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Volume IV (1896-97)



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EPIGRAPHIA INDICA

AND

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ADDITIONS AND CORRECTIONS.

- Page 2, line 23 f., for "denoting the *nakshatra* under which the god Vishnu was born," read "denoting the *nakshatra* under which Rāmānuja was born."
- " 4, lines 13 and 17, for *Āravīti* and *Āravīti*, read *Āravīḍu* and *Āravīḍu*.
- " 8, line 1.—*Śarattur* is a mistake of the engraver for *Śurattūr*; see my *Annual Report* for 1895-96, p. 4.—E. H.
- " 27, line 8.—Professor Leumann remarks that, as *mahātimahā*, 'great, very great,' is used elsewhere in the language of the Jains, *Mahātimahāvīra* need not be altered, but may be considered as synonymous with *Mahāvīra*.
- " 30, footnote 1, for xxxi. A, read xxxii. A.
- " 34, line 20, cancel the sentence: "This close agreement" etc.—Dhanadapura has to be identified with Tsandavōlu, which, in two inscriptions of the Lingōdbhava temple in this village, is called Dhanadavrōlu and Sanadavrōlu (compare p. 33).
- " 49, verso 22, for *Vira-Chōḍa*, read *Vira-Chōḍa*.
- " 54, line 17 from below, for *Kharōsthī*, read *Kharōshthī*.
- " 58, footnote 2, line 3, for *Mudhōl*, read *Mudhōl*.
- " 65, text line 7, read *nera[mo]degāṇḍa*.
- " 68, line 10, read *[sa]m[va]t[sarake]*.
- " 87, footnote 1, for *Nidadavōlu*, read *Nīdadavōlu*.
- " 93, text line 131, for *नद* read *नद*.
- " 94, footnote 2, line 3, for *Jayasimha III.*, read *Jayasimha II.*
- " 96, line 7 from below.—The village of Sampara is No. 9 on the *Madras Survey Map* of the Rāmachandrapuram tāluka, and is situated N.-N.-E. of Ōḍāru (the ancient Ōḍiyāru).
- " 99, line 11, for *jātakara*, read *jalakara*.
- " 105, footnote 1, line 2, for *suātvā*, read *snātvā*.
- " 118, line 13, for *jātakara*, read *jalakara*.
- " 120, text line 22.—The reading *jalakara* has been wrongly altered to *jātakara*. I find that the unpublished Gagahā (now British Museum) plates of Gōvindachandra have clearly *jalakara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.—F. Kielhorn.
- " 122, text line 22.—Prayāga on the Vēpi also is the place from which the Benares plates of the Kalachuri Karpadēva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayāga-samāvāsita*.—F. Kielhorn.
- " 139, text line 3, for *kappūra*, read *kappūra*.
- " 140, line 13, for *Ponpi*, read *Ponpai*.
- " 143, footnote 1, line 2.—Dr. Fleet informs the Editor that the Kollera plates are *not* in the British Museum.
- " 146, footnote 3, line 3, for "an inscription of Rājarāja Chōḷa, dated in the 30th year of his reign," read "an inscription of the Chōḷa king Rājādbhirāja near Cape Comorin, dated in the 31st year of his reign;" see my *Annual Report* for 1895-96, p. 5.—E. H.
- " 172, line 33 f., place "Jaitānābha, l. 88" before "[Jaitē]."
- " 173, " 2 from below, for "Risikēsa," read "Risikēsa or Risikēsa."
- " " " 1 " " " Risūkasya, read Risūkasya.
- " " " 20, for *Sīū*, read *Sīū*.

- Page 178, text line 2 f., for Śaṅm[ā]duraṅ, read Śaṅmaduraṅ.
- „ 178, line 3 of Translation, for “a worshipper of Śhāṅmātura (Kārttikāya),” read “a servant of Śaṅmaduraṅ.”
- „ 179, line 10, for Perumāṅḍigal, read Perumāṅḍigal.
- „ „ footnote 2, for Āmbūr, read Āmbūr.
- „ 185, line 8.—The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.—F. Kielhorn.
- „ „ line 14 f. from below.—The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rēvati (not Rōhiṇī). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; *nakshatra* Punarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; *nakshatra* Ārdrā or Punarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; *nakshatra* Ārdrā. The date works out correctly, if, as suggested by Mr. Kotikalapudi Nrisimha Siddhantin of Bobbili, we assume that the month of Vṛishabha has been quoted erroneously instead of the month of Mēsha. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tithi* of the bright half commenced 14 h. 40 m., and when the *nakshatra* was Rōhiṇī from about 14 h., and the *lagna* Dhanus from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 p.m.—F. Kielhorn.
- „ 186, line 1 from below, for 3rd May, read 9th April.
- „ 200, footnote 1, line 2, for Kōlābala, read Kōlāhala.
- „ 207, „ 11, for Ahavamalla, read Āhavamalla.
- „ 211, line 13, for सन्नञ्चारि read सन्नञ्चारि.
- „ 225, „ 5 from below, for “gifts (?)” read “taxes.”
- „ 233, „ 1, for वल्लभ read वल्लभः.
- „ 235, text line 57, for वनः read वनः.
- „ 237, footnote 3, for स read से.
- „ „ „ 12, read नैर्दत्तः.
- „ 243, „ 2, line 2, for Phāgalpur, read Bhāgalpur.
- „ 244, „ 8, for Māgadh, read Māgadhī.
- „ 252, „ 5, line 3, read Nārāyanapāla.
- „ 254, „ 4, „ 3. For “Compare also” to the end of the note, read:—“In Pāli the word *pādamūlika*, ‘a servant, attendant,’ is of frequent occurrence; see, e.g., *Jātaka*, Vol. I. p. 122, l. 4, and p. 438, l. 11; Vol. II. p. 328, l. 13, and p. 401, l. 3; Vol. III. p. 417, l. 3; *rāja-pādamūlika*, *ibid.* Vol. V. p. 128, l. 18; *dovārika-pādamūlik-ādāyo*, *ibid.* Vol. I. p. 439, l. 3.”—F. Kielhorn.
- „ 268, text line 76, for nēya, read neya.—The same correction should be made in the Chōla dates on pp. 67, 68, 69, 72, 216.
- „ 274, text line 57, read श्रीविमलाना°.
- „ „ footnotes 7, read °दृष्टिः.
- „ 279, line 6, for Vāruṇī, read Vāruṇī.
- „ 289, „ 11, „ withered, read are withered.
- „ 298, „ 28, „ السلطان read السلطان.
- „ 311, „ 17, „ Jāpiliya, read Jāpiliya.
- „ 312, „ 4 from below.—In the *Bombay Gazetteer*, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhinnmāl (Śrīmāla), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jōdhpur inscription of Rūpādēvi. Mr. Jackson’s Nos. vii-ix of V. 1262, 1274 and 1305 are of the reign of a *Mahārājādhirāja* Udayasimhadēva,

to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the *Mahārājakula* Châchiga or Châchigadêva; and the second of these two inscriptions mentions, in the Châhumâna lineage, the *Mahārājakula* Samarasimha and his son, the *Mahārājādhirāja* Udayasimhadêva. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a *Mahārājakula* Sâmvatasimhadêva (Sâmvatasihadêva, Śâmvatasihadêva, or Sâmvatasimghadêva). The name of Samarasimha and that of his son Udayasimha also occur in the Jôdhpur inscription. Instead of Châchiga the Jôdhpur inscription has a name which I have read as Châva, but which possibly may be Châcha; and instead of Sâmvatasimhadêva the Jôdhpur inscription actually has Sâmyantasimhadêva, which I have taken to stand for Sâmantasimhadêva. I do not think that Sâmvatasimhadêva is the correct form of the name.— F. Kielhorn.

Page 322, line 1, insert | after वः.

„ 323, text line 32, insert | after विक्रमतीवितः.

„ 325, line 1 from below, for द्वाजः read द्वाज्यः.

„ 326, „ „ „ „ „ नद्विनी read नद्विनी.

„ 329, footnote 2, read “The word *naptri* generally means.”

EPIGRAPHIA INDICA.

VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA; SAKA-SAMVAT 1478.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

THESE plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot's own impressions, one of which was received by Dr. Hultzsch from Dr. Burgess, and the other from Dr. Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Ūgamāñjēri plates of Achyutarāya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side¹ of each plate, with the Telugu-Kanarese numerals. Each plate is about 6½" broad and, including the arch at the top, 9½" high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon.²—The characters are Nandināgarī, excepting the word *śrī-Virūpāksha* in line 299, which is in large Kanarese characters; they include the sign for the rough *r*, in the words *māru*, l. 105, *Amarūr*, l. 212, and *Āravīṭṭi*, l. 242. The size of the letters is between ⅓" and ¼". The language is Sanskrit, and excepting the words *śrī-Gaṇādhīpatayē namaḥ* at the beginning and *śrī || śrī-Virūpāksha* at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in *śusyad-*, l. 43, *śamsāya* for *samśōshya*, l. 57, and *nispalām*, l. 293), and the lingual twice for the palatal (in *-darśaḥ*, l. 254, and *-shōbbhī*, l. 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śrī*. A superfluous *anusvāra* we find in *sāṅmrājya*, ll. 81 and 273, *kaṁnyā*, l. 244, and *tāmmra*, ll. 287 and 290; and the sign of *anusvāra* has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e.g. in *-ādīm nīchayan* for *-ādīn-nīchayan*, l. 72, and *prām-nadyā*

¹ The fifth plate shows the numeral 6 also on the second side, but it has apparently been struck out.

² I owe this information to Prof. Bendall.

for *prāṇ-nadyā*, l. 194). The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semivowel (e.g. in *ddhruvam*, l. 69, *addhyāsyā*, l. 74, and *ddhvānta*, l. 271); on the other hand, *dh* occurs instead of *ddh* in *imdhē* for *imddhē*, ll. 258 and 260, and (incorrectly) in *baddhvā* for *badddhvā*, l. 19. Besides, the word *paṅkti* is spelt *paṅti* in *paṅtikā*, l. 97, and *Paṅtirathād=*, l. 253 (but not in *Paṅtirathād=*, l. 28), and *śhadhi vśhadhi*, l. 101.— Among the more unusual Sanskrit words offered by our text are *amhati*, 'a gift,' in the *biruda Rājarāja-sam-amhati*, 'one whose gifts are like those of Kuvēra,' l. 104; *Asama-kāṇḍa=Asama-bāna*, 'the god of love,' l. 102; *ahantā*, 'conceit,' l. 121; *vikshā* in the sense of 'an eye,' l. 99; *Sārasa-nābha=Padma-nābha*, 'Vishṇu,' l. 256; *suparvan*, 'a god,' in *suparvatāṇi=śura-nadī*, l. 261; *sauvidalla* (wrongly written *sauvidarlla*), 'an attendant on the women's apartments,' l. 111; *spardhāla* (wrongly spelt *spharddhāla*), 'emulating,' l. 112; and *Smṛiti-bhū*, 'the god of love,' l. 88. Like the Ūṇamāñjēri and other cognate inscriptions, this one also contains the *biruda Hīndurāja-suratrāna*, 'the Sultān among Hindū kings,' l. 107, and the Kanarese *birudas Bhāsha(śha)ge-tappuca-rājara-gaṇḍa*, 'the disgracer of kings who break their word,' l. 102, and *Mūru-rājara-gaṇḍa*, 'the disgracer of the three kings (of the South),' l. 105. Other *birudas*, which wholly or partly consist of Kanarese words, are *āntembara-gaṇḍa*,¹ perhaps for *birud-āntembara-gaṇḍa*, 'the disgracer of those of whom *birudas* are proclaimed,' in l. 275, *ēbirudu-rāja-rāhuta-vēsy(sy)-aikabhujamga*,² 'the unique paramour of the prostitutes—the troopers of kings with what kind of *birudas*!', in l. 277, and *vikhyātābiruda-mani(nni)ya-vibhāla-līla*,³ 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese *tadbhavas rāja* and *mahārāja* for *rājan* and *mahārāja*; and special attention may be drawn to the occurrence of the term *tirunakshatra*,⁴ 'the holy *nakshatra*,' in l. 238, perhaps denoting the *nakshatra* under which the god Vishṇu was born. The inscription is remarkable for the large number of village-names in ll. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of *Sadāsivarāja* or *Sadāsivamahārāja* of Vijayanagara (or Vidyānagarī, as the name is given in ll. 80-81); and records that the king, in Śaka-Samvat 1478, at the request of Rāmarāja, the ruler of the Karṇāṭa kingdom (*rājya*), who in turn had been requested in this matter by the prince (*uripāla*) Koṇḍarāja,—being on the bank of the river Tuṅgabhadra, in the presence of the god Viṭṭhalēśvara,—granted many villages to 'the great sage Rāmānuja,' for the proper worship of the god Vishṇu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give a eulogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal donee, Rāmānuja, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of Koṇḍarāja, (in vv. 134-141) states that that prince, wishing the grant to be made, applied to Rāmarāja, (in vv. 142-146) eulogizes Rāmarāja, and (in vv. 147-149) records that *Sadāsivamahārāja* at his request made the grant. Verses 150-152 then state that this is an edict (*śāsana*) of the king *Sadāsivarāja*, and that by his order it was composed by *Sabhāpati*, and

¹ This *biruda* is often met with in the inscriptions in *Epigraphia Carnataca*, Part I, sometimes, as given here, in the form *antembara-gaṇḍa*, but more commonly in the forms *birud-antembara-gaṇḍa*, *birud-antembara-gaṇḍa*, *birud-andembara-gaṇḍa*, *birud-embara-gaṇḍa*; compare, e.g., p. 8, No. 7, l. 4; p. 6, No. 20, l. 9; p. 23, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

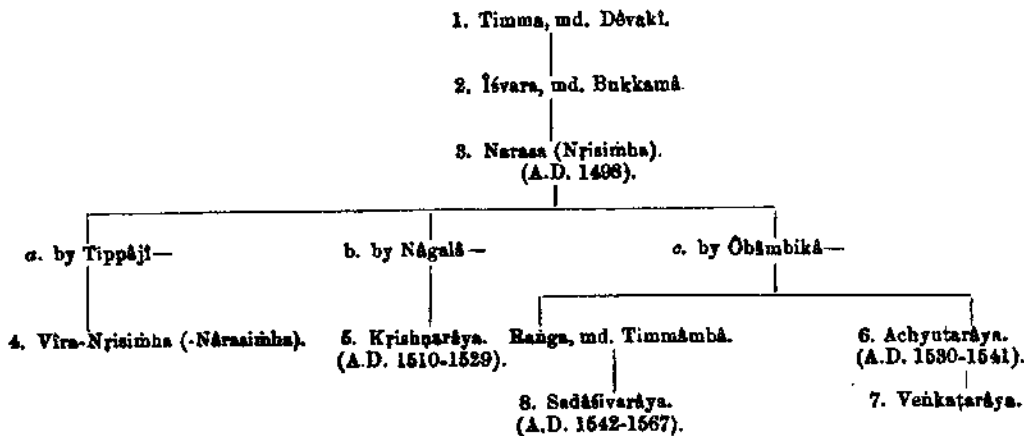
² Compare *Ind. Ant.* Vol. XIII. p. 181, plate iv, l. 6; and above, Vol. III. p. 40, note 3.

³ The word *manniya* see *Ind. Ant.* Vol. XIII. p. 181, plate iii, l. 20; and *vibhāṭa*, *ibid.* l. 16; compare also *birudas* like *manneya-śraddā*, *aridya-vibhāḍa*, etc.

⁴ The same term occurs in *Ep. Cars.* Part I. p. 58, l. 5 from the bottom.

engraved by Virapāchārya, the son of Virapa.¹ And the inscription ends with five imprecatory verses (153-157), followed by the words *śrī* and *śrī-Virūpākṣa*.

Of the first part of the inscription the verses 1-26, which bring the genealogy of Sadāsivarāya down to Achyutarāya, correspond to verses 1-22, 24, 25, 32 and 38 of the Ūnamāñjēri plates of Achyutarāya; and the only difference between the two inscriptions so far is this that, while according to verse 14 of Achyutarāya's inscription the lady Ōbāmbikā bore to the king Nṛisimha (Narasa) one son, Achyutēndra, according to verse 14 of the present inscription she had two sons, Raṅga-kshitindra and Achyutadēvarāya. The inscription (in vv. 27-30) then tells us that, on Achyutēndra's death, his son Venkaṭarāya or Venkaṭadēvarāya ascended the throne, and that, when after a short time he too had died, the king (*kṣhātrpati*) Rāma, the ruler of the great Karṇāṭa kingdom (*rājya*) and 'husband of (Sadāsiva's) sister,' made the ministers install Sadāsiva-mahārāya, the son of Raṅga-kshitindra and Timmāmbā, on the throne of Vidyānagari.² The verses which follow, up to v. 42, eulogize Sadāsiva in the usual hyperbolic fashion. What may perhaps be mentioned here, is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnats—the Śakas (*i.e.*, here, the Muḥammadans), and that v. 41 speaks of the Kāmbhōja (!), Bhōja, Kāliṅga and Karahāṭa kings as attendants on his women's apartments.³ The genealogy of the donor, furnished by this record, accordingly is this⁴ :—



The king Rāma, spoken of in the preceding, is mentioned again in vv. 141-147. He is there eulogized as the hero, the glorious Rāmarāja, the instructor in establishing the glory of the great Karṇāṭa kingdom (*rājya*), the fruit of long-continued meritorious works (*i.e.* the son) of the glorious king (*bhūpāla*) Raṅgarāja, the garland of the Sōma *vamśa*, the jewel that

¹ The Ūnamāñjēri plates profess to be engraved by Virapāchārya, the son of Mallapa.

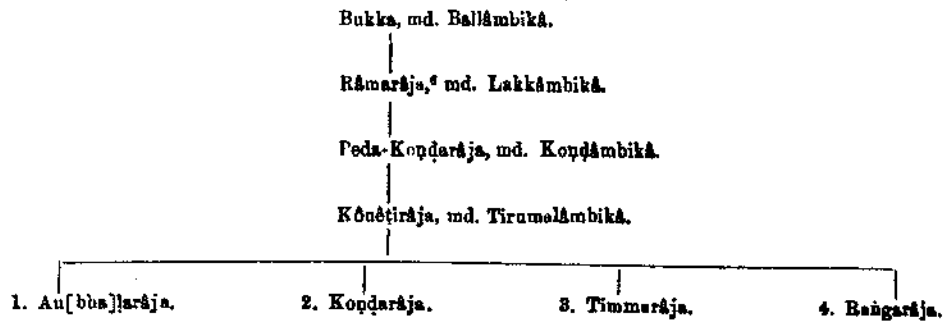
² The same account is given in a copper-plate inscription of Sadāsiva's of Śaka-Samvat 1482 [current], described in Mr. Sewell's *List of Antiquities*, Vol. II. p. 12, No. 81.

³ This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Kṛishṇarāya and Achyutarāya which makes these kings be waited upon by the kings of Aṅga, Vaṅga, and Kāliṅga.

⁴ As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Kṛishṇarāya (*Ep. Ind.* Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (*ibid.* p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of Achyutarāya (*Ind. Ant.* Vol. IV. p. 329) is Monday, the 15th August, A.D. 1530, and his latest date (*Ep. Cars.* Part I. p. 176, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of Sadāsivarāya (*ibid.* p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (*South-Ind. Inscr.* Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1567. Regarding Narasa (Nṛisimha) and Vira-Nṛisimha I can only say that the only date known to me, which admits of verification, is one of Narasa's reign, corresponding to the 13th December, A.D. 1498 (*Ep. Cars.* Part I. p. 130, l. 16). Compare also *South-Ind. Inscr.* Vol. I. pp. 131-132.

ornaments the *Âtrâya gôtra*, a king Bhôja¹ in exercising imperial sway over the sentiments of poetry (*sâhitya-rasa*), etc.; and is by some of these epithets shown to be Râma II. of the third Vijayanagara dynasty.² The statement of our inscription that he was the husband of Sadâsivarâya's sister (*bhagini*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnatica*,³ Râma is distinctly called Krishna's (i.e. Krishnarâya's) daughter's husband (*jâmatâ*), and the two statements would in my opinion be best reconciled by taking the word *bhagini* of the present inscription to denote a cousin of Sadâsiva's, the daughter of his paternal uncle Krishnarâya.⁴

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that Raṅga I., the father of Râma II. (our Râmarâja), was a son of Râma I. and his wife Lakâ or Lakkâ, and grandson of Bukka and his wife Ballâ or Bellamâ, and that, in the inscription there treated of, Bukka's father Pinnama II. is styled "the lord of the city of Âraviti." Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (*nripâla*) Konḍarâja, at whose solicitation Râmarâja requested Sadâsiva to make this grant, was a near relation of Râmarâja's. For Konḍarâja is here described as the second of four brothers who also were descended from the king (*kshamâpa*) Bukka of the famous Âraviti,⁵ thus:—



Konḍarâja, therefore, was a grandson of (Peda-Konḍarâja, who was) a brother of (our) Râmarâja's father Raṅga I. He apparently is the same person who, in an inscription⁷ of the reign of Sadâsiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kârttika of Śaka-Samvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled "the *Mahâmanḍalêsvara* Komâra Konḍarâjayyadêva, the great king (*mahâ-arasu*)."

Our inscription is dated (in vv. 43-44) in the Śaka year counted by the Vasus (8), the horses (7), the oceans (4) and the moon (1), in the year Nala, at the time of an eclipse of the sun on the new-moon tithi of the month Mârgaśirsha, on a Sunday. By the southern luni-solar system the year Nala (Anala) does correspond to Śaka-Samvat 1478

¹ From this epithet it is clear that Râmarâja was a poet or at least a patron of poets.

² See Dr. Hultzsch in *Ind. Ant.* Vol. XIII. pp. 154-155, and Mr. Krishna Sastri, above, Vol. III. p. 236.

³ *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewall's *Lists of Antiquities*, Vol. II. p. 250.

⁴ On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Fleet's *Kanarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnatica* is, that in the historical account furnished by that inscription the exact relationship between Râmarâja and Krishnarâya is a matter of some importance, and therefore likely to have been described correctly.

⁵ This name is written *Âricṭi*, *Ep. Carn.* Part I. p. 19, No. 12, and *Arucṭi*, *ibid.* p. 212, No. 181.

⁶ The writer, in l. 244, has omitted the two *aksharas* *Edma*, but there can be no doubt about the intended reading.

⁷ *ibid.* p. 174, No. 108. Konḍarâja (the *mahâ-arasu*) is also mentioned in two short Bâdâmi inscriptions of Sadâsiva's of the year Śôbhakrit (Śaka-Samvat 1465); *Ind. Ant.* Vol. X. p. 64.

expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amānta* Mārgaśīrṣha of Śaka-Samvat 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday, and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m. after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the *amānta* Kārttika of Śaka-Samvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāsiva's reign which has been mentioned in the preceding paragraph.

According to vv. 45-53 the grant recorded in our inscription was made 'to him who has become the best of instructors in inaugurating the path of the Vēda; who knows the Dramiḍa doctrine¹ which is the essence of the rays of light of such Vēda; who is the foremost instructor in establishing the tenets of the six *darśanas*; who breaks the pride of mind of those who maintain (the doctrine of) illusion;² who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a Garuḍa of the dissolute (?), while he protects those come for refuge; who repeatedly has sanctified the earth by his circumambulations, and whose mind is quite spotless from his bathing at various holy places; whose birth was revered by Sanaka³ and crowds of other great contemplative saints; whose mind's eye is busy in discerning the course of the past, present and future; whose fame deserves to be proclaimed before that of Prahlāda, Nārada, Vyāsa, Parāśara, Śuka and other great devotees of the Holy one; who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of Lakshmi's husband who was always approached by (his foster-father) Nanda, whose heart (?) is devoted to (his wife) Satyabhāmā, and who possesses a discus and (his sword) Nandaka; whose soul is ever engaged in meditating on the footsteps of Nārāyaṇa; who, in order that he may worship Ādikēśava (Viṣṇu), has assumed the form of an image⁴ in the sacred place, the excellent town named Pirumpūndūru;⁵ to him who also is called the holy Amperumāl,⁶ to the great sage Rāmānuja, ever mindful to propitiate Rāma.'

Below, in vv. 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, *etc.*, and as long as the moon and the stars endure, by the great sage Rāmānuja. As the great reformer Rāmānuja lived about 500 years before Sadāsivarāya, the meaning of this can only be, that the donation was made in favour of the sect founded by Rāmānuja, or more particularly, of those of its members who were settled at the sage's birth-place, Śrīperumbūdūr, or of the Vaiṣṇava temple which contained the image of Rāmānuja; before alluded to. At any rate, the object of the grant (according to vv. 120-124) was, to enable the devotees to carry on the regular and incidental worship of Ananta (Viṣṇu) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, *chāmaras*, *etc.*; to celebrate in proper style the yearly festival of Viṣṇu on 'the holy

¹ *Draviḍa-vēda* and *Draviḍ-āmnāya* are in Mr. Kittle's *Kannāḍa-English Dictionary* explained to mean 'a Vaiṣṇava popular exposition of the Vēdas in Tamil verse.' *Draviḍ-āmnāya* I find in *Ep. Carn.* Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams's *Brahmanism and Hindūism*, p. 125.—[The *Draviḍa-vēda* is identical with the collection of Tamil hymns generally called *Nāḷāyira-prabandham*.— E. H.]

² Dr. Bhandarkar, in his *Report* for 1883-84, p. 74, says: 'It was, therefore, Rāmānuja's endeavour to put down the pernicious doctrine of Māyā or unreality, and seek a Vēdāntic and philosophic basis for the religion of Bhakti or Love and Faith that had existed from time immemorial.'

³ This is the name of a Rishi who was considered to be a son of Brahman.

⁴ See Dr. Buchanan's *Journey through Mysore*, Vol. III. p. 469, where an image of Rāmānuja in a temple at Śrīperumbūdūr is spoken of.

⁵ Below, the name of this place is spelt *Perumbūdūru*.

⁶ Compare the name *Emberumālār*, translated by 'Rāmānuja,' in *Ep. Carn.* Part I. p. 58, No. 94, l. 5 from the bottom.—[*Emberumālār*, i. e. 'our lord,' is the name under which Rāmānuja is generally referred to by the Vaiṣṇavas.— E. H.]

nakshatra,¹ as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishnava twice-born and their wives, children and aged people, at 'the extensive hall of the holy Rāmānuja here constructed.'²

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the Chandragiri *rājya* of the Jayankonda-Chōla *maṇḍala*.³

Sixteen villages belonged to the Māhajūr *nāduka* of the Śēnkāṭṭu *kōṭaka*; ⁴ they were:—

1-5 (vv. 55-59). The villages Kachchipaṭṭu, Perumbūdūru, Kilepaṭṭu, Kuṣapaṭṭu, and Pūtēri, all in the Kachchipaṭṭu *śimā*,⁵ and situated east of Pāṭichchēri and Vaṭamaṅgala, south of Malepaṭṭu and Śriperumbūdūru,⁶ west of the Brāhmaṇa (?) tank of the village Venkāṭu, and north of Pōḷūr, Iruṅgola and Māmpāka.—Śriperumbūdūr is in the Conjeeveram tālukā⁷ of the Chingleput district, lat. 12° 58' N., long. 80° E. About 2½ miles west of it the map shows Padicheri [Pāḍichchēri] and Vaḍamaṅgalam; about 3 miles east-south-east of it Venkāḍu, with a large tank to the north of it; about 4 miles south-west of it Māmbākkam; and about 2 miles south-west of it Iruṅkuḷam.

6 (vv. 60-62). The village Achchamperumpēṭa(ḍu), east of Valletāñchēri and Tattanūruvilāha, south of Kuṇḍimperumpēṭi(ḍu), west of Ūranēri and Nallānperuntēri, and north of Perīñchipākakuppa and Maṭañchēri.—The map shows no name corresponding to Achchamperumpēṭa(ḍu); but from 4 to 5½ miles south by east of Śriperumbūdūr we find Tattanūr, Valatāñchēri, Kuṇḍuperumbēḍu, Nallānperumbēḍu, and Perīñjempākkam.

7 (vv. 63-64). The village Pudra(ḍu?)chchēri, east of Sōmamaṅgala, south of Mēlahara, west of Naḍupaṭṭu, and north of Maṇimaṅga[a] and Kōṭṭakāla.—The map has Pudcheri [Puduchchēri] 7 miles east and slightly south of, and Maṇimaṅgalam about 7 miles south-east of Śriperumbūdūr; close to Pudcheri on the west it has Sōmaṅgalam(!), and on the east Naḍuvirappaṭṭu (Naḍupaṭṭu).

¹ According to Mr. Krishna Sastri, the Vaishnavas generally understand by *tiru-nakshatra* the *nakshatra* under which Rāmānuja was born. His birth is believed to have taken place under the *nakshatra* Tiruvādirai (Ārdra in Sanskrit); compare *Ind. Ant.* Vol. XXIII. p. 121, No. 51.—[A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskrit journal *Mānasōllāsini*:—“Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Rāmānujāchār's *Tirunakshatram*.”—E. H.]

² I take *Rāmānuja-kōṭa* to be equivalent to *Rāmānuja-maṇḍapa*, and believe that the building referred to is the one described by Dr. Buchanan in his account of Śriperumbūdūr (*Journey through Mysore*, Vol. III. p. 468), thus: ‘Near this is the spot where the great man (Rāmānuja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest *Mandapas*, or porticos, that I have seen erected by *Hindus*. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty.’—*Rāmānuja-kōṭa* also occurs in *Ep. Carn.* Part I. p. 57, l. 16.

³ On the Jayankonda-Chōla *maṇḍala* see above, Vol. III. p. 149. The Chandragiri *rājya* apparently was so called after the town Chandragiri in the Chandragiri tālukā of the North Arcot district; see *ibid.* p. 119.

⁴ The place Māhajūr, after which the *nāduka* is named, I cannot identify; Śēnkāṭṭu is the genitive of Śāṅgāḍu, a village about 5 miles north by west of Śriperumbūdūr.—In order to save repetition, I shall give here at once the names of the villages contained in the *Map of the Chingleput and Madras Districts*, which appear to correspond to the names given by the inscription. For places which are not in the Chingleput district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr. Hultzsch, who also has revised the spelling of the names of places in the Chingleput district on the basis of the official English and Tamil lists of the villages in each tālukā.—I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the *Map of the Chingleput and Madras Districts*, to enable me to edit this inscription.

⁵ This apparently refers to the five first villages only.

⁶ As Perumbūdūru itself is one of the villages granted, I do not understand what the author means by this.—[Perumbūdūr may have formed a hamlet of Śriperumbūdūr, which was excluded from the grant.—E. H.]

⁷ The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.

8 (vv. 65-66). The village Pāñchālippaṭṭu, east of Koṭṭapāka, south of Pre(pe?)-rumanittāṅgal, west of Penna(nne?)lūru, and north of Kileppaṭṭu and Śrīperumbūdūru.—Here the map only shows Bimantāṅgal (Perumanittāṅgal?) about 1½ mile north-east, and Pennalūr about 2½ miles east and slightly north of Śrīperumbūdūru.

9 (vv. 67-68). The village Nelimali, east of Koṭṭakāda and Āyakkulattūru, south of Maṅṅūr and Vaṭapura, west of Kāranattāṅgal and Inuṅkāṭakōṭa, and north of Koṭṭapāda.—The map has Nemmalī (Nelmalī) about 2½ miles north and slightly east of Śrīperumbūdūru; and around it, on the north Maṅṅūr and Vaṭarpuram (Vaṭapura), on the west Toḍukkāḍu (=Koṭṭakāda?) and Āyakolattūr, on the south Kārantāṅgal, and on the east Iruṅkāṭṭukōṭṭai (Inuṅkāṭakōṭa).

10 (vv. 69-70). The village Pau(pō?)ndūru, east of Mā[m]pāka, south of Kaśchi(chchi)paṭṭu, west of Pullapāka, and north of Vaṭakāl and Pa(?)duhappaṭṭu.—Pōndūr is about 3 miles south and slightly west of Śrīperumbūdūru; west of Pōndūr is Māmbākkam, north-east of it Piḷḷapākkam (Pullapāka), and south of it Vaḍakāl.

11 (vv. 71-72). The village Nagarikuppa, east of Kileppaṭṭu, south of Pennelūru, west of Venkāṭu, and north of a small river, flowing into a tank or lake, and of Venkāṭu.—The map shows no name like Nagarikuppa, but it has Pennalūr and Venkāḍu (which have been already mentioned) about 3 miles east of Śrīperumbūdūru.

12 (vv. 73-74). The village Ku[ṅ]dipperumpēḍu, east of Kannittāṅgal and Tattanūru, south of Koṭṭaṅkāraṇa, west of Māṅgāṇi, and north of the lake of (?) Achchaperumpēḍu.—Kuṅdipperumpēḍu is Kuṅduperumbēḍu, about 4 miles south by east of Śrīperumbūdūru. To the west of it the map has Kaṅṅantāṅgal and Tattanūr, to the north Oṭṭaṅkāraṇai (Koṭṭaṅkāraṇa?), and to the east Māgāṇiyam (Māṅgāṇi). About 2 miles south of it we find (not Achchaperumpēḍu, but) Nallāmpēḍu, mentioned already above.

13 (vv. 75-76). The village Tirumanikkuppa, east of Kōṭṭūri, south of Pandūr and (?) Mummaḍikkuppa, west of Aharittirumaṇi, and north of Yakkantāṅgal.—Tirumanikkuppa is about 3½ miles west of Śrīperumbūdūru. About one mile north-west of it the map shows Mummaḍikkuppa, and 2½ miles also north-west of it Kōṭṭayūr (Kōṭṭūri?); and close to Tirumanikkuppa on the east is Agaram (Aharittirumaṇi?).¹ The map contains no name like Yakkantāṅgal.

14 (v. 77). The village Muḷasūru, east of Bēlūr and (?) Nandimēḍu, south of Pandūru, and west and north of Tirumaṅgala.—Muḷasūru is Moḷasūr, about 5 miles south-west of Śrīperumbūdūru. To the north of it is Tiruppaṇḍiyūr (apparently Pandūru), to the south-west Nandimēḍu, and to the south-east Tirumaṅgala.

15 (vv. 78-79). The village Ettantāṅgal, east of Tirumanikkuppa, south of Tirumanyahara, west of Vaḍamaṅgala, and north of Pandūru.—Ettantāṅgal ought to be looked for about 3½ miles west of Śrīperumbūdūru, but the map shows no name like it. Tirumanikkuppa, Vaḍamaṅgala and Pandūru have been mentioned before. Judging from the position of these places, I incline to think that Tirumanyahara is the same village which above is called Aharittirumaṇi, and that it is represented by the village Agaram of the map, east of Tirumanikkuppa.

16 (vv. 80-81). The village Pandūr, east of Śōḷiṅapura, south of Veḷḷatūr, west of Amanēri, and north of Pāṇḍenallūru.—These villages I am unable to identify on the map. There is a place named Veḷḷatūr about 13 miles west of Śrīperumbūdūru, but none of the other villages are anywhere near it.

¹ See below, under 15.

The two next villages were in the *Śarattur nāḍuka* of the *Puliyūr kōṭaka*¹:—

17 (vv. 82-83). The village **Pambali**, east of **Āṅekkottaputtūru**, south of **Kuḷachchalūru**, west of **Malottani** and (?) **Varāttūru**, and north of **Pirūṅganallūru**.—Pambali must be the village Pambal, about 12 miles east of Śrīperumbūdūr, in the Saidāpēt tālukā of the Chingleput district, lat. 12° 58½' N., long. 80° 11½' E. Close to it on the north-west the map shows **Āṅakāputtūr** (**Āṅekkottaputtūru**), and about 2 miles north and slightly east of it **Polichallur** [**Polichchalūr**] (probably **Kuḷachchalūru**).

18 (vv. 84-85). The village **Śemmenpāka**, also called (?) **Aruntanallūr**, east of **Kiḷpāka**, south of **Pichchamśēri**, west of a big hill near **Nammaṅgaḷa**, and north of **Śittāleppāka**.—This is **Śembākkam**, also in the Saidāpēt tālukā, lat. 12° 56' N., long. 80° 13' E., about 14 miles east by south of Śrīperumbūdūr. The map shows **Rājakīḷpākkam** south-south-west of it, **Śittālapākkam** nearly north-west (not south) and **Nanṅmaṅgalam** north-east of it, with a hill or mountain south of **Nanṅmaṅgalam**.

The next village was in the *Vellenalluru nāḍu* of the *Polili kōṭaka*²:—

19 (vv. 86-88). The village **Āyalchēri**, east of the field of **Likuta** at **Vayalānallūr**, south of the bank of a small river flowing into (?) the river of **Vayalānallūr**, west of **Kannapīḷepālaya** and north of **Vayalānallūr**.—**Āyalchēri** also is in the Saidāpēt tālukā, lat. 13° 5½' N., long. 80° 8½' E., about 12½ miles north-east of Śrīperumbūdūr. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it **Vāyilānallūr**, and 1½ mile east of it **Kaṅṅapālaiyam**.

The two next villages were in the *Kākaḷūr nāḍuka* of the *Īkkāṭu kōṭaka*³:—

20 (vv. 89-91). The village **Āyattūr**, east of **Ataṅchānkuppa**, south of **Surakulattūru**, west of a small river flowing into (?) the tank of the village **Pāka**, and north of **Turūru** and (?) **Kandaṅkolla**.—**Āyattūr** (**Āyattūr**) is in the Tiruvallūr tālukā of the Chingleput district, lat. 13° 8½' N., long. 80° 3' E., about 12 miles north by east of Śrīperumbūdūr. To the north of it the map shows **Śirukalattūr**, and to the north-east **Pākkam**; and south-west of it are **Kandigai** (**Kandaṅkolla**?) and, about 1½ mile distant from it, **Toḷūr** (**Turūru**?).

21 (vv. 92-93). The village **Nelmalyahara**, east of **Kiḷaviḷāha**, south of a small river flowing into the tank of **Pāḍūr**, west of a *kuppa* (?) 'a hill' or 'a hamlet' on the bank of the river north of **Viḍayūru**, and north of the river east of (?) **Viḍayūru**, and of a **Rudra** temple.—**Nelmalyahara** is **Nemmiliagaram**, also in the Tiruvallūr tālukā, lat. 13° 7' N., long. 79° 53½' E., about 13 miles north-west of Śrīperumbūdūr. According to the map it is situated on the eastern bank of the 'Kusastala' river, and close to it are, on the north, **Kiḷaviḷāgam** (**Kiḷaviḷāha**), and on the south, **Viḍaiyūr** (**Viḍayūru**).

The next village was in the *Kachchūru nāḍuka* of the *Puḷili kōṭaka*:—

22 (vv. 94-95). The village **Naḍuppaṭṭu**, east of **Śōtipperumpēḍu**, south of the river **Kōrasthalēru** and of a great forest, west of **Nāyeru**, and north of **Pūḍur**.—**Naḍuppaṭṭu** apparently is the village **Śūrappaṭṭu** of the map, in the Ponnēri tālukā of the Chingleput district, lat. 13° 15' N., long. 80° 15' E., about 25 miles north-east of Śrīperumbūdūr. It is about 2 miles

¹ Śarattur I cannot identify. The *Puliyūr kōṭaka* apparently was so called after *Puliyūr*, which is close to Madras in the Saidāpēt tālukā of the Chingleput district, lat. 13° 3½' N., long. 80° 17' E.

² The place after which the *kōṭaka* was called, *Polili* or, as it is spelt below, *Puḷili* and *Puḷali*, is the village of *Polal* near Madras on the road to Nellore. *Vellenalluru* is perhaps only another form of *Vayalānallūr*, which will be mentioned presently.

³ The places after which the *nāḍuka* and *kōṭaka* were called are the *Kākaḷūr* and *Īkkāṭu* of the map, both close to each other in the Tiruvallūr tālukā of the Chingleput district, about 12 or 13 miles north by west of Śrīperumbūdūr.

⁴ This place I cannot identify.

south of the 'Kusastala' river, and to the west of it the map shows Śottuperumbēdu, to the south Būdūr (Pūdūr), and to the east Nāyar (Nāyeru¹).

The four next villages were in the Nāyattu² *nāduka* of the Pulali *kōṭaka* :—

23 (vv. 96-97). The village Vaḷuya(dha)lammēdu,³ east of Nāyara, west of Muḍiyūru, and north of Śērumulla.— Vaḷuya(dha)lammēdu is the Vaḷudalambēdu of the map, also in the Ponnēri tālukā, lat. 13° 15½' N., long. 80° 17' E., about 28 miles north-east of Śrīperumbūdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyar (Nāyara), and one mile west of Maḍiyūr (Muḍiyūru).

24 (vv. 98-99). The village Sirupāka, east of Mālipāka and Āmūrukuppa, south of Ilavampaṭṭu, west of Vanippāka⁴ and (?) Achchirumuha, and north of Nāyeru.— Sirupāka is the Śiruvākkam of the map, also in the Ponnēri tālukā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Śrīperumbūdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Mānivākkam (Mālipāka) and Āmūr, towards the north-east Elavampēdu, and towards the south-east Vanippākkam. About 2 miles south of it and south of the 'Kusastala' river is Nāyar (Nāyeru).

25 (vv. 100-101). The village Eḷivittāngal, east of Vannippāka, south of Nālūr and Muriyāchchānpaṭṭu, west of Panappāka and north of Pūdūrviḷāha.— Eḷivittāngal I cannot identify, but it must have been, in the neighbourhood and east of Sirupāka; for the map shows Vannippākkam one mile south-east of Śiruvākkam, and Murichampēdu (Muriyāchchānpaṭṭu) 1½ mile north-east and Nālūr about 2½ miles east of it. [In the Index to the Ponnēri tālukā map, the villages Nālūr, Iṇivittāngal and Panappākkam are clubbed together].

26 (vv. 102-103). The village Pūdērivilāha, east of Nāyaru, south of Sirupāka, west of a lake near the boundary of Veḷudhalammēdu, and north of Nāyaru.— This village also (apparently the same which above is called Pūdūrviḷāha) I do not find on the map; but its position is indicated by the three other villages which have been already mentioned and identified.

The two next villages were in the Amarūr *nāduka* of the Peyyūru *kōṭaka*⁵ :—

27 (vv. 104-105). The village Kiraippāka, east and south of Ummippaṭṭu, west of Peruṅkaḷi, and north of Kōḷūra.— Kiraippāka probably is the village Kīrappākkam of the map, also in the Ponnēri tālukā, lat. 13° 28½' N., long. 80° 16' E., about 39 miles north by east of Śrīperumbūdūr. About 2 miles south-west of it the map has Ummippēdu (Ummippaṭṭu), and 3 miles south-east of it Kālūr.

28 (vv. 106-107). The village Śettuppādu, east of Kāraṇa and (?) the tank of Pāpasetti, south of a big forest near that tank, west of the road of Māḍanallūra, and north of Kāraṇa and Kottapāḷaya.— These I cannot identify.

The next village was in the Kachchūru⁶ *nāduka* of the Īkāṭṭu *kōṭaka* :—

29 (vv. 108-110). The village Sōmidēvapaṭṭu, east of Udappi, south of Kuṅjara and Mailāppūr, west of Payyūru and (?) Gollakuppa, and north of Kurakkuntaṇḍala.— Sōmidēvapaṭṭu is the village Sōmadēvampaṭṭu of the map, in the Tiruvallūr tālukā of the Chingleput district, lat. 13° 14' N., long. 79° 58' E., about 18 miles north by west of Śrīperumbūdūr. To the north of it the map shows Kuṅjaram and Mailāpūr, to the south-west Odappai (Udappi), to the south-east Korakantaṇḍalam (Kurakkuntaṇḍala), and to the north-east Meyyūr (Payyūru?).

¹ The name of this place is spelt below also *Nāyaru* and *Nāyara*.

² This *nāduka* is evidently named after Nāyaru; see the preceding note.

³ See below, under 26.

⁴ Below, this name is spelt *Vannippāka*.

⁵ 'Peiyar Kottam' is mentioned in the *Chingleput Manual*, p. 438, as belonging to the Ponnēri tālukā.

⁶ This *nāduka* is distinct from another of the same name in the Pulali *kōṭaka*; see above under 22.

The last two villages were in the Malaya¹ *nāḍuka* of the *Īkāṭṭu kōṭaka* :—

30 (vv. 111-113). The village *Vellāttukōṭa*, east of the temple of (the goddess) Malaya-Nā[*ch*]chi[*yār*] at *Allikuḷi*, south of the tank of *Vilāṅkāḍu*, west of the garden of *Timma* at *Nelvādi*, and north of *Koṭṭūr* and (?) *Ariyapāka*.—‘*Vellattukota*’ is found on the map of the *Kālahasti Zamīndāri*, to the west of ‘*Neluy*’ (*Nelvādi*). Its western boundary, *Allikuḷi*, belongs to the *Tiruvallūr tālukā*.

31 (vv. 114-116). The village *Kōlpāka*, east of the *Allikuḍi* mountain and (?) of the tank of *Pennellūru*, south of the *Chandramauli* tank, west of *Amanpāka* and of the road to the village *Pennallūru*, and north of the tank of *Chēlekāṭu*.—*Allikuḍi* is the same as *Allikuḷi*, the western boundary of the village No. 30. The *Kālahasti Zamīndāri* map shows, to the east of *Allikuḷi*, ‘*Ammambakam*’ (*Amanpāka*), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘*Pennallur*’ (*Pennellūru* or *Pennallūru*).

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the *kōṭakas*, *nāḍukas*, and villages and other localities, the names of which occur in lines 131-230. The figures after the names refer to the lines of the original text.

(a) List of *kōṭakas* :—

Īkāṭṭu-k. 188, 218, 222.
Pulali-k. 199; *Pulili-k.* 195; *Polili-k.* 183.
Puliyūr-k. 176.

Peyyūru-k. 212.
Śēnkāṭṭu-k. 132.

(b) List of *nāḍukas* :—

Amaṣūr-n. 212.
Kachchūru-n., in *Īkāṭṭu-k.* 219; in *Pulili-k.* 196.
Kākaḷūr-n. 188.
Nāyāttu-n. 199.

Malaya-n. 223.
Māhalūr-n. 133.
Vellenalluru-n. 183.
Śarattur-n. 175.

(c) List of villages, etc. :—

Achchaperumpēḍu 162; *Achchamperumpēṭa(ḍu)* 143.
Achchirumuha 203.
Ataṅchānkuppa 189.
Amanēri 174.
Amanpāka 229.
Ariyapāka 225.
Aruntanallūr 181.
Allikuḍi mountain 227; *Allikuḷi* 223.
Aharittirumaṇi 164.
Āṅekkōṭṭaputtūru 176.
Āmūrukuppa 202.
Āyakkuḷattūru 151.
Āyattūr 191.
Āyalchēri 187.
Inunkāṭakōṭa 153.
Iruṅgola 136.
Ilavampāṭṭu 203.
Udappi 219.
Ummippāṭṭu 213.

Ūranēri 142.
Ettantāṅgal 171.
Eluvittāṅgal 209.
Kachchipāṭṭu 137, 154; -*sīmā* 133.
Kandaṅkolla 191.
Kannapillēpālaya 185.
Kannittāṅgal 160.
Kāraṇa 215, 217.
Kāraṇattāṅgal 153.
Kiraippāka 214.
Kiḷaviḷāba 192.
Kiḷepāṭṭu 138; °*ppāṭṭu* 149, 157.
Kilpāka 179.
Kuṅjara 219.
Ku[ṅ]ḍipperumpēḍu 162; *Kuṅḍimperumpēṭi(ḍu)* 141.
Kurakkuntaṅḍala 221.
Kuḷachchalūru 177.
Kuṣapāṭṭu 139.
Koṭkāḍa 151.

¹ The name of this *nāḍuka*, which means ‘the hill-division,’ may be connected with that of the temple of *Malaya-Nāchchiyār* which belonged to it.

(c) List of villages, etc.—*contd.*

- Kottakāla 146.
 Kottānkārāpa 161.
 Kottapāka 147.
 Kottapāḍa 153.
 Kottūr 225.
 Kōṭṭūri 163.
 Kottapālaya 217.
 Kōrāsthālēru river 197.
 Kōḷūra 214.
 Kōḷpāka 230.
 Gollakuppa 220.
 Chandramauli tank 228.
 Chēlekātu 229.
 Tattanūru 160.
 Tattanūruvilāha 140.
 Tirumaṅgala 167.
 Tirumanikkuppa 166, 169.
 Tirumanyahara 169.
 Turūru 191.
 Nagarikuppa 160.
 Nadupattu 145; Naḍupattu 199.
 Nandimēḍu 167.
 Nammaṅgala 180.
 Nallānperuntēri 142.
 Nāyara 200; Nāyaru 209, 211; Nāyeru 198, 204.
 Nālūr 206.
 Nelmali 154.
 Nelmalyahara 195.
 Nelvādi 224.
 Pa(ḥ)ḍuhappattu 156.
 Panappāka 207.
 Pandū[r] 175.
 Pandūr 163.
 Pandūru 167, 171.
 Pambali 179.
 Payyūru 220.
 Pāka 190.
 Pāñchālippattu 151.
 Pātichchēri 134.
 Pāḍenallūru 175.
 Pāḍūr 193.
 Pāpasetti tank 215.
 Pichchamāsēri 179.
 Piruṅganallūru 178.
 Pudra(ḍu?)chchēri 146.
 Pullapāka 155.
 Pūḍur 198.
 Pūtēri 139.
 Pūdūrvilāha 208.
 Pūdērivilāha 211.
 Pennalūru 149; Pennallūru 229; Pennelūru 157, 227.
 Periñchipākakuppa 143.
 Peruñkali 213.
 Perumbūdūru 137, 150; Śrīp° 135, 150.
 Pōḷūr 136.
 Pau(pō?)ndūru 156.
 Pre(pe?)rumānittāṅgal 148.
 Bēlūr 166.
 Maṭañchēri 143.
 Maṇimaṅgal[a] 146.
 Maṇnūr 152.
 Malettai 178.
 Malepattu 134.
 Māṅgāni 162.
 Māḍanallūru 216.
 Māmpāka 136, 154.
 Mālipāka 202.
 Mūḍiyūru 200.
 Mummaḍikkuppa 164.
 Muriyaḍichchānpattu 206.
 Mulaśūru 168.
 Mēlahara 144.
 Mrāi(mai)lāppūru(r) 220.
 Yakkantāṅgal 165.
 Vatakāl 155.
 Vaṭapura 152.
 Vaṭamaṅgala 134; Vaḍa° 170.
 Vanippāka 203; Vannippāka 205.
 Vayalānallūr 184, 185, 186.
 Varāttūru 178.
 Vallettāñchēri 140.
 Valaya(dha?)lammēḍu 201; Veludhā-lammēṭa(ḍu) 210.
 Viḍayūr, Viḍayūru 194.
 Vilāñkāḍu 224.
 Venkāṭu 135, 158, 159.
 Vellātūr 173.
 Vellāttukōṭa 226.
 Śittileppāka 181.
 Śettuppāḍu 217.
 Śemmenpāka 182.
 Śērumulla 200.
 Śōtipperumpēḍu 196.
 Śōliṅapura 172.
 Sirupāka 205, 210.
 Surakūlattūru 189.
 Sōmamaṅgala 144.
 Sōmidēvapattu 221.

TEXT.¹

First Plate.

- 1 Śrī-Gaṇādhīpatayê namah | (||) ⁹Namas=tuṅga-sīrasā-chumbi-chandra-chāmara-
 2 chāravê | trailōkya-nagar-ārambha-mūlastambhāya Śāmbhavê | (||) [1*] Harêr=li-
 3 lā-varāhaaya dāmshtṛā-dāmdaḥ sa pātu vah | Hēmadri-kalāsā yatra
 4 dhātri chchha[^{t*}]tra-śriyam dadhau | (||) [2*] Kalyānāy-āstu tad-dhāma pratyūha-ti-
 5 mir-āpaham | yad=Gaḷō=py=Agaj-ōdbhūtam Hariṇ=āpi cha pūjyatê | (||) [3*]
 6 Asti kshīramayād-dai(dē)vair-mathyamānān=mahāmubdhēḥ | navanī-
 7 tam=iv=ōdbhūtam=apanīta-tamō mahah | (||) [4*] ³Tasy-āsīt=tanayas=tapō-
 8 bhir=atnair=anvartha-nāmā Budhah |⁴ punyair=asya Purūravā bhujā-ba-
 9 lair-āyur=dvishām nighnataḥ | tasy=Āyur=Nabushō=sya tasya pu(pa)rushō
 10 yuddhē Yayāti[h*] kshītau |⁴ khyātas=tasya tu Turvasur=Vasu-nibhah śrī-Dē-
 11 vāyānī-patēḥ | (||) [5*] ⁶Tad-vainśē Dēvaki-jānir=didipē Timma-bhūpatih | ya-
 12 śāsvī(svī) Tuḷuv-ēmdrēshu Yadōḥ Kṛishṇa iv=ānvayē | (||) [6*] Tatō=bhūd=
 Bukkamā-jānir-ī-
 13 śvara-kshītipālakah | atrāsam=aguṇabhramśam mauli-ratnam mahibhujām | (||) [7*]
 14 Sarasād=udabhū[t=*] tasmā[n=*] Naras-āvanipālakah | Dēvaki-nāmdanāt=Kā-
 15 mō Dēvaki-nāmdanād=iva | (||) [8*] ⁶Vividha-sukṛit-ōddāmē Rāmēśvara-pramu-
 16 khē muhur=mudita-hṛidaya sthānē sthānē vyadhata yathāvidhi | [1*] budha-pāri-
 17 vṛitō nānā-dānāni yō bhūvi shōḍaśa tribhuvana-jan-ōdgitam
 18 sphītam yasah punaruktayaktayan⁷ | (||) [9*] ⁶Kāvērim-ā-
 19 śu ba[d*]dhvā bahala-jala-rayām tām vilamghy=aiva śatram
 20 jīva-grāham gṛihītvā samiti bhujā-balāt=Tamcha-
 21 rājyam tadīyam | kṛitvā Śrīraṅga-pūrvam tad=api ni-
 22 ja-vasē patṭanam yō bahāsē |⁹ kīrti-stambham nikhāya tribhuva-
 23 na bhavana-stūyamāu-āpadānah | (||) [10*] Chēram Chōlam cha Pā[m*]jdyam
 tam=api cha Madhu-
 24 rā-vallabham māna-bhūsham |⁹ vīry-ōdagram Turushkam Gajapati-nṛipatim
 ch=āpi jītvā tad-anyān | [1*]

Second Plate; First Side.

- 25 ā-Gaṅgātīra-Laṅkā-prathama-charama-bhūbbṛit-taṭ-āntam nitāntam |⁹ khyā-
 26 taḥ kshōṇīpatīnām srajam=iva sīrasām(sām) śāsanam yō vyatānī-
 27 t | (||) [11*] ¹⁰Tippāji-Nāgalā-dēvyōḥ Kausalyā-śrī-Sumitrayōḥ | dē-
 28 vyōr=iva Nṛisīmhēmdrāt=tasmān(t)=Paṅktirathād=iva | (||) [12*] Vīraṇ vīna-
 29 yīnaṇ Rāma-Lakshmanāv=iva nāmdanau | jātau Vīra-Nṛisīmhēm-
 30 dra-Kṛishṇarāya-mahīpatī | (||) [13*] ¹¹Raṅgakshītimdr-Āchyutadēvarāyau ra-
 31 kshā-dhurīṅāv=iva Rāma-Kṛishṇau | Ōśāmbikāyām Narasa-kshī-
 32 tīmdrād=ubhāv=abhūtānmaragēmdra-sāraṇ¹² | (||) [14*] ¹³Vīra-śrī-Nārasīmha-
 33 s=sa Vijayanagarē ratnasīmhasana-sthaḥ kīrttyā nityā nirasya-

¹ From Sir W. Elliot's impressions, supplied to me by Dr. Hultsch.

² Metre of verses 1-4: Ślōka (Anushṭubh).

³ These signs of punctuation are superfluous.

⁴ Metre: Hariṇ.

⁵ Metre of verses 10 and 11: Śṛagdhara.

⁶ Metre of verses 12 and 13: Ślōka (Anushṭubh).

⁷ Read *tām narakēndra*.

⁸ Metre: Śārdūlavikṛīḍita.

⁹ Metre of verses 6-8: Ślōka (Anushṭubh).

¹⁰ Read *punaruktayan*.

¹¹ These signs of punctuation are superfluous.

¹² Metre: Upajāti.

¹³ Metre of verses 15-18: Śṛagdhara.

| | | | | | |
|----|--|------------------|---|------------------------|--|
| 34 | [n=*]Nṛiga-Nāḷa-Nahushān=apy=avanyām=sth=ānyān | | ā | Sētōr=ā | Sumē- |
| 35 | rōr=avanisura-nutah | svairam=ā | ch=ōdayādr̥=ā ¹ | pāschāty-āchal-ām- | |
| 36 | tād=akhila-hṛidayam=āvarjya | rājyam | śāsāsa | (II) | [15*] Nānā-dānāny=akā- |
| 37 | rahīt=Kanaka-sadaśi(si) | yah | āri-Virūpākshadēva-sthānē | · | śrī-Kālahast-i- |
| 38 | ātur=api | nagarē | Vemkaśādrau | cha | Kāmchyām Śrīsailē Śōṇasailē ma- |
| 39 | hati | Harihārē=hōbaḷē | Sē(sam)gamē | cha | ² Śrīraṅgē Kumbhaghōṇē hata-ta- |
| 40 | masi | Mahānāṁdi-tīrthē | Nivṛittan | (II) | [16*] Gōkarnē Rāma-sētau jagati |
| 41 | tad-itarēshv=apy=asēshēshu | | puṇya-sthānēshv=ārabdha-nānā | vidha-bahaḷa- | |
| 42 | mahādāna-vāri-pravāhaiḥ | | yasy=ōdamchat-turamgaḥ-prakara-khura-rajah ³ | | |
| 43 | śusya(ghya)d-ambhōdhi-magna-kshmābhrit-paksha-chochhid-ōdyatta(tka)ra-kulisādhara-ō- | | | | |
| 44 | tkamḥitā | kumḥit-ābhūt | (II) | [17*] Brahmāṁḍam | visva-chakram ghaṭam-udita-ma- |
| 45 | bābhūtakam | ratna-dhēnum | ⁴ sapt=āmbō(bhō)dhīmś=cha | kalpa-kshitiruha-lati- | |
| 46 | kē | kāmchanīm | kāma-dhēnum | | svarna-kshmā[m] yō hirany-āśva-ratham=api |
| 47 | tulā-pūrusham | gō-sahasram | hēm-āśvam | hēma-garbhām | kanaka-kari-ratham |
| 48 | pañcha-lāṅgaly=atānīt | (II) | [18*] Prājyam ⁵ | praśāśya | nirvighnam rājyam ni- |
| 49 | rvighnam ⁶ | rājyam | dyām=iva | śāsītum | |
| 50 | tēr=imdrē | divam | gatē | (II) | [19*] Tatō=py=avārya-vīrya[h*] śrī-Kṛishṇarāya-mi(ma)- |

Second Plate ; Second Side.

| | | | | | | | | |
|----|---------------------------------------|-------------------|--------------------------------------|-------------------------|---|-------------------------------|--------------------|------------------------------|
| 51 | hpatih | | bibharti | manikēyūra-nirviśesham | mahim | bhujē | (II) | [20*] Kī ⁷ |
| 52 | rtā | yasya | samaritataḥ | praśri(śrī)taḥ | visvam | ruch-aikyam | vrajēd=ity=āśamkya | |
| | | | purā | Pu- | | | | |
| 53 | rārir=abhad=bhāl-ēkshanaḥ | prāyasaḥ | | Padmākshō=pi | chatur-bhujō=ja- | | | |
| 54 | ni | jani ⁸ | chatur-vaktro=dbha(bha)vat=Padmabhūḥ | ⁹ Kālī | - | khadgam=ayā(dhā)d= | | |
| | | | Ramā | | | | | |
| 55 | cha | kamalam | viṇām | cha | Vāṇi | karē | (II) | [21*] Śātrūpām ¹⁰ |
| 56 | iti | rushā | kim | nu | sapt=āmburāśi(sī)n=nānā-sēnā-ttu(tu)raṅga-tri(tru)ṭita- | | | |
| 57 | vasumatī-dhūli-kāpālikābhīḥ | | śamsōsya ¹¹ | svairam=ētat-prati- | | | | |
| 58 | nidhi-jaladbi-ārēṇikā | yō | vidhattē | ⁱ² | brahmāṁḍa-svarṇamēru- | | | |
| 59 | pramukha-nija-mahādāna-tōyair=amēyamḥ | (II) | [22*] Stuty-andāryaḥ | śudhībhīḥ ¹³ | | | | |
| 60 | sa | Vijayanagarē | ratnasimhāsava-sthaḥ | ⁱ⁴ | kshmāpālān=Kṛishṇarāya- | | | |
| 61 | kshitipatir=adharīkritya | nityā | [Nṛi]g-ādā(dī)n | | ā | pūrvādr̥r=a- | | |
| 62 | th=āstakshitidhara-kaśakād=ā | cha | Hēmāchal-āntād=ā ¹⁵ | Sētōm(r)=arthi- | | | | |
| 63 | sārtha-śriyam=iba | bahālikritya | kīrtiyā | babhāsē | (II) | [23*] Kṛitavati ¹⁶ | su- | |
| 64 | ra-lōkam | Kṛishṇarāyē | nij-āmsam | tad=anu | tad-anujanmā | puṇya-karm=Ā- | | |
| 65 | ohyutēmdraḥ | | akhilam=avani-lōkam | sv-āmsam=ēty=āri-jētā | vi- | | | |
| 66 | lasati | Hari-chētā | vidvad-ishṭa-pradātā | (II) | [24*] Ambhōdēna ¹⁷ | nipfya- | | |

¹ The original has a sign of punctuation between *dr̥* and *rā*.

² This sign of punctuation is superfluous.

³ Read *-turamga-prakara-*; and compare above, Vol. III. p. 152, notes 7 and 8.

⁴ This sign of punctuation is superfluous.

⁵ Metre of verses 19 and 20: Ślōka (Anushtubh).

⁶ The words *nirvighnam rājyam* have been erroneously put twice.

⁷ Metre: Śārdūlavikrīḍita.

⁸ These two *akṣaras* have been erroneously put twice.

⁹ This sign of punctuation is superfluous.

¹⁰ Read *sambhōkya*.

¹¹ Read *śudhībhīḥ*.

¹² The original has a sign of punctuation between *tā* and *dā*.

¹³ Metre: Mālinī.

¹⁴ Metre of verses 22 and 23: Sragdharā.

¹⁵ This sign of punctuation is superfluous.

¹⁶ This sign of punctuation is superfluous.

¹⁷ Metre: Śārdūlavikrīḍita.

- 67 mâna-salilô=gastyêna pît-ô[j*]jbitas=taptô Râghava-sâya-
 68 k-âgni-sikhayâ samtapyamânaḥ sadâ | am̐tasthair=vaḍabâ(vâ)-mukh-âna-
 69 la-sikhâ-jâlair=visushkô ddhruvam |¹ yad-dân-âmbu-ghan-âmbur=ambudhi-
 70 r=ayam pûrṇaḥ samu[d*]dyôtatê |(|) [25*] Samajani² narapâlah satya-dharma-pra-
 71 tishthô Vijayanagara-râjad-ratnasimhâsana-sthah [|*] Nriga-Naḷa-Na-
 72 [hu]sh-âdim(dîc=)nichayan=râja-nityâ nirupama-bhujaviry'-audârya-bhûr=A-
 73 [chyu]têmdrah |(|) [26*] ³Kshiti-pratishthâpita-kîrti-dêhê prâptê padam
 Vaishnavam=A-
 74 [chyu]têmdrê | addhyâsya bhadr-âsanam=asya sūnur=virô babhau
 Vemkatadêva-
 75 râyaḥ |(|) [27*] Prasâsya⁴ râjyam Prasâ(sa)vâstra-rûpê vidvan-nidhau
 Vemkatarâ-
 76 ya-bhûpê | abhâgadheyâd=achirât-prajânâm=Âkhamdal-âvâsam=a-
 77 th-âdhirûdhê |(|) [28*] ⁵Timmâmbâ-vara-garbha-mauktikamanî Ramgakshitim-

Third Plate ; First Side.

- 78 dr-âtmajaḥ |⁶ kshatr-âlamkarapêna pâlita-mahâ-Karnâṭa-râjya-sri-
 79 yâ | saury-audârya-dayâvatâ sva-bhagini-bharttâ(rtrâ) jaga[t*]-trâyinâ(nâ)
 80 Râma-kshmapatin-âpy=amâtya-tilakaih kṣipt-âbhishêka-kramah |(|) [29*] Śrî-Vi-
 81 dyânagari-lalâmani mahâ-sâmrâjya-simhâsanê⁷ |⁸ samtâna-
 82 drur=iva sphuran=sura-girau samhṛitya vidvêshinah | â Sêtôr=a-
 83 pi ch-â-Himâdri rachayan=râjñô nij-âjñâ-karân=sarvâm pâlayu-
 84 tê Sadâsiva-mahârâyaś-chirâya kshamâm |(|) [30*] ⁹Vikhyâta-vikrânti-
 85 nayasya yasya patt-âbhishêkê niyatam prajânâm | ânamda-bâshpai-
 86 r=abhishichyamânâ dēvi-padam darsayatê dharitrî |(|) [31*] ¹⁰Gôtr-ôddhâra-vi-
 87 sâradam kuvalayâpîd-âpahâr-oddhuram saty-âyatta-mati[m*] sama-
 88 sta-sumana-stôm-âvan-aikâyanam [|*] samjâta-smṛitibhû-ruchim savi-
 89 jayam samnamdaka-śrîbharam¹¹ ya[m*] samsamti yasôdayâmchita-guṇam
 90 Kṛishṇ-âvatâram budhâḥ |(|) [32*] Vikhyâtam bahu-bhogaśringa-vibhavair=uddâ-
 91 ma-dân-ôddhuram dharmêna smṛitimâtratô=pi bhuvanê daksham prajâ-
 92 rakshapê | prâptâm yasya bhujam bhujamga-mahibhṛid-digdanti-kûrm-
 ôpamam
 93 pâativratya-patâkik-êti dharañî[m*] jânantu sarvê janâḥ |(|) [33*] ¹²Yat-sê-
 94 nâ-dhûli-pâñi Śaka-masaka-samuchchâtanê dhûma-rêkhâ rôm-âñi

¹ This sign of punctuation is superfluous.

² Metre: Mâlinî. The Ūgamâñjêri plates of Achyutarâya in verse 38 (above, Vol. III, p. 154), instead of *samajani*, have *sa jayati*, which undoubtedly is the original reading.

³ Metre: Indravajrâ.

⁴ Metre: Upajâti.

⁵ Metre of verses 29 and 30: Śârdûlavikrîḍita.

⁷ Read *-sâmrâjya-*.

⁶ This sign of punctuation is superfluous.

⁹ Metre: Indravajrâ.

⁸ This sign of punctuation is superfluous.

¹⁰ Metre of verses 32 and 33: Śârdûlavikrîḍita.—‘ Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Kṛishṇa, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayâpîḍa (the vehicle of Kâmasa), whose heart is devoted to (his wife) Satyabhâmâ, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine car (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakshmi, and whose excellent qualities were honoured by (his foster-mother) Yasôdâ.’

¹¹ Read *sam-namuaka-*.

¹² Metre: Sragdharâ.

- 95 kīrtti-vadhvâ iva bhuvanam=idam sarvam=am̐tar-vaham̐tyâh | vēṇī n=â-
 96 nīyas=iva prakatita-vihritēr=vīra-lakshmyâ raṇ-âgrē |¹ sām̐tyē ji-
 97 mūta-pañ[k*]tīh kila śa(sa)kala-khala-stōma-dāvānalānām [(|| 34*)² Tuṅgām=ê-
 98 va dayām padāmbuja-yugam̐ Sōnam̐ cha Kṛishṇā[m*] tanu[m*] raktâ[m*] nīla-
 śī(si)tâ[m*]
 99 Trivēṇim=anaghām̐ vīkshām̐ giram̐ Narmadām̐ [(|*) tīrthān=īti samāva-
 100 haty=avayavaiḥ Śēshādri-vāsi vibhuh̐ prāyō yasya visēshabha-
 101 kti-muditaḥ paṭṭābhishēka-sriyē [(||) [35*)³ Vō(ō)shadhipaty-upamāyita-gaṇi-
 102 das=Tōshānarūpa-jit-Āsamakāmdaḥ [(|*) Bhāsha(she)ge-tappuva-rāyara-
 103 gaṇdaḥ Pōshāna-nirbhara-bhū-navakham̐daḥ [(||) [36*)⁴ Rājādhirāja-birudō

Third Plate; Second Side.

- 104 Rājarāja-sam-āmbatih | Svārāja-rājamānāśrī⁵ śrī-Rāja-
 105 paramēśvaraḥ [(||) [37*) Mūrṇarāyagaṇd-ām̐kō Mēru-langhi-yaśōbharah̐ |
 106 Śaraṇā[ga*]ta-maṇḍārah̐ Pararāja-bhayam̐karaḥ [(||) [38*) Karad-ākhilabhūpā-
 107 lah̐ Parādāra-sahōdārah̐ | Himḍrūyā-srattāraṇa Imḍuvam̐sa-śi-
 108 khāmaṇih̐ [(||) [39*) Gaj-augha-ḡam̐da-bbērum̐dō Haribhakti-sudhānidhīh̐ | Va-
 109 rddhamān-āpadānah̐śrīr=Ārdhanārī-naṭēśvaraḥ | ityādi-birudai-
 110 r=vam̐di-tatyā nityam=abhisht̐taḥ [(||) [40*) Kāmbhō(bō)ja-Bhōja-Kāḷinga-
 Karahā-
 111 t-ādi-pārtbhivaiḥ | sauvidarlla(lla)-padam̐ prāptaḥ sam̐darśita-rṇi(nri)pōpadaḥ [(||)
 [41*) Sō=⁷
 112 yaṁ nīti-viśāradah̐ surataru-spha(spa)rddhāla-viśānanah̐ sarv-ōrviśa-
 113 nataḥ Sadāsivamahārāya-kshamāpāyakaḥ | bāhāv=am̐gada-nirvi-
 114 śēsham=akhilām̐ sarvam̐sahām̐=udvahan=vidvattrāna-parāyaṇō vijaya-⁸
 115 yatē vīra-pratāp-ōnnataḥ || [42*)⁹ Kramād-vasu-hay-ābdh-im̐du-gaṇitē Śaka-va-
 116 tsarē | Naja-sam̐vatsarē māsi Mārgasīrsha iti śrutē [(||) [43*) Sūryōparā-
 117 gē-māvāsyā-tithā(thau) Mārttām̐da-vāsarē | Tuṅgabhadrā-nadi-tirē Vi-
 118 tthalēśvara-sam̐nidhan̐ [(||) [44*) Prapēdushē vēda-mārga-pratishṭh-āchāryavaryatām̐ |
 119 tādrig-vēda-sikhā-sāra-Dramiḍāgama-vēdinē [(||) [45*) Shad̐darsau-ārtha-siddhām̐-
 120 ta-sthāpan-āchārya-maulayē | māyāvādi-manō-garva-bhēdinē jita-vā-
 121 dinē [(||) [46*) Mam̐travādi-manishhīndra-vṛim̐d-āham̐t-āpahāriṇē |¹⁰ ambhaga-
 Garu-
 122 d-ām̐kārya(ya) śaraṇāgata-rakshīṇē [(||) [47*) Pradakshīnaiḥ kritavatō
 pāvaniṁ(ni)m=ava-
 123 nīm̐ muhuh̐ | nānāvīdha-mahātīrtha-sthā(snā?)n-ātivimal-ātmanē [(||) [48*)
 Sanak-ādi-

¹ This sign of punctuation is superfluous.

² Metre: Śārdūlavikrīḍita.— Tuṅgā is 'high, strong,' and 'the river Tuṅgā, one of the two components of the Tuṅgabhadrā; Sōṇa, 'red,' and 'the river Sōṇa; Kṛishṇā, 'black,' and 'the river Kṛishṇā; Narmadā, 'giving pleasure,' and 'the river Narmadā.' The eye is black, white, and raktā, 'red' and 'loving,' and is therefore the holy Trivēṇī, 'the place (now called Allahabad) where the Gaṅgā joins with the Yamunā and is supposed to receive underground the Sarasvatī.'

³ Metre: Dōḍhaka.

⁴ Metre of verses 37-41: Ślōka (Anushtubh).

⁵ Read 'māna-śrīh̐.

⁶ Read 'dānatīr-.

⁷ Metre: Śārdūlavikrīḍita.

⁸ Read vijā-.

⁹ Metre of verses 43-124: Ślōka (Anushtubh).

¹⁰ I am unable to give the meaning of the word ambhaga. If the reading is correct, its connection with the word Garuḍa would seem to indicate that it is equivalent to bhujānga, in the double sense, conveyed by the word, of 'a snake' and 'a dissolute person.'

- 124 ma-yôgîndra-samûh-âdrita-janmanê | kâlatraya-gati-jñâna-kârmana-jñâ-
 125 nachakshushê |(II) [49*] Prahlâda-Nârada-Vyâsa-Parâsara-Śuk-âdishu |
 Bhagavadbhakta-
 126 varyêshu prathamâkhyêya-kîrttayê |(II) [50*] Sadânamda-samêtâya saty-âya[ttâ]-
 sva.¹
 127 rê(chê)tasê | sachchakra-nâmdakâya Śrîsahây-âparamûrttayê |(II) [51*]
 Nârâyanapada-
 128 ddhyâna-parâyâna-nijâtmanê | purê punya-sthalê śrêshthê Pirumpûndûru-nâ-
 129 makê² | Âdikêśava-sêv-ârtham=archchâ-rn(rû)pam=upêyushê |(II) [52*] Śrîmad-
 Amperumâ-
 130 ĩ-âkhyâm=aparâm cha prapêdushê | Râmânujâ-munîndrâya Râm-ârâdhana-

Fourth Plate; First Side.

- 131 chêtasê³ |(II) [53*] Jagatkhyâta-Jayamkônda-Chôla-mamâdala-vâsinam |
 132 śrî-Chamdragiri-râjyê cha prâjyê vâsam=upâśritam [(I) 54*] Śêmkâttu-kôttak-
 ânta-
 133 stham Mâhâjûr-nâ[ta(du)]kê sthitam | [śrî.*]Kachchipaṭṭu-sim-âmatarbhâvam
 ch=âpi samâśri-
 134 tam [(I) 55*] Śrî-Pâtichchêri-simântât=prâchyam cha Vaṭamangalât |
 Malepa-
 135 ṭṭu-Śriperumbûdûru-simânta-dakshinam [(I) 56*] Venkâtu-grâma-[bh]ûdêva-
 136 ta[ttâ]kâd=api paśchimam [I*] yukta-Pôlûr-Iruṅgoḷa-Mâmpâk-avadhibh-ûtta-
 137 ram [(I) 57*] Kachchipaṭṭur-iti khyâta-nâmânam grâmam=utta[ma*]in |
 Perumbûdû-
 138 ru-nâmânam=api grâmam manôharâm [(I) 58*] Kîlepaṭṭv(ṭṭv)-âhvayam grâmam=a-
 139 pi sasy-ôpasôbhitam [I*] Kusapaṭṭu-grâmakam cha Pûtêri-grâmam=ap[y]=a-
 140 mum [(I) 59*] Vallettâmchêri-nâmno=pi simântât=grâmak[ahya?]⁴ |
 Tattanûru-
 141 vilâhasya kshêtrât=prâchm disam śritam [(I) 60*] Grâmât=Kumdimperum-
 pêtî(du)-
 142 nâmakâd=api dakshinam [I*] khyât-Ôranêrê[h*] śrî-Nallâperumtêrêś=cha
 paśchi-
 143 mam [(I) 61*] Perimchipâkakuppâch=cha Maṭamchêri[śchi]⁵t-ôttaram |
 grâmam=Achchampe-
 144 rumpêta(du)-nâmânam=api viśrutam |(II) [62*] Sômamangalatah prâchyam
 śrî-Mê-
 145 Iahara-dakshinam | Naḍupaṭṭv(ṭṭv)-âhvayam(ya-)grâmam(ma-)simântât=api
 paśchimam |(II) [63*]
 146 Manimangal-Koṭṭakâla-simântât=api ch=ôttaram | śrî-Pudra(du?)chchê-
 147 ri-nâmânam khyâtam cha grâmam=uttamam |(II) [64*] Koṭṭapâk-âbbidha-
 grâma-si-

¹ The *akshara* in brackets appears to have been originally *sa* or *stâ*; compare line 87 above.

² Below, this name is spelt *Perumbûdûru*.

³ The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *astāvâs* in line 284.

⁴ Originally *kachyat* was engraved, but the *akshara chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha*.

⁵ Here, too, the *akshara* in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading **rê-tak=ôttaram*.

- 148 mântât-prâg-diśi sthitam | grâmât-Pre(po?)rumanittâṅgal-nâmakâd-a-
 149 pi dakshinam |(II) [65*] Pemna(ne?)lûru-varagrâma-simântâd=api paśchimam |
 Kile-
 150 ppaṭṭu-Śriperumbûdûru-grâmâd[v*]ay-ôttaram | prakhyâtam cha bhuvî grâ-
 151 mam Pâṅchâlippaṭṭu-nâmakam |(II) [66*] Koṭkâd-Āyakkulattûru-simântât=
 prâ-
 152 g-diśi sthitam | Maṅpûr-Vaṭapura-grâma-simântâd=api dakshinam |(II) [67*]
 Pa-
 153 śchimam Kâranattâṅgal-grâm-Ēnumkâtakôṭayôh | uttaram Kottapâdâch-cha
 154 Nelmalî-grâmam=uttamam |(II) [68*] Prâchyam Mâ[m*]pâka-simâ[m*]tân(t)=
 Kâśchi(chchi)paṭṭôś=cha [da]-
 155 kshinam | Puḷḷapâk-âbhidha-grâmâ[t=*] paśchimam diśam-âśritam |(II) [69*]
 Vatakâ-
 156 l-Pa(?)duhappaṭṭu-śrî'-simântâd=api ch-ôttaram | grâmam Pau(po?)mûdûru-
 nâmâna-

Fourth Plate; Second Side.

- 157 m=api sasy-ôpaśôbhitam |(II) [70*] Kileppaṭṭôr-varât=prâchyam Pemnelûrôś-
 cha
 158 dakshinam | Venkâṭu-grâma-simântât=paśchimam=âśritam diśam |(II) [71*]
 159 Tatâkam(ka-)gâmi-kulyâyâ Venkâṭôr=api ch-ôttaram | grâmam cha ghana-sa-
 160 ay-âdhyam Nagarikuppa-nâmakam |(II) [72*] Kânnittâṅgal-Tattanûru-
 grâmâbhyam
 161 prâg-diśi sthitam | Kottâmkâraṅga-simântâd=âśritam dakshinam
 162 diśam |(II) [73*] Mâṅgânê[h*] paśchimam ch=Āchchaperumpêdu-h[r*]ad-
 ôttaram | grâmam Ku[m*]-
 163 dipperumpêdu-nâmakam cha manôramam |(II) [74*] Prâchyam Kôṭṭûritah
 Paṅ-
 164 dūr-Mummaḍikkuppa-dakshinam | khyât-Āharittirumanî-grâmât=paśchi-
 165 matah sthitam |(II) [75*] Yakkamttâṅgal=itî khyâtâd=grâmâd=uttarâtam=i-
 166 tam | grâmam Tirumanikkuppa-nâmânam=api viśrutam |(II) [76*] Prâchyam
 Bêlâ-
 167 r-Nâṁdimêdu-kshêtrât=Paṅdûru-ta(da)kshinam | Tirumaṅgala-simântât=paśchi-
 168 mam ch-ôttaram tathâ | Muḷâsûrur=itî khyâta-nâmakam grâmakam cha tam
 |(II) [77*] Prâ-
 169 chîm Tirumanikkuppa-simântâd=diśam=âśritam | Tirumaṅyahara-grâ-
 170 mâ(ma)-simântâd=api dakshinam |(II) [78*] Saṅprâptam paśchimam=âśâm
 grâmakâd=Va-
 171 ḍamaṅgalât | Paṅdûru-grâma-simântâd=uttarasyâm diśi sthitam | E-
 172 ttamttâṅgal=itî khyâta-grâ(nâ)maka[m*] grâmam=apy=amum |(II) [79*]
 Śôḷiṅgapura-sim[âm]-
 173 tât=prâchîm=âśâm=upâśritam | Veḷḷâṭûr-grâma-simântâd=dakshin[âm]
 174 diśam=âśritam |(II) [80*] Amanâri-varagrâma-simântâd=api paśchimam [i*]
 175 uttaram Pâṅdenallûrô[h*] Paṅdû[r*]-grâmam cha viśrutam |(II) [81*]
 Śarattur-nâḍukê khy[â]-
 176 tam Puliyûr-kôṭakê sthitam | ramy-Āpekkottaputtûru-simântât=pr[â]-
 177 g-diśi sthitam |(II) [82*] Kulachohalûru-simântâd=dakshinam diśam=âśritam |
 178 Malettani-Varâttûru-simântâd=api paśchimam | Piruṅganallûr-û-

¹ This 64 should have been omitted.

- 179 dīchyaṁ Paṭṭabali-grāmaṁ=apy-amuṁ 1(II) [83*] Prāchyaṁ Kīlpāka-simāntāt-
Pi-
180 chehaṁśērēś-cha dakṣhiṇaṁ | Nammaṅgaḷ-āntasimā-sṭha-mahāśailāśch=cha
paśchi-
181 maṁ 1(II) [84*] Uttarā[m] Sittileppāka-simāntād=śśritam diśam |
Arumtanallū-

Fifth Plate; First Side.

- 182 r-ity¹=ākhyātam=aparāṁ śritam | Śemmenpāk-āhvayaṁ grāmaṁ=api
183 sasyai[h*] sad=ānviṭam 1(II) [85*] Vellenalluru-nāḍu-sṭham Po[li]li-kōṭakē
184 sthitam | prāg-diśam Vayalānallūr-Likuta-keḥṭrata[h*] śochi(śri)tam 1(II) [86*]
Da-
185 kṣhiṇam Vayalānallūr-nadi-kulā-tatād=api | paśchimaṁ śri-Kaṁ-
186 nāpillepālayasy=āvadhi-sṭhalāt 1(II) [87*] Uttarām Vayalāna-
187 llūr-simāntād=diśam=śśritam | Āyalohēriri-
188 ti khyāta-nāmānaṁ grāmaṁ=apy-amuṁ 1(II) [88*] Kākāūr-nāḍuk-āntastham=
īkkāṭu-kō-
189 takē sthitam | Atamchānkuppa-simāntād=śśam prāchīm=upāśritam 1(II) [89*]
Du(di)śam
190 Surakujattūru-simāntād=dakṣhiṇam śritam | Pāka-grāma-tatō(tā)kasya kulāyā-
191 ś=ch=aiṇa paśchimaṁ 1(II) [90*] Turūru-Kaṁdaṁkolla-śri-simāntād=api ch=
ōttaram | Āyattū-
192 r-āhvayaṁ grāmaṁ=api ch=ōtta[ma]-viśrutam 1(II) [91*] Prāchyaṁ Kīlavilāh-
ākhyā-grāma-
193 sim-āvadhi-sṭhalā[t*] | Pāḍūr-ttāṭaka-gāminyā[h*] kulāyās=ch=āpi
dakṣhiṇam 1(II) [92*]
194 Viḍayūr-u(ū)ttara-nadi-tīra-kuppāch=cha paśchimaṁ | uttaram Viḍayūrōh
prām(n)-na-
195 dyā Rudr-ālayād=api | niravadyam=api grāmaṁ Nelmalayahara-nāmakaṁ
1(II) [93*] Pu-
196 ḷli-kkōṭak-āntastham sthitam Kaḥchūru-nāḍukam(kē) | prāchyaṁ
Śōtipperumpē-
197 ḍu-grāma sim-āvadhi-sṭhalāt 1(II) [94*] Kōrasthalēru-saritō mahāranyāch=cha da-
198 kṣhiṇam | paśchimaṁ Nāyeru-grāmāt-Pūḍur-grāmā(ma)var-ōttaram |
prakhyātam cha
199 Nāḍuppaṭṭu-nāmānaṁ grāmaṁ=uttara(ma)m 1(II) [95*] Nāyattu-nāḍukē
khyātam Puḷali-khyā(kō)-
200 ta(ta)kē sthitam | prāchyaṁ Nāyara-simāntān=Mudiyūrōś-cha paśchimaṁ 1(II)
[96*] Śēru-
201 mulla-varagrāmā(ma)-simāntād=api ch=ōttaram | khyātam Vajuya(dha?)la-
mmēḍu-nā-
202 makam grāmam=apy-amuṁ 1(II) [97*] Śri-Mālipāka-simāntāt=prāchyē(chya)m=
Āmūrukuppatah |
203 Ilavampattū-simāntād=dakṣhiṇasyām diśi sthitam 1(II) [98*] Vanippāk-
Āchchiru-
204 muha-simāntād=api paśchimaṁ | Nāyeru-grāma-simāntād=uttaram diśa-
205 m=śśritam | grāmaṁ cha Śirupāk-ākhyam grīh-ārām-ōpaśōbhitaṁ 1(II) [99*]
Va-

¹ The verse is wanting two syllables. The intended reading may possibly be *ity=ākhyāṁ prakhyātam aparām*.

- 206 nnippāk-ābbidha-grāmā(ma)-śimāntāt-prāg-diśi sthitam | śrī-Nālūr-Mu-
207 riyādicchēṣṇapaṭṭu-simānta-dakṣiṇam | (||) [100*] Śrī-Panappāka-simāntāt-pa-

Fifth Plate; Second Side.

- 208 śchimām diśam-āśritam | Pūḍūrvīṣha-simāntād-uttarasyām diśi sthitam [1*]
209 prakhyātam-Ēṭuvittāṅgal-āhvayam grāmam-apy-amunā | (||) [101*] Prāchyam
Nāyaru-simāntā-
210 t-Sirupākāch-cha dakṣiṇam | paśchimam Veḷudhalammēṭa(ḍu)-simānta-
sthala-¹hradād-api | (||) [102*]
211 Prakhyāta-Nāyaru-grāma-simāntād-api ch-ōttaram | śrī-Pūḍērvīṣh-ākhyam
grā-
212 mān ch=āpi manōharam | (||) [103*] Amaṭṭūr-nāḍuk-āntastham sthitam
Peyyūru-kōṭagam(kē) | Ummi-
213 ppattōś-cha simāntāt-prāchyam tasmāch-cha dakṣiṇam | (||) [104*] Āśām
Perumkāḷi-grāmāt-paśchi-
214 mān samupāśritam | Kōḷūra-grāma-simāntād-uttarām-āśritam diśam |
Kiraippā-
215 k-ābbidhānam cha grāmakam khyātam-uttamam | (||) [105*] Prāchyam
Kāraṇa-simānta-Pāpaseṭṭi-taṭā-
216 kataḥ | tat-taṭāka-samīpastha-mahāranyāch-cha dakṣiṇam | (||) [106*] Paśchimām
Māḍanallūra-mā-
217 rg[ā*]d-āśām-upāśritam | uttarām Kāraṇa-grāma-simāntāt-Kottapālayāḥ(t) |
Ṣettu-
218 ppāḍur-iti khyāta-nāmānam grāmam-uttamam | (||) [107*] Īkātṭu-kkōtak-
āntastham khyātam
219 Kaḥchūru-nāḍukē | U[da]ppi-grāma-simāntāt-prāchīm-āśām-upāśritam | (||)
[108*] Prāptam Kum[ja]-
220 ra-Mrai(mai)lāppūru(r)-simāntād-dakṣiṇam diśam | Peyyūru-śrī-Gollakuppa-
sim[ām]-
221 tād-api paśchimam | (|| 109*) Kurakkumtamḍala-grāma-simāntād-api ch-
ōttaram [1*] śrī-Śōmidē-
222 vapatv(ṭṭv)-ākhyam grāmakam cha bhuvī śrutam | (||) [110*] Īkātṭu-kkōtakē
khyātam sthitam
223 Malaya-nāḍukē | Allikuḷi-śrī-Malayanāchyā[h*]² {prāchyam var-ā-
224 layāt | (||) [111*] Dakṣiṇam cha Viḷāmkāḍu-śrī-taṭākavar-āntarāt | ³śrī-Ne-
225 ivādi-grāma-simānta-Timam-ārāmāch-cha paśchimam | (||) [112*] Kōṭṭūr-
Ariyapāka-
226 śrī-simāntād-api ch-ōttaram [1*] Veḷḷāṭṭukōṭa-nāmānam khyātam cha
grāmakam varam | (|| 113*)
227 Allikuḷi-mahāśailāt-prāchīm-āśām-upāśritam | Perṇielūru-varagrāmā(ma)-ta-
228 ṭāk-āntappārāsurā(?) | (||) [114*] Samprāptam dakṣiṇām-āśā[m*]
Chamdranauḷi-taṭāka-
229 taḥ | ⁴Amaṭṭupāṭṭamallūru-grāmā(ma)-mārgāch-cha paśchimam | (||) [115*]
Chōḷokāṭṭu-taṭākām(kā)-

¹ Read -śāka-.

² [Nāchyā is the Sanskrit Genitive of the Tamil substantive nāchāśi (used generally in the honorific plural nāchāśigō), 'a goddess.'—E. H.]

³ This śrī should have been omitted.

⁴ Read Amaṭṭupāṭṭam-Pemollēru.

- 230 ch=cha samprāptam **dīnam-uttaram** | grāmaṁ **Kōlpāka-nāmānaṁ** pratītam cha
ma-
231 nōharāṁ |(II) [116*] **Sarvamānyam** chatuḥ-simā-samyutam cha samantataḥ |
232 nidhi-nikṣhēpa-pāshāpa-siddha-sāddhya-jal-ānvitam || [117*]

Sixth Plate; First Side.

- 233 Akṣhiṇy-āgāmi-samyukta[m*] dēva-bhōgyam sa-bhūruham | vāpi-kāpa-tatā-
234 kaiś=cha kaśchchh(chchh)-ārāmaś=cha samyutam |(II) [118*] **Rāmānuja-**
munimdrēna bhōgyam=ā-chandra-tā-
235 rakam |(II) [119*] Dhūpa-dīpa-sudhāhāra-nān-āpūpa-nivēdanaiḥ | nānā-puṣpō-
236 pahāraiś=cha nāika-dīpa-pradīpanaiḥ |(II) [120*] **Nṛitta-gīta-mahāvādyā-**
chchha[t*]tra-
237 chāmara-vaibhavaḥ | nitya-naimittik-Ānāntapūjām karttūṁ viśēshataḥ |(II) [121*]
238 Praty-abdam Tiru-nakṣatrē tasya j(ch)=ōtsava-sampadam(dē) | prati-sarva-
239 tsaram ch=āpi rathōtsava-samriddhayē |(II) [122*] **Annām¹** nivēditam
sarvam² rasai[sh=sha]-
240 dbhi(dbbi)s=samanvitam | śrī-Rāmānujakōṭṭe-smin viśālē parika-
241 lpitē |(II) [123*] ³[Sa-stri]-bālaka-vṛiddhēbhyah kaśudhitēbhyō viśēshataḥ |
Vaishnavēbhyō
242 dvijātībhyah prā(pra)dātūṁ prati-vāsaram |(II) [124*] ⁴Bhū-kalpasākhi prathit-
Āra-
243 viṭi-Bukka-kshamāpō=jani puṇya-ślāḥ | **Ballāmbikā** tasya babhūva
244 patnī Purānda[ra*]jy-ēva Pulōma-kam(ka)nyā |(II) [125*] **Jajñē⁵** tatas-śrī-
vara-[Rāma*]rā-
245 jō vijñēya-ślō vibudh-ādhipānām | **Lakṣmīr-iv=Āmbhōruha-**
246 lōchanasya Ila(la)kkāmbik-āmushā(shya) mahishy=alāśit |(II) [126*] ⁶Puṇyair-
aganayaiḥ Peda-
247 Komḍarājah purā-kritē(tai)r=asya vibhōs=sutō=bbūt | **Komḍāmbikā** tasya
248 mānō-nukūlā ⁷gūṇ-ōmnat=āśit=kula-dharmapatnī |(II) [127*] **Kulādri-sārō-**
249 sya guru-pratāpah **Kōnētīrājah** ⁸prathitas=sutō=bbūt | dharmēna yam Dha-
250 rmajam=āmanamdi(ti) Manum cha nityā nipuṣā(nam) mahatyō(tyā) |(II)
[128*] ⁹Day-āmbudhē-
251 r=abhūt=tasya dēvī **Tirumalāmbikā** | **Nalasya** Damayant-iva na-
252 vya-chāritra-bhūshitā¹⁰ |(II) [129*] ¹¹Asmānrupād=**Au[bha]rāja-varyō** Rabhūvi.¹²
253 haḥ Paṅ[k*]tirathād=iv=āśit | sthir[ō]daya-śrī-sthagit-ōrupunya(nyō ?)
254 jan-ēsh[ē ?]a-darsha(rśa)ḥ sphuritāji-haritaḥ¹³ |(II) [130*] **Tasy-ānujō** rājati
Komḍa-
255 rājah prakhyāta-śauryō **Bharat-ōpamānah** | sad=āgrajanma-prathamānu(na)-
256 bhaktis=sa[t*]tv-āchitas=**Sārasanābha-mūrtih** |(II) [131*] **Yasy-ānujanmā** vara-
Tim-

¹ Read *annam*.² What is engraved looks like *tsaram*.³ The reading of the first *akṣhara* (sa) is doubtful; the *akṣhara* looks as if the engraver had first engraved *stri*.⁴ Metre: Upajāti.⁵ Metre: Indravajrā.⁶ Metre of verses 127 and 128: Upajāti.⁷ Read *gūṇ-ōmnat*.⁸ Originally *prathitō* was engraved.⁹ Metre: Ślōka (Anuṣṭubh).¹⁰ Perhaps the word actually engraved is *-bhūshitā*.¹¹ Metre of verses 130-133: Upajāti. Read *asmān-rupād*.¹² Read *Rabhūva*.¹³ Read *spharītāsi-haritaḥ*.

Sixth Plate; Second Side.

- 257 marājō yaśnidhi[r=°]Lakshmana-chāra-mūrttīh | jyāghōsha-dūrīkṛita-mē-
 258 ghanādah kurvan=sumitr-āsaya-harsham=imdhē¹ [|| 132*] Prakhyāta-
 Sa(sa)trugha-parākrama-
 259 śrī[h°] śrī-Raṅgarājō=varaājō yadyah | śu(su)bāhu-shō(śō)bhī madhur-ānubhāvah ku-
 260 rvan=sumitr-āsaya-harsham=imdhē [|| 133*] Yasya² viśrāṇana-guṇam labdhu-kāmā-
 261 s=sura-drumāh [I°] tapasyamti jaṭāvāntas-suparvataṭini-taṭē [|| 134*] Hira-
 262 nya-kaśipu-kahētra-dāna-sām(sam)varddhit-ādarah [I°] Nṛsimha-bhāvam=ayatē
 263 sīmha-samhananō hi yah [|| 135*] Sa-kāmpa-svēda-rōmānchās=samarē
 na(ma)karām-
 264 kitāh | ³yasy-ādhis-suratās=satyam śatravō bhīravō=bhavan [|| 136*] A-
 265 kahōbhya-hṛidayasy=āpi yēna kēn=āpi bhūbhṛitām(tā) | da(dṛi)shṭam sāmudrikam⁴
 266 chihnam yasy=āngē sa[t°]tva-sālinah [|| 137*] Anēna dharma-sīlēna
 Haribhakt-ā-
 267 nuka[m°]pinā [I] Kama|āvallabh-ās[r°]āntakai[m°]kary-āsakta-chētasā [|| 138*] Naktam-
 268 div-āmna-dānēna⁵ Nābhāga-nibha-kirttinā | naralōkanar-ākāra-
 269 nākanāyaka-sākhinā [|| 139*] Nītiśāstra-viśēsh-ārtha-niraj-ōllāsa-bhā-
 270 nunā | Komḍarāja-nṛpālēna guṇaratna-payōdhinā [|| 140*] Vijñāpitasya
 271 vinayād=vimata-ddhvānta-bhāsvatah | prājya-Karṇātarājya-śrī-sthāpanā-
 272 chārya-viśrutāh [|| 141*] Śrī-Raṅgarāja-bhūpāla-chirapunyaphal-ātmanah |
 273 sāhitya-rasa-sāmṛājya-bhōga-Bhōjamahibhujah⁶ [|| 142*] Sōmavams-āva-
 274 tamsasya Sutrāma-sama-tējasah | satyavāg-Rāmachandrasya śaranāgata-
 275 rakshita(na)h [|| 143*] Ātrēya-gōtr-ālamkāramanēr-Manu-naya-sthitēh |
 anteṁba-
 276 ra-gaṁḍasya⁷ Haribhakt-āgrayāyinaḥ [|| 144*] ⁸Nahush-ōpamasya
 nānāvārṇa-śrī-
 277 maṁḍalika-gaṁḍasya | ēbirudu-rāya-rāhuta-vōey(śy)-aikabhujānga-bi-
 278 ruda-bharitasya [|| 145*] Vikhyātabiruda-mani(nni)ya-vibhāla-hīlasya vija-
 279 ya-sīlasya | viśvarūbharā-bhṛiti-sphuṭa-viśruta-Dharanīvarāha-
 280 birudasya [|| 146*] ⁹Vinay-audārya-gāmbhīrya-vikram-āvāsa-vōśmanah | vira-

Seventh Plate.

- 281 śrī-Rāmarājasya vijñaptim=anupālayan [|| 147*] Paritah prayataih sni-
 282 gdhaih purōhita-purōgamaiḥ | vividhair=vibudhaiś=śrautapathikai-
 283 r=adhikair=girā [|| 148*] Sadāsiva-mahārāyō mānanīyō mana-

¹ In *Ind. Ant.* Vol. XIII. p. 129, Plate ii. b, line 8, this verse ends with *-harsha-pōsham*. The words *mēghānda* and *sumitrā* have also to be taken as proper names.

² Metre of verses 134-144: Ślōka (Anuṣṭubh). I take *yasya* and the relatives in the following verses to refer to *anēna* in verse 138.

³ Read =*śris-suratās*. I take the word *maharāmkīḍḍ* to mean both 'full of love' and 'made to move round by the (*makara*) array of his troops.'

⁴ This word is derived both from *samudra*, 'the sea' (which is *kahōbhya*), and from *samudra*, 'a mark on the body, indicative here of good fortune.'

⁵ Read *-āna-dānēna*. The following word is perhaps *Nābhōga* in the original.

⁶ Read *-sāmṛājya*.

⁷ This Pāda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is *diva-anteṁbara-gaṁḍasya*.

⁸ Metre of verses 145 and 146: Giti.

⁹ Metre of verses 147-149: Ślōka (Anuṣṭubh).

- 284 svinām | sahiranya-payôdhârâ-pûrvakam dattavân=mudâ || [149*]
 285 ¹Sarasa-Sadâsivarâya-kshiti-pati-varyasya kîrtti-dburyasya [I*] sâ(â)-
 286 sanam=idam sa(â)râsana-Dâsa(â)rathêr-amita-hêna(ma)-dâna-rathê(yô)h | (II) [150*]
²Mîda(du)-pa-
 287 dam=iti tām(tâ)mra-sâsan-ârtham mabita-Sadâsivarâya-sâsanêna [I*]
 288 abhapad=anugunam vachô-mahimnâ sarasatarêna Sabbâpati-Sva-
 289 yarabbûh | (II) [151*] ³Sadâsiva-mahârâya-sâsanâd=Virâṇ-âtmajaḥ | tva-
 290 shtâ śrî-Virâṇâchâryô vyalikhat=tām(tâ)mra-sâsanam | (II) [152*] Dâna-pâla-
 291 nayôr=madhyê dânsch=ohhrâyô=nupâlanam | dâna[t*]=svargam=avâpnôti pâ-
 292 lanâd=achyutam padaṁ | (II) [153*] Sva-dattâ[d=*] dvigunam(ṇa-)punyam
 para-datt-ânupâlanam [I*]
 293 para-datt-âpahârêna sva-dattam nispha(shpha)lam bhavêt | (II) [154*] Sva-
 dattâm para-
 294 dattâm vâ yô harêta vasumdharam | ⁴shashthir=varsha-sahasrâni vishtâ-
 295 yâm jâyatê krimih | (II) [155*] Êk=aiva bhaginî lôkê sarvêshâm=êva
 bhûbhu-
 296 jâm | na bhôjyâ(gyâ) na kara-grâhyâ dēva-dattâ vasumdharâ | (II) [156*]
 Sâmanyô-⁵
 297 yam dharma-sêtur=nrîpânâm kâlê kâlê pâlanyô bhavadbhis=(dbhiḥ |) sarvâ-
 298 n-êtân=bhâvinah pârthiv-âmdrân=bhûyô bhûyô yâchatê Râmachandrah || [157*]
 Śrî ||
 299 Śrî-Virûpâksha [II*]

No. 2.—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

By J. F. FLEET, I.C.S., PH.D., O.I.E.

This inscription was first brought to notice in 1874, by the text and translation published by Mr. Rice in the *Indian Antiquary*, Vol. III. p. 153. The translation has also been given by him in his *Mysore Inscriptions*, p. 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No. 1 in his *Inscriptions at Śravana-Belgola*, published in 1889.⁶ From ink-impressions received from Dr. Hultzsch in 1892, I published some remarks on Mr. Rice's treatment of the record, and on its real meaning, in a paper entitled "Bhadra-bâhu, Chandragupta, and Śravana-Belgola," in the *Indian Antiquary*, Vol. XXI. p. 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him.⁷

¹ Metre: Giti.

² Metre of verses 152-156: Ślôka (Anushtubh).

⁴ Read *śashthim varsha*.

³ Metre: Pushpitâgrâ.

⁵ Metre: Śâlinî.

⁶ The lithograph attached to the text in Roman characters, is not a purely mechanical one; and it does not represent the original with fidelity, though it suffices to give a general idea of the paleographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph; but it is very indistinct, and is in fact practically useless.

⁷ There are many *aksharas*, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.

Śravana-Belgola is a village between two hills in the Channarayapaṭṭa tālukā of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the Pārśvanātha *baṭī*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of Kaṭavapra.

The writing covers a space of about 15' 6" broad by 4' 8" high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three *akṣaras*, in line 2, which have to be supplied from Mr. Rice's reading, which, I suppose, was primarily based on an examination of the original itself.—The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the *śrī* of *śrīmad*, line 1, is seven inches high.—The language is Sanskrit. There are verses in lines 1 and 2.—In respect of orthography, the only points calling for special notice are (1) the doubling of *k* before *r* in *kkram-ābhygata*, line 4, and (2) the doubling of *dā* (by *d*, in the usual manner) before *y* in *avabuddhya*, line 8.

In explaining the substance of the inscription, it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr. Rice,—evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta; and partly from his deliberate alteration of a statement in a compilation entitled *Rājāvalī-kathe*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,¹ which purports to furnish grounds for identifying that Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśoka,—and standing to the effect that Bhadrabāhu I., the last of the Jain *Śruta-Kēvalins*, died at Śravana-Belgola, tended in his last moments by the great king Chandragupta, the grandfather of Aśoka; for all that, reference may be made to my article in the *Ind. Ant.* Vol. XXI. p. 156 ff.² It is sufficient here to say what the contents of the record

¹ It seems likely (see *Inscriptions at Śravana-Belgola*, Introd. p. 5, note 5) that the account in the *Rājāvalī-kathe* may be based on a "well-known" Sanskrit work by Ratanandin, entitled *Bhadrabāhucārita*, which Mr. Rice thinks may have been written about A.D. 1450 (see also *ibid.* p. 32, note 10). If Mr. Rice rightly represents the *Bhadrabāhucārita* (see *ibid.* p. 10, note 4) as placing the establishment of the Śvētāmbara community in Vikrama-Samvat 836 (A.D. 779-80), its nature may be estimated at once. But it seems likely that he has misread *gath'āhānām* instead of *gath'bdānām*; the adoption of this would give V.-S. 136 (A.D. 79-80), as to which date see Dr. Hoernle's remarks in the *Ind. Ant.* Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lōkapāla of Vallabhī (*sic*) in Surāshtra.

² Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not *draddhā-siva*, as I then thought, but *kramā-siva*; and (2) line 8 does not speak of Prabhāchandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhāchandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśoka, with Śravana-Belgola.—In his *Epigraphia Carnotaca, Inscriptions in the Mysore District*, Part I. (published in 1894), Introd. p. 5, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the *Rājāvalī-kathe*.—In this reply, he has called in question, generally, the authority of the Jain *pañcavālīs* or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hindūs, otherwise than in epigraphic records and in the *prāśastīs* of their doctrinal books; that I am aware of no *primā-faciē* reasons for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the *Rājāvalī-kathe*.—As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast

really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol. VII. p. 382 ff. The record opens with some verses in praise of Vardhamāna, the last of the Jain *Tīrthamkaras* (died, B. C. 543, or thereabouts),— otherwise called Mahāvira (by which name he is mentioned again in line 3),— whose doctrines, it says, were still flourishing at Viśālā, i. e. Ujjain. The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word *prāptavān* in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the succession of Jain teachers who came after Vardhamāna. It names first his *Ganadhara* Gautama, one of the three *Kēvalins*. Naming also the other two *Kēvalins*, it calls them Lōhārya, the “veritable disciple” (of Vardhamāna), and Jambu: the latter is the Jambūsvāmin of the usual list:¹ the former name, Lōhārya, however, appears as a surprise, taking the place of the well-known Sudharma of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record.² Next, it names four of the five *Śruta-Kēvalins*,— Vishṇudēva (= Vishṇunandin of the usual nomenclature), Aparājita, Gōvardhana, and Bhadrabāhu I. (died somewhere about B. C. 380). Then it mentions seven of the eleven *Dasapūrvadhārin*,— Viśākha, Prōshṭhila, Kṛittikārya (the usual name is Kshatriyāchārya), Jayanāman (usually called Jayasēnāchārya), Siddhārtha, Dhṛitishēna, and Buddhila (= Buddhilingāchārya; died about B. C. 230). And finally it names a person, Bhadrabāhusvāmin, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,— for, the record says, there were other teachers, left unnamed, between Buddhila and him,— and who is, in fact, to be identified with the Minor-*Āgin* Bhadrabāhu II., who, according to the *paṭṭavālī*, became pontiff in B. C. 53. This person, it says, at Ujjain, announced a period of difficulty³ that should last twelve years. And in consequence of this announcement, it continues, the entire saṅgha or community left Northern India and came to the South, and eventually arrived at a populous, rich, and flourishing country,— meaning, apparently, the

it with my statement of the case in the *Ind. Ant.* Vol. XXI. p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is *Prabhāchandrō-śm-śvanti*, etc.: not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice's lithograph.— He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to shew that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (*Inscriptions at Śravaṇa-Belgoḷa*, p. 115, note 7).— “The construction is stated to be *Prabhāchandrō + am + śvanitā* etc., [śm śva-saṁpī cha—*Amara-Kōśa*.]” And I do not see in this any hint of a recognition of the true reading,— *Prabhāchandrō śm-śvanitā*, etc. But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.— Mr. Rice has now suggested that the name of Guptigupta— (for this person, see page 26 below)— has not “leaked out” anywhere else than in the *paṭṭavālī*, and that there is no other trace of it. But, as pointed out by me plainly enough (*Ind. Ant.* Vol. XXI. p. 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Kaḍab grant, which purports to be dated in A. D. 813 in the reign of the Rāshtrakūṭa king Gōvinda III., and which expressly mentions the “*Guptigupta-muni-crinda* or body of saints (i. e. community) of Guptigupta” (*Ind. Ant.* Vol. XII. p. 16, line 1). By one of his other names, Arhadbalin, he is mentioned in a local record of A. D. 1897-98 (*Inscriptions at Śravaṇa-Belgoḷa*, No. 105), which apparently describes him as establishing a four-fold division of the saṅgha.

¹ See, for instance, Dr. R. G. Bhandarkar's *Report on Sanskrit MSS.* for 1888-84, p. 124 f.; also, the *paṭṭavālī* published by Dr. Hoernle in the *Ind. Ant.* Vol. XXI. p. 341 ff., and Vol. XXII. p. 57 ff.; also, a list published by Prof. Peterson in his *Second Report on Sanskrit MSS.*, which, however, I have not at hand for reference.

² It seems just possible, however, that it is the name, misplaced, of the Minor-*Āgin* Lōhāchārya I., who came next after Bhadrabāhu II. (see, e. g., *Ind. Ant.* Vol. XX. p. 349, and Vol. XXI. pp. 68, 70).

³ See page 26 *hel.-w.*, note 3.

country round Śravaṇa-Belgola. The second part of the inscription, beginning with the word *ataḥ* in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; *viz.* that, "on this mountain named *Kaṭavapra*," *i.e.* on the Chandragiri hill at Śravaṇa-Belgola, where the record is, an *Āchārya* named *Prabhāchandra* committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on palaeographic grounds. As I said when I first dealt with it,— "it is to be allotted to approximately the seventh century A.D.: it may possibly be a trifle earlier; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the palaeographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the *Āchārya* *Prabhāchandra*, whose epitaph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer *Prabhāchandra*,— author of the *Pramēyakamalamārtanḍa* and *Nyāyakumudachandrōdaya*,— whose merits are praised by, among others, *Jinasēna*, the preceptor of the Rāshtrakūṭa king *Amōghavarsha I.* (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for *Prabhāchandra* than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "*Bhartrihari and Kumārila*," in the *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim *I-tsing*, we learn that the Sanskrit author *Bhartrihari* died in A.D. 650 (*loc. cit.* p. 213). *Kumārila* quotes *Bhartrihari* (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.¹ *Prabhāchandra* quotes *Bhartrihari*, and mentions *Kumārila* (pp. 221, 229); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, *Jinasēna* mentions *Prabhāchandra* in his *Ādi-Purāna* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivamśa*, finished in A.D. 783-84, *Jinasēna* must have been very young (p. 224). He himself shews that he lived on into the reign of *Amōghavarsha I.*, by mentioning that king with the paramount title of *Paramēśvara* in the colophon of his *Pārtivābhyudaya*, the composition of which Mr. Pathak refers to the early part of *Amōghavarsha's* reign (pp. 224, 225). And he did not live to finish his *Ādi-Purāna* (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As *Jinasēna* is mentioned in the *Jayadhavalakṣikā*, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date² of the *Ādi-Purāna*, and as the latest admissible date for *Prabhāchandra* who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that *Prabhāchandra* names, as his teacher, the well-known *Akalaṅka*, *Akalaṅkadēva*, or *Akalaṅkachandra*, who also is mentioned in the *Ādi-Purāna*; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of *Brahmanēmidatta*, "though a modern writer," that *Akalaṅka* was a contemporary of the Rāshtrakūṭa king *Kṛishṇa I.* who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that *Prabhāchandra* must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravaṇa-Belgola epitaph, which

¹ Mr. Pathak concludes that "*Kumārila* must have flourished in the first half of the eighth century" (p. 216).

² Mr. Pathak considers that we thus obtain "the date" of the *Ādi-Purāna*. This, however, is a *consequitur*. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.

certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanēmidatta, is by reference to a verse in the *Kathākōśa*, which, with a correction, stated by him, of *Bharatē* for *bhacati*, simply says (see *Ind. Ant.* Vol. XII. p. 215) — “Here, indeed, in (the land of) Bharata, at the excellent city named Mānyakhēta, there was a king named Śubhatūnga; his councillor was Purushōttama.” Here, at least, there is no mention of Akalaṅka. Further researches point distinctly to the fact that the foundation of Mānyakhēta was commenced in the time of Gōvinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatūnga of the verse in question is at any rate not Kṛishṇa I. And, plainly, even if Brahmanēmidatta says anything more explicit, the opinion of this “modern writer” must be rejected in favour of the palæographic evidence. The Śravaṇa-Belgoḷa epitaph, and the death of Prabhāchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 750; but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr. Leumann tells us, “the initial fact of the Digambara tradition.”¹ It established the separate existence of the Digambara and the Śvētāmbara communities. It must, under any circumstances, be placed before A.D. 600; for, the Jain inscription at Aihole in the Bijāpur District, of A.D. 634-35 (*Ind. Ant.* Vol. VIII. p. 237), and the copper-plate charters of the somewhat earlier Kadamba kings (*ib.* Vol. VI. p. 22 ff., and Vol. VII. p. 33 ff.), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-*Aṅgin* Bhadrabāhu II. became pontiff, which was in B.C. 53 according to the *paṭṭāvalis* themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle.² As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources,³ that the migration to the South, due to a severe famine in Behār, the original home of the undivided Jain community, took place under Bhadrabāhu II. himself. And, if this is the case,—if Bhadrabāhu II. did come in person to Southern India,—we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śravaṇa-Belgoḷa was marked by the impress of the feet of Bhadrabāhu (see *Ind. Ant.* Vol. XXI. p. 156); and ample corroboration of my conclusions (*ibid.* p. 159), that the Bhadrabāhu in question is, not the *Śruta-Kēvalin* Bhadrabāhu I., who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-*Aṅgin* Bhadrabāhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbalin and Viśākhāchārya,⁴ the disciple, and in B.C. 39 or 31 the successor, of Bhadrabāhu II.

TEXT.⁵

1 Om Om Siddham Om Om Svasti⁶ [||*] Jitam⁷=bhagavatā śrīmad-
dharma-tī[r]ttha-[vi]dhāyinā Varddhamānēna samprāpta-siddhi-saukhy-āmṛit-

¹ A literary mention of it is to be found in the *Upasargakōśa-ga-kōśe*,—“the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one” (*Ind. Ant.* Vol. XII. p. 99).

² See *Ind. Ant.* Vol. XX. pp. 359, 360.

³ See *Ind. Ant.* Vol. XXI. p. 60. He refers, in a footnote, to his edition of the *Udāragadasā* (published in 1885), Vol. II. Introd. p. viii., which I have not the opportunity of consulting.

⁴ See *Ind. Ant.* Vol. XXI. p. 350.—For local references to him, in Mysore, see page 23 above, note 2.

⁵ From the ink-impressions.

⁶ In each case, the *om* is represented by a plain symbol: two of them stand before line 3; and two before, and slightly above, line 9. The *siddham* stands before, and slightly below, line 6; and the *svasti* before line 1. In my text, I have placed these expletives in the order in which, I think, they were intended to be read over.

⁷ Metre: Ślōka (Anuṣṭubh); and in the following three verses.

- ātmanā [||*] Lōk-ālōka-day¹-ādhar[ā] vastu sthānu charishṇu cha [i*] sach-
[ch*]id²-ālōka-śaktiḥ svā vyaśnūtē yasya kēvalā [||*]
- 2 Jagaty=achintya-māhātmya[m] pūj-ātīśaya[m=iyusha]h³ [i*] tīrthakṛin-nāma-puṇy-augha-
mah-ārhanṭya(ttya)m=upēyushah [||*] Tad=anu śrī-Viśāl[ā]y[ā]m(m) jayaty=adya
jagad-dhitam [i*] tasya śāsanam=avyājam pravādi-mata-śāsanam [||*]
- 3 Atha khalu sakala-jagad-udaya-karan-ōdit[ē nira]tīśaya⁴-guṇ-āspadibhūta-parama-Jina-
śāsana-sarṣ-sambhivarddhita-bhavya-jana-kamala-vikasana-vitimira - g ṇ a - k i r a ṇ a -
sahaera-mahā(ha)ti Mahāvira-savitari parinirvritē
- 4 bhagavat-paramarshi-Gautama-gaṇadhara-sākshāchchishya⁵-Lōhāryya-Jambu-Vish ṇ u -
dēv-Āparājita-Gōvard[dh]ana-Bhadrabāhu-Viśākha-Prōshthila-Kṛittikāryya⁶- J a -
yanāma-Siddhārtha-Dhṛitishēna-Buddhil-ādi-guru-paramarṣiṇa-kkram-ābhayāgata-
- 5 mahāpuruṣa-santati-samavadyōtit-ānvay[ē]⁷ Bhadrabāhusvāminā Ujjayanyām-
aśṭāṅga-mahā-n[i]mitta-tat[t*]va-jñēna traikālya-darśinā nimittēna dvādaśa-
samvatsara-kāla-vaishamyam=upalabhya kathitē sarvas-saṅgha uttarāpathād-
dakshipā-
- 6 patham-presthitaḥ kramēṇ⁸=aiva janapadam=anēka-grāma-śata-samkhyā[m] mudita-jana-dhana-kanaka-sasya-gō-mahish-āj-āvi-kula-samākīrṇam=prāptavān=A t a ḥ
āchāryyaḥ Prabhāchandrō nām=āvanitala⁹-lalāma-bhūtē=th-āsmīn=Kaṭavapra-nāma-
- 7 k-ōpalakṣitē vividha-taruvara-kusuma-phal-[āva]li-virachanā-śabala-vipula-sajjala-
jalada-nivaha-[n]lī-ōpala-talē varāha-dvīpi-vyāghra-rksha-tarakṣu-vyāla-mṛiga-kul-
ōpachit-ōpatyak[ē] kandara-darī-mahāgnhā-
- 8 gahan-[ā]bhōgavati samuttūnga-śringē śikha[r]iṇi jivita-śēsbam=alpatara-k[ā]lam=
sva[b]uddhy-ā[tma]nah¹⁰ sucharita-tapas-samādhim-ārādhayitum=āprichchya nir-
avaśēshēna saṅgham visṛijya śishyēn=aikēna prithulatar-āstīrṇa-
- 9 talāsu śilāsu śītalāsu sva-dēham samnyasy-ārādhitavān [i*] Kramēna sapta-
śatam=ṛishṇām=ārādhitam=iti [||*] Jayatn Jina-śāsanam=iti Ōm¹¹ [||*]

TRANSLATION.

Om! Om! Perfection has been attained! Om! Om! Hail! Victory has been achieved by the divine Vardhamāna, the establisher of the sacred objects of the holy religion, who

¹ Mr. Rice read *day*; and has shown the *v* in his lithograph. But I think that the marks below the *d* are not intentional.

² Mr. Rice has shewn the second *ch* in his lithograph. But there is no indication of it in any of the ink-impressions.

³ The *aksharas* between *ya* and *h* are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shewn in his lithograph.

⁴ The *aksharas nira* are not shown at all in Mr. Rice's lithograph or text; in both, the reading is *ōdit-ātīśaya*. But there is a distinct space, which requires to be filled up, between the *ta* and the *tī*. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

⁵ The reading here is perfectly distinct.

⁶ Here, again, the reading is perfectly distinct.

⁷ I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read *ānvaya*, and to take it in composition with the following word. But there seems to be a plain indication that *ānvayē* was written.

⁸ The impressions last received make the real reading here quite clear.—A comparison of *kramēna*, line 9, will shew pretty well how, in the preparation of Mr. Rice's lithograph, *kramēṇ=aiva* came to be turned into *ārahēṇ=aiva*,—or, to be exact, into *āshēṇ=aiva*.

⁹ The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading—*Prabhāchandrēṇ-am=āvanitala*,—is one which is not supported by any use of *amā* that has been traced in Sanskrit literature, and would have to be amended if it existed. But it is actually non-existent.

¹⁰ The word which follows this in the original, is *sucharita*; not *suchakītaḥ*, as read by Mr. Rice and shewn in his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of *ādācmaḥ* here,—shewn also in his lithograph,—is unsuitable and meaningless. The *d* and the *nah* are distinct. The middle syllable, where he shews *dāva* as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. In supplying it as *tma*, I make a word which at any rate gives good sense.

¹¹ Here, again, the *ōm* is expressed by a plain symbol.

(was) the very essence of the nectar of happiness (*effected*) by the perfection that he attained ; (*and*) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,—he having attained inconceivable greatness in the world, surpassing (*all recognition by*) worship, (*and*) having attained the great position of an *Arhat* by the abundance of (*his*) religious merit as a *Tirthankara*,—pervades both inanimate and animate nature ! And further, victorious even to-day, at the famous (city of) *Viśāla*, is his doctrine, beneficial to the world, guileless, (*and*) refuting the tenets of (*opposing*) disputants !

(Line 3)— Now, indeed, after the complete setting of the sun, *Mahāvira*, who had risen in order to effect the elevation of the whole world, (*and*) who had been distinguished by¹ a thousand brilliant rays, (*his*) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of Jina which had become the abode of unsurpassed virtues,—in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine *Paramarshi*, the *Garadhara Gautama*, and the veritable disciple *Lohārya*, and *Jambu*, *Vishṇudēva*, *Aparājita*, *Gōvardhana*, *Bhadrabāhu*, *Viśākha*, *Prōshṭhila*, *Kṛittikārya*, *Jayanāman*, *Siddhārtha*, *Dhṛitishēṣa*, *Buddhila*, and other teachers,—by *Bhadrabāhusvāmin*, who was acquainted with the truth of the great omens of eight kinds, (*and thus was*) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at *Ujjayani*,² (*that there was to be*) difficulty,³ lasting for the time of twelve years ; and, thereupon, the entire community set out from the North to the South, and reached, by (*slow*) degrees indeed, a country, numbering many hundreds of villages, (*and*) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep.

(L. 6)— Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of *Kaṭavapra*,—the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees ; the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer ; which abounds all round with valleys, glens, great caverns, and impenetrable places ; (*and*) which has a very lofty summit,—an *Āchārya*, *Prabhāchandra* by name,—having perceived that the remainder of his life would be of but very short duration,—with the object of accomplishing abstraction of the mind by (*the completion of*) religious austerity (*which already had been*) well practised, bade farewell to, and dismissed, the community in all (*its*) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plentifully bestrewn (*for him*) by a solitary disciple ; (*and*), one after another, the seven hundred saints were worshipped (*by him*).

(L. 9)— Victorious be the doctrine of Jina ! *Om* !

¹ *Mahati*; line 3. For analogous instances of the use of *mahat* in this way, at the end of a compound, Dr. Hultzsch has given me, from the St. Petersburg Dictionary, *māsa-mahat*, 'very proud,' and *śruti-mahat*, 'great in sacred learning.'

² *Ujjayanyām*, line 5, seems to construe best in connection with *upalābhya katham*. If it is preferred to take it in connection with *ṛjāna*, the text would mean that he acquired the knowledge of omens, and became a seer, at Ujjain,—leaving unspecified the place where he pronounced the prediction, but without any essential difference.—Ujjain is in Mālwa. And the more general consensus of tradition locates the pontificate of Bhadrabāhu in Mālwa,—at a place named Bhādalpur, Bhaddaipūri, or Bhādalpur, which has not been identified (see Dr. Hoernle in the *Ind. Ant.* Vol. XXI. pp. 60, 61).

³ *Vaiśāmya*, line 5. Mr. Rice has translated it by "dire calamity (or famine)." It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (dissensions), or physical difficulty (a time of distress or famine). At the same time, the tradition appears to be that the migration to the South, as a result of which the Digambara separation occurred, took place in consequence of a severe famine in Behār (see Dr. Hoernle, *Ind. Ant.* Vol. XXI. p. 60).

No. 3.— UDAYPUR INSCRIPTION OF APARAJITA ;

[VIKRAMA-]SAMVAT 718.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

The stone which contains this short inscription, appears to have been found somewhere in the native state of Méwâd in Râjputâna, and is now in the Victoria Hall of the city of Udaypur. I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr. Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1' 6½" broad by 10½" high, and is in a perfect state of preservation. The size of the letters is between ⅙" and ⅓". The characters belong to the northern class of alphabets. They are similar to those of the Jhâlrâpâṭaṇ inscription¹ of Durgagana of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison e.g. of the signs for *ka*, *ja*, *ṭa*, *na* and *va* of both records ; and the more antique style of writing of the present inscription is apparent also e.g. from the almost square form of the sign for *b* (e.g. in *baddha*, l. 3, and *bâḷâ*, l. 7), from the shape of the sign for *ṣ* (in *anurâṅjita*, l. 5, and *pañchami*, l. 12), and from the way in which the final *t* is written in *-krit*, l. 4, and the final *m* in *barhiṇâṇâm* and *samnivishṭam*, l. 9.² But more important and of greater general interest is the manner in which the writer of our inscription has written the letter *y*, where it is not combined with other consonants. Dr. Hoernle, in the *Indian Antiquary*, Vol. XXI. p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of *y*, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of *ya*, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of *ya* must date from before 600 A.D.' Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, i. e. some time in A.D. 660 or 661 ; and yet it undoubtedly shows the exclusive use of the tridented form of *y*, wherever this letter does not form part of a conjunct consonant. It therefore proves—and this I consider to be the most valuable point in the whole inscription—that the old form of *y* continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter *y* occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in *svachchhatayava*, l. 4) it is denoted by the well-known old sign which is used e.g. in the Nâgârjuni hill cave inscriptions of Anantavarman ;³ and 30 times its form resembles the sign for *y* which we find e.g. in line 3 and towards the end of line 9 of the Jaunpur

¹ See the Plate in *Ind. Ant.* Vol. V. p. 180.

² Compare the final *t* on the one hand e.g. with the final *t* in lines 18 and 17 of the Mandasôr inscription of Mâlava-Samvat 589 (*Gupta Insor.* Plate xxii.), and on the other hand with the final *t* in line 6 of the Kanauwa inscription of Mâlava-Samvat 795 (*Ind. Ant.* Vol. XIX. p. 58, Plate); and the final *m* e.g. with the final *m* towards the end of line 1 of the same Mandasôr inscription, and that in line 13 of the Jhâlrâpâṭaṇ inscription of Durgagana.

³ *Gupta Insor.* Plate xxxi.

inscription of Īśvaravarman,¹ but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of *y* also was not unknown to the writer of our inscription, is shown by the sign for *ry* in the word *dhuryaḥ* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchair-yattra* in line 9 the sign for *r* is written on the line, and has the same sign for *y* attached to it which is employed after other consonants.²—As regards the representation of the medial vowels, it may be noted that *ā*, *ī*, *ī*, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial *ā*, which occurs 129 times, is written by a superscript sign 104 times; *ī*, which occurs 80 times, 54 times; *ī*, which occurs 26 times, 20 times; *ē*, which occurs 36 times, 25 times; *au*, which occurs 8 times, 4 times; and *ē* and *ai*, which together occur 40 times, are, with a single exception³ in the case of *ē*, always written above the sign of the consonant.—The language of the inscription is Sanskrit, and, excepting the words *ōm namaḥ* at the beginning, and the date and the words *namaḥ Puruṣōtamāyaḥ* at the end, the text is in verse. As regards orthography, the letter *b* is mostly denoted by a sign of its own (as in *baddha*, l. 3, *bāla*, ll. 7 and 11, *abdhi*, l. 8, and *barhiṇa*, l. 9), but twice by the sign for *v* (in *vandhakti*, l. 6, and *brahmachādrīyaḥ*, l. 11); the sign of *visarga* is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in *-śdhikēśu* and *Puruṣōtamāyaḥ*, l. 12; *th* instead of *ṭh* in *kuthārdh*, l. 2; *ri* instead of *ri* in *trilōkyām*, l. 7 (but not in *tribhuvana*, l. 3); and *gr* instead of *rg* in *Māgasiṛsha*, l. 12; and *t* is doubled before *r* in *yattra*, l. 9, and in *pauttrēṇa*, twice in l. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word *kālē* which is quite indispensable.

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishṇu-Kṛishṇa, under the names of Hari and Śauri, verses 3 and 4 relate that in the glorious Guhila family there was a king (*rājā*), named Aparājita,⁴ who chose for his chief leader (*i.e.*, apparently, the commander of his troops) the son of Śiva, the *Mahārāja Varāhasimha*, 'whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva's son Skanda, whose spear is never broken and who rides on a peacock.' The inscription then, after glorifying Varāhasimha, in verses 6-8 records that his wife, Yaśōmatī, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishṇu, 'the enemy of Kaitabha.' And verses 9 and 10 add that this temple of 'the enemy of Pura and Naraka' was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this 'mockery of a poem' was composed by Dāmōdara, the son of Brahmachārin and grandson of Dāmōdara, and engraved by Yaśōbhata, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vāsudēva (Vishṇu-Kṛishṇa) was set up, or his temple inaugurated, on the fifth of the bright half of Mārgasiṛsha in the year seven hundred and eighteen; and the inscription closes with the words 'adoration to Puruṣōttama.'

The date of the inscription does not admit of verification. It must be referred to the Mālava-Vikrama era, and would correspond, for Vikrama Saṁvat 718 expired, to the 2nd November, A.D. 661.

¹ *ibid.* Plate xxxi. A.

² In the conjunct *ay* the sign for *ā* is everywhere, except in the word *bhujānga* in line 5, written above the line, *eg.* in *taraṅgānga*, l. 8.

³ In *namōru* in line 10, where, owing to the *akṣhara ntyu* immediately above *mō*, and to the superscript signs of the two *akṣharas* which precede *mō*, there was no room for the superscript sign of *ē*.

⁴ The name of Aparājita does not occur in the list of the Guhila princes of Māwāḍ, given in *Ind. Ant.* Vol. XVI. p. 346.

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W. GRIGGS, PHOTO-LITH.

SCALE '45.

FROM A RUBBING BY MR. GAURISHANKAR HIRACHAND OJHA.

F. KIELHORN.

TEXT.¹

- 1 Om³ namaḥ [||*] Sprishtā² vakhasi hlāyā kararūhai[ḥ*] kāchit-kāch-
ākaraḥād-anya kāma-parēna pāda-patanaiḥ kaṇṭha-grahēp=aparā | dhanyas-tā
bhuvanē surēndra tanavō⁴ yāḥ prāpitā nirvṛitim
- 2 smṛitv=ōttham sprīhayanti gōpa-vanitā yasmāi sa pāyād=Dhariḥ [|| I ||*]
⁵ Lakṣmi-lil-ōpedbhānam pralayajalanidhi-sthāyino gaṇḍa-sailā |⁶ darṣṭōdvṛitt-
āsurēndra-drūmagahanavāna-choḥhēda-dakṣhāḥ kuthā(thā)rāḥ [||*]
- 3 ~~samsār-āpār-vīri-pāṇa-rāya-samuttāna~~ haddha-kakavyā |⁶ dōrddandāḥ pānta
Śaurēsa-tribhuvāmbhavan-ōttambhāna-stambha-bhūtāḥ [|| 2 ||*] Rājā⁷ śri-Guhil-
ānvay-āmla-payōrāsan sphurād-dīdhiti- |⁸ dhvasta-dhvānta-samā⁹
- 4 ha-dushṭa-sakala-vyāi-āvalēp-āntakṛit | śrīmān=ity=Aparājitaḥ kṣhitibhṛitām=
abhyarchitō wārḍhabhir=¹⁰ vṛitta-svachohhatay=aiva kaustubha-manir-jjātō
jagad-bhūshanaḥ || [3 ||*] ¹¹ Śiv-ātma-jō=khandita-śakti-
- 5 sampa- |¹² d=dhuryaḥ samākrānta-bhujāṅgāśatru[ḥ*] | tēn=Ēndravat-Skanda
iva pranētā |¹³ vṛitō mahārāja-Varāhasimhaḥ [|| 4 ||*] ¹⁴ Jana-grihitam=
api kṣhaya-varjitam dhavalam=apy=anurājita-bhūtalam [||*] sthiram=api pra-
- 6 vikāsi diśō daśa bhramati yasya yāśō guṇa-vēshṭitam¹⁴ || [5 ||*] Tasya¹⁵
nāma dadhati yāśō-matī |¹⁶ gēhinī pranayinī Yāśōmatī [||*] chittam=utpatha-
gataḥ nirundhati sā babhūva vinayād=Arundhati ||¹⁷ [6 ||*] Śrīr=vvandhaki¹⁸
- 7 Sthānn-ratā cha Gauṛī vaidhavya-duḥkh-ōpahatā Ratiś=cha [||*] bhāā
tri(tri)lōkyām=atul-ōpamānā śmāntinīnām dhuri s=aiva jātā ||¹⁹ [7 ||*] ²⁰ Vilōky=
āsan lakṣmīm svanayana-nimēsha-pratisamām vayō-vittam raṅgat-tanūtarā-
- 8 tarāṅ-āṅga-taralam [||*] ²¹ taran=samāsr-ābdhim viśhama-viśhaya-grāha-kalilam
sthiram pōt-ākāram bhavanam²²=akarōt=Kaṣṭhabharipō[ḥ*]²³ || [8 ||*] ²⁴ Sūchir=
vviśphōtayantaḥ sphuṭita-puta-rajō-dhūsarāḥ kētakīnām=ādhunvantaḥ kalāpān=
madakala-
- 9 vachasām²⁵ nṛṇiyatām barhiṇānām²⁶ [||*] mēgh-ālir=vvikshipantaḥ salilakana-
bhṛitō vāyavaḥ prāvriśhēnyā vānty=uchchair=yattra²⁷ tasmin=Prū(ra)-Naraka-
ripōr=mmādiram samniviśtam || [9 ||*] Yāvād=bhānōḥ khurāgra-vranita-jalamu-

¹ From rubbings supplied to me by Mr. Gaurishankar Hirachand Ojha.² Expressed by a symbol.³ Metre: Śārdūlavikṛīḍita.⁴ *Tana* appears to be used here in the sense of *tanai*, 'a slender or graceful woman.'⁵ Metre: Sragdharā.⁶ These signs of punctuation are superfluous.⁷ Metre: Śārdūlavikṛīḍita.⁸ This sign of punctuation is superfluous.⁹ What the author wishes to say is, I believe, -dhvasta-dushṭa-dhvānta-samāha-.¹⁰ The rubbings have "bhīrṛitā", but the sign of *visarga* appears to have been struck out.¹¹ Metre: Upajāti.¹² These signs of punctuation are superfluous.¹³ Metre: Drutavilambita.¹⁴ Originally -vēshṭitāḥ was engraved.¹⁵ Metre: Rathōddhatā.¹⁶ This sign of punctuation is superfluous.¹⁷ This sign of punctuation is followed by two dots like the sign of *visarga*.¹⁸ Metre: Indravajā. — Read Śrīr=bbā.¹⁹ This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga*. The same sign is used at the end of verses 8, 9, 10 and 11.²⁰ Metre: Śikharinī.²¹ *Taran* either stands for *tārayat* (referring to *bhavanam*), or the masculine form is used instead of the feminine *taranti*, or rather *tarishyanti*.²² The *ākṣhara na* was originally omitted and is engraved below the line.²³ [Compare *bhān-ōddhi-tarāṅ yad-yānapālītram mahat Viśhṇu=īdam mādiram*;
Ep. Ind. Vol. I. p. 156 f. — E.H.]²⁴ Metre of verses 9 and 10: Sragdharā.²⁵ Originally *vachasām* was engraved.²⁶ Read *mlm.²⁷ Supply *kālā*; compare *Ind. Ant. Vol. V. p. 181, verse 10*; *Vol. XIX. p. 58, line 12*.

- 10 chas-tuṅga-raṅgās=turaṅgā yāvat-krāmarti(ṅti) prithvī-talam=atula-jalā nō¹ samudrā[h*] samudrā[h*] yāvan-Mērōr=nuamēruprasava-surabhayō bhānti bhāgāh śubh-āgā[h*] Śaurēr=[ddh]ām=āstu tāvat-kṛitaniyama-namad-vipra-
- 11 siddham prasiddha[m*] || [10 ||*] Dāmōdaraaya³ pauttrēṇa sūnūnā Vra(bra)hmachāriṇaḥ [i*] nāmnā Dāmōdārēṇ=aiṇa kṛitā kāvya-vidambanā || [11 ||*] ³ Bālēn=Ājita-pauttrēṇa sphuṭā Vatsasya sūnūnā [i*] Yaśōbhatēna ⁴pūrv=āyam=ntkṛṇṇā
- 12 vikaṭ-āksharā ||⁵ [12 ||*] ❄ Samvatsara-śatēshu saptasu(sv=) ashtādaś-~~sūhikōsu(śhu)~~ ~~Māgrā(rga)śirṣha-suddha-pañchami~~⁶ pratishṭhā Vāsudēvasya [i*] Namaḥ Puruśōtamāyah⁷ ||

No. 4.—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA ;

SAKA-SAMVAT 1108.

By E. HULTZSCH, Ph.D.

Pithāpuram, the residence of a Zamindār in the Gōdāvari district, contains a Vaishṇava temple, named Kuntī-Mādhava. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Chālukya dynasty. In his *Lists of Antiquities* (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.³

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Pithāpuram pillar. It is in a state of fair preservation almost throughout. The alphabet is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of ś and ṣ; ṭh is rarely distinguished from ḍh; and consonants are frequently doubled after an *anusvāra*. The languages of the inscription are Sanskrit and Telugu. It opens with 66 Sanskrit verses, interrupted by two short clauses in Sanskrit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose; lines 145 ff. in Sanskrit prose; lines 155 ff. in a mixture of Sanskrit and Telugu prose; and lines 159 ff. again in Telugu prose. The Sanskrit verses 67 to 70 are interrupted by two short sentences in Sanskrit prose (ll. 164 f. and 166 f.) The whole ends with a short sentence in a mixture of Telugu and Sanskrit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable śrī.

¹ This reading is quite clear in the original. I would translate: 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'

² Metre of verses 11 and 12: Ślōka (Anuṣṭubh).

³ Originally *bālēnjīta* was engraved; but in the third *ākshara* (nd) the superscript line, which turns *i* into *ś*, appears to have been struck out again.

⁴ Compare Dr. Fleet's *Gupta Inscriptions*, p. 84, line 2; the last line of the Jhālrapātan inscription, *Ind. Ant.* Vol. V. p. 180, where the original also has *pārvod*; *Ind. Ant.* Vol. IX. p. 180, v. 33; and Vol. XV. p. 203, v. 23.

⁵ Here, again, this sign of punctuation is followed by two dots like the sign of *visarga*.

⁶ Read *pañchamā* or *pañchamya*.

⁷ Read *Puruśōttamāya*.

⁸ *Ind. Ant.* Vol. XIX. p. 427, and Vol. XX. *passim*.

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Māsha-samkrānti*) of Śaka-Samvat 1108 (in numerical words, l. 136, and in figures, l. 139), the village of Navakhaṇḍavāḍa in the district (*viśhaya*, ll. 148 and 151, or *dēśa*, l. 135) of Prōlunāṇḍu was granted to the temple which contains the inscription, by Jāyāmbikā (v. 53), Jāyamāmbā (v. 66), Jāyamadēvi (l. 143), or Jāyama-mahādēvi (l. 150), the queen of Goṅka III. and mother of Prithviśvara. This grant was communicated to the inhabitants of the district by her son Prithviśvara (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

The date of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A.D. 1185-86, and the expired Śaka year 1108 to A.D. 1186-87.

The boundaries of the village of Navakhaṇḍavāḍa are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Piṭhāpuram that Navakhaṇḍavāḍa is close to Piṭhāpuram itself and is still in the possession of the Kuntī-Mādhava temple. That the district of Prōlunāṇḍu included the country on the southern side of Piṭhāpuram, is proved by the inscriptions of the Bhāvanārāyaṇa temple at Sarpavaram, according to which Sarpavaram belonged to Prōlunāṇḍu, a subdivision of Gaṅgagōṇḍa-Chōḍa-valanāṇḍu.¹ The *Madras Survey Map* of the Piṭhāpuram Division shows, about 1½ mile E.S.E. of Piṭhāpuram, a village named "Narakhandravada." This is probably a mistake or misprint for Navakhandavada and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecations (l. 159 ff.) and the names of the composer, Ayyapillārya (l. 168), and of the writer, Kaṇṭāchāri of Śripithāpuram (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the chiefs of Velanāṇḍu; for, the Telugu genitive *Velanāṇḍi* is prefixed to the name of Prithviśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara's predecessors. Velanāṇḍu is twice mentioned in the Gaṇapēśvaram inscription of Gaṇapaṭi.² According to Mr. Gordon Mackenzie's *Manual of the Kistna District*, p. 214, it is 'an old name for all the Tsandavōlu country.' This statement is confirmed by the Elavaggu plates of the Eastern Chālukya king Amma II., according to which Elavaggu, a village north of Tsandavōlu in the Rēpalle tālukā of the Kistna district, belonged to the district (*viśhaya*) of Velanāṇḍu.³ In an inscription at Drākshārāma,⁴ the 17th chief of the Table on page 35, Goṅka III., is stated to have resided at Sanadavōlu in Velanāṇḍu. This enables us to fix the modern Tsandavōlu, a name which closely resembles Sanadavōlu; as the former capital of the chiefs of Velanāṇḍu.

Like the Beddis of Koṇḍavīḍu,⁵ the chiefs of Velanāṇḍu trace their descent from the Chaturthānvaya, i.e. the fourth or Śūdra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indrasēna, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhiṣṭhira and ruled at Kirtipura in Madhyadēśa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kirtivarman I. (v. 6); and that, after another interval, he was

¹ Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Piṭhāpuram. The Bhāvanārāyaṇa temple is in its inscriptions called Vira-Chōḍa-Vinnagara, i.e. 'the Viśhva temple of Vira-Chōḍa,' to whom it probably owes its foundation; see my *Annual Report for 1893-94*, p. 5.

² Above, Vol. III. No. 15, verses 17 and 24.

³ *Ind. Ant.* Vol. XII. p. 91.

⁴ No. 268 of 1893 in my *Annual Report for 1893-94*.

⁵ See above, Vol. III. pp. 59 and 236.

followed by Mallavarman; his son, Raṇadurjaya I.; his son, Kīrtivarman II.; his son, Raṇadurjaya II.; and his son, Kīrtivarman III. Regarding these statements it may be sufficient to say that the town of Kīrtipura is not known from other sources; that the name Kīrtivarman was probably taken over from the Western Chālukyas; that Raṇadurjaya sounds rather like a *biruda* than an actual name; and that the name Mallavarman appears to be developed out of Malla and Mallaya, the names of later chiefs.

The son of Kīrtivarman III. is said to have been Malla I., who entered into an alliance with Triṇētra Pallava, started for the conquest of the Dekhan, obtained possession of the Shatsahasra country,¹ and took up his residence at Dhanadapura (vv. 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayāditya in the latest inscriptions of the Eastern Chālukya dynasty, with this difference that, while Vijayāditya is said to have been defeated and killed in a battle with Trilōchana-Pallava,² Malla I. is supposed to have been on friendly terms with the same mythical king, here named Triṇētra Pallava. The same form of the legend appears to have been adopted by the chiefs of Amarāvati, who bore the title of 'the lord of the Shatsahasra country on the southern (bank) of the river Kṛishṇaverṇā, obtained through the favour of the glorious Triṇayana-Pallava.'³ The Yenamadala inscription further shows that the Shatsahasra country,⁴ i.e. 'the country (containing) Six-thousand (villages),' is identical with the district (*vishaya*) of Konnātavāḍi, and that the capital of the latter was Dhānyāṅkapura, i.e. Amarāvati in the Sattenapalle tālukā of the Kistna district. This close agreement between the Yenamadala and Piṭhāpuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhānyāṅkapura, the old name of Amarāvati.

The names of the descendants of Malla I. and their relation to each other are given in the Table on page 35. The 5th king of the Table, Kuḍyavarman II., was a contemporary of the (Eastern) Chālukya king Vimalāditya (A.D. 1015 to 1022), who conferred on him 'the pair of (districts called) Guḍravāra' (v. 18). On a former occasion,⁵ I suggested that the name of this district may be connected with the modern Guḍivāḍa, the head-quarters of a tālukā of the Kistna district. This is now made very probable by a Kākatīya inscription on the right door-pillar of the Bhīmēśvara temple at Guḍivāḍa,⁶ where Guḍivāḍa itself is stated to have belonged to (the district of) Guḍrāra.

¹ In an inscription at Drākshārāma (No. 274 of 1893), the 15th king of the Table, Goṅka II., bears the title Trīśatōttaraśatsahasrāvanīnātha, i.e. 'the lord of the country of six-thousand and three-hundred (villages).'

² See the quotations, above, Vol. III. p. 286, note 2.

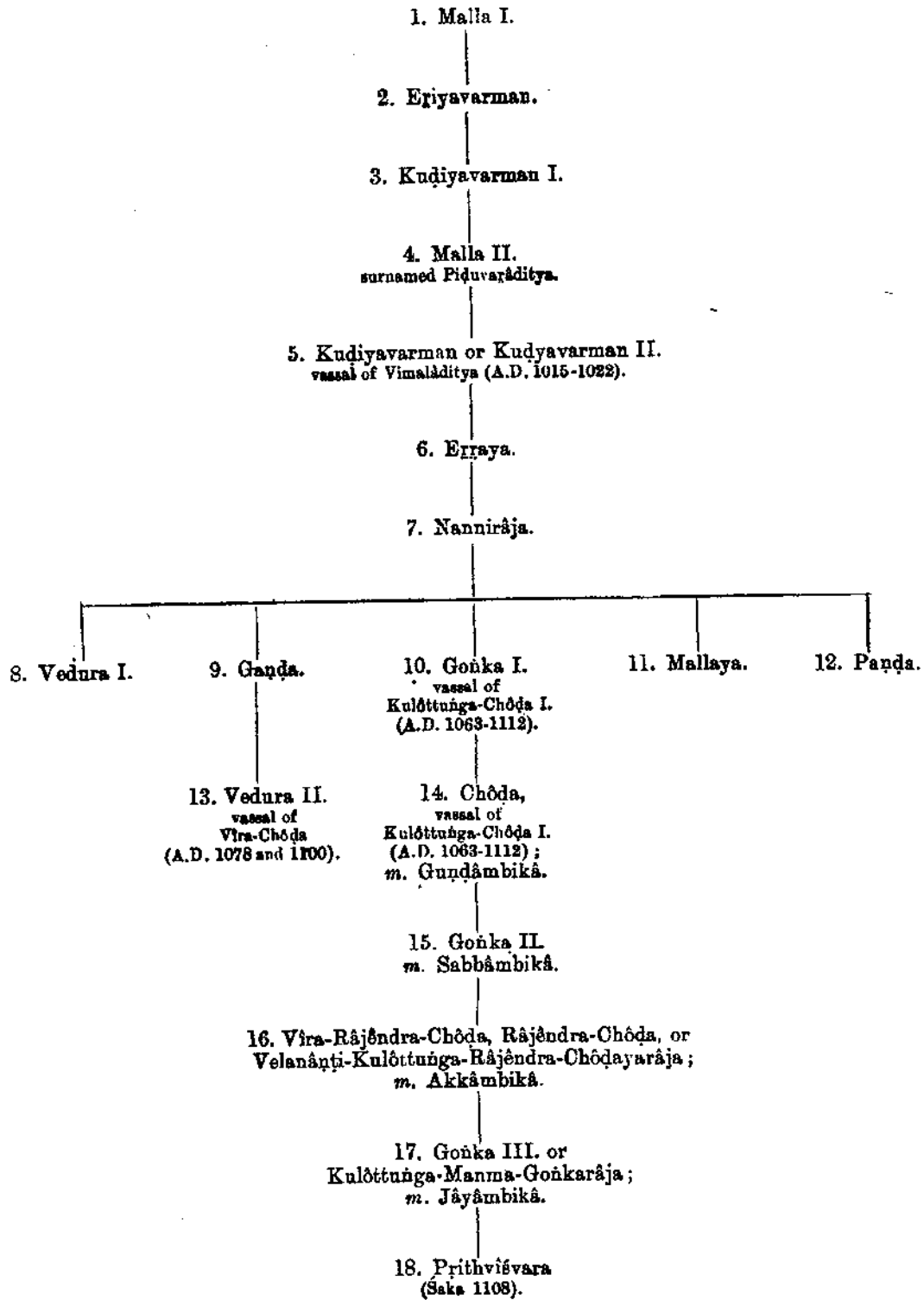
³ See above, Vol. III. p. 95.

⁴ Mr. H. Krishna Sastri contributes the following note:— "A certain class of Brāhmanas in the Telugu country are called Āravēlu-Niyōgins. According to the popular opinion, these Brāhmanas entered the Government service in the time of the Muḥammadan rule and called themselves Āravēlu-Niyōgins, i.e. 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brāhmanas, as Mulikūḍuvāru (see above, Vol. III. p. 24), Śīrnāḍuvāru, Kāsālāḍuvāru, Velnāḍuvāru, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravēlu-Niyōgins also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravēlu, i.e. 'the Six-thousand,' would be identical with the Shatsahasra country of the inscriptions."

⁵ *South-Indian Inscriptions*, Vol. I. p. 52, note 1. See also Dr. Fleet's remark in the *Ind. Ant.* Vol. XX. p. 97, note 13.

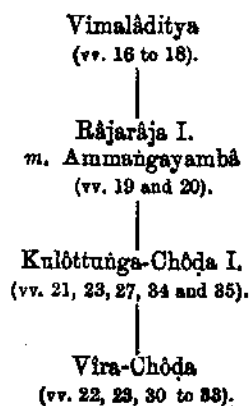
⁶ No. 539 of 1893 in my *Annual Report* for 1893-94. According to No. 540, the ancient name of the Bhīmēśvara temple at Guḍivāḍa was Kundēśvara; see *ibid.* p. 5.

THE CHIEFS OF VELANANDU.



Before considering the descendants of Kuḍyavarman II., it may be convenient to arrange in tabular form the names of those Eastern Chālukya kings who are mentioned in this inscription.

EASTERN CHALUKYAS.



Ammaṅgayambā, the wife of Rājarāja I., is here called the daughter of Rājendra of the race of the Sun (*Sūrya-kula*, v. 20). But we know from the Chellūr plates of Vīra-Chōḍa¹ that the full name of her father was Rājendra-Chōḍa, i.e. the Chōḍa king Parakāsarivarman, alias Rājendra-Chōḍadēva I.² The Pñhāpuram inscription (v. 23) agrees with the Chellūr plates (v. 18) in stating that Kulōttuṅga-Chōḍa I. bestowed the country of Vēṅgi on his son Vīra-Chōḍa.

As stated above, Kuḍyavarman II. had been a vassal of the Eastern Chālukya king Vimalāditya. His great-grandson, Goṅka I., occupied the same position during the reign of Vimalāditya's grandson, Kulōttuṅga-Chōḍa I., under whose orders he is said to have ruled the Andhra-maṅḍala (v. 27), i.e. the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goṅka I., Vedura II., is stated to have won a battle against an unnamed Pāṇḍya king under orders of Vīra-Chōḍa, who conferred on him as a reward "one half of his throne" and the Sindhuyugmāntara-dēśa, i.e. 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Kṛishṇā and the Gōḍāvāri, and the country between them must have formed a portion of the country of Vēṅgi or Vēṅgi, which Vīra-Chōḍa held from his father Kulōttuṅga-Chōḍa I. (vv. 23 and 30).

Immediately after we learn that Kulōttuṅga-Chōḍa I. adopted as son the cousin of Vedura II. and son of Goṅka I., named Chōḍa, and bestowed on him the country of Vēṅgi, which contained sixteen-thousand (villages) (vv. 34 and 35). This change in the governorship of Vēṅgi can only have taken place between A.D. 1100, the latest available date of Vīra-Chōḍa,³ and A.D. 1112, the year of the death of Kulōttuṅga-Chōḍa I.

Hereafter the inscription refers no more to the Eastern Chālukya kings. Chōḍa's son Goṅka II. is said to have placed a golden pinnacle on the temple of Bhīmanātha (at Drākshārāma) and to have ruled over all kings between Kāṣāhasti (in the North Arcot district) and the Mahēndra mountain (in the Gaṅjām district),⁴ i.e. over the whole Telugu country (vv. 41 and 42).

The next king, Vīra-Rājendra-Chōḍa (v. 44), Rājendra-Chōḍa (v. 51), or (in Telugu) Velanāpti-Kulōttuṅga-Rājendra-Chōḍayarāja (l. 141 f.), is reported to have killed a certain

¹ *South-Indian Inscriptions*, Vol. I. No. 39, verse 7.

² See *South-Indian Inscriptions*, Vol. II. p. 232.

³ *Ind. Ant.* Vol. XX. p. 284.

⁴ See above, Vol. III. p. 20, note 5.

Bhima, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the Kolleru lake, which is mentioned in a copper-plate grant of Kulöttuṅga-Chôḍa II.¹ A certain **Bhima** of **Kuḷam**, which is probably identical with the modern Ellore on the bank of the Kolleru lake, was put to flight by **Vikrama-Chôḷa**.² This **Bhima** may have been a predecessor of the other **Bhima** who is mentioned in the present inscription. **Rājendra-Chôḍa** is further stated to have made valuable presents of gold and jewels to the temple of **Bhīmēśvara** or **Bhīmanātha** at **Dākshārāma**³ (vv. 47 and 48).

The next king, **Goṅka III.** (vv. 50 and 66, and l. 146), or (in Telugu) **Kulöttuṅga-Manma-Goṅkarāja** (l. 142 f.), took to wife **Jāyāmbikā**, who belonged to the family of the chiefs of the **Parvatāpara-mahī**, i.e. 'the country to the west of the hill' (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of **Siva** and **Vishṇu** at **Nādeṅḍla** in the **Narasarāvupēṭa tālukā** of the **Kistna** district.⁴ Like the chiefs of **Velanāṅḍu**, they belonged to the **Chaturthakula**, i.e. the **Śūdra** caste, and were **Mahāmaṅḍalēśvaras**. Their ancestor **Buddhavarman** was an officer of the first Eastern **Chālukya** king, **Kubja-Vishṇu**, and received from the latter 'the country of seventy-three villages to the west of the hill.'⁵ **Buddhavarman's** descendants hence bore the surname **Giripaśchimaśāsana**,⁶ i.e. 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term **Koṇḍapaḍumaṭi**⁷ or **Koṇḍapaḍmaṭi**,⁸ i.e. '(ruler of the country) to the west of the hill.' In inscriptions of **Śaka-Saṁvat 1052** (No. 227 of 1892) and 1069 (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of **Kulöttuṅga-Chôḍadēva**.'⁹ Accordingly they appear to have been dependents of the Eastern **Chālukya** king **Kulöttuṅga-Chôḍa II.** In **Śaka-Saṁvat 1087**, **Koṇḍapaḍumaṭi-Buddharāja** was a vassal of a king **Rājarāja**,¹⁰ to whom, as will be shown below, also **Prithivīśvara** of **Velanāṅḍu** was subject.

To return to **Jāyāmbikā**, the wife of **Goṅka III.**,— she is proved to have been the daughter of one of the chiefs of **Nādeṅḍla**, who, like the chiefs of **Velanāṅḍu**, belonged to the **Śūdra** caste and were tributary to the Eastern **Chālukyas**. She built or rebuilt the temple of **Kuntī-Mādhava** at **Śrīpithapura**¹¹ (vv. 54 and 55) and covered with gold the image of **Vishṇu** at **Śrisimhagiri** (v. 56), i.e. at **Śrisimhāchalam** in the **Vizagapatam tālukā**.

The last name in the list is **Prithivīśvara** (v. 58) or **Prithivīśvara** (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription.

A number of inscriptions which were copied in the **Kistna** and **Gōḍāvarī** districts in 1892 and 1893, furnish **Śaka** dates for the last five chiefs of **Velanāṅḍu** whose names are given in the Table on page 35. To the 14th king, **Chôḍa**, has to be assigned an inscription of **Velanāṅṭi-Rājendra-Chôḍa** at **Drākshārāma**,¹² which is dated in **Śaka-Saṁvat 1042** and in the **Chālukya-Vikrama** year 45, and which suggests that, after the death of **Kulöttuṅga-Chôḍa I.** (**Śaka-Saṁvat**

¹ *Ind. Ant.* Vol. XIV. p. 55.

² *South-Indian Inscriptions*, Vol. II. p. 308.

³ From the numerous inscriptions in the **Bhīmēśvara** temple at **Drākshārāma** in the **Rāmachandrapuram tālukā** of the **Gōḍāvarī** district, it appears that the ancient form of the name **Drākshārāma** was **Dākshārāma**, **Dakshatapōvana**, **Dakshavāta**, or **Dakshavātikā**, i.e. 'the garden of **Daksha**,' a saint whom local legends connect with the place, and that it belonged to **Guddavādivāṅḍu**, a subdivision of **Gangagōṇḍa-Chôḍa-velanāṅḍu**. See my *Annual Report* for 1893-94, p. 5.

⁴ See my *Annual Report* for 1892-93, p. 3.

⁵ *Giripatiśrī trisaptatigrāmaṅḍalī maṭi*; Nos. 214, 233 and 239 of 1892.

⁶ Nos. 227, 228 and 241 of 1892.

⁷ No. 241 of 1892, and No. 216 of 1893.

⁸ Nos. 223, 234 and 237 of 1892.

⁹ *Kulöttuṅga-Chôḍadēva-dīvyatīrthād-ārādhakā*.

¹⁰ See No. 216 of 1893 in my *Annual Report* for 1893-94.

¹¹ This form of the name occurs in verses 54 and 56, while the prose portion (ll. 139, 152 and 168 f.) employs the form **Śrīpithāpuram**, which agrees with the present name **Pithāpuram**.

¹² No. 345 of 1893 in my *Annual Report* for 1893-94.

1034), the chiefs of Velanāṇḍu became tributary to the Western Chālukya king Vikramāditya VI.

Two inscriptions of Śaka-Samvat 1055 belong to the reign of the 15th king, Goṅka II. These are a Drākshārāma inscription of the *Mahāmaṇḍalēsvara* Velanāṅṭi-Goṅkaya, the son of Guṇḍāmbikā (No. 274 of 1893), and an inscription at Nādeṇḍla of Sabbāmbikā or Sabbama, the queen of the *Mahāmaṇḍalēsvara* Velanāṅṭi-Goṅkaya, who was the son of Chōḍa.¹ In the first of these two inscriptions, Goṅka II. receives the *bruda* 'Chālukya-rājya-bhavana-mūla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty.

The 16th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka-Samvat 1058 and belongs to the time of Velanāṅṭi-Chōḍa, the son of Goṅka and Sabbāmbikā.

The 17th king was a dependent of Kulōttuṅga-Chōḍadēva, by whom we have probably to understand Kulōttuṅga-Chōḍa II. of the Eastern Chālukya dynasty. The inscriptions of Goṅka III. extend from Śaka-Samvat 1060 to 1079, as may be seen from the subjoined Table.

| Name of chief. | Śaka date. | Number of copy. |
|---|------------|---------------------------|
| Velanāṅṭi-Goṅka son of Rājendra-Chōḍa | 1060 | 216 of 1892. |
| Kulōttuṅga-Chōḍa-Gāṅgēya-Goṅkarāja | 1060 | 275 of 1893. |
| Kulōttuṅga-Chōḍa-Goṅkarāja | 1061 | 227, 265 and 384 of 1893. |
| Kulōttuṅga-Chōḍa-Goṅkarāja | 1062 | 223 of 1892. |
| Velanāṅṭi-Kulōttuṅga-Chōḍa-Goṅkarāja, son of Rājendra-Chōḍa . | 1065 | 231 of 1892. |
| Velanāṅṭi-Kulōttuṅga-Chōḍa-Goṅkarāja | 1072 | 224 of 1892. |
| Kulōttuṅga-Chōḍa-Goṅkarāja | 1073 | 264 of 1893. |
| Kulōttuṅga-Chōḍa-Goṅkarāja | 1075 | 228 of 1893. |
| Kulōttuṅga-Chōḍa-Goṅkarāja | 1077 | 270 of 1893. |
| Kulōttuṅga-Chōḍa-Goṅkarāja | 1079 | 268 of 1893. |

The inscriptions of Goṅka III. are followed by records of a king who calls himself Rājendra-Chōḍarāja, the son of Kulōttuṅga-Chōḍa-Goṅkarāja, and whose queen was Paṇḍāmbikā. Considering the fact that the names of the preceding chiefs of Velanāṇḍu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Samvat 1085 to 1102, with Pṛithivīsvara, during whose reign the Piṭhāpuram inscription was engraved. He was a tributary of a king Rājarāja, who ascended the throne in

¹ No. 344 of 1892 in my *Annual Report* for 1892-93.

Śaka-Samvat 1066-67.¹ A tabular list of the inscriptions of Prithviśvara is subjoined.

| Name of chief. | Śaka date. | Number of copy. |
|---|------------|----------------------|
| Kulōttuṅga-Velanāṅṭi-Rājendra-Chōdayarāja | 1085 | 238 of 1893. |
| Kulōttuṅga-Rājendra-Chōdayarāja | 1085 | 256 of 1893. |
| Paṇḍamāmbā or Paṇḍāmbikā, queen of Rājendra-Chōdayarāja, son of Kulōttuṅga-Chōḍa-Gonkarāja | 1085 | 257 of 1893. |
| Kulōttuṅga-Rājendra-Chōdayarāja | 1087 | 225 and 236 of 1893. |
| Velanāṅṭi-Kulōttuṅga-Rājendra-Chōdayarāja | 1102 | 413 of 1893. |

TEXT.²

A.— West Face.

- 1 श्रीकांतस्य निजोदरात्तरचरद्भ्रष्टांडपंडावनव्यापाराभिरतस्य
- 2 वेद[शिर]सामावासभूनेर्हरेः । नाभ्यंभीरुहगङ्गरापवरकादाविम्बं-
- 3 भूवात्मभूर्भूतादिप्रकटप्रपञ्चरच[ना]दक्षः पुराणीव्ययः । [१*] तत्पादां-
- 4 बुरुहात्महेंद्रविनताञ्जने³ चतुर्त्यान्वयस्त्रैलोक्यैकगुरीर्हरेः
- 5 पदतलाङ्गमाप्रवाहो यथा⁴ [१*] तस्मिन्विस्मितसूरिसंहतितनुतीभूदिं-
- 6 द्रसेनो नृपो राज्ञा धर्मसुतेन संग्रविधि(ः)प्रीतेन पुत्रीकृतः⁵ । [२*]
प्रीत[ः*] श्वेता-
- 7 तपत्रं कनकविरचितं दण्डमाखंडलाभो व्योम्नि क्षीमं वितामं सकलनृपज-
- 8 नप्रात्पर्यसिंहासनार्हं [१*] नानावादित्रयंखेध्वनिभिरभिनुता⁶ मंगलालत्ति-
- 9 काञ्च प्रादाद्दर्मात्मजीस्मात्तुद्दिनचर्यसिते⁷ चामरे चारुरूपे । [३*] अ-
- 10 शेषसुखसंभोगभागधैर्यैकभा[ज]नं [१*] मध्यदेशेभवत्तस्य स्थानं की-
- 11 र्त्तिपुरं महत् । [४*] सीयं धर्मनृपा[लद]निखिलस्मापालचिह्नाच्चिरं⁸ राज्यं
- 12 प्राञ्च[य]शोवितानरुचिभिर्भूमंडलं मडयन्⁹ [१*] कुर्वन्सर्वसुधीधि-
- 13 यः प्रसुदितास्तारागणैर्वान्रितो¹⁰ राजा राजितचातुरंगपृतनासंवेष्टितो-
- 14 स्मिन्पुरे । [५*] यातेषु केषुचिदशेषधराधिपेषु तदंशजेषु विजितारिपरा-

¹ See my *Annual Report* for 1893-94, p. 5 f.

² From inked estampages, prepared by Mr. H. Krishna Sastri.

³ Read विनुतां.

⁴ Read यथा.

⁵ Read कृतः.

⁶ Read नृतां.

⁷ Read जीर्णं तुद्दिनं.

⁸ Read चिह्नचिरं राजस्यान्वयः; the *anusvāra* of राज stands at the beginning of the next line.

⁹ Read मडयन्.

¹⁰ Read गणैर्वाहती राजाराजत.

- 15 क्रमेषु [1*] जज्ञे नयन्नजनसंसदि कीर्त्तनीयशास्ता ममस्तजगतामघ¹
कीर्त्ति-
- 16 वर्मा । [६*] तदंशो मल्लवर्माभूत्सुतो रणदुर्जयः [1*] वै[रि]णी रण-
17 रंगस्थमीक्षितुं यन्म² सेहरे । [७*] ततो निखिलभूपालभौलिला-
18 लितशासनः [1*] कीर्त्तिवर्माभ[व]त्तस्य पुत्रोभूद्रणदुर्जयः । [८*] त-
19 त्पुत्रः कीर्त्तिवर्मा । अनेकहस्त्यश्चपदातिवर्माविनिर्जिताराति-
20 कुलः कलावान् [1*] शशास पृथ्वी³ प्रधित(ः)प्रतापस्तदात्मजो मल्लनृ-
21 पोत्तिवीरः । [९*] अघ⁴ त्रिणेत्रेण स पल्लवेन विधाय मैत्रीं विधिवद्विधि-
22 ङः [1*] जिगीषया दक्षिणदेशमुच्चकैः प्रतस्थिवानास्थितसिंहवि-
23 क्रमः[ः] । [१०*] सोयं गंगकलिङ्गवंगमगधानंधान्पुलिंदा[न्] नृपान्वीरः
24 कुञ्जलकेरलक्षितिपतीन्गीडान्मपांश्चाधिपान् [1*] जित्वा भोजमराट-
25 लाटकटकांदैत्यान्निवाखंडलो⁵ राजा⁶ भ्राजितषट्सहस्र-
26 जगतीमासाद्य सत्यव्रतः । [११*] विविधविभवराजद्राजसंघाभिरा-
27 [मं नि]धिनिचयसमेतं सिंहविद्याधराद्य⁷ [1*] पुरमिव धनदस्य श्रौनि-
28 [व]सैकभूमिर्जनदपुरसमाख्यंत्तस्य राज्ञो बभूव । [१२*] तत्रायं
29 धन[द]पुरे सुरारितुष्यः कल्याणैः[1*] स्वकुलपरंपरानुयातैः [1*] कौत्सेया-
30 त्त्व[म]धिगतेर्भहीपचिह्नैस्संयुक्तोशिषदवनीं स मल्लभूपः । [१३*] तत ए-
31 ळीयवर्मा ततः कुडियवर्मा । तस्मान्मल्लमहीपतिः प्रतिबल[ध्वा]-
32 त्तौघघ्नमद्युतिर्जातोभून्निजखड्गखंडितमहाचंडाशनिशास्त्रतः⁸ [1*]
33 यो लोके गुणयोगतः पिडुवः⁹दित्याभिधानं ययौ दुःप्रापं⁹
34 त्रिदशैरशेषजगतामीशैस्समस्तैरपि । [१४*] तस्मादभूत्कुडियवर्मानृपः
35 प्रमाथी¹⁰ वैरिचितोयमदमानमनोरधाना¹¹ । यद्युद्धभूमिषु मनी-
36 षितपूरुषास्यै¹² गोर्वणवा[र]वनिता मुदिताश्चरंति । [१५*] तत्राखिलमहीचा-
37 [र]पश्चात्करसमृद्धदः¹³ [1*] विमलादित्यदेवीभूषालुक्क्यान्वयभूषणं¹⁴ । [१६*] त-
38 स्याखिलक्षितिपमौलिकिरीटकीटिरङ्गप्रभानिकरकांतपदत्रयस्य [1*] सं-
39 या[म]भूमिषु चकार चिरं [वि]गीषोश्चाहाय्यकं कुडियवर्मानृपोति-

1 Read °मघ.

2 Read यं न.

3 Read पृथ्वीं प्रधितं.

4 Read अघ.

5 Read °कान्दैत्यानिवां.

6 Read राजाभाजत.

7 Read °राक्षसं.

8 Instead of *śūdr* the original has the impossible group *śūdr*.

9 Read दुःप्रापं.

10 Read प्रमाथी.

11 Read °रथानाम्.

12 Read °पास्यै गोवर्णं.

13 Read समृद्धिदः.

14 मूषणं appears to be corrected from भूषणः.

