 16 9 | —16 54 |
| 14 | 58 51 0 | 209 23 36 | +22 55 | 64 | 217 36 0 | 134 22 8 | —32 24 |
| 15 | 191 37 30 | 301 29 33 | + 7 24 | 65 | 350 22 30 | 226 28 6 | +12 6 |
| 16 | 324 24 0 | 33 35 31 | — 8 6 | 66 | 123 9 0 | 318 34 4 | — 3 25 |
| 17 | 97 10 30 | 125 41 29 | —23 36 | 67 | 255 55 30 | 50 40 2 | —18 55 |
| 18 | 229 57 0 | 217 47 28 | +20 53 | 68 | 8 42 0 | 142 46 0 | —34 25 |
| 19 | 2 43 30 | 309 53 26 | + 5 23 | 69 | 161 28 30 | 234 51 58 | +10 4 |
| 20 | 135 30 0 | 41 59 25 | —10 7 | 70 | 294 15 0 | 326 57 57 | — 5 26 |
| 21 | 268 16 30 | 134 5 23 | —25 38 | 71 | 67 1 30 | 59 3 55 | —20 57 |
| 22 | 41 3 0 | 226 11 21 | + 8 52 | 72 | 199 48 0 | 151 9 53 | +23 33 |
| 23 | 73 49 30 | 318 17 20 | + 3 21 | 73 | 332 34 30 | 243 15 51 | + 8 3 |
| 24 | 306 36 0 | 50 23 18 | —12 9 | 74 | 105 21 0 | 335 21 50 | — 7 28 |
| 25 | 79 22 30 | 142 29 16 | —27 39 | 75 | 238 7 30 | 67 27 48 | —22 58 |
| 26 | 212 9 0 | 234 35 14 | +16 51 | 76 | 10 54 0 | 159 33 46 | +21 32 |
| 27 | 344 55 30 | 326 41 12 | + 1 20 | 77 | 143 40 30 | 251 39 44 | + 6 1 |
| 28 | 117 42 0 | 58 47 10 | —14 10 | 78 | 276 27 0 | 343 45 43 | — 9 29 |
| 29 | 250 28 30 | 150 53 9 | —29 41 | 79 | 49 13 30 | 75 51 41 | —25 0 |
| 30 | 23 15 0 | 242 59 7 | +14 49 | 80 | 182 0 0 | 167 57 39 | +19 30 |
| 31 | 156 1 30 | 335 5 5 | — 0 42 | 81 | 314 46 30 | 260 3 38 | + 4 0 |
| 32 | 288 48 0 | 67 11 3 | —16 12 | 82 | 87 33 0 | 352 9 36 | —11 31 |
| 33 | 61 34 30 | 159 17 2 | —31 42 | 83 | 220 19 30 | 84 15 34 | —27 1 |
| 34 | 194 21 0 | 251 23 0 | +12 57 | 84 | 353 6 0 | 176 21 33 | +17 29 |
| 35 | 327 7 30 | 343 28 58 | — 2 43 | 85 | 125 52 30 | 268 27 31 | + 1 58 |
| 36 | 99 54 0 | 75 34 57 | —18 13 | 86 | 258 39 0 | 0 33 29 | —13 32 |
| 37 | 232 40 30 | 167 40 55 | —33 44 | 87 | 31 25 30 | 92 39 27 | —29 3 |
| 38 | 5 27 0 | 259 46 53 | +10 46 | 88 | 164 12 0 | 184 45 25 | +15 27 |
| 39 | 138 13 30 | 351 52 51 | — 4 45 | 89 | 297 58 30 | 276 51 23 | — 0 3 |
| 40 | 271 0 0 | 83 58 50 | —22 15 | 90 | 69 45 0 | 8 57 22 | —15 34 |
| 41 | 43 46 30 | 176 4 48 | —35 45 | 91 | 202 31 30 | 101 3 20 | —31 4 |
| 42 | 176 33 0 | 268 10 46 | + 8 44 | 92 | 335 18 0 | 193 9 18 | +13 26 |
| 43 | 309 19 30 | 0 16 45 | — 6 46 | 93 | 108 4 30 | 285 15 17 | — 2 5 |
| 44 | 82 6 0 | 92 22 43 | —22 16 | 94 | 240 51 0 | 17 21 15 | —17 35 |
| 45 | 214 52 30 | 184 28 41 | +22 13 | 95 | 13 37 30 | 109 27 13 | —33 6 |
| 46 | 347 39 0 | 276 34 39 | + 6 44 | 96 | 146 24 0 | 201 33 11 | +11 24 |
| 47 | 120 25 30 | 8 40 37 | — 8 47 | 97 | 279 10 30 | 293 39 9 | — 4 6 |
| 48 | 253 12 0 | 100 46 35 | —24 18 | 98 | 52 57 0 | 25 45 7 | —19 37 |
| 49 | 25 58 30 | 192 52 34 | +20 12 | 99 | 184 43 30 | 117 51 6 | —35 7 |
| 50 | 158 45 0 | 284 58 32 | + 4 41 | 100 | 317 30 0 | 209 57 4 | + 9 22 |

¹ For the *Siddhanta Śiromani*, correct the values in this table by means of Table XIX.

TABLE XVIII¹.—Second *Ārya Siddhanta*.—Years of the century.

| Yr. | Distance
☾—☉. | ☾'s Anom. | Cor. | Yr. | Distance
☾—☉. | ☾'s Anom. | Cor. |
|-----|------------------|-----------|---------------|-----|------------------|-------------|---------------|
| | | | <i>gh. p.</i> | | | | <i>gh. p.</i> |
| 0 | 0° 0' 0" | 0° 0' 0" | 0 0 | 50 | 158° 53' 30" | 235° 5' 34" | + 3 56 |
| 1 | 132 46 40 | 92 6 7 | —15 31 | 51 | 291 40 10 | 16 11 41 | —11 36 |
| 2 | 265 33 20 | 184 12 13 | —31 2 | 52 | 64 26 50 | 109 17 47 | —27 7 |
| 3 | 38 20 0 | 276 18 20 | +13 26 | 53 | 197 13 30 | 201 23 54 | +17 22 |
| 4 | 171 6 40 | 8 24 26 | — 2 5 | 54 | 330 0 10 | 293 30 0 | + 1 51 |
| 5 | 303 53 21 | 100 30 33 | —17 36 | 55 | 102 46 51 | 25 36 7 | —13 41 |
| 6 | 76 40 1 | 192 36 40 | —33 7 | 56 | 235 33 31 | 117 42 14 | —29 12 |
| 7 | 209 26 41 | 284 42 47 | +11 21 | 57 | 8 20 11 | 209 48 21 | +15 17 |
| 8 | 342 13 21 | 16 48 54 | — 4 10 | 58 | 141 6 51 | 301 52 28 | — 0 14 |
| 9 | 115 0 1 | 108 55 0 | —19 41 | 59 | 273 53 31 | 33 58 34 | —15 46 |
| 10 | 247 46 42 | 201 1 7 | —35 12 | 60 | 46 40 12 | 126 6 40 | —31 17 |
| 11 | 20 33 22 | 293 7 13 | + 9 16 | 61 | 179 27 52 | 218 12 47 | +13 12 |
| 12 | 153 20 2 | 25 13 20 | — 9 15 | 62 | 312 13 32 | 310 18 53 | — 2 19 |
| 13 | 286 6 42 | 117 19 27 | —21 46 | 63 | 85 0 12 | 42 25 0 | —17 51 |
| 14 | 58 53 22 | 209 25 33 | +22 43 | 64 | 217 46 52 | 134 31 6 | —30 22 |
| 15 | 191 40 3 | 301 31 40 | + 7 10 | 65 | 350 33 33 | 226 37 13 | +11 7 |
| 16 | 324 26 43 | 33 37 47 | — 8 21 | 66 | 123 20 13 | 318 43 20 | — 4 14 |
| 17 | 97 13 23 | 125 43 54 | —23 52 | 67 | 256 6 53 | 50 49 27 | —19 56 |
| 18 | 230 0 3 | 217 50 1 | +20 36 | 68 | 28 53 33 | 142 55 34 | —35 27 |
| 19 | 2 46 43 | 309 56 7 | + 5 5 | 69 | 161 40 13 | 235 1 40 | + 9 2 |
| 20 | 185 33 24 | 42 2 13 | —10 26 | 70 | 294 26 54 | 327 7 47 | — 6 29 |
| 21 | 268 20 4 | 134 8 20 | —25 57 | 71 | 67 13 34 | 59 13 54 | —22 1 |
| 22 | 41 6 44 | 226 14 26 | +18 32 | 72 | 200 0 14 | 151 20 0 | +22 28 |
| 23 | 173 53 24 | 318 20 33 | + 3 0 | 73 | 332 46 54 | 243 26 7 | + 6 57 |
| 24 | 306 40 4 | 50 26 39 | —12 31 | 74 | 105 33 34 | 335 32 13 | — 8 34 |
| 25 | 79 26 45 | 142 32 46 | —28 2 | 75 | 238 20 15 | 67 38 20 | —24 7 |
| 26 | 212 13 25 | 234 38 53 | +16 27 | 76 | 11 6 55 | 159 44 27 | +20 22 |
| 27 | 345 0 5 | 326 45 0 | + 0 55 | 77 | 143 53 35 | 251 50 34 | + 4 51 |
| 28 | 117 46 45 | 58 51 7 | —14 36 | 78 | 276 40 15 | 343 56 41 | —10 40 |
| 29 | 250 33 25 | 150 57 13 | —30 7 | 79 | 49 26 55 | 76 2 47 | —26 12 |
| 30 | 23 20 6 | 243 3 20 | +14 21 | 80 | 182 13 36 | 168 8 54 | +18 18 |
| 31 | 156 6 46 | 335 9 27 | — 1 10 | 81 | 315 0 16 | 260 15 1 | + 2 47 |
| 32 | 288 53 26 | 67 15 33 | —16 41 | 82 | 87 46 56 | 352 21 7 | —12 46 |
| 33 | 61 40 6 | 159 21 40 | —32 12 | 83 | 220 33 36 | 84 27 14 | —28 17 |
| 34 | 194 26 46 | 251 27 56 | +12 17 | 84 | 353 20 16 | 176 33 20 | +16 12 |
| 35 | 327 13 27 | 343 34 3 | — 3 14 | 85 | 126 6 57 | 268 39 27 | + 0 41 |
| 36 | 100 0 7 | 75 40 10 | —18 46 | 86 | 258 53 37 | 0 45 34 | —14 50 |
| 37 | 232 46 47 | 167 46 17 | —34 17 | 87 | 41 40 17 | 92 51 41 | —30 22 |
| 38 | 5 33 27 | 259 52 24 | +10 12 | 88 | 164 26 57 | 184 57 48 | +14 7 |
| 39 | 138 20 7 | 351 58 20 | — 5 20 | 89 | 297 13 37 | 277 3 54 | — 1 24 |
| 40 | 271 6 48 | 84 4 27 | —20 51 | 90 | 70 0 18 | 9 10 1 | —16 55 |
| 41 | 43 53 28 | 176 10 34 | —36 22 | 91 | 202 46 58 | 101 16 8 | —32 27 |
| 42 | 176 40 8 | 268 16 40 | + 8 7 | 92 | 335 33 38 | 193 22 14 | +12 2 |
| 43 | 309 26 48 | 0 22 47 | — 7 25 | 93 | 108 20 18 | 285 28 21 | — 3 28 |
| 44 | 82 13 28 | 92 28 53 | —22 56 | 94 | 241 7 58 | 17 34 27 | —19 0 |
| 45 | 215 0 9 | 184 35 0 | +21 31 | 95 | 13 53 39 | 109 40 34 | —34 32 |
| 46 | 347 46 49 | 276 41 7 | + 6 1 | 96 | 146 40 19 | 201 46 41 | + 9 57 |
| 47 | 120 33 29 | 8 47 14 | — 9 30 | 97 | 279 26 59 | 293 52 48 | — 5 34 |
| 48 | 253 20 9 | 100 53 21 | —25 2 | 98 | 52 13 39 | 25 58 55 | —21 5 |
| 49 | 26 6 49 | 192 59 27 | +29 27 | 99 | 185 0 19 | 118 5 1 | —36 37 |
| 50 | 158 53 30 | 285 5 34 | +3 56 | 100 | 317 47 0 | 210 11 8 | + 7 51 |

¹ Table XVII for Centuries is on the next page.