- 40 [वी]र । [१७*] ततस्माद्वाय्वसंतुष्टः ^१कुडियवर्ममहीभृते ।
विमलादित्त्वभूपाली
- 41 गुद्रवारइयं ददौ । [१८*] राजराजस्तु तत्पुत्री राजराज इव स्वयं ।
निखिलैश्च-
- 42 र्येदृमात्मा राजशेखरसंश्रयः । [१९*] सोयं ^२सूर्यकुलामृतापर्व-^३
भवामर्षा-
- 43 [म]यंवां सतीं राजेंद्रप्रियपुत्रिकां नृपवरः[*] श्रीराजराजस्तदा ।
नामाभू-
- 44 तसमस्तलोकविभवप्राप्तिप्रधानास्यदां^४ त्रैलोक्यैकगुरुवर्ध^५ सरसिजां त-
45 चोपयेमे हरिः[*] । [२०*] अजनि निजभुजोद्यदिक्रमाक्रांतविश्व-
स्तितिभरणस-
- 46 मत्स्य[रि]^६ श्रीकुलीतुंगचोडः [१*] दिनकरमिव ताभ्यां यं कराकथ्यमा-
47 णा प्रथित[च]हलभासं राजलक्ष्मीसिधेवे । [२१*] तस्मादाविरभूहीरी
वीर[चो]-
- 48 डः प्रतापव[र]न् । कुमारः कुपितारातिराजन्यमदभंजनः । [२२*] श्रीकुलीतुं-^७
49 मा[चो]डोपि पालयन्मकलामिलां [१*] वीरचोडकुमाराय प्रददौ वैमिमं-^८
50 डलं । [२३*] कुचवर्ममहीपालः परिपाल्य वसुंधरां [१*] स्वराज्यभ[र]र-
51 मखिलं स्वपुत्रे स्म नियुक्ताव[र]न् । [२४*] ए००योभू[न्]^९नृपस्तस्मा-
द्विश्वशत्रुपरा-^{१०}
- 52 क्रमः [१*] ततोभवन्निराजसंज्ञतारातिसंज्ञतिः । [२५*] तस्य
प्रपञ्चितसमञ्चित-
- 53 पुण्यकीर्तिः पञ्चाभवन्निराजसंज्ञताराज्यभाजः [१*] पुत्राः पवित्रचरिता
[वे]दुरा-
- 54 ख्यगंडगोकुचमाधिपतिमङ्गयपंडसंज्ञाः । [२६*] तेषां गोकुचमहीपालः
पालय-
- 55 चंद्रमंडलं [१*] श्रीकुलीतुंगचोडाज्ञां दधानोप्यधिक^{१०} वसौ । [२७*]
पुत्रस्तस्य

^१ Read कुच^०.^२ The * of सूर्य is expressed by d and u.^३ Read ^०तार्श्व.^४ Read ^०स्यदं.^५ Read ^०यथा.^६ Read समर्थः.^७ The *anuvāda* stands at the beginning of the next line.^८ The *anuvāda* stands at the beginning of the next line.^९ Read ^०इव.^{१०} The *akṣara* श्री appears to be corrected from some other *akṣara*, the second part of which was य.

- 56 समस्तराजनिकरप्रोद्यत्किरीटयुतिश्रेष्ठिस्त्रीणपदस्य¹ गौकनृपते[:*] श्रीः
 57 चौडभूपोजनि [1*] यद्वाहायुमपाखिता वसुमती स्वाख्यं परं ध्यानश्रे रा-
 58 [मे] राजनि राजलोकविनते² यावत्सुखं मेदिनी । [२८*] तस्य
 गौकक्षितीसस्य³ आ-
 59 [तु]र्मा[ड]स्य धीमतः [1*] बभूव [वे]दुरो नाम तनयो विनयान्वितः ।
 [२९*] अथ⁴ म-
 60 [धि]तवैरियुधे⁵ प्रधित[यु]धे [वी]रचौडनरपाले । शासति राज्यं वैष्णोम-
 61 उलमाखण्डलोपमे रेजे । [३०*] तस्याखिलारिनरपालसमूहराजलक्ष्मी-
 62 कचग्रहणल[प]टदक्षहस्तः । श्रीवीरचौडनृपतेर्वेदुरक्षितीशक्षा-
 63 चिन्व्यमाचरदयं चतुरप्रतापः । [३१*] वे[दु]रो वीरचौडस्य शासनानुचर-
 64 खिरं । पांचदेवं जिगायाजौ साम[त]गणसंयुतं । [३२*] तस्मै श्रीवीरचौ-
 65 उक्षितिपतिरखिलक्ष्माष्ट[त]ं विस्मितानामग्रे सिंहासनार्धं सकलनृपज-
 66 नप्रार्थितं संदिदेशं⁶ । देशंशाशेषसस्त्रप्रचुरफलयुतं सिंधुसुम्ना-
 67 तराख्यं प्रादात्प्रीतस्य भूयो वेदुरनृपतये पातितारातिराजे । [३३*] अ-
 68 थ⁷ पृथुतरकीर्ति[:*] श्रीकुलीकुंभाचौडः परनृपकुलमाधं⁸ गौकभूप[र]-
 69 [ल]पुत्रं । सुतमिव प[रि]गृह्यागर्हणीयस्त्रभावं स्वत[नय]जन-
 70 चिक्रौचौडभूप युयोज । [३४*] ततचौडमहो[प]ाय स्रग्वे स नृपीत-
 71 मः । [प्री]त[ष्णो]डगशाहसं प्रद[दौ] वैमिमंडलं । [३५*] श्रीचौडक्षि-
 तीशः प्रति-
 72 नृपतिकु[ली]भूलनाभीलभीम[:*] श्रीमहेश्वीधरिभीमभिमतफलदां⁹
 73 [पा]लयंश्चैलधीरः¹⁰ । रेजे राजीवराजत्रिजनयन[यु]गो योगगम्ये
 74 पुराणे पुष्पनिष्णावभीष्णंभिखिलनृपजनाभ्यर्षितो भक्तियुक्तिं । [३६*] त-
 75 स्य ¹¹तिवर्मासहचर्य्यतिमात्रपूनेतारापतिप्रतिभवक्लृचिः¹² प्रिया-
 76 भूत् । लक्ष्मीरिवाचयगु[णा] पतिदेवतानांमुंडांबिका मरि¹³ सदा परिकी-
 77 र्त्तनीया । [३७*] ताभ्याः¹⁴ शचीवासवसक्तिभाभ्यामशेषलोकस्थितिहेतुभू[त]:
 78 । श्रीगौ[क]भू[पो]जनि राजलोककिरीटकीटीविलसन्निदेशः । [३८*] यद्यु[धि]-
 79 भिसुखा हताः कि[ल] पु[र]ा देवत्वमाप्ताः द्विष[:*] श्रुत्वा वारिधरक्षणी[न]

¹ श्रेष्ठि appears to be corrected by the engraver from श्रीष्ठि; read श्रीश्रीश्रेष्ठि.

² Read विदुरो.

³ Read चितीशस्य.

⁴ Read अथ.

⁵ Read मधितवैरियुधे प्रधितं.

⁶ Read संदिदेशं.

⁷ Read अथ पृथुतरं.

⁸ Read ०माधं.

⁹ The *anuswa* stands at the beginning of the next line.

¹⁰ Read ०शंक्षैलं.

¹¹ Read निवर्गं.

¹² Read पूषं.

¹³ Read धुरि.

¹⁴ Read ताभ्यां.

- 80 [घ]नपधे' लोकांतरसा [च]पि । तद्युद्धोद्यमभूरिभैरववृ[ह]ज्ञेरी-
- 81 [र]वाशंकया कार्ये[ष्वी]षितविषिमस्य नितरामायीभिर्भराशासत । [३८*]
ये[ना*]-
- 82 खिलचितितल्लिदशासयानां कूटेषु हाटकमया घटिता वि[रि*]-
- 83 जुः । कुभा[ः*] स्वकीयजय[घो]षणसंप्रयुक्तसंभां हवाभ्रचर[सं]-
- 84 [सं]स्तुतकीर्तिर्नैव । [४०*] ये[न] श्रीमद्भीमनाथस्य^१ च[क्रे] शाकं धाम
प्रखिता[य][ः*]
- 85 स्वकीर्तिः [ः*] हेन्ना^२ भूम्ना पादविन्यासहेतीः प्रासादाद्यं [व्यी*]-
- 86 [म]निन्नेषि[के]व । [४१*] यस्य श्रीकाळहस्त्यद्रिमहेन्द्राचल[म]ध्व[गा*]-
- 87 : । [भू]पाः पुष्यप्रवीणस्य किंकरा गोकभूपतेः । [४२*] तस्य त्रि[लो]-
- 88 कनचनी[यगु]षाभिरामा रामाज[ने]षु रमणीयविशेष[मूर्ति]-
- 89 : [ः*] सन्नायिका तनुमती व[सु]धैव साक्षादक्षीणपुष्यनिचया खलु
- 90 घनीपत्नी । [४३*] [ज]ातस्ताभ्यां प[र]पुरजयी शूलपाषे[रि]वांशी विह्व[त्सं]-^३
- 91 घस्तु[तगु]भगुषे^४ जन्म[भू]मिः कलानां । यन्नामैवाखिलरिपुकु-
- 92 लोत्वादकल्पं^५ उक्तो दातार्यिभ्यीर्यितगुरुतरं वीरराजेंद्रचोडः । [४४*] [ये]-
- 93 [न]ांभोराशिभीमभ्रमितजलमिलज्ञाहपाठीनसंगघर्षेखल[ज्ञो]ल[मा]-
- 94 लाकलुषमनिमिषेः^६ छातमादा^७ सरस्तत् । निष्पेणं शोषयित्वा[व]धि ज[ल]-
- 95 धिजलं कुंभयोनिर्व्यधायो^{१०} [भी]मो भीतिं पितम्बन् द्रुतमिव जगतां राव[णी]
- 96 राघ[वे]ष । [४५*] यस्याविश्वंभितविजृंभितपुंडरीकचंडप्रभापटलपांडु[त]-
- 97 [रि]ष नित्यं [ः*] सञ्छादिता^{११} वसुमती यशसा जभास^{१२} ष्छ[ने]ण मौक्ति-
कमयेन [वि]भू[षि]-
- 98 तेव । [४६*] [ये]नारा[ध]नसाधनानि विदधे^{१३} भीमेश्वरस्वाल[ये] ^{१४}सौवर्णा-
न्यतिदी[प्र]र[निकरे]-
- 99 हंसप्रभा च[ः]र्पिता [ः*] ^{१५}येस्वक्षीणसुवर्णभारघटि[त]^{१६} सदुक्कपीठस्थितं
क[लि]द्रादि-
- 100 गणान्युत्थैरतिययौ श्रीभीमना[थ]न्मुदा । [४७*] कनत्कनकसंदोहकृततन्मकरतीर-
चं [ः*]

१ Read पधे.

२ Cancel the bracketed letter.

३ Read नाथस.

४ Read हेन्ना.

५ The *anuvāsa* stands at the beginning of the next line.

६ Read युष्ठी.

७ The group *śad* looks like *śad*.

८ Read 'मनिमिषेः.

९ Read 'मादा.

१० Read 'वधायो.

११ Read संछादिता.

१२ Read जभास.

१३ विदधे is a genuine mistake for विदधरे which is precluded by the metre.

१४ Read सौवर्णा.

१५ Read यस्त्व.

१६ Read सुवर्ण.

- 101 [योदाह]लेंदुचू[ड]ाय दाधारामनिव[र*]सिने । [४८*] वि[द्यु]क्षतेव जगती-
तलसंश्रिणु-
- 102 रानंददा ग्र[शि]कलेव सतात्रितांतं । 'अक्षांभिकेति तरुणीजनरत्नभूता जाया-
103 स तस्य जगतीपतिसत्तमस्य । [४९*] जातस्ताभ्यां शिवाभ्यामि[व] सकल-
जगद्रक्षणीकांत-
- 104 'दक्षेक्षाद्यादेवः कुमारस्यकलनृपकलाकीविदो गोकभू[प]: । यद्देरिचोषिपा-
105 लाः क्षणमपि निखिले स्नातले नाप्तवतः पादंभ्यासावकाशं वियति विदधिरे
धाम
- 106 [त]द्योग्यरूपाः । [५०*] यमर्थिसार्थाभिमतात्सदं द्विती [ची]षारिभूपालम-
[वे]क्ष्य नू-
- 107 नं । स्वस्तीभवत्कल्प[क]भूहृद्विरं राजेंद्रचोडप्रि[य]पुत्रसुखैः । [५१*] संजीव-
[नीव] सक-
- 108 लस्य जनस्य नित्यं [र]क्षाविधानचतुराभ[वद]स्य पत्नी । [ली]केषु यच्चरितमेव
वदंति सं-
- 109 त[शा]क्षत्रि[य]गमकमयेवसतीजनस्य' । [५२*] [य]ा पर्वताप[र]महीनृपवंशदुग्ध-
रत्नाकरा-
- 110 दुदभ[व]ज्जग[तां] भवाय । प[द्म]गलयेव हरिपा[द]स[री]जसक्ता जायांभिका'
निखिलसंप-
- 111 [द]वाप्तिहेतुः । [५३*] आस्थानमण्डपम[खं]डितभोगभो[ग्यं] स्तंभे स्फुरत्परि-
करैर्हरिनी-
- 112 लकां[तैः] । श्रीपी[ठ]नामनि पुरे 'वसताकरोद्या कुंती[म]नीरघपधाप्तिकरस्य'
विष्णोः । [५४*] प्रा-
- 113 [क]ारगोपुरमनीहर[मि]तदीयधिर्भाय देवनिलयं कमलाक्षयां या [१*] सुखाप्य
तस्यहित-
- 114 [म]थुतमर्हणाभिराराधयंत्यभिमतानि फला[न्य]व[र*]प्रीत् । [५५*] श्रीसिं-
हगि[र्यं]धिपते[ः]
- 115 परमस्य पुंसो भक्तार्त्तिकर्त्तनविपानव्यहीतमूर्तेः' [१] हेमांगनाम निखिल[श्रुति]-
सार[वे]-
- 116 खं प्र[त्य]क्षमक्रियत चारु यया जनस्य । [५६*] भास्वत्स्काटि[क]शैलमंगारु-
चिषु प्रीत्यत्रभाम-

1 Read 'अक्षान्ति'.

2 Read दक्षः.

3 The *ll* of 'शेष appears to be corrected from *ma*.

4 Read वसती.

5 Read 'रघुपथा'.

6 Read आयाभिका.

7 Read विधान.

- 117 [एला डिंडीरयु]तिदेवधाम[शिव]रेखास्थापिता भूरिशः । [सौ]वर्यः¹ कल[धौ]-
तभृद्दुशिवरासीन-
- 118 स्व भानी[द्वैव वञ्जु]र्विभ्रममञ्च[च]ारिविनुताः कुंभा गुणाद्या² यया [॥ ५७*]
ताभ्यां श्रीपृथि-³
- 119 [वीश्व]र[ः*] स्वयमिवाशेषस्थितेः [कारण] देव[ः*] 'श्रीपृथिवीश्वरोज[नि] जनप्रस्तू-
यमानोदयः । य-
- 120 [स्मिताज]नि रक्षति क्षितित[लं] क्षीण[ारि]वर्मे ज[नी] व्युत्पत्तिं रिपु[चो]र[वा-
दि]षु न च प्राप्नोति शब्देष्वपि [॥ ५८*]
- 121 य[स्व]रतिनिर्गलतरेषु परीतमेतद्गङ्गाड[माशु] यश[सा] [नि]तरा विभाति
। [धू]मांक्षधीत-
- 122 [क]ल[धौ]तकरंडभांडमध्यप्रविष्टमिव विष्टपवत्त[भ]स्व । [५९*] यं[मंघ]सिधु-
रसमं⁴ सततप्रवृत्त-
- 123 दाना[इंद]क्षिणकरं किल वीक्षु⁵ नूनं [।*] दिक्कुंभिनी निखिल[ल]भूभर[शै]कदक्षं
ब्रीळावि[व]ाप्य⁷ खलु
- 124 पां[डुरत]ां भ[जं]ते । [६०*] ग्रामा विद्वज्जनेभ्यो विविधफलभरानस्रकक्षे-
षसस्यास्तीर्णस्तूर्ण⁸
- 125 तटाकास्तटवनकुसुमामोदिताणः प्रपूर्णः⁹ [।*] देशे¹⁰ देशैश्चि[तुल्य]ाः¹¹ पृथुत[र]-
यशसा खानिता
- 126 येन [शश्व]इत्ताशैवात्यसंघाः प्रियवचनसमं सूरिसंघेभ्य [ए]व । [६१*] य[।]-
चाप्रारंभ[शु]-¹²
- 127 [भत्य]टहपटुतरध्व[।]नमाकण्य¹³ तूर्णं हित्वा देशादिगंतान्¹⁴ भयभकित[ट]शो
व्याप्य
- 128 यस्वारिसंघाः । किं¹⁵ स्थित्वंसमेधध्वनिकृत विकटप्रस्युटत्कांडघोषः¹⁶ किं वा
[कल्यां]त[वा]-
- 129 युक्तु[भि]तमिति सुहृद्विंतयंती भ्रमंति । [६२*] धर्मं धर्मजसन्निभेन जलधि-
स्तुल्योपि गां[भीर्य]-

¹ Read सौवर्याः.² Read गुणाद्या.³ Read पृथि°.⁴ Read पृथिवी°.⁵ Read सिधु.⁶ Read वीक्ष्य.⁷ Read ब्रीळामवाप्य.⁸ Read 'सौर्वास्तूर्ण'. The *anusudra* stands at the beginning of the next line.⁹ Read 'ताणः प्रपूर्णाः.¹⁰ Read देशे.¹¹ Read पृथु°.¹² The *anusudra* stands at the beginning of the next line.¹³ Read 'कण्यं तूर्णं.¹⁴ Read भयचकित.¹⁵ Read स्थित्वंसवर्त°.¹⁶ Read प्रस्युट°.

- 130 [त]स्व[स्व]र्यादतया 'महत्त्वगुणतो रत्नाकरत्वादपि । शुभ्यत्पंककलंकककस्वतनुः
स्व[र]-
- 131 [र]स्वभावस्तुलात्रोत्त[र]स्वरमूर्त्तिनाखिलजगत्सेव्येन येनान्वहं । [६३*] नित्या-
लंकृतसत्य[घो]*
- 132 [बुध]जनप्रार्थ्यादयोभीष्टदो भक्तानामस्तुलप्रतापमहिमव्योम्नाखिलस्मातलः^३ । विश्वं
133 लो[क]मनश्चरैर्भिजकरैः पद्माकरसंदयन् श्रीपृथ्वीश्वरभूपतिर्विजयते भूमंड-
134 ले स्र[र्य]वत् । [६४*] माता तस्य महीयस्वपुरतरुष्ठायेव संसेविनामिष्टा-
र्याददती सती भग-
- 135 [वते वे]दांतवेद्यात्मने । श्रीधात्रे नवखंडवा[ड]विदितं प्रोत्साटिदेशे मुदा
विश्वस्य क्षितिमंड-
- 136 लस्य तिल[कं] शा[ले]यसंगोभितं । [६५*] नागव्योर्मेदुरूपप्रमितशकशरस्वेष-
संक्रातिकाले
- 137 पु[र्ये] पु[र्य]प्रवीणा विविधफलकुलालंकृतं ग्रामवर्यं [१*] श्रीपीठस्थाय शशङ्कु-
138 [ति]निकरशिरोवर्त्तिने माधवाय प्रादाहोक्त्वितोशप्रियतरमहिषी विश्वे जायमां-
139 वा । [६६*] शकवर्षद्वु^४ ११०८ गुनेटि मेघसंक्रातिनिमित्तमुन श्रीपिठापुर-
मुन
- 140 श्रीकुं[ती]माधवदेवरकुं ब्रोलुनांटिलोनि नवखंडवाड अनियेडि ऊरु गृह-
141 ज्ञेचारासहितसुगानखंड[ड]सुनु श्रीमन्महामंडलेश्वरवेलनांटिकुलो-

B.— South Face.

- 142 तुंगाराजेंद्रचोडयराजुल कोडकुलु श्रीमन्महामंडलेश्वरकुली-
143 तुंगमन्मर्गाकराजुल महादेवुलु जायमदेवुलु हविर्भस्वर्चना-
144 र्यमुनिश्चनैमित्तिकमासोत्सवसंवत्सरोत्सवार्थसुनु गीतवृत्तवाद्यादिवि-
145 विधबोगार्थमुंगानाचंद्राक्षसुगानिश्चिरि । तत्र स राजराजप-
146 रमेश्वरो राजपुरंदरः परममाहेश्वरः श्रीगोकभूपप्रिय-
147 तनयस्वमधिगतसकलशासनयः^५ पृथ्वीश्वरदेवमहीपालः खंडितवि-
148 रोधिमंडलः प्रोलुनांटिविषयवासिनो राष्ट्रभूटप्रमुखान्मकुटुं-^६
149 विनस्वर्त्त[र]*न् समाह्वय मंत्रिपुरोहितसेनापतिवुवराजदौधारि-
150 कादिसमक्षमित्यमाज्ञापयति [१*] अस्मन्मात्रा जायममहादेव्या प्रो-

१ Read महत्त्व.

४ Read °यस्वोपृथ्वीश्वर°.

५ Read भोगा°.

६ The *anuvāra* stands at the beginning of the next line.

२ Read सत्यघो.

३ Read प्रोलुनाटि.

४ Read °ब्राह्मणयः पृथ्वीश्वर°.

५ Read व्यास°.

६ Read वर्षद्वु लु.

- 151 लुनांटिविषये नवखंडवाडनामा अ[1*]मी अष्टहचेचारामसहितो-
 152 खंड[:*] श्रीपिरापुरवासिने¹ भगवते श्रीकुंतीमाधवदेवाय हविर्ब-
 153 खर्चनार्थं नित्यनैमित्तिकमासीत्सवसंवत्सरोत्सवा[य]र्त्तु गीतमृत-
 154 वाद्यादिविधभोगोर्त्तु² दत्त इति विदितमस्तु वः । अस्य ग्रामस्य सी-
 155 मानः । पूर्वतः³ (i) . पिरावगड् सीमा । आग्नेयतः इंदुरावसु सीमा
 156 । दक्षिणतः (i) सुरेगुण्डगड् सीमा । नैऋततः डीङ्गिसूडिवासु सीमा
 157 । पश्चिमतः 'कोश्रिनायकुचेऽऽ'तु 'तूप्युगड् सीमा । वायव्यतः
 158 वड्डविगरुतु सीमा । उत्तरतः पुट्टलचीव एंमड् सीमा । ऐशतः
 159 सव्वालरावि सीमा । ई 'धन्नुवुनकुनेव्वरु विहसु सेसिरिनि वाह पंच-
 160 महारापातकसु सेसिन पापसुनं बोदुह गं[ग]कऽऽत वेवि गोवुल्लु वे-
 161 वुरु ब्राह्मल्लु वधिंश्चिन पापसुनं बोदुह । बहुभिर्बहुधा
 162 दत्ता [ब]हुभिश्चातुपालिता [1*] यस्य यस्य यदा भूमिस्तस्य त-
 163 स्य तदा पत्⁷ । [६७*] स्वदत्तां परदत्तां वा यी हरित वसुंधरां
 [1*] अष्टिं⁸
 164 वर्षसहस्राणि विष्ठायां जायते कृमिः । [६८*] इति व्यासवचनाच्चा-
 165 यं धर्मः परिपालनीयः । शत्रुणापि कृतो धर्मः पालनीयः प्रय-
 166 ततः [1*] शत्रुरेव हि तत्रु[:*]⁹ स्याद्धर्मश्शत्रुर्ब कस्वचित् । [६९*] तस्मादयं
 धर्मः(-)
 167 सर्व्वेः¹⁰ परिपालनीयः । ¹¹श्रीपृथ्वीश्वरभूपालनिदेशवशवर्त्तिना ।
 168 अथ्यपिहार्थवर्ष्येच कृता शासनपद्धतिः । [७०*] श्रीपिठासु-
 169 रसुन कंटाचारिलि[खितं] [1*] श्री श्री श्री [१*]

TRANSLATION.

(Verse 1.) The self-born, ancient, imperishable (Brahmā), who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (which was) the lotus on the navel of Hari (Vishnu), who is the husband of Śrī, who is the dwelling-place of the Vēdaśiras,¹² (and) who is engaged in protecting the multitude of worlds, which moves within his own belly.

(V. 2.) As the current of the Gaṅgā from the sole of the foot of Hari, the only lord of the three worlds,—the Chaturthānvaya¹³ was produced from the lotus-foot of him (viz. Brahṁā), which is praised by (the god) Mahēndra. In this (race) was born prince Indrasēna,

¹ Read पिठापुर.⁴ Read कोश्रि.⁷ Read फलम्.⁹ Read अष्टः.¹² i.e. the Vēdāntas or Upanishads.² Read श्रीगार्थ.⁵ Read त्रुं.⁸ The *anuvāda* stands at the beginning of the next line.¹⁰ Read सर्व्वेः.¹³ i.e. 'the race of the fourth (caste).'³ Read पूर्वतः.⁶ Read धनुं.¹¹ Read पृथीश्वर.

who was praised by a wondering crowd of sages (*and*) who was adopted as son by king (Yudhishtira), the son of (*the god*) Dharma, who was pleased with (*his*) conduct in battle.

(V. 3.) Pleased (*with him*), the son of Dharma, who resembled Ākhaṇḍala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (*his own*) throne which was coveted by all kings, an auspicious lamp¹ which was praised by (*i.e.* the waving of which was accompanied by) the sounds of various musical instruments and conches, (*and*) two *chauris* of beautiful shape, which were as white as the moon.

(V. 4.) His mighty capital was Kirtipura in Madhyadēśa, (*a city*) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishtira) had given all the emblems of a sovereign, ruled for a long time in that city,— adorning the circle of the earth with the splendour of the glittering canopy of (*his*) great fame, making the minds of all learned men rejoice, (*and*) surrounded by an army of four members,² as³ the moon⁴ by hosts of stars.

(V. 6.) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born Kirtivarman (I.), a ruler of all men, who was worthy to be praised in the circle of politicians.

(V. 7.) A descendant of his was Mallavarman. His (*viz.* Mallavarman's) son (*was*) Banadurjaya (I.), at whom, when he stood on the battle-field, enemies could not endure to look.

(V. 8.) To him was born Kirtivarman (II.), whose commands were cherished by the heads of all kings. His son was Banadurjaya (II.).

(Line 18.) His son (*was*) Kirtivarman (III.).

(V. 9.) His son, the learned, heroic (*and*) brave prince Malla (I.), who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth.

(V. 10.) Then, having formally contracted friendship with Trinētra Pallava, this exalted (*prince*), who knew the rules (*of politics, and*) who exhibited the prowess of a lion, started for the Southern country (*Dakshina-dēśa*) with the desire of conquering (*it*).

(V. 11.) Having subdued the kings (*of*) the Gaṅgas, Kalingas, Vaṅgas, Magadhas, Andhras (*and*) Pulindas, the lords of the Kuntala and the Kērala countries, the Gaudas together with the Pāṇḍya king, the (*kings of*) Bhōja, Marāta, Lāta and Kāṭaka, (*and*) having obtained the Shatsahasra-jagati,⁵ this heroic (*and*) truthful king shone like Ākhaṇḍala (Indra) (*after the conquest*) of the Daityas.

(V. 12.) (*The capital*) of this king, called Dhanadapura, was the only dwelling-place of prosperity. It was adorned with an assembly of kings resplendent with wealth of all descriptions, contained heaps of treasures, was filled with pious and learned men, (*and therefore*) resembled (Alakā) the city of Dhanada (Kubēra), which is adorned with an assembly of Yakshas, contains the (*nine*) treasures, (*and*) is filled with Siddhas and Vidyādharas.

(V. 13.) In that Dhanadapura, this prince Malla (I.), who resembled Murāri (Vishṇu), (*and*) who possessed the auspicious emblems of a sovereign, which had been received from Kuntī's son (Yudhishtira),⁶ (*and*) which had been handed down by the succession of his race, ruled the earth.

¹ *Māṅgalālattikā* is the same as *dāṭi* or *māṅgaḷa-āgrati*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit *ādratika*; compare *Ep. Ind.* Vol. I. p. 371, note 70.

² *i.e.* of infantry, cavalry, elephants and chariots.

³ The particle *ed* is used for *īca*.

⁴ The word *rājas* has to be taken in the double sense of 'king' and 'moon,' as in verses 19 and 21.

⁵ *i.e.* 'the country of Six-thousand (villages).'

⁶ See verses 3 and 5 above.

(L. 30.) From him (*was born*) Eriyavarman, (*and*) from him Kuḍiyavarman (I.).

(V. 14.) From him was born prince Malla (II.), a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (*and*) who obtained in the world on account of (*his*) virtues the surname Piḍuvarāḍitya,¹ which is difficult to be acquired even by all the gods (*who are*) the lords of all the worlds.

(V. 15.) From him was born prince Kuḍiyavarman (II.), who crushed the insolence, pride and ambition of hostile kings, (*and*) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband.

(V. 16.) At that (*time*), the ornament of the Chālukya race was Vimalāḍityadēva, who conferred prosperity on the whole earth, (*as the sun causes to unfold the blossoms of*) a fine lotus-pond.

(V. 17.) The brave prince Kuḍiyavarman (II.) rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings.

(V. 18.) Then, pleased by (*his*) assistance, king Vimalāḍitya bestowed on prince Kuḍiyavarman (II.) the Gudravāra-dvaya.²

(V. 19.) His (*vis.* Vimalāḍitya's) son Rājarāja could boast of the sovereignty over the whole (*world and*) was the refuge of the chiefs among kings, (*and therefore*) resembled (*the god*) Rājarāja (Kubēra) himself, who can boast of all treasures (*and*) who is the friend of the moon-crowned (Śiva).

(V. 20.) Then, this glorious Rājarāja, the best of princes, married the beloved daughter of Rājendra, the virtuous Ammaṅgayambā, who was born from the race of the Sun (*and*) who was the chief means of (*his*) obtaining the power over the various parts of the whole world,—just as Hari (Viṣṇu), the only lord of the three worlds, (*married*) Sarasijā (Lakshmi), who was born from the milk-ocean (*and*) who is the chief means of obtaining the various kinds of wealth to all men.

(V. 21.) To this couple was born the glorious Kulōttuṅga-Chōḍa, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (*and*) to whom the Fortune of kings, forcibly seized by the hand,³ became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

(V. 22.) From him was produced the wise (*and*) brave prince Vira-Chōḍa, who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious Kulōttuṅga-Chōḍa gave to prince Vira-Chōḍa the Vēṅgi-maṅḍala.

(V. 24.) Having ruled the earth, prince Kuḍiyavarman (II.) transferred the whole burden of his kingdom to his son.

(V. 25.) From him (*vis.* Kuḍiyavarman II.) was born prince Erraya, who resembled (Indra) the enemy of Vṛitra in power; (*and*) from him came Nannirāja, who destroyed the crowd of enemies.

(V. 26.) From him whose great and pure fame was diffused (*everywhere, and*) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named Vedura (I.), Gaṅḍa, prince Goṅka (I.), Mallaya and Paṅḍa.

¹ The second member of this compound is *ḍitya*, 'the sun.' The first member is probably connected with the Kanarese-Teṅgu *piḍuga*, 'a thunderbolt,' from which the Kanarese *piḍuga*, 'a dauntless, bold man,' is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname Piḍuvarāḍitya.

² *i.e.* 'the pair of (districts called) Gudravāra.'

³ Or: 'the wealth of kings, extracted (in the shape of) tribute.'

(V. 27.) The most distinguished of these was prince Goṅka (I.), who ruled the Andhra-maṇḍala, though he received orders from (i.e. was tributary to) the glorious Kulōttunga-Chōḍa.

(V. 28.) The son of this prince Goṅka (I.), whose feet were rodden by the great splendour proceeding from the diadems¹ of the crowd of all kings, was the glorious prince Chōḍa, protected by the pair of whose arms, the earth experienced as great comfort as during (the rule of) king Rāma, who was praised by all kings.²

(V. 29.) The virtuous son of the wise Gaṇḍa, the brother of that prince Goṅka (I.), was named Vedura (II.).

(V. 30.) Now, the Vēṅgi-maṇḍala prospered while the virtuous prince Vira-Chōḍa, who crushed troops of enemies (and) resembled Ākhaṇḍala (Indra), was ruling the kingdom.

(V. 31.) That brave prince Vedura (II.), whose right hand was fond of seizing the hair of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious king Vira-Chōḍa.

(V. 32.) Following for a long time the commands of Vira-Chōḍa, Vedura (II.) defeated in battle the Pāṇḍya king together with a troop of vassals.

(V. 33.) Being pleased (with him), that glorious king Vira-Chōḍa assigned before all the astonished kings to this prince Vedura (II.) who overthrew hostile kings, one half of (his) throne which was coveted by all princes, and moreover gave (to him) the country (dēśa) called Sindhuyugmāntara, which possessed all (kinds of) grain and an abundance of fruit.

(V. 34.) Then the glorious Kulōttunga-Chōḍa, whose fame was very great, adopted as son the son of prince Goṅka (I.), prince Chōḍa, who destroyed the crowd of hostile kings (and) whose character was blameless, and furnished (him) with the emblems of his own sons.

(V. 35.) Thereon, being pleased (with him), this best of kings gave to (his adopted) son, prince Chōḍa, the Vēṅgi-maṇḍala of Sixteen-thousand (villages).

(V. 36.) This prince Chōḍa, who resembled the terrible Bhīma³ in uprooting crowds of hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (and) who was worshipped by all kings, was resplendent,—ruling the prosperous country (dharitri) of Vēṅgi, which yielded the desired fruit, (and) constantly displaying devotion to the ancient Viṣṇu, who can be reached by meditation.

(V. 37.) His beloved companion (in the enjoyment) of the three objects (of life) was Guṇḍāmbikā, the beauty of whose face resembled the full-moon, who equalled Lakshmi by countless virtues, (and) who deserves ever to be praised at the head of faithful wives.

(V. 38.) To this couple, which resembled Śacī and Vāsava (Indra), was born the glorious prince Goṅka (II.), who was the means of the safety of all men, (and) whose commands glittered on crores of diadems of kings.

(V. 39.) Verily, when the enemies who had been formerly killed face to face in his battles (and) had reached the state of gods, heard the thunder of the clouds in the sky, they mistook it—though they resided in the other world—for the sound of the numerous, terrible and great drums of his warlike expeditions, (and) wished him the desired success in (his) undertakings by fervent blessings.

(V. 40.) As though they were pillars containing proclamations of his victories, golden pinnacles (kumbha), established by him whose fame was praised by the gods, shone on the tops of all temples on earth.

¹ Prōdyat-kirīṭa seems to be meant for kirīṭa-prōdyat.

² The two words 'earth' and 'comfort' are repeated in a very inelegant and unusual manner (causamā and sādākyam in line 57, and mēdint and sukham in line 58).

³ The second of the five Pāṇḍavas.

(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god **Bhīmanātha**, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

(V. 42.) The kings between the holy mountain of **Kālahasti** and the **Mahēndrāchala** (mountain) (*were*) the servants of this virtuous prince **Goṅka (II.)**.

(V. 43.) His lawful wife (*was*) **Sabbāmbikā**, who was adorned by virtues which ~~deserve~~ to be praised by the three worlds, whose form (*made her appear*) specially¹ beautiful among women, who was a very embodiment of the earth herself (*in patience, and*) the number of whose good deeds was countless.

(V. 44.) To this couple was born **Vira-Rājendra-Chōḍa**, who resembled a partial incarnation of Śūlapāṇi (Śiva) in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name (*was*) a charm which, (*if*) pronounced, destroyed the crowd of all enemies, (*and*) who granted to supplicants much more than (*their*) requests.

(V. 45.) Just as the first pitcher-born² (Agastya) (*had dried up*) the water of the ocean,—he dried up the whole of that lake³ (*saras*) which had been formerly dug by the gods (*and*) which was full of rows of waves, shaken by shoals of crocodiles and *pāṭhina* (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed **Bhīma**, just as **Rāghava** (Rāma) (*had killed*) **Rāvaṇa** who terrified the worlds.

(V. 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blown water-lilies, the Earth appeared to be adorned by a parasol of pearls.

(V. 47.) He made golden utensils for the worship in the temple of **Bhīmeśvara**, gave a golden aureola (*prabhā*) (*set*) with masses of splendid gems, and surpassed the attendants of Indra and the other (*gods*) in merit by joyfully covering the god **Bhīmanātha** with a huge mass of gold (*and*) placing him on a pedestal (*pīṭha*) of pure gold.

(V. 48.) To the crescent-crested (Śiva) who resides at **Dākshārāma**, he gave an ornamental arch (*makara-tōraṇa*), made of a mass of splendid gold.

(V. 49.) The wife of this best of princes was **Akkāmbikā**, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, (*and*) who was the gem of womankind.

(V. 50.) As the god Kumāra himself to Śiva and Śivā, there was born to this couple prince **Goṅka (III.)**, who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, (*and*) the kings of whose enemies, not finding on the whole earth room for placing (*their*) feet even for an instant, took up (*their*) abode in the sky under forms suitable for this (*purpose*).⁴

(V. 51.) The **Kalpaka** tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of **Rājendra-Chōḍa**, who destroyed hostile kings, was granting the objects of (*their*) desires to the crowd of supplicants.

(Vv. 52 and 53.) His wife was **Jāyāmbikā**, who, as the elixir of life, was always ready to afford protection to all men; whose conduct on earth good men pronounce (*to be*) the only standard code for all virtuous women; who was born, for the welfare of the worlds, from the race of the kings of the **Parvatāpara-maḥī**;⁵ who was devoted to the lotus-feet of Hari (Viṣṇu); who was the means of obtaining every prosperity; (*and who therefore*) resembled **Padmālayā**

¹ *Ramāntya-viśēṣa* appears to be meant for *viśēṣaṇa ramāntya*.

² The words *Kumbhāyāmir dāyaḥ* ought to stand in the instrumental instead of the nominative case.

³ i.e. he built a dam or bridge across the water in order to reach **Bhīma** who had evidently taken refuge in an island fortress.

⁴ i.e. he killed all his enemies.

⁵ i.e. 'the country to the west of the hill.'

(Lakshmi), who was born from the milk-ocean, is the wife of Vishnu, (and) the goddess of prosperity.

(V. 54.) To Vishnu who fulfilled the desires of Kunti,¹ (and) who dwelt in the town called Śripīṭha (i.e. at Śripīṭhapura), she built an assembly-hall (*āsthāna-maṇḍapa*), which was to enjoy (?) a permanent income (*bhōga*), (and which was adorned) with pillars which bore splendid ornaments² (and) were as lovely as sapphires.³

(V. 55.) Having built to him a temple which was adorned with an enclosure (*prākāra*) and gate-ways (*gōpura*), (and) having duly set up (an image of) Kamalālayā (Lakshmi), she obtained the desired rewards by propitiating Achyuta (Vishnu) together with her (viz. Lakshmi) by worship.

(V. 56.) She made manifest to men the beautiful name Hōmānga⁴— which may be learnt from the essence of all Vēdas (*Śruti*)— of the highest being which has assumed the shape of the lord of Śrisimhagiri in order to remove the distress of (his) devotees.

(V. 57.) The many precious golden pinnacles (*kumbha*) which she placed on the tops— that resembled the peaks of mountains of shining crystal— of foam-white temples, from which issued a halo of light (and) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (*Kailāsa*).

(V. 58.) To this couple was born the glorious Prithivīśvara, who,— as the god (Vishnu) himself who is the husband of Śrī and of the Earth,— causes the preservation of the world, (and) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning 'enemy' and 'thief.'

(V. 59.) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a case⁵ of silver purified by fire.⁶

(V. 60.) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (by the water poured out) at gifts which are continually being performed, (and who therefore) resembles a mast elephant whose agile trunk is moistened by the ichor which is continually oozing out,— that the elephants of the quarters have become white.

(V. 61.) He whose fame was widely spread, eagerly granted⁷ to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits;⁸ caused to be dug, in every country, tanks resembling oceans (and) filled with water which was perfumed by the flowers of groves on (their) banks; and continually gave heaps of wealth, with kind words, to crowds of scholars alone.

(V. 62.) Having heard the loud roar of the drums proclaiming (his) start for war, the crowds of his enemies quickly leave (their) countries, flee in (all) directions with eyes trembling with fear, and roam about, thinking constantly:— "(Is this) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the *Kalpa*?"

(V. 63.) Though equal (to him) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (and) whose

¹ This epithet alludes to the name of the Kunti-Mādhava temple. Kunti was the paternal aunt of Kṛishṇa, an incarnation of Vishnu.

² *Parikara* is used in the sense of *parishkara*.

³ *Harivāṇa* is the same as *indravāṇa*.

⁴ i.e. 'the golden-bodied.' The meaning of the verse is that she covered with gold the image of Vishnu in the temple at Śrisimhagiri, i.e. Śrisimhāchalam in the Vizagapatam tālukā.

⁵ *Karanda* and *bhūṇḍa* both mean the same.

⁶ *Dhūmāṅka* is synonymous with *dhūmakāṭṭana*.

⁷ *Tṛṇa* is here used in the sense of *vitrṇa*.

⁸ The composer has evidently forgotten a word meaning 'tree' between *daṃṣṭra* and *kaṃṣṭra*.

nature is brackish, did not reach the standard of him who equalled (Yudhishtira) the son of Dharma in justice, whose appearance was brilliant, (and) who was daily worshipped by all men.

(V. 64.) Victorious, like the sun, is on the circle of the earth the glorious prince Prithvisvara, who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (and) who delights the whole world by the endless (gifts of) his hands, (as the sun by his rays causes to unfold the flowers of) a lotus-pond.

(Vv. 65 and 66.) At the auspicious time of the Mēsha-samkrānti in the Śaka year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (i.e. 1108),—the mother of this great (king and) the beloved queen of prince Goṅka (III.), the virtuous (and) charitable Jāyamāmbā, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god Vishṇu, whose nature may be known from the Vēdānta, who is the abode of Prosperity, (and) who always resides in the heads (śiras) of all Vēdas (Śrutī),¹ (viz. to the god) Mādhyava who abides at Śripitha[pura], an excellent village in the country (dēśa) of Prōlunāṇḍu, called Navakhaṇḍavāda, the ornament of the whole circle of the earth, resplendent with paddy-fields, (and) adorned with masses of various fruits.

(Line 139.) In the Śaka year 1108, at the time of the Mēsha-samkrānti,—Jāyamadēvi, the great queen of the glorious Mahāmaṇḍalēśvara Kulōttuṅga-Manma-Goṅkarāja, the son of the glorious Mahāmaṇḍalēśvara Velanāṅṭi-Kulōttuṅga-Rājendra-Chōdayarāja, gave to the god Kuntī-Mādhyavadēva at Śripithāpuram the whole village called Navakhaṇḍavāda in Prōlunāṇḍu, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (bhōga) on account of singing, dancing, music, etc., (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the Rājarājaparamēśvara, the Purāṇḍara (Indra) among kings, the devout worshipper of Mahēśvara, the beloved son of the glorious prince Goṅka (III.), who has studied the principles of all sciences, prince Prithvisvaradēva, who has destroyed all enemies,—having called together all inhabitants of the district (vishaya) of Prōlunāṇḍu, the Rāshtrakūṭas and others, together with the ryots (kuṭumbin),—commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth :—

(L. 150.) “Be it known to you that our mother Jāyama-mahādēvi has given the whole village called Navakhaṇḍavāda in the district (vishaya) of Prōlunāṇḍu, together with houses, fields and gardens, to the holy god Kuntī-Mādhyavadēva who resides at Śripithāpura, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, etc., and for various expenses on account of singing, dancing, music, etc.”

(L. 154.) “The boundaries of this village (are):—In the east, the boundary (is) the embankment (gaṭṭu) of Pērāva; in the south-east, the boundary (is) Indurāvamu; in the south, the boundary (is) the embankment of Sūreguṇḍa; in the south-west, the boundary (is) Doṅkisūḍiyālu; in the west, the boundary (is) the eastern embankment of the Kommināyaku tank (cheruvu); in the north-west, the boundary (is) the embankment (karuvu) of Vaḍḍavi; in the north, the boundaries (are) the five embankments of Puṭṭalatrōva; (and) in the north-east, the boundary (is) Sabbālarāvi.

(L. 159.) “If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand cows (and) one thousand Brāhmaṇas on the bank of the Gaṅgā.”

[Verses 67 and 68 are two of the usual imprecatory verses.]

¹ The Vēdaśiras are the Vēdāntas or Upanishads. See above, page 47, note 12.

(L. 164.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

(V. 69.) "A charity founded even by an enemy has to be assiduously protected; for, the enemy alone is an enemy, (but) the charity (is) nobody's enemy."

(L. 166.) "Therefore this charity has to be protected by all."

(V. 70.) The text of the (above) edict (*śāsana*) was composed by the excellent Ayyapillārya, who obeyed the commands of the glorious prince Pṛithvīśvara.

(L. 168.) (This edict was) written by Kaṇṭṣhāri at Śripitḥāpuram. Hail! Hail! Hail!

No. 5.—TAXILA PLATE OF PATIKA.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,¹ and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kshatrapas,² according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

The plate, which, according to Sir A. Cunningham,³ was found in the village of Thupkia in the middle of the ruins of Sir-Sukh, north-east of Shāh-Dhêri or Taxila, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs 3½ ounces. It is broken into three pieces, two large ones, right and left, and a small one fitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the large right-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharôsthî of the Śaka period and closely resemble those on the Mathurâ lion capital. The only differences are that *ta* and *sa* occasionally have small loops to the left of the tops instead of curves, and that the *i*-stroke of *mi* in *Rohinîmitrena*, l. 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted *ga*.

The language is the North-Western or Gandhârian Prākṛit, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurâ lion capital inscriptions.⁴ Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anusâra*, which both are absent in the Mathurâ inscription, as well as the substitution of *u* for *o* in the termination of the nominative singular of the masculine, of *prachu*, i.e. **prâchu* for *prâchô*, l. 2, and *jau* for *jao*, i.e. *jayô*. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of Śākyamuni and the erection of a *saṃghârâma* or monastery at a place called Chhêma (Kshêma) to the north-east of Takhasîla, i.e. Takkhasîla or Taxila, which Sir A. Cunningham (*loc. cit.*) has shown to be identical with the modern Sir-Sukh, a site covered with Buddhist ruins. Dr. Bhagvanlal has been the first to recognise that the donôr is not, as Professor Dowson thought,

¹ *Journ. R. As. Soc.* Vol. XX. p. 221 ff.; see also *Journ. Bengal As. Soc.* Vol. XXXII. p. 421.

² *Journ. R. As. Soc.* 1894, p. 551 ff.

³ *Reports*, Vol. II. p. 134, note 1; Vol. V. p. 67.

⁴ *Journ. R. As. Soc.* 1894, p. 523 ff.

Liaka Kusuluka, but Patika, the son of Liaka Kusuluka, and he has correctly identified this person with the Great Satrap Patika Kusulaa of the inscription G. on the Mathurá lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Liaka and in the Mathurá inscription to Patika, and which can only be a tribal name.¹ This identification shows that Śudasa or Śoḍāsa of Mathurá and Patika, as well as their fathers Ramjubula or Rájuvula and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Śoḍāsa's inscription from the Kankálí Tila,² the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham³ and Dr. Bhagvanlal maintain, Liaka and his son were Śakas. As Liaka governed two provinces, Chhahara and Chukhsa, he must have been a person of some consequence. The country around Taxila (Sháh-Dhéri), of course belonged to his province, and if the explanation of Chukhsa, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king Mōga, it may suffice to point out that Sir A. Cunningham (*loc. cit.*) has long ago identified him with the Moa or Maos of the coins, and that Director von Sallet⁴ places him, on numismatic evidence, together with Ramjubula-Rájuvula, at the head of the series of barbaric rulers of India and long before the beginning of our era, even before 100 B.C.

The new reading of the end of line 5 shows that the Hindú overseer of the works in Patika's *samghārāma* was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

TEXT.

A.—Obverse.

- 1 [Saṁvatsa]raye⁵ aṭhasatimase 20 20 20 10 4 4 maharayasa maharītasa
[Mo]gasa Pa[emasa]⁶ masasa divase pañchame 4 1 etaye purvaye
Chhahara .⁷
- 2 Chukhsasa cha Chhatrapasa [*] Liako Kusulako nama [*] tasa putro
Pa[ti] .⁸ [[*] Takhāsilaye nagare utarena prachu deśo Chhema nama atra
3 se⁹ Patiko apratīhāvita bhagavata-Śakamunisa , śariraṁ [ti]tha[veti]¹⁰
sam]gharamaṁ cha sarva-Budhana puyae¹¹ matapitarāṁ puyaya[mto]

¹ Dr. Bhagvanlal's identification of *Kusuluka* and *Kusulaa* with *Kozoulo* or *Kujula*, the epithet of Kadphises (*Journ. E. As. Soc.* 1894, p. 530), is highly improbable on account of the *ju* which the Prakṛit legends of the coins invariably show in the second syllable.

² *Ep. Ind.* Vol. II. p. 199, where I would now remove the alternative reading 42, which I thought admissible at first.

³ *Coins of the Śakas*, p. 21 ff.

⁴ *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65; compare Dr. Gardner's *Coins of the Greek and Scythic Kings*, p. xi.

⁵ The first three letters are somewhat indistinct, but recognisable in the original.

⁶ Restore *Panemasa* with Professor Dowson; only part of the vowel and of the head of the consonant has been preserved.

⁷ Dr. Bhagvanlal's restoration *Chhaharatasa* is not absolutely impossible, as the half-destroyed sign at the end may have been *ta* and as lines 2-3 have each one letter more. But the reading *Chhahara[sa]* is also possible.

⁸ Restore *Patiko* with Dr. Bhagvanlal.

⁹ Restore *deśe*, the first letter of which has been omitted by mistake, like the *pa* of *patīhāveti* and the corrected *e* of *puyae*.

¹⁰ Restore *patīhāveti* with Professor Dowson.

The *e* has been added as a correction and stands above the line.

4 Chhatrapasa saputradarasa ayubalavardhie bhratara sarva [cha natiga] dhavasa¹
 cha puyayañto [||*] mahadanapati-Patikasa jan va[ñase]²
 5 Rohinimitreña ya ima[hi] sañgharame navakamika [||*]

B.—Reverse.

6 Patikasa Chhatrapa Liaka³ [||*]

TRANSLATION.

In the seventy-eighth year— 78— of the great king, great Mōga [1],⁴ on the fifth— 5— day of the month Panēma [2],— on the (*lunar day, specified as*) above,— of the Chhahara and Chukhsa Satrap [3]— Liaka Kusuluka (*is his*) name— of him the son (*is*) Patika [4]. To the north of the town of Takhañila [5], the eastern region (*bears*) the name Chhēma— in this place Patika establishes a (*formerly*) not established [6] relic of divine Śakamuni (Śākya-muni) and a monastery, for the worship of all Buddhas,— worshipping his mother and father,— for the increase of the length of the life and of the power of the Satrap, who is associated with his sons and wives,— worshipping both all his brothers and his blood-relations and connexions [7] The victory of the great gift-lord Patika is described by Rohinimitra, who is the overseer of the works in this monastery [8].

Of Patika, the Satrap Liaka [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Mōga, but of the era which he used; compare the Rudradāman inscription, l. 4: *Rudradāmnō varshē dvīsaptatitāmē. Sañvatsaraye aḥasatitāmē* stands for **sañvatsarakē aḥasaptatitamakē*, the affix *ka* (here represented by *a*) being added in accordance with the usage of the Prākṛit.

2. The cases in which names of Macedonian months, as here *Panēmos*, are found in Prākṛit inscriptions, have been collected by Sir A. Cunningham, *Book of Indian Eras*, p. 41. It may be noted that they occur only in Kharōshṭhī documents from Afghanistan and the extreme North-West of India.

3. The words *Chhahara Chukhsasa cha Chhatrapasa* no doubt mean that Liaka ruled as Satrap over the districts of Chhahara and Chukhsa. Sir A. Cunningham (*Reports*, Vol. V. p. 68) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place where the inscription has been found. This will hardly do, as according to our text the place was called Chhēma. But with respect to *Chukhsa*, which possibly might be read *Chushka*,⁵ I would point out its close resemblance to the curious Sanskrit *choska*, which according to the *Trikāṇḍasēsha*⁶ means 'a horse from the districts on the Indus.' Might not *choska*, like

¹ The left top-stroke of the *cha* has been destroyed. *Nati* is somewhat indistinct, and only the left side of the top of *ga* remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt *natiga[ñam]dhavasa*.

² The last two syllables of *vañase* are distinctly recognisable on the plate. The *e* stands just at the edge of the break. The *ñ* consists of a long straight line on the right and a wavy limb on the left.

³ These three words stand on the back of the plate to the right of line 6. The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph them separately.

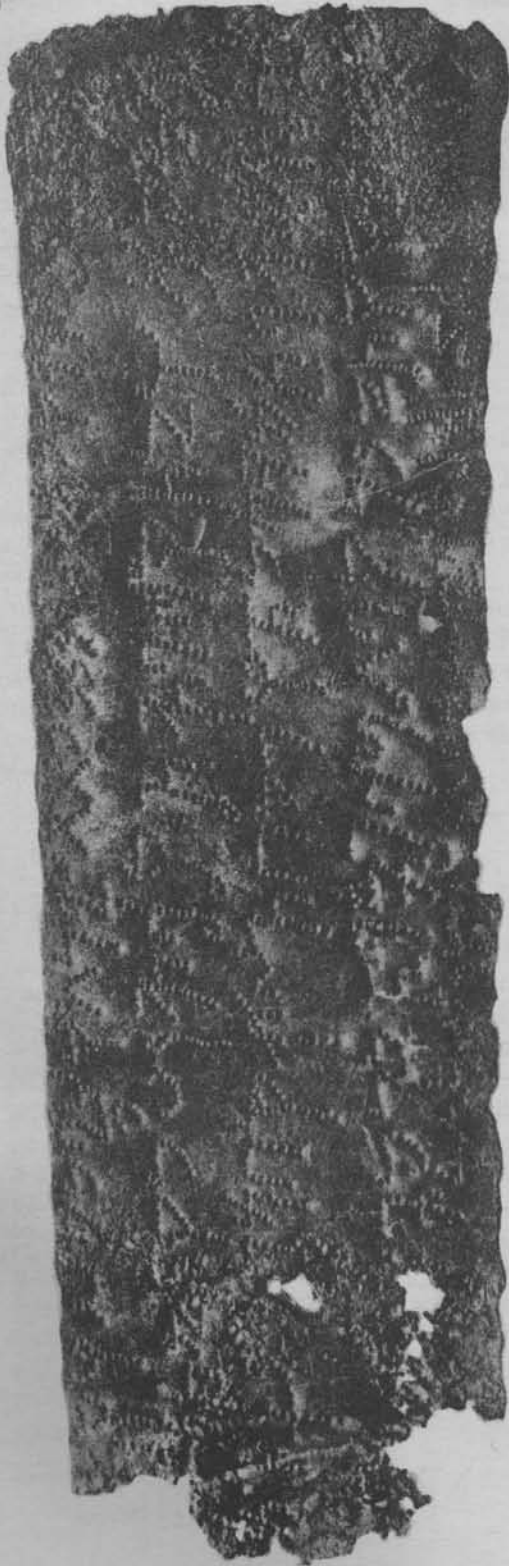
⁴ The figures within crotchets refer to the remarks given below.

⁵ In the Kharōshṭhī writing, as in the Brāhmī of Giruār, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *purçaye*, *vardhie*, and *sarva* are spelt *puçraye*, *vadhrie* and *savva*.

⁶ See the *St. Petersburg Dictionary*, *sub voce* चीक.

Taxila Plate of Patika.—The year 78.

First half.



Second half.



COLLOTYPE BY W GRIGGS

FULL-SIZE.

saindhava, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chukhsa* or *Chuskha*? If that were so, it would follow that Liaka governed the Eastern Panjâb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (New Series),¹ ll. 2-3:— *Vâchakasy-âryya-Ghastuhastisya sishyo ganisy-âryya-Mamguhastisya shoqhacharo vâchako Aryya-Divitasya nirvartanâ*; and *ibidem*, No. 37, l. 4:— *Aryya-Jeshṭhastisya sishyo Aryya-Mihilo ttasya sishyo Aryya-Ksherako vâchako tasya nirvatana*.

5. The construction is not quite correct. It ought to be either *Takhasîlaye nagarasa utareṇa* or *Takhasîlam nagare* (accusative for *nagaraṃ*?) *utarena*.

6. *Apratiṭhavita*, 'not established,' probably is meant to indicate that this particular relic had not been worshipped formerly, but had been newly discovered.

7. *Bhratara sarva* seems intended for the accusative plural, *bhrâtrîn sarvân*; compare *bhratarehi* in the Bimaran vase inscription. The following genitive *natiga[ban*]dhavasa* is irregular. It is probably owing to the circumstance that in the Gandhâra dialect the verb *puyayati* could take either the accusative or the genitive, like the Sanskrit *namati*.

8. *Jau*, 'the victory,' refers to the gift, by which Patika had become a *dânavîra*, 'a hero in liberality.' *Vaṇae* corresponds exactly to the Sanskrit *varnyatâ*. For the elision of the *t* compare the elision of *k* in *samvatsaraye* and *aḥasatâtimae*. With the locative *imahi*, 'in this,' compare *kahim* and so forth.

9. I would suggest that the endorsement *Patikasa Ohhatrapa Liaka*, translated literally by "Of Patika, the Satrap Liaka," means "Patika's (*father*), the Satrap Liaka." As Patika receives no official title whatsoever, he must as yet have been a private individual and as such unable to sanction or endorse an official document. The use of the bare stem instead of the nominative, which with this interpretation the phrase would show twice, is not uncommon in documents of the period.

No. 6.— SALOTGI PILLAR INSCRIPTIONS.

BY PROFESSOR F. KIELHOEN AND H. KRISHNA SASTRI.

The pillar which contains these inscriptions, was originally at Sâlôtgi,² a large village six miles south-east of Inḍî, the chief town of the Inḍî tâlukâ of the Bijâpur district of the Bombay Presidency, and has now been placed in the *chaudî* at Inḍî. A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr. S. P. Pandit, in the *Indian Antiquary*, Vol. I. p. 205 ff. We now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing, are some sculptures: towards the top a *liṅga*, and below it a cow and calf, and something else which has been defaced. The first face of the pillar contains 32 lines of writing in Nâgarî characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5" high by from 1' 4" to 1' 4½" broad. The second face contains 30 lines of writing in Nâgarî characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8" high by from 9" to 10" broad. The third face contains 21 lines of writing in Nâgarî characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad.

¹ *Ep. Ind.* Vol. II. p. 203.

² See the *Bombay Gazetteer*, Vol. XXIII. p. 674.

And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3' 3" high by from 9" to 10" broad. The 83 lines of writing in Nāgarī characters on the first, second and third faces make up the principal inscription (A) of the pillar. A second inscription (B) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (C), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

The inscription A, as stated above, contains 83 lines of writing in Nāgarī characters. With the exception of altogether eleven *akṣaras* in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The size of the letters generally is about one inch, but it is somewhat less in the lower lines of the first face. The language is Sanskrit, and, with the exception of the introductory *ōm svasti śrīh*, the whole inscription is in verse. It is written very carefully, and in respect of orthography it need only be stated that the letter *b* throughout is written by a sign of its own, not by the sign for *v*. As regards lexicography, it may be mentioned here that the word *pushpa* in line 69 apparently is used to denote a particular coin.¹

The inscription, after glorifying the mythical bird Garuḍa, refers itself to Śaka-Saṁvat 867, the year Plavaṅga, and to the reign of the [Rāshtrakūṭa] Akālavarshadēva Kṛishṇarāja [III.], the son of Amōghavarsha, whom it represents as residing at Mānyakhēṭa. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhādrapada in the above-mentioned year, were made by Chakrāyudhabudha, the chief (or proprietor) of the village of Pāvīttaga in the Karnapurī *vishaya*, in favour of a school or hall (*śālā*) that had been established at the village by the chief minister and *Saṁdhivigrahin* of Kṛishṇarāja, Nārāyana, surnamed Gajśūkuṣa, an inhabitant of the village of Kāūchanamuduvōl in the Māhisha *vishaya*.²

In the *Indian Antiquary*, Vol. XXIII. p. 123, No. 61, it has been shown that the date of this inscription, for Śaka-Saṁvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 18m. after mean sunrise.³ And it has also been already stated that, as the Jovian year Plavaṅga, which in lines 3-5 of the inscription is coupled with Śaka-Saṁvat 867 expired, did not commence⁴ till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pāvīttaga, where the *śālā* was established,⁵ has with great probability been suggested to be the modern Sālōṭgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mānyakhēṭa) have not been identified.

¹ [The term *pushpa*, 'a flower,' might refer to certain early gold coins with floral reverse; see Sir W. Elliot's *Coins of Southern India*, p. 55. Compare the term *varāha*, 'a pagoda,' which is derived from the emblem of a boar (*varāha*) on the coins of the Chalukyas.—E. H.]

² [The Māhisha-*vishaya* might be identical with the Mahisa-maṇḍala of the *Maḥāvamsa* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dīpavamsa* (viii. 5), the Mahisha of the *Bṛihatsaṁhitā* (ix. 10), and the modern Maisūr (Mysore). In this case Kāūchanamuduvōl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (*Ind. Ant.* Vol. I. p. 206).—E. H.]

³ The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

⁴ *viz.* by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plavaṅga would be Śaka-Saṁvat 869 expired.

⁵ To judge by the description of it, given in the text, the *śālā* must have been an establishment of some importance.

The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr. Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kanda metre.

The inscription appears to record that the school or hall (*śālā*), the building of which was referred to in the inscription A, was re-built by a certain Kañchiga (verses 1 and 5), who was a native of Kupaṇapura and a member of the race of the Seḷaras; that he bestowed certain land on the same hall; and that he caused this edict (*śāsana*) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince Dantipriya (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by Dantipriya, *i.e.* 'the lover of elephants,' we have to understand the original builder of the hall, Nārāyaṇa, who, in verse 13 of the inscription A, receives the *biruda* Gajāñkuṣa, *i.e.* 'the elephant-goat.'

As Kañchiga himself professes to be a member of the race of the Seḷaras and to have come from the town of Kupaṇapura, it may be assumed that he was an ancestor of the Śiḷahāra chief Gōvunārasa of Kopaṇapura, during whose reign the inscription C was engraved. Regarding Kupaṇapura or Kopaṇapura see the remarks on the inscription C.

The inscription C consists of 26 lines in Old-Kanarese characters. It is not dated, but in Dr. Fleet's opinion may be referred to about the 11th or 12th century A.D. The language is Kanarese prose.

The inscription records a grant of land to "the god Trayipurusha of the hall (*śālā*) at the *agrahāra* of Pavithage," which belonged to a group of 36 villages, the chief place of which was Bādāle. The granted land was situated in Pavithage itself, in Baḷambuge (?), and in Siṅganakaṭṭe near Makīyiyiṭṭi (?). These localities cannot be identified, with the exception of Pavithage or, as it is spelt in the inscription A, Pāvittage, which, as stated before,¹ must be identical with the modern Sālōṭgi. The name appears to have been developed from *Śālā + Pāvittage* or *Pavithage*, as the village may have been called after the establishment of the hall (*śālā*) in the midst of it. The name of the god Trayipurusha, *i.e.* 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, Nārāyaṇa.

The donor of the land was the *Mahāmaṇḍalēśvara* Gōv[u]nārasa, who belonged to the Śiḷahāra race; who traced his descent from the mythical Śiḷahāra king Jimūtavāhana; whose banner was a golden Garuḍa;² and who was the lord of the city of Kopaṇapura.

In his *Essays on Kannaḍa Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that Kopaṇanagara is referred to by Nṛipatuṅga in his *Kavirājamārga* as one of the places where the *Kannaḍada tīruḷ*, *i.e.* 'the pulp of Kannaḍa' or 'the purest Kannaḍa,' was spoken. Nṛipatuṅga mentions as other centres of purest Kannaḍa: Kisuvoḷal, Puligere and Oṅkunda, which are respectively identical with Paṭṭadakal, Lakshmēśvar and Hungund in the Dhārwaḍ and Bijāpur districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopaṇanagara was near Mulgund in the Dhārwaḍ district. Perhaps Kopaṇanagara or, as it is called in the inscriptions C and B, Kopaṇapura or Kupaṇapura, may be identical with Kopal in the Nizam's State, on the Railway line from Gadag to Hospet. At any rate Kopaṇapura or Kupaṇapura must have been the residence of a separate branch of the Śiḷahāra or Seḷara³ dynasty, whose remaining three branches called themselves 'lords of Tagarapura.'⁴

¹ *Ind. Ant.* Vol. I. p. 206, and above, p. 58.

² Compare above, Vol. III. pp. 208 and 269.

³ Other forms of this name are *Sildra*, *Śildra*, and *Śildhāra*; see above, Vol. III. p. 294, note 7.

⁴ See Dr. Fleet's *Kanarese Dynasties*, p. 92, and Dr. Bhandarkar's *Early History of the Dekkan*, 2nd edition, p. 121.

TEXT¹ OF A.

First Face.

| | | | | | | | | |
|----|---|------------------------------|-------------------------|------------------------------------|------------------|---------------------------------|--------------------------|-------------|
| 1 | [Ôm ³] | [1*] | Svasti | śrīh | [11*] | ³ Jayaty=āvishkṛitam | Vishṇor=Vvainat-āpatyam- | |
| | | | uttamam | [1*] | | | | |
| 2 | dhrīta-lōkatrayātmīyatanubhṛit-tanubhṛidvaram | | | | [11*] | | | [1*] |
| 3 | Śaka-kālād-gat-ābdānām | | sa-saptādhikashashtīshu | | [1*] | | | śatē- |
| 4 | ⁴ shv=ashṭasu | tāvatsu | samānām=amkatō=pi | cha | (11) | [2*] | Va- | |
| 5 | rttamānē | Plavaṅg-ābdē | varitamānē | nirākulē | [1*] | janē | ja- | |
| 6 | napadē | nānā-dhānya-sampat-samanvitē | | (11) | [3*] | | Śrīmatō= | |
| 7 | mōghavarshasya | paramēśvara-bhūpatēh | | | [1*] | | priya-sūnau | |
| 8 | svakīy-āryya-pāda-dhyāna-parē | parē | | (11) | [4*] | | Pravaraddhamā- | |
| 9 | na-parama-kalyāṇa-vijay-ōdyamē | | | | [1*] | | Prīthivī- | |
| 10 | vallabhē-kālavarehadēvē | ramāvati | | (11) | [5*] | | Mānyakhē- ⁵ | |
| 11 | ṭē | sthīrībhūta-katakē | ramya-harmyakē | | [1*] | | subhāṭa-pra- | |
| 12 | madā-kōṭi-rāji-rājita-pāṭakē | | (11) | [6*] | Sukham | | va- | |
| 13 | sati | dharmmēṇa | sadā | pālayati | prajāh | [1*] | dadaty=a- | |
| 14 | mita-vastūni | dvij-ādibhyō | dayā-parē | | (11) | [7*] | Anē- | |
| 15 | k-āvanibhṛin-mauli-maṇi-chumbi-padāmbujē | | | | [1*] | | chakā- | |
| 16 | sati | yaśō-bhāji | rāji | rājīva-lōchanē | (11) | [8*] | Ami- | |
| 17 | tadyuti-dōrvīryya-svikrit-ārātimamdalē | | | | [1*] | | kṛita-di- | |
| 18 | gvijayē | Krishnarājē | rājyam | praśāsati | (11) | [9*] | Iha | |
| 19 | Karṇapuri-nāma-vishayē | | vishay-ōttamē | | [1*] | | Pāvīṭṭa- | |
| 20 | ge | iti | khyāta-nāma-grāmē | manōramē | | ⁶ | [10*] | |
| 21 | Śrīmati ⁷ | Māhisha-vishayē | | Kāmcchanamuduvōl ⁸ =iti | | | prasi- | |
| 22 | dḍhē | grāmē [1*] | vāstavyah | Kaurīḍinyō | Vājasanēyas=tu | Kāpvasākh-ādhyayanah | | |
| | | [11*] | [11*] | | | | | |
| 23 | ⁹ Dāmapāryya-sutaḥ | śrīmān=vadānyō | yaḥ | pratāpavān | [1*] | Nārāyan[ō]= | | |
| 24 | bhidhānēna | Nārāyaṇa | iv=āparaḥ | (11) | [12*] | Vikhyātō | bhūvi | vidyāvān=yō |
| 25 | Gajāmkuśa-samjñayā | [1*] | pradhānaḥ | Krishnarājasya | mantri | san | sandhivigrahī | |
| | | [11*] | [13*] | | | | | |
| 26 | Tasya | yaḥ | pratihastō=bhūt=priyō | dakṣiṇahastavat | [1*] | niyuktas=tēna | | |
| 27 | tēna ¹⁰ | tējasvī | sandhivigraha-karmmaṇi | (11) | [14*] | Pāragō | rāja-vidyānām | kavi- |
| | | mu- | | | | | | |
| 28 | khaḥ ¹¹ | priyamvadah | [1*] | yas=tu | dharmma-ratō | bhāti | dharmmō | vigrahavān= |
| | | iva | (11) | [15*] | Tēn=ēyam | | | |
| 29 | kāritā | śālā | śrī-viśālā | manōramā | [1*] | dhātr-ēva | sv-ēchochhayā | spīshṭi |
| 30 | disuratrāyā ¹² | (11) | [16*] | Śālā | Manōvat=iv=aiśhā | Brahma-yuktā | virā- | |

¹ From an impression supplied by Dr. Flest.³ Expressed by a symbol.² Metre of verses 1-10: Ślōka (Anushtubh).⁴ The impression looks as if before this *shv*= the *akshara shva* had already been once engraved and had then been effaced again.⁵ Originally *Mānyakhē* was engraved.⁶ Here the original has an ornamental full stop.⁷ Metre: Āryāgīti.⁸ At first sight we should read *Kāmcchanamuduvōlā*, the *akshara la* of which is written with the Kanarese sign; but the back of the impression shows that the *i* of *chi* and the *la* have been struck out.⁹ Metre of verses 12-33: Ślōka (Anushtubh).¹⁰ This word, which has been erroneously repeated here, has perhaps been struck out already in the original.¹¹ Read *kāyaḥ*; this correction also has perhaps been made already in the original.¹² What is actually engraved here is *disurayā* i *ratrayā*, but the first *rayā* and the sign of punctuation after it appear to have been struck out.

- 31 jatê [1*] atra vidy-ârthinah samti nânâ-janapad-ôdbhavâh }{(II) [17*] Ébhyah
prakalpità
32 vrittir-êtadityô=dhun-ôchyatê [1*] prapamchô dêsâ-kâl-âdir-êtat¹ khyâti-
prasiddhayê [II*] [18*]

Second Face.

- 33 Êtat-Pāvittage-grâ-
34 ma-patih Kâsyapa-gô-
35 trajah [1*] prabhur=V vâjasanê-
36 yânâm Kânvasâkhâvatâm vara[h II*] [19*]
37 Gôvindabhatta-tanayô
38 brahmanyah suchir=agnimân [1*]
39 Budhas=Chakrâyudhô nâma
40 kshamâvân=vadatâm varah [II*] [20*]
41 Brahmaid=dharmmavit-prâjñô
42 bhavyah sêvyah priyamvadah [1*]
43 dharmmasâstra-ratah srimân
44 sâkshâd=iva Parâsarah [II*] [21*]
45 Pûrvv-ôktê varttamân-âbdê
46 mâsê Bhâdrapadê-mchitê [1*]
47 pitri-parvvanî tasy-aiva
48 Kuja-vârêna samyutê [II*] [22*]
49 Sûryyagrahana-kâlê² tu
50 madhya-gê cha divâkarê [1*]
51 Gôdâvar[yyâ]m mahânady[âm*]
52 kôti . . . [t]îrthakê [II*] [23*]
53 Yah pra³ . . . nâma
54 grâman⁴ . . . rttitah [1*]
55 sa têtjasvî mahâsa[t*]tvô
56 dvijêndra-dvisâtî-yutah [II*] [24*]
57 Sthitvâ tîrtha-varê snâtivâ
58 sâ[t*]tvikam dharmmam=âsritah [1*]
59 sâlâ-vidyârthi-samghâya⁵
60 dattavân bhûmim=uttamâm [II*] [25*]
61 Pāvittage iti khyâtê
62 grâmê=smin sadgun-âkarê [1*]

Third Face.

- 63 mânyâm nivarttanânâm tu pañchabhis=cha satair=mmitâm [II*] [26*]
64 Nivêsanâni sârdhdhâni⁶ saptavimsatim=âdarât [1*]
65 mânyâni dattavân=mânyô Gôvindabudha-naudanaah [II*] [27*]
66 Nivarttanâni chatvâri mânyâm kusuma-vâtikâm [1*]
67 nivarttanâni dip-ârtham mânyâni dvâdaś=aiva cha [II*] [28*]
68 Sâlâ-vidyârthi-samghâya su-dravyâni dvijâtibbih [1*]
69 pañcha pushpâni dēyâni vivâhê sati taj-janaih [II*] [29*]

¹ Read *etat-khyâ*.² This *akshara* may possibly be *prâ*.³ Originally *-samghâya* was engraved.⁴ This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for *sârdhdhâni*.⁵ Originally *hâsarakdiê* was engraved.⁶ Perhaps this line was *grâmanah parikrttitah*.

| | | | | | | |
|----|--------------------------|---------------------------|-------------------------|----------------|------------------|-------------------|
| 70 | Dēyam | tath-ōpanayanē | vivāhē | yat-pur-ōditam | [1*] | |
| 71 | tad-arddham | ch=aitad-arddham | cha | chūḍā-karmmaṇi | taj-janaiḥ | [11*] [30*] |
| 72 | Kēnachit=kāraṇēn=ēha | | karttavyé | vīpra-bhōjanē | | [1*] |
| 73 | bhōjayēt=tu | yathā-śakti | parishat=parishaj-janam | | [11*] | [31*] |
| 74 | Vyākhyātus=ch=aiva | śālayām | kalpitāni | mahātmanā | | [1*] |
| 75 | nivarttanāni | pañchāśad=bhūmēr=mmānyāni | tāni | cha | | [1*] |
| 76 | vyākhyātur=asyām | śālayām | mānyam=ēkam | nivēsanam | [11*] | [32*] |
| 77 | Bahubhir=vvasudhā | bhuktā | rājabhiḥ | Sagar-ādibhiḥ | | [1*] |
| 78 | yasya yasya yadā | bhūmis=tasya | tasya | tadā | phalam | [11*] [33*] |
| 79 | ¹ Sāmānyō=yam | | dharmma-sētur=nrīpānām | kālē | | kā- |
| 80 | lē | pālaniyé | bhavadbhiḥ | [1*] | | sarvvān=ētān |
| 81 | bhāvinaḥ | pārthivēndrān | bhūyō | bhūyah | prārthayaty=ēsha | Rāmaḥ [11*] [34*] |
| 82 | ² Sva-dattām | para-dattām | vā | yō | harēta | vasumdharam [1*] |
| 83 | shashṭim | varsha-sahasrāni | viśṭhāyām | jāyatē | krimi[h] | [11*] [35*] |

TRANSLATION OF A.

Om. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vinatā, the vehicle of that supreme being who has the three worlds for his own body.³

(V. 2.) The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many⁴ years in figures, in the current year Plavaṅga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the *Paramēśvara*, the glorious king *Amōghavarsha*, the fortunate great *Akālavarshadēva*, the Favourite of the Earth, who ever meditates on the feet of his father⁵ and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at *Mānyakhēṭa*, where his camp is firmly established, where the houses are handsome and the quarters⁶ resplendent with rows of millions of great warriors and beautiful women,—always is justly ruling his people, full of benevolence giving untold wealth to Brāhmanas and others; while he, king *Kṛishṇa*, whose lotus-feet are kissed⁷ by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands⁸ of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters:⁹—

(V. 10.) Here, in the most excellent of districts, the district of *Karnapuri*, in the pleasant well-known village of *Pāvītṭage*:—

(V. 11.) In the prosperous *Māhisha* district, in the village named *Kāñchanamuduvól*, there dwells (or dwelt) one *Nārāyaṇa*, the son of *Dāmapārya*, of the *Kauṇḍinya gōtra*, a student

¹ Metre: Śāliut.

² Metre: Ślōka (Anushtubh).

³ The words *doishkrītam Viśṇōr*, 'manifested of Viśṇu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the *Tiḍgundi* inscription, above, Vol. III. p. 310. our author commences his verse as if he meant to glorify one of the incarnations of Viśṇu, while in reality he glorifies Viśṇu's vehicle, the mythical bird *Garuḍa*.—The adjective *Vainata* of the text is not given in the dictionaries.

⁴ viz. 867; the words 'and as many years in figures' are quite inappropriate here.

⁵ The word *ārya* apparently is used here in the sense of the *Kauareya ayya*.

⁶ *Pāṭaka*=*grāmaikadēśa*.

⁷ *Chumbin* is used in the sense of *chumbita*; compare *Ep. Ind.* Vol. II. p. 165, note 64.

⁸ *Maṇḍala*=*dēśa*.

⁹ The context is that, in the reign of this king *Kṛishṇa*, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of *Pāvītṭage* (verse 10).

of the Kāṇva śākhā of the Vājasaneyā Vēda, prosperous, affable, and powerful, like a second Nārāyaṇa.¹ For his learning known everywhere by the name of Gajāṅkuṣa,² he is (or was) the chief minister of Kṛishṇarāja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Manōvatī³ joined by Brahman; here there are scholars born in various lands. For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known.

(V. 19.) The chief of this village of Pāvittage is (or was) Chakrāyudha Budha,⁴ the son of Gōvindabhaṭṭa, born in the Kāsyapa gōtra, excelling among the followers of the Vājasaneyā Vēda, the best of the students of the Kāṇva śākhā, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Parāsara visibly present. In the aforesaid current year, in the excellent month Bhādrapada, at the juncture of that month sacred to the manes⁵ joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky, on the great river Gōdāvāri⁶ that vigorous man of great virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pāvittage, land exempt from taxes, measuring five hundred *nivartanas*. He, the worthy son of Gōvindabudha, considerably (also) gave twenty-seven furnished⁷ dwelling-places, exempt from taxes; four *nivartanas* (of land) as a flower-garden, exempt from taxes; and twelve *nivartanas* (of land), exempt from taxes, for lights. Five 'flowers'⁸ of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage; half of what has just been declared (to be due) at a marriage, shall be given by the people concerned at a thread-investiture; and half of this again at a rite of tonsure. When a feast for some reason has to be given here to the Brāhmaṇas, the assembly shall feast according to its means the members of (this) assembly. And for the teacher in this school the magnanimous one has destined fifty *nivartanas* of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes.

(V. 33.) [Here follow three of the ordinary benedictive and imprecatory verses.]

TEXT OF B.

Fourth Face.

- 1 Śrī-māna-dhāma-rājita-rām-ā-
- 2 vaḷi-Kuṇṇapura-vinirggataṇ-abha-

¹ i.e. the god Viṣṇu.

² i.e. 'the elephant-goat.'

³ A mythical town on mount Mēru.

⁴ As Gōvindabhaṭṭa in verse 27 is called Gōvindabudha, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhabhaṭṭa.

⁵ i.e. at the time of new-moon.

⁶ Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.

⁷ This is the translation of the conjectural reading *sārdhāni*. *Nivartanāni sārddhāni sapta vimśatim* could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'

⁸ The word *puṣkpa*, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.

| | | | | |
|----|---------------------------------|------------------------------|---------------------------|------------------------|
| 3 | yam | [1*] | Bhīma-balam | Sejarara |
| 4 | kulak-i | | mahiyo | tilaka- |
| 5 | d=ante | Kaṁchigan=embōm ¹ | | [1*] Mēl=ā- |
| 6 | rppan=ārdan=ātam | sōlada | ganḍam | pra- |
| 7 | tāp[i] | dānada | phaladiṁ | [1*] mēl=akku |
| 8 | koṭṭudanann ² | pālipa | | phalam=erū- |
| 9 | du | tanno =arid=int=enda | | [2*] Mādisi- |
| 10 | den=āne | | sāleyan=[1]dita-Dantipri- | |
| 11 | y-āvanīšana | vōl | mum- | [1*] (m)mā[d]i- |
| 12 | sidōm | mādisidone | | mādisidōm ³ |
| 13 | [m]āḍidudane | sale | kād=ātam | |
| 14 | [A]nd=i | sāleya | kambada | gomda- |
| 15 | lamam ⁴ | nirisuv=andu | kambada | rū- |
| 16 | pim | [1*] | pind=arānan=nirisuva | vō- |
| 17 | l=ond=eraḍam | tāne | piḍidu | niri- |
| 18 | sidon=ātam ⁵ | | [4*] Jambhāri-nibham | sā- |
| 19 | lā-stambhaman=olp=odave | | | niri- |
| 20 | sidam | nija-ki[r*]tti- | [1*] | stambhamane |
| 21 | nirisuv=ant[e] | sujaṁbham | | Kaṁchi- |
| 22 | gan=aohaṁcha -āṁchita-dhairiyam | | | [5*] |
| 23 | Pasarise | sammati | | tannayē |
| 24 | da[sa]vandada | | | nēsaṁgalo |
| 25 | ke[lava]n=idarkk= | [1*] | | asadriṣan=itt=i- |
| 26 | ttudan=i | vasudhege | | nega v=amtū |
| 27 | sāsanam | bareyisidōm | [1] | [6*] |

TRANSLATION OF B.

(Verses 1 and 2.) He whose name was **Kaṁchiga**; who came from (*the city of*) **Kupaṇapura**, (*in which were*) a number of women who were resplendent with beauty, pride and dignity; who was fearless (*in battle*); who possessed the strength of **Bhīma**; (*who was*) on this earth like a front-ornament to the race of the **Sejaras**; whose great prowess was well known; (*and*) who was a valorous, unconquerable hero,— considering in himself that the reward (*obtained*) by protecting what is given, is greater than the reward of (*making*) a gift, said thus :—

(V. 3.) “I have caused (*this*) hall (*śālā*) to be built, just as the renowned prince (*avanīta*) **Dantipriya** (*had built it*). (*Not only*) he who first builds (*a house*), has built (*it*); (*but*) he that well preserves what has been built, has built (*it as well*).”⁶

(V. 4.) Having said (*thus*), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (*of them*) and placed (*them*) as if (*he*) placed virtue (*hidden*) under the form of a pillar.

(V. 5.) Proud **Kaṁchiga**, whose immovable courage was honoured, (*and*) who resembled (*Indra*) the enemy of **Jambha**, placed in excellent manner (*this*) pillar of the hall as if (*he*) placed a pillar (*recording*) his own fame.

¹ An incomplete *anuvāsa* is engraved after the *ga* of **Kaṁchigan**.

² Read **danavāsa*.

³ *Mādisidōm* appears to be corrected from *mādisidone*.

⁴ The *sa* of *gomḍalamam* has a peculiar form which differs from the other *sa*'s of the same inscription.

⁵ These four *akṣaras* are written on an erasure.

⁶ *i.e.* the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.

(V. 6.) His own sanction having been proclaimed, (*and*) having given a few of the house-sites¹ in (*his*) rent-free land (*dasavanda*) to this (*hall*), (*he*), the unequalled, got (*this*) edict inscribed in order that (*his*) gift might be extolled on this earth.

TEXT OF C.

Third Face.

- 1 Svasti [||*] [Sa]ma[dhi]gata-pañcha-mahāsabda-mah[ā]-
 2 maṇḍalēśvaram Kopaṇapura-var-ādhisvaram su-
 3 varṇa-Garuḍa-dhvajam vimala-ki[r*]tti-dhvajam śrī-Śi-
 4 lahāra-narēndra-Jimūtavāhan-ānva-

Fourth Face.

- 5 ya-prasūtam śauryya-Raghu-
 6 j[ā]tam Śilahāra-kuḷa-kama[īa]-
 7 [m]ārtthaṇḍam² nera[vo]degaṇḍa Kā-
 8 [t]yāyani-labdha-vara-prasā-
 9 dam kastūrik-āmōda manne-
 10 ya-vallabham bhaya-lōbha-
 11 durllabham munivar-āditya
 12 *Sanivāra-siddhi Dhanagana siṅgam sā-
 13 has-ōttungam nām-ādi-sama-

First Face.

- 14 sta-prasasti-sahi[ta]m śrīman-mahāmaṇḍalēśvaram Gōv[u]-
 15 narasar 36 rām Bādale baḷiya agra-
 16 hāram Pavithag[ō*]ya sāleya Trāyipurū-⁶
 17 śa-dēvarggey=alliya koḍ[i]geyy-olage Tamba-
 18 la-kōlal-innūgu mattaru keyyu ma[gau]-

Second Face.

- 19 kōlalu Baḷambugey-i-
 20 r-mmattaru nelanū Makiri-
 21 yinṭiya Siṅganakattēyalu
 22 kiṇiya-kō[la*]lu mūru matta-
 23 ru gaḷdeyumaṁ biṭṭar [||*] Ā mū-
 24 ru mattaru gaḷdey-olage ti[ssa]-
 25 laḍaṇṭakke gaḷde matta[ru*] i [||*] Maṅgaḷa [ma]-
 26 h[ā]-śrī śrī śrī [||*]

TRANSLATION OF C.

Hail! The glorious *Mahāmaṇḍalēśvara* Gōv[u]narasa, who was praised by all such names as: a *Mahāmaṇḍalēśvara* who had obtained the five *mahāsabdas*; the lord of the excellent (*city of*) *Kopaṇapura*; he whose banner was a golden *Garuḍa*; he whose white fame

¹ The word *nāsana* is not found in the dictionaries; it is probably a *taddhava* of *nivāsana*, which occurs in verse 27 of the inscription A.

² Read *svarṇa*.

³ Read *mārtthaṇḍam*.

Read *Sanivāra*.

⁴ Read *Trāyīpurūtha*.

resembled a flag; he who was born in the race of the glorious Śīlahāra king Jimūtavāhana; he who resembled (Rāma) the descendant of Raghu in prowess; a sun to the lotus—the Śīlahāra race; he who had obtained the excellent favour of Kātyāyani (Pārvatī); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the sun to the angry; he who was successful (*even*) on Saturdays;¹ the lion of Dhanaga;² (*and*) he who was full of daring,—gave to the god Trayipurusha of the hall (*sālā*) at the *agrahāra* of Pavithage in the 36 (*villages of*) Bāḍale: two hundred *mattars*, (*measured*) by the Tambaḷa³ rod, of cultivated land in the rent-free land (*koḍige*) of that (*village*); two *mattars*, (*measured*) by the *magau* (?) rod, of land in Baḷambuge (?); and three *mattars*, (*measured*) by the small rod (*kiṛiya-kōlu*), of paddy-fields in Siṅganakaṭṭe (*near*) Makiriyinṭi (?). Of these three *mattars* of paddy-fields, one *mattar* of paddy-fields (*was assigned*) for *tisalaḍaṅṅa* (?). Fortune! Great prosperity! Prosperity! Prosperity!

No. 7.—DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

After the receipt of the large volume of *Inscriptions in the Mysore District*⁴ for which we are indebted to Mr. Lewis Rice, the Director of Archaeological Researches in Mysore, I examined some of the earlier dates in that volume, and my notes on them were ready for publication, when Dr. Hultsch sent me accurate transcripts and translations of five of the Chōla dates in the *Epigraphia Carnatica*, prepared under his orders by his First Assistant, Mr. Venkayya, from inked estampages of the original stones. Dr. Hultsch at the same time requested me to treat of these dates separately, and to include in my account of them those dates also which have already been published by him in the *Indian Antiquary*, Vol. XXIII. p. 297 ff. In now complying with his request, I would wish to state that in what follows I shall strictly confine myself to the consideration of the dates as I find them, and that I leave others to judge how far the results of my calculations would be acceptable on more general grounds.

A.—RAJARAJA.

1.—Inscription in the Bilvanāthēśvara temple at Tiruvallam in the North Arcot district.⁵

1 Svasti śrī [||*] Kō Rājarāja-Kēsarivammaṅku⁶ yā[ṅ]ḍu 7āvadu
 ivv-āttē Ayppaṣi-t-

2 tiṅgaḷ 7paunnamāsiyum Irēvadiyum peṅṅa vishuvil⁷ sōmagrahaṅṅatti-ṅāṅṅu.⁸

"In the 7th year (*of the reign*) of king Rājarāja-Kēsarivarman,—on the day of an eclipse of the moon at the equinox, which corresponded to (*the day of the nakshatra*) Rēvati and to a full-moon *tīthi* in the month of Aippaṣi of this very year."

¹ See above, Vol. III. p. 269, note 8.

² It may be concluded from this *śirūda* that Dhanaga was the name of the father or predecessor of Gōvapa-rasa; compare *Ind. Ant.* Vol. XV. p. 276 f.

³ According to Mr. Kittel's *Kannada-English Dictionary*, Tambaḷa is another form of Tamiḷa which is derived from the word Tamiḷ.

⁴ *Epigraphia Carnatica*, Part I. Bangalore, 1894.

⁵ From Dr. Hultsch's transcript; compare *Ind. Ant.* Vol. XIX. p. 70, and *South-Indian Inscriptions*, Vol. I. p. 169.

⁶ Read °*carmaṅku* or °*carmaṅku*.

⁷ Read *paṅṅa*.

⁸ Read *viśuvattil*.

⁸ i.e. °*grahaṅṅattis udṅṅu*.

This date falling in the month Aippaṣi (the solar Kārttika), the equinox spoken of is that of the Tulā-samkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultsch,¹ Dr. Fleet has already pointed out that, within the period to which Rājarāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows:—

In A.D. 991 (Śaka-Saṁvat 913 expired) the Tulā-samkrānti took place on the 26th September,² by the Sūrya-siddhānta 8h. 3'4m., and by the Ārya-siddhānta 6h. 35'9m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippaṣi. On the same day there was a lunar eclipse, which took place 13h. 48m. after mean sunrise and was therefore visible in India; and the moon was in the *nakṣatra* Rēvatī for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṁvat 932 expired) the Tulā-samkrānti also took place on the 26th September, by the Sūrya-siddhānta 6h. 3m., and by the Ārya-siddhānta 4h. 33'5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month Aippaṣi. And on this day also there was a lunar eclipse, which, since it took place 2h. 54m. after mean sunrise, was not visible in India; and the moon was in Rēvatī for 3h. 17m. after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that the lunar eclipse of the 26th September A.D. 991 was visible in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,³ are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is the 26th September A.D. 991 (in Śaka-Saṁvat 913 expired).

2.—Inscription on a stone built into the roof of the Gōpāla-Kṛishṇa temple at the village of Kaliyūr in the Tirumakūḍlu-Narasipur tālukā.⁴

1 Svasti [!]* Śakanṛipa-kāl-ātita-saṁvatsara-śataṅga[!]* 929nēya Parābhava-saṁvatsarada Chaitra-māsada bahuḷa-pañchamiyu-
2 m-Ādityavārad-andu.

"On Sunday, the fifth *tithi* of the dark fortnight of the month of Chaitra in the Parābhava year (which corresponded to) the year 929 since the time of the Śaka king."

By the southern luni-solar system Parābhava was Śaka-Saṁvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Saṁvat 929 current ended, by the *amānta* scheme, on Friday, the 22nd March A.D. 1006, and, by the *pūrṇimānta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Saṁvat 929 expired, which was the year Plavaṅga (not Parābhava), the corresponding days would be Thursday, the 10th April

¹ See *Ind. Ant.* Vol. XXIII, p. 297.

² According to Dr. Fleet, *ibid.* Vol. XIX, p. 71, the Tulā-samkrānti in A.D. 991 took place on the 25th September, at about 20 *ghaṭṭis* 54 *palas* after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ārya-siddhānta, published *ibid.* Vol. XVIII, p. 207, the time of the Samkrānti, expressed in days of the Julian period, is 2083 289'2740, i.e. 6h. 85'9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Samkrānti took place, also according to the Ārya-siddhānta, 16 *ghaṭṭis* 28 *palas*, i.e. 6h. 35'2m., after mean sunrise of the same 26th September.

³ My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all *without exception* visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Saṁvat 584 and 589, and of Vikrama-Saṁvat 1043) were not visible in India.

⁴ From Mr. Rice's transcript, *Ep. Carv.* Part I, p. 149, No. 44. The inscription 'consists of praises of Apranēya, a general and minister under Rājarājadēva.'

A.D. 1007, and Sunday, the 29th February A.D. 1008. Here the *purnimanta* scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṁvat 989 (current, the year Parābhava), for which, by the *amānta* scheme, the date would regularly correspond to Sunday, the 19th March A.D. 1066. The result is, that this date, at present, is of no value for historical purposes.

3.—Inscription on a stone standing close to the west wall of the Agastyésvara temple at Balmuri in the Bajagūḷa hōbaḷi of the Seringapatam tālukā.¹

26 . . . Saka-varisha 934nēya Paridhāvt-[sa]m[va]t[saraKe] śrī-[Rā]jarāja[dē]-
27 [va]rge² yāṇḍu irupatt-ēmtā[vu]
28 tad-varisha[da Pau]sha-mā[sa]
29 ³ rāyana-saṁkrāntiyol

"In the twenty-eighth year (of the reign) of the glorious Rājarājadēva, (which corresponded) to the Paridhāvin year (and to) the Śaka year 934 at the Uttarāyana-saṁkrānti in the month of Pausa of this year"

This date does not admit of exact verification, and what can be said about it, is that the year Paridhāvin does correspond to the given Śaka year 934, as an expired year, and that the Uttarāyana-saṁkrānti of that year took place 12h. 37·9m. after mean sunrise of the 23rd December A.D. 1012, during the 8th *tithi* of the bright half of the month Pausa, which ended 18h. 51m. after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No. 1, above, is really, what on general grounds we should expect it to be, the 26th September A.D. 991 (in Śaka-Saṁvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṁvat 932). For, since the 28th year of Rājarāja's reign is here joined with Śaka-Saṁvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṁvat 913. Assuming that the Uttarāyana-saṁkrānti has been quoted correctly in the date No. 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No. 1), it follows from the dates No. 1 and No. 3, that the first year of Rājarāja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A.D. 985 (between the Uttarāyana-saṁkrānti of Śaka-Saṁvat 906 and the Vishuva-Tulā-saṁkrānti of Śaka-Saṁvat 907).

B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallédēva temple at Nandigunda in the Hadināru hōbaḷi of the Nāñjanaguḍi tālukā.⁴

1 [Da]ra (?) Saka-varisham 943nē[ya] Randra-saṁ-
2 vatsarāḷa Phālguna-māsa[da] sukla-[pa]-

¹ No. 5 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 78, No. 140.—From Mr. Venkayya's transcript.

² Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Gaṅga country, Baṭṭavāḍi, Malenāḍu and ḷlam (Ceylon), and the Nuḷamba, Andhra, Koṅgu, Kāliṅga and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, *viz.* Rājarājakēsarivarman *alias* Rājarājadēva.

³ *i.e.* *uttarāyana*.

⁴ No. 2 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 204, No. 134.—From the transcript of Mr. Venkayya who furnishes the following note: "The other face of this stone contains, in Kanarese characters, the usual Tamil historical introduction of the inscriptions of Parakēsarivarman *alias* Rājendra-Chōḷadēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jaysimha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign.

3 ksham̄ Budhavāram̄ puṇname Uttare-nakshatram̄ sô-
4 magrahaṇad=andū

"On the day of an eclipse of the moon, (*the day of*) the Uttarā nakshatra a full-moon *tithi*, a Wednesday in the bright fortnight of the month of Phālguna in the Raudra year (*which corresponded to*) the Śaka year 943"

By the southern luni-solar system Raudra was Śaka-Saṁvat 943, as a current year, and for this year the date is correct. For, in Śaka-Saṁvat 943 current the full-moon *tithi* of Phālguna ended 22h. 32m. after mean sunrise of Wednesday, the 1st March A.D. 1021, when there was a lunar eclipse which was visible in India, and when the moon nearly the whole day was in the *nakshatra* Uttara-Phalgunī.¹

5.—Inscription on a stone standing to the north of the Sōmēśvara temple at Suttūru in the Tāyūru hōbali of the Nañjanaguḍi tālukā.²

1 [P]ūrvvadēsamu[m̄] Ga[m̄]geyu[m̄] Kaḍāramu[m̄]³ koṇḍa kō=Pparakê[sa]riparmmar-
āna uḍeyār
2 śrī-Rājendra-Chōḷadō[vargge] yāṇḍu 3lāva[d̄]u [[*] Svasti [[*]
3 Saka-var[sha] 9[54]nēya Āṅgira-saṁvatsarada
4 Kārttika-māsa . . [r̄]nam[i]⁴ tale-devasam=āge bidī-
5 ge Sōmāvāra Rōhiṇī-nakshatradal uḍeyār śrī-Rājendra-Chō-
6 ḷadēvar=gurukkal

"In the 31st year (*of the reign*) of king Parakēsarivarman, *alias* the lord, the glorious Rājendra-Chōḷadēva, who conquered the Eastern country, the Gaṅgā, and Kaḍāram.

"Hail! On (*the day of*) the Rōhiṇī *nakshatra*, a Monday, the second *tithi* (*of the fortnight which had*) the full-moon *tithi* for its first day (?)⁵ of the month of Kārttika in the Āṅgira year (*which corresponded to*) the Śaka year 9[54]"

In the tenth century of the Śaka era the only year Āṅgiras was Śaka-Saṁvat 954 expired, and for this year the date is correct. For in Śaka-Saṁvat 954 expired the second *tithi* of the *amānta* Kārttika ended 7h. 26m. after mean sunrise of Monday, the 23rd October A.D. 1032, when the moon was in the *nakshatra* Rōhiṇī for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of Rājendra-Chōḷa I., the first year of his reign, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1002, both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, Rājarāja was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

¹ This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.

² No. 1 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 208, No. 164.—From Mr. Venkayya's transcript.

³ This word is entered above the line, with a cross (*kaṁsapāda*) after it. ⁴ Read *paurṇami* (?).

⁵ I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second *tithi* after full-moon;' compare Mr. P. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 56, where a 5th *tithi* of the bright half is described as 'the 5th *tithi* after new-moon.' The mention of the *nakshatra* Rōhiṇī in connection with a second *tithi* of the month Kārttika is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the *date* in Mr. Rice's mutilated text, long before I saw Mr. Venkayya's transcript.

C.—KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Śaṅkaréśvara temple at Sindhuvaḷi in the Kaḷale hōbaḷi of the Nañjanagudi tāluka.¹

| | | | | | | |
|---|---------------|-----|-------|----------------------|---------|------------------------------|
| 1 | Sva[sti] | śrī | [*] | Śakarai | yā[n]ḍu | {āyira}. |
| 2 | [t]tu-muppadu | | | peṛra | | ² Dvaya-sam[va*]- |
| 3 | tsarattu | | | | | śrī-Kolōttunka-Śō- |
| 4 | ḷadēvar | | | pṛidhi[vi*]-rāḷyattu | | yāṅ- |
| 5 | [ḍu] | | | mupatt-ēḷavadu | | |

“In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign of the glorious Kulōttuṅga-Chōḷadēva”

This date contains no details for exact verification. Moreover, the Jovian year Vyaya put down in it does not correspond to the given Śaka year 1030; for, according to the southern luni-solar system,³ Vyaya was Śaka-Samvat 1028 expired, while Śaka-Samvat 1030 current was Sarvajit and 1030 expired Sarvadhārin. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,⁴ and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Samvat 1028 expired. This year, combined with the 37th year of the reign of Kulōttuṅga-Chōḷa I., would give us for the first year of his reign Śaka-Samvat 992 expired=A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.⁵

7.—Inscription in the Natarāja temple at Chidambaram in the South Arcot district.

| | | | | | | |
|---|-----------|--------------------|-----|-------------------------|------------------------------|-----------------|
| 1 | | Svasti | śrī | | Tiribuvanachchakkaravattigal | śrī-Kulōttuṅga- |
| 2 | Śōḷadēvar | | | tiru-ttaṅgaiyār | Rājarājaṅ | Kundavaiy-Āḷvār |
| 5 | | | | nā-nilattai | muḷud-āṇḍa | Jaya- |
| 6 | daraku | nāppattu-nāḷ-āṇḍil | | ⁶ Mina-nigal | nāyaru | Velli pe- |
| 7 | ṛra | Urōṣaṇi-nāḷ-Idabam | | pōḍāl. | | |

“In the forty-fourth year (of the reign) of Jayadhara,⁷ who ruled all the four quarters,—at the time (of the rising of the sign) Rishabha on the day of (the nakshatra) Rōhini, which corresponded to a Friday in the month during which (the sign) Mina was shining,—Kundavai Āḷvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, [gave, etc.]”

8.—Inscription in the Āpatsahāyēśvara temple at Ālaṅgudi in the Tanjore district.

| | | | | | | |
|----|-----------|--------|-----|---|----------------------------|-----------------|
| 1 | | Svasti | śrī | | Pu[ga] | śūṇḍa |
| 30 | | | | kōv= ⁸ Arājakēsaripatmar-āna | Tribhuvanachchakrava[r]tti | |
| | | | | śrī-Kulōt- | | |

¹ No. 3 of the Government Epigraphist's collection for the year 1895; *Ep. Carn. Part I.* p. 191, No. 51.—From Mr. Venkayya's transcript.

² Read *Vyaya-samva*.

³ By the mean-sign system (which is out of the question here) Vyaya would have commenced on the 15th December A.D. 1102, in Śaka-Samvat 1024 expired.

⁴ Compare the dates given in *Ind. Ant.* Vol. XXIV, p. 4, No. 139 ff.

⁵ These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII, pp. 297 and 298.

⁶ Read *Mīnam*.

⁷ This, according to Dr. Hultzsch, was a *śrīṇḍa* of Kulōttuṅga-Chōḷa I.

⁸ Read *Idja*.

- 31 tu[ṅga]-Śōladēvaṅku yāṇḍu 45āvadu Tulā-nāyaṅṅu pū[r]vva-pakshattu Viyāla-
kki]amaiyum saptamiyum peṅ[ra]
32 Uttāra . . [ti]-nāl.¹

"In the 45th year (of the reign) of king Rājakēsarivarman, *alias*. the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, on the day of (the *nakshatra*)',² which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā."

The conclusion arrived at under No. 6 was to the effect that the first year of the reign of Kulōttuṅga-Chōla I. probably coincided with part of Śaka-Saṁvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Saṁvat 1035 expired, and the 45th year with Śaka-Saṁvat 1036 expired. And, as a matter of fact, the date No. 7 does work out faultlessly for Śaka-Saṁvat 1035 expired, and the date No. 8 does so for Śaka-Saṁvat 1036 expired.

For Śaka-Saṁvat 1035 expired the date No. 7 would correspond to Friday, the 13th March A.D. 1114, which was the 19th day of the month of Mīna (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon was in the *nakshatra* Rōhini (by all systems) for 17h. 4m. after mean sunrise. The sun rose in 19° 1' of the sign Mīna, and the sign Bishabha therefore rose from about 2h. 44m. to about 4h. 44m. after sunrise (while the moon was in Rōhini).

For Śaka-Saṁvat 1036 expired the date No. 8 would correspond to Thursday, the 8th October A.D. 1114, which was the 11th day of the month of Tulā (the solar Kārttika). On this day the 7th *tithi* of the first or bright half (of the lunar Kārttika) ended 3h. 33m., and the moon was in the *nakshatra* Uttarāshāḍhā for 13h. 8m. (or, according to the Brahma-siddhānta, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultsch,³ I have some time ago calculated the same dates, Nos. 7 and 8, on the supposition that Kulōttuṅga-Chōla I. ascended the throne in A.D. 1063. I then found that both dates work out properly for the year A.D. 1107 (No. 7 for Śaka-Saṁvat 1028 expired, and No. 8 for Śaka-Saṁvat 1029 expired); and, accepting my results, Mr. Dikshit has stated that, with them, the first year of the reign of Kulōttuṅga-Chōla I. would have commenced some time between the 2nd March and 24th October (both days inclusive) of A.D. 1063. But I am obliged to point out that the results obtained for A.D. 1107, though perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when compared with each other.

For Śaka-Saṁvat 1028 expired the date No. 7 would correspond to Friday, the 1st March A.D. 1107, which was the 7th day of the month of Mīna (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in the *nakshatra* Kṛittikā, by the equal-space system 21h. 40m., by the Brahma-siddhānta 8h. 32m., and according to Garga 9h. 51m. after mean sunrise, and afterwards in Rōhini. The sun rose in 6° 56' of the sign Mīna, and the sign Bishabha therefore rose from about 3h. 32m. to about 5h. 32m. after sunrise (while the moon was in Kṛittikā).

For Śaka-Saṁvat 1029 expired the date No. 8 would correspond to Thursday, the 24th October A.D. 1107, which was the 27th day of the month of Tulā (the solar Kārttika). On this day (which was *Kārttika-sudi* 6) the 7th *tithi* of the bright half commenced 0h. 55m. after mean sunrise (ending 2h. 33m. after sunrise of the following day), and the moon was in the

¹ It is not clear if the actual reading is *Uttirāṣṭādi-nāl* or *Uttirāṣṭādi-nāl* (for *Uttirāṣṭādi-nāl*).

² The *nakshatra* was either Uttara-Bhadrapadā or Uttarāshāḍhā.

³ *Ind. Ant.* Vol. XXI. p. 298.

nakshatra Uttarāshādhā (by the Brahma-siddhānta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravana.

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rōhiṇī, although the moon entered that *nakshatra* at the earliest 8h. 32m. after sunrise, why is the day of the second date not called after Śravana which the moon entered as early as 3h. 17m. after sunrise? And if the day of the second date is called after Uttarāshādhā in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Kṛittikā¹ in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise? The ordinary rule certainly is, to name the day after that *nakshatra* in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A.D. 1107, were the true equivalent of the date No. 7.

Besides, if the two dates Nos. 7 and 8 did fall in A.D. 1107, the date No. 6, of the 37th year of the reign of Kulōttuṅga-Chōla I., would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that the king's reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070;² that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Saṁvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

9.—Inscription on a stone lying in the ruins of a temple called Sōmēsvara, in the midst of the rice fields of the village of Ēchiganahalli near Nañjanagudi.³

1 Svasti [!]* Śrī-Kulōttuṅga-Chōladēvaru prituvi-rājyaṁ 'geyye Sak[a-va]risham
1035-

2 nēya Jaya-saṁvatsarada Phālguna-māsada apara-paksham pā[ḍi]va Ādityavāram

3 Hasta-nakshatram

"On (the day of) the Hasta *nakshatra*, Sunday, the first *tithi* of the second fortnight of the month of Phālguna in the Jaya year (which corresponded to) the Śaka year 1035, while the glorious Kulōttuṅga-Chōladēva was ruling the earth,"

By the southern luni-solar system Jaya was Śaka-Saṁvat 1036 expired, while Śaka-Saṁvat 1035 expired would be Vijaya; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word *Jaya* would therefore seem to have been employed by the writer of the date erroneously for *Vijaya*. In Śaka-Saṁvat 1035 expired the first *tithi* of the dark half of Phālguna ended 11h. 16m. after mean sunrise of Sunday, the 22nd February A.D. 1114, when the moon entered the *nakshatra* Hasta, by the Brahma-siddhānta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulōttuṅga-Chōla I. cannot have ended in A.D. 1112.⁴

¹ It must appear even more strange that the day should not have been called after Kṛittikā, when one considers that 'the rising of the sign Rishabha,' mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 8h. 32m. to about 5h. 32m. after sunrise) while the moon was in Kṛittikā. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rōhiṇī.

² [The inscriptions of Kulōttuṅga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my *Annual Report* for 1893-94, p. 5.—E.H.]

³ No. 4 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 190, No. 44.—From Mr. Venkayya's transcript.

⁴ The *akshara ge* is engraved above the line.

⁵ Compare *Ind. Ant.* Vol. XX. p. 283.

D.—VIKRAMA-CHOLA.

10.—Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore district.¹

1 Svasti śri [||*] Pā-mālai miḍaindu
 3 kō=Ppara[k]ṣsarivarman-āna Tribhuva[na]chakrava-
 [rttiḡa] śri-Vikrama-Chōla[dē]varkku [y]ā[n]ḍu aiñjā[vadu] Mi[thū]na-nāyaru
 pū[r]vva-pakshattu saptamiyam Nā[yi]ru-kkiḷamaiyam Attamum-āna nāl
 munnūru-nā[pa]di[n]āl.

“In the fifth year (of the reign) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladēva, on the three-hundred-and-fortieth day, which was (the day of the nakshatra) Hasta, a Sunday, and the seventh tithi of the first fortnight of the month of Mithuna.”

Among the sixteen years from A.D. 1110 to A.D. 1125 there are only two, for which this date would work out satisfactorily, A.D. 1113 (Śaka-Saṃvat 1035 expired) and A.D. 1116 (Śaka-Saṃvat 1038 expired).

For Śaka-Saṃvat 1035 expired the date would correspond to Sunday, the 22nd June A.D. 1113, which was the 29th day of the month of Mithuna (the solar Āshāḍha). On this day the 7th tithi of the bright half of the lunar Āshāḍha ended 9h. 17m., and the moon was in the nakshatra Hasta, by the Brahma-siddhānta for 10h. 30m., and by the equal-space system for 13h. 47m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 18th July A.D. 1112—the 23rd day of the month of Karkāṭaka of Śaka-Saṃvat 1034 expired; and the first day of the first year would be the 23rd of the month of Karkāṭaka of Śaka-Saṃvat 1030 expired—Saturday, the 18th July A.D. 1108, which was Śrāvana-sudi 9, and on which the moon was in Viśākhā for 5h. 16m. after mean sunrise, and afterwards in Anurādhā.

For Śaka-Saṃvat 1038 expired the date would correspond to Sunday, the 18th June A.D. 1116, which was the 25th day of the month of Mithuna. On this day the 7th tithi of the bright half ended 20h. 44m., and the moon entered the nakshatra Hasta, by the Brahma-siddhānta about 5h. 16m., and by the equal-space system 8h. 32m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 15th July² A.D. 1115—the 20th day of the month of Karkāṭaka of Śaka-Saṃvat 1037 expired; and the first day of the first year would be the 20th of the month of Karkāṭaka of Śaka-Saṃvat 1033 expired—Saturday, the 15th July A.D. 1111, which was Śrāvana-sudi 7, and on which the moon was in Svāti for 18h. 24m. after mean sunrise.

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama-Chōla, the second, the 15th July A.D. 1111 (in Śaka-Saṃvat 1033 expired), certainly comes nearest to the year (A.D. 1112) which has been hitherto regarded as the year of his accession. But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd June A. D. 1113 (which would make the king's accession fall on the 18th July A.D. 1108), on account of the manner in which it is joined with the nakshatra Hasta, appears to me to be a better equivalent of the original date than Sunday, the 18th June A.D. 1116. And whether the day of the accession be the 18th July A.D. 1108 or the 15th July A.D. 1111, it requires to be shown how either result can be reconciled with the fact that the three dates Nos. 7-9 of the reign of Kulōttuṅga-Chōla I. fall in the year A.D. 1114.

¹ From *Ind. Ant.* Vol. XXIII. p. 294.

² Mr. Dikshit, who also has calculated this date, *ibid.* p. 299, gives the 14th July; but this is clearly an error.

No. 8.—LUNSADI PLATES OF SILADITYA II.;

[GUPTA-]SAMVAT 350.

BY VAJESHANKAR G. OJHA, AND TH. VON SCETSCHERBATSKOI, PH.D.

A squeeze of the subjoined grant was made over to the second editor by Professor Bühler, who had received it from Mr. Vajeshankar G. Ojha, together with a transcript in Dēvanāgarī and some introductory remarks in the Gujarātī language. The original was found by a Brāhmaṇa in a house at the village of Lunsadī in the Mahuvā parganā, Gōhīlvād Prānt, Kāthīāvād, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr. Vajeshankar was good enough to send me the original plates for examination. They measure about 15½ inches in breadth, and about 13½ inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhi characters, the legend 𑀧𑀺𑀢𑀺𑀓.¹ The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is 10½ lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E. H.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhi grants.

The grant was issued "from the victorious camp pitched at Khētaka" (line 1), the modern Khādā (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhi kings down to king Śīlāditya II. (or III. according to Dr. Fleet's manner of counting). As in another inscription, which is dated two years later,² the king bears here only the epithet *Parama-Māhēvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) "The most fervent devotee of Mahēvara (Śīva), the illustrious Śīlāditya, 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 to two uterine brothers, the Brāhmaṇas Bhaṭṭi and Īśvara, sons of the Brāhmaṇa Dhanapati, coming from Dvīpa and belonging to the *Ohāturōdya* (community) of this (*place*), to the Daundavya *gōtra*, and to the school of the Vājasaneyins, (*the following pieces of land*) in the village of Dēsēnaka at the mouth (*dvāra*) of the Madhumati (*river*) in (*the land of*) the Surāshṭras:— (1) at the eastern boundary (*of the village*), a pond (*vāpi*), (measuring) fifty-five *pāddvartas* of land in area, the boundaries of which (*ars*): to the east, the *Pinchhakūpikāvaha*; to the south, the field belonging to the Brāhmaṇa Bāva, and the Malla pond (*taḍḍaga*); to the west, the drinking-well of the village (*grāma-nīpēna-kūpaka*); to the north, the boundary of the village of Mūlavarmapātaka; (2) at the south-eastern boundary (*of the village of Dēsēnaka*), a piece of

¹ See above, Vol. III. p. 319.

² *Ind. Ant.* Vol. XI. p. 305 ff.

cultivated land (called) *Kaviṣṭhikā* (and) measuring seventy *pāddvartas* of land, to the east of which (is) the boundary of the village of *Viśālapāṭaka*; to the south, the boundary of the village of *Śivatrātaijja*; to the west, the boundary of the village of *Viśālapāṭaka*; to the north, the boundary of the village of *Viśālapāṭaka*; (3) at the same boundary (of the village of *Dēsēnaka*), a second piece of cultivated land called *Uchchā* (and) measuring ninety *pāddvartas* of land, to the east of which (is) the boundary of the village of *Viśālapāṭaka*; to the south, the boundary of the village of *Viśālapāṭaka*; to the west, the *Piñchhakūpikāvaha*; to the north, the *Kauṭumba* field belonging to the *Thérakas* (Śthaviras); and (4) at the eastern boundary (of the village of *Dēsēnaka*), a third piece, measuring twenty *pāddvartas* of land, to the east of which (is) the *Māpaijjikā* river; to the south, the excellent field of *Bappaka*; to the west, the *brahmadēya* field belonging to the *Brāhmaṇa Skanda*; to the north, the field belonging to *īśvara*.

(L. 61.) “(I gave), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (their) boundaries, with the *udraṅga*, *uparikara* (and) *bhātavāṭapratyāya*, with the income in grain and 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 *Brāhmaṇas*, according to the maxim of *bhūmichchhidra*, 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 the sons, grandsons and (further) descendants (of the two donees).

(L. 63.) “Wherefore nobody should cause obstruction to these two (donees), if they enjoy (this land), cultivate (it), cause (it) to be cultivated, or assign (it to others) according to the usual rule relating to *brahmadēyas*.

(L. 64.) “And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (it), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (to all kings).”

(L. 65.) “And it has been said :”

[Three of the customary verses.]

(L. 66.) “The messenger (*dūtaka*) for this (grant was) the *Rājaputra Dhruvasēna*. This (*edict*) was written by the chief secretary *śrīmad-Anahila*, the son of the chief secretary *śrī-Skandabhāṭa*, who was charged with peace and war. The year 300 (and) 50; (the month) *Phālguna*; the dark (fortnight); the 3rd (*tithi*). (This is) my own signature.”

The grant is in favour of two *Brāhmaṇa* brothers, natives of and belonging to the *Chaturvēdin* community of *Dvīpa*, i.e. the modern Portuguese possession *Diu*. The object granted to them is a pond and three pieces of land in the village of *Dēsēnaka*¹ in *Surāshtra*, i.e. the modern *Sōraṣṭh*. In the enumeration of the boundaries the following geographical names occur: (1) the *Madhumatī* river, i.e. the *Nikōl* creek [V. G. O.]; (2) the village of *Śivatrātaijja*, the modern *Sathrā* [V. G. O.]; (3) the *Malla* tank, i.e. the ruined tank now called *Hōsa-Malla* [V. G. O.]; (4) the *Māpaijjikā* river, i.e. the modern dry bed of the *Mālan* (?) [V. G. O.].

The *dūtaka*, *Rājaputra Dhruvasēna*, also executed another grant of *Śīlāditya II.*² The writer, *śrīmad-Anahila*, also wrote this other grant³ and served already under *Kharagraha II.* and *Dhruvasēna III.*⁴ The date is *Phālguna badi 3* of [Gupta-]Śaṃvat 350, i.e. 669-670 A.D.

¹ According to Mr. Vajjohankar, the modern *Nikōl*, 4 miles south-east from *Mahuvā*; probably he reads in line 54 *Madhumatī-dvārā dātā Nakagrāma*.

² *Ind. Ant.* Vol. XI. p. 305.

³ *ibid.* p. 309

⁴ *Ind. Ant.* Vol. VII. p. 76, and *Ep. Ind.* Vol. I. p. 85.

TEXT.¹

First Plate.

- 1 श्री^० स्वस्ति [३*] विजयस्कन्धावारा[त्*] खे[ट]कवासका[त्*] प्रसभप्रश-
तामिन्नाणां भैत्रकाणांमत्तुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलक्षप्रतापा-
यतापोपनतद[१*]नम[१ना]-
- 2 ऊर्वोपाज्जितानुरागादनुरक्तमौलसुत(ः)श्रीश्रीवल[१*]वाधराजश्रियः परममाहेश्वरश्री-
भट[१*]कादव्यवच्छिन्नराजवङ्ग[१*]भातापितृचरणारवि[न्द]प्रशतिप्रविधौताशेष-
- 3 कालखण्डः शैशवाग्रभृति खड्गद्वि[ती]यबाहुरेव समदपरमकघटास्कोट[नप्र]काशित-
सत्वनिकषस्तत्रभावप्रशतारातिचूडारत्नप्रभासंसक्तपादनक्षरश्लिषं हतिश-
- 4 कलस्रुतिप्रणी[त*]मात्त^२सम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्त्यराजशब्दो रूपकान्ति-
स्त्रैर्यगाश्रीर्यबुद्धिसंपन्निः स्मरशशा[ङ्ग]द्विराजीदधिचिदशगुरुधनेशानतिशय[१]-
- 5 नः शरणागताभयप्रदानपरतया तृणवदपास्ताशेषस्वकार्यफल[ः*] प्रार्थनाधिका-
र्यप्रदानानन्दितविहसुद्धयणयिद्धदयः पादच[१*]रीव सकलभुवनमण्डलाभोग-
- 6 प्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनस्वभयूखसन्तानविद्युतजा-
ह्नवोजलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानसम्पदू-
- 7 पलोभादिवाश्रितः सरभसमाभिगा[मि]कीर्णुसैखड्गशक्तिशिक्षाविशेषपिष्मापिता^७
खिलधनुर्हरः प्रथमनरपतिसमतिष्ठष्टानामनुपालयिता धर्मदायानामप[१]-
- 8 [कर्ता] प्रजीपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य
संहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपार्थिवश्रीः
- 9 परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुव्यातः सकलजगदानन्दनात्सुत-
गुणसमुदयस्थगितसमग्रदिग्गण्डलः समरशतविजयशोभासनाथ-
- 10 मण्डलाग्रद्युतिभासुरतराकुपीठीदुट^८गुरुमनोरथमहाभ[१*]रः सर्वविद्यापर[१*]पर-
विभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि सुखो-
- 11 पपादनीयपरितोषः समग्रलोकागाधगाश्रीर्यद्वयोपि सुचरितातिशयसुव्यक्तपर-
मकल्याणस्वभाव[ः*] खिलीभूतस्तयुगनृपतिपथ[वि]शोधनाधिगती-
- 12 दशकीर्तिः^९ धर्मानुपरोधीज्वल^{१०}तरीक्ष्णतार्थसुखसंपदुपसेवानिरूढधर्मादित्यद्वितीय-
नामा परममाहेश्वरः श्रीश्रीलादित्यस्तस्यानुजस्तत्पादानु-

^१ From Dr. Hultzsch's impressions.^४ Read शंभा^०.^७ Read विष्मापिता^०.^{१०} Read धीज्वल^०.^२ Expressed by a symbol.^५ Read हल्ल.^८ Read मासुरतरासुपीठीदुट.^३ Read सैवशाशान^०.^६ Read मार्ग.^९ Read कीर्तिः.

- 13 अयातय^१ स्वधनु^२पिन्द्रनु^३वेव [गु]रुच[र]त्वाद्रवता समभिसवपीवामपि
राजसुधी^४ स्वन्वासत्ता^५ परममद्र इव धुर्व्यस्तदात्रासंपादनैकपरतवे-
नोदहन्
- 14 खेदसुखरतिभ्यामन[र]याशितसत्व^६संपत्तिः प्रभावसंपदशीकृतनृपतिमत्तयिरोरज्ज्या-
योषगुड^७षादपीठीपि परावन्नाभिमानरक्षणासिद्धित-
- 15 मनीहृत्तिः प्रचतिभेदां परित्स्वव प्रस्थातपीरुवाभिमानेर^८ध्वरातिभिरनावादित-
प्रतिक्रियोपाय[ः*] कृतनिखिलभुवनामोदविमलनुचसं-
- 16 हृत्ति(ः)प्रसभविघटितसकलकलि[वि]लहित[न]तिः नीचजनाधिरोहिभिरद्वैर्द्वै-
रनामृष्टालुचतद्वयः प्रस्थातपीरुवास्वकी-
- 17 यलातिशयमचतिवविपचचितिपतिलस्त्रीस्वबंधाहप्रकाशितप्रवीरपुरुच(ः)प्रयमसंस्था-
धिगमः परममाहेस्वरः श्री-
- 18 खरग्रहस्तस्व तनयस्तत्वादानुह्रातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमन-
परितोषातिशय[ः*] सत्वसंपदा त्वागी-
- 19 दार्ढ्येण च विगतानुसन्धानास^९माहितारातिशयमनोरथाचभङ्गः सम्यगुपलक्षिता-
नेकशा[स्त्र]कल[र*]लोकचत्तित^{१०}गद्गरविभागोपि प-
- 20 रमभद्रप्रकृतिरक्षत्रिमप्रश्रयविनयशोभ^{११}विभूषणः समरशतजयपताकाहरप्रत्य-
लोदयबाहुदण्डविध्वङ्कित^{१२}निखिल-
- 21 प्रतिपक्षदर्योदयः स्वधनु^{१३}प्रभावपरिभूतास्वकीशलाभिमानसकलनृपतिमण्डला-
भिनन्दितशासनः परममाहेस्वरः श्रीधरसेन-
- 22 स्तस्थानुजस्तत्वादानुह्रातः सञ्चरितातिशयितसकलपूर्व्वनरपतिरतिदुस्साधानामपि
प्रसाधयिता विषयाण[र] मूर्त्तिमानिव
- 23 पुरुषकारः परिवृद्धगुणानुरागनिर्भरचित्तवृत्तिभिर्भनुरिव स्वयमभ्युपपन्नः प्रकृति-
भिरधिगतकलाकलापङ्कान्तिमात्रि-
- 24 र्वृत्तिहेतु[र*]कलङ्कुमुदनाथ[ः*] प्राज्यप्रतापस्यगितदिगन्तरालप्रध्वङ्कित^{१४}ध्वान्त-
राशिः सततोदि[तः स]विता प्रकृतिभ्यः प-
- 25 रं प्रत्ययमर्त्यवन्तमतिबहुतिथप्रयोजनानुबन्धभागमपरिपूर्णं विदधानः सन्धिवि-
ग्रहसमासनिश्चयनिपुणः स्थानेनरु-
- 26 पमादेशन्ददण्डवृद्धिविधानजनितसंस्कारः साधूनां राज्यसाक्षातुरीयस्तम्भ-^{१५}
योर्भयोरपि नि[ष्णात]ः प्रकृष्टविक्रमोवि^{१६} क-

१ Read 'यातः.

४ Read सत्त्व.

७ Read सत्त्व.

१० Read श्रीभा.

१२ Read 'प्रासातुरीयतम्भ.

२ Read स्वधी.

५ Read 'गुड.

८ Read 'नाम.

११ Read 'भंसित.

१६ Read 'विक्रमोपि.

३ Read 'सत्ता.

६ Read 'मानेर.

९ Read चरित.

१३ Read 'भंसित.

- 27 रुषामृदुद्वयः श्रुत(र)व[र]नप्यगर्वितङ्कान्तोपि प्रथमी स्थिरसीद्वयोपि
निरसिता दीषवतामुदयसमयसमुपजनितजन[ता]नुराग-
- 28 परिपिहितभुवनसमर्थितप्रथितवालादित्वद्वितीयनाभा परममाहेश्वरः
श्रीधुवसनस्तस्य¹ स्वतस्तत्पाद[क]मलप्रणामधरणिकध-
- 29 यजनितकिणल[र]ञ्जनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्तिक-
कालहारे² विभ्रमाम(र)ल[श्रु]तविशेष[:*] प्रदानसलिलक्षालिताग्रहस्तार-
विन्दङ्क-
- 30 न्याया इव श्रुदुकरग्रहणा[द]मन्दीकृतानन्दविधिर्वसुन्धरायाङ्कामुक्ते धनुर्वेद³ इव
संभाविताशेषलक्षकलापः प्रणतसामन्तमण्डलीत्तमाङ्कधृत-
- 31 चूडा[र*]जायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमे-
श्वरचक्रवर्त्ति(:)श्रीधरसे[न]स्तत्पितामह[भ्रा*]-
- 32 "[चित्रीशीलादित्वस्य श[र*]ङ्गप[र*]णेरिवाङ्गजमनो⁴ भक्तिवन्दुराव[यव*]कल्पित-
प्रणतेरतिधव[ल*]या दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दा-
किन्येव नित्यममलितोत्तमाङ्कदेयस्वागख]-
- 33 [स्यैव राजर्वेदाच्चिष्यमातन्वानस्य प्रबलधवलिक्षा यमसां वलयेन (मण्ड)म-
ण्डितककुभा नभसि यामिनीपतेर्विडम्बिताखण्डपरिवेवमण्डलस्य पयोद-
श्यामशिखरशुचूक⁵श्चिरसङ्गविन्ध्यस्त]-
- 34 [नयुगा][या:*

Second Plate.

- 35 क्षिति)पत्युः श्रीडेरभटस्य[र*]ङ्गजः श्चितपसंहतेरनुरागिष्ठाः श्चियशोङ्ककधृतः⁶
स्त्रयंवरमालामिव राज्यत्रियमर्षयन्थाङ्कतपरिग्रहः शौ-
- 36 श्यमप्रतिद्वत्थापारमानमितप्रचण्डरिप¹⁰मण्डलं मण्डलाग्रमिवावल[म्ब]मानः
शरदि प्रसभमाङ्कष्टशि[ली]मुखबाणासनापादितप्रसाधना-
- 37 नां परभुवा¹¹ विधिवदाचरितकरग्रहणः पूर्वमेव विविधवर्णोच्चेलिन¹² श्रुताति-
शयेनीज्ञासितश्रवणः पु(:)न)पुनरुत्तेनव¹³ रत्नालहारेण[र]लङ्कृतश्रीच[:*]
- 38 परिस्फुरत्कटकविकटकीटपक्षरक्षकिरणमविच्छिन्नप्रदानसलिलनिधहावसीकविल(क)स-
न्वशैवलाङ्कुरमिवाग्रपाणिमुहहन् धृतविशाखरङ्ग(र)-

¹ Read °सेनसस्य सुव°.

⁴ Read °तु.

⁷ Read क्षितिप.

¹⁰ Read रिपु.

¹³ Read °नेव.

³ Read °संकार°.

⁵ Read जन्मनी.

⁸ Read यशोपुत्र.

¹¹ Read भुवां.

² Read धनुर्वेद.

⁶ Read चुचुक.

⁹ Read °नप्रति°.

¹² Read वर्णाच्चसेन.

- 39 वलयजलधिषीलातटा[य]मानभुजपरिष्वङ्गविश्वभरः परममाहेस्वरः श्रीधुवसेनस्त-
स्वाः)धजीपरमहीपतिस्यर्शदोधनाशनधियेव
- 40 लक्ष्म्या स्वयमतिस्वष्टेष्टमाश्लिष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल-
नरपतिरतिप्रकृष्टानुरागर[स]रभसव-
- 41 श्रीकृतप्रणत'समस्तसामस्तचक्रूडामणिमयूखखचितचरणरमल'युगल[:*] मोहामो-
दारदोईष्टदलितद्विषद्वर्णदर्यः प्रस-
- 42 'र्यत्पधीय(ः)Xप्रताप[ज्ञी]धित[र*]धेषशत्रावङ्गः' प्रणयिपक्षनिधिससक्षीकः प्रेरित-
गदोक्षित'सुदर्शनचक्रः परिहृतबालकीडा-⁶
- 43 'नधङ्गतद्विजातिरेकविक्र[म]प्र[सा]धितधरित्रीतलीन[ज्ञी]कत'अलग्नीपूर्वपुरुषोत्त-
मः साक्षाद्वर्ण इव सम्यग्ध्व[व]स्थाधितवाण्णा-⁹
- 44 अभाचार[:*] पूर्वैरप्युर्वीपति[भिस्तृ]णालवलुब्धैर्यान्यपङ्क्तानि देवब्रह्मदेयानि
¹⁰तेषामप्यतिसरलमनXप्रसरसुखङ्ग-
- 45 लनानुमोदनाभ्यां परिसुदिततुभूव¹¹नाभिनन्दितोच्छ्रितोत्कृष्टधवलधर्मध्वजप्रकाशित-
निजवङ्गो¹² देवद्विजगुह्यति यथाहं[म]न-
- 46 वरतप्रवर्तितमहीद्वजादिदानव्यसन[र*]नुपजातस[स्तीषी]पात्तो[दा]रकीर्त्तिपंक्तिपरंप-
राकस्तुरित¹³निखिलदिज्ञाक्रवालः
- 47 [स्व]ष्ट[मे]व यथार्थधर्मादित्वापरनामा पर[म]माहेस्वरः श्री[स्व]रग्रहस्तस्य[र*]-
प्रजन्मनङ्गसुदषण्ण्यीविकासिन्या कल[र*]वत-
- 48 खन्द्रिकयेव कीर्त्या धवलित[स]कलदिस्त्रण्डलस्य खण्डितागुरुविलेपनपिण्डम्या-
मली¹⁴ विन्ध्यशैलविपुलपयोधराभोगायाः
- 49 श्रीस्वाः)Xपत्यु[क]¹⁵ श्रीशीलादित्यस्य ¹⁶सुनु[र्व]प्रालेयकिरण इव प्रतिदिनसं-
वर्धमानकलाचक्रवाल[ङ्गे]सरीन्द्रशिग्रुरिव रा-
- 50 जलक्षीमघलवनस्थलीभिवालङ्गुर्व्याणः शिखण्डिकेतन इव रुचिमसूडामण्डनः
प्रचक्षुशक्तिप्रभावस्य ¹⁷गरदागम
- 51 इव प्रतापवानुक्तसत्पद्मः संयुगे विदलयन्नशोधरानिव परगजानुदय एव
तपनवालातय इव सग्रामे¹⁸ सुष्ण-

¹ Read प्रवत.⁴ Read प्रवववः.⁷ Read 'नधःकृत.¹⁰ Read तेषाम°.¹¹ Read दस्तुरित.¹⁴ Read सु°.² Read कमल.⁶ Read 'दोष्टिष्ठ.⁸ Read 'कृत.¹¹ Read शिधुष°.¹⁴ Read 'श्यामल°.¹⁷ Read शर°.³ Read 'पटीवः.⁶ Read श्रीडी.⁹ Read 'स्थापितवर्णा°.¹² Read 'वशी देवद्विजगुह्यति°.¹⁵ Read पत्युः.¹⁸ Read संग्रामे.

- 52 अभिसुखानामायुङ्कि¹ द्विषतां परममाहेभरः श्रीश्रीवादिस्वकुशसी सर्वानिव
समाश्रापयत्वस्तु वक्ष्यंविदितं यथा मया
- 53 मातापित्री)पुष्पाप्यायन[१*]य द्वीपविनिर्म्मततञ्चातुर्विधसामान्यडीकव्यसगोच-
वाजसनेयिसब्रह्मचारिब्राह्मणधनपति-
- 54 पुत्रब्राह्मणभट्टि-ईश्वराभ्यां² सोदरभ्रातृभ्यां सुराद्रेषु मधुमतीहारे देसेनकथामे
पूर्वसीचि पञ्चपञ्च[१*]ग्रहूपा-
- 55 दावर्त्तपरिसरा वापी [१*] यस्या आघाटनानि [१*] पूर्वतः पिञ्जकूपि-
कावहः [१*] दक्षिणतः ब्राह्मणवावप्रत्ययचैत्रं मत्तटाका³ च [१*]
- 56 अपरतः ग्रामनिपानकूपकः [१*] उत्तरतः मूलवर्गपाटकग्रामसीमा [१*]
तथा पूर्वदक्षिणसीमा⁴ कविट्टिकाचैत्रखण्डं सप्ततिभूपा-
- 57 दावर्त्तपरिमाणं [१*] यस्य पूर्वतः विशालपाटकग्र[१*]मसीमा [१*] दक्षिण-
तः शिवनातइज्जग्रामसीमा [१*] अपरतः विशालपटकग्रामसीमा [१*]
उत्तरतः
- 58 विशाल[घा]टकग्रामसीमा [१*] तथा एतलीली⁵ द्वितीयचैत्रखण्डं उच्चास-
न्धित⁶ नवतिभूपादावर्त्तपरिमाणं [१*] यस्य पूर्वतः विशालपाटकग्राम-
सीमा [१*]
- 59 दक्षिणतः विशालपाटकग्रामसीमा [१*] अपरतः पिञ्जकूपिकावहः [१*]
उत्तरतः थेरकसत्ककौटुम्बचैत्रं(ः) [१*] [त]था पूर्वसीचि⁷ त्रितीयखण्डं
- 60⁸ विष्णुतिभूपादावर्त्तपरिमाणं [१*] यस्य पूर्वतः माण्डविका नदी [१*] द-
क्षिणतः [ब]प्यकप्रकृष्टचैत्रं [१*] अपरतः ब्राह्मणस्कन्दसत्कप्र-⁹
- 61 ह्यदेयचैत्रं [१*] उत्तरतः ईश्वरप्रत्ययचैत्रं [१] ए]वमिदमाघाटनविशेषं¹⁰ वापी-
समन्वितं चै[त्र]खण्डत्रयं सोदरं सोपरिकरं समुत्-
- 62 वात[प्र]त्य[१*]यं सधान्यहिरण्यदेय¹¹ सदगा[प]राधं सोत्पद्यमानविष्टिक¹²
सर्वराजकीयानामहस्तप्रक्षेपणीयं पूर्वप्रसदेवब्रह्मदेयरहितं

¹ Read °रुंषि.

² The small stroke between भट्टि and ईश्वर seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, ईश्वर° looks like कश्°.

³ Read °कूपिका°.

⁴ Read °तटाकच.

⁵ Read सीचि.

⁶ Perhaps °पाटक.

⁷ Read °पाटक.

⁸ Read °क्षीचि.

⁹ Read संश्रितं.

¹⁰ Read तृतीय.

¹¹ Read विश्रति.

¹² Read त्र°.

¹³ The *anastropa* of ई runs into the त of दक्षिणतः in the preceding line.

¹⁴ Read °ईश्व सदगा°.

¹⁵ Read विष्टिक.

- 63 भूमिच्छिद्रन्याये[न]चन्द्रार्काणवद्वितिसरित्यव्वतसमकालीनं पुषपीशान्वयभोग्यसुद-
क[१*]तिसन्नेण^१ सन्नेद[१]यो [नि]सृष्टः [१*] यतो^२ तयोः समुचितया
ब्रह्मदेयस्थित्या
- 64 भुक्ततो[१*] कर्षतोः^३ कर्षयतोः प्रदिशतो[सु]^४ वा [न] कैश्चिद्गासेधे वर्त्तितव्य-
[म]१[ग]१मिभप्र^५पतिभिरप्यस्रद्वाङ्ग^६जैरन्वैर्वा अनित्यान्यैश्चर्याण्यस्थिरं मा-
नुषं सामान्यञ्च भूमिदानफलं^७
- 65 मवगच्छद्भिरयमस्रद्वायोनुमन्त्वय^८परिपालयितव्यश्चेत्युक्तञ्च ॥ बहुभिर्वसुधा भुक्ता
राजभिः[१*] सगरादिभिः [१*] यस्य यस्य यद[१*] भूमिदयस्य^९ तस्य
तदा फलं [१*] यानीह दारिद्र्य[भ]यान्नरेन्दैश्चनानि^{१०} ध-
- 66 आर्यतनीकृतानी^{१०} [१*] निर्भुक्तमाख्यप्रतिमानि तानि को नाम माधु^{११}पु-
नराददीत ॥ षष्टिं वर्षसहस्र[१*]ण[१*] स्वयो^{११} तष्टत भूमिदः[१*]
आच्छेत्ता चानुम[१]न्ता च तान्येव नरके वसेत् [१*] दूतकोच राज-
पुत्र[ध्रुव]सेन[१*]
- 67 [लि]खितमिदं स[न्धि]विग्रहाधिकृतदिविरपतिश्रीस्कन्दभ[ट]पुत्रदिविरपतिश्री-
मदनहिलेनेति ॥ सं ३०० ५० फाल्गुण^{१२} च ३ [१*] स्वहस्तो
मम ॥

No. 9.—VELUR ROCK-INSCRIPTION OF KANNARADEVA.

By E. HULTZSCH, Ph.D.

This inscription was first published by me five years ago in *South-Indian Inscriptions*, Vol. I. page 76 f. It is now re-edited because my former edition contained some errors, and because it appeared desirable to issue a facsimile of this ancient record in the *Epigraphia Indica*.

The inscription is engraved on the rock below the summit of the Bāvāji or Bhagavati hill near Vēlappādi, a suburb of the town of Vēlūr (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (*svasti śrī*, l. 1; *śva* of *Pannapēśvara*, l. 4; *dhā* of *dhārai*, l. 6; *sandrā* of *sandrāditta*, *da* and *pūruva* of *udakapūruva*, l. 7; *dhanma rakshī*^१ and *śrī*, l. 9; and *dhanma*, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kannaradēva. This name reminds of "Kannaradēva, the conqueror of Kachchi (Conjeeveram) and Tañjai (Tanjore)," whom Mr. Venkayya has successfully identified with the Rāshtrakūta king Kṛishna III. (A.D. 940 and 956).^{१३} Though the Vēlūr inscription does not contain the distinguishing epithet *Kachchīyūn=Tañjaiyūn=konḍa*, which Mr. Venkayya's two Tirukkālukkunṇam inscriptions

^१ Read °सर्वे धर्म°.^२ Read प्रदिशतोर्षा.^३ Read फल°.^४ Read कृतानि.^५ Above, Vol. III. p. 282 ff.^६ Read यतस्तयोः.^७ Read मद्र.^८ Read भूमिसस्र.^९ Read स्वये विहति.^{१०} Read कषतोः.^{११} Read °दश.^{१२} Read °धनानि.^{१३} Read फाल्गुन.

prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kaṅṅaradēva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called *Kachchiyun=Taṅṅaiyun=koṅḍa śrī-Kaṅṅaradēva* (with *ṅṅ* instead of *ṃṃ* in the second syllable), is engraved on the ruined Viṣṇu temple at Ukkaḷ in the North Arcot district.¹

The inscription records the gift of Vēlūrppādi to the shrine of Panna[p]pēsvara, which a certain Paṅṅappai had established on the hill of Śūdādupārai in Paṅḡala-nāḍu, a subdivision of the district of Paḍuvūr-kōṭṭam.² Paṅṅappēsvara means 'the Īsvara (Śīva) shrine founded by Paṅṅappai,' who was perhaps a female relation of the donor. Vēlūrppādi must be an old form of the modern Vēlappādi, and Śūdādupārai the ancient name of the Bāvāji or Bhagavati hill.

The donor was the Nuḷamba Tribhuvanadhira, whose son, likewise named a Nuḷamba, had received (or purchased?) Vēlūrppādi, together with the hill of Śūdādupārai, from Vira-Chōḷa. The inscription ends with a *captatio benevolentiae* and an imprecation. Between both is inserted the signature of 'the glorious Pallava-Murāri,' i.e. 'the Viṣṇu among the Pallavas.' This epithet must be taken as a surname of the Nuḷamba Tribhuvanadhira, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both Vira-Chōḷa and Tribhuvanadhira must have been subordinates of Kṛiṣṇa III. As Vira-Chōḷa is introduced without any regal titles, it remains doubtful whether he was a member of the Chōḷa dynasty, which had been subdued by Kṛiṣṇa III., or a local chief³ who was named or surnamed after a Chōḷa king. The Nuḷamba Tribhuvanadhira *alias* Pallava-Murāri was probably connected with the Pallava rulers of the Nuḷambavādi Thirty-two-thousand, which later on became a province of the empire of the Western Chālukyas.⁴

TEXT.⁵

| | | | | | | | |
|----|--------------------------------|----------------|----------------------------|--------------------|----------------|---------------------|------------------------------|
| 1 | | Svasti | śrī | [!* | Kaṅṅaradēvaṅku | yāṅḍu | irubatt-āṅāvadu ⁶ |
| 2 | Paḍuvūkkōṭṭattu- | Ppaṅḡalaṅāṅṭṭu | | | va[da]kkil | vagai=T[śū](chōḷū)- | |
| 3 | dādupārai-malai | | | mēl=Ppaṅṅappai | | eḍṅppitta | |
| 4 | Panna[p*]pēsvarattukku | | | pōgam-āga | i-nnāṅṭu | Vēlū- | |
| 5 | rppādi | e[n] | ma[ga]n | Nuḷam[ba]ṅ | Vira-Sōlar | pakkal | |
| 6 | Śūdādupārai-malai ⁷ | | aga-ppaḍa | dhārai | aṅṅuvittu | ko- | |
| 7 | nḍu | | *śan[d]r-āḍittar-uḷ-aḷavum | | | ndaka-pūrvvaṅ-jey- | |
| 8 | ḍu | knḍuttēṅ | Nu[ḷa]mbaṅ | Tiribuvanadiraṅ-ēṅ | | [!* | |
| 9 | I-[d*]dhanma[m*] | rakṣittār=āḍi | eṅ | mṅḍi | mēlaṅa | [!* | Śrī(śrī)-Palla- |
| 10 | va-Murāri | [!* | I-[d*]dhanma[m*] | iṅṅakuvāṅ | Gāṅgai | Kumariy-iḍai=chche- | |
| 11 | yḍār | | śe[y]ḍa | pāvaṅ-golvaṅ | | | |

¹ See my *Annual Report* for 1892-93, p. 6.

² The village of Udayēndiram in the Guḍiyātam tālukā of the North Arcot district belonged to Mēl-Adaiyāru-nāḍu, another subdivision of Paḍuvūr-kōṭṭam; see *South-Indian Inscriptions*, Vol. II. p. 365.

³ Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.

⁴ See above, Vol. III. p. 230, Table; Dr. Fleet's *Kanarese Dynasties*, p. 43 ff.; and Mr. Rice's *Mysore Inscriptions*, Introduction, p. liii. ff. The great Chōḷa king Rājarāja claims to have conquered Nuḷambavādi; see, e.g., *South-Indian Inscriptions*, Vol. I. p. 63. Later on, Nuḷambavādi was taken by the Hoysala king Viṣṇuvardhana; see Dr. Fleet's *Kanarese Dynasties*, p. 66, and Sir W. Elliot's *Coins of Southern India*, Plate iii. No. 91.

⁵ From inked estampages prepared in 1895.

⁶ The letter *ḍa* of *irūḍa*⁶ had been originally omitted and was subsequently inserted between *ru* and *ḍ*.

⁷ The syllable *pa* is written on an erasure.

⁸ Read *chandr*. (Sanskrit or *śandir*. (Tamiḷ).)

TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (*of the reign*) of **Kannaradēva**,— I, the **Nuḷamba Tiribuvanadiraṅ** (*i.e.* **Tribhuvanadhira**), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (*the shrine of*) **Panna[p]pésvara**,— which **Pannappai** had caused to be built on the hill (*malai*) of **Śūdādupārai**, which is situated¹ in the north of **Paṅgaḷa-nāḍu** in **Paḍuvūr-kōttam**,— **Vēlūrppādi**, (*a village*) in the same *nāḍu*, (*which*) my son, the **Nuḷamba**, had received with a libation of water² from **Vira-Śōḷar** (*i.e.* **Vira-Chōḷa**), together with the hill of **Śūdādupārai**. The feet of those who protect this charity, (*shall be*) on my crown.³ (*The signature of*) the glorious **Pallava-Murāri**. He who injures this charity, shall incur the sin committed by those who commit (*sins*) between the **Gaṅgā** (*and*) **Kumari**.⁴

No. 10.— PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND
MANMA-SATYA II.; SAKA-SAMVAT 1117.

By E. HULTZSCH, PH.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the **Kunti-Mādhava** temple at **Pithāpuram** in the **Gōdāvari** district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the **Telugu** alphabet. Among graphical peculiarities, I would mention that **ṣ** is very often confounded with **ṣ** and **ṣ**. The proper order of two consonants of a group is reversed in *kujba* for *kubja* (l. 32), *ajba* for *abja* (l. 86), and *yad-bāhur-bbhōgindra-līḷaḥ* for *yad-bāhur-bbhōgindra-līḷaḥ* (l. 105). The languages of the inscription are **Sanskrit** (verse and prose) and **Telugu** (ll. 109—116 and 127—129). Portions of it are in a mixture of **Telugu** and **Sanskrit** prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mēṣa-samkrānti*) of **Śaka-Samvat** 1117 (in figures, l. 110), the village of **Ōdiyūru** in the district (*viśaya*) of **Guddavādi** (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers **Mallidēva** and **Manma-Satya II.**

The date of the inscription does not admit of verification. The current **Śaka** year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of **Ōdiyūru** has to be looked for in the neighbourhood of **Drākshārāma** (in the **Rāmachandrapuram tālukā** of the **Gōdāvari** district), which, like **Ōdiyūru**, belonged to the district of **Guddavādi**.⁵ The boundaries of **Ōdiyūru** are described in a **Sanskrit** and **Telugu** passage (ll. 116—127). In the north-east, east and south-east, **Ōdiyūru** was bounded by portions of the village of **Vēlaṅgu**, and in the south by the village of **Śiripuram**. These two villages are identical with **Vēlaṅgi** and **Śiripuram** in the **Rāmachandrapuram tālukā** of the **Gōdāvari** district,⁶ and the village granted, **Ōdiyūru**, is identical with the modern village of **Ōdūru**.⁷

¹ Literally, '(which is) a portion.'

² Literally, 'having caused a stream (of water) to be poured (in his hand).'

³ See above, Vol. III. p. 280, note 1.

⁴ See *ibid.* p. 284, note 6.

⁵ See above, p. 37, note 3. The district of **Guddavādi** is distinct from the district of **Gudravāra** or **Gudrāra**, the name of which is probably connected with **Gudivāda** in the **Kistna** district; see p. 34 above.

⁶ Nos. 77 and 78 on the *Madras Survey Map* of the **Rāmachandrapuram tālukā**.

⁷ No. 45 on the same map.

which, as required by the description, has Vêlaṅgi for its eastern, and Śiripuram for its southern boundary. Two other villages in the Guddavādi district are Korumelli¹—the modern Korumilli,² and Kâlêru³—the modern Kâlêru.⁴

The inscription ends with the usual imprecations (l. 127 ff.) and the statement that it was written by Kaṇṭâchârya of Śripithâpuram (l. 135), who must be identical with Kaṇṭâchâri, the writer of the first inscription.

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the Eastern Châlukya dynasty and (2) of the chiefs of Kônamaṇḍala. The account of the Eastern Châlukyas agrees on the whole with the one given in the Korumelli plates of Râjarâja I.⁵ and in the Chellûr plates of Vira-Chôḍa.⁶ An important statement which is missing in the two other inscriptions, occurs in line 25 f. where we are told that, of the two sons of Kirtivarman I., the elder, Satyâśraya (Pulikêsin II.), took possession of the kingdom of Kuntala, and the second, Kubja-Vishnuvardhana I., of the country of Vêṅgi. The list of the Eastern Châlukyas is continued only as far as Maṅgi-Yuvarâja (l. 35), and verse 5 contains a reference to a king Râjarâja of the Châlukya family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Râjarâja on whom Prithviśvara of Velanâṇḍu was dependent.⁷

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being Kârtavîrya, the son of Kṛitavîrya, grandson of Haihaya, and great-grandson of Hari, a descendant of Yadu (v. 6 f.). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, Râjapareṇḍu I., is called the lord of the Kônamaṇḍala (v. 10); and the word *Kôna* is prefixed to the names Râjêndra-Chôḍa I. (l. 61), Bhîma III. (l. 68), and Mallidêva (l. 113). Hence it may be convenient to call this dynasty the chiefs of Kônamaṇḍala. The country over which they ruled, is probably identical with Kônâsîma, the Telugu designation of the Gôḍâvari delta.⁸

The 5th prince, Râjêndra-Chôḍa I., is stated to have ruled over the country of Vêṅgi (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (Mummaḍi-Bhîma I.) by the Râjâdhirâja Râjêndra-Chôḍa. As No. 8, Mallidêva, was ruling in Śaka-Saṁvat 1117, the Râjâdhirâja Râjêndra-Chôḍa to whom his great-grandfather (Mummaḍi-Bhîma I.) was tributary, has to be identified with the Eastern Châlukya king Râjêndra-Chôḍa or Kulôttuṅga-Chôḍa I. (Śaka-Saṁvat 985—1034). We know that Kulôttuṅga-Chôḍa I. conferred the governorship of Vêṅgi, successively, on his paternal uncle, Vijayâditya; on his two sons, Râjarâja II. and Vira-Chôḍa;⁹ and on Chôḍa of Velanâṇḍu.¹⁰ It is not probable that Mummaḍi-Bhîma I. was another of the successive governors of Vêṅgi; and the statement of the inscription that his grandson, Râjêndra-Chôḍa I., ruled over Vêṅgi, appears to imply nothing more than that the Kônamaṇḍala was a dependency of the Vêṅgi country.

¹ *Ind. Ant.* Vol. XX. p. 275.

² No. 120 on the *Madras Survey Map* of the Râmachandrapuram tâlukâ. The north-western and northern boundary of Korumelli, — Mâsara (*Ind. Ant.* Vol. XIV. p. 65, text line 107 f.), is identical with the modern Mâsara (No. 121 on the same map), and the southern boundary, — Vânapalli, with the modern village of the same name (No. 44 on the map of the Amalâpuram tâlukâ).

³ *Ind. Ant.* Vol. XX. p. 284 f. I now adopt the reading *Kâlêru* instead of *Kôldru* (*South-Ind. Inscr.* Vol. I. p. 52), on the strength of Dr. Fleet's remarks (*Ind. Ant.* Vol. XIX. p. 433, note 77).

⁴ No. 140 on the map of the Râmachandrapuram tâlukâ. ⁵ *Ind. Ant.* Vol. XIV. p. 48 ff.

⁶ *South-Indian Inscriptions*, Vol. I. p. 49 ff.; and *Ind. Ant.* Vol. XIX. p. 423 ff.

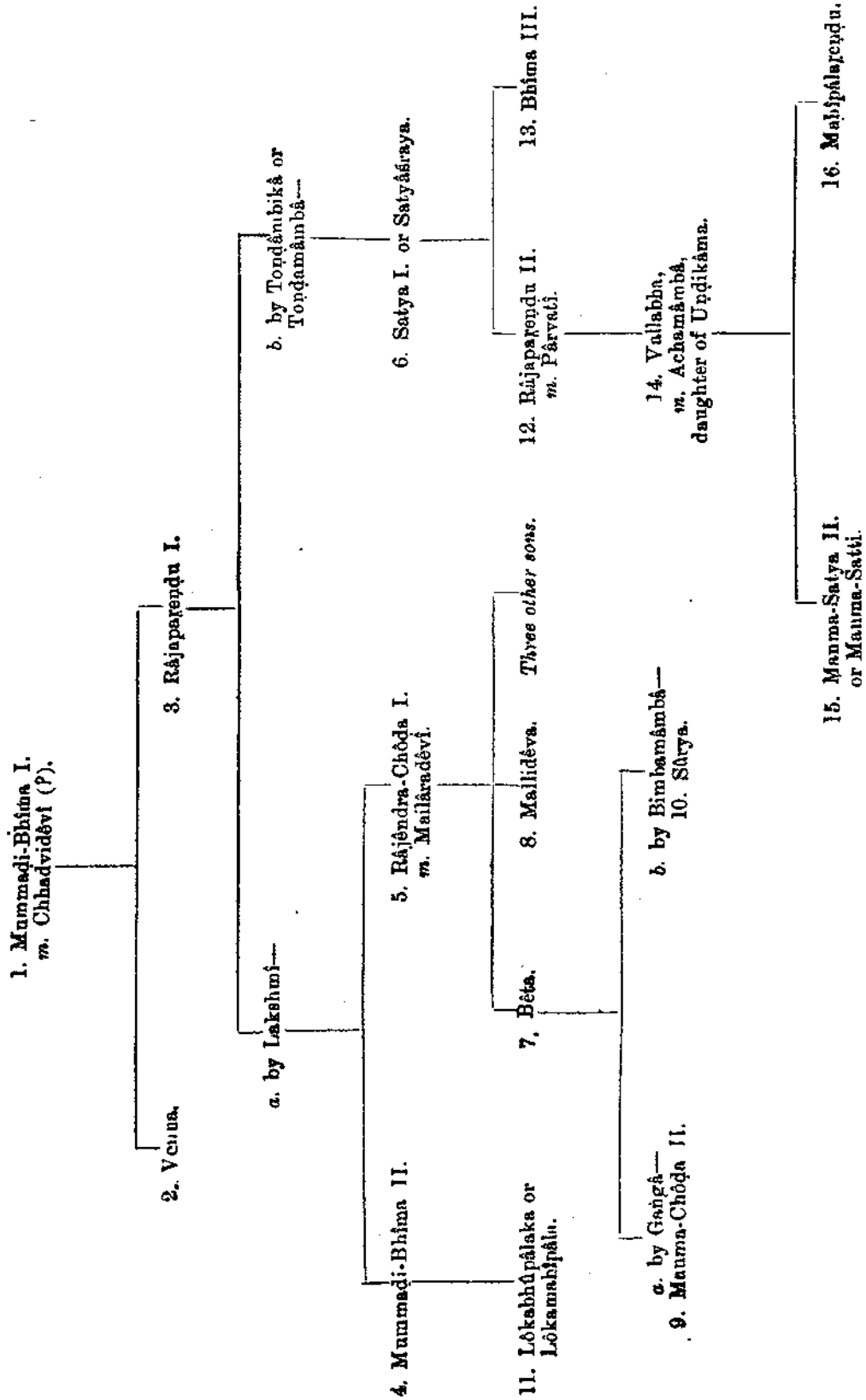
⁷ See above, p. 88 f.

⁸ See above, Vol. III. p. 287, note 3.

⁹ *South-Indian Inscriptions*, Vol. I. p. 51.

¹⁰ See p. 36 above.

THE CHIEFS OF KONAMANDALA.



The Kōna chief **Rājendra-Chōḍa I.** was evidently named after the patron of his grandfather. He bore the surnames **Vikrama-Rudra**, **Haihayāditya**, and **Gaṇḍavēṇḍaḍuva** (v. 12), and built a *maṇḍapa* which he called, after his surname, **Gaṇḍavēṇḍaḍuva** (v. 17), in the temple of **Bhīmanātha** (at **Drakshārāma**).¹ After his death, his two brothers, **Mummaḍi-Bhīma II.** and **Satya I.** or **Satyāśraya**, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, **Lōkamahīpāla**, and No. 13, **Bhīma III.** (v. 23 f.); and these two again by No. 8, **Mallidēva**, and No. 14, **Vallabha** (v. 26). When **Vallabha** died after a reign of fourteen years, his son, **Manma-Satya II.**, took his place (v. 31 f.)

Between the Sanskrit and the Telugu version of the grant of the village of **Ōḍiyūru** are inserted two Sanskrit verses (36 f.) in praise of **Jāyamāmbā**, the queen of **Manma-Goṅka** and mother of **Kulōttuṅga-Prīthivīśvara**. This queen is already known to us from the first **Piṭhāpuram** inscription (No. 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of **Kōnamaṇḍala** were dependent on the chiefs of **Velanāṇḍu**, and that **Prīthivīśvara** of **Velanāṇḍu**, whose **Piṭhāpuram** inscription is dated in **Śaka-Saṁvat 1108**, was still alive in **Śaka-Saṁvat 1117**. The attribute *Kulōttuṅga*, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the **Prīthivīśvara** of the first **Piṭhāpuram** inscription with the **Kulōttuṅga-Rājendra-Chōḍarāja** of certain other records.² To recapitulate, I believe that, in **Śaka-Saṁvat 1117**, the two **Kōna** chiefs **Mallidēva** and **Manma-Satya II.** were dependent on **Kulōttuṅga-Prīthivīśvara** of **Velanāṇḍu**, who was again a vassal of **Rājarāja**, a descendant of the **Eastern Chālukya** dynasty (see page 84 above).

A number of stone inscriptions at **Drākshārāma** and **Pālakōl** in the **Gōḍāvari** district confirm and supplement the historical information on the **Kōna** chiefs, which the **Piṭhāpuram** pillar supplies. The earliest of these inscriptions³ records a grant, in **Śaka-Saṁvat 1050**, by **Chōḍa**, surnamed **Vikrama-Rudra**, the son of **Rājapareṇḍu** of the **Haihaya-vamśa**, the lord of the **Kōna**⁴ country (*avanī*), and 'the ornament (of the city) of **Māhishmatī**.⁵ This chief is the same as No. 5, **Rājendra-Chōḍa I.**, surnamed **Vikrama-Rudra**,⁶ the son of **Rājapareṇḍu I.**

Another inscription (No. 289 of 1893) records the gift of a lamp by [**Rājādēvi**, the queen of **Kōna-Mummaḍirāja**, and is dated in **Śaka-Saṁvat 1057** and **Chālukya-Vikrama-Saṁvat [6]0**. This inscription must be assigned to the successor of **Rājendra-Chōḍa I.**, his elder brother **Mummaḍi-Bhīma II.**

His co-regent, No. 6, **Satya I.**, is represented by another inscription (No. 234 of 1893) of **Śaka-Saṁvat 1057** and **Chālukya-Vikrama-Saṁvat [60]**, which records the gift of a lamp by **Satya** or **Sattirāja**, the son of **Kōna-Rājapareṇḍu** by **Toṇḍidēvi**, younger brother of **Rājendra-Chōḍa**, and lord of the **Kōna** country (*dēśa*).

The son and successor of **Satya I.**, **Bhīma III.**, was a vassal of the same king **Rājarāja** to whose time the two first **Piṭhāpuram** inscriptions belong. This appears from an inscription (No. 246 of 1893) of the *Mahāmaṇḍalēśvara* **Bhīmarāja**, the son of **Kōna-Satyarāja**, which is dated in **Śaka-Saṁvat 1075** and in the 9th year of the reign of **Rājarājadēva**.

Another inscription (No. 235 of 1893) is dated in **Śaka-Saṁvat 1077** and **Chālukya-Vikrama-Saṁvat ??**, and records the gift of a lamp by [**Gaṅgādēvi**, the queen of **Kōna-Mall[i]rāja**, i.e. probably of No. 8, **Mallidēva**.

To his co-regent, **Manma-Satya II.**, may be assigned an inscription (No. 517 of 1893) of **Śaka-Saṁvat 1129**, which records the gift of a lamp by a minister of **Kōna-Satyarāja**.

¹ See above, p. 37, note 3.

² See above, p. 38 f.

³ No. 283 of 1893 in my *Annual Report* for 1893-94.

⁴ *Kōna* instead of *Kōna* occurs also in the **Nadupūru** grant, above, Vol. III, p. 287.

⁵ The *Raghuvamśa* (vi. 43) mentions **Māhishmatī** on the **Rēvā** as the capital of **Pratīpa**, a descendant of **Kārtavīrya**. General Sir A. Cunningham (*Ancient Geography*, p. 488) identifies it with **Mandla** on the **Narmadā**.

⁶ See below, p. 95, verse 12.

Some later inscriptions in the Kahirāramēśvara temple at Pālakōl mention two kings, Gaṇapatidēvamahārāja or Gaṇapadēvarāja (Nos. 520, 523, 511 and 512 of 1893) and Bhima-Vallabharāja (Nos. 513 and 522 of 1893), to whose names the word *Kōna* is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the *Mahāmaṇḍalēśvara* Kōna-Gaṇapadēvarāja was Odayamahādēvi, the daughter of Mahādēvachakravartin of Niḍudaprōlu,¹ who bore the traditional surname Vishnuvardhanamahārāja (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Chālukyas. The dates of Mahādēva range from Śaka-Saṁvat 1218 [expired], the Durmukhi *saṁvatsara*, to Śaka-Saṁvat 1222 [expired], the Śārvari *saṁvatsara*; those of his son-in-law, Gaṇapati, from Śaka-Saṁvat 118[4] to 1222; and one of the two inscriptions of Bhima-Vallabha is dated in Śaka-Saṁvat 1240.

TEXT.²

A.—South Face.

- 1 * श्रीमर्त्तुर्वाभिगंभीरसरस्वरसिजादभूत् । पद्मभूर्भूतलोकानां³
- 2 मेकस्मादुद्भवो यतः । [१*] मानसस्तस्य पुत्रीचिरचैरमृतदीधितिः [1*] सोम-
- 3 शूडामणिस्रीमवंशकर्त्ता ततो बुधः । [२*] ततः पुरुषवा नाम चक्रवर्त्ती
सुवि-
- 4 क्रमः । तस्मादायुरभूस्तस्मान्नृपोध⁵ पुरुस्ततः । [३*] ततो जनमेजय-
- 5 स्ततः प्राचीगस्तस्मात्संयातिस्ततस्मात्सर्वभौमस्ततो महाभौमः⁶ [1*] 'इह[म]ने-
- 6 कनरपतिषु गतेषु पा[रु]र्त्तम नरपतिरुद्भव⁷ [1*] पुत्र[र]स्तस्य धर्मवी-⁸
- 7 मार्जननकुलसहदेवाः ¹⁰पञ्चेन्द्रियवत्पञ्च स्युर्विषयग्राहिणः । त-
- 8 त्र [1*] ¹¹यनादाहि विजित्य काण्डवमंधी¹² गं[1*]डीविना वश्रिणं (।)
युध्मे¹³ पाशुपतास्त्र-
- 9 मन्धकरिपोश्चालावि¹⁴ दैत्यान्वहन् [1*] इंद्रार्त्तसनमध्यशायि जैना¹⁶ यत्कालके-
- 10 यादिकाग्जित्वा¹⁶ खैरमकारि वंशविपिनच्छेदः कुर्वाणाः¹⁷ विभोः । [४*]
ततोर्जनाद-¹⁸
- 11 विमन्थस्ततः परिहिततो जनमेजयस्ततः ¹⁹चेमकस्ततो नरवाहनस्ततश्शतानी-

¹ This is probably Nidavadolu, nine miles south-west of Rājamahēndri; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 37.

² From inked estampages, prepared by Mr. H. Krishna Sastri.

³ Read °भूर्भूत° and cancel the *anusvāra* of लोकाणां.

⁴ Read सीमचूडा°.

⁵ Read °भूत्तस्मान्नृपोध.

⁶ भौमः looks almost like जौसुः.

⁷ Read इत्य°.

⁸ Read °इभूव.

⁹ Read °भौमाशुभ°.

¹⁰ Read पञ्चेन्द्रिय.

¹¹ Read येना°.

¹² Read खाण्डवमंधी (i.e. *Khāṇḍavam=athō*); this reading is preferable to खाण्डवमंडी (*South-Ind. Inscr.* Vol. I. p. 53).

¹³ Read युध्मे.

¹⁴ Read °लाभि.

¹⁵ Read जयिना.

¹⁶ Read °काग्जित्वा; the form कासकेय is more correct than काशिकेय in *South-Ind. Inscr.* Vol. I. p. 53.

¹⁷ Read कुरुणां विभोः.

¹⁸ Read ततोर्जनादभिमन्थ°.

¹⁹ This form of the name is more correct than चेमुक in *South-Ind. Inscr.* Vol. I. p. 53.

- 12 ¹कस्तुष्मादुदयनस्तत्प्रभितिविच्छिन्नसंतानेष्वयोध्यासिंहासनासीनेष्वेकीन[प]ष्ठिच-²
- 13 क्र[व]र्त्तिषु गतेषु तदंशो³ विजयादित्यो नाम राजा विजिगीषया दक्षि-
ण[र]पथं⁴ ग[त्व]।
- 14 त्रिलीचनपञ्चव[म]धिद्विष्य देवदुरीहया लीकांतरमगमत्तस्मिन्काले तस्य महा-
15 देव्यन्तर्व्वर्त्तो⁵ पुरीहितेन सार्धं मुडि[व]मुनामायहारमुपगम्य तद्वास्तव्येन वि-
16 ष्णुभद्रसोमयाजिना दृष्टितुनिर्व्विशेषमभिरक्षिता सती नंदनं विष्णुवर्द्धनम-
17 सूत [।*] तस्य कुमारस्य मानव्यसगोत्रहारितीपुत्रद्विपक्षक्रमाचितानि⁶ कर्म-
णि का-
- 18 रदत्वात्तमवर्द्धयत् । स च मात्रा विदितत्रितान्तस्मद्भिर्गम्य¹⁰ चालुक्यगि-
रौ नदां भ-
19 गवतीं गौरीमाराध्य कुमारनारायणमातुर्गर्भश्च¹¹ संत्तर्ष्य श्वेतातपत्रैकशंखपं-¹²
20 ष्महाशब्दपालिकेतनप्रतिडक्कवराह(र)लांच्छनपिच्छकुंतसिंहासनमकरतो-¹³
21 रणकनकदंडगंगायमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव ¹⁴सांब्राज्यचि-
22 क्तानि समादाय कडंबगंग्गादिभूमि[पा*]निर्जित्य सेतुनर्मदामध्यं सार्धंसम-
23 ल्लं दक्षिणापथं¹⁵ पालयामास [।*] तस्य ¹⁶पञ्चवान्वयज[।*]तमहादेव्यां
वि[ज]-
- 24 यादित्यसुतो भूतो¹⁷ [।*] ततः पुलकेशी ततः कीर्त्तिवर्म्मा ततः[।*] स-
त्याश्र[य*]-
- 25 विष्णुवर्द्धन¹⁸ [।*] तथीर्ज्येष्ठः कुन्तलराजलक्ष्मीमग्रहीत् [।*] इतरो [वेङ्गी*]-
26 चुवं¹⁹ [।*] सोयं स्वस्ति श्रीमतां सकलभुवनसंस्तूयम[।*][नमा*]-
27 नव्यसगोत्राणां हारितीपुत्राणां ²⁰कौशिकवरप्रसादल[ब्ध][राज्या*]-
28 नां मादृगणपरिपालितानां (।) स्वामिमहासेनपादानुष्य[।ता]-
29 नां भगवन्मारायणप्रसादासादितवरवराहलांच्छन[च][ण*]-
30 वशीकृतारातिमण्डलानामश्वमेधावनृधस्नानपवित्री[क][त*]-²¹
31 वपुषां चालुक्यानां कुलमलंकरिष्णुस्तत्याश्रयव[ह]-
32 भेंद्रस्व(र) भ्राता ²²कुञ्जविष्णुवर्द्धनोष्टादश वर्षाणि वेङ्गी[दे*]-

¹ Read °पृष्टति°.⁴ Read °पथं.⁷ Read मुडिवेसु.¹⁰ Read वृषाक्षः.¹³ The *anusotra* stands at the beginning of the next line.¹⁴ Read साम्राज्य.¹⁶ The प of पञ्चव had been originally omitted by the engraver and was subsequently inserted between स्य and ह.¹⁷ Read सुदीभूत्.²⁰ Read कौशिकी.² Read °षट्.⁵ Read देव.⁸ Read °कर्मोचितानि कर्माणि.¹¹ Read °गर्भांश.¹⁵ Read °पथं.¹⁸ Read °वर्द्धनी.²² Read °वर्द्ध.³ Read तदंशो.⁶ Read °वर्द्धो.⁹ Read °रयित्वा तम°.¹² Read प्रतिडक्का, पिच्छ and सिंहासन.¹⁹ Read भुवम्.²¹ Read कुञ्ज.