TABLE XVII.—*Second Ārya Siddhānta:*
For centuries.

| Cent.
K. Y. | Distance
C-☉. | C's Anom. | ☉'s Anom. | Cor. |
|----------------|------------------|-------------|-------------|-----------------------|
| 3000 | 178° 30' | 61° 43' 24" | 282° 7' 29" | $\frac{gA}{p}$ - 4 15 |
| 3100 | 131 17 | 271 54 32 | 282 7 16 | + 8 37 |
| 3200 | 69 4 | 122 5 39 | 282 7 1 | +11 28 |
| 3300 | 46 51 | 332 16 47 | 282 6 48 | +19 20 |
| 3400 | 4 38 | 182 27 54 | 282 6 34 | +27 11 |
| 3500 | 322 25 | 32 39 2 | 282 6 20 | -24 57 |
| 3600 | 280 12 | 242 50 10 | 282 6 6 | -17 06 |
| 3700 | 237 59 | 98 1 17 | 282 5 52 | - 9 14 |
| 3800 | 195 46 | 308 12 25 | 282 5 39 | - 1 23 |
| 3900 | 153 33 | 153 23 32 | 282 5 25 | + 8 29 |
| 4000 | 111 20 | 3 34 40 | 282 5 11 | +14 20 |
| 4100 | 69 7 | 213 45 48 | 282 4 57 | +22 12 |
| 4200 | 26 54 | 63 56 55 | 282 4 43 | +30 03 |
| 4300 | 344 41 | 274 8 3 | 282 4 30 | -22 05 |
| 4400 | 302 28 | 124 19 10 | 282 4 16 | -14 14 |
| 4500 | 260 15 | 334 30 18 | 282 4 2 | - 6 22 |
| 4600 | 218 2 | 184 41 26 | 282 3 48 | + 1 29 |
| 4700 | 175 49 | 34 52 33 | 282 3 34 | + 9 21 |
| 4800 | 133 36 | 245 3 41 | 282 3 21 | +17 12 |
| 4900 | 91 23 | 95 14 48 | 282 3 7 | +25 04 |
| 5000 | 49 10 | 305 25 56 | 282 2 53 | -27 05 |

TABLE XIX.—*Siddh. Siromani*

| Quantities to be sub-
tracted from <i>Brāhma</i>
<i>Siddhānta</i> values. | | |
|---|---------------|------------------|
| Tr. | Dist.
C-☉. | C & ☉'s
Anom. |
| 5 | 0' 3" | 0' 5" |
| 10 | 0 6 | 0 9 |
| 15 | 0 9 | 0 14 |
| 20 | 0 12 | 0 18 |
| 25 | 0 15 | 0 23 |
| 30 | 0 18 | 0 27 |
| 35 | 0 21 | 0 32 |
| 40 | 0 24 | 0 36 |
| 45 | 0 27 | 0 41 |
| 50 | 0 30 | 0 45 |
| 55 | 0 33 | 0 50 |
| 60 | 0 36 | 0 54 |
| 65 | 0 39 | 0 59 |
| 70 | 0 42 | 1 3 |
| 75 | 0 45 | 1 8 |
| 80 | 0 48 | 1 12 |
| 85 | 0 51 | 1 17 |
| 90 | 0 54 | 1 21 |
| 95 | 0 57 | 1 26 |
| 100 | 1 0 | 1 30 |

TABLE XXI.—*For days of the
Solar Year.*

| CHAITRA OF PRECEDING YEAR. | | | | |
|----------------------------|-----|--------------|--------------|--------------|
| Day | Ch. | C-☉. | C's Anom. | Long. ☉ |
| 0 | —33 | 317° 42' 19" | 288° 51' 21" | 327° 28' 31" |
| 1 | —32 | 323 53 46 | 301 55 15 | 328 27 39 |
| 2 | —31 | 343 5 12 | 314 59 9 | 329 26 47 |
| 3 | —30 | 354 16 39 | 323 3 3 | 330 25 55 |
| 4 | —29 | 6 28 5 | 341 6 57 | 331 25 4 |
| 5 | —28 | 18 39 32 | 354 10 51 | 332 24 12 |
| 6 | —27 | 31 50 59 | 7 14 45 | 333 23 20 |
| 7 | —26 | 43 2 26 | 20 18 39 | 334 22 28 |
| 8 | —25 | 55 13 53 | 33 22 33 | 335 21 36 |
| 9 | —24 | 67 25 19 | 46 26 26 | 336 20 44 |
| 10 | —23 | 79 36 46 | 59 30 20 | 337 19 53 |
| 11 | —22 | 91 48 13 | 72 34 14 | 338 19 1 |
| 12 | —21 | 103 59 39 | 85 38 8 | 339 18 9 |
| 13 | —20 | 116 11 6 | 98 42 2 | 340 17 17 |
| 14 | —19 | 128 22 33 | 111 45 56 | 341 16 25 |
| 15 | —18 | 140 33 59 | 124 49 50 | 342 15 33 |
| 16 | —17 | 152 45 26 | 137 53 44 | 343 14 41 |
| 17 | —16 | 164 56 53 | 150 57 38 | 344 13 49 |
| 18 | —15 | 177 8 19 | 164 2 32 | 345 12 57 |
| 19 | —14 | 189 19 46 | 177 5 25 | 346 12 6 |
| 20 | —13 | 201 31 13 | 190 9 29 | 347 11 14 |
| 21 | —12 | 213 42 40 | 203 13 13 | 348 10 22 |
| 22 | —11 | 225 54 6 | 216 17 7 | 349 9 30 |
| 23 | —10 | 238 5 33 | 229 21 1 | 350 8 38 |
| 24 | —9 | 250 17 0 | 242 24 55 | 351 7 46 |
| 25 | —8 | 262 28 26 | 255 28 49 | 352 6 55 |
| 26 | —7 | 274 39 53 | 268 32 43 | 353 6 3 |
| 27 | —6 | 286 51 20 | 281 36 37 | 354 5 11 |
| 28 | —5 | 299 3 47 | 294 40 31 | 355 4 19 |
| 29 | —4 | 311 14 13 | 307 44 24 | 356 3 27 |

1. VAIŚĀKHA.

| | | | | |
|----|----|--------------|--------------|------------|
| 0 | —3 | 323° 25' 40" | 320° 48' 18" | 357° 2' 35 |
| 1 | —2 | 335 37 7 | 333 52 12 | 358 1 44 |
| 2 | —1 | 347 48 33 | 346 56 6 | 359 0 52 |
| 3 | 0 | 0 0 0 | 0 0 0 | 0 0 0 |
| 4 | 1 | 12 11 27 | 13 3 54 | 0 59 8 |
| 5 | 2 | 24 22 53 | 26 7 43 | 1 58 16 |
| 6 | 3 | 36 34 20 | 39 11 42 | 2 57 25 |
| 7 | 4 | 48 45 47 | 52 15 36 | 3 56 33 |
| 8 | 5 | 60 57 13 | 65 19 29 | 4 55 41 |
| 9 | 6 | 73 8 40 | 78 23 23 | 5 54 49 |
| 10 | 7 | 85 20 7 | 91 27 17 | 6 53 57 |
| 11 | 8 | 97 31 34 | 104 31 11 | 7 53 5 |
| 12 | 9 | 109 43 0 | 117 35 5 | 8 52 14 |
| 13 | 10 | 121 54 27 | 130 38 59 | 9 51 22 |
| 14 | 11 | 134 5 54 | 143 42 53 | 10 50 30 |
| 15 | 12 | 146 17 20 | 156 46 47 | 11 49 38 |
| 16 | 13 | 158 28 47 | 169 50 41 | 12 48 46 |
| 17 | 14 | 170 40 14 | 182 54 35 | 13 47 54 |
| 18 | 15 | 182 51 40 | 195 58 28 | 14 47 3 |
| 19 | 16 | 195 3 7 | 209 2 22 | 15 46 11 |
| 20 | 17 | 207 14 34 | 222 6 16 | 16 45 19 |
| 21 | 18 | 219 26 1 | 235 10 10 | 17 44 27 |
| 22 | 19 | 231 37 27 | 248 14 4 | 18 43 35 |
| 23 | 20 | 243 48 54 | 261 17 58 | 19 42 43 |
| 24 | 21 | 256 0 21 | 274 21 52 | 20 41 51 |
| 25 | 22 | 268 11 47 | 287 25 46 | 21 40 59 |
| 26 | 23 | 280 23 14 | 300 29 40 | 22 40 7 |
| 27 | 24 | 292 34 41 | 313 33 34 | 23 39 16 |
| 28 | 25 | 304 46 7 | 326 37 27 | 24 38 24 |
| 29 | 26 | 316 57 34 | 339 41 21 | 25 37 32 |
| 30 | 27 | 329 9 1 | 352 45 15 | 26 36 40 |

TABLE XX.—*Samkrānti.*

| Samkrānti. | True
☉'s
Long. | Distance
C-☉. | C's Anom. | Mean
Long. ☉ | Date. |
|-----------------|----------------------|------------------|------------|-----------------|-------------------------------|
| Mīna-Samkrānti. | 330° | 313° 30' 9" | 295° 4' 8" | 327° 56' 39" | 0 Chaitra $\frac{g}{p}$ 31 30 |
| Meṣa-Samkrānti. | 0 | 333 32 22 | 331 38 30 | 357 51 38 | 0 Vaiś. 49 56 |
| Vṛiṣa-S. | 30 | 350 39 25 | 15 48 10 | 28 20 59 | 0 Jyāish. 46 51 |
| Mithuṇa-S. | 60 | 13 42 13 | 68 19 7 | 59 19 7 | 1 Āshāḍha 11 7 |
| Karkatā-S. | 90 | 39 28 36 | 119 44 23 | 90 30 28 | 0 Śrā. 49 48 |
| Simha-S. | 120 | 63 6 33 | 180 54 0 | 121 31 25 | 1 Bhādr. 17 57 |
| Kanyā-S. | 150 | 84 19 15 | 226 14 1 | 152 6 41 | 1 Āsvina. 19 25 |
| Tulā-S. | 180 | 82 25 14 | 263 56 46 | 182 6 18 | 0 Kārtt. 45 53 |
| Vṛiṣchika-S. | 210 | 96 49 57 | 294 29 25 | 211 34 4 | 0 Mārg. 39 26 |
| Dhanuḥ-S. | 240 | 96 21 17 | 319 47 39 | 240 38 0 | 1 Pausa. 8 55 |
| Makara-S. | 270 | 93 45 49 | 342 50 1 | 269 31 46 | 1 Māgha. 28 0 |
| Kumbha-S. | 300 | 92 45 15 | 7 34 5 | 298 33 11 | 0 Phālg. 54 52 |
| Mīna-S. | 330 | 96 17 33 | 37 7 35 | 327 56 41 | 0 Chaitra 44 7 |
| Meṣa-S. foll. | 360 | 106 19 33 | 73 44 42 | 357 51 41 | 1 Vaiś. 5 20 |

TABLE XXI.—*For days of the Solar Year—continued.*

| 2. JYĀISHṬHA. | | | | | 4. ŚRĀVANA. | | | | | 6. ĀSHVINA. | | | | |
|---------------|-------|-------------------|------------|-------------|----------------|-------------------|--------------|--------------|-------|-------------------|--------------|--------------|------|--|
| Day. | Ahar. | Distance
(—○). | Ā's Anom. | Long.○ | Ahar. | Distance
(—○). | Ā's Anom. | Long.○ | Ahar. | Distance
(—○). | Ā's Anom. | Long.○ | Day. | |
| 0 | 28 | 343° 30' 28" | 5° 49' 8" | 27° 35' 48" | 91 | 29° 21' 30" | 108° 54' 45" | 89° 41' 29" | 153 | 65° 11' 5" | 208° 56' 28" | 150° 47' 49" | 0 | |
| 1 | 29 | 353 31 54 | 18 53 3 | 28 34 56 | 92 | 41 32 56 | 121 58 39 | 90 40 81 | 154 | 77 22 32 | 222 0 20 | 151 46 57 | 1 | |
| 2 | 30 | 5 43 21 | 81 56 57 | 29 34 5 | 93 | 53 44 23 | 135 2 53 | 91 39 59 | 155 | 89 34 58 | 235 4 14 | 152 46 6 | 2 | |
| 3 | 31 | 17 54 48 | 45 0 51 | 30 33 13 | 94 | 65 55 50 | 148 6 27 | 92 38 47 | 156 | 101 45 25 | 248 8 8 | 153 45 14 | 3 | |
| 4 | 32 | 30 8 14 | 58 4 45 | 31 32 21 | 95 | 78 7 16 | 161 10 20 | 93 37 56 | 157 | 113 56 52 | 261 12 2 | 154 44 22 | 4 | |
| 5 | 33 | 42 17 41 | 71 8 39 | 32 31 29 | 96 | 90 18 43 | 174 14 14 | 94 37 4 | 158 | 126 8 19 | 274 15 58 | 155 43 30 | 5 | |
| 6 | 34 | 54 29 8 | 84 12 33 | 33 30 37 | 97 | 102 30 10 | 187 18 8 | 95 36 12 | 159 | 138 19 45 | 287 19 50 | 156 42 38 | 6 | |
| 7 | 35 | 66 40 84 | 97 16 26 | 34 29 46 | 98 | 114 41 37 | 200 22 2 | 96 35 20 | 180 | 150 31 12 | 300 23 44 | 157 41 47 | 7 | |
| 8 | 36 | 78 52 1 | 110 20 20 | 35 28 54 | 99 | 126 53 8 | 213 25 56 | 97 34 28 | 161 | 162 42 39 | 313 27 38 | 158 40 55 | 8 | |
| 9 | 37 | 91 3 28 | 123 24 14 | 36 28 2 | 100 | 139 4 30 | 226 29 49 | 98 33 37 | 162 | 174 54 5 | 326 31 32 | 159 40 8 | 9 | |
| 10 | 38 | 103 14 55 | 136 28 8 | 37 27 10 | 101 | 151 15 56 | 239 33 43 | 99 32 45 | 163 | 187 5 52 | 339 35 28 | 160 39 11 | 10 | |
| 11 | 39 | 115 26 21 | 149 32 2 | 38 26 15 | 102 | 163 27 22 | 252 37 37 | 100 31 53 | 164 | 199 16 59 | 352 39 20 | 161 38 19 | 11 | |
| 12 | 40 | 127 37 46 | 162 35 56 | 39 25 27 | 103 | 175 38 51 | 265 41 31 | 101 31 1 | 165 | 211 28 25 | 5 43 13 | 162 37 28 | 12 | |
| 13 | 41 | 139 49 15 | 175 39 50 | 40 24 35 | 104 | 187 50 17 | 278 45 25 | 102 30 9 | 166 | 223 39 53 | 18 47 7 | 163 36 36 | 13 | |
| 14 | 42 | 152 0 41 | 188 43 44 | 41 23 43 | 105 | 200 1 44 | 291 49 18 | 103 29 18 | 167 | 235 51 19 | 31 51 1 | 164 35 44 | 14 | |
| 15 | 43 | 164 12 8 | 201 47 38 | 42 23 51 | 106 | 212 13 11 | 314 53 12 | 104 28 26 | 168 | 248 2 46 | 44 54 55 | 165 34 52 | 15 | |
| 16 | 44 | 176 23 85 | 214 51 32 | 43 23 59 | 107 | 224 24 87 | 327 57 6 | 105 27 34 | 169 | 260 14 12 | 57 58 49 | 166 34 0 | 16 | |
| 17 | 45 | 188 35 1 | 227 55 25 | 44 21 7 | 108 | 236 36 4 | 341 1 0 | 106 26 42 | 170 | 272 25 39 | 71 2 43 | 167 33 9 | 17 | |
| 18 | 46 | 200 46 28 | 240 59 19 | 45 20 14 | 109 | 248 47 31 | 354 4 56 | 107 25 50 | 171 | 284 37 8 | 84 6 37 | 168 32 17 | 18 | |
| 19 | 47 | 212 57 55 | 254 3 13 | 46 19 24 | 110 | 260 58 57 | 7 8 48 | 108 24 59 | 172 | 296 48 32 | 97 10 31 | 169 31 25 | 19 | |
| 20 | 48 | 225 9 22 | 267 7 7 | 47 18 32 | 111 | 273 10 24 | 20 12 43 | 109 24 7 | 173 | 308 59 59 | 110 14 25 | 170 30 33 | 20 | |
| 21 | 49 | 237 20 48 | 280 11 1 | 48 17 40 | 112 | 285 21 50 | 33 18 36 | 110 23 15 | 174 | 321 11 26 | 123 18 19 | 171 29 41 | 21 | |
| 22 | 50 | 249 32 15 | 293 14 55 | 49 16 48 | 113 | 297 33 17 | 46 20 30 | 111 22 23 | 175 | 333 22 52 | 136 22 12 | 172 28 50 | 22 | |
| 23 | 51 | 261 43 42 | 306 18 49 | 50 15 57 | 114 | 309 44 44 | 59 24 24 | 112 31 31 | 176 | 345 34 19 | 149 26 6 | 173 27 58 | 23 | |
| 24 | 52 | 273 55 8 | 319 22 43 | 51 15 5 | 115 | 321 56 10 | 73 28 17 | 113 30 39 | 177 | 357 45 46 | 162 30 0 | 174 27 6 | 24 | |
| 25 | 53 | 286 6 35 | 332 26 37 | 52 14 13 | 116 | 334 7 37 | 85 32 11 | 114 19 48 | 178 | 9 57 13 | 175 38 54 | 175 26 14 | 25 | |
| 26 | 54 | 298 18 2 | 345 30 30 | 53 13 21 | 117 | 346 19 4 | 98 36 5 | 115 19 56 | 179 | 22 8 39 | 188 37 48 | 176 25 22 | 26 | |
| 27 | 55 | 310 29 28 | 358 34 24 | 54 12 29 | 118 | 358 31 31 | 111 39 59 | 116 18 4 | 180 | 34 30 6 | 201 41 42 | 177 24 31 | 27 | |
| 28 | 56 | 322 40 55 | 11 38 18 | 55 11 37 | 119 | 10 41 57 | 124 43 43 | 117 17 13 | 181 | 46 31 33 | 314 45 36 | 178 23 39 | 28 | |
| 29 | 57 | 334 52 22 | 24 42 12 | 56 10 45 | 120 | 22 53 24 | 137 47 47 | 118 16 20 | 182 | 58 42 59 | 227 49 30 | 179 22 47 | 29 | |
| 30 | 58 | 347 3 40 | 37 46 6 | 57 9 53 | 121 | 35 4 51 | 150 51 41 | 119 15 23 | 183 | 80 54 26 | 240 53 24 | 180 21 55 | 30 | |
| 3. ĀSHĀDHĀ. | | | | | 5. BHĀDRAPADĀ. | | | | | 7. KĀRTTĪKĀ. | | | | |
| 0 | 59 | 350° 15' 15" | 50° 50' 0" | 58° 9' 2" | 122 | 47° 16' 17" | 165° 55' 35" | 120° 14' 36" | 184 | 73° 5' 53" | 253° 57' 18" | 181° 21' 5" | 0 | |
| 1 | 60 | 11 28 43 | 63 53 53 | 59 8 10 | 123 | 59 27 44 | 178 59 29 | 121 13 44 | 185 | 85 17 19 | 267 1 11 | 182 20 12 | 1 | |
| 2 | 61 | 23 38 9 | 76 57 47 | 60 7 18 | 124 | 71 39 11 | 190 8 23 | 122 12 52 | 186 | 97 28 46 | 280 5 5 | 183 19 20 | 2 | |
| 3 | 62 | 35 48 35 | 90 1 41 | 61 6 26 | 125 | 83 50 37 | 203 7 16 | 123 12 1 | 187 | 119 40 18 | 293 8 59 | 184 18 28 | 3 | |
| 4 | 63 | 48 1 2 | 103 5 35 | 62 5 34 | 126 | 96 2 4 | 216 11 10 | 124 11 9 | 188 | 131 51 40 | 306 12 53 | 185 17 36 | 4 | |
| 5 | 64 | 60 12 29 | 116 9 29 | 63 4 42 | 127 | 108 13 31 | 229 15 4 | 125 10 17 | 189 | 144 3 3 | 319 16 47 | 186 16 44 | 5 | |
| 6 | 65 | 73 23 55 | 129 13 22 | 64 8 51 | 128 | 120 24 58 | 242 18 58 | 126 9 25 | 190 | 156 14 38 | 332 20 41 | 187 15 52 | 6 | |
| 7 | 66 | 84 35 23 | 143 17 16 | 65 2 59 | 129 | 132 36 24 | 255 22 42 | 127 8 33 | 191 | 168 26 0 | 345 24 35 | 188 15 0 | 7 | |
| 8 | 67 | 96 46 48 | 155 21 10 | 66 3 7 | 130 | 144 47 51 | 268 26 46 | 128 7 42 | 192 | 180 37 26 | 358 28 29 | 189 14 8 | 8 | |
| 9 | 68 | 108 58 16 | 168 25 4 | 67 1 15 | 131 | 156 59 18 | 281 30 40 | 129 6 50 | 193 | 192 48 53 | 11 32 23 | 190 13 16 | 9 | |
| 10 | 69 | 121 9 42 | 181 28 58 | 68 0 23 | 132 | 169 10 44 | 294 34 34 | 130 5 58 | 194 | 205 0 20 | 24 36 17 | 191 12 24 | 10 | |
| 11 | 70 | 133 8 9 | 194 32 52 | 68 59 32 | 133 | 182 22 11 | 307 38 28 | 131 5 6 | 195 | 217 11 46 | 37 40 10 | 192 11 38 | 11 | |
| 12 | 71 | 145 33 36 | 207 36 46 | 69 58 40 | 134 | 193 33 38 | 320 42 22 | 132 4 14 | 196 | 229 23 13 | 50 44 4 | 193 10 40 | 12 | |
| 13 | 72 | 157 44 2 | 220 40 40 | 70 57 49 | 135 | 205 45 4 | 333 46 15 | 133 3 23 | 197 | 241 34 40 | 63 47 56 | 194 9 49 | 13 | |
| 14 | 73 | 169 55 29 | 233 44 34 | 71 56 56 | 136 | 217 56 81 | 346 50 9 | 134 2 31 | 198 | 253 46 7 | 76 51 52 | 195 8 57 | 14 | |
| 15 | 74 | 182 6 56 | 246 48 28 | 73 56 4 | 137 | 230 7 58 | 359 54 3 | 135 1 39 | 199 | 265 57 33 | 89 55 40 | 196 8 3 | 15 | |
| 16 | 75 | 194 18 32 | 259 52 21 | 75 55 13 | 138 | 242 19 26 | 372 57 57 | 136 0 47 | 200 | 278 9 0 | 102 59 38 | 197 7 14 | 16 | |
| 17 | 76 | 206 29 49 | 272 56 15 | 74 54 21 | 139 | 254 30 52 | 385 51 51 | 136 59 55 | 201 | 290 20 27 | 116 9 32 | 198 6 23 | 17 | |
| 18 | 77 | 218 41 16 | 285 60 9 | 75 53 29 | 140 | 266 42 18 | 398 45 45 | 137 59 4 | 202 | 302 31 53 | 129 7 26 | 199 5 30 | 18 | |
| 19 | 78 | 230 52 43 | 298 4 3 | 76 52 37 | 141 | 278 53 45 | 411 39 39 | 138 58 12 | 203 | 314 43 20 | 142 11 20 | 200 4 39 | 19 | |
| 20 | 79 | 243 4 9 | 312 7 57 | 77 51 45 | 142 | 291 5 11 | 424 33 33 | 139 57 20 | 204 | 326 54 47 | 155 15 14 | 201 3 47 | 20 | |
| 21 | 80 | 255 15 36 | 325 11 52 | 78 50 53 | 143 | 303 16 38 | 437 27 27 | 140 56 28 | 205 | 339 6 13 | 168 19 7 | 202 2 55 | 21 | |
| 22 | 81 | 267 27 3 | 338 15 46 | 79 50 1 | 144 | 315 28 5 | 450 21 21 | 141 55 36 | 206 | 351 17 40 | 181 23 1 | 203 2 3 | 22 | |
| 23 | 82 | 279 38 29 | 351 19 40 | 80 49 9 | 145 | 327 39 81 | 463 25 14 | 142 54 44 | 207 | 3 29 7 | 194 26 55 | 204 1 11 | 23 | |
| 24 | 83 | 291 49 58 | 4 23 34 | 81 48 17 | 146 | 339 50 58 | 476 29 1 | 143 53 53 | 208 | 15 40 34 | 207 30 49 | 205 0 19 | 24 | |
| 25 | 84 | 304 1 23 | 17 27 28 | 82 47 25 | 147 | 352 2 25 | 490 33 2 | 144 53 1 | 209 | 27 52 0 | 220 34 43 | 206 59 27 | 25 | |
| 26 | 85 | 316 12 50 | 30 31 21 | 83 46 34 | 148 | 4 13 53 | 503 36 56 | 145 52 9 | 210 | 40 3 27 | 233 38 37 | 206 58 38 | 26 | |
| 27 | 86 | 328 24 16 | 43 35 15 | 84 45 42 | 149 | 16 25 18 | 516 40 50 | 146 51 17 | 211 | 52 14 54 | 246 42 31 | 207 57 44 | 27 | |
| 28 | 87 | 340 35 43 | 56 39 9 | 85 44 50 | 150 | 28 36 45 | 529 44 44 | 147 50 25 | 212 | 64 26 20 | 259 46 25 | 208 56 52 | 28 | |
| 29 | 88 | 352 47 10 | 69 43 3 | 86 43 58 | 151 | 40 48 12 | 542 48 38 | 148 49 33 | 213 | 76 37 47 | 272 50 19 | 209 56 0 | 29 | |
| 30 | 89 | 4 58 36 | 82 46 67 | 87 43 6 | 152 | 52 59 38 | 555 52 32 | 149 48 41 | | | | | 30 | |
| 31 | 90 | 17 10 5 | 95 50 51 | 88 42 75 | | | | | | | | | | |

COMPUTATION OF DATES:—SPECIAL TABLES.