- 33 शमपालयेत्¹ [1*] तस्यती जयसिंहवज्रभस्त्रयचिंशतं² [1*] त[द]-
 34 तुज इंदराजस्यस दिनानि [1*] तस्युतो विष्णुवर्धनो नव व[र्षा]-
 35 षि [1*] तस्यनुमन्वियुवराजः⁴ पञ्चविंशतिं [1*] एवमविंष्टि[व]-⁵
 36 चालुक्यकुलत्रितिपालपरंपरया [1*] बभूव श्रीनिदो⁶ राज[र] [रा*]-
 37 जराजमहोपतिः [1*] खनोत्या पालयत्युर्वीं स रत्नाकरमेख-
 38 लां । [५*] अपि च [1*] कुले येदूनामंजनिष्टि⁷ राज[र] हरिप्रथी⁸
 ह्ह-
 39 यनामधेयः [1*] ततः कृतातीकृतबन्धुलोकः (i) कृती कृतन्नः
 40 कृतवोर्यं आसीत् [॥ ६*] रोचिष्णाराधचक्षेण¹⁰ क्रान्तविश्वो यथा¹¹
 41 रविः [1*] ¹²स्फुरत्करसहस्रेण ¹³कार्यवीर्यस्ततो जनि [॥ ७*] जी-
 42 वत्युदार¹⁴ आसीत् कीर्त्तिमात्रकलेवर¹⁵ भूयसि भूप-
 43 वर्णे [1*] ततस्ततीसुंसाजगद्भिभूतिरभोरभून्मुम्भडिभी[म]-
 44 भूपः । [८*] वक्षीव तन्वी तस्यासीच्छद्दिदेवो वरांगना¹⁶ । तयोर-
 45 यस्तुते वेवभूपासीस्वामजसुखो¹⁷ [॥ ९*] श्रीमान् राजपठि[डु]-
 46 [का]नाधः¹⁸ (i) कीनमण्डलादीशः¹⁹ [1*] उपयेमे यः कुलजे लक्ष्मी-
 तीडामि²⁰
 47 [के] देव्ये²¹ । [१०*] ²²लक्ष्मीम्भडिभोमेशं राजेंद्रचोडभूमुजं [1*] अस्-
 48 त तीडमांवा [च] सुतं सत्यमहोपतिं [॥ ११*] सोयं राजेंद्र[चो]-
 49 डभूपतिः[१*] स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-
 50 प्रसादात्प्रधानि सिंहासनप्रतिडकपिंच्छकुतैकगंखाद्यस्त्रि²³
 51 लसांम्राज्यचिह्नानि²⁴ समादाय वेगीभुवो भर्त्ताभवत् । दग्धु[र]
 52 यः प्रबल²⁵ प्रतापबडवासम[र]श्चिषा²⁶ विद्विषः²⁷ प्राप्ते विक्रम-
 53 रुद्रतां निजकरस्यष्टौकताशेषभू- [1*] लोकस्त्रसमस्तवृत्तिरगमयो

¹ Read °पालयत्.⁴ Read °गुर्षिं.⁷ Read कृतनामजनिष्ट.¹⁰ Read रोचिष्णाराधचक्षेण.¹² To the स of स्फुर° both s and d appear to be attached.¹³ Read कार्य°.¹⁴ Read वराङ्गना.¹⁵ Read °वाधीशः.¹⁸ Read लक्ष्मीं°.²⁴ The d of त्री is written twice, once at the top and once to the right of व.²⁵ Read प्रबलप्रताप°.²⁷ The vi of विद्विषः appears to be corrected from va.² Read °यसिंशतम्.⁵ Read °विंष्टिम्.⁶ Read प्रथी°.⁸ Read यथा.¹¹ Read यथा.¹⁶ Read °दारे सिवकीर्ति°.¹⁷ Read °सादुजः.¹⁹ Read तीकाभि°.²³ Read प्रतिडका.²⁶ The da of वडवा looks like {a.³ Read इन्द्र.⁹ Read निधी.¹⁶ Read कलेवर.¹⁸ Read नाधः.²¹ Read देव्यौ.

- 54 हैहयादित्यतां यातो [य]: खलु गंडर्वेडडुवतां प्रोत्खाडि-¹
- 55 तारिग्रिया [॥ १२*] तस्याचवत्कुलस्त्रीणां विष्णोर्लक्ष्मीरिव प्रिया [।*]
मैलार[दि]-
- 56 वी महिषी योषिलोकविभूषणं । [१३*] अस्यास्तुतानां पञ्चानां^३ ज्वलत्वं-^४
- 57 च्छाम्नितेजसं [।*] अग्रजो वेतभूपालो मन्दिदेववृ[पी]नुजः । [१४*] वेत-
58 भूपालकाञ्जातो^५ गंगाश्रीविंशमांबयोः । सितकीर्त्ती सू[त्ती]^७ मन्म[ची]-
- 59 [ड]सूर्यक्षितीश्वरी । [१५*] निजकाम्युक्निर्मुक्त[व]णनि[ई]लितदि-
60 [घी*] [।] सौमनाचमु(नि)जवीर्याभ्यासुवौ^८ राघवलक्ष्मणौ । [१६*]
नृपकुलति-
- 61 लको यः कीनराजेंद्रचोडः कृतसकलसुकृत्यो [गं]ड[वे]डडुव-¹⁰
- 62 [ना]म्ना [।*] ¹¹द्विषुज[मि]ह सङ्घप्राकारकं कारयित्वा शिवमलचत¹² शै-
63 लं मंटपं¹³ वीमनाधे । [१७*] तस्याग्रावरजम्भा[नी] जगद्धिमतविष्म[मौ]¹⁴
[।*] श्री-
- 64 मन्मन्मन्दिबीमिशसत्याश्रयमहीपतो¹⁵ [॥ १८*] विचञ्चेमां¹⁶ [सुवं] चू-
65 यः पालयामासतुश्चमं [।*] निजप्रतापदग्धातिमंडलाधीश-¹⁷
- 66 मंण्डलो¹⁸ [॥ १९*] ¹⁹तयोस्तुम्भडिबीमिशालीकचूपालकीजनि [।*] लो-
67 कालीकान्तरालानि शोभयन्निज[ते]जसा [॥ २०*] सत्येग्राहलिनो
68 जातो बलकृष्णसमौ²⁰ नृपो²¹ । श्रीमद्राजपत्नीडुश्रीकीनवी-²²
- 69 मन्दितीश्वरी [॥ २१*] जातो²³ राजपत्नीडोश्च पार्व्वतीवङ्गबाहुवः²⁴ ।
70 भर्ता श्रीवल्लभाधीशः श्लाघ्यन्कलिकलाषं [॥ २२*] अनन्तरं
71 पितुः[*] श्रीमान्निजसिंहासनस्थितः । सौर्यं लोकमहीपालः
72 पालयामास मेदिनीं । [२३*] तथा²⁵ श्रीभीमभूपालः (।) पितुस्तत्सम-
73 हीपतेः । राज्यलक्ष्मीं सुवा²⁶ सार्धं दध्ने साक्षादिवाच्युतः [॥ २४*]
74 धीर[प्रहे]षियोविहृषविरहजलापारधारास्त्रजन्ती²⁷ स्वज्यी-

¹ Read प्रीरखडि°.² Read तस्यामह°.³ Read पञ्चानां.⁴ The *answara* stands at the beginning of the next line.⁵ Read °यश्चाम्नितेजसाम्.⁶ Read °काञ्जातो.⁷ Read सुवौ.⁸ Read सौमनाच.⁹ Read °भ्यासुवौ.¹⁰ The word वेडडुव offends against the metre.¹¹ Read द्विषुज°.¹² Read °समचत.¹³ Read सङ्घपं वीमनाधे.¹⁴ Read °विदितविष्मौ.¹⁵ Read भीमिश.¹⁶ Read विभञ्जेमां सुवं सूयः.¹⁷ Read दग्धादि.¹⁸ Read मण्डलो.¹⁹ Read तयोस्तुम्भडिबीमिशालीकचूपाल°.²⁰ To the क of कृष्ण both *r* and *i* are attached in the original.²¹ Read नृपो.²² Read कीनवीन.²³ Read जातो.²⁴ Read °वङ्गबाहुवः.²⁵ Read तथा.²⁶ Read सुवा.²⁷ Read °स्त्रजन्ती (for °स्त्रयाजन्ती?).

- 75 ¹तिर्जालदृग्विप्रमविहितमहामोहभङ्गांस्तदीशान् [1*] आलिं³
 76 ग्यालिंग्य कठेष्वध² तदसुसभं सर्व्वित्तं हरंती वाति⁴ प्री-
 77 डांगनेव⁵ स्वकरदृडगृहीतापि⁶ यत्स्वप्नवह्नी । [२५*] तयोर[न*]न्तरं श्री-
 78 [श्री]मन्त्रतं परिरक्षतः [1*] मल्लिदेवमहीपालवल्ग्वेयविशांपतो⁷ [॥ २६*]
 79 [य]: ⁸प्रोडक्षितिपालमौलिमकुटालंकारसिंहासन[:*] [प्रो]-
 80 [दृ]त्तारिपुरापरन्निपुरह[1*] भूधूर्धर[:*] श्रीधरः [1*] यथा[शि]षकलाक-
 81 ला[प]विभवा⁹ आभारतीवल्ग्वभः (।) ¹⁰संष्यदोगपुरंहरः क्षितिभृतां
 82 [श्री]म[ल्लिदे]वाधिपः । [२७*] श्रीवल्ग्वभमहीपाल उंडिकामनृपात्मजां [1*]

उ-

- 83 पयेमेघ[म]हिषीमचमांवेति विश्रुतां¹¹ । [२८*] तस्यामजनयत्पुत्री¹²
 84 [वं]शवाधिंसुध[र]क(र)रौ¹³ [1*] मन्मसत्यमहीपालः¹⁴ उडुनामक्षितीश्वरौ [॥ २९*]
 85 अपि च । स्वश्रीबाहुलताष्टतासिलतिकाभात्रै[क]मित्रे¹⁴ हते (।) श्रीह-
 86 स्तस्थितवारिराशिरशना[ली]लाज्वराण्यश्रियां¹⁵ [1*] सत्यो नित्यरता¹⁶ म[ति]-
 87 प्रणिहितप्रत्यग्रनी[ति][:*] श्रुतिश्रुत्युत्पाधितधर्मकर्मनिरता-¹⁷

B.—East Face.

- 88 नुष्ठाननिष्ठापरः । [३०*] चतुर्दश समा[:*] श्रीम(र)त्युद्विक्र-
 89 मचक्रिणि [1*] वल्ग्वभक्षीणिपाले च राज्यं कृत्वा दि[वं] ग-
 90 ते । [३१*] ततस्तदात्मज[:*] श्रीमात्मसत्यमहीपतिः । पितुस्त्रिं¹⁸-
 91 आसत्रारु[ड]:¹⁹ (।) ²⁰प्रोडारिभडवानलः । [३२*] अत्यिसंदीह-
 92 मंदारः कामिनीमकरध्वजः [1*] प्रतिक्षत्रियनक्षत्रप्र-
 93 भ[1*]विभ्रमवानुमन्²¹ । [३३*] अक्षीणगुणमाणिक्यधोगवो-²²
 94 रमहार्चवः । ब्रह्माण्डमण्डनाखण्डकीर्तिध[1*]मसुधाकरः [॥ ३४*]
 95 समस्तभुवनाधा[र]धीरत[1*]काञ्चनाचलः । अनन्तकात्तिसं-²³
 96 त्तानलक्ष्मीलक्ष्मीनिकेतनः । [३५*] सोयं मल्लिदेवक्षितिपतिर्य-
 97 चैष वल्ग्वभेद्रस्य तनयः²⁴ (।) मन्मसत्येश्वरः(।) उभी²⁵ सह

¹ Read ^०तिर्जालदृग्विप्रम^०.² Read कठेष्वध.³ Read दृड.⁴ Read विभवा.⁵ The two aksharas ऊन are entered below the line.⁶ Read ^०मिषो युधि ?⁷ Read ^०त्पादित.⁸ Read सिंहासनादः.⁹ Read गभीरमहार्चवः.¹⁰ Read उभी.¹¹ The anusvāra stands at the beginning of the next line.¹² Read भाति.¹³ Read वल्ग्वभेय.¹⁴ Read संपद्दीग.¹⁵ Read ^०लाज.¹⁶ The anusvāra stands at the beginning of the next line.¹⁷ Read ^०त्पादित.¹⁸ Read ^०लाज.¹⁹ Read ^०लाज.²⁰ Read ^०लाज.¹⁹ Read प्रीडाङ्गनेव.²⁰ Read प्रीड.²¹ Read विश्रुतान्.²² Read वार्धि.²³ Read रती.²⁴ Read ^०त्पादित.²⁵ Read भागुमान्.²⁶ Read तनयो.

- 98 संयुय¹ गुह्वादिविषयराइकूटप्रसुखात्कुटं²
 99 विनश्चर्चांश्चमाङ्गवेर्त्यमाज्ञापयेतः³ । विदितमसु वो
 100 गुह्वादिविषये⁴ षोदियूनामभामोस्माभिः[*]⁵ श्रीपिठा-
 101 पुरीनिवासिने श्रीकुन्तीमाधवदेवाय सर्व्वकरपरिहारि-
 102 ण दत्त इति । अपि च । गाढारुडो⁶ निरुडोबतिघनघनित(र)-
 103 'प्रोडविध्वेषिसालस्कन्ध(र)स्कन्धान्तर[*]⁷षि 'सुरदसुलतिकाजिह्व-⁸
 104 या विह्वह्वं [*] पायं पायं तदीयात्पुल्लसदसु-
 105 स्यग्रत्¹⁰ शोचते यद्वाहुर्भोगोद्रलीतः¹¹ प्रदेगशुवि कुलोत्सुम्भ-
 106 ¹²पृथ्वीश्वरस्य । [३६*] माता या जायमांवा सकलकुलसतीसत्तमेसुं¹³-
 107 स्मा(र)कीर्त्तिर्मूर्त्तीभूता ¹⁴गरुडध्वजप[द]जलध्व[ज]सद्राजह्वं¹⁵
 108 सी । या श्रीमन्मन्मोगोक्षितितपवरविबोहंभंपत्नी¹⁶ तयाशै[*]¹⁷ स्वस्वा-
 109 ¹⁸सहकृतिसाचीकृतविमलशिखा मंदिरासंज्ञताया¹⁹ । [३७*] यकवं-
 110 र्धवंलु²⁰ १११७ गुनेद्वि मेघसंक्रान्तिनिमित्तमुन श्रीपिठा-
 111 पुरमुन श्रीकुन्तीमाधवदेवरकु गुह्वादिलीनि षोदियू-
 112 रनियडि²¹ उरु पिहादेनारामसहितसु गलानखंडसुनु
 113 श्रीमन्महामण्डलेश्वरकीममङ्गिदेवराजुनु वल्लभराजु कोड्कु
 114 [म]न्मसत्तिराजुनु ²²हविर्भस्वर्धनार्त्तमुं²³ नित्यनैमित्तिक-
 115 मासोत्सवसंवत्सरोत्सवार्त्तमुनु गीतनृत्यवाद्यादिवि-
 116 ²⁴विध्वोगत्यसुंगानिश्चिरि [*] अस्व प्रामस्व सीमानः । पूर्व-
 117 तः वल्लेभ्यु²⁵ एतुगुंध्य सीमा [*] आप्येयतः²⁶ वल्लेभ्युन एनि-
 118 क अलमुन भोडतातकालिय सीमा [*] दक्षिणतः (i) श्रीपादसु-
 119 लु[प]ज्ञि सीरिपुरमुन मय्यनिकुट वेसुगुण्डय सीमा । कोकुबकु-
 120 षुनु नक्षत्रेऽनु कोच्युन गुण्डय पट्टि वञ्चि नैरितितः²⁷ (i) एनुगुद-

¹ Read संयुय.

² The *anusudra* stands at the beginning of the next line.

³ The *ś* of 'स्य' is expressed by attaching *ś* to the top and *s* to the right of *ह*; read 'स्यमाज्ञापयेतः'.

⁴ Read विषय.

⁵ Read 'स्माभिः'.

⁶ Read गाढारुडो निरुडो.

⁷ Read प्रोडविध्वेषि.

⁸ Read सुरदसि.

⁹ Read जिह्वया.

¹⁰ Read 'स्यग्रत्' शोचते.

¹¹ Read 'लीतः' प्रथमशुवि.

¹² Read 'पृथ्वी'.

¹³ Read सत्तमेसुं; the *anusudra* stands at the beginning of the next line.

¹⁴ Read 'गरुड'.

¹⁵ The *anusudra* stands at the beginning of the next line.

¹⁶ Read विभो.

¹⁷ Read तयोर्शैः.

¹⁸ Read सहकृति.

¹⁹ Read 'मन्मोगो'.

²⁰ Read 'वर्ध'.

²¹ Read 'नियडि' उरु यद्वादेना.

²² Read 'हविर्'.

²³ Read 'नार्त्त'.

²⁴ Read भोवा.

²⁵ Read वल्लेभ्यु.

²⁶ Read आप्येयतः.

²⁷ Read 'नैरितित'.

- 121 ल क्रोप्यङ्गि पोलमुन मय्यनिकुट्टन पुङ्गिगुट्टय सोमा [1*] पञ्चिम-¹
 122 तः (i) क्रोप्यङ्गि तूर्प्यन² कवलगुट्टल सीमा । वायव्यतः चनुपक-
 123 ल्य व[य]लि केशवचंद्रुचेत्तुवु तूर्प्यन³ गट्टयवुत्तु गट्टय सी-
 124 मा । उन्नरतः संपर पोलमुन 'बीमराजुचेत्तुवु दक्षिणमु [ग]-
 125 ट्टय सीमा । उप्पुटेत्तु नक्कलकरलियं गलसिन मय्यनिकु-
 126 ट्टु मेरगानु वच्चि ईमान्यतः⁴ (i) यप्पुटेटि दक्षिणमुन गट्टु वट्टि वच्चि
 वेलेम्मन
 127 प्रेसुलवङ्कय सीमा । ई धम्मवुनकुनेव्वर विलंबमु सेसिरेनि वार
 128 पञ्चमहापातकमु सेसिन पा[प]मुनं भोदुर⁵ । गंगकत्त वे[यि] क-
 129 विललनु वेवु वान्णलनु वधिञ्चिन पापमुनं भोदुर⁷ [11*] वड्डुभि-
 130 व्वंसुधा दत्ता वड्डुभिञ्चानुप[1*]लिता [1*] यस्य यस्य यदा भूमि-
 स्सस्य
 131 तस्स ताद फलं । [३८*] स्वदत्तां परदत्तां वा यो व[रि]त्तु वसुंधरां⁸
 [1*] पट्टिवर्ध-
 132 सहसाच्चि विष्ठायां ज[र]यते क्रिमिः । [३९*] इति व्यासवचनाच्चायं
 धर्मः
 133 परिपालनीयः । शत्रुर्षपि⁹ क्कता धर्मः पालनीयः प्र[य]त्ततः [1*]
 शत्रु-
 134 रेव हि शत्रुः[1*] स्वाधर्मः शत्रुर्ष कस्सचित् [॥ ४०*] तस्म[1*]-
 दयं¹⁰ दक्षीस्सव्वे[1*] परिपा-
 135 लनिय्यः¹¹ [11*] औपिठापुरमुन कंटाच[1*]थेलिखितं [1*] औ औ औ
 [11*]

ABRIDGED TRANSLATION.

(Verse 1.) "From the lotus-flower (*that rose from*) the navel of (Vishṇu) the husband of Śrī, (*which resembled*) a deep tank, there was born the lotus born (Brahmā), from whom alone the worlds, (*with their*) living beings, were produced."

(V. 2.) "His (*viz.* Brahmā's) son, produced from the mind, (*was*) Atri. Atri's (*son was*) the Moon, the crest-jewel of Sōma (Śiva) (*and*) founder of the lunar race (*Sōma-vamśa*). From him (*was born*) Budha."

(Line 3.) Budha's lineal descendants were the following:—the emperor Purūravas; Āyu; Nahusha; Puru; Janamējaya (I.); Prāchīsa; Samyāti; Sārvabhauma; Mahābhauma, and

¹ Read पञ्चिमतः.² Read भौमं.³ Read भौदुर.⁴ Read धर्मः.⁵ Read तूर्प्यन.⁶ Read पेशगतः सप्पुं.⁷ Read वसुंधराम्.⁸ Read पालनीयः.⁹ Read तूर्प्यन.¹⁰ Read भौदुर.¹¹ Read शत्रुर्षपि क्कता.

other kings; Pāṇḍu; his five sons: Dharma, Bhīma, Arjuna, Nakula and Sahadēva; Arjuna's son, Abhimanyu; Parikshit; Janamējaya (II.); Kshēmaka; Naravāhana; Śatānika; Udayana, and, succeeding him, fifty-nine other emperors of Ayōdhyā.

Lines 13-23 relate, in the usual manner,¹ Vijayāditya's expedition to the Dekhan, his death in a battle with Trilōchana-Pallava, and the birth of his posthumous son Vishṇuvardhana at the *agrahāra* of Muḍiv[é]mu, the dwelling-place of Vishṇubhaṭṭa-Sōmayājin.—“Having conquered the Kadamba, the Gaṅga, and other princes, this (Vishṇuvardhana) ruled over the Dekhan (*Dakṣiṇāpātha*), (which is situated) between (Rāma's) bridge and the Narmadā (*river*), (and which contains) seven and a half *lakṣas* (of villages).”²

(L. 23.) “His (*viz.* Vishṇuvardhana's) son by (*his*) great queen, who was born from the Pallava race, was Vijayāditya.”

(L. 24.) “To him (*was born*) Pulakēśin (I.); to him, Kīrtivarman (I.); (*and*) to him, Satyāśraya (Pulikēśin II.) and Vishṇuvardhana (I.). The elder of these two took possession of the dignity of king of Kuntala; the other, of the country [of Vēṅgi].”

(L. 26.) “This Kubja-Vishṇuvardhana (I.), who was the brother of Satyāśraya-Valabhēndra (Pulikēśin II.), (*and*) who adorned the race of the glorious Chālukyas, *etc.*,³ ruled over the country of Vēṅgi for eighteen years; his son, Jayasīmha (I.)-Vallabha, for thirty-three (*years*); his younger brother, Ind[r]jarāja, for seven days; his son, Vishṇuvardhana (II.), for nine years; (*and*) his son, Maṅgi-Yuvarāja, for twenty-five (*years*).”

(L. 35.) “Thus, in the unbroken lineage of the kings of the Chālukya race,—

(V. 5.) “Was born king [Rā]jarāja, the lord of the earth (*and*) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean.”

(L. 38.) “And moreover,—

(V. 6.) “In the race of the Yadus was born, to the lord Hari, a king named Haihaya. To him was born the wise (*and*) virtuous Kīrtavīrya, who fulfilled the desires of the multitude of (*his*) relatives.”

(V. 7.) “From him was born Kārtavīrya, who, like the sun, passed over the world on the wheels of (*his*) glittering chariot, (*and was furnished*) with a thousand strong arms (*or rays*).”

(V. 8.) “When a great number of noble kings were living (*in such a way that*) their body consisted only of (*their*) white fame,⁴ there was born from this (*race*) the fearless prince Mummaḍi-Bhīma (I.), whose great power spread over the world.”⁵

(V. 9 f.) “His excellent wife was Chhadvidēvi,⁶ who was as slender as a creeper. The elder son of this couple (*was*) prince Venna. His younger brother (*was*) the fortunate (*and*) glorious prince Rājapareṇḍu (I.), the lord of the Kōṇamāṇḍala, who married two noble queens, Lakshmi and Toṇḍāmbikā.”

¹ A translation of this passage was given in *South-Indian Inscriptions*, Vol. I, p. 58.

² Among the conquests of the two Chōla kings Rājārāja and Rājēndra-Chōla, we find the corresponding term ‘the seven and a half *lakṣas* of Irattapāḍi.’ Rājēndra-Chōla took Irattapāḍi from the Western Chālukya king Jayasīmha III. Consequently, Irattapāḍi appears then to have been the designation of the Western Chālukya empire. The Khārēpātan plates of Rattarāja (above, Vol. III, p. 294) state that, after the downfall of the Rāshtrakūṭas, the Western Chālukyas ruled over Rattapāḍi, and thus show that the original meaning of the term Irattapāḍi was, as its etymology already suggests, ‘the empire of the Rattas or Rāshtrakūṭas.’

³ See *South-Indian Inscriptions*, Vol. I, p. 58, note 5.

⁴ *i.e.* ‘after many kings of Kārtavīrya's race had passed away.’

⁵ *Tat-ōttuṅga-jagad-vibhūtiḥ* appears to be meant for *jagat-tat-ōttuṅga-vibhūtiḥ*.

⁶ In *śiṣhā*=Chhadvidēvi, the letter *chh* may be only due to *samāhi*, and the actual name of the queen may as well have been Sadvidēvi.

(V. 11.) "Lakshmi bore the lord Mummaḍi-Bhima (II.) (and) prince Rājendra-Chōḍa (I.); and Tonḍamāmbā's son (was) prince Satya (I.)."

(L. 48.) "This prince Rājendra-Chōḍa (I.) assumed all the insignia of sovereignty, (*viz.*) the throne, the *pratiḍhakkā* (drum), the peacock's tail, the spear, the single conch, *etc.*, which his grandfather had received through the favour of the glorious Rājādhirāja Rājendra-Chōḍa, and became the lord of the country of Vēṅgi."

(V. 12.) "Verily, having burnt the enemies by the submarine fire of (*his*) fierce valour, he acquired the surname Vikrama-Rudra (*i.e.* 'resembling Rudra in prowess'); having made manifest by his own hand (*i.e.* having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname Haihayāditya (*i.e.* 'the sun' of the Haihayas'); (and) he acquired the surname Gaṇḍavēṇḍaḍuva² by crushing the power of enemies."

(V. 13.) "As Lakshmi (*is*) the wife of Vishṇu, his (*wife*) was Mailārādēvi, the queen of noble women (and) the ornament of womankind."

(V. 14.) "Among her five sons, who resembled the burning five (*sacred*) fires in splendour, the eldest (was) prince Bēta; (and *his*) younger brother (was) prince Mallidēva."

(V. 15.) "To prince Bēta were born, by Gaṅgā and the illustrious Bimbamāmbā (*respectively*), two famous sons, Manma-Chōḍa (II.) and prince Sūrya."

(V. 17.) "Having caused to be built of stone in (*the temple of*) Bhimanātha a *maṇḍapa*, named Gaṇḍavēṇḍaḍuva (*after himself*), (and *furnished*) with two wings (*dvi-bhuja*) (and) with an enclosure (*prākāra*), this ornament of princes, the virtuous Kōna-Rājendra-Chōḍa (I.), obtained bliss (*i.e.* died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord Mummaḍi-Bhima (II.) and prince Satyāśraya, whose prowess was famed in the world (and) who burnt by (*the fire of*) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (*it*) conjointly."

(V. 20.) "Of these two, to the lord Mummaḍi-Bhima (II.) was born Lōkabhūpālaka, who adorned the ravines of (*the mythical mountain*) Lōkālōka by his lustre."

(V. 21.) "To the powerful lord Satya (I.) were born two princes who resembled Bala and Kṛishṇa, the glorious Rājapareṇḍu (II.) and the glorious prince Kōna-Bhima (III.)."

(V. 22.) "To Rājapareṇḍu (II.), the husband of Pārvati, was born a ruler of the earth, the glorious lord Vallabha, who washed away the spots of the Kali (*age*)."

(V. 23.) "After (*the death of his*) father, that³ glorious Lōkamahipāla ruled the earth, seated on his throne."

(V. 24.) "And, like Achyuta (Vishṇu)⁴ himself, the glorious prince Bhima (III.) embraced the royal fortune of (*his*) father, prince Satya (I.), together with the earth."

(V. 26.) "After these two, prince Mallidēva and the lord Vallabha ruled the earth undisturbed."

(V. 28.) "The glorious prince Vallabha married, as chief queen, the daughter of prince Uḍḍikāma, named Achamāmbā."

(V. 29.) "By her he had two sons, (*who caused the rise of their*) family, as the moon of the ocean,— the two princes named Manma-Satya (II.) and Mahipāreṇḍu."

¹ The king's resemblance to the sun rests on the double meaning of *kara*, 'a hand' and 'a ray.'

² The first member of this compound is the Telugu-Kanarese word *gaṇḍa*, 'a strong mau'; the second member is perhaps connected with the Telugu *chādrāma*, 'heat.'

³ This pronoun refers to Lōkabhūpālaka in verse 20.

⁴ Lakshmi and the Earth are considered as Vishṇu's wives.

(V. 31 f.) "When the glorious prince Vallabha, a provincial chief (*chakrin*) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince Manma-Satya (II.), ascended the throne of (*his*) father."

(L. 96.) "That prince Mallidēva and this lord Manma-Satya (II.), the son of the lord Vallabha, having both conjointly called together the *Rāshtrakūṭas* and all other ryots of the district (*vishaya*) of Guddavādi, issue the following command :—

(L. 99.) "Be it known to you that we have given, with exemption from all taxes, the village named Ōdiyūru in the district of Guddavādi to the god Kunti-Mādhavadēva who resides in Śripīṭhāpuri."*

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns¹ the temple, was made the eye-witness of her true devotion (*to* Vishṇu) by that Jāyamāmbā, who was the lawful wife of the glorious lord Manma-Goṅka, the best of princes; who was the mother of Kulōttuṅga-Prithviśvara;² who was an incarnation of the great fame of the best among all noble and virtuous women; (*and*) who was a noble swan at the pair of the lotus-feet of (Vishṇu) whose banner (*bears the bird*) Garuḍa."

(L. 109.) "In the Śaka year 1117, at the time of the Mēsha-samkrānti,— the glorious Mahāmaṇḍalēśvara Kōna-Mallidēvarāja, and Manma-Sattirāja, the son of Vallabharāja, gave to the god Kunti-Mādhavadēva in Śripīṭhāpuram the whole village called Ōdiyūru in (*the district of*) Guddavādi, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (*bhōga*) on account of singing, dancing, music, *etc.*"

(L. 116.) "The boundaries of this village (*are*):— In the east, the boundary (*is*) the Erra-guṇṭa (*tank*) in Vēleṅgu. In the south-east, the boundary (*is*) the Bhōdatāta-kāli (*channel*)³ in the pasture land of Ēnika in Vēleṅgu. In the south, the boundary (*is*) the Vēmu-guṇḍa (*tank*) at the meeting-point of the boundaries⁴ of Śripādāmulupalli (*and*) Śripuram. (*Thence*), coming along the pond at the head of the Nallaṅjeṅuvu (*tank*) in Koklurukuru,— the boundary in the south-west (*is*) the Pulli-guṇṭa (*tank*) at the meeting-point of the boundaries of the fields of Enuṅgudala (*and*) Kroppalli. In the west, the boundary (*is*) the pair of tanks to the east of Kroppalli. In the north-west, the boundary (*is*) the embankment (*and*) a (*water*) lever⁵ (*near*) the embankment to the east of the Kēsavachanṭu-cheruvu (*tank*) in the plain of Chanupakatyā. In the north, the boundary (*is*) the southern embankment of the Bhimarāju-cheruvu (*tank*) in the fields of Sampara. (*Thence*), coming as far as the confluence at which the Uppuṭṭeru (*river*) and the Nakkala-kāli (*channel*) unite,— the boundary in the north-east (*is*) the Prēmula-vaṅka (*channel*) in Vēleṅgu along the embankment to the south of the Uppuṭṭeru." ⁶

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand tawny cows (*and*) one thousand Brāhmaṇas on the bank of the Gaṅgā."

¹ *Alamkṛita* appears to be used in the sense of *alamkarishya*.

² The remainder of the translation of verse 86 is omitted here.

³ *Kāli*, which occurs again in line 125, and three times in the Korumelli plates of Rājārāja I. (*Ind. Asi.* Vol. XIV. p. 54 f. text lines 104, 105 and 108), is perhaps connected with the Telugu *kālava*, 'a channel.'

⁴ The term *mayyanikūṭṭu* occurs three times in the description of the boundaries of Ōdiyūru (in lines 119, 121 and 125 f.). It must be connected with *mayyanikūṭṭu*, which is found five times in the Chellūr plates of Kulōttuṅga II. (*Ind. Asi.* Vol. XIV. p. 59, text lines 71, 74, 75, 76 and 78) Both forms of the word appear to be corruptions of *mayyalaguffa*, which, according to Brown's *Telugu Dictionary*, p. 789, is derived from *vāḍḍa*, 'three,' + *ella*, 'a boundary,' + *guffa*, 'a bill,' and means 'a place where three boundaries meet.' In the present inscription, the word *mayyanikūṭṭu* is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, *viz.* Ōdiyūru.

⁵ *Auru* is probably the same as *aru*, on which see Brown's *Telugu Dictionary*, p. 154.

⁶ To Mr. Ramamurti I am again indebted for help in translating the Telugu description of the boundaries.

Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "(This edict was) written by Kaṇṭhāchārya at Śrīpīṭhāpuram. Hail! Hail! Hail!"

No. 11.— TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ;

[VIKRAMA-]SAMVAT 1171 TO 1233.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The twenty-one plates of which, at Dr. Hultzsch's request, I furnish the following account, are said to have been found,¹ together with four other copper-plate inscriptions,² in October 1892 in the village of Kamsuli, near the confluence of the Barnā and the Ganges at Benares; and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen³ of these plates (A. to N.) contain grants of the king Gōvindachandra of Kanauj, the earliest of which is of [Vikrama-]Samvat 1171 and the latest of [Vikrama-]Samvat 1211. One (O.) is a grant of Gōvindachandra's son, the king Vijayachandra, and his son, the Yuvarāja Jayachandra, dated in [Vikrama-]Samvat 1224. And the remaining six (P. to U.) are grants of the king Jayachandra, dated between [Vikrama-]Samvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gōvindachandra's of [Vikrama-]Samvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of Gōvindachandra I have only given that part of the text⁴ which commences with the words *śrīmad-Gōvindachandra-dēvō vijayā,* because up to these words the text of all these inscriptions essentially agrees⁵ with the text of A.; and of the three remaining grants of Gōvindachandra (G., I. and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O.), of whom only one other copper-plate inscription has been hitherto published,⁶ I have

¹ See *Ep. Ind.* Vol. II. p. 347.

² Three of these (a grant of Vaidyadēva, king of Kāmarūpa; a grant of the *Mahārājaputra* Gōvindachandra of Kanauj of [Vikrama-]Samvat 1162; and one of the king Gōvindachandra of [Vikrama-]Samvat 1196) have already been published by Mr. A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the Singara Vatsarāja, of the reign of Gōvindachandra, of [Vikrama-]Samvat 1191, I shall edit below, p. 130 ff.

³ Among these is one grant, F., of [Vikrama-]Samvat 1176, which was made, with Gōvindachandra's consent, by his chief queen Nayanakēlidēvi.

⁴ But of the benedictive and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

⁵ Of the inscriptions of Gōvindachandra, here treated of, the grant A., of [Vikrama-]Samvat 1182, is the earliest grant which contains the epithets of the king *śvapatigajapatinarapatirdjatrāyādhipati-vividhavidyāvidhāra-Vāchस्पति*.

⁶ The Royal As. Soc.'s plate of Vijayachandra and the *Yuvarāja* Jayachandra, published in *Ind. Ant.* Vol. XV. p. 7.

given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the *Indian Antiquary*, Vol. XVIII. p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B., of [Vikrama-]Samvat 1171, is the earliest known inscription in which Gōvindachandra is described as reigning sovereign;¹ and the last inscription of Gōvindachandra here treated of, N., of [Vikrama-]Samvat 1211, is about eleven years and six months later than the latest inscription of the same king² of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama-]Samvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.³ And for the king Jayachandra we obtain from the inscription P., of [Vikrama-]Samvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.⁴ Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;⁵ but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty, and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's *Purōhita* or *Mahāpurōhita* Jāgūśarman,⁶ a son of the *Dīkshita* Vīlhā⁷ and grandson of the *Dīkshita* Purushōttama or, as he also is called, Purāsa, of the *Bandhula gōtra*; and six grants were made to Jāgūśarman's son, the *Mahāpurōhita* Praharājaśarman (Paharājaśarman or Prahlādaśarman), who had a share also in two other grants. One donation (H.) was made to Vyāsa, apparently a brother of Jāgūśarman; one (M.) to the *Paṇḍita* Mahārājaśarman, apparently a brother of Praharājaśarman; and one (J.) to the *Rāuta* Jāteśarman of the *Gōbhila gōtra*.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a *Manvādī*⁸); three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual *śrāddha* in honour of Gōvindachandra's father); two (C. and U.) on Vaiśākha-sudi 3, the *Akshaya-tritīyā* (*Trētāyugādī*, *Kalpādī*); one (Q.) was made on the *mahā-saptamī* (*ratha-saptamī*), Māgha-sudi 7, termed *Manvantarādī*; one (J.) on Bhādra-sudi 3 (also a

¹ The three inscriptions of [Vikrama-]Samvat 1161, 1162 and 1166, published in *Ind. Ant.* Vol. XIV. p. 103, *Ep. Ind.* Vol. II. p. 359, and *Ind. Ant.* Vol. XVIII. p. 15, are of the reign of Gōvindachandra's father Madanapāla, and Gōvindachandra is described in them as *Mahārājaputra*.

² The 'Gagahā' plates of [Vikrama-]Samvat 1199, *Ind. Ant.* Vol. XVIII. p. 20. I possess a rough rubbing of a copper-plate inscription of Gōvindachandra and his queen Gōsaladēvi, which is dated in [Vikrama-]Samvat 1208; see *ibid.* Vol. XIX. p. 367, No. 184.

³ See *ibid.* Vol. XV. p. 7.

⁴ The date of the latest known inscription of Jayachandra corresponds to the 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

⁵ The inscription F., of [Vikrama-]Samvat 1176, gives us the name of Gōvindachandra's chief queen, Nayanakālidēvi; K., of [Vikrama-]Samvat 1198, that of his mother, Rāibadēvi, which was known before; and T., of [Vikrama-]Samvat 1202, that of Jayachandra's son, Hariśchandra, which also was already known.

⁶ In the inscription T. he is called Yājñavalkya.

⁷ This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony, such as a *jyōtishhōma*.

⁸ This Vīlhā (who is called Vēdaśarman in P., and Vishṇuśarman in T.) is the donee of the grant of [Vikrama-]Samvat 1162, published in *Ep. Ind.* Vol. II. p. 359, where he is called Vīlhāka; and his son Jāgūśarman is the donee of the grant of [Vikrama-]Samvat 1196, published *ibid.* p. 361.

⁹ viz. Kārttika-sudi 15, termed *Manvādī* in I.

Manvādi); one (O.) on Āshādha-sudi 10 (also a *Manvādi*), on the occasion of Jayachandra's initiation as a Vaishṇava; one (G.) on Kārttika-sudi 9 (the *Kṛitayugādi*); one (T.) on Bhādra-vadi 8 (the *Kṛishṇajannmāshāmi*), at the performance of the *jāta-karman* of the prince Hariachandra; two (K. and L.) were made (on Phālguna-vadi 1) 'on the day of the great queen,' Gōvindachandra's mother Rāhadēvi; and one (P.) was made (on Āshādha-sudi 6) at the *abhishēka* of Jayachandra.—All the dates¹ contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have *bhāgabhogakara* in every one of the twenty-one grants, *pravānikara* in nineteen grants, *turushkadanḍa* in seven, *kumaragadiānaka* in six, *hiranya* in five, *kūṭaka* in three (A., C. and I.), *jātakara* and *gōkara* only in O., *nidhīnikshēpa* only in B., and *yamatikambali* only in U.

A.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1182.

This is a single plate, which measures about 1' 4" broad by 1' $\frac{7}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{5}{8}$ " in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between $\frac{1}{8}$ " and $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrāmur*, l. 10; the dental sibilant is employed instead of the palatal in *paramēsvara*, l. 12, and *Sanau*, l. 18; and the word *tāmra* is written *tāmra*, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrī, and give the genealogy of the donor; and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this *tāmra-paṭṭa*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.²

The inscription is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēsvara Gōvindachandrādēva*, the successor of the *P.M.P. Madanapālādēva*, who was the successor of the *P.M.P. Chandradēva*, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).' The king records in it that, while in residence at Madapratihāra (or Apratihāra),³ on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Māgha of the year 1182 (given in decimal figures only), after bathing in the Ganges, he granted the village of Mahasōnāmas in the Haladōya *pattalā* to the *Mahāpurōhita* Jāgūsarman, son of the *Dīkshita* Vilhā, and son's son of the *Dīkshita* Purushōttama, (a Brāhman) of the Bandhula *gōtra*, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmītra.—The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhāgabhogakara*, *pravānikara* and *kūṭaka*. The grant was written by Kīṭhana, a son of the *Kāyastha* Uhana, of the Vāstavya or Śrīvāstavya family.⁴

The date is irregular. The 15th *tithi* of the bright half of Māgha of Vikrama-Samvat 1182 expired⁵ ended about sunrise of the 11th January A.D. 1126, when there was a lunar eclipse which was visible in India; but the day was a Monday, not a Saturday.

¹ The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.

² Compare, for both the introductory verses and the formal part of the grant, *Ind. Ant.* Vol. XV. p. 8 ff., and Vol. XVIII. p. 12 ff. and p. 132 ff.; and *Jour. As. Soc. Beng.* Vol. LVI. Part i. p. 110 ff.

³ See the note on the text, line 18.

⁴ See *Ind. Ant.* Vol. XVII. p. 63, note 24.

⁵ There also was a lunar eclipse on Māgha-sudi 15 of Vikrama-Samvat 1182 current = Wednesday, the 21st January A.D. 1125, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.

The localities I am unable to identify. The *Halâdôya pattalâ* is also mentioned in a grant of Gôvinda-chandra's of [Vikrama-]Samvat 1182, Mâgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

TEXT.¹

- 1 Ôm² svasti || ³Akṣṛhôtkantha-Vaikṣṇtha-kanṭhapīṭha-luṭhat-karaḥ |
saṁrambhah surat-ârambhê sa Śriyah śrēyasê-stu vah || [1*] ⁴Âsîd=
Âsîtadyuti-vamśa-jâta-
- 2 kṣmâpâla-mâlâsu divaṅ-gatâsu⁵ | sâkshâd=Vivasvân=iva bhûri-dhâmnâ nâmnâ
Yasôvighraha ity=udârah || [2*] ⁶Tat=utô=bbûn=**Mahichandraś=chandra-dhâma-**
nibhan=nija-
- 3 m | yēn=âpâram=akûpâra-pârê⁷ vyâpâritam yasaḥ || [3*] ⁸Tasy=âbhût=tanayô
nay-aika-rasikah krânta-dvishan-maṅḍalô vidhvast-ôddhata-dhita(ra)-yôdha.⁹
timirah
- 4 śrî-Chandradêvô nṛipah | yēn=ôdâratara-pratâpa-samit-âsêsha-prajôpadravam
śrîmad-Gâdhipur-âdhirâjyam=asaman=dôr-vvikramēn=ârjjitam || [4*] Tirthâni¹⁰
Kâ-
- 5 śi-Kusik-Ôttarakôsal-Êndrasthâniyakani paripâlayat=âbhigamya¹¹ | hēm=âtma-
tulyam=anîsan=dadatâ dviĵēbhÿô yēn=ânkitâ vasumatî śata-
- 6 śas=tulâbbih || [5*] Tasy=âtmajô **Madanapâla** iti kshîtindra-chûdâmanir=
vrijayatê nija-gôtra-chandraḥ | yasy=âbhishêka-kalâś-ôllasitaih payôbbih
prakshâ-
- 7 litam kali-rajah-patalau=dharitryâḥ || [6*] ¹²Yasy=âsîd=vijaya-prayâna-samayê
tuṅg-âchal-ôchchais-chalan-mâdyat-kumbhi-pada-kram-âsama-bhara-bhraśyan-mahî-
- 8 maṅḍalê | ¹³chûdâratna-vibhinna-tâl-galita-styân-âspig-udbhâsitah Sêshah pēsha-
vasâd=iva¹⁴ kshanam=asau krôḍê nilin-âunanah || [7*] ¹⁵Tasmâd=ajâya-
- 9 ta nij-âyata-vâ(bâ)huvalli-va(ba)ndh-â[va*]rddha-nava-râjyagajô narēndrah |
sândr-âmpita-drava-muchâm prabhavô gavâm yô Gôvinda-chandra iti chandra
iv=â-
- 10 mvu(mbn)râsêḥ || [8*] Na¹⁶ katham=apy=alabhanta rana-kshamâms=tisrihu
dikshu gajân=atha Vajriṇah | kakubhi babhramur=Abhramuvallabha-pratibhatâ
iva yasya gha-
- 11 tâ-gajâḥ || [9*] Sô-yam samasta-râja-chakra-samsêvita-charanaḥ¹⁷
paramabhattâraka-mahârâjâdhirâja-paramêśvara-paramamâhêśva[ra*]-nijabhujôpârjji-
- 12 taśrîKanyakuvjâ(bjâ)dhipatya-śrîChandradeva-pâdânudhyâta-p a r a m a b h a t t â r a k a -
mahârâjâdhirâja-paramêśya(śva)ra-paramamâhêśvara-śrîMadanapâ-
- 13 laśva-pâdânudhyâta-paramabhattâraka-mahârâjâdhirâja-paramêśvara-paramamâhêś v a r -
âsvapani(ti)gajapatinarapatirâjatrâyâdhipa-

¹ From impressions supplied by Dr. Führer.

² Metre: Ślôka (Anushtubh).

³ The sign for the *akshara ŋa* here and below does not really differ from the sign for *dga*.

⁴ Metre: Ślôka (Anushtubh).

⁵ Originally *-parê* appears to have been engraved.

⁶ Metre of verses 5 and 6: Vasantatilakâ.

⁷ Of the inscriptions here published, D., I., K., L. and O. have *tra-yôdha* instead of *dMra-yôdha*.

⁸ Metre: Sârdûlavikrîḍita.

⁹ Metre: Sârdûlavikrîḍita.

¹⁰ Metre: Sârdûlavikrîḍita.

¹¹ All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is *Sêshah śaisha-vasâd=iva*, as was first suggested by me in *Ind. Ant.* Vol. XV. p. 12, note 97.

¹² Metre: Vasantatilakâ.

¹³ Other inscriptions insert here the words *sa cha*.

² Expressed by a symbol.

⁴ Metre: Indravajrâ.

⁸ Metre: Sârdûlavikrîḍita.

¹² Originally *ratia-* was engraved.

¹⁷ Metre: Drutavilambita.

Handwritten text in Devanagari script, arranged in two columns. The text is dense and appears to be a historical record or a religious inscription. The script is well-preserved despite the age of the plate.

2 4 6 8 10 12 14 16 18 20 22 24 26 28

2 4 6 8 10 12 14 16 18 20 22 24 26 28

FROM AN IMPRESSION BY DR. A FUHRER.

W. GRIGGS, PHOTO-LITH.

HALF-SIZE.

F. KIELHORN.

- 14 ti-vividhavidyāvichāra Vāchaspati-śrīmad-Gōvindachandradēvō vijayī Haladōya-
pattalāyām Mahasōpamausa-grāvā(ma)-nivāsinō mi(ni)-
- 15 kbhila-janapadān=upagatān=api [cha*] rāja-rājñi-yuvarāja-mantri-purōbhita-pratihāra-
sēnāpati-bhāṇḍāgārik-ākshapatalika-bhishag-nē(nai)mittik-āntahpu-
- 16 rika-dūta-karituragapattanākarasthānagōkulādhikāri-p u r u s h ā m ā s = c h = ā j ñ ā p a y a t i¹
vō(bō)dbhayaty=ādisati cha yathā viditam=astu bhavatām yadv(th)=ōpari-
- 17 likhita-grāmaḥ sa-jala-sthalaḥ sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-parṇ-
ākaraḥ sa-gartt-ōsharaḥ sa-madhūka-chōta-vana-vāṭikā-vitapa-trīpa-yūti-
- 18 gōcha[ra*]-paryantah s-ōreddh[v*]-ādhas=chatur-āghāṭa-viśuddhaḥ sva-sīmā-
paryantah samvat 1182 Māgha-sudi 15 Sa(sa)nau² Śrīmadapratihāra-
samāvāsē sōmagra-
- 19 haṇa-parvvaṇi Gaṅgāyām snātvā vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-
ganāms=tarppayitvā timira-patala-pātana-padu(tu)-mahasam=Ushnarōchisha-
- 20 m=upasthāy=Āushadhipati-śakala-sēkharam smabhyarchchya tribhuvana-trātur=
Vvāsudēvasya pūjām vidhāya havishā havirbhujām hutvā mātāpitror-ā-
- 21 tmanas=cha puṇya-yasō-bhivridva(ddha)yē kuśalatā-pūta-karatal-ōdaka-pūrvvam=
asmābhir=Vva(bba)ndhula-gōtrāya Va(ba)ndhul-Āghamarshana-Viśvāmītra-
tri[pra*]varā-
- 22 ya dīkshita-śrī-Purushōttama-putrāya dīkshita-śrī-Vilhā-putrāya mahāpurōhita-śrī-
Jāgūśarmmaṇē³ ā-chandr-ārkkam śāsanīkṛitpa(tya) pradantō(ttō)
- 23 matvā yathādīyamāna-bhāgabhogakara-pravaṇīkara-kūṭaka-prabhṛiti-samast-ādāyān=
ājñāvidhi(dbē)yibhūya dāsyaṭha || Bhavanti ch=ātra puṇya-ślō-
- 24 kāḥ || Bhūmim⁴ yaḥ pratigrihṇāti yas=cha bhūmim prayachchhati | ubhau
tau puṇya-karmmasu niyatam svargga-gāminau || Śānkham bhadr-āsanam
chchha(chba)ttram var-āsvā va-
- 25 ra-vāraṇāḥ | bhūmi-dānasya chihūāni phalam=ētat=Purandara ||⁵ Sarvān=ētān=
bhāvinah pārthiv-ēndrān=bhūyō bhūyō yāchatē Rāmabhadraḥ | sam[ā*]nyō=
yam dharmma-
- 26 sētur=nrīpāṇām kālē kālē pālaniyō bhavadbhiḥ ||⁶ Va(ba)hubhir=vvasudhā
dattā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya ta-
- 27 dā phalam || Sva-dattām para-dattām vā yō harēta vasundharām | sa
[v]iśthāyām kṛimir=bhūtvā pitribhiḥ saha majjati || Śrī-Vāstavya-kul-ō-
- 28 dbhūta-kāyasth-Ōlhaṇa-sūnunā | likhitas=tāmva-paṭṭō⁷=yam Kīṭhaṇēna
nrīp-ājñay=ēti || chha⁸ || chha⁸ ||

B.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1171.

This also is a single plate, which measures about 1' 5" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. In respect of orthography the chief points to mention are, that the letter *b* is throughout denoted by the sign for *v*; that the dental sibilant is generally employed instead of the palatal; and that

¹ Read *purushān=ājñā*.

² I am unable to decide whether this should be written *śrī-Madapratihāra* or *śrīmad-Apratihāra*.

³ Read *śarmmaṇa*.

⁴ Metre: Ślōka (Anushtubh); and of the next verse.

⁵ Metre: Śālinī.

⁶ Metre of this and the following verses: Ślōka (Anushtubh).

⁷ Read *tāmva*.

⁸ Perhaps these signs are not really intended for *chha*, but they closely resemble that *akshara*. Compare *Ind. Ant.*, Vol. XVII. p. 140, note 45.

the word *likhita* is written *lishita*, in line 15, and *tri tri*, in line 20.—As the introductory part of this inscription and of the following grants C. to N., as far as the words *-śrīmad-Gōvindachandradēvō vijayī*, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramētvāra Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of *Bṛihadvirāichamaua* in the *Kāṭi pattalā* to the *Purōhita* Jāgūsarman, son of the *Dākṣhita* Vīlhā, and son's son of the *Dikṣhita* Purāsa,¹ a Brāhman of the *Bandhula gōtra*, whose three *pravāsa*s were *Bandhula*, *Aghamarshaṇa* and *Viśvāmitra*, and student of the *Vājasaneyā śākhā*.—The taxes here specified (in line 22) are the *bhāgabhogakara* and *pravāṣikara*. The writer's name is not given.

The date is irregular; for, the full-moon tithi of Kārttika² of Vikrama-Saṃvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṃvat 1171 expired it commenced 1 h. 21 m. and ended 23 h. 22 m. after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṃvat 1172 expired the same tithi ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 13³ śrīmad-Gōvindachandradēvō vijayī ||⁴ Kāṭi-pattalāyām Vṛi(bri)hadvirāichamaua-grāma-nivāsinō nikhila-
- 14 janapadān=upagatān=api cha rāja-rājñi-yuvarāja-rājamāntri⁵-purōhita-pratihāra-sēnāpati-bhāṇḍāgārik-ākṣhapatalika-bhishak-⁶nēmittik-āntahpurī[ka*]-
- 15 dāta-⁷kachivāpattanākarasthānagōkulādichā(kā)ri-purushān samājñāpayati vō(bō)dhayat=ādīsa(sa)ti cha ||⁸ yathā viditam=astu bhavati(tām) yath=ā(ō)parilishi(khi)ta-g[r]āmaḥ
- 16 sa-jāla-sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-machū(dhū)ka-chūta-vana-vātikā-viṭapa-trīna-yūti-gōchāra-paryantaḥ sa-[gar]tt-ōsharaḥ s-ōrdh[⁹v*]-āvva(dha)ḥ s[¹⁰v]a-sīmā-paryantaś=chatur-āghā-
- 17 ṭa-visu(sa)ddbah⁹ ēkasaptaty-adhika-sa(sa)t-aikādasa(sa)-samvatsarē¹⁰ Kārttika-māsē pūrṇimāsyām¹¹ tithau Sōma-dinē aṅkataḥ¹² saṃvat 1171 Kārttika-sudi 15
- 18 Sōmē ||¹³ śrīmad-Vā[rā*]ṇasyām Gaṅgāyā[m] vidhivat=snātvā maṃtra-dēva-muni-manuja-bhūta-pitri-gaṇā[m]s=tarppayitvā timira-pātala-pātana-paṭu-mahasta(sa)m=Uṇṇa(shaṇa)-

¹ This name occurs again in the inscriptions E., F., H., and O.

² This is a *Manuddi*.

³ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words *atvapati* . . . *Vāchaspati* in ll. 13-14 of A.

⁴ This sign of punctuation is superfluous.

⁵ This apparently is only an error for *māntri*, and may have been corrected already in the original.

⁶ Read *-bhishag-nai°*.

⁷ Read *-karituragapa°*.

⁸ This sign of punctuation is superfluous.

⁹ Read *°ddha*.

¹⁰ Read *-samvatsarē*

¹¹ Read *paurnṇa°*.

¹² Read *-dinē=āka°*.

¹³ This sign of punctuation is superfluous.

- 19 rōchisham=upasthāy=Anubhadhipati-sa(śa)kala-sē(śē)kharam samabhyarchya
tti(tri)bhuvana-trātur=Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā
havi[r]bhujam hutvā
- 20 mātāpitṛr=ātmanasū(ś=cha) punya-ya[śō*]-bhivṛiddhayē asmābhiḥ¹ Vanvulasya²
gōtrāya Vanvula-Aghamarshapa-Visvā(śvā)mitra-tri(tri)pravarāya Vājasanēya-
sā(śā)khinē dīkshī-
- 21 ta-śrī-Purāsa-pautr[ā*]ya³ dīkshita-śrī-Vilbā-putrāya purōhita-śrī-Jāgākāya⁴
sarmmanē vrā(brā)hmanāya gōkarṇṇa-kū(ku)sa(śa)latā-pūta-karatal-ōdaka-pūrvvam=
ā-chaṇḍr-ārkkam yāvach=chhāsa-
- 22 nikṛitya p[r*]ādatta itā(ti) matvā yathādīyamāna-bhō(bhā)gabhō[ga]kara⁵.pravānikara⁶
samat-ādāyān dāsyatha || chha || Bhavāti⁷ ch=ātra [ś]lōkāḥ ||⁸ . . .
- 27 || Maṅgalam mahā-śrīḥ ||(11)

C.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1172.

This also is a single plate, which measures about 1'3" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two *aksharas* at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between $\frac{1}{4}$ and $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *ḥ* is denoted by the sign for *v* everywhere except in the word *babhrāmur*, l. 10; the dental sibilant is often employed instead of the palatal; and the word *tāmra* is written *tāmura*, in line 27, and *śekhara śēshara*, in line 18.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, after bathing in the Ganges at Benares, on the occasion of the Akshaya-tritīyā, on Monday, the 3rd of the bright half of Vaiśākha of the year 1172 (given in decimal figures only), he granted the village of Dhūsa in the Bṛihagrīhē[*yē*?]varāṭha pattaḷā, with its *pāṭakas* (l. 15) or outlying hamlets,⁹ to the Mahāpurōhita Jāgūsārman, who is described here exactly as in the inscription A.—The taxes specified, also, are the same as in A. The grant (*tāmra-paṭṭa*) was written by the *Kāyastha*, the *Thakkura Jalhana* of the Vāstavya or Śrīvāstavya family.

The date regularly corresponds, for the *Kārttikādī* Vikrama-Samvat 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the Akshaya-tritīyā,¹⁰ because the third *tithi* of the bright half of Vaiśākha ended on it 16 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the pattaḷā, Bṛihagrīhē[*yē*?]-varāṭha, we may compare Bṛihadgrīhōkamisāra, the name of the pattaḷā in P.

¹ Read *śē=smābhiḥ*.

² This *akshara* *śya* has perhaps been struck out. Read *Bandhula-gōtrāya Bandhul-Āgha*?

³ The name, read *Purāsa*, might possibly here be read *Purōsa*. See below, E., i. 18.

⁴ This seems to have been altered to *Jāgū* in the original; read *Jāgūsārmanē*.

⁵ Originally *bhōgabhākara* was engraved, but the *akshara ga* has been inserted afterwards.

⁶ Here one misses the word *prabhṛiti*.

⁷ Read *bhavanti*.

⁸ Here follow the six verses commencing *Bhūmim yaḥ pratigrīhṇāti, Śaṅkham bhadr-dānam, Sarcān=Itān=*
śhātrīnāḥ, Bahubhir=vasudhā, Shashṭim varsha-sahasrāni, and Yān=tha dattāni.

⁹ See *Ind. Ant.* Vol. XVIII. p. 136.

¹⁰ See *ibid.* p. 346.

EXTRACTS FROM THE TEXT.

- 12¹ śrīmad-Gōvindaachandradēvō vijayī
 13 Vri(bri)hagrīhō[ye P]varātha-pattalāyām-Dhūsa-grāma-yi(ni)vāsinō nikhila-janapadān=
 upagatān=api [cha*] rāja-rājñi-yuvarāja-mantri-parōhita-pratīhāra-sēnāpa-
 14 ti-bhāṇḍāgārik-ākshapaṭalika-bbīshag-naimittik-āntahpura(ri)ka-dūta-k a r i [t] u r a g -
 ādhyaksha-pattanākaraśtānagā(gō)kulāvi(dhi)kāri-purushāmś=ch=[ā*]jñāpayati²
 15 vō(bō)dhayaty=ādīsati cha yathā viditam=astu bhavatām yath=ōparilikhita-grāmaḥ
 sa-pātakah sa-jala-sthalah sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-parṇ-ā-
 16 karaḥ sa-gartt-ōsharaḥ sa-madhūka-chūta-vana-vāṭikā-viṭapa-trīṇa-yūti-gōchara-
 paryantaḥ s-ā(ō)rdh[v*]-ādhas=chatur-āghāṭa-visu(śn)ddhah sva-sīmā-paryantaḥ ||³
 sāmvat 1172
 17 Vaisā(śā)kha-sudi 3 Sōmō || śrīmad-Vārānasyām | akshaya-tritīyāyām
 parvvanī | Gaṅgāyām anātvā vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-
 gaṇāms=tarppa-
 18 yitvā timira-pātala-pātana-paṭa-mahasa[m]=Ushparōchisham=upasthāy=[Au]shadhipati-
 śakala-śēsha(kha)ra[m] samabhyarvya(rehya) tribhuvana-trātur=[Vv]āsudēvasya
 pūjām vi-
 19 dhāya havishā havirbhujam hntvā mātāpitrōr=ātmanas=cha punya-yaśō-
 bhivridhay[ē] kusalatā-pūta-karatal-ōdaka-pūrvvam=asmābhir=Va(ba)ndhula-gotrā-
 20 ya Vam(bam)dhul-Āpa(gha)marshana-Visvā(śvā)mitra-tripravarāya dikshita-śrī-
 Purushōttama-pautrāya dikshita-śrī-Vilhā-putrāya mahāpurōhita-śrī-Jāgā-
 21 sa(śa)rmmanē(ṇa) ā-chamdr-ārka[m] śāsankpitya pradattō matvā yathādīyamāna-
 bhāgabhogakara-pravanikara-kūṭaka-prabhṛiti-samast-ādāyān=ājñāvidhi(dhē)-
 22 vī(yi)bhūtva(ya) dāsyath=ēti | Bhavanti ch=ātra punya-slōkāḥ ||⁴
 26 Śrī-Vāstavya-ku-
 27 l-ōdbhūta-kāyastha-ṭhakkura-śrī-Jalhanēna likhitas=tāmra-pattāu=ya[m]⁵ nrip-ājñay=
 ēti || chha ||⁶

D.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1174.

This also is a single plate, which measures about 1' 6 $\frac{1}{4}$ " broad by 1' 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{3}{4}$ " in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the *pattalā* and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between $\frac{1}{10}$ " and $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 14.

¹ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B., omits the words *śivapati* . . . *Vāchaspati* in ll. 13-14 of A.

² Read *śhān=ājñā*.

³ This sign of punctuation and those in the next line are superfluous.

⁴ Here follow the six verses commencing *Bhōmim gah pratigrihāṣīti*, *Śaikhām bhadr-āsanaṁ, Gām-śkām, Sarvān-ātān-bhāvimah*, *Bahubhir=vasudhā*, and *Ses-dattām para-dattām vā*.

⁵ Read *tāmra-pattāyām*,

⁶ After this a conch-shell is engraved.

This inscription also is one of the *Paramabhāṭṭaraka Mahārājādhirāja Paramēvara Gōvindhachandradēva*, who records that, while at Dēvasthāna,¹ on Wednesday, the 15th of the dark half of Āśvina of the year 1174 (given both in words and in decimal figures), at the annual śrāddha or funeral ceremony performed at new-moon time in honour of his father, he granted the village of Sunahi(?) in the Kēsaurē(?) pattalā, with its pāṭakas (l. 13), to the *Purōdhas* (or *Purōhita*) Jāgūsarman, son of the *Dīkshita* Vilhā, a Brāhmaṇ of the Bandhula gōtra, whose three *pravaras* were Bandhula, Aghamarshapa and Viśvāmītra.—The taxes here specified (in line 18) are the *bhāgabhōgakara*, *pravanikara*, *turushkadāṇḍa* and *kumaragadīdnaka*. The grant was written by the *Karaṇika* (or writer of legal documents) Vāsudēva.

The date would be correct for both the *Chaitrādi* and the *Kārttikādi* Vikrama-Saṁvat 1174 expired; for, in the former year the 15th *tithi* of the dark half of the *pūrṇimānta* Āśvina ended 4 h. 58 m. after mean sunrise of Wednesday, the 29th August A.D. 1117, and in the latter the same *tithi* of the *amānta* Āśvina ended 16 h. 30 m. after mean sunrise of Wednesday, the 16th October A.D. 1118. Judging by the dates of the inscriptions F., N. and T., the years of which are expired *Chaitrādi* years and the months *pūrṇimānta* months, I consider it very probable that the true equivalent of the date is Wednesday, the 29th August A.D. 1117, the more so because the dark half of the *pūrṇimānta* Āśvina (the *pitri-pakṣa*) is a time particularly appointed for performing *śrāddhas* in honour of deceased ancestors.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 11² -śrīmad-Gōvindhachandradēvō vijayī ❀ ||⁸
 12 [Kēsaurē ?]⁴-pattalāyām [Sunahi ?]⁴-grāma-nivāsīnō nikhila-ja[na*]padān=
 upagatān=api cha rāja-rājñi-yu[va]rāja-mamtri-purōhita-pratilhāra-sēnāpati-bhā[m]-
 dāgāra(ri)k-ākshapatālika-bhishaka(g)-naimi-
 13 ttik-āntam(ntah)purika-dūta-karituragapattanākarasthānagōkulādh i k ā r i - p u r u s h ā n =
 ājñāpayati vō(bō)dhayaty=ādīsa(sa)ti cha ya[th]ā viditam=astu bhavatām
 ya[th]=ōparīlikhita-grāmaḥ sa-pāṭa-
 14 kaḥ sa-lōha-lavaṇ-ākaraḥ sa-gattōmkharaḥ⁵ sa-madhūk-āmva-vana-v[ā*]tikā-viṭapa-
 trīṇa-yūti-gōtigōchara-payamntaḥ⁶ s-ōddh-āmdhaś=chatur-āghāṭa-[v]iśuddhaḥ
 s[v*]a-sīmā-payamntas=⁷chatur[h*]saptatyadhi-
 15 k-aikādasa(sa)-sa(sa)ta-saṁvatsaraī⁸ Āsvini māsi kṛishṇa-pakshē pa[m*]cha-
 dasyā(śyām) Vu(bu)dha-dīnō⁹ saṁvat 11[74?]¹⁰ Āsvi(śvi)na-vadi 15
 Vu(bu)dhē pituḥ sāmvashta(tsa)rikē pārvaṇē śrāddhē Dēvasthānē¹¹ Yasv-
 ā[gn]i-
 16 hōtra-huta-havya-samṛiddha-dhūma-dhār=ādihvarē sa-ghanam=amva(mba)ram=
 ādadhānā | mārttāṇḍa-chaṇḍakara-mandakari-chakāsti¹² tasmai sadā sucharītāya
 nimamtritāya | Vam(bam)dhula-gōtrāya Va(ba)ndhul-Āghamarshapa-

¹ I believe that the word *dēvasthānē* in line 15 must be taken as the name of a place, and that it was originally followed by *Gaṅgāyām svādī* and the other standing phrases which the other inscriptions contain.

² Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C., omits the words *śvapati* . . . *Vāchaspati* in ll. 13-14 of A.

³ This sign of punctuation is superfluous.

⁴ The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.

⁵ Read *sa-gatt-ōcharaḥ sa-madhūk-āmva*.

⁶ Read *-gōchara-paryantah s-ōddho-ādhaś*.

⁷ Read *-paryantās*.

⁸ Read *tsara Āsvinē*.

⁹ Here one misses the word *ānkataḥ*.

¹⁰ The two numeral figures in brackets are almost illegible, and look more like 88.

¹¹ Metre: Yasantatīkā. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

¹² The sense would require *karām mandakari-chakāra*, but *karām* would offend against the metre.

- 17 Visvá(śvá)mitra-tripravarāya dīkshita-Vilhā-putrāya ¹ puródha-śrī-Jāgūsa(śa)rmmanē
vrā(brā)hmaṇāya ² śmābhir-ggōkarṇa-kuśalatā-pūta-karatal-ōdaka-pūrvva[m=*]
â-chamdr-ārka[m*] yāvach=chhāsanikri.³
- 18 kṛitpa(tya) pradattō matvā yathādīyamāna-bhāgabhōgakara-pravaṇikara-
tura(ru)shkadāṇḍa-kumaragadiāpaka-prabhṛiti-sarvv-ādāyān-ājñāśraṇavidhēyib h ū y a
dāsyatba || Bhavanti ch-â-
- 19 tra slô(ślô)kâh || ⁴
- 25 Likhitam ka-
- 26 rapika-śrī-Vāśu(su)dēvāna || ⁵ ||

E.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA-SAMVAT 1175.]

This also is a single plate, which measures about 1' 5 $\frac{1}{4}$ " broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{3}{4}$ " in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about $\frac{3}{8}$ ". The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the *Paramabhāṣṭraka Mahārājādhirāja Paramēvara Gōvindachandrādēva*, who records that, on Monday, the full-moon tithi of the month Māgha of the year 1175 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Achohhavali in the Ughanatērahōttara pattalā to the *Purōhita Jāgūsarman*, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the *bhāgabhōgakara* and *pravaṇikara*. The grant was written by the *Karāṇika*, the *Thakkura Sahadēva*.

The date is irregular; for, in Vikrama-Samvat 1175 current the full-moon tithi of Māgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Samvat 1175 expired the same tithi commenced 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of Tuesday, the 28th January, A.D. 1119.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 12 . . . ⁶ śrīmad-Gōvindachandrādēvō vijayī ⁶ Ughanatērahōttara-pattalāyām=⁷
Achohhavali-grāma-nivāsinō nikhila-janapadān-upagatān=api cha⁸ rāja-rājñi-
yuvarāja-
- 13 ⁹ mantriṁ-purōhita-pratīhāra-sēnāpati-bhāmdāgārik-āks h a p a ṭ a l i k a - b h i s h a k a (g) -
ni(nai)mittik-āntaḥpurika-dūta-karituragapattanākarasthānagōkulāvi(dhi)kāri-

¹ Read *purōdhak*.

² Read *śdy=asmābhir*.

³ Omit the *akshara kri* which perhaps has been struck out already in the original.

⁴ Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihēdī, Śankham bhadr-dāsam, Sarvām-
stām-bhāvinaḥ, Bahubhir=vasudhā, Svānam=ekam, Taddādam sahasrēya, Sva-dattām para-dattām ca,
Shashtim varsha-sahasrāni, Vāri-Mādhava-aranyēshu; Yān-tha dattāni, and Vdt-Abhra-vibhramam=idam vasudh-
dāhipat yam.*

⁵ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to D., omits the words *advapati* . . . *Vāchaspati* in ll. 13-14 of A.

⁶ This sign of punctuation is superfluous; read *vijayya*.

⁷ Originally *lāyāmmachōhka* was engraved, but the sign of *anuvāya* has been struck out.

⁸ This word was originally omitted, and has been inserted afterwards.

⁹ Read *mantri-pu*.

- 14 purushāna(n=)samājñāpayati vò(bò)va(dha)yaty=ādiss(śa)ti cha ||¹ yathā
viditam=astu bhavatām yath=òparilikhita-grāmah sa-jala-sthalah sa-lòha-lavan-
ākarah sa-madhāka-chūta-vana-
- 15 vātikā-vitapa-trīna-yūti-gòchāra-paryatta(nta)h sa-gartt-òsharah s-òrddh[v*]-ādhaḥ
s[v*]a-simā-paryantas=chatur-āghātha(ṭa)-visu(śu)ddhaḥ pañcha[sa]ptatyadhika-
sa(śa)t-aikādasa(śa)-samvatsarē Māghē māsi pū[rṇṇi]-²
- 16 māsyām Sōma-dinē ankataḥ³ samvat 1175 Māgha-sudi 15 Sōma-dinē
śrīmad-Vārānasyām Gaṅgāyām vidhivat=snātvā mantra-dēva-muni-manuja-bhūta-
pitri-ga[pām]s=tarppayitvā timira-
- 17 patala-pātana-ṭeṭu-mahasam=Ushparòchisham=upasthāy=Aushadh ipati-sa(śa)kala-
sē(śē)kharām samabhyarchchya tribhuvana-trātur=Vāsudēvasya pūjā[m vidhā]ya
prachura-pāyasēna havishā havirbhujām hutvā
- 18 mātāpitròr=ātmanas=cha puṇya-yasò-bhivṛddhayē asmābhiḥ⁴ Vam(bam)dhulasya⁵
gòtrāya Vam(bam)dhula-Aghamarshaha-Visvā(śvā)mitra-tripra[varā]ya Vājasanēya-
sā(śā)khinē dikshita-śrī-Parāsa-pautrāya⁶
- 19 dikshita-śrī-Vilbā-putrāya puròhita-śrī-Jāgūkāya⁷ sarmanē vrā(brā)hmanāya
gòkarṇa-kusa(śa)latā-pūta-karatal-òdaka-pūrvvam=ā-chamdr-ārkkam yāvach-
chhāsanikṛitya pra[datta] iti matvā ya-
- 20 thādīyamāna-bhāgabhogakara-pravaṇikara-prabhṛiti-samast-ādāyān dāsyatha || chha ||
Bhavanti ch=ātra ślòkāḥ ||⁸
- 24 Likhita[m] karānika-thakkura-śrī-Sahadēvēna | Si(śi)vam=astu ||
Ma[m]galam=mahā-śrīḥ || chha ||

F.—PLATE OF GÓVINDACHANDRA AND HIS QUEEN NAYANAKĒLIDĒVĪ,
OF [VIKRAMA]-JAMVAT 1176.

This also is a single plate, which measures about 1' 3" broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{5}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nāgarī,⁹ and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; the signs for *kh* and *sh* are several times confounded; and the word *āmra* is written *āmura*, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapāla and Góvindachandra, published in the *Indian Antiquary*, Vol. XVIII. p. 15 ff.

This also is an inscription of the *Paramabhāṭāraka Mahārājādhirāja Paramēśvara Góvindachandrādēva*, and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at *Khayarā*, on Sunday, the 15th of the dark half of *Jyāishṭha* of the year 1176 (given both in words and in decimal

¹ This sign of punctuation is superfluous.

² What is actually engraved, is *pá*, with the sign of the medial *á* after it, and *rṇṇa*; read *paúrṇṇa*.

³ Read =*ankataḥ*.

⁴ Read =*asmābhir*.

⁵ Read =*la-gòtrāya Bāndhal-Āgha*.

⁶ Compare above, B. I. 21.

⁷ Read =*Jāgútarmanē*; in the original the two *aksharas kāya* may have been struck out. Compare above, B. I. 21.

⁸ Here follow the six verses commencing *Bhūmim yah pratigrihanti, Śānkham bhadr-dānam, Sarodh-
ślām-bhūmih, Bahubhir=vasudhā, Shashṭim varsha-sakatrāni, and Yān=the dattāni*.

⁹ It may be mentioned that the writer's sign for *kh* is almost exactly like the sign for *gy*.

figures), on the occasion of a solar eclipse, his queen, the *Paṭṭamahādēvi Mahārājñī Nayanakēlidēvi*, endowed with all royal prerogatives, after bathing in the Ganges, with his consent gave the village of Daravali in (the) *Kō[ṭhō]takōṭiāvarahōtta[ra]* (district) to the *Purōhita Jāgūsarman*, who is described here exactly as in the inscriptions B. and E.—The taxes specified (in lines 20 and 21) are the *bhāgabhogakara*, *pravānikara*, *turushkadāṇḍa* and *kumaragadiānaka*. The grant was written by the *Ṭhakkura Gāgūka*.

The date corresponds, for the *Chaitrādi* Vikrama-Samvat 1176 expired and the *pūrṇimānta* Jyāishṭha, to Sunday, the 11th May A.D. 1119, when there was a solar eclipse which was visible in India, 8 h. 42 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 10 ¹śrīmad-Gōvindachandradē-
- 11 vō vijayi ||² Kō[ṭhō]takōṭiāvarahōtta[ré?] Daravali-grāma-nivāsīnō nikhila-
janapadān=upagatān=api cha rāja-rājñī-yuvarāja-mātri-purōhita-pratā(tī)hāra-
sēnāpati-bhāmāgā-
- 12 rik-ākshapaṭalika-bbishag-naimittik-āntahpurika-dāta-karituragapattanā[kar a *] s t h ā n a-
gōkulādhikāri-purushān=samājñāpayaty=ādīsati vō(bō)dhayati cha ³
- yath=āstu vō vidit=aichā(va) tāvad=iyam=anitya-
- 13 tā jagataḥ katipayadivas-āvalōkaramañiyā Madhusā(mā)sa-kṛi(ku)sumasampad=iva
sapatā⁴ satata-gatvaram giri-kāṭaka-vāsi⁵ nām=āyur=āpāta-ma[dh]juvā(rā)s=tilakhalā⁶
iva vishaya-bhōgāḥ | sudasadā.⁷
- 14 valōkana-padāpmakhani vēsyā(śyā)-mukhān=iva durupavā(chā)rti=indriyāni | tad=
idam=asmābhir=api sakala-sāsv(str)-āvisa[m]vādinibhiḥ prāmānikam(kī)bhīḥ
smṛitibhir=ananta-phala-bhōga-bhājanam bhūmi-
- 15 dānam=iti jāta-niśva(scha)yair=uparilikhitō=yam grāmah sa-jala-sthalah [sa]-lōha-
lavaṇ-ākaraḥ sa-[mat*]sy-ākaraḥ sa-gartt-ōkha(sha)rah ⁸s-ām vra-madhūka-vana-
vāṭikā-viṭapa-tṛiṇa-yōti-gōchāra-paryantaḥ s-ō-
- 16 rddh[v*]-ādhaś=chatur-āghāṭa-viśuddhaḥ s[v*]a-sīmā-paryantaḥ shatsaptatyadhika
[é]khādaśa-sata-sa[m*]vatsarē Jyē(jyai)shṭha-māsē krishna-pakshē
panchadaśyām tithau Ravi-dinē śhkē-pi samvat 1176 Jyē(jyai)shṭha-vadi
15 Ravau⁹ śdy=ēha Khaya-
- 17 rā-samāvāyē(sē) Rāhu-grastē divākarē Ga[m*]gāyām snātvā vidhē(dhi)van=
ma[m]tra-dēva-manuja-bhūta-manapidas=¹⁰tarppayitvā timira-pa[ṭa]la-pāṭana-pāṭa-
mahasam=Ushnarōchisham=upasthāy=O(an)shadhīsa-sa(sā)kala-sēsha(kha)ram sama-
- 18 bhayarchya tribhucha(va)na-trātor=Vvāsuchē(dē)vasya pūjām vidhāya pāyasēna
havi[rbh]aja[m] hutvā mātāpitrōr=ātmanāś=cha puṇya-yasō(śō)-bhiv[ri]d[dh]ayē
samastarājaparakshi(kri)yōpēta-sarvvālanākāravibhūshita-paṭṭamahādēvi-ma-

¹ Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to E., omits the words *śivapati* . . . *Vāchaspati* in ll. 13-14 of A.

² This sign of punctuation is superfluous.

³ This sign of punctuation is superfluous. For the following passage compare *Ind. Ant.* Vol. XVIII. p. 16.

l. 13 ff.

⁴ Read *sampat* 1.

⁵ Read *-vāri* (?).

⁶ Read *-tilakand* (?).

⁷ Read *sad-asad-avalōkana-pardānmukhāyī*.

⁸ Read *s-āmra*.

⁹ Read *Ravdu=ady=ēha*.

¹⁰ Read *-pitri-gaṭīna* (?).

- 19 hārājñī-śrī-Nayanakēlidēvyā śma[ts]ammatyā Vam(bam)dhula-gōtrāya
 Vam(bam)dhul-Āghamarya(rsha)na-[Viśvāmitra-²]tripravarāya Vājasanēya-sā(sā)khinē
 dīkshita-Purāsa-pantṛāya dīkshita-Vilhā-putrāya purōhita-śrī-Jāgñ[sa]rma-
- 20 nē vrā(brā)hmalā(nā)ya gōkarṇṇa-kuśalātā-pūta-karatal-ōdaka-pūrvvam=ā-chandr-
 ārkam yāvat¹ śāsanikṛitya pradattā³ | matvā yathādīyamāna-bhāgabhōgakara-
 pravaṇikara-turnahkadanda-ku-
- 21 maragadiānaka-prabhṛiti-samasta-dāga⁴ dāsvāthati || chha || Bhavanti ch-ātra
 paurāṇikā ślākā⁵ ||⁶
- 27 Maṅgalam mahā-śrī[h*] || Thakkura-śrī-Gāgūka
 likhitam nrip-ājūyā ||⁷

G.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SĀMVAT 1176.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between ⅙" and ⅜". The characters are Nāgarī, and the language is Sanskrit.—As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Gōvindachandradēva*,⁸ who records that, on Wednesday, the 9th of the bright half of Kārttika of the year 1176 (given both in words and in decimal figures⁹), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Saru[gā?]ra (district) to the *Mahāpurūhita Jāgūsarman*,⁸ son of the *Dīkshita Vilhā*, and son's son of the *Dīkshita Purushōttama*.—The taxes specified (in line 20) are the *bhāgabhōgakara* and *pravaṇikara*. The grant professes to have been written (like F. and H.) by the *Thakkura Gāgūka*.

The date is irregular; for, the 9th *tithi* of the bright half of Kārttika⁹ of Vikrama-Sāmvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Sāmvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Sāmvat 1177 and 1178 expired.

H.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SĀMVAT 1178.

This also is a single plate, which measures about 1' 4½" broad by 1' ¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between ⅙" and ⅜"

¹ Read *yāvach=chāḍ*.

² Read *titō matvā*.

³ Read *st-ādīyān=ādīyath=ṭi*.

⁴ Read *ka-ślākā*.

⁵ Here follow the ten verses commencing *Bhāmim yaḥ pratigrihṇāti, Śaṅkham bhady-ānanam, Sarvān-śtān=bhāvinam, Bahubhir=vasudhā, Gām=ekām, Tadāgānām sahasrēna, Sva-dattām para-dattām vā, Shashṭim varsha-sahasrāni, Na viśham viśham, and Vāt-dbhra-vidhramam=idam*.

⁶ The introductory part of the inscription omits the words *āvapati . . . Vachaspati* in li. 13-14 of A.

⁷ Line 15: *Shāṭaplatyadhika-sa(sa)t-ai-kādasā(sa)-sāmvatēre Kārttika-sudī navomyām anākatāḥ sāmvat 1176 Kārttika-sudī 9 Vu(bu)dhā*.

⁸ The original actually has *Jāgūkāya sarmanē*, but the two *akṣharas kāya* may have been struck out.

⁹ This is the *Kṛitayugādi*.

The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; *j* is occasionally used instead of *y*; and the word *śekhara* is written *sashara*, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the *Paramabhattāraka Mahārājādhirāja Paramēsvara Gōvindachandrādēva*, who records that, on Friday, the full-moon tithi of Śrāvāṇa of the year 1178 (given both in words and in decimal figures), after bathing at the *Kapālamōchana ghaṭṭa* at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors,¹ etc., he granted the village of *Sula[t]ēṇi* in (*the*) *Nēulasatāvīśikā* (*district*) to Vyāsa, son of the *Dīkshita* Vilhā and son's son of the *Dīkshita* Purāsa, a Brāhmaṇ of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarhana* and *Viśvāmītra*, and student of the *Vājasaneyā śākhā*.—The only tax specified (in line 17) is the *bhāgabhōgakara*. The grant was written by the *Karanika*, the *Thakkura Gōgūka*.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1178 expired, to Friday, the 21st July A.D. 1122, when the full-moon tithi of Śrāvāṇa ended 2 h. 54 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 9² śrīmad-G[ō]vindachandrādērā(vō) vijayī
 || chchha ||³ Nēula-
 10 satāvīśikā[y]āṁ⁴ Sula[t]ēṇi-grāma-nivāsīnō nikhila-jaṇapadān-upagatān-api cha
 rāja-rājñi-pu(ya)varā[ja*]-māntri-purā(rō)hi[ta*]⁵ sēnāpati-pratīhāra-bhām ḍ ā g ā r i k .
 āvja(ksha)patālikā(ka)⁶ bhīsha-
 11 g-naimittik-āntahpurika-dōta-karituragapattanākarasthānagōkulādhi k ā r i - p u r u s h ā n =
 ājñāvipayati⁷ vō(bō)dhayaty-ādīśati cha [i*] Vīditam=astu ta(bha)vatām yath=
 ōparīkhitā-grāna(mah) sa-jala-
 12 sthala[h*] sa-lā(lō)ha-lavaṇ-ākaraḥ sa-madhūka-chūta-va[na]-vātīkā-vīṭapa-tṛiṇa-yūti-
 gōchāra-parpa(rya)ntaḥ s-ōddhīrhaś=⁸chatur-āghāṭa-visu(śu)ddha[h*] sva-sīmā-
 pa[r*]yantaḥ⁹ | [a]śṭasaptatyādīk-aikāśasa(śa)-sa(śa)ta-samvatsarē
 13 Śrāvē(va)ṇa(nē) māsi su(śu)klā-pakshē paurṇamāsya[m*] tithau
 Su(śu)kra-dīnē śukātō-pi sa[m*]vat 1178 Śrāvāṇa-sudi 15 Su(śu)krē
 |¹⁰ śrīmad-Vārāṇasyām | Kapālamōva(cha)na-ghaṭṭa uttara-vāhīmāyām(nyāra)
 Gaṅgāyām snātvā vivi(dhi)va-
 14 n=māntra-dēva-muni-manuja-bhūta-pitri-gaṇāms-tarpayitvā timira-pātana(la)-pātana-
 patu-mahasam=Ushṇarōchisham=upasthāy=Aushadhipati-sa(śa)kala-sa(sē)sha(kha) r a m
 samabhyarochya tribhuvana-trātur=Vāsudēvasya [p]ūjām

¹ The original has (in line 15) *pitri-piṇḍa-yajñam nirvartya*.

² Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words *śvāpati . . . Vāśaspati* in ll. 13-14 of A.

³ These signs of punctuation are superfluous.

⁴ Perhaps this might be read *Sulabhēnt*.

⁵ The original has a vacant space where the *akshara ta* should have stood.

⁶ This correction seems to have been made already in the original.

⁷ Read *ājñāpayati*. After the *akshara ya* of the following word the original has two *kākapadas*, but nothing has been omitted here.

⁸ Read *s-ōddhīv-ādīśat*.

⁹ Read *śśō=shśa*.

¹⁰ This sign of punctuation and the next are superfluous.

- 15 vidhāya prachura-pātha(ya)sēna havishā |¹ hā(ha)va(vi)rbhujam hutrā(tvā)
pitri-pimda-yajñam nirvarttya mātāpitṛr=ātmanas=cha punya-ja(ya)sō(sō)-
vi(bhi)vṛiddhayā | Va(ha)ndhulasya² gōtrāya | Va(ha)ndhul-Āghamarshana-
Visvā(svā)mitra-trip[r³]ava-
- 16 rāya | Vājasaneyā-sā(sā)khinē dikshita-srī-Purāsa-pautrāya | ³dikshita-srī-Vilhā-
putrāya | vrā(brā)hmaṇa-srī-Vyāsāya⁴ | asmābhiḥ gōkarṇa-kuśalatā-pūta-
karatal-ōcha(da)ka-pūrvam=ā-chāndr-ā-
- 17 rkkam yāvach=chhāsanikṛitya pradattō matvā ⁵yathādīyamāna-bhāgabhogakara-
prabhṛiti-sarvv-ādāyān dāsyath=ēti || chchha || Bhavanti ch=ātra ślōkāh ||⁶
- 22 Likhitaṁ ch=ēdam karānika-ṭhakkura-srī-Gāgūkēn=ēti ||

I.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1184.

This also is a single plate, which measures about 1' 4" broad by 1' $\frac{5}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{11}{16}$ " in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between $\frac{1}{16}$ " and $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramésvara Gōvindachandradēva*,⁷ who records that, on the *Manvādi*, Friday, the full-moon tithi of Kārttika of the year 1184 (given both in words and in decimal figures⁸), after bathing in the Ganges at Benares, he granted the village of Rāri (P) in the Maḍavala (P) *pattalā*, together with its *pāṭakas*, to the *Mahāpurōhita* Jāgūsarman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purushōttama.—The taxes specified (in line 20) are the *bhāgabhogakara*, *pravaṇikara* and *kūṭaka*. The grant was written by the *Ṭhakkura Viśvarūpa*.

The date regularly corresponds, for Vikrama-Samvat 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon tithi of Kārttika, correctly called *Manvādi*.

J.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1190.

This also is a single plate, which measures about 1' 4 $\frac{1}{2}$ " broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{11}{16}$ " in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between $\frac{5}{16}$ " and $\frac{3}{8}$ ". The characters are Nāgarī,⁹ and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word *āmra* is written *āmura*, in line 15.

¹ All the signs of punctuation in ll. 15 and 16 are superfluous.

² Read °*la-gōtrāya*.

³ Between *dikshita* and *srī* the *akshara da* or *dē* was engraved, but it has been struck out.

⁴ Read °*sāy=asmābhir=*.

⁵ Originally *yathādīkshita* was engraved, but the *aksharas kshita* seem to have been struck out.

⁶ Here follow the seven verses commencing *Bhāmim yaḥ pratigrihṇāti, Śaṅkham bhadr-dānam, Bahubhir=vasudhā, Gām=ślōm, Sarvān=stān=bhāvinaḥ, Mama vānā-gatē kshyē, and Vāri-hṇēsho=aranyēshu*.

⁷ The introductory part of this inscription does contain the words *śivapati . . . Vāchaspati* in ll. 13-14 of A.

⁸ Line 15: *Chaturāśtyadhika-hat-aikādāsa-samvatsarē Kārttikē māsi śukla-pakṣē pūrṇi(ṛya)mā[⁹]yām Manvādi Śukra-din=ukt=pi samvat 1184 Kārttika-sudi 15 Śukrē*.

⁹ Here, as in F., the sign for *kā* is almost exactly like the sign for *gc*.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Saturday, the 3rd of the bright half of Bhādrapada of the year 1190 (given both in words and in decimal figures), after bathing at the Gōvinda-vāṭikā or 'Gōvinda-garden,' he granted the village of Umbari in the Rūdamauvayālisī pattalā to the Rāuta Jātēsarmaṇ, son of the Rāuta Tālhē, and son's son of the Ṭhakkura Ūhila, a Brāhmaṇ of the Gōbhila gōtra, whose three pravaraṣ were Gōbhila, Āṅgīrasa and Ambarīsha.—The taxes specified (in line 20) are the bhāgabhogakara, pravāṇikara and turushkadanḍa. The writer's name is not given.

The date regularly corresponds, for the *Chaitrādī* Vikrama-Samvat 1190 expired, to Saturday, the 5th August A.D. 1133, when the 3rd tithi of the bright half of Bhādrapada¹ ended 5 h. 27 m. after moon sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 12 ²śrīmad-Gōvindachandradēvō vijayī ||³ Rūdamauvayālisī-pattalāyām⁴ ||
Umva(mba)ri-grāma-nivāsīnō nikhila-jaṇapadān-upagatān-api cha rāja-rājū-
yavarāja-māntri-
- 13 purōhita-pratīhāra-sēnāpati-bhāṇḍāgarīk-ākṣhapataṣṭika-bhishag-naimittik-āntaḥ purika-
dūta-karituragapattanaḥ karasthānagōkulāvi(dhi)kāri-purushān-ājñā-
- 14 payati vō(bō)dhayaty=ādisati cha yathā viditam=astu bhavatām yath=ōparilikhita-
grāmaḥ sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-gartt-ōsharaḥ
sa-madhūk-ā-
- 15 mva(mra)-vana-vāṭikā-ṛiṭapa-ṭriṇa-yūti-gōchāra-paryantāḥ s-ā(ō)rdhva-ādhaḥ=chatur-
āghāṭa-visu(su)ddhaḥ sva-sīmā-paryantō navatyadhik-aikādaśa-śata-samvatsarē⁵
Bhādrapadē māsi su(su)kṣa-pakṣē
- 16 tritīyāyān-tithau Sa(sa)ni-dinē śukataḥ samvat⁶ 1190 Bhādrapada-sudi 3
Sa(sa)ṇau śrīmad-Gōvindavāṭikāyām snātvā vidhivan=mantra-dēva-muni-
manuja-bhūta-pitri-ga-
- 17 nāms=tarppayitvā timira-paṭala-pāṭana-paṭu-mahasam=Ushnarōchisham=upasthāy=
Aushadhipati-śakala-sē(sē)kharam samasva(bhya)rchchya tribhuvana-trātūr=
Vvāsudēvasya pūjām=vidhā.⁷
- 18 ya prachura-pāyasēna havishā havirbhujām hutvā mātāpitrōr=ātmanaśva(s=cha)
pulya(nya)-yasō-bhivṛiddhay[ē] śmābhir=ggōkarṇa-kusalatā-pāta-karatal-ōdaka-
pūrvam Gōbhila-
- 19 gōtrāya ||⁸ Gōbhila- | Āṅgīrasa- | Āmvarīsha-trīhpravarāya | ṭhakkura-
⁹śrī-Ūhila-pautrāya | rāuta-śrī-Tālhē-putrāya | rāuta-śrī-Jātēsa(sa)rmmanē
vrā(brā)hmaṇāya¹⁰
- 20 ā-chandr-ākkam yāvach=chhāsanīkṛitya pradattō matvā yathādiyamāna-
bhāgabhogakara-pravāṇikara-turushkadanḍa-prabhṛiti-sarvv-ādāyān=ājñāvidhēyib h ū y a
dā-
- 21 syath=ēti || ❀ || Bhavanti ch=ātra ślōkāḥ ||¹¹

¹ This is a *Manvādī*.

² Up to this, the text of this inscription is essentially like that of A.

³ This sign of punctuation is superfluous.

⁴ Read °lāyām=Umbari°.

⁵ Read -samvatsarē.

⁶ Read samvat.

⁷ Read pūjām vidhā.

⁸ The signs of punctuation in this line are superfluous. Read Gōbhil-Āṅgīras-Āmbarīsha-trīhpravarāya.

⁹ Read śry.

¹⁰ Read °ady=.

¹¹ Here follow the six verses commencing *Bhūmim yaḥ pratigrīhṣati, Śaṅkham bhadr-dānam, Sarvān-
lān=bhāvīnaḥ, Bahubhir=vasudhā, Gām=śkām, sud Taddānam sahasrāṇa.*

K.—PLATE OF GÓVINDACHANDRA OF [VIKRAMA-]SAMVAT 1198 [CURRENT].

This also is a single plate, which measures about 1' 3 $\frac{1}{2}$ " broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *śēshara*, in line 20.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1198 (given both in words and in decimal figures), on the day of the great queen Rālahadēvi, after bathing in the Ganges at the Avimukta *kshētra* of Benares, he granted the village of Laṅkāchaḍa in the Navagāma *pattalā* to the *Dikshita* Jāgūsarman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purushōtama, the donee of most of the preceding grants.—The taxes specified (in line 23) are the *bhāgabhogakara*, *hīraṇya* and *turushkadanḍa*. The grant was written by the *Thakkura* Vishṇu.

The great queen (*bṛihadrājñī*) Rālahadēvi was Gōvindachandra's mother; see *Ep. Ind.* Vol. II. p. 361, l. 23. She is called Rālahadēvi in line 19 of the grant of Gōvindachandra of the year 1181, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 115. Whether her 'day,' on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Samvat 1198 current and the *amānta* Phālguna, to Sunday, the 23rd February A.D. 1141, when the first *tithi* of the dark half ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The Navagāma *pattalā* is mentioned in the grant of Gōvindachandra of the year 1187, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 109.

EXTRACTS FROM THE TEXT.

- 13 ¹śrīmad-Gōvindachandradēvō vijayī ||² Navagāma-
pattalāyāma(m)³ || Laṅkāchaḍa-grāma-ni-
14 vāsīnō nikhila-janapadān-upagatān=api cha rāja-rājñī-yuvarāja-mamtri-purōhita-
pratīhāra-sēnāpati-bhāmḍāgārik-ākshapatālika-bhishag-nai-
15 mittik-āntahpurika-dḍta-karituragapattānākarasthānagōkulādīkārī-purushān=ājñāpa y a t i
vō(bō)dhayaty=ādīśati cha || Veditam=astu bhavatām
16 yath=ōparilikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavan-ākara[h*] sa-matsy-ākaraḥ
sa-madhūka-chūta-vana-vāṭikā-viṭapa-trīṇa-yūti-gōchara-paryantah s-ā(ō)-
17 ⁴ddhāmvaś=chatur-āghātā(ṭa)-visu(śu)ddhaḥ sva-sīmā-paryantah ||⁶ samvatsar-
aikādaśa-śat-āshtana[va*]tyadhikē⁵ Phālgunō māsi⁷ saita-pakshē
pretipadāyām tithau Ra-
18 vi-dinō⁸ bhavata 1198 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñī-Rālahadēvi-
divasō⁹ || ady=ēha śrīmad-Vārāpasyām¹⁰ Avimukta-kshētrē |
Ga[m*]gāyā[m*] snā-

¹ Up to this, the text of this inscription is essentially like that of A.

² This sign of punctuation is superfluous. ³ Read *īdyām Laṅkā*.

⁴ This sign of punctuation and all the others in ll. 18-21 are superfluous.

⁵ Read *māsy*.

⁶ Read *dāt-dicāt=dy*.

⁷ Read *dīn[=kātāh*] samvat 1198*.

⁸ Read *śyām=Avi*.

⁹ Read *rādhv-ādīśat*.

¹⁰ Read *śait=śā*.

- 19 tvā vivi(dbi)van=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=larppayitvā timira-
pātala-pātana-paṭn-mahasam=Ushṇarōchisham=upasthāy=Aushadhi-
20 pati-śakala-sô(śé)sha(kha)raim samabhya[r*]chya tribhuvana-trātur=Vāsudēvasya
pūjām vidhāya prachura-pāyasēna havishā havirbhujam hutvā mātāpitrōr=
ātma-
21 naś=cha punya-yaśō-bhivṛiddhayē gōkaruṇa-kuśalatā-pūta-karatal-ā(ō)daka-pūrvvam=
asmābhiḥ¹ | Vavula-gōtrāya Vam(bam)dhul-Āghamarshana-Visvā(śvā)mitra-
22 tripra[va*]chā(rā)ya dikshita-śrī-Purushōttama-pautrāya dikshita-śrī-Vilbā-putrāya
dikshita-śrī-Jāgūsaśa)rmmanā vrā(brā)hmanāy=ā-chamdr-ārkkam yāva-
23 t³ āsanikṛitya pradattō matvā yathādīyamāna-bhāgabhōgakara-hiranya-
turuṣkadanḍa-prabhṛiti-niyatānyat-ādāyān=ājñāvidhēy-
24 bhūya dāśā(aya)th=ēti ||⁴ || Bhavanti ch=ātra *pūrvva-ślōkāḥ ||⁵
29 Likhitam ch=ēdam *ṭhakura-śrī-Vipnu(shnu)n-
ēti ||

L.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1' 4" broad by 1' $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{4}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēvara Gōvīndachandrādēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1197 (given in decimal figures only⁷), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the *ghaṭṭa* of the holy god Vēdēśvara, at the *Avimukta kshētra* of Benares, he granted a village⁸ to the *Dikshita Jāgūsarman*, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the *bhāgabhōgakara*, *pravānikara*, *turuṣkadanḍa* and *kumaragadiyānaka* (!). The grant was written by the *Ṭhakura Dhādḥuka*.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Samvat 1197 expired = 1198 current.

M.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1200.

This also is a single plate, which measures about 1' 5" broad by 1' $\frac{2}{3}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{4}$ " in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{9}{16}$ ". The characters

¹ Read *bhīr=Bamdhula.

² Read ch=chhāsa.

³ Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

⁴ The expression *pūrvva-ślōkāḥ* (instead of *paurāṇika-ślōkāḥ* or *puṇya-ślōkāḥ*) we have also in the inscriptions Q. and R.

⁵ Here follow the seven verses commencing *Bhāmim yah pratigrihṇti, Śāṅkhām bhadr-dānam, Sarcān-śtān-bhādvinaḥ, Bahubhīr-vasudhā, Gām-śkām, Tadāgānām sahasraṇa, and Sva-dattām para-dattām vā*.

⁶ Read *ṭhakura*.

⁷ Line 15: *Samvat 1197 Phālguna-vadi 1 Eavan 1 tri(dri)hadrājūt-dicast ady=śha trimaḍ-Vārāṇasīyām Avimukta-kshētrē dēva-śrī-Vēdēśvara-ghaṭṭe Gaṅgāyām svādēv*.

⁸ The names of the *pattalā* and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Samala* (with its *pāśakas*).

are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *śēkhara*, in line 21, and *tri tri*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēsvara Gōvindsachandradēva* who records that, on Sunday, the full-moon tithi of Śrāvana of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kāila with its *pātakas* Vivamayūtā, Jamharimayūtā, Tihunāmayūtā, Dadaūamayūtā, Āmbāmayūtā, Savaramayūtā, Palasavali, Dunēndu, Chāchāpura and Pipalavalipi, in the Tēmishapachōttara *pattalā*, to the *Paṇḍita Mahārājāsārman*,¹ son of the *Mahāpurōhita Dikshita Jāgū*, and son's son of the *Dikshita Vīlha*, a Brāhmaṇ of the Bandhula *gōtra*, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmītra.— The taxes specified (in line 25) are the *bhāgabhogakara*, *pravāṇikara* and *hiraṇya*. The writer's name is not given.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1200 expired, to Sunday, the 16th July A.D. 1144, when the full-moon tithi of Śrāvana ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 14 ²śrīmad-Gōvindsachandradēvō vijayī ||³ Tēmishapachōttara-pattalāyām⁴ ||
Vivamay[ū]tā- | Jamharimayūtā- | Tihunāmapū(yū)tā- |
Dadaūamayūtā-⁵
- 15 Āmvā(mbā)mayūtā- | Savara[ma]pū(yū)tā- | Palasavali- | Dunēndu- |
Chāchāpura- | Pipalavalipibhiḥ pātakaiḥ saha Kāila-grāma-nivāsīnō nikhi-
16 la-janapadān=upagatān=api cha rāja-rājūi-yuvarāja-māmtri-purōhita-pratibhāra-
s[ē*]nāpati-bhāṇḍā[g]ārik-ākshapaṭalika-li(bhi)pa(sha)g-nai-
17 mittik-āntahpurika-dūta-karituragapattana-karasvā(sthā)nagōkulādhikāri- p u r u s h ā n =
ājūāpayati vō(bō)va(dha)yaty-ādīśati cha | Veditam=astu bha-
18 vatā[m*] |⁶ yath=ōparilikhita-grāmaḥ sa-jala-sa-svalah⁷ sa-lā(lō)ha-lavaṇ-ākaraḥ
sa-matsy-ākaraḥ sa-gartt-ōsharaḥ | sa-madhūka-chūta-vana-vāṭikā-tri-
19 na-yūti-gō[cha]ra-pa[r*]yantah s-ōrddh[v*]-āva(dha)ś=chatur-āghatā(ta)-
visu(su)dra(dāha)ḥ sva-simā-paryantah⁸ || dvādaśa-sa(śa)ta-samvatsar[ē*]
Brā(śrā)vaṇē māsi su(su)kla-pakshē pō(pau)[r*]ṇnamāsyā[m*]
20 tithau Ravi-dinē⁹ aṅk[ē*]-pī samvat¹⁰ || 1200 Śā(śrā)vaṇa-sudi 15 Ravā ||
avra(dy=ē)ha śrīmad-Vārāṇasyām¹¹ || Gaṅgāyām stā(snā)tvā vivi(dhi)van=
mantra-
- 21 dēva-muni-manuja-bhūta-[pi]tri-gaṇāms=tarppayitvā timira-paṭala-pāṭama(na)-paṭu-
mahasam=Ushnarōchīpa(sha)m=upaśthāy= Aushadhipati-sakala-sēsha(kha)-
22 ra[m*] sama[bhya]rchya tribhuvana-trātur=Vāsudēvasya pūjām vidhāya
prachura-pāyas[ē*]na havishā havirbhujām hutvā mātāpitrōr-ātmanaś=cha
punya-

¹ This was apparently a brother of the Praharājāsārman or Peharājāsārman, mentioned in the following grants.

² Up to this, the text of this inscription is essentially like that of A.

³ The signs of punctuation in this line and in the next are superfluous.

⁴ Read *lāyām*.

⁵ Read *yūtā*.

⁶ This sign of punctuation and all the others in ll. 18-24 are superfluous.

⁷ Read *dinē-akē*.

⁸ Read *sa-jala-sthalaḥ*.

⁹ Read *paryantō*.

¹⁰ Read *samvat*.

¹¹ Read *paṇḍitām*.

- 23 yaśô-bhivridhayê gâ(gô)karṇa-kuśalatâ-pûta-karatal-â(ô)daka-pûrvvam=asmâbhih¹ |
 Vavula-gôtrâya Vavul-Âghamapa(rsha)ṇa-Visvâ(śvâ)mitra-ṭri(tri)prava-
 24 râya | dikshita-śrî-Vilhâ-pautrâya mahâpurôhita-dikshita-śrî-Jâgû-putrâya pañçita-
 śrî-Mahârâjasarmanê vrâ(brâ)hmanây=â-chandr-ârka[r̥*]
 25 yâvat² sâsanîkritya pradattô matvâ • yathâdîyamâna-bhâgabhbâ(bhô)gakara-
 [pra]vanîkara-hivabhapa-³niyatâniyat-âdâyân=sarvvân=âjñâ-
 26 viva(dhê)yîbhûya dâsyath=êti ||⁴ || Bhavanti ch=âtra va(dha)rmm-ânusâsinah
 sl[ô]kâh ||⁵ : : : : : : : :
 : : : : : : : :

N.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-JSAMVAT 1211.

This also is a single plate, which measures about 1' 5" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{1}{8}$ " in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between $\frac{1}{4}$ and $\frac{5}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word *tâmrâ* is written *tâmra*, in line 26.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêscara Gôvindachandradêva*, who records that, on Tuesday, the 15th of the dark half of Bhâdrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gôulî in the *Kachchhôha pattalâ*, with its *pâṭakas*, to the *Râuta* Pâharâjasarman,⁶ son of the *Dikshita* Jâgû, and son's son of the *Dikshita* Vilhâ, a Brâhman of the *Bandhula gôtra*, whose three *pravara*s were *Bandhula*, *Aghamarshaṇa* and *Viśvâmitra*.—The taxes specified (in line 19) are the *bhâgabhbôgakara*, *pravanîkara*, *hiranya*, *turushkadanda* and *kumaragadiâṇaka*. The grant (*tâmrâ-paṭṭaka*) was written by *Śripati*.

The date regularly corresponds, for the *Chaitrâdî* Vikrama-Samvat 1211 expired and the *pûrnimânta* Bhâdrapada, to Tuesday, the 10th August A.D. 1154, when the 15th *tithi* of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The *Kachchhôha pattalâ* is also mentioned in the inscription U.

EXTRACTS FROM THE TEXT.

- 11 ?-śrîmad-Gôvindachandradêvô
 12 vijayî ||⁸ Kachchhôha-pattalâyâm⁹ | sapâṭaka-Gôulî-grâma-nivâsinô nikhila-
 janapadân=upagatân=api cha râja-râjñî-yuvarâja-mamtri-purôhita-pratihâra-sênâpati-
 13 bhâmçâgârik-âkshapaṭalika-bhishag-naimittik-ântahpurika-dûta-karituragapatta n â k a r a -
 sthânagôkulâdhikâri-purushân=âjñâpayaty=âdisa(śa)ti vô(bô)dhayati cha | Vidita-
 14 m=astu bhavatâm yath=ôparilikhita-grâmah sa-jala-sthala[h*] sa-lôha-lavan-
 âkara[h*] sa-parṇa-matsy-âkara[h*] sa-gartt-ôsharah sa-madhûka-chûta-vana-
 vâṭikâ-ṭriṇa-yûti-gôçhara-paryantah s-ô-

¹ Read *bhîr=Bandhula-gôtrâya Bandhul*.

² Read *yâvach=chhâsa*.

³ Read *hiranya*.

⁴ Here and after the word *slôkâh* || of this line there are ornamental stops, the centre part of which looks like the *akshara chha*.

⁵ Here follow the eight verses commencing *Bhûmim yah pratigrîhñati, Sarvân=stân=shâvinah, Bahubhîra-vasudhâ, Gâm=âkâm, Tadâgândâm sahasrêṇa, Sa-dattâm para-dattâm vâ, Shashṭim varsha-sahasrâṇi, und Vâs-dbhra-vibhramam=idam*.

⁶ This name is written quite clearly in the original. See below, U. l. 25.

⁷ Up to this, the text of this inscription is essentially like that of A.

⁸ The two signs of punctuation in this line are superfluous.

⁹ Read *Kachchhôha*.

- 15 rddh[^{v*}]-ô(â)dhas̄-chatur-âghâṭa-visu(ṣa)ddhaḥ sva-simâ-paryantaḥ ||¹ samvat²
1211 Bhâdrapada-vadi 15 Bhaumé³ | ady-êha śrīmad-Vārāṇasyām
Gaṅgâyām snâtvâ vidhivan=mantra-dêva-muni-manuja-bhûta-
- 16 pitri-gaṇâms=tarpayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushnarôchisham=upasthây-
Aushadhipati-śakala-sêkharâm samabhyarchya tribhuvanatrâtur=Vâsudêvasya pûjâm
vidhâya pra-
- 17 chura-pâsha(ya)sêna havishâ havirbhujâm hutvâ mâtâpitrôr=âtmanas=cha punya-
yaśô-bhivṛiddhayê |⁴ gôkarṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhiḥ⁵
Vam̄(bam̄)dhula-gôtrâya | Vam̄(bam̄)-
- 18 dhul-Âghamarshana-Viśvâmitra-trihpravarâya⁶ | dikshita-śrī-Vilhâ-pautrâya |
dikshita-śrī-Jâgû-putrâya | râuta-śrī-Paharâjasa(ṣa)rmmanê vrâ(brâ)hmanâya⁷ |
â-cham̄dr-ârkkam̄ yâvach=chhâsa(sa)nî-
- 19 kṛitpa(tya) pradattô matvâ yathâdīyamâna-bhâgabhôgakara-pravanikara-hiranya-
turushkadam̄ḍa-kumaragadiâṇaka-prabhṛiti-niyatâṣṇiyat-âdâyân-âyâ(jnâ)vidhi(dhê)yi-
bhûya dâsya-
- 20 tha iti⁸ || chha || Bhavanti ch=âtra paurâṇikâḥ ślôkâḥ ||⁹
- 26 Likhitam̄ ch=êdam̄ tâmvra-paṭṭakam̄¹⁰ śrī-Sripatinâ
iti¹¹ ||¹² || chha ||

O.— PLATE OF VIJAYACHANDRA AND THE YUVARÂJA JAYACHCHANDRA
OF [VIKRAMA-]SAMVAT 1224.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two *aksharas* (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between ¼ and ⅙". The characters are Nâgarî, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.— The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gôvindachandra, while verses 10 and 11, which eulogize Gôvindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachchandra;¹³ and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the Yuvarâja Jayachchandra.

The inscription is one of the *Paramabhâṭâraka Mahârâjâdhirâja Paramêsvara Vijayachandradêva*, the successor of the *P.M.P. Gôvindachandradêva*, who was the successor

¹ The two signs of punctuation in this line are superfluous.

² Read *samvat*.

⁴ The signs of punctuation in ll. 17 and 18 are superfluous.

⁵ Read *ôbhîr*.

⁷ Read *ndâ=d*.

⁹ Here follow the eleven verses commencing *Bhâmim yah pratigrîhñati, Śankham bhadr-dsanam, Sarvân-ditân=bhâdvinaḥ, Bahubhîr=vasudhâ, Gâm=ekâm, Tadâgânâm sohasrêṇa, Sva-dattâm para-dattâm vâ, Phâlâ-kṛishâm mahîm dadydt, Shashîm varsha-sahasrâṇi, Vâri-hînsîho=aranyêṣu, and Na visham visham.*

¹⁰ Read *tâmra*.

¹² Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

¹³ See *Ind. Ant.* Vol. XV. pp. 7 and 11, and Vol. XVIII. p. 139.

³ Read *Bhaumê=dy*.

⁶ Read *-tripra*.

⁸ Read *th=ṣti*.

¹¹ Read *tin=ṣti*.

of the P.M.P. Madanapâladêva, who again was the successor of the P.M.P. Chandradêva, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).' The king records in it that, with his consent, the Mahârâjaputra (or Mahârâja's son) Jayachchandradêva, installed in the dignity of Yuvarâja and endowed with all royal prerogatives, on Sunday, the tenth tithi of the bright half of the month Âshâdha of the year 1224 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god Kṛishṇa (Viṣṇu), after bathing in the Ganges at Benares, and in the presence of the god Âdikêśava (Viṣṇu), granted the village of Haripura in the Jîāvai pattalâ to the preceptor of the performance of the Vaishṇava worship, the Mahâpurôhita Praharâjasarman, son of the Mahâpurôhita Dîkshita Jâgû, son's son of the Dîkshita Vilhâ, and son of the son's son of the Dîkshita Purâsa, a Brâhman of the Bandhula gôtra, whose three pravaras were Bandhula, Aghamarshana and Viśvâmitra.—The taxes specified here (in lines 22 and 23) are the bhâgabhógakara, pravânikara, jâtakara, gôkara, turushkadanda and kumaragadiânaka. The grant was written by the Thakkura Kusumapâla.

The date regularly corresponds, for the Kârttikâdi Vikrama-Saivvat 1224 expired, to Sunday, the 16th June A.D. 1168, when the 10th tithi of the bright half of Âshâdha¹ ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The Jîāvai pattalâ apparently is the Jîāvati pattalâ of two inscriptions of the Mahârâjaputra Gôvindachandra of the years 1161 and 1162, *Ind. Ant.* Vol. XIV. p. 103, l. 10, and *Ep. Ind.* Vol. II. p. 360, l. 8.²

EXTRACTS FROM THE TEXT.

- 1 ³Akumthôtkaṁṭha-Vaikumtha-kamka(tha)thi(pi)tha-luṭhat-karah | samrambhaḥ surat-ârambhê sa Śriyaḥ śrêyasê-stu vaḥ || [1*] ⁴[Â]bhi(sî)d=Asi(sî)tadyuti-varṁsa-jâta-[kshṁ]âpâla-mâlâsu divam gatâsu | sâkshâd=Vivasvân=iva
- 2 [bhû]ri-dhâmnâ nâmnâ Yasôvigraha ity=udârah || [2*] ⁵Tat-[su]tô=bhûn=Mahicham[dra]ś=cha[m]dra-dhâma-nibham nijam [i*] yên=âpara[m=a]kva(kû)pâra-pârê vyâ[pâ*]ritam bha(ya)saḥ || [3*] ⁶Tasy=âbhût=tanayô nay-ai[ka]-rasikaḥ krîpathi-⁷
- 3 shan-mamḍalô vi[dhva]st-ôdya(ddha)ta-vîra-yôdha-timira[h*] śri-Chandradêvô nripaḥ | yên=ôdâratara-pratâ[pa*]-sa(sa)mit-âśêsha-prajôpadravam śrimad-Gâdhipur-âdhigâ(râ)jyam-asamam dôr-vikramên=âritam || [4*] Tirthânî⁸ Kâ-
- 4 śi-Kusik-Â(ô)ttarakôśal-[Êm*]drasthâ[ni]yakâni paripâlayat=âvi(dhi)gamyâ [j*] hêm=âtma-tulyam=aniśâm(śam) dadatâ dvi[j]ê*]bhyô yên=âmkitâ vabhu(su)manî(tî) sa(sa)tasalu(s=tu)lâbbih || [5*]⁹
- 5 Tasy=âtmajà(jô) Madanapâla iti kshiti[m]dra-chôḍâma[ni*]r=vvijayatê nija-gôtra-chandrah | yasy=â[bh]ishêka-kalas-ôllasitaih payôbbih [pra]kshâlitam [ka]li-rajah-pâṭalam dharitryâḥ || [6*] ¹⁰Yas[y*]=â-
- 6 sîd=vijaya-prayâna-samay[ê] turg-âchal-ôchchai[ś-cha]lan-mâdyat-kumbhi-pada-[kra]m-â[sa]ma-bhara-bhra[śya]n-mahimamḍalô | chûdâratna-vibhinna-tâlu-ma(ga)lita-styân-âsrig-udbhâsitah Śêshah ¹¹pêsha-vasâd=iva [ksha]-

¹ This is a *Manodâi*; on the following day was the *Viṣṇusayan-ôtsava*.

² The village *Haripura* may possibly be identical with *Viṣṇupura*, mentioned in line 6 of the second inscription, referred to above.

³ Metre: Ślôka (Anushtubh).

⁴ Metre: Ślôka (Anushtubh).

⁵ Read *krânta-dvi*.

⁶ After this, at the end of this line, the original has *Ta(na) katha* —, the commencement of verse 9; but these *aksharas* appear to have been struck out again.

⁷ Metre: Śârdûlavikrîḍita.

⁸ Metre: Indravajrâ.

⁹ Metre: Śârdûlavikrîḍita.

¹⁰ Metre of verses 5 and 6: Vasantatilakâ.

¹¹ Read *śaiśha*.

- 7 nam=asâ(sau) krôḍ[ċ*] nilin-ânanah || [7*] ¹Ta[sm]âd=ajâyapa(ta) nij-âyata-
vâ(bâ)hvalli-vam(bam)dh-âva[ru]ddha-nava-râjyagajô narê[m]drah | sâm[dr]-
âmrita-drava-murâm(châm) prabhavô gavâm yô Gôvimdachamdra iti
cha[m*]dra iv=âmvu(bu)râsah(sêh) || [8*]
- 8 [Na]² katham=apy=alabbamta ³talâkumâms=tisripu(sbu) dikshu gajân=a[tha]
Vaj[r*]ipah | [ka]kubhi babhrmur=Abhramuvallabha-pratibhatâ iva ya[sya]
ghatâ-gajâh || [9*] [A]jani⁴ Vijayachandrô nâma tasmân=nar[ê*]mdra[h*]
surapa-
- 9 tir=iva bhôbhrit-paksha-vichchêda-dakshah | bhuvana-dalana-hêlâ-harmya-Hammira-
nâri-nayana-jalada-dhâ[r]â-sâmta-bhûlôka-tâshah(pah) || [10*]
⁵Yasmim[ê=cha]laty=udadhinêmi-mahî-jâyâya mâdyat-karimdra-guru-bhâra-ni-
- 10 pithi(di)t=êva [l*] yâti Tta(pra)jâpati-padam sâraṇ-ârthini [bh]s=tvâ[m*]gat-
turaṅga-nivah-â(ô)ttha-rajâs-chhalêna || [11*] Sô-yam samasta-râja-la(cha)kra-
sams[ê*]dhi(vi)na(ta)-charanah | Sa va(cha) paramabhatâraka-mahârâjâdhi-
- 11 râja-param[ê*]svara-paramamâh[ê*]s[v*]ara-nijabhuj[ô]pârjita-Kanyaku[vj]â(bjâ)]dhipa-
tya-sriChamdrad[ê*]va-pâdânudhyâta-parama bh a t t â r a k a - m a h â r â j â d h i r â j a -
paramêsvara-paramamâh[ê*]s[v*]ara-sri[Ma]danapâladêva-
- 12 pâdânudhyâta-paramabhatâraka-mahârâjâdhirâja-paramêsvara-paramamâh[ê*]svara-
âsvadha(pa)tigajapatinarapatirâjatrâyâdhipati-vividhavidyâvichâraVâchaspati-sriGôvim-
dachamdradêva-
- 13 pâdânudhyâta-paramabhatâraka-mahârâjâdhirâja-paramêsvara-paramamâh[ê*]svara-
âsvapatigajapatinarapatirâjatrâyâdhipati-vividhavidyâdhi(vi)châraVâchaspati-sri m a d -
Vijayachamdra-
- 14 dêvâ(vô) vijayî ||⁶ Jîsvai-pattalâyâm | Haripura-grâma-ni[vâ]sinâ(nô)
nishi(khi)la-janapadân=upagâtân=api cha râja-râ[jñi]-mantri-purôhita-pratihâra-
sênâpati-[bhâṇḍâ]-
- 15 gâri[k]-âkshapatika-bhishaka(g)-naimittik-âmthapuri[ka]-[dû]ta-karituragapattanâkara-
sthânagôkulâdhikâri-puru[shâ]n=â[jñâ]payati vô(bô)dhayati(ty)=âdisati [cha] yathâ
- 16 ⁷vidivay=astu bhavatâm va(ya)s(th)=ôpari[li]khita-grâmah sa-jala-[sthala]h sa-
[lôha]-laval(n)-âkaraḥ sa-gartt-ôya(sha)rah | [sa]-matsy-âkaraḥ s-âmvrâ(mra)-
[madhûka]h⁸ pi(vi)tapâ-[vâ]ti[kâ]-sahitah⁹ |
- 17 tîpa-dâ(yû)ti-gôchara-pa[r]yantah s-â(ô)rdhv-âdhas=chatur-âghâta-visu(su)ddhah
[sva-sî]mâ-paryantah¹⁰ | [cha]turvvi[m]satyadhi[ka]-[dvâ]dasasa(sa)ta
sa[m]va[tsa]rê s[m]kê-pi sam 1224 [Â]shâdha-nâ(mâ)sa(si) [sukla?]-
pa[kshê]¹¹ dasamyâm
- 18 [ti]thau Bavi-dinê s[dy=ê]ha srimad-[Vâ]rânasy[âm*] Gaṅgâyâ[m*] snâtvâ
d[ê*]va-sri(âry)-Âdikêśava-sannidhan vidhivan=mantra-dê[va]-muni-manuja-bhûta-
p[i*]tî-gaṇâm[s=ta]rppayitvâ timira-pâṭala-pâtana-paṭu-
- 19 mahasam=Ushnarâ(rô)vi(chi)sham=upa[sth]ây=Aushadhipati-śakala-lê(sê)shâ (k h a) r a m
samabhyarqya trivu(bhu)vana-trâtur=[bha]gavataḥ Kṛishṇasya pûjâm
vidhâya¹² pa(ê)tasy-aiva dikshâ-grahana-prastâkê(vê) mâtâpitrôr=âtmanâs=cha
pu-

¹ Metre: Vasantatilakâ.² Metre: Drutavilambita.³ Read *vapa-kshamâms*.⁴ Metre: Mâlini.— Of the following six inscriptions, P. and U. read *Hametra*, and Q. and R. *Hametra*; and instead of *sâmta* P., S., T. and U. have *dhauta*, and Q. and R. *dâuta*.⁵ Metre: Vasantatilakâ.— Instead of *jâyâya* P., S., T. and U. have *jâydrtham*.⁶ This sign of punctuation and all the others up to line 23 are superfluous.⁷ Read *viditam*.⁸ Read *kâ-vi*.⁹ Read *tas=tye*.¹⁰ Read *nat=châ*.¹¹ I believe *sukla* to be the intended reading, but in the original the sign of the first *akshara* is really no letter at all, and the second *akshara* looks somewhat like *plâ*.¹² Read *dhâya=aita*.

- 20 nya-yaśô-dhi(bhi)vridhdhayê Sma[t-sa]mmatyâ samastarâjaprakriy[ô]pêta-
râ(yau)va[râ]jyâbhishi[kta]-magha(hâ)râjaputra-śrî-Jaya[chcha]ndrad[ê*]v[ê*]na
gôkarṇṇa-[ku]śalatâ-pûta-karatal-ôdaka-pû[rvva]m-â-
- 21 [chamdr-ârkaṁ] pâ(yâ)vata(t)¹ Vam(bam)dhula-gôtrâya | Va(bam)dhula.² |
[A]ghamarshaṇa-Visâ(śvâ)mi[tra]-trihpravârâya³ | dikshita-Purâsa-[pra]pantrâya |
dikshi[ta*]-Vihâ-pautrâya | mala(hâ)purâ(rô)hita-di[kshita]-śrî-Jâgû-pntrâya |
Vaishnava-
- 22 [pû]jâvidhi-[gu]ravê | mahâpurô[hi]ta-śrî-Prabarâjasa(śar)map[ê]
vrâ(brâ)hmanâshâ(ya) śâsanîkri[tya] shra(pra)dattâ(ttô) matvâ
shu(ya)thâdi[ya]ga(mâ)dhî(na)-[bhâgabhô]gakara-[pra]vaṇikara-ja(jâ)la(ta)kara-
gôkara-turushka-
- 23 [dam]ḍa-ka(ku)mâ(ma)ragadiâṇak-âdi-samae[t*]a-niyatâni[ya]t-âdâyân=â[jñâ]vidh[ê*]yî-
[bhûya] dasyath=[ê*]ti || Sa(bha)va[m*]ti ch=âtra dhag(xm)-ânusam(śâ)sinah
p[au]rânika-śl[ô]kâh |⁴
- 31 Liśvi(khi)tam=idam⁵ bṛhakuva-śrî-Kusumapâlêna
pramânam=ivi(ti) ||⁶

P.— PLATE OF JAYACHANDRA OF [VIKRAMA]-SAMVAT 1226.

This also is a single plate, which measures about 1' 6 $\frac{1}{2}$ " broad by 1' 2 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about $\frac{3}{16}$ " in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about $\frac{1}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental.—As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words -*śrîmaj-Jayachandradêvô vijayî*, is really identical with the corresponding portion of the inscriptions of Jayachandra published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benedictive and imprecatory verses of these inscriptions.

This inscription is one of the *Paramabhaktâraka Mahârâjâdhirâja Paramêtvâra Jayachandradêva* (the successor of the *P. M. P. Vijayachandradêva*, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month *Âshâḍha* of the year 1226 (given both in words and in decimal figures), while encamped at the village of *Vadaviha*, after performing the *mantra-sânâ*¹ at (his) inauguration, he granted the village of *Ôsia* in the *Bṛihadgrihokamisâra pattalâ* to (his) the king's religious preceptor, the *Mahâpurôhita Prahlâdasarman*, son of the *Dikshita Mahâpurôhita Jâgû*, and son's son of the *Dikshita Vêdasarman*, a *Brâhmaṇ* of the *Bandhula gôtra*, whose three *pravara*s were *Bandhula*, *Aghamarshaṇa* and *Viśvâmitra*, and student of the *Yajurvêda*.—The taxes specified (in line 27) are the *bhâgabhôgakara* and *pravaṇikara*. The grant (*tâmra-paṭṭaka*) was written by the *Mahâkshapatalika*, the *Thakkura Śrîpati*.—The donee of this grant, *Prahlâdasarman*, clearly is the *Praharâjasarman* or *Paharâjasarman* of other grants, and his grandfather *Vêdasarman* is the *Vihâ*, so often mentioned before.

¹ Read *yâvad=Sam*°.

² Read °*dhul-Agla*°.

³ Read *-tripra*°.

⁴ Here follow the twelve verses commencing *Bhômim yaḥ pratigrihânti, Śaukham bhadr-dânam, Shastim carsha-sahasrâni, Śva-dattâm para-dattâm va, Gâm-êkâm, Tadâgândm sahasrâṇa, Na viṣam viṣam, Pârî-ksâko-araṇyêshu, Yân-tha dattâni, Vâi-âbhra-viṣhrmam-idam, Sarvân-êtan-bhômim, and Bahubhir-vasudhâ bhuktâ.*

⁵ Read *thakkura*°.

⁶ After this there is a small representation of a conch-shell.

⁷ i.e. after repeating the prayers used at ablution, without the actual bath; compare the *Viṣṇu-purâṇa* translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th *tithi* of the bright half of Āshāḍha ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.¹

EXTRACTS FROM THE TEXT.

- 18² śrīmaj-Jayachchandra-
 19 vō vijayi || ||³ Vri(bri)hadgrīhōkamisāra-pattalāyām⁴ | Ōsia-grāma-nivāsini
 nikhila-janapadān-upagatān=api cha rāja-rājñi-yuvarāja-māntri-purōhita-prātihāra-
 20 sēnāpati-bhāndāgarik-ākshapatālika-bhishag-naimittik-āntaḥpurika-dūta-karituragapattanākara-
 sthānagōkulādihikāri-purnushān-ājñāpayati vō(bō)dha[ya*]ty=ādīsati cha [i*]
 Vidi-
 21 tam=astu bhavatām yath-ōparilikhita-grāmaḥ sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ
 sa-matsy-ākaraḥ sa-gartt-ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmra-vana-
 vātikā-vitapa-
 22 trīpa-yūti-gōchāra-paryantaḥ s-ōrdh[v*]-ādhas=chatur-āghāṭa-viśuddhaḥ sva-sīmā-
 paryantaḥ samvatsarāṇām shadvim(ḍvim)sa(sa)ty-adhikēshu dvādasasa(sa)-
 śatēshu(shv=)Āshāḍhē māsi śukla-pakshē shashṭhyām tithau Ravi-dinē⁵
 23 aṅkatō=pi⁶ samvat 1226 Āshāḍha-sudi 6 Ravau(vāv=)ady=ēha śrī-
 Vāḍaviha-grāma-samāvāsita-vijayakāṭakē⁷ abhishekē māntra-snānēna snātvā
 vidhivan=māntra-dēva-muni-manuja-bhūta-pitri-
 24 gaṇāns=tarppayivā timira-pātala-pātana-pāṭu-mahasam=Ushparōchisham=upasthāy=
 Aushadhipati-śakala-sēkharaṁ samabhyarochya tribhuvana-trātur=Vāsudēvasya
 pūjām vidhāya prachura-pāyase-
 25 na havishā havirbhujām [h]utvā mātāpitrōr=ātmanas=va(cha) puṇya-yaśō-
 bhivridhdhayē⁸ asmābhiy=ggōkarṇṇa-kūsalatā-pūta-karatal-ōdaka-pūrvvakam
 Vam(bam)dhula-gōtrāya Vam(bam)dhula-⁹Aghamarshaṇa-Visvā(śvā)-
 26 mitr=ēti tri-pravarāya dikshita-śrī-Chē(vē)daśarmma-pautrāya dikshita-
 mahāpurōhita-śrī-Jāgū-putrāya Yajurveda-sā(sā)khinē rāja-guravē mahāpurōhita-
 śrī-Prahtā(hlā)daśarmmanē vrā(hrā)-
 27 hmanāya chaṁdr-ārkkam yāvach=chhāsanikṛitya pradattō matvā yathādīyamāna-
 bhāgabhogakara-pravaṇikara-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvid hē y i b h ō y a
 dasyath=ēti
 28 || || Bhavanti ch=ātra ślōkāḥ ||¹⁰
 34 Likhitam ch=ēdam tāmra-
 pattakam mahākshapatālika-ṭhakkura-śrī-Śrīpatibhir=iti || ||

Q.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1226.

This also is a single plate, which measures about 1' 7½" broad by 1' 2" high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about ¾" in diameter;

¹ With the name of the *pattalā* compare the name of the *pattalā* in C. I. 13.

² Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 14 the readings of the inscriptions P. to U. vary between *pratyāvrītā* and *pratyāvrītām*.

³ These signs of punctuation are superfluous.

⁴ Between *Ravi* and *dinē* the original has a sign of punctuation.

⁵ Read *śat-śā*.

⁶ Read *śat-samvat*.

⁷ Read *śat-Ōsia*.

⁸ Read *śat-samvat*.

⁹ Read *śat-Ōsia*.

¹⁰ Here follow the eleven verses commencing *Bhūmim yaḥ pratigrīhṇati, Śukham bhadr-āsanam, Gdm=skim, Vāri-bhadr-aranyāshu, Na visham visham, Sa-dattam para-dattam vā, Shukhīm varṣa-sahasrāṇi, Bahubhir=vasudhā, Taddānam sakasrēṇa, Yin-ka dattam, and Sarvān-ātān-bhātinaḥ*.

and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ and $\frac{1}{6}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *prakshālītām* is written *prakhyālītām*, in line 5, *āmra āmra*, in line 20, *yāti jāti*, in line 21, and *śekhara śekhara*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Jayachandradēva*, who records that, on Tuesday, the 7th tithi of the bright half (called *mahā-saptamī*) of the month Māgha of the year 1228 (given both in words and in decimal figures), after bathing on the *Manvantarādi* at the confluence of the rivers at Prayāga, in the presence of the god Gaṅgāditya, he granted the village of *Kusuphaṭā* in the *Mahasō pattalā*, with its *pāṭakas*, to the *Mahāpurōhita* Praharājaśarman, son of the *Mahāpurōhita* *Dikshita* Jāgū, and son's son of the *Dikshita* Vilhā, a Brāhman of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmītra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhāgabhōgakara*, *pravanīkara* and *hiranya*. The grant was written by the *Thakkura Śripati*.

The date is regular; for, the 7th tithi of the bright half of Māgha (usually called *ratha-saptamī*, and one of the *Manvādīs*) of Vikrama-Samvat 1228 expired ended 10 h. 38 m. after mean sunrise of Tuesday, the 4th January A.D. 1172.

As regards the localities, Prayāga is Allahābād, at the confluence of the Gaṅgā and Yamunā with the subterranean Sarasvatī, which appears to be denoted by the word *venī* of the text; the village granted and the *pattalā* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT.

- 18 ¹śrīmaj-Jayachandradēvō vijayī ||² Mahasō-pattalāyām³ ||
aspāṭaka-Kusuphaṭā-grāma-nivāsīnō nikhīla-
- 19 janapadān-upagatān-api cha rāja-rājūi-ruvarāja-māntri-purōhita-pratihāra-sēnāpati-
bhāṇḍāgārik-ākshapaṭalika-bhishag-naimittik-ān ta ḥ purika-d ū ta - karit ura ga -
pattanākaraśhānagōku-
- 20 lādhikāri-purushāu-ājūāpayati vō(bō)dhayaty=ādīśati oha [(*)] Vīditam=astu
bhavatām yath=ōparīkṣhita-grāmaḥ |⁴ sa-jala-sthalaḥ sa-lōha-lavan-ākaraḥ
sa-matsy-ākaraḥ ⁵s-āmra-madhūka-vi(va)na-
- 21 vāṭikā-viṭapa⁶-trīpa-jū(yū)ti-gōchara-paryantaḥ s-ōrddh[⁷v*]-ādhaḥ⁷
chatur-āghātā(ta)-visu(śu)ddhaḥ sva-simā-paryantaḥ || samvata⁸
ashtāvi[m*]sa(sa)tyadhika-dvādaśa-śata-samvatsarē Māgha-māsē su(śu)kīa-
pakshē mahā-saptamyām ti-
- 22 thō(thau) Bhauma-dinē⁹ ankatō-pi || samvat | 1228 Māgha-sudi 7
Bhauma-dinē¹⁰ || [a]dy=ēha śrīmat-Frayāgē¹¹ Manvantarāḍau Vēpyām
snātva dēva-śrī-Gaṅgāditya-sannidhau | vidhivan=mantra-dēva-muni-manuja-
bhūta-pitri-

¹ Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

² The two signs of punctuation in this line are superfluous.

³ Read "Idyām."

⁴ This sign of punctuation and all those in lines 21-26 are superfluous.

⁵ Read *s-āmra*.

⁶ Originally *-viṭapaḥ* was engraved.

⁷ Read *-ddhāsi-*.

⁸ *Samvat* is intended, but the word should have been omitted.

⁹ Read *-dinēśita*.

¹⁰ Read *Bhauma-dinē*, or rather *Bhaumē-dya*.

¹¹ Originally *'ydgē* was engraved.

- 23 gaṇāms=tarppayitvā | timira-pātala-pātana-ṣaṭu-mahasam=Uśla(śha)rōchisham=
upasthāy=Aushadhīpati-sa(śa)kala-sēsha(kha)ram samabhyarchya tribhuvana-trātur=
bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāya-
- 24 sēca havishā havirbhujām hutvā mātāpitrōr-ātmanas=cha punya(ṇya)-yasō-
bhividdhayē || gōkarṇṇa-kuśalatā-pūta-karatal-ōdaka-pūrvvam=asmābbhiḥ¹ ||
Vam(bam)dhula-gōtrāya Vam(bam)dhul-Āghamarshaṇa-Visvā(śvā)mitra-
- 25 tripravarāya Yajurvedasya(śā)khinē || dikshita-śrī-Vilhā-pantrāya mahāpurōhita-
dikshita-śrī-Jāgū-putrāya || ²sōvāchāra-sī(śī)la-naya-vinaya-samanvitāya³ |
asēsha-vēda vidy-ālamkri-
- 26 ta-śarirāya⁴ | anēka-sāstra-pavitrikrita-mānasāya | mahāpurōhita-śrī-
Prahārājasa(śa)rmmanē vrā(brā)hmaṇāya⁵ | ā-chandr-ārkaṁ yavat⁶
śāsanikṛitya pradattō matvā yathādīyamāna-
- 27 bhāgabhogakara-pravanī(ni)kara-hiraṇā(ṇya)-prabhriti-niyatāniyat-ādāyān-ājñāv id h ē y i-
bhūya dāsyaṭh=ēti ||⁷ || Bhavanti ch=ātra dharm-ānuśa[m](śā)sinē(na)h
pūrchcha-ślōkāḥ⁸ || ||⁹
- 35 Likhitam ch=ēdam ṭhakkura-śrī-Sripatin=ēti ||

B.—PLATE OF JAYACHANDRA OF [VIKRAMA-]SAMVAT 1230.

This also is a single plate, which measures about 1' 6" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *ḥ* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *āmra* is written *āmra*, in line 23, and *śekhara śēshara*, in line 25.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēstvara Jayachandradēva*, who records that, on Wednesday, the 15th of the bright half of *Mārga-śirsha* of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god *Ādikēśava* (Vishṇu), he granted the villages of *Ahēnti*, *Sarasā* and *Aṭhasuā* in the *Unāvissā pattalā*, with their *pātakas*, to the *Mahāpurōhita Prahārājasa*rman, the donee of the preceding grant.—The taxes specified (in lines 28 and 29) are the *bhāgabhogakara*, *pravānikara*, *hitanya*, *kumaragadiāna* and *nidhinkshēpa*. The grant was written by the *Ṭhakkura Śripati*.

The date regularly corresponds, for Vikrama-Samvat 1230 expired, to Wednesday, the 21st November A.D. 1173, when the full-moon *tithi* of *Mārgaśirsha* ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

¹ Read °bhīr-.

² Read śouch-dohtra-.

³ Read °idy-śēsha-.

⁴ Read °ady-ānka-.

⁵ Read °ady-d-.

⁶ Read yāvach=chād-.

⁷ Here is an ornamental stop, the centre part of which looks like the sign *chha*; the same stop we have also after -ślōkāḥ | in this line.

⁸ Read pāvaca-; compare K. l. 24; B. l. 29.

⁹ Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing *Vātōbhra-vibhramam=idam vasudh-dhīpatyam*, and the verse *Sauvarṇā yatra pradadd casōrdhārāśeṣa kdmaddh | Gandharo-apsarasō yatra tatra gachchhātī bhūmidāḥ |*

EXTRACTS FROM THE TEXT.

- 20 ¹śrīmaj-Jayachchandra-dēvō vijayī ||² Unāvīsa-
pattalāyām || sapātaka-Ahēnti-grāma-Sarasā-grāma-Aṭhasuā-grāma-nivā-
21 sinō nikhila-janapadāu=upagatān=api cha rāja-rājñi-yuvarāja-māntri-purōhita-
pratihāra-sēnāpati-bhāmdāgārik-ākshapaṭalika-bhishag-naimittik-āntahpurika-
22 dūta-karituragapō(pa)ttanākrasthānagōkulāvi (d h i) k ā r i - p u r n s h ā n = ā j ñ ā p a y a t i
vō(bō)dhayaty=ādīsa(sā)ti cha | Vīditam=astu bhavatām³ | yath=ōparīkṣhita-
grāmāḥ
23 sa-jala-sthalāḥ sa-lā(lā)ha-lavan-ākārāḥ sa-matsy-ākārāḥ sa-gartt-ōsharāḥ |
s-ā[m]vra-madhūka-vana-vāṭikā-viṭapa-trīṇa-yūti-gōchara-paryantāḥ | s-ōrddh[v*]-
ō(ā)dhah⁴ chatur-āghā-
24 tā(ta)-visu(su)ddhāḥ⁵ sva-sīmā-paryantāḥ⁵ || samvat 1230 Mārgga-sudi 15
Vu(bu)dha-dinē | śrīmad-Vārāṇasyām⁶ || Gaṅgāyām snātvā dēva-śrī.⁷
Ādikēsa(sā)va-sannidhan⁸ vidhiva.⁹
25 n=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pāṭala-pāṭana-paṭu-
mahasam=Ushnarōchisham=upasthāy=Aushadhīpa t i - s a (s ā) k a l a - s ē s h a (k h a) r a m
samabhyarchya tribhuvana-trā-
26 tur=bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujam
hutvā mātāpitrōr=ātmanas=cha punya(nya)-yasō-bhivṛiddhayē || gōkarṇṇa-
kūsalatā-pūta-ka-
27 ratal-ōdaka-pūrvvam=asmābhiḥ¹⁰ || Vam(bam)dhula-gōtrāya Vam(bam)dhul-
Āghamarhāṇa-Visvā(śvā)mitra-tripravārāya | Ya[ju]rvēda-sā(sā)khinē¹¹ dikshita-
śrī-Vīlhā-pautrāya | mahāpurōhita-dī-
28 kshita-śrī-Jāgū-patrāya | mahāpurā(rō)hita-śrī-Praharājasa(sā)rmmanē
vrā(brā)hmanāy=ā-chāndr-ārkkam yāvat¹² sāsanīkṛitya pradattāḥ¹³ | matvā
yathādiyamāna-bhāgabhogakara-prava-
29 nikara-hiranya-kumaragadiāṇa-nidhinīkahēpa-niyatāniyat-ādāyān=ājñāvi d h [ē] y i b h ū y a
dāsyath=ēti ||¹⁴ || Bhavanti oh=[ā*]tra dharm-ānusām(sā)sinah pūrvva-slōkāl
|| chha ||¹⁵
37 Likhitam ch=ēdam ṭhakkura-śrī-Śrīpatin=ēti ||

S.— PLATE OF JAYACHCHANDRA OF [VIKRAMA-JSAMVAT 1231.]

This also is a single plate, which measures about 1' 7½" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word

¹ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

² The two signs of punctuation in this line are superfluous; the rules of *samāhī* have not been observed in this line.

³ Read *bhavatām*; all the signs of punctuation in lines 23-28 are superfluous.

⁴ Read *dhās=chatur*.

⁵ Originally *ddhah* and *atah* were engraved.

⁶ Read *syām*.

⁷ Read *-īry*.

⁸ Originally a sign of punctuation was engraved here.

⁹ Originally *vidhivā* was engraved.

¹⁰ Read *bhīr*.

¹¹ Originally *khinō dikshitā* was engraved.

¹² Read *yāvach=chāḍ*.

¹³ Read *dattā*.

¹⁴ Here is an ornamental stop, the centre part of which looks like *chā*.

¹⁵ Here follow all the verses which Q. has, excepting the verse commencing *Saurvā yatra*.

babhrmur, l. 7; the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra tāmera*, in line 31, *tāmra tāmraka*, in line 32, and *śekhara śëshara*, in line 21.

This also is an inscription of the *Paramabhāṭṭāraka Mahārōjādhirāja Paramēvara Jayachchandrādēva*, who records that, on Thursday, the full-moon tithi of the month Kārttika of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), and when he had made the great gift of *tulāpuruṣa*¹ in the presence of the god Kṛittivāsas (Śiva), he granted the village of Khāmbhamaua in the Vajaimhāchchāsathi pattaḷā to nine Brāhmanas, in such a manner that half of it became the property of (his) spiritual instructor, the *Purōhita Prabarāja*, while the other half was shared by the eight priests, the *Dvivēda*² Viśvāmītra, the *Dvivēda Mādava*, the *Dvivēda Rāmū*, the *Dikshita Śrīharsha*, the *Tripāthī*³ Kuladhara, the *Tripāthī Vamsadhara*, the *Dikshita Sahārana's* son Sēvāditya, and the *Dvivēda Mahēvara*.—The taxes specified (in line 24) are the *bhāgabhōgakara* and *pravanikara*. The grant (*tāmra-paṭṭaka*) was written by the *Akshapaṭalika*, the *Thakkura Vivka*.—Line 32 contains a postscript,⁴ which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of Phālguna of the year 1235, at Bhahundāpūrva (?); and that it was engraved by the blacksmith (*lōhāra*) Sōmēka.

The date on which the grant is stated to have been made is irregular; for, the full-moon tithi of Kārttika ended, in Vikrama-Saṃvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Saṃvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Saṃvat 1232 expired the same tithi commenced 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] The date of the postscript regularly corresponds, for Vikrama-Saṃvat 1235 expired and the *pūrṇimānta* Phālguna, to Friday, the 2nd February A.D. 1179, when the 9th tithi of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 17⁵-śrīmaj-Jayachchandrādēvō vijayī || ||⁶
 Vajaimhāchchāsathi-pattalāyām Khāmbhamaua-grāma-nivāsinō śkhila-
 janapadān-upagatān=api cha rājs-rājūi-yuvarāja-mamtri-purōhita-pratīhāra-
 sē(sē)nāpati-bhāmāgā-
 18 rik-ākshapaṭalika-bhishak(g-) naimittik-āntahpurika-dūta-karituragapattanākarasthāna-
 gōkulādihikāri-purushān=ājñāpayaty=ādīsati vō(bō)dhayati cha yathā viditam=astu
 bhavatām yath=ōparilikhita-
 19 grāmah sa-jala-sthala[h*] sa-lōha-lavan-ākara[h*] sa-gartt-ōshara[h*] sa-matsy-
 ākara[h*] sa-madhūk-āmra(mra)-vana-viṭapa-vātikā-trīpa-yūti-gōchāra-paryyantah
 sa-giri-gabana-nidhānah s-ōrddh[v*]-ādhas=chatnr-āghāṭa-viśuddhah sva-śī(sī)-
 20 mā-paryyantah saṃvatsarēshu dvādāsa-satēshu(shv=)ēkatrimśad-adhikēshu
 Kārttikē māsi sukla-pakshē paurṇamāsyām tithau Guru-dinē⁷ ankē=pi
 saṃvat 1231 Kārttika-śudī 15 Gurau Kāśyām Gangāyām snātvā
 vidhivan=man-

¹ i.e. a gift of gold or valuables to an amount equivalent to the weight of the dour.

² i.e. a student of two Vēdas.

³ i.e. one who is familiar with three pāthas of the Vēda.

⁴ The next inscription, T., contains a similar postscript of the same date.

⁵ Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII, p. 130 ff. In verse 6 the present inscription has *Madanachandra* instead of *Madanapāla*.

⁶ These signs of punctuation are superfluous.

⁷ Read -dinē=akē=.

- 21 tra-dēva-muni-manuja-bhūta-pitri-gaṇāms-tarppayitvā timira-pāṭala-pāṭana-paṭu-
mahasam=Ushnarōchisham=upasthāy=Āush a d h i p a t i - ś a k a l a - ś ē ś h a (k h a) r a m
samabhyarchchya tribhuvana-trātur=bhagavatō Vāsudēvasya pūjām vidhāya
prachura-pāya-
- 22 sēna havishā havirbhujam hutvā mātāpitrōr=ātmanas=cha puṇya-yaśō-
bhivridhdhayē gōkarṇa-kusalatā-pūta-karatal-ōdakam=asmābhiḥ (bhir=) dēva-srī-
Krittivāsasah sannidhau datta-tulāpurusha-mahādānē kṛita āchāryya-purō-
- 23 hita-srī-Praharājasya grām-ārddham dviveda-Visyā(śvā)mitra¹ | dviveda-Mādhava
| dviveda-Rā[mū] | dikshita-Śrīharsha | tripāṭhī-Kuladhara | tripāṭhī-
Vamsadhara | dikshita-Sahāraṇa-putra-Sēvāditya | dviveda-Mahēsvara
ya(ś)vam² ritvig-ja-
- 24 na 8 grāmasya=ārddham³ nbhayaṁ navabhyō vrā(brā)hmanēbhyah⁴ ā-chamdr-
ārkkam yāvat⁵ śāsanikṛitya pradattō matvā yathādīyamāna-bhāgabhogakara-
pravanikara-prabhṛiti-somast-ādāyān-ājñā-vivē(dhē)yā dāsyath=ēti ||
- 25 Bhavanti ch=ātra dharm-ānusam(śā)sinah ślōkāḥ ||⁶
- 31 Likhitaṁ ch=ēdam tāmvra-paṭṭakam⁷ akshapaṭali-
- 32 ka-thakkura-srī-Vivikēna [*] Likhita-tāmvrakasya⁸ likhana-karma-tithy-ādikam
yathā samvat 1235 Phālgua(na)-vadi 9 Śukrē
Bha[hum]dāpūrvva-samāvāsē [*] Utkirṇa[m*] cha lōhāra-Sōmekēn=ēti || Śrīḥ ||

T.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1232.

This also is a single plate, which measures about 1' 5½" broad by 1' 1¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the words *babhramur*, l. 8, and *brāhmaṇāya*, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra tāmbra*, in line 31, and *Yājñavalkya* apparently *Yādnāvalka*, in line 23.

This also is an inscription of the *Paramahatfāraka Mahārājādhirāja Paramēsvara Jayachchandradēva*, who records that, on Sunday, the 8th tithi of the dark half of Bhādrapada of the year 1232 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), at the *jātakarman* (or birth-ceremony when the navel-string is divided) of (his) the king's son Hariśchandradēva, he granted the village of Vaḍēsara in the Kaṅgali *pattalā* to the *Purōhita* Praharājaśarman, son of the *Mahādīkshita Purōhita* Yājñavalkya, and son's son of the *Mahādīkshita* Vishṇuśarman, a Brāhmaṇ of the Bandhula *gōtra*, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmītra.—The taxes specified (in line 24) are, as in S., the *bhāgabhogakara* and *pravanikara*; and, like S., this grant was written by the *Akshapaṭalika*, the *Thakkura Vivika*. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded.—As the donee clearly is the same Praharājaśarman who is mentioned in preceding inscriptions, the person here called Yājñavalkya must be the Jāgū of the other grants, and Vishṇuśarman the man called generally Vilhā, and once, in P., Vēdaśarman.

¹ Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

² Read *vam=ritvig-*; after the following *-java* the case-termination has been omitted.

³ Read *rdham=nbhayaṁ*.

⁴ Read *bhya*.

⁵ Read *yāvat=chāśa*.

⁶ Here follow the verses contained in the preceding inscription B., excepting the verse commencing *Na visham visham*,

⁷ Read *tāmra-paṭṭakam*.

⁸ Read *tāmra-kasya*.

As regards the date, in the *Chaitrādī* Vikrama-Samvat 1232 expired the 8th *tithi* of the dark half of the *pūrṇimānta* Bhādrapada commenced 11 h. 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the *Kārttikādī* Vikrama-Samvat 1232 expired the same *tithi* of the *amānta* Bhādrapada ended about 10 h. 12 m. after mean sunrise of Sunday, the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the *jātakarman* of the prince Hariśchandra, must be earlier than the date of the grant published in the *Indian Antiquary*, Vol. XVIII, p. 130 ff., which was made at the time of giving a name to the same Hariśchandra. And since that other date, *Samvat 1232 Bhādra-sudī 13 Ravau*, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be Sunday, the 10th August A.D. 1175, although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pūrṇimānta*) Bhādrapada of the date was taken as the *Kṛishṇajanm-āshṭamī*, which must be joined with the day of which the *tithi* occupies the time of midnight,¹ and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

- 17²śrīmaj-Jayachchandra-dēvō vijayī || ||³ **Kaṅgali-**
pattalāyām Vaḍēsara-grāma-nivāsīnō skhila-jaṇapadān-upagatān=api cha rāja-
rājñi-yuvarāja-māntri-purō-
- 18 hita-pratīhāra-sēnāpati-bhāmdāgārik-ākshapatalika-bhishak(g-)naimittik-āutahpurika-dūta-
karituragapattanākarasthānagōkulādhikāri-purushān=ājñāpayaty=ādīsati vō(bō)dhayati
cha yathā
- 19 viditam=astu bhavatām yath=ōparīkhitā-grāmaḥ sa-jala-sthala[h*] sa-lōha-lavaṇ-
ākara[h*] sa-gartt-ōshara[h*] sa-matsy-ākara[h*] sa-madhūk-āmra(mra)-vana-
vīṭapa-vātikā-trīpa-yūti-gōchara-paryyantaḥ sa-giri-gahana-nidhānaḥ
- 20 *s-ōddhvāmva[ā=cha*]tur-āghāta-vīśuddhaḥ sva-sī(sī)mā-paryyantaḥ **saṃvatsarēshu**
dvādaśa-śatēshu dvātrīṃśad-adhikēshu **Bhādrē māsi**⁵ **ashtamyām tithau**
[Ra]vi-dinē⁶ aṅkē=pi **saṃvat 1232 Bhādra-vadi 8 Ravau Kā[śy]ām**
rājaputra-śrī-Ha-
- 21 ⁷riochandra-dēva-jātakarmanī Gaṅgāyām snātvā vivi(dhi)van=māntra-dēva-muni-
manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pāṭala-pāṭana-paṭu-mahasam=
Ushnarōchisham=upasthāy=Aushadhipati-śakala-sēkharam sama-
- 22 bhynchhya tribhuvana-trātur=bhagavatō Vāsu(su)dēvasya pūjām vidhāya
prachura-pāyasēna havishā havirbhujam hutvā mātāpitrōr=ātmanas=cha puṇya-
yasō-bhivṛiddhayē gōkarṇa-kuśalatā-pūta-karatal-ōḍakam=a-
- 23 smābhīh(bhir=) Vam(bam)dhula-gōtrāya Vam(bam)dhul-Āghamarshana-
Visvā(śvā)mitra-trīhpravarāya⁸ mahādīkshita-śrī-[V]ishṇusa(śa)rmma-putrāya
mahādīkshita-purōhita-śrī-Yā[dnā]valka-putrāya⁹ purōhita-śrī-Praharājasa(śa)rmmanē
brā-

¹ Compare a similar date in *Ind. Ant.* Vol. XXIV, p. 2, No. 126.

² Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII, p. 130 ff. In verse 6 this inscription also has *Madanachandra* instead of *Madanapala*.

³ These signs of punctuation are superfluous.

⁴ Read *s-ōddhv-ādhaś=*.

⁵ Here *kṛishṇa-pakṣe* has been omitted.

⁶ Read *dinē=āṅkē*.

⁷ Read *-Harīchandra*; compare *Ind. Ant.* Vol. XVIII, p. 131, l. 28.

⁸ Read *-trīpra*.

⁹ Read *-Yājñavalkya*.

- 24 hmanāya¹ ā-chamdr-ārkkam yāvat² śāsanīkritya pradattō matvā yathādiyamāna-
bhāgabdhōgakara-pravanīkara-prabhṛiti-samast-ādāyān-ājñāvidhēyī[bhū]ya dāsyath=
ēti || Bhavanti ch=ātra dharmm-ānūsām(śā)sinah
25 ślē(ślō)kāḥ ||³
31 Likhitaṁ ch=ēdam tāmbra-pattakam⁴ akshapaṭalika-
thakkura-[śr]i-Vivikēna [*] Likhana-karmma-tithi-prabhṛitikaṁ ya-
32 thā sam 1235 Phālguna-vadi 9 Śukrē. [Bhahum?]⁵dāpūrvva-samāvāsē [*]
Utkirṇam cha lō[hāra]-Sōmēkēn=ēti ||

U.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1233.

This also is a single plate, which measures about 1' 3½" broad by 1' ½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between ⅓" and ¼". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word *āmra* is written *āmra*, in line 21, *tāmra* *tāmra*, in line 37, and *Vaiśākha* *Vaiśākha*, twice in line 22.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēsvara Jayachchandra* *dēva*, who records that, on Sunday, the 3rd tithi of the bright half of *Vaiśākha* of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of *Māṭāpura* in the *Kachchhōha pattalā* to (the temple of) the god *Lōlārka* (a form of the sun), and to the *Purōhita* *Paharāja*⁶ of the *Bandhula gōtra*, the *Paṇḍita* *Risika* of the *Śarkarāksha gōtra*, the *Paṇḍita* *Mitūka* of the same *gōtra*, the *Paṇḍita* *Pāga* of the same *gōtra*, the *Thakkura* *Viśvāmītra* of the *Bandhula gōtra*, the *Paṇḍita* *Narasimha* of the *Krishnātrēya gōtra*, the *Paṇḍita* *Sēta* of the *Bandhula gōtra*, the *Dvisēda* *Madhūsūdana* of the same *gōtra*, the *Paṇḍita* *Lālūka* of the *Sāmkritya gōtra*, the *Paṇḍita* *Dēvanāga* of the *Vatsa gōtra*, and the *Paṇḍita* *Kānūka*,—assigning to each of the donees one share (*pada*), and having made a *jayantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhāgabdhōgakara*, *pravanīkara* and *yamalīkambali*. The grant (*tāmra*) was written by the *Mahākshapaṭalika* *Śrīpati*.—The word *jayantapura* (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary *brahmapurī*, 'an establishment for pious and learned Brāhmins,' and that such an establishment probably was founded by the king in connection with the temple of the god *Lōlārka*, to which also a share is assigned by this grant.

The date regularly corresponds, for the *Kārttikādi* *Vikrama-Samvat* 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of *Vaiśākha*⁷ ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The *Kachchhōha pattalā* is also mentioned in the inscription N.

¹ Read *hmanāya*.

² Read *yāvach=chhāsa*.

³ Here follow the same verses as contained in the preceding inscription, only differently arranged.

⁴ Read *tāmra-pattakam*.

⁵ The two *aksharas* in brackets at first sight look like *sām*, but the first of the two, *sē*, appears to be altered to *śā*, and the second probably is *hūm* which it clearly is in the preceding inscription.

⁶ So this name is also spelt in the inscription N.

⁷ This is the *Akshaya-tṛitīyā*, also the *Tṛēdayugādi* and a *Kalpādi*.

EXTRACTS FROM THE TEXT.

- 18¹srīmaj-Jayachchandrādēvō
 19 vijayī || ||² Kachchhōha-pattalāyām Mātāpura-grāma-nivāsinō nikhila-janapadān-
 upagatān=api cha rāja-rājūi-yuvarāja-ma[m*]tri-purōhita-pratībāra-sēnāpati-
 bhāṇḍāgā-
 20 rik-ākshapatalika-bhishan-naimittik-āntahpurika-dūta-karituragapattanākara-
 sthānagōkulādhikāri-purushān-ājñāpayati vō(bō)dhayaty-ādīsati cha yathā viditam=astu
 bhavatā[m*] ya-
 21 th=ōparīikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-gartti-
 ṣharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmra(mra)-vana-vāṭikā-viṭapa-
 trīpa-yūti-gōchāra-paryantaḥ
 22 s.ōrddh[v*]-ādhas=chatur-āghāṭa-visn(śu)ddhaḥ sva-simā-paryantas-tritrimṣatyadhika-³
 dvādaśasa(sa)ta-samvatsarē Vaiśāshē(khē) māsi su(śu)kla-pakshē tritīyāyām
 tithau Ravi-dinē⁴ aṅkatō=pi samvat 1233 Vaiśāsha(kha)-
 23 sudi 3 Ravau(vāv=) ady=ēha śrīmad-Vārāṇasyām Gaṅgāyām snātvā
 vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pātala-
 pātana-paṭu-mahasam=Ushnarōchisham=upasthā-
 24 y=Aushadhipati-śakala-sē(sē)kharam samabhyarchchya tribhuvana-trātur=
 Vāsudēvaaya pūjām vidhāya prachura-pāyasēna havishā havirbhujam
 hutvā mātāpitrōr=ātmanas=cha punya(nya)-yasō-bhivridhdhaya⁵
 25 asmābhir=gokarṇa-kuśalātā-pūta-karatal-ōdaka-pūrvvakam dēva-śrī-Lōlārkkāya
 pada[m]⁶ l Va(ba)ndhula-gōtrāya purōhita-śrī-Paharājāya pada[m] l
 Sa(sa)rkkarāksha-gōtrāya paṇḍita-śrī-
 26 Risikāya pada[m] l Sa(sa)rkkarāksha-gōtrāya paṇḍita-śrī-Mitōkāya pada[m] l
 Sa(sa)rkkarāksha-gōtrāya paṇḍita-śrī-Pāgāya pada[m] l Va(ba)ndhula-gōtrāya
 ṭha⁷ l śrī-Visvā(śvā)mitrāya pada[m] l Kṛishṇātrēya-gōtrāya
 27 paṇḍita-śrī-Narasi[m*]hāya pada[m] l Va(ba)ndhula-gōtrāya paṇḍita-śrī-Sētāya
 pada[m] l Va(ba)ndhula-gōtrāya dvivēda-Madhusūdanāya pada[m] l Sāṅkrītya-
 gōtrāya paṇḍita-śrī-Lālūkāya pada[m] l Vatsa-gōtrāya paṇḍita-śrī-Dē-
 28 vanāgāya pada[m] l¹⁰ śrī-Kānūkāya pada[m] l pa(ē)vam=
 śvē(tē)bhyō jaya[m]ta-puram kṛit[v]=ā-[cha]ndr-ārka[m] yāvach=chhāsanikṛitya
 pradattō matvā yathādīyamāna-bhāgabhogakara-pravanikara-
 29 yamalīkamva(mba)li-prabhṛiti-niyatāniyata-samast-ādāyān-ājñāvidhēyībhūya dāsyath=
 ō(ē)ti || Bhavanti ch=ātra slō(ślō)kāḥ [||*]¹¹
 37 Likhitam ch=ādām tāmra(mra)kam mahākshapatalika-
 śrī-Śrīpatibhiḥ || Su(śu)bhām bhavatu || Maṅgalam=astu || ||

¹ Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

² These signs of punctuation are superfluous.

³ Read *trayastrīmad-adhika*.

⁴ Read *-dinē=āka*.

⁵ Read *°dhdhaye=smē*.

⁶ Here and below it is difficult to decide whether the sign of *padam* is actually engraved in the original.

⁷ i.e., here and below, *paṇḍita*.

⁸ i.e. *ṭhakkura*.

⁹ Originally *paṇḍita* was engraved.

¹⁰ Here there is a vacant space in the original, and before the following *śrī* is the remainder of an *ākshara* which may have been *paṇḍita*.

¹¹ Here follow the same verses which are contained in the preceding inscription, only differently arranged.

No. 12.—KAMAULI COPPER-PLATE OF THE SINGARA VATSARAJA ;

[VIKRAMA.]SAMVAT 1191.

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

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of Kamauli near Benares, and which are now deposited in the Provincial Museum at Lucknow.¹ I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a single plate, which is engraved on one face only, and measures about 1' 4" broad by 1' ¼" high. In the upper part the plate has a ring-hole, about ¼" in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for *b*, but which in some places looks like the sign for *y* and in others like that for *p*, and is used seven times to denote *v* and three times to denote *b*; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gōvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gōvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gōvindachandra's own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.² To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gōvindachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakshmi), in verses 2-4 gives the well-known genealogy of Gōvindachandra of Kanauj, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gōvindachandra. A certain Kamalaspāla, who had come from Śrīngarōṭa, by his intelligence and bravery acquired for himself a *rāja-paṭṭī*,³ i. e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvindachandra's predecessors). His son was Sūlhaṇa or Alhaṇa (?). He had a son named Kumāra, 'a jewel at the head of the illustrious Singara family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was Lōhaḍadēva, also called Vatsarāja, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this *Mahārājaputra* (or *Mahārāja's* son) Vatsarājadēva, of the Singara family and the Śāṇḍilya *gōtra*, records that, at the Kanyā-samkrānti, on Tuesday, the 8th tithi of the bright half of Bhādrapada of the year 1191 (given both in words and in decimal figures), after bathing in the Ganges at the Avimukta *kshētra* of Benares, he granted the village of Āmbavara in the Rāpaḍī (or Rāvāḍī) district to the *Thakkura* Dalhūsarman, a son of Brāhman and son's son of Vāja, of the Gāḍa family, a Brāhman of the Vatsabhārgava *gōtra* with the five *pravaras* Bhārgava, Chyāvana, Āpnavāna, Aurva and Jāmadagna; and he orders the people concerned to pay to the donee the *bhāgabdhgākara*, *kāṭaka* and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words: 'This copper-plate

¹ See *Ep. Ind.* Vol. II. p. 347, and above, p. 97.

² The commencement of verse 8, also, has been taken from a verse in Gōvindachandra's grants.

³ Compare the similar term *śrī-paṭṭī* in *Ep. Ind.* Vol. II. p. 344.

grant (*tāmra*) has been written by the *Thakura Nārāyaṇa*; it is authoritative. This is (my) own signature.' But the plate itself contains no signature.

The date of this grant regularly corresponds, for the *Chaitrādi* Vikrama-Samvat 1191 expired, to Tuesday, the 28th August A.D. 1134, when the 8th *tithi* of the bright half of Bhādrapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the *Kanyā-samkrānti*, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

TEXT.¹

- 1 Ōm² || Svasti || ³Akumṭhōtkamṭha-Vaikumṭha-kamṭhapīṭha-luṭhat-karaḥ ||(1)
samrambhah suraṭ-ārambhē sa Śriyaḥ śrēyasē=stu vaḥ || [1*]
Nīramdhro⁴ dṛiḍha-mūla-
- 2 bhṛid=divjagaṇa-śrī-Kalpaśākhāśrayaḥ pushyat-patṛi(ttra)-parigrahaḥ
sthīrataraśchhā(chchhā?)yā-phalō=py=akshayaḥ | vaṁśaḥ sambhṛita-parvva-
śam(sam)tatir=iha kshō-
- 3 nīnujī⁵ sūr[ddha?]ni prō[t*]tūmga[h*] kshata-kamṭakō vijayatē śrī-Vaṁ(cham)-
dradēpō(vō) nṛipaḥ || [2*] ⁶Tasy-ātma-jō Madanapāla iti kshītndrah⁷
chūdāmanir-vijayatē nija-gōtra-
- 4 chamdraḥ | yasy=ābhishēka-kalaś-ōllasitaiḥ pra(pa)yōbbih prakṛyā(kshā)litam
kali-rajah-ya(pa)ṭalam dharivyā(tryā)ḥ || [3*] Tasmād=ajāyata nij-āyata-
yā(bā)hvalli-va(bam)dh-āti(va)rupya(ddha)-
- 5 nava-rājyagajō narēndrah [1*] lām(sām)dr-āmṛita-drava-much[ām] prabhavō
gavām yō Gō[v]imḍachamdra iti chamdra iy(v)=ām[v]u(bu)rāsē(śē)ḥ || [4*]
Parana(ma)bhātāraka-sa(ma)hārājādhirāja-paramē-
- 6 śvara-⁸sr[ī]Kanyakuvjā(bjā)dhīpatya-śrīma[chCham]⁹ d r a d ē v a - p ā d ā n u d h y ā t a -
paramabhadya(tā)ra-mahārājādhidā(rā)ja-parasē(mē)mya(śva)ra-paramamāhēs v a r a -
śrīMadanapāla-
- 7 dēva-pādānudhyāta-pa[ra]mabhātāraka-mahārājādhirāja-paramēśvara-paramamā h ē ś v a r -
āsvapatigajapatinarapatirājatrayādhipati-vivi-
- 8 dhavidyāvichāraVāchaspati-śrīma[dGō]¹⁰vīmdachamdradēva-vijaya-rā[jy]ē || Api
cha || ¹¹Śrīmgarōtāt-samāgatya rāja-patī¹² upārjītā | śrīmat-Kamalapālē-
- 9 na pu(bu)dyā(ddhyā) vā(bā)hu-va(ba)lēna cha || [5*] Tasya śla(st)nu¹³
bhavē[d=dh]imān mahā-va(ba)laparākramaḥ | ¹⁴Stralhan-ētai(ti) smṛitō nāmna¹⁵
¹⁶varddhayēt=sva-kulōdbhavān || [6*] Jātaḥ¹⁶ samprati valla-

¹ From impressions supplied by Dr. Führer.

² Expressed by a symbol.

³ Metre: Ślōka (Anuṣṭubh).

⁴ Metre: Śārdūlavikṛīḍita.

⁵ Read *utkūjām marddhasi*. The verse, as it stands, contains two sentences: 'there is a family (and) in this (family) there is victorious the king Chandradēva, high at the head of the rulers-of the earth.'

⁶ Metre of verses 3 and 4: Vasantatilakā.

⁷ Read *ādra-chē*. The *akṣara* *ti* of *iti* was originally omitted, and has been inserted afterwards.

⁸ Here *nijabhūjōpārjīta*, which is absolutely necessary, has been omitted.

⁹ The *akṣara* in brackets is really rather *vaṁ* or *vaṁ*.

¹⁰ The *akṣara* in brackets is really not *dgō*, but *puō*.

¹¹ Metre of verses 5 and 6: Ślōka (Anuṣṭubh).

¹² Here the rules of *samās* have not been observed; *-pattī* would be correct, by Pāṇini, vi. 1, 127.

¹³ Read *śnur=śhāvēd-*, for *śnur=abhāvēd-*; or *śnur=abhāvēd-*.

¹⁴ Read *Sūlhan* or *Alhan* (?).

¹⁵ Read *varddhayan-*.

¹⁶ Metre of verses 7 and 8: Śārdūlavikṛīḍita.