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TABLE XXI.—For the days of the Solar Year—continued.

| 8. MARGASHIRA. | | | | | 10. MAGHA. | | | | | 12. CHAITRA. | | | | |
|----------------|-------|-------------------|--------------|-------------|------------|-------------------|--------------|------------|-------|-------------------|-------------|--------------|------|--|
| Day. | Ahar. | Distance
(—○). | ☾'s Anom. | Long.☉ | Ahar. | Distance
(—○). | ☾'s Anom. | Long.☉ | Ahar. | Distance
(—○). | ☾'s Anom. | Long.☉ | Day. | |
| 0 | 214 | 86° 49' 14" | 253° 54' 13" | 210° 55' 8" | 272 | 75° 58' 2" | 323° 40' 18" | 268° 5' 2" | 332 | 87° 19' 44" | 27° 34' 12" | 327° 18' 12" | 0 | |
| 1 | 215 | 101 0 40 | 298 58 6 | 211 54 16 | 273 | 88 4 29 | 336 44 12 | 269 4 10 | 333 | 99 81 11 | 40 38 6 | 328 12 20 | 1 | |
| 2 | 216 | 113 12 7 | 312 2 0 | 212 53 25 | 274 | 100 15 55 | 349 48 6 | 270 3 18 | 334 | 111 42 38 | 53 42 0 | 329 11 28 | 2 | |
| 3 | 217 | 125 23 34 | 325 5 54 | 213 52 33 | 275 | 112 27 22 | 3 52 0 | 271 2 26 | 335 | 123 54 4 | 66 45 53 | 330 10 37 | 3 | |
| 4 | 218 | 137 35 2 | 338 9 48 | 214 51 41 | 276 | 124 38 49 | 15 55 53 | 272 1 34 | 336 | 136 5 81 | 79 49 47 | 331 9 45 | 4 | |
| 5 | 219 | 149 46 27 | 351 13 40 | 215 50 49 | 277 | 136 50 16 | 28 59 47 | 273 0 42 | 337 | 148 16 58 | 92 53 41 | 332 8 53 | 5 | |
| 6 | 220 | 161 57 54 | 4 17 36 | 216 49 57 | 278 | 149 1 43 | 42 3 41 | 274 59 51 | 338 | 160 28 24 | 105 57 35 | 333 8 1 | 6 | |
| 7 | 221 | 174 9 21 | 17 21 30 | 217 48 5 | 279 | 161 13 9 | 55 7 35 | 275 58 59 | 339 | 172 39 51 | 119 1 29 | 334 7 9 | 7 | |
| 8 | 222 | 186 20 47 | 40 25 24 | 218 48 18 | 280 | 173 24 36 | 68 11 29 | 276 57 7 | 340 | 184 51 18 | 132 5 23 | 335 6 18 | 8 | |
| 9 | 223 | 198 32 14 | 53 29 18 | 219 47 22 | 281 | 185 36 3 | 81 15 53 | 277 57 15 | 341 | 197 2 44 | 145 9 17 | 336 5 26 | 9 | |
| 10 | 224 | 210 43 41 | 66 33 13 | 220 46 30 | 282 | 197 47 30 | 94 19 17 | 278 56 23 | 342 | 209 14 11 | 158 13 11 | 337 4 34 | 10 | |
| 11 | 225 | 222 55 7 | 79 37 5 | 221 45 38 | 283 | 209 58 58 | 107 23 11 | 279 55 32 | 343 | 221 25 38 | 171 17 5 | 338 3 42 | 11 | |
| 12 | 226 | 235 6 34 | 92 40 59 | 222 44 46 | 284 | 222 10 23 | 120 27 5 | 279 54 40 | 344 | 233 37 4 | 184 20 59 | 339 2 50 | 12 | |
| 13 | 227 | 247 18 1 | 105 44 53 | 223 43 54 | 285 | 234 21 46 | 133 30 58 | 280 53 48 | 345 | 245 48 31 | 197 24 52 | 340 1 59 | 13 | |
| 14 | 228 | 259 29 28 | 118 48 47 | 224 43 8 | 286 | 246 33 16 | 146 34 52 | 281 52 56 | 346 | 257 59 58 | 210 28 46 | 341 1 7 | 14 | |
| 15 | 229 | 271 40 54 | 121 52 41 | 225 42 11 | 287 | 258 44 43 | 159 38 46 | 282 52 4 | 347 | 270 11 25 | 223 32 40 | 342 0 15 | 15 | |
| 16 | 230 | 283 52 21 | 134 56 35 | 226 41 19 | 288 | 270 56 10 | 173 42 40 | 283 51 18 | 348 | 282 22 51 | 236 36 34 | 343 59 23 | 16 | |
| 17 | 231 | 296 3 48 | 148 0 29 | 227 40 27 | 289 | 283 7 36 | 186 46 34 | 284 50 21 | 349 | 294 34 18 | 249 40 28 | 344 58 31 | 17 | |
| 18 | 232 | 308 15 14 | 161 4 23 | 228 39 35 | 290 | 295 19 3 | 199 50 28 | 285 49 29 | 350 | 306 45 45 | 262 44 22 | 345 57 39 | 18 | |
| 19 | 233 | 320 26 41 | 174 8 17 | 229 38 44 | 291 | 307 30 30 | 211 54 22 | 286 48 37 | 351 | 318 57 11 | 275 48 16 | 346 56 48 | 19 | |
| 20 | 234 | 332 38 8 | 187 12 10 | 230 37 53 | 292 | 319 41 56 | 224 58 16 | 287 47 45 | 352 | 331 8 38 | 288 52 10 | 347 55 56 | 20 | |
| 21 | 235 | 344 49 34 | 200 16 4 | 231 37 0 | 293 | 331 53 23 | 238 2 10 | 288 46 53 | 353 | 343 20 5 | 301 56 8 | 348 55 4 | 21 | |
| 22 | 236 | 357 1 1 | 213 19 58 | 232 36 8 | 294 | 344 4 50 | 251 6 4 | 289 46 1 | 354 | 355 31 31 | 314 59 57 | 349 54 13 | 22 | |
| 23 | 237 | 9 12 26 | 226 23 52 | 233 35 16 | 295 | 356 16 17 | 264 9 57 | 290 45 9 | 355 | 7 42 58 | 328 8 51 | 349 53 21 | 23 | |
| 24 | 238 | 21 23 55 | 239 27 45 | 234 34 24 | 296 | 8 27 43 | 277 13 51 | 291 44 17 | 356 | 19 54 25 | 341 7 45 | 350 52 29 | 24 | |
| 25 | 239 | 33 35 21 | 252 31 39 | 235 33 33 | 297 | 20 39 10 | 290 17 45 | 292 43 25 | 357 | 32 5 52 | 354 11 39 | 351 51 37 | 25 | |
| 26 | 240 | 45 46 48 | 265 35 33 | 236 32 41 | 298 | 32 50 37 | 303 21 38 | 293 42 34 | 358 | 44 17 18 | 7 15 82 | 352 50 45 | 26 | |
| 27 | 241 | 57 58 15 | 278 39 27 | 237 31 49 | 299 | 45 2 8 | 316 25 33 | 294 41 42 | 359 | 56 28 45 | 20 23 26 | 353 49 53 | 27 | |
| 28 | 242 | 70 9 41 | 291 43 21 | 238 30 57 | 300 | 57 13 30 | 329 29 27 | 295 40 51 | 360 | 68 40 11 | 33 27 20 | 354 49 1 | 28 | |
| | | | | | 301 | 69 24 56 | 342 33 21 | 296 39 59 | | 80 51 38 | 46 31 14 | 355 48 9 | 29 | |

| 9. PAUSHA. | | | | | 11. PHALGUNA. | | | | | 13. VAISAKHA OF THE FOLLOWING SOLAR YEAR. | | | | |
|------------|-------|-------------------|--------------|-------------|---------------|-------------|-------------------|-------------|--------|---|------------|-------------------|-----------|--------|
| Day. | Ahar. | Distance
(—○). | ☾'s Anom. | Long.☉ | Day. | Ahar. | Distance
(—○). | ☾'s Anom. | Long.☉ | Day. | Ahar. | Distance
(—○). | ☾'s Anom. | Long.☉ |
| 0 | 243 | 82° 21' 8" | 304° 47' 15" | 239° 30' 5" | 302 | 81° 36' 23" | 355° 37' 15" | 297° 39' 7" | 362 | 93° 3' 5" | 59° 31' 8" | 356° 47' 17" | 0 | |
| 1 | 244 | 94 32 35 | 317 51 9 | 240 29 13 | 303 | 93 47 50 | 5 41 9 | 298 38 15 | 363 | 105 14 32 | 72 35 2 | 357 46 25 | 1 | |
| 2 | 245 | 106 44 15 | 330 55 8 | 241 28 21 | 304 | 105 59 16 | 21 45 8 | 299 37 23 | 364 | 117 25 58 | 85 38 56 | 358 45 34 | 2 | |
| 3 | 246 | 118 55 28 | 343 58 46 | 242 27 30 | 305 | 118 10 48 | 34 48 58 | 300 36 32 | 365 | 129 37 25 | 98 42 49 | 359 44 42 | 3 | |
| 4 | 247 | 131 6 53 | 357 2 50 | 243 26 38 | 306 | 130 22 10 | 47 52 50 | 301 35 40 | 366 | 141 48 52 | 111 46 43 | 360 43 50 | 4 | |
| 5 | 248 | 143 18 22 | 10 6 44 | 244 25 46 | 307 | 142 33 37 | 60 56 44 | 302 34 48 | 367 | 154 0 18 | 124 50 37 | 1 42 58 | 5 | |
| 6 | 249 | 155 29 48 | 23 10 38 | 245 24 54 | 308 | 154 45 3 | 74 0 38 | 303 33 56 | 368 | 166 11 45 | 137 54 31 | 2 43 6 | 6 | |
| 7 | 250 | 167 41 15 | 36 14 32 | 246 24 2 | 309 | 166 56 31 | 87 4 32 | 304 33 4 | 369 | 178 23 12 | 150 58 25 | 3 41 15 | 7 | |
| 8 | 251 | 179 52 42 | 49 18 26 | 247 23 10 | 310 | 179 7 57 | 100 8 26 | 305 32 13 | 370 | 190 34 38 | 164 2 19 | 4 40 23 | 8 | |
| 9 | 252 | 192 4 8 | 63 22 20 | 248 22 18 | 311 | 191 19 24 | 113 12 20 | 306 31 21 | 371 | 202 46 5 | 177 6 18 | 5 39 31 | 9 | |
| 10 | 253 | 204 15 35 | 75 26 14 | 249 21 27 | 312 | 203 30 51 | 126 16 14 | 307 30 29 | 372 | 214 57 32 | 190 10 7 | 6 38 39 | 10 | |
| 11 | 254 | 216 27 2 | 88 30 8 | 250 20 35 | 313 | 215 42 17 | 139 20 8 | 308 29 37 | 373 | 227 8 58 | 303 14 1 | 7 37 47 | 11 | |
| 12 | 255 | 228 38 58 | 101 34 1 | 251 19 43 | 314 | 227 53 43 | 152 24 2 | 309 28 45 | 374 | 239 20 25 | 216 17 55 | 8 36 56 | 12 | |
| 13 | 256 | 240 49 55 | 114 37 55 | 252 18 51 | 315 | 240 5 10 | 165 27 55 | 310 27 53 | 375 | 251 31 52 | 229 21 48 | 9 36 4 | 13 | |
| 14 | 257 | 253 1 22 | 127 41 49 | 253 17 59 | 316 | 252 16 37 | 178 31 49 | 311 27 1 | 376 | 263 43 18 | 242 25 42 | 10 35 12 | 14 | |
| 15 | 258 | 265 13 49 | 140 45 43 | 254 17 7 | 317 | 264 28 3 | 191 35 43 | 312 26 9 | 377 | 275 54 45 | 255 29 36 | 11 34 20 | 15 | |
| 16 | 259 | 277 24 15 | 153 49 37 | 255 16 16 | 318 | 276 39 30 | 204 39 37 | 313 25 17 | 378 | 288 6 12 | 268 33 30 | 12 33 28 | 16 | |
| 17 | 260 | 289 35 42 | 166 53 31 | 256 15 24 | 319 | 288 50 57 | 217 43 31 | 314 24 25 | 379 | 300 17 39 | 281 37 24 | 13 32 37 | 17 | |
| 18 | 261 | 301 47 9 | 179 57 25 | 257 14 32 | 320 | 301 2 24 | 230 47 25 | 315 23 34 | 380 | 312 29 5 | 294 41 16 | 14 31 44 | 18 | |
| 19 | 262 | 313 58 35 | 193 1 19 | 258 13 40 | 321 | 313 13 50 | 243 51 19 | 316 22 42 | 381 | 324 40 32 | 307 45 12 | 15 30 53 | 19 | |
| 20 | 263 | 326 10 2 | 206 5 18 | 259 12 48 | 322 | 325 25 17 | 256 55 13 | 317 21 50 | 382 | 336 51 59 | 320 49 6 | 16 30 0 | 20 | |
| 21 | 264 | 338 21 29 | 219 9 7 | 260 11 57 | 323 | 338 36 44 | 269 59 7 | 318 20 58 | 383 | 349 3 26 | 333 53 0 | 17 29 8 | 21 | |
| 22 | 265 | 350 32 55 | 232 13 0 | 261 11 5 | 324 | 349 48 10 | 283 3 1 | 319 20 6 | 384 | 1 14 52 | 346 56 54 | 18 28 17 | 22 | |
| 23 | 266 | 2 44 22 | 245 16 54 | 262 10 13 | 325 | 1 59 37 | 296 6 54 | 320 19 15 | 385 | 13 26 19 | 0 0 47 | 19 27 25 | 23 | |
| 24 | 267 | 14 55 49 | 258 20 48 | 263 9 21 | 326 | 14 11 4 | 309 10 48 | 321 18 23 | 386 | 25 37 46 | 13 4 41 | 20 26 33 | 24 | |
| 25 | 268 | 27 7 16 | 271 24 42 | 264 8 29 | 327 | 26 22 31 | 322 14 43 | 322 17 31 | 387 | 37 49 12 | 26 8 35 | 21 25 43 | 25 | |
| 26 | 269 | 39 18 42 | 284 28 36 | 265 7 37 | 328 | 38 33 57 | 335 18 36 | 323 16 39 | 388 | 50 0 39 | 39 18 29 | 22 24 50 | 26 | |
| 27 | 270 | 51 30 9 | 297 32 30 | 266 6 46 | 329 | 50 45 24 | 348 23 30 | 324 15 47 | 389 | 62 13 5 | 52 16 33 | 23 23 58 | 27 | |
| 28 | 271 | 63 41 36 | 310 36 24 | 267 5 53 | 330 | 62 56 51 | 1 26 24 | 325 14 56 | 390 | 74 23 32 | 65 20 17 | 24 23 6 | 28 | |
| | | | | | 331 | 75 8 17 | 14 30 18 | 326 14 4 | 391 | 86 34 59 | 78 24 10 | 25 22 14 | 29 | |
| | | | | | | | | | 392 | 99 36 25 | 91 28 4 | 26 21 23 | 30 | |

TABLE XXII.—For *Ghatikās* and *Palas*.

| gh.
pa. | C—O. | | | C's An. | | | LongO | | | gh.
pa. | C—O. | | | C's An. | | | LongO | | |
|------------|------|----|----|---------|----|----|-------|----|---|------------|------|----|----|---------|----|----|-------|----|---|
| | ° | ' | " | ° | ' | " | ° | ' | " | | ° | ' | " | ° | ' | " | ° | ' | " |
| 1 | 0 | 12 | 11 | 0 | 13 | 4 | 0 | 59 | | 31 | 6 | 17 | 55 | 6 | 45 | 1 | 30 | 33 | |
| 2 | 0 | 24 | 23 | 0 | 26 | 8 | 1 | 58 | | 32 | 6 | 30 | 6 | 6 | 58 | 5 | 31 | 32 | |
| 3 | 0 | 36 | 34 | 0 | 39 | 12 | 2 | 57 | | 33 | 6 | 42 | 17 | 7 | 11 | 9 | 32 | 31 | |
| 4 | 0 | 48 | 46 | 0 | 52 | 16 | 3 | 56 | | 34 | 6 | 54 | 29 | 7 | 24 | 13 | 33 | 31 | |
| 5 | 1 | 0 | 57 | 1 | 5 | 19 | 4 | 56 | | 35 | 7 | 6 | 41 | 7 | 37 | 16 | 34 | 30 | |
| 6 | 1 | 13 | 9 | 1 | 18 | 23 | 5 | 55 | | 36 | 7 | 18 | 52 | 7 | 50 | 20 | 35 | 29 | |
| 7 | 1 | 25 | 20 | 1 | 31 | 27 | 6 | 54 | | 37 | 7 | 31 | 3 | 8 | 3 | 24 | 36 | 28 | |
| 8 | 1 | 37 | 32 | 1 | 44 | 31 | 7 | 53 | | 38 | 7 | 43 | 15 | 8 | 16 | 28 | 37 | 27 | |
| 9 | 1 | 49 | 43 | 1 | 57 | 35 | 8 | 52 | | 39 | 7 | 55 | 26 | 8 | 29 | 32 | 38 | 26 | |
| 10 | 2 | 1 | 54 | 2 | 10 | 39 | 9 | 51 | | 40 | 8 | 7 | 38 | 8 | 42 | 36 | 39 | 25 | |
| 11 | 2 | 14 | 6 | 2 | 23 | 43 | 10 | 50 | | 41 | 8 | 19 | 49 | 8 | 55 | 40 | 40 | 25 | |
| 12 | 2 | 26 | 17 | 2 | 36 | 47 | 11 | 50 | | 42 | 8 | 32 | 1 | 9 | 8 | 44 | 41 | 24 | |
| 13 | 2 | 38 | 29 | 2 | 49 | 41 | 13 | 49 | | 43 | 8 | 44 | 12 | 9 | 21 | 48 | 43 | 23 | |
| 14 | 2 | 50 | 40 | 3 | 2 | 55 | 13 | 48 | | 44 | 8 | 56 | 24 | 9 | 34 | 52 | 43 | 22 | |
| 15 | 3 | 2 | 52 | 3 | 15 | 58 | 14 | 47 | | 45 | 9 | 8 | 35 | 9 | 47 | 55 | 44 | 21 | |
| 16 | 3 | 15 | 3 | 3 | 29 | 2 | 15 | 46 | | 46 | 9 | 20 | 46 | 10 | 0 | 59 | 45 | 20 | |
| 17 | 3 | 27 | 15 | 3 | 42 | 6 | 16 | 45 | | 47 | 9 | 32 | 58 | 10 | 14 | 9 | 46 | 19 | |
| 18 | 3 | 39 | 26 | 3 | 55 | 10 | 17 | 44 | | 48 | 9 | 45 | 9 | 10 | 27 | 7 | 47 | 18 | |
| 19 | 3 | 51 | 37 | 4 | 8 | 14 | 18 | 44 | | 49 | 9 | 57 | 21 | 10 | 40 | 11 | 48 | 18 | |
| 20 | 4 | 3 | 49 | 4 | 21 | 18 | 19 | 43 | | 50 | 10 | 9 | 32 | 10 | 53 | 15 | 49 | 17 | |
| 21 | 4 | 16 | 0 | 4 | 34 | 22 | 20 | 42 | | 51 | 10 | 21 | 44 | 11 | 6 | 19 | 50 | 16 | |
| 22 | 4 | 28 | 12 | 4 | 47 | 26 | 21 | 41 | | 52 | 10 | 33 | 55 | 11 | 19 | 23 | 51 | 15 | |
| 23 | 4 | 40 | 23 | 5 | 0 | 30 | 22 | 40 | | 53 | 10 | 46 | 7 | 11 | 32 | 27 | 52 | 14 | |
| 24 | 4 | 52 | 35 | 5 | 13 | 34 | 23 | 39 | | 54 | 10 | 58 | 18 | 11 | 45 | 30 | 53 | 13 | |
| 25 | 5 | 4 | 46 | 5 | 26 | 37 | 24 | 38 | | 55 | 11 | 10 | 29 | 11 | 58 | 34 | 54 | 12 | |
| 26 | 5 | 16 | 58 | 5 | 39 | 41 | 25 | 38 | | 56 | 11 | 22 | 41 | 12 | 11 | 38 | 55 | 12 | |
| 27 | 5 | 29 | 9 | 5 | 52 | 45 | 26 | 37 | | 57 | 11 | 34 | 52 | 12 | 24 | 42 | 56 | 11 | |
| 28 | 5 | 41 | 20 | 6 | 5 | 49 | 27 | 36 | | 58 | 11 | 47 | 4 | 12 | 37 | 46 | 57 | 10 | |
| 29 | 5 | 53 | 32 | 6 | 18 | 53 | 28 | 35 | | 59 | 11 | 59 | 15 | 12 | 50 | 50 | 58 | 9 | |
| 30 | 6 | 5 | 43 | 6 | 31 | 57 | 29 | 34 | | 60 | 12 | 11 | 27 | 13 | 3 | 54 | 59 | 8 | |

TABLE XXIII.—Names of *Jupiter's* cyclic years.

| No. | Cyclic year. | No. | Cyclic year. |
|-----|--------------|-----|----------------|
| 0 | Vijaya. | 30 | Rudhiredgārīn. |
| 1 | Jaya. | 31 | Raktāksha. |
| 2 | Manmatha. | 32 | Krothana. |
| 3 | Durmukha. | 33 | Kshaya. |
| 4 | Hemalamba. | 34 | Prabhava. |
| 5 | Vilamba. | 35 | Yibhava. |
| 6 | Yikārīn. | 36 | Sukla. |
| 7 | Sārvarī. | 37 | Pramoda. |
| 8 | Plava. | 38 | Prajāpati. |
| 9 | Subhakrit. | 39 | Angirā. |
| 10 | Sobhana. | 40 | Śrimukha. |
| 11 | Krodhin. | 41 | Bhāva. |
| 12 | Viśvāvasu. | 42 | Yuvan. |
| 13 | Parābhava. | 43 | Dhātṛi. |
| 14 | Plavanga. | 44 | Isvara. |
| 15 | Kilaka. | 45 | Bahadhānyā. |
| 16 | Saumya. | 46 | Pramādhin. |
| 17 | Sādharāṇa. | 47 | Vikrama. |
| 18 | Virodhakrit. | 48 | Bhūṛya. |
| 19 | Paridhāvin. | 49 | Chitrabhānu. |
| 20 | Pramādin. | 50 | Sulhāna. |
| 21 | Ananda. | 51 | Tarapa. |
| 22 | Rākhasa. | 52 | Pārthiva. |
| 23 | Amala. | 53 | Vṛaya. |
| 24 | Pingala. | 54 | Sarvajit. |
| 25 | Kālayukta. | 55 | Sarvadhārin. |
| 26 | Siddhārthīn. | 56 | Virodhin. |
| 27 | Raudra. | 57 | Vikṛita. |
| 28 | Durmati. | 58 | Khara. |
| 29 | Dundubhi. | 59 | Nandana. |