- 10 bhô¹ kshiti-talê putrah Ku[m]jârô² iti yah gva(sa)tyêna
Yudhi[shth]ê(shthi)ram tulitavâms=tyâgê[na] Karṇô³ jitaḥ | Bhīnam
dhairyagun-ôdayêna mahatâ kânty=sushadbhîshah mva(ava)yam
- 11 śrīmat-Siṅgaravamśa-mūrdhani manir-vvamdyah sadâ bhūbhujām || [7*]
Tasy=ābhūt=tanayô nay-aika-rasikaḥ⁴ dharmmê rataḥ sarvvaḍâ |⁵ śrī(sū)ru(ra)ḥ
sâhasikaḥ kalaṅka-rahitaḥ
- 12 khyâtaḥ satām vallabhaḥ | śat[r*]ūnām bhayadāmbhūshita-karô
[kha?]dgēvi[n]ābhair=bhriśam śrīmal-Lôhadadēva⁷ chāpa-kusalô
vraśriramnamditah⁸ || [8*] Udyatpratāpa-taraṇi-
- 13 r-iva malinapa(ya)ti kumudavana-śatrūn¹⁰ unmôdatê cha sujanajana-kamalavanam=
i[va] vikasitānam | yasya prabhâ[va]-janita-nijakulajata(na)-samadhika-bhakti-
- 14 sâ[m]d[r]am ||¹¹ śrī-Vatsarāja iti kshītipati-kathita sa jayati pṛithivyām || [9*]
Sām(sām)ḍilya-gôtram(trê) Siṅgar-ānvayê mahârājaputra-
śrīVatsarājadēya(va)ḥ ||¹² Bāpa(?)ḍi-¹³
- 15 vishaya [Ā]mva(ba)vara-[gr]āma-nivāsina(nô)=[kh]īla-janapadān=api va(cha) ||¹⁴ [kn]-
va(?) rāja-rājñi-mamtri-purâ(rô)hita-pratīhâr-ākshapatalika-bhishak(g-)nê(nai)mit tik -
āntahpurika-
- 16 dūta-karituragapattanākaraśthānasama[sta]gôkulādhikāribhūbhashān=¹⁵vâ(bô) d h a y a t y =
ādīsati cha yathâ ||¹⁶ viditam=attu(stu) bhavatām yath=ôparikhita-grāmô-yam
- 17 sa-jala-sthala[h*] sa-lavanākara[h*] sa-matsyākara[h*] sa-gartī-ôpa(sha)ra[h*] sa-
na(ma)dhûk-āmpra-¹⁷vana-vâṭikâ-viṭapa-tri[na]-pū(yū)ti-gôchara-paryamtaḥ s-
ô[ddh]āmhdas=¹⁸va(cha)tur-â[gh]âṭa-visu(su)dra(ddha)ḥ â(ava)-sīmâ-
- 18 parya[m]taḥ ||¹⁹ samvatsara-sahasraikê(ka) êkata(na)vatyadhika-śat-ānvitê
Bhādrapāṣa(da)-su(su)klapaksha²⁰ aśtamyām Bhô(bhan)ma-vârê²¹ samvat
1101 Bhādrapada-sudi 8 Bhaumê Katyâ(nyâ)-samkrântô(tau) śrī-Vârâ-
- 19 la(na)syām²² svimukta-kshêtrê śrī-Gaṅgāsyām [sn]âtvâ vidhivan=mamtra-dēva-
rshi-bhūta-ma[nushya]-pitṛi-gaṅgāmś=cha ta[r*]payitvâ sūrya[m] sampū[jya]
Śivasya pūjām vidhāya mâtāpitṛô²³ | ātmama(na)-

¹ This may have been altered in the original to *bhāh*, which it should be.

² This, of course, is a mistake of the author for *Kumdra* which would offend against the metre.

³ This was meant to be engraved, but the *akṣara* intended for *raṣô* has probably been altered to *raṣam* in the original. The following word *jitaḥ* is quite clear, and does not seem to have been altered. If we were to read *Karṇam cha yah*, the construction would be correct.

⁴ Read *-rasikô*; the commencement of this verse has been taken from verse 4 of the inscriptions of Gôvinda-chandra; see *e.g.* above, p. 100.

⁵ This sign of punctuation is superfluous.

⁶ Read *bhayaad vibhāshita-karaḥ khaḍga-vaṅ-dūkair=bhriśam (?)*.

⁷ Here the case-termination, which would have spoiled the metre, has been omitted.

⁸ Read *vra-śriy=ānamditah*.

⁹ Metre, a kind of *Ākṛiti*; but the third and fourth Pādas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called *Lôhadadēva* in the preceding verse, also bore the name *Vatsarāja*; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.

¹⁰ Read **trān=ua*.

¹¹ This sign of punctuation is superfluous.

¹² This sign of punctuation is superfluous; read **dêvô*.

¹³ This may be intended for *Rvadt*.

¹⁴ This sign of punctuation is superfluous. The following *akṣara* is very doubtful, and I can only suggest reading *yutarāja*.

¹⁵ Read **kâripurushān*.

¹⁶ This sign of punctuation is superfluous.

¹⁷ Read *-dmra*.

¹⁸ Read *s-ôrdâho-dâhâs*.

¹⁹ This sign of punctuation is superfluous.

²⁰ Read **pakṣê-shîa*.

²¹ Here one misses the words *akṣê=pi*.

²² Read **syām=svi*.

²³ Read **pitṛô=âtma*.

2 4 6 8 10 12 14 16 18 20 22 24

... सुवतारमसोयः ... कयः ... तेषां ... विदुः ... प्रथमः ... द्वितीयः ... तृतीयः ... चतुर्थः ... पंचमः ... षष्ठः ... सप्तमः ... अष्टमः ... नवमः ... दशमः ...

2 4 6 8 10 12 14 16 18 20 22 24

W. GRIGGS, PHOTO-LITH.

HALF-SIZE.

F. KIELHC

- 20 ś=va(cha) punya-yaśā(sō)-bhivṛidū(ddha)y[ā] ||¹ Bhārga-a-Chyavan-Āpnuvana-
Aurvva-Jāmadagny=ēti² pañchārsha(rahē)ya-pracha(va)rāya Vachchha(tsa)-
bhārgava-gōtrāya Gād-ānvayāya vrā(brā)hmana-Vāja-pautrāya Pra(bra)hma-
21 putrāya va(ṭha)kkura-śri-Dalbūsa(śa)rmmaṇa(nē) śāśa(sa)nā(ni)kritya pradattaḥ³ |
matvā yathādiyamāna-[bh]āgabhōgakara-kūḍha(ṭa)ka(k-ā)dika[m*] dāsyath-
ēti || Bhavanti v(ch)=ātra [ś]ōkāḥ ||⁴ Bhūmi[m] yaḥ prati-
22 grihṇāti yaś=cha bhūm[im] praya[chchha]ti | usau(bhan) tau punya-karmmanu
ti(ni)yataṁ svargga-gāmitō(nau) || Śa[m*]kha[m*] bhadr-śā(sa)nam chchhatra⁵
var-āpnam(śvā) ta(va)ra-yā(vā)han[ā*]ḥ | bhūmi-dāna[sya] di(chi)hnāni
[phala?].
23 m=a(ē)tat=Puraṁdara ||⁶ Yasya yanya(sya) yadā bhūmi[s=*] ta[sya] tasya
tadā da(pha)lam |(l)|⁷ Svārṇamaka gāsakaṁ bh[ū]tēr=apy-ākam=agula |(l)|
hara[u=na]rakam=āpnōti yāya(va)d-āhūtasamplava[m*] |(l)|
24 Sva-dattā[m*] para-dattā[m*] vā yā(yō) harēta vasu[m]dharām |⁸ sha[shṭ]ir=
vvarpa(rsha)-sahaprā(srā)ni ti(vi)[shṭh]jāyā[m*] jāyatē krimiḥ |(l)| Tadāganām
sahabhraśa⁹ aśva[m]ēdha-śatēna va(cha) | gayā(vām) kōṭi-
25 pradāna(nē)na bh[ū]mi-haryā(rtā) na su(śu)dhyati || Likhitaṁ tāmtrakam=¹⁰
idam tajjura¹¹ | [śr]i-Nārāyaṇēna pramānam=ētē¹² || Svahattāya ||

No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

By G. BÜHLEB, PH.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swāt has been prepared according to inked estampages, furnished to Dr. Hultzsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Peshawar. According to Major Deane's notes, A. is "an inscription on a rock on a low hill, 300 yards to the south of a small place named Shakōri. Shakōri is a hamlet of Manglaur in Swāt, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as 'Khasana Ghat,' as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyāna. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B. is an inscription on a cliff known as 'Oba Ghat,'—there being a spring below it;¹³ and C. is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west."

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called North-Western Gupta characters. *Sa* shows the looped form, while *sha* retains its old square shape. *Na* has two verticals, to each of which clings one half of the original upper bar, and they are attached

¹ This sign of punctuation is superfluous.

² The *Āitavāgasa Śrauta-sūtra* has *Bhārgava-Chyavan-Āpnuvana-Aurvva-Jāmadagny=ēti*.

³ The grants of Gōvindschandra generally have 'dattō matvā.'

⁴ Metre here and below: Ślōka (Anuṣṭubh).

⁴ Read *chhattram*.

⁵ The first half of this verse has been omitted.

⁷ Read *Svārṇamaka gām=śkām bhūmēr=apy=ākam=agulam*.

⁸ Read *shashṭim vā*.

⁹ Read *saharāṇa*.

¹⁰ Read *tāmtrakam=*, for *tāmtrakam=*.

¹¹ Read *śhakkura-śrī*.

¹² Read *iti | Svahattāyam t.*

¹³ "Oba is 'water' in Pushtu, and ghat is 'rock.'"

to the ends of the base line. *Ma* has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental *na* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurâ inscriptions of the Kushana period. *Ra*, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rājubala and Śōdāsa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, viz. (1) *a*, which has a peculiar cursive loop in the lower half of the left portion; (2) *ya*, which shows a curve to the left of the first vertical instead of to its right; and (3) *śa*, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *serifs* or short lines marking the ends of the first two down-strokes.

The language is Sanskrit, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Paṇḍit who, like Aśvaghōsha, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that *ddhya* is used for *dhya* in A. l. 2, and C. l. 3, as well as *ppra* for *pra* in C. l. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the Northern Buddhists had Sanskrit versions of several famous *gāthās* which hitherto have not been traced in the *Sūtras* from Népāl.

TEXT¹ OF A.

- 1 अनीत्या² वत संस्कारा उत्पादव्यय-
 2 धर्मिणः [1*]
 उत्पाद ही³ निरुद्धान्ते तेषां⁴
 3 व्युपसमीसुखम् [2*]

TRANSLATION OF A.

"Alas! Transient are the aggregate constituents (*of beings*), whose nature is birth and decay! For, being produced they are dissolved;— their complete cessation is bliss."

REMARK.

This is the famous verse,⁵ spoken according to the *Mahā-Parinibbāna-Sutta*, vi. 16, by Indra at the time of Śākyamuni's death, or proclaimed by Buddha himself according to the *Mahā-Sudassana-Jātaka* (*Sacred Books of the East*, Vol. XI. pp. 117, 238 ff.). The Pāli text runs as follows:—

अनिच्चा वत संस्कारा उत्पादवयधर्मिणी ।
 उप्पज्जित्वा निरुद्धान्ति तेषं व्युपसमी सुखं ॥

¹ From Major Deane's inked estampages.

² Read अनित्या.

³ Read हि निरुद्धान्ते.

⁴ Read तेषां. The last *ākṣara* is possibly mutilated.

⁵ I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions in the Oriental Institute at Vienna.

TEXT OF B.

- 1 [सर्व]पापस्याकरणं कु[शल*]-
 2 स्थो[प]संपदा [1*]
 स्वचित्त[व्य]व[दा]नं
 3 च एतद्बु[द्धानु]शासनम् [11*]

TRANSLATION OF B.

“Not to commit any sin, to acquire merit, to purify one's mind,—that is the teaching of Buddha.”

REMARK.

This is a Sanskrit rendering of *Dhammapada*, verse 183 :—

सर्वपापस्य अकरणं कुशलस्य उपसम्पदा ।
 स्वचित्तपरियोदपनं एतं बुद्धानुशासनं ॥

The *hiatus* at the end of the third Pāda of the Sanskrit version is permissible and common enough in epic and gnomic poetry.

TEXT OF C.

- 1 वाचानुरक्षी मनसा सु-
 2 संवृतः कायेन² चैवा[कुश]लम् कुर्व[न्] [1*]
 ए-
 3 तास्तृयिन्कर्मपथा[न्वि]शोद्ध³ [आ]राधये-
 4 न्मार्गमृषिष्यवेदितम् [11*]

TRANSLATION OF C.

“(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping these three roads of action clear, one may gain the path taught by the Sages.”

REMARK.

This is a rather free Sanskrit rendering of *Dhammapada*, verse 281 :—

वाचानुरक्षी मनसा बुसंवृती कायेन च अकुशलं न कयिरा ।
 एते तयो कम्मपथे विसीधये आराधये मग्गं इसिष्यवेदितं ॥

The translator has made it an *Upajāti* of *Indravaiśā* and *Indravajra*. In the note on the above passage of the *Dhammapada*, Professor M. Müller refers to Mr. Beal's *Oatena*, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha *Kāśyapa*.

¹ The bracketed letters are all badly damaged, but just recognisable.

² Read कायेन.

³ This may be meant for एतास्त्रयान्कर्म⁰. The medial *i* is detached from the not completely preserved *ya*.

No. 14.—JAINA ROCK-INSRIPTIONS AT PANCHAPANDAVAMALAI.

By V. VENKAYYA, M.A.

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pāṇḍavas, and which is hence known as Pañchapāṇḍavamalai,¹ i.e. 'the hill of the five Pāṇḍavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pāṇḍavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, Tiruppāmalai, is evidently derived from the original name Tiruppāṇmalai, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut Jaina image, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a *chaurī* in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.² On the front face of the rock which overhangs the cave, is engraved the inscription A. Farther to the left, but higher up on the same face of the rock is a seated Jaina figure with a *chaurī* on each side of its head.³ This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription B. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the Jains. "The place has now been taken possession of by the Musalmāns, who have several tombs in and around the cave, besides a small *masjid*" near the inscription B.⁴

A.—INSCRIPTION OF NANDIPPOTTARASAR.

This short inscription is written in very archaic Tamil characters⁵ and consists of a single sentence in the Tamil language, which records that an inhabitant of the village of Pugalālamangalam caused to be engraved an image of Poṇṇiyakkiyār, attended by the preceptor Nāganandin.⁶ Poṇṇiyakkiyār is the honorific plural of Poṇṇiyakki, which consists

¹ Compare Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 186, and Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

² A photograph of the group in the cave is given on the Plate facing this page.

³ See the Plate referred to in the preceding footnote.

⁴ See the *Manual of the North Arcot District*, second edition, Vol. II. p. 810.

⁵ A facsimile of it is given on the Plate facing p. 142.

⁶ A preceptor of the same name is mentioned in a Vaṭṭoḷuttu inscription at Kaḷugumalai in the Tinnevely district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultzsch I subjoin the text and translation of this short inscription.

1 Śrī [i*] [Ā]ṇaṇṇ(u)ṛ Śiṅgaṇan-
2 di-kkurav-aḍigaḷ mā-
3 nākkar Nāgaṇandi-kkurav-a-
4 [ḍi]gaḷ śe[y]vitta ti[ru]mēṇi [i*]

"Prosperity! (This) image was caused to be made by the holy preceptor (*gurava*) Nāganandin, the pupil of the holy preceptor Śimbanandin of Āṇaṇṇu."

ROCK SCULPTURES AT PANCHAPANDAVAMALAI NEAR ARCOT.

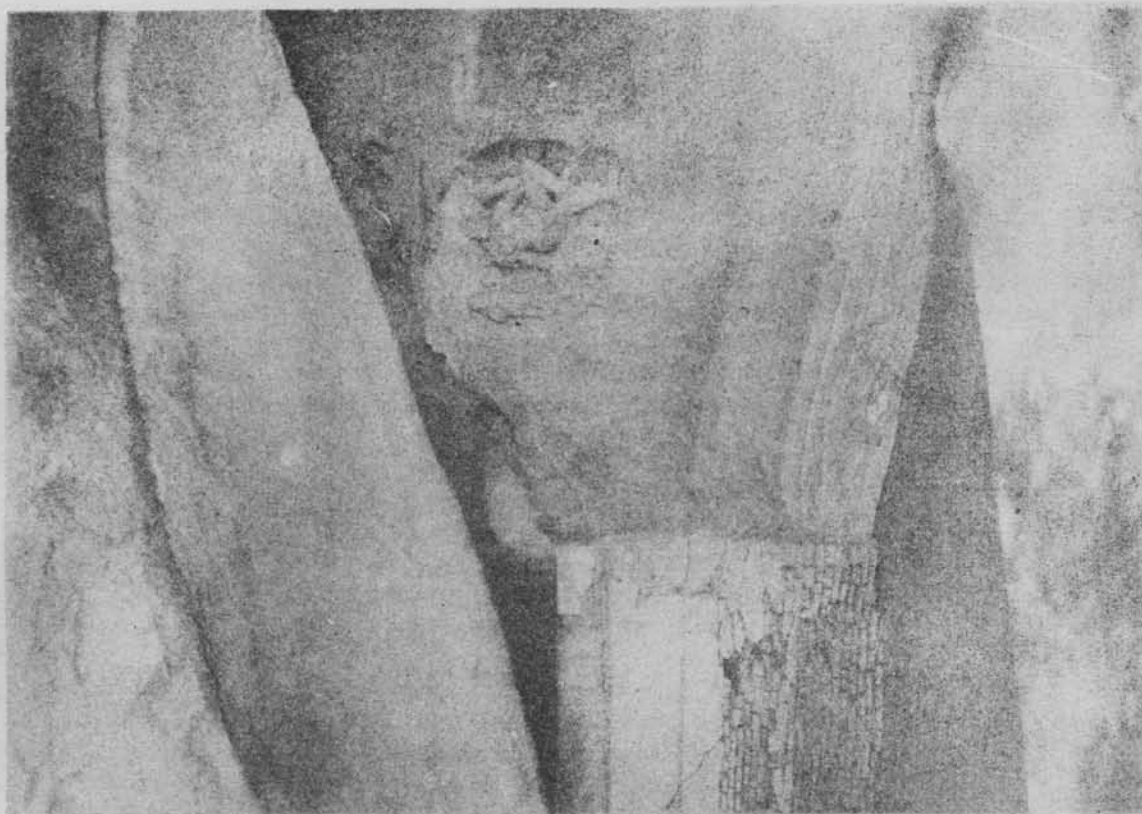


Photo-etching, Survey of India Offices, Calcutta, July 1895.



E. Hultzsch, Photo.

of the Tamil word *poṟ*, 'gold,' and *iyakki*, the Tamil form of the Sanskrit *yakṣhī*. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents Ponnīyakki. The male figure standing close to her is perhaps intended for Nāganandin. The village of Pugaḷāḷaimaṅgalaṃ I am unable to identify.

The inscription is dated in the 50th year of Nandippōttaraśar, which is a Tamil form of Nandipōtarāja. This king must have been a Pallava, as his name contains the characteristic epithet *pōttu* or *pōta*,¹ and as the name Nandipōtavarman was actually borne by one of the Pallava kings.² As the mention of the 50th year would imply an unusually long reign, it might be assumed *primā facie* that Nandipōtarāja was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the Chālukya-Chōḷa Kulōttuṅga I. (49 years), the Western Chālukya Vikramāditya VI. (50 years), and the Rāshtrakūta Amōghavarsha I. (62 years).

TEXT.³

- | | | | |
|---|-------------------------|-------------------|-----------------------|
| 1 | Nandippōttaraśa[r]kku | ay[m]badāvadu | Nāga[ṇa]ndi-gura[var] |
| 2 | {iru]kka | Ponniya[k]kiy[ā]r | paḍimam kōttuvittā[ṇ] |
| 3 | Pu[ga]ḷāḷaimaṅga[la]ttu | Maruttavar | magaṇ Nāraṇa- |
| 4 | ṇ [*] | | |

TRANSLATION.

In the fiftieth (*year*) of Nandippōttaraśar,—Nāraṇaṇ (Nārāyaṇa), the son of Maruttavar⁴ of Pugaḷāḷaimaṅgalaṃ, caused to be engraved an image of Ponnīyakkiyar, along with⁵ the preceptor (*gurava*)⁶ Nāgaṇandi (Nāganandin).

B.— INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of Tamil prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,—the 8th year of the reign of Rājarāja-Kēsarivarman. In inscriptions later than the 10th year of the reign, the same form of the name, *viz.* with the two-fold repetition of the word *rāja*, is always preceded by a reference to the conquest of Kāndaḷūr-sālai, or of that place and Vēṅgai-nāḍu *etc.* In a few inscriptions with the same beginning, the king's name appears under the form Rājarāja-Rājakēsarivarman. The full name of the king, *viz.* Rājarājakēsarivarman *alias* Rājarājadēva, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of Kāndaḷūr-sālai *etc.*, *i.e.* of the great Chōḷa king Rājarāja, who ascended the throne in A.D. 984-85.⁷ As the

¹ See above, Vol. III. p. 277, note 3.

² See *South-Indian Inscriptions*, Vol. I. p. 146.

³ From inked stampages, prepared in 1895.

⁴ The word *maruttavar* means 'a physician.' In the present case it seems to be the proper name of a person.

⁵ Literally: 'while there is present.'

⁶ On this word, which appears to be derived from the honorific plural of *guru*, see *South-Indian Inscriptions*, Vol. II. p. 251, note 3.

⁷ See above, page 68.

inscription belongs to a Chôla king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tiger, the emblem of the Chôlas.

The inscription contains an edict (*śāsana*, l. 8) of Lâtarâja Vira-Chôla, who must have been a tributary of the Chôla king Râjarâja, in whose reign his inscription is dated. He was the son of Pugalvippavar-Gaṇḍa. The name Vira-Chôla is known to have been borne by other chiefs. The first of them is mentioned in the Vêlûr rock-inscription of Kaṅṅaradêva.¹ Another of them was a feudatory of a Chôla king Parakêsarivarman,² and the third was the father of Vira-Champa.³ The name Pugalvippavar-Gaṇḍa, *i.e.* 'the disgracer of vainglorious (kings),'⁴ was also an epithet of the Bâṅga king Vijayâditya II.⁵ The expression Lâtarâja, which is applied to Vira-Chôla (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from Lâta (Gujarât).⁶

The inscription records that, at the request of his queen, Vira-Chôla assigned to the god of Tiruppâṅmalai (l. 4),— which belonged to Perun-Timiri-nâḍu, a subdivision of Paḍuvûr-kôṭṭam (l. 2),— certain income from the village of Kûraganpâḍi (l. 3). This village is probably identical with the modern Kûrâmbâḍi, 2 miles east from Pañchapâṇḍavamalai. Tiruppâṅmalai is the ancient name of the hill itself, as I have already stated on page 136. Perun-Timiri-nâḍu⁷ was called after Timiri, a village 5½ miles south from Arcot. According to other inscriptions, Paḍuvûr-kôṭṭam also included Vellore, Tiruvallam and Udayândiram, and must have thus comprised portions of the modern tâlukâs of Arcot, Vellore and Guḍiyâtam in the North Arcot district.

Though the shrine to which the inscription refers, is only designated as 'the god of Tiruppâṅmalai' (l. 4), the expression *paḷḷichchandam*⁸ (ll. 3, 9 and 10) proves that this shrine must have been a Jaina one. This might already be concluded from the inscription A., which refers to the image of a Yakshî and to the preceptor Nâganandin. The Yakshîs appear to have been worshipped only by the Buddhists and Jainas,⁹ and Nâganandin is a Jaina name.¹⁰

The income of the *paḷḷichchandam* at Kûraganpâḍi, which belonged to the shrine at Tiruppâṅmalai, consisted of two items, *viz.* *kaṛpûravilai* and *anniyâyavâdandaṅḍaviraî*. *Kaṛpûra-vilai* means 'cost of camphor.' This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of Kûraganpâḍi. *Anniyâyavâdandaṅḍaviraî* apparently consists of *anyâya*, 'unlawful,' + *vâpadaṅḍa*, 'the weavers' loom,' + *iraî*, 'a tax.' It would thus mean 'the tax on unauthorised looms.' In the Kûram plates of Paramêśvaravarman I. the looms (*tari*) are included among the property owned by the village in common.¹¹ It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,

¹ See above, page 82.

² See above, Vol. III. p. 80.

³ See *ibid.* page 71.

⁴ Literally: 'the disgracer of those who cause (themselves) to be praised (undeservedly).'

⁵ See above, Vol. III. p. 75.

⁶ The word Lâta forms part of the names of two villages in the North Arcot district, *viz.* Lâḍavaram, 4 miles south-south-east of Arcot, and Lâḍambâḍi, 4 miles east of Arni (Âraṇi). An inscription of Śaka-Saṁvat 1347 proves that Lâta Brâhmanas were settled in the district (*raḍiya*) of Paḍaivîḍu; see *South-Indian Inscriptions*, Vol. I. p. 82.

⁷ According to three inscriptions at Kaṇiyânûr (7 miles south of Arcot), this village also belonged to Perun-Timiri-nâḍu, a subdivision of Paḍuvûr-kôṭṭam; see Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

⁸ See below, page 139, note 6.

⁹ See the inscriptions of the Bharat Stûpa, *Ind. Ant.* Vol. XXI. p. 242, and two Jaina inscriptions at Tirumalai, *South-Indian Inscriptions*, Vol. I. Nos. 73 and 75.

¹⁰ See above, page 136, note 6.

¹¹ *South-Indian Inscriptions*, Vol. I. p. 155.

in the present case, was made over to the Jaina shrine.¹ The village of Vilāppākkam, which is 1 mile south-east of the hill of Pañchapāṇḍavamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chōla king Rājarāja-Kēsarivarman.

TEXT.²

- 1 Svasti śri³ [!]*
 2 [Kō]v=Irājarāja-[K]é[sar]iva[n]maṅku yāṇḍu śā[va]du Paḍuvūrkk[ō]ṭṭattu-
 [P]perun-Timirināṭṭu-Ttirupp[ā]ṇmalai-p[pō]-
 3 gam=[ā]giya Kūraga[ṇ]pāḍi [i]rai-y-ili pa[ḷ]lichchanda[t]tai kī[ḷ]-p[pa]ga[l=āṇ]ḍa
 [ḷ]lāḍar[ā]jargaḷ kaṇpūra-vilai ko[ṇḍu i]-ddha[rm]maṅ=[k]e-
 4 ṭṭu=p[p]ōgi[ṇ]ṇad-eṇ[ru n]ḍaiyār=Ilā[da]rājar Pu[ga]ḷvippavar-[Ga]ṇḍar maga[ṇ]ār
 [Vi]ra-Sōlar Tiru[ppāṇ]malai-[d]é[va]rai=t[tiruv-a]-
 5 [di=tto]l[u[d=e]ṇ]d=a[ru]li i[r]ukka i[va]r dēv[iy]ār Ilādamah[ā]*dēvi[y]ār
 kaṇpūra-vilayum=anṇiyā[ya]-vāvada[ṇ]ḍa-v-i[r]ai[yu]=m[o]-
 6 līnd=a[ru]ḷa v]ēṇḍum=eṇru viṇṇappaṅ=jey[ya n]ḍai[yā]r [Vi]ra-Sōlar ka[r]pūra-
 vilayum=anṇiyā[ya]-vāvadaṇ[ḍa]v-irai-
 7 [y]u=mo[ḷ]iṇ[ḷ]ōm=eṇr=aru[ch]cheyya⁴ Ari[y]ūr kīla[vaṇ]=āgi[ya Vi]ra-Sōlav-
 Ilāda-ppēra[r]aiya[ṇ-n]ḍai[y]ār [ka]ṇ[m]i[y]é[y=ā]-
 8 nati[i]y=āgav=i[du]⁵ ka[r]pūra-vilayum=anṇiyāya-[vā]vadaṇḍa[v]-iraiyu=m[o]iṇju
 sāsanāṅ=cheyda-pāḍi [!]* Idu[v=a]-
 9 lla[d]u kaṇpūra-vi[ḷ]aiyum=anṇiyāya-vāvadaṇḍav-iraiyum=i-ppa[ḷ]lichchandattai-
 kko[ḷ]v]āṇ Ga[ṇ]gai[y]-i-
 10 ḍai=[Kkumariy]-i[d]ai=chch[e]yḍār śe[y]da pā[va]ḷ-ko[ḷ]vār=l[d]uv=al[la]d=i-
 ppallichcha[n]dattai keḍuppār val[la]va[rai]
 11 . . [ṇ]ru[va] [!]* [l]-ddha[rm]mat[tai [ra]kshippāṇ p[ā]da-[dh]ū[ḷ]iy-
 eṇ-[ḷ]alai mē[la]ṇa [!]* *Ara=[ma]ṇava[r]ka aṅam=alla tu[ṇ]aiy-il[ḷ]ai ||

TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (of the reign) of king Rājarāja-Kēsarivarman.

The Lātarājas who reigned in former days, had taken away the 'cost of camphor' from the tax-free *paḷlichchandam*⁶ (in) Kūraganpāḍi, which was enjoyed by (the shrine of) Tiruppāṇmalai in Perun-Timiri-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam.

(L. 3.) While the lord, the Lātarāja Vira-Chōla, the son of Puḷaḷvippavar-Gaṇḍa, was pleased to worship the holy feet of the god of Tiruppāṇmalai, his queen Lātamahādēvi, thinking: 'this charity (*dharma*)⁷ gets ruined,' made (the following) request:— "(You) must assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

(L. 6.) Thereon the lord Vira-Chōla was pleased to order:—"We assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

¹ Another explanation of the term *anṇiyāvadaṇḍavirai* is also possible. It may be analysed into *anṇāya + dva + daṇḍa + irai*. *Avam* means 'a quiver for arrows.' A fine (*daṇḍa*) might have been imposed on those who made use of bows and arrows without previously obtaining a license.

² From an inked estampage, prepared in 1890.

³ These three *aksharas* are engraved to the left of the inscription proper, between lines 6 and 7.

⁴ Read *aru-cheyya*.

⁵ Read *inda*?

⁶ This word means 'land belonging to a Jaina temple;' see *South-Indian Inscriptions*, Vol. II. p. 52, note 2.

⁷ This expression appears to refer to the word *paḷlichchandam* in line 3 of the text; compare the words *-ppallichchandallai keḍuppār* in line 10.

(L. 7.) Thereon Vira-Chôja-Lâta-pêraraiyañ,¹ who was the headman of Ariyûr,— with the priest of the lord as executor (*djñapti*),²—assigned the cost of camphor and the tax on unauthorised looms (*to the shrine*) and drew up this edict (*sâsana*).

(L. 8.) “ Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *pallichchandam*, shall incur the sins of those who commit (*sins*) between the Gaṅgâ and Kumari.”³

(L. 10.) “ Those who, in spite of this, injure this *pallichchandam*,

(L. 11.) “ The dust of the feet of one who protects this charity, shall be on my head.”⁴

“ Do not forget charity ; there is no (*other*) help but charity.”⁵

No. 15.— JAINA ROCK-INSRIPTIONS AT VALLIMALAI.

By E. HULTZSCH, PH.D.

Vallimalai is a village near Mēlpādi in the Chittûr tâlukâ of the North Arcot district.⁶ Mēlpādi itself is situated on the western bank of the Ponnî river, 6 miles north from Tiruvallam in the Guḍiyâtam tâlukâ of the same district. Close to Vallimalai rises a rocky hill. A natural cave on its eastern slope contains two groups of Jaina images, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved four Kanarese inscriptions, of which the first and third are in the Grantha alphabet, and the second and fourth in Kanarese characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the Jaina cave was (the Gaṅga king) Râjamalla. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right.⁷ These three inscriptions are labels which give the names of two Jaina preceptors whom the two images are meant to represent, and of the founder of the two images, the Jaina preceptor Āryanandin.

A.— INSCRIPTION OF RAJAMALLA.⁸

This inscription is written in the Grantha alphabet, but in the Kanarese language. It consists of two verses in the Kanda metre, and records the foundation of the Jaina shrine (*vasati*) in which it is engraved, by king Râjamalla, the son of Raṇavikrama, grandson of Śripurusha, and great-grandson of Śivamâra. The record is not dated, nor does it state the dynasty to which Râjamalla belonged. As, however, the copper-plate inscriptions of the

¹ i.e. ‘the great king of the Lâta (servants) of Vira-Chôja.’ Similar titles of officials are frequently mentioned in the Tanjore and other inscriptions.

² See, e.g., *South-Indian Inscriptions*, Vol. I. p. 154, note 2.

³ The expression *Gaṅgâi-idai-Kkumariy-idai*, ‘between the Gaṅgâ (and) between Kumari,’ evidently stands for *Gaṅgâi-Kkumariy-idai*, ‘between the Gaṅgâ and Kumari;’ compare above, p. 82 f.

⁴ See above, Vol. III. p. 280, and Vol. IV. p. 83.

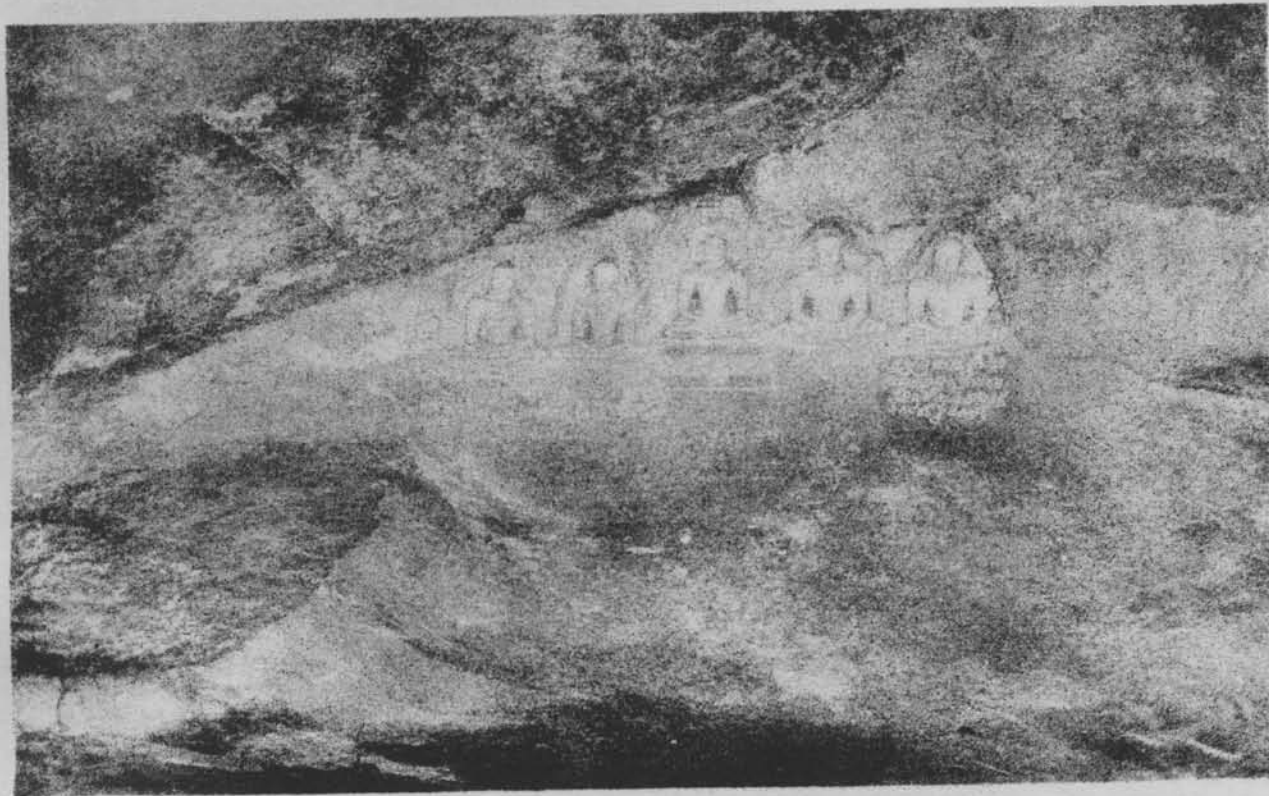
⁵ An inscription of Râjendra-Chôja at Kanḍiyûr near Tanjore (No. 22 of the Government Epigraphist’s collection for the year 1895) has the different reading: *ara-maḡavaṅka araṁ-alladu kai-târdâs*: “Do not forget charity; what is not charity, will not protect (you).”

⁶ See Mr. Sewell’s *Lists of Antiquities*, Vol. I. p. 156.

⁷ I have inked estampages of a fifth inscription, of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the Kanarese alphabet and language. It opens with the two words *svasti srt*, and records that an image was caused to be made (*mâdisida pratima*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

⁸ A facsimile of this inscription is given on the Plate opposite p. 142.

ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLAM.



E. Hultzsch, Photo.

Photo-etching, Survey of India Offices, Calcutta, July 1895.

Western Gaṅgas mention a Gaṅga king Śivamāra, his son Śrīpuruṣa, and his great-grandson Rājamalla,¹ it may be assumed that the Rājamalla of the subjoined inscription was a member of the Gaṅga family. Mr. Kittel has published a stone inscription of a Gaṅga king named Rāchamalla,² which is dated in Śaka-Saṁvat 899.³ According to the Âtakûr inscription of Śaka-Saṁvat 872, an earlier Rāchamalla, the son of Eṛeyapa, was killed by Bātuga.⁴ Mr. Rice gives Śaka-Saṁvat 792 as the date of a still earlier Rājamalla.⁵

TEXT.⁶

| | | | | | |
|---|--------------------------|---------|---------|-----------------------------|-----------------------------|
| 1 | Svasti | śrī[ḥ] | [*] | Śivamār-âtma-jâ(ja)-varan=â | pravara-Śrīpuruṣa-nâma- |
| 2 | n-âtana | tanayam | | bhuvanîsam | Raṇavikramaṇ-avana |
| 3 | jamallan-amalinacharitan | | [1*] | Kaṇḍu | gir[i]varaman=â |
| 4 | ndalapati | | | Rājamallan-abhayan=udâram | [i*] |
| 5 | priyam | | | kajy-koṇḍân | koṇḍ=ante |
| 6 | sidân | | [2*] | | paṇḍitajana-vasatiyam=mâḍi- |

TRANSLATION.

Hail! Prosperity!

(Verse 1.) The best of the sons of Śivamāra (*was*) that distinguished (*prince*) named Śrīpuruṣa. His son (*was*) the lord of the world Raṇavikrama. His son (*was*) Rājamalla, whose conduct was spotless.

(V. 2.) Having perceived (*this*) best of mountains,— that lord of the circle of the earth, the fearless (*and*) noble Rājamalla, who was beloved by scholars, took possession (*of it*); and, having taken (*it*), he caused to be made a *vasati*.⁷

B.— INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.⁸

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Âryanandin.

TEXT.

Śrī [||*] Ajjanandi-bhatârar pra[pi]m[e] m[â]ḍ[i]dâ[r] [||*]

TRANSLATION.

Prosperity! The lord Ajjanandi (Âryanandin) made (*this*) image.

C.— INSCRIPTION MENTIONING BANARAYA.⁹

Like the inscription A., this one is written in the Grantha alphabet, but in the Kanarese language.¹⁰ It informs us that the image, below which B. and C. are engraved, represents a

¹ Above, Vol. III. p. 177.

² *Ibid.* Vol. XIV. p. 76.

³ *Inscriptions in the Mysore District*, Part I. Introduction, p. 8 f.

⁴ From inked estampages, prepared in 1895.

⁷ In the Kanarese language, the Sanskrit word *vasati* and its tadbhavas *osati*, *basati*, *basadi*, and *basti* have the meaning of 'a Jaina monastery or temple,' see Mr. Kittel's *Dictionary*, p. 1883.

⁸ A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.

⁹ A facsimile of this inscription is given on the Plate opposite p. 142.

¹⁰ The last word of the inscription, however, is the Sanskrit word *pratimâ*, which in Kanarese ought to be *pratiṃe*.

⁵ *Ind. Ant.* Vol. VI. p. 102.

⁶ *Ep. Ind.* Vol. II. p. 168.

pupil of the spiritual preceptor of Bānarāya. The actual name of the Bānarāya or 'king of the Bāna family' is not given. Regarding the Bāna dynasty, see above, Vol. III. p. 74f.; *Indian Antiquary*, Vol. X. p. 36 f.; and *South-Indian Inscriptions*, Vol. II. p. 381.

TEXT.

- | | | | | |
|---|--------------|--------------|-------|-----------------|
| 1 | Svasti | śrī | [*] | Bānarāyara |
| 2 | gurugaḷ=appa | | | Bhavanāndi-bha- |
| 3 | ṭārara | śiṣhyar=appa | | Dēvasēna- |
| 4 | bhaṭārara | pratimā | | [*]. |

TRANSLATION.

Hail! Prosperity! (*This is*) the image of the lord Dēvasēna, who is the pupil of the lord Bhavanāndi (Bhavanandin), who is the preceptor (*guru*) of Bānarāya.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.¹

This inscription is written in the Kanarese alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor Gōvardhana and was founded by the preceptor Āryanandin, evidently the same person who is mentioned in the inscription B.

TEXT.

- | | | | | |
|---|-----------------------------|---------|-------|-----------------------|
| 1 | Svasti | śrī | [*] | Bālachandra-bhaṭārara |
| 2 | śiṣhyar | | | Ajjanāndi-bhaṭārara |
| 3 | māḍisāida | pratime | | Gōvarddha- |
| 4 | na-bhaṭārara=end-oḍam=avare | | | [*] |

TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord Ajjanāndi (Āryanandin), the pupil of the lord Bālachandra; and if you say: "the lord Gōvardhana," (*it is*) verily he.²

No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

By E. HULTZSCH, Ph.D.

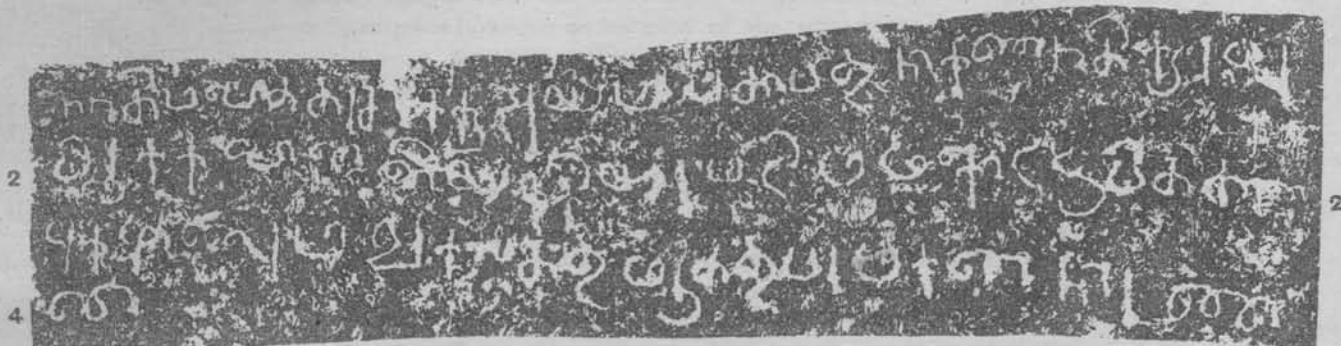
These three copper-plates were lately found in the village of Kōmarti, 2 miles south-west of Narasannapēṭa, the head-quarters of a tālukā of the Gañjām district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures $7\frac{1}{4}$ to $7\frac{3}{8}$ inches by $2\frac{1}{4}$ to $2\frac{3}{8}$ inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

¹ This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tahsildar of Chittār, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

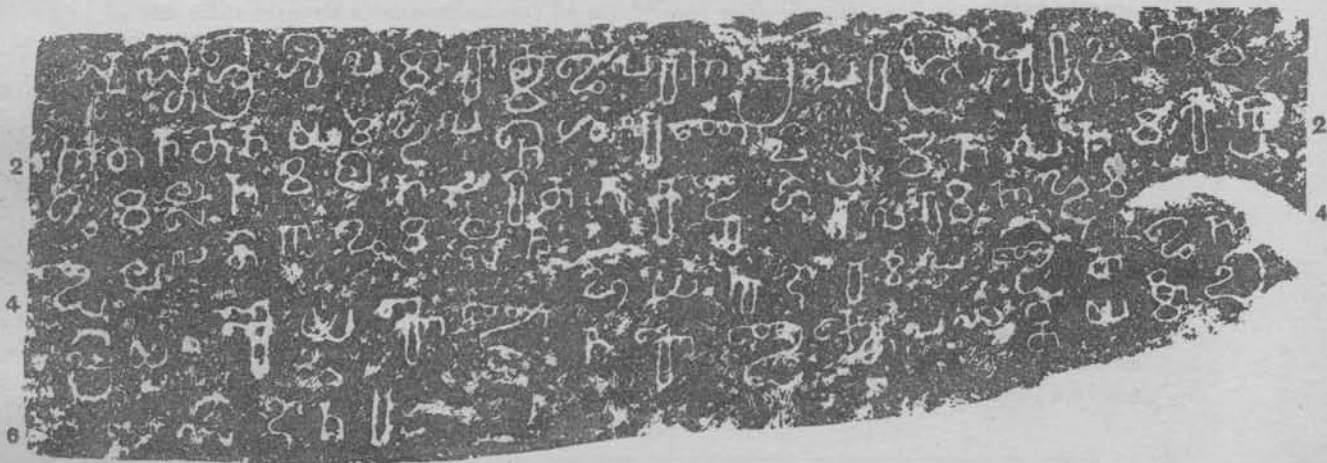
² i.e. 'this image represents the preceptor Gōvardhana.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kittel.

Rock Inscriptions in the North Arcot District.

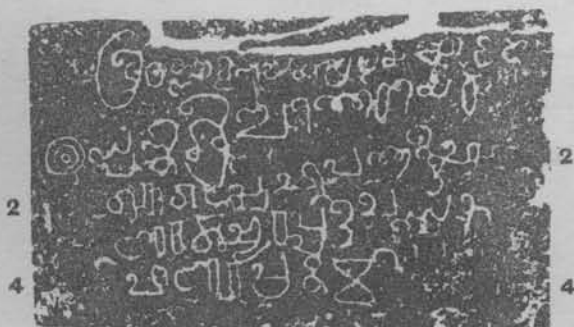
Panchapandavainalai Inscription of Nandippottarasar; the fiftieth year.



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Banaraya.



not yet been cut when I received them, is about $\frac{3}{8}$ inch thick and about $3\frac{3}{8}$ inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about $1\frac{1}{2}$ by $1\frac{1}{4}$ inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitri-bhaktah*, i.e. 'he who is devoted to (his) father.' The weight of the plates is 1 lb 6 oz., and that of the ring and seal 10 oz. ; total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman¹ and of the Chicacole plates of Nandaprabhañjanavarman,² the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutapuram plates of Indravarman I.³— the oldest dated inscription of the Eastern Gāṅgas— are decidedly more modern than those of the Kōmarti plates. In line 20, the inscription furnishes an instance of the numerical symbol for 'six. The language is nearly correct Sanskrit. With the exception of three imprecatory verses (ll. 13 to 19), the inscription is written in prose.

The plates record the grant of the village of Kōhētūra (l. 2) to a Brāhmaṇa of the Vājasaneyā school (l. 6 f.). The grant was made at Simhapura (l. 1) by the *Mahārāja Chandavarman*, the ruler of Kaliṅga (l. 2), in the sixth year (of his reign), on the fifth *tithi* of the bright fortnight of the month of Chaitra (l. 20).

The phraseology of the grant resembles that of the copper-plate grants of the Gāṅgas of Kaliṅga, but still much more closely that of the Chicacole plates of Nandaprabhañjanavarman.⁴ Another point in which the last mentioned plates agree with the Kōmarti plates, is that, in both of them, the title *Kaliṅg-ādhipati*, i.e. 'lord (of the country) of Kaliṅga,' is applied to the reigning prince. There remains a third point which proves that both Chandavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is *Pi[tri-bhaktah]*, just as on the seal of the Kōmarti plates.

In two other respects a connection may be established with the plates of the Śālanākayana *Mahārāja Vijayanandivarman*,⁵ who (1), like Chandavarman,⁶ professes to have been 'devoted to the feet of the lord, (his) father' (*bappa-bhaṭṭāraka-pāda-bhaktā*),⁷ and who (2) was the eldest son of the *Mahārāja Chandavarman*. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarti plates suggests that Chandavarman, the father of Vijayanandivarman, may have been identical with the *Mahārāja Chandavarman* who issued the Kōmarti plates. At any rate, the two Chandavarmans must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,⁸ would probably show if it reads *Pitri-bhaktah* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates.

The village granted, Kōhētūra, I am unable to identify. The city of Simhapura, whence Chandavarman issued the grant, is perhaps identical with the modern Siṅgupuram⁹ between Chicacole and Narasannapēta.

¹ *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake ; see Dr. Burnell's *South-Indian Palaeography*, p. 135, note 1. They will now probably be in the British Museum.

² *Ind. Ant.* Vol. XIII. p. 48.

³ Above, Vol. III. p. 128.

⁴ See note 2.

⁵ See note 1.

⁶ See line 1 of the text of the Kōmarti plates.

⁷ Compare *Ind. Ant.* Vol. XV. p. 274, and *South-Indian Inscriptions*, Vol. II. p. 358, note 2. The ruins of the temple of Chitrarathasvāmin, whose devotee Vijayanandivarman professes to have been, still exist at Vēṅgi; see the *Madras Journal of Literature and Science*, Vol. XIX. p. 237, note 2.

⁸ *Madras Journal of Literature and Science*, Vol. XI. p. 302.

⁹ Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 9, it is spelt Siṅgūpuram.

TEXT.¹

First Plate.

- 1 श्री² स्वस्ति [॥*] विजयसिंहपुरात्परमदेवतः³ वप्यभट्टारकपादभक्तः
 2 कलिङ्गाधिपतिः श्रीमहाराजा⁴ चण्डवर्मा कोहेतूरे सर्व्वस-
 3 मवेतात्कुटुम्बिनः⁵ समान्नापयत्यस्त्येष ग्रामीक्षांभिः⁶
 4 आत्मनः पुण्यायुर्थ्यसामभिहृद्ये⁷ आसह-
 5 सांशुश्रितारकाप्रतिष्ठमद्य(१)हारं कृत्वा सर्व्वकर-

Second Plate; First Side.

- 6 परिहारैश्च परिहृत्य भारद्वाजसगीत्राय वाजिस-⁸
 7 तेयसन्नप्रचारिणे ब्राह्मणदेवशर्मणे प्रत्तः [१*]
 8 तदेवं विदित्वा पूर्व्वोचितमर्थ्य[१*]द्योपस्थानं कर्त्त-
 9 व्यं मेयहिरण्यादि चीपतेय⁹ [१*] भविष्यतश्च राज्ञः¹⁰
 10 विज्ञापयति [१*] धर्मक्रमविक्रमाभ्याम्¹¹

Second Plate; Second Side.

- 11 धन्यतमयोगादवाप्य च महीमनुशासता¹² प्रवृत्तक-
 12 मिदं दानं¹³ सद्धर्ममनुपश्चद्विरेषीप्रहारोनुपास्यः [१*]
 13 अपि चाय¹⁴ व्यास(१)गीतात्सोकानुदाहरन्ति¹⁵ [१*] बहुभिर्व्वसु-
 14 धा दत्ता वसुधा¹⁶ वसुधाधिपैः [१*] यस्य यस्य यदा भूमि-¹⁷
 15 तस्य तस्य तदा फलम् [॥*]

Third Plate.

- 16 स्वदत्तां परं¹⁸ दत्तां वा यत्त[१*]द्रक्ष्य युधिष्ठिर [१*] महीन्द्र-
 17 मतां श्रेष्ठी¹⁹ दाताश्चेयोनुपालनं [॥*] षष्टिं वर्ष-
 18 सहस्राणि स्वर्णं मीदति भूमिदः [१*] आत्मेसा
 19 चानुमत्ता²⁰ च तान्येव नरके वसेमिति²¹ ॥ स्वसुखांश्चा²² [१*]
 20 संवत्सरः षष्ठः ६ चैत्रमासशुक्लपंचमिदिवसः²³ ॥

¹ From the original plates.

² Expressed by a symbol.

³ Read देवतो.

⁴ Read °राजशब्ध°.

⁵ Read °तान्कुटुम्बिनः.

⁶ Read °आभिरात्मनः.

⁷ Read °वृद्ये.

⁸ Read राजसनेय°.

⁹ Read चीपनेयम्.

¹⁰ Read राज्ञी.

¹¹ Read °विक्रमाथामन्व°.

¹² Read °शासन्निः, as above, Vol. III. p. 133, text line 20.

¹³ Read स्वधर्म°, as Ind. Ant. Vol. XIII. p. 49, text line 11.

¹⁴ Read चात्र.

¹⁵ Read °गीताञ्जूका°.

¹⁶ The plates of Nandaprabhāñjanavarman read राजान्; (vocative) instead of वसुधा.

¹⁷ Read भूमिस्तस्य.

¹⁸ Read परदत्तां.

¹⁹ Read षष्ठ दान°.

²⁰ Read °मत्ता.

²¹ Read वसेदिति.

²² Read स्वसुखांशा.

²³ Read पञ्चमी.

i.

 2 4

ii a.

 6 8 10

W. GRIGGS, PHOTO-LITH.

FULL-SIZE.

E. HULTZSCH.

ii b.

12
 14
 16
 18
 20

iii.

16
 18
 20

TRANSLATION.

(Line 1.) Om. Hail! From the victorious (*city of*) *Siṃhapura*,— the lord of *Kaliṅga*, the glorious *Mahārāja Chaṇḍavarman*, who is a devout worshipper of the gods (*and*) is devoted to the fest of the lord, (*his*) father, addresses (*the following*) order to the ryots and all (*other inhabitants*) of *Kōhētūra* :—

(L. 3.) "This village has been given by Us, for the increase of (*Our*) own religious merit, life and fame, having converted (*it*) into an *agrahāra* which is to last as long as the sun, the moon and the stars, and having endowed (*it*) with exemption from all taxes, to the *Brāhmaṇa Dēvaśarman*, who is a member of the *Bhāradvāja gōtra* (*and*) a student of the *Vājasaneyā (śākhā)*. Knowing this (*to be*) thus, service should be done (*to him*), and what is to be measured (*viz.* grain), gold, *etc.* should be delivered (*to him*), in accordance with the rules customary from old."

(L. 9.) And (*the king*) addresses (*the following*) request to future kings:— "Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this *agrahāra*, considering this present grant (*equal to your*) own charities."

(L. 13.) And with reference to this (*subject*) they quote (*the following*) verses composed by *Vyāsa* :—

[Three of the customary verses.]

(L. 19.) (*This edict was written at*) the command of (*the king's*) own mouth.¹ The sixth—6—year; the day of the fifth *tithi* of the bright (*fortnight*) of the month of *Chaitra*.

No. 17.— ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

BY F. KIRLHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,² which I edit from an inked estampage supplied to me by Dr. Hultzsch, is on the east wall of the so-called 'mountain' (*malai*) in the *Aruḷāḷa-Perumāl* (*Vishṇu*) temple at *Kāñchīpuram*. Its contents have already been noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I. p. 186, No. 226, and by Dr. Hultzsch in his *Progress Report* for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27' long by 1' 9" high. The average size of the letters is about 2". Up to the word *-śrīKulaśēkharadēva* in line 6 the language is *Sanskrit* and the characters are *Grantha*, closely resembling those of the *Rāṅganātha* inscription of *Sundara-Pāṇḍya*, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the *Tamiḷ* language and characters. Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the orthography of the *Sanskrit* portion, the final *m* of three words in line 2 has been retained where it should have been changed to *anusvāra*; the letter *t* is used instead of *d* in the words *Paṭmanābha*, l. 5, and *satguna*, l. 6; and the *dh* of the conjunct *dho* is doubled in *Garuḍaddhvaja*, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of *Aruḷāḷa-Perumāl* at *Tiruvattiyūr*,³ a

¹ Compare above, Vol. III. p. 130, and *Ind. Ant.* Vol. XVIII. p. 146.

² No. 34 of the Government Epigraphist's collection for the year 1890.

³ [This name of 'Little Conjeevaram' is derived in inscriptions from *aḷḷi*, a *Tamiḷ* *śabdha* of the *Sanskrit* *śastā*, 'an elephant'; see my *Annual Report* for 1892-93, p. 6, and above, Vol. III. p. 71.—E. H.]

quarter of Kāñchipuram, by the *Mahārāja Ravivarman, alias Saṅgrāmadhira or Kulaśékharadēva Tribhuvanachakravartin Kōnérigṃmaikondān*, of whom the following account is given in the verses with which the inscription opens :—

Ravivarman was a son of the king¹ Jayasimha,² who belonged to the family of Yadu and the lunar race and ruled in the Kēraḷa country, and his wife Umādévi, and was born in the Śaka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a Pāṇḍya princess and, when 33 years of age (i.e. about A.D. 1299-1300), took possession of Kēraḷa (which he ruled as he did his town of Kōḷamba). He defeated a certain Vira-Pāṇḍya, made the Pāṇḍyas and Chōlas subject to the Kēraḷas, and, at the age of 46 (i.e. about A.D. 1312-13), was crowned on the banks of the Vēgavati. He then apparently again made war against Vira-Pāṇḍya, defeated him and drove him into the Koṅkana and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (i.e. about A.D. 1315-16) that he was at Kāñchi.

The verses which contain this information, are followed by a long string of *virudas* of Ravivarman, three of which describe him as 'the regent of the excellent city of Kōḷamba,' 'the Kūpaka universal monarch,' and 'the result of the religious merit of the Kēraḷa country.' As *Kūpa-dēsu* or *Kūpa-rājya*, the country of the Kūpakas, so far as I can make out, was one of the divisions of Kēraḷa,³ these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kēraḷa, with Kōḷamba (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kēraḷa and over the adjoining countries.⁴

The Vēgavati on the banks of which Ravivarman is stated to have been crowned is, as Dr. Hultzsch informs me, a small river which flows into the Pālāra near Kāñchipuram.⁵

TEXT.⁶

- 1 Svasti⁷ śri-Jayasimha ity=abhihitas-Sōmānvay-ōttamsakō rāj-āsīd-iha Kēraḷēshu
vishayē nāthō Yadu-kṣmābhṛitām ॐ jāto-smād-Ravivarmma-bhūpatir=
Umādévyām kumāras-śivād-dēhavyāpya-Śakābda-bhāji samayē dēh-īva vīro
rasaḥ ॐ [1*]
- 2 ⁸Kahayan-nītvā sō-yam kali-balam=iv-ārāti-nivahañ=jayaśrīvat kṛitvā nija-
śahacharīm Pāṇḍya-tanayām ॐ trayastriṃśad-varshō yaśa iva yayan Kēraḷa-

¹ In line 6 he is called *Mahārājādhirāja Paramēvara*.

² [In the *Indian Antiquary*, Vol. II. p. 380 f., H. H. Rama Varma of Travancore has published an inscription, dated in the Kōḷamba (Kollam) year 644, of Ādityavarman, who calls himself an 'ornament of the race (*anvaya*) of Jayasimha.' An inscription at Kollam (Quilon), dated in the Kōḷamba (Kollam) year 671 (No. 258 of the Government Epigraphist's collection for 1895), opens with the following Sanskrit verse :— *Svasty=astu Jayasimhasya Vira-Kēraḷavarmanāḥ* [1*] *ta[th]ā tadvamtajātū=cha rājyasya nagarasya cha* [1*].— E. H.]

³ Mr. P. Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 34-35, would regard *Kūpa-dēsa* or *Kūpa-rājya* as the country around Ārriṅgal which is about 22 miles to the north of Trivandrum; and states that 'an inscription of Rājarāja Chōla, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kūpakas,' and that the *Kāṅgattu-Parasī* enumerates the Kūpakas amongst the subject races that paid tribute to Kulōttuṅga Chōla. (On *Kūpa-rājya* see also *Ind. Ant.* Vol. VII. p. 275, and Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 196.) If Mr. Sundaram is right, the town Kōḷamba of our text is almost certainly the modern Quilon in the Quilon district of the Travancore State.

⁴ The prince Vira-Pāṇḍya, mentioned in the text as an opponent of Ravivarman, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, *loc. cit.* p. 59 ff., has published an inscription of a prince Mārtāṇḍavarman *alias* Vira-Pāṇḍyadēva of Vēṅḍī, the fourth year of whose reign, like the fourth year of Ravivarman's own reign, fell in A.D. 1315-16.

⁵ [See *South-Ind. Inscr.* Vol. II. pp. 345 and 362.]

⁶ From an inked estampage, supplied by Dr. Hultzsch.

⁷ Metre: Śārdūlavikrīḍita.

⁸ Metre: Śikhariṅī.

- padam raraksha svam rāshtṛan=nagaram=iva Kōlambam-adhipaḥ ८ [2*] Jitvā¹
 Saṅgrāmadhirō nripatir=adhiraṇam² vidviṣham Vira-Pāṇḍyam
- 3 kṛitv=āṣau Pāṇḍya-Chōlān=naya iva tanumān Kēraḷēbhyō-py=adhīnān ८
 shatchatvāriṁśad-abdas=tata-bhuvi makutaṅ=dhārayan-Vēgavatyāḥ kṛidām
 sībhāsana-sthāś-chiram=akṛita mahī-kīrtti-vāṇi-ramābbih ८ [3*] Kṛitvā³ Kēraḷa-
 Pāṇḍya-Chōla-vijayam k[hi]pt-ābbishēkōtsavas=samgrām-āpajayēna Ko[m].
- 4 kana-gatan=tam Vira-Pāṇḍyam ripum ८ nītvā sphita-balau=tatō=pi vipinañ=jitvā
 diśām=uttarām Kāñchyām=atra chaturtham=abdam=alikat Saṅgrāmadhirō
 nripaḥ ८ [4*] Ā⁴ Mērōr=ā Malayād=ā pūrvvād=ā cha paśchimād=achalāt ८
 Yādūkula-sēkhara ēsha kshōṇīm Kulaśēkhara[h] svayam bubbujē ८ [5*]
- 5 Svasti [1*] Śrīh [1*] Chandrakula-maṅgalapradīpa ८ Yādava-Nārāyaṇa ८ Kēraḷadēśa-
 puṇyaparīṇāma ८ nāmāntara-Karṇa ८ Kūpaka-sārvaḥauma ८ kalasīkhari-
 pratishṭhāpita-Garudādhvaja ८ Kōlambapuravar-ādhiśvara ८ śrīPatma(dma)nābha-
 padakamala-paramārādhaka ८ pranatarāja-pratishṭhāchāryya ८ vimatarāja-
 bandikāra ८
- 6 dharmmataru-mūlakanda ८ satgu(dgu)ṇ-ālamkāra ८ chatuśshasṭhikalā-vallabha ८
 Dakṣiṇa-Bhōjarāja ८ Saṅgrāmadhira ८ mahārājādhirājaparamēśvaraJayasīmha-
 dēva-nandana-Ravivarmmahārāja-śrīKulaśēkharadēva ८ ⁶Tribhuvanachchakra-
 vattī Kōṇēriṇmai-kōṇḍāṅ Kāñchīpurattil Tiruvattiyūril niṅṅ=aruliya Arulāla-
 Pperumāḷ
- 7 kōyil-ttirippadi Śrīvaiṣṇavargalukku [11*] Perumāl Arulāla-Pperumālukku
 nam pērāl=kkatṭiṇa Kulaśēgaran=śandikkum amudupaḍi sātṭuppaḍi uḷḷiṭṭa pala
 veṅjaṇattukkum Āvaṇi-mādattu eḷund=arula nam pērāl kaṇḍa tirunāḷukkum
 tiṅgaṭ-ttirunāḷukkum amudupaḍi sātṭuppaḍi uḷḷiṭṭa veṅjaṇattukkum
 tirukkōḍi

TRANSLATION.

(Verse 1.) Hail! There was here, in the Kēraḷa country, a king, an ornament of the Moon's family, named Jayasīmha, a lord of the Yādu rulers. As Kumāra was born to Śiva from the goddess Umā, so was born to that prosperous one from Umādēvi, at the time when⁶ the Śaka year was (denoted by the chronogram) dēhavyāpya (i.e. 1188), the king Ravivarman, like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the Pāṇḍya, when thirty-three years of age took possession⁷ of Kēraḷa as he had done of fame, and ruled his territory like the town of Kōlamba.

(V. 3.) This king Saṅgrāmadhira, having vanquished in battle the enemy Vira-Pāṇḍya, and having, like polity embodied, made the Pāṇḍyas and Chōlas subject to the Kēraḷas, when forty-six years of age, assumed the crown on the banks of the Vēgavati, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.⁸

(V. 4.) Having celebrated his coronation festival when he had vanquished the Kēraḷas, Pāṇḍyas and Chōlas, having driven that enemy Vira-Pāṇḍya, who after his defeat in battle

¹ Metre: Sragdharā.

² Read ^oraṇam vidviṣham Vira-Pāṇḍyam.

³ Metre: Śārdūlavikṛīḍita.

⁴ Metre: Gīti.

⁵ From here the transcript of the text and the translation have been furnished by Dr. Hultzsch.

⁶ The original has, literally, 'at the time sharing in the Śaka year dēhavyāpya.'

⁷ The phrase *padam yā* appears to be used in the sense of *padam kṛi*; *padā* by itself is synonymous with *sīdhāna* or *pradēśa*.

⁸ The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take *vāṇi-ramā* in the sense of 'the goddesses of eloquence (or learning) and fortune,' the anicou with both of whom is often mentioned as something unusual and as a token of particular excellence.

had gone to the **Konkana**, from there even, together with his large army, into the forests, and having conquered the northern region, king **Samgrāmadhira** here at **Kāñchi** wrote his fourth year.

(V. 5.) As far as the **Mēru**, as far as the **Malaya**, as far as the eastern and the western mountains, this head-ornament of **Yadu's** race, **Kulasékhara**, alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of the **Moon's** race, the **Nārāyaṇa** among the **Yādavas**, the result of the religious merit of the **Kēraja** country, the **Karṇa** under another name,¹ the **Kūpaka**² universal monarch, the establisher of his **Garuḍa**-banner on the (*seven*) principal mountains, the regent of the excellent city of **Kōlamba**, the devout worshipper of the lotus-feet of the holy **Padmanābha**,³ the preceptor of preeminence to kings who bow down before him, the prisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king **Bhōja** of the **South**, **Samgrāmadhira** (*i.e.* the one firm in battle), the son of the **Mahārājādhirāja Paramēśvara Jayasimhadēva**, **Ravivarman** the **Mahārāja**, the glorious **Kulasékhara**dēva, the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'⁴ (*addresses the following order*) to the **Śrīvaishnavas** of the sacred shrine in the temple of **Aruḷāḷa-Perumāḷ**, established at **Tiruvattiyūr**, (*a quarter*) of **Kāñchipuram** :—

(L. 7.) [*We have given*] to the lord **Aruḷāḷa-Perumāḷ** for the various requirements, including offerings and ornaments, at the daily worship (*samādhi*)⁵ of **Kulasékhara** which we have founded (*and called*) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (*and called*) after our name (*and which is*) to be celebrated in the month of **Āvaṇi**, and on the day of the monthly festival; [*for the requirements on the day of the hoisting of*] the sacred banner⁶

No. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,⁷ which also I edit from an inked estampage supplied to me by Dr. Hultsch, is on the north wall of the second *prākāra* of the temple of **Raṅganātha** (**Vishnu**) on the island of **Śrīraṅgam**. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word *Kavibhūṣhanasya*, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1¼" and 2". The characters are **Grantha**. The language is **Sanskrit**; and, with the exception of a number of *birudas* in lines 3 and 4, the whole inscription is in verse. As regards orthography, final *m* has been retained, where it should have been changed to *anusvāra*, in *vidviṣam*, l. 2, and *pratishṭhām*, l. 7; the *dh* of the conjuncts *dhy* and *dhv* is doubled in *buddhyasē*, l. 11, and *Garuḍaddhvaja*, l. 3; and the letters *t* and *ṭ* are employed instead of *d* and *ḍ* in the words *Patmanābha*, l. 3, *satguṇa*, l. 4, *atbhutam*, l. 6, *utbhava*, l. 8, *satbhyaḥ*, l. 11, and *khatgō*, l. 11.

¹ *Nāmadāra-Karṇa* apparently is equivalent to *nāmadāra-yuktō Karṇaḥ*.

² See above, p. 146, note 3.

³ [The temple at Trivandrum, the capital of Travancore, is dedicated to **Padmanābha** (**Vishnu**), and the Travancore sovereigns bear the title *Śrī-Padmanābha-dēva*. The gold coins which the rulers of Travancore distribute to **Brāhmanas** at the *tuḷābhāra* ceremony, have on the obverse a conch, and on the reverse the Malayālam legend *Śrī-Patma(āma)nābha*; see the *Madras Journal of Literature and Science* for 1849-54, p. 54 f.—E. H.]

⁴ See *South-Ind. Inscr.* Vol. II. pp. 110 and 246.

⁵ Compare above, Vol. III. p. 98.

⁶ Compare *South-Ind. Inscr.* Vol. II. pp. 126 and 133.

⁷ No. 46 of the Government Epigraphist's collection for the year 1891.

This is another inscription of the king Ravivarman, *alias* Saṅgrāmadhira or Kulasēkharadēva, and up to the word *-śrīKulasēkharadēva* in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at Kāñchī, has here been omitted. Verses 5—8, which were composed by Kavibhūṣhaṇa, then record that the king, after subduing his opponents, worshipped his tutelary deity Viṣṇu at Raṅga, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 *panas* each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of Ravivarman, also composed by Kavibhūṣhaṇa, which does not contain anything to which special attention need be drawn here.

TEXT.¹

- 1 Svasti¹ śrī-Jayasīmha ity=abhihitas-Sōmānvay-ōttamsakō rāj-āsīd=iha Kēraḷēṣhu viṣayē nāthō Yadu-kehmābhṛitām ॐ jātō-smād=Ravivarmma-bhūpatir-Umādévyām kumāras-śivād=dēhavyāpya-Śakābda-bhāji samayē dēh-iva virō rasiḥ ॐ [1*] ³Kshayan=ntivā sō-yam kali-balam=iv-ārāti-nivahañ-jyāśrīvat kṛitvā nija-sabacharīm Pāṇḍya-tanayām ॐ trayastrimśad-varṣhō
- 2 yaśa iva yayan Kēraḷa-padaīm rarakṣha svam rāshṭran=nagaram=iva Kōjambam=adbipah ॐ [2*] Jitvā⁴ Saṅgrāmadhirō nripatir=adhirapaīm vidviṣham⁵ Vira-Pāṇḍyam kṛitv-āsan Pāṇḍya-Chōḷān-naya iva tanmān Kēraḷēbhyō=py=adhinān ॐ śhaṭchatvārimśad=abdās=tata-bhuvi mukutañ=dhārayan=Vēgavatyāḥ kriḍām simhāsana-sṭhās=chiram=akṛita mahī-kirtti-vāpi-ramābhiḥ ॐ [3*] Ā⁶ Mērōr=ā Ma-
- 3 layād=ā pūrvvād=ā cha paśchimād=achalāt ॐ Yadukula-sēkhara ēṣha kshōpīm Kulasēkhara[h] svayam bubb[u]jē ॐ [4*] Svasti [1*] Śrī[h] [1*] Chandrakula-maṅgalapradīpa⁷ | Yādava-Nārāyaṇa | Kēraḷadēśa-puṇyaparīṇāma | nāmāntara-Karṇa | Kūpaka-sārvvabhauma | kulasīkhari-pratiṣṭhāpita-Garuḍadhvaja | Kōjambapuravar-ādhiśvara | śrīPatma(dma)nābha-padakamala-paramārādhaka | pra-
- 4 patarāja-pratiṣṭhāchāryya | vimatarāja-bandikāra | dharmmataru-mūlakanda | satgu(dgu)n-ālakāra | chatuṣṣhaṣṭhīkalā-vallabha | Dakṣhiṇa-Bhōjarāja | Saṅgrāmadhira | mahārājādhirājaparamēśvaraJayasīmhadēvanandana-Ravivarmmahārāja-śrīKulasēkharadēva ॐ Kṛitvā⁸ darṇnaya-vairinairīta-samam saṁskāra-samśōdhitē ni[drā]ṇām=adhidēvatān=nirṇpa-
- 5 mair=abhyarchchya mauly-ādibhiḥ ॐ dharmmair=antar=adhishṭhitē saḥṛidayais=Saṅgrāmadhirah kṛiti Raṅgē=smin sumanō-dhivāsam=akarōl=lāsyē niyuja trayīm ॐ [5*] Labdhā sāgaranēmi-bhūmi-viṣayā rantum pratiṣṭhā yatas=tasmai śrī-Kulasēkharō Yadu-patis-trikṣatra-chūḍāmaṇiḥ ॐ Raṅgē=smin Kamalā-sakhāya Harayē ramyām pratiṣṭhān=dadan
- 6 santah pratyupakurvvatē hy=upakṛitāḥ sarvvē kim=atr=āt(bhu)tam ॐ [6*] Bhūpālair=ḷa-Kārttaviryya-Sagarair=yyah pūrvvam=āsīt kṛitah paśchāt praṇḍhatamō-haram Yadu-patis=tam bhadra-dīpōtsavam ॐ chakrē Śakra iv=

¹ From an inked estampage, supplied by Dr. Hultzsch.

² Metre: Śikharīṇī.

³ Read *vidviṣam*.

⁴ The words from *Chandrakula-maṅgalapradīpa* up to *śrīKulasēkharadēva* must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.

⁵ Metre of verses 5—8: Sārdūlavikṛīḍita.

³ Metre: Sārdūlavikṛīḍita.

⁴ Metre: Sragdharā.

⁵ Metre: Gti.

⁷ The words from *Chandrakula-maṅgalapradīpa* up to *śrīKulasēkharadēva* must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.

⁸ Metre of verses 5—8: Sārdūlavikṛīḍita.

- śrīyas=sumanasām samrāt trayīdharmma-vid-Ramgē-smin=ruchirāṅka-
samśrita-Ramā-rōchishnavē Vishnavē | [7*]
- 7 Samrājām=iva yas=satām samudabhūt-tais=tair-ggṇair-mmātri[kā] saisha¹ śrī-
Kulasēkharaś-śatabhishak-tārē sa-kanyā-ravan ८ bhattēbhyah puratō-tra
Ramga-nripatēh pañchāsātē śākshinah pratyēkam pratihāyanām paṇa-śatan²
dā[t]um pratishthām³ vyadbāt ८ [8*] Kavibhūshanasya ८
- 8 Svasti³ [ku]rmmas=trayīdharmma-[va]rmmāṇē Ravivarmmaṇē | raṇakarmma-
[sthi]t-ādharmmma- rmma [rāti]-śarmmaṇē ८ [9*] [Du]rbalasya balam
rāj-ēty-ēshā satyā sarasvati | Saṅgrāmādhirō dharmmasya durbalasya
balam ka[au] ८ [10*] Raviś=cha Ravivarmma cha d[v]āv=imau tējasān=
nidhi | ēkasy=āhi(hni) p[r]atāpa-[śrī]r=aparasya tv=aharnnisam ८ [11*]
Kṛishṇas=cha Ravivarmma cha Yādavaś-ōtba(dbha)vāv=ubhau |
- 9 ēkō gōpavadhū-jāras=svadār-aikaparō=paraḥ | [12*] Rājyā[bhi]shē[ka]-kāmānām
Rāvivarmma-mahīpatē ८ pushp-ābhishēkō bhūpānān=tvat-[pa]dāmbhōja-
dhāraṇam | [13*] Guru-kalpādrum-Ēndr-āḍhyān=dyām karōshi Ravē
mahīm ८ jūātā dātā satām pātā mahatām kin=nu dushkaram | [14*]
Saṅgrāmādhira tvad-rājyē chōrō n=āst=iti
- 10 vān=mrishā ८ champaka-dyutisarvvasva-chōras=tē vighras=svayam | [15*]
Dṛishṭvā Dakshina-Bhōja tvām parē bibhyati tad=varam ८ para-dārān=api
drashtum bibhēshi tvām hi sarvadā | [16*] Ēkas=svādu na bhūñjīt=ēty=
ētat kin=na śrutām vachah ८ ēkas=svādu ja[ga]t sarvvam bhūñkshē
Yādava-bhūpatē | [17*] Kathan=Dakshina-Bhōja tvām bruvatē
- 11 buddhimad-varam ८ dattam satbhya(dbhya)s=sadā paschād=vittam yat=ta[n=na]
buddhyasē | [18*] Ripū[n]=ēkō jayām=iti raṇē mā dṛipya Yādava ८
bānuh khatgō(ḍgō) manō vāji sahāyāh kin=na santi tē | [19*] Prāyō na
dōsha stri-hatyā rājāsām Rāma-sadharmmāṇām ८ sa[tā]m sahacharīm haṁsi
Ravivarmman=daridratām | [20*] Dhanam sarvvan=dadām=iti kathan=tē
Yādava
- 12 vratam ८ brahmāṇḍa-bhāṇḍāgārē=smin saūch[i]nōsh[i] yasō-dha[na]m |
[21*] ⁴[S]ēvyas=tais=tair-ggṇair-ēva sēvitum yad=dadās[i] nah | ēshā
Yadu-patē satyam=ikshubhakshana-dakshinā | [22*] Kulasēkhara-bhūpā[ha]
simhāsa[na]n=jushatv=aya[m] | simhāsana-jushō lōkē sthāvarā ēva
bhūbhṛitah | [23*] Saṅgrāmādhira ity=ētam=ma-
- 13 ntram pañch-āksharam budhāh | [ja]pantō durgatiū=jitvā prāpnavanti param
[ā]jivam | [24*] Iti Yādavakirtt-īndōh kalāsh=shōḍaśa sūktayāh |
ullāsayantu ku-mudam Bhūshanē parvvaṇi sphuṭāh [25*] ⁵Atasi-champaka-
varṇau tulasī-kirtti-surabhīkṛita-svāṅgau | Yadu-nāthau nāthan nah kṛitam=
aparais=chittadēva-naradēvaiḥ ८ [26*]
- 14 Kavibhūshanasya ८

TRANSLATION.

[Up to the word *śrīKulasēkharadēva*, in line 4 the text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (*gifts*) his tutelary deity who sleeps here at

¹ See *Kāśikā* on Pāṇini, vj. 1, 134.

² Read *pratishthām*.

³ Metre of verses 9—25: Ślōka (Anushtubh). In the fourth Pāda of verse 9 two *aksharas* are quite effaced.

⁴ Originally *dētyas*= was engraved, but the *d* of the first *akshara* is effaced, and in the place of it *s* seems to have been engraved.

⁵ Metre: Giti.

Raṅga, which is purified with holy rites and is full of pleasing works of piety, the wise **Samgrāmadhira** made here an abode of the god, having appointed the three Vēdas for the dance (?).¹

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (*god*) Hari, accompanied by Kamalā (Lakshmi), the glorious **Yadu** lord **Kulaśekhara**, the crest-jewel of three lines of kings,² gave a delightful residence here at **Raṅga**. As the good ever requite favours shown to them, what is there to wonder at in this ?

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Iḷa, Kārtavīrya and Sagara, that the **Yadu** lord, who is the asylum of the well-disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vēdas, afterwards celebrated here at **Raṅga** for Viṣṇu, resplendent with Lakshmi resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious **Kulaśekhara** settled, here before the king of **Raṅga** as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyā, one hundred *paṇas* each to fifty learned men.— By **Kavibhūṣaṇa**.

(V. 9.) We invoke blessings on **Ravivarman**, the bulwark of the duties enjoined by the three Vēdas, the refuge of enemies (?)

(V. 10.) That a king is the strength of the weak, is a true saying; **Samgrāmadhira** is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (*ravi*) and **Ravivarman** are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both **Kṛishna** and **Ravivarman** were born in **Yadu's** family; the one is the paramour of herdsmen's wives, the other solely devoted to his own wife.

(V. 13.) O king **Ravivarman**! For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O **Ravi**! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter,³ the tree of paradise, and Indra. What is there difficult for the great ?

(V. 15.) O **Samgrāmadhira**! It is false to say that there is no robber in your kingdom; your own body robs the *champaka* flower of all its lustre.

(V. 16.) O you **Bhōja of the South**! It is well that your opponents are frightened when they see you; for you are ever afraid to look at others' wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone ?⁴ Alone you enjoy the whole earth, O **Yādava** king !

(V. 18.) How is it, O you **Bhōja of the South**, that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards.

(V. 19.) Do not boast, O **Yādava**, that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies ?

(V. 20.) Surely, kings who behave like **Rāma**, incur no guilt by killing women;⁵ (*aware of this*), O **Ravivarman**, you put an end to the poverty associated with the good.

¹ I do not see the exact meaning of the three last words of the verse, *lācyl niyujya traytm*. The word *adhivāsa* (in *sumanōdhivāsa*) is said to be synonymous also with *adhivāsana*, 'the act of causing a divinity to take up its abode in an image.'

² Compare above, Vol. III. p. 17, verse 30, and note 5.

Jupiter was the teacher of the gods.

³ See Böhlingk's *Ind. Sprüche*, 2nd ed., No. 1391: *Ekah evadu na bhujñta śkai-chārthānna chintaydi śkō na gachchēdā-adhvānam n-aikah supīshu jdgriydi* !

⁵ See *Raghuvamśa*, xi. 17 ff.

(V. 21.) How is it, O Yādava, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O Yādu lord, who can be served with many excellent qualities only, permit us to serve (you), that verily is (to us) a donation of a meal of sugar.

(V. 23.) May this king Kulaśékharā delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables *Samgrāmadhīra*,¹ overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the Yādava's fame, composed by Bhūshana, call forth the joy of the earth!

(V. 26.) The two Yādu lords² who have the hue of the *ataśī* and *champakā* flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By Kavibhūshana.

No. 19.—MAHENDRAVADI INSCRIPTION OF GUNABHARA.

By E. HULTZSCH, Ph.D.

Mahēndravāḍi is a village 3 miles east-south-east of the Sholinghur Railway Station³ on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot District* (second edition, Vol. II. p. 438 f.), it has "a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kīlvīdi, so called because it originally formed the eastern street of Mahēndravāḍi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered." "The tank must originally have been larger than that of Kāvērīpāk, and served lands some 7 or 8 miles distant. The *band* was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation."

According to Mr. Krishnasvami Sastri, who visited Mahēndravāḍi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two door-keepers, and which is now occupied by a painted image of Narasiṃha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gaṇēśa is cut on one side of a separate boulder.

The inscription is written in the same archaic Pallava alphabet as the two cave inscriptions of Gunabhara on the Trichinopoly rock,⁴ and consists of a single Sanskrit verse in the Kōkīlaka metre, each *pāda* of which occupies a separate line. The verse records that Gunabhara caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Vishṇu and bore the name Mahēndra-Vishṇugriha, *i.e.* 'the Vishṇu temple of Mahēndra;'

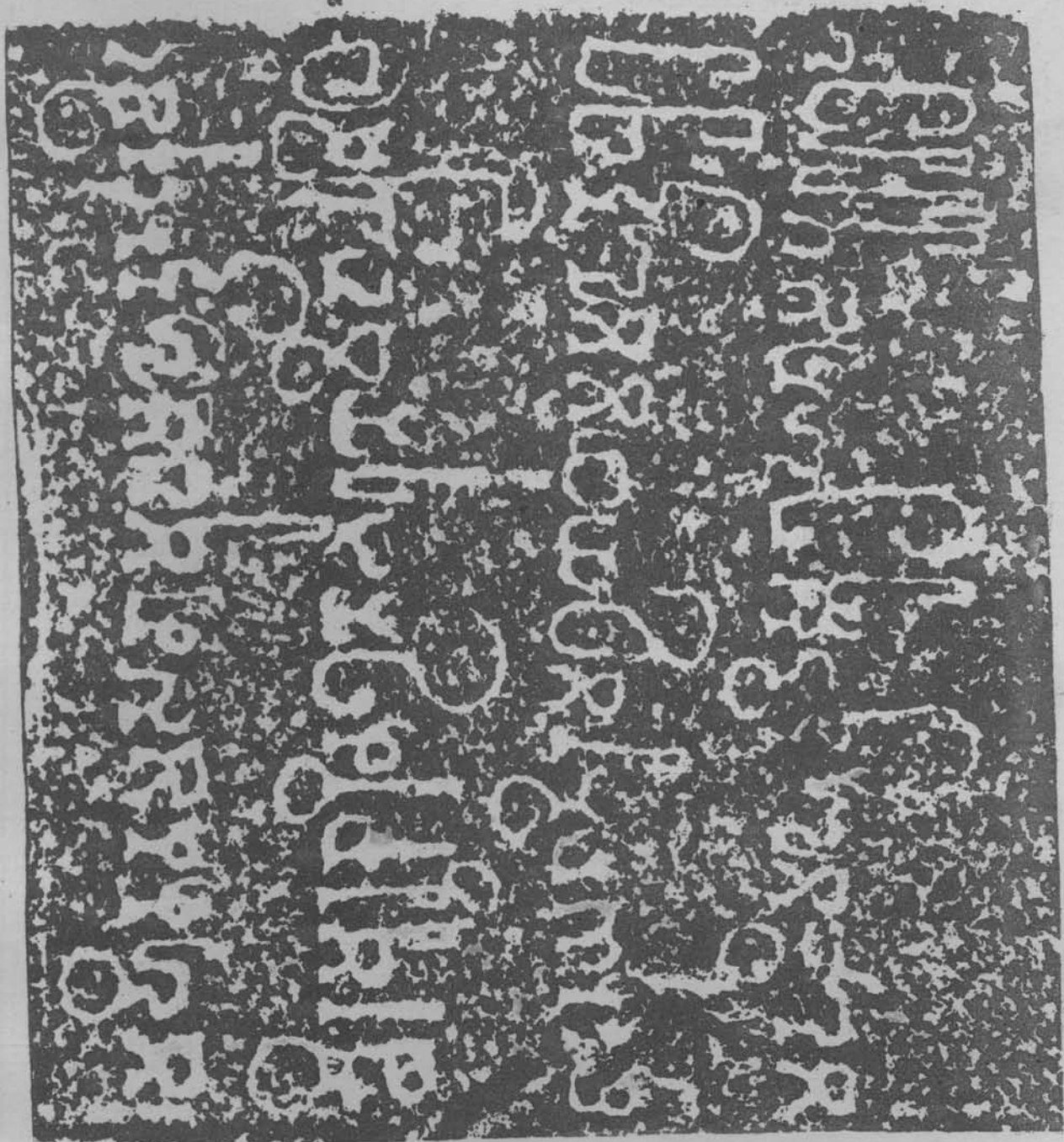
¹ [Compare above, Vol. III. p. 35, verse 42, and Vol. IV. p. 51, verse 44.—E.H.]

² *i.e.* the god Vishṇu-Krishṇa and the king Ravivarman. The words *chittadēva-naradēva*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162.

⁴ *South-Indian Inscriptions*, Vol. I. Nos. 33 and 34, and Vol. II. Plate x.

Mahendravadi Inscription of Gunabhara.



E. MOLTZBOH.

SCALE ONE-THIRD.

Photo., S. I. O., Calcutta.

that it stood on the bank of the Mahendra-tatāka, i.e. 'the tank of Mahendra;' and that it was situated in Mahendrapura, i.e. 'the city of Mahendra.' Mahendrapura is evidently a Sanskrit translation of Mahendravādi. The Mahendra-tatāka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahendra. From the cave inscription at Vallam we know that Mahendrapōtarāja was the full name of the king whom the Mahendravādi and the Trichinopoly inscriptions designate by his surname Guṇabhara, i.e. 'the bearer of virtues.' In editing the Vallam cave inscription, I have proposed to identify Mahendrapōtarāja *alias* Guṇabhara with one of the two Pallava kings called Mahendrarvarman, who belonged to the first half of the seventh century of our era.¹ Mr. Venkayya has adduced certain facts reported in the *Periyapurāṇam*, which, if corroborated from other sources, would prove that Guṇabhara is identical with Mahendrarvarman I.² Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A.D. not only the Tondai-maṇḍalam, within which Vallam and Mahendravādi are situated, but also the Chōḷa country, to which Trichinopoly belongs.

TEXT.³

- 1 महिततमं सतामु[प]महेन्द्र[त]टाकामि[दम्]⁴
 2 स्थिरमुख कारितं गुणभरेण विदार्य शिल[राम्] [I*]
 3 ज[न]नयनाभिर[र]मगुणधाम महेन्द्रपुरे
 4 मह[ति] महेन्द्रविष्णुगृहनाम सुरा[रि]गृहं [II*]

TRANSLATION.

Splitting the rock, Guṇabhara caused to be made on (*the bank of*) the Mahendra-tatāka (*tank*) in the great (*city of*) Mahendrapura this solid, spacious temple of Murāri (Vishṇu), named Mahendra-Vishnugriha, which is highly praised by good people, (*and which is*) an abode of beauty pleasing the eyes of men.

No. 20.— SEMRA PLATES OF PARAMARDIDEVA ;

[VIKRAMA-]SAMVAT 1223.

BY W. CARTELLIERI, PH.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at Semra, a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of Shāhgāh, a police station in the Sāgar district of the Central Provinces, and were presented to the Lucknow Museum by the Maharaja of Bijawar through the Political Agent at Nowgong. The plates are three in number, measuring,— to judge from the impressions,— about 2' 1½" in breadth and about 1' 7½" in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess Lakshmi, which divides the first five lines

¹ *South-Indian Inscriptions*, Vol. II. p. 341.² Above, Vol. III. p. 277 f.³ From inked estampages, prepared by Mr. T. P. Krishnaasvami Sastri, M.A.⁴ Read 'मिदं'. The final *m* at the end of the two first lines stands below the line.

into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an *akshara* is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 124 in number, running breadthwise. The average size of the letters is $\frac{1}{2}$ inch. The characters are the Nāgarī of the 12th century A.D. They closely resemble those of the two Mahōba inscriptions of which facsimiles were given in Sir A. Cunningham's *Reports of the Archaeological Survey*, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter *ba* is distinguished from *va*; *cha*, *dha* and *va* also are very similar to each other; and it may be noted that there are no less than five different forms of the letter *dha*. It is also sometimes difficult to distinguish between *ra* and *va*. Very peculiar is an uncount form of *ka*, which looks exactly like *pā* and occurs not rarely, e.g. in *kuladhara*, l. 93, which might be read as *pulādhara*. Several of the numeral figures which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect Sanskrit, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donees and of the villages are found a good many Prākṛit or hybrid forms. Thus we have *Chaubhuja* for *Chaturbhuja*; *Vachhha* for *Vatsa*; *Rāuta* for *Rājaputra*; *Tikama* and *Tikava* for *Trivikrama*; *Vasé* for *Vasishtha*; *Mahindasvāmin* for *Mahēndrasvāmin*; *Risikēsa* for *Hrishikēsa*; *Salakhane* for *Sallakhana*; *Sōmē* (*Sōmēkasya*), probably for *Sōmadatta*; *Gāgū* (*Gāgūkasya*) and *Gāgē* (*Gāgēkasya*);¹ *Dēū* (*Dēūkasya*) for *Dēvaka*; *Āhana*, *Āhī* and *Āhū* (*Āhūkasya*), probably for *Āhlādana*; *Pālhana*, *Pālhē*, and *Pālhū* (*Pālhūkasya*) for *Prahlādana*;² and so forth. The spelling of pure Sanskrit words is frequently faulty, e.g. in *Parāsara* for *Parāśara*; *Kausika* for *Kauśika*; *Sāmkṛitya* for *Sāmkṛitya*; *vasundharā* for *vamundharā*; *sākhā* for *sākhā*; *ansa*³ for *ansa*; *Yayurveda* for *Yajurveda*. The doubling of *chh* into *chhh* is invariably neglected except in a single case, *āchchhētā* in line 120. There are also some clerical mistakes, e.g. *trīmanmat* for *trīmat*; *pitāgahēga* for *pitāmahēna*; *yōtra* for *gōtra*; *abhani* for *avani*.

The inscription begins with an Anuṣṭubh *śloka* in honour of the Chandrātrēya race of princes:—“Victorious is the race of the Chandrātrēya princes (*sprung from the Moon, the son of Atri*), which resembles the moon (*because*) it gladdens the universe, is revered by all rulers (*or worn on his head by Śiva, the lord of the universe*), and is brilliant.” Next comes a prose passage which refers to Paramardidēva:—“In this prosperous (*race*), radiant through the appearance of such heroes as Jayasakti and Vijayasakti, who were glorified through their victories over their adversaries, there is victorious the illustrious Paramabhāṭṭāraka Mahārājādhirāja Paramēsvara Paramardidēva, an ardent devotee of Mahēsvara and lord of the famous Kālañjara, who meditated on the feet of (*i.e.* was the successor of) the illustrious Paramabhāṭṭāraka Mahārājādhirāja Paramēsvara Madanavarmadēva, who meditated on the feet of (*i.e.* was the successor of) the illustrious P. M. P. Prithvivarmadēva.” The king is further described in a Śārdūlavikṛīḍita verse:—“First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in Bṛihaspati, and truthful speech in (Yama) the son of (*his*) austerities.”⁴ Then, when

¹ [In Gujarāt, Gāgā is a familiar abbreviation for *Gaurāṅkara*, and it is possible that Gāgū and Gāgē may stand for the same word.— G. Bühler.]

² [Compare Palanpur for Prahlādapura.— G. Bühler.]

³ The spelling *asa* for *ansa* is common in a great many other inscriptions of the 6th, 7th and later centuries.

⁴ [The *Śārdūlavikṛīḍita*, ii. 9, shows that we must rather translate:—“and truthful speech in (Yudhiṣṭhira) the son of Tapas (Dharma).”— E.H.]

by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*king*)."

Then (l. 6) begins the chief portion of the grant:— "He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (*his*) mature judgment, exhorts and commands all the assembled,— Brāhmaṇas and other worthy persons,— (*viz.*) officials, husbandmen, scribes, messengers, physicians, elders,— down to the Mēdas and Chaṇḍālas, of the following villages:—

- (1) in the district (*vishaya*) of Vikāura,— (a) Khaṭaudā-dvādaśaka, and (b) Tāṇṭa(?)-dvādaśaka, belonging to Rāḷha, and (c) Hāṭ-śaṣṭādasaka, and (d) Śésayi-grāma;
- (2) in the district (*vishaya*) of Dudhai,— (a) Pilikhiṇī-pañchēla, and (b) Itāva-pañchēla;
- (3) in the district (*vishaya*) of Vaḍavāri,— (a) Isarahara-pañchēla, and (b) Uladana, and (c) Kakaradaha;
- (4) in Gókula,— (a) Nasahasthidahā (?), and (b) Patha:—

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (*belongings*), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (*ādāya*),— entrance into them being forbidden to the irregular soldiers (*chāṭa*) and the rest, excepting all the following,— the town of Madanapura and the ground belonging thereto, (*viz.*) Gaḍḍarakula, and the glorious deity Sōmanātha, further the villages of Vaḍavāri and Dudhai, the property of Liṅgiś and Jalhuś, which are connected with that (Madanapura), as well as a piece of land in Madanapura, measuring four ploughs, (*the property*) of the Latias, which is connected with the Ajayasāgara (*i.e.* the tank of Ajaya),— have been given, for the sake of the increase of (*Our*) own and (*Our*) parents' merit and fame, by Us in the camp of Sōnasara, on a Thursday, the 7th day of the bright fortnight of Vaiśākha, Saṃvat 1223, with (*a libation of*) water from (*Our*) hand purified by stems of *kuśa* grass, the wish for prosperity having been duly recited,— [these same villages having] formerly [been granted] by Our grandfather, the illustrious Mahārājādhirāja Madanavarmadēva in the camp of Vāridurga, on a Thursday, the 15th day of the dark fortnight of Māgha, Saṃvat 1210, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred *tirtha*, after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavāni, and had offered an oblation in fire,— to Brāhmaṇas emigrated from various *agrahāras* of the Bhaṭṭas (*Bhaṭṭāgrahāra*), belonging to various *gōtras*, having various *pravaras* and names, and being students of various *śākhās*,— the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (*of the donees*) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,¹ which are arranged according to their Vēdas, and to which are prefixed the abbreviations *dvi*, *i.e.* *diviēdin*; *tri* (*or ti*), *i.e.* *triviēdin*; *chau*, *i.e.* *chaturvēdin*; *a* or *agnī*, *i.e.* *agnihōtrin*; *brō*, *i.e.* *brōtriya*; *paṃ*, *i.e.* *paṇḍita*; *dē*, *i.e.* *dīkshita*; *ṭha*, *i.e.* *ṭhakkura*; *rā* or *rāuta*, *i.e.* *rājaputra*.² The share³ which each receives, is duly mentioned.

Towards the end of the document (ll. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the *Mahābhārata*:— "Knowing this, you must bring to these

¹ See the *Alphabetical List* at the end of this paper.

² Here probably only a title given to a Brāhmaṇa.

³ The shares are expressed in *padas*, just as in Dr. F. E. Hall's inscription, *Journal American Oriental Society*, Vol. VI. p. 546; compare Vol. VII. p. 26, verse 10.

(above named persons) the shares (of the crop), enjoyments (*bhōga*), and everything else. Therefore nobody shall cause any hindrance to these (donees) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (*viz.*) *asanas*, shoots of sugar-cane, hemp, mangoes, *madhūkas*, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (all) other objects found within their boundaries, and together with the external and internal imposts.¹ And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this Our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," etc.

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mālinī verse:—"The recorder of charitable gifts (*dharmalēkhin*) called Prithvidhara, a member of the Vāstavya race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king's order the copper-plate grant with distinct and elegantly formed characters." "And it has been incised by the coppersmith (*pitalahāra*) Pālhana."

Our document is thus a confirmation of a former grant by Paramardidēva's grandfather and immediate predecessor,² Madanavarmadēva. Madanavarman's latest known date is V.S. 1215, and Paramardin's earliest one is V. S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardidēva, [Vikrama-]Samvat 1223, Vaiśākha śudi 7, Thursday, corresponds, according to Professor Jacobi's *Tables*, to Thursday, the 27th April, A.D. 1167, the year given being the southern expired year. Our date of Madanavarmadēva, Samvat 1219, Māgha badi 15, Thursday, corresponds to the 15th February, A.D. 1163, which was a Thursday, the year being the current year, and the scheme used the *amānta* scheme; the solar eclipse, however, according to Professor von Oppolzer's *Canon der Finsternisse*, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, Vāridurga is probably Barigar in N. L. 25° 14' and E. L. 80° 6' (*Indian Atlas*, sheet No. 69 S. E.). Madanapura is of course identical with the modern town of this name (*Indian Atlas*, sheet No. 70 S. W.). Among the other names I find:—

1. Vikaura—Beekore *khurd* and *kullan*, 4.5 miles S. W. of Madanapura.
2. Khaṭaudā—Khutourea, S. E. of Beekore.
3. Sēsai—Sajee (P), S. E. of Khutourea.
4. Dudhai³—Doodhai, N. L. 24° 26' and E. L. 78° 27' (*Indian Atlas*, sheet No. 70 N. W.).
5. Itāva—perhaps Etawah, N. L. 24° 12' and E. L. 78° 16' (*Indian Atlas*, sheet No. 70 S. W.).
6. Vadavāri—Berwara, N. L. 24° 30' and E. L. 78° 41' (*Indian Atlas*, sheet No. 70 N. W.).
7. Uladana—Ooldana *khurd*, 7 miles N. E. of Madanapura, and Ooldana *kullān*, N. L. 24° 28' and E. L. 78° 53' (T. A. sheet No. 70 N. W.).
8. Patha—Putha, 4 miles E. of Berwara.

¹ [i.e. probably imposts paid by the villagers and strangers or Uparis.— G. Bühler.]

² According to the pedigree in the Baṭēsvar stone inscription of Paramardidēva (*Ep. Ind.* Vol. I. p. 207 ff.), Paramardin's father was Yaśovarman. But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given.

³ See *Ind. Ant.* Vol. XVIII. p. 236.

TEXT.¹

First Plate.

- 1 श्री² ॥ स्वस्ति । जयत्याज्ञादयन्विश्वं विश्वेश्वरशिरोधृतः । चन्द्राचेयनरेन्द्राणां
पंशस्र इवोष्णलः ॥ तत्र प्रवर्द्धमाने विरोधिवि-
- 2 जयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधि-
राजपरमेश्वरश्रीपृष्ठी[व]-
- 3 श्रीदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्मादेवपादानुध्यात-
परमभट्टारकमहाराजाधि-
- 4 राजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमन्मात्परमर्हिदेवी³ विजयी [।*]
सौन्दर्यमकरध्वजे जलनिधौ गा-
- 5 श्रीयंमर्थे दिवोष्णैश्चर्यं⁴ धिषणे धियश्च तपसः सत्याश्च वाचं सुते । स्रष्टा-
भ्यासपसाहते⁵ परिणतिं⁶ निम्नाणशिल्पे ध्रुवं य-
- 6 त्रासी निरमायनन्यसदृशो धात्रा गुणानां गणः ॥ स एष दुर्विषहतर-
प्रतापतापितसकलरिपुकुलः कुलवधूमिव⁷ वशुन्वरात्रिराकुलां
- 7 परिपालयन्नविकलविवेकनिर्मलीकृतमतिः । विकौरविषये खटोडाद्वादशक ।
तथा राल्लसल्लटाटद्वादशक । तथा हाटाष्टादशक । तथा से-
- 8 सयीग्राम । दुधैविषये पिलिखिणीपञ्चेल । तथा इटावपञ्चेल । वडवारि-
विषये इसरहरपञ्चेल । तथा उलदण । ककरदह । गोकुली
नसहहयिदहा । प-
- 9 थ । ग्रामाणामुपगतान्ब्राह्मणानन्यांश्च मान्यानधिकृतान्कुटुम्बिकायस्वदूतवैद्यमह-
त्तराम्भेदचण्डालपर्यन्तान्सर्वान्मन्वीवयति⁸ समान्नापयति चा-
- 10 स्तु वः संविदितं यथोपरिलिखिताः⁹ (।) ग्रामाः सजलस्थलाः सस्थावरजङ्गमाः
स्वसीमावह्विनाः¹⁰ सावज्जर्हा¹¹ भूतभविष्यवर्त्तमाननिःशेषादायसहिताः
- 11 प्रतिषिद्धचाटादिप्रवेशाः । मदनपुरपत्तन । तथैतत्संवत्तलसीमा । गडुर-
कुल । देवश्रीसोमनाथ । तथैतत्संवत्तल्लिङ्गिभाजल्लुभाकयीर्वडवारि-
दुवैया-¹²

¹ From ink-impressions supplied by Dr. A. Führer.² Read श्रीमपरं.³ Read ॐद्यं.⁴ Expressed by a symbol.⁵ Read ॐशाहते.⁶ Read परिणतिं निम्नां.⁷ Read वसुधरा.⁸ Read संवीवयति.⁹ Read लिखिता.¹⁰ Read साधजर्हा.¹¹ Read भविष्यवर्त्तं.

- 12 म । अजयसागरसंबद्धलटिभानां हृत्तचतुष्टयावच्छिन्ना मदनपुरे भूमिः ।
एतत्सर्वं 'वह्निहस्ताभ्याभिः सीनसर[स]मावीसे' । सम्वत् १२२३
'वैसाखशुद्धि ७
- 13 गुरुवारे । पूर्व महा राजाधिराजश्रीमच्छदानवर्मादेवेनाश्रयितागृहेण वारीदुर्ग-
समावासे सम्वत् १२१८ माघवदि १५ गुरुवारे पुष्यतीर्थोद-
- 14 केन विधिवत्प्रात्वा देवमनुष्यपितृसंतर्था भास्करपूजापुरःसरं चराचरगुहं
भगवन्तं भवानीपतिमभ्यर्च्य हुतभुजि हुत्वा राहुघस्ते दिवाकरे मां-
- 15 तापिनीरात्मनश्च⁷ पुष्ययशोविन्दयै । नानाभद्राप्रहारविनिर्मातेभ्यो नानागोत्रे-
भ्यो नानाप्रवरेभ्यो 'नानासाखाध्यायिभ्यो नानानामभ्यो
- 16 ब्राह्मणेभ्यः कुमलतापूतेन हस्तीदकेन स्तस्त्रिवाचनपूर्व चन्द्रार्कसमकालं पुष्य-
पौ[र्ण]मास्यनुगामिन्याः संकल्पितभूमिः सम्वत् १२२३ शासनीकृत्य प्र-
- 17 दत्ताः । मध्ये (॥) ऋग्वेदचरणे ॥ कश्यपगोत्रचौ [1*] वीधानेपुत्रचौ ।
विष्णोः पदमेकम् ॥ उपमन्युगोत्रचि । देव[श]र्मापुत्रचि । केशवस्य
पदमेकम् । गौतमगोत्रचि ।
- 18 जोहृत्पुत्रचि । ¹⁰नीम्बदेवस्य पदमेकम् । भरद्वाजगोत्रचि । तीकवपुत्रचि ।
धाधिकस्य पदमेकम् । [नी]तम[गो]त्रचि [1*] गोविन्दपुत्रचि ।
वामनस्य पदमर्द्धम्¹¹ । ¹²शांक्र-
- 19 त्मगोत्रचि । सीरीपुत्रचि । कुलधरस्य पदमेकम् । ¹³चैकायनगोत्रसेनापतिकोल्ह-
णपुत्रसेनापतिअजयपालस्य पदमेकम् । ¹⁴चैकायनगोत्रसेनापति-
- 20 अजयपालपुत्रराजतसोभराजस्य पदमेकम् । कृष्णाचेयगोत्रचौ । ¹⁵नरसिंहपुत्रचं ।
ध्यानंदस्य पदमेकम् । भरद्वाजगोत्रचि । तीकवपुत्रचि । लाखूकस्य
- 21 पदार्द्धम् । कश्यपगोत्रचि । देहस्यपुत्रचि । पाल्हेकस्य पदार्द्धम् । भार्गवगो-
त्रचि । तीकमपुत्रचि । देहस्यकस्य पदार्द्धम् । कृष्णाचेयगोत्रचि ।
¹⁶लक्ष्मीवरपुत्र-
- 22 चि । सहस्रिकस्य पदार्द्धम् । गौतमगोत्रचि । धापापुत्रचि । रीसू-
कस्य पदार्द्धम्¹⁷ । शांक्रियगोत्रचि । ¹⁸लक्ष्मीवरपुत्रचि । वाहस्य
पदार्द्धम् । ¹⁹शांक्रियगोत्रचि ।

1 Read वह्निहस्ता°

4 Read वैशाख.

7 च looks like च.

5 Read एकम् throughout the inscription.

11 Read चर्द्धम् throughout the inscription.

13 Read चैकाय.

16 Read लक्ष्मीवर.

3 Read समावासे.

5 Read पितामहेन.

8 Read शाखा°.

9 Read °सिंह.

14 Read °सिंह.

17 Read लक्ष्मीवर.

2 Read संवत्.

6 Read संवत्.

10 Read विष्णु°.

12 Read शांक्र.

15 Read लक्ष्मीवर.

18 Read लक्ष्मीवर.

19 Read शांक्र.

- 23 'यवशाहपुत्रदि । गङ्गाधरस्य पदार्धम् । कश्यपगोत्रम् । गाल्हकस्य पुत्रश्चौ ।
काल्दूकस्य पदार्धम् । वाभ्रव्यगोत्र(1)पं । चाल्हणपुत्रदि । घेल्हकस्य
पदार्धम् । भ-
- 24 रद्दाजगोत्रदि । पुरुषोत्तमपुत्रदि । हरेः पदार्धम् । भरद्वाजगोत्रदि ।
भवसरपुत्रश्चौ [1*] गीतमस्य पदार्धम् । कश्यपगोत्रदि । नारायण-
पुत्रश्चौ । वा-
- 25 हुलस्य पदार्धम् । कश्यपगोत्रदि [1*] विमलादित्यपुत्रदि । पाल्दूकस्य पदा-
र्धम् । कृष्णाचेयगोत्रदि । तीक्ष्णपुत्रश्चौ² । देल्हाकस्य पदार्धम् ।
गीतमगो-
- 26 त्रिदि । गयाधरपुत्रश्चौ । धरणीधरस्य पदार्धम्³ । वसिष्ठगोत्रदि । 'जग-
धरपुत्रश्चौ । वाल्दूकस्य पदार्धम्⁴ । वसिष्ठगोत्रदि । नारायणपुत्र-
दि । रिसिकस्य प-
- 27 दार्धम् । 'कौत्सगोत्रदि । जगुपुत्रम् । वाल्दूकस्य पदार्धम् । 'सीसवसगो-
त्रदि [1*] गीर्विन्दपुत्रदि । जाल्हेकस्य पदार्धम् । गीतमगोत्रदि ।
नागश-
- 28 र्शपुत्रश्चौ । धरणीवरस्य⁵ पदार्धम् । 'परासरगोत्रदि । लाह[ड]पुत्रदि ।
पीयूकस्य पदार्धम् । कृष्णाचेयगोत्रदि । वाल्हेपुत्रदि । ल-
- 29 ष्ठीधरस्य पदार्धम् । गीतमगोत्रदि । गङ्गाधरपुत्रदि । ¹⁰दा[यी]कस्य
पदार्धम् । भार्गवगोत्रदि । दामोदरपुत्रदी । मञ्जी-

Second Plate; First Side.

- 30 धरस्य पदार्धम् । ¹¹परासरगोत्रदि । नारायणपुत्रदि । विश्वरूपस्य
पदार्धम् । ¹²कौत्सिकगोत्रदि । नागशर्मपुत्रदि । दामोदरस्य
पदार्धम् । ¹³वसिष्ठगोत्र-
- 31 दि । दामोदरपुत्रदि । पद्मनाभस्य पदार्धम् । ¹⁴परासरगोत्रदि । विश्वा-
धरपुत्रश्चौ । पाल्दूकस्य पदार्धम् । कश्यपगोत्रदि । पाल्दूपुत्रदि ।
वाल्हकस्य पदार्धम् ।

¹ Read perhaps better परिषाह.

² Read चौ.

³ Read पदार्धम्.

⁴ Read जगद्धर.

⁵ Read पदार्धम्.

⁶ The *kas* of कौत्स looks like *chand*.

⁷ Read सीशवस.

⁸ Read धरणीधरस्य.

⁹ Read परासर.

¹⁰ The *y* in दायीक is badly formed.

¹¹ Read परासर.

¹² Read कौत्सिक.

¹³ Read वसिष्ठ.

¹⁴ Read परासर.

- 32 कृष्णात्रेयगीचडि । चतुर्भुजपुचडि । दामोदरस्य पदमेकम् । मांडव्यगीचडि ।
भास्करपुचडि । गाल्हेकस्य पदार्धम् । कश्यपगीचडि । नारायण-
- 33 पुचचौ । वामनस्य पदार्धम् । 'शांङ्गत्यगीचडि । 'रिषिपुचडि । जाल्हेकस्य
पदार्धम् । कश्यपगीचचौ । चाल्हेणपुचचौ । देहुलस्य पदार्धम् ।
कश्यपगीचडि । देव-
- 34 व्रतपुचडि । वासुदेवस्य पदमेकम् । कश्यपगीचडि । माल्हेपुचचौ ।
देवदत्तस्य पदमेकम् । 'परासरगीचडि । श्रीधरपुचडि । रामस्य
पदमेकम् । कौण्डि-
- 35 ख्यगीचडि' । देल्लूपुच(1)चौ । 'चाल्लूकस्य पदमेकम् । (एक ।) वसिष्ठगीचडि ।
श्रीधरपुचडि । रील्लूकस्य पदमेकम् । कश्यपगीचडि । नाटपुचडि ।
गङ्गाधरस्य पदमेकम् । प-
- 36 रासरगीचडि⁶ । नाडिलपुचडि । देउकस्य पदार्धम् । वत्सगीचडि ।
गोल्हेपुचडि । हरिशर्माणः पदार्धम् । गौतमगीचडि । कनसामि-
पुचडि । जैतेकस्य पदचतुर्थ्यान्सः⁷ । गौ-
- 37 तमगीचडि । कद्रूपुचचौ । महिंदस्वामिनः पदार्धम् । कृष्णात्रेयगीचडि ।
माल्हापुचडि । लक्ष्मीधरस्य पदार्धम् । कृष्णात्रेयगीचडि । माल्हा-
पुचडि । पीयूकस्य पदार्धम् । चन्द्रा-
- 38 त्रेयगीचडि । जाहुलपुचडि । मनोरथस्य पदार्धम् । कश्यपगीचडि ।
वामनपुचडि । नारायणस्य पदार्धम् । 'वधुलगीचडि । वराह-
पुचचौ । रील्हेकस्य पदार्धम् । गौ-
- 39 तमगीचडि । कनसामिपुचडि । लाखूकस्य पदचतुर्थ्यान्सः⁹ । गौतमगीचडि ।
महिंदस्वामिपुचडि । पञ्जमस्य¹⁰ पदचतुर्थ्यान्सः¹¹ । गौतमगीचडि ।
महिंदस्वामिपुचडि [1*] गोविंद-
- 40 स्य पदचतुर्थ्यान्सः¹¹ । वत्सगीचडि । कोकापुचडि । वासुदेवस्य पदार्धम् ।
कृष्णात्रेयगीचडि । ¹²विस्वरूपपुचडि । रीसडस्य पदार्धम् । कौख-
गीचडि । सीलपुचडि । वाळस्य पदार्ध-

1 Read सांङ्गत्य.

4 Read कौण्डिन्य.

7 Read चतुर्थ्यान्सः.

10 Read पञ्जमस्य.

3 Read ऋषि.

5 *Altd* looks like *Altra*.

6 Read वत्सुल.

11 Read चतुर्थ्यान्सः.

2 Read पराशर.

4 Read पराशर.

5 Read चतुर्थ्यान्सः.

12 Read विश्वरूप.

- 41 म । कश्यपगोत्रहि । देवशर्मापुत्रचौ । ¹माल्लूकस्य पदार्धम् । ²वसिष्ठ-
गोत्रहि । हरिपुत्रहि । सुभंकरस्य³ पदार्धम् । पाणिनिगोत्रपं ।
महाशब्दपुत्रपं । सर्वधरस्य पदमेक-
- 42 म । पाणिनिगोत्रपं । महाशब्दपुत्रपं । नारायणस्य पदमेकम् ।
कश्यपगोत्रपं । जाडूपुत्रठ । [देवदत्त]स्य पदमेकम् । वसिष्ठगोत्रहि ।
कामेपुत्रहि । [धि?]डू-
- 43 कस्य पदमेकम् । ⁴वेकायनगोत्रहि । मधुसूदनपुत्रहि । वज्रराजस्य पद-
मेकम् । भार्गवगोत्रचौ । गागूपुत्रचौ । सुभंकरस्य⁵ पदमेकम् ।
भार्गवगोत्रचौ । व्र[ह्म]-
- 44 पुत्रचौ । यज्ञधरस्य पदमेकम् । भार्गवगोत्रचौ । सीहडपुत्रचौ । विद्या-
धरस्य पदमेकम् । गौतमगोत्रहि । ⁶भवणसामिपुत्रहि । देहवस्य
पदमर्धम् [।] कु[ल]गो-
- 45 त्रहि । सीलस्यपुत्रहि । वाळूकस्य पदार्धम् । भरद्वाजगोत्रहि । हरि-
पुत्रहि । माधवस्य पदार्धम् । शाण्डिल्यगोत्रहि । तीकवपुत्रहि ।
शामदेवस्य पदचतुर्थान्तः⁷ [।*] तथा
- 46 भ्रातृवासुदेवस्य पदचतुर्थान्तः⁷ । तथा भ्रातृहि । गोविंदस्य पदचतुर्थान्तः⁷ ।
तथा भ्रातृहि [।*] केशवस्य पदचतुर्थान्तः⁷ । भार्गवगोत्रहि [।*]
विष्णुपुत्रहि । वासुदेवस्य प-
- 47 दार्धम् ॥⁸ । गार्ग्यगोत्रहि । ⁹परसुरामपुत्रचौ । लक्ष्मीधरस्य पदार्धम् ।
भार्गवगोत्रहि¹⁰ । महासाणपुत्रचौ । वाल्हेकस्य पदार्धम् । उय-
मन्युगोत्रहि । व्रह्म-
- 48 पुत्रहि । वावस्य¹¹ पदार्धम् । भार्गवगोत्रहि । ¹²महाशमस्यहि [।*] देवर्षेः
पदार्धम् । कश्यपगोत्रहि । भोगादित्यपुत्रहि । ¹³रिषेः पदार्धम् ।
उपमन्युगोत्रहि । ¹⁴रिषि-
- 49 पुत्रहि । विश्वरूपस्य पदार्धम् । गौतमगोत्रत्रिलोचनपुत्रहि । नामदेवस्य
पदार्धम् । कश्यपगोत्रहि । ¹⁵गोविंदपुत्रहि । मधुसूदनस्य¹⁶ पदार्धम् ।
शाण्डि-

¹ *Ālka* looks like *Ālka*.² Read वेकायण.³ Read चतुर्थान्तः.⁴ Read हि.⁵ Read ऋषेः.⁶ Read मधुसूदनस्य.⁷ ङ looks like यु.⁸ Read शंकरस्य.⁹ Dele ॥.¹⁰ Probably रावस्य.¹¹ Read ऋषि.¹² Read शंकरस्य.

Perhaps भुवणसामि.

Read परपु.

Probably महाशर्मपुत्र.

Read गोविन्द.

- 50 स्वर्गोत्रदि । विश्वरूपपुत्रदि । पीथुकस्य पदार्धम् । भार्गवोत्रदि ।
महीधरपुत्रदि । तीकवस्य पदार्धम् । शाण्डिल्योत्रदि । विश्व-
रूपपुत्रदि । लाखुक-
- 51 स्व पदार्धम् । भरद्वाजोत्रदि । कपिलेश्वरपुत्रदि । प्रभाकरस्य पदा-
र्धम् । भार्गवोत्रदि । सीरीपुत्रदि । लाङ्कस्य पदार्धम् ।
दार्क्यच्युतगोत्रवहुलदेवपुत्र-
- 52 पीथनस्य पदमेकम् । धौम्योत्रदि । वायीपुत्रचौ । केशवस्य पदमेकम् ।
गौतमोत्रदि । सुभंकरपुत्रचौ । भास्करस्य पदमेकम् । दार्क्य-
च्युतगोत्रचौ । जाल्हूपुत्रचौ । रि-
- 53 सिकेशस्य¹ पदमेकम् । चन्द्रात्रेयोत्रदि । सीमदेवपुत्रपं । माल्हूकस्य
पदमेकम् । धौम्योत्रदि । असधरपुत्रदि । वीठुकस्य पदमेकम् ।
भार्गवोत्राह⁴ । भायिलपु-
- 54 त्रदि । लाखुकस्य पदमेकम्⁵ । कश्यपगोत्रदि । सुभाकरपुत्रदी । राल्हू-
कस्य पदमेकम् । वसिष्ठगोत्रदि । पाणिनिपुत्रदि । गङ्गाधरस्य
पदमेकम् । वैकायनगोत्रवस्-
- 55 पालपुत्रदि । अणतपालस्य पदमेकम् । वसिष्ठगोत्रदि । गोविंदपुत्रदि [1*]
त्रिलोचनस्य पदमेकम् । कश्यपगोत्रव्वि⁶ । आल्हणपुत्रदि । विजय-
सीहस्य पदमेकम् । परास-
- 56 रगोत्रदि । विद्यावरपुत्रचौ । वाल्हूकस्य पदार्धम् । कश्यपगोत्रदि ।
देवेश्वरपुत्रदि । वावणस्य¹¹ पदार्धम् । कश्यपगोत्रदि । नारायणपुत्रदि ।
जगधरस्य¹² पदार्धम् । भा-
- 57 र्गवोत्रचौ । गार्ग्यपुत्रचौ [1*] गोविंदस्य पदार्धम् । गौतमगोत्रदि ।
¹⁴मवसूदनपुत्रदि । देऊकस्य पदार्धम् । वैम्योत्रदि [1*]
¹⁶रिषिपुत्रदि । पुरुषोत्तमस्य पदार्धम् । वसिष्ठगो-
- 58 त्रदि । नारायणपुत्रदि । दिवाकरस्य पदार्धम् । वतिष्ठगोत्रदि । राम-
चन्द्रपुत्रदि । वासुदेवस्य पदार्धम् । कुत्सगोत्रदि । वासधरपुत्रदि ।
पाल्हूकस्य पदार्धन¹⁹ । कृष्णाचे-

1 Read गौतमगोत्र.

4 Read भार्गवोत्रदि.

7 Read वैकायन.

10 Read विद्याधर.

13 गौ looks like *gō*.

15 Read अषि.

18 Read वसिष्ठ ; *shkha* looks like *pkha*.

2 Read सुभंकर.

5 Read पदमेकम्.

6 Read दि.

11 Probably रावणस्य.

14 Read मवसूदन.

17 The *shkha* of वसिष्ठ looks like *pkha*.

3 This is a corruption of कृषीकेश.

6 Read सुभाकर.

9 Read पराशर.

12 Read जगधरस्य.

15 Read धौम्य.

19 Read पदार्धम्.

- 59 यगोत्रहि । जाहडपुत्रहि । मवसूदनस्य¹ पदाईम । ²गार्ग्योत्रहि ।
 'परासरपुत्रहि । वेदस्य पदाईम । ³पसिष्ठगोत्रहि । गङ्गाधरपुत्रहि ।
 मवसूदनस्य⁴ पदाईम [1*] अत्रि-
- 60 गोत्रहि । केशवपुत्रहि । रिसिकेसस्य⁵ पदाईम* । शाण्डिल्यगोत्रहि ।
 चंद्रादित्यपुत्रहि । विद्याधरस्य पदाईम । कश्यपगोत्रठ । शर्मादि-
 त्यपुत्ररा । हालस्य पदमे-

Second Plate; Second Side.

- 61 कम । भरद्वाजगोत्रना । नारायणपुत्रना । लक्ष्मीधरस्य पदमेकम् ।
 प्रतीहारान्वये रा । जाहडपुत्ररा । महिलूकस्य पदद्वयम् । ⁶कौसिक-
 गोत्रमहीपालपुत्रहि । वामदेवस्य⁷ प-
- 62 दार्ढम । कश्यपगोत्रपं । नरसिंहपुत्रपं । केशवस्य पदाईम । ⁸ययुर्वेद-
 चरणे ॥ भरद्वाजगोत्रपं । ⁹आनन्दपुत्रश्च ॥ पं । देवशर्माणः पदद्वयम्¹⁰ ।
 भरद्वाजगोत्रश्च । गासलपुत्रहि । ज-
- 63 यशर्माणः पदमेकम् । भरद्वाजगोत्रश्च । गासलपुत्रहि । माल्लूकस्य
 पदमेकम् । कश्यपगोत्रहि । आल्हणपुत्रश्चम्भि । कुलादित्यस्य
 पदमेकम् । भरद्वाजगोत्रहि । अस-
- 64 धरपुत्र(1)पं । सीलूकस्य पदमेकम् । भरद्वाजगोत्रपं । पाल्हणपुत्रहि [1*]
 सीमेकस्य पदमेकम् । कौकगोत्रपं । पीथनपुत्रहि । असधरस्य
 पदमेकम् । ¹¹परासरगोत्रहि । सीमद-
- 65 त्तपुत्रचौ । श्रीनिवासस्य पदमेकम् । गौतमगोत्रहि । स्रपटपुत्रपं । चौभु-
 जस्य पदमेकम् । गौतमगोत्रचौ [1*] सुजपुत्रपं । पृथ्वीधरस्य
 पदमेकम् । भरद्वाजगोत्रपं । पुरुषी-
- 66 त्तमपुत्रपं । गागीकस्य पदमेकम् । चन्द्राभेयगोत्रदी । अभिनन्दपुत्रदी ।
 विद्यानन्दस्य पदमेकम् । चन्द्राभेयगोत्रदी । अभिनन्दपुत्रदी ।
 धर्मानन्दस्य¹² पदमेकम् । ¹³वैकायनगोत्र-

¹ Read मवसूदनस्य.

⁴ Read वसिष्ठ.

⁷ Read कौसिक.

⁹ There seems to be a mistake in आनन्दपुत्रश्च ॥ पं ।

¹¹ Read पराशर.

² Read गोत्र.

³ Read मवसूदनस्य.

⁶ Read ययुर्वेद.

¹² Read धर्मानन्दस्य.

⁵ Read पराशर.

⁸ See page 162, note 2.

¹⁰ Read द्वयम्.

¹³ Read वैकायन.

- 67 सेनापतिअजयपालपुत्रदि । महाराजस्य¹ पदमेकम् । ²चेकायनगोत्रसेनापति-
अजयपालपुत्रदि । महाराजस्य पदमेकम् । ³कौसिकगोत्रदी ।
महाशर्मपुत्रदी । वासु-
- 68 केः पदमेकम् । अत्रिगोत्रदि । रत्नेश्वरपुत्रदि । मालावरस्य⁴ पदमेकम् ।
कश्यपगोत्रदि । जाल्हणपुत्रदि । महि[ध]रस्य⁵ पदमेकम् । वत्स-
गोत्रदि । तील्हूपुत्रपि⁶ । सल-
- 69 खणिकस्य पदद्वयम्⁷ । ⁸परासरगोत्रपं । माल्हणपुत्रपं । पीयनस्य पदमेकम् ।
⁹परासरगोत्रपं । महूलपुत्रपं । कीठणस्य पदमेकम् । ¹⁰वसिष्ठगोत्रदि ।
गयाधरपु-
- 70 त्रदि । लालिसूपटयो[:*] प[द]मेकम् । वत्सगोत्रदि । सूपटपुत्रदि ।
वरणीधरस्य¹⁰ पदमेकम् । वत्सगोत्रदी । कमलासनपुत्रदी । गोठस्य
पदमेकम् । माहुलगोत्रदि । वा-
- 71 हिलपुत्रदी । मनादित्यस्य पदमेकम् । ¹¹परासरगोत्रकृष्णशर्मपुत्रत्रिभि ।
जयशर्मणः पदमेकम् । ¹²वसिष्ठगोत्रदि । गासलपुत्रभानिकस्य
पदमेकम् । भरद्वा-
- 72 जगोत्रदि । कील्हणपुत्रदि । दामोदरस्य पदमेकम् । वसिष्ठगोत्रदी ।
धानूपुत्रदी । नीलकंठस्य पदमेकम् । ¹³शांज्ञत्यगोत्रदि । ¹⁴लखगादि-
त्यपुत्रदेजकस्य पदमे-
- 73 कम । भरद्वाजगोत्रदि । गयाधरपुत्रदि । देवर्षि(i)दि । वावस्¹⁵ ।
दि । वेदू [i*] एषां पदमेकम् । ¹⁶भौत्रस्यगोत्रदिवेदश्रीमहसुपुत्र-
श्रीत्रियमीलूकस्य पदार्थम् ।
- 74 कश्यपगोत्रपं । सुरीत्तमपुत्रदि । लक्ष्मीधर । दि । धरणीधर । तथा
दि । देवशर्मपुत्रदि । गानू । एषां पदमेकम् ।
वत्सगोत्रदिवेदश्रीअजीपुत्रदि¹⁶ । ऊह्लस्य पदार्थम् ।
- 75 भरद्वाजगोत्रदि । देवशर्मपुत्रदि । नरोत्तमस्य पदार्थम् । कश्यपगोत्रदि । पाल्हण-
पुत्रदि । माल्हणस्य पदार्थम् । ¹⁷परासरगोत्रदि । असधरपुत्रदि । पीयनस्य
पदार्थम् ॥

¹ Read महाराजस्य.⁴ Read मालाधरस्य.⁷ Read द्वयम्.⁹ The *śiṣṭa* of वसिष्ठ looks like *piṣṭa*.¹¹ Read परासर.¹³ Read शांज्ञत्य.¹⁵ Probably शिवेदित्री.² Read चेकायन.³ Read कौसिक.⁵ Read महीधरस्य.⁶ Read वत्स.¹⁰ The *śiṣṭa* of वसिष्ठ looks like *ev*.¹² Read वसिष्ठ.¹⁴ Read लखगादि.¹⁶ Read परासर.⁸ Read कौसिक.¹⁰ Read पं.¹⁰ Read धरणीधरस्य.¹⁵ Probably वावस्.

- 76 गीतमगीचदि । व[स्त्र]पुत्रदि । पीठुकस्य पदार्धम् । भरद्वाजगीचदि ।
पवणाहपुत्रदि । सूटस्य पदार्धम् । ¹उपमन्यगीचदि । नाटेपुत्रपं ।
श्रीधरस्य पदार्धम् । भरद्वाजगी-
- 77 चदि । आल्हणपुत्रदि । नारायणस्य पदार्धम् । ²परासरगीचदि । ब्रह्म-
पुत्रदि । भाभूकस्य पदार्धम् । वत्सगीचदि । लक्ष्मीधरपुत्रपं ।
जाल्हूकस्य पदार्धम् । भरद्वाजगीचदि । म-
- 78 श्रीधरपुत्रदी । महाधरस्य³ पदार्धम् । शाण्डिल्यगीचपं । गामीपुत्रदी ।
जागूकस्य पदार्धम् । भार्गवगीचदि । हरिदत्तपुत्रदि । सीरीकस्य
पदार्धम् । ⁴कौसिकगीचदि । सीमदे-
- 79 वपुत्रदि । श्रीधरस्य पदार्धम् । अत्रिगीचदि । नारायणपुत्रदि ।
जाहडस्य पदार्धम् । अत्रिगीचदि । नारायणपुत्रदि । धरणी-
धरस्य पदार्धम् । भरद्वाजगीचदि । लखण⁵
- 80 पुत्रदि । माल्हूकस्य पदार्धम् । ⁶कौण्डिन्यगीचदि । श्रीधरपुत्रदि । मधु-
कस्य पदार्धम् । ⁷वीधायनगीचदि । पाल्हूपुत्रदि । दामरस्य
पदार्धम् । ⁸परासरगीचदि । पद्माक-
- 81 रपुत्रदि । मालाधरस्य पदार्धम् । ⁹परासरगीचदि । पद्माकरपुत्रदि ।
विद्याधरस्य पदार्धम् । ¹⁰कौण्डिन्यगीचदि । दिवाकरपुत्रदि । भास्कर-
स्य पदार्धम् । शाण्डिल्यगी-
- 82 चसीमेधरपुत्रदि [1*] शिवादित्यस्य पदार्धम् ॥ ¹⁰कस्यपगीचदि । केशवपुत्रदि ।
चक्रस्वामिनः पदार्धम् । कौशिकगीचदि¹¹ । गोहडपुत्रदि [1*] वीकयस्य
पदार्धम् ॥ वत्सगीचत्री [1*] वामदेवपुत्रदि । पीथूक-
- 83 स्य पदार्धम् । ¹²कौसिकगीचगोहडपुत्रदि । माल्हूकस्य पदार्धम् ॥
¹³कस्यपगीचविस्वरूपपुत्रदि । दिवाकरस्य पदार्धम् ॥ व[स्त्र]गीचकी-
र्त्तिधरपुत्रदि । सांगमस्य पदार्धम् ॥ ¹⁴परासरगीचसीमे-
- 84 श्वरपुत्रश्च । भाभूकस्य पदार्धम् ॥ ¹⁵कस्यपगीचसूहणपुत्रदि [1*] लालेकस्य
पदार्धम् ॥ गीतमगीचजयसर्गपुत्रदि¹⁶ [1*] भावसर्गणः¹⁷ पदार्धम् ॥
¹⁸परासरगीचदि । भास्करपुत्रदि । वाल्हूकस्य पदार्धम् ॥

¹ Read उपमन्यु.⁴ Read कौशिक.⁷ Read वीधायन.¹⁰ Read कस्यप.¹² Read कस्यपगीचविस्वरूप.¹⁴ Read ०वर्ग.² Read परासर.⁵ Read लखण.⁸ Read परासर.¹¹ Read कौशिकगीचदि.¹⁵ Read परासर.¹⁷ Read ०वर्गः.³ Read महाधरस्य.⁶ Read कौण्डिन्य.⁹ Read कौण्डिन्य.¹³ Read कौशिक.¹⁶ Read कस्यप.¹⁸ Read परासर.

- 85 भौद्विख्यगोत्रहि । तीकमपुत्रचि । धरणीधरस्य पदार्धम ॥ ¹कौसिकगोत्र-
हि । वील्लूपुत्रपं । केशवस्य पदार्धम ॥ ²कौशिकगोत्रहि [1*] पाल्लू-
पुत्र[हि] । ऊल्हेकस्य पदार्ध । भारद्वाजगोत्रहि । ³सुभंकर-
- 86 पुत्रहि [1*] देवेश्वरस्य पदार्धम ॥ 'कश्यपगोत्रहि [1*] धरणीधरपुत्रहि ।
नारायणस्य पदार्धम' ॥ मीनसगोत्रहि । नारायणपुत्रहि । विद्याधरस्य
पदार्धम ॥ भारद्वाजगोत्रगोठपुत्रचौ । लाहडस्य पदार्धम ॥
- 87 गीतमगोत्रदेवशर्मापुत्रहि । जाल्लूकस्य पदार्धम ॥ ⁴साकृत्यगोत्रति ।
महेश्वरपुत्र(1)हि [1*] गा[गू]कस्य पदार्धम ॥ भरद्वाजगोत्रठ ।
माधवपुत्रठ । लाहडस्य पदमेकम । ⁵परसरगोत्रदी । देव-
- 88 नाभपुत्रदी । जैतनाभस्य पदमेकम । कश्यपगोत्रहि । वल्लुपुत्रहि ।
महीधरस्य पदार्धम । कश्यपगोत्रहि । नागशर्मापुत्रहि । विद्या-
धरस्य पदार्धम । भौद्विख्यगो-
- 89 त्रहि । ⁶रिषिपुत्रहि । दामरस्य पदार्धम' । कृष्णात्रेयगोत्रहि । सोमड-
पुत्रहि । रासलस्य पदार्धम । शाखिल्यगोत्रति ।
⁷मासावरपुत्रति । वाल्हेकस्य पदार्धम् । जीव-
- 90 न्नायनगोत्रहि । ⁸शुभादित्यपुत्रपं । देल्हस्य पदार्धम । शाखिल्यगोत्रति ।
आल्हीपुत्रति । माल्लणस्य पदार्धम । शाखिल्यगोत्रति । आल्ही-
पुत्रति । साल्लणस्य पदार्ध-
- 91 म । कश्यपगोत्रच । श्रीधरपुत्रच । यशोधरस्य पदार्धम । भरद्वाजगी-
त्रहि । माढूपुत्रहि । रील्लूकस्य पदार्धम । ⁹लौगाक्षगोत्रहि ।
गोपतिपुत्रहि । पीयूकस्य प-
- 92 दार्धम । कश्यपगोत्रचौ । केशवपुत्रचौ । राल्लेकस्य पदार्धम । भर-
द्वाजगोत्रहि । माढूपुत्रहि । देऊकस्य पदार्धम् । भार्मवगोत्र-
हि । [म • पुत्र]-¹⁰

¹ Read भौद्विख्य.² Read कौशिक.³ Read सुभंकर.⁴ Read कश्यप.⁵ Read पदार्धम्.⁶ Read साकृत्य.⁷ Read पराधर.⁸ Read ऋषि.⁹ Read पदार्धम्.¹⁰ Read मासाधर.¹¹ Read शुभादित्य.¹² Read लौगाक्षि.¹³ The lower portion of the last four aksharas is gone. The two first may be Gdgā, Gāngā, or Gdgā; the anudra may be an accidental dot.

139 135 130 128 126 124 122 120 118 116 114 112 110 108 106 104 102 100 98 96 94 92 90 88 86 84

पुनः सिद्धयन्तु... (Main inscription text in Devanagari script, arranged in 28 horizontal lines across the plate.)

2 4 6 8 10 12 14 16 18 20 22 24 26 28

Photo. S. I. O. Calcutta.

SCALE 3.

From Impressions by Dr. A. Führer.

E. HULTZSCH.

Third Plate.

- 93 [ची?] कुलधर¹ । ची । लाखणपुत्र[ची] । जयाणंद । तथा भ्रातृ-
आनंद² । तथा पुत्रमाधव । ³विष्णुवृद्धिगोत्रची । लाहडपुत्रहि ।
सीमेश्वर । ⁴परासरगोत्रची । गोविंद-
- 94 पुत्रची । पञ्च । दर्भिगोत्रहि । गोसेपुत्रहि । वासुदेव । तथा भ्रातृ-
वाल्हण⁵ । दर्भिगोत्रहि । गोधणपुत्रमारायण⁶ । दर्भिगोत्रहि ।
गल्हेपुत्रहि । आनंद ।
- 95 गौतमगोत्रति । सीलिपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-
पुत्रति । देवधर । गर्भगोत्रहि । पीथनपुत्रहि । कूके ।
⁷वंपुत्रगोत्रहि । सीलिपु-
- 96 चसाल्हे । उपमन्युगोत्रहि । श्रीपालपुत्रहि । साल्हे । कश्यपगोत्रति ।
वीठुपुत्रति । मालाधर । गौतमगोत्रति । देवधरपुत्रति ।
सतानंद⁸ । शांडिल्यगोत्रति । कुमार-
- 97 शर्मपुत्रति । देऊ । गौतमगोत्रति । साल्हेणपुत्रति । वाऊ । मौनस-
गोत्रहि । ⁹खल्हेणपुत्रहि । सांतट¹⁰ । भरद्वाजगोत्रहि । ¹¹हिरा-
दित्यपुत्रहि । कुंडण । कौत्सगोत्र(1)-
- 98 द्वि । उत्तरादित्यपुत्रहि । साभू । भरद्वाजगोत्रहि । देल्हेणपुत्रहि ।
रैधे¹² । कश्यपगोत्रदी । लाहडपुत्रहि । मालाधर । ¹³शांक्त्य-
गोत्रहि । लक्ष्मीधरपुत्रवेदशर्म [1*]
- 99 वत्सगोत्रदी । सोटेपुत्रहि । गङ्गाधर । कश्यपगोत्रपं । गङ्गाधरपुत्रपं ।
हरिधर । सावर्ण्यगोत्रति । हिरण्यपुत्रति [1*] सीमे । वत्सगोत्र-
हि । राघवपुत्रहि । रिसि-¹⁴
- 100 केश । तथा भ्रातृहि । गयाधर । गर्भगोत्रहि । रामपुत्रपं । मदा-
धर । भरद्वाजगोत्रपं । ¹⁵कृष्णपुत्रपं । गामे । शांडिल्यगोत्रपं ।
सीमेपुत्रपं । केशव । कश्यपगोत्रपं । यशदे-¹⁶

¹ The first *akshara* looks like *trd*; possibly to be read *trd*. The *akshara ku* is badly formed and looks like *pad*. With this name begins a separate list, comprising the names of 82 persons.

² Read आनन्द.

³ Read विष्णुवृद्धि. The *akshara shya* looks like *shya*.

⁴ Read परासर.

⁵ Perhaps राहड.

⁶ Read नारायण.

⁷ Read वंपुत्र.

⁸ Read सतानन्द.

⁹ Read सुल्हेण.

¹⁰ Perhaps सांतट.

¹¹ Read हिरादित्य.

¹² [Compare the modern रयधौ.-- G. Bühler.]

¹³ Read शांक्त्य.

¹⁴ See page 162, note 3.

¹⁵ The *akshara shya* looks like *shya*.

¹⁶ Read यशदीव.

- 101 वपुत्रपं । अजी । ¹शांक्त्यगोत्रची । माल्हुपुत्रची [1*] गोविंद ।
वत्सगोत्रति । जगसीहपुत्रति । धरणीधर । ²परासरगोत्रति ।
रुद्रपुत्रति । छीतू । कश्यपगोत्रहि । चक्रस्वामि-
- 102 पुत्रहि । आमदेव । ²परासरगोत्रति । थानूपुत्रति । गांगू । कात्या-
यनगोत्रची । केशवपुत्रची । देवशर्म । ³शांक्त्यगोत्रची ।
धरणीधरपुत्रची । तीकव । भरद्वाजगोत्रची [1*]
- 103 धरणीधरपुत्रची । पद्मस्वामि । मौनसगोत्रहि । सीधनपुत्रत्री ।
लाहड । मौनसगोत्रत्री । रासलपुत्रहि । नारायण । कृष्णात्रेय-
गोत्रहि । निम्बरथपुत्रहि । वेदू ।
- 104 कश्यपगोत्रहि । गयाधरपुत्रहि । सहारण । कश्यपगोत्रपं । हरिपुत्रपं ।
देदे । जातूकर्णगोत्रहि । सूपटपुत्रहि । राजे । ⁴कौसिकगोत्रति ।
देवनाभपुत्रति । कीर्त्तिनाभ ।
- 105 ⁴कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । ⁴कौसिकगोत्रत्र । देव-
धनपुत्रहि । श्रीकर । ⁴कौसिकगोत्रहि । दिनकरपुत्रहि ।
विष्णुशर्म । भरद्वाजगोत्र(1)पं । म-
- 106 नुपुत्रपं । कनादित्य । ³शांक्त्यगोत्रहि । वाक्युत्रहि । केशव । वसे-
गोत्रति । महादेवपुत्रति । पदुमे । गर्भगोत्रठ । आभट-
पुत्रगै⁵ । लोलिक । भरद्वाजगोत्र-
- 107 हि । भाल्लणपुत्रहि । राल्हु⁶ । कश्यपगोत्रति । वत्सराजपुत्रति ।
खांभू । मौहल्यगोत्रहि । रुद्रपुत्रति । सीज । गर्भगोत्रदी ।
माघपुत्रत्र । शकुनादित्य । भरद्वाजगोत्र-
- 108 प । लक्ष्मीधरपुत्र(1)पं । देदे । भरद्वाजगोत्रभाल्हुपुत्रसाल्लण । भर-
द्वाजगोत्रपं । विद्याधरपुत्रप । वाछू । वसिष्ठगोत्रहि । आगर्षि-
पुत्रकील्लण । (एक) । वसिष्ठगोत्रमहे-
- 109 खरपुत्रहि । राम । गौतमगोत्रहि । दामीदरपुत्रहि । माल्हु । जीव-
न्तायनगोत्रहि । जयद्रथपुत्रपं । दाज । गौतमगोत्रहि । लक्ष्मी-
धरपुत्रपं । पुरुषोत्तम । कश्यप-
- 110 गोत्रची । सहिलपुत्रची । लाले । कश्यपगोत्रची । गोल्हेपुत्रची ।
भद्रेखर । वसिष्ठगोत्रहि । ¹⁰दागीदरपुत्रची । व्रद्ध । ¹¹कृ-
ष्णात्रेयगोत्रहि । जयसीहपुत्रची । आग-

¹ Read सांक्त्य.² Read परासर.³ Read सांक्त्य.⁴ Read कौशिक.⁵ Read कौशिक.⁶ Read कौशिक; *ka* looks like *paud*.⁷ Read सांक्त्य.⁸ Read 'ची.⁹ *Bāhā* looks like *Bāhā*.¹⁰ Read दामीदर.¹¹ The *व* in कृष्ण looks like *प*.

- 111 शिं । गीतमगोत्रहि । माधवपुत्रकुले । उपमन्युगोत्र(1)नागशर्मपुत्ररतन ।
भरद्वाजगोत्रहि । आल्हणपुत्रहि । ताल्लू । भरद्वाजगोत्रहि ।
गङ्गाधरपुत्रहि । अस-
- 112 धर । भार्गवगोत्रध । जयद्र[ध]पुत्रति । धर्मधर । कश्यपगोत्रदे-
पुत्रहि । आमदेव । भरद्वाजगोत्रहरिपुत्रहि । महेश्वर । वंभुलगो-
त्रसीलिपुत्रहि । कूलहण । भ-
- 113 रद्वाजनारायणपुत्रति¹ धरणीधर । भरद्वाजगोत्रदी । कृष्णपुत्रहि । देवधर ।
एवं ब्राह्मण ८२ एषां 'समांसत्वे पदत्रिचत्वारिंशदाङ्कतीपि'
पद ४३ कश्यप-
- 114 गोत्रपं [1*] गोविन्दपुत्रहि । देकु¹ । '[श]क्रत्वगोत्रहि । वडुधरपुत्रदी ।
आमदेव । गीतमगोत्रध । रा[म]पुत्रची । कूके ।
भरद्वाजगोत्रपं । केशवपुत्रपं [1*] विद्याधर [1*]
- 115 (व) [1*] देवीसदी । जाङ्गडपुत्रदी । नागशर्म । गीतमगोत्रठ ।
गयाधरपुत्रठ । वासुदेव । एवं ब्राह्मण ६ एषां 'समांसत्वे
'पदपङ्कतीपि पद ६ 'परासरगोत्रहि । महा-
- 116 शर्मपुत्रपं । नामशर्म । 'परासरगोत्रहि । वील्हणपुत्रहि । जयशर्म² ।
कृष्णात्रेयगोत्रदेदिपुत्रधर्माणंद । ¹⁰परासरगोत्रजयशर्मपुत्र (1)हरिशर्म ।
एषां पदमेक-
- 117 म । इति मत्वा भवन्निर्भागभोगादिकं सर्वमेभ्यः समुपनेतव्यम¹¹ । तदेता-
न्ग्रामानमीषां समन्दिरप्राकारान्निर्ममप्रवेशान्ससर्वाशनेचुकपोससणा-¹²
- 118 ¹³अमधुकादिभूरुहाश्वनशभिनिधानान्शलोहाद्याकरान्मगोकुलानपरैरपि सीमा-
न्तगतैवस्तुभिः¹⁴ सहितान्शवाह्याभ्यन्तरादायान¹⁵ भुञ्जानानां क-
- 119 पंतां¹⁶ कषयतां दानाधानविक्रयं वा कुर्वतां न केमचि[त्का]चिदाधा कत्त-
व्या¹⁷ । अत्र च राजराजपुरुषादिभिः खं स्वभाभायं ¹⁸परिहरीणी-
यमिदञ्चाह्वानमना-

¹ Read भरद्वाजकीवमाराधय.⁴ Read देख.⁷ Read चङ्ङ⁰.¹⁰ Read परासर.¹¹ Read अथ.¹⁴ Read कर्षतां कर्षयतां.² Read समांश⁰.⁶ Read सांक्रत्य.⁸ Read परासर.⁹ Read 'शर्म¹¹ Read 'तव्यम्.¹⁴ Read सीमान्तगतैवस्तुभिः.¹⁷ Read कर्तव्या.³ Read 'शदङ्कती.⁶ Read समांश⁰.⁹ Read 'शर्म¹² Read 'सनेचुकपोससणा⁰.¹⁵ Read 'दायान्.¹⁸ Read परिहरीणी⁰.

- 120 ह्येयमनाहार्यश्चेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ वृक्षश्च¹ ।
षष्टिं वर्षसहस्राणि² स्वर्गं वसति भूमिदः । आच्छेत्ता चानुमन्ता
च तान्येष नरके वसत³ ॥
- 121 'सूमिदानस्य यः कर्ता यश्च कारयिता शुविः⁴ । पालकश्चानुमन्ता च
स्वर्गं गच्छति मानवः ॥ स्वदत्तां परदत्ता⁷ वा यो हरति वशुन्व-
राम⁸ । स विष्टाया⁹ क्रिमिर्भूत्वा पि-
- 122 तृभिः सह मञ्जति ॥ सर्वानेतान्भाविनः पार्थिवेन्द्राभूयो भूयो याचते
रामभद्रः । सामान्यीयं धर्मसितुष्टृपाणां काले का[लि] पालनीयो¹⁰
भवन्निरिति ॥
- 123 स्वहस्तीयं राज्ञीपरमर्दिदेवत्व¹¹ मतकाम । ¹²विरचितशुभकर्मोद्यामवास्तव्यवंशः
सकलगुणगणानां वेत्स्य पृथीधरास्युः । आलखदमनि-¹³
- 124 पालस्याज्ञया धर्मलेखी ¹⁴स्फुटललितनिवेशैरक्षरैस्ताम्रपट्टम्¹⁵ ॥ उत्कीर्णश्च
पितलहारपाल्हेनेति ॥ मङ्गलमहात्रीः ॥ थ ॥

APPENDIX.

A.—List of Names of Gôtras.

| | |
|---|--|
| Atri, ll. 59, 68, 79 (twice). | Gautama, ll. 17, 18, 22, 27, 29, 36 (twice), 38, 39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84, 87, 96, 97, 109 (twice), 111, 114, 115. |
| Bâbhravya, l. 23. | Gôtama, ll. 25, 95. |
| Bandhula, ll. 38, 95, 112. | Jâtâkarna, l. 104. |
| Baudhâyana, l. 80. | Jivantâyana, ll. 89, 109. |
| Bharadvâja, ll. 18, 20, 23, 24, 45, 51, 61, 62 (twice), 63 (twice), 64, 65, 71, 73, 75, 76 (twice), 77, 79, 87, 91, 92, 95, 97, 98, 100, 102, 105, 106, 107, 108 (twice), 111 (twice), 112 (twice), 113, 114. Bhâradvâja, ll. 85, 86. | Kaśyapa, ll. 17, 21, 23, 24, 25, 31, 32, 33 (twice), 34, 35, 38, 41, 42, 48, 49, 54, 55, 56 (twice), 60, 62, 63, 68, 74, 75, 82, 83, 84, 86, 88 (twice), 91, 92, 96, 98, 99, 100, 101, 104 (twice), 107, 109, 110, 112, 113. |
| Bhârgava, ll. 21, 29, 43 (twice), 44, 46, 47, 48, 50, 51, 53, 56, 78, 92, 112. | Kâtyâyana, l. 102. |
| Chaudrâtrêya, ll. 37, 53, 66 (twice). | Kaundinya, ll. 34, 80, 81. |
| Darbhi, l. 94 (three times). | Kausika, ll. 30, 61, 67, 78, 82, 83, 85 (twice), 104, 105 (three times). |
| Dârḍhyachyuta, ll. 51, 52. | Kautaa, ll. 27, 40, 64, 97. |
| Dhaumya, ll. 52, 53, 57. | Kṛishnâtrêya, ll. 20, 21, 25, 28, 32, 37 (twice), 40, 58, 89, 103, 110, 116. |
| Garga, ll. 95, 100, 106, 107. Gârgya, ll. 47, 59. | |

¹ Read उक्तं च.⁴ Read भूमि.⁷ Read दत्ता.¹⁰ Read पालनीयो.¹³ Read अलिखदमनि°.² Read सहस्राणि.⁵ Read शुचिः.⁸ Read वसुंधराम्.¹¹ Read दीवस.¹⁴ Read स्फुट.³ Read वसेत्.⁶ Read स्वर्गं गच्छति.⁹ Read विष्टायां कर्मि°.¹² Read 'कर्मि°.¹⁵ Read पट्टम्.

| | |
|---|---|
| Kutsa, ll. 44, 58. | Śaṅḍilya, ll. 22, 45, 49, 50, 60, 78, 81, 89, 90 (twice), 96, 100. |
| Laugākshi, l. 91. | Sauśravasa, l. 27. |
| Māhula, l. 70. | Sāvarnya, l. 99. |
| Māṇḍavya, l. 32. | Traikāyana, ll. 19 (twice), 43, 54, 66, 67. |
| Maudgalya, ll. 73, 85, 88, 107. | Upamanyu, ll. 17, 47, 48, 76, 96, 111. |
| Manna, ll. 86, 97, 103 (twice). | Vasē, l. 106. |
| Pāṇini, ll. 41, 42. | Vasishtha, ll. 26 (twice), 30, 35, 41, 42, 54, 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110. |
| Parāśara, ll. 28, 30, 31, 34, 35, 55, 64, 69 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93, 101, 102, 115, 116 (twice). | Vatsa, ll. 36, 40, 68, 70 (twice), 74, 77, 82, 83, 99 (twice), 101. |
| Sāṅkṛitya, ll. 18, 22, 33, 72, 87, 98, 101, 102, 106, 114. | Vishṇuvṛiddha, l. 93. |

B.— List of Names of Men.

| | |
|--|--|
| Ābhaṭa, l. 106. | Dēda, l. 112. |
| Abhinanda, l. 66 (twice). | Dēdē, ll. 104, 108. |
| Ajai, l. 74. | Dēdi, l. 116. |
| Ajan, l. 101. | Dēhula, l. 33. |
| Ajayapāla, ll. 19, 20, 67 (twice). | Dēlha, l. 90. |
| Ālana, ll. 23, 33, 55, 63, 77, 107, 111. | [Dēlhā], <i>Gen.</i> Dēlhākasya, l. 25. |
| Ālhī, l. 90 (twice). | Dēlhapa, ll. 21, 44, 98. |
| Ālhū, l. 108. <i>Gen.</i> Ālhūkasya, ll. 35, 41. | Dēlhū, l. 35. <i>Gen.</i> Dēlhūkasya, l. 21. |
| Āmadēva, ll. 45, 102, 112, 114. | Dēū, ll. 97, 114. <i>Gen.</i> Dēūkasya, ll. 36, 57, 72, 92. |
| Ānanda, ll. 20, 62, 93, 94. | Dēvadatta, ll. 34, 42. |
| Aṇatapāla, l. 55. | Dēvadhana, l. 105. |
| Asadhara, ll. 53, 63, 64, 75, 111. | Dēvadhara, ll. 95, 96, 113. |
| Avasara, l. 24. | Dēvahara, l. 105. |
| Bahudhara, l. 114. | Dēvanābha, ll. 87, 104. |
| Bāhula, l. 24. | Dēvarshi, ll. 48, 73. |
| Bahuladēva, l. 51. | Dēvaśarman, ll. 17, 41, 62, 74, 75, 87, 102. |
| [Bhābhū], <i>Gen.</i> Bhābhūkasya, ll. 77, 84. | Dēvavrata, l. 33. |
| Bhadrésvara, l. 110. | Dēvēśvara, ll. 56, 86. |
| Bhānika, l. 71. | Dēvīsa, l. 115. |
| Bhāskara, ll. 32, 52, 81, 84. | [Dhāndhē], <i>Gen.</i> Dhāndhēkasya, l. 18. |
| Bhavaṇasāmi (perhaps Bhuvana°), l. 44. | Dhānū, l. 72. |
| Bhāvaśarman, l. 84. | Dharaṇīdhara, ll. 26, 28, 70, 74, 79, 85, 86, 101, 102, 103, 113. |
| Bhāyila, l. 53. | Dharmadhara, l. 112. |
| Bhōgāditya, l. 48. | Dharmānanda, l. 66. Dharmānanda, l. 116. |
| Bōdhānē, l. 17. | Dhēlhapa, l. 23. |
| Brahman, ll. 43, 47, 77, 110. | Dinakara, l. 105. |
| Chakrasvāmin, ll. 82, 101. | Divākara, ll. 58, 81, 83. |
| Chandrāditya, l. 60. | Gadādihara, l. 100. |
| Chaturbhujā, l. 32. | Gāgē, ll. 78, 92 (?). <i>Gen.</i> Gāgēkasya, l. 66. |
| Chaubhujā, l. 65. | Gāgū, ll. 43, 74, 92 (?). <i>Gen.</i> Gāgūkasya, l. 87. |
| Chhltū, l. 101. | Gālhapa, ll. 23, 75. |
| Dāmara, ll. 80, 89. | Galhē, l. 94. |
| Dāmōdara, ll. 29, 30, 31, 32, 72, 109, 110. | |
| Dāū, l. 109. | |
| [Dāyī], <i>Gen.</i> Dāyikasya, l. 29. | |

- [Gálhê], *Gen.* Gálhékasya, l. 32.
 [Gálhû], *Gen.* Gálhúkasya, l. 80.
 Gámê, l. 100.
 Gaṅgádharma, ll. 23, 29, 35, 54, 59, 95, 99
 (twice), 111.
 Gāngû, ll. 57, 102.
 Gāsala, ll. 62, 63, 71.
 Gautama, l. 24.
 Gayādharma, ll. 26, 69, 73, 100, 104, 115.
 Gôdhana, l. 94.
 Gôhada, ll. 82, 83.
 Gôlhê, ll. 36, 110.
 Gôpati, l. 91.
 Gôsê, l. 94.
 Gôṭha, ll. 70, 86.
 Govinda, ll. 18, 27, 39, 46, 49, 55, 57, 93, 101,
 114.
 Hâla, l. 60.
 Hari, ll. 24, 41, 45, 104, 112.
 Haridatta, l. 78.
 Haridharma, l. 99.
 Harisarman, ll. 36, 116.
 Hirâditya, l. 97.
 Hiranya, l. 99.
 Jâdû, l. 42.
 Jagaddharma, ll. 26, 56.
 Jâgarshi, ll. 108, 110.
 Jagasîha, l. 101.
 Jagê, l. 27.
 [Jâgû], *Gen.* Jâgúkasya, l. 78.
 Jâhada, ll. 59, 61, 79, 115.
 Jâhula, l. 38.
 [Jaitê], *Gen.* Jaitékasya, l. 36.
 Jaitanâbha, l. 88.
 Jâlhana, l. 68.
 [Jâlhê], *Gen.* Jâlhékasya, ll. 27, 33.
 Jâlhû, l. 52. *Gen.* Jâlhúkasya, ll. 77, 87.
 Jayadratha, ll. 109, 112.
 Jayânanda, l. 93.
 Jaysarman, ll. 62, 71, 84, 116 (twice).
 Jayasîha, l. 110.
 Kadû, l. 37.
 Kamalâsana, l. 70.
 Kâmê, l. 42.
 Kanâditya, l. 106.
 Kanasâmi, ll. 36, 39.
 [Kândû], *Gen.* Kândúkasya, l. 23.
 Kapilésvara, l. 51.
 Késava, ll. 17, 46, 52, 60, 62, 82, 85, 92, 100,
 102, 106, 114.
 Kilhana, ll. 19, 72, 108.
 Kirtidharma, l. 83.
 Kirtinâbha, l. 104.
 Kîthana, l. 69.
 Kôkâ, l. 40.
 Kṛishna, ll. 100, 113.
 Kṛishnasarman, l. 71.
 Kûkê, ll. 95, 114.
 Kuladhara, ll. 19, 93.
 Kulâditya, l. 63.
 Kulê, l. 111.
 Kûlhana, l. 112.
 Kumârasarman, l. 96.
 Kuṇḍana, l. 97.
 Lâhada, ll. 28, 51, 86, 87, 93, 98, 103.
 Lakhana, l. 79.
 Lâkhana, l. 93.
 Lakhânâditya, l. 72.
 [Lâkhû], *Gen.* Lâkhúkasya, ll. 20, 39, 50, 54.
 Lakshmidharma, ll. 21, 22, 28, 37, 47, 61, 74,
 77, 98, 108, 109.
 Lâlê, ll. 70, 110. *Gen.* Lâlékasya, l. 84.
 Lôhada, l. 18.
 Lôlika, l. 106.
 Mâdhava, ll. 45, 87, 93, 111.
 Mâdhû, ll. 91, 92.
 Madhuka, l. 80.
 Madhusûdana, ll. 43, 49, 57, 59 (twice).
 Mâgha, l. 107.
 Mahâdêva, l. 106.
 Mahânanda, ll. 41, 42.
 Mabârâja, l. 67.
 Mahâsâna, l. 47.
 Mahâsarman, ll. 48, 67, 115.
 Mahasû(?), l. 73.
 Mahésvara, ll. 87, 108, 112.
 Mahîdhara, ll. 29, 50, 68, 77, 78, 88.
 [Mahilû], *Gen.* Mahilúkasya, l. 61.
 Mahindasvâmin, ll. 37, 39 (twice).
 Mahipâla, l. 61.
 Mahula, l. 69.
 Mâlâdhara, ll. 68, 81, 89, 96, 98.
 Mâlâ, l. 37 (twice).
 Mâlhana, ll. 69, 90.
 Mâlhê, l. 34.
 Mâlhû, ll. 101, 109. *Gen.* Mâlhúkasya, ll.
 53, 63, 83.
 Manâditya, l. 71.
 Manôratha, l. 38.
 Manu, l. 105.

- [Mihū], *Gen. Mihūkasya*, l. 73.
 Nāgaśarman, ll. 27, 30, 88, 111, 115, 116.
 Nāhila, l. 36.
 Nāmadēva, l. 49.
 Narasiṃha, ll. 20, 62.
 Nārāyaṇa, ll. 24, 26, 30, 32, 38, 42, 56, 58, 61,
 77, 79 (twice), 86 (twice), 94, 103, 113.
 Narōttama, l. 75.
 Nāta, l. 35.
 Nātē, l. 76.
 Nilakaṇṭha, l. 72.
 Nimbādēva, l. 18.
 Nimbaratha, l. 103.
 Padmakāra, ll. 80, 81.
 Padmanābha, l. 31.
 Padmasvāmin, l. 103.
 Padumē, l. 106.
 Pajjūna, ll. 39, 94.
 Pāhāna, ll. 64, 75.
 [Pālhē], *Gen. Pālhēkasya*, l. 21.
 Pālhū, ll. 31, 80, 85. *Gen. Pālhākasya*, ll. 25,
 31, 58.
 Pānini, l. 54.
 Pāpā, l. 22.
 Parāśara, l. 59.
 Paraśurāma, l. 47.
 Pariṇāha (? Pavaṇāha), ll. 23, 76.
 Pīthana, ll. 52, 64, 69, 75, 95.
 [Pīthū], *Gen. Pīthūkasya*, ll. 28, 37, 50, 82, 91.
 Pīthuka, l. 76.
 Prabhākara, l. 51.
 Pṛithvidhara, l. 65.
 Purushōttama, ll. 24, 57, 65, 109.
 Rāghava, l. 99.
 Raidhē, l. 98.
 Rājē, l. 104.
 [Rālhē], *Gen. Rālhēkasya*, l. 92.
 Rālhū, l. 107. *Gen. Rālhākasya*, l. 54.
 Rāma, ll. 34, 100, 109, 114.
 Rāmachandra, l. 58.
 Rāsaia, ll. 89, 103.
 Ratana, l. 111.
 Ratnēśvara, l. 68.
 Rāvaṇa, ll. 48, 56, 73.
 [Rīlhē], *Gen. Rīlhēkasya*, l. 38.
 [Rīlhū], *Gen. Rīlhākasya*, ll. 35, 91.
 Rīsada, l. 40.
 Rishi, ll. 33, 48 (twice), 57, 89.
 Risika, *Gen. Risikasya*, l. 26.
 Risikēśa, ll. 52, 60, 99.
 [Riśū], *Gen. Riśūkasya*, l. 22.
 Rudra, ll. 101, 107.
 Sābhū, l. 98.
 [Sahajē], *Gen. Sahajēkasya*, l. 22.
 Sahāraṇa, l. 104.
 Śakunāditya, l. 107.
 [Salakhaṇē], *Gen. Salakhaṇēkasya*, l. 68.
 Sālhāna, ll. 90, 97, 108.
 Sālhē, l. 96 (twice).
 Sāngama, l. 83.
 Sāmtaṭa (? Sāmbhaṭa), l. 97.
 Śarmāditya, l. 60.
 Sarvadhara, l. 41.
 Śātānanda, l. 96.
 Sīdhana, l. 103.
 Sīhāḍa, l. 44.
 Sīlāṇa, l. 45.
 Sīlē, l. 95 (twice), 112.
 [Sīlū], *Gen. Sīlūkasya*, l. 64.
 Sīri, ll. 19, 51. *Gen. Sīrikasya*, l. 78.
 Sīū, l. 107.
 Śivāditya, l. 82.
 Sōla, l. 40.
 Sōmadatta, l. 64.
 Sōmadēva, ll. 53, 78.
 Sōmarāja, l. 20.
 Sōmē, ll. 99, 100. *Gen. Sōmēkasya*, l. 64.
 Sōmēśvara, ll. 82, 83, 93.
 Sōnaḍa, l. 89.
 Sōtē, l. 99.
 Śrīdhara, ll. 34, 35, 76, 79, 80, 91.
 Śrīkara, l. 105.
 Śrīnivāsa, l. 65.
 Śrīpāla, l. 96.
 Śubhāditya, l. 90.
 Śubhākara, l. 54.
 Śubhamkāra, ll. 41, 43, 52, 85.
 Sūḍha, l. 76.
 Sūhila, l. 110.
 Suja, l. 65.
 Sūlhāna, ll. 84, 97.
 Sūpaṭa, ll. 65, 70 (twice), 104.
 Surōttama, l. 74.
 Svāmībhū, l. 107.
 Tālhū, l. 111.
 Thānū, l. 102.
 [Thēḍū (?)], *Gen. Thēḍūkasya* (?), l. 42.
 Tikama, ll. 21, 85.
 Tikava, ll. 18, 20, 25, 45, 50, 102.
 Tilhū, l. 68.
 Trilōchana, ll. 49, 55.
 Udayanābha, l. 105.

- Ūhaḍa, l. 74.
 [Ūlhé], *Gen.* Ūlhékasya, l. 85.
 Uttarāditya, l. 98.
 Vāchchha, ll. 22, 40, 106.
 Vachchharāja, ll. 43, 67.
 Vāchchhila, l. 70.
 Vāchchhū, l. 108. *Gen.* Vāchchhūkasya, ll. 27, 45.
 Vālhāṇa, ll. 31, 94.
 Vālhū, l. 28. *Gen.* Vālhékasya, ll. 47, 89.
 [Vālhū], *Gen.* Vālhūkasya, ll. 26, 56, 84.
 Vāmadēva, ll. 61, 82.
 Vāmana, ll. 18, 33, 38.
 Varāha, l. 38.
 Vāsadhara, l. 58.
 Vasū, l. 76.
 Vāsudēva, ll. 34, 40, 46 (twice), 58, 94, 115.
 Vāsuki, l. 67.
 Vasūpāla, l. 54.
 Vatsa, l. 88.
 Vatsarāja, l. 107.
 Vāu, l. 97.
 Vāyī, l. 52.
 Vēda, l. 59.
 Vēdaśarman, l. 98.
 Vēdā, ll. 73, 103.
 Vidyādhara, ll. 31, 44, 56, 60, 81, 86, 88, 95, 108, 114.
 Vidyānanda, l. 66.
 Vijayasīha, l. 55.
 Vikāya, l. 82.
 Vilhāṇa, l. 116.
 Vilhū, l. 85.
 Vimalāditya, l. 25.
 Viṣṇu, ll. 17, 46.
 Viṣṇuśarman, l. 105.
 Viśvarūpa, ll. 30, 40, 49, 50 (twice), 83.
 Viṭhu, l. 96. *Gen.* Viṭhukasya, l. 53.
 Yajñadhara, l. 44.
 Yaśōdēva, l. 100.
 Yaśōdhara, l. 91.

No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

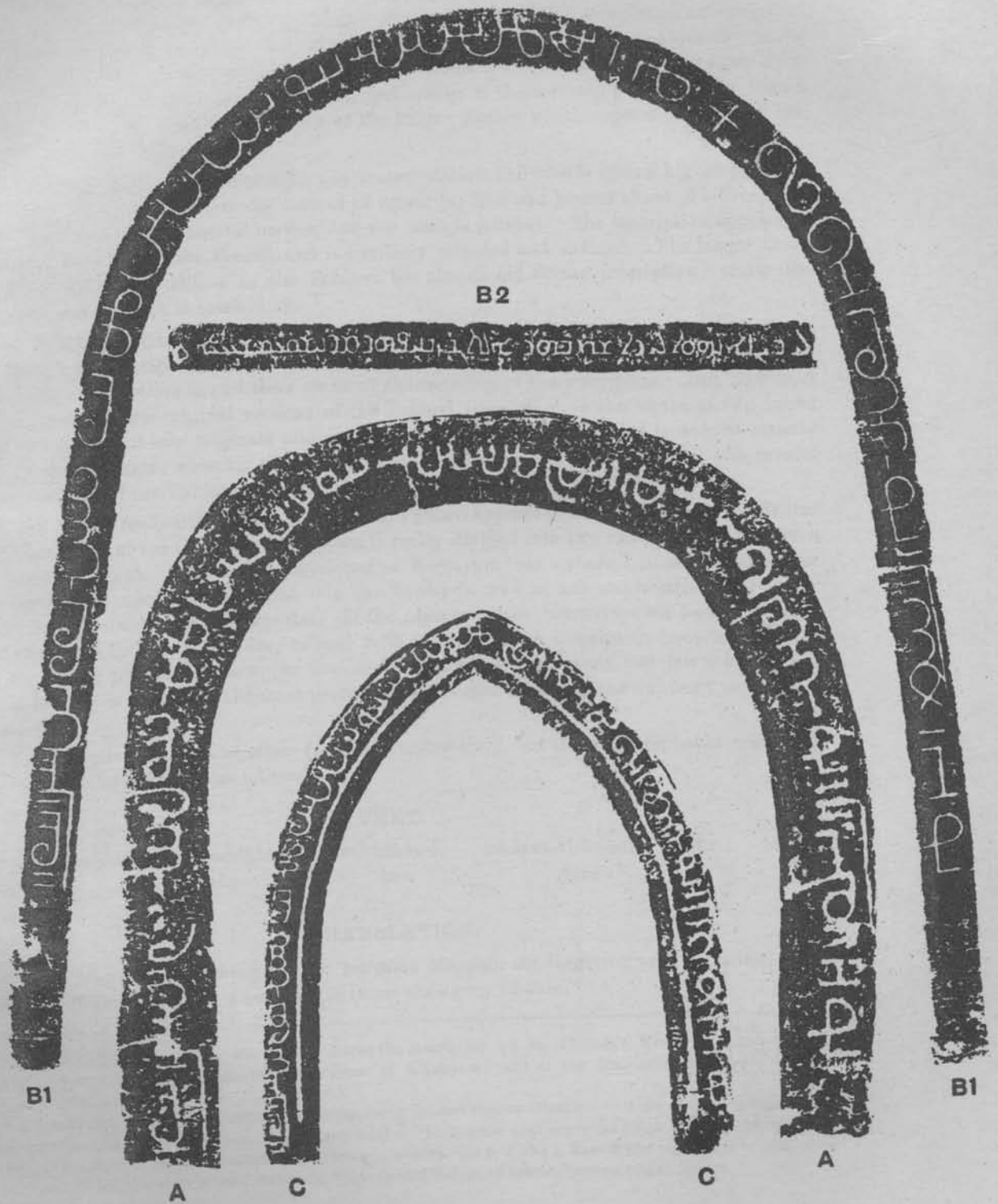
BY E. W. WEST, PH.D.; ENGLAND.