TABLE XXIV.—(A) *Equation of the Moon's centre.*

| Arg: C's Anomaly | | EQUATION OF THE MOON'S CENTRE. | | | | | | | | | | Arg: C's Anomaly | |
|------------------|---------|--------------------------------|-------|-------------|-------|-----------------|-------|-----------------|-------|-----------|---------|------------------|---|
| C's Eq. — | | Sūrya Siddh. | | Ārya Siddh. | | 2nd Ārya Siddh. | | Brah. & S. Śir. | | C's Eq. + | | | |
| ° | ' | ° | ' | ° | ' | ° | ' | ° | ' | ° | ' | ° | ' |
| 0° 0' | 180° 0' | 0° 0' 0" | Δ' | 0° 0' 0" | Δ' | 0° 0' 0" | Δ' | 0° 0' 0" | Δ' | 180° 0' | 360° 0' | | |
| 3 45 | 176 15 | 0 19 59 | 5" 33 | 0 19 41 | 5" 25 | 0 19 44 | 5" 26 | 0 19 45 | 5" 27 | 183 45 | 356 15 | | |
| 7 30 | 172 30 | 0 39 52 | 5" 30 | 0 39 17 | 5" 23 | 0 39 23 | 5" 24 | 0 39 25 | 5" 24 | 187 30 | 352 30 | | |
| 11 15 | 168 45 | 0 59 31 | 5" 26 | 0 59 43 | 5" 18 | 0 58 50 | 5" 19 | 0 58 53 | 5" 19 | 191 15 | 348 45 | | |
| 15 0 | 165 0 | 1 18 54 | 5" 17 | 1 17 52 | 5" 11 | 1 18 2 | 5" 12 | 1 18 7 | 5" 13 | 195 0 | 345 0 | | |
| 18 45 | 161 15 | 1 37 53 | 5" 06 | 1 36 41 | 5" 02 | 1 36 53 | 5" 03 | 1 36 59 | 5" 03 | 198 45 | 341 15 | | |
| 22 30 | 157 30 | 1 56 25 | 4" 94 | 1 55 3 | 4" 90 | 1 55 19 | 4" 92 | 1 55 26 | 4" 92 | 202 30 | 337 30 | | |
| 26 15 | 153 45 | 2 14 29 | 4" 81 | 2 13 0 | 4" 79 | 2 13 17 | 4" 79 | 2 13 25 | 4" 80 | 206 15 | 333 45 | | |
| 30 0 | 150 0 | 2 32 0 | 4" 67 | 2 30 25 | 4" 64 | 2 30 44 | 4" 65 | 2 30 53 | 4" 66 | 210 0 | 330 0 | | |
| 33 45 | 146 15 | 2 49 48 | 4" 48 | 2 47 8 | 4" 46 | 2 47 20 | 4" 47 | 2 47 30 | 4" 47 | 213 45 | 326 15 | | |
| 37 30 | 142 30 | 3 4 52 | 4" 28 | 3 3 8 | 4" 27 | 3 3 32 | 4" 28 | 3 3 43 | 4" 28 | 217 30 | 322 30 | | |
| 41 15 | 138 45 | 3 30 8 | 4" 07 | 3 18 22 | 4" 06 | 3 18 47 | 4" 06 | 3 18 59 | 4" 06 | 221 15 | 318 45 | | |
| 45 0 | 135 0 | 3 34 30 | 3" 86 | 3 32 43 | 3" 83 | 3 33 10 | 3" 84 | 3 33 23 | 3" 83 | 225 0 | 315 0 | | |
| 48 45 | 131 15 | 3 48 1 | 3" 61 | 3 46 11 | 3" 59 | 3 46 40 | 3" 60 | 3 46 55 | 3" 61 | 228 45 | 311 15 | | |
| 52 30 | 127 30 | 4 0 33 | 3" 34 | 3 58 46 | 3" 34 | 3 59 17 | 3" 35 | 3 59 31 | 3" 31 | 232 30 | 307 30 | | |
| 56 15 | 123 45 | 4 12 3 | 3" 07 | 4 10 17 | 3" 06 | 4 10 48 | 3" 06 | 4 11 4 | 3" 07 | 236 15 | 303 45 | | |
| 60 0 | 120 0 | 4 22 30 | 2" 78 | 4 20 43 | 2" 77 | 4 21 18 | 2" 79 | 4 21 34 | 2" 79 | 240 0 | 300 0 | | |
| 63 45 | 116 15 | 4 31 46 | 2" 47 | 4 30 7 | 2" 48 | 4 30 35 | 2" 48 | 4 30 54 | 2" 48 | 243 45 | 296 15 | | |
| 67 30 | 112 30 | 4 39 56 | 2" 18 | 4 38 13 | 2" 17 | 4 38 40 | 2" 18 | 4 39 6 | 2" 18 | 247 30 | 292 30 | | |
| 71 15 | 108 45 | 4 46 50 | 1" 84 | 4 45 10 | 1" 84 | 4 45 46 | 1" 84 | 4 46 4 | 1" 85 | 251 15 | 288 45 | | |
| 75 0 | 105 0 | 4 52 32 | 1" 52 | 4 50 52 | 1" 52 | 4 51 30 | 1" 52 | 4 51 49 | 1" 52 | 255 0 | 285 0 | | |
| 78 45 | 101 15 | 4 56 59 | 1" 19 | 4 55 22 | 1" 19 | 4 56 0 | 1" 19 | 4 56 10 | 1" 19 | 258 45 | 281 15 | | |
| 82 30 | 97 30 | 5 0 13 | 0" 80 | 4 58 37 | 0" 86 | 4 59 16 | 0" 87 | 4 59 34 | 0" 87 | 262 30 | 277 30 | | |
| 86 15 | 93 45 | 5 2 9 | 0" 52 | 5 0 23 | 0" 51 | 5 1 1 | 0" 51 | 5 1 30 | 0" 52 | 266 15 | 273 45 | | |
| 90 0 | 90 0 | 5 2 46 | 0" 16 | 5 1 9 | 0" 16 | 5 1 46 | 0" 16 | 5 2 7 | 0" 16 | 270 0 | 270 0 | | |

TABLE XXIV—continued. (B) Equation of the Sun's centre.

| Arg. : Anomaly.
☉'s eq. + | | Sūrya Siddh. | | Arya Siddh. | | 2nd Arya, Brah.
& Siddh. S'w. | | Arg. : Anomaly.
☉'s eq. -- | |
|------------------------------|---------|--------------|-------|-------------|-------|----------------------------------|-------|-------------------------------|---------|
| 0° 0' | 180° 0' | 0° 0' 0" | Δ' | 0° 0' 0" | Δ' | 0° 0' 0" | Δ' | 180° 0' | 360° 0' |
| 3 45 | 176 15 | 0 8 44 | 2° 23 | 0 8 26 | 2° 23 | 0 8 33 | 2° 28 | 183 45 | 356 15 |
| 7 30 | 172 30 | 0 17 24 | 2 21 | 0 16 50 | 2 23 | 0 17 3 | 2 27 | 187 30 | 352 30 |
| 11 15 | 168 45 | 0 25 58 | 2 20 | 0 25 8 | 2 21 | 0 25 23 | 2 24 | 191 15 | 348 45 |
| 15 0 | 165 0 | 0 34 24 | 2 25 | 0 33 22 | 2 20 | 0 33 47 | 2 22 | 195 0 | 345 0 |
| 18 44 | 161 15 | 0 42 38 | 2 19 | 0 41 26 | 2 15 | 0 41 57 | 2 18 | 198 45 | 341 15 |
| 22 30 | 157 30 | 0 50 40 | 2 14 | 0 49 19 | 2 10 | 0 49 55 | 2 12 | 202 30 | 337 30 |
| 26 15 | 153 45 | 0 58 29 | 2 08 | 0 57 0 | 2 05 | 0 57 42 | 2 07 | 206 15 | 333 45 |
| 30 0 | 150 0 | 1 6 3 | 2 02 | 1 4 28 | 1 99 | 1 5 15 | 2 01 | 210 0 | 330 0 |
| 33 45 | 146 15 | 1 13 18 | 1 92 | 1 11 87 | 1 91 | 1 12 31 | 1 94 | 213 45 | 326 15 |
| 37 30 | 142 30 | 1 20 13 | 1 86 | 1 18 29 | 1 83 | 1 19 27 | 1 85 | 217 30 | 322 30 |
| 41 15 | 138 45 | 1 26 47 | 1 75 | 1 25 1 | 1 74 | 1 26 4 | 1 76 | 221 15 | 318 45 |
| 45 0 | 135 0 | 1 32 57 | 1 66 | 1 31 10 | 1 64 | 1 32 17 | 1 66 | 225 0 | 315 0 |
| 48 45 | 131 15 | 1 38 44 | 1 54 | 1 36 56 | 1 54 | 1 38 9 | 1 56 | 228 45 | 311 15 |
| 52 30 | 127 30 | 1 44 5 | 1 43 | 1 42 18 | 1 43 | 1 43 34 | 1 44 | 232 30 | 307 30 |
| 56 15 | 123 45 | 1 48 59 | 1 31 | 1 47 13 | 1 31 | 1 43 32 | 1 33 | 236 15 | 303 45 |
| 60 0 | 120 0 | 1 53 28 | 1 19 | 1 51 40 | 1 19 | 1 53 3 | 1 20 | 240 0 | 300 0 |
| 63 45 | 116 15 | 1 57 22 | 1 05 | 1 55 39 | 1 06 | 1 57 5 | 1 08 | 243 45 | 296 15 |
| 67 30 | 112 30 | 2 0 50 | 0 92 | 1 59 8 | 0 93 | 2 0 27 | 0 94 | 247 30 | 292 30 |
| 71 15 | 108 45 | 2 3 46 | 0 78 | 2 2 6 | 0 79 | 2 3 37 | 0 80 | 251 15 | 288 45 |
| 75 0 | 105 0 | 2 6 11 | 0 66 | 2 4 32 | 0 65 | 2 6 4 | 0 64 | 255 0 | 285 0 |
| 78 45 | 101 15 | 2 8 4 | 0 55 | 2 6 27 | 0 51 | 2 8 1 | 0 52 | 258 45 | 281 15 |
| 82 30 | 97 30 | 2 9 26 | 0 37 | 2 7 50 | 0 37 | 2 9 25 | 0 36 | 262 30 | 277 30 |
| 86 15 | 93 45 | 2 10 15 | 0 22 | 2 8 40 | 0 22 | 2 10 15 | 0 22 | 266 15 | 273 45 |
| 90 0 | 90 0 | 2 10 31 | 0 07 | 2 8 56 | 0 07 | 2 10 31 | 0 07 | 270 0 | 270 0 |

TABLE XXV—continued.

| Place. | N. Lat. | E. fr.
Gr. | Time
Diff. fr.
Lanka |
|-------------------------|---------|---------------|----------------------------|
| Dvārakā | 22° 18' | 68 58' | —1 11 |
| Elura | 20 2 | 75 1 | —0 6 |
| Farrakhābād | 27 23 | 79 35 | +0 49 |
| Gayā | 24 46 | 86 2 | +1 31 |
| Ghāzipur | 25 35 | 83 34 | +1 13 |
| Girnar | 21 30 | 70 30 | —0 52 |
| Goa | 15 27 | 73 53 | —0 19 |
| Gorakhpur | 26 44 | 83 23 | +1 17 |
| Gurkhā | 27 52 | 94 28 | +1 26 |
| Gwalior | 26 13 | 78 7 | +0 24 |
| Haidarābād
(Dehkan). | 17 18 | 78 30 | +0 28 |
| Haidarābād
(Sindh). | 25 24 | 68 18 | —1 14 |
| Hardā | 23 18 | 77 2 | +0 13 |
| Hardwar | 29 55 | 78 7 | +0 24 |
| Kushangābād | 22 43 | 77 39 | +0 19 |
| Indor | 22 41 | 75 45 | +0 1 |
| Jabalpur | 23 9 | 79 58 | +0 44 |
| Jagannāthpur | 19 46 | 86 50 | +1 41 |
| Jalgaum | 20 25 | 74 33 | —0 10 |
| Jambū | 22 44 | 74 49 | —0 7 |
| Jaypur | 26 56 | 75 53 | +0 1 |
| Jhārat | 25 37 | 78 35 | +0 29 |
| Jodhpur | 26 19 | 73 2 | —0 27 |
| Jūnāgadh | 21 29 | 70 22 | —0 53 |
| Kalingapatnam | 16 18 | 84 9 | +1 23 |
| Kalyan | 19 13 | 73 10 | —0 25 |
| Kanauj | 27 8 | 79 53 | +0 41 |
| Kanchi | 12 50 | 79 44 | +0 39 |
| Kanhpur | 28 28 | 80 19 | +0 46 |
| Katak | 20 28 | 86 53 | +1 42 |
| Khambāt (Cam-
bay). | 22 18 | 73 32 | —0 32 |
| Khātmandu | 27 43 | 85 17 | +1 36 |
| Kochi (Cochin) | 9 56 | 78 15 | +0 4 |
| Kolāpur | 16 43 | 74 13 | —0 15 |
| Lahor | 31 33 | 74 16 | —0 14 |
| Lakhnau | 26 51 | 80 66 | +0 52 |
| Madhurā | 9 56 | 78 7 | +0 23 |
| Madras | 13 5 | 80 17 | +0 46 |
| Maisur | 12 18 | 76 40 | +0 9 |
| Mangalur | 12 52 | 74 50 | —0 10 |
| Māndavi | 22 56 | 89 24 | —1 3 |
| Mathurā | 27 28 | 77 41 | +0 20 |
| Mongir | 25 22 | 86 30 | +1 58 |
| Multān | 30 13 | 71 26 | —0 43 |
| Nāgaur | 21 8 | 79 5 | +0 34 |
| Nalā | 20 0 | 73 44 | —0 20 |
| Pandharpur | 17 39 | 75 21 | —0 4 |
| Patiyālā | 30 20 | 76 5 | +0 7 |
| Pātna | 25 33 | 85 21 | +1 35 |
| Pupā | 18 29 | 73 13 | —0 13 |
| Purniya | 25 43 | 87 51 | +1 58 |
| Rāmesvaram | 9 15 | 79 30 | +0 36 |
| Ratnāgiri | 17 0 | 73 20 | —0 34 |
| Rewā | 24 32 | 81 18 | +0 56 |
| Sāgar | 23 51 | 78 43 | +0 30 |
| Sahet Māhet | 27 31 | 82 5 | +1 2 |
| Sambhalpur | 21 31 | 83 67 | +1 21 |
| Sātārā | 17 41 | 74 1 | —0 17 |
| Sironj | 24 6 | 77 38 | +0 19 |
| Solāpur | 17 39 | 75 54 | +0 2 |
| Somnāthpatan | 23 4 | 71 23 | —0 43 |
| Sīnagar | 34 6 | 74 55 | —0 8 |
| Sīrangapatnam | 12 24 | 76 41 | +0 10 |
| Surat | 21 10 | 73 32 | —0 32 |
| Tanjor | 10 45 | 79 7 | +0 34 |
| Thāpā | 19 13 | 72 57 | —0 28 |
| Travankor | 9 10 | 76 60 | +0 11 |
| Trichinapalli | 10 47 | 78 43 | +0 29 |
| Trivandram | 8 30 | 76 56 | +0 11 |
| Udaypur | 24 37 | 73 43 | —0 20 |
| Ujjain | 23 9 | 75 43 | 0 0 |

TABLE XXV.—Latitudes and Longitudes of Places.

| Place. | N. Lat. | Longitude. | | Place. | N. Lat. | Longitude. | |
|--------------|---------|---------------|-----------------------------|-----------------------------|---------|---------------|-----------------------------|
| | | E. fr.
Gr. | Time
Diff. fr.
Lanka. | | | E. fr.
Gr. | Time
Diff. fr.
Lanka. |
| Abu (Arbuda) | 24° 48' | 72° 46' | gh. p. | Beigaum | 15° 50' | 74° 31' | gh. p. |
| Agra | 27 10 | 77 59 | +0 23 | Bhāgalpur | 25 13 | 86 59 | +1 53 |
| Abmadābād | 23 2 | 72 32 | —0 32 | Bharatpur | 27 12 | 77 27 | +0 15 |
| Abmadnagar | 19 8 | 74 43 | —0 10 | Bharoch | 31 44 | 73 58 | —0 28 |
| Ajappā | 20 37 | 76 48 | +0 1 | Bhela | 23 30 | 77 48 | +0 21 |
| Ajmer | 26 28 | 74 37 | —0 11 | Bhopal | 23 14 | 77 20 | +0 16 |
| Aligadh | 27 53 | 78 5 | +0 14 | Bijjanagar | 15 17 | 76 30 | +0 8 |
| Allahābād | 25 25 | 81 51 | +1 1 | Bijapur | 16 48 | 75 44 | +0 0 |
| Amaravati | 16 35 | 80 24 | +0 20 | Bikaner | 23 1 | 73 18 | —0 24 |
| Amritsar | 31 37 | 74 48 | —0 9 | Bombay | 18 57 | 72 51 | —0 29 |
| Anhilwād | 23 47 | 71 56 | —0 40 | Bundi | 25 36 | 75 37 | —0 1 |
| Arkat | 12 52 | 79 21 | +0 37 | Burhanpur | 21 18 | 76 17 | +0 7 |
| Aurangābād | 19 52 | 75 20 | —0 4 | Calcutta | 22 36 | 88 23 | +2 8 |
| Ayodhya—Audh | 26 48 | 82 8 | +1 4 | Dehli | 28 27 | 77 12 | +0 15 |
| Bādnai | 16 56 | 75 40 | —0 1 | Devagiri (Dhaul-
tābād). | 19 54 | 75 14 | —0 6 |
| Banāras | 25 20 | 83 0 | +1 13 | Dhaka | 23 45 | 90 23 | +2 27 |
| Banavāsi | 14 34 | 75 2 | —0 7 | Dhārā | 23 35 | 75 16 | —0 5 |
| Bangalore | 12 57 | 77 35 | +0 18 | Dhārwarā | 15 28 | 75 2 | —0 7 |
| Bardhwan | 23 13 | 87 54 | +2 2 | Dholpur | 26 40 | 77 53 | +0 22 |
| Bārōdā | 23 16 | 73 9 | —0 30 | Dhulia | 20 53 | 74 43 | —0 10 |
| Bārsi | 18 13 | 76 40 | +0 1 | | | | |

TABLE XXVI.—Showing the times of rising (in *Asas* or sixths of *vināḍḍi*) in 10°–32° north latitude, or *ullagna* equivalents in *Oblique Ascension*.

| Sign. | LATITUDES. | | | | | | | | | | | |
|----------|------------|------|------|------|------|------|------|------|------|------|------|------|
| | 10° | 11° | 12° | 13° | 14° | 15° | 16° | 17° | 18° | 19° | 20° | 21° |
| I & XII | 1544 | 1531 | 1518 | 1506 | 1492 | 1478 | 1466 | 1452 | 1438 | 1425 | 1411 | 1396 |
| II & XI | 1693 | 1681 | 1672 | 1660 | 1650 | 1639 | 1627 | 1616 | 1606 | 1593 | 1582 | 1570 |
| III & X | 1828 | 1819 | 1805 | 1791 | 1776 | 1762 | 1747 | 1733 | 1719 | 1705 | 1691 | 1676 |
| IV & IX | 1977 | 1961 | 1945 | 1929 | 1914 | 1898 | 2008 | 2007 | 2018 | 2017 | 2022 | 2026 |
| V & VIII | 1897 | 1909 | 1918 | 1928 | 1940 | 1952 | 1963 | 1974 | 1985 | 1997 | 2008 | 2020 |
| VI & VII | 1796 | 1809 | 1823 | 1834 | 1843 | 1852 | 1874 | 1888 | 1903 | 1915 | 1929 | 1944 |

| Sign. | LATITUDES. | | | | | | | | | | | | Chara. |
|----------|------------|------|------|------|------|------|------|------|------|------|------|-------|--------|
| | 22° | 23° | 24° | 25° | 26° | 27° | 28° | 29° | 30° | 31° | 32° | | |
| I & XII | 1383 | 1368 | 1353 | 1337 | 1322 | 1306 | 1290 | 1274 | 1257 | 1241 | 1224 | + 130 | |
| II & XI | 1558 | 1546 | 1533 | 1521 | 1508 | 1493 | 1478 | 1460 | 1445 | 1429 | 1414 | + 5 | |
| III & X | 1689 | 1688 | 1689 | 1688 | 1689 | 1688 | 1686 | 1681 | 1675 | 1669 | 1663 | —135 | |
| IV & IX | 2081 | 2087 | 2091 | 2097 | 2102 | 2106 | 2109 | 2111 | 2113 | 2115 | 2116 | —135 | |
| V & VIII | 2082 | 2044 | 2057 | 2069 | 2083 | 2094 | 2107 | 2121 | 2135 | 2151 | 2166 | + 5 | |
| VI & VII | 1969 | 1972 | 1987 | 2003 | 2018 | 2034 | 2060 | 2086 | 2083 | 2099 | 2116 | + 130 | |

For the rule see above, §80.

In the column *Chara* are entered the *Asas* by which the equivalent in right ascension of the several signs differs from the minutes of each sign. This difference is combined with the ascensional difference in the above table. As the former difference, however, was first introduced by Bhāskara, the amount of *Chara* must be added to the equivalents in oblique ascension if the date calculated is previous to Bhāskara, A. D. 1150.