A pamphlet, by the late Dr. A. C. Burnell, M.C.S., *On some Pahlavi Inscriptions in South India*, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haug of Munich in a supplement to the *Allgemeine Zeitung* of 29th January 1874, and by myself in the *London Academy* of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the *Indian Antiquary* for November, 1874 (Vol. III. pp. 308—316), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on **St. Thomas's Mount**, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the **Valiyapalli Church at Kōṭṭayam** in Travancore, from which it appeared probable that the Pahlavi inscription at Kōṭṭayam was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the *Academy*:—

The **Mount Cross** was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards; all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the **Elephanta cave**,



E. HULTZSCH.

SCALE ONE-EIGHTH.

Photo. S. I. O., Calcutta.

and by an ornamental semicircular arch overhead, springing from the capitals of the columns. Outside these sculptures the Pahlavi inscription is cut into the flat surface of the slab, in a single line down each side and semicircularly above the arch; it is divided into two unequal portions by a small cross and dash; the longer portion, in which the bottoms of the letters are turned *towards* the Cross, extends over three-fourths of the arch and down the side to the left of the observer; the shorter portion, in which the bottoms of the letters are turned *away* from the Cross, extends down the side to the right, and, owing to the reversed position of its letters, it can be read from the same point of view as the longer portion which appears as an upper line with the shorter line below it.

‘The smaller **Kôttayam** Cross differs in ornamentation, and stands upon a higher pedestal, whose foliage is curved downwards, instead of upwards; the bird hovers above the Cross, but the sunk panel has no ornamental border, and the arch is pointed. The inscription appears to be identical with that at the Mount, and is similarly situated and divided. The larger Cross in the same church, in addition to the Pahlavi, has also an old Syriac inscription’ under the sunk panel, and the arch is semicircular.¹

The Pahlavi decipherers in 1873-74 had only a single copy of the Pahlavi to guide them, taken from a photograph of the Mount Cross; they were therefore at liberty to suggest a few amendments of the letters to suit their views of the meaning of the inscription. But now that we have before us three original versions of the Pahlavi inscription, in the shape of two inked estampages of each of two originals and one of the third, we are compelled to adhere strictly to these five impressions wherever they all agree, and to confine our speculations to the several possible readings of the Pahlavi words whose forms are thus so well ascertained.

It has been already noticed that, though the Pahlavi appears to be arranged in a single line around three sides of the Cross, the inscription is really divided into two unequal portions by a small cross and dash. This dash is developed at Kôttayam into a shape like an hour-glass, or the cipher 8, laid upon its side; but this can hardly be read as any combination of Pahlavi letters, and is probably only ornamental. If the observer place himself on his own right-hand side of the Cross, he will find it easy to read both portions of the inscription from one point of view, the longer portion as the upper line and the shorter portion as the lower one. This mode of reading is therefore the most probable, and it also best suits the apparent meaning of the sentence.

The inscription is not altogether free from uncertainty, but the most probable reading of the version at the Mount is as follows² :—

TEXT.

| | | | | | | |
|-----------|---------|------------|-------------|-----------------|------|--------|
| 1 Mûn | ham-ich | Meshikhâ-i | avakhshây-i | madam-afrâs-ich | khâr | bûkhto |
| 2 sûr-zây | | mûn | bun | dardo | | denâ. |

TRANSLATION.

“(He) whom the suffering of the selfsame Messiah, the forgiving and upraising, (*has*) saved, (*is*) offering³ the plea whose origin (*was*) the agony of this.”

¹ [On the accompanying Plate, the letter A marks the inscription on St. Thomas's Mount; B1 and B2 the Pahlavi and Syriac inscriptions round the larger Cross at Kôttayam; and C the inscription round the smaller Kôttayam Cross.—E.H.]

² The following special peculiarities in transliterating Pahlavi require attention :—None of the uncircumflexed vowels are expressed in the text except initial *a* and final *o*. Italics are used when the letter *i* is expressed by one of a different sound, or is part of a contraction; thus *v* is written like *p*, *d* like *t*, final *d* like *ma*, and *a* is part of a contraction. When the word is itself italicised, these special italics, of course, become roman letters.

³ Literally 'bringing forth.'

The variations of the Kōttayam versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke in *avakhshdy* appears to turn to the right, and in the case of the smaller Cross it is farther turned downwards, so as to alter the reading into *avakhshdy-ich*, 'both forgiving.' The last letter of *madam-afrás-ich* is also doubled in both versions at Kōttayam, so as to alter the reading into *madam-afrás-ichich*, 'and even upraising.' It may not be possible to quote such a duplication of *ich* or *ich* from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former *ich* is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kōttayam. If this character be really a group of letters, it may be guessed to represent the preposition *bén*, 'within,' in which *b* is written like *d*. The meaning of *bén sūr-zdy* might be 'inwardly (or in the habit of) offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers agreed in reading the second word as *amen*, or *āmen*, assuming that the curve in the last downstroke was a defect. But the syllable *mā* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *āmen* almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is *ch*, and the whole compound can be read *ham-ich*, 'even the same,' which is a common Pahlavi word. The word *sūr-zdy*, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word *bun*, 'origin, beginning,' is always written *bān* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the larger Cross at Kōttayam.

Under the larger Cross at Kōttayam there is also an old Syriac inscription, which Professor Wellhausen of Göttingen identifies as the first part of *Galatians*, vi. 14:—'But far be it from me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows:—

לי דיו לא נהווא לי דאשתבחר אלא אן בוקיפה דמרן אישוע משיחא

When this is compared with impressions of the inscription, it seems doubtful whether all the letters have been correctly cut into the stone. The identity of the text with *Gal.* vi. 14 had already been ascertained by Burnell in 1873.

Regarding the date of the Pahlavi inscriptions nothing very definite can be ascertained from the forms of the letters. The oldest peculiarities are in the shapes of the letters *sh* (in *Meshikkhá*) and *t* or *d* (in *bákhio* and *dardo*), and in the mode of connecting *h* and *d* with a following *m* in *ham-ich* and *madam*, this connection being with the lower part of the *m*, and not with its uppermost stroke as in later Pahlavi. This peculiar shape of *sh* occurs in *JRAS.* Vol. XIII. Old Series, Plate 2, Nos. 46, 74—77, 82, 83, and the connection with *m* in No. 52. All the peculiarities can be found in the Kanheri Pahlavi inscriptions¹ of 10th October and 24th November 1009, and 30th October 1021; and some of them in the Pahlavi signatures of witnesses on a copper-plate grant to the Syrian Church in Southern India,² which has been attributed to the ninth century.

¹ See *Ind. Ant.* Vol. IX. pp. 265—268.

² See *JRAS.* Vol. VII. Old Series, p. 343.

No. 22.— THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

By E. HULTZSCH, Ph.D.

Kil-Muttugūr is a village in the Guḍiyātām tāluka of the North Arcot district, about 2½ miles north of the Viriūchipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I. p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estāmpages were prepared. Two of the slabs (A. and B. below) are fixed in the ground and standing; the third (C.) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in Mukkuḍūr (A.) or Mukkuṭṭūr (B. and C.),—the modern Kil-Muttugūr. A. records a gift of land to a Brāhmaṇa, B. the death of a warrior in battle, and C. the killing of a tiger.

A.—INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab.¹ Below it is a bas-relief on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*hamsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.²

The alphabet is Tamil, with the exception of the Grantha word *śrī*, with which the inscription opens. The characters are decidedly archaic. The letter *ṇ* has the same form as in the Kaśākūḍi plates.³ The letter *ṇ* resembles the corresponding letter of the same plates in eight cases; but in two instances,⁴ where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vaṭṭeḷuttu characters. Thus the letter *ś* approaches more nearly to the Vaṭṭeḷuttu than to the Tamil *ś*. The initial *a* reminds of the same letter in the Cochin plates.⁵ The letters *t*, *ḍu*⁶ and *v*, and the secondary forms of *i* and *ī* closely resemble the corresponding letters of the plates of Jaṭilavarman.⁷

The inscription is dated in the 18th year of the reign of 'the king, the victorious Narasimhavarman.'⁸ The same name occurs among the Pallava kings of Kāñchi. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Gāṅga dynasty, which have been published by Mr. Kittel,⁹ and the goose (*hamsa*) is said to have been the device on the banner of the mythical Gāṅga king Koṅkaṇi.¹⁰ As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gāṅgas.

¹ A photograph of this slab is reproduced on the lower half of the Plate facing page 178; and a facsimile of the inscription is given on the Plate facing page 182.

² See, e.g., Sir A. Cunningham's *Coins of Ancient India*, Plate ii. No. 20, and Sir W. Elliot's *Coins of Southern India*, Plate ii. No. 41.

³ *South-Indian Inscriptions*, Vol. II. No. 73.

⁴ In *paḍiṇṇāḍḍavadu*, l. 2, and *maṇai-am*, l. 5.

⁵ In *yāḍu*, l. 2, and *koḍuttām*, l. 7.

⁶ Above, Vol. III. No. 11.

⁷ *Ind. Ant.* Vol. XXII. p. 69 ff.

⁸ An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing; *South-Indian Inscriptions*, Vol. I. No. 184.

⁹ *Ind. Ant.* Vol. VI. p. 101.

¹⁰ See *South-Indian Inscriptions*, Vol. II. p. 387, note 5.

The inscription records the gift of some land and of a house at Mukkuḍūr to a Brāhmaṇa. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.¹

| | | | | |
|---|-------------|----------------------|--------------------------|--|
| 1 | śrī | [i*] | Kō | ² viśeṣa-Naraśiṅgaparumaṅku |
| 2 | yāṅḍu | | paḍiṅṅṅāvaḍu | Śaṅṅm[ā]du- |
| 3 | raṅ | tam=aḍi | Vārandara-Śāttaiyaṅārkkū | Mu- |
| 4 | kkuḍūr | avaruḍai[ya] | puṅ-pulamun=naṅ-pula- | |
| 5 | mum | avar=irunda | maṅṅai-um ³ | [pā] ⁴ pu ⁵ |
| 6 | śeydad=onṅu | | | kai-nūriṅ=pey- |
| 7 | du | piramadāyaṅ=koduttēm | | [i*] I- |
| 8 | du | kāttār | | [kā]ṅ=mēlav=eṅ= |
| 9 | [ra]lai | [i*] | Aṅa-ma[ra]vaṅka | [ii*] |

TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious Narasimhavarman,—having immersed in water (poured over our) hand one (coin) made of [6] paṅṅam,⁶ we gave to Vārandara-Śāttaiyaṅār, a worshipper of Śhaṅṅmātura (Kārttikēya), as a brahmadāya, his dry land and wet land and the house in which he resided (at) Mukkuḍūr. The feet of those who protect this (gift), shall be on my head.⁷ Do not forget charity!⁸

B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,⁹ which is set up to the left of the inscription A., bears, in bas-relief, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklacc and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word śrī (l. 1). The type is the same as in the Tirukkaḷukkunṅam inscription of Parāntaka I.¹⁰

The inscription is dated in the 29th year of the reign of 'king Parakēsarivarman, the conqueror of Madirai (Madhurā),' i.e. of the Chōla king Parāntaka I.,¹¹ who ruled from about A.D. 900 to 940.¹² It records the death of a warrior, who was killed after he had recovered some cattle which the Perumāṅḍigaḷ had seized at Mukkuṅṅūr. By 'the Perumāṅḍigaḷ' we have probably to understand one of the kings of the Western Gaṅga family, who are known to have borne the title Perumāṅḍi.¹³

¹ From inked estampages, prepared in 1896.

² Read *viśeṣa* (i.e. *vijaya*).

³ Read *maṅṅaiyum*, and compare *Ind. Ant.* Vol. XXII. p. 68 f.

⁴ This symbol is perhaps an archaic form of the figure '6.'

⁵ This is probably an abbreviation for *paṅṅam*. A similar one is still in use; compare *South-Indian Inscriptions*, Vol. I. Nos. 52 and 55.

⁶ Regarding this custom see above, Vol. III. p. 255, note 3.

⁷ See above, p. 140, note 4.

⁸ See *ibid.* note 5.

⁹ A photograph of this slab is reproduced on the upper half of the Plate facing this page.

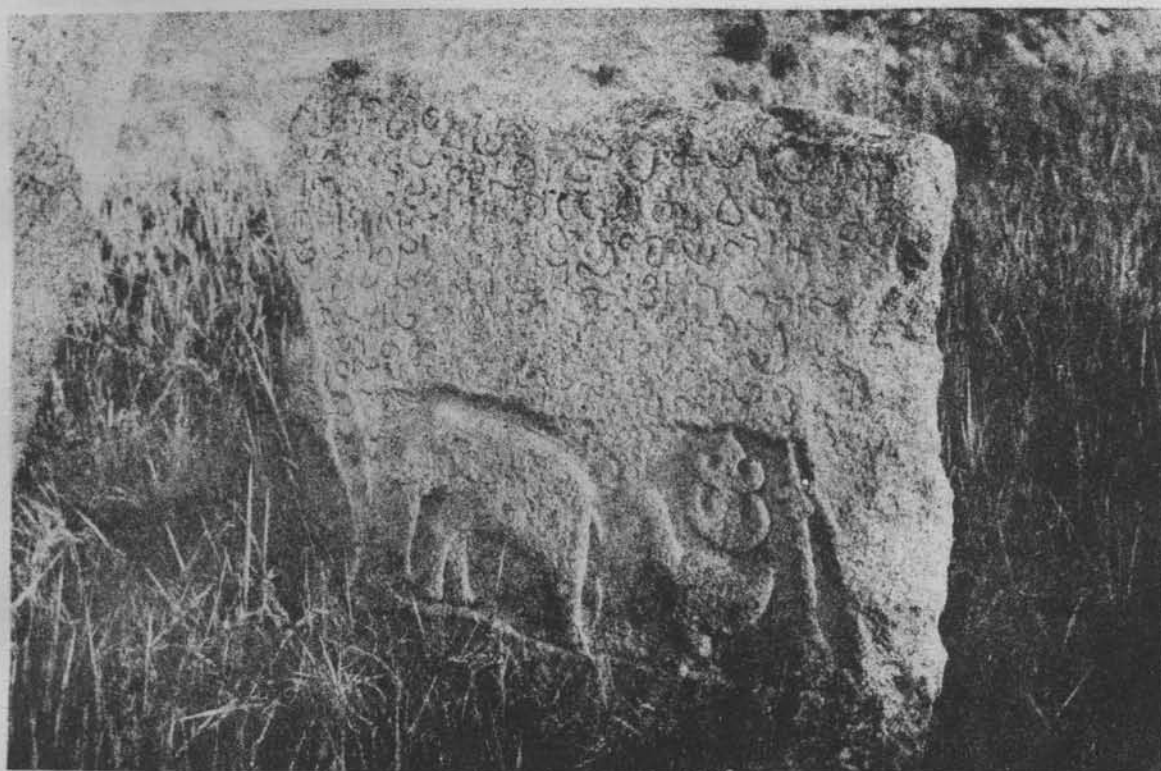
¹⁰ Above, Vol. III. No. 38, B.

¹¹ See *South-Indian Inscriptions*, Vol. II. p. 379 f.

¹² See *ibid.* p. 381.

¹³ See Dr. Fleet's *Kanarese Dynasties*, 2nd edition, p. 308 ff. I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.

KIL-MUTTUGUR STONES



TEXT.

| | | | | | | | |
|---|-----------------------------------|------|--------------------|------|----|-----------------|-----------|
| 1 | Śr[i] | [i*] | Madirai | koṇ- | 7 | [kol]la | mi[t]- |
| 2 | ḍa | | kô=Pparakêśaripaṇ- | | 8 | [tu=p]patt[â]- | |
| 3 | ¹ marr=iyāṇḍ=irubatto- | | | | 9 | [ṇ] | Vadu[ua]- |
| 4 | ṇba[d]āvadu | | Perumāna- | | 10 | [v]āraṇ | |
| 5 | ḍigaḷāṇ=Mukku- | | | | 11 | [Va]radan=T[â]- | |
| 6 | [t]tūr | | toṇu=k- | | 12 | [ṇ]ḍaṇ | [i*] |

TRANSLATION.

Prosperity! In the twenty-ninth year (*of the reign*) of king Parakêśarivarman who conquered Madirai,—when cattle were lifted² (*at*) Mukkuṭṭūr by the Perumāṇḍigal, —Vadu[nav]āraṇ [Va]radan T[ā]ḍaṇ, having recovered (*them*), fell.

C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in *bas-relief*, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables *śrī* (l. 1) and [ṇ]ma (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkalukkuṅgam inscription of Parāntaka I.³ In these two documents, however, the letters *n*, *ṇ* and *raś* appear in their modern forms, with centre loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭūr.

TEXT.

| | | | | | | |
|---|------------------|------|------------------|----|---------------|----------|
| 1 | Śrī | [i*] | | 7 | Mukkuṭṭūr | Ku- |
| 2 | Madirai | | ko- | 8 | māra-[Na]ndai | Puḷa- |
| 3 | ṇḍa | | kô=Ppara- | 9 | [la]ppaṇ | pu- |
| 4 | kêśariva[ṇ]maṅku | | y[â]- | 10 | li | kutti- |
| 5 | ṇḍu | | muppattu-ira[ṇ]- | 11 | na | karaiṇā- |
| 6 | ḍāvadu | [i*] | Vaḍa-karai | 12 | ḍu | [i*] |

TRANSLATION.

Prosperity! In the thirty-second year (*of the reign*) of king Parakêśarivarman who conquered Madirai. (*This is*) the spot on the embankment, at which a tiger was stabbed by Kumāra-[Na]ndai Puḷa[la]ppaṇ of Mukkuṭṭūr, (*a village*) on the northern bank (*of the Pālāṅ river*).

¹ Read *mark=iyāṇḍ=*.

² The expression *toṇu=kkoḷḷa*, 'to lift cattle,' is used also in the two Ambūr inscriptions, No. 23 below.

³ Above, Vol. III. No. 38, B.

No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

By E. HULTZSCH, Ph.D.

Âmbûr is a town of 10,000 inhabitants in the Vêlûr tâluka of the North Arcot district,¹ and a station on the Madras Railway. The temple of Nâgêśvara in the town contains an inscription of Kulôttunga-Chôla; one of the Hoysala king Vira-Vallâla; and one of the Vijayanagara king Râjasêkhara, the son of Mallikârijuna (dated Śaka-Samvat 1390 expired, Sarvadhârin). In the Kângarettikka Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a bas-relief, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two *chauris*, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalañkattuvarâyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kîl-Muttugûr inscription of the 32nd year of Parântaka I.² The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nuḷamba had organized against Âmaiyûr. By 'the Nuḷamba' we have probably to understand one of the Pallava rulers of Nuḷambapâdi.³ Âmaiyûr, i.e. 'the tortoise village,' is an old form of the name Âmbûr. Just as the village of Udayêndiram,⁴ it is said to have been situated in Mêl-Adaiyâru-nâdu, a subdivision of the district of Paḍuvûr-kôttam.

As stated before, the son and the nephew of a certain Akalañkattuvarâyar fell in the affray. The name Akalañkattuvarâyar corresponds to the Sanskrit Akalañka-Yuvarâja.⁵ He was the chief of the *Koṇḍar*⁶ of Perunagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gaṅgaraiyar. The date of the two inscriptions is the 26th year of the reign of 'the king, the victorious Nripatuṅga-Vikramavarman.'⁷

A king named Nripatuṅga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.⁷ This Nripatuṅga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bâhûr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripatuṅgavarman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Paṇḍit, on which the following extracts are

¹ See the *Manual of the North Arcot District*, 2nd edition, Vol. II. p. 425.

² Above, No. 22, C.

³ See above, p. 82, note 4.

⁴ See *South-Indian Inscriptions*, Vol. II. p. 382.

⁵ Compare the Kaṅkûḍi plates (*South-Indian Inscriptions*, Vol. II. No. 76), where *tucardîan* in the Tamil portion (text line 106) corresponds to *yucardja* in the Sanskrit portion (text line 103).

⁶ These are perhaps identical with the *Koṇḍakkârar*, a caste of fishermen.

⁷ *Lists of Antiquities*, Vol. II. p. 30 f.

AMBUR STONES.



E. Hultsch. Photo.

Photo-etching—Survey of India Offices, Calcutta, June 1896.

based. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishṇu. Verses 2 to 6 give the following mythical pedigree:—Brahmā, Aṅgiras, Bṛihaspati, Śamīn, Bharadvāja, Drōṇa, Aśvatthāman and Pallava. From Pallava's family were born **Vimala, Koṅkaṇika** and other kings (v. 7). After **Vimala etc.** had gone to heaven, **Dantivarman**, a devout worshipper of Vishṇu, became king (vv. 8 and 9). The son of Dantivarman was **Nandivarman** (v. 12). His queen, named **Śaṅkhā**, was born in the **Rāshtrakūṭa** family (v. 13). Their son was **Nṛipatuṅgadēva** (v. 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bāhūr. The Tamil portion is dated in the eighth year of the reign of *kō vijaya-Nṛipatuṅgavarman*, and contains further particulars about the villages granted. In the usual *captatio benevolentiae* of future kings (v. 31), the donor is styled 'king Nṛipatuṅgavarman, the worshipper of the lotus-feet of Vishṇu.' The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nṛipatuṅga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchi.¹ Besides, the Bāhūr plates mention among Nṛipatuṅgavarman's remote ancestors Koṅkaṇika. This name seems to be a reminiscence of Koṅkaṇi, who is believed to have been the ancestor of the **Western Gaṅga kings**.² According to the same plates, Nṛipatuṅgavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchi, of whom we possess epigraphical records.³ Dantivarman, however, is, like Nṛipatuṅga, a name peculiar to the Rāshtrakūṭas.⁴ In verse 13 of the Bāhūr plates we learn that this dynasty became actually connected with Nandivarman, who married Śaṅkhā, a princess of the Rāshtrakūṭa family.

Two unpublished stone inscriptions of *kō vijaya-Nṛipatuṅga-Vikramavarman* are found in the Tanjore and Trichinopoly districts.⁵ As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parāntaka I., the Rāshtrakūṭa king Kṛishṇa III. and the Chōla king Rājarāja, and as the type of Nṛipatuṅgavarman's stone inscriptions is decidedly more archaic than Rājarāja's, it is necessary to place the reign of Nṛipatuṅgavarman before Parāntaka I. A century ear' er, in A.D. 804, the Rāshtrakūṭa king Gōvinda III. claims to have conquered Dantiga, the ruler of Kāñchi.⁶ This Dantiga is perhaps identical with Nṛipatuṅgavarman's grandfather Dantivarman.⁷ Nṛipatuṅga is known to have been the surname of three Rāshtrakūṭa kings, the earliest of whom was Amōghavarsha I. (A.D. 814-15 and 876-78).⁸ As the Bāhūr plates state that the Pallava king Nṛipatuṅgavarman was the son of Nandivarman by a Rāshtrakūṭa princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Śaṅkhā, the mother of the Pallava king Nṛipatuṅgavarman, was the daughter of the Rāshtrakūṭa king Nṛipatuṅga-Amōghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Rāshtrakūṭa king Gōvinda III., with Dantivarman, the grandfather of the Pallava king Nṛipatuṅgavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nṛipatuṅgavarman's father and grandfather, Nandivarman and Dantivarman. The latter

¹ See *South-Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

² See *ibid.* p. 380.

³ See *ibid.* pp. 344 f. and 363 f.

⁴ Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.

⁵ These are: an inscription of the 21st year in the Virāṭṭānēśvara temple at Kaṇḍiyūr in the Tanjore tāluka (No. 17 of 1895), and one of the 2[3]rd year in the Saptarishīśvara temple at Lālgudi in the Trichinopoly tāluka (No. 84 of 1892)

⁶ *Ind. Ant.* Vol. XI. p. 127.

⁷ This identification was already suggested by Professor Julien Vinson on p. 466 of a paper of his, which I have quoted in *South-Indian Inscriptions*, Vol. II. p. 342.

⁸ No. 5 on the Table facing p. 54 of Vol. III. above.

has left a record in the Vaikunṭha-Perumāḷ temple at Kāñchī.¹ The former may be identical with *kō viśaiya-Nandi-Vikramavarman*.² Two other kings to whose names the two Tamil words *kō viśaiya*³ are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kō viśaiya-Kampa-Vikramavarman* or *Kampavarman*⁴ and *kō viśaiya-Narasimhavarman*. The Kīl-Muṭṭagūr inscription of the latter⁵ bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nṛipatuṅga. If it is kept in mind that the Bāhūr plates represent the latter as a descendant not only of Pallava, but also of Koṅkaṇi, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāñchī came to an end with Nandivarman, the opponent of the Western Chālukya king Vikramāditya II.; that Narasimhavarman, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, Dantivarman and Nandivarman, were the contemporaries of the Rāshtrakūṭa kings Gōvinda III. and Amōghavarsha I.; and that Nandivarman's son, Nṛipatuṅgavarman or Nṛipatuṅga-Vikramavarman, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.⁶

Finally an identification of Pirudi-Gaṅgaraiyar, who is mentioned as a contemporary of Nṛipatuṅga-Vikramavarman in the two subjoined inscriptions, may be attempted. The Udayēndiram plates of Hastimalla state that the Western Gaṅga king Prithivīpati I. fought with the Rāshtrakūṭa king Amōghavarsha I.⁷ If I am correct in supposing the latter to have been a contemporary of Nṛipatuṅga-Vikramavarman, the Pirudi-Gaṅgaraiyar of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king Prithivīpati I.

A.—First Stone.

TEXT.⁸

| | | | | |
|----|-------------------------------|-------------------------------|----------------------|-----------------------|
| 1 | Śrī ⁹ | [i*] | Kō | viśaiya-[Nīru*]- |
| 2 | [pa]toṅga-Vikkirama[pa][ru]*- | | | |
| 3 | [ma][r*][k]ku | | | yāṇḍ-irubattā[rāva*]- |
| 4 | ḍu | Paḍuvūr-kkōttattu | | [M]ē- |
| 5 | l-Aḍaiy[ā*]ru-nāṭṭu | | | Āmaiṭṭūr |
| 6 | mēl | Nūlambaṇ | | paḍaiy |
| 7 | vandu | toṅu=kkollā | | Pīru- |
| 8 | di-Gaṅgaraiyar | śāvagar | | Peruna- |
| 9 | [ga]r-Agara-Kkoṇḍa-kkāvidi | | | Akalaṅkat- |
| 10 | tuvarāyar | [ma]gaṇ Śaṇaṇ talarā vīḷud[u] | paṭṭān ¹⁰ | [i*] |

TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious Nṛipatuṅga-Vikramavarman,— when the army of the Nūlamba attacked Āmaiṭṭūr, (a village)

¹ *South-Indian Inscriptions*, Vol. II. p. 344, note 3.

² *ibid.* Vol. I. Nos. 108, 124 and 125.

³ Other instances in which the word *vijāya* is prefixed to the name of a king, are the Pallava princes *vijaya-Skandavarman* and *vijaya-Buddhavarman* (*Ind. Ant.* Vol. IX. p. 101) and the Vēṅgi king *vijaya-Nandivarman* (above, p. 143, note 1).

⁴ Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III.

⁵ See above, page 177.

⁶ See above, page 183.

⁷ *South-Indian Inscriptions*, Vol. II. p. 381.

⁸ From inked estampages, prepared in 1896.

⁹ The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *vi* and *śaiya* in the first line, and between *to* and *āga* in the second line.

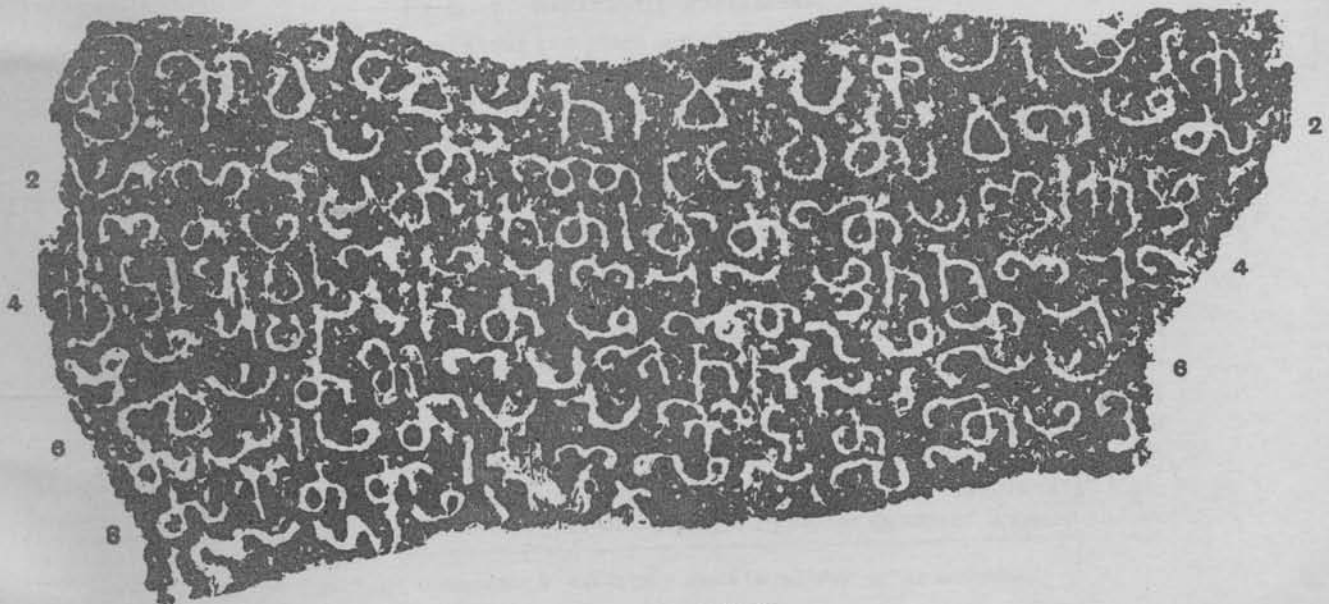
¹⁰ This word is written below the line.

Ambur Inscriptions of Nripatunga-Vikramavarman.



SCALE ONE-ELEVENTH.

Kil-Muttugur Inscription of Narasimhavarman.



SCALE ONE-SIXTH.

in Mēl-Adaiyāru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,— Śaṇaṇ, the son of Akalaṅkattuvarāyar, (who was) the chief of the Koṇḍar of Perunagar-Agaram (and) a servant of Pirudi-Gaṅgaraiyar, not relaxing (in fight), fell and died.

B.—Second Stone.

TEXT.

| | | | |
|----|----------------------|-------------|-------------------|
| 1 | Kō | | viśaiya-Nirū- |
| 2 | paṭoṅga-Vikkiramapa- | | |
| 3 | ruma[r*]kku | | yāṇḍ-iruba- |
| 4 | tāṭāvadu | | Paḍuvū- |
| 5 | r-kkōṭṭattu | | Mēl-A- |
| 6 | daiy[ā]ru-nāṭṭu | | Āmai[y][ūr*] |
| 7 | mēl | Nuḷambaṇ | [pa][daiy*] |
| 8 | vandu | toṟu=kkolla | [P]i[rudi-Ga*]- |
| 9 | ṅgaraiyar | śévagar | Akala[ṅkattu*]- |
| 10 | varāyar | marugaṇ | Ma[s̄]i[lu] . . . |
| 11 | [ṇ]i | Vēḍaṇ | Kaliyirāma[ṇ |
| | | | pattāṇ |
| | | | *] |

TRANSLATION.

In the twenty-sixth year (of the reign) of the king, the victorious Nṛipatuṅga-Vikramavarman,— when the army of the Nuḷamba attacked Āmai-yūr, (a village) in Mēl-Adaiyāru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,— Kalirāma, a hunter (Vēḍaṇ) (and) a nephew of Akalaṅkattuvarāyar, (who was) a servant of Pirudi-Gaṅgaraiyar, [fell].

No. 24.— NADAGAM PLATES OF VAJRAHASTA ;

SAKA-SAMVAT 979.

BY G. V. RAMAMUETI; PARLAKIMEDI.

These plates were discovered about two years ago at Nadagām, a village in the Narasau-napēta tāluka of the Gaṅjām district, by one Sanku Appanna, a cultivator, while he was working in the field. It is believed by the villagers that the plates belonged to some Jaṅgams, a sect of Śaivas, who had been living in this locality until fifty years ago. Last year I received information of the discovery of these plates, and got them into my hands a few months ago. I sent them through Mr. Weir, the Collector of Gaṅjām, to Dr. Hultzsch, who has permitted me to edit them in this Journal. The owner is reported to be willing to have the plates preserved in the Government Central Museum, Madras.

The set consists of five copper-plates, of which the first has been engraved only on the inner side; the next three plates bear writing on both faces; the last plate is left blank on both sides and serves only for the protection of the writing on the back of the fourth plate. Each plate measures about 8½" by 4" and has a hole to the proper right, through which a ring passes. This ring is about ½" thick and about 4½" in diameter. It had not yet been cut when the plates were sent to Dr. Hultzsch. Its two ends are soldered into the lower portion of a thick circular seal, on which is fixed an image of a bull couchant, 1½" long and 1" high, with the figures of a conch-shell and a *chauri* to its proper right, the figures of a sword and an

¹ According to the Tamil dictionaries, *kāvidi* usually means 'a minister' or 'an accountant.'

elephant-goad to the left, a crescent in front, and what looks like a drum at the back.¹ Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. The weight of the plates is 3 lb 4½ oz. and that of the ring and seal 1 lb 5½ oz.; total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows :—

57 मी । मञ्जामात्रे द-
 58 छनायकस[†*]मयाय दत्तम् । मयपांगुसामयेनेशयं . . स-
 59 नसस्तनवर्त्तनमेव ॥

The alphabet employed belongs to the old Nāgarī type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhaliṅgam,² some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are :— (1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *anusvāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *ṣ* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *i* symbol on a consonant from the *ē* symbol, and also the *ā* from the *ī* symbol. (3) *n* is distinguished from *l* by the absence of the top line on the former; but *rn*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *l*; see *rana* in line 12 and *la* just above it in line 11. (4) The forms of *ṅga* in line 10; of *ṅha* in line 9, *ghā* in line 38, and *ṅhē* in line 35; of *ṅha* in line 7 and *khyām* in line 34; of *mha* in line 42 are to be noted. (5) *ṅha*, which occurs five times (ll. 7, 13, 17 and 23), and *ṅhha* (l. 8) are denoted by the nasal mark *ṅ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.³

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *b* throughout, as also the doubling of a consonant after *r* (the exception to it being *rthi* in ll. 21 and 23), and the use of the nasals *ṅ* and *ṅ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvāra*). *Ṣ* (palatal) is used for *s* (dental) in *salīla* (l. 3) and *āśīnē* (l. 44); *s* (dental) is used for *ś* (palatal) in *Santanu* (l. 24) and *māhēvara* (l. 45); and *ś* for *sh* in *°pattakēśv=ālimpanti* (l. 42).

¹ Unlike the seal of the Parlākimeḍi plates of Vajrahasta's time (above, Vol. III. p. 220), this seal bears no legend.

² About 20 miles from Parlākimeḍi in the Gañjām district; see the last three paragraphs of this introduction.

³ Sanskrit Paṇḍits of this part of the country may be heard to pronounce *ṅha* as *ṅha*. Compare above, Vol. III. p. 237.

The letter *v* is doubled before *y* in *navyādhayaś-cha* (l. 38), while *j* is used for *jj* before *v* in *samujvala* (ll. 8 and 26).

This inscription records a grant of land to one **Pāṅgu-Sāmaya** (*i.e.* Sōmaya?) (l. 56) by **Vajrahasta**, a prince of the **Gāṅga** family, who is styled *Paramamāhēśvara*, *Paramabhōttāraka*, *Mahārājādhirāja* and *Trikaliṅgādhipati* (ll. 45-46). The charter was issued from **Kaliṅganagara**¹ (l. 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll. 46-47). The grant was made in the Śāka year 979, on Sunday, the twelfth tithi of the bright fortnight of the month of Phālguna, corresponding to the 4th March A.D. 1058² (ll. 53-54). The corresponding cyclic year, Hēvilambin, is not mentioned—a point deserving of notice. The date of the grant is of some interest. It is known by the name of **Gōvinda-dvādaśī**,³ an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindūs to make gifts of land and money. The object of the grant (ll. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (*vishaya*) of **Īrāda**⁴ and constituted into a separate district, which was named the **Vēlpūrā-vishaya** after its chief village, **Vēlpūra**. Nothing is recorded of the donee except the names of his parents, **Śrikanṭha-Nāyaka** and **Vēdavi**, his grandfather **Ayitana**, and the latter's native place, **Chhili** (or **Ḍhili**?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. Sāmaya is there spoken of as “my son-in-law, the **Danḍanāyaka S[ā]maya**.” The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of **Kōluvartani**.⁵

The inscription also records another date, even more important than the one given above, namely the date of Vajrahasta's installation ceremony (verse 8): the Śāka year 960 (expired), while the sun was in **Vṛishabha**, (the moon) in the **Rōhiṇī-nakshatra**, in the **Dhanur-jagna**, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 h. 27 m. P.M. The corresponding cyclic year, **Bahudhānya**, is not given even here. The lunar month is not mentioned, though the lunar *tithi* is given. This date, like that of the installation of **Anantavarma-Chōḍagaṅga**,⁶ is important as it gives us a certain, reliable landmark in the chronology of the Gāṅgas; and it is besides the earliest known date of this dynasty. The Parlākimeḍi plates of Vajrahasta's time published by Professor Kielhorn (above, Vol. III. p. 220) are not dated, but are referred, on palæographical grounds, to the period of this very king Vajrahasta.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyric passage describing the virtues and valour of the Gāṅga kings, their royal insignia, and their devotion to the god Śiva, established, under the name of **Gōkarnasvāmin**, on the top of Mount Mahāndra.⁷ Then follows a genealogy tracing the descent of Vajrahasta, who issued the charter, from one **Guṇamahārjuna** (l. 12), whose son **Vajrahasta I.** is here spoken of as having consolidated the **Kaliṅga** kingdom by uniting the five parts into which it had been

¹ See the last paragraphs of this introduction for my identification of **Kaliṅganagara**.

² **Kannēpalli Chelamayya Śāstri** Gāru, a learned astronomer of **Lunkulām** in the **Gauḅjām** district, kindly calculated for me the English equivalents of the Śāka dates mentioned in this inscription.

³ The same learned astronomer pointed out to me the importance of this day. The following *śloka* was quoted by him: **पावसुने शुक्लपक्षे शुक्लपक्षे च दिवाकरे । नक्षत्रिते सूर्यसुते जीवे कार्मुकसंखिते । पृथक् च नवसंयुक्ते श्रीमते भानुवासरे । गोविन्दस्वदशौ श्रीका देवानामपि दुर्धमा ॥**

⁴ [The *Īrāda-vishaya* is mentioned in an inscription at **Śrikūrmam** (No. 324 of 1896).— E. H.]

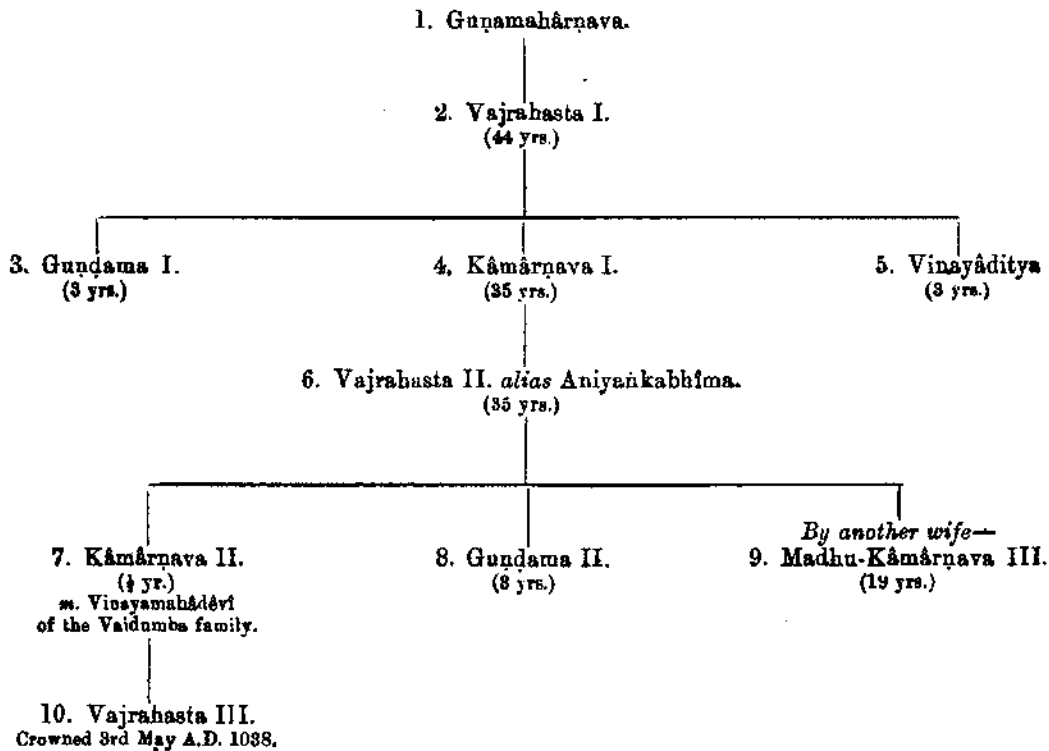
⁵ [Mr. H. Krishna Sastri suggests that, as *kōla* is a synonym of *vardha*, **Kōluvartani** may be the same as **Vardhavartani**, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at **Mukhalīngam** (Nos. 185, 196 and 220 of 1896).— E. H.]

⁶ *Ind. Ant.* Vol. XVIII. p. 161 f.

⁷ Lines 1 to 12 as also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of **Anantavarman's** grant of Śāka-Samvat 1003; *Ind. Ant.* Vol. XVIII. p. 162 ff.

formerly divided under the rule of five independent kings (verse 1).¹ Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, Vajrahasta II., whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, Aniyāṅkabhīma (l. 22). Verses 10 and 11 of this inscription, extolling Vajrahasta III., the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman's grants, dated Śaka-Saṁvat 1040.² It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Nāgaḡam plates may be conveniently exhibited in the following genealogical table:—

TABLE I.



¹ Anantavarman's grant of Śaka-Saṁvat 1040 states that the eldest of these five brothers, "Kāmārṇava (I.), gave over his own territory (Gaṅgavāḍī) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gōkarṇasvāmin, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king's conversion to Śaivism?), having descended from the summit of the mountain Mahēndra, and being accompanied, like Yudhisṭhira, by his four younger brothers, Kāmārṇava (I.) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kālīṅga countries Having decorated his younger brother Dānārṇava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇārṇava (I.) the Ambavāḍī-vishaya; to Mārasimha, the Sōḍā-maṇḍala; and to Vajrahasta (I.), the Kaṇṭaka-vartanī;" see *Ind. Ant.* Vol. XVIII. p. 170 f. After Kāmārṇava I., his brother Dānārṇava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavāḍī, Sōḍā and Kaṇṭaka-vartanī continued to be governed by the descendants of Kāmārṇava's brothers till they were conquered by Vajrahasta, the son of Guṇamahārṇava? Ambavāḍī and Sōḍā, two villages in the Parāḷkimeḍī Zamindārī, may be identified with the chief towns of two of the provinces named above.

² *Ind. Ant.* Vol. XVIII. p. 168.

In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of Anantavarman, which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gāngas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Saṃvat 1040 professes to trace the genealogy of the Gāngas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kāṣṭhārṇava I., who is said to have taken the Kalingas (*i.e.* the country of Kalinga) from Balāditya, the then ruler,— if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Guṇārṇava (Guṇamahārṇava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Śaka-Saṃvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Guṇamahārṇava— Guṇārṇava II. of Table II.— had a son named Vajrahasta, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajrahasta," and the thirteenth king "the fourth Vajrahasta." Table II. gives the names of two kings, Jitāṅkuṣa and Kaligalāṅkuṣa (his brother's son), who are said to have preceded Guṇḍama I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Guṇḍama I. and that of (his brother) Kāmārṇava IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajrahasta V. the son of Madhu-Kāmārṇava VI., while the present grant states that Vajrahasta "was born from Kāmārṇava, the eldest son of Vajrahasta."¹ Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bādām in the Narasannapēṭa tāluka, near the village where the inscription was discovered. In the Chicacōle tāluka is a village named Boppadām at a distance of about 15 miles from Bādām. I cannot say at present whether Vādām and Vappudām of the grant (l. 48 f.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of Kalinganagara, a town mentioned in all the copper-plate inscriptions of the Eastern Gāngas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatam, a seaport in the Gañjām district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatam of a nature which could suggest the fact of its ever having been the capital of the Kalinga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlākimeḍi Zamīndārī of the Gañjām district, at a distance of about 20 miles from Parlākimeḍi, its chief town, there is a place of pilgrimage named Mukhalingam² on the left

¹ In Anantavarman's grants of Śaka-Saṃvat 1003 and 1057 it is doubtful which of the two Kāmārṇavas is meant to be the father of Vajrahasta.

² The antiquities of this place were, for the first time, examined by me about two years ago; see the *Madras Journal of Literature and Science* for 1869-74, p. 68 ff.

bank of the Vamsadhārā. Here are three temples dedicated to Śiva under the names **Madhukēśvara**, **Bhimēśvara** and **Sōmēśvara**.¹ The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named **Nagarakatakam**, which belongs to the Narasauapēṭa tāluka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultzsch (above, Vol. III. p. 127), were discovered, as also a set of plates published by Dr. Fleet in the *Indian Antiquary*. Most of the inscriptions here record grants made in favour of the gods **Madhukēśvara** and **Aniyāṅkabhimēśvara** by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of **Anantavarma-Chōdagaṅgadēva**. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner : *Kāliṅga-āvāni-nagarē śrīman-Madhukēśvarāya Śarvāya* and *Kāliṅga-dēśa-nagarē śrīman-Madhukēśvarāya dēvāya* in Sanskrit verses ; *Nagaramuna Madhukēśvara-dēvaraku* and *Nagarāna vīṭi śrī-Madhukēśvara-dēvaraku* in Telugu inscriptions. This shows that the town where the temples stand, was called **Nagara** or **Kāliṅga-(dēśa-)nagara**, i.e. "the **Nagara** of the **Kāliṅga** (country)."² There is a *Kshētramāhātmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods : **Gōvinda-kānana**, **Jayantapura**, **Madhukēśvara** and **Mukhaliṅgam**. Śiva is said to have made himself manifest in the trunk of a *madhūka* tree ; hence the name **Madhukēśvara**. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Saṁvat 1040, published by Dr. Fleet (*Ind. Ant.* Vol. XVIII. p. 170 f.), records two facts which bear on this question : (1) **Kāmārṇava I.**, the alleged founder of the Gāṅga dynasty (see Table II. above) had for his capital (*rājadhāni*) the town named **Jantāvuram** (l. 49 f.). This is perhaps a mistake for **Jayantapuram**, which is mentioned in the *Kshētramāhātmya*. (2) **Kāmārṇava II.**, the nephew of **Kāmārṇava I.**, had a town named **Nagara**, "in which he built a lofty temple for an emblem of the god **Īśa** in the *liṅga* form, to which he had given the name of **Madhukēśa**, because it was produced from a *madhūka* tree". (l. 61 f.). As stated above, this temple still exists at **Mukhaliṅgam**. In the inscription which I am now editing, **Vajrahasta II.** receives the surname **Aniyāṅkabhīma** (l. 22). It is most probable that the idol in the second temple, above referred to, took its name **Aniyāṅkabhimēśvara** from this king, who established it, or for whose religious merit it was established by others.

It appears that the name **Mukhaliṅgam** is a corruption of **Mohaliṅgam**, which is the Oriya (or Prākṛit) form of *Madhū[ka]-liṅgam*. The Telugu Brāhmanas, to whom the Oriya form was unintelligible, explained it in the *Kshētramāhātmya* as a compound of *mukha* and *liṅga*, i.e. 'a *liṅga* with a face.'³ From an examination of the above facts, I am inclined to believe that the site now covered by the villages **Mukhaliṅgam** and **Nagarakatakam** (literally, 'a royal residence in **Nagara** ') and by the ruins between them represents the ancient capital of **Kāliṅga**.⁴

¹ Sōmēśvara's temple may have been built by Sōmaya, the person in whose favour the present grant was made, provided that *Sāmaya* is a mistake for *Sōmaya*.

² A few weeks ago I found in the **Madhukēśvara** temple a stone inscription of **Anantavarmadēva**, which records a grant issued 'from **Kāliṅganagara**.' The occurrence of this name at **Mukhaliṅgam** itself confirms my identification.

³ This is suggested to me by Mr. S. Rāmāyā, B.A., of Parlākimeḍi.

⁴ I do not here enter into a discussion of the question whether **Kāliṅganagara** was founded by **Kāmārṇava II.** or existed before him, because this would involve an examination of the intricate problem of the connection between the Gāṅga kings mentioned in Tables I. and II. given above, and the Gāṅga kings mentioned in more than a dozen copper-plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.

Of the many monumental works with which the devotion of several powerful Gāṅga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of Kaliṅganagara.

TEXT.¹

First Plate.

- 1 श्रीं स्वस्ति [॥*] श्रीमतामखिलभुवनविनुतनयविनयदयादानदा-
- 2 चिखसत्यशौचशौर्यधैर्यादिगुणरत्नपवित्रकाणा-
- 3 मात्रेयगोत्राणाम्³ विमलविचाराचारपुण्यशलिलप्रख्यालित-⁴
- 4 कलिकालकलमघमघीणां महामहेन्द्राचलशिखरप्र-
- 5 तिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माथै-
- 6 कसूत्रधारस्य शशाङ्कचूडामणेरुगवतो⁵ भोकर्णस्वामि-
- 7 नः प्रसादात्समासादितैकशङ्कमेरीपञ्चमहाशब्दधवलच्छ-⁶
- 8 त्रहेमचामरवरहृषभलाञ्छनसमुज्ज्वलसमस्तसाम्राज्यम-⁷
- 9 द्विस्रामनेकस[म*]रसङ्घट्टसमुपलब्धविजयलक्ष्मीसमा-⁸

Second Plate ; First Side.

- 10 *लिङ्गितोतुङ्गभुजदण्डमण्डितानां त्रिकलिङ्गमहीभुजां ग[१*]-
- 11 ज्ञानामन्वयमलङ्कारिणोविष्णोरिव¹⁰ विक्रमाक्रान्तधराम-
- 12 [२*]लस्य गुणमहाकर्णवमहाराजस्य¹¹ पुत्रः ॥ पूर्व भूपतभूर्विभु-¹²
- 13 ज्य वसुधा या पञ्चभिः पञ्चधा भुक्ता भूरिपराक्रमा¹³ भु-
- 14 ज्वलातामेक¹⁴ एव स्वयम् [१*] एकीकृत्य विजित्य¹⁵ सत्कनिव-
- 15 हान्¹⁶ श्रीवज्रहस्तथतुषत्वारिंशतमत्युदोरचरित-¹⁷
- 16 : सर्वामरक्षीसमाः¹⁸ ॥ [१*] तस्य तनयो गुणमराजा¹⁹ वर्षत्रयमपा-
- 17 लयत महीम् ॥ तदनुजः कामाख्यदेवः पञ्चत्रिंशतमव्दका-²⁰
- 18 न् ॥ तस्यानुजो विनयादित्य[:*] समास्तिस्र[:*] ॥ ततः कामाख्यवाज्याते²¹

¹ From the original plates.² Denoted by a symbol.³ Read श्रीवाणां. श्री is denoted here by an *anuvāda* with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.⁴ Read °सलिलप्रख्यालित°⁵ Read °भृगवतो.⁶ Read °शब्दधवलच्छ°.⁷ Read समुज्ज्वल.⁸ Read °लक्ष्म.⁹ Read °लिङ्गितोतुङ्ग°.¹⁰ Read °विष्णोरिव.¹¹ The engraver first wrote रि for रा and then erased the i.¹² Read भूपतिभिर्विभज्य.¹³ Read पराक्रमी.¹⁴ Read °ज्वलातामेक.¹⁵ Read शतु.¹⁶ Read °हान्श्रीवज्रहस्तथतु°.¹⁷ Read °दार.¹⁸ Read °रक्षीसमाः.¹⁹ Read गुणमराजा वर्ष°.²⁰ Read °मव्द°.²¹ Read °ज्याते.

Second Plate; Second Side.

- 19 जगतीकल्पभूवृक्षः । योराजद्राजित(ः)च्छायो वषट्कस्तीवनीः
 20 पतिः ॥ [२*] 'प्रश्लोदकदग्धुधुधुपथ्यालीढगण्डांगल-^२
 21 अर्थिभ्यः^३ समदासहसमतुलो यस्वाग्निनामगणी[:*]^४ [1*] स(ः) श्री-
 22 माननियहभीमनृपति[र्गा*]^५हान्वयीतंसकः^६
 23 पञ्चतिंशतमष्टकान्गमभुनक्खे[ष्ट्यं]^७ स्तुतः पार्थि-
 24 वेः^८ ॥ [३*] तदगसनुः^९ स रराज सस्तनासमस्त्रमसासमतारि-¹⁰
 25 मणलः [1*] मापात¹¹ कामार्णवभूपतर्भुव¹² समद्विमानहंस-
 26 मां समुज्वलः¹³ ॥ [४*] तदतु तदतुज्वली¹⁴ चत्तजन्मोपमानो गेण-¹⁵
 27 नधिरन[व]द्या गण्डमस्थो मदा सः [1*] सकलमदमनचत्री-¹⁶

Third Plate; First Side.

- 28 वि वर्षाणि धात्रीवलयमलघुतेजोनिर्जितारातिचकः¹⁷ ॥ [५*] त-
 29 तो हैमातुरसख¹⁸ मधुकाम[र्गा*]र्णवी नृपः ॥० यवति¹⁹ स्यावनी-
 30 मतामष्टामकार्णवीयतैम्²⁰ ॥०॥ [६*] अथ वषट्कस्तनुपकर-²¹
 31 असुतादखिलगुणिलना[र्गा*]गण्डकामार्णवात्कावीन्द्रप्र-
 32 गयमानावदातशभकीत्ते²² ॥ श्रिय²³ इव ²⁴वेदुस्वान्वय-
 33 पयःपयोनिधिसमहवायाच²⁵ [1*] यः समजनै²⁶ विनयमहा-
 34 दव्याः²⁷ श्रीवषट्कस्त इति तनयः ॥ [७*] वियदुतुनिधिसंख्यां याति
 35 ²⁸शाकाव्दसङ्गे दिनकुट्टपभुख²⁹ राहिणीभ सलम्ने [1*] धनुषि च सि-
 36 तपचे सूर्यवारे तृतीयां³⁰ युजि सकलधरित्रीं रक्षितुम्³¹

1 Read प्रशीत°.

4 Read °नयथोः.

6 Read °जोनसकः.

8 Read पार्थिवैः.

10 Read श्रंतनीक्षसः समस्ताष्टमितारिमण्डलः.

12 Read °भूपतिर्भुवं समुच्चि°.

15 Read गुणनिधिरनवयो गुणनाथो सुदा.

17 Read चक्रः.

20 Read °मतामष्टामेकार्षिण्यतिम्.

22 Read शुभ.

24 Read समुद्र°.

26 Read शाकाव्द.

28 Read तृतीयायुजि.

2 Read शुभ.

5 Here space is left for the insertion of र्गा.

7 Read पञ्चतिंशतमष्टकान्गमभुनक्पुष्ट्यौ.

9 Read तदगसनुः.

11 Read अपाच.

13 Read समुज्वलः.

14 Read °रसख.

16 Read °नन्मा चित°.

18 Read °वपवरा°.

21 Read श्रिय.

23 Read समजनै.

25 Read दिनकुवि हषभखे रीहिणीमे सुखरने.

27 Read रक्षितुम्.

3 Read °नाजानर्थिभ्यः समदासहसम°.

4 Read °नयथोः.

6 Read °जोनसकः.

8 Read पार्थिवैः.

10 Read श्रंतनीक्षसः समस्ताष्टमितारिमण्डलः.

12 Read °भूपतिर्भुवं समुच्चि°.

15 Read गुणनिधिरनवयो गुणनाथो सुदा.

17 Read चक्रः.

20 Read °मतामष्टामेकार्षिण्यतिम्.

22 Read शुभ.

24 Read समुद्र°.

26 Read शाकाव्द.

28 Read तृतीयायुजि.

9 Read तदगसनुः.

11 Read अपाच.

13 Read समुज्वलः.

14 Read °रसख.

16 Read °नन्मा चित°.

18 Read °वपवरा°.

21 Read श्रिय.

23 Read समजनै.

25 Read दिनकुवि हषभखे रीहिणीमे सुखरने.

27 Read रक्षितुम्.

i.

2
 4
 6
 8

काल कलु वम वीणा म दासाह का शनशिशान व
 वि नस्य सयनाय न सुना संकल सुव ममि मूर्त्तौ लो
 वान स्युः शशापु सुना मदाह सव न्नाका क सु सु
 दासादासाया दानिक शशापुनी यन उम दासाव व वने सु
 मशम न व न व स न को उ म य म ज ल स म स यो यो ज म
 दि सु ममिक स न न स न स म य ल व वि ज म ल सु य मा

ii a.

10
 12
 14
 16
 18

लिहितानु स सुज द ल म ल न को वि कलि सु म दा पु जा
 र्ताम म सु म ल क ति वि वि वि व वि क मा क म व न
 ल सु सु ल म दा लु व म दा जो ज सु यु क ः सु व रु व वि सु
 सु का सा य उ र्दिः य उ वा रु का रु नि य ना क मा सु
 ल ना म क न व सु सु ः का क सु वि जि सु म क मि व
 सु व रु द सु य सु य सु नि ः य न म सु दा य य नि क
 सु सु म न मा सु मा ः न सु क म सु सु ल म ना जा व व व म म या
 ल य न म दा सु न द म जः का मा लु व दि वः य उ र्दिः सु म वृ का
 मा न सु सु सु वि म मा दि तु म मा सु सु न नः का मा लु वा ज वि

ii b.

20
 22
 24
 26

काल कलु वम वीणा म दासाह का शनशिशान व
 वि नस्य सयनाय न सुना संकल सुव ममि मूर्त्तौ लो
 वान स्युः शशापु सुना मदाह सव न्नाका क सु सु
 दासादासाया दानिक शशापुनी यन उम दासाव व वने सु
 मशम न व न व स न को उ म य म ज ल स म स यो यो ज म
 दि सु ममिक स न न स न स म य ल व वि ज म ल सु य मा

E. HULTZSCH.

W. GRIGGS, PHOTO-LITH.

Third Plate; Second Side.

- 37 याभिपिक्तः¹ ॥ [८*] न्यायेन² यत्र सममाचरितुं तिवर्गे³ मान्ने-
 38 च रक्षति⁴ मदीम्नहितप्रतापे [१*] नव्याधयस⁵ नरघाश मरा-
 39 पदस्य शश्वज्जा भुवि भवनि⁶ विभूममर्षैः ॥ [९*] व्याप्ते ग[१*]कुक्षीः⁷
 40 त्तमस्य यशसा⁸ दिक्कवाले शशिप्रद्यातामलिनेन⁹ य-
 41 स्य भुवनः(ः)प्रज्ञादसम्यादाग¹⁰ [१*] ॥¹¹सि[२*]रैरभिसान्द्रपङ्कप-
 42 टलौ¹² कुम्भस्थलीपट्टकेखालिम्पन्ति¹³ पुनः पनाच्च¹⁴ हरि-
 43 तामाधारणा¹⁵ वारणान¹⁶ ॥ [१०*] अनुरागेण गुलिनी¹⁷ यस्य वक्षीमुखा-
 44 जयोः¹⁸ [१*] भाशीने¹⁹ श्रीसरसत्यावतुक्खले विराजतः ॥ [११*] कलि-
 45 क्कनगरात्परममाहेश्वरपरमभट्टारकमहाराजाधिरा-²⁰

Fourth Plate; First Side.

- 46 अत्रिकलिङ्गाधिपतिश्रीमद्वज्रहस्तदेव[ः*] कुशली समसामात्य-²¹
 47 प्रमस्त्रजनपदान्समाह्वय समाप्नापयति [१*] विदितमस²² सवत-
 48 म् । एरदविषये²⁴ ॥ वेत्पूरगामम²³ । पुम्मुका । २०वत्तुडाम् । वङ्गुरम ।
 49 अर्णगो . . [त्येन्निम्वा]²⁷ । कीनूरज । पौदुष वाडाम् मूरिंगाम्
 कनम-
 50 रस्य देवरेमचिकीडम । गुद्रपी [१*] एतन²⁸ डादश यमन²⁹
 51 (॥) वेत्पूराविषयेत्रुम्भिकिक्कत्वा³⁰ चतुःश्रीमावच्छिन³¹ सत-
 52 लस्यलं सर्व्वपीडाविषर्जितं³² भाचन्द्रार्कचितिसमकालं याव-
 53 आतापित्तोरात्मनः पुष्ययश्रीहृषये अजमिरिनिधिष्ठाक-
 54 व्दे³³ (॥) फ[१*]लानामलपत्ते (॥) हादश्यामादित्यवारे । [हि]लिनिवासिनः

¹ Read यीभिषिक्तः.² Read न्यायेन.³ Read विवर्गं.⁴ Read रक्षति मदी°.⁵ Read नित्याधयस्य निरघाश मलापहाश.⁶ Read भवन्ति विभूतिमत्यः.⁷ Read कुक्षी°.⁸ Read दिक्कवाले°.⁹ Read प्रदीता°.¹⁰ Read संपादिना.¹¹ Read सेन्द्रैरति°.¹² Read पट्टके°.¹³ Read कुम्भे°.¹⁴ Read पुम्मुक.¹⁵ Read °माधीरणा.¹⁶ Read °वान्.¹⁷ Read गुलिनी.¹⁸ Read मुखजयोः.¹⁹ Read भाशीने श्रीसरसत्यावतुक्खले विराजतः.²⁰ Read माहेश्वर.²¹ Read समसामात्य.²² Read प्रमस्त्र.²³ Read °मसु भवताम्.²⁴ Read विषये.²⁵ Read यामम्.²⁶ Read वत्तु°.²⁷ Read °न्वा.²⁸ Read एतान्.²⁹ Read यामान्.³⁰ Read °विषयेतिनामकीडम् ?³¹ Read °श्रीमावच्छिनः सजसस्यः.³² Read °वर्जित.³³ Read भावार्थे.

Fourth Plate; Second Side.

- 55 अयितनाख्यस्य पुत्रः (1) श्रीकण्ठनायकः । तस्य भार्या वेदवी । तयो-
 56 : संजात[र*]य पांगुसामयाय 'तास्यशासनं कृत्वा (1) वेत्पुराविषय'²
 57 प्रदत्तम्³ । कोलुवत्त[नि]विषये⁴ [तुगिल]प्र[र*]म[:*] प्रदत्त[:*] ॥

TRANSLATION.

(Line 1.) Om. Hail! The son⁶ of the *Mahārāja Guṇamahārṇava*, who took possession of the circle of the earth by (*his*) valour, as *Vishṇu* by (*his*) stride, (*and*) who adorned the race of the *G[ā]ṅgas*, who were prosperous; who were sacred through (*the possession of*) gem (-*like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage; who belonged to the *Ātrēya gōtra*; who had the stains of the impurities of the *Kali* age washed away by pure thoughts and deeds (*as by*) holy waters; who had the glory of universal sovereignty illumined by (*their royal insignia, viz.*) the unique conch-shell, the drum, the five *mahāśabdas*, the white parasol, the golden *chauri* and the excellent bull-crest, which were acquired by the favour of the worshipful *Gōkarnasvāmin*, who is established on the top of the high mountain *Mahēndra*, who is the lord of the animate and the inanimate (*creation*), who is the sole architect in the construction of all the worlds, (*and*) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (*and*) who were the lords of the country of the *Three Kaliṅgas*.—

(Verse 1.) The glorious *Vajrahasta*, whose conduct was very noble (*and*) whose valour was great, protected for forty-four years that whole earth which had been formerly divided into five (*parts*) and enjoyed by five kings,— after having singly (*and*) in person defeated hosts of enemies by the prowess of (*his*) arms (*and thus*) united it (*viz.* the earth).

(L. 16.) His son, king *Guṇ[d]ama*, ruled the earth for three years; his younger brother, king *Kāmārṇava*, for thirty-five years; (*and*) his younger brother, *Vinayāditya*, for three years.

(V. 2 f.) Then, king *Vajrahasta*, born of *Kāmārṇava*, who shone (*as*) the celestial tree on the earth, possessing bright lustre, (*and*) who, being the foremost of liberal men (*and*) unequalled (*by any*), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the rut flowing (*from them*),— this glorious king *Aniyāṅkabhīma*, the crest-jewel of the *[Gā]ṅga* race, enjoyed the earth for thirty-five years, being praised by kings.

(V. 4.) His eldest son, the prosperous (*and*) eminent king *Kāmārṇava*, who equalled *Śaṅtana* (*and*) conquered the multitude of (*his*) enemies on all sides, became eminent, and ruled the earth for half a year.

(V. 5.) Then, his younger brother, named *G[u]ṇḍama*, who resembled *Cupid*, who was a treasure-house of virtues, (*and*) who was blameless, joyfully protected the whole circle of this earth for three years, having subdued all the enemies by (*his*) great splendour.

(V. 6.) Then, his brother by a different mother (*i.e.* his step-brother), king *Madhu-Kāmārṇava*, ruled this earth for nineteen years.

¹ Read तास्य.⁴ Read 'वर्तनीविषये.² Read वेत्पुराविषयः.⁴ This word refers to *Vajrahasta* in verse 1 below.³ Read प्रदत्तः.

(L. 30.) Now, to Kāmārṇava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (*and*) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādēvi, who was born in the Vaidumba family as Śrī in the milk-ocean, a son, named the glorious Vajrahasta.

(V. 8.) He was anointed to protect the whole earth when the aggregate of the Śāka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),— (i.e. 980),—the sun being in Vṛishabha, (*the moon*) in the constellation of Rōhinī, in the auspicious *lagna* of Dhanu, in the bright fortnight, on Sunday combined with the third *tithi*.

(V. 9.) While this (*lord*) of great prowess is protecting the earth in the path of justice in order that (*men*) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (*sapable of*) removing the sins (*of others*), (*and*) rich.

(V. 10.) While the fame of this best (*king*) of the G[ā]ṅga race, which is as stainless as the light of the moon (*and*) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are daubing again and again the foreheads of the elephants in the (*eight*) points of the compass with thick layers of red-lead paste.¹

(V. 11.) Through love of this virtuous (*king*), Śrī and Sarasvatī thrive without rivalry, residing in (*his*) bosom and mouth (*respectively*).

(L. 44.) From Kaliṅganagara,—the devout worshipper of Mahēśvara, the Paramabhaṭṭāraka, the Mahārājādhirāja, the lord of the Three Kaliṅgas, the glorious Vajrahastadēva, being in good health, issues (*the following*) order, having called together all the subjects, headed by the ministers:—

(L. 47.) “Be it known to you that the following twelve villages in the district (*vishaya*) of Ēraḍa, (*viz.*) the village of Vēlpūra, Trumukā, Vappudām, Vallurama, Arnagō [pemmimbā], Kōnūrana, Poduru, Vādām, Mūringām, Kanamarampa, Dēvaremachikidāma (*and*) Gudrapī, having been (*clubbed together and*) named the district (*vishaya*) of Vēlpūrā,—(*this*) district of Vēlpūrā, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (*this*) copper-plate charter (*tāmra-sāsana*), in the Śāka year of Aja (nine), the mountains (seven) and the treasures (nine),— (i.e. 979),— in the bright fortnight of Phālguna, on the twelfth *tithi*, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (*my*) mother and father (*and*) of myself,— to Pāṅgu-Sāmaya, born by his wife Vēdavi to Śrikanṭha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhi]li.

(L. 57.) “(*Also*) the village of [Nugila] in the district (*vishaya*) of Kōluvarta[ni] was granted.”

No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,² some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golugonda tāuka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla agrahāra of the Tuni division of the Gōḍāvari

¹ The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

² I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.

district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karanam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultzsch at his request.

These are five copper-plates, each of which measures about $7\frac{1}{8}$ " broad by $2\frac{1}{4}$ " high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about $\frac{1}{4}$ " thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures $1\frac{3}{8}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about $\frac{1}{4}$ " The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gôdâvari plates of the Rājā Prithivimāla, published with a photo-lithograph in the *Journal Bo. As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols¹ for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prākṛit words, as in line 23 where we have *gdrava* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakkha*) and *gihma* (properly *gimha*) for *paksha* and *grishma*. That the writer's vernacular was Telugu, is proved by the ending of the word *saṁvassarambuḷ* for *saṁvatsarāḥ* in line 26.² Of Sanskrit words not found in the dictionaries our text offers *bahusuvarṇa*,³ l. 4, *yādhya* (P), l. 5, and *prādhirājya*, l. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled⁴ before a vowel in *Vishnukunḍinānm-ēkādāt*, l. 2, and that the word *Tryambaka* is spelt *Triyambhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a *Mahārāja Vikramēndravarma* [II.], who was the eldest son of the *Mahārāja Indrabhaṭṭarakavarman*, grandson of *Vikramēndravarma* [I.], and great-grandson of the *Mahārāja Mādhavavarman*, of the family of the *Vishnukunḍins*. From his residence at *Ḥendulūra*, *Vikramēndravarma*, who meditated on the feet of the holy lord of Śripavata, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of *Rēgonṛam*, which was south-east of the village of *Rāvireva* on the bank of the *Kṛishṇabennā*, i.e. the river *Kṛishṇā*, in the *Nat[ri]paṭi* district, to (the) *Sōmagiriśvaranātha* (temple) of *Tryambaka* (Śiva). Nothing further is said about the donor himself; of his ancestors, *Mādhavavarman* is stated to have celebrated many sacrifices;⁵ *Vikramēndravarma* [I.] (through his mother) was connected with the *Vākātas*; and *Indrabhaṭṭarakavarman* is eulogized for his warlike exploits.

The name *Vishnukunḍin* has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

¹ Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the Chaumak plates of the *Vākāta Mahārāja Pravarasēna* II.; *Gupta Inscr.* Plate xxxiv.

² See p. 197, note 2.

³ This word is often met with in inscriptions.

⁴ Final *m* is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 16; and similarly we find *mm* instead of final *m*, e.g. *ibid.* p. 132, l. 19, and *Ind. As.* Vol. XVIII. p. 145, l. 22.

⁵ See the description of the *Vākāta Mahārāja Pravarasēna* I., above, Vol. III. p. 260, which is very tame compared with what we have here. *Mādhavavarman* is stated to have celebrated even *purushamāthas* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of Śripārvata, which I take to be the sacred Śrīśāila in the Karnūl district, I believe that the word survives in Vinukoṇḍa, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīśāila and 50 miles south of the river Kṛishṇā, and that this Vinukoṇḍa, which is reported to be a place of great antiquity, was really the capital of the Vishnukoṇḍina.¹ I also would identify the donor's father, Indrabhaṭṭārakavarman, with the Indrabhaṭṭāraka, to uproot whom, as we learn from lines 17-20 of the Gōdāvari plates of the Rājā Pṛithivimūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhiraṅga, mounted on his own elephant Supratika.²

The place Lenduḷūra from which the donor's order was issued, is identified by Mr. Ramayya with the modern Deṇḍalūra,³ the Dendaloor of the map, a village on the ruins of the city of Vēngī, about 5 miles north-east of Ēlūra (Ellore) in the Ellore tāluka of the Gōdāvari district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show⁴ that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the Vākāṭa (or Vākāṭaka) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palæography of the inscription that would militate against it.

TEXT.⁵

First Plate.

1 Ōm⁶ svasti [||*] Vijaya-Lenduḷūra-vāsakād=bhagavataḥ Śripārvata-
2 svāmi-pādānuddhyātō ⁷Vishnukoṇḍināmm-ēkādas-āśvamēdh-āvabhrit-ā-⁸

¹ Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either *Vinukoṇḍa*, 'the sky-hill,' is a corruption of *Vishnukoṇḍa* or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word *Vinukoṇḍa* as 'the hill of hearing,' because Rāma is believed to have heard there the news of Sītā's abduction.

² *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāraka of Pṛithivimūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasīma I, has already stated that *Kumuda* is properly the elephant of the south-west or south, and *Supratika* the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭārakavarman for the victories which he gained by means of his elephants over other *chaturdanta* elephants, and that *chaturdanta* is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

⁴ Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hirahadagalli plates of the Pallava Śivaskaudavarman, *Ep. Ind.* Vol. I. p. 5; the Dēvagere plates of the Kadamba Mṛigēśavarman, *Ind. Ant.* Vol. VII. p. 37; the Halsi plates of the reign of the Kadamba Ravivarman, *ibid.* Vol. VI. p. 28; and the Dudia plates of the Vākāṭaka Pravarasēna II., above, Vol. III. p. 260) the latest, that of the Vākāṭaka Pravarasēna II., has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Nausāri plates of the Gujarāt Chalukya Pulakēśirāja of [Chēdi-]Sāmvat 490=A.D. 738, *Vienna Oriental Congress, Arian Section*, p. 230; the Āntrōli-Chhārōli plates of the Rāshtrakūṭa king Kakka of Gujarāt of Śaka-Sāmvat 679=A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alinā plates of Śīlāditya [VII.] Dhṛābhata of [Valabhi-]Sāmvat 447=A.D. 766-67, *Gupta Inscr.* p. 173; and the Bengal As. Soc.'s plate of the Mahārāja Vināyakapāla of [Harsha-]Sāmvat 188=A.D. 794 (?), *Ind. Ant.* Vol. XV. p. 140.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Expressed by a symbol.

⁷ Read °kuṇḍinām=.

⁸ Read -āvabhrit-ā-; the word *āvabhritā* is frequently written *āvabhṛitā* in inscriptions; compare, e.g., *Ind. Ant.* Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.

- 3 vadhauta-jagadka(tka)lmashasya kratu-sahasra-yājina[h*] sarvvamēdh-āvāpta-
4 sarvvabhūta-svārājyasya bahusuvarṇa-paunḍarika-purushamēdha-

Second Plate; First Side.

- 5 vājapēya-yūdhya¹(?)-shōḍaśi-rājasūya-prādhirājya-pr[ā*]jāpaty-ā-
6 dy-anēka-vividha-prithu-guru-vara²-śata-sahasra-yājina[h*] kratuvar-ānushthā-
7 ³tādhishtā-pratishthita-paramēshthitvasya mahārājasya sakala-jaga-
8 nmaṇḍala-vimāla-guru-pri(pri)thukshītipati⁴-makuta-māni-ga[na]-

Second Plate; Second Side.

- 9 [n]ikar-āvanata-pādayugalasya Mādhavavarmma[h*] pranaptā
10 Vishnukunḍi-Vākāta-vaṃśa-dvay-ālamkṛita-janmaṇḥ śrī-Vikramēndravarmma-
11 na[h*] priya-naptā spu(sphu)ran-niśita-nistriṃśa-prabh-āvabhāvi(si)t-āsēsha-
jaganmaṇḍa-
12 l-ādhishtī(shthi)tasya bhr[ū]bhāṅgākara-vinirdhūta-samagra-dāyādasya⁵ anēka-cha-

Third Plate; First Side.

- 13 turddanta-samara-saṅghaṭṭa-dvirada-gaṇa-vipula-vijayasya yathāvidhi-
14 viniryāpita-ghaṭik-āvāpta-puṇya-samchayasya satata-bh[ū]mi-gō-
15 kanyā-hiranya-pradāna-pratibdha-puṇya-jīvit-ōpabhōgasya pa-
16 rama[mā*]hēsvarasya mahār[ā*]jasya ⁶śrī-Indrabhaṭṭāarakavarmma[h*] priya-

Third Plate; Second Side.

- 17 [jyē]shthā-putrō garishtha(shthah) śaisava ēva sakala-nṛipagun-ālamkṛita-
18 sya⁷ samyag-adhy[ā*]rōpita-sakala-rājyabhāra[h*] paramamāhēsvarō
19 mahārāja[h*] śrī(śrī)mān-Vikramēndravarmma⁸ ēvam-ājñāpayati [i*] Nat[ri*]patyām
Kṛi-
20 shnabe[nnā*]-tatē Rāvirēva-gr[ā*]masya dakshīṇa-pūrvvasyām diśi Rēgo

Fourth Plate; First Side.

- 21 nṛan-nāma grāma[h*] sakala-jaga[t*]traya-nāthasya śisūśaśi-kar-āvadā-
22 ta-subhrikṛita-jatāmakūṭasya¹⁰ bhagavatas=Triyambha(mba)kasya bhavatē
23 Sōmagirēsvarānāthāya¹¹ dattam(ttah) [||*] Rājñā¹² vachanād-gāravēn=ājñā[m] k[ā]-
24 rayiti [i*] Kāschid-ēnam=pālāyati sō Rudra-lōkē dēva-gaṇā(ṇa)¹³.

¹ Yūdhya is no word, and yūdhya or yūpya would yield no satisfactory meaning.

² Before vara one misses a word like yājña or kratu.

³ Read n-ādhishtā-pratishthita, or only na-pratishthita.

⁴ Originally kshītipitī and māni was engraved.

⁵ Read ^odasy=śnka.

⁶ Read śr-Indra^o.

⁷ This akshara may have been struck out in the original; read ^okṛitah samyag.

⁸ Read ^ovarmma=avarm=.

⁹ This is what seems to have been originally engraved; but the akshara in brackets looks as if it had been altered. In *Ind. Ant.* Vol. IX. p. 103, l. 7, the name of the river is spelt *Krishnabonnd*, and this probably is intended here. See also above, Vol. III. p. 95.

¹⁰ Originally ^ofāsyā was engraved.

¹¹ Read *Sōmagirēsvarandthāya*.

¹² The Sanskrit words which the writer is thinking of, apparently are *rdjñō vachanasya gauravēn=ājñām kārāyita* (for *kuryāta* or *kurata*); compare above, Vol. III. p. 262, l. 23, *kārāyita* for *kārāyit*. The commencement of the next sentence would properly be *yah kāschild=ēnam pālāyati sa*.

¹³ This correction may have been made in the original already.

i.
 2
 4

2
 4

2
 4

ii a.
 6
 8

6
 8

6
 8

ii b.
 10
 12

10
 12

10
 12

iii a.
 14
 16

14
 16

14
 16

iii b.

18
 20

18
 20

Handwritten text in an ancient script, likely Tamil, on a dark rectangular plate. The text is arranged in three lines. A circular hole is visible on the left side of the plate.

iv a.

22
 24

22
 24

Handwritten text in an ancient script on a dark rectangular plate. The text is arranged in three lines. A circular hole is visible on the left side of the plate.

iv b.

26
 28

26
 28

Handwritten text in an ancient script on a dark rectangular plate. The text is arranged in three lines. A circular hole is visible on the left side of the plate.

v.

30
 32

30
 32

Handwritten text in an ancient script on a dark rectangular plate. The text is arranged in three lines. A circular hole is visible on the left side of the plate.

Fourth Plate; Second Side.

| | | | | | | |
|----|------------------------------------|------------------------|-----------------------|--------|--------|---------|
| 25 | kôti-sa(śa)ta-sahasrêpa | svarggina ¹ | sukha[m] | môdati | [!* | Vi[ia]- |
| 26 | yarājya-samvassarambu ² | 10 | māsa-pakkaṁ | 8 | gihmā | 5 |
| 27 | ³ Babubhir=vvasudhā | datt[ā] | bahubhiś=ch=ānupālita | | [!* | yasya |
| 28 | yasya yadā | bhômim(mis=) | tasya tasya | tadā | phalam | [!* |

Fifth Plate.

| | | | | | | | | |
|----|-------------------|-------------------|-------------|----------|------------|-------------|---------|-----|
| 29 | Sva-datt[ā*]m | para-datt[ā*]m | vā | yô | harēti(ta) | vasundharām | [!* | |
| 30 | shashṭim | varsha-sahasrāpi. | narakē | pachyatē | dhravam | | [!* | |
| 31 | Gāvô ⁴ | bhumi | tathā | bhāryyā | akramya | hara | mā nayā | [!* |
| 32 | srāvayanti | rājānām | brahmahatyā | cha | | lipiyati | | |

TRANSLATION.

(Line 1.) Ôm ! Hail ! From his residence, the victorious **Īenduġūra**, he who meditates on the feet of the holy lord of Śrīparvata⁵ (and belongs to the family) of the **Vishṇukunḍins**,⁶— the great-grandson of the **Mahārāja Mādhavarman** who washed off the stains of the world by his ablutions after eleven *āsvamēdha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamēdha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusuvāna*, *paunḍarīka*, *purushamēdha*, *vājapēya*, *yūdhya* (?), *shōḍaśin*, *rājasūya*, *prādhīrājya*, *prājāpatya* and various other large and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (and) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorious **Vikramēndravarma**n whose birth was embellished by the two families of the **Vishṇukunḍins** and **Vākāṭas**,— the dear eldest son of the devout worshipper of Mahāśvara (Śiva), the **Mahārāja**, the glorious **Indrabhattāarakavarman**, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troops of elephants encountered in battle numerous four-tusked elephants,⁷ who acquired a store of merit

¹ The sense intended is that of *svarginām sukham=anubhāvati*.

² I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. *varshambulu*, 'the years,' in line 6 of the Anamkoṇḍ inscription of the **Mahāmandalīkara** Rudradēva of the Kākatīya dynasty of Śaka-Saṁvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *samvatsaramulu* in line 27 of the Telugu inscription of Sōmēsvara of Śaka-Saṁvat 1130 (for 1131), above, Vol. III. p. 316; *varshambulu* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Saṁvat 1536 (?), *Ep. Carn.* Vol. I. p. 19, No. 12; and *varshambulu* in another copper-plate inscription of Śaka-Saṁvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *māsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be *-samvatsarē 10 grīshma-pakṣē 8 [divasē] 5*; compare above, Vol. III. p. 262, l. 28.

³ Metre: Ślōka (Anuṣṭubh); and of the following verses.

⁴ I have not found this verse elsewhere, and am unable to give the correct text of it.

⁵ Compare with this the commencement of the copper-plate inscription of the **Mahārāja Vijayanandi-varman**, *Ind. Ant.* Vol. V. p. 176, l. 1, *vijaya-Vēngṭpurād=bhagavach-Chitrarathasvāmī-pādānuddhyātō*.

⁶ The Genitive case *Vishṇukunḍinām* cannot well depend on the word *mahārāja* in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishṇukunḍins, —a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambānām* in line 4 of the Dēvagere plates of the **Mahārāja Mjigēavarman**, and in line 5 of the Halai plates of the king Ravivarman, *Ind. Ant.* Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakāyām* of those plates.

⁷ The compound, so translated here, cannot be properly dissolved.

by emptying¹ water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,²—the devout worshipper of Mahêśvara (Śiva), the *Mahârāja*, the glorious *Vikramêndravarman*, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands :—

(L. 19.) The village named *Rêgonram*, in *Nat[ri?]paṭi* on the bank of the *Kṛishṇabennâ*, in a south-eastern direction of the village of *Râvirêva*, has been given to the *Sômagirîśvaranâtha* (*temple*), belonging to the holy *Tryambaka* (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (*this*) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in *Rudra's* world.

(L. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

No. 26.—GANJAM PLATES OF PRITHIVIVARMADEVA.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription³ is on three copper-plates, which were received by Dr. Hultzsch from Mr. C. J. Weir, I.C.S., Collector of the *Gaṅjâm* district. It is not known when and where they were originally found. The size of the plates is about 7½" broad by 3¼" high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between ⅙" and ⅜". The characters are *Nâgari*, as written in *Orissa* and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.⁴ They include a final form of *t*, which is five times employed in lines 16 and 17.⁵ The language is incorrect *Sanskrit*; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the *Mâgadhî Prâkrit*.⁶ Thus, *ś* is six times employed instead of *s* (as in *śamâdîśhatî* for *samâdîśati*, l. 11) and twice instead of *sh* (in *viśaé* for *vishayé*, l. 8, and *puruśai* for *purushaiḥ*, l. 33); *sh* twice for *ś* (as in *śhatkî* for *śaktî*, l. 3) and three times for *s* (as in *śhutaḥ* for *sutaḥ*, l. 8); and *s* three times for *ś* (as in *śasâṅka* for *śatâṅka*, l. 1) and once for *sh* (in *manuśya* for *manuśhya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

¹ I find no authority for thus translating *viniyâpita*, but cannot suggest any other meaning for the original passage.

² Compare, e.g., the *Nâsik* inscription of *Ushavadâta*, who gave wives to eight *Brâhmanas* at the holy *trîtha* of *Prabhâsa*; *Archæol. Survey of Western India*, Vol. IV. p. 99.

³ It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32, No. 214.

⁴ This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

⁵ The sign of *virdma* is not used in the text.

⁶ Compare my remarks on the India Office plate of *Vijayarâjadêva*, above, Vol. III. p. 312.

The inscription is one of Mahindravarmadēva's son, the devout worshipper of Mahēsvara (Śiva), the Mahārājādhirāja Paramēsvara Paramabhāṭṭāraka, the ornament of the spotless family of the Gaṅgas, the lord of the excellent city of Kōlāhala,¹ . . . the Mahārāja Prithivivarmadēva, who had obtained a store of merit by worshipping the lotus-feet of the holy lord Gōkarnēsvara, dwelling on the summit of mount Mahēndra,² and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all Kālīnga. From his residence at Śvētka (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the Ja[nô]ra *visaya* to the bhāṭṭaputra³ Śubhamkara, (a Brāhmaṇa) of the Vatsa *gōtra*, who was a student of the Vājasaneyā Vēda, belonged to the Kāṇva *sākhā*, and had the fivefold *pravara* Bhārgava, Chyāvana, Āpnavāna, Aurva and Jāmadagna,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver.⁴—The inscription was written by the *sāṃdhivigrahin*, or minister of peace and war, Sāmanta, engraved by the brazier Sāmanta-Svayambhu, and furnished with a seal (? *lāñchhita*)⁵ by the chief queen.

The inscription is not dated. On palaeographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of Kōlāhala⁶ has been identified by Mr. Rice with the modern Kōlār, in the east of Mysore.

TEXT.⁷

First Plate.

- 1 Om⁸ svasti [||*] Śvētk⁹-ādhishtānād=bhagavataḥ sacharācha[ra*]-gurō¹⁰ |
sakalaśasā(sā)ṅka-[śēkhara ?]sya¹¹ | [sth]i-
2 ty-utpati(tti)-pralaya-kāraṇa-hētōhr=¹²Mahēndrāscha(cha)la-śikhara-nivāśi(si)naḥ
śrīmad-Gōkanē(rṅē)-¹³
3 śvara-bhāṭṭārakasya | charaṇakamal-ārādhan-ā- | vātpa(pta)-punya(nya)nichayaḥ
¹⁴shatkitraya-prakarsh-ānuraṅgi(ṅgi)-
4 t-ā- | śvē(śē)shu-sāmanta-chakra[h*] śva(sva)bhuja-va(ba)la-¹⁵parākram-ākṛānta- |
sakala-Kālīng-ādhirājē(jyaḥ) pa-

¹ This is a hereditary title; see p. 200, note 1.

² It will be seen that some of these phrases are borrowed from the inscriptions of the earlier Gaṅga kings; compare e.g. above, Vol. III. p. 221.

³ Literally 'the son of a learned Brāhmaṇa,' formed on the analogy of *rājaputra*, and used here and in other inscriptions from Orissa as a title of respect.

⁴ Some of the more uncommon terms in the formal part of the grant occur in the Kaṭak plates of Mahābhavagupta and Mahāśivagupta, and in the Buguḍa (Gaṅjām district) plates of Mādhavavarman; see the notes on p. 200 f.

⁵ See the same term above, Vol. III. p. 42, note 3.

⁶ For a fanciful explanation of the name see the Purī (Jagannāth) plates of the Gaṅgavarmāśa king Nṛsiṃha-dēva IV., *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

⁷ From impressions supplied by Dr. Hultzsch. ⁸ Expressed by a symbol.

⁹ These two *akṣaras* are clear in the impressions and cannot be read differently.

¹⁰ Read *-gurōḥ*; all the signs of punctuation up to the middle of line 11 are superfluous.

¹¹ In the place of the *akṣaras* in brackets four *akṣaras* seem to have been originally engraved, the first three of which perhaps were *śrakara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śaśāṅka-chūḍāmanāḥ* of cognate inscriptions.

¹² Read *-hētōr*; of the two words *kāraṇa* and *hētō* one is superfluous.

¹³ The *akṣara* *ā-Gō* is denoted in the original by the sign for *dg*, preceded by the sign for *i*, and followed by that of *ā*. The god here named *Gōkarnēsvara-bhāṭṭāraka* is usually called *Gōkarnasvāmin*.

¹⁴ Read *-śakti*. Compare *avātpa* for *avāpta* in the immediately preceding compound. In an unpublished copper-plate inscription from the Gaṅjām district I find similarly *dhōtkaryaṃ* for *bhōktaryaṃ*, and *vātsarya* for *vāstarya*.

¹⁵ Originally *pūrā* was engraved.

- 5 ramamāhēśvarō mātāpitri-pādānndhyātō mā(ma)ha(hā)rājādbirāja-
paramēśva(śva)rah(ra-)paramabha-
6 tt[ā]raka- | Gaṅgāmālakulatilaka- | śriKōlāulapurapaṭṭana-kasyaḥ-kavalya-²
7 varayaghōśha- | mahārājah(ja-)śri-Prithivivarmmadēva[h*] kuśali | śri-
Mahindrava-
8 rmmadēva-shutaḥ³ | Ja[nó?]⁴ra-viśā⁵ || yathākāl-ādhyāsiḥ⁶ māhāsāmanta- |
śriśha.⁶
9 mānta- | rājanaka-rājaputraḥ(tra-)kumārāmāty-utpari⁷-dandānāyaka- | vishayapati-
10 grāmapati⁸ | anyās=cha chāṭa-bhaṭa-vallabhajātiyā⁹ | janapadānā rātrakṣa-
kṣu-
11 mvinā | sāmavājikaḥ | yathārhi(rham) mānayati vō(bō)dhayati śa(sa)mādisha(śa)ti |
Vidita-

Second Plate; First Side.

- 12 m=astu bhavatā¹⁰ ētad-vishaya-sāmandha-grāmō yaḥ grāma-dvayaṁdōl=[i]ti nāma |¹¹
13 sajalasthalārānya¹² chatuḥśimōpalakṣitaḥ | bhāṭaputra-Śu-
14 bha[m]karāya | ¹³Vājasēna-charaṇāya | ¹⁴Kauva-sākhāya ¹⁵Vachha-gōtirāya
15 ¹⁶itya tēśhām=adhivās=tēśhām | pañchārishaya-pravarō bhavati | Bhārgvayāḥ
Chya-
16 van-Āpnōvā- | n-Aurva-Jāmadagn-ēti | Jamadagnivat d-Urvava-
17 t | d=Āpnuvānavat | Chyavanavat Bhṛiguvat | ta-pravarāya | ih=ēva
18 vishuka(va)-sankrānyā¹⁷ mātāpitrōr=ātmanāś=cha | pany-āpivirdhayō¹⁸
19 yathā saliladhārā-purasarēṇā¹⁹ | chandrārka-sthiti- ||

¹ For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kōlābala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial *u* and for *ka* are similar in this inscription, the *Kōlābala* of the text most probably is a mistake for *Kōlāhala*. On *Kōlāhala* see *Ind. Ant.* Vol. XVIII. p. 167, and on the hereditary title of the Gaṅgas '*Kōlāhala* (or *Kōvalāhala* or *Kovalāhala*) *puravarācāra*' *s.g. ibid.* Vol. VI. pp. 102, 103, and Vol. XVIII. pp. 311, 312. To Gōkarṇasvāmin the Gaṅgas owed the kettledrum (*bhēṭā*); *ibid.* Vol. XVIII. pp. 163, 173 (also 311 and 312).

² Originally *kavalya*- was engraved.

³ Read *-sutō*; the compound so ending should properly have been placed before *mahārājādbirāja* in line 5.

⁴ Read *-vishayē*; the compound so ending has clearly been engraved in the place of another word which has been effaced.

⁵ Read *-ādhyāsiḥ*.

⁶ Read *māhāsāmanta-sāmanta*-.

⁷ Read *kumārāmāty-ōparika*-.

⁸ Read *paṭṭana-anyāsi=cha*.

⁹ Read *jātyān=janapadān=rātrakṣā-kṣumbinaḥ sāmavājika*.—*Sāmavājika* occurs in line 27 of the Katak plates of Mahāśivagupta (Yayāti), *Jour. Beng. As. Soc.* Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have *rājavallabha* for the *vallabha* of the present inscription.

¹⁰ Read *bhavatām* | *ēta-vishaya-sāmbaddhā* (?); about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grāma* up to *Vājasēna-cha* in line 14 is engraved over another passage that has been effaced.

¹¹ The signs of punctuation up to the end of line 19 are superfluous.

¹² Read *rānyāś=chatuḥśim-ōpalakṣitō*.

¹³ Read *Vājasēnya*- or *Vājasēna*.—The reading *Vājasēna*- we have also in the Katak plates of Mahābhavagupta, *Ind. Ant.* Vol. V. p. 56, and *Proceedings Beng. As. Soc.* 1882, p. 11 (above, Vol. III. p. 348, l. 12).

¹⁴ Read *Kāva*-.

¹⁵ Read *Vatva*-.

¹⁶ The following passage I take to be intended for: *īha tēśhām=* (for *tasya*) *adhivāsāḥ* (for *īha nīdāsiḥ*) *tēśhām* (for *tasya*) *pañchārīśya-pravarō bhavati Bhārgava-Chyāvan-Āpnōvān-Aurva-Jāmadagn-ēti* | *Jamadagnivat-Urvavad-Āpnōvānavach-Chyāvanavat-Bhṛiguvat* | *ta-pravarāy=śh=āiva*. Compare the similar passage above, Vol. III. p. 45, lines 38-39, and note 6.—*Pañchārīśya-pravarāḥ* is evidently intended also by the *yāśodriśya-pravarāḥ*, "the Yāśodriśya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 126.

¹⁷ Read *-sankrānyām*.

¹⁸ Read *pany-ābhivirdhayē*, and omit the following *yathā*.

¹⁹ Read *-purasarām*.

Second Plate; Second Side.

- 20 samākalam¹ sakarikṛitya prativaraha[m] ru(rū)pya-palāni chatvāri
 21 dēyam² | ēvam³ pratipādītō=shmā(smā)bhir=yatam(tah)³ | śāsana-darśa-
 22 nād=dharmma-gaurav[ā*]d=aamā(sma)d-gaurav[ā*]ch=cha na kēnachit=paripanthinā
 bhā-
 23 vitavya[m*] || Tathā cha dharmma-śā[stṛē*]ahu pethyatē || Vahubhi⁴ vasu-
 24 dhā datā | rājāna Sagar-ādibhi [I*] yasya yasya yadā bhumi bhū-
 25 mi | tasya tasya tadā phalam [(II) Shaśāsiti-sahasrāṇā[m]
 26 yōjanānā vasu[m]dharā | ahō punyāya kātyaya svarg[ō]

Third Plate.

- 27 gāma-pradāinō [(II) Mā bhud=vaḥ phala-śamkā vā | para-da[t=ō]-
 28 ti pārarthivā | sva-dānāt=phalam=ānautyā | para-dat-ātīp[ā]-
 29 lanē [(II) Bhumin yaḥ pratigṛihnāti | ya cha bhumi prayachhati |
 ubhau tō
 30 punya-karmāṇau | niyatō svarga-gāminau [(II) Sva-datā para-datām=vā yō
 31 harēti vasundharā [I*] sa viśṭhāyā kṛimi bhutvā pitṛibhi saha pachyatē [(II)
 Iti⁵
 32 kamaladal-āmuvvindu-lōlā[m] śrīyam=anuchintya manusya-jivitañ=cha [I*] sakāla-
 33 m=idam=udāhritam vudhvā na hi puruṣai para-kirtayō vilōpyā [(II)
 Likshitamñ=cha⁶
 34 sandhivigrahi-śrī-Sāmantēna | Utkirnañ=cha⁷ śrī-Sāmanta-Svayambhu-kānsarē-
 35 na⁸ | Lamñchhitamñ=cha⁹ śrī-mā(ma)hādēvyā | ¹⁰Uṇyāksh[i]ram=adhikāksharam=
 vā tat-ta-
 36 ch=chharva pramāṇam=iti ||

No. 27.— THREE INSCRIPTIONS FROM TRAVANCORE

BY F. KIELHOEN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

A.— Trivandrum inscription of the time of Gōda-Mārtāṇḍa.

This inscription¹¹ is on the north wall of the Kṛiṣṇasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1' 4" broad by 5" high, and contains a single Sanskrit verse, preceded by

¹ Read *samakalam=akarikṛitya*. Compare above, Vol. III. p. 45, l. 40.

² Read *dēyam=ēvam*.

³ The sentence should end with *=smābhiḥ*; *yataḥ* connects the preceding with what follows and means 'such being the case.'

⁴ Metre: Ślōka (Anuṣṭubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.

⁵ Metre: Pushpītāgrā.

⁶ Read *Likhitamñ=cha*.

⁷ Read *Utkirnañ=cha*.

⁸ Read *-kānsarēna* for *-kānsayakdrēna*.

⁹ Read *Lāñchhitamñ=cha*.

¹⁰ Read *Nyān-āksharam=adhik-āksharam vā yat-tat-sarvam*. The copper-plate referred to above, p. 200, at the end of note 16, has *uṇyāksharam*.

¹¹ No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundaram Pillai in his *Some Early Sovereigns of Travancore*, pp. 69 and 28 (*Ind. Ant.* Vol. XXIV. p. 279); according to his account the shrine, at which the inscription is, is called the Gōṣāḷā Kṛiṣṇa temple.

the words *svasti śriḥ*. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Âdityarâma, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtânda, gave a silver drum to the god of the temple of the station of cowherds at Syânandûra.

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vatteluttu alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:¹

6 Karkkataka Vvi-
7 yâlattil=Ttanu-nâyirru Tiruvânandapurattu
8 sabbhaiyûn=

"In the month of Dhanus, when Jupiter was in (*the sign*) Karkkataka,—the assembly of Tiruvânandapuram and having been pleased to meet together,—Âdichcharâman (*i.e.* Âdityarâma) gave to (*the god*) Tiruvâyambâdi-pillai (*i.e.* 'the boy of the sacred village of shepherds') a silver drum."² The date, therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkkataka,' which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.³ On palæographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gôlamba no doubt is Kôlamba,⁴ and Syânandûra apparently is Trivandrum or a part of it.⁵

TEXT.⁶

1 Svasti śriḥ [!]* 7Syânandûr-aika-gôsh(hâla-
2 ya-kamaladriśê Gôda-Mârttânda-Gôlam-
3 bâdhîsa-chedha[t*]travâhî Dhanushi cha⁸ kṛita-naivêdya-
4 m=uttuṅga-Jivê [!]* śrimân=Âdityarâmas=sa hi rajata-kṛita-
5 n=diṅḍimam=Mandar-âbhan=diṅḍîr-âkhaṇḍa- s h a ṇ ḍ a - d y n t i - ś u -
6 bham=adiśan=mânya âtmâ kshamâyâḥ !!

TRANSLATION.

Hail! Fortune!

In (*the month of*) Dhanus, when Jupiter was high, the illustrious Âdityarâma, the soul of endurance,⁹ worthy of respect, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtânda,

¹ The Tamil inscription begins in the same line in which the Sanskrit inscription ends. I owe the extract from it and the translation given above to Dr. Hultzsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkkataka.'

² The remainder of the inscription records gifts of money and paddy to the same temple.

³ Mr. Sundaram has taken the word *Mârttânda* in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1189-90, while Jupiter's mean place was in the sign Karkkataka from the 3rd January to the 29th December A.D. 1184.

⁴ The spellings *Gôlamba* and *Gôda* for *Kôlamba* and *Kôda* (see *Ind. Ant.* Vol. XX, p. 291, note 40) are evidently due to the desire of making these two Dravidian words look like Sanskrit compounds, and of making them rhyme with the preceding *gôsh(hâ)*.

⁵ [The form *Tiruv-âṅanda-puram*, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (*Ind. Ant.* Vol. XXIV, p. 305), suggests that *Syânandûra* is a corruption of *Śryânand-ûr*. The two words *tiruv* and *śrî* or *ś* are interchangeable in Tamil local names; compare, *e.g.*, *Tiruvârûr* and *Śrîy-ârûr* or *Śy-ârûr*, *South-Ind. Inscri.* Vol. II, p. 257, note 6.—E.H.]

⁶ From an impression supplied by Dr. Hultzsch.

⁷ Metre: *Sragdharâ*.

⁸ This *cha* is superfluous; for the following *kṛita-naivêdyanam* one would have expected *kṛita-naivêdya*.

⁹ The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.

after making offerings of eatables, dedicated to the lotus-eyed (*god*) of the unique temple of the station of cowherds at *Syānandūra* a drum made of silver, resembling (mount) *Mandara*, shining with the lustre of the whole collection of the foam of the sea.

B.—Trivandrum inscription of Sarvāṅganātha; [Śaka-]Sāmvat 1296.

This inscription¹ also is on the north wall of the *Krishnasvāmin* shrine in the *Padmanābhasvāmin* temple at *Trivandrum*, immediately below the *Tami* inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in *Grantha* characters, covering a space of 1' 4" broad by 7½" high, and contains a single *Sanskrit* verse, preceded by the words *svasti śrīḥ*. Its object is, to record the construction, at the town of *Syānandūra*, of certain buildings for the worship of the (cowherds') *god* *Kṛishṇa*, by a prince (*nṛipa*) *Sarvāṅganātha*, in the [Śaka] year 1296, when *Jupiter* was in the sign *Śirāha*. If this last statement refers to *Jupiter's* mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and *Jupiter's* mean position was in the sign *Śirāha* from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to *Jupiter's* true place, the date might be several months earlier than the 10th October A.D. 1374, because *Jupiter's* true position on that day was in the 14th degree of the sign *Śirāha*. The town *Syānandūra* has been mentioned already in the inscription A.

TEXT.²

| | | | | | | |
|---|-------------------------|----------------|-------------------|----------------------|--------|------------|
| 1 | Svasti | śrī[h] | [[*]] | ³Simha-sthē | cha | Bṛihaspa- |
| 2 | tau | samakarōd=abdē | | cha | | Chōlapriyē |
| 3 | gōśālāñ=cha | | | sudīpikā-griham=abhō | | |
| 4 | Kṛishṇa-ālayam=maṇḍapam | | bhaktiyā | ch=aiva | ya- | |
| 5 | śōrtham= apy= | atitarān= | dharmārtham= | apy= | ādarāt | |
| 6 | Syānandūra-purē | | sukirtti-sahitas= | Sarvvām- | | |
| 7 | ganāthō | nṛipah | | | | |

TRANSLATION.

Hail! Fortune!

When *Jupiter* stood in (*the sign*) *Simha*, in the year (*denoted by the chronogram*) *Chōlapriya* (*i.e.* 1296), the prince *Sarvāṅganātha*, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of *Syānandūra* a cow-house, a house of beautiful lamps, (*and*) Ah! an abode of *Kṛishṇa*, an open hall.

C.—Varkkalai inscription of Mārtāṇḍa; the Kollam year 655.

This inscription⁴ is on the base of the *maṇḍapa* in front of the *Janārdanasvāmin* shrine at *Varkkalai*, a place of pilgrimage about 24 miles north of *Trivandrum*.⁵ It contains a *Sanskrit* verse, written in *Grantha* characters in two lines which cover a space of 7' 2" long by 4" high, preceded, on the same level, by the words *svasti śrīḥ*, also written in *Grantha* characters, in a single line about 11" long and 2" high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

¹ No. 270 of the Government Epigraphist's collection for 1895.

² From an impression supplied by Dr. Hultzsch.

³ Metre: Śārdūlavikrīḍita.

⁴ No. 267 of the Government Epigraphist's collection for the year 1895.

⁵ See Mr. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 55 (*Ind. Ant.* Vol. XXIV. p. 333).

were there, they are quite effaced. The inscription records that, in the Kōlamba year 655, in the middle of the month of Vṛisha, on Brahma's (i.e. a second) *tithi*, a Thursday, when the *nakshatra* was Mṛigaśīrsha, during the *Simha lagna*, the king Mārtāṇḍa had the god Hari (Vishṇu), who resides at the glorious Vayka, bathed by Brāhmaṇas.

The date, being of the month of Vṛisha or Vṛishabha, would be expected to fall,¹ and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vṛishabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is Thursday, the 11th May; for on this day, which was the 15th of the month of Vṛishabha, the second *tithi* of the bright half ended 22 h. 26 m., and the moon was in the *nakshatra* Mṛigaśīrsha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37', the *Simha lagna* lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of Thursday, the 11th May A.D. 1480.—Vayka perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

TEXT.²

Svasti śrīḥ [!]*

- 1 Kōlambé³ mamat-ēti vatsara itē māsē Vṛish-ārdhē Gurōr-vvārē bhē
Mṛigaśīrshakē Vīdhi-tithau Simhē cha lagnē śubbhē [!]*
- 2 snānaḥ samyag-akārayad-dviḥ-varaś-śrī-Vayka-dhāmnō Harēś-śrī-sauryy-ādi-guṇ-
ānvitas-sa matimān Mārtāṇḍa-dhātripatih [!]*

TRANSLATION.

Hail! Fortune!

In the Kōlamba year denoted by (*the chronogram*) mamatā (i.e. 655), when the month had advanced to the middle of (*the sign*) Vṛisha,⁴ on a Thursday, when the *nakshatra* was Mṛigaśīrsha, on Brahma's *tithi*, and during the auspicious *Simha lagna*, the prudent king Mārtāṇḍa, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (*the god*) Hari who resides at the glorious Vayka.

No. 28.—NILGUND INSCRIPTION OF TAILA II.;

SAKA-SAMVAT 904.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription is on the east of the north gate of the village of Nilgund in the Gadag tāluka of the Dhārwar district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a *śūga*, with the sun and moon above,

¹ See *Ind. Ant.* Vol. XXV. p. 53.

² Metre: Śārdḍāvikrīḍita.

³ Compare *Inscriptions Sanscrites de Cambodge*, p. 68, versc 26. *simh-ārdhagat chandramāḥ*. In our inscription, what had advanced to the middle of the sign Vṛisha, was really the sun.

⁴ From impressions supplied by Dr. Hultzsch.

and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about $\frac{1}{4}$ ". The characters are Old-Kanarese; they include the sign of the *upadhāntya* in *bhāvinaḥ-pārthiv-*, l. 28. Excepting the Kanarese *biruda neramodegaṇḍa* in line 16, the name *Eṛevisṅṅu* in line 23, and the Kanarese Genitive *Kaṇṇḍjana* in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have *tēna . . . dattavān* instead of *tēna . . . dattam*, and probably also in lines 22-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of *ri* instead of the vowel *ri* in *āvishkṛitām*, l. 1, *svikṛitā*, l. 9, *-kritām*, l. 29, and *grihām*, l. 24, and to the doubling of the first part of the conjunct *vy* in *karṭtavṅṅam*, l. 7, and *iti vṅṅakulāt-*, l. 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the Western Chālukya Tailapa Āhavamalla, whom we know to have restored the Chālukya sovereignty in the year Śrīmukha = Śaka-Saṁvat 895 expired.¹ After eulogizing that king, it mentions a general or feudatory of his, named Kannapa (or Kennapa), who ruled the two Three-hundreds and the Kogali and other districts of the Banavāsi province; and tells us that, on his death, Kannapa was succeeded by his younger brother Śōbhana. Since this Śōbhana apparently is the Śōbhanarasa, who is mentioned in a Gadag inscription² of Śaka-Saṁvat 924 as a feudatory of Tailapa's successor Satyāśraya II., it is clear that 'the two Three-hundreds' of the present inscription are the Belvola Three-hundred and the Puligeṛe Three-hundred which, with some other districts, are assigned to Śōbhanarasa in that other inscription.³ *Kogali*, the name of another district governed by Kannapa and after him by Śōbhana, Dr. Fleet suspects to be a mistake for *Keṅgali* which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Śaka-Saṁvat 904 expired, corresponding to the year Chitrabhānu, Śōbhana gave to a certain Viṣṅṅubhaṭṭa of the Viśvāmītra *gōtra* a field, measuring 30 *nivartanas* and situated in the village of Nirgūṇḍa, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajabbā (?), who also gave a house near the northern boundary of the village of Chiñchila (or Chiñchali), for the purpose of providing food for twelve Brāhmanas. Lines 29-30 express the wish that the alms-house founded by Eṛevisṅṅu, i.e. Viṣṅṅubhaṭṭa, at the sacred place Chiñcha (apparently Chiñchila or Chiñchali) may last for ever; and the inscription ends with the writer's name and a word of auspicious import.

The date of Śōbhana's donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, Nirgūṇḍa is the village of Nilgund where the inscription still is, and Chiñchila or Chiñchali is the village Chincholee of the maps, about a mile and a half south-west of Nilgund.

¹ See *Ind. Ant.* Vol. XXI. p. 167.

² See Dr. Fleet's *Dynasties*, p. 42; *Ind. Ant.* Vol. II. p. 297, and Vol. XII. p. 210, No. 31; the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.

³ Compare also *Ind. Ant.* Vol. XII. p. 271, where Fermāṇḍi-Mārasīṅghadēva is stated to have governed 'the two (Three-hundreds, viz. the Puligeṛe Three-hundred and the Belvola Three-hundred, which, together, make) six-hundred.' I owe this reference to Dr. Fleet.

TEXT.¹

- 1 Om² svasti | ³Jayaty=āvishkri(shkri)taṁ Vishṇōr=vvārāhaṁ kshōbhī-
ārṇava[m] [!]⁴
- 2 dakshīṇ-ōnnata-daṁshṭr-āgra-viśrānta-bhuvana[m] vapuḥ |(II) Svasti [!]⁵
Samastabhuvan[ā]-
- 3 śraya-śriprithvīvallabha-mahārājādhirāja-paramésvara-
4 paramabhāṭṭārahā⁴ Satyāśrayakulaṭīlakāḥ⁶ Chālukyābhara[ṇa]-
5 śrīmad-Āhavamalladēvaḥ | ⁶Yō=sau śrī-vīramārttaṇḍa-Rāshṭrakū-
6 ṭa-nripa-śriyaṁ [!]⁷ prāpya pālītavān=samoā(mrā)ḍ=ēkachehha[t*]⁸trēṇa mēdi-
7 nīm |(II) Vṛittam | Yasya⁷ śrūtv=ābhīdhānam sakaḷa-ripunrip-ānka-
nirmūlan-ōttham kim [ka]rṭtavyaṁ kva yā-
8 ma[h] kva cha vasatir=iti vvyākūḷś=chintayanti [!]⁹ Chōḍ-Āndhr-ādhiśa-
Pāṇḍy-Ōtpa(tka)ja-mahipatayō⁸ yē-
9 na ch=āmbhōdhi-simā kshamā rāmā svikri(kri)tā yō hasati nripa-guṇair=
ādirājān=Nal-ādīn ||
- 10 Ślōkan⁹ [!]¹⁰ Tasya¹⁰ Tailapadēvasya prasādāch=chakravarttinō¹¹ Banavāsya¹¹
dvi-tr[i]śataṁ Kogaḷy-ādi-mabī-
- 11 m=mahān |(II) Mahā-mahā[h*]¹² śa[s]ās=āsāv=asamas=samar-ōddhataḥ [!]¹³
K[a]nnapāḥ¹² kōpadāvāgni-
- 12 dagdha-dvidrūpakānanah |(II) Tad-atyayē tad-annjās=Śō[bha]ṇas=tat-kramē
s[th]itah [!]¹⁴ saṁgrāma-sam-
- 13 gat-āpūrvvavijayaśrīvadhū-dhavaḥ¹³ |(II) Tat-samaḥ kō=[pi] bhūpālō na bhū-
14 tō na bhaviṣhyati | mahā-guṇēshu kēn=āpi¹⁴ guṇēshu bhuvana-trayē ||
- 15 Gadyam | Tēna samara-sāhasa-pradarśana-prasanna-Tailapadēva-
16 prasād-[ā*]¹⁵sādita-neramodegaṇḍa¹⁵-giridurggamalla-sāmāntachū-
17 dāmaṇi-katakaprākār-ādy-anvarttha-nāmnā |¹⁶ svasti Sa(śa)kanripa-sam-
18 vatsarēshu chaturadhika-navaśatēshu gatēshu Chitrabhānu-sam-
19 vatsarē Bhādrapada-māsē sūryya-grahaṇē sati |¹⁶ Viśvāmi-
20 tra-gōtrinē Vishṇubhāṭṭāya sa[t*]¹⁷tra-pravarttan-ārtham Nirggund-[ām]ta-
21 [r]-ggrāmē rāja-mānēna daṇḍāna¹⁷ trim[śa]m-nivarttana-kshētram da-
22 ttavān¹⁸ || Tad=anu Vādajabbāyāyapi¹⁹ Vishṇubhāṭṭasya
23 pādau prakshālya Śōbhanēna dattam=ēkadā puna-

¹ From an impression supplied by Dr. Fleet.² Expressed by a symbol.³ Metre: Ślōka (Anushtubh).⁴ Read °ffdraka-.⁵ Read °tiḷaka-.⁶ Metre: Ślōka (Anushtubh).⁷ Metre: Sragdharā.⁸ Originally °pātayō was engraved.⁹ Read °lōkāt; this correction may have been made already in the original.¹⁰ Metre: Ślōka (Anushtubh); and of the three following verses.¹¹ Read °varttinah |.¹² I am not quite sure whether the original has *Kannapāḥ* or *Kannapāḥ*.¹³ Originally °vijāya^o was engraved.¹⁴ The words *kēn=āpi guṇēshu* are quite clear in the original; the only meaning which I can assign to them, but which does not quite satisfy me, is 'by any means (equal to him) in qualities.'¹⁵ This word occurs above, p. 65, l. 7; here the reading of the third *akṣara* (m) is quite certain.¹⁶ These signs of punctuation are superfluous.¹⁷ Read °trimān-.¹⁸ Read *ttam*.¹⁹ This (or possibly *Vāḍa*^o) is what seems to be actually engraved. Considering the construction of the preceding sentence, *tēna . . . dattavān* for *tēna . . . dattam*, and the fact that in this sentence we have *dattavati*, I am almost certain that *Vādajabbāyāyapi* contains the Instrumental case of the name of a woman, perhaps the wife of Śōbhana, followed by *api*. That name may have been *Vādajabbā*, and, if this was the case, the proper reading would be *Vādajabbāy=api*, and *dattam* for *dattavati*.

| | | | | | | |
|----|--|---|---------------------------|--------------------|------------|-------------------------|
| 24 | r=mmayā | dattam=iti | dattavatī ¹ | gri(gri)ham | cha | Chimchila- ² |
| 25 | grāmasya ³ | | uttara-kshêtrasimâ-lagnam | | | dvâdâsa-brâhma- |
| 26 | na-bhôjan-ârttham | | | | | |
| 27 | ⁴ Sâmânyô=yan=dharma-sêtum ⁵ | nripânâm | kâlê kâlê | pâlanīyô | bhavadbhiḥ | [*] |
| 28 | sarvvân=êtâmnêtâ ⁶ | bhâvinaḥ=pârthiv-êndrâ[n=*] | bhûyô | bhûyô | yâchatê | |
| | Râmabhadrah | [*] | | | | |
| 29 | ⁷ Chimcha-kshêtrê | dvijaḥ | śrīmân | pâdapadm-ôpajivinâ | [*] | Erevisḥnu-[kri(kri)]- |
| 30 | taṁ sa[t*]tram | tishṭhaty-â-chandra-târakâ ⁸ | | Kannôjana | likhita[m] | [*] |
| | Maṅgala[m | *] ⁹ | | | | |
| 31 | . | . | . | . | . | . |
| 32 | . | . | . | . | . | . |

TRANSLATION.

Om. Hail!

(Line 1.) Victorious is the boar-incarnation of Vishnu, which agitated the ocean, (and) at which the earth was reposing on the tip of his uplifted right tusk.¹⁰

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahûrâjâdhirâja Paramêsvara Paramabhâṭṭâraka*, the frontal ornament of the family of *Satyâsraya*, the ornament of the *Châlukyâs*, the glorious *Âhavamalladêva*;—

Who, after obtaining the Fortune of the glorious *Râshṭrakûṭa* kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;¹¹—

Verse: On hearing that name of whom,¹² which he acquired by the extirpation of all the armies of hostile kings, the *Chôḍa* and *Andhra* rulers and the *Pândya* and *Utkala* kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding *Naḷa* and the other primeval kings;—

(L. 10.) *Ślôkas*: By the favour of that emperor *Tailapadêva*, the famous *Kannapa*¹³— great and of great splendour, (a warrior) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest— ruled the two *Three-hundreds* (and) the land of *Kogaḷi* and other (districts) of (the) *Banavâsi* (province).¹⁴

When he passed away, his younger brother *Ŝôbhana* in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.¹⁵

¹ The meaning which I believe to be intended would be properly expressed by the words *punar=mmayâ dâyata iti dattam*.

² The name intended perhaps is *Chimchali*.

³ Read *grâmasy=ôttara*.

⁴ Metre: *Śâlinî*.

⁵ Read *-sêtum*.

⁶ Read *-êtân*.

⁷ Metre: *Ślôka* (*Anusṭubh*).— The construction is quite ungrammatical; one would have expected *doijêna śrîmatê . . . Erevisḥnûnd kritaṁ*. One also misses, before *pâdapadm-ôpajivinâ* and compounded with it, the name of the person whose dependant *Erevisḥnu* was.

⁸ Read *tishṭhaty=* and *-târakam*.

⁹ The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.

¹⁰ See the same verse above, Vol. III. p. 310.

¹¹ The literal meaning of course is, that, as there were no other kings, *Ahavamalla's* royal umbrella of state was the only one in existence.

¹² *Viz.* the name *Ahavamalla*, 'the wrestler in battle.'

¹³ Or, perhaps, *Kannapa*.

¹⁴ See above, p. 206.

¹⁵ See p. 206, note 14.

(L. 15.) Prose: He, who by the favour of Tailapadēva, pleased with the prowess shown by him in war, received the titles of 'neramodegaṇḍa, the wrestler of mountain strongholds, the crest-jewel of feudatories, the camp's rampart' and other titles equally appropriate,— Hail! When nine-hundred and four years of the Śaka king had passed, in the year Chitra-bhānu, in the month Bhādrapada, when there was an eclipse of the sun, he gave to Vishṇubhaṭṭa of the Viśvāmitra gōtra, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *nicartanas*, within the village of Nirguṇḍa.¹ Afterwards Vādajabbā on her part, thinking that she would give again what had once been given by Śōbhana, after washing the feet of Vishṇubhaṭṭa, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of Chīñchila,² for the purpose of feeding twelve Brāhmaṇas.

(L. 27.) Let this bridge of religion, which is common to all kings, at all times be guarded by you! Thus Rāmabhadra again and again entertains all the great princes who will rule here in the future.

May³ the alms-house, which by the holy twice-born Erevishṇu, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place Chīñcha, endure as long as the moon and the stars!

The writing of Kaṇṇōja. Bliss!

No. 29.—BANSKHERA PLATE OF HARSHA.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

I edit this new grant of the great king Harsha of Kanauj and Thānēsar according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of Banskhēra,⁴ about 25 miles from Shāhjahānpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shāhjahānpur. A seal is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the Sōnpat seal, published by Dr. Fleet in his *Gupta Inscriptions*, Plate xxxii. B.

The characters of the body of the new plate are a little smaller than those on the Madhuban plate,⁵ but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha's later document. The medial vowels *ā*, *i*, *ī*, *ē*, *ai*, *ō*, *au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhālrapātan *prasasti*.⁶ The *upadhānīya* and the *jihvāmūliya*, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in °*guptādayak-kritvā* (l. 6). The *jihvāmūliya* has the simplified cursive form which occurs in the Jhālrapātan

¹ I am unable to suggest a different translation of the words *Nirguṇḍa-antargṛāma*, which properly would mean 'in the inner village of Nirguṇḍa.' There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.

² Or, it may be, *Chīñchali*.

³ See the *Indian Atlas*, sheet No. 68, where Banskhēra is found in N. L. 27° 47' 30" and E. L. 79° 38'.

⁴ *Ep. Ind.* Vol. I. p. 67 ff.

⁵ See p. 207, note 7.

⁶ *Ind. Ant.* Vol. V. p. 180.

praśasti and in the Śāradā, and consists of a loop below the top-stroke of the *ka*. The *upadhmaniya* is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate¹ of [Śrī-Harsha-]Samvat 188 and in later inscriptions. It stands above the *pa*, but on the level of the top-line of the letters. Similarly the superscribed *ra*, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aphaṣṭ *praśasti*.² But Professor Kielhorn has found it also in the Kuḍār-kōṭ *praśasti*,³ and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgarī manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all *mātrikās* without vowel-signs perfectly level in order to gain room for the ornamental medial *ā*, *ī*, *ē*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge; but in *varṇāśrama*⁴ (l. 3 of the Banskhera plate) it is represented by a full *ra*, attached to the right of the lower *na*. Strictly speaking, the group is equivalent to *ṛra*, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Girnār and Śiddhāpura versions of the Aśoka edicts.⁴ With Vināyakapāla's above-mentioned plate agrees also one of the Banskhera forms of *na*, e.g. in *°grahāratvēna* (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a *ga*, for which Dr. Fleet has mistaken it in the word *°nau*⁵ (l. 1 of the Vināyakapāla plate), rendering it in his transcript by *°gō*. The *virāma* in *Samvat* (l. 16) stands to the right of the final *t*, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the *virāma*, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters."⁶ The vowel *i* in the *dhi* of *mahārājāhīrāja* consists of more than a dozen separate strokes, and the preceding *ā* of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the numeral signs, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dēvanāgarī figure of the decimal system. The Dēvanāgarī sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one sign of interpunctuation, the single *danḍa* in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words *°Harshaḥ Ahichchhatrā*⁷ (l. 7) does duty for the sign of interpunctuation.

The language of the Banskhera plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prākṛitic form *pramātāra* for *pramātri* (ll. 8 and 14) and the bad compound *sarvaparīhṛtāparīhārō* (l. 9). The orthography is regulated by the pedantic system of the

¹ *Ind. Ant.* Vol. XV. p. 140.² *Gupta Inscriptions*, p. 202.³ *Ep. Ind.* Vol. I. p. 180.⁴ See my *Indian Studies*, No. III. p. 77 f.⁵ Compare *Ind. Ant.* Vol. XV. p. 364.

Papāits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *jihvāmūliya* and *upadhmanīya*, and the assimilation of final *m* to the following palatals, dentals, etc. The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in °*samvaddha*° (l. 7) and in *Samvat* (l. 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*.

The genealogical portion of the Banskhēra plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donees are two Brāhmanas of the Bhāradvāja *gōtra*, Bālachandra, a Rīgvēdin, and Bhadrasyāmin, a Sāmavēdin. The village granted, Markatasāgara, lay in the *bhukti* of Ahichohhatrā (Rāmnagar) and in the western *pathaka* of the Aṅgadiya *vishaya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahākshapatalādīkharanādīkṛita*), Bhāna or Bhānu, is new. The *dātaka*, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Īsvara instead of Gurjara. The date, *Samvat* (i.e. Śrī-Harsha-Samvat) 22, Kārttika badi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

TEXT.¹

- 1 श्रीं स्वस्ति महानीह स्वस्वस्वजयस्वस्वाम्भारारक्षीवर्षमानकोव्या महाराजश्रीनर-
वर्षनस्तस्य पुत्रस्तत्पादानुध्यातश्रीवज्जिषीदेव्यासुत्यन्नपरमादित्यभक्तो
महाराजश्रीराज्यवर्षनस्तस्य पुत्रस्तत्पादानु-
- 2 ध्यातश्रीमदश्वरोदेव्यासुत्यन्नपरमादित्यभक्तो महाराजश्रीमदादित्यवर्षनस्तस्य
पुत्रस्तत्पादानुध्यातश्रीमहासे[न]गुप्तादेव्यासुत्यन्नसुसुद्रातिज्ञान्तकीर्त्तिपर-
तापानुरागोप-
- 3 नतान्धराजो वर्ष्मन्मव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामार्त्तिहर-
परमादित्यभक्तपरमभट्टारकमहाराजाधिराजश्रीप्रभाकरवर्षनस्तस्य
पुत्रस्तत्पादा-
- 4 नुध्यातस्वितयशपरतानविष्णुरितसकलभुवनमण्डलपरिमृहीतधनदवरुणेन्द्रप्रभृति
लोकपालतेजास्यत्पथीपार्त्तितामेकद्रविषभूमिप्रदानसंप्रीणितार्थिहृदयो⁴
- 5 तिग्रयितपूर्वराजचरितो देव्याममलयशोमत्या⁵ श्रीयशोमत्यासुत्यन्नपरमसौगत-
सुगत इव परहितैकरतपरमभट्टारकमहाराजाधिराजश्रीराज्यवर्षनः ।
राजानी मुधि दु-
- 6 ष्टवाजिन इव श्रीदेवगुप्तादयङ्कृत्वा येन कयाप्रहारविमुखास्वर्षे समं संयताः ।
उत्स्थाय द्विपतो विजित्य वसुधाङ्कृत्वा प्रजानां प्रियं प्राचानुष्कितवा-
नरातिभवने सत्त्वानुरोधेन यः । तस्वा-

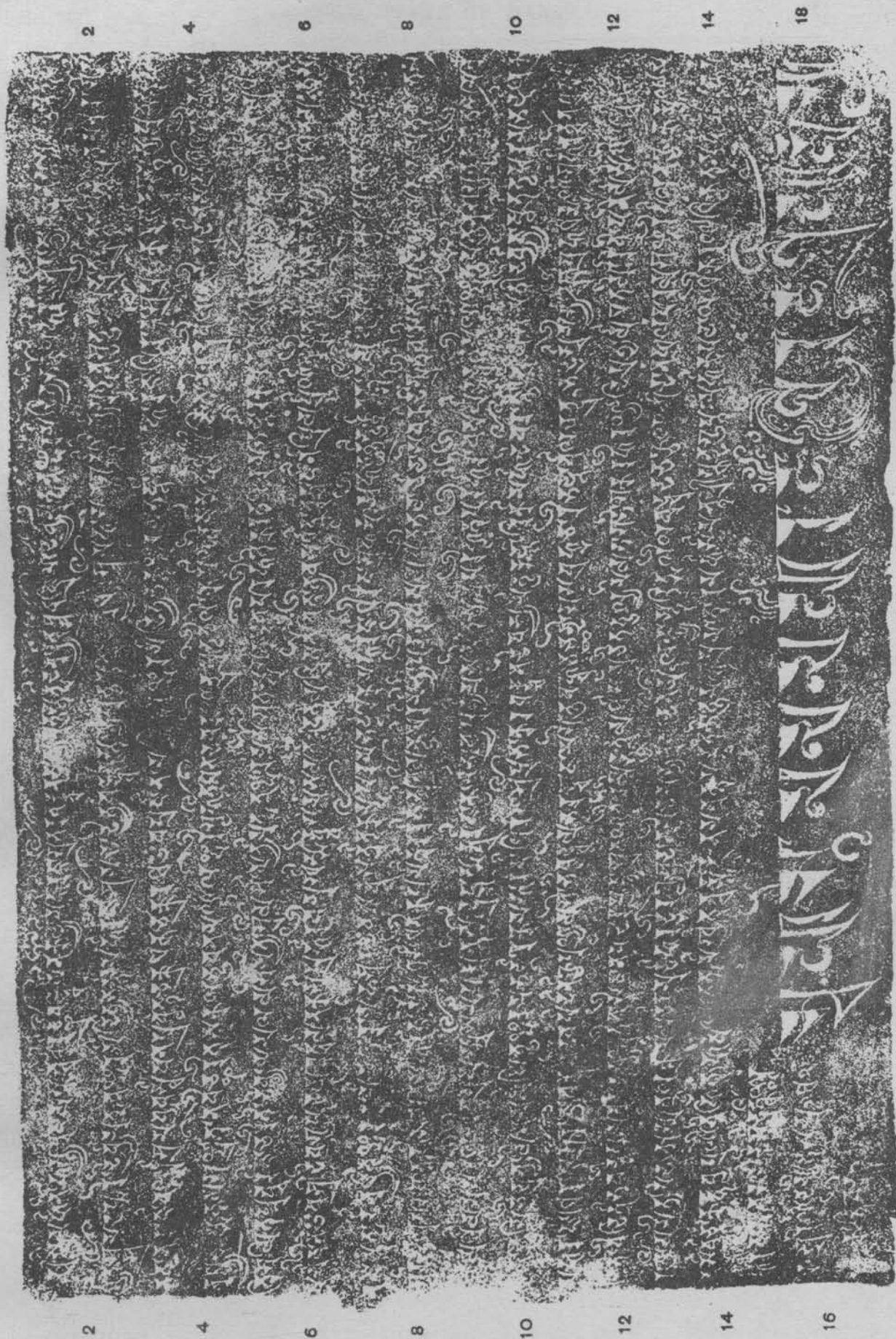
¹ From an inked stampage and two ink-impressions, supplied by Dr. Führer.

² Possibly श्री, expressed by the usual symbol.

³ Looks like °दास्य.

⁴ °द्रविष°, not °प्रविष°, is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

⁵ Read °सर्षा.



W. GRIGGS, PHOTO-LITH.

SCALE .45.

E. HULTZSCH.

- 7 [नुजस्त]त्पादानुध्यात)परममाहेश्वरो महेश्वर इव सर्वसत्वानुकम्पी परम-
भहारकमहाराजाधिराजश्रीहर्षः षष्टिच्छाभुक्तावङ्गदीयवैषयिकपश्चिमपथक-
स[म्बह]मर्कटसा-¹
- 8 मरे [स]मुपगतामहासामन्तमहाराजदौक्षाधसाधनिकप्रमातारराजस्थानीयकुमारा-
माख्योपरिकविषयपतिभट्टाटसेवकादीम्प्रतिवासिजानपदांश्च समाश्रापय[ति
विदित]म-
- 9 [स्तु] यथायमुपरिलिखितग्रामस्वामीमाप्रयन्तस्त्रीद्रङ्गसर्व्यराजकुलाभाव्यप्रत्यायसमेत-
स्सर्वपरिहृतपरिहारो विषया[दु]दृतपिण्ड)पुत्रपौत्रानुगचन्द्रार्कचितिसमका-
- 10 [ली]नो भूमिच्छिद्रन्यायेन मया पितु)परमभहारकमहाराजाधिराजश्रीप्रभा-
करवर्धनदेवस्य मातुर्भट्टारिकामहादेवीराप्तीश्रीयशोमतीदेव्या ज्येष्ठभ्रातृपर-
मभहारक-
- 11 महाराजाधिराजश्रीराज्यवर्धनदेवपादानाश्च पुष्ययशोभिहृष्टये भरहाजसगोत्रवङ्ग-
चच्छन्दीगसत्रञ्चचारिभट्टवालचन्द्र-भद्रस्वामिभ्यां प्रतिग्रहधर्मणाप्रहारत्वेन
प्रतिपा-
- 12 दितो विदित्वा भवन्निष्कमनुमन्तव्य)प्रतिवासिजानपदैरप्याश्रात्रवणविधेयैर्भूत्वा
यथासमुचिततुल्यमेयभागभोगकरश्चिरस्थ्यादिप्रत्याया एतयोरेवोपनेयास्वेवोप-
स्थान[श्च] क-
- 13 रणीयमित्यपि च । अस्मत्कुलङ्गमसुदारसुदाहरश्चिरन्वैश्च दानमिदमभ्यनुमीद-
नीयं । लक्ष्म्यास्तडित्तलिलवुद्दचक्षलाया² दानं फलं परयश)परि-
पालनश्च । कर्मणा म-
- 14 नसा वाचा कर्त्तव्यं प्राणिभिर्हितं³ । इष्येत्तत्समाख्यातन्मर्माङ्गनमनुत्तमं
[1*] दूतकीञ्च महाप्रमातारमहासामन्तश्रीस्वन्दुतः महाचपटलाधिक-
रणाधिकृतमहासामन्तम-
- 15 हाराज[भान]समादेशादुत्कीर्ण⁴
- 16 ईश्वरेणेदमिति सम्बत् २० २
- 17 कार्त्तिं वदि १ [11*]
- 18 स्वहस्तो मम महाराजाधिराजश्रीहर्षस्य [11*]

¹ The *m* and *d* of 'सम्बह' are not certain, likewise the second *k* of 'मर्कट'.

² The word 'वुद्द' is also in the text of the Madhuban plate and has been left out by mistake in my transcript.

³ Read प्राणिभिर्हितं.

⁴ Perhaps 'भानुसमादेश'.

No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL.

By J. F. FLEET, I.C.S., Ph.D., C.I.E.

The Jatinga-Rāmēśvara hill is near Siddāpura, in the Moḷakālmura tāluca of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultzsch.

A.—Inscription of Vishṇuvaradhana-Vijayāditya; A.D. 1064.

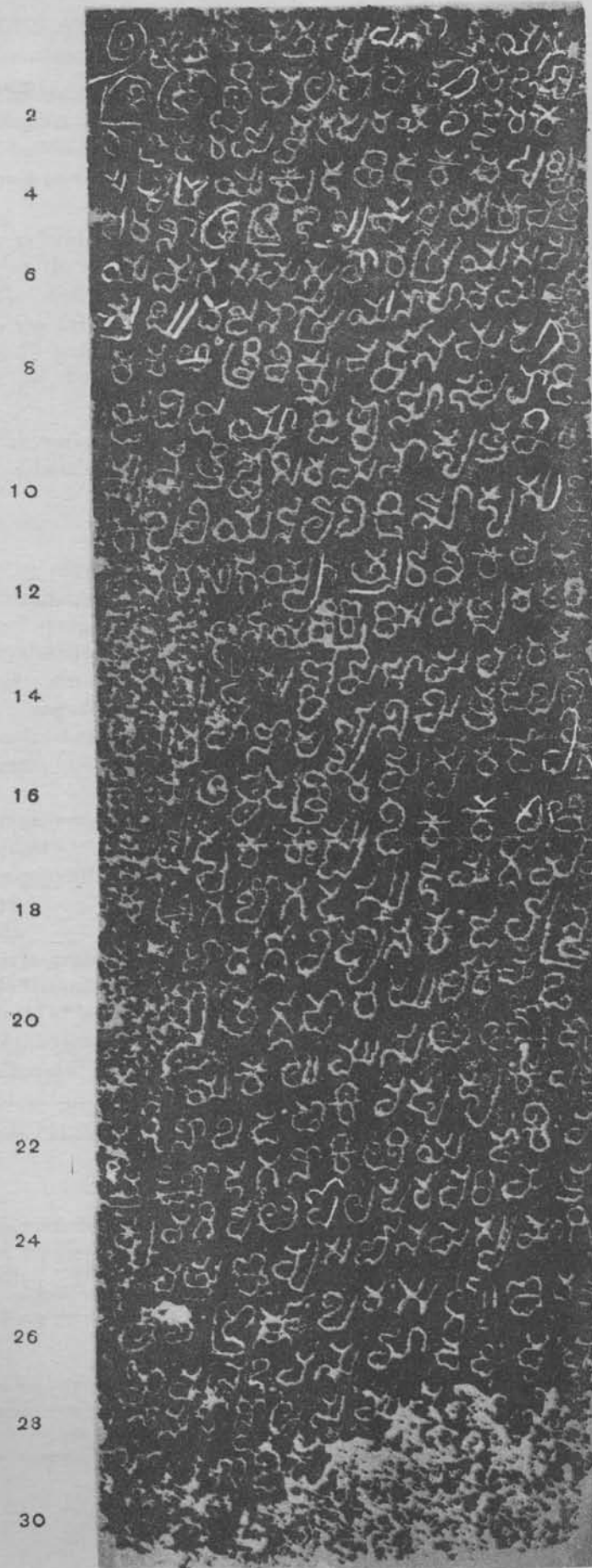
This record is on a slab near the Sūryanārāyana shrine.—The writing covers a space of about 1' 4" broad by 4' 2" high; apparently without any sculptures above it. It is mostly in a state of excellent preservation: but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.—The characters are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 1" to 1½". A noticeable point here is that the cerebral *ḍ* is very clearly distinguished from the dental *ḍ*, by a marked turning up and over of the right-hand end of the lower part of the letter. The *virāma* is denoted by the sign for the vowel *u*,—in *neleviḍiṇoḷu*, line 11.—The language is Kanarese.¹ And the whole record is in prose.—As regards orthography, there are several cases in which the letters *ś* and *s* are wrongly interchanged; but the only point that calls for special notice, is the curious use of *kh*, by mistake for *k*, in *Chalukhya*, line 4, and *Trailōkhya*, line 5.

The inscription is a record of Vishṇuvaradhana-Vijayāditya, who was styled Āhavamallana-āṅkakāra, i.e. the warrior or champion² of Āhavamalla,—one of the sons of the Western Chālukya king Trailōkyamalla-Āhavamalla-Sōmēśvara I.³ It is a Śaiva inscription. And it records that, while, at Kampili,—which is evidently the modern Kampili, on the Tuṅgabhadra, in the Hospēṭ tāluca of the Bellāry district,—he was reigning over (or, more

¹ I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's *Kanarese-English Dictionary*, and abandon the use of the term "Old-Kanarese."—The words *para-keṇaga* (ll. 17, 18), *maḷima* (ll. 18, 19), and *peṇa-pola* and *paravari* (l. 24), are unintelligible. So, also, *modabadaṃ* etc. in lines 27-29, where the text is rather doubtful.

² As used in this and similar *śirudās*, *anṅka* seems,—as the Kanarese affix *kaḍṛa* is used,—to be intended to be applied in its meaning of 'a military show, or sham-fight; war, battle.' But *anṅkaḍṛa* may also represent the Sanskrit *anṅakāra*, 'an arithmetician;' and there may be some such implication as that by which the prefix of the name of the Eastern Chalukya king Guṇaka-Vijayāditya III. is explained by the statement (see *Ind. Ant.* Vol. XX. p. 102) that he was "a thorough arithmetician (*anṅakārah anṅhāt*)."

³ The terms used to denote the relationship of Vishṇuvaradhana-Vijayāditya to Sōmēśvara I. are, *maga* here, and *nandana* in his Dāvaggere inscription (*Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 136; *Mysore Inscriptions*, p. 19).—Elsewhere, and at a time when I knew of only the Dāvaggere record, I questioned the literal application of them in this case (see *Ind. Ant.* Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Chālukya records; (that Bilhana does not refer to him in the *Pikramāṅkadēvacharita*); that the title *Veṅḡl-maṇḍal-ēvara* or "lord of the province of Veṅḡl" (applied to him in the Dāvaggere record), and the epithets *sarṭalōkātṛaya* and *samastalōkātṛaya*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chalukya descent; that no such expression as "born to" Sōmēśvara I. is used; and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which shew that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally. The title *Veṅḡl-maṇḍal-ēvara*, however, which can hardly have any connection with the Nōḷambavāḍi province, may mean that Vishṇuvaradhana-Vijayāditya's mother was an Eastern Chalukya princess.



properly, was governing) the Nolambavādi thirty-two-thousand province, he granted some land at a village named Kīriya-Dākivaḍuvaṅgi, of the Dākivaḍuṅke seventy in the Kapiyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōṭi *tīrtha*, which must be the ancient name of the site on which the shrine of Jatinga-Rāmēśvara stands.

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaiśākha (April-May) of the Krōdhi *samvatsara*, Śaka-Samvat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1004. On this day, the full-moon *tithi* ended, by Prof. Keru Lakshman Chhatre's Tables, at about 33 *ghaṭis*, 15 *palas*, = 13 hrs. 18 min., after mean sunrise (for Bombay) And von Oppolzer's *Canon der Finsternisse* shews (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of the reign of Sōmēśvara I.¹ And Vishṇuwardhana-Vijayāditya was, therefore, administering the Nolambavādi province as one of his father's viceroys.

TEXT.²

| | | | |
|----|--|--|-------------------------------------|
| 1 | Om ³ | Svasti | Śa(sa)mastabhuvanāśrayam |
| 2 | dr̥iprithvi ⁴ | vallabham | mahār[ā*]jādhi- |
| 3 | rājam | paramēśvaram | paramabhakt[ā*]rakam |
| 4 | Satyasraya ⁵ | kuṣa-tīlakam | Chalukhya- |
| 5 | bharanam ⁶ | śri(śri)-Trailōkhya(kya)malla-chakravartī- | |
| 6 | ya | magam | samastalōkasraya ⁷ sama- |
| 7 | sta-budha-jan-āśrayam ⁸ | =Ā h a v a m a l l a n - a [m] - | |
| 8 | kak[ā*]ram | śri(śri)-Vishṇuwardhana-mahār[ā*]- | |
| 9 | jam | Vijayādityam ⁹ | Nolambavādi- |
| 10 | mu(mū)vattir-chohh [ā*] | sira man - ś uttam - ire | |
| 11 | Ka[m]piliya ¹⁰ | nelevidinoḥu | sukha- |
| 12 | din=arasu-geyyutt-u(i)re | [*] | Śaka-varsham |
| 13 | [e]ṣeṇeya | Krōdhi ¹¹ -samvatsarada | Vai- |
| 14 | [śā]khada | punname | Sōmavārada |
| 15 | [cha]n[dr]a-grahana-parbba(rvva)-nimittade | Balgō- | |
| 16 | [ti]ya-ti[r*]ithada | śri-Ramēśvara ¹² -dēvargg[e] | |
| 17 | [nai]vēdyak[k*]am | kamḍa-spatīkakam ¹³ | paṇu- |
| 18 | keṇaga-bō(bhō)gada | su(sū)leyarggam | maḥi- |
| 19 | ma-tapōdhana[r*]gge ¹⁴ | vidyādānak[k*]am ¹⁵ | Dēvēndra- |

¹ See the Table of the Western Chālukya dynasty, above, Vol. III. p. 230.

² From the ink-impression.

³ Represented by a plain symbol.

⁴ Read *dr̥iprithvi*.

⁵ Read *Satyāśraya*.

⁶ Read *Chālukya-śbharanam*.

⁷ Read *lōkāśrayam*.

⁸ Read *āśrayam*.

⁹ Read *mahārāja-Vijayādityam*.

¹⁰ In the first syllable of this word, there are two or three marks of damage above the *ka*, which might, consequently, be read either with or without the *anusvāra*. But there can hardly be any doubt that the place is the modern well-known Kāmpli, and that, therefore, the *anusvāra* is to be accepted.

¹¹ The *krō* was commenced without leaving room enough for the *r*; and it was then formed fully a little farther to the right. This has given the appearance, at first sight, of another *akṣara* between the *ya* and the *krō*.

¹² Read *Rāmēśvara*.

¹³ Read *kamḍa-sphuṭitakkam*.

¹⁴ The *sa* was omitted, and then was inserted below the *pōdha*, between the lines. There are cross-marks above the *dhagga* and beside the *sa*, to mark the omission and the suppliance of it.

¹⁵ The *dd* was omitted, and then was inserted at the end of line 21. There are cross-marks, above the *dyāsa* and beside the *dd*, to mark the omission and the suppliance of it.

| | | |
|----|--------------------------------------|--------------------------------|
| 20 | [pa]ṇḍita[r*]gge | dâra-purvaka-maḍi ¹ |
| 21 | Kaniyakalu - munurā ² =o. | |
| 22 | ḷagaṇa b[â*]ḍam | Ḍakivaḍuḷuṅke eppa- |
| 23 | ttar-olagaṇa | Kiriya-Ḍakiva- |
| 24 | ḍuvaṅgi peṇa-pola | paravari matta- |
| 25 | [r=ai]vattu ivu | sarvva-namasyam-âgi |
| 26 | â-chamḍr-ârkkam baram | salge I(i) dha- |
| 27 | rmaman ³ =aḷivanum | modabadum vâ- |
| 28 | nu koṇḍa ânmu(?)va | . . . laṇa . . . |
| 29 | lagôṭika | |
| 30 | | |

ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), the warrior (or champion) of Âhavamalla- (Sômêśvara I.), the glorious Vishṇuvardhana-mahârâja-Vijayâditya (ll. 8, 9),—the son of the asylum of the universe (l. 1), the favourite of fortune and of the earth, the Mahârâjâdhirâja, the Paramêśvara, the Paramahastâra, the forehead-ornament (or glory) of the family of Satyâśraya, the ornament of the Châlukyas, the glorious emperor Trailôkyamalla-(Sômêśvara I.) (l. 5),—governing the Nolambavâdi thirty-two-thousand (ll. 9, 10), was happily reigning at the capital of Kampili:—

On account of the eclipse of the moon of Monday, the full-moon day of (the month) Vaiśâkha of the Krôdhiṇ samvatsara, which was the Śaka year 986 (ll. 12-15), (he gave) fifty mattars, which shall continue as a sarvanamasya-grant as long as the moon and sun may endure, of the fields of (the village of) Kiriya-Ḍakivaḍuvaṅgi (ll. 23, 24) in the Ḍakivaḍuḷuṅke seventy (ll. 22, 23), a town which is in the Kaniyakal three-hundred (l. 21), with libations of water, to Dêvêndrapaṇḍita (ll. 19, 20), for the god Râmêśvara of the Balgôṭi tîrtha, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-girls belonging to . . . , and for the imparting of education to the . . . ascetics.

B.—Inscription of Jayasimha III.; A.D. 1072.

This record is on a boulder behind the shrine of Jaṭiṅga-Râmêśvara.—The writing covers a space of about 2' 6½" broad by 2' 4¼" high; apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout.—The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A., between the forms of the cerebral *ç* and the dental *d*. The *virâma* is denoted by its own proper sign,—in *dêvar*, line 7, *koṭṭar*, line 12, and *Balgôṭiyal*, lines 13, 14. The size of the letters ranges from about ⅔" to 1½".—The language is Kanarese. And the whole record is in prose. The orthography does not present anything calling for special comment.

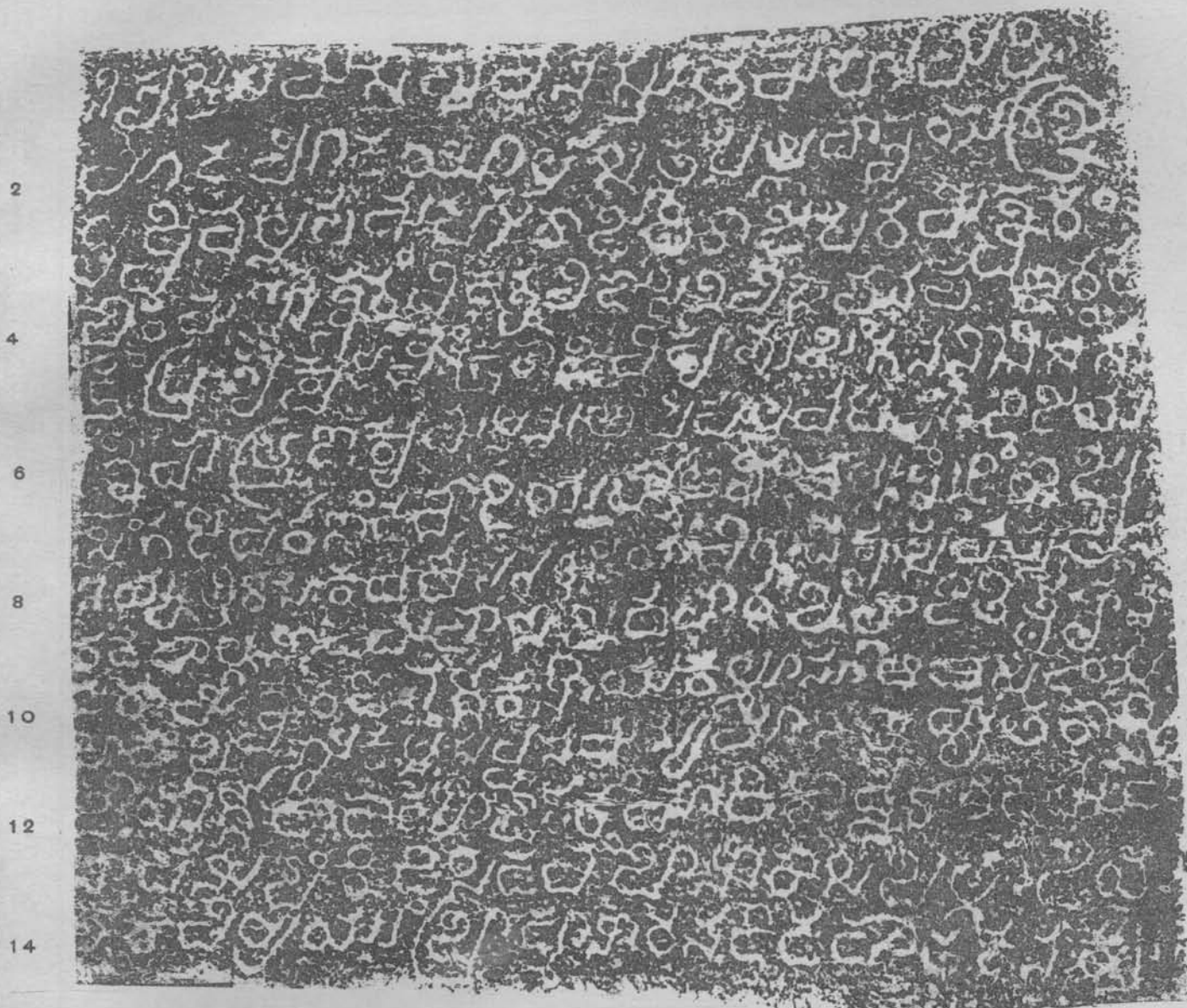
The inscription is a record of Jayasimha III.,—here named in full Trailôkyamalla-Nolamba-Pallava-Permâdi-Jayasimhadêva, and styled Annana-siṅga or 'the lion of his elder brother,' and described as a paramamâhêśvara or most devout worshipper of the god Mahêśvara (Śiva),—one of the sons of the Western Châlukya king Trailôkyamalla-Âhavamalla-Sômêśvara I. It is a Śaiva inscription. And it records that, while, at a camp outside a town named Gondavâdi, he was reigning over, or, more properly, was governing (probably the Nolambavâdi

¹ Read *dârad-purvakam-maḍi*.

² Read *mûnûrâ*.

³ The *mma* was commenced at the end of line 26,—thus giving the appearance, at first sight, of another *akshara* after the *dha*. But there was not room enough to form it fully there; and it was, therefore, repeated at the beginning of line 27.

Jatinga-Ramesvara Hill Inscription of Jayasimha III.; A.D. 1072.



J. F. FLEET, I. C. S.

SCALE 21

COLLOTYPE BY W. GRIGGS.

FROM AN INK-IMPRESSION BY H. KRISHNA SASTRI.

thirty-two-thousand), he granted a village named Banṅekal, in the Kanīyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōṭi tīrtha.

The details of the date on which the grant was made, are — Wednesday, the new-moon day of the month Phālguna (Feb.-March) of the Virōdhikṛit saṁvatsara, Śakā-Saṁvat 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given tithi began at about 28 ghaṭā, 55 palas, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current tithis.

The date falls within the period of the reign of Sōmēśvara II. And Jayasimha III, was, therefore, holding authority as one of his eldest brother's viceroys. The record gives him, indeed, two of the paramount titles,—Mahārājādhirāja and Paramēśvara,—as well as the paramount epithet śrīprīthivīvallabhā; but the same is done in another record, of his father's time, at Dēūr in the Bijāpur District;¹ and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasimha III. held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage;² and this rather suggests that his mother, Bāchaladēvi,—the mother of also Sōmēśvara II. and Vikramāditya VI.,—was a Pallava princess.

TEXT.³

| | | | |
|----|--|---|-------------------------------------|
| 1 | Om ⁴ | Svasti | Samasta-bhuvana-stuta-mahā-mahi- |
| 2 | m-ōdamōday ⁵ -ōllasita-Pallav-ānvaṣya[m*] | | śrī- |
| 3 | prithivīvallabhā[m*] | mahārājādhirāja[m*] | paramēśvaraṁ |
| 4 | parama[mā*]hēśvaraṁ | vidagdha-vilāsini-viṭōchana-chakōra-cha[m]- | |
| 5 | drām pratyaksha-Dēvēndraṁ | rāja-vidyā-bhujāṅgan=Aṅ[n*]ana-siṅgaṁ | |
| 6 | śrīmat-Trailōkyamalla-Nolamba-Pallava-Permāḍi-Jaya- | | |
| 7 | siṅgadēvar | Gondavāḍiya | poṛaviḍinal=sukhadim rājya[m]- |
| 8 | geyyutt-ire [i*] | Sa(śa)ka-varsha | 993neya Virōdhikṛit-saṁvatsa- |
| 9 | rada Pālgunad ⁶ -amavāse | Budhavāraṁ | Balgōṭi-tīrtha-sthāna- |
| 10 | da Rāmēśvara-dēvargge | Kanīyakal-mūnūraṛa | baḷiya |
| 11 | bāḍaṁ | Banṅekallaṁ | sarvva-namasyam-āgi Amṛitarāsi(śi)- |
| 12 | jiyargge | dhārā-pūrvvakam-māḍi | koṭṭar [ii*] I dharmmama- |
| 13 | n-āvan-orvvaṁ | kiḍisidavaṁ | Bāṅarāsi-Balgōṭiya- |
| 14 | l kavileyṁ | brāhmaṇaran-aḷida | pātakan-akku |

ABSTRACT OF CONTENTS.

While the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the most devout worshipper of (the god) Mahēśvara, the lion of his elder brother, the glorious Trailōkyamalla-Nolamba-Pallava-Permāḍi-Jayasimha (III.) (lines 6, 7), who belonged to the Pallava lineage (l. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavāḍi (l. 7):—

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikṛit saṁvatsara which was the Śaka year 993 (ll. 8, 9), he gave (the village of) Banṅekal (l. 11), a town which was included in the Kanīyakal three-hundred (l. 10), as a sarvvanamasya-grant, with libations of water, to Amṛitarāsi (ll. 11, 12), for the god Rāmēśvara of the Balgōṭi tīrtha (l. 9).

¹ Sir Walter Elliot's *Carnāṭaca-Dēsa Inscriptions*, Vol. I. p. 178; verified from an ink-impression.

² So, also, the Dēūr record,—mahā-Pallav-ānvaṣya.

³ From the ink-impression.

⁴ Represented by a plain symbol.

⁵ Read mahim-ōday; or, perhaps, mahim-ōḍyam-ōday.

⁶ Read Phālgunad.

No. 31.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 73.)

When my account of the ten Chôla dates, published above, pp. 66-73, had already been printed, Dr. Hultsch sent me for examination the texts and translations of the following fresh Chôla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king Râjâdhirâja; and the four other dates (Nos. 16-19) are of the reign of the king Kulôttuñga-Chôla III.

A.— RAJADHIRAJA.

11.—Inscription on a stone behind the Sômesvara temple at Miñḍigal in the Kôlâr district.¹

1 Svasti śrī [||*] Saka-varisha 97[0]nēya Sabbajitu-saiva
2 tsaradal śrīmat-Vira-Pāṇḍiyana taleyum Sêrama-
3 na sâleyu[ri*] koṇḍa kôv=Irâjakêsaripadmar-âna nḍeyâr śrī-Râjâdhi-
4 râjadêvargge yâṇḍu muvattanēya.

"In the year Sarvajit (which corresponded to) the Śaka year 97[0], (and) in the thirtieth year (of the reign) of king Râjakêsarivarman, alias the lord, the glorious Râjâdhirâjadêva, who took the head of the glorious Vira-Pāṇḍya and the palace of the Chêra king."

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year Sarvajit by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (= A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of Râjâdhirâja's reign must, at any rate partly, have coincided with Śaka-Saṃvat 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Saṃvat 965 expired; the 27th year in the date No. 13 to Śaka-Saṃvat 966 expired; the 29th year in the date No. 14 to Śaka-Saṃvat 968 expired; and the 32nd year in the date No. 15 to Śaka-Saṃvat 971 expired.

12.—Inscription in the Vaidyanâtha temple at Tirumalavâdi in the Trichinopoly district.²

1 || Svasti śrī [||*] Tiñga[-êr
8 Jayaṅkoṇḍa-Śôlan-ennum madi-keju kôv=Irâjakêsaripanmar-âna uḍaiyâr
śrī-Râjâdhirâjadêva-
9 rkku yâṇḍu [2]ḡâvadn
10 imyâṭṭai⁴ Mina-nâmarḡu Budan-kiḷanai perḡa U-
11 ttiratti-nânḡu irâ.

"In the [2]ḡth year (of the reign) of the wise king Râjakêsarivarman surnamed Jayaṅkoṇḍa-Chôla, alias the lord, the glorious Râjâdhirâjadêva,— at night on the day of Uttara(-Phalguni), which corresponded to a Wednesday in the month of Mina in this year."

¹ No. 279 of the Government Epigraphist's collection for the year 1895.

² Read *śrīmad-Vira-*.

³ No. 75 of the Government Epigraphist's collection for the year 1895.

⁴ Read *ir-âṭṭai Mina-ndyarru*.

By what has been stated under No. 11, this date, which is of the 26th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Samvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Samvat 965 expired the month of Mīna lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the *nakshatra* Uttara-Phalgunī on Wednesday, the 14th March A.D. 1044, by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhānta and according to Garga the whole day.

13.—Inscription in the Nilivanēśvara temple at Tiruppaṅgili in the Trichinopoly district.¹

1 || Svasti śrī [||*] Tiṅgaḷ=ēr
 17 Jayankon[da]-
 18 Ś[ō]ḷaṅ uyarnda-perum-pugaḷ=kkōv=Irājakēsarivanmar=āṇa u[dai]-
 19 [yār śrī]-Rājādhirājadēvarkku yāṇḍu [2]7vadu
 21 Kumba-nāyar[ru a]para-pakshattu
 22 navamiyum Budaṅ-kilamaiyum peṅga M[ūlat]ti-pāḷ.

"In the [2]7th year (of the reign) of Jayankonḍa-Chōḷa, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha."

This date, of the 27th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Samvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Samvat 966 expired the month of Kumbha lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th *tithi* of the dark half ended 7h. 22m. after mean sunrise of Wednesday, the 13th February A.D. 1045, when the moon was in the *nakshatra* Mūla (by the equal-space system) for 13h. 5m. after mean sunrise.

14.—Inscription in the Rājagōpāla-Perumāḷ temple at Manimaṅgalam in the Chingleput district.²

1 || Svasti śrī || Tiṅgaḷ=ēr
 7 Jayankonḍa-Śōḷa[ṅ=u]uyarnda-perum-pugaḷ³kkōv=Arājakēsarivanmar=
 āṇa udaiyār śrī-Rājādhirājadēvarkku yāṇḍu 29[ā]vadu
 [Dha]nu-nāyarṅga pūrvva-pakshattu dvitigaiyum Budaṅ-kilamaiyum peṅga
 Tiru-
 8 vōṇatti=nāḷ.

"In the 29th year (of the reign) of Jayankonḍa-Chōḷa, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Śravaṇa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanuḥ."

This date, of the 29th year of Rājādhirāja's reign, would be expected to fall in Śaka-Samvat 968 expired. In Śaka-Samvat 968 expired the month of Dhanuḥ lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the *nakshatra* Śravaṇa on a Wednesday, *viz.* on Wednesday, the 3rd December A.D.

¹ No. 90 of the Government Epigraphist's collection for the year 1892.

² No. 6 of the Government Epigraphist's collection for the year 1892.

³ Read "Irdja".

1046, by the Brahma-siddhanta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise; but the *tithi* which ended on the day so found, 11h. 54m. after mean sunrise, was the third, not the second *tithi* of the bright half. Considering that Wednesday, the 3rd December A.D. 1046, answers two of the requirements of the date, and that no satisfactory results can be obtained for either of the surrounding years Śaka-Saṃvat 967 and 969 expired, I feel no hesitation in accepting that day as the true equivalent of this date, and in maintaining that the writer of the date has erroneously quoted the second instead of the third *tithi* of the bright half.

15.— Inscription in the Vaidyanātha temple at Tirumalavāḍi,¹

1^s Ja[ya]ṅkoṇḍa-Śōlan u-
 2 yarn[da]-perum-puga] kō Rāja[k]ṣariva[nma]r-āna n[ḍ]ai-
 3 yār art-Rājādhirājadēvarcku
 4 yā[n]ḍu [3]2āvadu
 6 [iv]v-ātt[ai]
 7 [Viru]chchiga-nāyaru Viyāla-kkiḷa[mai] peṅga Tiruvōpatti-nān-
 8 ru.

“In the [3]2nd year (of the reign) of Jayāṅkoṇḍa-Chōla, the king whose great fame was rising, Rājākṣarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiṣchika in this year.”

This date, if really of the 32nd year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 971 expired; but the date is incorrect both for that year and for the surrounding years Śaka-Saṃvat 970 and 972 expired. In Śaka-Saṃvat 971 expired the month of Vṛiṣchika lasted from the 26th October to the 24th November A.D. 1049, and during this time the moon was in the *nakṣatra* Śravaṇa on Friday, the 3rd November A.D. 1049, by the Brahma-siddhanta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise. In Śaka-Saṃvat 970 expired the month of Vṛiṣchika lasted from the 26th October to the 23rd November A.D. 1048, and during this time the moon was in the *nakṣatra* Śravaṇa on Saturday, the 12th November, and Sunday, the 13th November, A.D. 1048. And in Śaka-Saṃvat 972 expired the month of Vṛiṣchika lasted from the 26th October to the 24th November A.D. 1050, and here the moon was in the *nakṣatra* Śravaṇa on Wednesday, the 21st November A.D. 1050, by the equal-space system and according to Garga for 21h. 1m., and by the Brahma-siddhanta for 22h. 20m. after mean sunrise.

If the year of the date were the 22nd year of Rājādhirāja's reign,² the date would be expected to fall in Śaka-Saṃvat 961 expired, and for that year it would be correct. For in Śaka-Saṃvat 961 expired the month of Vṛiṣchika lasted from the 27th October to the 24th November A.D. 1039, and during this time the moon was in the *nakṣatra* Śravaṇa on Thursday, the 22nd November A.D. 1039, by the Brahma-siddhanta from sunrise, and by the equal-space system and according to Garga from 1h. 58m. after mean sunrise.

Apart from this doubtful date, our examination of the three dates Nos. 12-14 has shown that the 14th March A.D. 1044 fell in the 26th year of Rājādhirāja's reign, the 13th February A.D. 1045 in his 27th year, and the 3rd December A.D. 1046 in his 29th year; and the general conclusion to be drawn from this is, that the first year of Rājādhirāja's reign commenced in A.D. 1018, between the 15th March and the 3rd December (both days inclusive).

¹ No. 81 of the Government Epigraphist's collection for the year 1895.

² Of the preceding lines of this inscription no impressions were prepared.

³ [As the first figure of the date is indistinct, the reading "22" is not absolutely impossible.—E.H.]

B.—KULOTTUNGA-CHOLA III.

16.—Inscription in the Raṅganāyaka temple at Nellore.¹

2 Śa[ka]r yāṇḍu āyiratt-orunūṅṅ-orubatt-ṅṅbadā[P]iṅgala-
 saṁvatsarattu Maduraiyum Īlamuṅ-koṇḍu Pā[p]ḍiyanai mudi-tta[lai]
 koṇḍ-aruliṅa śrī-Kulōttu[n]ga-Śōladē[va]rkku yāṇḍu pa[tt-ṅṅbadā]vadu
 Vṛiśch[i]ka-nāyaru=ppad[iṅai] yadiy-āṅa.² Ve[!]i-kki[lamai]yum
 Rē[vad]iyum

“In the year Piṅgala (*which corresponded*) to the Śaka year one thousand one hundred and nineteen, (*and*) in the nineteenth year (*of the reign*) of the glorious Kulōttuṅga-Chōladēva who took Madurai and Īlam and was pleased to cut off the crowned head of the Pāṇḍya,— [on the day of] Rēvati and a Friday which was the fifteenth solar day of the month of Vṛiśchika.”

The Jovian year Piṅgala, quoted in this date, by the southern luni-solar system does correspond to the given Śaka year 1119 as an expired year. In that year the Vṛiśchika-saṁkrānti took place, by the Ārya-siddhānta 11h. 10m., and by the Sūrya-siddhānta 13h. 0m. after mean sunrise of the 27th October A.D. 1197. The month of Vṛiśchika of Śaka-Saṁvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.—In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of Vṛiśchika corresponds—certainly by the Sūrya-siddhānta, and by the Ārya-siddhānta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 21st November A.D. 1197 which was a Friday, and on which the moon was in the *nakshatra* Rēvati for 13h. 47m. after mean sunrise.—According to the wording of the date this day, Friday, the 21st November A.D. 1197, would have fallen in the 19th year of Kulōttuṅga-Chōla's reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king's reign.

17.—Inscription in the Raṅganātha temple at Śrirāṅgam.³

1 || Hari || Svasti śrī [!]* Puyal vāyttu
 7 kō=Pparakēsaripaṅmar-āṅa Tribhuvanachchakkaravarttiga! Ma[du]rai
 koṇ-
 8 ḍu Pāṇḍiyan mudi-ttalai koṇḍ-aruli[ya] śrī-Kulōttu[n]ga-Śōladēvaṅku yāṇḍu
 19āvadu Vṛiśchika-nāyaru apara-pakshattu pañchamiyuū-Śēvvāy-kki[lamai]yum
 peṅga Pūśattu [nā]!

“In the 19th year (*of the reign*) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,— on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛiśchika.”

This date, like No. 16, falls in the month of Vṛiśchika, and is, as No. 16 professes to be, of the 19th year of the king's reign. Like No. 16, it would therefore be expected to fall in Śaka-Saṁvat 1119 expired; but for that year it does not work out properly. We have seen that the month of Vṛiśchika of Śaka-Saṁvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th *tithi* of the dark half ended shortly

¹ No. 197 of the Government Epigraphist's collection for the year 1894.

² Read =ppadiṅ-atiṅān-tiyadiy-āṅa.

³ No. 66 of the Government Epigraphist's collection for the year 1892.

after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.—The date really falls in Śaka-Samvat 1118 expired. In that year the month of Vṛiśchika lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tithi* of the dark half ended 14h. 19m. after mean sunrise of Tuesday, the 12th November A.D. 1196, when the moon was in the *nakshatra* Pushya, by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhānta for 13h. 8m. after mean sunrise.

18.— Inscription in the Vaidyanātha temple at Tirumalavādi.¹

- 1 Svasti śrī [||*] Puyal vā[y*]ttu
 7 kô=Pparakêsaripaṇṇamar=āṇa Ti[ri]buvanachchakkara[va]ttigaḷ
 Maduraiyum [Ī]lamum Ka-
 8 ruvūrum Pāṇḍiyaṇ muḍi-ttalaiyuṇ=koṇḍu vīrar abishêkamum *vijaiyâ-
 [a]bishêkamum paṇṇ[i]y-a[r]uḷiṇa śrī-Tiribuvanaviradê-
 9 vaṅku yāṇḍu 34vadu Kaṇṇi-nāyaṅgu pūrvva-pakshattu daśamiyum
 Tiṅgaḷ-ki[ġamaiy]um peṅga Tiruvōpattu nāḷ.

“In the 34th year (of the reign) of king Parakêsarivarman, *alias* the emperor of the three worlds, the glorious Tribhuvanaviradêva, who took Madurai, Īlam, Karuvâr, and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victory,— on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.”

As the preceding date No. 17, of the 19th year of the king's reign, apparently fell in Śaka-Samvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Samvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Samvat 1133 expired the month of Kanyâ lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tithi* of the bright half ended 8h. 56m. after mean sunrise of Monday, the 19th September A.D. 1211, when the moon was in the *nakshatra* Śravaṇa, by the equal-space system and according to Garga for 12h. 29m., and by the Brahma-siddhānta for 13h. 47m. after mean sunrise.

19.— Inscription in the Bâjagôpâla-Perumāḷ temple at Maṇimaṅgalam.²

- 1 Svasti śrī [||*] Tiribuvanachchakkaravattiga[Ī] Maduraiyum Īlamum
 Pāṇḍiyaṇai muḍi-ttalaiyuṇ=koṇḍ-araliya śr[ī]-Kulōttuṅga-Śô[ġa]dēvaṅku yâ-
 2 ṇḍu 12âvadu Dhanu-nāyaṅgu apara-pakshattu navamiyum Tiṅgaḷ-
 kiġamaiyum peṅga Śittirai-nāḷ.

“In the 12th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chôḷadêva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,— on the day of Chitrâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanus.”

The two preceding dates show that this date, which is of the 12th year of the king's reign, in the first instance may be expected to fall in Śaka-Samvat 1111 expired. In that year the month of Dhanus lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the *nakshatra* Chitrâ, by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhānta for 14h. 47m. after mean sunrise of Monday, the 4th December A.D. 1189. That this is the proper equivalent

¹ No. 74 of the Government Epigraphist's collection for the year 1895.

² Read *vijay-âbhî*.”

³ No. 5 of the Government Epigraphist's collection for the year 1892.

of the original date, there can be no doubt; but it must be pointed out that the *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes¹ before mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulōttuṅga-Chōla III. commenced some time between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive).

No. 32.— SHOLINGHUR ROCK-INSCRIPTION OF PARANTAKA I.

By E. HULTZSCH, Ph.D.

Sholinghur² is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bānavaram.³ The present Tamil name of the town, *Sōlāṅgipuram*, is probably connected with the Chōla dynasty, to which the subjoined inscription refers. The Tamil work *Guruparamparāprabhāva*⁴ uses the Sanskrit form Chōlasimhapura. A modern temple of Śiva in the town bears the name Chōlapuriśvara, which yields another Sanskrit designation of the place, viz. Chōlapura. A neighbouring hill bears a temple of Āñjanēya, which contains a Telugu inscription of Rāmadēva of Penugonda, dated Śaka-Samvat 1542, the Randra *saṃvatsara*. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of Narasiṃha. This temple is noticed in the *Nālayīraprabandha*, the *Guruparamparāprabhāva*, and the *Vīṅgunādarśa* (verses 289 to 297). The names by which these works designate the hill, are Kadigai in Tamil and Ghaṭikāchala in Sanskrit.⁵ The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of Narasiṃha in the town itself contains a number of inscriptions of the later kings of Vijayanagara,⁶ from which it appears that the term Ghaṭikāchala was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as *Ṣuḍukāttumalai* on account of its proximity to the burning-ground (*ṣuḍu-kāḍu*) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

¹ Calculated by Prof. Jacobi's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the Ārya-siddhānta 289° 37' 25", by the Sūrya-siddhānta 289° 5' 6", and by the Brahma-siddhānta 289° 47' 58".

² See the *Manual of the North Arcot District*, second edition, Vol. II. p. 435 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 163.

³ This name is perhaps a survival from the time of the Bāna dynasty.

⁴ See my *First Report on Sanskrit Manuscripts*, p. vi. f.

⁵ Wilson's *Mackenzie Collection*, p. 134, mentions the *Ghaṭikāchalamātmya*, a legendary account of this hill in the Sanskrit language. Vādhūla Venkaṭāchārya invokes "Nṛsiṃha, the husband of Amṛtaphalavāli, who resides on Ghaṭikādri," at the beginning of his commentary on the *Tarkasamgraha*, and Doḍḍayāchārya invokes "Ghaṭikādhārādharēndra" at the beginning of his *Chandāmruta*; see Nos. 975 and 1532 in my *Second Report on Sanskrit Manuscripts*.

⁶ A slab which the temple people have utilised for a bench, bears a long inscription in Chōla characters; but the first line, which contained the name of the king, has been cut away.

inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayëndiram plates of Hastimalla.¹ It opens with a few Tamil words (l. 1). Then follow 10 Sanskrit verses, and a short passage in Tamil (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (l. 21 f.).

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayëndiram plates of Hastimalla as Parakésarivarman,² a surname of the Chôla king Parântaka I. who ruled from about A.D. 900 to 940.³

The Sanskrit portion opens with an invocation of Vishnu (v. 1). The next verse celebrates Âditya (I.) of the race of the Sun. His son (v. 3) was Parântaka (I.), surnamed Viranârâyana. He granted the revenue from (a field called) Vamsavâri in favour of a tank named Chôlavâridhi (v. 4). This Parântaka (I.) had conferred the title 'lord of the Bânas' (*Bânâdhirâja*) on Prithivipati (vv. 6 and 7) of the Gaᅅga race (v. 5), who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallâja. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentiae* (v. 9), in which Hastimalla is called Vira-Chôla. The last verse (10) states that these verses were composed by the Vaikhânasa Kumâra of the Kâśyapa *gôtra*.

The second Tamil portion records that Hastimalla, surnamed Vira-Chôla, the king of Paᅇivai and vassal of the Chôla king, executed the royal grant by assigning the paddy-field named Mûᅅgilvari (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (*prâsthi*).⁴

The Gaᅅga-Bâna king Prithivipati II. surnamed Hastimalla is already known from one of the Udayëndiram grants.⁵ Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayëndiram plates of Hastimalla (6, 21, 22 and 25). As those plates are dated in the 15th year of the reign of Parântaka I., it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayëndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading *râjahansa*, while the Udayëndiram plates read *râjasimha*, instead of which I had conjectured *râjahansa* before I knew of the existence of the Sholinghur inscription.⁶ A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayâlaya, the grandfather of Parântaka I., while his father Âditya I. is referred to in both. As in the Udayëndiram plates, the Gaᅅga-Bâna king Prithivipati II. appears here as vassal and executive officer (*âjñapti*, v. 8) of Parântaka I. His surname 'king of the people of Paᅇivai' (*Paᅇivaiyar kôᅅ*, l. 20) corresponds to the 'lord of Paᅇivipuri' in the Udayëndiram plates (v. 24). I am

¹ *South-Indian Inscriptions*, Vol. II. No. 76.

² As the earliest known instance in which Parakésarivarman receives the epithet *Madurai koᅅᅇa*, i.e. 'the conqueror of Madhurâ,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1. *

³ See above, p. 178, note 12.

⁴ Compare *South-Indian Inscriptions*, Vol. II. p. 365.

⁵ *ibid.* No. 76. The following may now be added to my remarks on the situation of the village granted (*ibid.* p. 382). Among the boundaries of Kaᅇaikkôᅇᅇâr (p. 389) we find in the east a channel which feeds the *Vinᅅamâᅅgulattâᅇ-sri*, i.e. 'the tank of the inhabitants of Vinᅅamâᅅgalam.' This village still exists and has given its name to a Railway station between Vâᅅiyambâᅇi and Âmbâr.

⁶ See *ibid.* p. 384, note 16.

unable to identify Paṅivipuri¹ or Paṅivai, which appears to have been the residence of Pṛithivīpati II., and Vallāḷa, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nṛiparāj-kīla Vīra-Chōḷaḥ*, while the Udayēndiram plates (v. 25) have *sa Parāntaka śhāvīraḥ*. Hence one might be tempted to conclude that Vīra-Chōḷa was a surname of Parāntaka I. But in the Tamil portion (l. 20) Vīra-Chōḷa is again used as a title of Hastimalla. This fact is important, as it enables us to identify two persons mentioned in another Udayēndiram grant (above, Vol. III, No. 14), of which only the second and the fifth plates are preserved. The *nṛipēśvara* Vīra-Chōḷa and his sovereign Parakēsarivarman, with whose permission this grant was made, are no doubt identical with the *nṛiparāj* Vīra-Chōḷa (i.e. Hastimalla) of the Sholinghur inscription and his sovereign Parāntaka I., who is known to have borne the surname Parakēsarivarman. Further it becomes now probable that the Vīra-Chōḷa who is mentioned in the Vēlūr inscription of Kaṅṅaradēva (above, No. 9), is also identical with Pṛithivīpati II. In this case the latter would have been still alive about the 26th year of the reign of the Rāshtrakūṭa king Kṛishṇa III. From later inscriptions we know of two other chiefs who bore the name Vīra-Chōḷa. The first of them was a vassal of the great Chōḷa king Rājārāja,² and the second was the father of a certain Vīra-Champa.³

According to the Tamil portion (l. 21), the object of the grant which was made by Parāntaka I. and executed by Hastimalla, was a paddy-field named Mūṅgilvari. This Tamil term is Sanskritised in verse 4 as Vamśavāri, in which *vamśa* corresponds to the Tamil word *mūṅgil*, 'a bamboo.' The proceeds of the field were to be used for the up-keep of a tank named Chōḷavāridhi (v. 4), i.e. 'the Chōḷa ocean.'⁴ As the name suggests, this tank may have been founded either by the Chōḷa king Parāntaka I. himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

TEXT.⁵

- 1 [r]ku⁶ y[ā]n[ḍu o]ṅṅadā[va]ḍu [||] Ānandam
para-
2 [jam paś]yan[t]i [yad-dhy]āyi[n]ḥ yaasy-āmī [t]rishu
[v]jīkramā-
3 kā⁷ vasan[t]i tra[yaḥ] [i*] ta[t*]tvam ya[sya pa]rāmṛiśa[n]=
vivṛiṅṅutē vō hē-
4 nām [pa]ramaś-chirā[ya bha]gavān-V[i]śhṅur-mmudē [śō]-
s[t]u vaḥ || [i*] Ādityānvaya-śē-
5 kulē⁸ bharttu[n=dharā]-gōlakam kamp-ā]pāya-nirāku[la]m prabhur=
abhūd=Āditya-nāmā nṛipah [i*]

¹ In his *Lists of Antiquities*, Vol. I, p. 209, Mr. Sewell mentions a village named Paravipuram in the Viḷuppuram tāluka of the South Arcot district.

² See above, page 138.

³ Above, Vol. III, p. 71.

⁴ The word *samudra*, 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Gaṅṅapēśvaram inscription of Gaṅṅapati (above, Vol. III, p. 91, verses 23 and 25) mentions two tanks named Chōḷasamudra and Bhīmasamudra. At Bangalore two tanks bear even now the names Dharmāmbudhi and Kempāmbudhi, i.e. 'the ocean of Kempe (Gauḍa),' who is said to have built the Bangalore fort in A.D. 1537; see Mr. Rice's *Mysore and Coorg*, Vol. II, p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol. III, p. 225, note 5), the Tamil *śri*, the Kanarese *keru*, and the Telugu *cheruvu* became the ending of many village names in Southern India.

⁵ From four inked estampages, prepared by Mr. T. P. Krishnaasvami Sastri, M.A.

⁶ Read *kō=Parakēsarivarmanka*.

⁷ Read *lōkē*.

⁸ Read perhaps *śhikharā nṛipa-kulē*.

- 6 . . . h phañ[i]-maṇḍalam(lam) kahiti-bhṛi[ta]s=sarvvé oha digvāraṇā n=
 ākampan=dadhat=ṣti Pañ-
 7 ka[ja]bhuvā yatu[ś]na yō nirmmitaḥ || [2*] Tasmāch=chakradhara-śriyam
 prakāṣayan=pratyakham=ātmany=alan=dévaś=śatru-dātvānala-
 8 s=samajani śrī-Vīrañārāyapaḥ || bhāhāṇḍa-gatam bibhartti suchiram(ram)
 viśvambharā-maṇḍalam(lam) sapta-
 9 [d]vīpa-samudra-śailam=adhunā kāyūra-buddhy=aiiva ya[h*] || [3*] Va[mśa]vāri-
 janitan=ṛipa-déyañ=Chōlavāridhi-taṭāka-sampriddhyai [i*]
 10 dattavān=nikhilam=ā yuga-bhaṅgād=ādarēṇa sa Parāntakadéva[h*] || [4*]
 Tasmān=ṛipō=labhata paṭṭa-mayam prasādam Bāñādhī-
 11 rāja-pada-lambhana-sādhanam yah [i*] ākrāmatō yudhi Parāntakatō
 narēndrān Gaṅgānvavāya-ealilāsaya-rājahamsa[h*] || [5*] Bhūmy-ā-
 12 diahu sphuṭa-[la]ghushv=api satsu vṛiddhā yad=vṛitti-bōdhi [pṛi]thivi-padam=
 ādriyantō [i*] tat-prāpti-pūrvvaka-chatuṣṭaya-siddhi-yōgād=yasmi-
 13 n bahhūva Prithivipati-sabda-vṛittiḥ || [6*] Śauryy-audāryya-kṛitājñātā-
 madhuratā-dākshīnya-mēdhā-kshamā-prajñā-śaucha-śam-ānu-
 14 bhāva-karuṇā-kānti-pradhānō nayi [i*] ākrāntaḥ Prithivipatim sa Kalinā śōk-
 āvasādan vinā sthātun=dr[ā*]g-Balivamśa-jō-[ya]-
 15 m=iti [yam] bhējō guṇānām gaṇaḥ || [7*] Śaurīm kalām(lā) vivṛi[ta]vān=
 alam=ātma-līnām(nām) Vallāḷa-nāmni yudhi santama[s]āyamānō [i*]
 vijñāpa[ya]-
 16 n=vinayavān=atha dharmma-karmmay=ājñaptir=apy=abhavad=atra sa Hastimallāḥ
 || [8*] [Pu]nya[m*] samam kṛi[ta*]vatām parirakshatān=cha tad=rakshat=
 ṣti nṛi[pa]rāt=kila Vi-
 17 ra-Chōḷaḥ [i*] āgāmināḥ kshitiḥ [t]i[n*] praṇamaty=ajasram=mūrdhna Purāri-
 [cha]raṇā[m*]buja-sēkharēṇa || [9*] Brahm-āparākhyā-Vikhana[ś-śra]ma-
 18 ṇa-kriyāyām(yām) Vaikhānas-ākhyam=a[mṛitatva]di¹ yasya sūtram [i*] ślōkān=
 imān=rachitavān sa munih Kumārō yad-gōtra-kṛin=mu-
 19 [n]r=abhūd=api Kāśyap-ākhyā[h*] || [10*] Aṅu-[kū]ṅgāḷ puravum āyadīyum
 po[n*]ṅu[m] peṇum=āṅu śōḷa-
 20 k[kō]n=a[di]-malargaḥ [ma]ṅgala-Vīra-śōḷa[n*] Paṛivaiyar kōṅ Atitima[1]-²
 21 laṅ-ṅāṅ kuḍuttāṅ M[ū]ṅglivari eṅṅu[m*] va[ya]ḥ || [11] Sta(stha)patikula-
 mañi-³prabha-
 22 vaḥ⁴ śrīmā[n=Pra]purt-nivāsaḥ⁵ Śrīkaṅṭh-ātmaja-S[ū]n[d]as[ā]dhana⁶ likhinā(tā)
 piśatti[h*] ||

TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakésarivarman].

[Verse 1, which is mutilated, contains an invocation of Vishṇu].

(V. 2.) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Āditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired.

¹ Read perhaps *amrita-kshari*.

² Cancel *mani*, which is synonymous with the following *prabhava*.

³ Read *prabhava-śrīmat*.

⁴ Read perhaps *Śkandasādhanā*.

⁵ Read *Atitima*.

⁶ Read *nivāsa*.

⁷ Read *prastutiḥ*.

(V. 3.) From him was born the glorious king Viranārāyaṇa, a jungle-fire to enemies, who, visibly (and) amply manifesting the glory of Chakradhara,¹ (which resides) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (his) strong arm.

(V. 4.) This Parāntakadēva eagerly granted, until to the end of the age, for the enrichment of the Chōlavāridhi tank, the whole royal revenue derived from Vaimśavāri.

(V. 5.) That prince, a flamingo in the tank of the Gaṅga race, who² received from this Parāntaka, who attacked kings in battle, a grant in the shape of a (copper) plate, which was the instrument of the attainment of the dignity of lord of the Bāṇas (Bāṇādhirāja);—

(V. 6.) He who bore the name Prithivipati (i.e. the lord or husband of the Earth), because he practised the four (pursuits of human life) after he had taken (to wife) the Earth (Prithivī),— a word which the ancients prefer, as it characterizes the nature (of the earth),³ though there are (other) plain and short (synonyms) like bhūmi;—

(V. 7.) That Prithivipati whom, oppressed by the Kali (age), the political crowd of virtues, viz. courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, etc., forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of the race of Bali;⁴—

(V. 8.) This Hastimalla,— who amply showed that a particle of the Sun was inherent in him, in the battle called (after) Vallāla, which resembled deep darkness,⁵— became, at his humble request, the royal messenger (ājñapti) for this charitable work.

(V. 9.) “The religious merit of those who perform (grants) and of those who protect (them), (is) equal. Therefore protect (the present gift!)” — (Speaking) thus, the chief of princes Vira-Chōla incessantly bows (his) head, whose diadem are the lotus-feet of Purāri (Śiva),⁶ to future kings.

(V. 10.) These verses were composed by the sage Kumāra, the founder of whose gōtra was the sage named Kāśyapa, (and) whose sūtra, named Vaikhānasa, grants salvation (?) during (the performance of) the rites (prescribed by) the ascetic (śramaṇa) Vikhanas, whose other name was Brahman.

(Line 19.) (The servant of) the lotus-feet of the Chōla king; the auspicious Vira-Chōla; the king of the people of Paṅḍi; Attimallaṅ (Hastimalla) himself gave the paddy-field named Mūṅgilvāri, so that (the tank)⁷ might enjoy gifts (?),⁸ revenue (?) and gold (connected) with (its) six shares.

(L: 21.) (This) prasasti was written by Skandasādhu, the son of Śrīkaṇṭha, a descendant of a family of architects (sthapati) and an inhabitant of the prosperous [Pra]puri.⁹

¹ See *South-Indian Inscriptions*, Vol. II. p. 386, note 3.

² The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun *sa* in verse 8.

³ The etymological meaning of *prithivī* is ‘the broad or spacious one.’

⁴ See *South-Indian Inscriptions*, Vol. II. p. 388, note 3.

⁵ i.e. he conquered his enemies in the battle of Vallāla, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to Hastimalla’s title Vira-Chōla, by which he is connected with the Chōlas, who claimed the Sun as their ancestor.

⁶ See *South-Indian Inscriptions*, Vol. II. p. 388, note 7; and above, p. 178, note 7.

⁷ See verse 4 of the Sanskrit portion.

⁸ Compare the expression *dyira-pouraviṇḍi* in *South-Indian Inscriptions*, Vol. II. No. 78, text line 99.

⁹ This doubtful name is perhaps a corruption of Paṅḍipurī, which is mentioned as the residence of Hastimalla in verse 24 of the Udayēndiram plates.

No. 33.— PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA;
SAKA-SAMVAT 1124.

By E. HULTZSCH, Ph.D.

This is the third of the four inscriptions on the pillar at the entrance of the **Kuntī-Mādhava** temple at Pithāpuram. It is engraved on the east face of the pillar, below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the **Telugu** alphabet. The languages of the inscription are **Sanskrit** (verse and prose) and **Telugu** prose (lines 85-90). Two passages are in a mixture of Telugu and Sanskrit prose (ll. 90-93 and l. 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel *e* is used for *a*, especially after *y*, in *Yemunā* for *Yamunā* (l. 26); *tēn=ēyem* for *tēn=ēyam* (l. 47); *-yēśā* for *-yaśāḥ* (l. 64); *jāyētē* for *jāyatē* (l. 94); *nirupamāne* for *nirupamāna* (l. 54); and *Pōtame* for *Pōtama* (l. 92). *Ū* occurs instead of *ō* in *namddanū* for *nandanō* (l. 4); *ēkōna* for *ēkōna* (l. 20); and *bhānūr* for *bhānōr* (l. 79). *I* and *ē* are interchanged in *chakrī* for *chakrē* (l. 17) and *kalāvat=ēti* for *kalāvat=iti* (l. 70). Consonants are prefixed in *Yīśāḥ* for *īśāḥ* (l. 17); *vuttama* for *uttama* (l. 64); *mṛṛipa*, *mṛṛipa* or *mṛṛipa* for *mṛṛipa* (ll. 69, 51 and 55, and twice in l. 66) and *dṛipu* for *ṛipu* (l. 56). The diphthong *ai* is improperly used in the second syllable of *Haihaīya* for *Haihaya* (l. 69) and in *-saijāḥ* for *-saijāḥ*¹ (l. 64). Finally, instead of *Jyāishṭha* we find *Śrēshṭha* (l. 79), as in the **Ēkāmranātha** inscription of **Ganapati**.²

About two thirds of the inscription are taken up with the genealogy of the **Eastern Chālukya** kings, which agrees on the whole with the account given in the **Korumelli** plates of **Rājarāja I.**, the **Chellūr** plates of **Vīra-Chōḍa**, and the second **Pithāpuram** inscription.³ There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, **Indrabhaṭṭāraka** or **Indrarāja**, is here called **Indurāja** (l. 34); he is stated to have ruled for seven days, as in the second **Pithāpuram** inscription and in three copper-plate grants.⁴ The eleventh king, **Narēndra**, is said to have fought 108 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8).⁵

The thirteenth king, **Guna[ga]-Vijayāditya**, bore the surname **Tribhuvanānkuśa**.⁶ He is reported to have played the game of ball on the battle-field with the head of **Māngirāja**; to have burnt **Chakrakūṭa**; to have frightened **Saṅkila**, residing in **Kiranapura** and joined by **Kṛishṇa**; to have restored his dignity to **Vallabhēndra**; and to have received elephants as tribute from the king of **Kaliṅga** (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that **Vijayāditya III.**, "prompted by the lord of the **Baṭṭas**, having conquered the unequalled **Gāngas**, cut off the head of **Māngi** in battle," and that, "having frightened **Kṛishṇa** (and) **Saṅkila**, he completely burnt their city."⁷ A second inscription says that **Vijayāditya III.** was "renowned through killing **Māngi** and burning **Kiranapura**."⁸ **Kṛishṇa**, the enemy of **Vijayāditya III.**, used to be identified with the

¹ Compare above, Vol. III. p. 22.

² *Ind. Ant.* Vol. XXI. p. 201, text line 14. In an inscription at **Śrīkūrmam** (No. 308 of 1896) both *Śrēshṭha* and *Jyāishṭha* occur instead of *Jyāishṭha*, as in lines 79 and 86 of the third **Pithāpuram** inscription.

³ See above, p. 84, and notes 5 and 6.

⁴ See *South-Indian Inscriptions*, Vol. I. p. 32, note 4.

⁵ Compare *ibid.* p. 37, and p. 38, note 2; and *Ind. Ant.* Vol. XX. p. 101.

⁶ Compare *ibid.* p. 100.

⁷ *Ind. Ant.* Vol. XII. p. 221, and *South-Indian Inscriptions*, Vol. I. pp. 38, 39 and 42, where *saṅkila* is rendered by 'fire-brand.' The inscription now published proves that **Saṅkila** is a proper name, and that, *l.c.* p. 39, note 11, we must read *bhṭy=drīan*.

⁸ *ibid.* p. 38, note 3. The present inscription shows that I was wrong in altering **Kiranapura** into **Kṛishnapura**.

Rāshtrakūṭa king Kṛishṇa II. This identification cannot be upheld, because the expressions 'lord of the Raṭṭas' (*Raṭṭa*) and *Vallabhendra* in the Eastern Chālukya inscriptions must refer to one of the two Rāshtrakūṭa contemporaries of Vijayāditya III.,— either Amōghavarsha I. or Kṛishṇa II. The former of these two kings claims to have been "worshipped by the lords of Mālava and Vēngi."¹ If we combine this statement with those of the Eastern Chālukya inscriptions, it appears that Vijayāditya III. was a vassal of Amōghavarsha I. The Mālava king who was dependent on Amōghavarsha I, I suspect to be identical with the Kṛishṇa who was 'frightened' by Vijayāditya III., and with the Paramāra king Kṛishṇarāja or Upendra, whom Professor Bühler places after 800 A.D.² An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Kṛishṇa, refers to the burning of Chakrakūṭa. This place is probably the same as Chakrakōṭṭa, which appears to have been situated in the dominions of the king of Dhāra,³ the capital of Mālava. Kiranapura, where Saṅkila and Kṛishṇa resided, I am unable to identify. Maṅgi, another opponent of Vijayāditya III., may have been a Gaṅga king.

The fourteenth king, Chālukya-Bhīma (I.), is stated to have been victorious in 360 battles,⁴ and to have founded a temple (of Śiva), called Chālukya-Bhīmēśvara after his own name (v. 11). This temple still exists at Bhīmavaram near Cocanada in the Gōdāvari district. In three of its inscriptions,⁵ it bears the name Chālukya-Bhīmēśvara or Chālukya-Bhīmēśvara. The name of Bhīmavaram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Chālukya-Bhīmēśvarapura, in another (No. 463 of 1893) Chālukya-Bhīmanagari, and in five others⁶ Chālukya-Bhīmāpura. As stated by Dr. Fleet,⁷ the opponent of Chālukya-Bhīma I. was the Rāshtrakūṭa king Kṛishṇa II.⁸

The seventeenth king, Vijayāditya (V.), had the other name Bēta (vv. 25 and 26). He was also called *Kaṅṭhikā-Bēta* (l. 48), because he wore a necklace (*kaṅṭhikā*)⁹ as a symbol of his anointment as heir-apparent.¹⁰ Verse 15 states that the twenty-second king, Rājabhīma, had, besides Dānārṇava and Amma (II.), a third son, whose name was Kāma. Verse 18 refers to the period of 27 years between Dāna (i.e. Dānārṇava) and Śaktivarman, during which the Telugu country (*Andhra-maṅḍala*) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chōlas.¹¹ As the accession of the great Chōla king Rājarāja is now proved to have taken place in A.D. 984-85,¹² it follows that the conquest of Vēngi, which was effected in the 13th or 14th year of his reign,¹³ fell in A.D. 997-98, i.e. within the break of 27 or 30 years¹⁴ in the rule of the Eastern Chālukya kings.

Verse 19 supplies the name of Ā[r]yaḍēvi, the mother of the twenty-fifth king, Śaktivarman. The twenty-seventh and twenty-eighth kings, Rājarāja (I.) and Rājendra-Chōḍa (or Kulōttunga-Chōḍa I.), are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

¹ *Ind. Ant.* Vol. XII. p. 219.

² *Ep. Ind.* Vol. I. p. 225.

³ See *South-Indian Inscriptions*, Vol. II. p. 234, note 9.

⁴ This seems to mean that he was engaged in war for a whole year successively.

⁵ Nos. 461 to 463 of 1893. In these three inscriptions and in Nos. 464 and 465 of 1893, Bhīmavaram itself is called Skandārāma or Kumārārāma, i.e. 'the garden of the War-god.'

⁶ Nos. 473, 480, 486, 487 and 488 of 1893.

⁷ *Ind. Ant.* Vol. XX. p. 103.

⁸ In *South-Indian Inscriptions*, Vol. I. p. 42, I have followed Dr. Fleet (*Ind. Ant.* Vol. XII. p. 221) in translating *Raṭṭa-dāyāda-balēn-ābhīryāptam Vēngi-maṅḍalam* by "the country of Vēngi, which had been overrun by the army of the Raṭṭa claimants." Instead of this read "the country of Vēngi, which had been overrun by the army of (Kṛishṇa II.) the heir (or son) of the Raṭṭa (viz. Amōghavarsha I.)."

⁹ *Kaṅṭhikā-dyutimat-kaṅṭhikā*, v. 25.

¹⁰ See *Ind. Ant.* Vol. XX. p. 95, note 9; p. 103, note 9; and p. 267.

¹¹ *ibid.* p. 272.

¹² *ibid.* Vol. XXIII. p. 297, and above, p. 68.

¹³ See *South-Indian Inscriptions*, Vol. III. p. 5.

¹⁴ *ibid.* Vol. I. p. 32, note 10.

inscriptions allot to these two kings a reign of 41 and 49 years, respectively.¹ Rājendra-Chōḍa is stated to have ruled the Andhra-vishaya together with the five Dravidas.² Here we have a fresh version of the fact that Kulōttuṅga-Chōḍa I. did not only rule over Vēṅgi, but succeeded to the throne of the Chōḷa kingdom.³

Rājendra-Chōḍa's immediate successor, Vikrama-Chōḍa, was hitherto known only from the Chellūr plates of Kulōttuṅga-Chōḍa II.⁴ From the subjoined inscription we learn that he had the surname Tyāgasamudra; that he went to govern the Chōḍa country; and that, after his departure, the country of Vēṅgi became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the Chōḷa king Parakésarivarman *alias* Vikrama-Chōḷadēva,⁵ whose accession probably took place on the 18th July A.D. 1108.⁶

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, Bēta or Vijayāditya. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of Satyāśraya was Gaurī of the Gaṅga race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarman *alias* Chōḍagaṅga of Kalinga, who was crowned in A.D. 1078.⁷ The queen of Vijayāditya II. was Vijayā of the race of the Sun (v. 29),—perhaps a Chōḷa princess. The queen of Mallapa II., Chandaladēvi, was the daughter of Brahman, a Haihaya ruler of the Sagara-vishaya (v. 32), who may have been related to the Haihaya chiefs of Kōna-maṇḍala.⁸ The queen of Vijayāditya III., Gaṅgā, was the daughter of the lord of [Āra]davāḍa (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. Mallapa III. was anointed in the temple of Kunti-Mādhava at Piṭhapuri or Śrīpiṭhāpuram in Śaka-Saṁvat 1124 (in numerical words and figures), on Sunday, the 10th *tīthi* of the dark fortnight of Jyāishṭha, in the Simha *lagna* and the Aśvinī *nakshatra* (v. 39 and l. 85 ff.) Professor Kielborn has been good enough to calculate this date as follows:—“For Śaka-Saṁvat 1124 expired, the date corresponds to Sunday, the 16th June A.D. 1202. On this day the 10th *tīthi* of the dark half of Jyāishṭha ended 22h. 10m., and the *nakshatra* was Aśvinī for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 79° 40', and the *lagna* Simha therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise.”⁹

The Śaka year in which the predecessor of Mallapa III., Vijayāditya III., was crowned, is only expressed in numerical words. As the numerical word ‘ocean’ (*jalādhi*) may represent either 4 or 7,¹⁰ the year may be 1049 or 1079. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th *tīthi* of the bright fortnight of Māgha, in the Rōhiṇī *nakshatra* and the Mīna *lagna* (v. 36):—“For Śaka-Saṁvat 1049 expired, the date would

¹ The accession of Kulōttuṅga I. is now proved to have taken place in A.D. 1070; see above, p. 72.

² See *South-Indian Inscriptions*, Vol. I. p. 113, note 3.

³ *ibid.* Vol. II. p. 230 f.

⁴ *South-Indian Inscriptions*, Vol. II. p. 308 f.

⁵ *Ind. Ant.* Vol. XVIII. p. 161 f.

⁶ The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX. p. 268.

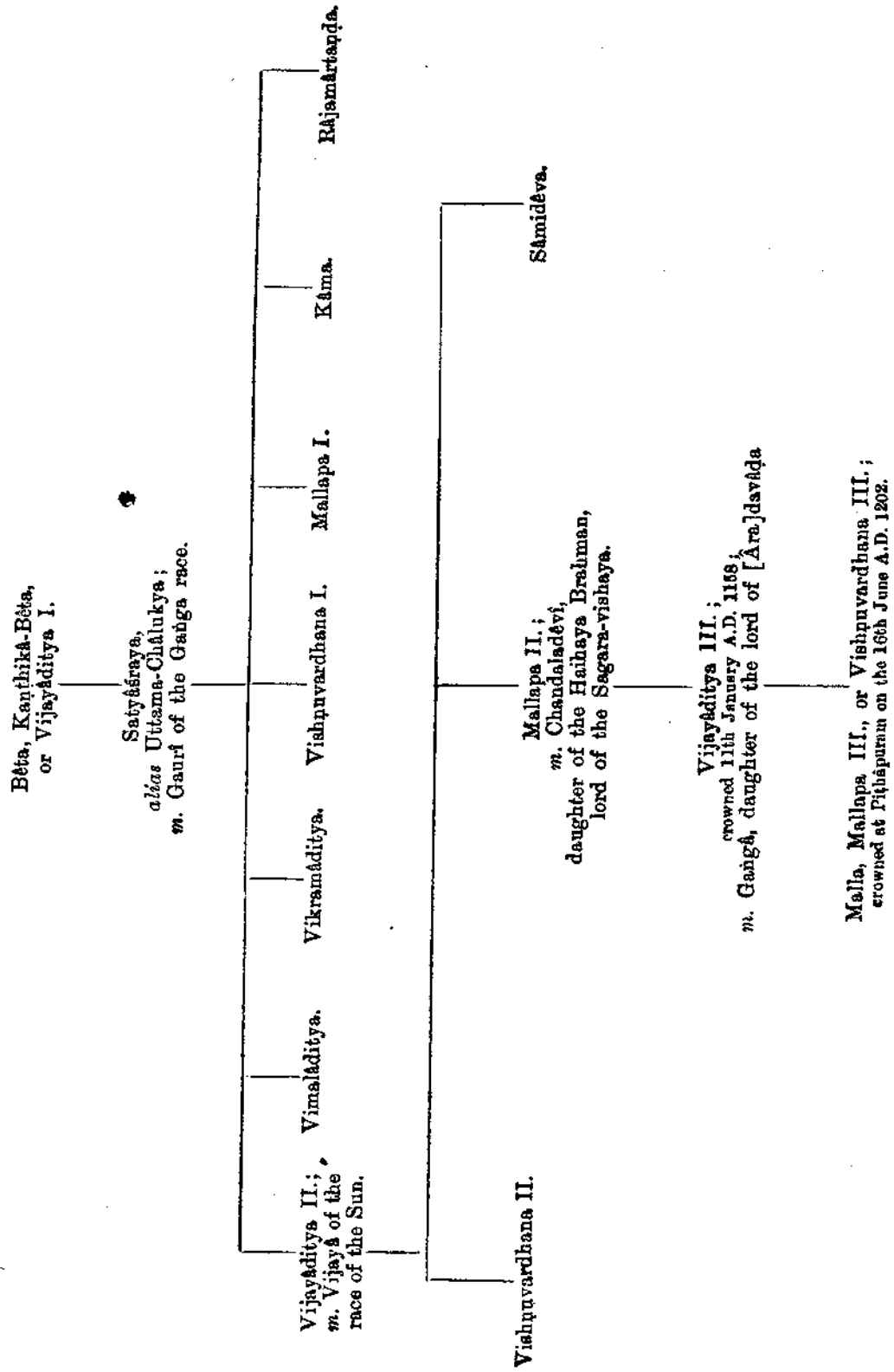
⁷ Thus, in one of the Śrīkūrmam inscriptions (No. 231 of 1896) the word *sindhu* corresponds to the figure ‘4’ (*Śākābdē nidhi-sindhu-rāma-śaśabhrit-saṁkhyā-samēd* and *Śakavarshāmbulu 1349*); and in three others (Nos. 275, 336 and 355 of 1898) the words *sindhu* and *śagara* mean ‘7’ (*Śākābdē ravi-sindhu-sannidhi-yut* and *Śakavarshāmbulu 1279*; *Śākābdē tara-sindhu-nētra-dhārapt-saṁkhyā-davit* and *Śakavarshāmbulu 1275*; *Śākābdē ravi-śagar-ākshī-sahit* and *Śakavarshāmbulu 1272*). For two other cases in which *śagara* is used for ‘7,’ Professor Kielhorn refers me to *Ind. Ant.* Vol. XIX. p. 26, No. 16, and p. 373, No. 193.

⁸ *Ind. Ant.* Vol. XIV. p. 65.

⁹ Above, p. 73.

¹⁰ Above, p. 84 ff.

THE EASTERN CHALUKYAS OF PITHAPURAM.



correspond to Saturday, the 14th January A.D. 1128. On this day the 10th *tithi* of the bright half of Māgha ended 1h. 34m., and the moon was in Rôhīṇī for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was $290^{\circ} 12'$, and the *lagna* Mīna therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For Śaka-Saṁvat 1079 expired, the date would correspond to Saturday, the 11th January A.D. 1158. On this day the 10th *tithi* of the bright half of Māgha ended about 16h. 30m. after mean sunrise. The moon was in Rôhīṇī by the *Brahma-Siddhānta* and according to Garga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in Rôhīṇī, by all the three systems, to the end of the day. The longitude of the sun was $238^{\circ} 24'$ at sunrise, and the *lagna* Mīna therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the *abhishēka* actually took place during the 10th *tithi*." Professor Kielhorn's concluding remark corroborates the view expressed above, that Śaka-Saṁvat 1079, and not 1049, is intended.

Further we are told, in Sanskrit verse (v. 40), in Sanskrit prose (ll. 82-85), and in Telugu prose (ll. 85-90), that on the very day of his anointment, Malla or, with his full titles, Sarvalôkāsraya-Vishṇuwardhana-Mahārāja *alias* Mallapadēva-Chakravartin, gave the village of Guḍivāḍa in the district of Prôl-nāṇḍu to the temple of Kuntī-Mādhava at Śripithapuram. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first Pithāpuram inscription and from inscriptions at Sarpavaram that the district of Prôl-nāṇḍu or Prôlu-nāṇḍu included Navakhaṇḍavāḍa (near Pithāpuram) and Sarpavaram.¹ The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by Kaṇṭāchārya of Śripithāpuram, the same person who had engraved the first and second inscriptions on the pillar.

The village of Bhīmavaram contains, besides the Bhīmēsvara temple,² a temple of Nārāyaṇa. The ancient name of this temple was Rājanārāyaṇa-Vinnagara,³ i.e. 'the Vishṇu temple of Rājanārāyaṇa.' According to an inscription of Kulôttuṅga I. (No. 473 of 1893) it was founded by a Vaiśya named Maṇḍaya, and was apparently called after the king himself, who had the surname Rājanārāyaṇa.⁴ This temple contains two inscriptions of Sarvalôkāsraya-Vishṇuwardhana-Mahārāja *alias* Mallapadēva-Chakravartin or Mallappadēva-Chakravartin (Nos. 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in Śaka-Saṁvat 109[9], and the second in 1098. The second inscription is preceded by four mutilated Sanskrit verses (No. 489 of 1893), which record that Mallappadēva was the son of Vijayāditya by Ga[ṅgādēvi]. Hence he must be the same person as Mallapa-Vishṇuwardhana, to whose time the third Pithāpuram inscription belongs. According to the two Bhīmavaram inscriptions, he would have ascended the throne in Śaka-Saṁvat 1096.⁵ I am unable to reconcile this fact with the statement of the Pithāpuram inscription, that he was crowned in Śaka-Saṁvat 1124.

Another inscription of the Nārāyaṇa temple at Bhīmavaram (No. 474 of 1893) records a grant made in Śaka-Saṁvat 1098 by Narēndra, who was the son of Vijayāditya of Vēṅgi by Lakshmidēvi and the grandson of Malla. This Narēndra was evidently a half-brother of Mallapa III. He appears to be referred to as the son of Vijayāditya of Vēṅgi by Lakshmidēvi in a grant from the Gôḍāvāri district.⁶

¹ See p. 33 above.

² See p. 227 above.

³ See Nos. 472, 475 and 478 of 1893.

⁴ See *South-Indian Inscriptions*, Vol. I. p. 59, verse 12.

⁵ The same follows from an inscription of Śaka-Saṁvat 110[5] and the [1]0th year of Sarvalôkāsraya-Vishṇuwardhana-Mahārāja (No. 479 of 1893), which has to be assigned to Mallapa III.

⁶ See Dr. Fleet's abstract of this grant, *Ind. Ant.* Vol. XX. p. 268.

TEXT.¹

- 1 श्रीभर्तुर्भुव[ने]श्वरस्य विकसन्न[र]भीस[रो]जादभूत्² ब्र[ह्म]ा वेद-
 2 [नि]धिः पुराणपुरषस्तस्मात्सुतो मानसः [1*] आसीदन्निमुनिस्ततो जनि जग-
 नेत्री-
 3 ल[वी] वारि[धिन्मि]न⁴ वं[श]करो म[हे]श्वरशिरोभूषण[लि]खंद्रमास⁵ [॥ १*]
 4 [त]स्मादिंद्रोर्जमचेतीनंदन⁶ मंदिरंश्वयः [1*] बुधो जज्ञे बुधादासीच्चक्र-
 5 [व]र्तिः⁷ पुरुर[व][1*] । [२*] तस्मादायुः । ततो नहुषः । ततो
 ययातिः । त-
 6 तः पूरुः । भक्त्या निज[त]रुष्यं गुरवे दत्त्वा तदंग्यसक्त[ि] जरसं [1*]
 भू-
 7 षण्मिव यो भेजे पूरुभूमभारभरणधोतयभुजः⁸ । [३*] ततो जनमे-
 8 [ज*]यः [1*] ततः प्राचीयः [1*] ततस्त्रैण्ययातिः [1*] ततो ह्ययपतिः
 [1*] ततस्त्रावर्भौमः [1*]
 9 ततो जयसेनः [1*] ततो महाभौमः [1*] तस्मादेशानः [1*] ततः क्रो-
 धाननः [1*] ततो देवकिः [1*]
 10 तस्माद्दृषुकः¹⁰ [1*] तस्माद्दृषकः [1*] ततो म[ति]वरः [1*] ततः कार्त्वी-
 यनः¹¹ [1*] ततो नीलः [1*] [त]तो दु[र्ष्य]-¹²
 11 त्तः [1*] ततो भरतः । जाङ्गवीयसुनातीरे कृत्वा यूपान्निरंतरान् [1*]
 यो [महा]-
 12 कर्मभरतास्त्रा¹³ स्थातीश्वमधकृत्¹⁴ [॥ ४*] ततो भरत[र]ङ्गमन्युः [1*]
 ततस्सुहोत्रः [1*] [त]-
 13 तो हस्तिः¹⁵ [1*] ततो विरोचनः [1*] तस्मा[द]जमीडः¹⁶ [1*] ततस्त्रं-
 वरणः [1*] तत(र)स्सुधन्वा [1*] [त]-
 14 [त]ः परिश्रित् [1*] ततो भीमसेनः [1*] ततः प्रदीपनः [1*] ततश्शं-
 [त]नुः [1*] ततो विचित्रवी[र्यः] [1*]
 15 [त]तः पांडुराजः [1*] कुंतीमाद्रीदेव्यीयुधिष्ठिर¹⁷ भीममर्जुनं नकुलं [1*]
 सह[देव]-

¹ From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.² Read श्रीभर्तुर्भुव^०.³ Read ०भूदृष्टा.⁴ Read ०घिनित्वं.⁵ Read ०भूषासण्डिन्द्रमाः.⁶ Read नन्दनी.⁷ Read ०वर्ती.⁸ Read पूरुभू^०.⁹ Read धीरेय.¹⁰ Read ०दृषुकः.¹¹ Read कात्यायनः.¹² The *anusudra* stands at the beginning of the next line.¹³ Read भरतनास्त्रा.¹⁴ Read ०श्वमध.¹⁵ Read हस्ती.¹⁶ Read ०नीडः.¹⁷ Read ०देव्यीयुधिष्ठिरं.

- 16 [मि]ति स खेमे पञ्च मण्डीनिव सुतेजसस्तयान्¹ । [५^{*}] विष्णुर्व्यंख वय-
ख[त]ा[सु]-
- 17 [घ^{*}]गती मर्त्यल्लक्षां जहात्² यीशः पाशुपतप्रदानसमये चक्री³ यदा[ञ्जे]-
पणं ।
- 18 [थे]न हीं[द्र]मभूत्वादिवा⁴ सता सिंहासनं वज्रिणस्योयं विखजनीनचा-
19 [रुच]रितो श्रीकैकयीरीर्जुनः । [६^{*}] ततोर्जुना[द]भिमन्सुः⁵ । ततः परि-
चित् । ततो जनमेजयः । ततः[*] चेमकः । [त^{*}]-
- 20 [ती] नरवाहनः । ततश्शतानीकः । तस्माद्दुदयनः । *ततस्तदंश्वयोध्या-
सिंह[र^{*}]सनासी[निखे]कूनपष्टिभूपालेषु⁶ ग[ति]-
- 21 [षु] (।) तदन्वये [वि]जयादित्थी नाम राजा विजिगीष(त)या दक्षिणाप-
डंगत्वा⁷ चिलीचनपञ्चवम[धि]क्षिप्त⁸ कीर्त्तिशे[ष]-
- 22 [त]ामगमत¹⁰ । ¹¹तस्म[र]न्मंजुलि [ष]स्मासगम्भाणी¹² तदथमहिषी सुडिवेसु-
नाम[र^{*}]ग्रह[र]मुपगम्य तन्निवासिना वि-
- 23 [ष्णु]भद्रीमयाजिना दुहितृनिर्विशेषमभिरन्विता¹³ सती विष्णुवर्द्धनकन्दनमसूत
[र^{*}] तस्य कुमा[र]ख
- 24 ¹⁴मानव्यसगोत्रहारितपुत्रद्विपक्षगोत्रकामाभितानि¹⁵ कर्माणि कारयित्वा त[म]-
वहयत्¹⁶ [र^{*}] स च [मा]त्रा विदित[त्रि]-¹⁷
- 25 [स]ांत्तस्त्रिगर्ग्य चलुक्वगिरी नंदा[भ]गवतीभाराध्य(र) कुमारनाराय[ण]मातृ-
गणां[स] संतर्प्य(र) [श्वे]तातपत्रैक[ग्रं][ख^{*}]-
- 26 [पं]चमहाशब्दपालिकेतनप्रतिडकाव(र)रा[ह]लाच्छनपिच्छकुत्तसिंहासनमकरतीरण-
कनकदंडगंगायेसुन[र^{*}]दी-¹⁸
- 27 [नि] खकुलक्रमागतानि निचिप्तानीव सांग्राज्यचिह्नानि¹⁹ समाद[र^{*}]य कड-
ब्जगंग(र)भूमिपात्रिर्जित्य सेतुन[र्शे]-
- 28 दामध्यं ²⁰सार्धसप्तलक्षं दक्षिणापडंगत्वा²¹ पाशुयामास । ²²श्रीविष्णुवर्द्धनास-
न्मर्द्धज्यादित्यभूपतिः [। प]-

¹ Read सुतेजसस्तयान्.

² Read चक्रे.

³ *Syé* looks like *śad*.

⁴ Read °चिप्य.

⁵ Read गर्भिणी.

⁶ Read कर्माभितानि.

⁷ Read °कडा, श्रीच्छन, and यमुना.

⁸ Read दक्षिणापडंग and omit मला.

⁹ Read अश्वद्वीपः or, to snit the metre, लयद्वीपः.

¹⁰ Read °भूम्यहादिवि.

¹¹ Read °केकीन.

¹² Read °गमत.

¹³ Read °रचिता.

¹⁴ Read °वर्धयत्.

¹⁵ Read साशाज्यचिह्नानि.

¹⁶ Read °वर्धना.

¹⁷ Read °भन्सु.

¹⁸ Read °पथं जत्वा.

¹⁹ Read तक्षि.

²⁰ Read हारितोपुत्र.

²¹ Read इ.

²² Read सार्धसप्त.

- 29 [क्षव]ान्वयजातायां देव्यामासीक्षुतोत्तमः । [७*] [त]त्पुत्रः¹ पुलक्षेशिवक्षम
[1*] (तः)क्षुतः कीर्त्तिवर्षा [1*] तस्य तनयः
- 30 [श्रीम]तां स[क्ष]लभुवनसंस्तुयमानमानव्यसगो[क्ष]ाणां² हारितपुत्राणः³ कौशिकी-
वरप्रसादल[क्ष]र[1*]ज्यानां मादृग-
- 31 [क्ष]परिपालितानां स्व[1*]मिमहासेनपादानुधातानां भगवन्पारायणप्रसादितव-
रवराह(र)सांस्कृतक्षयव-
- 32 [श्री]कृता[र]गतिमच्छलानामश्वमधावधृतस्नानपवित्रितवपुषां⁴ चालुक्षानां कुलमक्षं-
क्ष(र)[रि]-
- 33 [श्री]कृत्याश्रयव[क्ष]भेदस्य⁵ भ्राता कु[क्ष]विष्णु[व]र्हनीष्टादश वर्षाणि वेङ्गी-
देशमपालयत् [1*] त(र)दात्मजो जय[सिं]-
- 34 हवक्ष[भक्षय]स्त्रिंशतं [1*] तदनुज इंदुराजक्षस दिनानि [1*] त[क्षु]ती
विष्णुवर्हनी नव वर्षाणि [1*] तक्षुतुः⁶ मंगि[यु]-
- 35 [वरा]ज[ः] पञ्चविंशतिं [1*] तत्पुत्री जयसिंह(ः)[क्ष]य[र]दश⁷ [1*] तववरा-
दः⁸ कौक्किलिष्यर्षा[स]ान्⁹ [1*] [त]स्य ज्येष्ठो भ्राता विष्णुव[र्ह*]-
- 36 ¹²[न]त[सु]ञ्चाद्य सप्तविंश[त]मभ्यान् [1*] तत्पुत्री विजयादित्थमर्ह[1*]रकोष्टा-
दश [1*] तत्पुत्री विष्णुवर्हनीष्य[द्विं]-
- 37 [श]तं [1*] ¹³[तत्त]नयः [1*] नरेंद्री युञ्जाय¹⁴ समरशतमष्टोत्तरंशति¹⁵
रणस्थाने तावत्परिगणनया देवनिलयान् [1*] तटाका[ना*][रा]-
- 38 [मै][ः] किव¹⁶ सह निधाय चितिमपात्¹⁷ धरांश्चत्वा[रिं]शच्छरद उद-
धीरष्टसहिताः । [८*] तत्पुत्रः कलिविष्णुवर्हनी[क्ष]-
- 39 [र्ह]वर्षा[न्]¹⁸ [1*] तत्पुतो¹⁹ [1*] मंगिराजोत्तमांगिन यो वी[र]क्षमरांगणे
[1*] चकार कंदुकक्रीडां नाम्ना जिभु[व]-
- 40 [न]कुशः [॥ ९*] योधा[क्षो]क्षककूटं किरणपुरगतं संकिलं क्षणायुक्तं यो-
भैषीहक्षभे[दं] निज[म]-
- 41 [क्षि]मयुतं यो व्यधादथहीभ्य²⁰ [॥] काळिंग[प्र]ाभृतेभान्स गुण[ग*]विजयादि-
त्यदे[वो] महेंद्रक्ष्यत्वा[रिं]-²¹

¹ Between त and पु is an erased letter.

² Read हारितपुत्राणां.

³ Read भेदस्य.

⁴ Read पुनर्हनी.

⁵ Read वक्षसासान्.

⁶ Read युञ्जाय.

⁷ Read पादरा (?)

⁸ Read वहीह.

⁹ Read भगवन्ना.

¹⁰ The final t is corrected from ti.

¹¹ Read क्षयीदश.

¹² Read नक्षम.

¹³ Read मष्टोत्तरमपि.

¹⁴ Read वर्षम्.

¹⁵ Read महेंद्रक्ष्यत्वा.

¹⁶ Read संसूय.

¹⁷ Read निधावधय.

¹⁸ Read तद्वरजः.

¹⁹ Read तच.

²⁰ Read किल.

²¹ Read तत्पुत्रः.

- 42 शक्यमा भूवल्लय[मध]¹ चतुसंयुता रक्षति अ [i] [१०*] तद्गतुर्विक्रमा-
दित्यस्य तनयश्चाकु[क्ख]-
- 43 [भी]मः [i*] ²प्यञ्चत्तरं यस्मिंशतं³ रण[र]नां [जि]त्वा खनाअ[र*] प्रथितं⁴
विधाय [i*] चाकुक्खभीमेश्वरदेवह[स्य*]
- 44 [त्रिंशत्तमा⁵ भूतलमन्वरचत् । [११*] तत्सुतः कौकभिंगंडापरनामा [i*]
विदित्ती विजयादित्यः ⁶ख[ब्रंधु]-
- 45 [गत]ला⁷ धरामपालमाञ्ची वीर जयस्सं[भं] निधाय यः । [१२*] तत्सु-
तावम्भराजभीमौ [i*] तयोरम्भरज-
- 46 [ज]:⁸ सप्त वर्षणि⁹ [i*] यस्यारातिग[णो] निरस्तविषयो योगीव शूलापिं-
तरस्त्रांगः¹⁰ कामुकवत्तवाहजल[वत्]¹¹
- 47 भंगैरनेकैर्युतः [i*] निम्भारः ¹²क[द]ळीप्रकाडव[द]रस्था[व]रासभागनिवस्तेनेयै¹³
जयिनाम्भभूमिपति[ना]
- 48 [र]ाजान्वती¹⁴ भूरभूत् । [१३*] तत्सुतं ¹⁵कंटिकाबिता[प]रनामानं विजया-
दित्यबालमुच्च[र*]श्च ताडपी मा[स*]-
- 49 [मेकं] [i*] तं जित्वा चाकुक्ख[भी]मतनयो (i) विक्रमादित्य [ए]कादश
मासान् । त[र*]डपरा[*]जसुतो ¹⁶युद्धकुलस्यत [व]-
- 50 [र्षा]णि [i*] विद्राव्यैनं ¹⁷युद्धमङ्गं ¹⁸ख[द]शादीरी धीम[र*]नम्भरा[का*]नुज-
[का]र [i*] रा[ज]स्तेजा र[र*]जभी[म]रा¹⁹ जितारि[ळ्ळ]ीदेशं²⁰
- 51 [दा]दशाब्दानरचत् । [१४*] तस्य सुता[स्त्र]य एते विरेजिरे राजभी-
मभूमिशस्य [i*] दानात्तवात्सं²¹दृप²² का[मो] विभवापह[र*]सि-
- 52 [दि]वेन्द्राः²³ [॥ १५*] तेषु मानुषम[हे]श्वरो यशःपारदप्रसर[दि]क्षु[ख]:²⁴ [i*]
शुभ्रभूमिपतिरन्वपालयत्पञ्च[विंश]तिस[मा]:²⁵
- 53 ²⁶आतलं [॥ १६*] तंतः²⁷ [i*] ²⁸दानात्तवम्भभूपासभाता संवत्सर[त्र]यं
[i*] अपाचरांसुतुप्यष्टिकलागुररिति [त्रु]तः । [१७*] [धीनिधे]-

¹ Read °मध.² Read षष्पु°.³ यस्मिंशतं is corrected from यस्मिंशतं.⁴ Read प्रथितं.⁵ Read त्रिंशत्तमा.⁶ Read खर्ष.⁷ Read °तुली धराम् । अपादर्शसमां वीरी.⁸ Read तयोरम्भराजः.⁹ Read वर्षाणि.¹⁰ Read °तस्त्राङ्गः.¹¹ Read °वत्तवाह°.¹² The *da* of *kadaḥ* is entered below the line; read प्रकाङ्क.¹³ Read °नेयै°.¹⁴ Read राजान्वती.¹⁵ Read कंटिका°.¹⁶ Read युद्धमङ्गः.¹⁷ The *akshara* ङ् is entered below the line.¹⁸ Read सदेश°.¹⁹ Read °भीमौ.²⁰ Read °दिवेन्द्रो°.²¹ Read दानात्तवम्भभूमिपतिः.²² The metro of the first half of this verse is Āryāgiti, while that of the second half is Giti.²³ In the second *pāda* of this verse, two *aksharas* are missing; read perhaps प्रसरद्यदिकुसुक्षुः.²⁴ Read चना.²⁵ Read तंतः.²⁶ Read दानात्तवम्भ°.

- 54 [त्रिं]रुपमानेदानिनी¹ दानभूतऋपतेरनंतरं [।*] सप्तविंशतिसमा [वि]धेर्वशा-
दंध्रमं [ड]ल [म]नाय [कं] स्थितं [॥ १८*]
- 55 [द]ानार्धवस्वदृतेरायदेव्याय² नह्नः [।*] निर्मलः [।*] श(र)क्ति[व]र्मासौ
‘हादशाब्दानप[।*][ड]वं [॥ १९*] त[स्व]ावर[जो] विमलादि-
- 56 त्व³ मानांबुनिधिं⁴ महिमंहारः [।*] द्रोही दृपुनी[पि]⁵ न [वा]हासिः
पा[ति] क्क धरामध⁶ सप्ताब्दान् [॥ २०*] पुत्रस्तस्य [हि]म[रि]यु-
57 वंशतिलकः [।*] श्रीराजराज[स्व]माश्वत्[।*]रिंशतमंध्रमंडलमपा[ड]ल्लो[क]कल्पध-
मः⁷ [।*] यस्मि[र्वा]मन[व]म्भनव्य[ति]-
- 58 करं वैरीचनवाव्याणं⁸ वसय[।]सर[सं] युधिष्ठिरवयंमने⁹ धरित्रीजनः
[॥ २१*] त[स्य]त्री जयवान[पू]र्वपुरुषा¹⁰ राजे-¹²
- 59 द्रचीड स्थितः¹³ श्रीपंचद्र[वि]तस्वहांध्रवि[ष]य¹⁴ पंचाशदब्दानपात् [।*]
[य]स्य ¹⁶स्वरतरप्रतापदहनज्वालासमालिं-¹⁶
- 60 [स्मि]त[तो]भे¹⁷ भानुषगम्यतां हत[हि]मो नूनं हि[म]ानीगिरिः [॥ २२*]
तस्वाभ[व]द्गुगभगीरध[दु]म्भु[म]ार[रो]ामांवरीष[च]रि-¹⁸
- 61 तप्रतिमस्य पुत्रः [।*] शक्रक्रमः ¹⁹प्र[धित][वि]क्र[म]चोडनामा चाळु[क्य*]-
[वंश]जलधेः परिपूर्णचंद्रः²⁰ । [२३*] तस्मिंस्त्यागस[सु]-
- 62 द्रापर[ना]मनि [चो]डमंडलं चातुं [।*] गतवति वेंगीभूमिस्व[रि]य[क]र-
हिता तदंतरे जाता [॥ २४*] तत्समय²¹ [।*] ताडपीच[।]-
- 63 टितो ²²याभूदस्वभृपाल[नं]दनः [।*] कांठिकाद्युतिसुत्कंठी²³ वेतचित्तिपतिः
ह्यती । [२५*] तस्मात्²⁴ वेदनरेद्र[दिं]-²⁵
- 64 द्रगर्जेद्रापह[।*]सिविद्यदेव्याः²⁶ ।* ²⁷वु]त्तमचालुक्य[।*]परसैन्नाः²⁸ [स]त्याश्रय-
स्वसुद्युतः²⁹ [॥ २६*] तस्वासीदग्रमहिषी गंगार[व]-
- 65 यभेषणं³⁰ [।*] गौरी गौरीव(र) लावण्याजातास्वसुतास्त्रयो³¹ [॥ २७*]
वीरी विजयादित्या³² विम(र)लादित्योध³³ विक्रमादित्यः [।*]

1 Read °मानदानिनी.

2 Read °हादशा°.

3 Read रिपुषीपि.

4 Read निर्धनावासायास°.

5 The *anusvara* stands at the beginning of the next line.

6 Read द्रविडेः.

7 The *anusvara* stands at the beginning of the next line.

8 Read भगीरथपुत्र°.

9 Read तत्समये.

10 Read तस्मादेत°.

11 Read °वशाः.

12 Read समुद्युतः.

13 Read °दित्यो

14 Read दानार्धवस्व रुपतेरायदेव्याय.

15 Read °थी.

16 Read °मध.

17 Read युधिष्ठिरमयं मेने.

18 Read स्वर°.

19 Read प्रधित.

20 Read योसू°.

21 The *anusvara* stands at the beginning of the next line.

22 Read लक्ष्म°.

23 Read °यविभूषणम्.

24 Read °थीय.

25 Read °निधिर्नहि°.

26 Read द्रुमः.

27 Read पुरुषो.

28 Read स्थिरः.

29 Read °लिङ्गिती लेमे.

30 Read °पूर्ण.

31 Read काण्डिकाद्युतिमरकण्ठी.

32 Read °संज्ञः.

33 Read °स्वाञ्जाताः सम सुतास्त्रयोः.

- 66 श्रीविष्णुवर्धनंदिपो¹ मङ्गपंद्रिपकामराजमार्सड[र*]: [॥ २८*] [ए*][ते]षु वि-
जयादित्यस्वर्यान्वयसमुद्भवां [१*] सु[प]-²
- 67 धेमेध³ विजयामहादेवीं म[ही]समां [॥ २९*] तस्वांसक्त[र*][द]भूष्णि[च-
र्वि]ष्णुवर्धनभूपतिः [१*] वीरो मङ्गपदेवीध⁴ सामि[दे]-
- 68 चोमितयुतिः [॥ ३०*] तेषामशेषविदुषां परितोषपाषीं स्व[र*]नं धृतः⁵
कुलगृहं मनु[जें]द्रसक्याः [१*] भूषा भवः⁶ खनिर-
- 69 नूनपराक्षमस्य⁷ मङ्गो हि[ष]ा जगति [म]ङ्गपदेव आसीत् । [३१*]
⁸सगरवि[ष]येयैयैयतिलकमङ्गाभिधानंरूप[वर]-¹⁰
- 70 तनया[सु]पयेभेसौ¹¹ मङ्गपदे[वो] देवोपमोघ¹² चं[द]लदेवीं [॥ ३२*] लीला-
वतीति चतुरेति कलावतीति¹³ कस्याणि[नी]-
- 71 ति कुलजेति पतिव्रतेति [१*] धीरेत्वुदारचरितेति सलक्षणेति ¹⁴व्याव[र्ण]-
तेनवरतं जगतीजनेन । [३३*] तस्वां [चं]-
- 72 दक्ष[दे]व्यां [म]ङ्गपदेवी महेश्वराक्षयवरः [१*] तनयमजनयहेवं विजयादित्यं
दिलीप इव [र]-
- 73 सुमनघं [॥ ३४*] यं ¹⁵धीमसाहसहचिं विजयाभिवंशं धर्मप्रसूतिमविभक्त-
कुलानुरागं [१*] श्रीवं[श]-
- 74 ¹⁶[व]चानमवाप्य युधिष्ठिरोयं¹⁷ इत्यन्वयं विलसति स्त्रिरवायलक्ष्मीः¹⁸ [॥ ३५*]
यो राजेंद्र[ः] शक[र]न्दे निधिजलधि-
- 75 [वि]यञ्चद्रेगे माघमासे शुक्ले पक्षे ¹⁹दशम्याविजतनयदिने रोहिणीतारका[यां]
[१*] [मो]ने [ल]ग्नेभिषि[क्ती]
- 76 [नि]खिलगुणगणसालवालो²⁰ विशाली रक्षावर्ती जनानामभिमतफलदं
कीर्त्तिपुण्यामपुषत् । [३६*] सो[यमा]-
- 77 [र]दवाडेशसुतां गंगामिवेश्वरः [१*] गंगादेवीं विशालाक्षीसुपयमे सु[दा]-
श्वितः । [३७*] ताभ्यां
- 78 योजनि विश्वाशो²¹ वासु[दे]व इवापरः । मङ्गभूपालक[ः] श्रीमानृपा[चा]-
सुत्तमीत्तमः । [३८*] शाक[र]न्दे]

¹ Read 'वर्धनयुपो मङ्गपदप'.

² Read 'देवीध'.

³ Read 'धुव'.

⁴ Read 'धामरूप'.

⁵ Read 'कलावतीति'.

⁶ Read 'वर्धन'.

⁷ Read 'क्षय्यात्मिन'.

⁸ Read 'उप'.

⁹ Read 'पीषी'.

¹⁰ Read 'पराक्षमस्य'.

¹¹ Read 'तनयाम्' उप'.

¹² Read 'व्यावर्धते'.

¹³ Read 'रीयनित्यम्'.

¹⁴ Read 'नक्षत्राद्य'.

¹⁵ Read 'नीच'.

¹⁶ Read 'धृतेः'.

¹⁷ Read 'हेय'.

¹⁸ Read 'नीच'.

¹⁹ Read 'मीन'.

²⁰ Read 'स्त्रिरराजलक्ष्मीः'.

²¹ Read 'विश्वमी'.

- 79 वेदनेश्चितिप्रश्रिगणिते ¹श्रेष्ठकृष्णे [द*]शम्यां भानूव्यारे² [सु]लम्ने महति
नृगपतावशिवे³ पीठपु[र्व्या] [1*]
- 80 श्रीमन्नाकुव्यवंशोदधिसकलकलापूर्वाचंद्रोभिषिक्तः⁴ 'कुत्तीश्रीनाधश्च⁵ सुरपति-
विभवो म-
- 81 [सुभ्रू]वक्त्रभोसौ [॥ ३८*] प्रादादखंड⁶ गुडिवाडनामग्रामं स तस्मिन्नभिषेक-
काले [1*] प्रोत्सनाडदेशे प्रभ[वे]व्य-
- 82 याय कुत्तीमनोरंजनमाधवाय । [४०*] स राजा रा[ज]परमेश्वरी राज-
[पु]रंदरः प[र]म-
- 83 [म]ागवतः परमब्रह्मण्यः प्रोत्सनाटिविषयवासिनी राष्ट्रकूटप्रसुखान्कुडुंविनस-
[र्व्या]-⁷
- 84 न्समाह्वयेत्यमन्नापयति [1*] [वि]दितमस्तु वः प्रोत्सनाटिविषये गुडिवाड-
नामग्रामोत्सामिः श्री[पी]-
- 85 [ठ]पुरनि[व]ासिने श्रीकुत्तीमाधवदेवाय सर्व्वकरपरिहारेण दत्तः । शकवर्ष-
भुक्तुं ११[२]४गु[ने]टि
- 86 ⁸श्वेष्ठव[हृ][ळ*]दशमियुनादिवारसु नाटि सिंहीदयमुन । स्वस्ति सर्व्वलोका-
त्रयश्रीविष्णुवर्षनमहा-
- 87 राजुलैन मङ्गपदेवचक्रवर्त्ति श्रीपिठापुरमुन श्रीकुत्तीमाधवदेवर स[न्धि]धिन-
भिषिक्तुं पट्ट-
- 88 सुगट्टि तद्विमित्तमुन श्रीकुत्तीमाधवदेवरकु ⁹हविर्भङ्गचनार्यचित्त्वनेमित्तिक-
मासोत्सवसंवत्सरोत्स[वा]-
- 89 र्वसुगा प्रोत्सनाटिली गुडिवाड अनियेडि ऊरु अखंडमुनु गृह्येचाराग्रामा-
मेयकसहितसु-
- 90 ग[ा] सर्व्वकर[प]रिहारसुगाजिसि [आ]चंद्राङ्गस्यायिगानिचिरि । अस्य प[ा]-
मस्य सीमानः । पूर्वातः¹⁰ कोन्न-
- 91 रेटि गट्ट वेदुरपीद¹¹ सीमा । आग्नेयतः कवल[वो]ड सीमा ।
दक्षिणतः वरिमिक दी[डि] मूल [सी]मा । नैरित्यतः[ः]¹²
- 92 [दम्ब]गुंटे चिंत सीमा । पश्चिमतः कोलनि पीतमे¹³ चेनि दूब सीमा ।
वायव्यतः चेदलुवाड कार[ा]ड सुचंदि पुट्ट-

¹ Read ज्येष्ठ.² Read पूर्व.³ Read कुट्टिभिनः.⁴ Read हविर्भङ्गचनार्य.⁵ Read पीतम.⁶ Read भानुवारी.⁷ Read कुत्तीश्रीनाथ.⁸ Read वर्षभुक्तु.⁹ Read पूर्वतः.¹⁰ Read म.¹¹ Read 'अखंड'.¹² Read ज्येष्ठ.¹³ Read नैर्दत्ततः.

- 93 दृ सीम[र] 'उत्तरतः भंडिधारि^१ सीमा । ईमान्यतः^२ कुलुमेटि चेदलु-
वाड भंडिधारि^३ सुबुद्धि सीमा । अस्य धर्मस्य केन[चि]-
- 94 बाधा न कतव्या^४ [१*] यदा[ह] [१*] स्वदत्ता परदत्त^५ वा यो
[ह]रित वसुंधरां [१*] षष्टिं वर्षसहस्राणि [विष्ठा]यां [जा]ये[ते]^६
- 95 क्रिमिः । [४१*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [१*] यस्य
यस्य [य]दा भूमिस्तस्य तस्य तदा फलं । [४२*] यत्रुणापि
कृती धर्म-
- 96 : पालनीयं^७ प्रयत्नतः [१] यत्रु[रि]व [हि यत्रु][ः*] स्वधर्मस्यत्रु^८ कस्य-
चित् । [४३*] श्रीपिठापुरमुन^{१०} कटाच[र*]र्ये[लिखितं] [१*] श्री
श्री श्री भि [१*]

TRANSLATION.

(Verse 1.) From the expanding lotus flower (*which rose from*) the navel of (Vishnu) the husband of Śrī (*and*) lord of the world, was produced Brahmā, the abode of the Vêdas (*and*) primeval spirit. From him was born a son of the mind, the sage Atri. From him came the Moon,—a feast to the eyes of men, the friend of the ocean, the founder of a race, (*and*) the jewel that adorns the head of Mahêśvara (Śiva).

(V. 2.) From this Moon was born Budha, a rejoicer of the hearts of men (*and*) an abode of wisdom. From Budha came the emperor Purûravas.

(Line 5.) From him (*came*) Âyu; from him Nahusha; from him Yayāti; (*and*) from him Pâru;—

(V. 3.) Pâru, whose arms were able to bear the burden of the earth (*and*) who, having devoutly bestowed his own youth on (*his*) parent, received like an ornament the old age clinging to the body of the latter.

(L. 7.) From him (*came*) Janamêjaya; from him Prâchîsa; from him Sainyayāti; from him Hayapati; from him Sârvabhauma; from him Jayasêna; from him Mahâbhauma; from him Aisâna; from him Krôdhânana; from him Dêvaki; from him Bîbhuka; from him Bîkshaka; from him Mativara; from him Kâtyâyana; from him Nîla; from him Dushyanta; (*and*) from him Bharata,—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the Jâhnavî (Gangâ) and Yamunâ, performed a horse-sacrifice (*and hence became*) known by the name of Mahâkarma-Bharata.¹¹

(L. 12.) From this Bharata (*came*) Bhûmanyu; from him Suhôtra; from him Hastin; from him Virôchana; from him Ajamidha; from him Samvarana; from him Sudhanvan; from him Parikshit; from him Bhîmasêna; from him Pradipana; from him Śântanu; from him Vichitravîrya; (*and*) from him king Pâṇḍu.

(V. 5.) From the two queens Kuntî and Mâdrî, he (*viz.* Pâṇḍu) received five sons, who were as brilliant as jewels,—Yudhishtîra, Bhîma, Arjuna, Nakula (*and*) Sahadêva.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (*was*) Arjuna, whose companion Vishnu (Krishna) became, disregarding the shame of being a mortal;

^१ Read उत्तर^०.

^२ See note 2.

^३ Read जायेते.

^४ Read कट्या^०.

^५ Read बंडिधारि.

^६ Read कतव्या.

^७ Read नीयः.

^{११} i.e. 'Bharata (the performer) of great rites.'

^८ Read ऐमान्यतः.

^९ Read परदत्ता.

^{१०} Read स्वाधर्मः यत्रुः.

who was embraced by Īsa (Śiva) at the time of the bestowal of the *Pātupata* (weapon); (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of two Indras.¹

(L. 19.) From this Arjuna (came) Abhimanyu; from him Parikshit; from him Janamājaya; from him Kshēmaka; from him Naravāhana; from him Śatānika; (and) from him Udayana. Then, after fifty-nine kings of his race, who sat on the throne at Ayōdhyā, had passed away, a king of this race, Vijayāditya by name, having gone to the Dekhan with the desire of conquest (and) having challenged Trilōchana-Pallava, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an *agrahāra* called Mudivēmu, and, being protected like a daughter by Vishṇubhaṭṭa-Sōmayājīn, who dwelt there, gave birth to a son, Vishṇuwardhana. She brought him up, having caused to be performed for this prince the rites which were suitable to (his) descent from the double *gōtra* of those who belonged to the *gōtra* of the Mānavyas and were the sons of Hārītī. And he, having been told the (foregoing) events by (his) mother, went forth, worshipped the goddess Nandā (Gaurī) on the Chalukya mountain, appeased Kumāra (Skanda), Nārāyaṇa (Vishṇu), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (to him) by the succession of his race, (and) which had been, as it were, deposited (with these deities),—(viz.) the white parasol, the single conch, the five *mahātābdas*, the flags in rows, the *pratiḍhakkā* (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (the emblems of) the Gaṅgā and the Yamunā, etc., conquered the Kaḍamba and Gaṅga princes, and ruled over the Dekhan, (which is situated) between (Rāma's) Bridge and (the river) Narmadā, (and which contains) seven and a half *lakshas* (of villages).

(V. 7.) To this glorious Vishṇuwardhana was born by a queen of the Pallava race an excellent son, king Vijayāditya.

(L. 29.) His son (was) Pulakēsi-Vallabha. His son (was) Kīrtivarman. His son, Kubja-Vishṇuwardhana,—the brother of Satyāśraya-Vallabhēndra who adorned the race of the glorious Chālukyas, who belong to the *gōtra* of the Mānavyas who are praised in the whole world; who are the sons of Hārītī; who have acquired the kingdom through the favour of (Śiva) the husband of Kausikī; who are protected by the troop of Mothers; who are meditating at the feet of the lord Mahāsēna (Skanda); who have subdued the crowd of (their) enemies in an instant through (the power of) the excellent crest of the boar, with which they have been favoured by the blessed Nārāyaṇa (Vishṇu); (and) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of Vēngī for eighteen years; his son, Jayasīma-Vallabha, for thirty-three (years); his younger brother, Indurāja, for seven days; his son, Vishṇuwardhana, for nine years; his son, Maṅgi-yuvarāja, for twenty-five (years); his son, Jayasīma, for thirteen (years); his younger brother, Kokkili, for six months; his elder brother, Vishṇuwardhana, having expelled him, for thirty-seven years; his son, Vijayāditya-Bhaṭṭāraka, for eighteen (years); his son, Vishṇuwardhana, for thirty-six (years); (and) his son,—

(V. 8.) The wise Narēndra, having fought one hundred and eight battles (and) having founded, it is said, as many temples (and) tanks with gardens on (those) battle-fields, ruled (his) excellent country for forty-eight years.

(L. 38.) His son, Kali-Vishṇuwardhana, (ruled) for one and a half year; (and) his son,—

(Vv. 9 and 10.) The great lord Guṇa[ga]-Vijayādityadēva, surnamed Tribhuvanānkuṣa,—the hero who played the game of ball on the battle-field with the head of Maṅgirāja; who burnt Chakrakūṭa; who frightened Saṅkila, residing in Kiranapura (and)

¹ i.e. he shared the throne of his father Indra during his visit to *Scarga*

joined by **Krishna**; who restored his dignity to **Vallabhendra**; and who received elephants as tribute from the **Kāṭiṅga** (*king*),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother **Vikramāditya** (*was*) **Chāḷukya-Bhīma**,—

(V. 11.) Who, having been victorious in three hundred and sixty battles (*and*) having founded a temple (*of Śiva*), called **Chāḷukya-Bhīmśvara** after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was **Kollabhigaṇḍa**,—

(V. 12.) The renowned (*and*) unequalled hero **Vijayāditya**, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (*were*) **Amma** and **Rājabhīma**. Of these two, king **Amma** (*ruled*) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince **Amma**. (*For*), his enemies were driven from their country (*vishaya*), as the *Yōgin* has renounced worldly pleasures (*vishaya*); their bodies were empaled on stakes (*sāla*), as the body of a lover is filled with passion (*sāla*); they suffered many defeats (*bhaṅga*), as the water of a stream has many ripples (*bhaṅga*); they were devoid of strength as the trunk of the plantain; (*and*) they lived in the jungle (*aranya*), as fire dwells in the (*two*) *arānis*.

(L. 48.) Having expelled his son, the young **Vijayāditya**, whose other name was **Kaṅṭhikā-Bēta**,—**Tādapa** (*ruled*) for one month. Having defeated him, **Vikramāditya**, the son of **Chāḷukya-Bhīma**, (*ruled*) for eleven months. **Yuddhamalla**, the son of king **Tādapa**, (*ruled*) for seven years.

(V. 14.) Having expelled this **Yuddhamalla** from his country, the brave, wise, brilliant (*and*) victorious **Rājabhīma**, the younger brother of king **Amma**, ruled over the country of **Vāṅgi** for twelve years.

(V. 15.) This prince **Rājabhīma** had three sons,—**Dānārṇava**, prince **Amma**, (*and*) **Kāma**,— who surpassed (*Indra*) the lord of the gods in might.

(V. 16.) Among these, king **Amma**, a **Mahésvara** (*Śiva*) among men, the spreading of whose fame (*which resembled*) quicksilver, illumined (*all*) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king **Amma**,—**Dānārṇava**, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (*and*) liberal king **Dāna**, the **Andhra-maṇḍala** remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure **Śaktivarman**, the son of king **Dānārṇava** and of **Ā[r]jadēvi**, ruled the earth for twelve years.

(V. 20.) Then his younger brother, **Vimalāditya**, an ocean of honour, the **Mandāra** (tree) on earth, who was not treacherous even towards an enemy, (*and*) whose (*only*) weapon was (*his*) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious **Rājarāja**, the ornament of the race of the **Moon**, the **Kalpa** tree on earth, ruled the **Andhra-maṇḍala** for forty years. Him the inhabitants of this earth considered a **Vairōchana** (*Bali*) who did not undergo imprisonment by **Vāmana**, (*and*) a **Yudhisṭhira** who was not addicted to the trouble of forest-life.¹

(V. 22.) His son, the victorious (*and*) firm **Rājendra-Chōḍa**, a man who had not had his equal before, ruled the **Andhra-vishaya** together with the glorious five **Dravīdas** for fifty

¹ King *Bali* was confined by *Vishṇu* in his *Vāmandvātra* to the nether regions, and *Yudhisṭhira* had to live in the forest for twelve years.

years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (*and thus*) had its snow melted.

(V. 23.) The son of him who resembled in conduct (*the ancient kings*) Nṛiga, Bhagiratha, Dhundhumāra, Rāma and Ambarisha, was he who bore the renowned name Vikrama-Chôḍa, who resembled Śakra (Indra) in might, (*and who was*) the full-moon of the ocean(-like) Châlukya race.

(V. 24.) When he, whose other name was Tyāgasamudra, had gone to protect the Chôḍa-maṇḍala, the country of Vēṅgi became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince Bēta,¹ who was the son of king Amma; whose neck was resplendent with a necklace (*kaṇṭhikā*); (*and*) who had been expelled by Tādapa,—to this prince Bēta was born Satyāśraya, whose other name was Uttama-Châlukya, (*and*) whose spotless fame surpassed (*in whiteness*) the mighty elephant of Indra.

(Vv. 27 and 28.) His chief queen, an ornament of the Gaṅga race, was Gauri, who resembled Gauri (Pārvatī) in beauty. This couple had seven sons,—the brave Vijayāditya, Vimalāditya, Vikramāditya, the glorious prince Vishṇuwardhana, prince Mallapa, Kāma and Rājamārtaṇḍa.

(V. 29.) Among these, Vijayāditya married Vijayā-mahādēvi, who was born from the race of the Sun, (*and*) who resembled the Earth (*in patience*).

(V. 30.) She bore to him the victorious prince Vishṇuwardhana, the brave Mallapadēva, and the brilliant Sāmidēva.

(V. 31.) Among these, Mallapadēva was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (*and*) a wrestler with (*all*) enemies in the world.

(V. 32.) This god-like Mallapadēva married Chandaladēvi, the daughter of an excellent prince named Brahman, who was the ornament of the Haihayas (*and*) the lord of the Sagara-vishaya.

(V. 33.) She was continually praised by the inhabitants of the earth with the terms 'charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (*and*) lucky.'

(V. 34.) Having received a boon from Mahēsvara (Śiva), Mallapadēva begot on this Chandaladēvi a son, king Vijayāditya, just as Dilpa (*begot*) the sinless Raghu.

(V. 35.) Having obtained him, who was fond of terrible daring (*or of the daring of Bhīma*); who was saluted by victory (*or by Vijaya, i.e. Arjuna*); who was the birth-place of virtue (*or the son of Dharma*); whose devotion to his family (*or to Nakula*) was unbroken; (*and*) who propagated a glorious family,—royal Fortune (*became*) constant (*and*) rejoiced daily, (*because she took him*) for Yudhishtira.²

(V. 36.) Having been anointed in the Śaka year containing the treasures (9), the oceans (7),³ the sky (0), and the moon (1),—(*i.e. 1079*),—in the month of Māgha, in the bright fortnight, on the tenth tithi, on the day of the son of the Sun (*i.e. on Saturday*), under the asterism Rôhiṇi, at the Mina lagna,—this moon among kings, (*who resembled*) a great water-trench (*filled*) with all virtues, reared the creeper of protection of men, whose flower was fame, (*and*) which yielded the desired fruit (*viz. heaven*).

¹ See line 48 of the text.

² Yudhishtira was the son of Dharma and the brother of Bhīma, Arjuna and Nakula, who are alluded to in the first half of the verse.

See p. 228 above.

(V. 37.) As Ísvara (Śiva) (*married*) Gaṅgā, he joyfully married the large-eyed Gaṅgādēvi, the daughter of the lord of [Āra]davāḍa.

(V. 38.) This couple had a son who was a partial incarnation of Viṣṇu, like a second Vāsudēva (Kṛiṣṇa),— the glorious king Malla, the most excellent of princes.

(V. 39.) In the Śāka year reckoned by the Vēdas (4), the eyes (2), the earth (1), and the moon (1),— (*i.e.* 1124),— in the dark (*fortnight*) of Jyaiṣṭha, on the tenth *tithi*, on Sunday, at the great auspicious *lagna* Mṛigapāti (*i.e.* Simha), under the asterism Aśvini, at Pithapurī, in the temple of the god Kuntinātha, was anointed this prince Malla, whose might resembled that of (Indra) the lord of the gods, (*and*) who was the full-moon of the ocean(-like) race of the glorious Chālukyas.

(V. 40.) At this time of (*his*) anointment, he gave the whole village named Guḍivāḍa in the district (*dēśa*) of Prōl-nāṇḍu to the imperishable lord Mādhava who gladdens the heart of Kuntī.

(L. 82.) This king,— the Rājaparamēśvara, the Purāndara (Indra) among kings, the devout worshipper of Bhagavat (Viṣṇu), the devout worshipper of Brāhmapas,— having called together the Rāshtrakūṭas and all other ryots inhabiting the district (*viśhaya*) of Prōl-nāṇḍu, commands as follows :—

(L. 84.) “ Ba it known to you that We have given the village named Guḍivāḍa in the district (*viśhaya*) of Prōl-nāṇḍu, with exemption from all taxes, to the god Kuntī-Mādhavadēva who resides in Śripithapuram.”

(L. 85.) In the Śāka year 1124, on the tenth *tithi* of the dark (*fortnight*) of Jyaiṣṭha, on Sunday, at the rising of Simha,— Hail! The asylum of the whole world (*Sarvalōkāśraya*), the glorious Viṣṇuvardhana-Mahārāja, *alias* Mallapadēva-Chakravartin, having been anointed and crowned at Śripithapuram in the presence of the god Kuntī-Mādhavadēva, gave on this occasion to the god Kuntī-Mādhavadēva, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called Guḍivāḍa in Prōl-nāṇḍu, together with houses, fields, gardens and inhabitants, having exempted (*it*) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (*are*) :— In the east, the boundary (*is*) a bamboo bush on the embankment of the Kommarēru (*river*). In the south-east, the boundary (*is*) a pair of boulders.¹ In the south, the boundary (*is*) the corner of the yard² of Barimika. In the south-west, the boundary (*is*) a tamarind tree at the [Dabba]guṇṭa (*tank*). In the west, the boundary (*is*) a sluice³ at the field of Pōtama of Kolanu.⁴ In the north-west, the boundary (*is*) a big (?) ant-hill at the meeting-point of the three boundaries⁵ of Chedaluvāḍa and Kā[r]āḍa. In the north, the boundary (*is*) a cart-road. In the north-east, the boundary (*is*) the meeting-point of the three boundaries⁶ of Kulumēḍu and of the cart-road of Chedaluvāḍa.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said :—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (*This edict was*) written by Kaṇṭāchārya at Śripithapuram. Hail! Hail! Hail!
Bhi.⁷

¹ Baṇḍa is perhaps the same as baṇḍa.

² See Mr. Kittel's *Kannāḍa-English Dictionary*, s. v. *doḍḍi*.

³ See *ibid.* s. v. *tāḍu*, the usual Telugu form of which is *tāḍu*.

⁴ See *South-Indian Inscriptions*, Vol. II. p. 308 and note 3.

⁵ The *third* boundary is probably the granted village itself; compare above, p. 96, note 4.

⁶ See the preceding note.

⁷ This is perhaps the initial of some controlling officer.

No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

By F. KISLHORN, PH.D., LL.D., O.I.E.; GÖTTINGEN.

This plate was discovered by Mr. Umes Chandra Batavyal, I.C.S., in November 1893, at the village of **Khālimpur**, near Gaur, in the Maldah district of the Bhāgalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Muhammadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,¹ with a translation and a small but clear photo-etching, in the *Journal, Asiatic Society of Bengal*, Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultzsich, to whom the original plate was kindly sent by Dr. Grierson.

This is a single plate which measures about 11 $\frac{3}{8}$ " broad by 1' 4 $\frac{3}{8}$ " high. Like the other plates of the same dynasty,² it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4" in the first three lines of the writing on either side, and projecting about 5 $\frac{1}{2}$ " above the plate. The main part of this ornament is a seal, formed by five concentric rings, the innermost of which is about 2 $\frac{1}{2}$ " in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the legend *śrīmān=Dharmapādādēvaḥ*, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about 5 $\frac{1}{4}$ " distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four *aksharas* on the second side, is in an excellent state of preservation. The size of the letters on the first side is about $\frac{1}{16}$ ", while on the second side it is only between $\frac{1}{16}$ " and $\frac{1}{4}$ ".—The characters belong to the northern class of alphabets. Like those of the short Gayā inscription of Dharmapāla (Sir A. Cunningham's *Mahā-Bōdhi*, Plate xxviii. 3), they hold an intermediate position between those of the Dēś-*Baraṇārka* inscription of Jīvitagupta II. of the family of the Guptas of Magadha (*Gupta Inscriptions*, Plate xxix. B) and those of the Badāl pillar inscription of the time of Nārāyaṇapāla (*Epigraphia Indica*, Vol. II. p. 160, Plate). In general, what strikes one, is that letters like *p*, *m*, and *s* are mostly open at the top, and that separate signs are employed to denote final *t*, *n*, and *m*, with the *virāma* written beneath or over the sign, or attached to the top

¹ Mr. Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhaṭṭa Nārāyaṇa. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pādāmāla* in line 61 of the text. According to Mr. Batavyal, the adjective *pādāmāla-samīta* means 'one who came to visit,' and the substantive *Nārāyaṇa-bhaṭṭāraka*, which that adjective qualifies, therefore cannot denote the god Nārāyaṇa, but "plainly refers to some person whose name was Nārāyaṇa." Really *pādāmāla* denotes the attendants of some god or idol, and *Nārāyaṇa-bhaṭṭārakaḥ pādāmāla-samītaḥ* therefore literally can only mean 'the lord Nārāyaṇa, associated with his attendants.'

² These plates are the Mungir plate of Dēvapāla, *As. Res.* Vol. I. p. 123 ff., and *Ind. Ant.* Vol. XXI. p. 253 ff.; the Bhāgalpur plate of Nārāyaṇapāla, *Jour. Beng. As. Soc.* Vol. XLVII. Part I. p. 384 ff., and *Ind. Ant.* Vol. XV. p. 304 ff.; the Dinājpur plate of Mahipāla, *Jour. Beng. As. Soc.* Vol. LXI Part I. p. 77 ff.; and the Āngāchhī plate of Vīgrahapāla III., *As. Res.* Vol. IX. p. 434 ff., and *Ind. Ant.* Vol. XIV. p. 166 ff. and Vol. XXI. p. 97 ff.

of it, or, in the case of final *t*, without the *virāma*.¹ As regards individual letters, the lower part of *m* throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob.² The conjunct *rih*, which occurs only in the word *śāhāyākārīhaṃ*³ in line 13, is denoted by a sign of its own, which has developed out of the sign for *rih* as it appears in line 12 of the Aphaś inscription of Ādityasēna (*Gupta Inscriptions*, Plate xxviii.), and which we find in nearly the same form in the Kōṭā Buddhist inscription of the *Sāmānta Dēvadatta*⁴ of Vikrama-Saṃvat 847 (?). The sign for *t* is similar to the sign for the same letter in the Deopara inscription of Vijayasēna (*Epigraphia Indica*, Vol. I. p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial *ṭ* is three times (in *iva*, ll. 3 and 4, and *iti*, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in *iti*, ll. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them.⁵ The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it.⁶ The sign of *avagraha*⁷ is employed three times, in *grāmō sṣya*, l. 31, *tatō śmābhīṣ*, l. 52, and *yathā śmābhīṣ*, l. 49; and numeral figures for 1, 2 and 3 are used in line 61. Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nāgarī alphabet, and that, on palaeographical grounds, the inscription may confidently be assigned to the ninth century A.D.—The language is Sanskrit. The inscription, after the words *ōm svastī* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghōsrāwā inscription, is called *Vajrasana*, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five benedictive and imprecatory verses in lines 56-60, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prose. As regards orthography, the letter *b* is throughout expressed by the sign for *v*; the palatal sibilant is used⁸ instead of the lingual in *viśvag*, l. 12, and *viśayś*, l. 31, and instead of the dental in the word *arddhakrōṭikā*, l. 34 ff.; the dental *n* is employed instead of *anusvāra* in *yaśānsy*, l. 60;

¹ Final *m* is throughout denoted by a half-form of *m* (i.e. an *m* without the horizontal top-line) with the sign of *virāma* below (but not attached to) it; e.g. in *amṣyātam*, l. 14. Final *t* is five times denoted by a final form of *t*, without the *virāma*, e.g. in *śāhāramṣṭ*, l. 26; once, in *antardāt*, l. 28, by a half-form of *t* with the *virāma* above it; once, in *auravat*, l. 16, by a nearly full form of *t* with the *virāma* attached to the top of it; and once, in *vasṣṭ*, l. 57, by the ordinary form of *t* with the *virāma* attached to the foot of it. Final *n* is generally denoted by a half-form of *n*, with the *virāma* below it, and once, in *śrīmadn*, l. 30, above it; four times by the full form of *n* with the *virāma* attached to the top of it, as in *dāśvas*, l. 17; and once, in *śikhitān*, l. 17, by the full form of *n* with the *virāma* below it.

² In the Ghōsrāwā Buddhist inscription of the time of Dēvapāla (*Ind. Ant.* Vol. XVII. p. 309, Plate) the *m* with the loop is still the exception, but in the Badāi pillar inscription and in the Bhāgalpur plate of Nārāyaṇapāla it is used throughout.

³ Mr. Batavyal read this *śāhāyākāraṃ*. The sign for *rih*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it.

⁴ See *Ind. Ant.* Vol. XIV. p. 46. I owe excellent impressions of that inscription to Dr. Fleet.

⁵ The first form of *t*, described above, we find in the word *iva* in line 2 of the Aśtgaḍh seal of the Maukharī king Śarvavarman (*Gupta Inscr.* Plate xxx. A), and it is used throughout in the Badāi pillar inscription (as well as in the Bhāgalpur plate of Nārāyaṇapāla, the Dinājpur plate of Mahipāla, the Gayā inscription of Yakshapāla, and in inscriptions at Sirpur, *Archæol. Surv. of India*, Vol. XVII. Plate xviii.); and the second form we have in the word *Ijjā* in line 5 of the Dēś-Baraṇāṣk inscription of Jivitagupta II. of Magadha (*Gupta Inscr.* Plate xxix. B).

⁶ This sign is used 11 times, from *śāśvaḥ* in line 30 to *pratiśśvaḥ* in line 48. In one or two cases I am doubtful whether it is meant for *visarga* or for *anusvāra*.

⁷ The sign of *avagraha* occurs once (in line 8) in the Kōṭā inscription of Dēvadatta of Vikrama-Saṃvat 847 (?), and once (in line 6) in the Gwālior inscription of Bhōjadēva of Kanauj of Vikrama-Saṃvat 933, *Ep. Ind.* Vol. I. p. 159. In the Ghōsrāwā inscription it is used no less than seven times, but in the Badāi pillar inscription only twice.

⁸ This use of the palatal sibilant may be accounted for by the influence of the Māgadh Prakṛit.

Seals of Copper-Plate Grants.



1. Khalimpur Plate of Dharmapaladeva;
Epigraphia Indica, Vol. IV. No. 34.
HALF-SIZE.



2. Komarti Plates of Chandavarman;
Epigraphia Indica, Vol. IV. No. 16.
FULL-SIZE.



3. Chikkulla Plates of
Vikramendravarman II.;
Ep. Ind. Vol. IV. No. 25.
FULL-SIZE.



4. Udayendiram Plates of Pallavamalla;
South-Indian Inscriptions, Vol. II. No. 74.
FULL-SIZE.

and the word *chaturshu* is written *chaturushu* in line 44.¹ In respect of the observance of the rules of *saṁdhi*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anuvāra*, not only in *samoat*, l. 61, but also at the end of words, e.g. in *-vapushām=vdhininām=vidhātūm*, l. 20; that *t* is doubled before *r* in *rājaputtra*, l. 32, and *attra*, l. 60; that the conjuncts *dv* and *dhv* are incorrectly employed instead of *ddv* and *ddhv* in *-krīdvīpāḥ*, l. 41, and *vudhvā*, l. 58 (but not in *vuddhvā*, l. 60); and that *visarga* several times has been wrongly omitted, e.g. in *akīrtti kshapayatām*, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparilikkhātaka*, for *uparilikkhita*, in line 52, for which we now can quote numerous analogous instances from other inscriptions.² The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find *ardhasrōtikā*, *khātaka*, *khāṭikā*, *jōlaka*, *bhishhuka* (?), and *yānaka* or *yānikā*, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the *Shashthādhyakṛita*, *Dandāsakti*, *Khōla*, *Jyēshthakāyastha* and *Dāsagrāmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *talapātaka*³ and *haffikā* in lines 51 and 52, and *pinḍaka* in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the *Paramésvara Paramabhaffāraku Mahārājādhirāja Dharmapālādēva*, and records that the king, at the request of his *Mahāsamantādhipati Nārāyaṇavarman*, which was communicated to him by the *Dātaka*, the *Yuvarāja Tribhuvanapāla*,⁴ granted four villages to a temple of the god N[u]nna-Nārāyaṇa, which had been founded by Nārāyaṇavarman at Śubhasthali. It is the earliest record of any extent that has yet been found of the Pāla⁵ dynasty, but, excepting that it gives us the names of the father and grandfather—Vapyata and Dayitavishṇu—of Gōpāla [I.], and relates that, to put an end to lawlessness and disorder, Gōpāla was induced by the people to assume the sovereignty, and that he married the Bhadrā⁶ king's daughter Dēddadēvi, it tells us nothing whatever that was not known before regarding that dynasty. About Gōpāla, its founder, we learn no more from it than what has just been stated. Of Dharmapāla, his and Dēddadēvi's son, the only fact recorded is, that he installed a certain king of Kanyakubja (or Kanauj), to the joy of the people of Pañchāla, and with the ready approval of the Bhōjas, Matsyas, Madras, Kurus, Yadus, Yavanas, Avantis, Gandhāras and Kīras. And of this even we already had a more specific account in the third verse of the Bhāgalpur plate of Nārāyaṇapāla, according to which Dharmapāla gave back again the sovereignty of Mahōdaya (or Kanauj), which he had acquired by defeating Indrarāja and other enemies, to the begging Chakrāyudha.

¹ Compare *arubati* for *arhati*, above, Vol. III. p. 143.

² Compare, e.g., *bhuktaka* in line 10 of the Madhuban plate of Harsha, *Ep. Ind.* Vol. I. p. 73, and see *Gupta Inscr.* p. 69.

³ In a note on the translation I have drawn attention to the fact that the Dēo-Baranārki inscription of Jvitagupta II. of Magadha (*Gupta Inscr.* No. 46) contains the word *talpātaka* as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be *kīōra-vaṇavā-gō-mahishy-adhyakṛita*—and that in line 14 of it we have the same word *yākhāśiddhyāsin* which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from Orissa.

⁴ The *Dātaka* of the Mungir plate of Dēvapāla also was a *Yuvarāja*, the king's son Rājyapāla; see *Ind. Ant.* Vol. XXI. p. 258.

⁵ This designation of the family actually occurs in line 4 of the Kamnuli plate of Vaidyadēva, *Ep. Ind.* Vol. II. p. 350.

⁶ The Bhadrās are variously placed in the middle country, or in the eastern or southern division of India; *Ind. Ant.* Vol. XXII. p. 174.

No king Chakrâyudha of Kanauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahîpâla, Vikrama-Saṁvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.¹—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapâla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchâlas in Madhyadêśa. According to the topographical list of the *Bṛihatsaṁhitâ*,² the Kurus³ and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhâras to the northern, and the Kîras⁴ to the north-east division of India. The Avantis are the people of Ujjayinî in Mâlava. Yadus, according to the Lakkhâ Maṇḍal *Prasasti*,⁵ were long ruling in part of the Panjâb, but they are found also south of the Yamunâ; and south of this river and north of the Narmadâ probably were also the Bhôjas who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word *Yavana* is used here simply in the sense of *Mlêchhaka*, and is put in, next to the word *Yadu*, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.—Dharmapâla, when he made this grant, resided at Pâtâliputra, the modern Patnâ, on the Ganges. The orders of his successors Dêvapâla and Nârâyanapâla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahîpâla from Vilâsapura. In the plate of Vîgrahapâla III. the name of the king's residence is illegible.

The grant, as already stated, was made to a temple of the god N[u]nna-Nârâyana, or, more fully, 'to the holy lord N[u]nna-Nârâyana (*bhagavan-N[u]nna-Nârâyana-bhaṭṭâraka*), installed there (*tatra pratishṭhâpita*) [*viz.* at the temple founded by Nârâyana-varman], associated with (*i.e.* and to) the Lâṭa⁶ Brâhmanas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishṭhâpitasya bhagavataḥ Śivabhaṭṭârakasya pâsupatâchârya-parishadaś-cha* in line 39 of the Bhâgalpur plate, by which a donation was made in favour of the god Śiva. Their general

¹ For a list of the Pâla kings from Gôpâla I. to Vîgrahapâla III. see *Ind. Ant.* Vol. XXI. p. 99. For the rulers of Kanauj we possess no date between that of the Bengal As. Soc.'s plate of the *Mahârâja* Vinâyaka-pâla, [Harsha-]Saṁvat 188 = A.D. 783-84 (*Ind. Ant.* Vol. XV. p. 140), and that of the Dêogaḍi inscription of the *Mahârâjadêvîrâja* Bhôjadêva, the successor of the *Mahârâjadêvîrâja* Râmabhadradêva, Vikrama-Saṁvat 919 = A.D. 862 (*Archæol. Surv. of India*, Vol. X. p. 101). When treating of the verse of the Bhâgalpur plate on a former occasion (*Ind. Ant.* Vol. XX. p. 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kanauj by Dharmapâla might possibly have been Bhôjadêva. I was quite aware then of the statement in the Jaina *Harivamśa-Purâna* (Dr. Rajendralal Mitra's *Notices*, Vol. VI. p. 80; *Ind. Ant.* Vol. XV. p. 141; Dr. Bhandarkar's *Early History*, 2nd ed., p. 65), that in Śaka-Saṁvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrâyudha, but did not venture to place Dharmapâla so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrâyudha of the *Harivamśa-Purâna* and the king Indra and Chakrâyudha of the Bhâgalpur plate. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanauj in the first half of the 9th century A.D.

² See *Ind. Ant.* Vol. XXII. p. 169 ff.

³ In *Ep. Ind.* Vol. I. p. 132, v. 23, the Kurus are reported to have been defeated by the Chandêlla Yasôvarman.

⁴ *Ibid.* p. 124, it will be seen that a king of Kanauj once received an image of the god Vaiṣṇuṭha from a king of Kîra. *Ibid.* Vol. II. pp. 15 and 194, the Kîras are represented as having been held in check or defeated by the Chêdi Karṇa and the Paramâra Lakshmadêva; but in either case the writer probably thought more of his pun than of telling a real fact.

⁵ *Ibid.* Vol. I. p. 10 ff. Dr. F. E. Hall's edition of this inscription, in *Jour. Roy. As. Soc.* Vol. XX. p. 452 ff., seems to have been quite lost sight of.

⁶ Lâṭa is central and a southern Gujarât, and it seems very appropriate that Gujarât Brâhmanas should have been in charge of the temple of Nârâyana (Viṣṇu-Kṛishṇa), whose own principal residence was Dvârakâ in Gujarât.

sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term *nunna* (or possibly *nanna*) which is prefixed to the name *Nārāyaṇa*. In other inscriptions we have *bhagavat(ch)-śrī-Nārāyaṇabhāṣṭārakāya*¹ or *bhagavantaṁ śrīman-Nārāyaṇabhāṣṭārakam = uddītya*,² but *nunna* (or *nanna*) conveys no such meaning as *śrī* or *śrīmat* do. Nor is it possible to form the compound *bhagavannunna*³ and make it qualify *Nārāyaṇabhāṣṭāraka*; for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhāṣṭāraka* whoever he may be. What remains then, in my opinion is, to take *N[u]nna-Nārāyaṇa* together to be the name of the god for whom the temple had been built by Nārāyaṇavarman, and to assume that the god Nārāyaṇa was so called in honour of the founder's father, whose name, in that case, must have been *N[u]nna*. Or, if the true reading of the text should be *Nanna-Nārāyaṇa*, it might also be possible to regard *Nanna*⁴ as another name of the founder of the temple, Nārāyaṇavarman, himself, and in this case *Nanna-Nārāyaṇa* would exactly correspond to *Kamala-Nārāyaṇa*, the name of the god Nārāyaṇa for whom a temple was built at Dēgāṁve by the Kādamba queen Kamalādēvi.⁵ However this may be, the general practice of naming gods or their temples in the manner described is notorious.⁶

The names of the four villages, granted at Nārāyaṇavarman's request by the king, are *Krauñchaśvabhra*, *Mādhāsāmmali*, *Pālitaka*, and *Gōpippali*. The three first were in the *Vyāghrataṭi maṇḍala* of the *Mahantāprakāśa viśhaya*⁷ of the *Puṇḍravardhana bhukti*, while the last was in the *Āmrashandikā maṇḍala* of the *Sthālikkaṭa viśhaya*, clearly of the same *bhukti*. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the *Udragrāma maṇḍala*, the villages *Kālikāśvabhra*, *Gaṅginikā* and *Jēnandāyikā*, and the small island of *Kāṇā*; besides, mention is made of the river *Kōṅṭhiyā*.

The inscription is dated, in lines 60-61, '12 days (i.e. on the 12th day) of Mārga of the year 32 of the increasing reign of victory' (of Dharmapāla).⁸—It was engraved by *Tātata*, the son of *Subhaṭa* and grandson of *Bhōgaṭa*.

TEXT.⁹

First Side.

1 Om¹⁰ svasti [||*] Sarvvajñatām¹¹ śriyam=iva sthiram=āsthitasya Vajrāsa-
2 nasya va(ba)hu-māra-kul-ōpalambhāḥ | dēvyā mahā-karuṇayā paripā-
3 litāni rakshantu vō daśa va(ba)lāni diśō jayanti || [||*] Śriya¹² iva subhagā-

¹ Line 20 of the Pāṇḍukēśvar plate of Lalitāsūra, *Proceedings, Beng. As. Soc.* 1877, p. 72.

² Line 45 of the Tarpanadighi plate of Lakshmanasēna, *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 12.

³ I only mention this on account of Mr. Batavyal's translation 'the God-guided Bhāṭṭa Nārāyaṇa.'

⁴ The name *Nanna* occurs in the passage of the *Harivamśa-Purāṇa*, referred to in note 1 on page 246 above; and it is also found elsewhere. A name *Nunna* I have not met with elsewhere.

⁵ See Dr. Fleet's *Dynasties*, 2nd ed., p. 569.

⁶ Alla, the son of Vāillabhaṭṭa, built a temple of Viśhṇu called *Vāillabhaṭṭaśrī*, *Ep. Ind.* Vol. I. p. 154; Mathanādēva founded a temple of Śivara (Siva), called *Lachchhukēśvara* after his mother *Lachchhukā*, *ibid.* Vol. III. p. 283. In other cases the idol or temple was called after the founder, e.g. *Nōhālēśvara* after *Nōhālā*, *ibid.* Vol. I. p. 270; or from the locality where it was, e.g. *Lōṇādityādēva* from the place *Lavapēṭaṭa*, *ibid.* Vol. III. p. 275. Names of the god Nārāyaṇa, with which *N[u]nna-Nārāyaṇa* may be compared, (besides *Kamala-Nārāyaṇa*) are *Ballāla-Nārāyaṇa*, *Eśpa-Nārāyaṇa*, and *Gōga-Nārāyaṇa*; *Ind. Ant.* Vol. VI. p. 212, and Vol. X. p. 160.

⁷ See below, p. 253, note 3.

⁸ The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'

⁹ From impressions supplied by Dr. Hultzsch.

¹⁰ Expressed by a symbol.

¹¹ Metre: Vasantatilakā.

¹² Metre: Mālinī.

- 4 yāḥ sambhavō vārirāsīs-śāsadhara iva bhāsō viśvam-āhlādayantyāḥ | prakṛitir-
avanipāpām santatēr=uttamāyā a-
- 5 jani Dayitavishnuḥ sarvvavidy-āvadātaḥ || [2*] Āsid=ā sāgarād=urvvin
gurvvibhiḥ kirttibhiḥ kṛiti | maṇḍayan
- 6 khaṇḍit-ārātiḥ ślāghyaḥ śrī-Vapyatas=tataḥ || [3*] ³Mātaya-nyāyam=apōhitum
prakṛitibhir=Lakshmyāḥ karaṇ=grāhitāḥ śrī-Gōpā-
- 7 la iti kshitiśa-śirasām chūḍāmaṇis=tat-sutaḥ | yasy=ānukriyatē sanātana-yasō-
rāsir=diśām=āsāyē śvētimnā ya-
- 8 di paurnnamāsa-rajant jyōtsn-ātibhāra-śriyā || [4*] Śītāmśōr=iva Rōhiṇi Huta-
bhujāḥ Svāh=ēva tējō-nidbēḥ Śarvāṇ=i-
- 9 va Śivasya Guhyaka-patēr=Bhadr=ēva Bhadr-ātmaajā | Paulōm=iva Purandarasya
dayitā śrī-Dēddadēv=ity=abhūd=dēvī tasya vinō-
- 10 da-bhūr=Mura-ripōr=Lakshmir=iva kshma-patēḥ || [5*] Tābhyām⁵ śrī-
Dharmmapālah samajani sujana-stūyamān-āvadānaḥ svāmī bhūmī-
- 11 ⁴patinām=akhila-vasumatī-maṇḍalam śasad=ēkaḥ [1*] chatvāras=tira-majjat-kari-gaṇa-
charaṇa-nyasta-mudrāḥ samudrā yātrām ya-
- 12 sya kshamantē na bhuvana-parikhā viśva(śhva)g=āsā jigishōḥ || [6*] Yasminn=
uddāma-lilā-chalita-va(ba)la-bharē dig-jayāya pravṛittē yāntyā.⁶
- 13 [m=v]iśvambharāyām chalita-giri-tiraśchinatām tad-vasēna | bhār-ābhugū-āvamaḥjan-
maṇi-vidhura-śiraś-chakra-sāhāyakārtham Śēshē-
- 14 n=ōdasta-dōshṇā tvaritataram=adhō=dhas=tam=ēv=ānnyātam || [7*] ⁶Yat-prasthānē
prachalita-va(ba)l-āsphālanād=ullaladbhir=dhūli-pūraiḥ pihi-
- 15 ta-sakala-vyōmabhir=bhūtadhātryāḥ | samprāptāyāḥ parama-tanūtām chakravālam
phanānām magn-ōamilan-maṇi Phanipatēr=lā-
- 16 ghavād=ullalāsa || [8*] ⁷Viruddha-vishaya-kshōbhād=yasya kōp-āgnir=aurvavat |
anivṛiti⁸ prajajvāla chatur-ambhōdhi-vāritāḥ || [9*]
- 17 ⁹Yē=bhūvan Prithu-Rāma-Rāghava-Nala-prāyā dharitribhujas=tān=ēkatra didṛikshuḥ
ēva nichitān sarvān samam=Vēdhasā¹⁰ | dhva-
- 18 st-āsēsha-narēndra-māua-mahimā śrī-Dharmmapālah kalau lōla-śrīkaripī-
niva(ba)ndhana-mahāstambhaḥ samuttambhitāḥ || [10*] Yāsām¹¹
- 19 nāsira-dhūli-dhavalā-dasa-diśām drāg=apaśyann=iyattām dhattē Māndhātṛi-sainya-
vyatikara-chakitō dhyāna-tandrim=Mahēndrah |
- 20 tāsām=apy=āhāvēchchā-pulakita-vapushām=vāhinīnām=vidhātum¹² sāhāyam yasya
vā(bā)hvōr=nikhila-ripukula-dhvamsinōr=n=ā-
- 21 vakāśaḥ || [11*] Bhōjsir=Matsyāḥ sa-Madraiḥ Kuru-Yadu-Yavan-Āvanti-
Gandhāra-Klirair=bhūpsir=vyālōla-mauli-prapāti-paripataiḥ
- 22 sādhu sāngiryamānaḥ | hrishyat-Pañchāla-vṛiddh-ōddhṛita-kanakamaya-
svābhishēkōdakumbhō dattaḥ śrī-Kanyakuvja(bja)s=sa-lalita-cha.¹³
- 23 lita-bhrūlatā-lakshma yēna || [12*] Gōpaiḥ¹⁴ simni vanēcharair=vanabhūvi grām-
ōpakaṇṭhē janaiḥ kṛīḍadbi[h*] pratichatvaram śīsu-gaṇaiḥ
- 24 pratyāpapa[m]=mānapaiḥ¹⁵ | lilā-vēśmani pañjarōdara-śukair=udgītam-ātma-stavam
yasy=ākarṇayatas=trapā-vivalit-ānamraṇ sa-

¹ Metre: Ślōka (Anusṭubh).

⁵ Metre: Śārdūlavikṛīḍita; also of the next verse.

² Metre: Sragdharā; also of the next verse.

⁴ Originally *patnām* seems to have been engraved.

³ Read *gāndhāra* vi².

⁶ Metre: Mandākrāntā.

⁷ Metre: Ślōka (Anusṭubh).

⁸ Read *anivṛiti*.

⁹ Metre: Śārdūlavikṛīḍita.

¹⁰ Read *samam Vēdhasā*.

¹¹ Metre: Sragdharā; also of the next verse.

¹² Read *vapushām vāhinīnām vidhātum*.

¹³ Instead of *Kanyakuvjas*, one would have expected *Kanyakuvjas*.

¹⁴ Metre: Śārdūlavikṛīḍita.

¹⁵ This appears to be the true reading of the original; possibly *mānapaiḥ* may be an error for *mānavaiḥ*.

- 25 d-aiv-ānanam || [13*] Sa khalu Bhāgīrathīpatha-pravarttamāna-nānāvīdha-
nanvāṭaka-sampādita-sētuva(ba)ndha-nihita-sailāsi-
- 26 khara-srēpi-vibhramāt¹ niraśīyaya-ghana-ghanāghana-ghaṭā-syāmāyamāna-vāsaralakṣmī-
samāravdha(bdha)-santata-jaladasa-
- 27 maya-sandēhāt² udichin-ānēka-narapati-prābhṛitīkrit-āpramēya-hayavāhini-kharakhur-
ōtkhāta-dhūlt-dhūsarita-di-
- 28 gantarālāt paramēśvara-sēvā-samāyāta-samasta-Jamvū(mbū)dvipa-bhūpāl-ānanta-
pādāta-bhara-namad-avanēh Pāṭalipu-
- 29 tra-samāvāsita-srīmaj-jayaskandhāvārāt paramasaugatō mahārājādhirāja-srī-Gōpāladēva-
pādānudhyātaḥ pa-
- 30 ramēśvaraḥ paramabhāttārakō mahārājādhirājaḥ śrīmān Dharmmapāladēvaḥ
kuśali || Śrī-Puṇḍravarddhanabhu-
- 31 kty-antahpāti-Vyāghrataṭimaṇḍala-samva(mba)ddha-Mahantāprakāśa viśa(s h a) yē³
Krauñchaśvabhra-nāma-grāmō śya cha sīmā⁴ paśchi-
- 32 mēna Gaṅginikā | uttarēna Kādamba(mba)ri-dēvakulikā kharjjūra-vṛikṣhaś-
cha | pūrvvōttarēna rājaputtra-Dēvata-kṛit-āliḥ | vi-
- 33 japūraṅ-gatvā pravishṭā | pūrvvēna Viṭak-āliḥ khātaka-yānikā[m] gatvā
pravishṭā | jamvū(mbū)-yānikām-ākramya jamvū(mbū)-yānaka[m]

Second Side.

- 34 gatā | tatō nisṛitya⁵ puṇyārāma-vi(bi)lv-ārddhaśrō(srō)tikā[m?] | tatō=pi
nisṛitya na-
- 35 lacharmma[ṭ-ō]ttarāntam gatā nala[cha]rmmatāt dakṣhiṇēna nāmuṇḍikāpi[hē]-
36 [sadūmmi?]kāyāḥ | khaṇḍamuṇḍamukhaṁ khaṇḍamukhā vēdasavi(bi)lvikā
vēdavi(bi)lvikātō rōhitavātiḥ piṇḍāravīṭijōtikā-sīmā
- 37 u[kt]ārajōtasya dakṣhiṇāntah⁶ grāma-vi(bi)lvasya cha dakṣhiṇāntah⁶ | dēvikā-
sīmā viṭi | dharmmāyō-jōtikā | Ēvam=Mādhāsāmmali nā-
- 38 ma grāmāḥ [1*] asya ch=ōttarēna Gaṅginikā sīmā tataḥ pūrvvēn=
ārddhaśrō(srō)tikayā śmrayānakōlārdhayānikān-gataḥ⁷ ta-
- 39 tō=pi dakṣhiṇēna Kālikāśvabhrah | atō=pi nisṛitya śrīphala[bh]ish[u]kaṁ yāvat=
paśchimēna tatō=pi vi(bi)lvāngōrdhaśrō(srō)ti-
- 40 kayā Gaṅginikām pravishṭā | Pālitakō sīmā dakṣhiṇēna Kānā dvīpikā |
pūrvvēna Kōṇṭhiyā srōtaḥ [1*] uttarēna
- 41 Gaṅginikā | paśchimēna Jēnandāyikā | ētaḍ-grāma-sampārīṇa-parakarmma-
kṛidvipah⁸ | Sthālitkkaṭavishaya-
- 42 samva(mba)ddh-Āmrashaṇḍikāmaṇḍal-āntahpāti-Gōpippali-grāmasya sīmāḥ |
pūrvvēna⁹ Udragrāma-maṇḍala-paśchima-sīmā | dakṣhi-
- 43 ṇēna jōlakaḥ [1*] paśchimēna Vēsānik-ākhyā khātikā | uttarēn=Ōdragrāma-maṇḍala-
sīmā-vyavasthitō gō-mārgaḥ | Ēshu cha-
- 44 turushu¹⁰ grāmēshu samnagatān sarvān=ēva rāja-rājanaka-rājaputra-rājāmātya-
sēnāpati-vishayapati-bhōgapati-shaahṭhādhi-

¹ Read -vibhramān-.² See below, p. 263, note 3.³ Read, here and below, nisṛitya. Some corrections no doubt are necessary in the following lines, but I do not understand the text properly.⁴ This might possibly both times be read dakṣhiṇāntam.⁵ The intended reading may be "yānikā-gatā."⁶ Read -kṛit-dvīpaḥ.⁷ Read pūrvvēn=Ōdra°.⁸ Read turūshu.

- 45 kṛita-dandafakti-dāṇḍapāsika-chaurōddharanika-dausādhasād h a n i k a - d ū t a - k h ō l a -
gamāgamik-ābhitvaramāna-hastyasvagomahishyajā-
- 46 vikādhyaksha-n[au]kādhyaksha-va(ba)lādhyaksha-tarika-saulkika-gaulmika-tadāyuktaka-
viniyuktak-ādi-rājapādōpajvinō=nyāms=ch=ākirtti-
- 47 tān¹ chātabhatajāttān yathākāl-ādhyasinō jyēshthakāyastha-mahāmahattara-
mahattara-dāsagrāmik-ādi-vishayavyavahāriṇaḥ
- 48 sa-karaṇān prativāsinaḥ kshētrakarāns=cha vrā(brā)hmana-mānanā-pūrvvakam
yathārham=mānayati vō(bō)dhayati samājñāpayati cha | Matam=astu
- 49 bhavatām [*] Mahāsāmantādhipati-śrī-Nārāyaṇavarmanā dūtaka-yuvarāja-
śrī-Tribhuvanapāla-mukhēna vayam=ēvam=vijñāpitāḥ² yathā sāmā-
- 50 bhir=mmātāpitrōr=ātmanas=cha puṇy-ābhivṛiddhayē Subhasthalyān dēvakulān=
kāritat(n)=tatra pratishthāpita-bhagavan-N[unna]Nārāyaṇa-bhaṭṭārakāya³ tatpra-
- 51 tipālaka-Lāṭadvija-dēvārchchak-ādi-pādāmūla-samētāya pūj-ōpasthān-ādi-karmmaṇē
chaturō grāmān⁴ atratya-haṭṭikā-talapātaka-
- 52 samētān=dadātu dēva iti | tatō sāmābhis=tadīya-vijñāptyā⁵ ētē upari-
likhitakās=chatvārō grāmās=talapātaka-haṭṭikā-samētāḥ sva-
- 53 simā-paryantāḥ sōddēsāḥ sadaśāpachārāḥ⁶ akiñchitpragrāhyāḥ⁷ pariḥṛita-
sarvva-pīḍāḥ⁸ bhūmichchidra-nyāyēna chandr-ārka-kshiti-samakālam
- 54 tath=siva pratishthāpitāḥ⁹ | yatō bhavadbhis=sarvvair=ēva bhūmēr-ddāna-
phala-gauravād=apaharanē cha mahānarakapāt-ādi-bhayād=dānam=idam=anumō-
- 55 dya paripālanīyam | prativāsibhiḥ kshētrakarais=ch=ājñāśravapa-vidhēyair=bhūtvā
samuchita-kara-piṇḍak-ādi-sarvva-pratyāy-ōpanayah kārya
- 56 iti || ¹⁰Va(ba)hubhir=vvasudhā dattā rājabis=Sagar-ādibhiḥ [*] yasya yasya
yadā bhūmis=tasya tasya tadā phalam |(II) ¹¹Shashtim=varsha-sahasrāni
svargō mō-
- 57 dati bhūmidāḥ [*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt ||
Sva-dattām=para-dattām=vā¹² yō harēta vasundharā[m] [*] sa viśthāyān=
kṛimir=bhūtvā pitri-
- 58 bhis=saha pachyatē || Iti¹³ kamaladal-āmvu(mbu)vindu-lōlām śriyam=anuchintya
manushya-jīvitān=cha [*] sakalam=idam=ndāhṛitān=cha vudhvā¹⁴ na hi
puru-
- 59 shaiḥ para-kirttayō vilōpyā[h*] || ¹⁵Tadit-tulyā lakshmi[s=*]tanur=api cha
dīpānala-samā ¹⁶bhavō duḥkh-aikāntaḥ para-kṛitim=ākirtti[h*] kshapayatām
[*] yasā.¹⁷
- 60 nsy=āchandrārka[m*] niyatam=avatām=attra cha nṛipāḥ karishyantē vu(bu)ddhvā
yad=abhiruchitam kim=pravachanaḥ || Abhivarddhamāna-vijayarājyē

¹ Read tāni=chāṭa.² Read svām vijñāpitā.³ In dhagavannanna the double n of the fourth akshara is quite clear, but the sign of the vowel a is doubtful; and of the last akshara only the first (upper) n is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is dhagavannanna or dhagavannanna, not dhagavannanda.⁴ Read grāmān=.⁵ Read *pty=aita.⁶ Read *chārd.⁷ This word is followed by a sign of punctuation which has been struck out.⁸ Read *pīḍā.⁹ This is probably an error for pratipādītā.¹⁰ Metre: Ślōka (Anuṣṭubh); also of the two next verses.¹¹ Read shashtim varsha=.¹² Read -dattām vā.¹³ Metre: Pushpitāgrā.¹⁴ Read buddhvā.¹⁵ Metre: Śikharipi.¹⁶ This sign of punctuation is superfluous.¹⁷ Read yadānsy=.

| | | | | | |
|----|---------------------|-------------|---------------------------|----|-----------------------------------|
| 61 | samvat ¹ | 32 | Mārga-dināni ² | 12 | ³ |
| 62 | Śri-Bhōgatasya | pauṛṣṇa | śrīmat-Subhāṣa-sūnūnā | | śrīmatā Tātātṣṇ-śdam ⁴ |
| | utkirṇam | gūṇa-śālinā | | | |

TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrāsana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort—great compassion, conquer the regions where many hosts of the Evil one are seen, protect you!⁵

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishṇu, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vapyaṣa, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious Gōpāla, whom the people made take the hand of Fortune, to put an end to the practice of fishes;⁷ whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rōhīṇī is the beloved of the Moon, Svāhā of the Sacrificial Fire, Śarvāṇī of Śiva, and Bhadrā of the lord of the Guhyakas;⁸ as the daughter of Pulōman is of Purandara, and Lakshmi of Mura's foe, so the illustrious Dēddadēvi, a daughter of the Bhadrā king, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the foot-prints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fossea of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

¹ Read *samvat*.² One would have expected *-dinā*.³ After this about five letters may have been engraved, but, if they were, they are quite illegible now.⁴ Metre: Ślōka (Anuṣṭubh).⁵ Read *-śdam*.

⁶ *Vajrāsana*, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrāsanaṃ āsanaṃ gasya*); and the word, as I now see, is used in the same sense in line 8 of the Ghōṣarākā inscription (*Ind. Ant.* Vol. XVII. p. 309, where the reading should be *sa Vajrāsanaḥ* instead of *Sa-vajrāsanaḥ*). On Buddha's ten powers (*daśa balaṇi*) see Kern's *Buddhismus*, Vol. I. p. 348. Like the verse at the commencement of the Mungir plate of Dēvapāla and the verse at the commencement of the Bhāgalpur, Dinājpur and Āmgāchhī plates of Nārāyaṇapāla, Mahīpāla and Vīrahapāla III., the above verse admits of another interpretation with which it would apply to the king Dharmapāla. In this second sense I would translate the verse thus: 'May the forces of (Dharmapāla,) seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you!' The word *baḥusandrakulōpalambhāḥ* must be taken as a Bahuvrīhi compound, qualifying *dēśaḥ*, but its formation is irregular.

⁷ Gōpāla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase *mātya nyāya* compare v. 3942 of von Böhtlingk's *Ind. Sprüche: Parasparāmīkhatayā jagatō bhīnnavarīmanah | daṇḍābhāḍo paridhāvamī mātyō nyāyah pravartate* — *Dīśm-ātyah*, 'the sky,' is equivalent to *digavasthāna* which is given in von Böhtlingk's *Dictionary*.

⁸ The Guhyakas, like the Yakshas, are attendants of Kuvēra, the god of wealth; Purandara is Indra, and Mura's foe Vishṇu-Kṛishṇa.

marching,¹ Śésaha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked (*only*) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Prithu, Râma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapâla, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune.

(V. 11.) For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Mândhâtî,² exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (*done*) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed³ the illustrious king of Kanyakubja, who readily was accepted by the Bhôja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhâra and Kira kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañchâla.

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,⁴ and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now—from his royal camp of victory, pitched at Pâtaliputra, where the manifold fleets of boats⁵ proceeding on the path of the Bhâgirathî⁶ make it seem as if a series of mountain-tops had been sunk to build another causeway (*for Râma's passage*); where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

¹ *Chalitagirîraschânâd* is an abstract noun derived from the Karmadhâraya compound *chalitagirî-tirâschâna*, the first member of which is a Bahuvrîhi; literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.' The Accusative *tas* towards the end of the verse is governed by *adhô-dhas*; see the *Mahâbhâshya* on Pânini, ii. 3, 2.—The thousand-headed serpent-king Śésaha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king's army.

² Mândhâtî was an ancient king and friend of Indra's. The original may also mean 'afraid of their coming in (hostile) contact with the armies of Mândhâtî.'

³ The word of the original text, *dattâh*, indicates that Dharmapâla had been requested (probably by the Pañchâlas) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by 'he consented to the installation of.'

⁴ Or, it may be, 'by the people;' see above, p. 248, note 15.

⁵ *Nauvâhaka* apparently is equivalent to *nauvâhâna* in v. 22 of the Deopara inscription of Vijayasêna, *Ep. Ind.* Vol. I. p. 309; instead of it, we have *nauvâha*, *ibid.* Vol. II. p. 251, l. 15, and in the Bhâgalpur plate of Arjayaapâla.

⁶ *i. e.* the Ganges.

the innumerable foot-soldiers of all the kings of Jambúdvīpa,¹ assembled to render homage to their supreme lord;—the devout worshipper of Sugata, the *Paraméśvara Paramabhāṭṭāraka Mahārājādhirāja*, the glorious Dharmapāladēva, who meditates on the feet of the *Mahārājādhirāja*, the glorious Gōpāladēva, being in good health,—²

(L. 30.) In the Mahantāprakāśa district (*vishaya*), which belongs to the Vyāghrataṭi maṇḍala³ within the prosperous Puṇḍravardhana bhukti, is the village named Krauñchaśvabhra. Its boundary on the west is Gaṅginikā; on the north it is the small temple of Kādambari and a date tree; on the north-east the dike made by the Rājaputra Dēvata; it goes to and enters a citron grove (?); on the east it is the dike of Vitaka,⁴ Also the village named Mādhāsāmmali. On the north its boundary is Gaṅginikā; from there, on the east, ; from there again, on the south, it is Kālikāśvabhra, proceeding thence as far as ; on the west, from there again, it enters Gaṅginikā. At Pālitaka the boundary on the south is the small island of Kānā; on the east the river Kōṇṭhiyā; on the north Gaṅginikā; on the west Jēnandāyikā. On the island the funeral rites of this village are performed⁵ (?). Of the village of Gōpippali, which is within the Āmrashandikā maṇḍala belonging to the Sthālikkaṭa district (*vishaya*), the boundaries are, on the east the western boundary of the Udragrāma maṇḍala, on the south a jōlaka (?), on the west the khāṭikā (?) named Vēsanikā, on the north the cattle-path running on the borders of the Udragrāma maṇḍala.

(L. 43.) To all the people assembled at these four villages, the Rājans, Rājanakas, Rājaputras, Rājāmātyas,⁶ Sēnāpatīs, Vishayapatis, Bhōgapatis, Shashthādhirīkītas,⁷ Daṇḍasaktīs, Dāṇḍapātīkas, Chaurōddharanīkas, Dauṣēddhasāddhanīkas, Dātās, Khōlas,⁸ Gamāgamīkas, Abhitvaramānās, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, Tarīkas,⁹ Śaulkīkas, Gaulmīkas, Tadāyuktīkas, Vinīyuktīkas and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the Jyēshthakāyasthas,¹⁰ Mahāmahattaras, Mahattaras, Dāsagrāmīkas¹¹ and other district

¹ i. e. India.

² This sentence is taken up again towards the end of line 43 (*śūkhachaturāṣṭra grāmāṅka*), and ends in line 48 (*samājñāpayati cha*). The intermediate passage must be taken by way of parenthesis.

³ Since a maṇḍala forms part of a *vishaya*, the original text of which the above in the translation cannot be correct. See below, and line 30 of the Dinājpur plate of Mahīpāla where the sequence is bhukti, *vishaya* maṇḍala.

⁴ From here up to the end of the description of the boundaries of the village of Krauñchaśvabhra I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as khāṭika, yāwikā or yānaka, ardhavarṭikā and dhīkuka(?), I cannot suggest suitable meanings.

⁵ If this be the meaning intended, the construction of the text of course is wrong; besides, the word *samparīna*, which is not found elsewhere, is used in the sense of *sampardīka*.

⁶ This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *vishayas* (or districts), chiefs of *bhōgas*,' where *bhōga* is perhaps equivalent to *bhukti*, denoting a larger extent of territory than a *vishaya*. The *Bhōgapatis*, *Shashthādhirīkītas* and *Daṇḍasaktīs* are not enumerated in the other copper-plates of the same family, but *bhōgapati* does occur, after *vishayapati*, in line 18 of the Pāṇḍukēśvar plate of Lalitāpūra. In line 8 of the Kāvī plate of Jayabhata III. (*Ind. Ant.* Vol. V. p. 114) we have, immediately preceding *vishayapati*, *bhōgika*.

⁷ *Shashthādhirīkīta*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *shashthāmsa* or *shashthāga*, i. e. the sixth part of the produce, due to the king.

⁸ *Khōla* is another unusual term. The meaning given for it by the dictionaries is 'limping, lame;' in the other copper-plates of the same family and in the plate of Lalitāpūra its place is taken by *prāśāṅika* 'a messenger.'

⁹ i. e., probably, 'overscers of ferries, tolls, and forests.'

¹⁰ Literally 'the chief writers.'

¹¹ Probably 'the officers in charge of groups of ten villages.'

officers, including the *Karava*,¹ and to the resident cultivators,— to all these, especially honouring the Brāhmaṇas, he² pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the *Mahāsāmantādhipati*, the illustrious Nārāyaṇavarman, by the mouth of the *Dātaka*, the *Yuvarāja* Tribhuvanapāla, has preferred to us the following request: “For the increase of our parents’ and our own merit we have had a temple built at Śubhasthali. To the holy lord N[ū]nna-Nārāyaṇa³ who has been installed there (*by us*), and to the *Lāṭa* Brāhmaṇas, priests and other attendants⁴ who wait upon him, may it please your Majesty to grant four villages, with their *haṭṭikā* and *talapāṭaka*,⁵ for the performance of worship and other rites.” Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapāṭaka* and *haṭṭikā*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,⁶ not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhāmichchhidra*, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (*to the donees*) the customary taxes, means of subsistence,⁷ and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 12 days of Mārga.

(L. 62.) This was engraved by the skilful Tātata, the son of the worthy Subhata and son’s son of the worthy Bhogaṭa.

No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were found, buried in the ground, at the village of “Kudopali” in the Bargarh tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nāgpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultsch, to whom the plates were lent by the Curator of the Nāgpur Museum, Mr. R. S. Joshi.

¹ *Karava* denotes a writer, scribe, or accountant.

² The subject of the sentence is *Dharmapālādēva* in line 30.

³ Or, perhaps, Nanna-Nārāyaṇa.

⁴ The word *pādambā* of the original also occurs in line 20 of the plate of Lalitāūra, where we have *bhṛitya-pādambā-bharandya*. Synonymous with it, we have *pādakūta* in v. 74 of the Śāśabā temple inscription of Mahipāla, *Ind. Ant.* Vol. XV. p. 39. Compare also the Pāli word *pādambālika*, ‘a man servant,’ *Jātaka*, Vol. II. p. 328, l. 13.

⁵ Of the two words left untranslated, *haṭṭikā* must be derived from *haṭṭa*, ‘a market,’ and may mean ‘market dues.’ *Talapāṭaka* we have, in the form *talavṛṭaka* (or *talavṛṭake*) in line 7 of the Dēv-Varaṅk inscription of Jivitagupta II, *Gupta Inscr.* p. 216, where the word denotes an official, according to the late Dr. Bhagvanlal Indraji, ‘the village accountant.’ Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapada* of some Chaulukya grants, which has been taken to denote ‘land paying rent to Government;’ see *Ind. Ant.* Vol. XI. p. 339.

⁶ The original, like the Bhāgalpur plate, has here *sadaśpachārḍh* instead of the ordinary *sadaśpārḍhāḥ*.

⁷ i.e. payments in kind; the term in the original is *pinḍaka*, which seems to take the place here of the ordinary *bhāgabhōga*. The word *pinḍa* occurs, apparently in a different sense, in the phrase *viśayad-uddhṛitapiṇḍa* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.* Vol. I. p. 73) and in line 21 of the Pāṇḍukēśvar plate of Lalitāūra.

These are three copper-plates, each of which measures about $7\frac{1}{2}$ " long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultzsch. The ring is about $\frac{3}{8}$ " thick and $3\frac{1}{2}$ " in diameter. Its ends are soldered into a seal which bears in high relief a sitting *hamsa*, facing the proper left and surmounted by a crescent, and, below the *hamsa*, the legend *Rāṇaka-śrī.[Pu]m[ja]*. The weight of the plates is 2 lbs. $4\frac{1}{2}$ oz., and of the ring and seal $8\frac{1}{2}$ oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, n characters that closely resemble those of the inscription itself:—

Pēmīṭṭ(?)pamhḍlātālikatamvḍlabhḍiōhhatrasatau ||

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between $\frac{1}{4}$ " and $\frac{5}{16}$ ". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgarī, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of *avagraha* does not occur. The *virāma* also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of *visarga* is used only six times, three times correctly and three times superfluously. The *anusvāra* is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the *akṣhara* to which the *anusvāra* belongs.¹ The only final form of a consonant which occurs is that of *m*, in *-ārittham* in line 18. Of individual letters, the initial *ī* is expressed by two circles with (below them) a line drawn downwards either from right to left (in *-āddhyāi*, l. 16), or from left to right² (in *ītiḥ*, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in *Lōṣarā*, l. 10, and *īdam*, l. 35). The initial *ē*, which occurs only in *pīvarādhāṣ* (for *vīvarādhayē*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *ē*, which is very similar to the letter *ē* used in the Cambridge MS. Add. 1691, II.,³ is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A.D. We find it, e.g., in the word *ēva* in line 14 of the Naḍagām plates of Vajrahasta of Śaka-Saṃvat 979 (above, p. 189, Plate), in the word *ēkaikēna* in line 17 of the Deopara inscription of Vijayasēna (*Ep. Ind.* Vol. I. p. 309, Plate), in the word *ētasya* in line 2 of the Kamauli plates of Vaidyadēva of Kāmarūpa (*ibid.* Vol. II. p. 350, Plate), in the word *ētibhāṣm* in line 24 of the Bākergaṅj plate of Kēśavasēna (*Jour. Beng. As. Soc.* Vol. VII. p. 44, Plate xlv.), in the word *ēva* (not *ēsha*) in line 9 of the Gayā inscription of Purnahōttamasimha (*Ind. Ant.* Vol. X. p. 342, Plate), in the word *ēshaḥ* in line 10 of the Sylhet plates of Kēśavadēva (*Proceedings, Beng. As. Soc.* 1880, Plate iv.), and in the word *ētasya* in line 24 of the Sylhet plates of Īśānadēva (*ibid.* Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārnāth inscription of Mahīpāla of Vikrama-Saṃvat 1083 (*Ind. Ant.* Vol. XIV. p. 140), in the Gōvindpur inscription of the poet Gaṅgādhara of Śaka-Saṃvat 1059 (*Ep. Ind.* Vol. II. p. 333), in the Assam plates of Vallabhadēva of Śaka-Saṃvat 1107 (*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43), and in the Gayā inscription of Yakshapāla (*Ind. Ant.* Vol. XVI. p. 64). The particular

¹ This sign may be the remnant of a final form of *m*; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of *anusvāra*, not as a form of the letter *m*.

² This form of *ī*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālimpur plate of Dharmapāla; see above, p. 244.

³ See Prof. Bendall's *Catalogue*, Table of letters. From that Table it will be seen that the form of *ē*, spoken of above, in the manuscripts has taken the place of the triangular form of *ē* from about the middle of the 12th century A.D.

form of *ś* which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that this inscription cannot have been written earlier than about the first half of the 12th century A.D. Of the consonant-signs, the sign for *m*, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for *m*, the sign for *s* also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of *ś*, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for *t* (or *tt*) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khālimpur plate of Dharmapāla), and that no clear distinction is made between *t* and *tt*.—The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Prākṛit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvāra*, the elision of *y* between two vowels (in *-āddhyāi* for *-āddhyāyi*, i.e. *-āddhyāyinē*, l. 16, and *pivarddhaē* for *vivirddhayē*, l. 18), the substitution of *kh* for *ka* in *khiti*, l. 17, and of *ś* for *shy* in *bhaviśati*,¹ l. 27, etc.—As regards orthography, short vowels are frequently used for long ones; the vowel *ri* and the syllable *ri* are confounded in *Trikaśāga*, l. 5, and *pīrībhī*, l. 32; the letter *b* is throughout denoted by the sign for *v*; the dental nasal is seven times used instead of the lingual, and the lingual once (in *Kaṇḍīnya*, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in *varśa*, l. 23), the lingual once (in *vaiśha*, l. 8) and the dental twice (in *pravēsa*, l. 12, and *pāśai*, l. 31) instead of the palatal; the word *datta* is several times spelt *data*; and *āmra* and *tāmra* are written *āmra* and *tāmra*, in lines 11, 18, and 35.—Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the *Dharma-śāstra*; and lines 35-36, which are again in prose, give the name of the writer, [Pā]ṇadatta, the son of the *Śrēśhṭhin* Kirana, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 18th year of the reign of the devout worshipper of Mahēśvara (Śiva), the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the ornament of the Sōmakula, the lord of the three Kālīngas, the glorious Mahā-Bhavaguptarājadēva, who meditates on the feet of the devout worshipper of Mahēśvara (Śiva), the *P. M. P.*, the ornament of the Sōmakula, the lord of the three Kālīngas, the glorious Mahā-Śivaguptarājadēva, (and who resides) at Yayātinagara,— [his feudatory] the devout worshipper of Mahēśvara (Śiva), who is born in the Maṭhara family and has obtained favour by a boon of (the goddess) Kālēśvarī, the lord of fifteen villages (*pallikā*), who has obtained the five *mahāśabdas*, the *Māṇḍalika*, *Rāṇaka*, the glorious Puñja (l. 9), the son of Vōḍā (P), after having worshipped the Brāhmanas at the village of Lōisarā in the Gidāṇḍā district (*maṇḍala*), from his residence at Vā(P)maṇḍāpāṭi (l. 7) issues a command to the *Rājaputras*, *Talavargins*(P), *Sāmaśāstikas*, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the *Bhāṭṭaputra* Nārśyana, the son of Janārdana, an immigrant from Hastipada (l. 15), belonging to the Kaṇḍīnya *gōtra*, with the *pravara* of Mitrāvaruṇa,² and a student of the Kaṇva *śākhā*; and that out of respect for this order and out of respect for religion this grant is to be protected.

¹ *Bhaviśati*, no doubt, will remind the reader of such futures as *anapēśamī*, *vadhīśati*, etc., in the Śāhāzgarhī version of Aśoka's edicts.

² A member of the Kaṇḍīnya *gōtra* ordinarily has the three *pravaras* Vāśiṣṭha, Maitrāvaruṇa and Kaṇḍīnya.

The localities mentioned in the above I have not been able to identify.

Since the *Rānaka* Puñja himself probably was a chief of little importance, the value of the inscription lies in this, that the king **Mahā-Bhavaguptarājadēva**, in whose reign it was issued, apparently is the **Mahā-Bhavagupta II.** of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on palæographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, *ibid.* p. 323 ff., according to which Mahā-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, *ibid.* p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahā-Bhavagupta II., Śivagupta, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called **Késari dynasty of Orissa.** While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there *was* a chief or king, one of whose names *did* end in the word *késarin*. The Sirpur inscription, edited by me in the *Ind. Ant.* Vol. XVIII. p. 179 ff., gives the following genealogy: Udayana, of the family of the Moon; his son Indrabala; his son Nannadēva; his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna. And of these chiefs the Rājim copper-plate inscription, edited by Dr. Fleet in *Gupta Inscr.* p. 291 ff., mentions Indrabala and his son Nannadēva of the Pāṇḍu *vamśa*; and it gives besides the name of Nannadēva's son (not, I think, his adopted son) Mahāsiva-Tīvaradēva. Now in the Nāgpur Museum there is a large fragmentary inscription,¹ of which a very faulty account with a rough lithograph has been published in the *Jour. Bo. As. Soc.* Vol. I. p. 148 ff. This inscription, in line 3, mentions a king **Sūryaghōsha**,² and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named **Udayana**, was born from the Pāṇḍava *vamśa*;³ and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,⁴ had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word *bala* and compares one of the younger sons to Vishnu (the younger brother of Indra), I conclude that the eldest son was **Indrabala**. The name of the fourth son was **Bhavadēva**. Of him it is stated, in line 9, that he was a lion in battle, *raṇakésarin*,⁵ and the name **Raṇakésarin** is actually given to him in line 13 (*sa śrīmān=Raṇakésari vijayatām*). And line 14 further records that he also bore the name **Chintādurga**.⁶ **Bhavadēva-Raṇakésarin** repaired the building which has been mentioned before, and the inscription, which was composed by Bhāskarabhaṭṭa, was put up during his reign.— Although Bhavadēva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

¹ I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Hultsch. The inscription contains 20 lines of writing, which cover a space of about 4' 5" long by 1' 10½" high. At the end of each line about 30 akṣaras are broken away, and the two last lines are more or less illegible.

² The inscription does not say that Sūryaghōsha was 'the sovereign lord of Urisi (Orissa).'

³ *Gachchhati bhūyasi kṛdī bhāmipatiḥ kṣhapita-sakalaripupakṣhaḥ | Pā[ṇḍa]va-vamśād-guṇavān=Udayana-nāma samutpannaḥ ||*

⁴ The same Udayana is also mentioned as a king of the past in line 1 of the Kālañjar inscription of which a photo-lithograph is given in *Archæol. Surv. of India*, Vol. XXI. Plate ix. L. (*Udayana iti rājā yaḥ kvīd Pāṇḍavānām sakala-bhūvana-nāthasyaśya Bhādrīvarasya | pavana-lulita-chiknam ranyakānt-ishṭakdbhir-griha-varam-atibhaktiyā kṛitam itna pūrvaṃ ||*).

⁵ *Kṛipāna-nakharāy=śū vikramya dalayan-vaṇē | bhavad=vairi-matṭēbhān=sa śkō raṇa-késari ||*

⁶ *Janayati śatruṣu chintām yō vai durgat-cha saṅgarō yasmt | itna raṇa-ghasmarō-sau Chin[tād]urgg-dkhyatm=ayamat ||*

Kapaswa inscription of Śivagana,¹ confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Rājim copper-plate inscription of Mahāsiva-Tīvaradēva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.²

TEXT.³

First Plate; Second Side.

1 Om⁴ svasti [||*] Śrī-Yayātinagarē⁵ paramamāhēśvara-paramabhāṭṭā-
2 raka-mahārājādhir āja-pa[ra*] mēśvara-Sōmakulatilaka-Trika-
3 līngādhipati-śrī-Mahā-Sivaguptarāja dēva-pādānudhyāta⁶-paramamā-
4 hēś[va]ra-paramabhāṭṭāraka-mā(ma)hārājādhir āja-paramēśvara-Sōmaku-
5 latilaka-Tri(tri)kalīngādhipati-śrī-Mahā-Bhavaguptarājādēva-mahī-
6 pravarddhamāna-kalyāna(na)vijayarājyē trayōdaśa-samvatsarē⁷ ātr-ānkē sa-
7 mvata 13⁸ *Vvā(?)maṇḍāpāṭṭi(ṭi)-samāvāśakāta¹⁰ paramamāhēśvara-Maṭhara-
8 vamaḥō(śō)dbhava-kulatilaka¹¹-K[ā]lēśvari(rī)¹²varalavdha(bdha)prasāda-pañchadaśapallikā-
9 dhipati-samadhigatapañchamahāśavda(bda)-maṇḍālikā-rāṇaka-śrī-Puñja(?)¹³

Second Plate; First Side.

10 *Vvō(?)dā-suta[h*] kuśali(lī) Gidāndā-maṇḍala-prativa(ba)ddha-Lōisara-grāmya¹⁵
11 sa-gartt-ōsara sa-jala-sthala s-āmra-madhū sa-[vā?]¹⁶ tta-viṭṭap-āranya chā-
12 tub-sima-paryānta ā-chāṭṭa-bhāṭa-pravēsa sarvva-vādhā-vivarji-
13 ta sarvv-ōparikara-kar-āvām-sahita vrāhmaṇām sampujya tatra pratiniṅ-
14 sinō rājaputra-talavargi-sāmavājī¹⁶ cha sarvvē janapadām
15 samājñāpayati viditam=astu bhavatām Hastipada-vinirgata¹⁷ Kaundīnya(nya)-
16 gōtra¹⁸ Mitrāvva(va)ruṇa-pravara¹⁹ Kanva(nva)-śākh-āddhyāi²⁰ bhāṭaputra-śrī-
Nārāyaṇa²¹ Da(ja)nārdana-suta²²

¹ See *Ind. Ant.* Vol. XIX. p. 57, Plate.

² The Boramdeo inscription, of which a lithograph is given in *Archaeol. Surv. of India*, Vol. XVII. Plate xx. E., speaks of Bālārjuna (i.e. the Śivagupta of the Sirpur inscription) as a king of the past.

³ From impressions supplied by Dr. Hultzsch.

⁴ Expressed by a symbol.

⁵ Originally *parama*⁶ was engraved.

⁶ Originally *dhya* ; *parama*⁶ was engraved.

⁷ Read *samvatsarē-tr-ānkē samvat*.

⁸ From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

⁹ Read *Vāmaṇḍā* (?) ; below, *sv* is three times written instead of *v*, in *talavargi*, l. 14, *Mitravarva*, l. 16, and *pravarddha*, l. 18 ; compare also *Vvōdā*, l. 10.

¹⁰ Read *samāvāśakāṭṭi*, for *samāśakāṭṭi* or *śakāṭṭi*.

¹¹ One would have expected only either *Maṭharasamāśōdbhava* or *Maṭhara-kulatilaka*.

¹² The actual reading may possibly be *Kulīśvari*¹³.

¹³ Read *Puñjō*.

¹⁴ Read *Vōdā* (?) ; see above, note 9.

¹⁵ From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this:—*Lōisara-grāmyē vrāhmaṇān-sampujya tatra pratiniṅsinō rājaputra-talavargi(?) sāmavājī[k-dāna] sarvān-janapaddam-samājñāpayati | Viditam=astu bhavatām [yathānyam grāmāḥ] sa-gartt-ōsarah sa-jala-sthalāḥ s-āmra-madhūkāḥ sa-ōṭṭa-viṭṭap-āranyat=chātub-stm-paryāntō-chāṭṭa-bhāṭa-pravēśāḥ sarva-ōddhā-vivarjitāḥ sarva-ōparikara-kar-āddna-sahitō Hastipada*.

¹⁶ Originally *talavargi* was engraved, but the upper *v* of the *akṣara* *va* has been struck out. The word *talavargi*[n] I have not met with elsewhere ; *sāmavājika* actually occurs in line 11 of the Gañjām plates of Prithivīvarmadēva, above, p. 200 ; and the Kutak plates of Mahā-Sivagupta in line 27 apparently read *talāhi(?)ta-sāmavājika*, where *sāmavājika* probably is the original of *sāmavājika* ; see above, Vol. III. p. 352, and Plate x. in *Jour. Beng. Ac. Soc.* Vol. XLVI. Part I.

¹⁷ Read *vinirgātāya*.

¹⁸ Read *gōtrāya*.

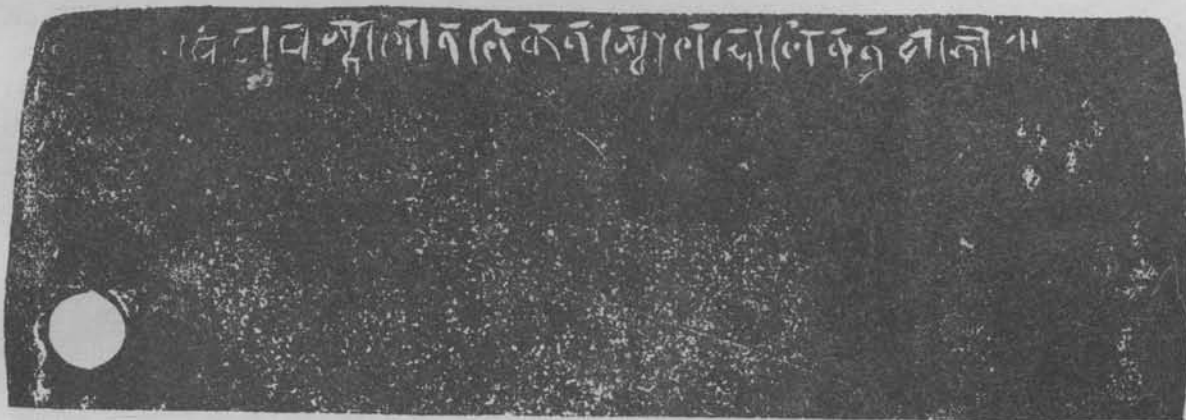
¹⁹ Read *pravardāya*.

²⁰ Read *āddhyāyina*.

²¹ Read *yaṇḍya*.

²² The word *suta* is engraved below the line ; read *sutāya*.

ia.



ib.

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ii a.

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17 'sasaliladhārā-purasāharānam=a-chandra-tārka-ārka-khiti-samakāl-ōpa-
18 bhōg-ārttham mātāpitrōr=ātma[na*]ś-cha punya(ṇya)-yaśō-pivarddhaś¹ tāmva-śā-

Second Plate; Second Side.

19 sanēn=ākari(r)kritya pratipādītō=smābhi[ḥ*] śāsana-gauragaura-²
20 vā dharmma-gauvaṇā cha bhavadbhī pratipālanipā [||*] Tathā ch=ōktaṁ dharmma-
21 śāstrē [||*] 'Vahnubhir=vvasudhā dattā rājana Sagar-ā[di*]bhi yasya yasya yadā
22 bh[u]mi tasya tasya tadā phala [||*] Mā bhud=ah phala-śamkā va³ para-dat=ēti
23 pārthiva sva-dānāt=phalam=anyantam⁴ paradat-ānupālanē [||*] Śasṭhīm varśa-
24 sahasrāṇi svargē [m]ōdati bhumi-da⁵ [(||) Bhumī yaḥ pratigrihanti yasya bhumi
25 prayachhati nbhau tau punya-karmāṇau niyatautam⁶ svarga-[gā]minau [(||) Āditya
Varu-
26 ṇō Vishṇu Vrahma Sōmō Hutāsana Śulapāṇis-tu bhagavāṁm=abhinsanti bhū-
27 mida [||*] 'Bhumi-dātā kulē jātā sa nyastrātā bhaviṣati [||*] Ubhau¹⁰ punya-ka-

Third Plate; First Side.

28 rmāṇau niyatautam sargga-gāminau [(||) Taḍāgānām sahasrāṇi vā-
29 japēya-śātāni cha gavām kōṭṭi-pradānēna bhumi-harttā na śu-
30 dhyati [(||) Haratē hāravatē yas-tu manda-vuddhis=tamā-vṛita sa vaddhaḥ Vāru-
31 ṇai pāsai tiryagyōni sa gachhati [(||) Sva-datta para-dattām=vā y
32 harēd=vasundharā sa viśṭhāyām kṛimir=bhutvā pitriḥi , saha pa-
33 chyatē [(||) Itiḥ kamaladal-āmvuvindu-lōlā śrīm=anuchintya manushya-ji-
34 vitam cha sakalam=idam=udāhṛitam vuddhāḥ na hi puruṣam para-kirtīma vilō-
35 pyatē || || Lēnapura-śrēshṭhi-śrī-Kiraṇa-suta-[Pū]rṇpadat[ē]na idam¹¹ tāmvaṁ yalikhī-
36 tam tat=pramāṇam=iti [(||*)

No. 36.—KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.;
A.D. 1053.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

Kelawadi, **Kelwaḍi**, or **Kelōḍi**,¹² is a village about ten miles to the north of Bādāmi, the chief town of the Bādāmi tāluka of the Bijāpur district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as **Kelavāḍi**, in the present record as well as in others; and in ancient times it was the chief town of a group of towns and villages known as the Kelavāḍi three-hundred. The stone tablet containing the

¹ Read *sasaliladhārā-purasāharānam=a-chandra-tārka-ārka-khiti*.

² Originally *pivarddhaś* was engraved, but the lower *v* of the *akṣhara* *va* is struck out. Read *vivarddhaś tāmva*.

³ Read *śāsana-gauravāḥ=dharmma-gauravāḥ=cha bhavadbhīḥ paripḍantyaḥ*.

⁴ I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in the copper-plates published above, Vol. III. p. 340 ff.

⁵ This is meant for *mā bhūd=vaḥ phala-śamkā vā*; see the Gauḥjām plates of Prithivivarmadēva, above, p. 201, 27.

⁶ Read *dsantyaṁ*.

⁷ The second half of this verse has been omitted.

⁸ Read *niyatam*.

⁹ The first half of this verse has been omitted.

¹⁰ This is the second half of the verse in lines 24-25.

¹¹ Originally *idam* was engraved; read *dattā=śām tāmvaṁ likhitaṁ*.

¹² Lat. 16° 3', long. 75° 46'; Indian Atlas, sheet No. 41, — 'Keiludee.'

greater part of the record was found on the public road outside a temple of Raṅganātha at Kelawaḍi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timsāgar, just on the north of Kelawaḍi; and, with the larger portion of the stone, it has been stored at the temple of Raṅganātha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The writing covers an area about 2' 10" broad by 3' 7" high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.—The sculptures above it, at the top of the tablet, are—in the centre, a *līṅga*; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual *ḍ*, which, however, only appears quite clearly in *nibiḍa*, line 17. The *virāma* is represented by its own proper sign, throughout. The size of the letters ranges from about $\frac{3}{16}$ " to $1\frac{3}{16}$ ".—The language is Kanarese.¹ Except for two of the customary benedictive and imprecatory verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in *suvarṇavaṁ*, line 26, and *dharmavan*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *v*, as in the modern language; but in *nivēsanamuman*, line 23, for certain, and probably in *pamneraḍuman*, line 14, it is formed with *m*. In *kōḍinaluṁ koḷaginalu[m*]*, line 26, we have the rather rare copulative form of the locative singular.—The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Śōmēśvara I. It mentions a feudatory of his, the *Mahāśāmantādhipati* and *Daṇḍandya*ka Bhōgadēvarasa, who was governing the Paṅgaragi twelve,—a group of villages, doubtless in the Kelavāḍi three-hundred, the chief of which was evidently the modern Haṅgargi, about three miles west of Kelawaḍi. And the object of it is to record that Bhōgadēvarasa's nephew, the *Mahāmātya* Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Kelavāḍi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttarāyana-saṁkrānti or winter solstice of the Vijaya *saṁvatsara*, Śaka-Saṁvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-saṁkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs. 26 min., after mean sunrise (for Bombay).

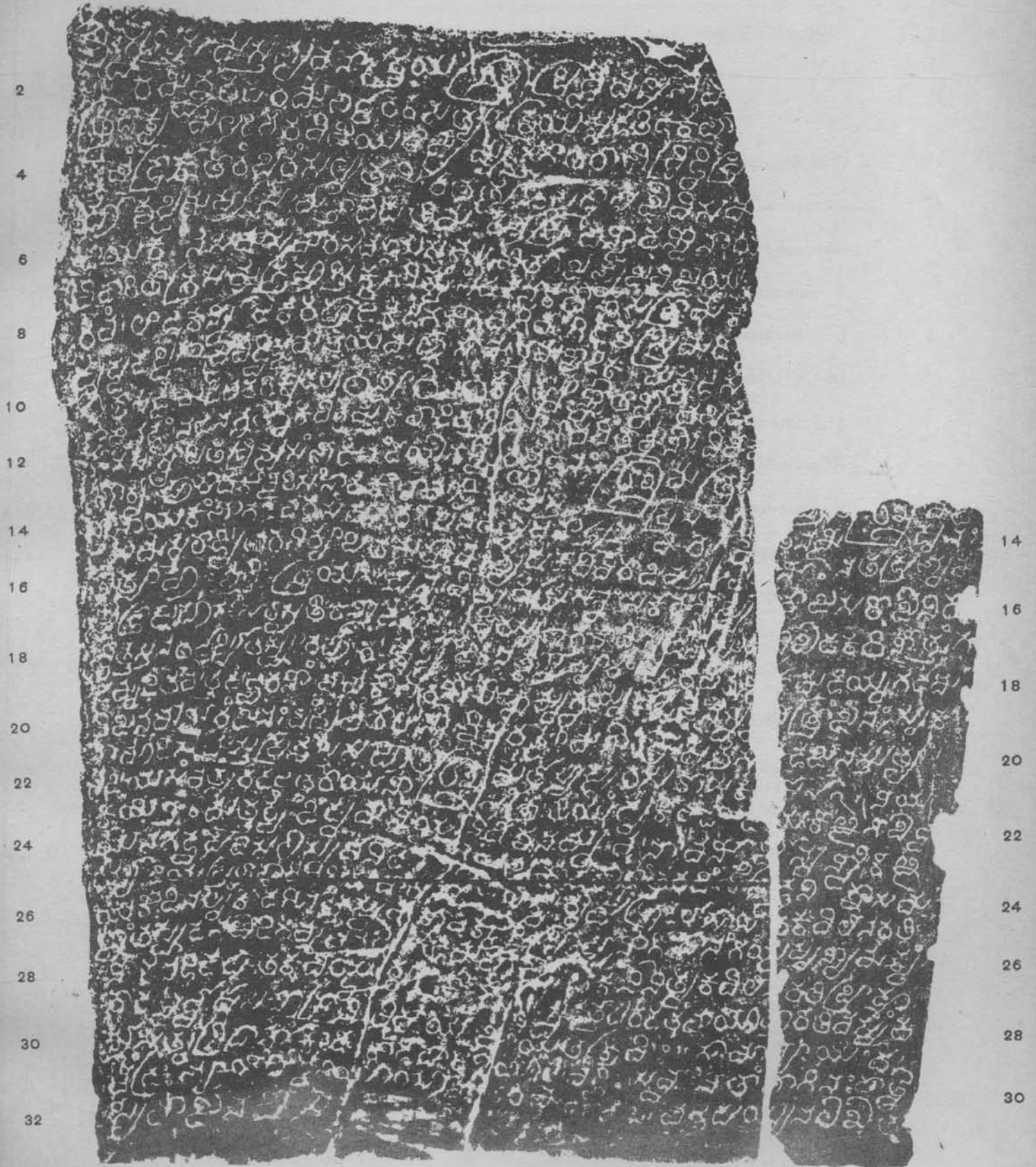
TEXT.²

| | | | | |
|---|-------------------------------|----------------------|---|-----------------------|
| 1 | Svasti ³ | Samastabhuvanāśraya | śripri(pri)thvīvallabha | ma[hārājādhirāja pa]- |
| 2 | ramēśvara | paramabhāṭṭāraka | Satyāśraya-kuḷa-tīlakam | Chā[ḷ]uky-ābharaṇam |
| | | śrīma]- | | |
| 3 | t.[T*]raijōkyamalladi(dē)vara | | vijaya-rājyam=uttar-ōra(tta)r-ābhivri(vri)ddhi- | |
| | | pra[varddhamānam=ā]- | | |

¹ The words *maseya* (l. 9), *deyi* . . . (l. 12), and *marati* (ll. 25, 27) are unintelligible.

² From the ink-impression.

³ This word is preceded by a symbol which resembles *śrī*, but does not seem to be meant for it. The use of *śrī* at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.



- 4 **chandr-ārka-tāram** **barām** **saluttam-ire** [!*] **Tat-pādapadm-ōpajivi sama**[dhi-
gatapañchama]-
- 5 **hāsabda-mahāsāmantādhipati** **mahā-prachanḍa-danḍanāya**[kaṁ]
- 6 **dāyakan**¹=**ssama-samara-samaya-samuchita-nija-bhuja-vijaya**
- 7 **vidārit-ōgra-samagra-hasti-kumbhi-kumbha-dalana-kathōra-saṅgrāma-ka**
- 8 **ravam** | **Lāta-Karṇāṣṭa-Karahāta-Kalīṅga-Ko**[m*]**ga-Vaṅgi(ga)-Vemgi-dēsa-str**[†].
mad-ō
- 9 **dupa**(shṭa)-**darppishṭa**(shṭa)-**vidviṣṭa** **m**[a]**neya-mahāsāmanta-maṇḍalika-makūṭa-**
sa [di]-
- 10 **sā-paṭṭam** | **madavad-ari-kuḷa-luṭhat-pāṭhina-ṭham**(ṭam)**kā**[ra]-**ghūrṇit-ārṇava-**
baḍav[ānalam ripu]-
- 11 **[k]ā**ānalam | **naṣa-nagna-bhagna-kavi-gamakavādi-vāgmi-din-ānātha-chimṭāmaṇi** |[‡]
vivēka
- 12 **raṅga-saṁsthāpita-vri**(vri)**ksha-sambhēdanam** **deyi** . . **śirach**(ś)-**chhēdanam** |
śrīmat-[T*]**raī**ō[**kyamalladēva-pādām**]-
- 13 **bhōruh-ārādhakam** **vairi-saṁsādhakam** | **nām-ādi-samasta-prasa**(śa)**sti**-[sa]**h**[i]**t**[am]
śrīmad-[d*]**a**-
- 14 **ṇḍanāyakam** **Bhōgadēvarasam** **Paṅgaragi-paṁneradu**[m]**an**=ā**uttam-ire** [!*]
Ātana maidanam |
- 15 **Samasta-rājya-bhara-nirūpita-mahāmātya-padavi-virājamāna-m**[ā]**n-ōmnāta-prabhu**[tva*]-
maṁ-
- 16 **tr-ōtsāha-śakti-traya-sampannam** | **vibudha-prasannam** | **saka**la-**vibhu-rāja-sarōjini**-
rā-
- 17 **jad-rājaha**[m*]**saṁ** **Sarasvati-karṇ**-[ā*]**vataṁsa**[m |] **[pī]**vara-**subhaga-kāmini**-
jaghana-nibiḍa-kathin-ōttuṅga-
- 18 **vri**(vri)**ṭta-stana-ṭha**(ta)**ṭ-ārppita-sphāra-hāram** | **Karṇāṣṭa-kanat-karṇapūram**
Hara-charaṇa-[ka]**ma**la-**yuga**la-**ma-**
- 19 **da-mudita-matta-shaṭcharaṇam** | **vāchak-ābharanam** | **vidagdha-mugdha-yuvatījana-**
sni[g]**dh**[a-n]**ētr-āmjanam** | **suka-**
- 20 **vijana-manō-raṁjanam** | **baṁdhu-chimṭāmaṇi** | **śiṣṭa-rakshāmaṇi** | **aśhēśa**³-
sa[ka]la-**jana-stutyam** |
- 21 **nām-ādi-samasta-prasasti-sahitam** **śrīmat Supparas** |⁴ **Se**(śa)**ka**-[va]**rsha** 975-
neya
- 22 **Vijaya-saṁvatsarada** **ut**[t*]**arāyana-saṁkrāntiy-amdu** **Kejavādiya** **kegege** **biṭṭa**
23 **keyi** 20 **mattarum** **omdu** **maneya** **nivēśanamuman-āvan-orbban=unt**=i **kege-**
24 **yan**=aga|vam **paḍisalisuvan=ida**[n=āvan]-**orb**[b]am **kā**la-**kā**l-**āntaradim**d=ā|van=i
śāsa[na*]-**ma-**
- 25 **ryyādeyam** **pratipālisidam** **Vāraṇāsi-Kurukshētradal** **sāsira-kāvilenarati-**
26 **ya** **kōḍinalum** **kolāginalu**[m*] **suvarṇpavam** **kaṭṭisi** **brāhmaṇarḡge** **dānam-geyda**
puṇyam=akkum |
- 27 **im**t-appudan=**a**ṛid=i **dharma**van=**a**ḷida **mahāpātakan=in**itu **kavile**[na]**rati** **brāhma-**
28 **ṇaran**=aḷida **pātakav-eydugum** [||] **Ślōka** [!] **Sva**⁵-**datt**[ām*] **para**-**datt**[ā*]**m** **vā**
yō **harēti**(ta) **vasuṁdha-**

¹ On the analogy of other records, the reading here was probably either *suḷasa-sakha-dāyakan* or *vipra-vara-dāyakan*.

² Here, and at some places further on, the marks of punctuation between the rhyming adjectives are superfluous.

³ Read *aśhēśa*.

⁴ This mark of punctuation is superfluous.

⁵ Metre: Ślōka (Anuṣṭubh).

- 29 rá[m] shashṭir-vvarsha-¹sahasrāni vish[thā]y[ām] jāyatē krimiḥ || Sāmā[n]yō²-
yam dha-
- 30 rmma-sētum nripāpām³ kālā-kā[ē] pālanīyō bhavadbhiḥ | sarvvān-ētām⁴
bhāginah⁵ pārtthi-
- 31 vēm̄dr[āu*] bhūyō-bhūyō yāchatē Rāmabhadrah || Chaṭṭapayyana likhitam
32 Saivojana besa[diṁ ||*]

ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēvara*, the *Paramabhāṭāraka*, the glory of the family of *Satyāśraya*, the ornament of the *Chālukyas*, the glorious *Trailōkyamalladēva* (*Sōmēśvara I.*) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last :—

And while he who subsisted (*like a bee*) on the water-lilies that were his feet (l. 4),— *viz.* the illustrious *Danḍanāyaka Bhōgadēvarasa* (l. 14); a *Mahāśāmantādhipati* who had attained the *pañchamahāśabda*; of the women of the countries of *Lāṭa*, *Karṇāṭa*, *Karāhāṭa*, *Kaḷiṅga*, *Koṅga*, *Vaṅga*, and *Veṅgi* (l. 8); a worshipper of the water-lilies that were the feet of the glorious *Trailōkyamalladēva* (l. 12),— was governing the *Paṅgaragi* twelve (l. 14) :—

His nephew (l. 14), the illustrious *Supparasa* (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahāmātya* entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the *Karṇāṭa* (l. 18), on the occasion of the *Uttarāyana-samkrānti* of the *Vijaya samvatsara* which was the *Śaka* year 975 (l. 21), gave, to the tank of *Kejavādi* (l. 22), 20 *mattars* of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (*or*) managing (*it*) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at *Vārāṇāsi* and *Kurukshētra* and giving them to *Brāhmanas*! Whatever guilty man destroys this (*act of piety*), he shall incur the guilt of slaying the same number of tawny-coloured cows and *Brāhmanas*!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses. And the concluding words tell us that the record was written by *Chaṭṭapayya*,— apparently at the command of *Saivoja*.

No. 37.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

(Continued from page 221.)

A.— KULOTTUNGA-CHOLA I.

20.— Inscription in the *Rājagōpāla-Perumāḷ* temple at *Manimāngalam* in the *Chingleput* district.⁶

- 1 Svasti śri || Puḡaḷ-mādu viḷaṅga
3 ⁷kōvirarājakēsaripanna.

¹ Read *śhaṣṭim varsha-*.

² Metre: *Śālini*.

³ Read *śetur=nnripāpām*.

⁴ Read *ētām*.

⁵ The more usual reading is *bhāvinaḥ*.

⁶ No. 23 of the Government Epigraphist's collection for the year 1896.

⁷ Read *kōv=Irāja* or *kō Vira-Rāja*.

4 r-â[na] Tribhuvanachakravattiga| śri-Kulōttuṅga-Śōladēvaṅku yāṇḍu 48vadu . . .
 7 yāṇḍu [4]0 [8]ḍu¹
 8 Kumba-nāyaṅḡu=ppūrvva-pakshattu davititaiyum² Velli-kkiḷam[aiyu]m [p]eṅḡa
 Śadaiyattu nāl.

"In the 48th year (of the reign) of king Rājakésarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva."

"In the [48]th year,³— on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha."

The conclusion arrived at above, p. 72, was that the reign of Kulōttuṅga-Chōla I. began between the 14th March and the 8th October (both days inclusive) of A.D. 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A.D. 1071, in Śaka-Samvat 992 expired, and the same month of his 48th year must fall in Śaka-Samvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Samvat 1039 expired the month of Kumbha lasted from the 23rd January to the 21st February A.D. 1118, and during that time the second *tithi* of the bright half ended 15h. 35m. after mean sunrise of Friday, the 25th January A.D. 1118, when the *nakshatra* by the equal-space system was Śatabhishaj for 2h. 38m. after mean sunrise. The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.⁴

B.— VIKRAMA-CHOLA.

21.— Inscription in the Mahāliṅgasvāmin temple at Tiruvidaimarudūr in the Tanjore district.⁵

1 || Svasti śri [||*] Pū-mālai miḍaindu
 3 kō=Pparakésaripaṅmar=āṅa Tribhuvanaśakravattiga| śri-Vikkrama-
 Śōladēvaṅku yāṇḍu 4āvadu [I]shapa-nā[ya]ṅḡu apara-pakshattu ashṭamiyum
 Tīṅga|kiḷamai[yum] peṅ[ra] Śadaiyatti=nā-
 4 |

"In the 4th year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Ṛishabha."

22.— Inscription in the Śvétāranyésvara temple at Tiruvenkādu in the Tanjore district.⁶

1 Svasti śri [||*] Pū-mālai miḍaindu[n]
 8 kō=[Ppa]rak[ē]saripa[ṅ]mar=ā[ṅa] Tīri[bh]n[vanachakra]vatti śri-[V]ikkrama-
 Śōladē[va*]ṅku yāṇḍu 5āvadu Simha-nāyaṅḡu a[pa]ra-pakshattu Tīṅga|
 ki[ḷa]maiyum [ē]kādi(da)ṣiyum [p]eṅḡa T[iru]vādirai-nāl.

¹ The figure 8 looks almost like *ea*, and it is possible, though not probable, that the actual date is 40vadu.

² Read *dvititaiyum*.