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ERRATA AND CORRIGENDA

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| <p>Page 1, first footnote, <i>prefix the numeral</i> ¹.</p> <p>" 2, line 9, <i>after—sheet, add—</i>This practice agrees, however, with that observable on Grantha palm-leaf MSS. which I have used.</p> <p>" 5, transcript, line 3, <i>read—</i>(according to a suggestion made by Dr. Kern) <i>visaye savattha</i>.</p> <p>" 7, line 3, from bottom, <i>for—</i>"[We send greeting] to . . . princes, <i>read—</i>"In our whole territory [we send greeting] to the royal princes.</p> <p>" .. <i>delete note</i> ¹⁰.</p> <p>" 8, line 16, <i>for—Khamdaḍha read—Khamdaḍha</i>.</p> <p>" 9, note ³⁶, <i>for—</i>anuvartayettaya, <i>read—</i>anuvartaye tasya.</p> <p>" 10, line 5, from bottom, <i>for—</i>²sādhukenaḥ, <i>read—</i>²sādhukinaḥ.</p> <p>" 12, transcript, line 2, in श्रीविष्णुवचनं <i>read—</i>श्रीविष्णुवचनं.</p> <p>" .. line 15, <i>for—</i>1700 A.D. <i>read—</i>700 A.D.</p> <p>" 14, 3rd and 4th footnotes to be numbered ¹⁴ and ¹⁵.</p> <p>" 15, line 3, <i>for—</i>polden, <i>read—</i>golden.</p> <p>" .. line 8, <i>delete</i> ¹⁹.</p> <p>" .. 24, <i>for—</i>² read—¹⁹.</p> <p>" 17, .. 18, <i>before</i> grahaṭhani, <i>insert—</i>pravrajita, which is visible above the line in a photograph furnished by the editor; see also M. Senart, <i>Jour. Asiat.</i> VIII^eme Sér., tom. XI, p. 512, note.</p> <p>" .. 3rd line, from bottom, <i>for—</i>Pujetava eva, <i>read—</i>Puje-[ta]v[iya]va.</p> <p>" .. last line, <i>for—</i>prakaraṇena, <i>read—</i>akareṇa, which Dr. Burgess's new facsimile gives quite plainly.</p> <p>" note ¹, <i>for—</i>Dasamekandha, <i>read—</i>Dasamaśkandha.</p> <p>" 18, line 4, <i>for—</i>²bhatiyeva, <i>read—</i>bhatiya va.</p> <p>" .. line 8, .. ichh .. ichha.</p> <p>" .. 14, .. (i) ^{xx} yachha^o .. istridhiya-
chha^o.</p> <p>" .. 15, .. nikay(a) .. nikaye; and
<i>add</i> ^{xxx} at the end of the line.</p> <p>" .. line 18, <i>insert</i> ब्रजिन before चवत्ति.</p> <p>" .. <i>delete</i> notes ³⁷ and ³⁸.</p> <p>" 19, line 8, <i>for—</i>पञ्चरत्न, <i>read—</i>चवत्ति.</p> | <p>Page 19, line 6, <i>for—</i>चवत्तिव, <i>read—</i>चवत्ति व.</p> <p>" .. 13, .. र -- यक्ष .. रजिषियक्ष, and <i>for</i>
<i>निकय, read—</i>निकय, and <i>add</i> — at the
end of the line.</p> <p>" .. line 14, <i>for—</i>दिपन, <i>read—</i>दिपन.</p> <p>" .. 25, .. —important point? <i>read—</i>reason?
<i>Akareṇa</i> stands, as the reading <i>akalana</i>
of Kālsi shows, <i>for</i> <i>ākareṇa</i>; and <i>akāro</i>
means in Pāli 'the reason.'</p> <p>" .. note ⁴⁰, first line, <i>for—</i>text, <i>read—</i>Kālsi
version likewise.</p> <p>" 20, <i>delete</i> note ⁴⁰. <i>Vo</i> is a vicarious form for <i>va</i>,
which occurs frequently in the Shāh-
bāgarhi version.</p> <p>" 22, note ⁴, <i>for—</i>Rājyachintakāri, <i>read—</i>⁴kārin.</p> <p>" 24, line 5, from bottom, <i>for</i> "May God,"
<i>read—</i>"May, O God."</p> <p>" 25, line 20, <i>for—</i>जितारविषु <i>read—</i>जितारविषु.</p> <p>" 26, .. 13, .. गरीहर्षर .. हर्षर.</p> <p>" .. 25, .. गरीहर्ष .. गरीहर्ष.</p> <p>" 28, note ³⁴, .. स्मृति: .. स्मृति:</p> <p>" 31, line 1, .. वरीचने .. वरीचने.</p> <p>" .. 17, .. सुवचनती .. सुवचनसुती.</p> <p>" 40, line 10, <i>read—</i>the vanquisher of the
prince Chodagaṅga.</p> <p>" .. line 28, <i>read—</i>Chodagaṅga.</p> <p>" 43, .. 1, .. —the prowess of the prince
Chodagaṅga; and <i>strike out</i> note 26.</p> <p>" 46, line 8, <i>read—</i>of Chodagaṅga's champions.</p> <p>" 47, .. 21, .. —Chodagaṅga.</p> <p>" 48, .. 24, .. —puṣpavantāva.</p> <p>" 49, .. 1, from the bottom, <i>read—</i>to Choda-
gaṅga's champions.</p> <p>" 53, sixth footnote, <i>prefix the numeral</i> ².</p> <p>" .. seventh .. <i>for—</i>Dhurgabhata, <i>read—</i>
Durgabhata.</p> <p>" 55, text line 40, <i>for—</i>चपूवती च, <i>read—</i>चपूवती च.</p> <p>" 65, line 2, <i>read—</i>jāta.</p> <p>" 66, .. 22, .. —samjñām.</p> <p>" .. 32, .. —surālay.</p> <p>" 68, note ⁴, <i>delete</i> ²—I would add . . . Bais
nobles, and <i>add—</i>The rule refers to
words beginning with <i>va</i>.</p> <p>" 69, line 7, <i>for—</i>mahārādhirdja, <i>read—</i>mahā-
rājādhirdja.</p> <p>" .. note ⁹, <i>for—</i>महाराजिना, <i>read—</i>मह⁹.</p> <p>" 70, note ¹⁰, <i>for—</i>'Yasomati', <i>read—</i>'Yaśomati'</p> |
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- Page 72, line 19, for—*सम्यक्प्रमाणः* read—*सम्यक्प्रमाणः*.
 " " " " *ईशासुप्रमाणः* " *ईशासुप्रमाणः*.
 " " " 25, " *प्रविष्टः* " *प्रविष्टः*.
 " " line 28, for—*प्रविष्टः* read—*प्रविष्टः*.
 " 73, " 10, " *प्रवि* " *प्रवि*.
 " " note on line 10, for—*सीमन्तुप्रमाणः* read—*सीमन्तुप्रमाणः*.
 " 74, line 4, for " excellent, read—*chattels and*
 " " *dele* note ²⁶.
 " 79, line 12, for—*सीमेनच*, read—*सीमेन च*.
 " " 23, for—*समानच* read—*समानच*.
 " 80, " 13, for—*सुवः* read—*सुवैः*.
 " 81, " 3, for—*सम्यक्प्रमाणः*, read—*सम्यक्प्रमाणः*.
 " 82, " 12, " *Pātāla* " *Pātāla*.
 " 85, " 1, " *Lallah* " *Lalla*.
 " 87, text line 23, for—*विषयाचा*, read—*विषयाचा*.
 " " 34, for—*प्राज्ञः* read—*प्राज्ञः*.
 " 88, " 36, for—*सामान्यः* read—*सामान्यः*.
 " " 48, for [*u*] read only [*u*].
 " 93, " beginning of 5th sloka, for—*सम*,
 read—*सम*.
 " 95, line 30, for—*Andhra*, read—*Andhra*.
 " 96, line 26, for *Sātakani*,—read—*Sātakani*.
 " 97, last line, for—*tot hat*, read—*to that*.
 " 99, line 35, for—*prakṛiptāvanam*, read—*prakṛiptāvanam*.
 " 100, line 40, after *Thoḍhuka* *dele* II.
 " 101, " 22, for—*Dombaka*, read—*Dombaka*.
 " 102, " 17, " *naivete*, read—*naivete*.
 " " note ¹⁸, for—*But its meaning, &c.* read—*Dr. Hultsch, ante, page 85, note ², has shown that the correct reading of the Valabhi plate is Śrī-Nāga.*
 " 103, line 41, for—*May 13th*, read—*May 14th*.
 " 104, " 12, " *निवृत्तप्रमाणः* read—*निवृत्तः*.
 " 106, " 6, " *सम*, read—*सम*.
 " " 19, " *विषयवाचा*, read—*विषयवाचा*.
 " 107, " 17, " *सामान्यः* read—*सामान्यः*.
 " 109, note ⁶⁰, for—*darśanatoḥ*, read—*darśanataḥ*.
 " 111, last line but one, for—*Śringārā*, read—*Śringārā*.
 " 117, line 16, for—*was*, read—*is*.
 " 119, last line but one, for—*Sār* read—*Sārī*.
 " " note ¹, for—*समानच*, read—*समानच*.
 " 120, line 4, " *Parśva* " *Parśva*.
 " " 13, " *सम्यक्प्रमाणः* " *सम्यक्प्रमाणः*.
 Heading of the plate facing p. 124, for—*Vaśovarman*, read—*Yasovarman*.

Page 128, line 18, read—[*सामान्य*].

- " 129, " 15, " *सम्यक्प्रमाणः*.
 " 140, " 5, " *निवृत्तः*.

Page 141, line 5, read—*सम्यक्*.

- " 143, " 16, " *सम्यक्*.
 " 146, " 20, " *सम्यक्*.
 " 153, heading, for—*INSCRIPTION No. III*, read—*INSCRIPTION No. VIII*.
 " 155, note², line 7, for—*Śrīmad*, read—*Śrīmad*.
 " 156, 20th sloka, for *सम्यक्प्रमाणः*, read *सम्यक्प्रमाणः*.
 " 160, text line 22, for *सम्यक्प्रमाणः*, read *सम्यक्प्रमाणः*.
 " 166, " 17, " *विषयवाचा*.
 " " 20, " *विषयवाचा*.
 " " 21, " *विषयवाचा*.
 " 170, transpose the first line of this page to the bottom.
 " 174, footnote ⁴⁸, for—*actual representation*, read—*actual representation*.
 " 181, line 31, read—*यदीष्टि*.
 " 182, " 12, " *यदीष्टि*.
 " 186, last line but one, for—*समानच* read—*समानच*.
 " 187, note¹¹ for—*सम्यक्प्रमाणः* read—*सम्यक्प्रमाणः*.
 " 195, footnotes, last line but one, prefix ¹ before This.
 " 198, line 4, read—*विषयवाचा*.
 " 201, last footnote, for—⁵ read ⁵¹.
 " 207, line 8, for—*Bateśvar* read—*Bagrāri*.
 " " 10, for—*said to have been found² in Āgra district*, read—*from the banks of a lake at Bagrāri² close to Mahobā in the Hamīrpur district*.
 " " footnote³, for—³I am somewhat doubtful about this; for the, read—³ Conf. Führer's *Archaeological Survey Lists, N.-W. Proc.*, p. 334. This.
 " 210, first footnote, prefix ¹¹.
 " 221, note ²⁶, for—*the Chola King Rajendra Chola*, read—*the Chola King Rajendra Chola*.
 " 223, note ⁷, for—*published editions*, read—*published editions*.
 " 224, line 2, for *Navasāhadākaccharita* read *Navasāhadākaccharita*.
 " 230, line 31, *delete*—and to *Vishnu-Rāmeśvara*.
 " 232, note⁶⁰, add—*The story is confirmed by the statement of Śrīpāla in verse 9 of the Vāḍnagar Prastāvi, below, p. 294.*
 " 234, note⁴⁴, *delete*—*From these, &c.*
 " " note ⁴⁸, for—*ruds* read—*rude*.
 " " " ⁴¹, " *यदीष्टि* " *यदीष्टि*.
 " 245, note¹³, add—*The lacuna may be filled up by writing सम्यक्प्रमाणः*.
 " 247, line 15, for—*विषयवाचा* read—*विषयवाचा*.
 " 248, note ²², for—*Brāhmap* read—*Brahman*.
 " " " ²⁶, for—*in verse 13 line 12* read—*(in verse 13, line 12)*.

Page 249, note ²⁷, for—*दुवह*. read—*दुवह*.

„ 250, note ²⁸, for—*Sri* read—*Sri*.

„ 255, notes, line 4, for ² read ²⁸.

„ „ „ insert ²⁴ at the beginning of line 5.

„ 259, line 12, and p. 267, v. 49; see p. 353.

„ 287, note¹, add—This inscription is identical with Gen. Sir A. Cunningham's No. 4, from Mahābān, *Arch. Sur. Rep.* vol. XX, pl. x.

„ 292, line 15, place the figure [१६] after this line, and delete the strokes in line 16, and note ²⁸. Line 16 ought to contain only the words—*चम जीजी वावा मावि*.

„ 293, line 13, for—*मावी वसुद* read—*मावावसुद*.

„ 294, lines 31-34, for—against the King of Sindh . . . rulers, read—against Sindhurāja, i.e.,—possibly the king of Sindh, but more probably Sindhurāja of Mālva.

„ 311, line 3, read *०५५*.

„ 312, „ 11 „ clans of the Brahman-kshatriyas.

„ 317, to footnotes, lines 2 and 3 in first column, prefix the reference figures ⁷ and ².

„ 328, note ¹¹, for—*सेवर्दि* read—*सेवर्दि*.

„ 393, line 13, for (*sthāniya*), read—(*sthāniya*).

„ 394, „ 10, from bottom, read—inscription.

„ 394, „ 33, for—inscriptions read—inscription.

Page 394, footnote ², read—*or Proshthya*.

„ 395 note¹², for—If this is correct, etc., read—The inscription apparently has to be read from below.

„ 396, footnote²⁷, read—*प्रतिष्ठापिनी*.

„ „ „ ²⁸, for—*Ayāga* read—*Ayāga*.

„ 397, „ ²⁸, for—*वाविदि* read—*वाविदि*.

„ 433, last line, for 510° read 150°.

„ 437, line 7, read 20 = 17 + 3 Aug.

„ „ „ 28, „ 33 = 19 + 14 April.

„ „ „ 29, „ 50 April = 20th May.

„ 442, last line, 5th col. of Table, read 359° 27' 36°.

„ 444, Table III, below 1st col., for 26 Feb. read 12 Feb. C. year, and for 27 Feb. L. Yr., read 13 Feb. L. Year.

„ „ Table III, below 7th col., read 0 = 17, Aug.

„ 449, footnote², 2nd line, for—if in the left &c., read—if in the right, it is subtractive.

„ 455, Table XX, in Dist. ६ — ०, 7th line, for —84° &c., read—81° 19' 15°, and 8th line for—82° &c., read—92° 25' 14°.

„ 456, against Ahar. 183 in Dist. ६ — ०, read —70° 54' 26°; against Ahar. 184, read—83°, &c., 185, read—95° &c., and against 186 read—107° 28' 46°.