³ Or perhaps 'in the 40th year'; see note 1 above.

⁴ It may be added that, if the reign of Kulōttuṅga-Chōla I. had commenced in A.D. 1068, the *tithi* of the present date would, as a *kṛhaya-tithi*, have fallen on Saturday, the 11th February A.D. 1111, when the *nakshatra* by the equal-space system was Pūrva-Bhadrapadā for 6h. 16m. after mean sunrise.

⁵ No. 128 of the Government Epigraphist's collection for the year 1895.

⁶ No. 121 of the Government Epigraphist's collection for the year 1896.

"In the 5th year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chôladéva,—on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha."

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chôla very probably took place on either the 18th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king's 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Saṃvat 1034 expired, and the date No. 22, of the month of Simha of the king's 5th year, in July-August A.D. 1112, also in Śaka-Saṃvat 1034 expired. With the later day for the king's accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Saṃvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Saṃvat 1037 expired.

Now, with the 18th July A.D. 1108 as the day of Vikrama-Chôla's accession, the two dates, for Śaka-Saṃvat 1034 expired, actually work out as follows:—

In Śaka-Saṃvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A.D. 1112, and during that time the 8th *tithi* of the dark half ended 19h. 19m. after mean sunrise of Monday, the 20th May A.D. 1112, when the *nakshatra* by the equal-space system was Śatabhishaj for 0h. 39m. after mean sunrise.

In the same year the month of Simha lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th *tithi* of the dark half ended 21h. 40m. after mean sunrise of Monday, the 19th August A.D. 1112, when the *nakshatra* was Punarvasu (which follows immediately upon Ârdra) for 17h. 44m. after mean sunrise.

On the other hand, with the 15th July A.D. 1111 as the day of the king's accession, the two dates, for Śaka-Saṃvat 1037 expired, would work out thus:—

In Śaka-Saṃvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th *tithi* of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the *nakshatra* was Śatabhishaj for 5h. 55m. after mean sunrise.

In the same year the month of Simha lasted from the 28th July to the 27th August A.D. 1115, and during that time the 11th *tithi* of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the *nakshatra* was Punarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king's accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the *nakshatra* of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chôla's accession cannot have taken place in July A.D. 1111; and they render it extremely probable that his accession really took place in July A.D. 1108.

C.— KULOTTUNGA-CHOLA III.

23.— Inscription in the Śvētāranyéśvara temple at Tiruveṅkaḍu in the Tanjore district.¹

- 1 Svasti śriḥ [||*] Payal vāyppa
- 2 kō=P[pa]rakésaripaṃmar-āṇa Tribuṇṇaḥchakkavattigaḥ
śrī-Kulōttuṅga-Śōḷa[d]évarakku y[ā]ṇḍa eṭṭāvadu nāḷ Kaṅkaṭaka-nāyaṅṅu
pūrvva-paksha-
- 3 ttu daśamiyūm Tiṅgaḥ-kiḷamaiyūm peṭṭa A[ṇ]iḷa[t]tiṅ-ṇāḷ.

¹ No. 118 of the Government Epigraphist's collection for the year 1896.

"In the eighth year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Kulóttunga-Chóladéva,—on the day of Anurádhá, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkataka."

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulóttunga-Chóla III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkataka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saṁvat 1100 expired or in A.D. 1179, in Śaka-Saṁvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saṁvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saṁvat 1107 expired.

In Śaka-Saṁvat 1107 expired the month of Karkataka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th *tithi* of the bright half commenced, by the Sūrya-siddhānta 0h. 13m. after, and by the Brahma-siddhānta about 1h. before, mean sunrise of Monday, the 8th July A.D. 1185, and ended shortly after sunrise of the next day;¹ and on the same Monday the *nakshatra* was Anurádhá, by the Brahma-siddhānta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kulóttunga-Chóla III. must have commenced to the time from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).

24.—Inscription in the Śvétáranyéśvara temple at Kadappéri near Madurántakam.²

- 1 Tribhu[vana]śakkravattiga| śri-Kulóttunga-
 Śóladé[var]kku yaṅḍu paṅḍu-āḡāvadu
 2 Āni-
 3 māsaṭtu=[ppa]ttān-t[i]yadyum śaduttiyum Mūlamum Śani-kkiḷamaiyum=ānav=anḡu.

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kulóttunga-Chóladéva,—on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* and the tenth solar day of the month of Āni."

According to what has been said before, this date, of the month of Āni (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Śaka-Saṁvat 1115 expired or 1116 expired.

In Śaka-Saṁvat 1115 expired the Mithuna-saṁkrānti took place, by the Ārya-siddhānta, 22h. 51m. after mean sunrise of the 25th May A.D. 1193, and the month of Āni therefore commenced on the 26th May A.D. 1193. Accordingly, the 10th day of Āni was the 4th June A.D. 1193, and on this day the 4th *tithi* (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the *nakshatra* at sunrise was Pushya (No. 8), not Mūla (No. 19).

On the other hand, in Śaka-Saṁvat 1116 expired the Mithuna-saṁkrānti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of Āni. The 10th day of Āni, accordingly, was Saturday, the 4th June A.D. 1194, and on that day the *nakshatra* was Mūla, by the Brahma-siddhānta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the *tithi* which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th *tithi*.

¹ The *tithi* therefore was either a current *tithi* or it was a *prathamā-dāśamī*.

² No. 181 of the Government Epigraphist's collection for the year 1896.

Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *śiśā* has been erroneously quoted¹ in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulōttuṅga-Chōḷa III., the general result now is that the king's reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).²

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultsch, may be summed up thus:—

1.—Rājarāja (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2.—Rājendra-Chōḷa I. (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3.—Rājādhirāja (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Samvat 970 current = A.D. 1047-48.

4.—Kulōttuṅga-Chōḷa I. (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5.—Vikrama-Chōḷa (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6.—Kulōttuṅga-Chōḷa III. (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

No. 38.—SANKALAPURA INSCRIPTION OF KRISHNARAYA;
SAKA-SAMVAT 1435.

By E. HULTSCH, PH.D.

Sankalāpura is a village 1½ miles east of Hosapēṭe (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of Āñjanēya (Hanumat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of Gaṇapati, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The alphabet is Kanarese, and the languages are Sanskrit and Kanarese. The inscription opens

¹ A fourth *śiśā*, ending on the 10th day of the month of Mithuna, would be either the fourth *śiśā* of the dark half of the *amānta* Jyāishṭha or the fourth *śiśā* of the bright half of Āshāḍha; it is easy to prove that the *śakāntara* could not possibly be Māla on either of these two *śiśās*. On the other hand, to judge from numerous calendars at my disposal, Māla ordinarily goes together with Āshāḍha-sudi 14; and it commences on the day of Jyāishṭha-sudi 14, when one of the months that precede Āshāḍha is intercalary. In Śaka-Samvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *śakāntara* on Jyāishṭha-sudi 14 (= the 4th June A.D. 1194) to be Jyāishṭha and Māla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 18th day of the month of Karkāṭaka (corresponding to the 8th July) of Śaka-Samvat 1100.

with the Sanskrit words *śrī-Kōṭa-Vināyākya namaḥ*, 'obeisance to the holy Kōṭa-Vināyaka!' (l. 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of *Kṛishṇarāya* at *Hampe*.¹ The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same *Hampe* inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kanarese prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 f.).

As the whole of the historical portion of the *Saṅkalāpura* inscription is contained in the *Hampe* inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that *Kṛishṇarāya* of *Vijayanagara* (A.D. 1510-1529)² granted the village of *Saṅkalāpura*, where the slab still exists, to a temple of *Gaṇapati*, which was called *Kōṭa-Vināyaka* (ll. 1, 69, 78 and 92, or *Kōṭa-Gajavakra*, l. 75), i.e. 'the *Vināyaka* in the Fort,'³ and which was situated "on the eastern side of the *Dēvēri* road in *Vijayanagara*" (l. 66 f.). In honour of the temple, *Saṅkalāpura* received the surname *Kōṭa-Vināyakapura* (l. 70, also *Vināyakapura*, l. 80 f., or *Kōṭa-Vighnēśapura*, l. 74). The village was situated on the west of *Āṅgulika*, on the north of *Jambunātha*, on the east of *Nāgalāpuri*, and on the south of *Kāranūru* (v. 19). On the *Hospet Taluk Map*, I find the southern boundary of *Saṅkalāpura*, *Jambunāthana-halli*, which corresponds to the *Jambunātha* of the inscription. The site of the western boundary, *Nāgalāpuri*, is now occupied by the town of *Hosapēṭe*. The northern boundary, *Kāranūru*, may be connected with the modern *Kāriṅganūru*, which is however on the east of *Saṅkalāpura*. The eastern boundary, *Āṅgulika*, is the modern *Īṅgaligi*, east of *Kāriṅganūru*.

The date of the grant was *Tuesday*, the 6th *tīthi* of the dark fortnight of the *nīja Bhādrapada* in the *Śalivāhana-Śaka* year 1435 (expired), the *Śrīmukhi-saṅvatsara* (l. 76 f.). According to *Sewell* and *Dikshīt's Indian Calendar*, the corresponding European date is *Tuesday*, the 20th *September* A.D. 1513. Line 77 further states that the *tīthi* was the *Kapilā-shashṭhi*.⁴ Professor *Kielhorn* found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:— "Bhādrapada badi 6 is called *Kapilā-shashṭhi* when joined with *Tuesday*, *Vyatipāta-yōga*, and *Rōhīṇi-nakshatra*; and is particularly auspicious when the sun is besides in *Hasta*. On *Tuesday*, the 20th *September* 1513, the 6th *tīthi* of the dark half ended at 17h. 38m. At sunrise the *nakshatra* was *Rōhīṇi* and the *yōga* *Vyatipāta*, which ended at 1h. 58m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in *Hasta* (160°—173° 20')."

Besides, some land was given to a certain [*Śō*]vārya, the son of *Mēlarsa* of *Chandragiri* (l. 82 ff.). *Chandragiri* is a well-known place in the *North Arcot* district, which, in the time of the *Vijayanagara* kings, was the head-quarters of a district named *Chandragiri-rājya*.⁵

TEXT.⁶

| | | | |
|----|---|---|-----------------------------|
| 63 | dhamnyēna | Nāgāmbikā-Nruhari-nrupa-namādanēna ⁷ | nikhila-hru- ⁸ |
| 64 | day-ānamādanēna | samara-mukha-vijayēna | vijayēna |
| 65 | Vijayana[gajrē | simhāvāsanam-ārumhya ⁹ | śā[sa]tā sakalām |
| 66 | vaṁ | bhuja-vijita-sāmparāyēna | ¹⁰ Krushṇarāyēna |
| 67 | nagari-Dēvēri-vidhikā- ¹¹ prāg-dēśa-nivāsāya | | Vijaya-sakala-maṅgal-āvā- |

¹ *Ep. Ind.* Vol. I. p. 861 ff.² Above, page 3.³ *Kōṭa* represents the Kanarese *kōṭa*, 'a fort.'⁴ See *Vitvanātha's Prastardja* in Dr. *Autrecht's Oxford Catalogue*, p. 284b.⁵ See above, Vol. III. p. 119 f.⁶ From three inked stampages.⁷ Read -*Nrihari-nrupa*-.
⁸ Read *Krishṇa*°.⁹ Read -*hrī*°.¹⁰ Read *simhāvāsanam-drūhya*.¹¹ Read -*cthikā*-.

| | | | |
|----|--|--|--|
| 68 | sāya | bhuvana-vighna-nivāraṇa-sā[va]dhānāya | śrī- |
| 69 | Kōṭa-Vināyak-ābhidhānāya | Samkalāpur-īti | pra- |
| 70 | siddha - Kōṭa - Vināyakapura - pratīnāmakagrāmasācchatu- | | |
| 71 | [s*]-sīm-ābhirāmō | [da]ttō | vitt-ōpakāriṇā Ravitanay-ā- |
| 72 | nukāriṇā | Paśchād-bhāgē=ṅuḷikasaya | (I) Jambbunāthasaya |
| 73 | oh-ōttarē | prāg-dē[ś]ē | Nāgalāpuryāḥ Kāranūrō[s]-tu dakshi- |
| 74 | nē | [19*] Madhyē | śrī-Kōṭa-Vighnēsapur-ākhyam Samkalāpuram [I*] |
| 75 | śrī-Kōṭa-Gajavaktrāya | [p]rādā[ch*]=[chh]ri-Krushṇa-bhūpatiḥ ¹ | [20*] Svasti |
| | śrī [I*] | | |
| 76 | Jay-ābhyudaya-[Śāl]ivāhana-Śaka-varushaṅgaḥ | | 1435nēya |
| 77 | Śrimukhi-saṁvatsara | n[i]ja-Bhādrapada | ba 6 Māṅgalavāra Ka[pi]l[ā*]-shashṭhi- |
| | pūṁnya- | | |
| 78 | kālādālū | ² śrī-Kr[u]shṭharāya-Mahārāyaru | śrī-Kōṭa-Vināyi[ka]-dēva- ³ |
| 79 | rike ⁴ | pūj[e]-punaskāra-naivēdya-aṅga[ra]ṅgavai[bha]va-rath[ōt]sa[va]ṅgaḥ | u |
| 80 | sāṅgav-āgi | naḍaya ⁵ bēk-āgi | Samkalāpurakke [p]ratīnā[mav]=āda Vinā- |
| 81 | yakapurav-emba | grāmavanū trivāchā dhāre[ya*]n-eradu | koṭṭaru [I*] Y ⁶ dha[rma]- |
| 82 | n ā-chamdr-ārka-sthāyiy-āgi | ⁷ naḍaya[n][I*][ladu] [I*] | Y ⁶ grāma[va]n-ūr-[ā]gi- |
| 83 | si ho[s]t-āgi | keṛa ⁸ kattis[tu] ¹⁰ | Chamdragiri-Mējarsa[ra ma]ga [Sō]vāryarige |
| 84 | dasavāṁdav-āgi | koṭṭa gadda ¹¹ kha 10 [I*] | Ivē āth[ā]ra[da]lū ¹² hattu |
| | [kha]m[d]u- | | |
| 85 | ga gaddēyanū ¹³ | ā-chamdr-ārkkam sthāyiy-ā[g]i | nim[nda] ¹⁴ putra-pautra-pāraṁ- |
| 86 | pariyav-ā[g]i | dān-ādihkra[ya]-yōgyav-āgi | ¹⁵ naḍaya[l=u][I*][ladu] Sva-dattā- |
| 87 | [d*]=dviguṇam | pūṁyam para-datt-ā[n]pālanaṁ | para-datt-āpa- |
| 88 | hārēna | sva-dattam niḥpalam ¹⁶ bhavēt | [21*] Dāna-pālana-yō[r]=ma- |
| 89 | dhyē | dānā[ch*]=chhrēyō=[uu]pālanaṁ | dānāt-svarga[m=a]vāpnō[t]i pā- |
| 90 | lanā[d=a]chyutam | [pa]dam [22*] | Sva-dattam para-[da]ttam-v[vā] yō ha- |
| 91 | rēta | vasumdharaṁ | ¹⁷ shashṭhir-varusha-sahasrāṇi |
| 92 | yām | jāyatē kri[mi]ḥ | [23*] Śrī-Kōṭa-Vināyakā- |
| 93 | ya | namaḥ [I*] | Śubham-a[st]u Śrī śrī śrī [I*] |

TRANSLATION.

(Line 63.) The fortunate one ; the son of Nāgāmbikā and of king Nṛihari ; 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 ; Kṛishṇarāya, who benefitted (*others*) with (*his*) wealth like (Karna) the son of the Sun,¹²—gave, together with¹³ (*it*) four boundaries, a village which was known as Saṅkalāpuri and which was surnamed Kōṭa-Vināyakapura, to (*the god*) whose name is the holy Kōṭa-Vināyaka, who is assiduous in removing (*all*) obstacles in the world, who is an abode of all good luck, (*and*) who resides on the eastern side of the Dēvēri road (*vithikā*) in Vijayanagari.

(Verses 19 and 20.) The glorious king Kṛishṇa gave to the holy Kōṭa-Gajavaktra (*the village of*) Saṅkalāpura, surnamed the holy Kōṭa-Vighnēsapura, (*which was situated*) in the

¹ Read -Kṛishṇa-.² Read -Kṛishṇa*.³ Read -Vināyaka-.⁴ Read *rige.⁵ Read naḍaya.⁶ Read ś dharmava.⁷ Read naḍeyal-.⁸ Read t.⁹ Read keṛa.¹⁰ Read kattisiddu (P).¹¹ Read gadda.¹² Read śā dhāradālū.¹³ Read gaddēyū.¹⁴ Read sindu.¹⁵ Read naḍeyal-.¹⁶ Read niḥpalam.¹⁷ Read shashṭim varsha-.¹⁸ Compare the *biruda* Pūshaja-darpa-hrid-amṛiti-śauṇḍa ; above, Vol. III. p. 148.¹⁹ Literally, 'adorned by.'

middle (of the following boundaries),— on the western side of *Aṅgulika*, on the north of *Jambunātha*, on the eastern side of *Nāgalāpuri*, and on the south of *Kāraṅṅuru*.

(L. 75.) Hail! Prosperity! In the year 1485 of the victorious and prosperous *Śālivāhana-Śaka*, the *Śrīmukhi-samvatsara*, the 6th (*tithi*) of the dark (*fortnight*) of *nija Bhādrapada*, Tuesday, at the auspicious time of the *Kapilā-shashṭhi*,— the glorious *Kṛishṇarāya-Mahārāya*, having poured out water with three-fold repetition of the words ("not mine!"),¹ gave the village called *Vināyakapura*, which was a surname of *Santhalāpura*, to the holy god *Kōṭa-Vināyaka*, in order that the worship, repairs, offerings, all enjoyments,² and car-festivals might be fully provided (*to the temple*).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 *kha[ṇḍugas]* of wet land (*gadda*) were given as free land (*dasavanda*) to *[Sō]vārya*, the son of *Mējarsa* of *Chandragiri*.

(L. 84.) On the authority of this, (*these*) ten *khaṇḍugas* of wet land shall continue as long as the moon and the sun exist, (*shall belong to*) the succession of the sons and grandsons (*of the donee*), (*and shall be*) liable to be given away or to be sold (*by the owner*).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy *Kōṭa-Vināyaka*! Let there be prosperity! Hail! Hail! Hail!

No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

By E. HULTZSCH, Ph.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough facsimile of the plates has been already published in Vol. II. of the *Indian Antiquary*, with a short note by Dr. Burnell (*l. c.* p. 371). I now edit the inscription with a two-fold purpose, *vis.* (1) to substantiate a previous remark³ on Dr. Burnell's genealogical table of the third Vijayanagara dynasty;⁴ and (2) to settle the date of the well-known South-Indian author Appayādikshita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in *Velāppākkam*, consists of five copper-plates, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is *Nandināgarī*, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that *ry* is represented by *rry* in *turvyā* (line 13), *Tātayārryēna* (l. 62) and *varyyasya* (l. 144), and by *rr* in *turrō* (l. 8) and *ṣaurrēna* (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned: *antimśh-ānśhaka* (l. 79) = *sura-druma*; *Śaly-āri* (l. 91) = *Yudhishṭhira*; and *amhiti* (l. 98 f.) =

¹ See *Ep. Ind.* Vol. I. p. 401, note 40.

² *Ind. Ant.* Vol. XIII. p. 127, note 17.

³ See *South-Indian Inscriptions*, Vol. I. p. 70, note 5.

⁴ *South-Indian Palaeography*, second edition, p. 55, note.

am̐hātī, 'a gift.'¹ Among the *birudas* of Venkaṭa I. occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhaṭṭa* (l. 90) = *dattu*, 'a crowd, an army,' and *disāpatta* (l. 95) = *disāpata*, 'causing (his enemies) to be scattered in all directions.'² *Ohaurāsi* (l. 77) is the Hindūstānī *chaurāsī*, 'eighty-four,' and *sāmul* (l. 81) is perhaps the Arabic *shāmīl*, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamiḷ. *Aravīṭi* (ll. 17 and 83), *Kandanavōli* (l. 28), *Nellaṣūri* (l. 137) and *Vēlūri* (l. 138) are Telugu genitives of *Aravīṭu*,³ *Kandanavōlu*,⁴ etc.

The description of the ancestors of Venkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—viz. the Kūniyūr and Koṇḍyāta grants of Venkaṭa II. and the Kaḷḷakurūsi grant of Raṅga VI.⁵—as far as the reign of Tirumala I. Of his four sons⁶ the Viḷāpāka grant mentions only Raṅga II. and Venkaṭa I. who were the sons of Veṅgaḷāmbā (vv. 20 and 22). Venkaṭa I. possessed five wives whose names are given in verse 24. The next verse (25) runs:— "Forcibly deprived of troops of horses and elephants, weapons, parasols, etc. at the head of a battle by the excellent soldiers of the army of this powerful (king),— the son of Malikibharāma, Mahamandaśāhu, reaches (his) house in despair (and) reduced (*manda*) in lustre (*maha*), and thus daily makes (his) name significant." The Arabic and Persian originals of the two names Malikibharāma and Mahamandaśāhu are Malik Ibrāhīm and Muḥammad Shāh. Both of them were kings of Golkonḍa. Muḥammad Shāh, the son of Ibrāhīm Shāh, reigned from A.D. 1581-1611 and "kept up constant warfare with the princes of Vijayanagara."⁷

Venkaṭa I. claims to have ruled over the country of Karnāṭa (l. 107). He also bore the title *Urigōla-suratrāpa* (l. 86), 'the Sultān of Oraṅgal (?)'.⁸ His surnames *Ohāḷikkā-chakravartin* (l. 92 f.), *Kalyāṇapur-ādhipa* (l. 91 f.) and *Vēṅga-Tribhuvanīmalla* (l. 85) are reminiscences of the Western and Eastern Chālukyas. He even boasts to have had as vassals the Raṭṭas and Magadhas (l. 91), the Kāmbhōja, Bhōja, Kāliṅga and Karahāṭa kings (l. 104), and to have defeated the king of Oḍḍiya (l. 95), i.e. Orissa.

The date of the present grant (v. 41 f.) was the twelfth *tīthi* of the bright fortnight of the month Vaiśākha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (i.e. 1523), which was the cyclic year *Plava* (i.e. A.D. 1601-3). The grant was made in the presence of the god Venkaṭeśa (v. 42), i.e. at Tirupavī⁹ in the Chandragiri tāluka of the North Arcot district. The donee was Tiruveṅgaḷanāthārya (v. 48), the son of Anantabhaṭṭa of Urpuṭūr and grandson of Sūryadēvāryabhaṭṭa (v. 47). He was conversant with the eighteen *Purāṇas* (vv. 45 and 48) and belonged to the Śrīvatsa *gōtra*, the *Āpastamba-sūtra* and the *Yajuh-sūktā* (v. 43).

The object of the grant was the village of Viḷāpāka, surnamed *Jvaraharīṅgasamudra* (v. 52), which belonged to the Paḍavīḍu-mahārājya, the Paḷuvūr-kōṭṭaka, the Arugunna-

¹ Above, Vol. III. p. 148, and Vol. IV. p. 2.

² See Mr. Kittel's *Kannada-English Dictionary*, p. 790.

³ Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, informs me that the *Madras Manual of Administration*, Vol. III. p. 766, mentions a place named Aravēḍu, 16 miles W.S.W. from Bāyachōḷi in the Cuddapah district.

⁴ This is the Telugu original of the Anglo-Indian name 'Kurnool'; compare the *Manual of the Kurnool District*, p. 1.

⁵ See above, Vol. III. p. 237.

⁶ Nos. 11-14 of the Table facing p. 238 of Vol. III. above.

⁷ See Mr. Sewall's *Lists of Antiquities*, Vol. II. p. 167 f. Sapāda or Sapāta, the opponent of Bāma I. (see above, Vol. III. p. 238), has been ingeniously identified by Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, with Yūsuf 'Ādil Shāh of Bijāpur (A.D. 1489-1511).

⁸ Compare above, Vol. III. p. 83, note 2.

⁹ The same locality is referred to by the names *Vṛishasūla* and *Venkaṭādri* in verse 26.

Parandrāmi-simā, the Perin-Timiri-nāḍu, and the Kalavē-pattu (v. 48 f.), and which was situated on the east of Arugunna, on the south of Kūrapādi, on the west of Chātūr and [Sa]travādi, and on the north of Timiri (v. 50 f.). Most of these names are found on the *Madras Survey Map* of the Arcot tāluca. Viḷāpāka is Veḷāppākkam (No. 15 on the map). Its surname Jvaraharlingasamudra has to be dissolved into (a) *Jvarahara*, a surname of Śiva,¹ (b) *liṅga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names.² The western boundary of Viḷāpāka, Arugunna, is Ariṅkuṅṅam (No. 29 on the map); the northern boundary, Kūrapādi, is Kūrāmbādi³ (No. 16); the eastern boundaries, Chātūr and [Sa]travādi, are Śāttūr (No. 14) and probably Śāttiravādi, which is mentioned as a hamlet of Veḷāppākkam in the printed *List of Villages and Hamlets in the Arcot Taluk*; and the southern boundary, Timiri, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which Viḷāpāka belonged, can also be identified. Kalavē-pattu is named after Kalavai (No. 96 on the map). Perin-Timiri-nāḍu owes its name to Timiri and is mentioned as Perun-Timiri-nāḍu in other inscriptions.⁴ Arugunna-Parandrāmi-simā⁵ is derived from Ariṅkuṅṅam, the western boundary of Viḷāpāka, and from Baradarāmi (No. 71 on the map). Paḷuvūr-kōṭṭaka is the same as Paḷuvūr-kōṭṭam, on the extent of which see above, pp. 138 and 180. Paḍaviḍu-mahārājya is a well-known division of the Vijayanagara kingdom.⁶

The grant was made by Venkata I. at the request of a subordinate prince, as stated in verses 57-61 :— “ With a libation of water (poured) over gold, the glorious king Vira-Venkatapati-Mahārāja joyfully granted (the village), sanctioning the request of the glorious prince Liṅga, who was the renowned son of prince Bomma of Vēlūru; who was the victorious grandson of prince Virappa-Nāyaka; who was ever devoted (P) to the shrine of Vira at Śri-Nellaṭūru;⁷ who resembled the sun (in conferring) prosperity on the lotus group—the hearts of scholars; who terrified the mind of prince Ballājarāja; who was engaged in establishing *Mahādēvas* (i.e. *liṅgas* of Śiva) and *Mahidēvas* (i.e. Brāhmanas); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to) Śiva; who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned Anukūla gōtra.” Liṅga’s father Vēlūri-Bomma, i.e. Bomma of Vēlūru, is identical with Śiṅga-Bommu-Nāyaka of Vēlūr, whose inscriptions are dated in Śaka-Saṃvat 1471 and 1488,⁸ and with Chinna-Bomma, the son of China-Vira, father of Liṅgama-Nāyaka and patron of Appayadikshita.⁹ A comparison of verses 57-61 of the Viḷāpāka grant with the colophons of Appayadikshita’s *Siddhityamaṇḍīpikā*¹⁰ shows that Liṅga or Liṅgama-Nāyaka inherited his *birudas* from his father Bomma. As we know now that Appayadikshita lived at the court of Śiṅga-Bommu-Nāyaka of Vēlūr, who was a subordinate of the Vijayanagara king Tirumala I.,¹¹ and that Bomma’s son, Liṅga, was a contemporary of Venkata I. in Śaka-Saṃvat 1523, it follows that the Venkatapati with whose support Appayadikshita composed the *Kuvalayānanda*,¹² must be Venkata I. of Vijayanagara.

¹ *South-Indian Inscriptions*, Vol. I. p. 60.

² Above, Vol. III. p. 225, note 5, and Vol. IV. p. 222, note 4.

³ See above, p. 138.

⁴ See above, p. 133 and note 7.

⁵ Compare *Parandrāmi-pattu* in the Koḍḍyāta grant, *Ind. Ant.* Vol. XIII. p. 132. The village of Koḍḍyāta is found as Koḍḍyāttam near Paṭṭu (No. 94) on the *Gudiyātam Taluk Map*. As required by the description given in the grant, the western boundary of the village is Gūḍanagarāma (No. 99); the northern boundary, the Kaṅḍiyanādi; the eastern boundary, Chittātūru (No. 92); and the southern boundary, Veṭṭuvāṅam (No. 61 on the *Vellore Taluk Map*).

⁶ See above, Vol. III. p. 149 and note 8.

⁷ Compare *Nellāri-Vira-kāṣṭhaka-malla* in my *Second Report on Sanskrit MSS.* p. 100.

⁸ *South-Indian Inscriptions*, Vol. I. p. 69 f. and p. 84.

⁹ See my *Second Report on Sanskrit MSS.* p. xiii.

¹⁰ See the extracts on p. 100 of the same Report.

¹¹ *South-Indian Inscriptions*, Vol. I. p. 69.

¹² Dr. Aufrecht’s *Oxford Catalogue*, p. 213a.

Verses 62 and 63 state that the donee, Veṅgaḷabhaṭṭa, assigned one share of the village to the writer, Rāmaya, and to the engraver (*śilpin*), Kāmaya,¹ to meet the cost of the writing materials.

TEXT.²

First Plate.

- 1 श्रीवेङ्कटेशाय नमः । यस्य संपर्कपुंश्चैज नारी-
- 2 रत्नमभूत्सिला³ । यदुपास्यं सुमनसां तद्वस्तुहं हमा-
- 3 अये । [१*] यस्य हिरदवक्त्रायाः पारिषयाः परश्चतं । विघ्नं नि-
- 4 श्रुति भवतां विश्वक्सीनं [त]माश्रये । [२*] जयति वीरजल[धे]-
- 5 र्जातं सव्येक्ष्यं हरिः । आलंबनं चकोराणाममरायुष्क-
- 6 रं महः । [३*] रौचस्तस्य पुच्छरवा बुधसुतस्तस्या[यु]रस्वात्म-
- 7 जस्यजने नहुषी यया । रभवतस्मात् पूरुस्ततः । तद्व-
- 8 र्शे⁴ भरतो बभूव कृपतिस्तद्वततो यंतसुः⁵ (i) तत्तुरीं विजयोभि-
- 9 मन्सुव[द]भूतस्मात्परीक्षिततः । [४*] नंदस्तस्याष्टमोभूत्सम-
- 10 जनि नवमस्तस्य 'राज्यचक्रिणश्चापस्तस्यतम[:*] श्रीपतिर-
- 11 चि[र]भवद्वाजपूर्वी नरेन्द्रः । तस्वासीद्विज्यर्द्धी दशम इ-
- 12 द कृपो वीरहेमाळिरायस्तार्तिर्दिको⁶ सुरारौ हतन-
- 13 तिसदभूत्सस्य मायापुरीयः । [५*] 'तत्तुर्येजनि तातपिंजमम-
- 14 श्रीपाक्षो निजासोकनचक्षामिभगवस्ततो जनि हरन् दु-
- 15 र्गर्शि¹⁰ समाहितात् । चंभैकेन¹¹ स श्रीमिदेवकृपतिस्तस्यैव
- 16 जने सुतो वीरो राजवदेवराजिति तत[:*] श्रीपिनमोभूत्¹²
- 17 पः । [६*] चा[र]वीटिनगरीविभीरभूदस्य बुद्धधरणीपतिस्तुतः [i]
- 18 येन 'साळुवकृमिश्चराण्यमप्येधमानमहसा खिरीछ-
- 19 तं । [७*] स्वःकामिनी[:*] स्वतनुकांतिभिराशिपंतीं बुद्धावनी-
- 20 पतिस्ततो बुधकल्पशास्त्री । क[श्वा]चिनीं कमलनाभ इ-
- 21 दाश्विकस्थां 'बलांबिकामुदवहृद्भुमान्धसौलां' [८*] सुते-
- 22 व कलशांबुधेशुरभिळाशुगं माधवाळुमारमिव

¹ Regarding these two persons see above, Vol. III. p. 237.

² From Sir Walter Elliot's ink-impressions.

³ Read 'रत्नसिला'.

⁴ Read 'राज्यचक्र'.

⁵ Read 'सुतसु'.

⁶ Read 'विकी'.

⁷ Read 'संभै'.

⁸ Read 'सावींवीकी'.

⁹ Read 'चक्रिण'.

¹⁰ Read 'बलांबिका'.

¹¹ Read 'सूचिका'.

¹² Read 'संतसुसपूर्वी'.

¹³ Read 'सपूर्वी'.

¹⁴ Read 'सूचिका'.

¹⁵ Read 'श्रीकाम'.

Second Plate; First Side.

- 23 शंकराकुलमहीधृतः कंग्यका । जयंतममर-
 24 प्रभोरपि शशीव बुक्काधिपाशृत¹ (i) जगति बलमाल-
 25 भत रामराजं सुतं । [८*] सहस्रैस्सप्तत्या सहितमपि य[:*] सिं-
 26 धुजनुषां सपादस्वानीकं सूमिति² भुजग्रीरेण³ मह[त]र [1*]
 27 विजित्यादस्तेष्वादवनिगिरिदुर्गं विभुतया विधूतेद्रः कास-
 28 प्पोडयमपि विद्राव्य सहसा । [१०*] कंदनवोसिदुर्गसुरु कंदकंद-
 29 भ्युदयो बाहुबलीन यो बहुतरेण विजित्य हरेः । संनिहित-
 30 स्य तत्र चरणांबुषु भक्ततया प्रातिभिरर्पितं सुधयति क्क
 31 निषेव्य विषं । [११*] श्रीरामराजचितिपस्य तस्य चिंतामणेरथि-
 32 कदंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य लक्षांबिकासुष्य
 33 महिष्यलासीत् । [१२*] तस्याधिकैस्समभवस्तानस्तपोभि[:*]⁴ श्रीरंग-
 34 राजनृपति[:*] शशिवंशदीपः । आसन् समुत्ससति धामनि
 35 यस्य शिवं नेत्राणि वैरिसुदृशां च निरंजनानी⁵ । [१३*] सतीं ति-
 36 रुमलांबिकां चरितलीलयारुंहतीप्रथामपि तितिक्षया
 37 वसुमतीयशो रुंहतीं । हिमांशु]रिव रोहिणीं हृदयहारि-
 38 णीं सहस्रैरमोदत सधर्मिणी[म]यमवाप्य वीराग्रणीः । [१४*]
 39 रचितनयविचारं रामराजं च धीरं वरतिरुमलरायं
 40 धेकटाद्रिचितीशं । अजनयत स यैतानानुपूर्व्यां कुमार-
 41 निह तिरुमलदेव्यामेव राजा महीजाः⁶ । [१५*] सकलभुवनकंट-
 42 कानरातीन् समिति निहत्य स रामराजवीरः । भरत-
 43 मनुभगीरथादिराजप्रथितयथाः प्रशशास चक्रमुष्याः⁷ । [१६*]

Second Plate; Second Side.

- 44 [व्य]राजत श्रीवरवेकटाद्रिराज[:*] चिती लक्षणभाह-
 45 [मू]र्तिः । *जाघो[ष]दूरीकृतमेघनादः कुर्वन् सुमित्राशय-
 46 हर्षपीषं । [१७*] त्रिषु श्रीरंगस्नापरिभृडकुमारेष्वधिरणं⁸ वि-
 47 जित्यारिष्ठापान्⁹ तिरुमलमहारायनृपतिः । महीजा[:*]
 48 सांम्राज्ये सुमतिरभिषिक्तो निरुपने प्रशास्तुवी¹⁰ सर्वांमपि

¹ Read 'पाशृत'.² Read 'भवत्तनयसपोभिः'.

Read 'महीजाः'.

³ Read 'परिवृट्'.⁴ Read 'समिति'.⁵ Read 'आनि'.⁶ Read 'सुष्याः'.⁷ Read 'पाशित'.⁸ Read 'श्रीयेष'.⁹ Read 'एता'.¹⁰ Read 'व्या'.¹¹ Read 'प्रशास्तुवी'.

- 49 तिस्रुषु¹ मूर्तिष्विव हरिः । [१८*] ²यशस्विनामप्रसरसा³ यस्य पद्म-
 50 भिषेके सति पार्थिवेदोः । दानांबुपूरैरभिषिच्यमाना देवी-
 51 पदं भूमिरियं दधाति । [१९*] अनंतरं तत्तमय[:*] प्रती[त]श्चका-
 52 स्ति हस्तापजितद्युशाखी । श्रीवेङ्कटांबाचिरपुंश्चरासि[:*]⁴ श्री-
 53 रंगराय[:*] श्रितभागधेयः । [२०*] यथाविधि ⁵महीसुरात्तमङ्ग-
 54 ताभिषेकोत्सवे ⁶यदीयकरवारिदे कनकलुष्टिदे सर्व-
 55 तः । यशोमयतरंगिणी दशदिगंतरे जुंभते सतां प्र-
 56 शमितीभवत्कृपणतीरुदावानलः । [२१*] विह्व[त्*]ब्राह्मपराय-
 57 णस्तदनुज[:*] श्रीवेङ्कटांबापुत्रापुण्योत्कर्षफलोदय-
 58 स्तिरुमलश्रीदेवरायात्मभूः । संतानदृरिव⁷ स्तितसु-
 59 रगिरौ सांभ्राज्यशिंहासने⁸ (।) सर्वां शास्ति नयेन
 60 वैकटपतिश्रीदेवराय[:*] क्षमां । [२२*] यथा रघु[कु*]लीह-
 61 वः[:*] स्वयमरुंधतीजानिना स्वगोत्रगुरुणा सुधी-
 62 तिलकतातयार्येण यः । यथाविधि यशस्विना⁹
 63 विरचिताभिषेक[:*] क्षण[र*]द्विभिय यवनाशरान्

Third Plate ; First Side.

- 64 विजयते प्रशासन्मही[म्*] । [२३*] श्रीवैकटांबा व-
 65 रराघवांबा (।) पेदोपमांघापि च कृष्णमांबा [।*]
 66 कौंडांबिका देव्य इमा भजते शक्तिचर्दनी-¹⁰
 67 त्तिदया यथा¹¹ इयं । [२४*] यस्यातिप्रथितोत्सो र-
 68 णसुखे सेनाभटैरुद्धटैस्साटोपाहृतसैधव-
 69 [द्वि]पद्यटाशस्त्रातपत्रादिमः । निर्विषो मलि-
 70 कीभरा[म]तनुभूत्संप्रा[प्य*]¹² गेहं [म]हैर्मदस्यन्
 71 महमंदशाहुरयते ¹³शार्थाभिधा[म]न्वहं । [२५*]
 72 ¹⁴यस्मिन्नंगधनिर्विशेषमखिलासुर्वी भुजे
 73 विभ्रति प्रीताः पद्ममंडलाधिपकुलची-
 74 णीभुतो निर्भराः । यस्मै भूवलयेकदूर्वहक-¹⁵

¹ Read तिस्रुषु.

⁴ Read दृग्भिः.

⁷ Read °दृरिव स्थितः.

⁹ Read नयी.

¹⁰ Read साधी°.

² Read यशस्विना°.

⁵ Read महीसुरीकन.

⁸ Read सिंहासने.

¹¹ Read यथेमम्.

¹⁴ Read यस्मिन्नङ्गद°.

³ Read °सरसा.

⁶ Read यदीय.

⁹ Read यशस्विना.

¹² Read °भः सं°.

¹⁵ Read धूर्वह.

- 75 लामायंसमानाच्छदा सेवते वृषशङ्खलता-¹
 76 मधिगता[:*] श्रीवेक[ट]ाद्रीश्वरं । [२६*] वाराशिंगांभी-
 77 र्यंविशेषधुर्यंशौराग्निदुर्गेकविभा[ळ]वर्यः² । प-
 78 राष्ट्रदिशायमनःप्रकामभयंकरः ³शार्ङ्गध[र]ि-
 79 तरंगः । [२७*] हृतरिपुरनिमेषानीकहो याचकानां
 80 होसबिहदरगंडो रायराहुत्तमिंडः । महि-
 81 तचरितधन्वी मंनियान् सामुलादि- (i) प्रकटि-
 82 तबिहदश्रीः पाटितारातिलोकः । [२८*] सार[वी]र-
 83 रमया समुत्तसन्⁴ चारवोटिपुरहारना-

Third Plate ; Second Side.

- 84 यकः । कुंडलीश्वरमहामुज[:*] अयन् मंडली-
 85 कधरणीवराहतां । [२९*] वेगविभुवनीमङ्ग[:*] सं-
 86 ख्यचितिकलाजुनः । उरिगोलसुरबाषो हरिगो-
 87 चरमानसः । [३०*] रात्रां वरो रणसुखरामभद्र इति
 88 श्रुतः⁵ । वर्णितभिरुदो⁶ नानावर्नश्रीमंडलीकगं[ड]
 89 इति ।⁷ [३१*] आचेयगीत्रजानामयसरो भूभुजासु-
 90 दारययाः । अतिबिहदतुरगधरो मतिगुररा-
 91 रद्वमगधमान्यपदः । [३२*] शब्धारिनीतिशाली क-
 92 ख्याणपुराधिपः कलाचतुरः । चाळिकचक्रव-
 93 र्ती माणिक[म]हाकिरीटमहनीयः । [३३*] एबिहदरा-
 94 यराहुत[वे]स्वैकमुजंगबिहदभरितश्रीः⁸ । रम्य-
 95 तरकीर्तिं⁹ शोड्डियरायदिशायद्विहद[जो]षेख । [३४*]
 96 ¹⁰शोषधिपत्युपमादतगंडस्त्री[ष*]वरूपजितासम-
 97 कांडः । ¹¹भावगेतप्यवरायरगंडः पोषवनिर्भर-
 98 भूनवखंडः । [३५*] राजाधिराजबिहदो राजराजसम[ि]-
 99 [हि]तिः । मूबराय[र]गंडाकी मेरुलंघियशोभरः [i] [३६*]
 100 परदारिषु विमुक्तः (i) पररायभयंकरः । शिष्ट-
 101 संरचणपरो दुष्टमादूंसमर्दनः । चरीभगंड-

¹ Read शैवना°.

⁴ Read °समार°.

This verse consists of half a *śloka* and half an *āryā*.

Read °श्रीतिरीडिडव°.

² Read °श्रीपासि°.

⁵ Read श्रुतः.

¹⁰ Read °साधित.

³ Read शार्ङ्ग°.

⁶ Read वरिंशविहरी नामावर्ष°.

⁸ Read वैश्वेक.

¹¹ Read भावेने.

- 102 मेरुंडी हरिभक्तिसुधा[नि]धिः । [३७*] इत्यादिविरुदे[र्व]-
103 दितत्या नित्यमभिष्टुतः । जय जीवेति वादिन्या

Fourth Plate; First Side.

- 104 जनितांजलिबंधया । [३८*] कांभोजभोजकाङ्गकरछाटादि-
105 पार्थिवैः । प्रतीहारपदं प्राप्तेः प्रस्तुतस्तुतिघोषणः । [३९*] सीयं नी-
106 तिजितादिभूपतितति[*] सुचामशाखी सुधीसार्थानां भुजतेज-
107 सा स्ववशयन् 'कर्नाटसिंहासनं । आ सेतोरपि चाष्टिमा[द्रि] वि-
108 मतान् सङ्घत्य^१ शासनसुदा (i) सर्वोर्वीं प्रचकास्ति वैकटपति-
109 श्रीदेवरायायणीः । [४०*] शक्तिनेत्रकळंबेदुगणिते शकवत्सरे ।
110 [इ]वसंवत्सरे पुष्ये मासि^२ वैशाखनामनि । [४१*] पक्षे [व]-
111 ऋत्वे पुष्यर्त्वे पुष्यायां 'दादसोतिथौ । श्रीवैकटेशपा-
112 दाऊसंनिधौ श्रेयसां निधौ । [४२*] श्रीमत्श्रीवत्स[ञ्ज]गोपा-
113 य वरापस्तंबसूचिणे । यशस्विने यजुश्शाखाध्यायिनेभी-
114 ष्टदाइने^३ । [४३*] यजनादिमषट्कर्मभजनात्पावनात्मने । नि-
115 त्यनैमित्तिकाचारनिर्मलस्वात्तद्वृत्तये । [४४*] मृष्टान्नदानसं-
116 'तुंष्टशिश्टाचारद्विजन्मने । अष्टादशपुराणार्थद्वष्टाश-
117 यसरोरुहे । [४५*] अवताराय वा[स्त्री]जेरंशाय च ब्रूहस्प-^४
118 ते[*] । राजन्यास्थानरत्नाय रक्षिताशेषबंधवे । [४६*] सूर्यदेवा-
119 [र्य]महस्य पौत्रायामित[तेजसे]^५ । उपटूरनंतमहपुत्रा-
120 ^६व्यातियशस्विने । [४७*] तिरुवेगळुनाथार्यपौराणीकविप-^७
121 स्थिते । पडवीडुमहारारणे पळुवूकीटके स्थितं । [४८*] [अ]रग-^८
122 [अपर]दागिसीमालक्ष्मीविभूषणं । पेरिंतिमिरिना-

Fourth Plate; Second Side.

- 123 दुखं (i) कलवेपसुशोभितं । [४९*] अरुगुणमहाग्रामप्रा-
124 चीभागसुपाश्रितं । संग्रोजसत्कूरपाडिदक्षिणस्थां^९
125 दिसि^{१०} स्थितं । [५०*] ^{११}श्रीचातु[र]तत्रवाधोस्तु पश्चिमा[श्रासुपाश्रि]तं [१*]

^१ Read कर्णाट.

^२ Read दादशौ.

^३ Read ०तुष्ट.

^४ तेजसे appears to be corrected from कर्षिने; compare below, line 138.

^५ Read ०याति०.

^६ Read ०पाडिदक्षिणस्थां.

^७ The fourth syllable is indistinct and may be meant for *rpu*, *rpu*, *rshu* or *rshu*; read श्रीचातुर्व^०.

^८ Read सङ्घत्य.

^९ Read श्रीमत्श्रीवत्स.

^{१०} Read ब्रूहस्पतेः.

^{११} Read पौराणिक.

^{१२} Read दिसि.

^{१३} Read नासि.

^{१४} Read दायिने.

^{१५} Read अरुगुणपरंशशि.

- 126 तिमिरिग्रामराजस्य कौबेरी¹ दिशभाशृत² । [५१*] ज्वरहर्नि-
 127 गसमुद्र(ाय)प्रतिनामसमन्वितं । विष्णापाकाख्यसुधा[मं]
 128 शोभितं शोभनैर्गुणैः । [५२*] सर्वमान्यं चतु[ः*]सीमासहितं च सम-
 129 तंतः³ । निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं [॥ ५३*] अश्लिष्य[र*]-
 130 गामिसयुक्तं⁴ येकभोज्यं सभुरहं⁵ । वापीकूपतटाकैश्च क-
 131 शारामैश्च⁶ सयुतं । [५४*] पुत्रपौत्रादिभिर्भोज्यं क्रमादाचंद्रतारकं ।
 132 दानाधमनविक्रीतियोग्यं विनिमयोश्चितं⁷ । [५५*] परीतः प्रयते⁸ स्त्रि-
 133 न्धैः पुरोहितपुरोगमैः । विविधैर्विबुधैः[ः*] श्रीधरपथिकैरधिकै-
 134 र्गिरा । [५६*] ¹⁰[स्यातानुकूलगोत्राविसुधांशोर्महसां प्रभोः । शिवा]-
 135 [दिवादिस्मूर्धन्यसिष्य]स्त्राभिमानिनः¹¹ । [५७*] महादेवमहीदे[वप्र]-
 136 ¹²तिष्ठानिरतस्य ह । ब्रह्माकरायभूपालमनोभीतिप्रदाहनः¹³ । [५८*] विहज-¹⁴
 137 ¹⁵नहृदांभोजकुलाभ्युदयभास्वतः । ¹⁶श्रीनिक्षट्टरिवीराख्यचेचस्थान-
 138 वतस्सदा । [५९*] वीरप्यनायकश्चापपौत्रस्यामिचकर्विनः¹⁷ । वेलूरिखो-
 139 मन्वृपतिः (i) पुत्रस्यातियशस्विनः [॥ ६०*] श्रीमतो लिंगभूपाल¹⁸ विद्मसिमनु-
 140 पालयन् । श्री[वी]रखे[क*]टपतिमहारायमहीपतिः । सहिरंश्यपयोधा-
 141 रापूर्वकं दत्तवान्मुदा ॥ [६१*] विद्वान् वेगळभट्टाख्यः (i) रामयाभिध-
 स्तुरिणे । स-
 142 भापतिवरायास्त्रै शिल्पिने कामया[य] च । [६२*] दत्तवान् भागमेकं
 तत्¹⁹ भोगाष्ट-
 143 कसमन्वितं । ²⁰शासनो[स्त्रे]खनद्रव्यनिमित्ताय [ह]योरपि ॥ [६३*]

Fifth Plate.

- 144 श्रीवेङ्कटपतिरायचित्तिपतिवर्यस्य कीर्तिर्धुर्यं-
 145 ख(र) । शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहं-
 146 द्रस्य । [६४*] वेङ्कटपतिरायगिरा सरसमभाषीत्सभापतेः
 147 पौत्रः । कामकीटिसुतो रामकवि[ः*] शासनवांशयं ।²¹ [६५*] श्री-
 148 वेङ्कटपतिरायश्चापतिदेशेन कामयाचार्यः । गण-

¹ Read कौबेरी.² Read संयुक्तमेकं.³ Read योचितम्.⁴ The bracketed passage in l. 134 f. is engraved on an erasure.⁵ Read त्रिषस्तासां.⁶ Read विहजं.⁷ Read कर्विचः.⁸ Read नोक्षेखन.⁹ Read ऽमाशितम्.¹⁰ Read सभुरहम्.¹¹ Read प्रयतेः.¹² Read त्रिष्ठा.¹³ Read इदम्भोज.¹⁴ Read भूपल.¹⁵ Compare p. 275, note 7.¹⁶ Read समन्वितः.¹⁷ Read कश्चारामेश संयुक्तम्.¹⁸ Read श्रीध.¹⁹ Read दायिनः.²⁰ Read ट्टरि.²¹ Read तु (?).

- 149 पयतनयः[*] शा[स*]नमलिखदिं¹ वीरणानुजस्ताम् । [६६*] दानपा-
 150 लनयोर्मध्ये दाना[ञ्च]यीनुपालनं [1*] दाना[त्*] स्वर्गमवाप्नोति
 151 पालनादश्चुतं² पदं । [६७*] स्वदत्ता[द*]द्विगुणं पुण्यं परदत्तानुपा-
 152 लनं । पर[द*]त्तापहारेण स्वदत्तं निष्फलं भवेत् । [६८*] स्वदत्तां
 153 परदत्तां वा यो हरति वसुंधरां । षष्टिं वर्षसहस्राणि³
 154 विष्ठायां जा[य]ति क्रिमिः । [६९*] ऐकैव⁴ भगिनी लोके सर्वे[षा*]मेव
 भूभु-
 155 जा । न भोज्या न करयाद्या विप्रदत्ता वसुंधरा । [७०*] सामान्यो-
 [यं]
 156 धर्मसेतुं⁵ नृपाणां काले काले पालनीयो भवतिः [1*] सर्वानितां⁶
 157 [भ]ाविनः पा[रि]वेन्द्रान् [भू]यो [भूयो*] याचते राम-
 158 चंद्रः ॥ [७१*]
 159 श्रीवेकटेश⁷ [॥*]

No. 40.— KARHAD PLATES OF KRISHNA III.;
 SAKA-SAMVAT 880.

By R. G. BHANDARKAR, M.A., Ph.D., C.I.E.

These copper plates were found at Karhād in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the Ānandāsrama in Poona. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of Kankēm (ll. 62 and 65), situated in the district of Karahāṭa and belonging to the Kalli group of twelve (l. 61 f.), by Krishnarāja (v. 24), who was also called Akālavarsha and Vallabha (l. 55), and who was Krishna III. of the Bāshtrakūṭa family. The grantee was Gaganasiva (ll. 61 and 65), who was versed in all the *Sivasiddhāntas*. He was the pupil of Īśānasiva of Karahāṭa (l. 59 f.),—the modern Karhād;— and the grant was made for the maintenance of the ascetics that lived at the place (l. 61).

The date of the grant was Wednesday, the thirteenth *tithi* of the dark fortnight of Phālguna of the cyclic year Kālayukta, the Śaka year being 880 *past* (l. 56 f.). Professor Kielhorn has favoured the Editor with the following remarks on this date:—“Śaka-Samvat 880 expired by the southern luni-solar system *was* Kālayukta, and the equivalent of the date is

¹ Read लिखदिं.

² Read सहस्राणि.

³ Read नैतान्.

⁴ Read दामाञ्जयो.

⁵ Read एकैव.

⁶ This word is engraved in large Telugu characters.

⁷ Read दशुतं.

⁸ Read सितुर्नपादां.

Wednesday, 9th March A.D. 950, when the 13th *tithi* of the dark half of the *amānta* Phālguna commenced 2 h. 33 m. after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (*viz.* on the Wednesday) was Śatabhishaj; for, the conjunction of the 13th *tithi* of the dark half of the *pūrṇimānta* Chaitra or *amānta* Phālguna with the *nakshatra* Śatabhishaj—a conjunction at which the *tithi* is called *Vārūṇi*—is very auspicious,¹ so that donations *etc.*, made on such an occasion, are as meritorious as those made at an eclipse *etc.*"

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at Dēōli near Wardhā which have been published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*; and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words *Sātyaki-varga-bhājāḥ*, we have in the Karhāḍ plates (v. 6) *tuṅga-yaśaḥ-prabhāvāḥ*. Still the reading of the Dēōli plates is not a mistake, and the family was regarded as belonging to the Sātyaki branch of the Yādava race, as we have a statement to that effect in the Navasāri grants, also edited by me. But the varied reading of the present grant enables me to make out that the Rāshṭra-kūṭas sprang from a family that was known by the name of Tuṅga. Hence it is that so many of the princes have their names ending in that word. Krishna I. was called Śubhatuṅga; Gōvinda III., Jagattuṅga; and Śarva or Amōghavarsha, Nṛipatuṅga. Then in the description of Dantidurga we have one verse more than in the Dēōli plates, in which his having wrested the supreme sovereignty for his own family from the Chālukyas is mentioned distinctly (v. 9). There is also an additional verse about Nṛipatuṅga or Amōghavarsha, who therein is represented, as in the Navasāri grants, to have "burnt" or destroyed the Chālukya race (v. 14). In the account of Amōghavarsha, the Baddiga of the Khārēpāṭaṅ grant, the father of Krishna III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Dēōli plates ends with the coronation of Krishna III.; and all that he is therein represented to have done, he did while he was a *Kumāra*, or crown-prince, and *janak-ājñā-vata*, *i.e.* acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered Sahasrārjuna, who was an elderly relative of his mother and his wife (v. 25). Sahasrārjuna is the mythical hero to whom the Kalachuri rulers of Chēdi traced their descent, and who, in the story in the *Mahābhārata*, is represented to have killed Jamadagni, the father of Paraśurāma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chēdi generally, or some of them at least particularly, were called by the name of Sahasrārjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrārjuna, therefore, conquered by our Krishna, must have been a ruler of Chēdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amōghavarsha, the father of Krishna, is in the Karhā plates represented to have married Kandakadēvi, the daughter of Yuvarāja, who must have been the same as the fourth prince in the list given by Professor Kielhorn;² and it appears that Krishna himself married a lady from the same family. Who the particular prince conquered by Krishna III. was, it is difficult to say. The name Arjuna or

¹ "A still more auspicious conjunction is that of the same *tithi* with a Saturday and Śatabhishaj; and an even more auspicious conjunction is that of the same *tithi* with Saturday, Śatabhishaj, and the Subhayōga. In the former case the *tithi* is called *Mahādruṇi*, and in the latter *Mahāmahādruṇi*."

² *Ep. Ind.* Vol. II. p. 304.

Sahasrārjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Rāshtrakūṭas also do not occur therein. The following is a list of those princes :—

1. Kōkkala, whose daughter was married to Akālavārsha and was the mother of Jagattuṅga.
2. Raṇavīgraha, his son, whose daughter Lakshmi was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kōkkala and therefore brother of the above.
4. Aṅgaṇadēva, his son, whose daughter Vijāmbā was married to Indra-Nityavārsha.
5. Yuvarāja, whose daughter Kandakadēvi was the wife, or one of the wives, of Amōghavārsha-Baddiga according to the Karḍā plates.
6. Sabasrārjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛishṇa III.

Of these, the names Raṇavīgraha, Arjuna and Aṅgaṇadēva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chēdi of the name of Raṇavīgraha, is shown by the following verse occurring in Jahlāna's *Sāktimuktāvalī*, attributed to Rājāsēkhara :—

नदीनां मेकलसुता नृपाणां रक्षदिवहः । कवीनां च सुरानन्दयेदिसखलमखनम् ॥

"Of rivers the Mēkalasutā (i.e. Narmadā), of kings Raṇavīgraha, and of poets Surānanda, are the ornaments of the country of Chēdi." Jagattuṅga's maternal uncle and father-in-law is called Śāṅkaragaṇa in the Karḍā plates; but that is probably a mistake. The name Śāṅkaragaṇa does occur in Professor Kielhorn's list down below; but he was not the son of Kōkkala and consequently could not be the father-in-law of Jagattuṅga. Where to place these three princes, therefore, in the Chēdi list, must be left to future researches.

After the account of Kṛishṇa's coronation, there are in the Karḥād plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the Chōḷa race and placed its country under his own dependents, and that, having made the Chēranma, the Pāṇḍya and the Sīṁhala his tributaries, he erected a triumphal column at Rāmésvara (v. 35). The statement about the conquest of the Chōḷas and the annexation of their territory is confirmed by two inscriptions found at Tirukkalukkuṅgam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya.¹ These inscriptions are dated in the seventeenth and nineteenth years of Kannaradēva, and he is there spoken of as the conqueror of Kachchi (or Kāñchīpura) and Tañjai (identified with Tañjāpura or Tañjāvūr, i.e. Tanjore). This last was the capital of the Chōḷa princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,² and there are two more in South Arcot. Kannaradēva is evidently Kṛishṇadēva; since Kannara we do find as an ordinary way of pronouncing Kṛishṇa. Kṛishṇa of the Yādava dynasty is in several inscriptions called Kanhara or Kanhāra. The very fact that so many inscriptions in the country governed by the Chōḷas and the Pallavas are dated in Kṛishṇa's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dēōḷi plates, Būtuga or Būtayya, the same as the Bhūtārya of our grants, whom Kṛishṇa had raised to the throne of the Gaṅga kingdom, is represented in an inscription at Ātakūr³ to have assisted Kannaradēva in destroying Rājāditya, the Chōḷa prince. But the conquest of the Chōḷa country was effected after Śaka-Samvat 862, the date of the Dēōḷi grant, since it is not mentioned in it, and before Śaka-Samvat 880, the date of the Karḥād grant. As the destruction of Rājāditya is

¹ Above, Vol. III. pp. 282-85.

² Above, p. 81.

³ *Ep. Ind.* Vol. II. p. 178.

alluded to in the Ātakūr inscription as a recent event, it must have taken place a little before Śaka 872 *current*, the date of that inscription. And the present grant affords direct evidence for Kṛishṇarāja's occupation of the Chōḷa country. For it was issued while he was encamped with his victorious army at Mēlpāṭi for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to Kālapriya, Gaṇḍamārtanḍa, Kṛishṇésvara and others (ll. 57 to 59). The Mēlpāṭi where he was encamped for settling the southern provinces, must be Mēlpāḍi in the Chittūr tāluka of the district of North Arcot.¹ Whether there are now any temples at Mēlpāḍi or in the vicinity corresponding to those, to construct which was another of the objects of the Rāshtrakūṭa prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pallava country, however, was effected before, since we have a mention of it in the Dēōḷi plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of Kaṅki some miles to the south-east of Karhād, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of Pandūr, and on the west by a third called Āḍhi. The Kaṅkēm of the grant is therefore the modern Kaṅki; Pēndurēm, Pandūr; and Āḍhēm, Āḍhi. The river in the vicinity is, I am told, now called Agrani; but the Kṛishṇavēṇā, which corresponds to the Prākṛit form Kanhavannā of the grant, is not far. Perhaps Vannā, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Kṛishṇā after its confluence with the Yerla. There is also a village of the name of Kalli in the vicinity; and the twelve villages of which it was or is the chief, have now the following names:—

| | | |
|-----------|-------------|--------------------------|
| 1. Kalli. | 5. Āḍhi. | 9. Khaṭāv. |
| 2. Kaṅki. | 6. Salgar. | 10. Nignūr. |
| 3. Ājūra. | 7. Bōkōṅki. | 11. Pandrēgām (Pandūr?). |
| 4. Sijūr. | 8. Titūr. | 12. Tāvsi. |

TEXT.²

First Plate.

- 1 श्रीं [॥*] स जयति जगदुत्तमप्रवेशप्रथमपरः करपञ्चवी सुरारिः । लसद-
मृतपयःकणांकलक्ष्मीस्तनक-
- 2 लशाननलक्ष्मसंनिवेशः⁴ ॥ [१*] जयति [च] गिरिजाकपीलविम्बादधिगतपञ्च-
विचि[चित]भिमितिः⁵ । तपुरविज-
- 3 यिनः प्रियोपरीधासुतमद[न]भयदानशास्त्रनेव ॥ [२*] श्रीमानस्ति नभस्तल्लै-
कतिलकल्लैलोक्षनेत्रोत्सवी देवो
- 4 मन्मथवान्मवः⁶ कुमुदिनीनाथः सुधादीधितिः । [नि]:श्रीधामरतर्पणार्पिततनु-
प्रचीरतासंज्ञते-

¹ Above, p. 140, and Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 155.

² From the original plates.

³ Expressed by a symbol.

⁴ Read लस.

⁵ Read विष्वा°.

⁶ Read °ताव.

⁷ Read विपुर.

⁸ Read वात्सवः.

- 5 र्यस्यांशः शिर[सा] 'गुणप्रियतया नूनं धृतः शशुना # [३*] तस्माद्विका-
सनपरः कु[सुदाव]लीनान्दोषा-
- 6 अकारदलनः 'परिपूरितांशः । ज्योत्स्नाप्रवाह इव दर्शितशुद्रपक्षः' प्रापर्त्तत'
क्षितितले क्षितिपा-
- 7 लवंशः ॥ [४*] अभवदतुलका[न्ति]स्तत्र [सु]क्लामणीनां गण इव यदुवंशी
दुग्धसिन्धुयमाने । अधिग-
- 8 तहरिनीलप्रोक्तस[त्र]ायकश्रीरशिथिलगुण[सं]गी भूषणं यो भुवीभूत् ॥ [५*]
उद्धृत्तदै[त्य]कु-
- 9 'लकन्दलशान्तिहेतुस्तत्रावतारभकरोत्युरुषः पुराणः । तद्वंशजा जगति [तु]मय-
शः[प्र]-
- 10 भावास्तु[ग]ा इति [क्षि]तिभुजः प्रथिता^६ वभूतुः ॥ [६*] क्षितितलतिल-
कस्तदन्वये च क्षतरिपुदन्तिघटीजनिष्ट^७ र-
- 11 इः । [त]मनु च सुतराद्रुकूटनाम्ना भुवि विदितीजनि राद्रुकूटवंशः ॥
[७*] तस्मादरातिवनिताकुचचारुहार-
- 12 नीहारभानुरुदगादिह दन्तिदुर्गाः । एकं चकार 'चतुरब्दुपकण्ठसोम त्रेत्रं
य एतदसिलांगलभि[त्र]दुर्गाः ॥ [८*]
- 13 सुस्त्रिधां घनपत्रसंचयकृत[च्छ]ायां मनोहारिणीमूढोदारफलां समाश्रितजन-
श्रान्तिव्यपीहक्षमा^९ ।
- 14 यश्चालुक्ककुलालपालवल[य]ादुष्टुत्व^{१०} लक्ष्मीलतां सिक्तां दन्तिमदाम्बुभिः^{११} स्थिर-
पदासक्तिं स्ववंशिकरोत् । [९*]
- 15 तस्म[र*]दपालयदिमां वसुधां पितृ[व्य]ः, श्रीकृष्णराजनृपतिः शरदभ्रशुभ्रैः ।
यत्कारितेश्वरगृह-
- 16 हैर्ष्वसुमत्य[नेक]कैलासशैल[नि]चितेव चिरं विभा[ति] ॥ [१०*] गोविन्दराज
इति तस्य वभूव^{१२} [न]ाक्ता स-

Second Plate; First Side.

- 17 नुक्त [भो]गम[र]भंगुरराज्यचिन्तः । आत्मानुजे निरूपमे विनिवेश [स]म्य-
[क्ष]ा[म]ाज्यमीश्वरपदं शिथिली-

^१ Read गुणप्रियं.

^२ Read भावर्त्त.

^३ Read प्रथिता वभूतुः.

^४ Read चतुरब्दुप.

^५ Read 'दास्यभिः.

^६ Read परि.

^७ कुक्ष is corrected by the engraver from कुक्षा.

^८ दन्ति is corrected by the engraver from दान्ति.

^९ Read चामा.

^{१०} Read वभूव.

^{११} Read षड.

^{१२} Read 'सवास.

- 18 चकार ॥ [११*] ^१खे[त]तपतु[त्रि]तये[न्दु]वि[स्व]लीली[द]याद्रेः^२ कलिवल्ल-
भाख्यात् । ततः कतारातिमदेभमंगौ
- 19 जातो. जग[त्तु]गमगाधिराजः ॥ [१२*] तन्नूरानतनृपो [नृ]पतुंगदेवः सो-
भूस्त्रसैन्यभरभंगुरिताहिरा-
- 20 जः । यो मान्यखेटममरे[न्द्रपु]रोपहासि गीर्वाणगर्वमिव ^३खर्वयितु^३ व्यधत्
॥ [१३*] चालुक्खवंशं ददता^४ य-
- 21 दीय[प्र]तापवक्त्रेरभिलञ्जजम्भा^५ । ^६ब्रह्माण्डभाण्डोदर - - - - नाद्यापि विश्रा-
न्तिसुपैति श[ब्द]:^७ ॥ [१४*]
- 22 त[स्यो]त्तर्जित[गू]र्जरो हृतहृत्कटाटोद्गतश्रीमदो गौडानां विनयव्रतार्पणगुरुः
सामुद्र(१)निद्राहरः ।
- 23 द्वारस्थांगकलिंगगांगमगधैरभ्यर्चिताश्चिरं स्रुत्सुनृतवाग्भुवः परिवृढः श्रीकृष्ण-
राजोभवत् ॥ [१५*]
- 24 अभू[ञ्ज]स्वसुंग^८ इति प्रसिद्धस्तदंगजः स्त्रीनयनासृतांशुः । ^९अलक्षराज्यः स
दिवं विनिन्दे दिव्या-^{१०}
- 25 गनाप्रार्थनयेव^{११} धात्रा ॥ [१६*] तन्नन्दनः क्षितिमपालयदि[न्द्र]राजो य-
द्रूपसंभवपराभवभीरुणे-
- 26 व । मानात्पुरैव मदनेन पिनाकपाणिकीपाम्बिना निजतनुः कथते^{१२} स
भक्ष ॥ [१७*] तस्माद्[मोघ]वर्षा
- 27 रौ[द्र]धनुर्भ[ग]जनितवल्लमहिमा^{१३} । राम इव रामणीयकमहानिधिर्हृशरथा-
[ञ्ज]ातः ॥ [१८*]
- 28 क्षिप्रं दिवं पितृरिव प्रणया[न्न]तस्य तस्थानुजो मनुजलोकललामभूतः ।
राज्यं दधे मद[न]-^{१४}
- 29 सौख्यपिलास[कन्दो]^{१४} गोविन्द[रा]ज इति विद्युतनामधेयः ॥ [१९*]
[सो]प्यंगनानयनपाशनिरुद्धु-^{१५}
- 30 द्विरु[न्म]ार्गसंगविसुखीकृतसर्व्वसत्त्व[ः] । [दीष](१)प्रकीपद्विषमप्रकृतिः^{१६} अथांगः
प्रापत्स्वयं

^१ Read °पत; त्रितये° is corrected by the engraver from त्रिततये°.

^२ Read विस्व.

^३ Read खर्वयितुं.

^४ Read ददतो.

^५ Read °लम्.

^६ Read ब्रह्माण्ड.

^७ Read शब्दः.

^८ Read °अगसुङ्ग.

^९ Read अलक्ष.

^{१०} Read दिव्याङ्गना.

^{११} The न of °नयेव is entered below the line.


^{१२} Read कियते.

^{१३} Read बक्ष.

^{१४} Read विशास.

^{१५} Read इ.

^{१६} Read दिषम.

- 31 सहजतेजसि जातवाद्ये ॥ [२०*] साम[न्तै]रथ रहरा[ण्य]महिमालम्बार्थम-
भ्यर्थितो^१ देवेनापि पि-
- 32 नाकिना हरिकुलोद्भा[सै]षितो^१ प्रेरितः । अध्यास्त प्रथमो विवेकिषु जग-
सुंगात्मजीमो-
-  *Second Plate; Second Side.*
- 33 'धवाकपेयूषाधिरमोधवर्षनृपतिः श्रीवीरसिंहासनं ॥ [२१*] धर्मं मनुस्मर-
कर्मणि कार्त्त[वी]-
- 34 यो वीर्ये 'वल्लिर्जनम[नो]हरणे दिलीपः [१*] उच्चै[श्चिरन्त]नयशांसि हर-
नपीत्यं वृष्टेषु नम-
- 35 च[रि]तो विनयेन [यो]भूत् । [२२*] किमिव सुक[त]राग्नेर्व्य[र्ष]ते^२ तस्य
चित्रं युधि रिपुभिर्[शे]त्रैर्वी[क्षितो]
- 36 भण्यमानैः । वियति निकटवर्ती यस्य जातः सहायः प्रणतहरिविरिष्वा-
भ्यर्क्षित[श्च]न्द्रमै[लि]ः^३ ॥ [२३*]
- 37 श्रीकृष्णराजनृपतिस्तस्मात्परमेस्वरादजनि [श्च]नुः । यः शक्तिधरः स्वामी
कुमा[र]भावेव्यभू[क्त]ः^४
- 38 वने ॥ [२४*] [र]ामहत[स]हस्रभुजो भुजहयाक[लि]तसमदरामेश (रामेश)
। [जननीपत्नी]गुरुरपि
- 39 येन सह[स्र]ार्जुनो [विजि]तः ॥ [२५*] श्रीरहराण्यपुरवररक्षापरिखां मदेन
यस्याग्नां । विपुलां विलंघ-
- 40 यन्तः स्वयमपत[न्] द्रीहिशीघस्तात् ॥ [२६*] येन मधुकैटभाविधं पुन-
रुत्तमौ जनीपमर्दाय ।
- 41 श्रीवज्रमेन [नि]हृतौ भुवि द[न्ति]गवप्पुगौ दु[ष्टौ] ॥ [२७*] र[क्ष]ाम-
क्षवि[षट्]मसुद[स्य] निहितेन योक्त-
- 42 त सर्नाथां । भूतार्थपु[स्त्र]तरुणा वाटीमिध गंगपाटीश्च ॥ [२८*] परि-
मलिताखिलगपक्षवविपत्ति-
- 43 रासीन् विस्मयस्थानं । विस्फुरति [य]द्यतापे शोषितविद्भेदिगांगौषे ।
[२९*] यस्य पक्षेक्षिताखिल-
- 44 दक्षिणदिग्दुर्गविजयमाकर्ष्यं । गलिता गूर्णरश्मदयाक्ता[लं]जरचिचकूटाशा ॥
[३०*] अनमन्ना पूर्वाप-

^१ Read 'लम्बायं'
^२ Read 'वर्षि'
^३ Read 'भावेव्यभू'

^४ Read 'शेषिष्वा.'
^५ Read 'राशि'.

^६ Read 'वावि'
^७ Read 'गौषि:'

- 45 रजलनिधिहिमशैलसिंहलदीपात् । [यं] जनकात्त्रा[वश]मपि मण्डलिनचण्ड-
दण्डभयात् ॥ [३१*] खिन्ध[श्य]।
- 46 मरुचा 'प्रलम्बभुजया पीनायतोरस्कया मूर्च्छा कीर्त्तिलताहितामृतजलैर्वृत्तेश्च
सत्वोद्भवैः ।
- 47 ज्ञात्वा यं पुरुषोत्तमं भरसहं विश्वधराभ्युदृती श्रा[स्ते घ]।[न्नि] लयं
गतः प्रशमिनामाद्यः क्त-
- 48 तार्क्ष्यः पिता ॥ [३२*] [इ]त्ते नृत्तसुराग्ने सरभसं दिव्यर्षिदत्ताशिवि^१
श्रीकान्तस्य नितान्त[तो]पितह-
- 49 [रे] रा[ज्य]।भिषेकीश्वे । ^२यस्या[वचकरमहीय]मभवत्कम्यानुरागोदयादिक्रियाः
स्वसमर्पणा-

Third Plate.

- 50 र्थमभवत्त[न्]।नुकूल्यप्रियाः ॥ [३३*] लुप्ताः केपि निजास्रदाहुणभृतः केचि-
प्रतिष्ठापिताः केप्य[न्धी]न्यविभेदती
- 51 [वि]रलिताः केचित्तु . सं[स्त्रे]षिताः । येनात्पूर्जितशब्दतन्त्रपतिना^३ वर्ष्णा
इवीच्चावचां नीता [म]ण्डलिनो दशां सुमहत्तस्मि-
- 52 हिं पद[स्ये]च्छता ॥ [३४*] कृत्वा दक्षिणदिग्जयोद्यतधिया चौलान्वयी-
न्मूलनं तद्गुमिं ^४निजभृत्यभर्गपरितस्त्रेणपा-
- 53 ण्डादिकान् । येनो[स्त्रे]स्त्रह सिंहलेनं करदान्मण्डलाधीश्वरा[श्च]स्तः
कीर्त्तिलतांशुरप्रतिष्ठतिस्तश्च [रिमेश्वरे]^५ । [३५*] [स च]
- 54 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमीधवर्षदेवपादा[नु]ध्यातपरमभट्टारक-
महाराजाधि-
- 55 राजपर[मि]श्व[र]श्रीमदकालवर्षदेवः पृथ्वीवज्जभन्त्रीमहत्तभनरेन्द्रदेवः कुशली
सर्वानेव यथासम्बध्य^७
- 56 मानकाशाष्टपतिविषय[प]तिथामकूटमहत्तरसुक्तकीपयुक्तकान्धमादिशत्वस्तु वः संवि-
दितं यथा शक[नृ]पका-
- 57 ल[र]तीत[सं]वत्सरशतेश्वष्टस्[श्री]त्यधिकेषु कालयुक्तसंवत्सरान्तर्गतफ[र]लानुवहूल-
च[यो]दस्तां^८ बुधे दक्षिणदि-
- 58 [ङ्ग]ण्डलानि भृत्ये[भ्यो] जीवनं कर्तुं^९ मण्डलेश्वरसर्वस्वानि प्रतिग्रहीतुं^{१०} काल-
प्रियगण्डमासंङ्गण्डलोश्वरा-

१ Read प्रसन्न.

२ Read ०विधि.

३ Read यस्यावर्ष०.

४ Read शब्द.

५ Read वर्ष.

६ Read रामेश्वरे.

७ Read संवध्य०.

८ Read वङ्गकयीदस्तां बुधे.

९ The *assured* of कर्तुं runs into the बु which stands over it; read मण्डलेश्वर.

१० ०ग्रहीतुं is corrected by the engraver from ०ग्रहीतुं.

- 59 ध्यायतनानि निष्पादयितं मेल्पाटीसमावासितश्रीमद्विजयकटकेन मया कर-
हाटोयवस्फले-
- 60 [ख]रस्थानपतिकरंजखेटसंततिविनिर्गमेशानशिवाचार्यशिष्याय¹ महातपस्विने सक-
लशि-
- 61 [व]सिष्ठान्तपारगाय गगनशिवाय(र) कार्तिक्यां [सं]कल्पित[स]कलतपोधना(या)-
सनाच्छादननिमित्तं कर-
- 62 ²हाटविषयप्रतिवहकस्त्रिहादशकान्तर्गतः कंकेनामा ग्रामः सवृक्षमालाकुलः
सधान्यहिरस्थादेयः
- 63 सदृष्टदोषदशापराधः सर्वोत्पत्तिसहित आचन्द्राकर्ममस्यो मया दत्तः ।
यस्य पूर्वतः कन्हवन्ना
- 64 [नदी] [।*] दक्षिणतः [पेंदुरे] । पश्चिमंतः आटेनामा ग्रामः । उत्तरतः
सैव कन्हवन्ना नदी [।*] एवं चतुराघाटवि-
- 65 शृङ्गं कंकेसंज्ञकं ग्रामं गगनशिवस्थ लपतः कर्षयतो भुंजती भोजयतो
वा न केनचिद्दराघातः का-
- 66 यः । यश्च करोति स पञ्चभिरपि महापातकैः संयुक्तः स्यादुक्तश्च ॥
षष्टिवर्षस[ह]स्र[।*]णि स्वर्गं तिष्ठति
- 67 भूमि[दः] । आच्छेत्ता सा[नु]म[न्त]रा च तान्ये[व] नर[के] वसेत् ॥
[३६*] सा[म]ान्वीयं धर्म[सितु]र्नृपाणां काले काले [प]ाल[नी]-
- 68 यो [भ]वद्भिः । सर्वानि[वं] भाविभः⁴ पार्थिवे[न्द्र]ाभूयो⁵ भूयो याचते राम-
भद्रः ॥ [३७*] यो[स्वग्नेन] लिखितमिति [॥*]

TRANSLATION.

Om. (Verse 1.) Triumphant is the leaf-like hand of (Vishṇu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmi, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (Śiva) the conqueror of the three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the close contact of) the cheeks of (Pārvatī) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (the Moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Śambhu (Śiva)— verily on account of his love for excellent qualities.

¹ Read शिष्याय.² Read चव.³ Read कंके.⁴ Read भाविनः.⁵ Read भूयो.

(V. 4.) From him sprang forth on earth a race of princes,—like a stream of moonlight, — which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of sin, as the other destroys the darkness of night; which fulfilled all desires, as the other fills all quarters; and which had unblemished adherents, as the other constitutes the bright half of a month.¹

(V. 5.) In that (*race*), which resembled the ocean of milk, arose the family of **Yadu**,—like a necklace of pearls,— which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in; which possessed indelible virtues, as the other is firmly strung on a thread;² and which was the ornament of the earth.

(V. 6.) In that (*family*) the eternal being (**Krishna**) became incarnate in order to destroy the crowds of **Daityas** who had grown turbulent; and princes of that family, whose fame and valour were pre-eminent, became known in the world as **Tuṅgas**.

(V. 7.) In that race was born **Raṭṭa**, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the **Rāshtrakūṭa** family became known in the world by the name of (*his*) son **Rāshtrakūṭa**.

(Vv. 8 and 9.) From that (*family*) arose in this (*world*) **Dantidurga**, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (*or the strongholds*) by a ploughshare in the shape of his sword, made this (*earth*) a single field with the shores of the four oceans for its boundaries; who plucked out, from the surrounding water-basin in the shape of the **Chālukya** family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

(V. 10.) After him, (*his*) paternal uncle, the prosperous king **Krishnarāja**, protected this earth,— he who constructed temples of **Īśvara** (**Śiva**), white as clouds in autumn, by which the earth shines for ever as if decorated by many **Kailāsa** mountains.

(V. 11.) He had a son of the name of **Gōvindarāja**. Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother **Nirupama**, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (*also*) called **Kalivallabha**, and who was an artificial hill on which rose the moon in the shape of the triad³ of white parasols, was born **Jagattuṅga**, the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that **Nṛipatuṅgadēva** who founded **Mānyakhēṭa**, which derided the city of the **Indra** of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the **Chālukya** race, [filling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous **Krishnarāja**, became for a long time the lord of the earth,— he who spoke pleasant words, who terrified the **Gūrjara**, who destroyed the egregious pride, generated by prosperity, of the arrogant **Lāṭa**, who was the preceptor charging the **Gaudas** with the vow of humility, who deprived the people on the sea-coast (**Sāmudra**) of their

¹ The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.

² The epithets *adhigata-harinīla-prōllasau-sdyaka-īrtā* and *atithilo-guṇa-saṅgaḥ* have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls.

³ Compare above Vol. III, p. 17, note 5.— E. H.]

sleep, and whose command was honoured (*i.e.* obeyed) by the Aṅga, the Kalinga, the Gāṅga and the Magadha, waiting at his gate.

(V. 16.) He had a son known as Jagattuṅga, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) Indrarāja, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (*in future*) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the *pināka*.

(V. 18.) From him was born Amôghavarsha,—as Rāma was from Daśaratha,—the greatness of whose power was shown by the breaking of a terrible bow,¹ as that of the other by the breaking of the bow of Rudra,² and who (*like the other*) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of Gôvīndarāja, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (*political*) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices,³ and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king Amôghavarsha, the son of Jagattuṅga, the first among the wise, the sea of the nectar of whose words was unailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the Raṭṭas, and also prompted by the god (Śiva), the wielder of the *pināka*, who desired the prosperity of the family of Hari (Kṛishna), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a Manu, in battle a Kārtavīrya, in valour a Bali, in attracting the hearts of men a Dillpa; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when—O wonder! the moon-crested (Śiva), bowed down to and worshipped by Hari (Vishnu) and Viriñcha (Brahmā), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from Paramēśvara (Śiva), was born a son, the prosperous king Kṛishnarāja, who, though a prince (*i.e.* not a crowned king), exercised power in the world and was the lord, as the other was Kumāra, Śaktidhara and Svāmin.⁴

(V. 25.) He conquered Sahaarārjuna, though he was an elderly relative of his mother and his wife,—(Sahaarārjuna) whose thousand arms were cut off by Rāma (*i.e.* Paraśurāma) who, maddened as he was, was in his turn (*only verbally*) put down by him (*vis.* Kṛishnarāja) by means of his two hands, he having held intoxicated young women (*rāmā*) with his two hands.⁵

¹ [This may refer to a war with the Chēra king, whose crest was a bow; compare *South-Indian Inscriptions*, Vol. II. p. 92, note 6, and *Ind. Ant.* Vol. XXI. p. 323.—E. H.]

² *Raudra-dhānuṣ-bhāṅga* has two meanings.

³ The epithet *dāśha-prakōpa* etc. has two meanings, one physical and the other political. So also *tējas* in *sahaja-tējas* has to be taken in two meanings.

⁴ These are three of the names of the god Kārttikēya. The words are to be interpreted also in their ordinary sense as above.

⁵ *Bhujadvay-dakṣiṇa* etc. is to be interpreted in two ways.

(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous **Baṭṭas**, fell down themselves.

(V. 27.) He, **Śrivalabha**, killed the wicked **Dantiga** and **Vappuga**, who seemed to be (*the two demons*) **Madhu** and **Kaitabha**, risen again on earth to torment men.

(V. 28.) He planted in **Gaṅgapāṭi**, as in a garden, the pure tree **Bhūtārya**, having uprooted the poisonous tree **Rachhyāmalla**.

(V. 29.) While his prowess, which destroyed numbers of **Gāṅgas**, his enemies, as the heat dries up the stream of the **Gaṅgā**, was glowing, it is no matter for wonder that the **Pallava** (*king*) **Anniga** was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (*by heat*).¹

(V. 30.) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about **Kālañjara** and **Chitrakūṭa** vanished from the heart of the **Gūrjara**.

(V. 31.) (*All*) the feudatories from the eastern to the western ocean and from the **Himālaya** to the island of **Simhala** bowed to him out of fear of severe punishment, though he himself was obedient (*i.e.* subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (*or Vishnu*), able to deliver the earth (*or to uplift the submerged earth*),— his father, the best of asges, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated **Hari** (**Vishnu**), at which celestial nymphs danced and heavenly **Rishis** pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.²

(V. 34.) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (*i.e.* grammar), desirous of making up a long form, drops some letters from their position and introduces others in their *guna* form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the southern region, uprooted the race of the **Chōlas**, given their land to his own dependents, and made the lords of great countries, *viz.* the **Chēranma**,³ the **Pāṇḍya** and others, along with the **Simhala**, his tributaries, he erected a high column at **Rāmésvara**, which was the image (*as it were*) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the **Paramabhaṭṭāraka Mahārājādhirāja Paramēvara**, the prosperous **Akālavarshadēva Prithvialabha**, the prosperous **Vallabhanarēndradēva**, who meditates on the feet of the **Paramabhaṭṭāraka Mahārājādhirāja Paramēvara**, the prosperous **Amōghavarshadēva**,— being well, commands all the governors of districts and heads of

¹ There is a play here on the words *pratāpa*, *parimalita*, *Gāṅga* and *Pallava*.

² The second half of this verse has a double meaning.

³ [This seems to be a Sanskritised form of the Tamil *Sēramān*, 'the Chēra king.'— E. H.]

subdivisions, chiefs of villages, leading persons, officers and employes, so far as they may be concerned with these presents :—

(L. 56.) “Be it known to you that, while my glorious and victorious army is encamped at **Mēlpāṭi** for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of **Kālapriya**, **Gaṇḍamārtanḍa**, **Ṛishnēśvara**, *etc.*, eight hundred and eighty years of the era of the Śaka king having elapsed, on Wednesday, the thirteenth *tithi* of the dark fortnight of **Phālguna** of the (*cyclic*) year **Kālayukta**.— I have granted the village named **Kaṅkēm**, one of the **Kalli** group of twelve (*villages*), situated in the district (*vishaya*) of **Karahāṭa**, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to **Gaganaśiva**, a great ascetic, versed in all *Sivasiddhāntas*, the pupil of the preceptor **Īśanaśiva**, who is the head of the establishment of **Valkalēśvara** in **Karahāṭa** and is an emigrant from the **Karañjakhēṭa** group (*of villages*),¹ for the purpose of providing seats and clothes to all ascetics, as promised on the **Kārtiki** (*i.e.* the full-moon *tithi* of **Kārtika**),— (*the grant*) to be respected (*i.e.* not to be interfered with) as long as the moon and the sun endure.”

(L. 63.) To the east of this (*village*) is the river **Kanhavannā**; to the south, (*the village of*) **[Pēndu]rēm**; to the west, the village named **Āḍhēm**; to the north, that same river **Kanhavannā**. No one should cause obstruction to **Gaganaśiva** while he cultivates the village named **Kaṅkēm**, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (*obstruction*), will incur all the five great sins; for it is said :—

(V. 36.) “He who grants land, dwells in heaven for sixty thousand years; (*but*) he who takes it away and he who abets the act, dwell as long in hell.”

(V. 37.) “**Rāmabhadra** again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.”

(L. 68.) Engraved by **Yô[śyagma]**.

No. 41.— KOTTAYAM PLATE OF VIRA-BAGHAVA.

By V. VENKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1' 2 $\frac{1}{8}$ " in breadth by 4 $\frac{1}{2}$ " in height and which is in the possession of the Syrian Christians at **Kōṭṭayam**, the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a conch is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.² Mr. Kookel Keloo Nair also attempted a version of the grant.³ In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

¹ [Or perhaps— ‘a descendant of the (spiritual) lineage of (the *maṭha* at) **Karañjakhēṭa**.’— E. H.]

² *Madras Journal of Literature and Science*, Vol. XVII. Part I. p. 118. Dr. Gundert's translation is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xii. p. cxvii. f.

³ *Madras Journal*, Vol. XXI. pp. 35 to 38.

Two alphabets are employed in the grant, *viz.* Malayālam and Vaṭṭeḷuttu. The Vaṭṭeḷuttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vaṭṭeḷuttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jaṭilavarman¹ and the small stone inscription which I have published from a photograph along with those plates.² To the second class belong the Tirunelli plates of Bhāskara Ravivarman³ and the Cochin plates of the same king.⁴ The Kōttayam plates of Sthānu Ravi⁵ contain both of these two varieties of the Vaṭṭeḷuttu character. The last two sides resemble the Madras Museum plates of Jaṭilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, *i.e.* that to which the Cochin plates belong, the characters are more rounded than in the former, for example *a*, *ā*, *ñ*, *ṇ*, *ṭ*, *ṣ* and *ṛ*. If we could ascertain why the last two sides of the Kōttayam plates of Sthānu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vaṭṭeḷuttu alphabet coexisted or not. There is, however, very little doubt that the Vaṭṭeḷuttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vaṭṭeḷuttu letter has not yet been found in any other inscription. This is the *ś* of *Śrāṇḍu* (l. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is Malayālam. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vaṭṭeḷuttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayālam alphabet. The following is a list of all the words written in this character :—

Lines 1 and 2. From *Hari* of line 1 to *yi* of *āḍiy=āyi* in line 2.

L. 3. *śrī-Vīra-Rāghava-śakravattī*.

L. 3 f. *tiruv-irāchayam chellā°*.

L. 5. *kaṇi* of *Rōhāṣi*.

L. 7. *pe* of the first *peru*; of *peru* the *r* is Tamil, and the *u* added to it is Malayālam.

L. 9. *pañcha-vādyamum śamikhum pagal-vilakkum*, and *aintōlamum*.

L. 11. *aiṁ-kammāḷareyum aḍima kuḍuttōm*.

L. 12. *Iravikorttanukku*, and *ṇḍa* of *konḍ-aḷannu*.

L. 14. *śakkarayō°*, *kasturiyō°*, *vilakkennayōḍu*, and *iḍayil*.

L. 16. *viśśhāl*.

L. 18. *Iravikorttanukku*.

L. 18 f. *pē* of *pēṣ=āga* and *°ga=kkuḍuttō°*.

L. 20 f. *chandr-ādikshyaka°*, and *nāḷekku kuḍuttōm*.

L. 22. *Nambi Chaḍeya*, *kaṭiy=e°*, and *°ttu*.

¹ *Ind. Ant.* Vol. XXII. p. 70.

² *ibid.* p. 67.

³ *ibid.* Vol. XX. p. 290.

⁴ *Above*, Vol. III. Plate opposite p. 72.

⁵ A transcript and translation of this inscription were published by Dr. Gundert in the *Madras Journal*, Vol. XIII. Part I. pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthānu Ravi Gupta as made out by Dr. Gundert, but only Sthānu Ravi. Similar names would be Kōḍai Ravi, which occurs among the signatories of the Cochin plates, and Bhāskara Ravi, the name of the king who issued those plates. The original reads *Kō-Ttānu-Iravikkuttan*. We have to analyse the compound *Iravikkuttan* not as *Iravi* and *Kuttan* (*i.e.* Gupta), but as *Iravikku* (the dative of *Iravi*) and *tan*, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the *k* would not be doubled if *Kuttan*, the *tadbhava* or the Sanskrit *Gupta*, was the word that followed *Iravi*.

The Malayalam alphabet of this inscription offers the following peculiarities. The group *kk* is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel *ai* consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayalam to denote that vowel. The first two would now be used when the *ai* is prefixed to a consonant. This peculiarity occurs twice, viz. in *aintôla* (for *andôla*) (l. 9) and in *aim-kammôlar* (l. 11). Probably the engraver was only accustomed to Vatteluttu, but not well-versed with Malayalam. The Tamil rough *r* is used twice, while in all other cases the Vatteluttu form occurs. These are: *ru* in *peru* (l. 7) and *râ* in *pâr-âga* (l. 18). In the first case the *u* is added exactly as in modern Malayalam, i.e. by adding about the bottom of the letter a small semicircle. In the second case the *â* of *râ* is made a distinct symbol instead of its being added to the *r* as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayalam alphabet.

The language of the inscription is Tamil prose, mixed with a few Malayalam forms, of which the following deserve to be noticed: *irunnarula* (l. 5) (for *irundarula*), *añannu* (l. 12) (for *añannu*); *pāvāda* (l. 9) (for *pāvādai*), *kuḍa* (l. 10), *aḍima* (l. 11), *para* and *nira* (l. 12), *śakḥara*, *enna*, *iḍa*, and *uḷḷada* (l. 14), and *iḍa* (l. 16); and *viśēshai* (l. 16) (for *viśēshai*). *Kōyil-agavi* (l. 5) would in modern Tamil mean 'the inside of a temple.' In ancient Tamil inscriptions of the time of Rājārāja I.¹ the word *kōyil* alone is used in the sense of 'a royal palace.' In the present inscription *kōyilagam* means 'a royal palace' as in modern Malayalam. Of the words mentioned above, *pāvādai*, *kuḍai* and *parai* occur also in the Cochin plates.² The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayalam, suggests that the Kōṭṭayam plate is later than the Cochin grant. The form *uḷḷada* (l. 14) occurs in the former, while *irukkumadu* and *perumadu*³ occur in the latter. This again points to the same conclusion. The transitional form *enñira* (l. 13), which resembles the *seyyinra* of the Cochin plates,⁴ also deserves to be noted.

The inscription belongs to the reign of Vira-Rāghava-Chakravartin, who claims to be a lineal descendant of Vira-Kēraja-Chakravartin. It is dated on the day of the *nakṣatra* Rōhiṇi, a Saturday, which corresponded to the twenty-second day of the solar month Mīna of the year during which Jupiter was in Makara. On this day the king, while residing in the great palace,—probably at Koṅṅūlūr, which is mentioned further on (l. 15),—conferred the title of Maṇigrāmam and certain honours and rights connected therewith on Iravikkorṅṅaṅ⁵ of Magōdaiyarpaṭṭiṅṅam, who was also called Śēramāṅ-lōka-pperuñ-jēṭṭi.⁶ The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city—by which we have probably to understand Koṅṅūlūr—and defines the limits within which his authority was to extend over Koṅṅūlūr. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title Śēramāṅ-lōka-pperuñ-dattāṅ, i.e. 'the great goldsmith of the world (which belongs to) the Chēra king.'

The approximate date of the inscription is not easy to ascertain.⁷ Dr. Burnell,⁸ speaking of the date of this grant, remarked: "Some time ago I showed the passage to the ablest

¹ *South-Indian Inscriptions*, Vol. II. p. 2, text line 5 of the first section.

² Above, Vol. III. p. 68, text lines 9 and 10.

³ *ibid.* p. 68, text line 14.

⁴ *ibid.* p. 67.

⁵ The name Iravikkorṅṅaṅ is evidently a vulgar form of the Tamil Iravikkorṅṅaṅ, which means 'the sun-king.' According to the rules of Tamil Grammar the *ṅ* of *korṅṅaṅ* would have to be doubled in this compound.

⁶ Dr. Gundert has explained this name as 'the great merchant of the Chēramāṅ world.' The meaning of this curious title is probably 'the great merchant (jēṭṭi) of the world (which belongs to) the Chēra king.'

⁷ From elaborate astronomical calculations Mr. Kookal Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the *Madras Journal*, Vol. XXI. p. 39.

⁸ *Ind. Ant.* Vol. I. p. 229.

native astronomer in Southern India ('K. Kṛishṇa Jōsiyār' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the *only* possible year." As Dr. Hultzsch has stated,¹ this categorical assertion rests on the assumption that both the Kōṭṭayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burnell's.² In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kōṭṭayam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burnell's theory. As I have already remarked, the Vaṭṭeluttu characters of this grant appear to be more modern than those of the Cochin plates of Bhāskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vaṭṭeluttu portion, because no dated inscriptions in that character are published and available for comparison. The Malayālam portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for *a*, *ā*, *aī*, *ka*, *gha*, *ṭa*, *ta*, and *ya* differ but slightly from their modern Malayālam equivalents. The secondary form of the vowel *u* which is added to consonants, is almost the same as in modern Malayālam. I have compared the Malayālam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription³ dated in Kollam 239 (= A.D. 1064), which begins with some Sanskrit words written in ancient Malayālam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel *aī*, which may be taken as a test letter and which occurs in the Trivandrum inscription,⁴ resembles the corresponding symbol in the Tirunelli plates.⁵ The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rāghava plate, are Nos. 265, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (= A.D. 1252), and the last in Śaka-Samvat 1296 (= A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vira-Kēraḷa-Chakravartin whose descendant Vira-Rāghava professes to have been, may perhaps be identified with Jayasimha *alias* Vira-Kēraḷavarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,⁶ and with Jayasimha, the father of Rāvivarman *alias* Kulasēkhara of the Aruḷāḷa-Perumāḷ and Raṅganātha temple inscriptions.⁷ As Ravivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rāghava could not have lived before the 14th century A.D., which would be about the period to which palæography leads us to assign the grant.

As stated before, Vira-Rāghava conferred the title of Maṇigrāmam on the merchant Iravikkorāṇ. Similarly Añjuvaṇnam was bestowed by the Cochin plates on the Jew Joseph Rabbān.⁸ The old Malayālam work *Payyanūr Paṭṭōla*,⁹ which Dr. Gundert considered 'the oldest specimen of Malayālam composition,' refers to Añjuvaṇnam and Maṇigrāmam. The context in which the two names occur in this work, implies that they were trading institutions. In the Kōṭṭayam plates of Sthānu Ravi both Añjuvaṇnam and Maṇigrāmam are frequently mentioned.¹⁰ Both of them were appointed along with the Six-Hundred to be "the protectors" of the grant. They were "to preserve the proceeds of the customs duty as they were collected

¹ *ibid.* Vol. XX. p. 289.

² *ibid.* Vol. XXII. p. 139.

³ No. 275 of 1895 in Dr. Hultzsch's *Annual Report for 1894-95*.

⁴ The *ai* of *Aiyapoli* in l. 4.

⁵ *Ind. Ant.* Vol. XX. Plate opposite p. 291, l. 26.

⁶ Above, p. 146, note 2.

⁷ Above, pp. 145 and 148.

⁸ Above, Vol. III. p. 67.

⁹ Dr. Gundert's account of this poem, published in the *Madras Journal*, Vol. XIII. Part II. pp. 14-17, is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xxi. p. cclxvii.

¹⁰ See Dr. Gundert's translation of this grant in the *Madras Journal*, Vol. XIII. Part I. pp. 130 to 134.

day by day"¹ and "to receive the landlord's portion of the rent on land." "If any injustice be done to them, they may withhold the customs, and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it." To Añjuvañnam and Mañigrāmam was granted the freehold of the lands of the town (of Kollam?). From these extracts and from the reference in the *Payyanār Paṭṭōla* it appears that Añjuvañnam and Mañigrāmam were semi-independent trading corporations like the Vajañjiyar who will be noticed below.² The epithet *ṣeṭṭi* (merchant) given to Ravikkorṅṅa, the trade rights granted to him, and the sources of revenue thrown open to him as head of Mañigrāmam, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Añjuvañnam and Mañigrāmam were, as was believed by Dr. Gundert and others,³ Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell⁴ that the plate of Vīra-Rāghava created the principality of Mañigrāmam and the Cochin plates that of Añjuvañnam and that, consequently, the existence of these two grants is presupposed by the plates of Sthāṇu Ravi which mention both Añjuvañnam and Mañigrāmam very often. The Cochin plates did not create Añjuvañnam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbān. Similarly, the rights and honours associated with the other corporation, Mañigrāmam, were bestowed at a later period on Ravikkorṅṅa. Therefore Añjuvañnam and Mañigrāmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkorṅṅa was a Christian by religion. But his name and title give no clue in this direction,⁵ and there is nothing Christian in the document except its possession by the present owners.

Ravikkorṅṅa was to have authority over Koḍuṅḡlūr, which is the present Koḍuññālūr (Cranganore in the Cochin State). He was a native of Magōdaiyarpaṭṭiñam. In Dr. Gundert's translation this place is spelt Mahōdēvarpaṭṭiñam.⁶ This has been further changed into Mahōdēvarpaṭṭiñam.⁷ The Śaiva saint Sundaramūrti Nāyaṅār mentions in his *Dēvārām* a place called Magōdai which was situated on the sea coast and not far from Tiruvañjaikkalam near Cranganore.⁸ In an inscription of the Chōla king Rājādhirājādēva, Rājēndra-Chōla, one of his predecessors, is said to have captured "Magōdai in the west."⁹ In Śēkkilār's *Periyapurāṇam* Magōdai is identified with Koḍuṅḡlūr, the modern Koḍuññālūr, and said to belong to king Kōdai.¹⁰ Magōdai was thus another name of Cranganore. It is very unlikely that the Magōdaiyarpaṭṭiñam of the subjoined grant is identical with Koḍuṅḡlūr, because the

¹ *Ḍṛṣṭ-ḍṛṣṭ paḍam=ṣṭṛ Añjuvañnamam Mañikkirāmamam ilaḥḥicḥicḥu vaippaḍḍavum*; l. 46 f. of Dr. Gundert's transcript on p. 128 of the volume quoted in the preceding note. Dr. Gundert read *ṣṭṛ* instead of *ṣṭṛ*, and hence his translation differs from the one adopted here. On the meaning of the word *ṣṭṛ* see above, Vol. III. p. 69, note 4.

² See p. 296, note 2.

³ See the *Madras Journal*, Vol. XIII. Part I. p. 116, and Mr. Logan's *Malabar*, Vol. I. p. 111.

⁴ *Ind. Ant.* Vol. III. p. 333 f.

⁵ On this name Dr. Gundert first said: "Iravi Corttan must be a Naserani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it;" see the *Madras Journal*, Vol. XIII. Part I. p. 120. Subsequently (p. 146) he added: "I had indeed been startled by the Indian looking name 'Iravi Corttan,' which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Mañigrāmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Menezes' time, these grants had been regarded as given to the Syrian Colonists." It thus appears that Dr. Gundert himself was not quite sure whether Mañigrāmam was a Christian principality or not. Mr. Kookel Keloo Nair considered Iravikkorṅṅa "a mere title in which no shadow of a Syrian name is to be traced;" *Madras Journal*, Vol. XXI. p. 40.

⁶ *Madras Journal*, Vol. XIII. Part I. p. 118.

⁷ Mr. Logan's *Malabar*, Vol. I. p. 205.

⁸ *Kadalaṅgarai-mēṅ=Magōdaiy=ṣṭṛ-pōḷi=Añjaikkalatt=appaṅē* in the hymn on Tiruvañjaikkalam.

⁹ Dr. Hultzsch's *Annual Report* for 1894-95, p. 3.

¹⁰ *Kōdaiyaraṭar Magōdai*; *Periyapurāṇam*, Madras edition of 1870, p. 328, verse 4.

same place could not have been called Koṇṭūgūlūr in one part of the inscription and Magôdaiyarpaṭṭinam in another. Perhaps Magôdaiyarpaṭṭinam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magôdaiyarpaṭṭinam means 'the town of the great Chêra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahôdêvarpaṭṭinam or Mahâdêvarpaṭṭinam.

At the end of the inscription the villagers of Sôgiram and Paṇṇiyûr are mentioned as witnesses to the grant. Sôgiram is identical with the modern Sûkapuram in the Ponâni tâluka of the Malabar district,¹ which in its inscriptions is called Sôgiram (Nos. 208, 209, 210 and 211 of 1895). Paṇṇiyûr is identical with Panniyûr, another village in the Ponâni tâluka.² Sûkapuram and Panniyûr are said to have been the original Nambûdiri settlements in Malabar.³ Of the districts mentioned at the end of the grant, Vêṇâḍu is, as is well known, identical with Travancore. Êṛṇâḍu and Vaḷḷuvanâḍu are the old names of the two tâlukas Êṛṇâḍ and Vaḷḷuvanâḍ of the Malabar district. Vêṇâḍu, Êṛṇâḍu (an earlier form of Êṛṇâḍu) and Vaḷḷuvanâḍu are also mentioned in the Cochin grant.⁴ Dr. Gundert has identified Ôḍunâḍu with Onâḍu whose capital was Kâyaṅḡalam.⁵

TEXT.⁶*First Side.*

- 1 Hari śrī Mahāgaṇapatē⁷ [na]ma[h*] [l*] Śrī-pūpāla-narapati⁸ [śrī]-Vira-Kêra-
 2 ṣa-śakravartti⁹ ādiy-āyi muṣa-muṣaiyé pala-nūṛāyiratt-ā[ṇ]ḍu
 3 sēṅḡol naḍattāyiniṅṛa śrī-Vira-Bāghava-śakrava[r*]ttikku¹⁰ tiruv-irā-
 4 ohyam¹⁰ chellāyiniṅṛa Makarattuḷ Viyśālam¹¹ Miṇa-nāyaṅṛu irubattonṛu
 5 sēṅṛa Śa[ṇ]ḷi Rôhani-nāḷ perun-gôyilagatt-irunnaruḷa Magôdaiyarpaṭṭiṣa-
 6 ttu Iravikorttanṅ-āya Śeramāṅ-lôka-pperuñ-jettikku Manikkirāma-
 7 paṭṭa[h̄]=guduttôm [l*] viḷāy-āḍeyum pavāṅa-ttāṅḡum peru pērum kadut[t]u¹²
 8 va[l̄]eñjiyam[m*] valaṅjiyattil [ta]ṅi-chchettum muṣ-chchollam muṅ-ṅa-
 9 ḍeyum pañcha-vādyamum śamkhum pagal-viḷakkam pāvāḍayum aintôlamum¹³
 korra-
 10 kkuḍayum vaḍṅa-ppaṅeyum idupādi-tôraṅamum nālu sê[r]ikkum taṅi-

Second Side.

- 11 chchettum kuḍuttôm [l*] vāṇiyarum aim-kammāḷareyum aḍima kuḍuttôm [l*]
 12 nagarattukku karttāv-āya Iraviko[r]ttanukku paṅa koṇḍ-aḷannu niṅṛa koṇ-
 13 ḍu [t]ūkki nūl koṇḍu vāgi eppinṅadilum eḍukkinṅadilum u[pa]-
 14 ṇōḍu¹⁴ śakkarayōḍu kasturiyōḍu¹⁵ viḷakkeppayōḍu idayil uḷḷāda eppēr-
 15 [p]paṭṭaḍiṅṅum taragum aḍiṅ-aḍutta śuṅgamum kûḍa Koṇṭūgūlūr aḷivi-
 16 yōḍu gôpurattōḍu viśēshāl nālu taḷiyum taḷikk-aḍutta kirāmattōḍ-ida-
 17 yil nir¹⁶ mudal-āyi sēpp-ēḍu eludi kuḍuttôm [l*] Śeramāṅ-lôka-pperuñ-je-
 18 tṭiy-āṅa Iravikorttanukku ivaṅ makkal makkalkké vaḷi-valiyé pēṅ-āga-kkuḍu-
 19 ttôm¹⁷ [l*] id-aṅiyum Paṇṇiyûr-kkirāmamu[m*] Sôgira-kkirāmamum aṅiya-
 kkuḍuttō[m] [l*] 'Vê-

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 251.² *ibid.* p. 251. The name of the village is here by mistake spelt 'Punnayûr.'³ Mr. Logan's *Malabar*, Vol. I. p. 120.⁴ *Above*, Vol. III. p. 68.⁵ *Madras Journal*, Vol. XIII. Part I. p. 124.⁶ From ink-impressions prepared by myself in 1895.⁷ Read *gaṇapatayé*.⁸ Read *bhūpāla*.⁹ Read *śakra*.¹⁰ Read *irāyiam*.¹¹ Read *Mīsa*.¹² Read *kaḍattu* ?¹³ Read *aintôlamum*.¹⁴ Read *appiḍōḍu*.¹⁵ Read *kastūriyōḍu*.¹⁶ Read *str*.¹⁷ The *ś* of *ttô* is engraved at the end of the previous line.

- 20 nādum Ōḍunādum-aṛiya-kkuḍ[u]ttōm [!* Ēṛānādum Valluvanādum-aṛiya-
kku[ḍu]ttōm [!* [Chandr]-
21 lā[d]ikshyaka[=u]lla nālekku kuḍuttōm [!* ivarga[=aṛiya] śepp-eḍ[=e]udiya
Śēramāṇ-lōka-pp[e]run-[d]aṭ-
22 ṭāṇ Nambi Chadeyaṇ [k]aiy-e[uttu] [!*

TRANSLATION.

(Line 1.) Hari ! Prosperity ! Adoration to the great Gaṇapati ! On the day of (*the nakshatra*) Rōhiṇī, a Saturday after the expiration of the twenty-first (*day*) of the solar month Mina (*of the year during which*) Jupiter (*was*) in Makara, while the glorious Vira-Rāghava-Chakravartin,— (*of the race*) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious Vira-Kōraja-Chakravartin,— was ruling prosperously ;—

(L. 5.) While (*we were*) pleased to reside in the great palace, we conferred the title of Manigrāmam on Iravikorttaṇ *alias* Śēramāṇ-lōka-pperuṇ-jeṭṭi of Magōdaiyarpaṭṭinam.

(L. 7.) We (*also*) gave (*him*) (*the right of*) festive clothing, house pillars, the income that accrues, the export trade (F),² monopoly of trade, (*the right of*) proclamation, forerunners, the five musical instruments,³ a conch, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (*śēri*).

(L. 11.) We (*also*) gave the oil-mongers and the five (*classes of*) artisans as (*his*) slaves.

(L. 12.) We (*also*) gave, with a libation of water,⁴— having (*caused it to be*) written on a copper-plate,— to Iravikorttaṇ, who is the lord of the city, the brokerage on (*articles*) that may be measured with the para, weighed by the balance or measured with the tapē, that may

¹ Read *Adityarṇaḥ*. The secondary form of *d* of *ddikshya*, which ought to have been engraved after *ndra* at the end of the previous line, is inscribed at the beginning of this line.

² The exact meaning of the word *vaṭaiṇṇiyam* (or *vaḷēṇṇiyam*, l. 8) calls for some remarks. According to Dr. Gundert's *Malayālam Dictionary*, *vaṭaiṇṇiyam* means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word *vaṭaiṇṇiyam* by 'curved sword (or dagger).' The word *vaṭaiṇṇiyar* occurs also in No. 9 of Mr. P. Sundaram Pillai's *Early Sovereigns of Travancore*, where he explains the word as meaning 'feudal barons.' In an unpublished Tamil inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archaeological Commissioner of Ceylon, the term *vaṭaiṇṇiyar* appears to denote a corporation consisting of various classes of merchants. In the *Epigraphia Carnatica* is published a mutilated Tamil inscription (Malavalli Taluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *vaṭaiṇṇiyar*. In his *Mysore Inscriptions* Mr. Rice has published three Kanarese inscriptions from Baligāmi (Nos. 38, 55 and 56) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 38) the members are styled 'protectors of the *vira-balaṇṇi* rights.' In the second (No. 55) they are called 'banaṇṇigga,' and are said to follow the *banaṇṇu dharmā*. The title *manigāra* is prefixed to the names of four of the merchants (*seṭṭi*) who, at the time of the inscription, were members of the guild. This name *manigāra* is probably connected with the *Manigrāmam* of our grant. The third inscription from Baligāmi calls the members of the guild 'the protectors of the *vira-banaṇṇi dharmā*.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Kanarese *banaṇṇiga* is still used to denote a class of merchants. In Telugu the word *balija* or *balijiga* has the same meaning. It is therefore probable that the words *vaṭaiṇṇiyam*, *vaṭaiṇṇiyar*, *balaṇṇi*, *banaṇṇi*, *banaṇṇiga* and *balija* are cognate and derived from the Sanskrit *raṇij*. Accordingly *vaṭaiṇṇiyam* probably means here 'trade.' *Kaḍuttu* is perhaps a mistake for *kaḍattu*. If this correction is accepted, *kaḍattu vaṭaiṇṇiyam* would mean 'export trade.'

³ The expression *pañcā-rādya* confirms the correctness of the explanation of the frequent title *pañcā-mahāśābda* by 'the sounds of five musical instruments;' see *Ind. Ant.* Vol. XIV. p. 202, note 42, and Dr. Fleet's *Gupta Inscriptions*, p. 296 ff., note.

⁴ Dr. Gundert has translated the phrase *śrī mudal-āyi* by 'as eternal.' But it is evidently a Tamil equivalent of the Sanskrit *udaka-pūraam*, which occurs in many grants and means 'with a libation of water.'

be counted or weighed, and on all other (*articles*) that are intermediate,—including salt, sugar, musk (*and*) lamp oil,—and also the customs levied on these (*articles*) between the river mouth of Koṅṅūlār and the gate (*gōpura*),— chiefly between the four temples (*talāi*) and the village adjacent to (*each*) temple.

(L. 17.) We gave (*this*) as property to Śēramāṅ-lōka-ppēruṅ-jēṭṭi *alias* Iravikorttaṅ and to his children's children in due succession.

(L. 19.) (*The witnesses*) who know this (*are*):— We gave (*it*) with the knowledge of the villagers of Paṅṅiyūr and the villagers of Śōgiram. We gave (*it*) with the knowledge (*of the authorities*) of Vēṅṅāḍu and Ōḍṅāḍu. We gave (*it*) with the knowledge (*of the authorities*) of Ēṅṅāḍu and Valluvanāḍu. We gave (*it*) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of Śēramāṅ-lōka-ppērun-daṅṅāṅ Nambi Śaḍeyāṅ, who wrote (*this*) copper-plate with the knowledge of these (*witnesses*).

No. 42.— BAI HARIR'S INSCRIPTION AT AHMADABAD; A.D. 1499.

By Rev. J. E. ABBOTT.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the *Indian Antiquary*, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaya, B.A.; but the text was in many places wrongly read, and needs revision. I edit it now from an inked estampage taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asārva, a suburb of Ahmadābād, in a well, known as Dādā Harir's Well.¹ It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2' by 1' 3". The alphabet is Nāgarī. The language is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama-]Sāmvat 1556, and in the current Śāka year 1421, on Monday, the 13th *tithi* of the bright fortnight of Pausa (l. 12 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style).² It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the *Indian Antiquary*, Vol. IV. p. 367:—"On the 8th Jumāda I. of the 26th year, 896 [19th March 1490]." As Maḥmūd began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hijri year corresponding to Sāmvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note. "The date is incorrect. In Vikrama-Sāmvat 1556 expired = Śāka-Sāmvat 1421 expired,³ the 13th *tithi* of the *bright* half of Pausa ended on Sunday, the 15th December A.D. 1499, 12 h. 15 m. after mean sunrise. For the *dark* half of the same month the date would regularly correspond to Monday, the 30th December A.D. 1499, when the 13th *tithi* of the dark half ended 11 h. 41 m. after mean sunrise."

The places mentioned are Ahmadābād (l. 7) and its suburb Harirpur (l. 10). The persons mentioned are Sultān Maḥmūd I. (Baiqara) (ll. 8 and 13), who reigned from A.H.

¹ For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p. 282.

² For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Nene, of the Colaba Observatory, Bombay.

³ " *Pravartamānā* is also used with expired years."

863 to 917 (A.D. 1458-1511), one of the best known of the Sultāns of Gujarāt. Bāi Ḥarir is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Maḥmūd." The local traditions regarding the builder of the well are confused. Forbes¹ calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Śrī-Bāi Ḥarir, the royal [slave], the nurse."² Briggs, in his *Cities of Gujarashtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Ḥarir's Well. The overseer was a Musalmān, and the artisans were Hindūs (l. 24 ff.).

The substance of the inscription is that Bāi Ḥarir caused a well to be built in the Gūrjara country, in the village of Ḥarirpur, north-east of Aḥmadābād, at a cost of 3,29,000 (*Maḥmūdīs*), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the *Maḥmūdī*, the standard silver coin of that period. The following note on the *Maḥmūdīs* has been kindly prepared for me by Rev. Geo. Taylor of Aḥmadābād, who has made a careful study of the coins of the Sultāns of Gujarāt, and possesses a unique collection.

"During the reign of Maḥmūd Shāh I., surnamed Baiqara (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the *Maḥmūdī*. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A.H. 799-980; A.D. 1396-1572); and I imagine quite half of all the silver coins of that period, now procurable in the *ḥads* of Gujarāt, were issued during the long reign of this Maḥmūd, and bear his name.

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend *السلطان الاعظم ناصر الدنيا والدين ابو الفتح* and the *Hijrī* date, the whole enclosed within a circle; and on the reverse, within a square, are the words *محمد شاه السطاي*, with marginal readings varying according to the mint.

"As to the value of the *Maḥmūdī* it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double *Maḥmūdīs*;" the lightest is but 33 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains.³ Early writers on India gave widely different values of the *Maḥmūdī*, their estimates ranging from 4 to 24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultān Maḥmūd (Baiqara) might with reason have been called a *Maḥmūdī*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultān. For a like transference of a sovereign's name to his coin compare the *Muzaffarī* and the Napoleon."

TEXT.⁴

- 1 नमः सृष्टिकर्त्रे । नमोऽपां पतये तुभ्यं सर्वजीवनरू- (1)
- 2 पिणे । वरुचय नमस्तुभ्यं नमः सुकृतसाक्षिणे [५*] २ [॥*]
- 3 जयति⁵ जगद्यजननी कुण्डिलिनी⁶ नामतः परा श-

¹ *Oriental Memoirs*, Vol. III. p. 140 (new edition, p. 209).

² *Ind. Ant.* Vol. IV. p. 367.

³ [I possess an undated specimen weighing 90 grains.—E. H.]

⁴ From an inked estampage, and from the original.

⁵ Metre: Anuṣṭubh.

⁶ Metre: Āryā.

⁷ Read 'सुसुखिनी.

- 4 क्तिः । सुरनरवन्दितचरणा वापीरूपात्मना सततं । २ [॥*]
 5 नमामि^१ विश्वकर्माणं सकलाभीष्टदायकं । कृपातो
 6 यस्य सर्वे स्तुः कर्तुं^२ कर्म कर्तुं क्षमा नराः ॥ ३ [॥*] स्वस्ति श्री
 [॥*]
 7 गूर्क्षरधरिणां श्रीमदहिष्मदावादनगरे पातुसा-
 8 ह्श्रीश्रीश्रीमहामूदविजयराज्ये राज्ञीऽतःपुरद्वारि स-
 9 वाधिकारिणी वार्द्धश्रीहरीरनाम्नी श्रीनगरादीशान-
 10 दिगाञ्चितहरीरपुरमध्ये चतुर्दिगायातानिकतुषा- (।)
 11 कुलमतुष्यपशुपक्षिहृन्नादिचतुर(।)शीतिलक्ष्मी-
 12 वीपभोगाय परमेश्वरप्रीत्यर्थं संवत् १५५६ वर्षे शा-
 13 के १४२१ प्रवर्त्तमाने पौषशुदि १३ सोमे वापी कार-
 14 यामास ॥ यस्वामगाधामृतपानीयराशिमवली-
 15 क्त्वा श्रीरोदधिनिवासमकरोद्विष । सा खेदभांड-
 16 जोद्विष्णुजरायुजपीषणार्थं माचंद्रार्कं स्थिरा भू-
 17 यात् ॥ तत्र व्ययीकृतद्रव्यसंख्या ३२८००० सर्वं [॥*]
 18 'महामूदमहीपालमंत्रिसुख्या प्रतापिनी । धर्मार्थिनी हरीरा-
 19 ख्या 'वापीमियमचीकरत् ॥ १ [॥*] चतुष्पथे चरञ्चारुचतुर्द्विर्ज-
 20 नसंकुले [॥*] आचंद्रार्कमियं वापी मधुरा पीयतां जनैः । २ [॥*]
 21 दुर्भाषि पुष्पानारामान् शतशस्र जलाशयान् । पदे
 22 पदे[॥*]सन्नाषि धनिनः संति शोभनाः । ३ [॥*] महाधनव्य-
 23 यं कृत्व[॥*] विश्वोपकृतिहेतवे । वार्द्धश्रीहरीरनाम्नी वा-
 24 'पीमियमचीकरत् ॥ ४ [॥*] वापीनिर्माणेऽधिकारी' परमेश्वराज्ञा-
 25 पालक मलिक श्रीबिहामद । तथा गुजधर वैश्व सूत्रं वीरा त-
 26 'थान्नाकर सू० देवा श्रीगिरणा' महं सायाषा तथा महं वीरा [॥*]

TRANSLATION.

(Line 1.) Obeisance to the Creator !

(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water¹⁰ !
 Obeisance to thee, O Varupa ! Obeisance to (thee), the witness of charitable deeds¹¹ !

¹ Metre : Anushtubh.

² Cancel this word,

³ Read 'चार्यमा'.

⁴ Metre of verses 1-4 : Anushtubh.

⁵ Read वापीमिसाम'.

⁶ Read 'पीमिसाम'.

⁷ Read निर्माणे.

⁸ The letter च is engraved over another, erased letter.

⁹ The *gi* of *Girana* was engraved at a lower level than the other letters in the same line, because the letter *ka* of *Bihāmada* in the preceding line was in its way.

¹⁰ [This meaning of *jitava* fits Varupa's nature better than the usual one.— E. H.]

¹¹ [This epithet alludes to the libations of water, which accompany gifts.— E. H.]

(V.) 2. Victorious is the mother of the three worlds, the supreme *Śakti*, *Kuṇḍalini*¹ by name, whose feet are praised by gods and men, (and) who ever (*exists*) in the form of wells.

(V.) 3. I bow to *Viśvakarman*, the giver of every desired (*object*), by whose grace all men are able to perform work.

(Line 6.) Hail ! Prosperity ! In the *Gūjara* country, in the glorious city of *Ahmadābād*, in the victorious reign of the *Pādshāh*, the thrice glorious *Mahmūd*,— the general superintendent at the door of the king's harem, *Bāi Śrī-Harir* by name, caused a well to be built, in order to please God, in *Harirpur*, situated to the north-east of the glorious city, for the use of the eighty-four *lākh*s of the various living beings, (*viz.*) men, beasts, birds, trees, *etc.*, who may have come from the four quarters, and are tormented with thirst, in *Samvat* 1556 (and) in the current *Śāka* year 1421, on the 13th (*tithi*) of the bright (*fortnight*) of *Fausha*, on *Monday*.

(L. 14.) If one looks at the mass of the deep, nectar-like water (*of this well*), it seems as though the ocean of milk had taken up its abode in it.

(L. 15.) As long as the moon and the sun (*endure*), may this (*well*) remain for the nourishment of insects, birds, plants and animals !

(L. 17.) The amount of money expended on this (*well*) was 3,29,000 in all.

(Verses) 1 and 2. This well was built by the powerful, religious, chief councillor of king *Mahmūd*, *Harir* by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (*endure*), may (*the water of*) this sweet well be drunk by men !

(V.) 3. (*By founding ?*) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit.

(V.) 4. (*The lady*) *Bāi Śrī-Harir* by name built this well at great expense, in order to benefit the world.

(Line 24.) At the building of the well the overseer (*was*) His Majesty's servant, *Malik Śrī-Bihśmad*;² also the *gajadhara*, the *Vaiśya sūtra[ādhara]*³ *Virā*; also the servant, *sū[tradhāra]* *Dēvā*; *Śrī-Girānā*; *Mahan[t]* *Sāyāā*; also *Mahan[t]* *Virā*.

No. 43.—NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS THIRTY-SECOND YEAR [A.D. 1053].

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the *Gōdāvari* district, and are deposited now in the *Madras Museum*. There is no information as to where or by whom they were discovered. At Dr. Hultzsch's request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 10 $\frac{1}{4}$ " broad by 5" high. Their edges are raised into high

¹ [According to the dictionaries, *Kuṇḍalin* is a name of *Varuṇa*, and *Kuṇḍalini* the name of a *Śakti*. In this inscription she is evidently represented as the *Śakti* of *Varuṇa*.— E. H.]

² [This name is derived from the Persian *محمد*.— E. H.]

³ *Sūtra*° in line 25 and *sū*° in line 26 are abbreviations of *sūtradhāra*, 'a carpenter, artisan,' and *gajadhāra* is probably a synonym of it, derived from the Persian *چهار* 'a yard.'

rims, and the writing, in consequence, is well preserved throughout.¹ The plates are strung on a ring, which had been already cut when this grant was received by Dr. Hultzsch. The ring is $\frac{1}{2}$ " thick and $5\frac{1}{2}$ " in diameter, and bears on an expanded flower a circular seal, which is $2\frac{3}{4}$ " in diameter. This seal has on a countersunk surface, across the centre, the legend *śrī-Tribhuvanānākhata* in raised Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon's crescent between two *chauris*, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-goat, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultzsch suggests to be symbols of the rivers Gaṅgā and Yamunā, which are mentioned among the *sāmraḍya-chihndāni*, or insignia of universal sovereignty, of the Eastern Chālukyas.²—The characters throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II. (*Ind. Ant.* Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates),³ and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three *akṣharas* of line 50) as we have them at present, are exactly like those of the Korumelli plates of Rājarāja I. (*ibid.* Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gaṇḍāchārya. From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them.—The average size of the letters is about $\frac{1}{4}$ ".—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu.⁴ The Sanskrit portion contains 28 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and imprecatory verses 27 and 28, in lines 89-91, is in prose. Of the verses 1-20, seven (*viz.* verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Rājarāja I.; and some of the remaining verses show that their reputed author, Nanniyabhaṭṭa, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations.⁵ Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phraseology of the text in general present no difficulty,⁶ but line 77 contains an epithet of the donee,

¹ Dr. Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct.

² See line 27 of the text of the present inscription.

³ I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korumelli plates of Rājarāja I.

⁴ For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultzsch's Assistant, Mr. H. Krishna Sastri.

⁵ A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates.

⁶ The construction of the verb *piśā* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether *pari-ḥri*, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of *am* with the Ablative case, in verse 10, also, can hardly be called correct. *Maṅi* for *maṅi*, in line 48, and *dhujā* for *dhujā*, in line 60, are unusual, but correct.

ashṭadāt-dvadhāraṇa-chakravartin, which I cannot find elsewhere and am unable to explain.¹— In respect of orthography, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ri* in the name *Richuka* (for *Rībhuka*), l. 7; *gh* instead of *h* in *siṅghāsana*, l. 26, and *Jayasīṅgha*, ll. 35 and 37; and *s* instead of *ś* in *sudh-āmsu-*, l. 3, and *asva*², l. 10; that *t* is (correctly) doubled in *antarvāitnī*, l. 22, and *dh* in *°nō=ddhīyārdha-*, l. 40; and that the word *sāmbrājya*, which is correctly written in line 51, is spelt *sāmbrājya* in line 27.

The inscription records a grant by the king *Rājarājadēva* [I.], otherwise called *Vishṇuvardhana*, of the Eastern *Chālukya* family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the *Korumelli* plates of the same king, and in lines 1-46 of the *Chellūr* plates of *Vira-Chōḍadēva*.³ And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the *Korumelli* plates, that *Rājarāja-Vishṇuvardhana*, 'the crest-jewel of the *Chālukyas*,' was the son of his immediate predecessor *Vimalāditya* and his wife *Kundavadēvi*, 'the goddess of fortune of the family of the Sun' (meaning the *Chōḍa* family), and record the date of his coronation, which is given in identical terms in the *Korumelli* plates, and has been shown⁴ to correspond to Thursday, the 16th August A.D. 1022.

In line 65 ff., 'the asylum of the whole world,' the glorious *Mahārājādhirāja Vishṇuvardhana*, the supreme lord of kings, the *Paramabhāṣṭāraka*, the devout worshipper of *Mahēśvara* (*Śiva*), he who is most devoted to religion,⁵ the glorious *Rājarājadēva*, having called together the cultivators, headed by the *Rāshṭrakūṭas*, dwelling in the *Beṇḍērulunadimi-vishaya*, thus issues a command in the presence of the *Mantrin*, *Purōhita*, *Sēnāpati*, *Yuvarāja*, *Dauvdrīka* and *Pradhāna*⁶ :—

"Be it known to you! In⁷ the *Hārta gōtra* there was a distinguished *Āpastamba Brāhmaṇa*, *Kaṅchena*, a *Sōma-yāga* sacrificer (l. 69). His son was *Kaṅchenārya*, honoured by all the learned (l. 71). His son, again, was the minister (*amātya*) *Akalaṅkāśāṅkana*, known by the name of *Śauchāñjanēya*, 'a *Hanumat* in purity' (l. 73). To him his wife *Sāmekāmbā* bore a son, *Nārāyaṇa*, who, on account of his skill in composing poetry in the *Saṁskṛita*, *Karṇāṣṭa*, *Prākṛita*, *Paśāchika* and *Āndhra* languages,⁸ is renowned as *Kavirājāsēkhara*, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called *Kavibhavajrāṅkuśa*, 'the adamantine elephant-goat of poets' (l. 76). To this *Nanni-Nārāyaṇa*,⁹ who is endowed with qualities that are extolled

¹ With *ashṭadāt-dvadhāraṇa* I would compare the phrases *aṣṭhāraṇa vijjāṭṭhānāni*, 'the eighteen branches of knowledge,' and *aṣṭhāraṇa sippāni*, 'the eighteen attainments,' so frequently met with in the Pāli *Jātakas*.

² I refer the reader to Dr. Hultzsch's translation in *South-Ind. Inscr.* Vol. I, p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in *Ind. Ant.* Vol. XIX, p. 438 ff.— In line 6 of the present inscription the names of *Puru* and *Janamējaya* have been omitted by an oversight of the writer (just as the name of *Suhōtra* is omitted in line 10 of the *Chellūr* plates), and the reading *tad-anujō* in line 39 is clearly a mistake for *tat-tanujō*. In line 45 our inscription states that *Rāja-Bhīma*, besides expelling *Yuddhamalla* from the country, crushed other adversaries; this also was known already from other inscriptions (see *Ind. Ant.* Vol. XX, pp. 269 and 270).

³ See *Ind. Ant.* Vol. XIX, p. 129, and Vol. XXIII, p. 131, No. 110.

⁴ Since the word *brāhmaṇa* also is synonymous with *brāhmana*, the word *paramabrahmanya* also means 'one who is most devoted (or kind) to *Brāhmaṇas*'; see the *Mahābhāṣya* on *Pāṇini*, v. 1, 7.

⁵ i.e. 'the councillor (or councillors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers)'. In the *Chellūr* plates of *Vira-Chōḍadēva*, l. 114, 'the five *Pradhānas*' are mentioned as the executors of the king's order.

⁶ Of verses 21-26 I consider it sufficient to give an abstract of the contents.

⁷ Compare Dr. Hultzsch's note 10 in *Ind. Ant.* Vol. XV, p. 302; also *Ep. Carn.* Part I, p. 50, l. 10 from the bottom.

⁸ According to the Rev. F. Kittel's *Dictionary* the Kanarese word *śamsi* means 'love, affection, attachment.'— [Compare the *śirśas* *Nanniya-Gaṅga* and *Nanniasmudra*; above, Vol. III, pp. 183 and 268.— E. H.]

by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvatī, and an *ashṭādai-śvadhāraṇa-chakravartin*, we, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named Nandamapūṇḍi in your *vishaya*, having constituted it an *agrahāra* (l. 79).

“The boundaries of this (*village are*) :— In the east the boundary (*is*) in the middle of the Koṇḍiyaguṇṭa (tank) in a pit on the margins of the fields of this village and of Billemapeddapūṇḍi. In the south-east the boundary (*is*) the meeting-point¹ of the margins of the fields of this village and of Billemapeddapūṇḍi and of Nerapula. In the south the boundary (*is*) a *rēva* (tree) (*surrounded*) by palmyra trees on the margins of the fields of this village and of Nerapula. In the south-west the boundary (*is*) the meeting-point of the margins of the fields of this village and of Nerapula and of Mundaramuna. In the west the boundary (*is*) the meeting-point of the margins of the fields of this village and of Mundaramuna and of Maḍakuriti. In the north-west the boundary (*is*) the *rēva* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of Maḍakuriti and of Billemapeddapūṇḍi. In the north the boundary (*is*) the bank of a river on the margins of the fields of this village and of Billemapeddapūṇḍi. In the north-east the boundary (*is*) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of Billemapeddapūṇḍi” (l. 88).

‘Nobody shall cause any obstruction to this (*grant*); he who does it, becomes possessed of the five great sins. And the holy Vyāsa has said : [*Here follow two benedictive and imprecatory verses*].

‘The *Ājāpti*² of this (*grant*) is (the ?) Katakādhirāja; the author of the verses is Nanniyabhaṭṭa;³ (*and*) the writer is Gaṇḍachārya (l. 92).

‘This order was made in the prosperous thirty-second year of (*our*) reign of victory’ (l. 93).

Regarding the localities which are mentioned in the inscription, I can only say that the name of the district to which the village of Nandamapūṇḍi belonged, *Beṇḍ-ṅṛulu-naḍimi-vishaya*, means, as Dr. Hultzsch informs me, ‘the two-rivers-middle-district,’ and is thus the Telugu equivalent of *Sindhuyugmāntara-dēśa*, which is mentioned in lines 66-67 of the Piṭhāpuram inscription of Pṛithivīvara (above, p. 36).

As to the date,—since the 32nd year of Rājārāja’s reign commenced (approximately) on the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the day on which the grant was made in all probability is Sunday, the 26th November A.D. 1053 (the full-moon day of the month *Mārgaśīra* of Śaka-Saṁvat 975 expired), because during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day on which there was a lunar eclipse.⁴

TEXT.⁵

First Plate.

1 ❁ Śrī-dhāmaṇḥ purnashōttamasya mahatō Nārāyaṇasya prabhōr= nābhī-
pamkaruhād=ba[bhū]va

¹ See above, p. 96, note 4.

² i.e. ‘the executor’ (*dātaka*). On *Katakādhirāja*, which seems to be the title of an official, see the note on the text.

³ [This person is perhaps identical with Nanniyabhaṭṭa, the first Telugu translator of the *Mahābhārata*, whose patron was Rājārāja of Rājamahēndri; see my *Annual Report* for 1895-96, p. 6 f.—E. H.]

⁴ The full-moon *tithi* ended 18h. after mean sunrise, and the eclipse, therefore, was visible in India.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Metre: Śārdūlavikrīḍita. The Korumelli plates of Rājārāja I. (*Ind. Ant.* Vol. XIV, p. 50) commence with the same verses 1 and 2.

- 2 jagatās=sraṣṭā Svaya[m*]bhūs=tataḥ | jajñō mānasa-sūnur=Atrir=iti yaṣ-tasmān=
munēr=Atritas=Sōmō van[śa].
- 3 karas=sudh-āṁsu(śu)r=udita¹ Śrīkamṭha-ḥṭḍāmaṇiḥ |(II) [1*] ²Tasm[ā*]d=āsīt=
Sudhāsūtēr=Bbudhō budha-ntas=tataḥ | jātaḥ.
- 4 Purūravā nāma chakravartī sa-vikramah |(II) [2*] Tasm[ā*]d=Āyur=
Āyushō Nahushah | Nahushād=Yayāti-chakrava-
- 5 rttī vanśa-kartā³ |⁴ Tataḥ Pr[ā*]chīśah [1*] Pr[ā*]chīśāt=
Sainyayāti[h 1*] Sainyayātēr=Hayapatīhr=⁵Haya-
- 6 patēs=Sā[rva]bhaumah | Sārvvabhaumāj=Jayasēnah | Jayasēnān=Mahābhaumah |
Mahābhaumā-
- 7 d=Aiśānakah [1*] Aiśānakāt=Krōdhānanah [1*] Krōdhānanād=Dēvakih | Dēvakē⁶
Rīchukah | Rīchukād=Rīkshakah [1*] Rī-
- 8 kshakān=Mativarah⁷ |⁸ satrāyōga-yāji Sarasvatīnadi-nāthah | Tataḥ
Kārtya(tyā)yanah | Kārtya(tyā)yanān=Nilah [1*]
- 9 Nilād=Dushyantah | Tat=antah | Āryā | ⁹Gaṁgā-Yamunā-tīrē yad-
avichchinnam nikhāya yūpān=kramaśah | kṛi-
- 10 tvā tath=śva(śva)mēdhān=nāma Mahākarmma-Bharata iti yō=labhataḥ(ta)
|(II) [3*] Tatō Bharatād=Bhūmanyuh | Bhūmanyōs=Suhōtraḥ [1*]
- 11 Su[hō]trād=Dhastī | Hastinō Virōchanah | Virōchanād=Ajamilah | Ajamīlāt=
Sāmvaranah | Sāmvara[na*]ya.

Second Plate; First Side.

- 12 Tapana-sutāyās=Tapatyās=cha Sudhanvā | Sudhanvanah Par[i]kshit |
Parikshitō Bhīmasēnah | Bhīmasēnāt=Pradī-
- 13 panah | Pradīpanās=Chantanuh¹⁰ [1*] Śāntanōr=Vvichitraviryayah [1*]
Vichitraviryāt=Pāṇḍurājah || ¹⁰Putrās=tasya cha Dha-
- 14 rmmaja-Bhīm-Ā[r]juna-Nakula-Sahadēvāh [1*] pañchēndriyavat pañcha syur=
vviśaya-grāhīnas=tatra || [4*] Vṛittam |
- 15 ¹⁰[Yē]n=ādāhi vijitya Kā(khā)ṇḍava-maṭhō gāṇḍvīnā Vajriṇam yuddhē
Pāsupat-āstram=A[m]dhaka-ripōs=ch=ālābhi Dai-
- 16 [tyā]n=bahū[n]=¹¹Indr-ārdhāsanam=adhyarōhi jayinā yat=Kālikēy-ādikān=hatvā
svairam=akāri
- 17 [van]śa-vipina-ḥchē(chchē)daḥ Kurū[ś]m vibhōh |(II) [5*] tatō=
rjjunād=Abhimanyuh | Abhimanyō[h*] Parikshit [1*]
- 18 Parikshitō Janamējayah | Janamējayā[t=] Kshēmukah | Kahēmukān=
Naravāhanah | Naravā-
- 19 hanā[ś=Chā]tānikat¹² | Śātānikād=Udayanah || Tataḥ param tat-prabhṛitishv=
avichchi(chchhi)nna-santānēshv=Ayōdhyā-simhā-

¹ According to the *Vyāsa-līkshā*, *visarga* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüders, is generally observed in South-Indian manuscripts.

² Metre: Ślōka (Anuṣṭubh).

³ Here the names of Puru and Janamējaya are omitted; the Korumelli plates of Rājaraḥja I., ll. 5 and 6 have: *tataḥ Puru=iti chakravartī | tatō Janamējayō=ivamēdha-tritayasya kartī[d*] tataḥ Prāchīśah*.

⁴ Read °patīh |.

⁵ Read °kē=Rībhukah | Rībhukād=.

⁶ Read °varah satrāyāga-.

⁷ Metre: Āryāḥṭī; the same verse, in the Korumelli plates, ll. 9-11. Compare also above, p. 231, verse 4.

⁸ Read °ndoh=Santanuh.

⁹ Metre: Upagīti; the Korumelli plates, l. 14, have the word *dryyā*, 'an Āryā verse,' before this verse.

¹⁰ Metre: Śārdūlavikṛīḍita; the same verse in the Korumelli plates, ll. 15-17.

¹¹ Read °bahā | Indr-.

¹² Read °ndoh=Śātā°.

- 20 san-śāśinēshv-ēkā[dnā]śhaśhṭi-chakravarttishu gatēshu tad-vamśyō Vijayādityō
nāma rājā vijigīśhayā Dakshi-
21 [ṇā]patham ga[tvā] Trilōchana-Pallavam-adhikshipya daiva-durīhayā lōk-
āntaram=agamat [i*] Tasmin=sa[m*]kulē pu-
22 [rōhi]tēna śā[rddham=a]ntarvvattnī¹ tasya mahādēvi Muḍivēmu-nām-āgrahāram=
npagamya tad-vāstavyēna

Second Plate ; Second Side.

- 23 Vishpubhaṭṭa-sōmayājīnā dubitti(tri)-nirvviēśham=abbirakshitā sati Vishṇu-
varddhanan-nāma prasūya² tasya cha ku-
24 mārakasya Mānavyasagōtra-Hāritiputra-dvipaksha-gōtra-kram-ōchitāni karmm[ā*]pi
kārayitvā tam=avarddhat [i*] Sa cha mā-
25 [trā vidi]ta-vṛittāntas=san=nirggatya Chalukya-girau Nandām bhagavatīm
Gaurīm-ārādhya Kumāra-Nārāyaṇa-Mātrigaṇān=samitta[rppya]³
26 [śvé]tāpatr-aikaśamkha-pamchamahāsābda - p ā l i k ē [t a *] n a - p r a t i ḍ h a k k ā -
varāhalāmcha(chha)na-pimcha-⁴kunta-simghā(hā)sana-
27 makaratōraṇa-kanaka dāṇḍa-Gaṅgā-Yamu[n-ā*]dīni svakula-kram-āgatāni
[ni*]kshiptān=iva tat-sāmbrā-⁵
28 jya-chi[hnā]ni samādāya Kadamba-Gaṅg-ādi-bhūmipān=nirjitya Sētu-Narmmadā-
madhyam sārddha-
29 sapta-lakṣam Dakṣiṇāpatham pālayām-āsa |(II) Ślōkam(kah) | ⁶Tasy=
āsīd=Vijayādityō Vishṇu-
30 varddhana-bhūpatēh [i*] Pallav-ānvaya-jātāyā mahādēvyās=cha nandanah |(II)
[6*] Tat-sutah Polakēśi-vallabhaḥ [i*] Tat-putrah
31 Kirttivarmā [i*] Tasya tanayah | Svasti [i*] Śrīmatām sakala-bhuvana-
samstāyamāna-Mānavyasagōtrāṇā[m] Hā-
32 ritiputrāṇām Kausiki-varaprasāda-labdha-rājyānām Mātrigaṇa-paripālītānām
Sv[ā*]mi-Mahāsēna-[pā]-
33 dānndhyātānām bhagavan-Nārāyaṇa-prasāda-samāsādita-vara-varāhalāmcha(chha)n-
ēkshana-kshana-vaśikrit-ārā[ti]-

Third Plate ; First Side.

- 34 maṇḍalānām=sēvamēdh-āvabhṛita(tha)snāna-pavitrikṛita-vapushām Chālukyānām
kulam=alamkarishpōs=Satyāśra-
35 ya-vallabhēndrasya bhrātā Kūbja-Vishṇuvarddhanō=shtādaśa varshāni Vēngi-
dēśam-apālayat⁷ | tad-ātmaḥ Jayasimgha(ha)-
36 vallabha[h]⁸ trayastrimśatām | tad-anuj-Ēndrarājas=sapta dināni | tat-sutō
Vishṇuvarddhanō nava⁹ |(I) tat-su(sū)nur=Mamangi-Yu-
37 varājah pamchavimśatīm | tat-putrō Jayasimgha(ha)-vallabhas=trayōdaśa |
tad-avarajah Kokki(kki)lish-shau(n)=māsān [i*] tasya
38 jyēshthō bhrātā Vishṇuvarddhanas=tam=uchchātya ssa(sa)ptatrimśatām | tat-
putrō Vijayāditya-bhaṭṭārakō=sht[ā*]da-

¹ According to Pāṇini, iv. 1, 82, *antarcant* (not *antarcānt*) is the proper feminine form in the classical language; the *t* is doubled by Pāṇini, viii. 4, 47.

² This sign of punctuation should have been omitted.

³ Read *saṁhā*.

⁴ Read *-piśākhā*, or *-piśākhā*.

⁵ Read *-admrā*.

⁶ Metre: Ślōka (Anuṣṭubh); the same verse in the Korumelli plates, li. 30-31.

⁷ The *śikṣā* is was originally omitted, and is engraved below the line.

⁸ Read *vallabha*.

⁹ After this the word *varāśāni* has been omitted.

- 39 śa | tad-anujō¹ Viṣṇuvarddhanash=shaṭṭrimśataṁ | tat-sūnur=Vvijayāditya-
Narēndramṛigarājaś=ch-āṣṭ[ā].
40 chatvārimśataṁ | tat-sutaḥ Kali-Viṣṇuvarddhanō=ddhyardha-varshaṁ
tat-sutō Guṇaga-Vijayāditya-
41 ś=chatuschatvārimśataṁ | tad-bbrātūr=Vvikramāditya-bhūpatē=tanayaś=Chālukya-
Bhi(bhī)mas-trimśataṁ | tat-sutaḥ Kolla-
42 b[i]gāṇḍa-Vijayāditya[ḥ*] shaṅ=māsān [i*] tat-sūnur=Ammarājas=sapta
varsh[ā*]ṇi | tat-sutaṁ Vijayādityaṁ b[ā].
43 lam=uchchāṭya Tāḍapō māsam=ēkaṁ | taṁ jivā yudhi Chālukya-Bhīma-
tanayō Vikramāditya śkāda-
44 śa māsān | ²tat-Tāḍaparāja-sutō Yuddhamallaḥ ssa(sa)pta varshāṇi | Tam³
Yuddhamallam pariḥṭya⁴ dē-

Third Plate ; Second Side.

- 45 śāt=piṣṭy=ētarēśhām=api śātravānām(ṇām)⁵ [i*] kshamām=Ammarāj-ānuja-
Rāja-Bhīmō bhīmas=samā dvādaśa rakshati sma || [7*]
46 ⁶Tat-sūnur=vvinat-ārātir=Ammarājō nṛip-āgrāṇiḥ | pañchavimśati-varshāṇi
Vēngl-bhuvam=apālayat [i] 8*⁷ Dvaimātu-⁷
47 rō=mma-nṛipatō[r]=Ddāna-nṛipō Rāja-Bhīma-nṛipa-tanayaḥ [i*] vidyā-kalāpa-
chaturah | ⁸chaturanta-dharām=śāt=samās=ti-
48 srah | (i) [9*] Ana⁹ Dānārnsa(rṇṣa)vādd(d)-āsīd=daiva-daśchēṣṭayā
tataḥ [i*] saptavimśati-varshāṇi Vēngl-mahir-anāyi(ya)kā || [10*]
49 ¹⁰Atr-ā[nta*]rō Dāna-narēndra-sūnu śri-Śaktivarmma¹¹ Surarāt-sadharm[ā*] [i*]
yaś=śaurya-śaktyā vinihatya
50 śātrūn=sa dvādaś=ābdān=samarakshad=n[r]vvin || [11*] ¹¹Tatas=tad-anujō
virō Vimalāditya-bhūpatiḥ [i*] ma-
51 hmaṇḍala-sāmrājya-prājya-lakshmiṁ mud=ādadhāt | (i) [12*] Tājō¹² yadiyam=
akhila-kshiti-pāla-mauli-mālāsv=abhā-
52 d=amala-ratna-ruchi-chohhalēna [i*] pāti sma sapta sa samās=sakalān=
dharitrim bhīma-pratāpa-mahitō birud[ā*]mka-bbīmaḥ | (i) [13*]
53 ¹³Tasm[ā*]d=Vimalādityād=Revikula-lakshmyāś=cha Kumḍava-mahadēyyāḥ¹⁴ [i*]
nija-guṇa-vaśīkṛit-ākhila-rājanyō Rājarāja-vibhur=a-

¹ Read *tat-tanujō*.

² Read *tatas-Tā*.

³ Metre: Indravajrā. In the place of this verse, the Korumelli plates, ll. 46-47, have an Anushtubh verse; but the second half of it is corrupt.

⁴ This word is used here in an unusual sense.

⁵ According to Pāṇini, ii. 3, 56, the verb *piśā*, in the sense of *śiśā*, governs the Genitive case.

⁶ Metre: Ślōka (Anushtubh). The Korumelli plates have no verse corresponding to this.

⁷ Metre: Giti. The Korumelli plates, ll. 47-48, instead of this, have an Anushtubh verse.

⁸ Read *turat=chātū*.

⁹ Metre: Ślōka (Anushtubh); one would have expected *anu Dānārnavam*. The Korumelli plates, ll. 48-49, instead of this, have a verse which I would read: *Tataḥ param patim labdhum=asurāpam=anāyi(ya)kā saptavimśati-varshāṇi chachdr=śa tapah kshamā* ||

¹⁰ Metre: Indravajrā. The Korumelli plates, ll. 49-52, have three Anushtubh verses here, but their wording does not resemble the wording of this verse.

¹¹ Metre: Ślōka (Anushtubh). Compare the Anushtubh verse in the Korumelli plates, ll. 52-53.

¹² Metre: Vasantatilakā. With the last Pāda of this verse compare the verse in ll. 53-55 of the Korumelli plates. *Birudās* ending in *dāvānala* and *dāvānala*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.

¹³ Metre: Giti. Compare the verse in ll. 63-65 of the Korumelli plates.

¹⁴ Read *Kumḍavā-dēyāḥ*.

- 54 jani || [14*] ¹Yas-Sōmavamsā-tilakaḥ Śaka-vatsarēshu vēd-āmburāśi-nidhi-
varttiṣhu Simha-gē-rkkē | kṛiṣṇa-dvitiya-dīvas-Ōtta-
55 rabhadrikāyām vārē Gurōr-vvaniji lagna-varē-bhishiktaḥ | (||) [15*] Imdrō²
yathā divam=ud[ā]ra-yasas=tāth=ōrvvīm³ śauryyēna

Fourth Plate; First Side.

- 56 śa[śva]d=akhilām=abhirakshitum yaḥ | śrī-Vishṇuvarddhana-nṛipō makutaṁ
parārddhyaṁ mō[r*]dhn=ādadhān=maṇi-mayūkha-vi-
57 bhāsit-āsām || [16*] Samrakshati⁴ kshiti-talaṁ kshapit-ārivargg[ē] mā[r]ggēna
yēna⁵ naya-sālini Mānavēna [1*] prītāḥ
58 prajā [nija-pavi]tra-charitra-tōyāḥ prakshālayanti kali-kāla-kalāmka-pamkaḥ(kam) ||
[17*] ⁶Sannaggēna⁷ kulām kal-[ā]gama-
59 [pa]rijānēna [kurvva?]n=dhiyam dīn-ānātha-jan-ā[r]tthit-ā[r]ttha-nivaha-tyāgēna
lakshmaṁ sti(sthi)rām [1*] saṁpūrṇ(rṇ)-āmala-chāndrikā-
60 [viśa]day[ā] kīrtiā jagad-gītayā yō dik-chakram=alamkarōti sutarām Chālukya-
chūḍāmaṇiḥ || [18*] Yaaya⁸ sph[ā]ra-bhuj[ā]-
61 kripāna-dalit-ārātībha-kurūbhasthala-prōmukt-āmala-vṛitta-mauktika-chayas=
saṁgrāma-raṁg-āntarē [1*] dhattē vī[ra]-
62 rasa-kriy-ābhinayana-prastāvanā-lakshitām vīraśrī-ra[hi]t-āmjali-pravisarat-pushp-
ōpahāra-śrī-
63 yaḥ(yam) || [19*] ⁹Pitrōr=vvaṁśa-gurū babhūvatur=alam yaya spu(sphu)rat-
tējas[au] Sūryā-Chandramasaṁ nirasta-tamas[au]
64 [dē]van jagach-chakabhūṣṭi | dāmsṭrā-kōṭi-samuddhṛit-ākṣhila-mahī-chakram
mahat kriḍayā Vishṇōr-ādivarāha-rūpam=a-
65 bhavad=yach-ohhāsā(sa)nē lāmchhanam || [20*] Sa sarvalōkāśraya śrī-
Vishṇuvarddhana-mahārājādhirājō rāja-paramēśvaraḥ para-
66 mahatārakaḥ ||¹⁰ paramamāhēśvaraḥ paramabrahmanyāḥ śrī-Rājarājadēvō
Rōḍḍērulunadimi-vishaya-nivā-
67 sinō rāshtrakūta-pramukhān kuṭumbinaḥ sam[ā*]hu(hū)ya māntri-purōhita-
sēnāpati-hai(yu)varāja-dān[ā*]rika-
68 pradhāna-samaksham=ittham=ājūāpayati yathā || ¹¹Hārīta-gōtrē Hari-mūrttir-
Āpastambha(ba)-dvija-śrēshṭha-vibhu-

Fourth Plate; Second Side.

- 69 r=vvinitāḥ | sadā purōḍāśa-pavitra-vaktrō vidvān=ablūt=Kamchena-sōmayājī ||
[21*] Tasya¹² śrīmā-

¹ Metre of verses 15-17: Vasutatilakā. Verse 15 is identical with the verse in ll. 65-67 of the Korumelli plates, except that the latter commences with the words *Yō rakshitum vasumatīm*.

² Compare the verse in ll. 67-68 of the Korumelli plates.

³ Read *-yatsvatāḥ*.

⁴ Compare the verse in ll. 68-69 of the Korumelli plates.

⁵ Read *yatra* (for *yasmā*), which we actually have in the corresponding verse of the Korumelli plates.

⁶ Metre of verses 18-20: Śārdūlavikṛīḍita. The fame (*kīrti*) of the king is differently described in the verse in ll. 69-72 of the Korumelli plates (which reminds one of a verse in the Āngāchhi plate of Vīrahapāla III., *Ind. Ant.* Vol. XXI, p. 100, ll. 17-18).

⁷ Read *san-mārggēna* (?).

⁸ There is no verse corresponding to this in the Korumelli plates. With the first half of the verse we may compare the first half of the verse in ll. 42-44 of the Chellūr plates of Kulōttuṅga-Chōḍadēva II., *Ind. Ant.* Vol. XIV, p. 67.

⁹ The same verse we have in ll. 72-75 of the Korumelli plates.

¹⁰ This sign of punctuation should have been omitted.

¹¹ Metre: Upajāti.

¹² Metre: Mandākrantā.

- 70 n himakara-kara-prasphurat-kīrtti-rāsēr=āsīt=sūnuḥ sakala-vidushām=amāchitah
Kamchenā-
- 71 [r]yyah | yam manyamē Yamam=ari-gaṇāḥ kāma-dhēnum kav-īndrāḥ
kriḍ-ārāman parama-suhridō [j]-
- 72 vitam bamdhu-varggāḥ |(II) [22*] ¹Tasy=ātmajō mahātmā samajani
Śō(śau)chāmjanēya iti viditah [i*] prajñā-jita-Vāchaspa-
- 73 tir=Akalamkāsamkan-āmātyah || [23*] Tasya cha sudharma-patnyā guṇa-
śālinyās=cha Sāmekāmbāyāḥ [i*] abha-
- 74 [va]d-anu[shṭhi]ta-jagad-upakaranō Nārāyaṇas=tanayah |(II) [24*] Yah
Samskrīta-Karṇā(rṇā)ta-Prākṛita-Paiśāchi-
- 75 k-Āndhra-bhāsbāsu | Kavirājāsēkhara iti prathitah sukavitva-vibhavēna ||
[25*] ²Kavin=manśhālava-
- 76 durvvidagdhān=manōharābhīr=onija-sūktibhir=yyah | kurvvan=agarvān=paṭubhi[r]=
bbiharttiḥ(rtti) Kavibhavajrāmkuśa-nā-
- 77 ma sārtham || [26*] Tasmā sakala-jagad-abhinna-guṇa-śā[li*]nō Sarasvatī-
karṇā(rṇā)vataśāy=āshṭāś-āvadhāraṇa-chakra-
- 78 varttinē Nanni-Nārāyaṇāya bhavad-vishayē Nandamapūṇḍi-nāma-grāmō=
grabhāṛīkrītya sōmagra-
- 79 haṇa-nimittē dhārā-pūrvvakam=asmābbhis=sarvvakara-³parihāreṇa dattam=iti⁴
viditam=astu vah |(II) Asya śimā-
- 80 nah [i*] Pūrvvataḥ iyy-ūriyūm Billemapeddapūṇḍiyūm bola-garusuna
pallamuna Koṇḍiyagumṭa

Fifth Plate.

- 81 naduma śimā || Āgnēyataḥ iyy-ūriyūm Billemapeddapūṇḍiyū Nerapulayūm
bola-garu-
- 82 suna muyyalikuṭra śimā || Dakṣiṇataḥ iyy-ūriyū Nerapulayūm bola-
garusuna tāḍla ṛē-
- 83 va śimā | Nairītya(ṭa)taḥ iyy-ūriyū Nerapulayū Mumḍaramunayūm bola-
garusuna muyyaliku-
- 84 ṭra śimā | Pāśchimataḥ iyy-ūriyū Mumḍaramunayū Maḍakurītiyūm bola-
garusuna muyyalī-
- 85 kuṭra śimā | Vāyavyataḥ iyy-ūriyū Maḍakurītiyūm Billemapeddapūṇḍiyūm
bola-garusuna
- 86 muyyalikuṭruna golla-ṛēva śimā | Uttarataḥ iyy-ūriyūm
Billemapeddapu(pū)ṇḍiyūm bola-garu-
- 87 suna [yē]ruva gaḍḍaya śimā | Aiśānya(na)taḥ iyy-ūriyū
Billemapeddapūṇḍiyūm bola-garu-
- 88 sa(su)na maṅgi-tōḍi tāṭiy-odda chintaya śimā || Asy=ōpari na kēnachid=
bhādhā karaṇīyā [i*] Yah ka-
- 89 rōti sa pañcha-mahāpātaka-yuktō bhavati [ii*] Tathā ch=ōktam bhagavatā
Vyāsēna | ⁵Svs dattām para-dattām vā yō
- 90 harēta vasundharām [i*] shashtīm varsha-sahaarāṇi viśṭhāyā[m] jāyatē
krimiḥ |(II) [27*] Bahubhir=vasundhā dattā bahu-
- 91 bhīś=ch=āsupālītā [i*] yasya yasya yadā bhūmis=tasya tasya tadā phalam=
[28*] iti⁶ [ii*] Ājūaptir=asya

¹ Metre of verses 22-25: Āryā.

² Metre: Upajāti.

³ The *akṣara ho* was originally omitted, and has been inserted afterwards.

⁴ Read *datta iti*.

⁵ Metre of verses 27 and 28: Śōka (Anushtubh).

⁶ After this there is an ornamental symbol which may be meant for the *akṣara trī*.

- 92 Katakādharaśah¹ kāvyānām karttā Nanniyabhāṭṭō lōkhakō Gaṇḍāchāryyah ||
Dvātrimsattamē vija-
93 yarājya-varsh[ē] varddha[mā*]nē kṛitam-idam śāsanah(nam) 1(11) ✽

No. 44.— THREE INSCRIPTIONS FROM NORTHERN INDIA.

By F. KTELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

A.— Dēōgaḍh pillar inscription of Bhōjadēva of Kanauj ; [Vikrama-]Sāmvat 919

In *Archaeol. Surv. of India*, Vol. X. Plate xxiii. 2, Sir A. Cunningham has given a photozincograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at Dēōgaḍh, in Central India;² and *ibid.* p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A. Cunningham's own rubbings which have been made over to me by Dr. Fleet, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1' 4" broad by 1' 2½" high, and which, with the exception of a few letters, is very well preserved. The size of the letters is about 1". The characters belong to the northern class of alphabets. They include a form of the final *t*, in the word *sāmvat* in line 6,³ and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The language is Sanskrit, and the whole is in prose. In respect of grammar, it may be noted that the word *stambha*, 'a pillar,' throughout is treated as a neuter noun, that in *Vrihaspati-dinēna*, in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is *paribhujyamāke*, the writer probably meant to write *-paribhujyamāka* (instead of *-paribhujyamāne*). As regards orthography, the letter *ḥ* is denoted by the sign for *v* in *Vrihaspati*, l. 7, but not, so far as I can make out, in *śabda*, l. 3, and *-ābda*, l. 10; the dental sibilant is used instead of the palatal in *Aśvayuja*, l. 6; and *t* is doubled before *r* in *-nakshatṛā*, l. 8.

The inscription records that, in the reign of the *Paramabhāṭṭāraka Mahārājadhīrāja Paramēśvara*, the glorious Bhōjadēva, while Luachchhagira was possessed (or governed) by the *Mahāśāmantā* or great feudatory Vishṇurama,⁴ to whom the five *mahāśābdas* had been granted by Bhōjadēva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śānti (or Śāntinātha, at Luachchhagira), by Dēva, a disciple of the *Āchārya* Kamaladēva; and that it was completed in the year 919, on the fourteenth *tithi* of the bright half of the month *Aśvayuja* (or *Āśvina*), on a Thursday, while the *nakshatra* was *Uttarabhadrapadā*, and made by the *Gōshthika*⁵ Vājuāgagāka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

¹ Read *dhīrājah* and compare the similar terms *kaṭakarāja*, *kaṭakādāhīa* and *kaṭakāśa* of cognate inscriptions; *Ind. Ant.* Vol. XX. p. 267, note 5.

² *Indian Atlas*, quarter-sheet No. 70 N. W., Long. 78° 18' E., Lat. 24° 32' N.

³ The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph; it is essentially the sign for *t* which is used, e.g., in the word *amśakāyat* in line 7 of the Kudārkōt inscription of Takshadatta (*Ep. Ind.* Vol. I. p. 181, Plate).

⁴ This name, the reading of which appears to me certain, I have not found elsewhere.

⁵ According to Prof. Bühler, *Ep. Ind.* Vol. I. p. 190, note 50, the *gōshthikas* are the members of the *Pañch* or committee entrusted with the management of religious endowments; compare also *Ind. Ant.* Vol. XI. p. 336, last line of the text, where Dr. Hultzsch has translated the word by 'trustee.'

As I have shown in *Ind. Ant.* Vol. XIX. p. 28, No. 30,¹ the date corresponds, for the *Chaitrādi* Vikrama year 919 expired, which was Śaka-Saṃvat 784 expired, to Thursday, the 10th September A.D. 862, when the 14th *tithi* of the bright half of Āśvina ended 22 h. 47 m., and the *nakshatra* was Uttarabhadrapadā, by the Brahma-siddhānta from 9 h. 51m. and according to Garga from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates² which we possess for the reign of Bhōjadēva of Kanauj, and the only one that admits of exact verification.

Luschohagira, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dēdgaḥ itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandēlla Kīrtivarman,³ the place (or the fort of it) is called Kīrtigiridurga after Kīrtivarman, in whose time the country around it is said to have been conquered by the Chandēllas.

TEXT.⁴

- 1 [Ōm⁵?] [||*] Paramabhaṭṭāra[ka*]-mah[ā]rājādhirāja-paramēśvara-śrī-Bhō-
 2 jadēva-mahīpravarddhamāna⁶-kalyāṇavijayarājyē [||]
 3 t a t - p r a d a t t a - p a ṇ c h a m a h ā ś a b d a - m a h ā s ā m a n t a - ś r i - [V i] ś h u [u] -
 4 [ra]jma-paribhujyamā[k]ṣ⁸ Luachohhagirē śrī-Śāntyāyata[na]-
 5 [sam]nidhē śrī-Kamaladēvāchārya-śiśhyēna śrī-Dēvēna kārā-
 6 [pi]tam idam stambham⁹ || Samvat¹⁰ 919 Asva(śva)yuja-sukla-
 7 paksha-chaturdśasyām Vri(bri)haspati-dinēna¹¹ Uttarabhādrapa-
 8 d[ā]-nakshatrē¹² idam stambham samāptam=iti || ⊙ || Vājuā-
 9 gagākēna ¹³gōshthika-bhūtēna¹⁴ idam stambham ghaṭitam=iti || ⊙ ||
 10 [Śa]kakāl-[ābda]-saptasāṭhni ¹⁵chaturāśīty-adhikāni 784 [||]

B.—Rōhtāsgaḥ rock inscription of Pratāpa; Vikrama-Saṃvat 1279.

This inscription is on the rock near the Lāl Darvāza or 'red gate' of the hill fort of Rōhtāsgaḥ, in the Shāhābād district of Bengal, Constable's *Hand-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr. Rajendralal Mitra, in the *Proceedings Beng. As. Soc.*

¹ See also Dr. Fleet, *ibid.* Vol. XVII. p. 28.

² For the two other dates, of [Vikrama-]Saṃvat 932 and [Harsha-]Saṃvat 276, see *Ep. Ind.* Vol. I. pp. 156 and 186.

³ See *Ind. Ant.* Vol. XVIII. p. 238.

⁴ From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.

⁵ This apparently was expressed by a symbol, but the greater part of it is broken away.

⁶ The same phrase we have in the dates of Bhōjadēva's successor Mahēndrapāla in the Śiyāḍḍi inscription (*Ep. Ind.* Vol. I. p. 173, ll. 1 and 4), of his successor Mahīpāla in the Asutī Inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dēvapāla in the Śiyāḍḍi inscription (*Ep. Ind.* Vol. I. p. 177, l. 28); the Peheva (Peheva) inscription of the reign of Bhōjadēva, on the other hand, has *adhīpravarddhamāna* (*ibid.* p. 186, l. 1).

⁷ This sign of punctuation is superfluous.

⁸ The letter in brackets appears to me undoubtedly to be *k*, and I believe that the reading intended is *°mānē* or more probably *°mānakē* (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.

⁹ Read *°kṛitō-yam stambhāḥ*.

¹⁰ Read *samvat*.

¹¹ For the use of the Instrumental case (to explain which we might supply *sahitdyām* or *samyutdyām*, agreeing with *chaturdśasyām*) compare *Sōmavdrśas* in *Ep. Ind.* Vol. II. p. 124, l. 83. Read *-dinēna=ōttara*.

¹² Read *°tirō-yam stambhāḥ samāpta iti*.

¹³ The second *akshara* of this word is clearly *shhī* in the impression. Here again the published photozincograph differs altogether from the original.

¹⁴ Read *-bhūtēna=dyam stambhō ghaṭita iti*.

¹⁵ Read *chaturāśīty*.

1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.¹ I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5' broad by 8' high. The size of the letters is between 1" and 1½". The characters, which seem to be somewhat rudely engraved, are Nāgarī. The language is Sanskrit, and the whole is in verse. In line 2 the word *Yavana* is spelt *Javana*; and in line 4 we have the word *kāṇḍa*, in the sense of 'water.'

The inscription records that, when the year of *Sāhasāṅka* (i.e. *Vikramāditya*²) bore the number made up of 9, the chief munis (7),³ and the lords of the days (12), i.e. in *Vikrama-Saṃvat* 1279, in the month of *Chaitra* which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,— while the illustrious king *Pratāpa* was whitening (*dhavalayati*⁴) the earth with the great fame of having in mere sport cut up the *Yavanas* (or *Muhammadans*),— a certain *Mādhava* made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the *Kārttikādi* *Vikrama* year 1279 expired, to Sunday, the 5th March A.D. 1223, when the first *tithi* of the bright half of *Chaitra* ended 0 h. 38 m. after mean sunrise. The 'king' *Pratāpa*, in whose reign this date falls, is, I have no doubt, a descendant and successor of the *Jāpiliya Nāyaka* or *Mahāndyaka* *Pratāpādavalā*, whose well-known *Tārāchaṇḍī* rock inscription is dated in *Vikrama-Saṃvat* 1225;⁵ of whom there is another short inscription of the same year,⁶ recording the construction of a road by him, at 'Phulwariya';⁷ and whose name is given, with a date which I would read *Saṃvat 1214 Jyāishṭha-vadi 4 Sa(sa)nau*,⁸ in a short inscription on the rock near the *Tatrāhi* falls.⁹ From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the *Khayaravāla*¹⁰ *vamśa*.

TEXT.¹¹

1. Ōm¹² ōm [||*] ¹³Navabhir-atha munimdrair-vāsarāṅam-adhīśaiḥ parikalayati
samkhyāṃ vatsarē Sāhasāṅkē ! Madana-vijayayāstrā-maṅgalē māsi Chaitrē
pratipadi sita-kāntau vāsarē¹⁴ Bhāskarasya || 1 [||*]

¹ Dr. Rajendralal's translation of the date is: 'In the Sah's Śāka year of ninety (90), and (9), and the ages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (*Madana-vijaya*) in the auspicious month of *Chaitra*, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.'

² Compare *Sahasāṅkasya vatsarē* in the date of *Vikrama-Saṃvat* 1240 from *Mahābā*, given by me in *Ind. Ant.* Vol. XIX, p. 179, No. 127.

³ I know of no other date from an inscription, in which *munimdra* is employed instead of the simple *muni*.

⁴ The use of this word seems to suggest (in this particular case) that the fuller name of the chief was *Pratāpādavalā*; see below.

⁵ For the exact date and further references see *Ind. Ant.* Vol. XIX, p. 184, No. 143.

⁶ See *ibid.* p. 179, No. 126.

⁷ This, or *Phulwari*, is the name of a part of *Rōhtāgaḍh*; see M. Martin's (Buchanan Hamilton's) *Eastern India*, Vol. I, p. 450.

⁸ This date, for the *Kārttikādi* *Vikrama* year 1214 expired and the *pūrṇimānta* *Jyāishṭha*, would regularly correspond to Saturday, the 19th April A.D. 1158.— It may be pointed out that in the four dates mentioned in the above, which are all from the *Shāhābād* district in South Bebar,— the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,— the years are all expired *Kārttikādi* years, and that in the three of them which quote days in dark fortnights, the months are *pūrṇimānta* months.

⁹ These falls are five miles west of the village of *Tilothu* in the *Shāhābād* district; see the *Imperial Gazetteer of India*, s.v. *Tilothu*.

¹⁰ This name seems to survive in that of the tribe of *Khārawars*, 'who still occupy the table land on which *Bantagar* (*Rōhtāgaḍh*) is situated, with many fastnesses of the south, [and who] claim a descent from the family of the Sun;' see M. Martin's *Eastern India*, Vol. I, p. 405.

¹¹ From a rubbing supplied by Dr. Burgess.

¹² Expressed by a symbol.

¹³ Metre: *Mālinī*; also of the next verse.

¹⁴ Originally *vāsarē* was engraved, but *rē* is altered to *sa* and another *rē* is added above the line.

- 2 **Ja(ya)vana-dalana-llā-māmsalaih svair-yaśōbbhir-ddhavalayati dharitrīm śrī-Pratāpa-kṣhitīndrē | idam-udakam-udārajūāna-bhājā sthīrat[v]am namitam-iha gir-indrē śrīmatā Mādhavēna || [2 ||*]**
- 3 **²Anāvīlam-analpīyas=tāpa-nirvṣāpa-kāraṇam | svayaśaḥ-sōdaram vāri kārayām-āsa Mādhaveḥ || [3 ||*] Nijam vacha iva svādu yaśaḥ svam-iva ni[r*]-malam | ētaḍ=atra suvistirṇam kāra-**
- 4 **yām-āsa Mādhaveḥ || [4 ||*] Akāṁḍē kumḍikā kāmḍa-nidhir-nidhir-apām-iva | akā[ri] Mādha[vē]n=ēyam³ prapātē pātaka-druhi || 5 [||*]**

C.—Jōdhpur inscription of Rūpādēvi; [Vikrama-]Samvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbār Hall of Jōdhpur in Mārṅar, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoernle, it was brought from the village of 'Burtra.'

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4½" high. The size of the letters is about $\frac{1}{8}$ ". The characters are Nāgarī. The language is Sanskrit; and nearly the whole text is in verse. In line 19 we find the word *pañchapa*, used in the sense of the better known word *pañchakula*.⁴ In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *śīd*, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Kṛishṇa, records (in verse 6) the construction of a well or tank, at the village of Būḍhapatra, by a queen Rūpādēvi, of whom our text gives the following account. First, there was a ruler of the earth, named Samarasimha (v. 2). He was succeeded by the king Udayasimha (v. 3); and his son was the king Chāva, the Chāhumāna⁵ (v. 4). His daughter,⁶ again, born to him from Lakshmidēvi, was Rūpādēvi, who became the wife of a king Tējasimha (v. 5), to whom she bore a son, named Kshētrasimha (v. 7). Rūpādēvi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyaishtḥa, in the reign of the *Mahārājakula*⁷ Sāmantasimhadēva, while Jāsha and others, appointed by him, held the office of *pañchapas*.

The date regularly corresponds, for the *Kārttikādi* Vikrama year 1340 expired and the *pūrṇimānta* Jyaishtḥa, to Monday, the 8th May A.D. 1284, when the 7th *tīthi* of the dark half ended 14 h. 14 m. after mean sunrise.

¹ I believe the intended reading to be *gamitam*.

² Metre: Ślōka (Anushtubh); also of the following verses.

³ I would alter this to *-āyam*, and refer it to *kāmḍa-nidhir*; 'this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.'

⁴ See *Ep. Ind.* Vol. I. p. 166, and the references given there.

⁵ Thus the word is spelt here. The five forms of the word, known to me, are *Chāhāvna*, in the Dhōipur inscription of Chandamahāsena of Vikrama-Samvat 898 (*Zeitschr. Deutsch. Morg. Ges.* Vol. XI. p. 39); *Chāhamāna*, first in the Haraha inscription of Vignarāja of V. 1030 (*Ep. Ind.* Vol. II. p. 118); *Chāhumāna*, first in the Nadōl plates of Ālhapadēva of V. 1218 (*Jour. Bo. As. Soc.* Vol. XIX. p. 80); *Chāhuyāna*, in the plates of the Chalukya Ajayapāla of V. 1281 (*Ind. Ant.* Vol. XVIII. p. 82); and *Chāhāna*, in the 'Pālam Bāolt' inscription of the time of Ghiyas-ud-dīn Balban of V. 1337 (*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108).

⁶ The original has *putrikā*, 'a daughter appointed to raise male issue to be adopted by a father who has no sons.'

⁷ I take this to be a title. We have *Rājakula*, applied to the Paramāra *Mahāmandalēvara* Sōmasimha of Chandrāvati in a Mount Ābū inscription of V. 1287 (Mr. Kathavate's edition of Sōmēvara's *Kīrtikāumud*, Appendix B., ll. 2 and 26); *Mahārājakula*, applied to Udayasimha in the date of V. 1203, given by me in *Ind. Ant.* Vol. XIX. p. 175, No. 115; and *Samantasimhārājakula*, applied to the Gubila Samarasimha in an Udaypur inscription of V. 1344 (*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19).

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Âbû fragmentary inscription of Vikrama-Saṁvat 1377, of which we have a translation in *As. Res.* Vol. XVI. p. 285 ff., a Châhumâna Samarasimha (apparently of Śâkambhari) is mentioned, who, like the Samarasimha of the present inscription, was succeeded by his son Udayasimha; and in *Ind. Ant.* Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's *Reports*, a date of Vikrama-Saṁvat 1306, of the reign of a prince Udayasimhadêva who might well have been Rûpâdêvi's grandfather. But according to the Mount Âbû inscription Udayasimha was succeeded by his son Mânvasimha, not by Châva;¹ and I know of no Têjasimha (or Têjâsimha)² and of no Sâmantasimha whom I could place in Vikrama-Saṁvat 1340.

Bûdhapatra apparently is the village of 'Burtra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

TEXT.³

- 1 Ôm⁴ || Ôm namô Vighnarâjâya [||*] Prârambhê⁵ hasitam bhuja-bhrama-kritair=âmdôlanair=vismitam mlânâṁ bâhulat-ô-
- 2 papîḍana-bhiyâ prôllâsanê bhûbhritah | dattâḥ Kṛishṇa-karâbja-sâyini nagê śrêyâṁsi pushpamtu vò
- 3 gôpibhir=bhujavalli-kamkapa-kapatkâr-ôtna(tta)râs-tâlikâḥ || 1 [||*] Samarasimha⁶ ilâ-
- 4 dhîpa âdimô gûṇa-varô śjani simha-parâkramah | svakula-kânana-kalpamahîru-
- 5 haḥ |⁷ svabhuja-nirjjita-râjakadambakaḥ || 2 [||*] ⁸Tat-patîmbara-chaṁdramâ naya-griham lakshmi-nivâ-
- 6 sô gurn⁹ || r=maryâdâ-sahitaḥ payônidhir=iva kshôṇi-talê nirmmalê [||*] sa-sthairyaḥ surasadmava-
- 7 [n=*] Manasijô ru(rû)p-âḍhya âsi(si)d=iva bhûpâl-Ôdayasimha êsha ravivad=dhâmnâm¹⁰ sudhâm-ôdaya[h]¹¹ || [3 ||*]
- 8 ¹²Tasy=âṅgajô gaja iv=ôttamadâna-râjî¹³ śri-Châva-bhûpati-vasrô=janî¹⁴ Châhumânaḥ ||()
- 9 saṁdhâryatê nçipa-gaṇaiḥ sirasâ yad-âjñâ nityam yathâ sukusumâni maṁdharâni || [4 ||*]
- 10 Ru(rû)pâdêvi¹⁵ svakula-tilak-âkâriṇi putrik=âsya Lakshmidêvyâ udara-sarasi prô-
- 11 llasad-râjaharṇi | bhûmî-bhartur=vipula-yâsasas=Têjasimhasya kâmtâ |¹⁶ kirtti(ritê)r-gôham kama-

¹ Châva, of course, might have been a younger brother of Mânvasimha.

² There is a Gubila Têjâsimha of Mêwâḍ for whom we have a date in V. 1324, but he had been succeeded in V. 1335 by his son Samarasimha, and his wife was Jayatalladêvi; see *Jour. Beng. As. Soc.* Vol. LV. Part I. pp. 46 and 48.

³ From impressions supplied by Dr. Führer.

⁴ Expressed by a symbol.

⁵ Metre: Śârdûlavikrîḍita. The legend is that Kṛishṇa held up the mountain Gôvardhana, to shelter the cowherds and their cattle from the heavy rain, sent by the offended Indra.—The word *kanakâdra* either is a mistake of the engraver for *rasatâdra* or is used by the writer instead of it.

⁶ Metre: Dvutavilambita.

⁷ This sign of punctuation is superfluous.

⁸ Metre: Śârdûlavikrîḍita. With *tat-patîmbara-chaṁdramâḥ* compare, e.g., *tat-patîmbarî-chaṁdramâḥ* and *tat-patîmbara-dinamajîḥ*, *Ep. Ind.* Vol. II. p. 61, ll. 6 and 8.

⁹ Read *gurur*, without the sign of punctuation.

¹⁰ Read *âdhâmad*; this correction may have been made in the original.

¹¹ This sign of *visarga* was originally omitted.

¹² Metre: Vasantatilakâ.

¹³ A sign of punctuation that had originally been engraved here, has been struck out again.

¹⁴ Read *-vard* śjani.

¹⁵ Metre: Mandâkrântâ; and of the two next verses.

¹⁶ This sign of punctuation is superfluous.

- 12 la-vadanā dāna-lāvanya-khāni[h^o] || 5 [||^o] Ramyā vāpī madhura-salilā
kāritā Būḍhapatrē¹ grāmai(mē)²
- 13 vṛikshair=vitata-saphalai[h^o] sahyutā chāru-pushpai[h^o] Ru(rū)pādēvyā sukṛita-
nivahē mānasam dhārayamtyā
- 14 dānam da[t^o]tvā dvija-gaṇa-varē sajjanān ramjayamtyā || 6 [||^o] Manyē dēvi
Himagiri-sutā saṅgatā Śaṅkarōpa
- 15 lāvanyānām nidhir=iva sadā prōllasad-dharmma-vallī | Tejōrājā³
patiribhu(?)valam prāpa sad-dha-
- 16 rmmatō⁴ yā tasyāḥ⁵ jātaḥ svakula-tilakaḥ Kshētrasimhaḥ kumāraḥ || 7 [||^o]
⁶Yāvach=chāndramas-ādi.
- 17 tyan⁷ kurvvātē bhramaṇam divi [t^o] tāvan=namdatu vāp=īyam⁸ |⁹ janānamda-
vidhāyini || 8 [||^o] Śivam=astu [||^o]
- 18 Sāmvat 1340 varshē¹⁰ Jyēshṭha-vadi 7 Sōmē śdy=ēha mahārājakula-śri-
Sāmya(ma)ntasimhadēva-rājyē tanni-
- 19 yukta-śri-Jāsh-ādi-paṅchapa-pratipattāv=ōvam kālē varttamānē dēvyā śri-
Ru(rū)pādēvyā vāp=īyam pratishṭit[ā¹⁰ ||]

No. 45.—DIRGHASI INSCRIPTION OF VANAPATI;
SAKA-SAMVAT 997.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

Dirghāsī is a small village four miles north of Kalingapatam in the Gañjām district. At one end of the village is a rocky hill, called by the inhabitants "Durga-meṭṭa." There are remains of a temple scattered all over the place. Stone images of Durgā, Nandi and the *līṅga*, some in good preservation and others in broken pieces, are found near the hill. An image of Durgā is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked estampage of it, supplied to me by Dr. Hultzsch. It is in 23 lines, the first sixteen being in Sanskrit verse and the rest in Telugu verse.¹¹

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Bh* alone presents an older form. The *ḥ*-mark in *bhḥ* in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before *ḍ*, as in *gaṇḍa* (l. 9), and before *d*, as in *Nanda* (l. 17), but not before *g*, as in *Vēngi* (l. 12). *G* after an *anusvāra* is doubled in *Gaṅga* (l. 1), but not so in *Vēngi* (l. 12); *d* in *dāruma* (l. 8) is also doubled. Consonants after *r* are invariably doubled, as in *kīrtti* (l. 5). *N* is used for *ṇ* in *jīrṇa* (l. 12), *Gōkarnna* (l. 4) and *ghūrṇnīta* (l. 8 f.). Owing to the incorrect pronunciation of *ri*, *mri* and *dri* are written as *mri* and *dri* (ll. 8 and 11). It appears

¹ This sign of punctuation is superfluous.

² This correction has been made in the original.

³ Originally ^orājāḥ and ^ovalaḥ was engraved; afterwards the lower circle of the *visarga* has in either case been changed into the sign for *vīrdma*. Read *patim=īha varam* (?).

⁴ Originally *rmmatō* was engraved.

⁵ Read *tasyā*.

⁶ Metre: Ślōka (Anuṣṭubh).

⁷ This compound is quite incorrect.

⁸ This sign of punctuation is superfluous.

⁹ Read *Jyēshṭha*.

¹⁰ Read *pratiśṭitā*, for *pratiśṭitāpita* (used in the sense of *kārita*).

¹¹ The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts.

that the half-*anusōdra*¹ sound in Telugu was formerly represented by a full *anusōdra* symbol. The *n* as used, for instance, after *toḍa* in line 23 is not required in its full sound by the Telugu metro, but should be attenuated so that *ḍa* may be a short (*laghu*) syllable.²

The inscription records that a provincial chief (*maṇḍalika*, ll. 16, 19) in the service of king Rājārāja of the Gaṅga dynasty (l. 1), named Vanapati (ll. 5, 13) or Banapati (l. 19), who was the son of Gōkarna (l. 4 f.) and belonged to the Ātrēya *gōtra* and to the Brāhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nāṭya-śālā*, l. 15) in front of the temple of Durgā in the town of Dirgharasi (l. 14) or Dirghāsī (l. 19) in the Śaka year 997 (ll. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmāvati made a gift of another lamp (l. 21). Though spoken of as a *pratihārin* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājārāja's forces. The inscription refers to his victory over the Chōḍa king³ (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgi⁴ (ll. 12, 17), Kimiḍi, Kōsala, Giḍrisiṅgi and Oḍḍa (l. 17 f.). He also killed a certain Daddārṇava (l. 12). Vanapati had the *birudas* Chalamartigaṇḍa⁵ (ll. 9, 18), Bhaṇḍanavijaya⁶ and Gaṇḍagōpāla⁷ (l. 20).

The date of the inscription, Śaka-Samvat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Gaṅga king Rājārāja. Rājārāja's father Vajrahasta was crowned in A.D. 1038⁸ and ruled for 30 years.⁹ Rājārāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1078. Therefore Rājārāja must have reigned from A.D. 1068 to 1076 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.¹⁰

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Samvat 1040,¹¹—viz. Rājārāja's victory over the Dramilas (i.e. the Chōḷas) and his affording protection to Vijayāditya of Vēṅgi against the Chōḍas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājārāja's commander-in-chief,—Kimiḍi is now a Zamindārī in the Gaṅjam district. Kōsala corresponds to the upper valley of the Mahānadi and its tributaries.¹² Giḍrisiṅgi I cannot now identify. Oḍḍa or Utkala is Orissa, whose king was later on reinstated by Rājārāja's son Anantavarman.¹³

TEXT.¹⁴

- 1 आसीद्भ्रातृवधायचितिपतितिलकी राजराजचितोः क्षापाल-
 - 2 प्रौढमौलिप्रकरमणिरुचिप्रस्फुरत्पादपोठः । योरातिचचक्रकथ-
 - 3 नकरभुजापालिता[धि]सृष्टीचक्रकथायुधामो दधदुरसि रमां वाचि वाचामधी-
- शः [॥ १*]

¹ I have not seen the half-*anusōdra* symbol in the inscriptions that I have hitherto examined.

² Compare p. 816, note 18.

³ The Chōḍa king is Rājendra-Chōḍa (or Kulōttūnga-Chōḍa I.), whose daughter Rājasundarī was married to Rājārāja; *Ind. Ant.* Vol. XX. p. 276.

⁴ The king of Vēṅgi referred to is Vijayāditya VII.; see *ibid.*

⁵ Compare *Ind. Ant.* Vol. XXI. p. 199.

⁶ I.e. 'an Arjuna in battle.'

⁷ I.e. 'a Kṛishṇa among heroes.'

⁸ Above, p. 186.

⁹ See the Table facing p. 186 above.

¹⁰ [Anantavarman's stone inscriptions at Mukhalingam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078; see my *Annual Report for 1895-96*, p. 6.—E. H.]

¹¹ *Ind. Ant.* Vol. XVIII. p. 171.

¹² *South-Indian Inscriptions*, Vol. I. p. 97.

¹³ *Ind. Ant.* Vol. XVIII. p. 171.

¹⁴ From an inked estampage, sent by Dr. Hultsch.

¹⁵ Read प्रौढ.

- 4 तस्मान्वायागतमहाप्रतिहारिसुख्यसंस्तंभिताखिलविरोधिगराधिपौजाः । गोकर्ष-¹
 5 सुतुरवनीसुरवंशभानुराभेयगोचमहिती महनीयकीर्तिः ॥ [२*] वनपतिरि-
 6 ति नाम्ना त[स्व] गाभी[स्व]शौर्ष्याखिलजनदुपकारैश्चगभूम² प्रचेताः । अधि-
 क्तम-
 7 भिमतात्तज्ञानमालोक्य चिंतामचिरिह न विदद्रे यत्तदमलवहेतोः ॥ [३*]
 भाजा-
 8 वसौ चोडनृपस्य सेनामहावनस्वाम्भ्रिगाकुलस्य³ [१*] मत्तेभस[र]रद्रुमवु-
 9 चिंतस्य⁴ दावानलोभूचलमर्त्तिगच्छः ॥ [४*] तेनाचौ चोडसेनावनटवदहनेना-
 शुग-
 10 'प्रासश[स्त्री]निस्त्रिशज्जालके[नीत्य]सगकतुरगानीक्षिनीनामभूज[र*]: [१*] निर्दे-
 ग्धा भग्मभू-
 11 ला 'निपतितशिरसश्चिन्नाहूश्शाखा 'द्विभ्रंतेष्वपि भूतेष्वय इव धवक्षीरस्त्रिभि-
 12 र्ज्जीर्वासासैः⁵ ॥ [५*] जित्वा सुदुर्वेगिधराधिनाथं तस्वाजहाराखिलवसुरा-
 थि[म्*] । 'दशार्धवस्त्रेण
 13 यमाय दूतः प्रस्थापितो दिग्जयकीर्त्तनाय ॥ [६*] जित्वेवं भूमिपालान्वन-
 पतिरवनायात्त[नः]
 14 कीर्त्तिवतीं शाकान्दे शैलपद्मप्रभवनिधिव्रुते दीर्घरखां नगर्थां [१*] दुर्गा-
 देव्यालयस्वाभरण-
 15 मिव पुर[ः*] स्थापयामास गुर्धीं श्रीमान्¹⁰ श्रीनाथदीर्घ[ः*] खगितदश-
 दिशात्[र*]व्यशासाक्षसेन¹¹ ॥ [७*]
 16 दीपमखण्ड¹² प्रादात्तच्छिक्खीतिषण्णदीर्घ[ः*] तस्मानेव समायान्तस्त्रे
 देव्यै सुरेशपूज्यायै ॥ [८*]
 17 श्रीशकुनेच्छु¹³ भूसतिपै शैलमन्दासभवसंख्यनीन्द वेनि- [१*] देयंयु गिमि-
 डिय¹⁴ गोसक्त गिद्धि-
 18 सिंगिदेशंयु मठिथोच्छदेशमनंगं [१*] अनिन भूपासुरननिनीचे¹⁵ चलम-
 र्त्तिगच्छच्छे¹⁶ नेगडिन

¹ Read गोकर्ष.² Read 'कारैश्चगभूम.³ Read शृगाकुलस्य.⁴ Read चूर्चितस्य.⁵ Read निस्त्रिश.⁶ Read 'शिरसश्चिन्ना.⁷ Read दूतमे.⁸ Read 'जीर्वासासैः.⁹ Read दशार्धव.¹⁰ Read श्रीमान्दी.¹¹ Read प्रासाक्षसेन.¹² Read 'खण्ड.¹³ The following is a Telugu verse, containing a *stanadika* of eight lines, followed by an *dāusladi* of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter a, the nasals *ṣ* and *ṣh* should be attenuated in reading, so that the consonants preceding them may be *lagāu* or short. At present these nasals would be replaced by half-*anusōdra* symbols.¹⁴ A letter is wanting before सू.¹⁵ Read गिमिडियु.¹⁶ Read 'नीरुषे.

- 19 मङ्गलिकुङ्कु* [1*] भूसुरवंशकु वासवनिभभोगि बभपति वीजन्धगुचयुतुङ्कु
[1*] दीर्घासि भगवतिदे-
- 20 विदेवालयसुन सुन्दरे गङ्गुवनतरसुग [1*] मङ्गपमेत्तिचे भङ्गनविजयुङ्कु
गङ्गमीपासुङ्कु-
- 21 षडवर्ति [1*] दीविय वेहेनहेविक्किनखेसं¹ दन मनोवङ्गभि वनजनेचि [1*]
दीविय वेहे² बभ्नावतिसुनु-
- 22 [ना] श्रीशीनग्रयसु गलयंतकुनु सुदसुन [॥*] गगनभूमिचंद्रकरकरोदक-
शिखि- [1*] मावतात्ममूर्ति
- 23 महिषमयन³ [1*] यि[टपूत्त]फससुखेत्तवालकुनु [1*] निचुतोड⁴ दमकुनिसुनु-
[५] ॥ [८*]

TRANSLATION.

A.—Sanskrit portion.

(Verse 1.) There was king RĀjarāja, the ornament of the kings of the Gaṅga dynasty; whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings; by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (Vishnu) whose weapon is the discus; who (*like the latter*) had Ramā (Lakshmi) on his bosom; (*and who was*) a lord of speeches (Bṛihaspati) in speech.

(V. 2 f.) The chief of the great door-keepers (*prathārin*) hereditary in his family, he who paralysed the vigour of all the rival kings, (*was*) named Vanapati, the son of Gōkarṇa, the son of a Brāhmaṇa family, praised among those of the Ātrēya gōtra, (*and*) of great repute. (*He*) excelled Prachētas (Varuṇa)⁵ by his profundity, in heroism, (*and*) in benefactions to all the world. Seeing that his gifts in this world exceeded (*even*) desires, the *Chintāmani*⁶ did not melt away (*only*) because of (*its*) stony nature.⁶

(V. 4.) This Chalamartigaṇḍa became in battle a conflagration to the great forest (*which was*) the army of the Chōḍa king, teeming with beasts (*which were*) horses, (*and*) full of⁷ tall trees (*which were*) mast elephants.

(V. 5.) By him—the fire to the forest of the army of the Chōḍa, whose flames were arrows, darts, knives and swords,— the trees (*which were*) the commanders of the troops of elephants and horses of the Utkala, were entirely burnt in battle, their roots broken, their heads struck down, (*and*) their branches (*which were*) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (*their*) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the king of Vēṅgi, he took away the whole heap of his property. Daddārṇava was sent by him to Yama (*the god of death*) as an envoy to report (*his*) conquest of the whole world.

¹ Read ०नखसु or ०नखेस.

² Here the metre requires some alteration, perhaps हाकुलिमग्रयुत्तक०.

³ Read ०मयनि.

⁴ Vanapati literally means 'the lord of water' and is also an epithet of Varuṇa, the regent of the ocean.

⁵ The *Chintāmani* is a fabulous gem which is supposed to yield to its possessor all he desires.

⁶ If it were not a stone, it would have melted away out of shame.

⁷ Literally 'moving to and fro with.'

(V. 7.) Having thus conquered the kings on earth, the prosperous Vanapati, who possessed the valour of (Vishnu) the lord of Śrī,— in the Śāka year formed by the hills (7), the Brahmās (9), and the treasures (9),— (i.e. 997),— planted, as an ornament to the temple of Durgā in the town of Dirgharasi, in front (of it), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (*maṇḍalika*), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

B.— Telugu portion.

(V. 9.) When the prosperous Śāka years reached on earth the number of the hills (7), the Nandas (9), and the Brahmās (9),— (i.e. 997),— the *maṇḍalika* Banapati, (who came) of a Brāhmaṇa family, who resembled Indra in (his) enjoyments, who possessed the virtue of kindness, (and) who was celebrated as Chalamartigaṇḍa, defeated in battle the kings of the Vēṅgi country, Kimiḍi, Kōsala, the Giḍrisiṅgi country and the Oḍḍa country, (and) caused a *maṇḍapa* to be built with great splendour in front of the temple of the goddess Bhagavati (Durgā) in Dirghāsi. He, the Bhaṇḍanavijaya, the Gaṇḍagōpāla, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed Padmāvati, joyfully placed a lamp on the other side,¹ to last as long as the earth,² the sun and the moon. Let (the goddess) Mahishamathani (Durgā), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (*ishṭāpūrta*)³!

No. 46.—TOTTARAMUDI PLATES OF KATAYA-VEMA;
SAKA-SAMVAT 1333.

By J. RAMAYYA, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkalta Rājappa of Tottaramūḍi in the Amalāpuram tāluka of the Gōḍāvari district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper *Chintāmani* for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on three copper-plates, measuring $9\frac{1}{2}$ by 5 inches each, and weighing in all 3lb $7\frac{1}{2}$ oz.⁴ The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about $3\frac{1}{4}$ " ; its thickness about $\frac{3}{8}$ " ; the height of the bull $1\frac{1}{4}$ " ; and the length and breadth of the pedestal $1\frac{1}{8}$ " by $\frac{3}{4}$ ". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The *talakaffu* or secondary form

¹ Or, 'on that day.'

² If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'

³ దానీకృతకామాది దేవతాదేవతాని చ । అన్నదాననారాణాః పునఃసార్వాః ప్రవచన్తి ।

⁴ This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 9.

of a is like the lower half, and the *guḍi* or secondary form of *i* like the upper half, of a circle. To denote *ḥ*, the tip of the left leg of *i* is slightly curved inwards. The secondary form of *e* is like a sickle, and no distinction is made between that and the secondary form of *ḍ*, nor between those of *o* and *ō*.¹ These vowel signs are generally detached from the consonants to which they appertain, except in the case of *bh*, *v*, *n*, *ch*, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. *Bh* is distinguished from *b* by the *talakaffu*, which is absent in *bhi*, *bho* and *bhou*; these forms are, therefore, similar in appearance to the corresponding forms of *b*. *D* resembles the modern *ḍ*, and *dh* the modern *d*.

The following orthographical peculiarities may be noticed. When *r* happens to be the initial letter of a compound *akshara*, it is generally represented by its secondary form, called *velapalagilapa* (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *karma* and *saurya*, ll. 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhārggava* for *Bhārgava* (ll. 17, 30), and the *anusvāra* is used in certain places instead of *n*, as in *yasmīn-nissīma*² (l. 16) and *punar-Annavōta*³ (l. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavarami (ll. 51-57) and the last line of the inscription, which are in Telugu prose.

The inscription opens with invocations of the Boar-incarnation of Vishṇu (verse 1), of Gaṇapati (v. 2), and of the Moon on the head of Śiva (v. 3), as in the case of the Vānapalli plates of Anna-Vēma.⁴ It then refers to Vishṇu, "the first of the gods," from the lotus of whose navel was born the Creator of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v. 4). One of the branches of the fourth caste (v. 5) was the Paṇṭakula (v. 6). To this belonged king Vēma, surnamed Jaganobbagaṇḍa, the builder of a flight of steps on the bank of the Pātālagagaṇḍa at the foot of the Śrīśaila hill (v. 7 f.). His son was Anavōta⁵ (v. 10). The younger brother of the latter, named Annavēma or Anavēma, was also known as Vasantarāya, 'the king of spring,' and Kshurikāsahāya, 'one whose chief weapon is a dagger' (v. 12).⁶ The epithet Vasantarāya⁷ appears to have been earned by Anavēma by the prominent part he took in the annual *vasantōtsava* or spring festival, which is alluded to in verse 14.⁸ Anavōta had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Koṇḍaviḍu (v. 15 f.).

Kumāragiri's minister was Kāṭaya-Vēma, who excelled Bṛihaspati and Śukra in intelligence,⁹ and Paraśurāma and Arjuna in valour (v. 18). Kāṭaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛiṣṇa did to Yudhisṭhira (v. 19). In return for these services he received from his sovereign the gift of the "eastern country," of which Rājamahēndranagari (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kāṭaya-Vēma from Kāṭa (I.), whose son was Māra. Māra's son was Kāṭa (II.), whose son was Kāṭaya-Vēma, who issued the grant (v. 23). We are also informed incidentally that Kāṭaya-Vēma was the son-in-law (*jāmātri*) of Annavōta and the son of the daughter (*dauhitra*) of Vēma, and that his mother's name was Dodḍāmbikā (v. 21).¹⁰ His wife was Mallāmbikā, who got the Śiva temple of Mārkaṇḍēya

¹ For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages ii. b and iii. a of the plates.

² Above, Vol. III. p. 59.

³ This name stands for Ana-Pōta. According to Telugu grammar *p* becomes *v* under certain circumstances.

⁴ See the Vānapalli grant, where the same epithets are applied to Anavēma.

⁵ Compare above, Vol. III. p. 65, note 6, and p. 286.

⁶ See Śrinātha's *Kāṭikhaṇḍama*, where a similar festival at Rajahmundry is described.

⁷ Kāṭaya-Vēma was the author of a learned commentary on Kālidāsa's three dramas.

⁸ This relationship is made clearer in the extract from the *Kumāragiri-vidyāyam* appended to this paper, which states that Kāṭaya II. begot Kāṭaya-Vēma by Dodḍāmbā, the daughter of Vēma (verse 10), and that Kāṭaya-Vēma was *bhāginēya* (sister's son) and *jāmātri* (son-in-law) to Annavōta (v. 12).

on the Gôdâvari at Râjamahéndranagara (Rajahmundry) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of Kârttika (Kârtiki) in the cyclic year Khara, corresponding to the (expired) Śâka year counted by the *gunas* (3), Râmas (3) and Viśvas (13),—i.e. 1333, or A.D. 1411-12,—Kâṭaya-Vêma granted the village of Mallavaram, which was named after his wife Mallâmbikâ (v. 26) and which was situated on the bank of the Vṛiddha-Gautami in the vicinity of Muktiśvara in the Kônadôśa (v. 27), to Nṛisimha, who was the son of Abôbala and the grandson of Appayârya. The donee belonged to the Kâśyapa *gôtra* (v. 28) and the Kâṇva *śâkhâ* (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of Mallavaram (ll. 51-57). This village was bounded in the north-east by Tottaḍimûṇḍi, in the south-east by Mallâyamangâri-Komaragiripuram,¹ and in the west by the Vṛiddha-Gautami. Then follow seven imprecatory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (*śâsana*) was composed by Śrivalabha of the Kâṇva *gôtra*, the son of Lakshmi and Śrivalabhârya. The grant bears at the end the signature (*vrâlu*) of Vêma (i.e. Kâṭaya-Vêma).

Of the localities mentioned in this inscription, Koṇḍaviḍu (l. 27) and Râjamahéndri (Rajahmundry) (ll. 33 and 42) are well known. The term Kôna (l. 48) as the name of a tract of country is not unfrequently met with in inscriptions. The Piṭhâpuram inscription of Mallidêva² gives a list of the chiefs of Kônamapâḍala, and the Naḍupûra grant of Anavêma³ refers to Kônasthala as being situated in the Gôdâvari delta. The term Kônastma is in common use in the Gôdâvari district, where it is now applied to a portion of the Amalâpuram tâluka, which, being watered by several branches of the Gôdâvari, is as fertile as a *kôna* or valley. The village of Muktiśvaram (l. 49) is situated in this Kônastma on the right bank of the Gautami, right opposite to Kôṭipalli on the other side. It contains an ancient and celebrated temple, an account of which is given in the *Gautami-Mâhâtmya*.⁴ The Vṛiddha-Gautami (ll. 48, 54, 55), one of the seven branches of the Gôdâvari, runs close by Muktiśvaram on the south and is entirely dry, except perhaps when the Gôdâvari receives heavy floods. Mallavaram, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of Tottaramûḍi, which is mentioned as Tottaḍimûṇḍi among the boundaries of Mallavaram (ll. 52 and 56); but the Mallavaram lands are identified to this day. When Mallavaram was a separate village, the Kappagantula family possessed the *mêrâsi* right to the village, and this family belongs to the Kâśyapa *gôtra*, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the Koṇḍaviḍu chiefs down to Kumâragiri, and as showing when and under what circumstances the Râjamahéndri portion of the Koṇḍaviḍu territory became detached from the rest of it. As has been seen, the inscription traces the Reḍḍi line from Vêma, who had two sons, Anavôta and Anavêma, Anavôta's son being Kumâragiri. This genealogy is, in the main, supported by the introduction to Kâṭaya-Vêma's commentary on Kâlidâsa's *Śâkuntala*, called *Kumâragirirâjîyam* (after Kumâragiri Reḍḍi), an extract⁵ from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of Anavêma. Both the Vânapalli⁶ and Naḍupûra⁷ grants of Anavêma trace the line from Vêma's father Prôla, the earliest member of

¹ [This village, which is not found on the *Madras Survey Map* of the Amalâpuram tâluka, must have been an *agrahâra* founded by Mallâmbâ, the wife of Kâṭaya-Vêma, and named after her brother Kumâragiri.—E. H.]

² Above, p. 84.

³ Above, Vol. III. p. 287.

⁴ See also Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 32.

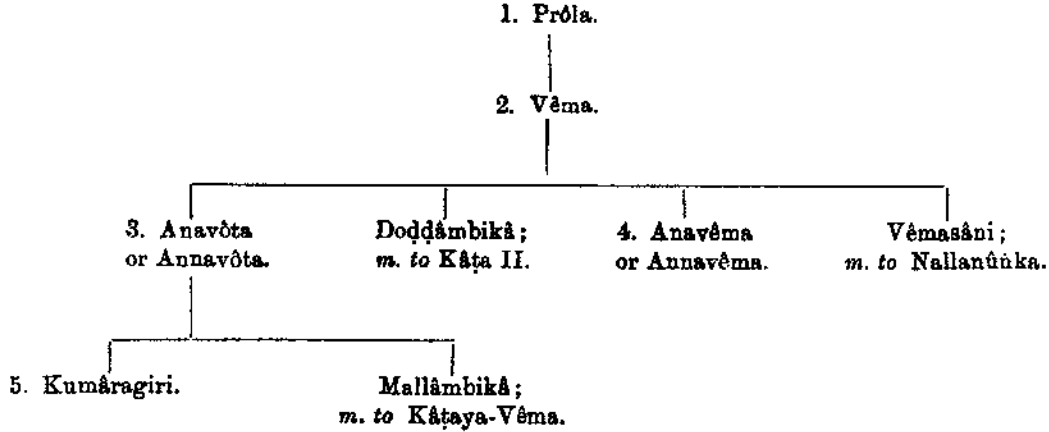
⁵ I am indebted for this to the late Paravastu Jagannâthasvâmi Ayyavâralu Gârû of Vizagapatam.

⁶ Above, Vol. III. p. 69.

⁷ *ibid.* p. 286.

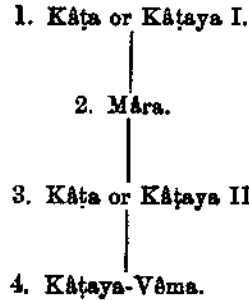
the dynasty mentioned in any published genealogy, and conclude with Anavôta and Anavêma. Putting all these accounts together, we get the following genealogy of this dynasty.¹

THE REDDIS OF KONDAVIDU.



All these accounts agree in ascribing to Vêma (No. 2) the construction of a flight of steps connecting the Pâtâlagangâ with the temple on the Śrîsaila hill, and to Anavêma (No. 4) the epithet of Vasantarâya. This genealogy differs from that given by Mr. Sewell,² which seems to have been based partly on local traditions.

The following genealogy of Kâta-Vêma of Râjamahêndri is given in this grant and in the *Kumâragirivâjyam* :—



Kâta II. married Dodđâmbâ, the daughter of Vêma of Konđavidu and sister of Anavôta and Anavêma; and Kâta-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

TEXT.³

First Plate; First Side.

- 1 * विष्णुभरीव्याहूदारः केशिपस्त्रिताबुधिः । विष्णुभराभवत्सापि ये-
 2 नीहाहमवाप्य भूः ॥ [१*] भवता भवता नागः शाकरिः शंकरोन्वहं ।
 3 दानेन सुरभिः[*] स्वस्व दानेन सुरभिच यः ॥ [२*] शिरोरत्नं शंभीः
 शयधरकिशोरः क-

¹ For further confirmation of this list see the passage beginning with *Appaya-vakîambû Kâtasûra-dhvamsi* in Śrinâtha's *Bâttakôpâśana*, âvâsâmu 1.—[See also the two genealogical accounts in my *Reports on Sanskrit MSS.* No. I. pp. x. and 88 f. and No. II. pp. xii. and 91 ff.—E. H.]

² *Lists of Antiquities*, Vol. II. p. 187.

³ From the original plates.

- 4 लयतादलंकारे गौर्या सुकुरति रते दीपति च यः विसांकूरभांत्वा¹ ग-
 5 गनतटिनीहंसपटलीमुहुचंचूर्वादिमखविमलस्तेजित इव ॥ [३*] अस्ति ख-
 स्तिम-
- 6 दाद्यमध्वरभुजासंभोजनासं महस्त्रांभाभीकमलादभू[त्*]त्रिजगतां नि-
 7 र्भाषवर्मचमः । सुख्यो विमलस्रजां चिरंतनगिरां विश्रामघं²
 8 ³टापधस्तस्यासम्मुखबाहुसक्थिपदतो वर्णाः क्रमेणोदिताः ॥ [४*] पुं-⁴
 9 सस्तस्य पुरातनस्य चरणाभोजातजातं कुलं स्वस्थाचारविधानतीपि विमलं⁵
 10 ⁶शुभ्रस्वभावादिदं । चासीत्किंच कसौ युगे नृपतयः प्रायेण यचोदिता-
 स्तेज-
- 11 :गौर्यवदान्यताप्रसृतिभिर्युक्ता शुभेः प्राभवन् ॥ [५*] तत्र पंतकुलं नाम
 प्रसृतं
- 12 बहुशास्त्रिणि । तराविव फलं रम्यवृत्तं सरसमुज्वलं⁷ ॥ [६*] तत्रासीदेम-
 भूपालः
- 13 कुले विबुधरंजकः । पयोधाविव संतानी राजरत्नोद्भवाकरे ॥ [७*] श्री-
 मान्वेम-

First Plate ; Second Side.

- 14 महीपतिश्च विदधे पातासगंगातटे श्रीशैले जगनोम्बगंडविदस्त्रीपान-
 15 वीधीं⁸ शुभां । यासौ दीव्यति दिव्यसीमनगरारोहीयतानां नृषां नि-
 श्रेषि-
- 16 : परिकल्पितेव नितरामात्रककल्पस्त्रिरा ॥ [८*] यस्मिंनिस्त्रीमभूदानख्याति-
 सौभा-
- 17 म्यशास्त्रिणि । द्विषैर्न बहु मन्यते बलिभोवनभार्त्तवाः ॥ [९*] अमवीत-
 प्रभुस्दास्माद-
- 18 जायत भुजायतः । महासीनी महादेवादिपारातिकुलांतकः ॥ [१०*]
 अमवीत-
- 19 मही[प]तौ धरिणीं परितो विभ्रति पंगणेंद्रसुख्याः । चिरसुचुसिता⁹
 लचूळ-
- 20 ते खे भरषे जीवमस्य संसुवति ॥ [११*] तस्वारुप्रभुजननोस्ति
 वसं-¹⁰

¹ Read भांत्वा.

² The *anecdote* stands at the beginning of the next line.

³ Read 'पच'.

⁴ The *anecdote* stands at the beginning of the next line.

⁵ The *anecdote* stands at the beginning of the next line.

⁶ Read एव.

⁷ Read 'सुख्यवम्'.

⁸ Read वीधीं.

⁹ The *anecdote* stands at the beginning of the next line.

¹⁰ Read 'सुचुसिता'

- 21 तरायो वीरानवेमनृपतिः सुरिकासहायः । यस्मिन् मही-
 22 मवति सार्वमभूच्चिराय नामावनी सुमनसां बहुशो वदान्ते ॥ [१२*] चे-
 23 [म]रिद्रिदाननिरते यस्मिन्नवेमभूपती सुदितान् । अवलीक्य भूमिदेवान्
 24 [देव]ा सृष्टयन्ति भूमिवासाय ॥ [१३*] यस्मिन् किरति वसते दिशि
 दिशि कामीक-
 25 वेषु कर्पूरं । अ[धि]वासितपरिधानानुभवश्रीभूच्चिराय गिरियोपि ॥
 [१४*] कु-
 26 मारगिरिभूपीभूदनवीतविभोस्तुतः । जयन्ती वासवस्त्रेव प्रद्युम्न इ-

Second Plate ; First Side.

- 27 व शार्ङ्गिणः^१ ॥ [१५*] कौडवीडुरिति ख्याते पुरे खित्वा कुलागते ।
 कुमारगिरिभूपी-
 28 यं [वि]रं भूमिमपाशयत् ॥ [१६*] तुखा पुरुषरत्नस्य श्रीकुमारगिरिः
 कुतः ।
 29 तुखापुरु[वसु]ख्यानि महादानानि योतनीत् ॥ [१७*] भासोदमाखरत्नं
 काट-
 30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्गवमतिरतिभार्ग[व*]विजयविजयविख्या-
 31 तिः ॥ [१८*] सिंह[र]सने निधायान्तौ कुमारगिरिभूवरं । अतेजयन्महाते-
 जा[ः*] श्रीक-
 32 षा इव प्रमर्जं ॥ [१९*] कुमारगिरिभूनाथो^२ यज्ञे विक्रमतोषितः
 प्रादात्
 33 प्रार्थी भुवं राजमहेन्द्रनगरीसुखां ॥ [२०*] नसा^३ काटमही-
 34 भुवो गुणगणोदारस्य मारप्रभोः पीथः काटयवेमभू-
 35 मिरमणः श्रीवेमपृथ्वीपतेः^४ । दौहित्रः पुनरनवीतनृपतेर्धर्माधीशचूडा-^५
 36 मणैर्वामाता जयति क्षितिं चिरमवन् दोष्ठाविक्रानन्दनः ॥ [२१*] काटय-
 37 वेमकटाक्षे प्रभवति सद्ये च निर्दये च (निर्दये च) तथा । गजपति-
 सुखनृपती-
 38 नां चित्रं सुक्लातपचता भवति ॥ [२२*] भूपालाक्षमयन् प्रजा नियमयन्
 39 कांताजनं^६ कामयन् भूदेवाक्षमयन्वीरिभयन् मित्राणि विश्रामयन् । कीर्ति
 स्नां^७

^१ Read शार्ङ्गिणः.^२ Read नाथी.^३ See below, p. 329, note 2.^४ Read पृथ्वी.^५ Read "पतेर्धर्माधीश".^६ The syllables *śāntajanaś śā* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.^७ The *śāntaś* stands at the beginning of the next line.

Second Plate ; Second Side.

- 40 भ्रमयन्नघानि भ्रमयन् धर्मं समायाभयन् सीयं वेममहोपतिर्वि-
 41 जयते काटावनीशात्मजः ॥ [२३*] अभूत्काटयवेमस्य जाया मन्नांबिका
 सती । अ-
 42 शेषगुणसंपूर्णा^१ पातिब्रह्मधुरंधरा ॥ [२४*] राजद्राजमहेंद्रनामनगरे गीदा-
 43 बरीतीरगं मार्कण्डेयशिवालयं पतिहिता मन्नांबिका धार्मिका । कृत्वा
 शुभ्र-^२
 44 सुवर्चरत्नसूचितं ब्रह्मप्रतिष्ठास्तथा सचाख्यध्वनि च प्रया विजयतेनेकां-
 45 स्टाकानपि ॥ [२५*] श्रीशाके गुणराभविस्रगचिते कार्तिकेवृद्धे खरे
 प्रादात्काटय-
 46 वेमय[.*] स्वनितामन्नांबिकानामतः । ग्रामं मङ्गवरं नृसिं-
 47 ःहविदुषे^३ काखदिजायादरादाचंद्रार्कमुदकैलालसमतिस्त्रि-
 48 र्यभोगाष्टकं ॥ [२६*] कौनदेशेप्रहारीयं भाति मङ्गवराभिधः । तीरे च
 वृध्वगौतम्या-
 49 ः पुण्यो सुक्तीश्वरातिके ॥ [२७*] अण्ययार्यस्य .पौत्रोसौ नृसिंहः काश्य-
 पान्वयः । अ-
 50 नदानपरो नित्यमहोबलतनूभवः ॥ [२८*] यथाविभागमर्चायान् विधाय
 प्राति-
 51 भिस्रह । अधीतकाखभाखाहा^४ भुङ्क्ते^७ धन्यो यथासुखं ॥ [२९*] ✽
 ईवूरि पौलमेर
 52 सीमलु । तूर्पुन । तीत्तडिमूंठि पौलमेर पुंत वत्तुलसुप्यडितोत्तमामि-^५

Third Plate ; First Side.

- 53 ड्लु मीदलुगां बोधि मन्नायसंगारिकीम[रगिरिपुरपु पौलमेर]^६
 54 पुंत मीचेतु ॥ दक्षिणान । आ कीसरगिरिपुरपु पौल[मेरवुंठे वृध्वगौत-
 मि]
 55 मीचेतु । पडुमटनु^{१०} वृध्वगौतमि । उत्तराननु । विद्या[रखतीर्यमनि
 वृध्वगौत]-

^१ Read संपूर्णा.^२ Read वृध्व.^३ Read सुक्ती.^४ That piece of the third plate, which contains the bracketed passages at the ends of lines 53—56, is now lost.^५ Read वृध्व.^६ Read एर.^७ Read यथा.^८ The *anuvāda* stands at the beginning of the next line.^९ Read काखदिजा.^{१०} Read 'जाखाभा (P).

- 56 मिहोनि गुमि मोदलुगा वञ्चिन तीसडिमूडि पील[मिर पुंत बत्तुलसु]-
 57 षडितोडमामिंड्लु मीचेनु । ✽ पालनसुक्तस्य चापहरषदोषस्य च [प्र]-
 58 काशनाय केचन पुरातना[.*] श्लोका लिख्यंते ॥ दानपालनयोर्मध्ये
 दानात्¹
 59 श्रेयोनुपालनं । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-
 60 (प)दं ॥ [३०*] शत्रुश्चापि कृतो धर्मः पालनीयः प्रयत्नतः । शत्रुरेव
 हि
 61 शत्रु[.*] स्वाधर्मः² शत्रुर्न कस्वचित् ॥ [३१*] स्वदत्तां परदत्तां वा
 यो हरेत वसुंधरां
 62 । षष्टिषर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ [३२*] तटाकानां सह-
 स्रेण चाश्व-
 63 मेधशतेन च(ः) । गवां कौटिप्रदानेन भूमिहर्ता न शुष्यति ॥ [३३*]
 न विषं विषमि-
 64 त्याहुर्ब्रह्मस्यं विषमुच्यते । विषमेकाकिनं हंति ब्रह्मस्यं पुत्रपौ-
 65 त्रकं ॥ [३४*] किंचैतद्दातव्यमनं ॥ कर्तव्यवित्काटयवेमभूपः कृतांजलिः

Third Plate ; Second Side.

- 66 प्रार्थयते नृपालान् । एथान् भवद्भिः परिपालनीयी धर्मी ममायं दय-
 67 या धिया वा ॥ [३५*] श्रीरामचंद्रेणाप्येवमेवोक्तं ॥ सामान्यीयं धर्मसेतु-
 68 नृपाणां काले काले पालनीयी भवद्भिः । सर्वानेवं भाविनः पार्थिवे-
 द्रान् भू-
 69 यो भूयो याचते रामचंद्रः ॥ [३६*] कृतं श्रीवज्रभेनेदं शासनं सद्दिका-
 सनं ।
 70 कण्वगोत्रेण पुत्रेण लक्ष्मीश्रीवज्रभार्ययोः । [३७*] श्रीवराहो रचतु ।
 मंगळमहाश्री
 71 श्री श्रीं जेयुन् [॥*] वेसु ब्राह्म [॥*]

APPENDIX.

Extract from the Preface to Kāṭaya-Vēma's Kumāragīrīrājīyam.

कौर्तिप्रतापसीमाग्यन्वावभोगविभूतिभिः ।

एक एव लक्ष्मी ब्राह्मः कुमारगिरिभूपतिः ॥ [१*]

¹ Bend दानाश्रेयो.

² Bend साधर्मः.

श्रीरः श्रीरमचीविष्वास्तुश्रीरी ईरिचवामची-
 सर्ववास्तुशुद्धः सितवधःपुष्पाभिर्बर्षी वनः ।
 दया प्राञ्जलपथिका वसुमतोरवाविधी मन्मना
 श्वरी दिग्मिजवी कुम्हारनिरिभूमर्तुः समुष्णभते ॥ [१९*]

जयति सद्धिमा खीकातीतः कुम्हारनिरिभूमीः
 सद्धि सङ्गमादीनी वल प्रिया सद्धी प्रिया ।
 नवमभिनयं नास्वाद्यानां मनीषि सङ्गमा
 वितरति वङ्गनर्गनर्भिमजाव सङ्गमाः ॥ [२०*]

राजवेष्ठाभञ्जनः श्रीकुम्हारनिरिभूपतिः ।
 मन्त्री काटयवेनल मन्त्रभा तव दूतिका ॥ [२१*]

पादारविद्यात्परमल पुंसी सर्वशुभोक्ति विभवम्यात् ।
 पुनाति निर्वं भुवनानि सिन्धुः पुष्पीः प्रवाहीः सङ्गमा वहीया ॥ [२२*]

धर्मिष्ठिनुदिती मन्त्रीयसि मनीषी जनसाधने
 श्रीरीदानशुभोत्तरी रघुरिच श्रीकाटयास्त्री नृपः ।
 दानवाचपरीच धर्म विदधे मूर्धनसंवर्यं
 मूर्ध्निः परिरपिधार्थिभजवन्मात्रिन शब्धेधर्मैः ॥ [२३*]

वज्रादभूद्विचक्रमविदा वरिष्ठी
 मारुषमाधिपतिरप्रतिमप्रमानः ।
 अन्वानपास नृपवीनमिचपसुर्ध-
 वन्ने स्वयं यमजमिन्दुमतीव कीर्तिः ॥ [२४*]

तस्मात्तां तनवी समयविनवी विष्वास्तुर्विक्रमी
 काटवीचिपतिव मारुपतिः शान्ती नितालीजसा ।
 लक्ष्मीकीर्विभसुंधराभिरभजस्त्रीभाग्यमाधस्योः
 कौसल्यादिवचुजर्गैर्दशरथः श्रीर्भा प्रपेदे यथा ॥ [२५*]

असङ्गावभूर इति काटवप्रभुं प्रवदन्ति मारुपतिस्तनूभवम् ।
 भुवनदिदुर्गजयसाङ्गसेन वी जलदुर्गैरुचिचदः प्रमलते ॥ [२६*]

पुष्पीं प्राञ्जलसाङ्गकार विदधे श्रीमाद्रिदानानि सः
 सीधानावशिभातवान विवरी पावाळनकापथे ।
 दीर्घान्वासुपयस्य तस्य तनयां वेमप्रनीः काटयः
 पुत्रं श्रीरमलस्य रामसदृशं वीरं विधुषी भुवः ॥ [२७*]

गुप्तानां पुष्पानां वसतिरनपीतचिपतिः
 स्वसा श्रीदीर्घान्वा समभवदुमायाः प्रतिनिधिः ।
 पिता मूर्धन्यायः पतिरधि मर्द्वः प्रियसुती
 मङ्गलेनी वलाः स्वयमव वदायेति क्वचिता ॥ [२८*]

मारकारमचः पितानइतया मातानइलेन च
 श्रीवेमचिदिनायकः प्रथयते यस्माभिजात्प्रियम् ।
 धन्यः काटयवेमभूपतिरसौ यद्भानिनेयकती
 जामाता स्वयमवपीतइपतेः श्रीवीरभूषणामघेः ॥ [११*]

श्रीभूषेन धनः कुमारगिरिभूषासौ सपाशीतनः
 स्नामी यस्य वसन्तराजदिवदी वीराप्रपीतात्मजः ।
 संयामासुंनमानमन्ति सुधियसं भौमसेनाम्बितं
 भूमौ काटयवेमभूपरमघी कर्षप्रियासङ्घाः ॥ [१२*]

पल्लवपञ्चकनकरोत्सधने निर्जित्य वैरिणी रामः ।
 वैरिभुजपरशुरामः काटयवेमसु श्रीर्तिवार्धिभ्रतम् ॥ [१४*]

षाटीवीटीखुराचण्डितनिरितटे यथ माछेटिदुर्न
 दुर्न किम्भारसंज्ञं दक्षिणरिपुवसे दुर्ननं वैरुद्विम् ।
 दुर्नदं वद्वदुर्नं जितवति रमसा रामनियार्णदुर्न
 विख्यातं वीरवीटं नक्षितनसुद्धा वीरसंनारुषाष्टम् ॥ [१५*]

सुनीनां भरतादीनां जीजादीनां च भूमुजान् ।
 ब्राह्मणं सम्भवाशोच्य नाक्यवेदाङ्गवेदिनाम् ॥ [१६*]

श्रीज्ञं वसन्तराजेन कुमारगिरिभूमुजा ।
 नात्वा वसन्तराजीयं नाक्यब्राह्मं यदुत्तमम् ॥ [१७*]

रथीलेनेव भागेच्य दम्भिताशेषवचनम् ।
 कवीनामात्रयो मन्त्रिकाटभूपतन्मवः ॥ [१८*]

श्रीयं वेमविभुः कुमारगिरिचा रामा निभुक्तः ज्ञतो
 नाक्यानां पितयं ज्ञतं ज्ञतपिया श्रीकाशिदासीन यत् ।
 वस्त्रीदोर्षरसार्षवस रसिकः ब्राह्मणवादिः स्वयं
 व्याख्यानं कुरुते कुमारगिरिराजीवाख्यानसे हितम् ॥ [१९*]

POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the *Kumārāgīrī-rājīya*, as printed in Dr. Burnell's *Tanjore Catalogue*, p. 173. While Mr. Ramayya's copy reads in verse 1 *Kumārāgīrī-bhūpatih*, the Tanjore MS. and an India Office MS. (Professor Pischel's *Dissertatio de Grammaticis Præcursionibus*, p. 17) have *Kumārāgīrī-jō nripaḥ*. This erroneous reading has naturally enough led to the statement that the *Vasantarājīya Nāṭyaśāstra* was composed by 'Vasantarāja, king of Kumārāgīrī, a place on the frontiers of the Nizam's country' (see Wilson's *Mackenzie Collection*, Madras reprint, p. 157; Professor Pischel, *l. c.* p. 18; Professor Aufrecht's *Catalogus Catalogorum*, p. 556). It is now clear that the author of the work was Kumārāgīrī, king of Koṇḍaviḍṇ, who bore the surname (*biruda*) Vasantarāja (above, verse 13), which he had inherited from his uncle Anavēma; see p. 319 above.—E. H.]

No. 47.—THREE INSCRIPTIONS OF KATAYA-VEMA;
SAKA-SAMVAT 1313, 1336 AND 1338.

By E. HULTZSCH, Ph.D.

The first of the three subjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the Kuntimādhava temple at Pithāpuram.¹ It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the Bhīmēśvara temple at Drākshārāma. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Giti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of Kāṭaya-Vēma of Rājamahēndri, which Mr. Ramayya has derived from the Tottaramūdi plates,² in stating that (Kāṭaya)-Vēma was the great-grandson of Kāṭaya (I.), the grandson of Māra, the son of Kāṭa (II.), and the son-in-law of Annavōta (of Koṇḍaviḍu). In the Telugu portions Kāṭaya-Vēma is called Kāṭamareḍḍi-Vēmireḍḍi, -Vēmāreḍḍi, or -Vēmāyareḍḍi. His father Kāṭa II. and his mother Doḍḍāmbā are mentioned in A. as Kāṭamareḍḍi and Doḍḍasāni-amma. B. and C. mention his son Komaragirireḍḍi, who was evidently named after Kumāragiri of Koṇḍaviḍu, the brother-in-law of Kāṭaya-Vēma.

A. records the building of an enclosure for the Kuntimādhava temple at Pithāpuram by Kāṭaya-Vēma himself; B. the building of a *maṇḍapa* by an officer of Kāṭaya-Vēma; and C. the building of an enclosure for the Bhīmēśvara temple at Dākshārāma³ by the wife of the same officer.

A. is dated at the Makara-saṁkrānti on Thursday, Pushya *śu* 2 in Śaka-Saṁvat 1313 (expired), the Prajāpati-saṁvatsara; B. on Sunday, Kārttika *śu* 15 in Śaka-Saṁvat 1336 (expired), the Jaya-saṁvatsara; and C. on Monday, Chaitra *śu* 11 in Śaka-Saṁvat 1328 (for 1338, expired), the Durmukha-saṁvatsara. Professor Kielhorn kindly contributes the following remarks on these three dates:—

“A.—In Śaka-Saṁvat 1313 expired=Prajāpati, the Makara-saṁkrānti took place (by the Ārya-Siddhānta) 12 h. 0 m. after mean sunrise of the 27th December A.D. 1391, during the second *tithi* of the bright half, which ended 3 h. 54 m. after mean sunrise of Thursday, the 28th December A.D. 1391, which is the proper equivalent of the date.

“B.—The date regularly corresponds for Jaya = Śaka-Saṁvat 1336 expired to Sunday, the 28th October A.D. 1414, when the full-moon *tithi* ended about 16 h. 46 m. after mean sunrise.

“C.—The date is incorrect for Śaka-Saṁvat 1328, both current and expired. For the year Durmukha = Śaka-Saṁvat 1338 expired, it regularly corresponds to Monday, the 9th March A.D. 1416, when the 11th *tithi* of the bright half ended about 22 h. after mean sunrise.”

A.—Pithāpuram Pillar Inscription.

TEXT.⁴

| | | | | | |
|---|-----------------|---------------|--------|---------------|---------------------|
| 1 | Naptā | Kāṭaya-Śaurēḥ | pautrō | Mārasya | Kā- |
| 2 | ṭa-vibhu-sūnuḥ | | | vir-Āmnavōta- | |
| 3 | nṛipatēr-jāmātā | | jayatu | | Vēma- |
| 4 | bhūpālah | Svasti | śrī | [I*] | Śaka-varshambulu |
| 5 | 1313 | agunēnti | | | Prajāpati-saṁvatsa- |

¹ See above, p. 326.

² See above, p. 321.

³ This is the ancient name of Drākshārāma; see above, p. 27, note 3.

⁴ From inked estampages.

| | | | | | | |
|----|-----------------------------|----------------|-----------------|--|---------------------------|------------------------|
| 6 | ra-Pushya-śu | 2 | Gu ¹ | | nām̐ti | Makara-samkrānti-[pu]- |
| 7 | nya-kālamam̐du | | | | Kāṭamareḍḍi-Vēmiṛeḍḍiṅgā- | |
| 8 | ru | tama | tam̐dri | | Kāṭamareḍḍiṅgārikim̐ni | tama talli |
| 9 | Doḍḍasāni-am̐mam̐gārikim̐ni | | | | akshaya-[su]kṛi- | |
| 10 | tamugānu | | Piṭhāpuramam̐du | | śri-Kum̐tti[mā]- | |
| 11 | dhava-dēvaraku | | śilā-prākāramu | | ā-cham̐dr-ār̐k[k]a- | |
| 12 | mugānu | chēyit̐chehiri | | | Dēvāchāri-likhitam̐ | [!]* |

TRANSLATION.

(Line 1.) Let prince Vēma be victorious,— the great-grandson³ of Kāṭaya (*who resembled*) Śāuri (Kṛishṇa),² the grandson of Māra, the son of the lord Kāṭa, (*and*) the son-in-law of the heroic prince Annavōta!

(L. 4.) Hail! Prosperity! On Thursday, the 2nd (*tithi*) of the bright (*fortnight*) of Pushya in the Prajāpati-*samvatsara*, which was the Śaka year 1313,— at the auspicious time of the Makara-samkrānti,— Kāṭamareḍḍi-Vēmiṛeḍḍi caused to be made,— for the perpetual merit of his father Kāṭamareḍḍi and of his mother Doḍḍasāni-am̐ma,— an enclosure of stone, (*which is to last*) as long as the moon and the sun, for the holy temple of Kuntimādhava at Piṭhāpuram.

(L. 12.) Written by Dēvāchāri.

B.— First Drākshārāma Pillar Inscription.⁴

TEXT.

First Face.

| | | | | | | | |
|----|--------|----------------------------------|---------------|----------------------------|--------------|-----------------------------|---------------------------------|
| 1 | ✽ | Naptā | Kāṭaya-Śaurēh | pautrō | Mārasya | Kāṭa-nripa-sūnuḥ | |
| 2 | | vir-Āmnasvōta-nripatēr-jāmātā | | jayatu | | Vēma-bhūpālāh | [!]* |
| 3 | | Yit̐vam̐ti | | Kāṭamareḍḍi-Vēmiṛeḍḍiṅgāri | | nija-bhrityum- ⁵ | |
| 4 | ḍ-aina | Kaḍiyamu | | Māchinēniṅgāru | tanaku | svāmi | ayi- |
| 5 | na | Kāṭamareḍḍi-Vēmiṛeḍḍiṅgārikim̐ni | | vāri | | dēvalakunnu | |
| 6 | | Kāṭamareḍḍi-Vēmiṛeḍḍiṅgāri | | kum̐rum̐du | | Komara- | |
| 7 | | girireḍḍiṅgārikim̐ni | | vāri | dēvalakum̐nu | akshaya-su- | |
| 8 | | kṛitam-avunat̐ngānu | | | | Dākshārāma-śri-Bhimēśvara- | |
| 9 | | śriman-Mahādēvaraku | | | | āsthāna-śilā-mam̐ḍḍapamu | |
| 10 | | kaṭṭim̐chi | | Śaka-varshambulu | 1336 | agunēṁti | Jaya-sam̐va- |
| 11 | | tsara-Kārtika-śu | 15 | Bhā ⁶ | | nām̐du | samarpana chēsentu Pedda[n]ā- |

Second Face.

| | | | | | | | |
|----|---------------------|--|-----|-----|------|-------|--|
| 12 | chāryya-likhi[ta]m̐ | | śri | śri | śrim | jēyun | |
|----|---------------------|--|-----|-----|------|-------|--|

¹ This is an abbreviation of *Guruvāra*.

² The word *gnapti* generally means 'a grandson,' but is also used for 'a great-grandson' if it occurs together with *pautra*; see above, p. 323, verse 21, and my *Reports on Sanskrit Manuscripts*, No. I. p. 73, No. 333; and No. II. p. 74, No. 682; p. 94, line 12; and p. 144, line 6 from below.

³ This comparison rests on the fact that the son of Kāṭaya I. bore the name Māra, which is also used for Kṛishṇa's son Pradyumna.

⁴ No. 422 of 1898.

⁵ Read *bhṛityum*.

⁶ This is an abbreviation of *Bhānuvāra*.

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kaḍiyamu Māchinēni, the servant of this Kāṭamareḍḍi-Vēmareḍḍi, caused to be built,— for the perpetual merit of his master Kāṭamareḍḍi-Vēmareḍḍi, and of his queen, and of Kāṭamareḍḍi-Vēmareḍḍi's son Komaragirireḍḍi, and of his queen,— an *dakṣhāna-maṇḍapa* of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (*it to the god*) on Sunday, the 15th (*tithi*) of the bright (*fortnight*) of Kārttika in the *Jaya-samvatsara*, which was the Śaka year 1336.

(L. 11.) Written by Peddanāchārya.

C.— Second Drākshārāma Piliar Inscription.¹

TEXT.

First Face.

| | | | | | |
|----|----------------------------------|---------------|--------------------------------|----------------------------|---------|
| 1 | ✽ Naptā | Kāṭaya-Śaurēḥ | pautrō | Mārasya | Kā[ṭa]- |
| 2 | nripa-sūnnḥ | | | vīr-Ānavōta-nripatēr-jāmā- | |
| 3 | tā | jayati | Vēma-bhūpālaḥ | | Iṭu- |
| 4 | vaṁṭi | | Kāṭamareḍḍi-Vēmareḍḍiṅgāri[ki] | | |
| 5 | nija-bhṛityuṅḍ-aina ² | Kaḍiyam | Māchinēni[m]g[ā]- | | |
| 6 | ri | dēvulu | Pōtasāniṅgā[ru] | Kaḍiyam | |
| 7 | Māchinēniṅgāriki | svāmi | aīna | [Kā]- | |
| 8 | ṭamareḍḍi-Vēmareḍḍiṅgārikinni | | vā- | | |
| 9 | ri | dēvulakunnu | Kāṭamareḍḍi-Vēmareḍḍim- | | |
| 10 | gāri | kumārūṅḍu | Komaragirireḍḍiṅg[ā]- | | |

Second Face.

| | | | | | |
|----|-----------------------------|----------------------------------|---------------------|------------------|---------|
| 11 | rikinni | vāri | dēvulakunnu | akshaya-sukṛita- | |
| 12 | m-avunaṭṭugānu | | Dākshārāma-śri-Bhī- | | |
| 13 | mēśvara-śrīman-Mahādēvaraku | | śilāma- | | |
| 14 | ya[m-aina] | tiruchuṭṭamālika | kaṭṭimchchī | | |
| 15 | svast[i] | śri | Śaka-varshambulu | 1328 | [a]gu- |
| 16 | nēmt[i] | Durmukha-samvatsara-Chaitra-[ṣu] | | | |
| 17 | Sō ³ | | nāmḍu | samarppaṣa | chēṣenu |
| 18 | Peddanāchārya-likhitam | | śri | śri | śri- |
| 19 | m jēyun [⁴] | | | | |

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pōtasāni, the wife of Kaḍiyam Māchinēni, who was the servant of this Kāṭamareḍḍi-Vēmareḍḍi, caused to be built,— for the perpetual merit of Kāṭamareḍḍi-Vēmareḍḍi, who was the master of Kaḍiyam Māchinēni, and of his queen, and of Kāṭamareḍḍi-Vēmareḍḍi's son Komaragirireḍḍi, and of his queen,— an enclosure of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (*it to the god*) on Monday, the 11th (*tithi*) of the bright (*fortnight*) of Chaitra in the *Durmukha-samvatsara*, which was the Śaka year 1328.⁴

(L. 18.) Written by Peddanāchārya.

¹ No. 443 of 1893.

² This is an abbreviation of *Sāmasāra*.

³ Read *bhṛityuṅḍ*.

⁴ This is a mistake for 1333.

No. 48.—KARIKAL INSCRIPTION OF MADHURANTAKA.

By E. HULTZSCH, Ph.D.

According to the large Leyden grant, six Chôla kings ruled between Parântaka I. and Râjarâja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of Âditya II.¹ and the mere mention of Gaṇḍarâditya, the second son of Parântaka I., in an inscription of his father.² This break in the continuity of the Chôla records is probably due to the conquest of their dominions by the Râshtrakûta king Kṛishṇa III. whose vassal Bâtuga killed Râjâditya, the eldest son of Parântaka I., at Takkôlam³ before A.D. 949-50.⁴

The village of Karikal⁵ between Sholinghur and Bânavaram contains a small temple of the goddess Ponni-Amman. The slab which forms the roof of this temple, bears the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai (Madhurâ)." *Madirai konḍa* is known to have been a surname of Parântaka I.⁶ and the Sanskrit synonym *Madhurântaka* is applied to Râjendra-Chôla I. in the large Leyden grant.⁷ These two kings, however, had the title Parakêsarivarman and not Râjakêsarivarman. Consequently the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai," may be attributed to another Madhurântaka who, according to the large Leyden grant, was the son of Gaṇḍarâditya and ruled between Âditya II. and Râjarâja I.⁸ This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Râshtrakûta king Kṛishṇa III.⁹

The alphabet is Tamil, with the exception of the two Grantha words *suvastî śrî* at the beginning. It is worth noting that, in *miṇḍâṭṭi* (l. 3) and *Veṇḍâṭṭi* (l. 4), the syllable *ṇḍ* is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of Piḍâri¹⁰—which must be the present temple of Ponni-Amman—was built by a woman named Veṇḍâṭṭi-Naṅgai.

TEXT.¹¹

| | | | | | | |
|---|-----------------------|----------|---------------------|----------|-------|--------------------|
| 1 | Suvastî ¹² | śrî(śrî) | [*] | Madirai | konḍa | kôv=Irâśakêsaripa- |
| 2 | ṇmar[k*] | k-iyâṇḍu | | añjâvadu | | Pulivala-nâṭṭu |
| 3 | Maṛiyâdi | | Vi(vi)ra-Vajañjiyaṇ | miṇḍâṭṭi | | Kiḷâr-kû- |
| 4 | ṛrattu | | Īrupâdi | Âchchaṇ | | Veṇḍâṭṭi-Na- |
| 5 | ṅgaiy-ēṇ | ḍe[yv] | jichcha | Piḍâri | kôyil | [*] |

¹ *South-Ind. Insor.* Vol. III. p. 21 and note 1.² *ibid.* Vol. II. p. 374.³ Takkôlam (No. 237 on the *Madras Survey Map* of the Wâljâpêt tâluka of the North Arcot district) is a village 6 miles south-east of Arkonam Junction. The temple at Takkôlam contains an inscription of Kṛishṇa III.⁴ *Ep. Ind.* Vol. II. p. 168.⁵ No. 40 on the *Madras Survey Map* of the Wâljâpêt tâluka. In Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 162, the name is, owing to an error, given as Karikala. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kârakkâl; see *Ind. Ant.* Vol. XXI. p. 327.⁶ See above, p. 178 and note 11.⁷ *South-Ind. Insor.* Vol. I. p. 111 f. and Vol. II. p. 159, note 1.⁸ See the Table, *ibid.* Vol. I. p. 112.⁹ Above, Vol. III. p. 265, and Vol. IV. p. 82.¹⁰ This is the Tamil name of a village goddess; compare *South-Ind. Insor.* Vol. II. p. 48, note 10, and Vol. III. p. 9.¹¹ From two inked estampages, prepared by Mr. T. P. Krishnaaswami Sastri, M.A.¹² Read *suvastî*.

TRANSLATION.

Hail ! Prosperity ! In the fifth year (of the reign) of king Rājakesarivarman who conquered Madirai,— I, Vennāyi-Nāṅgai, (the daughter of) Ācchaṅ of Ērupādi in Kīlār-kūṅṅam¹ (and) the wife² of Vira-Vaṅṅaiyaṅ³ of Mariyādi in Pulivala-nāḍu,⁴ caused to be made (this) temple of Piḍāri.

No. 49.— KADABA PLATES OF PRABHUTAVARSHA ;
SAKA-SAMVAT 735.

By H. Lüders, Ph.D. ; OXFORD.

The copper-plates which contain this inscription, were found at Kadaba in the Tumkūr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the *Indian Antiquary*, Vol. XII, p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the *Prāchīnatālekhamālā* of the *Kāvya-mālā*, Vol. I, p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

The plates are five in number, each measuring about $9\frac{1}{2}$ " long by about $5\frac{3}{8}$ " broad at the ends and about $4\frac{7}{8}$ " in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve akṣaras. The ring on which the plates are strung, is now cut. Its diameter is 4" to $4\frac{1}{2}$ ". It holds a circular seal, $1\frac{1}{8}$ " in diameter. The seal bears, in relief on a countersunk surface, a figure of Garuḍa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the *Indian Antiquary*, are, as Dr. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Rāshtrakūṭa grants.⁵ The average size of the letters is $\frac{1}{16}$ ". In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's *anvaya*, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.⁶ The words *po[la]-punu[re] eva[r]ṣe ante pōyie*, in the description of the boundaries in l. 90, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below.— The language is Sanskrit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled *Champū*.— The orthography calls for a few remarks.

¹ The same district is mentioned in the Tañjāvār inscriptions ; *South-Ind. Inscr.* Vol. II, pp. 74, 76, 222 and 229.

² *Mīndīti* is probably a corruption of *manaiyāḍīti*.

³ On the *Vaṅṅaiyaṅ* see above, p. 296, note 2.

⁴ This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wāḷājāpēt tāluka) near Sholinghur.

⁵ Compare e.g. above, Vol. III, p. 104 ; *Ind. Ant.* Vol. XI, pp. 112, 126, and 161, Plates.

⁶ L. 76, *Śrikīrtiyā* for *Śrikīrtiyā-ācchāryya-anvayā* ; l. 77, *Kāli-ācchāryyā* (Mr. Rice reads *Kāvīlā*, but the last akṣara is distinctly *ā* ; for the second akṣara, which I consider to be *li*, compare the *li* in *kāli* in a temple inscription at Puṭṭadakal, *Ind. Ant.* Vol. XI, p. 126, Plate, l. 2) ; l. 79, *Vijayakīrti*, or, perhaps, originally *Vijayakīrti* for *Vijayakīrti*.

The vowel *ri* is employed instead of *ri* in *namas-kriyamānam*, l. 30, whereas *ri* is written for *ri* in *vistrīta*, *kriṭa*, l. 1, *dhrīta*, l. 60, and *parama-rishi*, l. 9, where the usual spelling would be *parama-rahi*. The sibilant *ś* is used for *s* in *avatānta*, l. 1, *pāntu*, l. 52, and *s* for *ś* in *viśśha*, l. 3, *yasa(s)*, l. 16, and *asēśha*, l. 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *saṅgāta*, l. 17, and *stamba*, l. 16. The rules of *saṁdhi* have been frequently disregarded. Three times, in ll. 22, 71 and 75, the *upadhāniya* occurs before *p*. Consonants after *r* are doubled, with the exception of *k* (except in *arkka*, l. 13), *th*, *bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *vikkrama*, l. 17. A double mute before a consonant, on the other hand, is represented by a single mute in *jagatrāya*, l. 19, and *ujvāla*, l. 25.—As regards lexicography, it may be pointed out that *chārvī* in l. 3 and *sudhā* in l. 16 are used in meanings known hitherto from dictionaries only.¹ In l. 24 a denominative *bhāvyati* seems to be used in the sense of 'bhavishyati'; and *chaturdhāra* occurs in l. 48, in a pun, in the meaning of 'square.' Regarding the word *pada* in l. 50, I refer to the note on that passage.

The inscription records that the king Prabhūtavarsha, (i.e. Gōvinda III.), residing in his victorious camp at Mayūrakhaṇḍī, on the application of Chākirāja, in Śaka-Saṁvat 735 presented the village of Jālamaṅgala to the Jaina muni Arkakīrti, on behalf of the temple of Jinendra at Śilāgrāma, in remuneration for his having warded off the evil influence of Saturn from Vimalāditya, the governor of the Kunuṅgil district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr. Fleet,² and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the palæography. In his examination of the palæography of the spurious copper-plates of the Western Gaṅgas,³ Dr. Fleet has used, as leading tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form; but in *sukha*, l. 15, *likhita* (for *likhita*), l. 16, and, probably, in *mukha*, l. 7, and *vikhyaṭa*, l. 10, the old type is followed. For *b* the older form is used throughout. Dr. Fleet states that the later form of *kh* appears first in an inscription of Amoghavarsha I. at Mantrawāḍī near Baṅkapur, dated in A.D. 865,⁴ and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kanarese grant of Gōvinda III., dated in that year,⁵ and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śīrī inscription of Amoghavarsha I., dated in A.D. 866,⁶ and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental *l*. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkalēri grant of Kīrtivarman II., dated in A.D. 757,⁷ the full sign appears still in the old form of the Cave-

¹ *Chārvī* 'dīptav.' *Śabdaratnāvatī* in *Śabdakalpadruma*; *sudhā*, 'earth,' in von Boettlingk's *Dictionary*, quoted from a *Dictionary of Galanos*.

² *Dynasties of the Kanarese Districts*, 2nd ed., p. 399.

³ It has not been published yet.

⁴ *Ind. Ant.* Vol. XII, p. 215. A lithograph of this inscription has not been published yet.

⁵ *Ind. Ant.* Vol. VIII, p. 23 ff., and lithograph.

⁶ Above, Vol. III, p. 161 ff.

⁷ *Ind. Ant.* Vol. XI, p. 126, Plate.

characters, with the curve attached to the right vertical stroke ending at the base-line,¹ the later form is used throughout in Gōvinda's Kanarese grant of A.D. 804, mentioned above.² There is nothing remarkable, therefore, as to the forms of the *l* in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with *i*, *ē*, *ē*, *ō*, *ai* and *au* and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the *vīrāma* (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in *lō* (13 times), the full sign appearing here twice (ll. 69, 70). In *li* the subscript sign is employed 6 times, the full sign once, in *pulipadiya* (l. 91), which is a mistake for *pul-padiya*. In *li* the subscript sign occurs 5 times, the full sign 5 times.³ In *lā* the full sign is used 13 times,⁴ the subscript sign 9 times. *La* is expressed by the full sign 33 times, by the subscript sign 28 times. The full sign is used in *lu*, and the subscript sign in *lē*; but this is irrelevant, as neither of them occurs more than once; *lō*, *lai* and *lau* do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalēri grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with *ā*. That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujarāt and the adjacent districts. In the Tōrkhēḍē copper-plates of Gōvindarāja,⁵ dated in A.D. 812, we find the full sign in *la* 13 times, *lā* 5 times, *li* twice, *lu* twice, *lē* twice, and the subscript sign in *la* twice, *lā* 3 times, *li* twice, *lē* once. Of ligatures only *lla* occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.⁶

The next point that commands attention is the orthography. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,⁷ and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the form of the record much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the *Champās*, and I have only to add here that it is quite original, and has not one line in common with any of the other Rāshtrakūta grants. I admit, however, that this may be accounted for by assuming that it was not issued from

¹ Compare the *l* in *Idmohāna*, ll. 4, 5, *paḍyamānair*, l. 28, etc.

² Compare *vallaḥa*, l. 4, *kaḍaḍi*, l. 6, *goḷai-bandaḷi*, ll. 7, 8, *iriyalbandaḷi* (ll.), l. 10. The subscript sign appears in *modaḷi*, l. 9, and *likḥāḥa* (for *likḥāḥa*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Pattadakal of the time of Dhruva (between A.D. 783 and 794; *Ind. Ant.* Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *ballaḥa*, l. 2, *dḍuḷada*, ll. 3, 4, and *vallaḥa*, l. 1, *kaḍi*, l. 2).

³ Of these, however, four cases are misspellings for *li*.

⁴ In three cases of these, *lā* is a misspelling for *la*.

⁵ Which form is used in *modaḷa*, l. 89, I cannot decide.

⁶ Above, Vol. III. p. 53 ff.

⁷ Compare e.g. ll. 11, 12, 36, 50, 57.

the office of the Rāshtrakūṭa king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kunūṅgil district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83) : *Śakanripa-samvatsarēshu tara-tikhi-munishu vyatītēshu J[y*]ēshṭhamāsa-śuklapaksha-datamyām Pushyanakshatrē Chanāravatrē*. The year being taken as current,¹ the date would correspond, as pointed out by Professor Kielhorn,² to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsha, as we know from the stone inscription at Śirūr that his successor Śarva or Amōghavarsha I. came to the throne in A.D. 814 or 815.³ But the date offers two difficulties which cannot be overlooked. Firstly, the *nakshatra* is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hasta (No. 13) and Chitrā (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Śaka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Chaṇḍamahāśēna at Dhōlpur, dated in Vikrama-Samvat 898,⁴ and the earliest instance in Mysore is a stone inscription at Śravaṇa-Belgoḷa, which gives Śaka 904 as the year of the death of the Rāshtrakūṭa Indra IV., and probably was engraved not much after that time.⁵ The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

¹ That current years are called "expired" is not unusual; compare Professor Kielhorn's list, *Ind. Ant.* Vol. XXIII. p. 127 ff.— [Without wishing to decide— what, indeed, at present I cannot do— whether the inscription is a forgery or not, I would, with Dr. Lüders' permission, offer the following additional remarks on the date:— 1. The phrase *Śakanripa-samvatsarēshu . . . vyatītēshu* is foreign to the inscriptions of the Rāshtrakūṭas, in which the regular phrase is *Śakanripa-kāli-dittā-samvatsara*. On the other hand, we have the similar phrases *Śakanripa-dādēshu . . . vyatītēshu* in the British Museum forged copper-plate inscription of the Western Chalukya Pulikēśin I. of Śaka-Samvat 411 (to be taken, like the year of the Kadaba plates, as a current year); *Śakanripati-samvatsara . . . atītēshu* in the Haidarābād plates of the Western Chalukya Pulikēśin II. of Śaka-Samvat 584; and *Śakanripa-samvatsarēshu . . . gatēshu* in the Nilgud inscription of the Western Chalukya Taila II. of Śaka-Samvat 904. Considering that these dates belong to Chālukya inscriptions, attention may be drawn to the fact that the family of the Vimalāditya of the present inscription claimed to belong to the Chālukyas.— 2. Genuine dates with current years, before Śaka-Samvat 1000, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the *nakshatra* Pushya with Jyēshṭha-sudi 10, he would have decidedly failed to do so. The *nakshatra* on Jyēshṭha-sudi 10 usually is Hasta, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 13 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hasta for Jyēshṭha-sudi 10.— 3. It may also be argued that the circumstance of the inscription being a *śloka* of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Śaka-Samvat 526 and 548, are in verse; and so is the date of Śaka-Samvat 654 from Java. The same is the case with all the Indian Śaka dates of the published inscriptions that give numerical words, down to at least Śaka-Samvat 1001 (of Ś. 867, 904, 944, 991, 999, and 1001), and with all the Vikrama dates down to at least Vikrama-Samvat 1240 (of V. 898, 978, 1008, 1010, and 1240).— F. Kielhorn.]

² *Ind. Ant.* Vol. XXIV. p. 9.

³ *ibid.* Vol. XII. p. 219. The inscription is dated in Śaka 798 expired, Vyaya, while the fifty-second year of the reign of Amōghavarsha-Nripstūga was current.

⁴ *Zeitschrift der Deutschen Morg. Ges.* Vol. XL. p. 88. The stone inscription of Dhavala of Hastikundī at Bījapur (*Journ. Beng. As. Soc.* Vol. LXII. Part I. p. 814) contains the date Vikrama-Samvat 973 in numerical words, but the inscription itself belongs to Vikrama-Samvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

⁵ L. Rice, *Inscriptions at Śravaṇa-Belgoḷa*, No. 57, p. 55.

Sanskrit inscriptions of the seventh and eighth century A.D.¹ But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palæography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the Rāshtrakūṭa kings. The genealogy is given as follows: Gōvinda; his son Kakka; his son Inda; his son Vairamēgha; his paternal uncle Akālavarsha; his son Prabhūtavarsha; his younger brother Dhāravarsha Śri-Prithvivallabha *Mahārājādhirāja Paramēśvara*, called also Vallabha; and his son Prabhūtavarsha Śri-Prithvivallabha *Rājādhirāja*² *Paramēśvara*, afterwards (l. 82) called Vallabhēndra. Six of these names can be identified at once: Gōvinda is Gōvinda I.; Kakka is Karka I. whose name appears in the present form also in the Sāmangaḍ and Bharōch grants;³ Inda is Indra II., the form of the name occurring here being either the Prakṛit form or a mere mistake of the engraver; and Akālavarsha, Dhāravarsha, and the second Prabhūtavarsha are, respectively, Krishna I., Dhruva, and Gōvinda III., called here by their *birudas* which are known also from other grants. Of the remaining two kings, therefore, Vairamēgha would correspond to Dantidurga or Dantivarman II., and the first Prabhūtavarsha to Gōvinda II. These *birudas*, however, do not occur in any other inscription. For Gōvinda II. we know no individual *biruda* at all, and Dantidurga is stated in the Sāmangaḍ grant to have been called Khaḍgāvalōka.⁴ But as almost all the Rāshtrakūṭa kings bore more than one *biruda*, it does not seem quite improbable that Dantidurga had a *biruda* Vairamēgha in addition to that of Khaḍgāvalōka; and as regards Prabhūtavarsha, a strong argument in favour of its correctness lies in the fact that in the Rāshtrakūṭa family certain *birudas* are constantly combined with the same name, and that Prabhūtavarsha was the *biruda* of Gōvinda III. and Gōvinda IV. of the main branch, and of Gōvinda I. of the second Gujarāt branch, and of these only.⁵ Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 Akālavarsha is said to have erected a temple which was styled after his own name Kannēśvara. As the combination of a dental and lingual *n* in the interior of a word is absolutely impossible, this must be a mistake for either Kannēśvara or Kannēśvara, and the name of the king would therefore be either Kanna or Kaṇṇa. As far as I know, neither of these forms can be considered as derived from Sanskrit Krishna, the common Prakṛit form being Kaṇṇa, and the Kanarese equivalent Kannara, whereas both Kanna and Kaṇṇa

¹ Barth, *Inscriptions Sanscrites du Cambodge*, p. 86 ff. (Saka 526, 546, etc.); *Ind. Ant.* Vol. XXI, p. 48.

² *Rājādhirāja* is perhaps only a mistake of the engraver, who omitted *ma* and *ā*.

³ *Ind. Ant.* Vol. XI, p. 111; Vol. XII, p. 182.

⁴ I have not overlooked the fact that Gōvinda II. is called Vallabha, and Dantidurga, besides Khaḍgāvalōka, Vallabharāja and Prithvivallabha. But these are the common titles borne by all the Rāshtrakūṭas, beginning from Dantidurga, and not individual *birudas* which here alone are the matter in question.

⁵ That the relations between the *birudas* and the names in the Rāshtrakūṭa family were constant, was first pointed out by Mr. Rice in his introduction to the present inscription. And though they are not constant in all cases (compare e.g. Anōghavarsha in combination with Śarva, Baddiga and Kakka II.), it is a fact that Prabhūtavarsha, Nirupama Dhāravarsha, and Śubhatuṅga Akālavarsha are found as the *birudas* of, respectively, Gōvinda, Dhruva, and Krishna only. But in using this fact for the identification of an Akālavarsha mentioned in the Merkara plates with a Krishna supposed to have lived in the fifth century A.D.,— the impossibility of which, for other reasons, has been shown by Dr. Fleet (above, Vol. III, p. 168),— Mr. Rice has overlooked the second fact that no *biruda* at all has turned up until now for the predecessors of Dantidurga. I do not consider this to be merely accidental, but infer from it that Dantidurga, the first king who acquired supreme sovereignty, was also the first who adopted the custom of *birudas*. It will be observed that also in the present inscription the predecessors of Dantidurga are called by their real names, whereas for all the following kings the *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct.

represent the Sanskrit *Karṇa*. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that *Kaṇṇésvara* is a misspelling or a clerical error for *Kaṇḥésvara* or *Kannarésvara*. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to *Paramésvara*. This and the form of the name¹ indicate that the temple was dedicated to *Śiva*. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid *Śiva* temple which, according to the Baroda grant, was built by *Kṛishṇa* on the hill of *Ēlāpura*, the modern *Ēlārā*.² None of the temples at *Ēlārā*, however, bears, as far as I can ascertain, the name of *Kṛishṇésvara* or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king *Dhruva Dhāravarsha* is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt.³ I will add here, as it is a matter of some interest in connection with the *Rāshtrakūṭas*, that afterwards, in l. 81, *Gōvinda III.* is stated to have resided at the time of the grant in his victorious camp at *Mayūrakhaṇḍī*.⁴ This is the same place from which the *Vapi-Diṇḍōḍī* and *Rādhanpur* grants of *Gōvinda III.* are dated,⁵ and it has long ago been identified by Professor *Bühler* with the modern *Mōrkhaṇḍ*, a hill-fort in the *Nāsik* territory. But those two grants leave it doubtful whether *Mayūrakhaṇḍī* was the capital of the dynasty. Professor *Bühler* thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;"⁶ and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of *Vimalāditya*. His father was the *vājan* *Yaśōvarman*, and his grandfather the prince (*varman*) *Ulavarman*. The family claimed to belong to the *Chālukyas*; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor *Bhandarkar* therefore considers them an independent branch.⁷ *Vimalāditya* apparently was a petty chief under the *Rāshtrakūṭas*; he governed, as mentioned above, the district (*deśa*) called *Kunuṅgil*.⁸ Mr. Rice has suggested that this might be the modern *Kuṇigal*, but he has added himself that this is only a conjecture, and that he has taken the same *Kuṇigal* to be the *Kopikal-vishaya* of the *Hosūr* grant of *Ambērā*, which, though a palpable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

¹ Names ending in *śvara* always refer to buildings consecrated to *Śiva*. In the present case, it may be noted that *Śiva* is actually mentioned, under the name *Ēkava*, in v. 4.

² *Ind. Ant.* Vol. XII. p. 159 and p. 228 ff. Professor *Bhandarkar* supposed the temple to be the famous *Kailāsa*.

³ That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with *Manu*, vii. 192.

⁴ In the present inscription the name is written with a short *i*. But as *i* and *ī* are often confounded, this may be only a clerical error.

⁵ *Ind. Ant.* Vol. XI. p. 159; Vol. VI. p. 67.

⁶ *Ind. Ant.* Vol. VI. p. 64.

⁷ *History of the Dekkan*, 2nd ed., p. 79.

⁸ In line 98 the name is spelled with a lingual *ḡ*.

correct,—and it seems to me much more probable,—it is hardly possible to connect Kunigal at the same time with Kunuṅgil.

Vimalāditya is stated to have been the sister's son of Chākīrāja who is called the ruler of the entire province of the Gaṅgas (*abēsha-Gaṅgamaṅḍal-Adhirāja*), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gōvinda, we must infer that he was a vassal of the Rāshtrakūṭa king, and governed the Western Gaṅga kingdom in his name.¹ And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Rāshtrakūṭas and the Gaṅgas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paiṭhaṅ plates² the Gaṅga is mentioned among the princes who were called to assistance by Gōvinda II. against his brother Dhruva. The Vani-Dinḍōri and Rādhanpur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gōvinda II. was still on the throne,³ and A.D. 794, when Dhruva's son, Gōvinda III., was already reigning.⁴ We are further told, in the same plates, that Gōvinda III. released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gōvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year.⁵ It would therefore be quite natural to find a viceroy appointed by the Rāshtrakūṭa king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple—the only thing that can be proved to be actually wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-80 the inscription gives a detailed account of the grantee. He was called Arkakīrti, and was the disciple of Vijayakīrti, who again was the disciple of Kūli-āchārya.⁶ This person is said to have belonged to the family (*anvaya*) of Śrīkīrti-āchārya⁷ in the Punnāgavṛikshamūlagana of the Nandisaṅgha of the venerable Yāpaniyas, and in l. 77 he is given the epithet *vṛata-samīti-guṭi-guṭa-muni-vṛinda-vandīta-charaṇak*. Comparatively little is known hitherto about the Yāpaniyas. In the *Bhadraśūcharita*⁸ we are told that king Bhūpāla of Karahāṭa, at the request of his wife Nṛikuladēvā, invited the Śvētāmbara monks of Valabhī to come to his city. But beholding them dressed in white garments, he

¹ Mr. Rice thinks it possible that Chākīrāja was a supreme king. But neither is *adhirāja* ever applied to an independent sovereign, nor *maṅḍala* to an independent state. I would remark that the term *Gaṅga-maṅḍala* is quite analogous to the term *Lāṭīvara-maṅḍala*, occurring in the Baroda, Tōrkhēḍē and Kāvī plates as the name of the province of Gujārāt.

² Above, Vol. III. p. 107.

³ Bhandarkar, *History of the Dekkan*, 2nd ed., p. 65.

⁴ The Paiṭhaṅ grant of Gōvinda III. was issued in this year.

⁵ The account of these facts given by Mr. Rice in his *Epigraphia Carnatica*, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Śivamāra that the Rāshtrakūṭa king Dhārāvāra or Nirupama is said to have defeated and imprisoned Gaṅga. For this Śivamāra he fixes (*ibid.*) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.

⁶ See above, p. 332, note 6.

⁷ I consider *śrī* here to be a constituent of the name, partly on account of the analogy to Arkakīrti and Vijayakīrti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

⁸ Chapter iv. verse 133 ff.; *Zeitschrift der Deutschen Morg. Ges.* Vol. XXXVIII, p. 39 ff.

turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yāpaniyasaṅgha, the members of which "had the appearance of Digambaras, but the observances of Śvētāmbaras" (verse 151). A similar account is given in the *Pañchamārgōtpatti*,¹ a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jainas. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvētāmbaras) proceeded a class termed Yavaniyam, who were unclothed ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a *Pañḍavālī* of the Digambaras, published by Dr. Hoernle, it is stated, on the authority of the *Nītisāra*, that the Yāpaniyasaṅgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpuliḡachchha or Yāpaliyas.² Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kōlhāpur in the North to Mysore in the South.³ There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yāpaniyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dhārwaḡ. In a grant of Ravivarman,⁴ the revenues of a village are allotted to some Jaina *śrīs* who are called *Yāpaniyās tapasvinaḡ*. In a grant of Ravivarman's father Mṛigōśa,⁵ the king is said to have presented some land to the Yāpaniyas, Nirgranthas and Kūrchakas. And in a grant of Kṛishnavarman,⁷ the king is stated to have given a field to the Yāpaniyasaṅghas (*Yāpaniya[sa]ṅghēbhyaḡ*). To these we may add a stone inscription of Gaṇḡarāditya at Honūr in the Kōlhāpur State.⁸ For though it seems that the name of the Yāpaniyas does not actually occur here, and though the name of the *saṅgha* cannot be made out from the facsimile, there can be no doubt that the *gana* referred to is the Punnāḡavṛikshamūlagana, the very *gana* that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on *Bhadrabāhu, Chandragupta and Śravaṇa-Belgoḡa*,⁹ and again in his remarks on the Śravaṇa-Belgoḡa epitaph of Prabhāchandra,¹⁰ Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunivṛinda*, and translates them by 'the body of saints (i.e. community) of Guptigupta.' But the preceding words *vratasamīti* cannot possibly be taken separately, and the whole, from *vrata* to *charanaḡ*, must be taken as one compound: 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins.' The five *vratas*, the five *samītis* and the three *guptis* are the three requisites of a Jaina monk.¹¹ Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (ll. 80-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jaina temple at Śilāgrāma— which I cannot identify— is said to have adorned the western side of the excellent Mānyapura. Mr. Rice remarks that this would naturally suggest Mānyakhēta, the modern Mālkhēḡ in the Nizām's territory. The identification of these places, if correct, would imply

¹ Taylor, *Catalogue Raisonné*, Vol. III. pp. 78, 79. See also *Ind. Stud.* Vol. XVII. p. 133.

² *Ind. Ant.* Vol. XXI. p. 67 ff., §§ 16, 17.

³ As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

⁴ This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karahāta, the modern Karhēḡ in the Sātāra district.

⁵ *Ind. Ant.* Vol. VI. p. 26.

⁶ *Ibid.* p. 24.

⁷ *Ibid.* Vol. VII. p. 84; compare Dr. Fleet's note.

⁸ Major Graham's *Statistical Report on the Principality of Kōlkāpur*, p. 466; No. 23, Facsimile.

⁹ *Ind. Ant.* Vol. XXI. p. 169, note.

¹⁰ Above, p. 24, note.

¹¹ Compare the *Uttarādhyayanādētra*, translated by Professor Jacob, p. 60, and Professor Bhandarkar's *Report on the Search for Sanskrit MSS. for 1883-84*, p. 98, notes, and p. 100, note.

that the inscription is considerably later than it pretends to be; for we know from the Dôlî plates that Mányakhêta was founded by Gôvinda's successor, Nripatuṅga Amôghavaraha I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura-vara* in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mányakhêta is ever described as Mányapura,¹ I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mányapura, "situated near Châmrâjnagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll. 82, 83, 85-88, Jâlamangala, the granted village, was situated in the Idigûr-*vishaya*, and surrounded by the villages Svastimangala on the east, Bellinda on the south, Guḍḍanûr on the west, and Taripâḷ on the north, and a more detailed description of the boundaries is added in ll. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (ll. 97-98), and four of the usual imprecatory verses (ll. 99-103).

TEXT.²

First Plate.

- 1 Om³ svasti [||*] Vistri(stri)ta-vîsada-yaśô-vitâna-vîsadikri(kri)t-śśâ-chakravâla[h*]
karavâla-prav[â*]-âvatamśa(sa)-virâji(ji)ta-Jayalakshmi-samâli[m](lim)-⁴
2 gita-daksha-dakshina-bhûri-bhuj-ârggalah⁵ galita-sâra-sauryya-rasa-visara-vi[sa*]-
khalikpit-ôgr-â-
3 ri-varggah vargga-traya-varggan-aika-nipunô-chal-âchâra-chârvi(rvvi)-visô(sô)sha-
nirjit-ôrvvi(rvvi)-maḍḍal-ôtsav-ôtpâdana-para[h*]
4 para-bhûpâla-mauli-mâlâ-lîḍh-âṅghri-dvandv-âravindô Gôvindarâjah [||*] Tasya sū-
5 nuḥ sutaruna-bhâv-ôdaya-dayâ-dâna-dinêtara-guṇa-gaṇa-samarppita-⁶bandhu-janaḥ saka-
6 la-kal-âgama-jaladhi-Kalâsayôniḥ Manu-darsita-mârgg-âṅgâmi Râshtrakûṭa-kul-â-
7 mala-gagana-mṛigalâmoḥhanaḥ budha-jana-mukha-kamal-â[m]śumâli manôha-
8 ra-guṇa-gaṇ-âlamkâra-bhârah Kakkarâja-nâmadhêyah [||*] Tasya putraḥ sva-
varś-ânêka-nri-
9 pa-saṅghâta-parampar-âbhyudaya-kâraṇah parama-rishi-⁷brâhmaṇa-bhakti-tâtparyya-
10 kuśalah samaata-guṇa-gaṇ-âdhivvônô⁸ vikhyâta-sarvva-lôka-nirupama-sthira-bhâva-
ni(vi)jit-â-
11 ri-maḍḍalah yasy-aimam⁹-âsit || ¹⁰Jitvâ bhûp-âri-varggan-naya-kuśalatayâ yêna râ-
12 jyam kṛitam yah kashtê Manu(nv)¹¹-âdi-mârggô atuta-dhava-la-yaśâ na
kvachid-yâga-pûrvvah¹² [i*] saṅgr[â]mô yaaya śêśhâ

¹ The Mânapura mentioned in a grant of some Râshtrakûṭa prince Abhimanya (*Jour. Bo. Br. As. Soc.* Vol. XVI. p. 91) stands certainly in no connection with Mányakhêta, as the editor thinks. The name rather seems to indicate that it was founded by Mânânka, one of the ancestors of Abhimanya, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

² From impressions supplied by Dr. Hultzsch.

³ Expressed by a symbol.

⁴ Instead of *sa* two *aksharas*, the first of which was *si*, were originally engraved.

⁵ Here and in other places below, the rules of *sandhi* have not been observed.

⁶ Read *-samarppita-*.

⁷ Read *parama-rishi-*.

⁸ Mr. Rice reads *-gaṇ-dâhi-dhândô*, but this is impossible. There can be only a doubt whether the last but one *akshara* is *ved* or *dhôd*. The editors of the *Kâtyâvalî* read *-gaṇ-dâhi-dhândô*, the meaning of which I fail to see. As the signs for *ved* and *dhôd* do not differ very much (compare *śhîhândô*, l. 63), I propose to read *-gaṇ-dâhihândam*.

⁹ This passage is corrupt. I cannot suggest any satisfactory correction.

¹⁰ Metre: *Brâgharâ*.

¹¹ Perhaps this correction was made by the engraver himself.

¹² This *pîda* seems to be corrupt; perhaps we have to read *yâta-pûrvvô*. For this suggestion and the right interpretation of vv. 4 and 8 my thanks are due to Professor Kielhorn.

- 13 sva-bhuja¹-kara-bala-pr[ā*]pitā yā Jayaśri[r=*]yasmin-²jātē sva-vaṁśō=bhyudaya-
dhavalatām yātavan=arkka-tōjāh [|| 1*] ā(a).
14 sāv=Indarāja-nāmadhēyaḥ [||*] Tasya putraḥ sva-kula-lalāmāyamānō māna-
dhanō dīn-ānā-

Second Plate; First Side.

- 15 tha-jan-āhlādanakara-dāna-nirata-manō-vṛittih hima-kara iva sukhakara-karaḥ kul-
āchala-samu-
16 dāya iva sudh-ādhāra-guṇa-nipupah Himasaila-kūṭa-taṭa-ethāpita-
yasa(śa)stambarā(mbha)-lī(li)khī(khi)t-ā-
17 nō(nē)ka-vikkrama-guṇa[h*|*] ⁴Agha-saṁgā(ghā)ta-vināśaka-sūrāpegā yasya⁵ sad-
yaśō viśadam⁶ [1*] gāyant-iva tarāṅga-prabhava-
18 ravair-vvahati jana-mahitā [||] [2*] asau Vairamōgha-nāmadhēyaḥ [||*] Tasya
pitṛivyaḥ hṛidaya-padma-ā-
19 sanēetha-Paramēśvara⁷-śiraś-sīśirakara-[kara-*]nikara-nirākṛita-tamō-vṛittih
saviśēshasya⁸ jagat[*]-traya.⁹
20 sār-ōchchayēn¹⁰-ēva virachitasya chaturtha-lōk-ōdaya-samānasya Kṛitayuga-śatair-
iva nirmmi-
21 tasya yasya yaśasaḥ puṁjam-iva virājamānaḥ¹¹ || ¹²Pradagdha-kālāgaru-dhūpa-
22 dhūmaiḥ pravarddhamān-ōpachayāḥ=payōdāḥ [1*] yasy-ājiram svachchha-
sugandha-tōyai[h*]
23 siñchanti Siddh-ōdita-kūṭa-bhāgāḥ || [3*] Na ch-ēdrīsam prāpyam=iti pralōbhāt
Bhav-ōdbhavō¹³ bhāvi-[yu]g-ā-
24 vatāré [1*] avaimi yasya sthitayō svayan-tat kalp-āntaram n-aiva oha
bhāvyat-iti || [4*] Tārā-ga-
25 pēsh=ānata-kūṭa-kōṭi-tat-ārppitās-ō[1*]jvala-dīpikāsu [1*] mōmuhyatē rātri-vi[bhēda-
bhā]-
26 vaḥ¹⁴ niś-ātyayaḥ paura-janair=nniśāyam¹⁵ || [5*] Ādhāra-bhūt-āham=idam vyatītya
mā[m] varddhatē
27 ch-āyam-atiprasaṅgaḥ [1*] yasy-āvakaśārtham=it-iva pṛithvī pṛithv-iva¹⁶ bhūt-ēti
cha mē vī(vi)-
28 tarkaḥ || [6*] vichitra-patākā-sahasra-saṁchhāditaṁ upari-paricharāṇa-bhayāt
lōk-ai-
29 ka-chūḍāmaṇiṅ māni-kutṭima-sa[m]krānta-pratibimba-vyājēna svayam=avatīrya

Second Plate; Second Side.

- 30 Paramēśvara-bhakti-yuktēna namaskṛi(skri)yamānam-iva vī(vi)rājamānaṁ prahata-
pushkara-mandra-nī(ni)nād-ā-

¹ It would seem that originally *kara* was engraved instead of *śaśa*. ² Read *yasmiṁ*.

³ *-gaṇaḥ* would be a preferable reading. ⁴ Metre: *Āryā*.

⁵ Originally *yasyā* was engraved, but it seems to have been corrected to *yasya* by effacing the *ā*-stroke.

⁶ Originally *va* was engraved, but the engraver corrected the error by beating it down and engraving *va* a little more to the right.

⁷ Originally another *akṣara* was engraved before *śa*, but it has been struck out.

⁸ From here to line 21 the construction is faulty. Instead of the genitives *saviśēshasya*, *virachitasya*, *-samānasya*, *-nirmmitasya* the respective nominatives *saviśēsham* etc. are required.

⁹ Perhaps *-trayā* was engraved.

¹⁰ The first *ā* looks like *o*.

¹¹ Read *puṁja iva virājamānaḥ*.

¹² Metre: *Upajāti*; also of the next three verses.

¹³ Read *pralōbhāt=Bhav-ōdbhavō*.

¹⁴ Read *-bhāḥ*.

¹⁵ I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture.

¹⁶ *pṛithvy-ēva* would be a preferable reading.

- 31 karṇan-ōdit-ānurāgaḥ prāvṛṣṭ-ārambha-kāla-janit-ōtsav-ārambhāḥ¹ mayūraiḥ
prārabdha-vṛitta-nṛi-
- 32 ttāntam² dhūma-vēḥ-llā-gata-vilāsini-janānām kara-tala-kisalaya-rasa-bhāva-sad-
bhāva-praka-
- 33 ṭana-kuśala-śaśivadan-āṅganā-narttan-āhṛita-paura-yuvati-jana-chitt-āntaram samasta-
siddhānta-sāga-
- 34 ra³-pāraga-muni-śata-saṅkularaṁ dēvakulam-āsīt Kanṇē(ṇṇē)śvaran-nāma
sva-nāmadhēy-āṅkita[ṁ⁴] aśā-
- 35 v-Akālavarsha iti vikhyātaḥ [||*] Tasya sūnnaḥ ānata-nṛipa-makuṭa-mapi-gaṇa-
kirāṇa-jāla-ramjita-
- 36 pada-yugala-nakha-mayūkha-prabhā-tnāsita-simhāsan-ōhā(pā)ntaḥ kāntā-jana-kāṭaka-
khachi-
- 37 ta-padmarāga-di(dī)dhiti-visara-śumbhat-kusumbha-rasa-ramjita-nija-dhavalā-
vi(vi)jyamāna-chāru-chā-
- 38 mara-nichaya-vikhyātam(ta)-prājya-rājya-ābhishēk-āntar-aikaisvaryya-sukha-samanubhava-
sthi-
- 39 tiḥ nija-tuka(ram)gam-aika-vijay-ānita-rājalakshmi-sanāthō mahi-nāthō yah
kalpāṅghmi(ghri)paḥ sakhavaḥ⁴
- 40 chintāmapir=iti dhruvam yaṁ vadanty-arthina[ḥ]⁵ ni(ni)tya[ṁ] prītyā prāpt-
ārtha-sampad-asau Prabhūtavarsha iti vi-
- 41 khyātō bhūpa-chakra-chūḍāmaṇiḥ [||*] Tasy-ānujaḥ Dhāravarsha-
Śri-Pṛithuvi(thvi)vallabha-mahārājādhi-
- 42 rāja-paramēśvaraḥ khaṇḍit-āri-maṇḍal-āsi-bhāsita-dōr-ddaṇḍaḥ Puṇḍarika⁶ iva bali-
ripu-marddan-ā-
- 43 krānta-sakala-bhuvana-talaḥ sukṛit-ānēka-rājya-bhāra-bhār-ōdvahana-samarthaḥ
Himaśaila-vi-
- 44 śāl-ōra-sthalēna rājalakshmi-viharāṇa-mapi-kuṭṭimēna chatur-āṅgan-āliṅgana-tuṅga-
kucha-

Third Plate; First Side.

- 45 sa[ṁ]ga⁷-sukh-ōdrēk-ōdita-rōmāñcha-yōjitēna sva-bhuj-āsi-dhārā-dalita-samasta-⁸gaṇita-
muktāphala-vi-
- 46 sara-virājit-āri-bala-hasti-hast-āsphālana-danta-kōṭi-ghaṭṭita-ghanikṛitēna virājamānaḥ
Tripura-
- 47 hara-vṛishabha-kakud-ākār-ōnnata-vikaṭ-ārasa-taṭa-nikaṭa-dōdhūyamāna-chāru-chāma-
chayaḥ phēna-piṇḍa-
- 48 pāṇḍara-prabhāv-ōdita-chchhavinā vṛittēn-āpi chatur-ākārēna sit-ātapatrēṇ-
āchobhādita-samasta-dig-viva-

¹ After this we should expect *iva*.

² Read *vṛitta-vṛittāntam*, as suggested in the *Kāvyaśūlā*.

³ Originally another *akṣara* seems to have been engraved instead of *ra*.

⁴ The second *akṣara* of this word, which I have read *ka*, is very uncertain; it is apparently a later correction. Mr. Rice reads *sa* *śa*, but the *visarga* at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the *Kāvyaśūlā* suggest *satyam=śa*.

⁵ Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a *pāda* of the Sragvṛit metre: *iti dhruvam yaṁ vadanty arthinaḥ*. Similarly we find twice periods ending like Nandana: *svandmadhēyāṅkitam* (l. 34) and *bhūpa-chakra-chūḍāmaṇiḥ* (l. 41).

⁶ Read *Puṇḍarikāśha*.

⁷ It is possible that before this another *akṣara*, perhaps *sa*, was engraved. But it is entirely effaced.

⁸ Read *-dalita-masta*.

- 49 rô ripu-jana-hridaya-vidâraṇa-dârupēna sakala-bhû-tal-âdhipatyâ-lakshmi-lilâm-
utpâdayatâ pra-
- 50 hata-pada¹-dhak[k*]â-gaṁbhira-dhvânēna ghanâghana-garjjan-ânuکاریā asyâchitô.²
vinôda-nirggamaḥ sva-
- 51 [k]tyâ[m] sañchalatâm para-nripa-chêtô-vṛittishu dâtum=iv=ôchohair-âvilôla-
prakaṣita-râjya-chi-
- 52 hnaḥ turamgama-khara-khur-ôttitha-pâmēn(su)-paṭala-masṛinīta-jalada-sañchaya[h*]
53 anēka-matta-dvipa-karata-tata-galita-dâna-dhârâ-p r a t â n a - p r a ś a m i t a - m a h i -
54 pa-râgaḥ || ³Yasya śrī[ś*]chapal-ôdayâ ⁴khura-taramg-âli-sama(mâ)sphalanât
nirbhinna.⁵dvipa-yânâpâ-
- 55 tragatayô ye sañchalach-chêtasaḥ⁶ [i*] tasminn-ēva samētya sâra-vibhavam
sa[m*]tyajya râjyam ranê
- 56 bhagnâ môha-vasât svayam khalu diśâm-antam bhajantê-rayah || [7*] ⁷Idam
kiyad=bhû-talam=atra
- 57 samyak sthâtum=mahat=samkṣam=ity=udagram [i*] svasy=âvakâśam na⁸ karôti
yasya yasô
- 58 diśâm bhitti-vibhêdanâni || [8*] anavarata-dâna-dhârâvarsh-âgamēna tripta-
janatâyah Dhâ-
- 59 râvarsha iti jagati vikhyâtas=sarvva-lôka-vallabhatayâ Vallabha iti || Tasy-
âtmajà(jô) nija-bhu-

Third Plate; Second Side.

- 60 ja-bala-samânta-para-nripa-lakshmi-kara-dhri(dhri)ta-dhava!-âtapatra-nâla[h*] pratikûla-
ripu-kû(ku)la-charaṇa-nibaddha-
- 61 khalakhalâyamâna-dhava[la]-ârimkhalâ-rava-badhirikrita-[pa]ryyanta-janô nirupama-
gûṇa-gaṇ-âkarṇana-samâ-
- 62 hlâdita-manasâ sâdhu-janēna sadâ sannî(mgi)yamâna-śâsi-vîsada-yaśô-râsik(r)-âś-
âvashtabdha-ja-
- 63 na-manah-parikalpana-trigunîkṛita-svakti-ânuah:hânô nishthita-karttavayah(vyah)
Prabhûtavarsha-Śrî-Pri-
- 64 thuvi(thvi)vallabha-râjâdhirâja-paramêśvarasya⁹ pravarddhamâna-śrî-râjyâ.¹⁰vijaya-
samvatsarêshu vaha-
- 65 tsu | chârû-Châṅky-ânvaya-gagana-tala-harinalâ[n]johhanâyi(ya)mâna.¹¹śrî-
Balavarma-narêndra-

¹ The editors of the *Kavyamâlâ* have corrected this word to *paṭala*; but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kirtivarman II (*Ind. Ant.* Vol. VIII. p. 23 ff., Plate, l. 27: *pada-dhaktâ*). *Paṭala* and *dhaktâ* are mentioned together also in the *Scayambhâṣya*, p. 297; compare *Amarakôṣa*, i. 7, 6.

² This passage is corrupt. Something like *karit-âri-ôhâtâ* seems to be intended.

³ Metre: Sârdûlavikṛitâ.

⁴ I would read *âhara*; but it is possible that *Kâra* is the name of some river, though, in this case, we should expect to find a feminine form.

⁵ Read *-samâsphalânâ=nirbhinna*.

⁶ The text is here apparently corrupt. Considering that *tasmin* *ranê* in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhinnadoipayânapâtrakatayâ yasmin-ôchalach-ôktasaḥ*. This, at least, yields a tolerable meaning.

⁷ Metre: Upajâti.

⁸ I would read: *svasy-âvakâśa*, though the dative *avakâśya* would be preferable.

⁹ The construction is here confused. The correct reading would be *-paramêśvarah | tasya*.

¹⁰ Read *-râjya*. Perhaps the sign for the long vowel has been struck out again by the engraver.

¹¹ This word seems to have been corrected.

- 66 *sya* *su(sū)nu* *sva-vikram-āva[r]jjita-sakala-ripu-nṛipa-śiraś-śekhara-ā[r*]chchita-charaṇa-yuga-*
 67 *ḷo* *Yasōvarmma-nāmadhēyō* *rājā* *vyarājata¹ [l*]* *Tasya* *putras=suputraḥ* *kula-*
dīpaka
 68 *iti* *purāṇa-vachanam=avitatham=iha* *kurvann=atitarām* *virājamānō* *Manōjāta* *iva*
mānini-
 69 *jana-mana-sthalī-[sa]ñcharaṇa²-chaturag(ś)=chatura-jan-āśrayaḥ* *śri-samālim(lim)gita-*
viśālā(la)-vaksha-sthalō *ni-*
 70 *tarām=asōbhata* *asau* *mahātmā* *||* ³*Kamal-ōchita-sad-bhujāntara* *śri-*
Vimalādityā(tya) *i-*
 71 *ti* *pratita-nāmā [l*]* *kamanīya-vapur=vvilāsiniś[m]* *bhramad-akshi-bhramar-āli-*
vaktra-padmaḥ *l(l) [9*]* *yaḥ=pra-*
 72 *chandātara-karavāḷā(la)-dalīta-ripu-nṛipara-⁴kari-ghaṭā-kumbha-mukta-muk[t]āpḥala-*
vira[ch]ita-ruchi-
 73 *ra-kapṭhik-ātiruchira⁵-parita-nī(ni)ja-kalātra⁶-kaṇṭhaḥ* *Śī(Śi)tikaṇṭha* *iva* *ma[h]ita-*
ma[hi]m[ā]pra7-ruchira-

Fourth Plate ; First Side.

- 74 ⁸*kirttir=asē(śē)sha-Gaṅga-maṇḍal-ādhirāja-śri-Chākirājasya* *bhāginēyaḥ* *bhuvi*
pr[ā]kāsata [l*]* *yas[m]i(smi) Ku-*
 75 *nuṅgil-nāma* *dēśam=ayaśaḥ-parāṇmu(nmu)khō* *Manu-mārggēṇa* *pālā(la)yati* *sati*
 ☉ *śri-Yāpanīya-*
 76 *Nandī(ndi)saṅgha-Punnāgavṛikshamūlaganō* *Śrīkirty-⁹āchāryy-ānvayō* *bahnshv=*
āchāryyō(ryyō)shv=atikrā-
 77 *ntēshu* *vrata-samiti¹⁰-gupti-gupta-muni-vṛinda-vandita-charaṇa[h*]* *Kūli-āchāryyō*
nām=āsi(sī)t [l]*
 78 *tasy-āntēvāsi* *samupanata-jana-parisrama-haraḥ* *sva-dāna-santarppita-samasta-vidvaj-*
janō
 79 *janita-mah-ōdayaḥ* *Vijayakirti¹¹* *nāma* *muni-prabhur=abhāvan¹² ||* ¹³*Arkakirttir=iti*
khyātīm=ātanva-
 80 *n=muni-sattama[h] [l*]* *tasya* *śishyatvam=āyātō* *na* *yātō* *vaśam=ēnasā[m*] ||*
[10]* *tasmē(smai)* *muni-varāya*
 81 *tasya* *Vima[śā]dityā(tya)sya* *Śanaishchara-pīḍ-āpanōdāya* *Mayūrakhaṇḍi(ṇḍi)m-*
adhivasati
 82 *vijaya-akandhāvare* *Chākirājēna* *vijñāpitō* *Vallabhēndraḥ* *Idigūr-vvishaya-*
madhya-varṭti-
 83 *na[m]* *Jālama[m]gala-nāmadhēya-grāma[m]* *Śaka-nṛipa-samvatsarēshu* *sara-*
śikhi-munishu *vyatitē-*

¹ *ja* seems to have been omitted first and inserted afterwards.

² *sa* is very indistinct, and apparently inserted afterwards.

³ *Metro* : *Aupachchhandasika*.

⁴ In the *Kātyāñjali* this is corrected to *-nṛipa-* ; perhaps we have to read *-nṛipa-para-*.

⁵ The aksharas *tiruchēra* are engraved below the line.

⁶ Between *ka* and *ja* another *ja* was originally engraved, but it appears to have been effaced.

⁷ The reading of this word is rather uncertain. Mr. Rice reads *-mahim-ānddyamāna-*.

⁸ Originally *-ta-* was engraved for *-ra-*.

⁹ Read *Śrīkirty-*.

¹⁰ *sa* of *samiti* has evidently been inserted afterwards.

¹¹ Read *Vijayakirtir=* ; perhaps *Vijayit^o* was originally engraved.

¹² Read *abhavat* ; the *n* is indistinct.

¹³ *Metro* : *Anueṭṭabb*.

- 84 shu J[y*]ēshtha-māsa-śukla-paksha-daśamyām Pushya-nakshatrē Chandravārē
Mānya-puravar-āpara.¹
- 85 dig-vibhāg-ālamkāra-bhūta-Śilāgrāma-Ja(Ji)nēndra-bhavanāya dattavān [!]* tasya
pūrvva-dakshi-
- 86 ṛ-āpar-ōttara-dig-vibhāgēshu Svasti(sti)maṅgala-Beḷḷinda-Guḍḍanūr-Tṭaripāl-iti
praś(si)ddhā grā
- 87 mā[ḥ !*] ēvaṁ caturṇām grāmāṇām=madhyē vyavasthitasya Jālamaṅgalasya-
āyam catur-āghā-

Fourth Plate ; Second Side.

- 88 ṭi-kramah [!]* punas-tasya sīmā-vibhāgah [!]* Śānataḥ mukūḍal dakṣiṇa-dig-
vibhāgam-avalōkya E[ṭ]taga-
- 89 kodala² mūḍa gareyi[m*] bandu irpeya³ komade pallad-olagaṇa uli alariye
kodeyā[!]* be-
- 90 lane saykane bandu ⁴po[la]-puṇṇ[se] eva[r]ile ante pōyic⁶ Bi-
91 dirūr-ggeṇe mukūḍal⁵ [!]* Tataḥ=paśchimataḥ pulipadiya⁷ temkaṇa
pēr-olbeyi[m*] pē[r-bi]like eja-
- 92 gala⁸ koṇḍ-āle mukūḍal⁹ [!]* Ante saykane pōgi Gāymaṇi-geṇeya tāy-gaṇḍi
mukūḍal [!]*
- 93 Tataḥ uttarataḥ Batti-geṇeya paḍuva gaḍe goda paḷambe puṇṇseye Ānedale-
geṇee¹⁰
- 94 pul-[p]adiye ¹¹eja-galle Full(i)[v]ārada geṇe mukūḍal [!]* Tataḥ pūrvvataḥ
niduvilimke
- 95 kadavi[na] pul-pādiye¹² ka[n̄cha]gāra-galle pola-elle-puṇṇsee¹³ baṭṭa-puṇṇ-
96 seye beḷane bandu śānada ¹⁴mukūḍalo[!]=k[ū]ḍi nindattu ☉ ☉
97 Bāvamalla-Gāmuṇḍanum Śiṅganum Gaṅga-Gāmuṇḍanum Māreyanum Be[!]*geṇey-
Oḍeyō-
- 98 rum modal-āge E[ṭ]padiṁbarum Kuṇṇūṅgil=Aynūrbarum sākshiy-āge koṭṭattu ☉
namaḥ ☉
- 99 ¹⁵Adbhira-ddatta[m] tribhira-bhuk[t]am shadbhiś=cha parihā(pā)litam [!]* śtāni na
nivarantāte pūrvva-rāja-kṛitāni cha ||
- 100 Svan-dāta[m] sumā[ha*]ch=chhakyaṁ duḥkham=anyasya pālā(la)nam [!]*
dānēm(nam) vā pālanam chētti¹⁶ dānāch=chhrēyō=
- 101 nupālanam || Sva-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasundharām [!]*
śhaśṭhim(śṭim) varsba-sahasrāṇi vi-
- 102 śhṭhāyām jāyatē krimi[t] || Dēva-svam [hi*] viśam ghōram kālakūṭa-sama-
prabham [!]* viśam=ēkā-

Fifth Plate.

- 103 kinam hanti dēva-svam putra-pautri(tra)kaṁ ||

¹ Properly this should be *Mānyapura-puravar-āpara*, but *pura* is frequently omitted in this case, compare the title of Kṛishṇa-Kandhāra, *Kandhārapuravar-dhātivara*, *Ind. Ant.* Vol. XII. p. 320, etc.

² Read *kolāda* (?).

³ Read *irpeya*.

⁴ The words from *pola-* to *pōyic* are written on an erasure and in a larger hand.

⁵ Read *pōyic*.

⁶ Read *mukūḍal*.

⁷ Read *pul-padiya*.

⁸ Read *eja-galle*.

⁹ Read *mukūḍal*.

¹⁰ Read *-geṇey*.

¹¹ Read *eja-*.

¹² Read *-padiya*.

¹³ Read *-puṇṇey*.

¹⁴ Read *mukūḍa*.

¹⁵ Metro: Anushtubh; also of the following verses.

¹⁶ Read *v-ēti*; *chē* is indistinct.

TRANSLATION.

(Line 1.) Om. Hail ! (*A king*) who brightened the circle of the quarters by the expansion of his profuse brilliant fame ; whose strong, bar-like right arm was accustomed to the embraces¹ of the goddess of victory, shining with a garland of sprout-like swords ; the crushed host of whose formidable enemies resembled lotus-fibres, the abundant juice of which had lost its flavour, as (*out of fear of him*) their great valour had lost its strength ; who was skilled only in multiplying the three objects of life ; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct ; (*and*) whose two lotus-feet were touched by rows of crowns of hostile princes,— was Gōvindarāja.

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (*viz.*) his tenderness, prosperity, clemency, liberality and high spirits ; a real Agastya² to the ocean of all arts and sciences ; following the way pointed out by Manu ; the moon in the spotless firmament of the race of the Bāshtrakūtas ; the sun to the lotus-faces of the learned ; wearing as ornament the multitude of his captivating virtues,— was called Kakkarāja.

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage ; who was filled with deepest devotion to great sages and Brāhmanas ; who was an abode of the multitude of all virtues ; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies ; to whom the following stanza refers (?)³ :—

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government ; who, his bright fame being praised, (*walked*) in the difficult path (*pointed out*) by Manu and others, which had never been followed before ;⁴ whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm ;⁵ at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called Indarāja.

(L. 14.) His son, the ornament of his family ; endowed with pride ; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless ; who, causing joy with his (*lavish*) hands, was like the moon that causes pleasure by its beams ; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth ; who engraved his many heroic virtues⁶ on the memorial pillars set up on the slopes of the summit of the Himālaya ;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmur of its waves, the Gaṅgā is running along, annihilating the multitude of sins and extolled by men ;—

he was called Vairamēgha.

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramēśvara⁷ who dwelt in the lotus of his heart ; whose bright fame was embodied, as it were, in the excellent temple⁸ which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kṛitayugas :—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt aloes incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters.

¹ I take *samliṅgita* in the sense of *samliṅgana*.

² In the text *Kalāyāni*,— 'born in a water-jar.'

³ The text is corrupt here.

⁴ I have translated *yāta-pārvā* instead of *yāga-pārvā*.

⁵ This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers.

For *śākhā* in the sense of 'garland' see the *Subhāṣitāvalī*, verse 2556.

⁶ Or, reading *-ganaḥ* for *-ganaḥ* : 'the series of his numerous exploits.'

⁷ i.e. Śiva.

⁸ Literally : 'shining like a cluster of whose fame, a temple,' etc.

(V. 4.) Bhava¹ will not be allured to be born again in a future age by the prospect of getting such (a temple);² nay, in order that this (temple) may be permanent, that new period, I fancy, will not come (at all).³

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).⁴

(V. 6.) 'I am (its) seat, and it is growing beyond me; this is an *atiprasaṅga*;⁵' with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(This temple) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramēśvara, by the one crest-jewel of the world (*the sun*) which, out of fear of moving above (*in the sky*), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor; where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation; where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (*the gestures of*) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke;⁶ which was filled by hundreds of sages who had crossed the ocean of all Siddhāntas; which, being marked with his own name, bore the name of Kāṁpēśvara,— he was renowned as Akālarsha.

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (*before him*); who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning *chauris*, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (*fanning*) women, showed that he permanently enjoyed the pleasure of supreme sovereignty;⁷ who possessed the goddess of regal fortune, won by a single victory of his horse; the lord of the earth; whom supplicants in truth called the tree of desires,⁸ the gem of wishes; who only by peaceable means had acquired a store of riches,— he was known as Prabhūtavarsha, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, Dhāravarsha Śri-Prithivīvallabha Mahārājādhirāja Paramēśvara, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies; who, having conquered the whole earth by destroying his mighty foes, was like Puṇḍarikāksha⁹ who stepped over the whole world to defeat the hostile demon Bali; who was able to bear the heavy burden of (*the government of*) numerous well-ruled kingdoms; who was adorned by a chest as broad as the Himālaya mountain,— a jewelled floor for the promenades of the royal Lakshmi,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (*and*) which had grown hard by the strokes

¹ i.e. Śiva.

² The meaning is that there will never be again a temple of Śiva like this one.

³ Before the beginning of a new *Kalpa* the world is destroyed. The rise of a new *Kalpa* would therefore imply the destruction of the temple.

⁴ This seems to be the meaning of the second half of the verse, which apparently is corrupt.

⁵ *Atiprasaṅga* is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. *Avakāśa* also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'

⁶ *Dhūmāśīdā* may have a special meaning unknown to me. Mr. Rice seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time'?

⁷ I think that this is what the author intended to say, though it implies the supposition that the words *pradya-edy-ābhāśikā-dantars* are not in their proper place in the compound.

⁸ Regarding this blank see p. 342, note 4.

⁹ i.e. Viṣṇu.

with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm; who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura;¹ who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect;² who, by the deep sounds of the beaten *pataka*³ and *ghakká* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions⁴— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmi that held the supremacy over the whole of the earth;— who displayed his royal emblems waving aloft, intent, as it were, to confer their vacillation upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of (*foreign*) princes by the streams of juice running down from the temples of his numerous ratting elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,⁵— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) 'How small this earth is! The space is much too confined to rest here comfortably!' Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of Dháravarsha, and, being everybody's favourite, by that of Vallabha.

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakshmis of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (*for the fulfilment of their desires*);⁶ who performed his duties,— was **Prabhátavarsha Śri-Prithvīvallabha Rājādhirāja Paramésvara**.

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called Yaśovarman, the son of the glorious king Balavarman, the moon in the sky of the excellent race of the Chalukyas, whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying "a good son is a light to his family," exceedingly brilliant, like Manôjâta⁷ accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śri,— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by Kamalâ,⁸ his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious Vimalāditya.

¹ i.e. Śiva.

² Or 'appeared square.' There can be no doubt that *chatur-dikra*, to work out the pan, is used here in the sense of *chatur-akra*, though this is hardly admissible.

³ The form used in the text is *pada*; see p. 343, note 1.

⁴ I have followed the conjectural reading in translating this passage; see p. 343, note 2.

⁵ See p. 343, note 6.

⁶ I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

⁷ i.e. Kāma.

⁸ i.e. Lakshmi.

(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śitikantha,¹ his splendid fame spreading afar, the sister's son of the glorious Chākirāja, the Adhirāja of the entire province of the Gaṅgas, was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called Kunuṅgil in accordance with the Law of Manu :—

(L. 75.) When many *āchāryas* in the family of Śrikirti-āchārya in the Punnāga-vṛkṣhamūlagana of the Nandisamgha of the venerable Yāpaniyas had passed away, there was a man whose feet were revered by crowds of *munis* protected by observance of the rules, good conduct, and guard from sins, called Kūli-āchārya. His disciple, relieving the misery of people devoted (to him), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of *munis* called Vijayakirti.

(V. 10.) The best of *munis*, who spread his famous name Arkakirti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the *munis*, on removing the evil influence of Saturn from that Vimalāditya,— Vallabhēndra, residing in his victorious camp at Mayūrakhaṇḍi, on the application of Chākirāja, gave the village named Jālamāngala, situated within the district of Idigūr, when 735 years (of the era) of the Śaka king had elapsed, on the tenth of the bright fortnight of the month Jyēshṭha, in the constellation Pushya, on Monday, on behalf of the temple of Jinēndra śt Śilāgrāma which adorned the western side of the excellent city of Mānyapura.

(L. 85.) On its east, south, west and north are (*respectively*) the well-known villages Svastimāngala, Beḷḷinda, Guḍḍanūr and Taripāl. This is the order of the four boundaries of Jālamāngala, which is situated in the middle of those four villages. Again the details of its boundaries :— Looking towards the south from the north-eastern angle,² the eastern bank of the Eḷṭaga pond ; coming thence, of an olive tree ; a pīpal tree³ in a pit ; coming straight (*thence*), a tamarind tree in a field ; going further, the tank of Bidirūr (*forms*) the (*south-eastern*) angle. Thence towards the west, on the south of a grass ridge ; thence a boundary stone ; the stump of a baṅyan tree (*forms*) the (*southern*) angle. Going straight on, the head-slucce (?) of the Gāymani tank (*forms*) the (*south-western*) angle. Thence towards the north, on the western side of the Baṭṭi tank a tamarind tree ; the Ānedale tank ; a grass ridge ; a boundary stone ; the tank of Puli[v]āra (*forms*) the (*north-western*) angle. Thence towards the east, a grass ridge at the door ; the stone (*i.e.* anvil ?) of a brazier ; a tamarind tree at the boundary of a field ; a circular tamarind tree ; coming (*thence, the boundary*) joins the north-eastern angle.

(L. 97.) Given while Rāvamalla-Gāmuṇḍa, Siṛa, Gaṅga-Gāmuṇḍa, Māreya, Be[]gere Oḍeyōru and others of the 'Seventy,' and the 'Five-hundred' of Kupuṅgil were witnesses. Obeisance !

[Ll. 99-103 contain the usual imprecations.]

¹ *i.e.* Śiva.

² With *mukūḍai* compare *māyanikuffu*, above, p. 96, note 4, and *machchandi*, p. 387 f.

³ *Aṭari* is probably the same as *araji*.

No. 50.—HEBBAL INSCRIPTION OF A.D. 975.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

Hebbal¹ is a village about eighteen miles to the south-east of Lakshmēshwar, in an outlying portion of the Miraj State within the limits of the Dhārwar district. Its name occurs in the present record in the ancient form of Perbāl, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Puligere three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the *Ind. Ant.* Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice's Paṇḍits,² from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Māruti, outside the village.

The writing covers an area about 2' 2½" broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain estampage, can a clearly legible photolithograph or collotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shewn in square brackets.—The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surmounted by the head of a *śimha* on three tiers of stone-work. In the centre compartment there is a *līnga*, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṇapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the *upadhānīya* in line 28. They do not appear to include the separate distinct form of the lingual *ḍ*. The *b* appears, of course, only in the later or cursive form; so, also, the *kh*, which occurs in *suśhadim*, line 7. In the cases of final *t*, lines 2, 4, 11, and *ḷ*, lines 5, 19, 21, 27, 26, we have the *virāma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattaru*, lines 22, 24, the *virāma* is apparently represented by the sign for the vowel *u*; at any rate, the occurrence of the other form, *mattar*, in *saṁdhi* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattaru*, the final mark is intended to represent the *virāma* and not to be pronounced. In the cases of final *n*, line 10, and *r*, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the *virāma*: but as it is attached to miniature forms of the *aksharas*, we seem to have final forms here, and not other instances of the use of the *virāma*. The size of the letters ranges from ½" to ¾".—The language is Kanarese, of the archaic type.³ We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33.—As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the *upadhānīya* or old form of the *visarga* before *p* and *ph*,—identical in shape with the letter *r*,—occurs in *bhāvinaḥ=parthivēndrō*, line 28.

The inscription first recites the fact that, during the reign of the Rāshtrakūṭa king Kṛishṇa II. (about A.D. 878 to 911-12), Baddegadēva,—i.e. his son Amōghavarsha-

¹ The 'Hebbal' of the Indian Atlas, sheet No. 42.

² See p. 351 below, note 3.

³ Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannada-English Dictionary*, viz. *gaḷde*, = *gadde*, lines 22, 24, and *kaḷchu*, = *karoru*, *kachchu*, line 44; they are both found in other records also.

Vaddiga,—gave his own daughter Rēvaka, the elder sister of Kṛishṇa III., in marriage to the Gaṅga prince Permānadi-Būtayya, and gave as her dowry the districts known as the Puligere three-hundred, the Belvola three-hundred, the Kisukād seventy, and the Bāge seventy. Then, it says, while Amōghavarsha-Vaddiga himself was reigning (between A.D. 933 and 940), to Būtayya and Rēvaka there was born Maruḷadēva. To him and to Bijabbe there was born a son, whom it perhaps names as Rachcha-Gaṅga. And immediately after this person had ruled, there ruled another son of Būtayya, by another wife named Kallabbarasi, *vis.* Mārasimha, who is well known from other records. When he was ruling, the record says, and when his grandmother Bhujjabbarasi was governing the village of Paṭṭu . . . Perbāl in the Puligere district, Bhujjabbarasi performed an act of religion; namely, she caused to be built, apparently, the plinth of a temple of the god Śiva under the name of Bhujjabbēsvara, and a large outlet of a tank; and Mārasimha granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation; it is unnecessary to recapitulate them here, beyond noting that mention is made of a *Pergaḍe* or chamberlain of Bhujjabbarasi, named Kannayya or Kannapayya.

The record contains the date of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month Phālguna of the Bhāva *samvatsara*, Śaka-Samvat 896 (expired). By the southern luni-solar system of the cycle, Bhāva coincided, as indicated, with Ś.-S. 897 current.¹ And the corresponding English date is Thursday, 18th February A.D. 975; on which day the given *tithi* began, by Prof. Kera Lakshman Chhatre's Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by Mārasimha and Bhujjabbarasi (lines 20 to 22). And this appears inconsistent with the statement in an inscription at Mēlāgāni,² to the effect that the Pallava prince Pallavāditya-Noḷambādhirāja had already heard of the death of Mārasimha in the month Āshāḍha, of the same *samvatsara*, falling in June-July A.D. 974,—seven months before the date of the present record. The use, however, of the past participle *iḍu*, in respect of the rule of Mārasimha and the government of Bhujjabbarasi, shews that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, *vis.* the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to Gōkarparāśi by Bhujjabbarasi and Kannayya (lines 42 to 44).

. TEXT.³

1 Om⁴ Svasty-Akṣavarshadēva śriprithivīvallabha mahārājādhirāja paramēsvara
para-

¹ By the mean-sign system, the Bhāva *samvatsara* began on the 24th June A.D. 973, in Śaka-Samvat 895 current, and ended on the 20th June A.D. 973, in Ś.-S. 896 current. And the month Phālguna of this *samvatsara* fell in the early part of A.D. 973, at the end of Ś.-S. 895 current, and cannot be connected with the figures 896 at all. Moreover, in that Phālguna, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

² Unless, indeed, the Mēlāgāni inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text.—For the Mēlāgāni inscription, see Mr. Rice's *Inscriptions at Sravasa-Belgoḷa*, Introd. p. 18, note 7.

³ From an ink-impression and an estampage.—In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 5. He sent me back a transcription of the whole record, made by one of his Pupils. I am indebted to his Pupils for some improved readings in the first seventeen lines; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

⁴ Represented by an ornate symbol.

- 2 mahattarakam chalake-nalitam śrīmat Kannaradēvaṃ¹-ā-samudra-
paryyā(ryya)ntam saka-
- 3 l-āvani-maṇḍalamam pratipālisuttam-i]du [i*] Svasti Satyavākya-Koṃguni-
varmma dharmma-
- 4 mahārājādhirāja Kōlāla-puravar-śvara Nandagiri-nātha [ś]r[i]mat Permmāṇḍi-
- 5 Būtayyaṃge Baddegadēvaṃ Kannaradēvanim p[i]riyo| Rēvakani(na)m²
[m]a[d]iyo|³ vivā-
- 6 ham-māḍi Puligere-mūnūrumam Be|vola-mūnūrumam Kisukś-ē]pattu-
- 7 mam Bāgey-ē]pattumam ba[i]vali-gottu sukhadim rājya[m]-geyyuttam-ire [i*]
- 8 Avargge puṭṭida[m] Maruḍadēvan-ātāṅgam Bijabbegam puṭṭidam [Rachcha]⁴-
Gaṅgam ava-
- 9 ra rājyada tadanā(na)ntaradim ba]iyam-arasu-geydatam Būtayyaṅga[m] Kalla-
- 10 bba[ra]s[i]ga[m]⁵ puṭṭidom⁶ || Svasti Satyavākya-Koṃguni-varmma dharmma-
mahā[rā]jādhirāja
- 11 Kōlāla-purava[r]-śvara Nandagiri-nātha chalad-uttaramga jaga[d-ē]ka-vira⁷
śrīmat
- 12 No]lamba-ku]l-Āntakad[ē]va Gaṅgara-siṅga⁸ Gaṅga-Kandarppa Gaṅga-
chūḍāmapī Gutti-
- 13 ya-Gaṅga Mārasīṅgadēva[m]⁹ No]lambavādi-[mūva]tti[re]chchāsiramam] Gaṅga-
vādi-tombha(mba)-
- 14 tt[ā*]ru-sāyiramuman=e mu[mam]¹⁰ Banava[se]-pa[n]ir-
chchhā(rohchā)siramuma[m]
- 15 Sānta]ige-sāyiramuma[m] pe[rddo]re-
[pa]ryya[nta]yu(mn)ma-
- 16 [n]¹¹-ā]uttam-i]du [i*] Svasti Sa(śa)ka-nripe-kā-ēt[i]ta-sa[m]vatsara-śatāṅga[i*]
śeṇeya

¹ Read °dēva.

² The second syllable of this word may possibly be *cha*, as was thought by me at first, and by Mr. Rice's Paṇḍit. But, on the whole, it seems to be *va*.

³ In the first syllable of this word, the subscript *m* is rather damaged; but it seems clearly recognisable; and, in fact, we must of necessity read either *Rēvakani*-[m]a[d]iyo| or *Rēvakani*[m] ma[d]iyo|. In the second syllable, the consonant is a good deal damaged, but the superscript *i* is very distinct. I myself read *maḍiyo|*, or *maḍiyo|*; Mr. Rice's Paṇḍit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental *Rēvakani* should be altered into the accusative *Rēvakam*, and that the following word must be *maḍiyo|*, "in the lap," — with reference to the custom of the bride sitting in her father's lap before she is given away.

⁴ I owe this name, *Rachcha*, to Mr. Rice's Paṇḍit. But the *aksharas* are both very much damaged; and it is possible that there is a three-syllable name here.

⁵ I owe this name, and the next word, to Mr. Rice's Paṇḍit.

⁶ Read *puṭṭidon*.

⁷ I owe this epithet to Mr. Rice's Paṇḍit.

⁸ I owe this epithet, also, to Mr. Rice's Paṇḍit.

⁹ The fourth syllable here is distinctly *ga*; in line 16, it is distinctly *ga*.

¹⁰ At first, I was inclined to read here *eradu-grāmasamam*, "and the two (three-hundreds of Puligere and Be|vola, which together make up a) six-hundred" (compare, e.g., *Ind. Ant.* Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the Banavase province, which is mentioned next. — Mr. Rice's Paṇḍit would read *eradu-grāmasamam*, "and two villages." But this does not give a suitable meaning. — After the *e*, we certainly seem to have *ra*; but it may be *ka*. The consonant of the next *akshara* does look very like *d* or *ḍ*; but it may be *ḥ*. In the next *akshara*, we seem to have *g* or *ḥ*, with a subscript *r*. The next *akshara*, immediately before the *mu*[mam], looks very like *ka* or *pa*. — It is also possible that, instead of *sāyiramuman*=
e mu[mam], we have *sāyiramuman* = mu[mam].

¹¹ I owe the reading here to Mr. Rice's Paṇḍit; except that, in actual details, he would read *perdoga-paryanidyata*.

- 17 Bhāva-saṁvatsarada P[ā]lguṇa suddha pañchami Bṛihaspativārad-andu [i]*]
Būtayyaṁga-
- 18 [a]bbe Mārasimghadēvaṁga[=a][j]i Baṭṭayyanindam Si[m]ghavarmma-
rasarin[dam] Ch[echcha]payyani-
- 19 ndam piriyo! Bhujjabbarasi² [P]u[li]gere-nād-olagaṇa [e]ipattaṅga
Paṭtu-
- 20 . . Perbbālan³=āḷuttum-iḷdu tamma māḍisida dharmmaṁ dēgula-[k]aṭṭam⁴ keṇe
hiri-
- 21 [ya] bilam⁵=māḍisida! Bhuj[j]abbēva(śva)rake Noḷamba-kuḷ-Āntakadēvara biṭṭa
rāja-mā-
- 22 nam ereya keyi nūru mattaru gaḷdey-ir-mmatta[ru] pāvina tōṭṭam=eraḍu yi-
23 vaṅ-olage dēvaṅge ayvattu mattar-k[k]eyi ma[ṭa]ke ayvattu mattar=kkeyu-
24 m=[era]ḍu mattaru gaḷ[d]e[ym]m⁶ gāṇav-āṅu eṇṇu⁶ maṭakam
dēgulakam samane
- 25 paṁneraḍu maneya [n]ēsaṇa⁷ sarvva-parihāra[m] dharmma[k=a]nukūlan-āgi mā-
26 [ḍi]sida[m] arasiya perggāḍe Kan[n]ajaya[n⁸=ī] dharmmamam=āvon-orvvaṁ taṇn=
āḷva kāla-
- 27 doḷ naḍeyisidan=ātanaye dharmma || Sāmānyō⁹=[ya]m dharmma-sētur=nnripā-
28 [nām] kāḷē-kālē pāṇiyō bhavadbhīḥ sarvvān=ētām¹⁰ bhāvinaḥ-pārtthivēndrō¹¹ bhū-
29 yō-bhūyō yāchatē Rāmabhadraḥ |(II) Ī dharmmamam kādātām¹²=ēḷ-kōṭi-tapō-
30 dhanamu(ru)mam kavileyumam Bāparāsiyumam¹³ kādon=idan=āvon-orvva-
31 n=āḷidom Bāparāsiyo[=ēḷ-kōṭi-tapō]dhanamu(ru)mam kavileyumam brāhma-
32 ṇaruman=āḷida pañcha-mahāpātakan=ak[k*]um |(II) Sva¹⁴-datt[ā*]m para-datt[ā*]m
vā yō harē-
- 33 ta vasumndharā¹⁵ shasṭi-varisha-sahaśrāpi¹⁶ [vi]aṭṭhāyām jāyatē krimiḥ ||
34 Dēvaṅge biṭṭa keyy-olage paṅey-oy[v]aṅge hadināku mattar ayvar=
asūḷeya[r]gg[e]

¹ Read *Phalguṇa suddha*.

² This name is here distinctly written with a double *j* in the second syllable; and perhaps in line 21, as part of the god's name. In lines 43 and 45, it is written with a single *j*. But line 45 is in verse; and the metre shews that the second *j* has to be supplied.

³ Mr. Rice's Paṇḍit would here read *Bhujjabbarasiya* — — *gere* — — *ḷolagaṇa* — — *mmā* — — *reppattara paṭṭu* *Peñjera*; in which Mr. Rice finds a reference to Peñjera, = Heñjera, a place which he has identified (see the Introduction, p. 2, of his *Inscriptions in the Mysore District*, Part I.) with Hēmvati, somewhere in Mysore. But that is not the reading. — In the second syllable of *Perbbālan*, the second *b*, subscript, seems to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word, — as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the *ṣu* of *paṭṭu* repeated by mistake), — must be some prefix of the name of this village, to distinguish it from the other seven villages named Hebbāḷ which exist in the Belgaum and Bijāpur districts and the Kōḷāpur, Mudhōḷ, and Rāmdurg States. The distinctness of the vowel *u* in the second syllable prevents our reading *paṭṭu* on the analogy of the well-known Paṭṭada-Kisuvōḷ.

⁴ We might perhaps read *dēgula[ṁ] [ka]ṭṭam*.

⁵ Mr. Rice's Paṇḍit would read *kiriyābidham*. But I cannot make sense of this; and the last syllable seems distinctly to be *la*, not *dha*.

⁶ Mr. Rice's Paṇḍit would read *gāṇavāyirigerāṇa*, which I do not understand. The *gāṇav-āṅu* and *eṇṇu* seem quite clear. The intermediates *aksharas* look like *iḷeyāḷ* or *iḷeyāḷ*; but I cannot make a recognisable word out of them.

⁷ The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastri, who points out that the same word, *śaṣṭa*, = *śiṣṭana*, occurs in one of the inscriptions on the Śāḷōṭgi pillar (above, p. 64, text line 24).

⁸ This name appears in the same form in line 43 below. In line 47, a *pa* is inserted, — Kannapayya.

⁹ Metre: Śālinī.

¹⁰ Read *ētām*.

¹¹ Read *pārtthivēndrām*.

¹² Read *kādātām*.

¹³ Read *Bāparāsiyoḷ*.

¹⁴ Metre: Ślōka (Anuṣṭubh).

¹⁵ Read *varumndharām*.

¹⁶ Read *varsha-sahasrāpi*.

(and) when¹ he was governing the Nolambavādi thirty-two thousand, the Gaṅgavādi ninety-six thousand, , the Banavase twelve-thousand, the Sāntalige thousand, and (everything) included up to the great river:²—

(L. 16)—Hail! On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) Phālguna of the Bhāva saṁvatsara, which was the 896th (year of) the centuries of years that have gone by from the time of the Śaka king:—

(L. 17)—When³ Bhujjabbarasi, the mother of Būtayya, the grand-mother of Māra-siṅghadēva, the elder sister of Baṭṭayya and Siṅghavarmarasa and Ch[ochcha]payya, was governing (the village of) Paṭṭu Perbāḷ of the seventy in the Puligere district, the act of religion which she herself caused to be performed (*was this*); she caused to be made the plinth of the temple (and) a large outlet (*of*) the tank. (And), to the temple of (the god) Bhujjabbēsvara, Nolamba-kuḷ-Āntakadēva allotted one hundred *mattars* of cultivable black-soil land, of the king's measure, (and) two *mattars* of rice-land, (and) two flower-gardens. Among these, (*there were apportioned*) fifty *mattars* of the cultivable land to the god, and, to the *maṭa*,⁴ fifty *mattars* of the cultivable land, and the two *mattars* of rice-land, (*with*) six oil-mills (and) eight To the *maṭa* and the temple, equally, (*there were given*) twelve sites for houses, with complete exemption from taxes. (And) the queen's *Pergaḍe*, Kannayya, consenting to (*this*) act of religion, caused (*it*) to be carried out.

(L. 26)—Whosoever shall continue this act of religion in the time when he himself is governing, to him, indeed, belongs (*the merit of this*) act of religion! "This general bridge of piety of kings should at all times be preserved by you;" thus does Rāmahhadra again and again make a request to all these future kings! He who protects this act of religion, is (*as meritorious as*) he who preserves seven crores of devotees, and (*as many*) tawny-coloured cows, at Bānarāsi; whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (*as many*) tawny-coloured cows and Brāhmaṇas, at Bānarāsi! Whosoever confiscates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L. 34)—In the cultivable land allotted to the god, (*there were apportioned*)—fourteen *mattars* to the drummer, twenty *mattars* to the five harlots (*of the temple*), six *mattars* to⁵ one *mattar* for the sacrificial vessel, two *mattars* to the horn-blower, (and) twelve *mattars* to the skilful Pollama who built the temple. Būtagāvūṇḍa, and Rājayya, and Gullugayya, and Nāgavarmayya, and Kabbilayya,—these five village-headmen shall continue this act of religion; (and), from time to time, their lineage shall protect it like⁶ If any one destroys it, (*even*) though he does not intentionally contemplate a sinful act, he (*will be exactly like*) the destroyer of an act of religion of his own!

(L. 42)—Hail! To the holy Gōkarparāsibhaṭāra, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, Bhujjabbarasi and the *Pergaḍe* Kannayya, having laved (*his*) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate.

¹ Here we have again the past participle, *idm*.

² Mr. Rice has identified the *perḍoge* or "great river" with the Kṛishṇā (*Inscriptions in the Mysore District*, Part I. Introd. p. 19).

³ Here we have again the past participle, *idm*.

⁴ *i. s. maṭa*,—the college attached to the temple.

⁵ The meaning of . . . *ndevdāndāṅge* (or *yendavdāndāṅge*), line 35, is not known.

⁶ The meaning of *go(ṭ)riḷaravaḷavāṅṅe* (or *vōri* — *ravaravāṅṅe*), line 40, is not known.

(L. 45)—In (accordance with) the intention of Bhujjabbarasi, Kannapayya, with pleasure (and) in a very proper manner, caused to be made, so as to endure, the tank of (the god) Bhujjabbésvara, together with a reservoir; was he not indeed devoted to (his) mistress? (May there be) auspicious and great good fortune! Two mattars of¹ cultivable land (were given) to Kammarā-Kētōjs.

No. 51.—DONEPUNDI GRANT OF NAMAYA-NAYAKA;
SAKA-SAMVAT 1259.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gôdâvari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures $3\frac{3}{4}$ " broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered ring, which is $\frac{3}{8}$ " thick and from 4 to $4\frac{1}{2}$ " in diameter.—The writing is boldly and carefully engraved, and is well preserved throughout. The characters are Telugu. As regards individual letters, *bh* is distinguished from *b* only by the top-stroke (*talakaffu*), except when (as in *bhā*, *bhī*, *bhī*, *bhō*, and *bhyō*) a following vowel leaves no room for it. Where this is the case, *bh* sometimes is distinguished from *b* by a small opening in the lower part of the sign for *bh*, but just as often there is no difference at all between the two letters. The sign for *d*, also, differs from that for *dh* only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former.² Similarly, there often is very little, if any, difference between the signs for the medial *i* and *ī*. The size of the letters is about $\frac{5}{16}$ " — The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor,³ in lines 42-54, where it is Telugu.⁴ The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donee, the compound *prānāśhṭaka-vid*, about the meaning of the first part of which I am doubtful;⁵ and in line 28 the Telugu *bīrūda Paḡamechchugandā*, the meaning of which is expressed in Sanskrit by *pratyarthi-garv-āpaha*.⁶ As regards orthography, the vowel *ṛ*, which is correctly used in *-ākṛitīh*, l. 14, and *u[j*]jṛimbhatl*,⁷ l. 16, is six times represented by the syllable *ru*, e.g. in *kruta*, l. 2, and *-srungam*, l. 9; the dental *nn* is employed instead of the lingual *ṇṇ* in the word *karṇna*, twice in line 3, and in *paurṇamāsyāh*, l. 32, and *ṇṇ* instead of *ṇṇ* in *nishanna*,

¹ The meaning of *sadīdā* or *sālidā*, line 48, is not known.

² Instead of *dh* we have *dh* in *yāvadh-bāmīr*, l. 39, and *īvadh-bāyād*, l. 40.

³ In the words *Nāmi-Nēni rēdu*, 'the signature of Nāmi-Nēni (Nāmaya-Nāyaka),' in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

⁴ For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch's Assistant, Mr. Krishna Sastri.

⁵ The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

⁶ The Telugu word *paḡa* means 'an enemy' and *mechchā* 'praise, applause.'

⁷ The manner in which this word is written in the original (with *j* instead of *jj*) appears to indicate that the vowel *ṛ* here also was pronounced as *ru*; compare the very common *vjāla* for *vjāla*.

l. 13; and a superfluous *anusvāra* is inserted by the writer before *nn* in °*bhyān=namaḥ* (for °*bhyān=namaḥ*), l. 1, *vibimnu-ākṛitīḥ* (for *vibhinn-ākṛitīḥ*), l. 14, and *śrīmānn=Nāmaya-*, l. 30, before *nm* in *śaṣṭakarm-* (for *śaṣṭakarm-*),¹ l. 35, and *Vallepakoṃmmana*, l. 44, and before *nn* in =*ānnvaya-* (for =*ānvaya-*), l. 40.

The inscription records a grant which on Sunday, the full-moon *tithi* of Bhādrapada of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), i.e. of Śaka-Saivāt 1259, was made by Nāmaya-Nāyaka of Piṭhāpuri. After² the words 'adoration to the holy Umā and Mahēśvara,' and two verses invoking the protection of the gods Gaṇeśa and Viṣṇu, it glorifies (in v. 3) the Āndhrakhaṇḍa-maṇḍala,³ rich in precious treasures, and extending from the banks of the Gautama river (i.e. the Gōdāvari) to Kaliṅga; and (in vv. 4 and 5) its city of Piṭhāpuri,⁴ of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (*śamanta*, v. 6), in which, to one Koppulakāpa-Nāyaka, was born a son, named Prōlaya-Nāyaka (v. 7). To him, from Chōḍamāmbā, was born a son, full of prowess (v. 8), 'whom women called the god of love, suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the Ēlā river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda* Paḡamechchugaṇḍa' (v. 9). This glorious Nāmaya-Nāyaka, while on the holy bank of the Gōdāvari, on the date given above, granted the village of Donepūṇḍi, which after his father he had called Prōlōra, as an *agrahāra*, together with the eight enjoyments (*bhōga*) and powers (*aśvarya*),⁵ to one Gaṇapati of the Bhāradvāja *jōtra*, who knew the *praśnashāka*, and who was an ocean of the knowledge of the Vēdas and Śāstras, and fit for the six duties enjoined on Brāhmapas (vv. 10-14).

(L. 42.) 'The limits of the fields which are the four boundaries of this *agrahāra* (are) :— In the east the boundaries (are) the Vallepakoṃmmana river; thence the path to Dirā[sa]m; thence the Būruguv]āya river at Eṇḍapalli. In the south the boundary (is) the Laṅka river; thence the path to the lands of the god Maṇḍenārāyaṇa. In the west the boundary (is) the path to the yard of Apparāja in the fields of Kondevuramu; thence the Dūsanēru (river). In the north the boundary (is) a path to the tamarind field of the god Kukkuṭēśvara. Ten *puṣṭi* of cultivated land in the Boḍḍaladoḍḍilanka (island), (which belongs) to the fields of Piṭhāpuramu on the west of the Dūsanēru (river), were given to this *agrahāra* for the subsistence of the village.— Be it auspicious! — The signature of Nāmi-Nēni.⁶— Bliss! Great fortune! Fortune! Fortune!'

Piṭhāpuri is the modern Piṭhāpuram, the head-quarters of the Piṭhāpuram *zamīndārī* in the Gōdāvari district.⁷ The village, granted by this record, must have been situated between Kondevuramu and Eṇḍapalli.⁸ Kukkuṭēśvara, which occurs in the description of the

¹ In the original the *anusvāra* of course is written immediately before the double *m*.

² Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

³ I take this to be equivalent to *Āndhra-maṇḍalam*, which we have above, p. 41, l. 55.

⁴ In line 52 the place is called *Piṭhāpura*; the name is also written *Piṭhāpura* and *Piṭhāpura* (see above, p. 37, note 11), and *Piṭhāpuri* (*Ind. Ant.* Vol. XIX. p. 432, l. 97).

⁵ See above, Vol. III. p. 289, l. 31, *śaṣṭaśīḷayam śaṣṭaśīḷayam*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments.' On *śaṣṭa-bhōga* see *Ind. Ant.* Vol. XIX. p. 244, and *Ep. Carn.* Part I. pp. 19, 23, 77, etc.

⁶ i.e. Nāmaya-Nāyaka.— [With Nāmi-Nēni compare the name Māchi-Nēni, above, p. 330.— E. H.]

⁷ See above, p. 32; Constable's *Hand Atlas of India*, Plate 22, Cc.

⁸ [2 miles and 4½ miles, respectively, east of Piṭhāpuram.— E. H.]

boundaries, is the name of a Śiva temple at Piṭhāpuram itself, and Maṇḍenārāyaṇa the name of a Viṣṇu temple at Bhīṃavaram, about six miles south-west of Piṭhāpuram.¹

The date of the inscription is irregular. In Śaka-Saṃvat 1259 current the full-moon *tithi* of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṃvat 1259 expired² on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṃvat 1260 expired the given *tithi* did end on the required weekday, *viz.* on Sunday, the 30th August A.D. 1338 (18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260.³

TEXT.⁴

First Plate.

- 1 ❁ ॐ Śrī-Umā-Mahēśvarābhyaṃ nnamaḥ⁵ I(II) १Pāyād=vaḥ Kari-vadanah
2 kru(kṛi)ta-nija-dāna-stutāv=iv=āli-gaṇē | ninadati muhur-a-
3 pidhattē karnnan(rṇṇau) yaḥ karnna(rṇṇa)tālābhyaṃ || [1*] ॐ Śrī-Viṣṇu-astu
bhava-
4 d-iṣṭa-phala-pradātā vārāha-mūrttir=akhil-āga-
5 ma-gīta-kīrtiḥ | yō dāmshtṛayā sva-ramaṇīm=aram=abdhi-
6 magnām sambhōga-lampāṭa-manāḥ kshitim=uddadhā-
7 ra || [2*] Asti praśasta-nidhi maṇḍalam-Āṃdhra-khaṇḍam-ārabhya Gau-

Second Plate; First Side.

- 8 tama-nadi-taṭam=ā-Kaliṅgam | ālōkya yad=divishādas=Sura-
9 śaila-śrūṇ(āṣiṃ)gam=ārōhaṇa-śrama-phalam kalayām-babhū-
10 vuḥ || [3*] Piṭhāpurī jayati tatra samasta-dēva-śakti-prayatna-
11 parikalpita-tōraṇa-śrīḥ | yasyās=sunirmaḷa-nabhō-
12 mukur-āntarālē dhattē Surēndra-nagarī pratibimbā-
13 līlām || [4*] १Yat-saudhāgra-niṣhaṇa(ṇṇa)-vāravanitā-vaktṛāṃdu-ma-
14 dhya-sthitah sv[ai]raṃ n=aisha vibhāvayatē himaruchis=tēbyō(bhyō)
10vibimn[n]-ākṛitih |

Second Plate; Second Side.

- 15 āvaṃ chētasi śaṃkitēna rachitō dhātrā kaḷamka sphuṭam nō
16 chēd=idru(dri)śi nirmmaḷē katham=idam mālīnyam=n[j*]jirimbhatē || [5*] Vi-
17 khyātā¹¹ vira-sāmanāta-samātatis=tām=aramjayat [1*]
18 pārijāta-prasūna-śrīr=iva Naṇḍana-mēdinīm || [6*] 18Tad-anvayē
19 Koppulakāpa-nāyakād= vibō(bhō)r= abhūt= Prōlaya-nāya-
20 ka-prabhūḥ | yaśō yadiyam vibhavam cha vikramam na va-
21 ktam=īshṭē vachasām=ap=īsvarah || [7*] 18Tasmāj=jātō jayati vijayī

Third Plate; First Side.

- 22 Chōḍamāmbā¹⁴ - k n m ā r a s = s a u d h a ś r ē ṇ ī - m i ḷ a d - a r i p u r ī - s a m y a -
23 g-āhāra-dhā(dā)nāt | jāta-prīti śrayati satatam yat-pra-

¹ See Dr. Hultzsch's *Annual Report* for 1893-94, p. 5.

² In Śaka-Saṃvat 1259 expired the month of Śrāvaṇa was intercalary, and the full-moon *tithi* of the first Śrāvaṇa ended on Sunday, the 13th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

³ For similar dates see *Ind. Ant.* Vol. XXV, p. 268.

⁴ From impressions supplied by Dr. Hultzsch.

⁵ Read Śry-.

⁶ Read ॐhṛīda-namaḥ or ॐhṛīda namaḥ.

⁷ Metre: Āryā.

⁸ Metre of verses 2-4: Vasantatilakā.

⁹ Metre: Śārdūlavikrīḍita.

¹⁰ Read cidhāna.

¹¹ Metre: Ślōka (Anuṣṭubh).

¹² Metre: Vamśastha.

¹³ Metre: Mandākrāntā.

¹⁴ This *akshara*, *śā*, looks rather like *śā* in the original.

| | | | | | | |
|----|-----------------------|-------------------|--------------------------------|-----------|---------------|-----------------|
| 24 | tāpaṁ | Kṛu(kṛi)śānur=nnō | chēch=chētas=sa | dahati | katham | vairi-vāmēksha- |
| 25 | pānām | [8*] | Yam ¹ | kāmtāḥ | kathayanti | Pushpa-viśikha- |
| 26 | m | kalpadrumam | yāchakā | vidvāmsaḥ | phaṇi-nāyakam | cha |
| 27 | suhṛudhō ² | | Rākā-sudhādīhitim (1) | | dēsam | yas=sadaya- |
| 28 | m | praśāsti | balavān=Ēlā-nadī-mātru(tri)kaṁ | yam | prāhuḥ | Paga- |

Third Plate ; Second Side.

| | | | | | | |
|----|-------------------------------|------------------------|-------------------------|------------------------------|-------------------|----------|
| 29 | mechchugamda-birudam | | pratyarthi-garvv-āpaham | [9*] | Ayam ³ | na. |
| 30 | ya-nidhir-vvīrah ⁴ | śrimām ⁵ | Nāmaya-nāyakaḥ | | analpaṁ | phala- |
| 31 | m=anvichchhanu=ā-kalpaṁ | bō(bhō)ga-sādhanaṁ | [10*] | śak-ābdē | Namda- | |
| | | bāp-ārka- | | | | |
| 32 | mitē | Bhādrapadē | tathā | paurṇa(rṇa)māsyām | Ravēr-vvārē | punye |
| 33 | Gōdāvari-taṭē | [11*] | | Pavitrita-Bharadvāja-gōtrāya | | guṇa-sā- |
| 34 | linē | praśnāśṭaka-vidē | | vēda-sāstra-vijñāna-simdhavē | | [12*] |
| | | Gaṇapaty-a[ḥ]idhānā- | | | | |
| 35 | ya | śaṭkaṁ(ṭka)mm-ārḥ[ā]ya | sādhavē | Prōlōram=iti | nām=āsyā | |

Fourth Plate ; First Side.

| | | | | | | |
|----|-------------------------|---------------|---------------------------------------|--|----------------|---------|
| 36 | nirddīśya | pitur-ākhyayā | [13*] | Agrahāram=abī(bhī)śṭ-āśṭa-bō(bhō)g-aiś varyya- | | |
| 37 | samanvitam | | Donepūṁḍim=imam | grāmam | prādād=ā-cham- | |
| 38 | dra-tāraḥ | [14*] | Ētad=dattam | yāvad=arkk-ēndu-tāram | yā- | |
| 39 | vadh=būmir=yyāvad=ēshām | | vidhātā | yāvach=chhirmān=A- | | |
| 40 | chytō | | | yāvad=īśas=tāvadh ⁶ =bhūyād=dātūr=asy=āmnvaya- ⁹ | | |
| 41 | ś-cha | [15*] | ¹⁰ Akhamd-Ākhamdala-śrikah | khamḍit-ārāti-mamḍalah | ā- | |
| 42 | chandra-tāraḥ | | bhūyād=ēsha | Nāmaya-nāyakaḥ | [16*] | ī agra- |

Fourth Plate ; Second Side.

| | | | | | | |
|----|-------------|--|----------------------|------------------------|-----------|----------------------|
| 43 | h[ā]rānaku | | chatus-simalum=aina | pola-mēralu | | Terppu ¹¹ |
| 44 | simalu [i*] | | Vallepakommana | ēru | ā | taṇvātānu |
| 45 | [sa]m | | pūṁṭa | ā | taṇvātānu | Emḍapalli |
| 46 | [v]āya | | ēru | Dakṣiṇānaku | sīma [i*] | Lamka |
| 47 | vātānu | | Mamḍenārāyana-dēvara | krittula ¹² | pūṁṭa | Pa- |
| 48 | ḍumaṭi | | sīma [i*] | Komdevurapum | bolam | Apparāju |
| | | | | | | doḍḍi |

Fifth Plate.

| | | | | | | | |
|----|------------|--|---|---------------------|-----------------|-----------------|--------------------|
| 49 | pūṁṭa | | ā | taṇvāta | Dūsanēru | Ā ¹³ | uttarānaku |
| 50 | sīma [i*] | | | Kukkuṭēśvara-dēvara | chimchali-polaṁ | | pūṁṭa (11) |
| 51 | ī | | | agrahārānaku | | | grāma-grāsamgōnu |
| 52 | Dā[sa]nēti | | | pāḍmatānu | Piṭhāpurapu | | polam ⁷ |
| 53 | lōnu | | | Bōḍḍaladoḍḍilamkani | beṭṭimdi | padi | puṭlu |
| 54 | nu [11*] | | | Śabham=astu [11*] | Nāmi-Nēni | vrālu [11*] | Mamgala[m*] |
| 55 | śrī [11*] | | | | | | mahā-śrī śrī |

¹ Metre : Śardūlavikrīḍita.² Read *suhṛidō*. The *akṣara dhō* may have been altered to *dō* already in the original.³ Metre of verses 10-14 : Ślōka (Anuṣṭubh).⁴ This sign of *visarga* was originally omitted.⁵ Read *śrīmān*.⁶ Metre : Śālini.⁷ Read *vad=bbh*.⁸ Read *tāvad=bbh*.⁹ Read *ānvaya*.¹⁰ Metre : Ślōka (Anuṣṭubh).¹¹ Read *tērpu*.¹² Read *vrittula*(P).¹³ This *d* is superfluous.

No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

By E. HULTZSCH, Ph.D.

(Concluded from page 179.)

D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the Kil-Muttugur slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a Tamil inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter *ḡ* looks like the modern secondary form of *ai*, with fully developed central loop. The *vīrāma* is expressed by a vertical dash behind *ḡ* of *nāḡḡu* in line 3. The syllable *ḡu* or *ḡu* of *yāḡḡu* (l. 2) and *Mukkuttur* (l. 6) resembles the *r* of *°parumarḡu* (l. 1) and *māḡḡavadu* (l. 2); the *u* is attached to the lower end of *ḡ* in *nāḡḡu* (l. 3); it is separated from *ḡ* in *ḡur* (l. 4); and the *ḡu* of *mīḡḡu* (l. 7) resembles the *ḡā* of *paḡḡār* (l. 8). With the archaic form *ḡaḡmaduraru* (l. 6 f.) compare *areḡaru*, which occurs twice in the Vallam cave inscription.¹

The inscription is dated in the 3rd year of the reign of *kō vijaya-Narasimhavarman* and records the death of a warrior in a cattle-raid, which had been organized by a certain *ḡaḡmadura*.²

At my suggestion the four Kil-Muttugur slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT.³

| | | | |
|---|-----------------------|------------------------------|----------------------|
| 1 | Kō | vīe[ya]- | Naraiḡi[ḡ]ḡaparumar- |
| 2 | ku | yāḡḡu | [mā]ḡḡavadu Vi[ḡ]- |
| 3 | ḡunāḡḡu | vaḡa-karai | āḡun=Daga- |
| 4 | ḡurnāḡar ⁴ | [Va]limadura-sēvḡar | [Pā]- |
| 5 | kkattu-kkuḡi | Atimattar | Mu- |
| 6 | rugaḡ | ⁵ Mukkuttur-ttoru | ḡaḡma- |
| 7 | ḡuraru | ko[ḡ]a-t[to]ḡu | mīḡḡu=ppa- |
| 8 | ḡḡār [ḡḡ*] | | |

TRANSLATION.

In the third year (of the reign) of the king, the victorious Narasimhavarman,— when *ḡaḡmadura* lifted cattle⁶ at *Mukkuttur*,⁷— *Atimattar Murugaḡ*, an inhabitant of [Pā]kkaḡam (and) a servant of [Va]limadura, the chief of *Tagaḡḡurnāḡu*,⁸ who ruled over the northern bank (of the river) in *Viḡḡunāḡu*, having recovered the cattle, fell.

¹ *South-Ind. Inscr.* Vol. II. p. 341.

² The donee of the other inscription of Narasimhavarman was a servant of the same *ḡaḡmadura*. This name represents the Sanskrit *ḡaḡmadhura* and not, as I formerly suggested (p. 178 above), *ḡāḡmadura*.

³ From three inked stampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁴ Read *ḡḡar*.

⁵ Read *Mukkuttur*.

⁶ See above, p. 179, note 2.

⁷ Compare p. 177 above.

⁸ Ou *Tagaḡḡur*, a place in the *Naḡḡanagḡu* tāḡuka of the Mysore district, see *Ind. Ant.* Vol. XXII. p. 66.



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¹ The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the additions on pp. v to vii. The following other abbreviations are used:— *ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s. a.* = same as; *sur.* = surname; *ts.* = temple; *vi.* = village or town.

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